

English Translations of

# Collection of “Noor ala Al-Darb” Programs

By:

Sheikh `Abdul `Aziz Bin `Abdullah ibn  
`AbdulRahman ibn Bazz (May Allah forgive and  
reward *al-Firdouse* to him and his parents)

He was The Mufti of **Kingdom of Saudi Arabia**,  
Chairman of the Council of Senior Scholars,  
and Chairman of Department of Scholarly Research and  
Ifta'

This English Translations are collected from  
<http://www.alifta.com>  
Portal of the General Presidency of Scholarly Research  
and Ifta'

**This is file is volume # 05 of 14**



(Part No. 5; Page No. 3)

**In the Name of Allah, Most Gracious, Most Merciful.**

### Notice

**All praise be to Allah, and peace and blessings be upon the Messenger of Allah, his family and Companions.**

All praise be to Allah as through His support, the fifth part of the book Fatawa Nur `Ala Al-Darb by Shaykh `Abdul-`Aziz ibn Baz (may Allah be merciful with him) has been issued. This part is dedicated to the topic of Taharah (ritual purification). The reader may notice that there are some similarities between some Fatwas; however, this is only in related meanings, not a mere repetition. His Eminence Shaykh `Abdul-`Aziz would, sometimes, answer questions in detail mentioning proofs from Qur'an and Sunnah (whatever is reported from the Prophet). Other times, he used to answer questions in brief even if there was a similarity in the two questions. Thus, His Eminence may have added some benefits in certain answers that were not mentioned in other answers. He (may Allah be merciful to him) was keen to answer every questioner according to his level.

Therefore, out of faithfulness and carrying out the wishes of His Eminence, I have mentioned all Fatwas (legal opinions issued by a qualified Muslim scholar) as they were recorded. I supplicate to Allah to grant our Shaykh forgiveness and mercy and admit him to His vast Jannah (Paradise), Amen!

May peace and blessings be upon our Prophet Muhammad, his family, and Companions.



(Part No. 5; Page No. 4)

Blank Page

(Part No. 5; Page No. 5)

Book on Taharah (ceremonial purification)

(Part No. 5; Page No. 6)

(Part No. 5; Page No. 7)

Chapter on Water

Ruling on using water mixed with a pure substance

**Q: What is the ruling on using water whose color or taste is changed due to being mixed with an insecticide? Does the addition of such a substance affect the usability of water? May Allah reward you with the best!**

**A:** All praise is due to Allah and may peace and blessings be upon our Prophet Muhammad, his family, Companions, and those who followed his guidance!

Water mixed with a pure substance that is added for the benefit of drinking is unobjectionably usable provided that water is called nothing other than water. It may be then be used for drinking and other purposes and is not affected by the added substance that changes its qualities. This is analogous to water that is not affected by grass, tree leaves, and dust that fall into it. However, if the water is so altered that it is given a name other than water, e.g. it comes to be known as tea or milk, it cannot be called water and thus may not be used for 'Wudu' (ablution) and does not have the effect of removing impurities. If it is still called water, it is usable even if mixed with a certain medical substance used for treating water.



**(Part No. 5; Page No. 8)**

**Q: In our country Yemen, people in our village perform Wudu' (ablution) from a certain pool whose water's color and taste has changed. Is this Wudu' valid? Please, instruct us in this regard.**

**A:** If the pool is protected against impurities and its color is changed due only to stagnancy, there is be no harm. However, if impure objects fall into it or people use it for Istinja' (cleansing the private parts with water after urination or defecation), which causes its water and color to change, it is impure. In this regard, scholars have unanimously agreed that water whose color, smell or taste is changed due to being mixed with impurities is impure. If the pool is used through taking water from it without washing in it or for washing outer parts of the body, such as the face or hands without performing Istinja' in it; it can be used for performing Wudu'. The same applies to water that is changed due to stagnancy, such as water in the wilderness or desert. Actually, pools of water in deserts and the wilderness are usually changed because of soil, tree leaves, and other things blown into it by winds. These substances do not affect the purity of water even if it is changed by leaves, soil, etc.



(Part No. 5; Page No. 9)

**The ruling on performing Wudu' using water one of whose three qualities has changed due to being mixed with a pure substance**

**Q: Is it permissible to perform Wudu' (ablution) using water one of whose three qualities has changed due to being mixed with something pure, such as lemon, milk, soap or the like? May Allah reward you good!**

**A:** If the added substance is of such a small quantity that it does not completely change the water, a little change caused by something pure such as soap or the like is negligible. However, if the water changes into milk, soap, or the like, it is no longer water but a broth or an appetizer and then it may not be used for Wudu'. In other words, water mixed with so small a quantity of soap or something else but it remains water, it is usable. However, if it turns into something else, such as soap, an appetizer, milk Sidr (lotus jujube) or the like, it may not be used to end the state of minor or major impurity as it no longer carries the name 'water'.



(Part No. 5; Page No. 10)

Blank Page

(Part No. 5; Page No. 11)

On vessels

### 3- Ruling on using dead animal's hide after tanning

**Q: We have read in some books of Fiqh (Islamic jurisprudence) that it is impermissible to use the hides of dead animals except after tanning them.**

**What is the ruling on this issue? May Allah reward you well!**

**A:** It was mentioned in Sahih (authentic) Hadiths that Allah's Messenger (peace be upon him) permitted using the hides of dead animals after tanning them. It was reported in Sahih Muslim (may Allah be Merciful with him) on the authority of Ibn `Abbas (may Allah be pleased with him) that the Prophet (PBUH) stated: [\(When the hide is tanned it becomes purified.\)](#) It means here the hide of dead animals whose flesh is Islamically lawful for consumption.

Therefore, if one takes the hides of dead animals such as cows, goats or camels and tans them, they become purified and can be used in holding liquids and solid materials. This is the sound viewpoint as they are then

(Part No. 5; Page No. 12)

pure. In another wording the Prophet (peace be upon him) stated: [\(When hide is tanned it is purified.\)](#) It was also authentically reported [\(that Maymunah had a goat and it died. The Prophet \(peace be upon him\) asked: "Why did you not take its hide and tan it in order to make use of it?"\)](#) In brief, it is permissible to use the hides of dead animals whose flesh is Islamically lawful to eat after tanning them. It is also permissible to use them for holding liquids and solid materials such as water, milk, etc. This is the sound opinion.



#### 4- The ruling on acquiring wild animal hides for adornment

**Q: Is fox hide Haram (prohibited)? Is it permissible to acquire it for adornment? We in fact pay special attention to this issue as markets are now brimming with wild animal hides. Kindly reply, may Allah reward you!**

**A:** Scholars have major differences regarding the hides of wild animals such as

**(Part No. 5; Page No. 13)**

foxes, wolves and tigers.

However, such hides should not be acquired or used as there are many Hadiths that prohibit the use of the hides of wild animals, either for sitting or riding on. Moreover, what the Prophet (peace be upon him) considered pure were animal hides that are tanned. This indicates that hides that are to be purified are those of edible animals, such as camels, cows, sheep or the like. Therefore, these animals' hides, even if dead, are purified once tanned.

As for hides of wild animals, they can never be purified even if tanned, and tanning has no effect on its purity. Therefore, the Mu'min (believer) should not use the hides of wild animals, whether fox or otherwise. This is the preponderant opinion of the scholars that should be adopted by the Mu'min to be on the safe side.



### 5- Ruling on using vessels gilded with gold or silver

**Q: Is it permissible to use copper vessels plated with a thin layer of gold or silver to protect them from damage and oxidation? Is it permissible also to use vessels plated with silver as ornaments only to put them on tables or hang on walls?"**

**A:** It is impermissible for anyone to use vessels made of gold or silver or even plated with gold or silver as ornaments or otherwise.

**(Part No. 5; Page No. 14)**

The Prophet (peace be upon him) said: [«Do not drink from silver or golden vessels, and do not eat from plates of such metals; for they are for them in this life and for you in the Hereafter.»](#) This means for Kafirs (disbelievers).

He (peace be upon him) also said: [«He who drinks from gold or silver vessels merely fills his stomach with Hellfire.»](#) Having them on tables or any other places may lead to using them. Therefore, it is Wajib (obligatory) to guard oneself against using these vessels whether they are made of gold or silver or only plated with them.





(Part No. 5; Page No. 15)

### Chapter on entering bathrooms

#### 6- Ruling on facing the Qiblah while answering the call of nature

**Q: Allah's Messenger (peace be upon him) said:** (Do not face nor turn your back towards the Qiblah (direction faced for Prayer towards the Ka`bah) while answering the call of nature, but face towards the east or the west.) **The problem is that there are some toilets and bathrooms at houses and other places that face the Qiblah. What is the ruling on this?**

**A:** There are many Sahih (authentic) Hadiths that prohibit facing or turning one's back towards the Qiblah while answering the call of nature. These Hadiths denote the prohibition of facing or turning one's back towards Qiblah while urinating or defecating. This ruling applies when relieving oneself outdoors, not in bathrooms or toilets. This is the truth because the Hadiths mentioned in this regard are very clear. Therefore, it is absolutely impermissible to face or turn one's back towards the Qiblah while one is answering the call of nature in the desert.

(Part No. 5; Page No. 16)

Scholars have differed concerning answering the call of nature inside buildings. Some are of the opinion that it is permissible to face or turn one's back towards the Qiblah while one is indoors because it was authentically reported that the Prophet (peace be upon him) (answered the call of nature in the house of Hafsah while facing the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) with his back to the Ka`bah.) This Hadith was related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Ibn `Umar (may Allah be pleased with them both).

Scholars say that this Hadith denotes that there is no harm in facing or turning one's back towards the Qiblah while answering the call of nature indoors because one then is screened. The basic rule is that one should do this for the sake following the example of the Prophet (peace be upon him). The action of the Prophet (peace be upon him) in this regard denotes the permissibility of doing so. This is because the Prophet (peace be upon him) (answered the call of nature while sitting on two adobe facing the Levant with his back to Ka`bah.) This denotes the permissibility of doing so while being in a building. Others say that this was a special privilege for the Prophet (peace be upon him) as he did so in the house and it was not well-known to people. They also say that he did not do this in the desert, thus it was a special privilege for the Prophet (peace be upon him) and Muslims should not face or turn their backs to the Qiblah while answering the call of nature even within a building. This statement is based on the general Hadiths reported in this regard that are not special privileges for the Prophet (peace be upon him). This is more evident than other statements as Muslims should not face or turn their backs to the Qiblah while answering the call of nature whether they are in a building or outdoors. However, deeming facing or turning one's back to Qiblah while answering the call of nature in a building as prohibited is a controversial issue because the basic rule is the

generality of the ruling without limiting it to the Prophet (peace be upon him). Moreover, it might be that the Prophet (peace be upon him) faced or turned his back to Qiblah while answering the call of nature before this was prohibited. Doing so might also be a special privilege for the Prophet (peace be upon him). Therefore, the ruling on doing so indoors differs from the ruling on doing so outdoors and it is preferable for Muslims not to face or turn their backs to the Qiblah while answering the call of nature, whether in a building or in the desert. But the reprehensibility of doing so in a building is debatable, as opposed to the desert; especially if toilets and bathrooms are built facing the Qiblah. In this case, one is excused for two reasons: the first is that toilets were designed to face the Qiblah and

**(Part No. 5; Page No. 17)**

they cannot be changed. The second is the Hadith narrated by Ibn `Umar that the Prophet (peace be upon him) faced the Levant with his back to the Ka`bah while answering the call of nature at the house of Hafsa. This denotes the permissibility of doing so. Moreover, the basic rule is the generality of the ruling without confining it to the Prophet (peace be upon him). Therefore, doing so is permissible if one is in a building, even though it is preferable to avoid this. Hence, doing so is Haram (prohibited) if one is outdoors because there is no proof limiting this. This is the most acceptable viewpoint in this regard. And Allah (Glorified and Exalted be He) knows best.



## 7- The ruling on facing Qiblah while answering the call of nature if one is in a building

**Q: Our Shaykh, is it permissible to face or turn one's back towards Qiblah (direction faced for Prayer towards the Ka`bah) if one is in a building?**

**A:** The soundest viewpoint is that there is no harm in facing or turning one's back towards Qiblah while answering the call of nature indoors. This is because it was authentically reported that the Prophet (peace be upon him) [\(answered the call of nature at the house of Hafsa while facing the Levant \(the region covering Syria, Lebanon, Jordan, and Palestine\) with his back to the Ka'bah. \)](#) However, it is preferable to design bathrooms and toilets facing away from the Qiblah and its opposite. Moreover, it is impermissible to face or turn one's back to the Qiblah while answering the call of nature when one is in an open area such as the desert.

**(Part No. 5; Page No. 18)**

It is impermissible, for example, for the one traveling in the desert to face or turn his back to the Qiblah while answering the call of nature. Hence, there is no harm in doing so indoors or when behind a screen. However, if it is possible to position bathrooms and toilets away from the Qiblah or its opposite, it is better to do so.



**Q: Jabir (may Allah be pleased with him) narrated that when Muslims conquered the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) they found bathrooms and toilets facing the Qiblah (direction faced for Prayer towards the Ka`bah). Jabir said that we used to deviate from that direction and seek Allah's forgiveness for that. Is it permissible to face Qiblah while answering the call of nature?**

**A:** This Hadith was reported on the authority of Abu Ayyub Al-Ansari. Some scholars are of the view that one should face away from the Qiblah while answering the call of nature, even if inside a building. The soundest viewpoint is that there is no harm in facing or turning one's back to the Qiblah if one is inside a building. It was authentically reported that the Prophet (peace be upon him) [\(answered the call of nature at the house of Hafsa while facing the Levant with his back to the Ka`bah. \)](#) However, it is impermissible to face or turn one's back to the Qiblah while answering the call of nature if one is in the open outdoors. Hence, it is preferable to position bathrooms and toilets away from the Qiblah if it is easy to do so, as it was said by Abu Ayyub (may Allah be pleased with him).



(Part No. 5; Page No. 19)

**Book of Istinja'**

**Explaining the Hadith: "Beware of being soiled by urine."**

**Q: I heard that the main cause for those of the Ummah (nation based on one creed) of Muhammad (peace be upon him) being tortured in graves is because of urination. Your Eminent Shaykh, is this true?**

**A:** The Prophet (peace be upon him) stated: [\(Beware from being soiled by urine, for most of the torment in the grave is because of this.\)](#) He (peace be upon him) also stated: [\(They are both tortured because of something they did not consider of great importance: one of them would not protect himself from being soiled by urine.\)](#) Therefore, it is Wajib (obligatory) on male and female Muslims to guard themselves against being soiled by urine. In other words, one should be careful during Istinja' (cleansing the private parts with water after urination or defecation). They must wash their thighs or garments if they are soiled. Accordingly, it is Wajib on

(Part No. 5; Page No. 20)

both men and women to guard themselves, their clothing and bodies against being soiled by urine.



### 9- Ruling on Istijmar in the presence of water

**Q: Can Istijmar (cleansing the private parts with hard material after urination or defecation) suffice for Istinja' (cleansing the private parts with water after urination or defecation) even if one can use water? May Allah reward you with the best!**

**A:** Yes, Istijmar shall suffice if a person uses bricks, pieces of cloth, tissues or stones three times or more until they cleanse their private parts completely.

The Prophet (peace be upon him) said: [\(If a person wants to defecate, it will be sufficient for them to cleanse themselves with three stones.\)](#) This means that if a person performs Istijmar with three stones or more until they cleanse their private parts, it will suffice. Moreover, if a person uses water, it will be desirable and more perfect.

The General Presidency of  
Scholarly Research and Ifta'



(Part No. 5; Page No. 21)

### 10- Ruling on Istinja' before performing Wudu'

**Q: We are unaware of what we should know. How can we perform Istinja' (cleansing the private parts with water after urination or defecation)? May Allah reward you well.**

**Should one wash his penis every time he performs Wudu' (ablution)? We would like you to inform us about this issue. May Allah reward you well.**

**A:** Istinja' is Wajib (obligatory) after defecation and urination when one intends to perform Salah (Prayer). A Muslim should wash his penis upon urination and also wash his private parts after defecation. This will be sufficient for him at any time. If the time of Salah comes, it will be sufficient for him to perform Wudu' for Salah. There is no need to perform Istinja' if he washes his penis after urination and anus after defecation or if he cleanses himself with stones three times or more until he purifies his private parts. One is not required to perform Istinja' again when Zhuhr (Noon) Prayer is due if he performs Istinja' or cleanses his private parts with stones three times till he purifies himself at forenoon. He is not required to perform it again unless he urinates or defecates again. He should perform Wudu' beginning by washing his hands three times, Madmadah (rinsing the mouth), Istinshaq (inhaling and exhaling water nasally), and so on. He should not perform Istinja' again even if he did not intend to perform Istinja' the first time. Similarly, if he defecates or urinates in the

(Part No. 5; Page No. 22)

afternoon, then he washes his penis and anus until he purifies them and the time of Maghrib (Sunset) Prayer comes, he will not be required to perform Istinja' again unless he urinates or defecates. He should perform Wudu' beginning with Madmadah and Istinshaq. Similarly, if one sleeps, breaks wind or eats camel's flesh, it will be sufficient for him to perform Wudu' only beginning with Madmadah and Istinshaq. This is because sleep, eating camel's flesh and touching one's penis do not require performing Istinja' which should be performed only upon urination or defecation. However, things that violate Wudu' like breaking wind, touching one's penis or vulva or eating camel's flesh do not require performing Istinja'. Rather, one should perform Wudu' beginning with Madmadah and Istinshaq. One should not wash his private parts except after urination or defecation.



### 11- Ruling on combining Istinja' and Istijmar

**Q: Is it sufficient to use water instead of stones? Should one use stones? We hope you will provide us with information in this regard.**

**Guide us to the truth. Thank you very much.**

**A:** It is sufficient, according to all scholars, to use water instead of stones. It was authentically reported that the Prophet (peace be upon him) used to perform Istinja' (cleansing the private parts with water after urination or defecation). This indicates that it is sufficient to use water instead of stones. Moreover, stones alone are also sufficient.

**(Part No. 5; Page No. 23)**

If one cleanses their private parts with stones, bricks or tough pure tissues three times or more until they remove the traces of filth, it will suffice them as it was mentioned in the Sunnah (acts, sayings or approvals of the Prophet). It will be sufficient for one to cleanse themselves from urine or stool with stones, bricks or pure tissues three times or more until they purify their private parts completely. Using these things instead of water is sufficient. Moreover, if one combines between stones, bricks or tissues and water, it will be more perfect and pure. If the origin of water is unknown, the basic rule is considering it to be pure. The Prophet (peace be upon him) said: [\(Water is pure and cannot be Najis \(ritually impure\) by anything.\)](#) The basic rule is the purity of water till we are sure that it is impure.





**Q: Is it sufficient to use tissues that are found in toilets to perform Istijmar (cleansing the private parts with a hard material after urination or defecation)?**

**A:** It is sufficient to use tissues three times or more until one cleanses their private parts completely.





(Part No. 5; Page No. 24)

## 12- Ruling on combining Istinja' and Tayammum

**Q: Some people are used to performing Istinja' (cleansing the private parts with water after urination or defecation) with water and then perform Tayammum (dry ablution) when water is not sufficient. Is it permissible to do so?**

**A:** One should perform Istinja' with water, then they can perform Tayammum because Istinja' does not include Tayammum. However, if it is easy for them to perform Istijmar (cleansing the private parts with a hard material after urination or defecation) and this saves water for their Wudu' (ablution), it will be more desirable if they know how to perform Istijmar. One can perform Istijmar three times or more with bricks, tissues or dust until they cleanse their private parts completely. If one does so, they can save water for their Wudu'. They wash their face and hands, wipe over their head and wash their feet. This will be worthier and more desirable if it is easy to do.



(Part No. 5; Page No. 25)

13- The ruling on Tayammum for one who is unable to use water

**Q: Your Eminence Shaykh, my mother is ill and cannot get to the bathroom. She performs Tayammum (dry ablution) every time she performs Salah (Prayer). Although she is handicapped, whenever she has the energy she performs Wudu' (ablution). What is your opinion in this regard?**

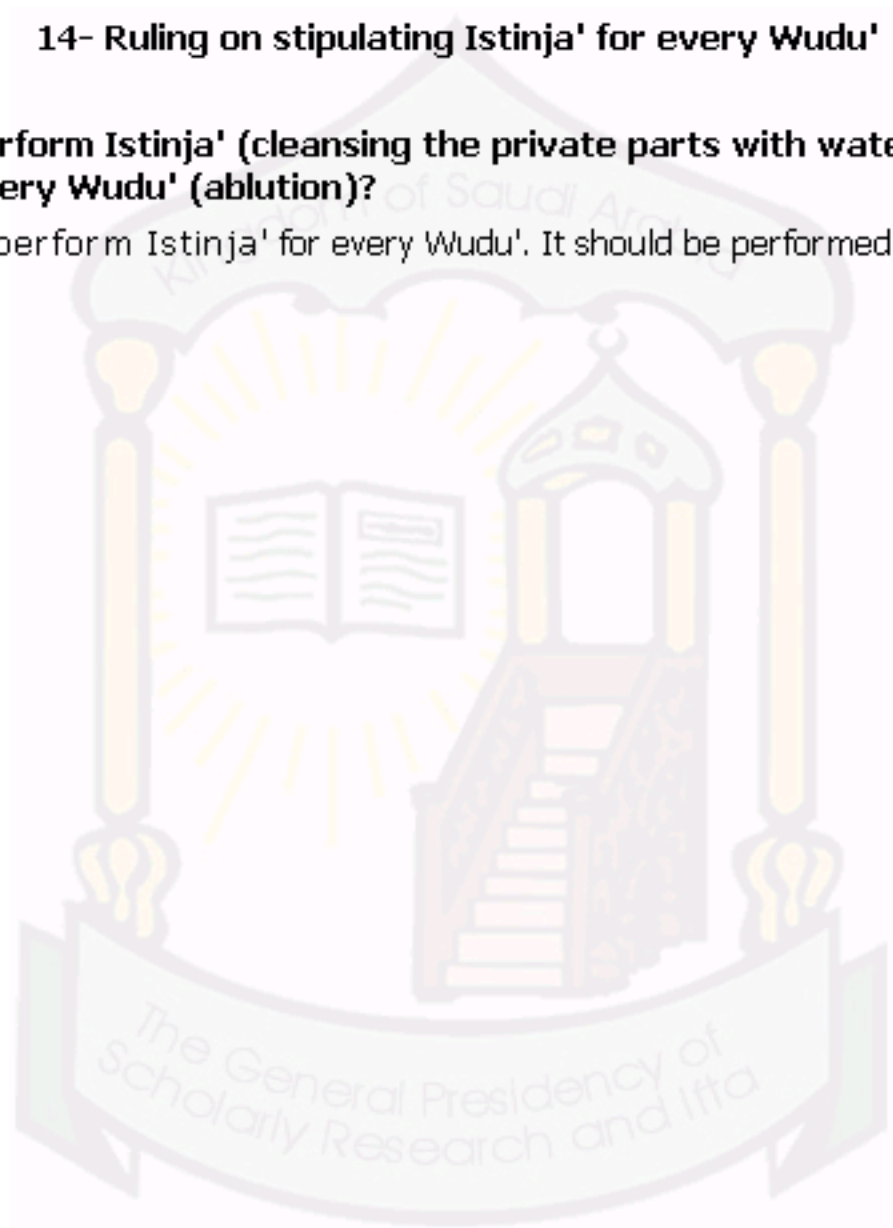
**A:** Allah (Glorified be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** She must keep her duty to Allah and fear Him as much as possible. If she can use the toilet, it is preferable; otherwise, she should perform Istijmar (cleansing the private parts with a hard material after urination or defecation) with tissues three times or more in order to cleanse her private parts then she can perform Tayammum. Moreover, if there is a person who helps her in performing Wudu', she must perform it. But if she is unable to perform Wudu', she can perform Tayammum. She can do so by striking the ground once and wiping her face and hands.



#### 14- Ruling on stipulating Istinja' for every Wudu'

**Q: Should one perform Istinja' (cleansing the private parts with water after urination or defecation) for every Wudu' (ablution)?**

**A:** One need not perform Istinja' for every Wudu'. It should be performed only after urinating or defecating.





(Part No. 5; Page No. 26)

### 15- Ruling on performing Wudu' after minor impurity

**Q: Is it Wajib (obligatory) to perform Wudu' (ablution) after minor impurity?**

**A:** It is Wajib to perform Wudu' for performing Salah (Prayer), touching the Mus-haf (copy of the Qur'an) and performing Tawaf (circumambulation around the Ka`bah) if one is in Makkah. However, if one has minor impurity without intending to perform Salah, they are not be required to perform Wudu'. If one urinates, defecates or breaks wind in the morning, they are not be required to perform Wudu' unless the time for Zhuhr (Noon) Prayer comes. Similarly, if one has minor impurity after performing Zhuhr (noon) Prayer, they are not required to perform Wudu' until the time of `Asr (Afternoon) Prayer comes. Wudu' is performed for its requirements like performing Salah, touching the Mus-haf or performing Tawaf. Moreover, if one desires to sleep while in a state of purity, they can perform Wudu'. This is the Sunnah (acts, sayings or approvals of the Prophet). However, if one is not required to perform Wudu' for having minor impurity in the morning, they should only perform Istinja' (cleansing the private parts with water after urination or defecation) upon urination or defecation. But one should perform Wudu' when the due time of Salah comes.



### 16- Breaking wind does not require performing Istinja'

**Q: Should one perform Istinja' (cleansing the private parts with water after urination or defecation) upon breaking wind or can one perform Wudu' (ablution) directly?**

**A:** Breaking wind does not require performing Istinja'. One needs only to perform Wudu'.

**(Part No. 5; Page No. 27)**

One should wash the face and hands, wipe over the head and ears, and wash the feet. Wudu' can be done without performing Istinja' upon breaking wind, touching private parts, or sleeping. Istinja' is to be performed upon urination or excretion. However, if one invalidates Wudu' by breaking wind or sleeping, one will not be required to perform Istinja'. One can perform Wudu' directly by performing Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), washing the face and hands up to the elbows, wiping over the head and ears and washing the feet up to the anklebone. This is the legally prescribed Wudu' in general.



**(Part No. 5; Page No. 28)**

**17- Ruling on entering bathroom carrying coins engraved with Allah's name**

**Q: We have a question about a coin on which is engraved some Qur'anic Ayahs (verses) or expressions. For example, there is a coin on which is engraved the statement: "There is no god except Allah alone with no partner. Muhammad is the Messenger of Allah who was sent with guidance and the true religion that it may prevail over all faiths."**

**Is one who enters the bathroom carrying such coins sinful? Would you be so kind as to write a treatise on this issue, Your Eminence Shaykh, if you view it as prohibited.**

**A:** Whoever enters the bathroom carrying such coins or a message upon which Allah's Name is written is not sinful. Were it a sinful act, it would cause much hardship, for it will be too difficult to guard oneself against doing so. Thus, it is unobjectionable. However, if it is feasible to put such coins or items in a place outside the bathroom if it is not likely to be forgotten or stolen, it will be better to do so. In case it is feared that it may be forgotten or stolen, it is unobjectionable to take it in. This is stated in the Hadith reported by Anas (may Allah be pleased with him): [\(On entering the bathroom, the Prophet \(peace be upon him\) would remove his ring.\)](#) The Prophet's ring bore the engraving

**(Part No. 5; Page No. 29)**

"Muhammad is the Messenger of Allah".

Scholars differed concerning the authenticity of this Hadith. Some judged it to be a Hadith Ma`lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text).

Accordingly, they view it is unobjectionable to enter bathroom carrying an object bearing Allah's Name, especially when it is unavoidable.

However, other scholars judged the Hadith to be authentic and thus view it as recommendable for a believer not to do so and that it is abhorred to enter the bathroom carrying something bearing Allah's Name. However, it is not abhorred if it is unavoidable.

It may be unavoidable if it is likely to be forgotten, stolen, blown away by the wind or to taken by children or someone else. In such a case, it is unobjectionable based on the rule that difficulty brings facilitation.



**Q: I sometimes enter the bathroom carrying Iraqi Dinars on which Surah Al-Ikhlâs is engraved. Is it permissible? If it is impermissible, what should I do especially when I am away from home where it is not secure to leave them out?**

**A:** This requires some explanation. If you are in a safe place, you should leave your money outside the bathroom as when you are at home or elsewhere, until you finish out of reverence to Allah's Book and Words. The same applies to other objects on which there is Allah's Name, such as a ring on which Allah's Name is engraved or a phrase containing Allah's Name.

**(Part No. 5; Page No. 30)**

In this case, you should place such items outside the bathroom if feasible. However, if you are in an unsafe place, it is unobjectionable to take them in. Allah (Glorified be He) says: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) In such a case, it is dangerous to leave such things out as they may be stolen. To conclude, if you need to keep this money with you as there is not safe place to leave it in outside the toilet, there will be no blame on you in doing so. All praise is due to Allah Alone.





### 18- Ruling on wearing a ring where Allah's name is engraved when entering toilets

**Q: Is it permissible to enter the toilet while wearing a ring that has Allah's name engraved on it?**

**A:** It was reported that the Prophet (peace be upon him) [\(used to take off his ring when he entered the toilet.\)](#) The phrase "Muhammad is the Messenger of Allah" was engraved on this ring.

It is preferable for men and women to remove any rings where Allah's name is engraved and put them outside the toilet. One should not enter the toilet while wearing such rings if it is easy to do so. If one fears that this ring will be lost, there will be no harm in taking it. This is because this Hadith is Ma`lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text). Some scholars did not regard it as a Hadith. But if it is easy to work according to this Hadith, it will be more preferable. Moreover, if one fears that his ring will be stolen or that he will forget it, there will be no blame in wearing it when entering the toilet.



(Part No. 5; Page No. 31)

**19- Do angels accompany a person who enters the toilet**

**Q: Do angels accompany a person when he enters the toilet?**

**A:** There is proof that angels who watch mankind and write down their deeds whether good or bad accompany man all times. But nobody knows about other angels. It was mentioned in some Hadiths that they leave man when he answers the call of nature. But I do not know the status of the chain of transmitters of these Hadiths. This question needs to be studied thoroughly again, In sha'a-Allah (if Allah wills), in order to verify what is related to this topic.



**Q: Should one perform Istinja' (cleansing the private parts with water after urination or defecation) whenever they perform Wudu' (ablution)?**

**A:** A person is not required to do so. One can perform Wudu' by washing their face and hands, wiping over their hair and ears and washing their feet unless they urinate or defecate. Breaking wind, touching the private parts, eating camel meat and sleeping do not require performing Istinja'. One should only perform Wudu'. One should wash their hands three times, perform Madmadah (rinsing the mouth), Istinshaq (inhaling and exhaling water nasally), and wash their face and hands up to the elbows three times. Moreover, one should wipe their head and ears once and then wash their feet three times. This is the Shar`y (Islamically lawful) way to perform Wudu'.

**(Part No. 5; Page No. 32)**

There is no harm if one washes their face, hands and legs once or twice only, but it is Sunnah (action following the example of the Prophet) to wash them three times.

In other words, it is preferable to wash them three times.



### Ruling on talking and conversing while in the bathroom

**Q: The questioner says: What is the ruling on talking inside the bathroom?**

**A:** If it is necessary, then there is no problem. If there is no need for it, then one should not do so. If the need arises to warn someone, or tell someone to do something, then there is no problem in doing so.





(Part No. 5; Page No. 33)

## Chapter on Miswak and Sunan-ul-Fitrah

### 21- Virtue of Miswak

#### and recommended time to use it

**Q:** A questioner from Al-Madinah Al-Munawwarah says: We all know the virtue of Miswak (tooth-cleansing stick) and the Hadith reported from the Messenger of Allah (peace be upon him): *(If it were not burdensome upon my Ummah (nation based on creed), I would have commanded them to use a Miswak at every Salah (Prayer).)* However, I notice that many people do not care about the cleanliness of Miswak or the recommended times for using it. They use it, for example, after the Imam begins Salah and during the Khutbah (sermon). I would like you to point out the recommended times for using it. May Allah reward you with the best!

**A:** There are authentic Hadiths reported from the Messenger of Allah (peace be upon him) on

(Part No. 5; Page No. 34)

the virtue of Miswak and which urge people to use it. It was reported by Al-Bukhari and Muslim in the two Sahih (authentic) Books of Hadith that the Prophet (peace be upon him) said: *(If it were not burdensome upon my Ummah, I would have commanded them to use a Miswak at every Salah.)* This denotes the desirability of Miswak because the Prophet (peace be upon him) urged people to use it. His saying: "I would have commanded them..." denotes obligation. Otherwise, the desirability of using Miswak is evidenced by other Hadiths. It was reported that the Prophet (peace be upon him) said: *(Using a Miswak purifies the mouth and pleases the Lord.)* (Related by Al-Nasa'iy and others with an authentic chain of transmitters) The Prophet (peace be upon him) said: *(If it were not burdensome upon my Ummah, I would have commanded them to use a Miswak at every Salah.)* It was reported by Muslim in his Sahih Book on the authority of `Aishah (may Allah be pleased with her): *(The Prophet (peace be upon him) used to begin by using Miswak upon entering his house.)* He (peace be upon him) used to use Miswak frequently. *(He also used to cleanse his mouth with Miswak when he got up during the night.)* This Hadith was related by Al-Bukhari and Muslim on the authority of Abu Hudhayfah (may Allah be pleased with him). There are many other Hadiths that denote the desirability

(Part No. 5; Page No. 35)

of Miswak.

It is even more desirable to use Miswak before the Imam commences Salah. One should cleanse

their mouths with Miswak before the Imam announces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer) in order to follow the Imam in announcing Takbir. Miswak is also highly recommended upon rinsing the mouth during Wudu' (ablution). Similarly, one is recommended to use Miswak in order to remove any bad odor from the mouth by cleansing the teeth. Therefore, the Prophet (peace be upon him) said: [\(Using a Miswak purifies the mouth and pleases the Lord.\)](#) This includes the person who is observing Sawm (Fast) and anyone who is not observing Sawm whether at the beginning or the end of the day. Some scholars said that it is reprehensible for the person who is observing Sawm to use Miswak at the end of the day. The Prophet (peace be upon him) said: [\(The breath of a fasting person is sweeter to Allah than the fragrance of musk.\)](#)

They said that Miswak may remove this smell or at least alleviate it.

The authentic viewpoint is that it is not reprehensible for the person who is observing Sawm to use Miswak at the end of the day. Rather, it is recommended to use it all times because the Prophet (peace be upon him) said: [\(If it were not burdensome upon my Ummah, I would have commanded them to use a Miswak before every Wudu' and Salah.\)](#) This includes the person who is observing Sawm and others, and includes Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer. Moreover, the bad breath of the person who is observing Sawm is not removed because it comes from inside the body.

### **(Part No. 5; Page No. 36)**

Miswak does not remove this smell. Moreover, after removing the Miswak from the mouth, the smell of the breath that is preferable to Allah (Exalted be He) still exists. The Hadith reported about the breath of the person who observes Sawm is mentioned to urge observing Sawm and pointing out its virtue. It also denotes the great status of Sawm. Doing so does not contradict the issue of Miswak. It is desirable for every Muslim to pay attention to Miswak as it was ordained by Allah (Exalted be He) through His Messenger (peace be upon him). One should use Miswak in order to carry out and glorify the Sunnah and urge people to follow his example in this regard. Similarly, this case should be followed with all other supererogatory acts of worship, such as Witr (Prayer with an odd number of units). It is highly recommended to perform Witr at the time between `Isha' (Night) Prayer and Fajr (Dawn) Prayer. It is also desirable for every believer to perform Witr whether they are at home or on a journey. The least of which is one Rak`ah (unit of Prayer) and there is no limit for it. One can perform it as one, three, five or more. The more Rak`ahs they perform, the more reward they attain. Moreover, it is preferable to follow the example of the Prophet (peace be upon him) in performing Witr that is eleven or thirteen Rak`ahs. There is no blame if one performs more or less than that number. Similarly, Salat-ul-Duha (supererogatory Prayer after sunrise) is a stressed Sunnah. The least number of Rak`ahs for this Salah is two, but if one performs more than that, there will be no blame. The same rule applies also to the supererogatory Salah of Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, `Isha' Prayer, Fajr Prayer and other supererogatory Salahs. The supererogatory Salah of Zhuhr Prayer is four Rak`ahs before it and two after it, the Maghrib (Sunset) Prayer is two Rak`ahs, the `Isha' Prayer is two after it and Fajr Prayer is two Rak`ahs before it. It is also preferable to perform four supererogatory Rak`ahs before it. The Prophet (peace be upon him) said: [\(May Allah's Mercy be upon anyone who performs four supererogatory Rak`ahs before `Asr Prayer.\)](#) One should perform these four Rak`ahs

### **(Part No. 5; Page No. 37)**

with two Taslims (salutation of peace ending the Prayer). It is also preferable to perform two Rak`ahs before every obligatory Salah meaning before Maghrib and `Isha' Prayer because the Prophet (peace be upon him) said: [\(There is between the two calls \(Adhan and Iqamah\) a Prayer.](#)

He repeated it twice, and the third time he said: [This applies to those who desire to do it.](#)) Similarly, visiting the patient, responding to the person who sneezes if they praise Allah, offering Salam (Islamic greeting of peace), advising Muslims, escorting the deceased to the grave and performing the Janazah (Funeral) Prayer are great Sunnahs (a commendable acts) that should be followed attentively by a Muslim. Giving Sadaqah (voluntary charity), even if it is half a date, calling and encouraging others to do good, guarding one's tongue against extravagant words and other acts that a Muslim should pay attention to are also great Sunnahs.

It was mentioned earlier that the Sunnah (supererogatory act of worship following the example of the Prophet) is to use Miswak before the Imam announces Takbirat-ul-Ihram in order to follow him in announcing Takbir. The Prophet (peace be upon him) said: [\(If he \(the Imam\) announces Takbir, announce Takbir after him.\)](#) Therefore, it is preferable for the worshiper to use Miswak before the Imam announces Takbir. If one stands up to perform Salah, they should use the Miswak and if the Imam announces Takbir, they should follow him. This should also be done on Friday. A person should not use the Miswak during the Khutbah (sermon). Rather, one should listen attentively to the Khutbah without engaging in frivolous play even if using Miswak, returning the Salam, or responding to someone who sneezes.

### **(Part No. 5; Page No. 38)**

One should listen to the Khutbah and delay using Miswak till the Iqamah (call to start the Prayer) after the end of the Khutbah.

Also, a person should not play with his clothes, beard or anything else. They should listen attentively to the Imam with presence of mind.



## 22- Ruling on using Siwak during the Khutbah on Friday

**Q: We notice that some people use Siwak (tooth-cleansing stick) while at the Masjid (mosque) before and during the Khutbah (sermon) though some people frown upon this behavior. What is your opinion? Is it permissible to use Siwak during the Khutbah?**

**A:** Using Siwak is a Sunnah (supererogatory act of worship following the example of the Prophet). The Prophet (peace be upon him) urged Muslims to use it. It was authentically reported that the Prophet (peace be upon him) stated: [\(Were it not for the fear that it might be hard for my Ummah \(nation based on one creed\), I would have ordered them to use Siwak at every Salah \(prayer\).\)](#) In another wording: [\(I would have ordered them to use Siwak at every Wudu' \(ablution\).\)](#)

**(Part No. 5; Page No. 39)**

He (peace be upon him) also stated: [\(The Siwak cleanses and purifies the mouth and pleases Allah.\)](#) Therefore, there is no harm in using it at the Masjid or other places. It is Sunnah to use it upon commencing Salah, before pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), upon performing Wudu', and upon entering one's home.

[\( `Aishah \(may Allah be pleased with her\) answered the question concerning the first thing the Prophet \(peace be upon him\) used to do upon entering as follows: "He used to begin with Siwak."\)](#)

This means that the Prophet (peace be upon him) used to use Siwak upon entering his house. Siwak is a commendable Sunnah, for it purifies the mouth, cleans the teeth and encourages goodness. However, one should not use it during the Khutbah. The Mu'min (believer) should remain silent and avoid fidgeting. One should not use Siwak during the Khutbah, instead one should listen attentively to the Khatib (preacher) in order to benefit from his words. However, it is permissible to use it before the Khutbah or Salah while at the Masjid. Using Siwak is Mashru` (Islamically permissible) upon performing Salah and Wudu'.



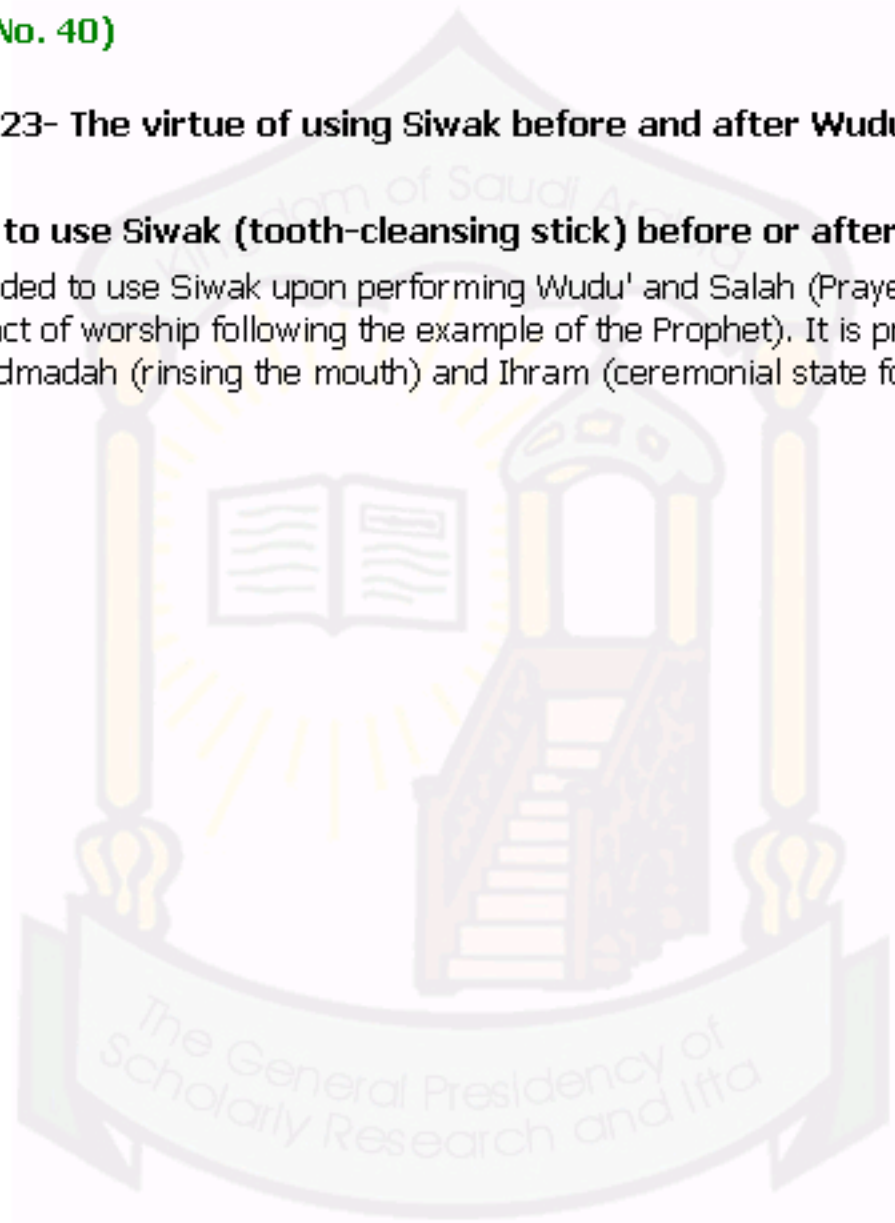


(Part No. 5; Page No. 40)

**23- The virtue of using Siwak before and after Wudu'**

**Q: Is it preferable to use Siwak (tooth-cleansing stick) before or after Wudu' (ablution)?**

**A:** It is recommended to use Siwak upon performing Wudu' and Salah (Prayer). This is the Sunnah (supererogatory act of worship following the example of the Prophet). It is preferable also to use it upon performing Madmadah (rinsing the mouth) and Ihram (ceremonial state for Hajj and `Umrah).





## 24- Ruling on women using Siwak

**Q: I heard that using Siwak (tooth-cleansing stick) is impermissible for women. Is this correct?**

**A:** This is not correct. Siwak is Mashru` (Islamically permissible) for all whether male or female upon performing Salah (Prayer) and Wudu' (ablution), entering one's home, and when one's breath changes upon awakening from sleep. It was authentically reported that the Prophet (peace be upon him) stated: [﴿The Siwak cleanses and purifies the mouth and pleases Allah.﴾](#) And: [﴿Were it not for the fear that it might be hard for my Ummah \(nation based on one creed\), I would have ordered them to use Siwak at every Salah.﴾](#)

**(Part No. 5; Page No. 41)**

﴾ In another wording: [﴿I would have ordered them to use Siwak at every Wudu'.﴾](#) The Prophet (peace upon him) did not specify men in this ruling. It is general and Mashru` for the entire Ummah, men and women. However, many people say things about Allah without knowledge. They tell lies carelessly, May Allah grant us well-being! It is Wajib (obligatory) upon the Mu'minin (believers) to guard themselves against lies. One should not say that this is Halal (lawful) and that is Haram (prohibited), except with evidence. It is impermissible for men or women to say things about Allah of which they have no knowledge whether related to Siwak or other matters.

Allah (Glorified be He) says: [﴿Say \(O Muhammad صلى الله عليه وسلم\): "\(But\) the things that my Lord has indeed forbidden are Al-Fawâhish \(great evil sins and every kind of unlawful sexual intercourse\) whether committed openly or secretly, sins \(of all kinds\), unrighteous oppression, joining partners \(in worship\) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.﴾](#) He places saying things about Him of which one has no knowledge above Shirk (associating others with Allah in His Divinity or worship) which is the most dangerous sin. This means that saying things about Allah of which one has no knowledge is very dangerous to the extent that Allah mentions it above Shirk. This is because Shirk is also to say things about Allah of which one has no knowledge. It was mentioned in the Surah (Qur'anic chapter) of Al-Baqarah that Satan orders people to do so. Allah (Glorified be He) says about Satan: [﴿He \[Shaitân \(Satan\)\] commands you only what is evil and Fahshâ \(sinful\), and that you should say against Allâh what you know not.﴾](#) This is what is mentioned by Allah (Glorified and Exalted be He). The previous Ayah (Qur'anic verse) is Allah's statement:

**(Part No. 5; Page No. 42)**

﴿O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.﴾ [﴿He \[Shaitân \(Satan\)\] commands you only what is evil and Fahshâ \(sinful\), and that you should say against Allâh what you know not.﴾](#) This is the way of the enemy of Allah. He commands people to say things of which they have no knowledge about Allah because doing so leads one astray, misleads others and causes great corruption. May Allah grant us well-being!





(Part No. 5; Page No. 43)

### Chapter on the Sunan of Wudu'

#### 25- Ruling on repeated washing of one's organs during Wudu'

up to three times

**Q: Is the repetition of washing during Wudu' (ablution)- for example: washing the face three times- Wajib (obligation) or Mustahab (desirable)?**

**A:** Repeating is a desirable Sunnah (supererogatory act of worship following the example of the Prophet). You may rinse your mouth once, perform Istinshaq (inhaling and exhaling water nasally) one time, wash your face, and arms once, wipe your head and ears once, wash your right foot with your ankles once, and wash your left foot once with your ankles. Thus, doing so is a Wajib. The Prophet (peace be upon him) performed his Wudu' in this way once, as mentioned in Al-Bukhari in his Sahih (authentic book of Hadith). If a person was to wash everything twice, this would be better than washing it just once; and if a person's Wudu' is done by washing everything three times, it will be more perfect and complete. However, the head should only be wiped once, and the water left on his hands should be used to wipe his ears once; because this is what has been reported of the actions of the Prophet (peace be upon him).



**(Part No. 5; Page No. 44)**

**Q: The questioner says: "I once saw my sister while she was performing Wudu' (ablution). She only washed her face once, not three times. Also, she only washed her arms once, not three times. Thus, I asked her about the reason of doing so." She said: "It is a Sunnah (supererogatory act of worship following the example of the Prophet), not a Fard (obligatory)." Is this correct? Is this permissible?**

**A:** Yes, what is Wajib (obligatory) is to wash every part once. The Prophet (peace be upon him) performed Wudu' by washing the parts that should be washed in Wudu' once, twice, or thrice.

Performing it once is Wajib and Fard; washing your face, rinsing your mouth and nose, and washing your arms, wiping your head, and ears, and washing your right foot and completely wetting it, and your left foot. This is sufficient if you completely wet each part. Moreover, washing the parts of the body that should be washed during Wudu' twice is better; however washing them three times is more perfect. The Prophet (peace be upon him) used to wash his body parts three times in most times, except his head and his ears as he wiped only over them for one time.

As for the face, arms and feet, the Prophet (peace be upon him) used to mostly wash them three times. This is the most complete and most perfect way. If a person was to wash their parts twice, or some parts twice and other parts three times, or some parts once, some parts twice, and other parts three times, there will be nothing wrong in doing so, all praise be to Allah. However, washing these body parts once is Wajib; rinsing mouth, and nose, washing face,

**(Part No. 5; Page No. 45)**

wiping and washing arms; washing each arm once with water from the tips of fingers all the way up to elbows, and applying this also to the left arm too, and washing your feet from the ankles to the tips of toes. Doing so will be sufficient. Moreover, washing them twice is better; however, washing them for the third time is even better and more preferable.



## 26- Ruling on washing body parts during Wudu' more than three times

**Q: Is it permissible for a Muslim to increase the times of washing ones nose to more than three times if the person is suffering from a cold or flu, or is this opposing the Sunnah (supererogatory act of worship following the example of the Prophet)?**

**A:** This is not permissible because the Prophet (peace be upon him) performed Wudu' (ablution) by washing each part three times. He (peace be upon him) rinsed his mouth and nose three times, washed his face three times, washed his arms three times, wiped his hair and ears once, and washed his feet three times. Washing these parts three times is the Sunnah. Moreover, it is also permissible to wash each part once or twice as the Prophet (peace be upon him) did this. Also, if a person was to wash some parts twice and some parts once, or wash some parts twice and others thrice, it will also be permissible. As for washing parts more than that, it is not acceptable. It was authentically reported that when the Prophet (peace be upon him): [performed Wudu' and](#)

**(Part No. 5; Page No. 46)**

[someone asked him about Wudu', he \(peace be upon him\) taught him and then said: "Whoever increases, has abused, transgressed and done injustice."](#) The Hadith was related by Abu Dawud, Al-Tirmidhi, and others with Sahih (authentic) Sanad (chain of narrators). This Hadith indicates that it is not permissible for a person to wash that body parts that should be washed during Wudu' more than three times. He (peace be upon him) said about those who do this: [\(They have abused, transgressed and done injustice.\)](#) The abuse, transgression and injustice are not permissible. This Hadith is evident that it is not permissible to wash more times than the Prophet (peace be upon him) did, which was three times as this is the perfect Wudu'. However, if a person was to take water twice for each time of wash which means that he has to take water six times for washing every part three times, there will be nothing wrong with doing so. He has not abused or done injustice. The one who abuses and does injustice is the one who completely washes a part more than three times. But if a person was for example washing his foot and took water by his hand for one time, but his foot was not completely washed by taking water only once, so he needed to take water a second time to complete washing it, then he washed his foot a second and third time, and there was an increase in the amount of times the person took water, but not in the amount of times he washed his foot, then there will be nothing wrong in doing so. What is important is that each part is completely washed once, twice, or thrice. However, one should not wash more than three times. Likewise, the same applies to a person's face, and his arms. As for head, the Sunnah is to wipe it only once. This is what is recorded in the Hadith Sahih. A person should only wipe his head once with his ears.



(Part No. 5; Page No. 47)

**Q: During our Wudu' (ablution), we wash out body parts three times. Does washing them more than three times nullify our Wudu'?**

**A:** The Sunnah (supererogatory act of worship following the example of the Prophet) in Wudu' is washing once, twice, or thrice. This is what is authentically reported from the Prophet (peace be upon him). He (peace be upon him) used sometimes to wash some parts twice and others thrice. But washing more than three times is not acceptable, whether it is the face, hands or feet. As for the head, it should be wiped only once; the head is wiped, not washed. It is wiped once from the front of the head, all the way to the neck at the back of the head. Then the hands are brought back to end up where they started. This is for both women and men. However, to wash every part three times is better; washing your hands three times, washing your face three times, and washing your feet three times. This is the most complete and perfect way. If a person shortens it by washing each part just once or twice, this is also acceptable, especially for teaching purposes, or to show people that this is acceptable, or if a person wants to use the Rukhsah (concession). This is acceptable. Also washing some parts twice and others once, or washing some parts twice and others thrice are all acceptable as there is nothing wrong in doing so, all praise be to Allah. But increasing the times of washing more than three is not allowed, because when the Prophet (peace be upon him) mentioned Wudu' and the washing body parts three times, he (peace be upon him) said: [\(Whoever increases has abused, transgressed, and done injustice.\)](#) This means that it is not acceptable to increase the number of washing more than three times.



(Part No. 5; Page No. 48)

**Q: Is the increase in washing body parts in Wudu' more than three times considered a Bid`ah (innovation in religion) or not?**

**A:** It is not permissible. The Prophet (peace be upon him) forbade this. The Sunnah (supererogatory act of worship following the example of the Prophet) is three times or less, once is sufficient, twice is better and thrice is the best. It was mentioned in some narrations that the Prophet (peace be upon him) said: **(He who increases, has abused, transgressed, and done injustice.)** Thus, increasing the number of washes is not acceptable. One is not permitted to wash more than three times. If a person washes more than three times, such as four or five times, then whoever is around him should advise him. One should tell him that doing so is not permissible, or Makruh (reprehensible).





(Part No. 5; Page No. 49)

27- Ruling on performing Istinshaq during Wudu' more than three times

**Q: If the need arises to perform Istinshaq (inhaling and exhaling water nasally) during Wudu' (ablution) more than three times, or rinsing my mouth more than three times, is the Wudu' valid?**

**A:** Your Wudu' is valid. However, you have been mistaken. You have to offer Tawbah (repentance to Allah) from this. It has been narrated that the Prophet (peace be upon him) said when he mentioned the number of washing in Wudu': [\(Whoever increases the washes to more than three, has abused, transgressed, and done injustice.\)](#) The Sunnah (whatever is reported from the Prophet) is washing these body parts three washes, not more. Washing your nose should be done three times; inhale and exhale three times through your nose, not more.



(Part No. 5; Page No. 50)

28- Ruling on inhaling water during Wudu' for one who has an illness in one's nose

**Q: When I exaggerate in performing Istinshaq (inhaling and exhaling water nasally) during Wudu' (ablution), I am struck with severe pain in the nerves of my nose and head, which continues for a few seconds. Is there a ruling for this in Shari`ah (Islamic law)?**

**A:** Do not exaggerate to the point that you harm yourself. The Prophet (peace be upon him) said: [\(Exaggerate in performing Istinshaq unless you are fasting.\)](#) If it is difficult for you to do so, then inhale water by your nose, eliminate the pain, and do not exaggerate in a manner that causes you harm.



### 29- Madmadah and Istinshaq in one action

**Q: Should Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally) be done in one action, or should each be done separately?**

A: The Sunnah (action following the teaching of the Prophet) is to rinse your mouth and nose in one action.

**(Part No. 5; Page No. 51)**

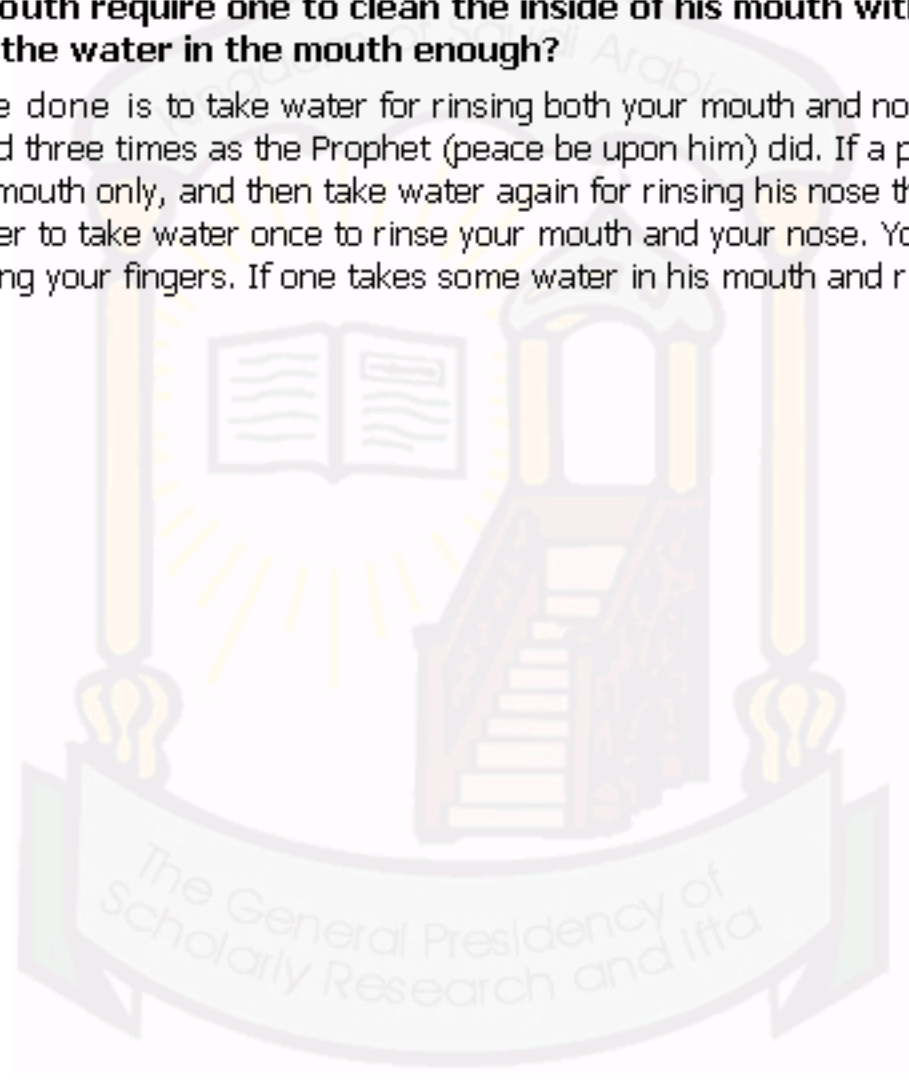
**(The Prophet (peace be upon him) used to rinse his mouth and nose in one action, three times.)**

However, if a person desires to do each act independently, i.e., to take water to rinse his mouth, and take water again to wash his nose, this is also acceptable.



**Q: A listener asks: Kindly, inform us of the method of rinsing the mouth and the nose during wudu' (ablution), should one rinse his mouth and his nose in one action, or should one take water to rinse his mouth and then take water again to wash his nose? Does the rinsing of the mouth require one to clean the inside of his mouth with his fingers? Or, is the act of moving the water in the mouth enough?**

A: What should be done is to take water for rinsing both your mouth and nose in one action. This should be repeated three times as the Prophet (peace be upon him) did. If a person desires to take water to rinse his mouth only, and then take water again for rinsing his nose this is also acceptable. However, it is better to take water once to rinse your mouth and your nose. You are not required to rinse your mouth using your fingers. If one takes some water in his mouth and rinses it, it is enough.





(Part No. 5; Page No. 52)

### 30- Rinsing the mouth after eating or drinking while keeping Wudu'

**Q: Is rinsing the mouth required for one who keeps his wudu' (ablution) but has eaten or drunk anything?**

A: It is not Wajib (obligatory) to perform Madmadah (rinsing the mouth) in this case; it is Mustahab (desirable) to do so, especially if what one has eaten contains fat or something which has an undesirable smell. One should rinse his mouth until the offensive smell goes away, or to get rid of the fat which may make him uncomfortable and distracted. It is reported that the Prophet (peace be upon him) [\(drank some milk then called for some water. Once he got the water he rinsed his mouth then said, "It has fat."\)](#) So, rinsing your mouth after eating or drinking is desirable, if necessary.



### 31- Offering more than one Salah with the same Wudu'

**Q: Was the Prophet (peace be upon him) in the habit of keeping his Wudu' (ablution) most of the time, oh shaykh?**

A: The Prophet (peace be upon him) was usually in a state of Wudu'. He used to perform Wudu' for every Salah (Prayer), then he was permitted to use Miswak (tooth-cleansing stick), so he would pray two prayers with the same Wudu'.

**(Part No. 5; Page No. 53)**

«During the day of the Opening of Makkah, he (peace be upon him) offered some prayers with the same Wudu'. When he was asked by `Umar about this, he replied: I did so deliberately» so that the people know that it is permissible to offer more than one Salah with the same Wudu'. He (peace be upon him) would also combine two prayers with one Wudu' during his travelling - peace be upon him - and during other occasions.

He did not exaggerate in performing Wudu' or Ghusl (ritual bath). He (peace be upon him) would sometimes perform more than one Salah with one Wudu', but he (peace be upon him) mostly would perform Wudu' for every Salah. Perhaps he would relieve himself and not perform Wudu', as recorded in Sahih Muslim: «He exited the restroom and was offered some food. One said to him: Will you not perform Wudu'? He said: I do not need to pray» and then he ate.

This proves that it is acceptable for a person to eat while he is not in a state of Taharah (ritual purification), however it is Mustahab (desirable) that if a person is in the state of Janabah (major ritual impurity related to sexual discharge) that he performs Wudu' before he eats, and before he sleeps.



(Part No. 5; Page No. 54)

### 32- Performing Wudu' before the Salah time

**Q: Abu `Abd Al-Rahman from Riyadh asks: What is the ruling on performing Wudu' (ablution) before the Salah (Prayer) time has come up?**

A: There is no problem in performing Wudu' before the Salah time. It is permissible, for example, for one to perform Wudu' for `Asr Prayer and use the same Wudu' to perform Maghrib (evening) Prayer, or to perform Wudu' for Zhuhr (afternoon) Prayer and use the same Wudu' for `Asr Prayer, if he remains in a state of purity. The Prophet (peace be upon him) in some occasions prayed more than one Salah with the same Wudu'.



### 33- Keeping Wudu' for a whole day

**Q: Is keeping one's Wudu' (ablution) for a whole day permissible?**

A: There is no problem in keeping Wudu' for a whole day if you are able to do so. However, if it is a hardship for you, then you should relieve yourself and perform Wudu' again. The Prophet (peace be upon him) said: **(No Salah (Prayer) can be (rightly performed) when the food is present (before the worshipper) or when one is prompted by the call of nature,)** referring to urine and stool. If a person remains in a state of Wudu' without any hardship and prays the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Evening) and `Isha (night) Prayers, then this is acceptable.

**(Part No. 5; Page No. 55)**

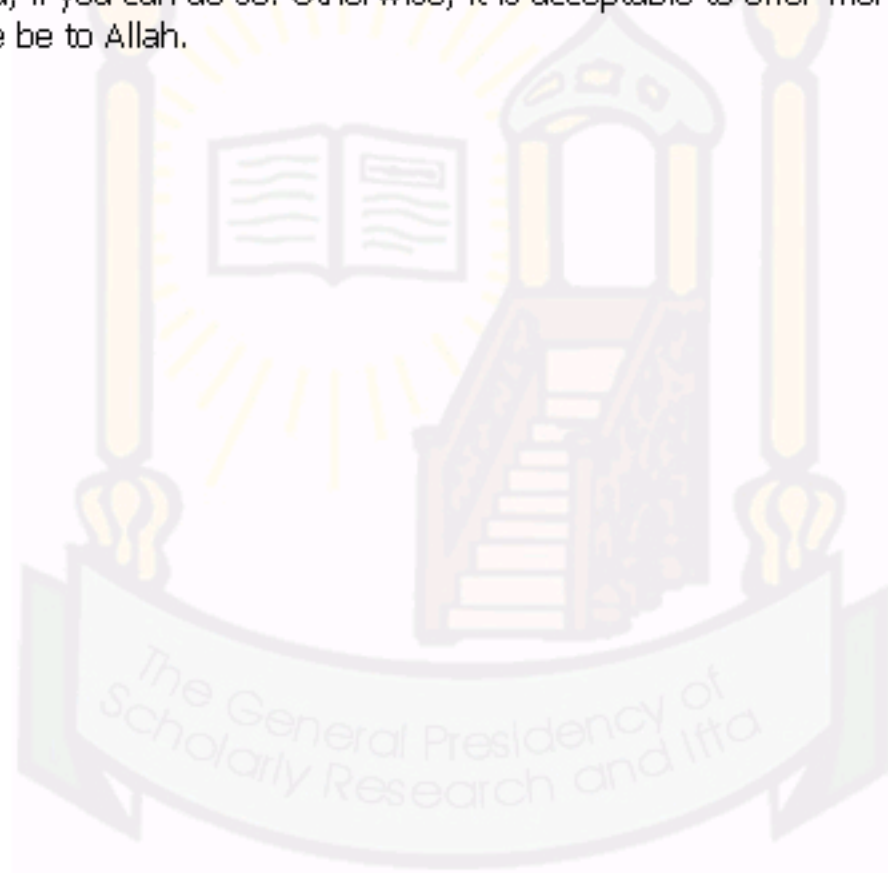
But if you feel a hardship, such as the urgent need to pass wind, urinate or do other things which may nullify your Wudu', then you should relieve yourself and not make it hard on yourself. This is better, and it also complies with the Sunnah (action following the teaching of the Prophet), so that you may pray while you are reassured and devout.





**Q: A questioner says: I usually perform wudu' (ablution) for the `Asr prayer, and I pray the three subsequent obligatory prayers with this same wudu': `Asr, Maghreb (evening) and `Isha (night) prayers, because I am working, is this acceptable?**

A: There is no problem if a person performs wudu' for the `Asr, and prays with the same wudu' the `Asr, Maghreb and `Isha prayers, all praise be to Allah. The Prophet (peace be upon him) offered some prayers during the opening of Makkah with the same wudu'. He said: I did it on purpose, so that people would learn that this is permissible. However, it is better if you renew your wudu' for Maghrib and `Isha, if you can do so. Otherwise, it is acceptable to offer more than one prayer with one wudu'. All Praise be to Allah.





(Part No. 5; Page No. 56)

**34- Performing Wudu' with water which has an odor that is not impure**

**Q: What is the ruling on performing Wudu' with water which smells of gas, or any other smell?**

A: If the water smells of something that is basically pure, then it is valid to use it even if the smell is gas. However, if it was mixed with something impure that has changed its odor and accordingly has become Najis (ritually impure), then one should not perform Wudu' (ablution) with this water. But, water which has the smell of gas or any other smell which is not impure is valid to use for Wudu'.



### 35- Performing Wudu' and Salah while dressed in sleep wear

**Q: Some inquirer says: We are aware that Muslims are obliged to pray in clean clothes. However, we do not know if it is permitted for a Muslim to perform Wudu' (ablution) while wearing unclean clothes, which in fact do not contain Najasah `Ayniyah (ritual impurity with discernable characteristics), such as clothes which we sleep in.**

A: It is not permitted for a person to pray in clothes which are Najis (ritually impure). As for clothes whose impurity is not certain, it is permissible to pray in them. But the clothes which you sleep in are not impure, unless impurity touches them. In this case one must wash off the impurity. It is worth mentioning that sleeping in the clothes does not make them Najis, unless they touche urine, Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) or other forms of Najasah, in which case one should cleanse them from the

**(Part No. 5; Page No. 57)**

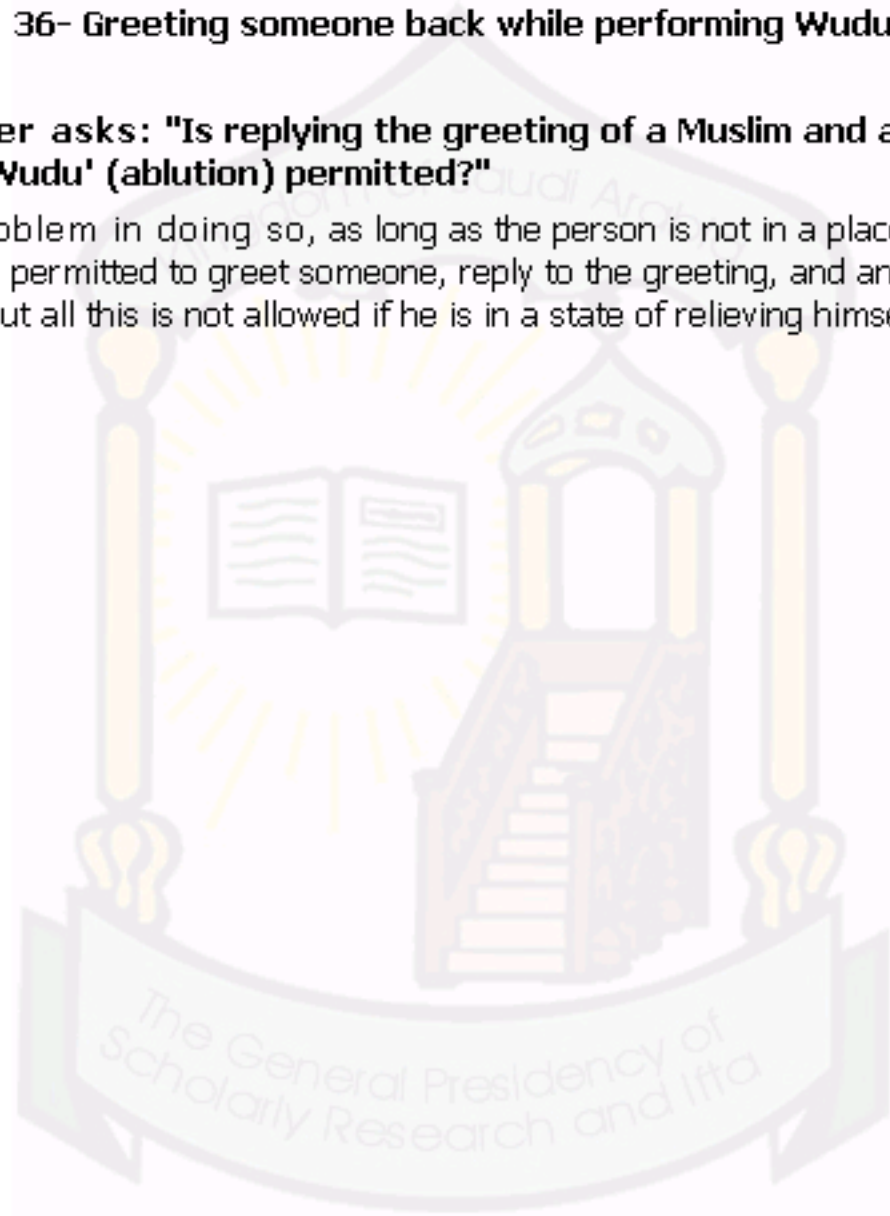
impurity. If one is certain that the clothes contain Najasah, then he should not pray in them. However, if one is not sure of their impurity, then they are considered to be in a state of Taharah (purity), Alhamdu lillah (All praise is due to Allah).



### 36- Greeting someone back while performing Wudu'

**Q: The questioner asks: "Is replying the greeting of a Muslim and answering questions while performing Wudu' (ablution) permitted?"**

A: There is no problem in doing so, as long as the person is not in a place where he is relieving himself. A person is permitted to greet someone, reply to the greeting, and answer questions if he is performing Wudu'. But all this is not allowed if he is in a state of relieving himself from urine or stool.





### 37- Definition of the beard

**Q: A questioner from Yemen asks: "Some people claim that the beard is only the hair which grows on the chin and regard that what grows on the cheeks as not part of the beard. Is this correct?"**

**A:** The beard is the hair which grows on the chin and cheeks. This is the correct definition, according to the opinion of philologists

**(Part No. 5; Page No. 58)**

and lexicographers, such as the author of 'Al-Qamus al-Muhit', the author of 'Lisan al-Arab' and other compilers. They all agreed on the definition that: The beard is what grows on the two cheeks and the chin of a person. These scholars have, indeed, thorough understanding of the Arabic language.



### 38- When to remove underarm hair,

#### pubic hair and trim one's nails

##### **Q: How often should one remove the armpits hair?**

**A:** Anas (may Allah be pleased with him) said, according to a narration reported by Imam Muslim in his Sahih (authentic collection of Hadiths) [\(We were told to cut short the mustache, shave the pubic hair, pluck the armpit hair, and trim off the nails, not leaving them undone for more than forty nights.\)](#) Also, Ahmad and a group of transmitters narrated: [\(The Prophet \(peace be upon him\) set its time for us that we should not leave them undone for more than forty nights.\)](#) Hence, we come to know that the maximum time one should leave this Sunnah (action following the teaching of the Prophet) is forty nights. As the forty days come to pass, one should cut short the moustache, clip off the nails, pluck armpit hair or remove it anyway using chemicals or other method, trim off the moustache. This is the Sunnah. If

##### **(Part No. 5; Page No. 59)**

one trims the moustache before forty nights, as some men's moustaches grow faster than others, trimming it off on the twentieth or the twenty fifth day, then this is permissible. The Prophet (peace be upon him) said: [\(Trim off the mustache.\)](#) And: [\(Whoever does not trim off his moustache is not of us.\)](#) So, if one trims off this hair before the forty days, the moustache, pubic hair and nails, this is a good deed. However, one should not leave it to overgrow for more than forty nights.



**Q: I notice that some worshippers at prayer with very long finger nails which trap impurities underneath them. Is this acceptable in Islam? Is their Wudu' (ablution) valid in this condition?**

Q: One's nails should be trimmed off and cleaned every forty days. The Prophet (peace be upon him) set a limit for clipping the nails, removing pubic and armpit hair, and cutting short the moustache. One must not go without doing so for more than forty nights, according to the hadith of the Prophet (peace be upon him). Anas (may Allah be pleased with him), who was the servant of the Prophet (peace be upon him), said: [\(We have been given a time limit as to when to cut short our moustaches, trim off our nails, pluck our armpits, and shave our](#)

**(Part No. 5; Page No. 60)**

[pubic hair. We were commanded not leave them undone for more than forty nights.\)](#) This was recorded by Imam Muslim in his Sahih (authentic collection of Hadiths) and by Imam Ahmed, al-Nassa'i and the Group. According to a different wording of this narration: [\(the Prophet \(peace be upon him\) set a time limit for us that not more than forty nights should come to pass without us trimming off our nails, moustache, shaving the pubic hair and plucking our armpits hair.\)](#) It is Wajib (obligatory) upon men and women to give great attention to this matter. One must not leave their nails, or moustache, or pubic hair, or armpit hair untrimmed for more than forty nights. Both men and women should abide by this command: the man should trim off his nails, moustache, pubic hair and armpit hair, so that dirt does not accumulate in these areas. Although this dirt is not Najis (ceremonially impure), it is unsanitary and one must take consideration of what the Prophet (peace be upon him) commanded.

Likewise, women must also follow this command in trimming off their nails, pubic hair and armpit hair. The Prophet (peace be upon him) gave instruction to this matter by way of observing cleanliness and hygiene. The Prophet (peace be upon him) came to preach all acts of goodness, led people to goodness, and forbade all acts of evil.



(Part No. 5; Page No. 61)

**39- Burying nails after trimming them, and reciting certain Surahs over them**

**Q: A sister from the Sultanate of Oman asks: "I heard some people say that when one has trimmed off his nails, one must bury them and recite certain Surahs (Qur'anic chapters) over them; such as Surah Al-Ikhlās and al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas). They also say that one should not throw away the cut nails in an improper way. What is the ruling on this? May Allah reward you with the best.**

**A:** This claim has no valid foundation. If a person trims off his nails, he can throw them away and he need not to bury them or recite Ayahs (Qur'anic verses) over them. These are all myths which have no origin and no basis. When a man or woman cuts their nails, they are permitted to discard them anywhere.





**Q: A questioner asks: There is a tradition in my country that when a person trims off his nails he burys them in the ground and say: 'Oh earth, be my witness on the day of judgment', what is your opinion on this act?**

A: This has no legal foundation. If you throw your nails in a shredder it is acceptable. The same is also true

**(Part No. 5; Page No. 62)**

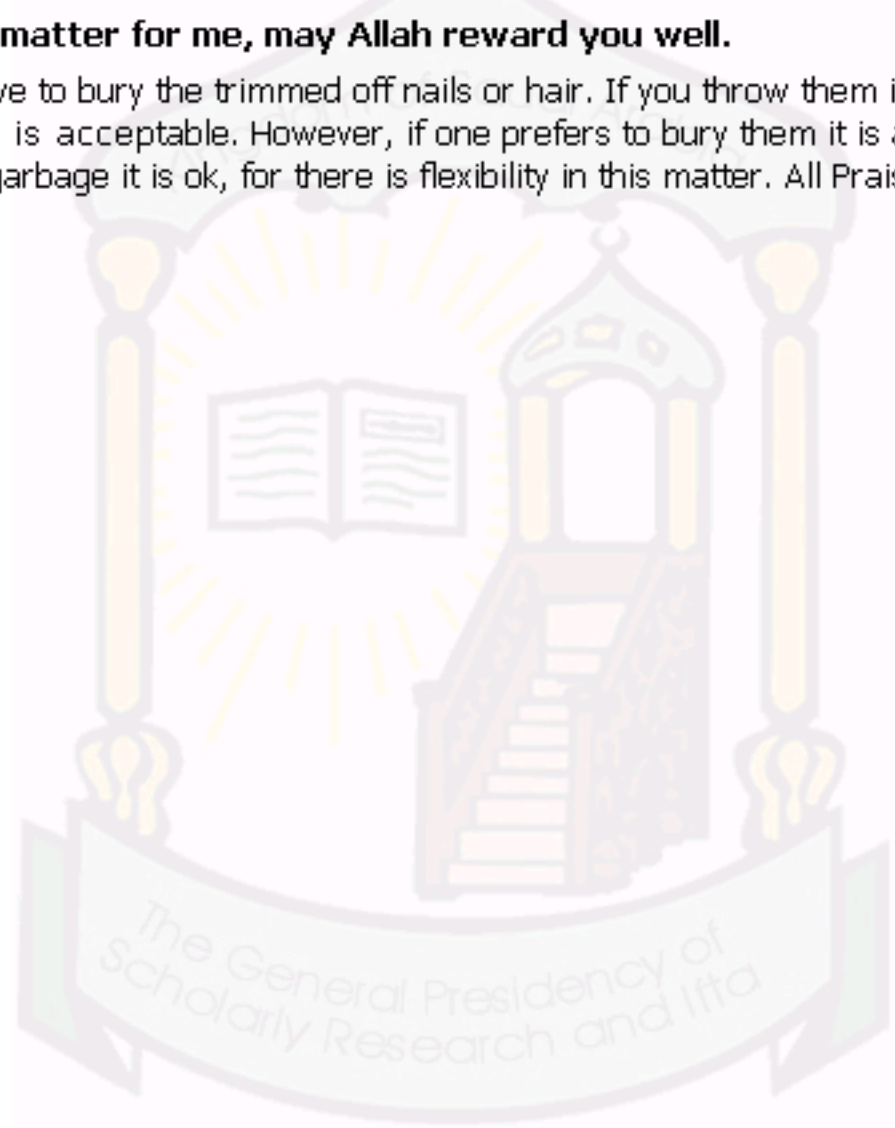
if you throw them away on the floor, or ditch them in the garbage. As for burying nails in the ground and saying 'Oh earth, be my witness on the day of judgment', this is baseless; rather, it is a kind of Bid`ah (rejected innovation in Islam), which has no basis.



**Q: A questioner from Fayufa' wrote: I heard that throwing away the trimmed off hair on ones head and the nails is not permitted, and one must bury it.**

**Please clarify this matter for me, may Allah reward you well.**

A: One does not have to bury the trimmed off nails or hair. If you throw them in the garbage there is no problem and it is acceptable. However, if one prefers to bury them it is also acceptable. If one throws them in the garbage it is ok, for there is flexibility in this matter. All Praise be to Allah.





**Q: Is it obligatory to bury ones cut hair and trimmed off nails in the ground?**

A: It is not obligatory to do so, and one can throw it in the garbage, all Praise be to Allah. There is no evidence that one must bury it. If one throws it in the garbage, it is acceptable. All Praise be to Allah.





(Part No. 5; Page No. 63)

#### 40- Ruling on women leaving their nails grow long

**Q: What is the ruling on women growing their nails, noting that she regularly prays and performs all the obligatory acts of worship?**

A: Growing the nails is not permitted for both men and women. The longest period one can let the nails grow is forty nights. By the end of this period she should trim them off. This also applies to plucking of armpit hair, shaving pubic hair and trimming the moustache. Anas (may Allah be pleased with him) said: [\(We were given a time limit within which to trim our moustache, clip our nails, pluck our armpit hair and shave our pubic hair. We were ordered not to go without doing so beyond forty days.\)](#) Related by Muslim in his Sahih (authentic collection of Hadiths). This is the maximum time which the Prophet (peace be upon him) allowed. It was also mentioned in some narrations recorded by Imam Ahmad, Al-Nasa'y, and the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah), that the Prophet (peace be upon him) 'set a maximum time for us' in a clear command. It is Wajib (obligatory) upon every male and female not to leave their nails grow beyond this period. As for letting them grow during this time, the matter is flexible. But the general rule is not to let them grow beyond forty days. This applies to the nails, the armpit hair and pubic hair, and the moustache for the men.



(Part No. 5; Page No. 64)

Blank Page

(Part No. 5; Page No. 65)

### Chapter on the Obligations of Wudu'

#### 41- When were Wudu' and Tayammum made obligatory

**Q: A brother from one of the suburb villages of Al-Madinah Al-Munawwarah wrote: We know that the Prayer was made obligatory on Muslims before the Hijrah (Prophet's migration to Madinah) on the night of Isra' (Night Journey) and Mi`raj (Ascension to Heaven). But were the obligation of wudu' (ablution) and the permission to perform Tayammum (dry ablution) also prescribed before or after the hijrah? If they were prescribed after the hijrah, in what year did Wudu' and the permission for Tayammum become a prerequisite? Kindly provide me with an answer to this, may Allah reward you well.**

**A:** Regarding Wudu', its origin is that it became obligatory and prescribed at the same time of the prayers. The Prophet (peace be upon him) stated: **(Prayer is not accepted without purification)** The basic principal is that Allah prescribed Wudu' at the same time as the Prayer. As for Tayammum, it was not prescribed until a later time after the immigration to al-Madinah. Tayammum was prescribed there in al-Madinah. However, Wudu' was prescribed along with Prayer.



(Part No. 5; Page No. 66)

#### 42- The Requirements of Wudu'

**Q: A questioner asks: What are the requirements of wudu' (ablution)? Are there specific formulas of du`a' (supplication) that the Prophet (peace be upon him) regularly recited during wudu'?**

A: Wudu' has some obligations and conditions, it is Mustahab (desirable) to pronounce Tasmiyah (saying, "Bismillah" [In the Name of Allah]) in the beginning, and Shahadah (Testimony of Faith) after completing the wudu', "I testify that there is no god except Allah alone, with no partner, and I testify that Muhammad is his servant and Messenger. May Allah make us of those who turn to Him in repentance and of those who purify themselves (by bathing and washing thoroughly one's private before prayer).

Upon beginning, one should say: Bismillah.

When washing the arms to perform wudu', one should wash the hands three times before making wudu', and it is then that he should say bismillah. Thereafter there are ten conditions for wudu': being a Muslim;

sanity;

discernment;

having the intention to remove impurities;

Having the intention throughout all actions;

absence of the cause requiring the performance of wudu';

Istinja' (cleansing the private parts with water after urination or defecation) or Istijmar (cleansing the private parts with a hard material after urination or defecation) before wudu', using water, stones, tissue or hard clay, ... etc;

(Part No. 5; Page No. 67)

purity of the water: The water must be pure;

water must be Mubah (acquired lawfully);

removing anything which prevents water from reaching one's skin; that is removing anything which prevents the water from reaching the skin, such as masks or glue;

There is an eleventh condition for someone who constantly feels the urge to relieve themselves. In this case one should perform wudu' after the prayer time has come up. This is what the Prophet (peace be upon him) ordered a woman who had Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), and the ruling for one who suffers from incontinence of urine is the same. The Prophet (peace be upon him) ordered the women who had Istihadah, saying: **(perform wudu' for every prayer)** This ruling applies to anyone who must frequently relieve themselves, such as those who suffer from incontinence of urine or breaking of wind. All these cases take the ruling for the woman when has Istihadah (abnormal vaginal bleeding outside the menstrual

or post-partum period) who must perform wudu' after the prayer time has come up.

Some Muslim scholars differed regarding the water having to be obtained lawfully, viewing the permissibility of purify oneself with non mubah water. They argued that wudu' is meant to remove the impurity and cleanse oneself. Thus, the prohibition is not applicable to wudu'; rather, it is applicable to the kind of water used, for water must be pure. However, water used for wudu' must be mubah, for one is not permitted to drink impure water; nor to perform wudu' with it or use it unless it is lawfully in his possession. The ruling is that whatever is generally prohibited and is not related to prayer does not render one's prayer Batil (null/void), such as praying in a stolen garment,

**(Part No. 5; Page No. 68)**

or on usurped land. This is because the prohibition in this case is general and does not concern prayer. It is not permitted for one to wear stolen garments or sit on usurped land at anytime other than while praying. So, if the prohibition is general, then it does not affect the validity of the prayer, though the action itself of using the stolen garment and sitting on usurped land is prohibited. Therefore, if one prays on stolen land, or performs wudu' with stolen water, or prays in a garment which is stolen, then the prayer itself is valid, though he is a sinner concerning the other acts. This is the soundest legal view in this matter.

Likewise, if one removes impurity with pure but stolen water, then the impurity is ritually removed, the the person is a sinner concerning the source of the water. An example of this is like removing impurity from a garment using pure but stolen water. In this case the impurity in the garment has been ritually removed, but the person is a sinner for using water that is not lawfully his.

There are no specific du`a' to be recited during wudu' except saying Bismillah in the beginning, and the Shahadah in the end. However, during the wudu' nothing authentic has been reported.



### 43- Obligatory and supererogatory acts of Wudu'

**Q: Kindly clarify for us the acts of Wudu' (ablution) which are Fard (obligatory) and that which are Sunnah (supererogatory act of worship following the teaching of the Prophet).**

**A:** Allah the Exalted prescribed for His Servants that they perform Wudu' before Salah (Prayer). He (the Exalted) says: [﴿O you who believe! When you intend to offer As-Salât \(the prayer\), wash your faces and your hands \(forearms\) up to the elbows, rub \(by passing wet hands over\) your heads, and \(wash\) your feet up to ankles.﴾](#)

**(Part No. 5; Page No. 69)**

This proves that we should perform Wudu' with all its obligatory acts according to the Shari`ah (Islamic law) in the light of command mentioned in this Ayah (Qur'anic verse). The Prophet (peace be upon him) explained the manner of making Wudu' in his example, which is a proof that it is obligatory to perform Wudu' before Salah (Prayer) if one is not in a state of Taharah (ritual purification). Allah stated that the obligatory acts of Wudu' are: washing the face, then washing the arms up to the elbows, wiping the head, then washing the feet up to the ankles.

It is obligatory for each part to be washed at least once. The Sunnah is to wash the hands three times before putting them in the water basin when making Wudu', as explained by the Prophet (peace be upon him). He used to wash his hands three times, and then he would begin his Wudu'. One should pronounce the Tasmiyah (saying, "Bismillah [In the Name of Allah]")

before washing the hands. The Jumhur (dominant majority of scholars) believe that Tasmiyah is Sunnah (supererogatory act of worship following the teaching of the Prophet), while some scholars believe that the Tasmiyah and Dhikr (remembrance of Allah) are obligatory. However, there is no sin for not mentioning it in case of ignorance and forgetfulness. It is reported that the Prophet (peace be upon him) said: [﴿There is no Wudu' for one who does not mention the Name of Allah upon \(performing\) it.﴾](#) This Hadith is considered Da`if (weak). However, its various narrations prove that it has an origin and that it is a Hadith Hasan (good Hadith). So, when performing Wudu' one should first say Bismillah when beginning to wash the hands, then rinse the mouth and nose, then wash the face starting at the top where the hair grows, until the bottom of the chin, and horizontally

**(Part No. 5; Page No. 70)**

by washing the area between the two ears. This is how one must wash the entire face. Then one should wash the arms up to the elbows. The adverb 'up to' here means: including the elbows.

The manner of the Wudu' of the Prophet (peace be upon him) is our criterion on this matter, for he used to wash his arms up to his upper arm area. That is, he would wash his elbows along with his arms. Then one should wipe the head with the ears, as stated in the Sunnah, and this is also an obligatory act. Then one must wash the feet up to the ankles, meaning including the ankles. The Wudu' of the Prophet (peace be upon him) is our proof in doing all this, for he used to wash his feet up to his leg, as reported in a narration recorded by Imam Muslim in his Sahih (authentic collection of Hadith) transmitted by Abu Hurayrah. These are the obligatory acts of Wudu': washing the face,



including rinsing the mouth and washing the nose, one time each; washing the arms up to the elbows, once; wiping the head and ears once; and washing the feet up to the ankles once.

This is the prescribed manner of making Wudu', but repeating the washing of each limb twice or thrice is Sunnah and is more perfect, as evident in the Prophet's (peace be upon him) example. It is prescribed to wash the nose once, but if one repeats rinsing the mouth and washing the nose three times, then this is better and more complete. One should then say: [\(I testify that there is no true God except Allah and that Muhammad is His Servant and Messenger. O Allah, make me among those who turn to You in repentance and those who purify themselves.\)](#) This is what was narrated in the Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), and this is the act corresponding to the Sunnah. It was recorded by Imam Muslim in his Sahih, on the authority of 'Umar (may Allah be pleased with him), that the Prophet (peace be upon him) said: [\(A person who performs Wudu' and perfects it - or it is said: completes his Wudu'- then says:](#)

### **(Part No. 5; Page No. 71)**

[I testify that there is no God except Allah alone, Who has no partner, and I testify that Muhammad is His Servant and Messenger, the eight doors of Heaven will be open for him, and he may enter from whichever door he wishes.\)](#) There is a great blessing in reciting the Shahadah (Testimony of Faith) after performing Wudu'. It is also recommended to say: [\(O Allah make me among those who turn to you in repentance and those who purify themselves.\)](#) This Du`a' (supplication) was recorded by Al-Tirmidhy, (may Allah be Merciful to him) through authentic Isnad (chain of narrators) by Al-Mughirah, with this extra recitation after Wudu'. As such, the obligatory acts and the supererogatory acts of Wudu' become distinct. The Tasmiyah at the beginning of the Wudu' is a Sunnah; repeating the rinsing of the mouth twice or thrice is a Sunnah; washing the face more than once is a Sunnah; washing the arms up to the elbows once is Fard; repeating it twice or three times is Sunnah; wiping the head along with the ears is a Fard; but repeating it is not permitted; and washing the feet up to the ankles once is a Fard, and repeating it twice or three times is a Sunnah; as for pronouncing the Shahadah after Wudu' and reciting the Du`a', which was previously mentioned, is Sunnah.



(Part No. 5; Page No. 72)

44- Description of the Wudu' of the Prophet (peace be upon him)

**Q: What is the correct way to perform Wudu' (ablution)?**

**A:** The Prophet (peace be upon him) described wudu' to the Muslim Ummah (nation) by performing it (peace be upon him) in line with the command of Allah: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴾ The Prophet (peace be upon him) clearly explained the manner of wudu' to the Sahabah (companions of the Prophet). Whenever he got up to perform wudu', he would first wash his hands three times - and this is Mustahab (desirable). Then, he would rinse his mouth and his nose, and wash his face, starting at the top at the hairline, all the way down to his chin, horizontally and vertically until his ears. Then, he would wash his arms up to the elbows and wipe his head including his ears. Last, he would wash his feet up to the ankles.

This is what the Prophet (peace be upon him) did, this is the description of his wudu'. He would wash his hands three times first, especially he has just awakened, and make sure that he had washed his hands three times before putting them in the basin of water he would use for wudu'. Then, he would rinse his mouth and sniff up water into his nose, and then wash his face. It is Wajib (obligatory) to do so once, as it was reported that the Prophet washed each part once. Then one should wash the arms once up to the elbows and wipe the entire head once, including the ears. He then would clean his ears by putting his fingers in his ear lobe and wipe the back of the ears with the thumbs. Last, he would wash the feet up to the ankles. Doing so once is wajib. The Prophet

(Part No. 5; Page No. 73)

washed each part twice for the companions, and at another occasion he washed each part three times until they learned the Sunnah (supererogatory act of worship following the example of the Prophet). So, washing each part once is obligatory, twice is a sunnah, and three times is the complete way. Hence, it is better to wash each part three times, and it is what the Prophet (peace be upon him) usually did, except for the head which he (peace be upon him) wiped only once and not three times. He began at the hairline and worked his way back until he reached his neck, then he returned with his hands to the place which he started from. This is what the Prophet (peace be upon him) did, and it is wajib that both elbows are included in the washing of the arms. Likewise, the two ankles are included in the washing of the feet.

Abu Hurayrah (may Allah be Pleased with him) said: ﴿When the Prophet (peace be upon him) washed his arms, he would reach the upper arm area, and when he washed his feet, he would reach his leg﴾ so that they too were washed; meaning the two elbows and the two ankles, this is abiding by what Allah says: ﴿When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows﴾ the adverb 'up to' means: including the elbows, and He says: ﴿rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴾, meaning: including the ankles. The ankles should be washed and the elbows should be washed. This is the description of the

wudu' of the Prophet (peace be upon him), he would do the act once, twice, three times; and sometimes he would wash some parts two times, and other parts three times. The matter is flexible. The Wajib (obligation) is to wash once, rinse the mouth once, wash the nose once, wash the face once, wetting it, then wash the arms once.

**(Part No. 5; Page No. 74)**

One then should wipe the head along with the ears once, then wash the feet along with the ankles once. This is the wajib. The better way is to repeat the washing of the face, arms and feet to twice or three times, and three times is best and more complete. As for the head, it is enough to wipe it one time only. One should wipe it once along with the ears, and it is better to start at the hairline and move the hands back until the neck; then return the hands to the starting point, putting the fingers into the outer ear and wiping behind the ears with the thumbs.



#### 45- Definition of the Shar`y Wudu'

**Q: If a Muslim wishes to perform Salah (Prayer), can he wash his face and hands, wipe over his head and wash his feet up to the ankle without performing Istinja' (cleansing the private parts with water after urination or defecation)? May Allah reward you well!"**

**A:** When the Shar`y (Islamically lawful) Wudu' (ablution) is mentioned in the Hadiths reported from Allah's Messenger (peace be upon him) it means washing the face and hands, wiping over the head and ears and washing the feet. This is the Shar`y Wudu' mentioned in Allah's statement: **﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴾**

#### **(Part No. 5; Page No. 75)**

This Ayah (Qur'anic verse) is in the Surah (Qur'anic chapter) of Al-Ma'idah. This meaning is confirmed also in the Surah of An-Nisa'.

Therefore, it is Wajib (obligatory) on the Mu'min (believer) who is not in a state of Taharah (ritual purification) due to breaking wind, urination or the like, to perform the Shar`y Wudu' as ordered in Allah's statement: **﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴾** But if one urinates or defecates, one must wash the private parts to remove traces of urine and excrement. Then, one is to perform Shar`y Wudu' by washing the hands three times, performing Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), washing the face and hands up to the elbows, wiping over the head and ears and washing the feet up to the ankles. This is the Shar`y Wudu'. Performing these requirements one time is the Wajib, but performing them three times is preferable. It is better to perform Madmadah and Istinshaq three times, wash the face and hands up to the elbows three times, wipe over the head and ears one time and wash the feet up to ankles three times. Wiping over the head and ears is done only once. Although doing these once or twice suffices, three times is preferable except for wiping over the head and ears as they should be done one time only. This should be done after performing Istinja' if one urinates or defecates. However, if one breaks wind, one is not required to perform Istinja'. One should begin with washing the hands, performing Madmadah and Istinshaq, etc. This ruling applies also if one invalidates Wudu' by sleeping, touching the private parts or

#### **(Part No. 5; Page No. 76)**

eating camel's meat. These things do not require performing Istinja'. One can begin with Madmadah and Istinshaq.



#### 46- Ruling on having intention upon performing Wudu'

**Q: One of the conditions of Wudu' (ablution) is intention. The place of the intention is the heart. However, if one answers the call of nature without having the intention to perform Wudu' and when finishing intends to perform Wudu' by washing one's face, hands, etc., is this Wudu' valid?**

**A:** Yes, it is valid. The intention of performing Wudu' should be made upon performing Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally). This is because cleansing oneself after answering the call of nature is called Istinja' (cleansing the private parts with water after urination or defecation). If one cleanses themselves after urination or defecation without having intention for performing Wudu', then desires to perform Wudu', intention will suffice in this case. One should begin by performing Madmadah and Istinshaq with the intention of performing Wudu'. It is preferable to observe intention upon washing hands. One should begin with Tasmiyah (saying, "Bismillah [In the Name of Allah]") and make the intention upon performing Wudu'. Then, one can begin with Madmadah, Istinshaq, washing the face and hands, wiping over the head, etc. Intention should be made upon commencing Wudu'. One should wash his hands before Madmadah

**(Part No. 5; Page No. 77)**

and Istinshaq. Intention is not a requirement for Istinja' as it is a cleansing of impurity. One can remove impurities using water or Istijmar (cleansing the private parts with a hard material after urination or defecation). It does not require any intention. Intention should be made only upon washing the four parts: face, hands, head and feet. This is where one should have intention. This is called Wudu', purification and purity.



#### 47- The ruling on pronouncing intention upon performing Wudu'

**Q: Does making one's intention upon performing Wudu' (ablution) or observing Sawm (Fast) during Ramadan entail saying: "I intend to do so and so," or it is only determining to do so in one's heart? May Allah reward you well!**

**A:** Intention means determination to do so upon having Suhur (pre-dawn meal before the Fast). Having Suhur means that you intend to observe Sawm. This is the intention. When you stand to perform Salah (Prayer), this is an intention. Intention means the heart's determination to do something, or that one will do something for the sake of Allah (Glorified and Exalted be He). One does not need to pronounce intention. One is not required to verbalize the intention to do so and so, as the heart is the place of intention. Pronouncing intention by saying, for example, I intend to perform Salah or Tawaf (circumambulation around the Ka`bah) is Bid`ah (innovation in religion) that has no basis.



(Part No. 5; Page No. 78)

**Q: I intend to perform Wudu' (ablution) by saying it within myself inaudibly: 'O Allah, I intend to perform Wudu' with this pure water in order to perform Salah (Prayer)' and upon performing Salah: 'I intend, for example, to perform Zhuhr (Noon) Prayer for the sake of Allah.' Is making intention in this way valid? Is it permissible to pronounce intentions?**

**A:** Intention is a prerequisite for all acts of `Ibadah (worship). The Prophet (peace be upon him) stated: [\(Acts are but by intentions and every person will be reckoned according to his intention.\)](#) Intention should be made in the heart, whether for Salah, Hajj, Sawm (Fast), Sadaqah (voluntary charity) and other acts of worship. It is impermissible to pronounce intention. One is not permitted to verbalize that one intends to do so. One should not speak or utter intentions to perform Zhuhr (Noon) Prayer or `Asr (Afternoon) Prayer, etc. This was not done by the Prophet (peace be upon him), his Sahabah (Companions of the Prophet) or Salaf (righteous predecessors). Intention is only in the heart and verbalizing it as some people say, "I intend to perform Salah, or I intend to perform Zhuhr (Noon) Prayer as four Rak`ahs (units of Prayer)" as an Imam or Ma'mum (a person being led by an Imam in Prayer) is impermissible and has no basis. It is Bid`ah (innovation in religion) as intention is only in the heart, not by one's tongue.



(Part No. 5; Page No. 79)

**Q: If when at the Masjid (mosque) I say: "O Allah, I intend to perform Wudu' (ablution); for example, for `Asr (Afternoon) Prayer or I intend to perform Salah (Prayer)", Bid`ah (innovation in religion)? Kindly reply! May Allah reward you well!**

**A:** Yes. One is not permitted to pronounce intention whether for Salah or Wudu' (ablution) because the place of intention is the heart. It is enough for the person to come to Salah for the reason of performing Salah or to go out to perform Wudu' with the intention for performing Wudu'. There is no need to verbalize the intention to perform Wudu', Salah, Sawm (Fast), Hajj, etc. The heart is the place of intention. The Prophet (peace be upon him) stated: [\(Acts are but by intentions and every person will be reckoned according to his intention.\)](#) Neither the Prophet (peace be upon him) nor his Sahabah (Companions of the Prophet) pronounced intentions for their Salah or Wudu'. Therefore, we should follow their example without inventing anything in matters of our Din (religion) of Islam. The Prophet (peace be upon him) stated: [\(Whoever performs an action which is not in accordance with this affair of ours \(Islam\) will have it rejected.\)](#) Therefore, by this we know that announcing intentions is a Bid`ah (innovation in religion).





(Part No. 5; Page No. 80)

**Q: What is the ruling on one who intended to perform Wudu' (ablution) for `Isha' (Night) Prayer and forgot to do so, but did not remember except after performing Salah (Prayer)? Should he perform this Salah again?"**

**A:** If one knows that their Wudu' was invalidated, Salah must be repeated. But if one intended to refresh Wudu' to gain a greater reward, it is not required to perform this Salah again as one was in a state of Taharah (ritual purification) when performing it. However, if one knows that their Wudu' was invalidated and intended to perform Wudu' for that purpose, one must repeat Salah as the Salah was performed while in a state of Hadath (ritual impurity that invalidates ablution). The Prophet (peace be upon him) stated: [«Salah is not accepted without purification, nor is Sadaqah \(voluntary charity\) accepted from the ill-gotten \(wealth\).»](#) This Hadith was related by Muslim in his Sahih (Authentic Hadith Book). It was reported also in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: [«The Salah of none among you will be accepted if he is in a state of Hadath \(ritual impurity that invalidates ablution\) until he performs Wudu'.»](#) Therefore, purification is a must for one who is not in a state of Taharah and wishes to perform Salah. If one performs Salah while not being in a state of Taharah, it is a sin and evil deed, and the Salah is invalid. May Allah grant us well-being!



(Part No. 5; Page No. 81)

**48- Ruling on performing obligatory Salah with the Wudu' of a supererogatory Salah**

**Q: If I perform Wudu' (ablution) to perform a supererogatory Salah (Prayer), can I perform an obligatory Salah with this Wudu', since the intention was for the supererogatory Salah?**

**A:** There is no harm in doing this. If one performs, for example, Wudu' for Salat-ul-Duha (supererogatory Prayer after sunrise) and the time for Zhuhr (Noon) Prayer arrives while one is still in a state of Taharah (ritual purification), one can perform Zhuhr Prayer by this Wudu'. The requirement is that one must be in a state of Taharah, regardless whether it is for performing supererogatory Salah, reciting Qur'an, or any other purpose. One can perform with this Wudu' obligatory and supererogatory Salahs, even if one does not intend to do so because Taharah is available. Alhamdu lillah (All praise is due to Allah).



**(Part No. 5; Page No. 82)**

**49- Ruling on mentioning Basmalah in toilets when performing Wudu'**

**Q: I heard a Hadith on your program that states: [“There is no Wudu' for one who has not mentioned the Name of Allah upon \(performing\) it.”](#) What is the ruling if one performs Wudu' (ablution) in toilets? We know that it is not permissible to mention Allah's Name in toilets.**

**A:** It was reported through many chains of transmitters from a group of the Companions (may Allah be pleased with them) that the Prophet (peace be upon him) said: [“There is no Wudu' for one who has not mentioned the Name of Allah upon \(performing\) it.”](#) The chain of narrators of this Hadith has some weakness. But the number of these chains raises this Hadith to the degree of Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Therefore, it is incumbent upon believers to begin Wudu' with Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") by saying: Bismillah (In the Name of Allah) when washing the hands or performing Madmadah (rinsing the mouth) or Istinshaq (inhaling and exhaling water nasally). One should begin Wudu' by mentioning Allah's Name in order to be in accordance with this Hadith, even if it is in toilets. Moreover, if it is easy to perform Wudu' outside toilets, it is preferable. Otherwise, there is nothing wrong in mentioning Allah's Name in the toilet. Mentioning Allah's Name while in the toilet is not prohibited as it is only Makruh (reprehensible) according to some

**(Part No. 5; Page No. 83)**

scholars. But if there is necessary to do so, such as mentioning Allah's Name upon performing Wudu', it is not reprehensible. However, if someone forgets to mention Allah's Name or does not mention it out of ignorance, there will be nothing wrong in this and their Wudu' is valid. One should not do so willingly as mentioning Allah's Name at the beginning of Wudu' even if one is in a toilet is a prerequisite. The fact that some scholars deem it obligatory removes the reprehensibility. But if there is no need to mention Allah's Name in the toilet, it is reprehensible out of glorification and exaltation of Allah's Name. If someone forgets to mention Allah's Name upon performing Wudu' or does so out of ignorance, their Wudu' is valid. But if someone does not mention it intentionally while knowing the ruling, it is safer to perform Wudu' again as some scholars considered mentioning Allah's Name upon performing Wudu' to be a must based on these Hadiths, even if they are weak Hadiths. This is because these Hadiths strengthen each other. May Allah grant us all success.



(Part No. 5; Page No. 84)

### 50- Ruling on pronouncing Tasmiyah upon performing Wudu'

**Q: Is Tasmiyah (saying, "Bismillah [In the Name of Allah]") upon performing Wudu' (ablution) a Sunnah (a commendable act) or Fard (obligatory, based on a definitive text)? If it is an obligation, what is the ruling when one forgets to say it?**

**A:** The Jumhur (dominant majority of scholars) considers Tasmiyah upon performing Wudu' an act of Sunnah. This is the viewpoint held by the majority of scholars. However, some scholars consider it to be an obligation because

it was reported from the Prophet (peace be upon him): [\(There is no Wudu' for anyone who does not mention Allah's Name when performing it.\)](#) Other scholars consider this Hadith to be a Hadith Ma`lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text). They also hold the same view of Ahmad (may Allah be merciful to him) and a group of scholars who stated that it is not an authentic Hadith. Therefore, they considered Tasmiyah upon performing Wudu' Mustahab (desirable) because the total narrations of this Hadith support each other; therefore, it is an act of Sunnah. Other scholars consider it an obligation because of the numerous narrations that support each other, this was the opinion of Ibn Kathir (may Allah be merciful to him). Thus, deeming it an obligation is controversial, but regarding it as a Sunnah is safer. It is preferable to mention Allah's Name upon performing Wudu', but if a person forgets, there is no blame. One should also mention Tasmiyah upon performing Ghusl (full ritual bath following major ritual impurity), but there is nothing wrong if they forget to do so. Allah says: [\(Our Lord! Punish us not if we forget or fall into error\)](#)

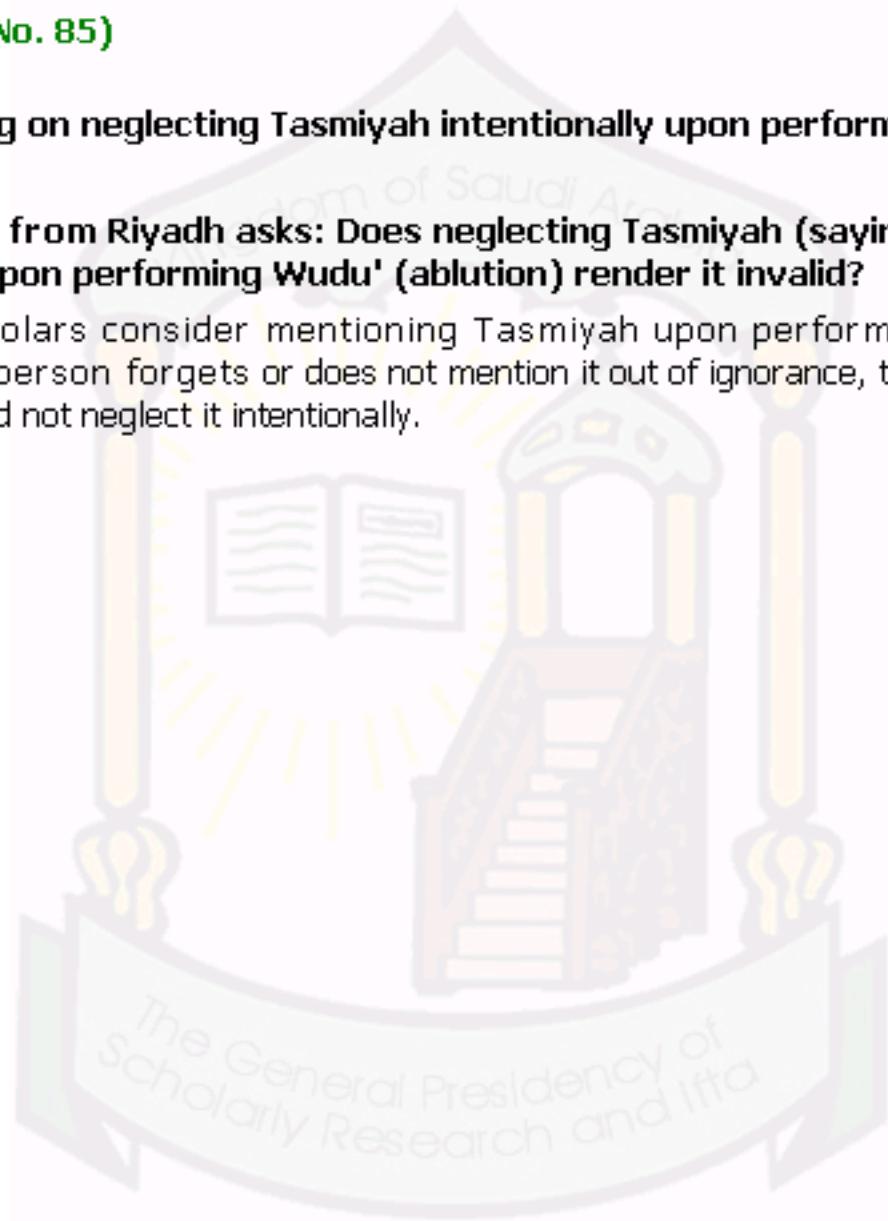


(Part No. 5; Page No. 85)

**51- Ruling on neglecting Tasmiyah intentionally upon performing Wudu'**

**Q: A questioner from Riyadh asks: Does neglecting Tasmiyah (saying, "Bismillah [In the Name of Allah]") upon performing Wudu' (ablution) render it invalid?**

**A:** A group of scholars consider mentioning Tasmiyah upon performing Wudu' to be Wajib (obligatory). If a person forgets or does not mention it out of ignorance, there is nothing wrong. However, they should not neglect it intentionally.





**Q: How can a person mention Tasmiyah (saying, "Bismillah [In the Name of Allah]") upon performing Wudu' (ablution) in the toilet? Is it permissible to do so?**

**A:** Yes, a person should mention Tasmiyah before performing Wudu' upon washing the hands. They should say: "Bismillah", then begin Wudu'. This is because Tasmiyah is a prerequisite. Moreover, a group of scholars consider it to be an obligatory act, thus, deeming it as a must removes the reprehensibility of mentioning Allah's Name in the toilets.





(Part No. 5; Page No. 86)

### 52- Ruling on forgetting Tasmiyah upon performing Wudu'

**Q: What is the ruling on my Wudu' (ablution) if I forget to mention Tasmiyah (saying, "Bismillah [In the Name of Allah]")? What is your advice to anyone who forgets to do so?**

**A:** If a person performs Wudu' and forgets to mention Tasmiyah or does not mention it out of ignorance, there is no harm and the Wudu' is valid. Scholars hold different opinions regarding one who does so intentionally while being aware of its ruling. The Jumhur (majority of scholars) are of the view that the Wudu' is valid even if one intentionally does not mention it because Hadiths mentioned in this regard are weak. A group of scholars held that if one does so intentionally upon performing Wudu' while knowing its ruling, the Wudu' is invalid because Hadiths reported in this regard support each other even if they are weak. This opinion was held by Ibn Kathir (may Allah be Merciful to him) when he interpreted Allah's Statement: [﴿O you who believe! When you intend to offer As-Salât \(the prayer\), wash your faces and your hands \(forearms\) up to the elbows, rub \(by passing wet hands over\) your heads, and \(wash\) your feet up to ankles.﴾](#) (Surah Al-Ma'idah, 5: 6) He said that narrations in this regard support each other that is the well-known Hadith reported from the Prophet (peace be upon him): [﴿There is no Wudu' for anyone who does not mention Allah's Name when performing it.﴾](#) It was reported through a number of chains of transmitters from a number of Companions such as Abu Sa`id, Abu Hurayrah and others, however, the chains of transmitters of this Hadith are weak. Ibn Kathir said that they support each other and thus may reach the degree of Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

(Part No. 5; Page No. 87)

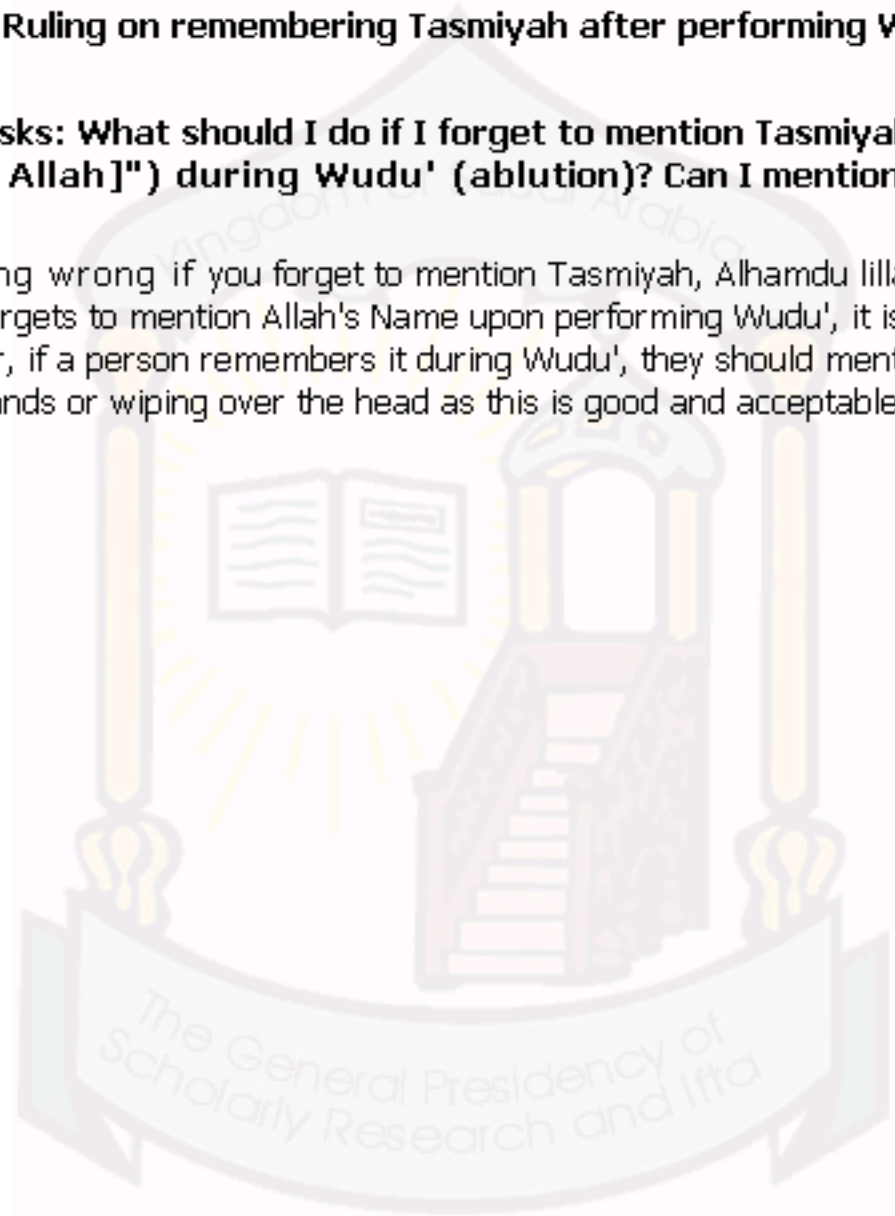
Therefore, some scholars were of the view that mentioning Allah's Name upon performing Wudu' is a must. But if one forgets it or does not mention it out of ignorance, there is no blame and their Wudu' is valid.



### 53- Ruling on remembering Tasmiyah after performing Wudu'

**Q: A questioner asks: What should I do if I forget to mention Tasmiyah (saying, "Bismillah [In the Name of Allah]") during Wudu' (ablution)? Can I mention it after performing Wudu'?**

**A:** There is nothing wrong if you forget to mention Tasmiyah, Alhamdu lillah (All praise is due to Allah). If a person forgets to mention Allah's Name upon performing Wudu', it is not required to make up for it. However, if a person remembers it during Wudu', they should mention it at once whether upon washing the hands or wiping over the head as this is good and acceptable.







**Q: A questioner asks: What is the ruling on a person who forgets to mention Tasmiyah (saying, "Bismillah [In the Name of Allah]") upon performing Wudu' (ablution)? May Allah reward you with the best!**

**A:** Anyone who forgets Tasmiyah upon performing Wudu', there is nothing wrong. If a person did not mention it intentionally, the Wudu' is still valid according to the majority of scholars. However, some scholars hold that if a person neglects it willingly while knowing

**(Part No. 5; Page No. 88)**

the ruling, Wudu' must be repeated. The soundest viewpoint is that a person is not required to repeat Wudu', if they neglect pronouncing Tasmiyah, do not know the ruling, doubt its obligation, or think it is only recommended. Thus, a person should offer Tasmiyah upon performing Wudu', but if they forget, do not know the ruling, or doubt its obligation, the Wudu' is still valid, Alhamdu lillah (All praise is due to Allah).



**Q: I often forget to mention Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") at the beginning of my Wudu' (ablution) though I know the authenticity of the Hadith reported in this regard. What is the ruling on my Wudu' in this case, and subsequently on my Salah (Prayer) performed with this Wudu'? May Allah reward you with the best!**

**A:** Your Wudu' and Salah are valid, Alhamdu lillah (All praise is due to Allah) for Allah says: [﴿Our Lord! Punish us not if we forget or fall into error﴾](#) There is no blame on you even if you were to neglect mentioning it intentionally, according to the majority of scholars who deem it as a Sunnah (a commendable act). Some scholars are of the view that mentioning Basmalah upon performing Wudu' is obligatory if one remembers; however, if one forgets to mention it or does not mention it out of ignorance, the Wudu' and Salah are valid, Alhamdu lillah!



(Part No. 5; Page No. 89)

#### 54- Making Tasmiyah in the heart

for performing Wudu' while being in the bathroom

**Q: The questioner asks: "Most of the time I perform Wudu' (ablution) in the bathroom without saying Tasmiyah (saying, "Bismillah [In the Name of Allah]"). However, I have the intention of saying Tasmiyyah in my heart. Is my Wudu' valid?"**

**A:** The Wudu' is valid in this case. However, the Sunnah (action following the teaching of the Prophet) is to say bismillah even if you are in the bathroom. You should say: 'Bismillah' when you begin your Wudu', because some of the scholars consider Tasmiyyah as a Wajib (obligation). So, do not neglect it. Say 'Bismillah' at the beginning of Wudu', even if you are in the bathroom, because you have a legal excuse in being there. So, do not neglect the Tasmiyyah. Regarding the past act of overlooking the Tasmiyah, we ask Allah to pardon you for that, In sha'a-Allah (if Allah wills).



**Q: Q: Is it permissible to mention Allah while one is performing wudu' in the bathroom?**

**A:** The Sunnah (action following the teaching of the Prophet) is to remain silent and not say Dhikr (Remembrance of Allah) while in the bathroom. It is disliked for dhikr to be mentioned in the bathroom, because it is a place where one relieves oneself. However, if one needs to perform wudu' and the sink is in the bathroom, then one should say 'Bismillah' at the beginning of wudu'. This is because Tasmiyyah (saying, "Bismillah [In the Name of Allah]") is an obligation according to some

**(Part No. 5; Page No. 90)**

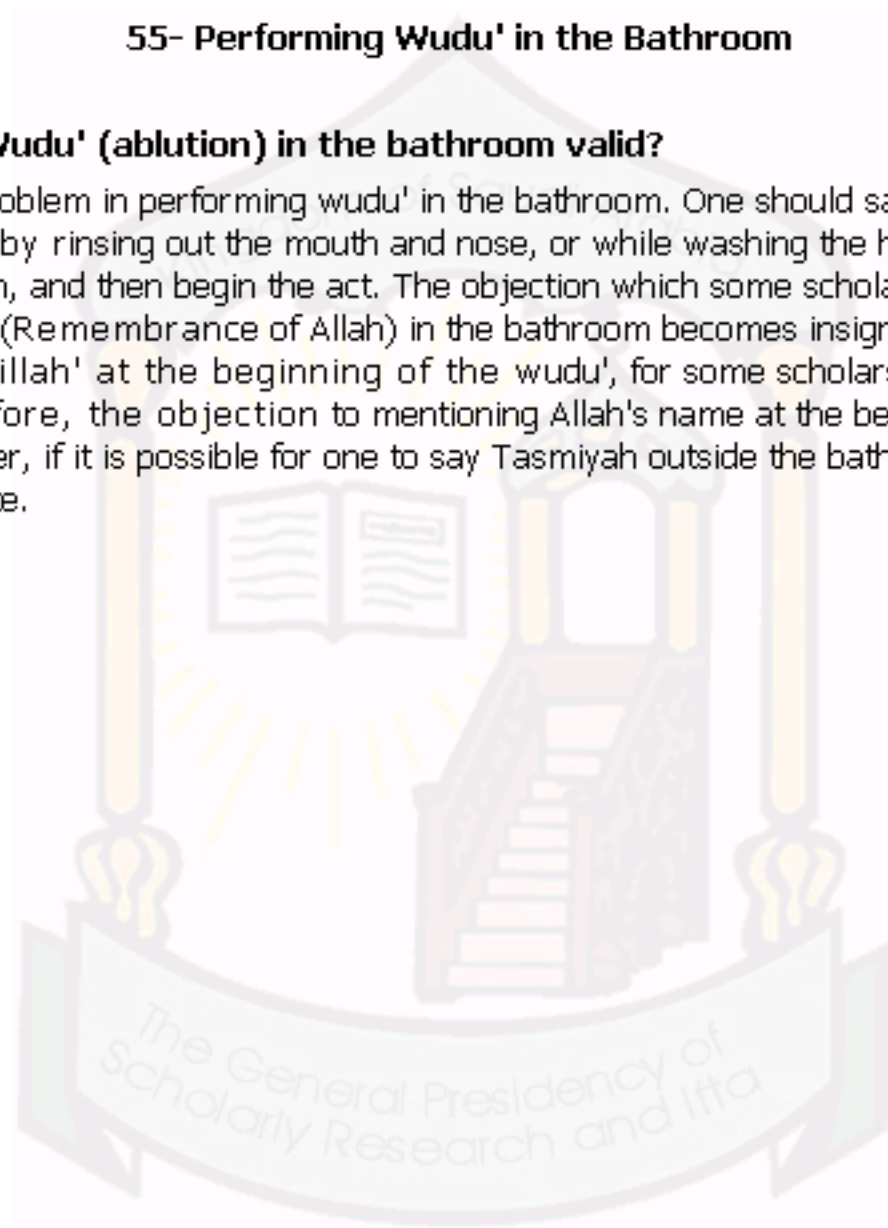
scholars. So, one should not neglect saying it on the grounds that it is disliked to say it in the bathroom. Obligations should take priority over disliked acts. One should say 'Bismillah' at the beginning of wudu', when one washes the hands and before rinsing out the mouth and nose. Or, one may say it while rinsing out the mouth and nose. What is meant is that one should say 'Bismillah' at the beginning of wudu', even if one must perform wudu' in the bathroom. This is because the Tasmiyya is a Wajib (obligation) according to a group of Muslim scholars, and a Sunnah Mu`akadah (stressed Sunnah) according to most of scholars. So, one should not neglect it.



### 55- Performing Wudu' in the Bathroom

**Q: Is performing Wudu' (ablution) in the bathroom valid?**

**A:** There is no problem in performing wudu' in the bathroom. One should say 'Bismillah' when one begins the wudu' by rinsing out the mouth and nose, or while washing the hands three times. One should say: Bismillah, and then begin the act. The objection which some scholars have raised against mentioning Dhikr (Remembrance of Allah) in the bathroom becomes insignificant when there is a need to say 'Bismillah' at the beginning of the wudu', for some scholars believe that this is an obligation. Therefore, the objection to mentioning Allah's name at the beginning of the wudu' is eliminated. However, if it is possible for one to say Tasmiyah outside the bathroom, then this is best and more appropriate.





(Part No. 5; Page No. 91)

### 56- Pronouncing the Two Shahadahs Inside the Bathroom

#### After Completing Wudu'

**Q: When a Muslim has completed wudu', is it permissible for him to pronounce the two Shahadahs (Testimonies of Faith) while in the bathroom? Also, what is the ruling on delaying the pronouncement of the Shahadahs until one leaves the bathroom area, due to being occupied with washing one's garment, ...etc.?**

**A:** It is best for a Mu'min (believer) not to pronounce the Shahadahs in the bathroom. One should wait until one leaves the bathroom area and then he may mention Dhikr (remembrance of Allah). This is because mentioning Dhikr in the bathroom is Makruh (reprehensible), out of respect and high esteem for Allah, the Exalted. One can do so when one leaves the bathroom area, after having stayed there to wash one's garment or for any other reason. One can then say: "I testify that there is no god except Allah alone, with no partners, and I testify that Muhammad is His servant and Messenger. O Allah make me among those who turn to You in repentance and and make me among those who purify themselves." This is what is prescribed upon completing wudu', after leaving the bathroom. And it is alone Allah Who grants success.



(Part No. 5; Page No. 92)

### 57- Repeating the Adhan while Performing Wudu'

**Q:** A listener of the program wrote: Oh Sheikh, I am aware that talking while performing Wudu' (ablution) is Makruh (reprehensible). However, is it also makruh to repeat the adhan (Call to Salat) while performing wudu'?

**A:** There is nothing wrong if one talks about lawful matters while performing wudu', if one is performing it outside the bathroom. One can also repeat the adhan after the Mu'adhin (caller to Salah) while performing wudu'.



### 58- The Ruling on performing Wudu' in toilets

**Q: What is the ruling on performing Wudu' (ablution) inside toilets? Is this Wudu' valid?**

**A:** There is nothing wrong in performing Wudu' inside toilets. One can also pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Wudu' because Tasmiyah is obligatory according to some scholars and a Sunnah (a commendable act) according to the majority of scholars. Therefore, it can be mentioned, because reprehensibility contradicts with the obligation. The Muslim is ordered to mention Tasmiyah at the beginning of Wudu'. Therefore, one should mention Allah's Name and complete Wudu'. But testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah should be pronounced after leaving the place where one performs Wudu' and answers the call of nature. After performing Wudu', one should go out and testify that there is no deity but Allah and Muhammad is the Messenger of Allah.

**(Part No. 5; Page No. 93)**

However, if it is a washroom for Wudu', and not urination or defecation, there is nothing wrong in performing Wudu' there, because it is not a place for answering the call of nature.





**Q: Is it permissible to perform Wudu' (ablution) in toilets? May Allah honor you.**

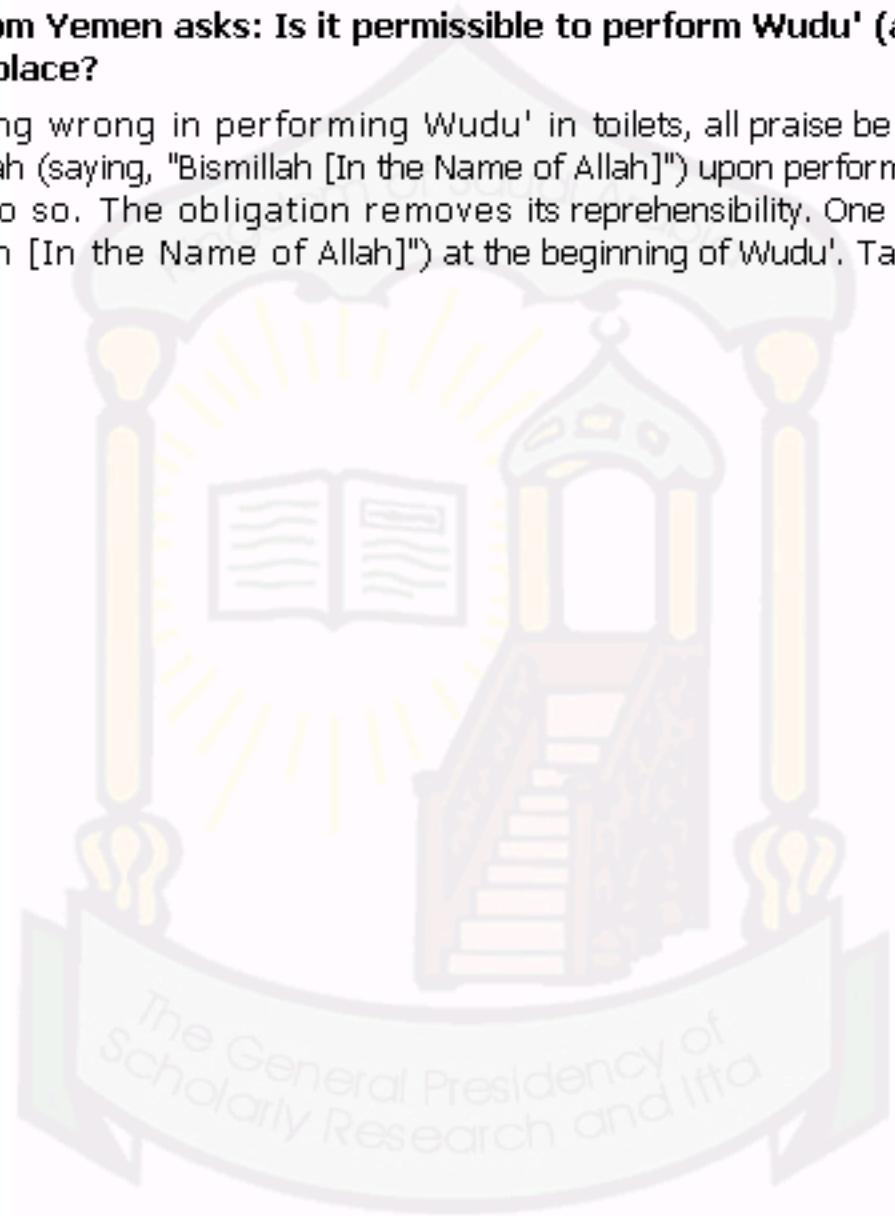
**A:** There is nothing wrong in this or in mentioning Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Wudu'. After stepping outside, one can pronounce Tashahhud (testify that there is no deity except Allah and that Muhammad is the Messenger of Allah). This is because pronouncing Tasmiyah at the beginning of Wudu' is a must according to some scholar and a Sunnah (a commendable act) according to others. Therefore, being in the bathroom is not a barrier to mentioning Tasmiyah, but if it is easy to perform Wudu' outside toilet, it is preferable.





**Q: An inquirer from Yemen asks: Is it permissible to perform Wudu' (ablution) in toilets if there is no other place?**

**A:** There is nothing wrong in performing Wudu' in toilets, all praise be to Allah. One can also pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]") upon performing Wudu', because it is prescribed to do so. The obligation removes its reprehensibility. One should offer Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Wudu'. Tasmiyah can be offered inaudibly or aloud.





(Part No. 5; Page No. 94)

**Q: A questioner from Qatar asks: "Is it permissible to perform Wudu' in toilets? How do you advise us regarding Adhkar (invocations and Remembrances said at certain times on a regular basis) in this case? I would like to remind Your Eminence that toilets these days are cleaner than in past times."**

**A:** If there is a place for answering the call of nature in the bathroom, it is preferable and safer to perform Wudu' (ablution) outside this place if it is easy to do so. If not, one can perform Wudu' inside. One should also pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]") when beginning Wudu' upon washing hands, or performing Madmadah (rinsing the mouth) or Istinshaq (inhaling and exhaling water nasally). There is nothing wrong in doing so, because Tasmiyah is very important. A group of scholars held that it obligatory at the beginning of Wudu' because of the Prophet's (peace be upon him) statement: ["There is no ablution for one who has not mentioned the Name of Allah upon \(performing\) it."](#) One should mention Tasmiyah even if in a toilet, because Tasmiyah is considered either a Sunnah (commendable act) or an obligation according to scholars. Therefore, one should not give up Tasmiyah because of the saying of some scholars that Dhikr (Remembrance of Allah) inside toilets is Makruh (reprehensible). However, because it is necessary for doing so as Wudu', its reprehensibility is lifted because Tasmiyah is either a Sunnah or an obligation.



(Part No. 5; Page No. 95)

**59- Washing in the right order when performing Wudu' is Wajib**

**Q: The questioner asks: "I performed Wudu' (ablution) and washed in the wrong order; that is, I washed my arms before my face. I did this without knowing if it affects my Wudu'. What is the ruling on the vailidity of my Wudu'? May Allah reward you with the best.**

**A:** Wudu' is not valid unless it is performed in the correct order, that is, washing the face, then the arms, then the head, and then the feet. This is the Wudu' as prescribed by the Shari`ah (Islamic law). The Salah (Prayer) offered with Wudu' done in the wrong order should be repeated, if you know which Salah you performed with this Wudu', or by making an effort to recall the Salah which you think you prayed with this invalid Wudu'. You should make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah), because you did not ask and seek the correct knowledge. It is Wajib (obligation) on you to acquire sound knowledge and seek advice even over the phone, through writing, or asking those around you if they have knowledge. Do not be negligent about these matters, because to ask about them is Wajib. Allah the Exalted says: [﴿So ask the people of the Reminder, if you do not know.﴾](#) It was reported that the Prophet (peace be upon him) said: [﴿Had they but asked about what they did not know. Verily, the cure for ignorance is inquiry.﴾](#) It is Wajib upon men and women to ask. Every Muslim should ask about what is unclear and important regarding one's faith.



(Part No. 5; Page No. 96)

#### 60- Determining the amount of time for performing Wudu' and Ghusl

**Q: Are there any reports about the time length that the Prophet (peace be upon him) spent in performing Wudu' (ablution)? And is there any Hadith to determine the amount of time he (peace be upon him) spent in performing Ghusl (full ritual bath)?**

**A:** I have no information regarding this. I do not know of any Hadith from the Prophet (peace be upon him) which determines the duration of his Wudu' or Ghusl in minutes. However, he (peace be upon him) did not exaggerate in it. The Sunnah (acts, sayings or approvals of the Prophet) is clear that he (peace be upon him) did not exaggerate or waste, and was not doubtful; rather, he would perform Wudu' in a moderate time, and he would perform Ghusl in a moderate time. He did not behave doubtfully like those who prolong, exaggerate, and overburden themselves; rather the Prophet (peace be upon him) was perfect in all what he did, and he (peace be upon him) did not exaggerate or prolong his Ghusl or his Wudu'. This is the Wajib (obligation) on the Mu'min (believer); to avoid extremism and exaggeration in Wudu' and Ghusl. One should perform Wudu' without being extreme, and with fully present heart, in the same manner which the Prophet (peace be upon him) performed Wudu': washing once, twice, or three times, without going beyond this. Likewise, during Ghusl, one should wash one's private parts, then perform Wudu' for Salah (Prayer), if one is in a state of Janabah (major ritual impurity related to sexual discharge). Then one is to perform Ghusl

(Part No. 5; Page No. 97)

by pouring water over one's head three times, then on the body, beginning with the right side. This is what is known regarding the act of the Prophet (peace be upon him). He never exaggerated or spent too much time in the bathroom. Rather he (peace be upon him) was moderate in his words and deeds.



### 61- Sequence in washing one's parts

is one of the obligations of Wudu'

**Q: Is one permitted to discontinue Wudu' (ablution) briefly, then resume it?**

**A:** If it is a short period of time, and the washed parts are still wet and have not dried, and one has to pause the acts of Wudu' to speak to someone or the like, then there is no harm. However, if the pause is longer than this, then it is better to begin Wudu' again and complete it without interruption. It is best not to be negligent in this matter, because one may think that the pause is not so long, when in fact it is. Thus, it is preferable to perform Wudu' in the same manner as the Prophet (peace be upon him) used to do it; once he began it, he continued it until he completed it.



(Part No. 5; Page No. 98)

62- Pausing between washing parts of the body while performing Wudu' for a reason

**Q:** A questioner from Riyadh asks: "A person begins his Wudu' (ablution) washing some parts of his body, then the water supply is cut off and therefore he goes to another place to complete his Wudu' by washing the remaining parts of the body. Is his Wudu' valid in this case?"

**A:** If the period of time is not so long, and the parts which one has already washed have not yet dried, then this is acceptable. If the pause is brief then there is no problem. Otherwise, one must repeat Wudu' from the beginning.



**63- Ruling on performing Tayammum to join congregational Salah though water is available**

**Q: When I intended to perform Wudu' (ablution) for performing Salah (Prayer), Iqamah (call to start the Prayer) was announced. Thus, I performed Tayammum (dry ablution) in order to join congregational Salah because there were great crowd for performing Wudu' and I feared that I might miss Salah. Am I a sinner?**

**A:** You have committed a sin and you have to perform Salah again. This is because you had to perform Wudu' even if

**(Part No. 5; Page No. 99)**

you missed congregational Salah and performed it alone. You had to perform Wudu' enough time before the time of Salah even before Adhan (call to Prayer) in order to be ready for Salah. Being late and lazy till the time of Iqamah comes then performing Tayammum to join congregational Salah is a great fault. You have to perform Wudu' even if you will miss Salah. Therefore, performing Salah in congregation with Tayammum while you are able to use water is a sin and evil deed. Moreover, you have to perform Salah again and repent to Allah.

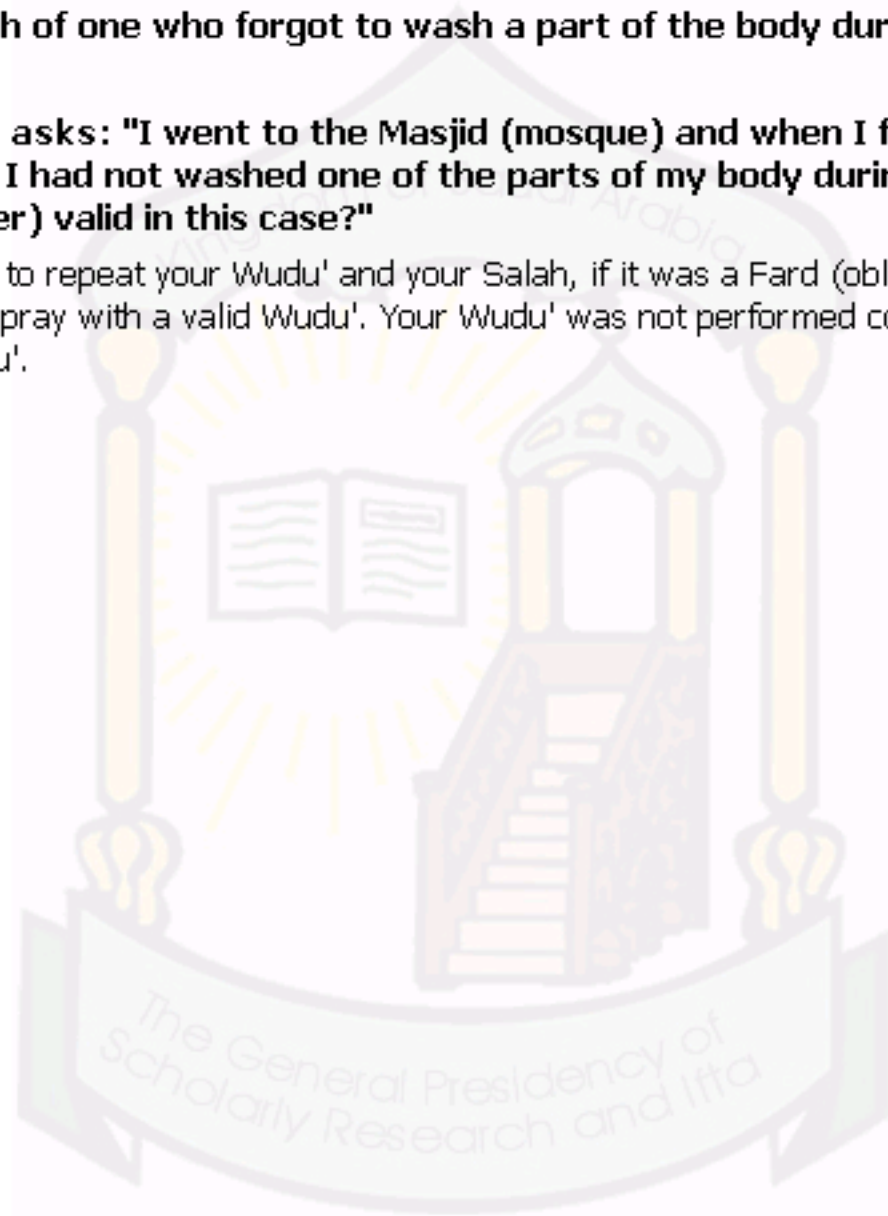




**64- Salah of one who forgot to wash a part of the body during Wudu'**

**Q: A questioner asks: "I went to the Masjid (mosque) and when I finished my prayer, I remembered that I had not washed one of the parts of my body during Wudu' (ablution). Is my Salah (Prayer) valid in this case?"**

**A:** You are required to repeat your Wudu' and your Salah, if it was a Fard (obligatory) prayer. This is because you did not pray with a valid Wudu'. Your Wudu' was not performed correctly. Therefore you prayed without Wudu'.





(Part No. 5; Page No. 100)

65- Ruling on violating the order of the parts of Wudu' out of forgetfulness

**Q: A questioner asks: If the Muslim performs Wudu' (ablution) and forgets to wash one of the parts of Wudu' and moves to another one as washing hands up to the elbow without washing face, what is the ruling on this regard? Should one perform Wudu' again? Or should one go back to the part that he did not wash?**

**A:** One should go back to the part that he did not wash. Then, he should wash it and wash the part that follows it in the ordained order of Wudu'. For example, if someone forgets to wash their face, they have to wash the face and hands, wipe over the head and then wash the feet. This is because abiding by the order is a must. Therefore, if someone washes the hands before the face, they have to re-wash their face and then wash their hands.

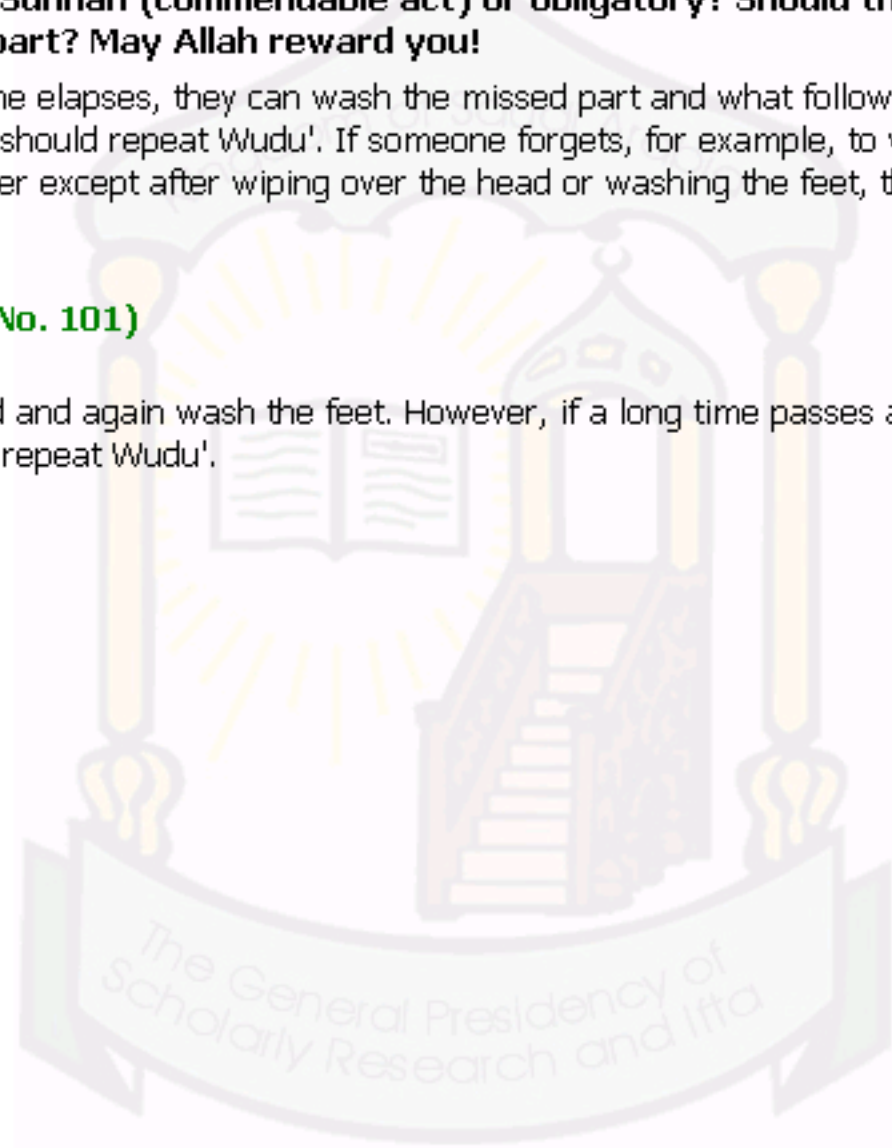


**Q: What is the ruling on someone who forgets any part of Wudu' (ablution) whether washing a part is Sunnah (commendable act) or obligatory? Should they repeat Wudu' or wash the missed part? May Allah reward you!**

**A:** If only a short time elapses, they can wash the missed part and what follows it. However, if a long time passes, they should repeat Wudu'. If someone forgets, for example, to wash the left hand and does not remember except after wiping over the head or washing the feet, they must wash the left hand and then

**(Part No. 5; Page No. 101)**

wipe over the head and again wash the feet. However, if a long time passes after having performed Wudu', they have to repeat Wudu'.

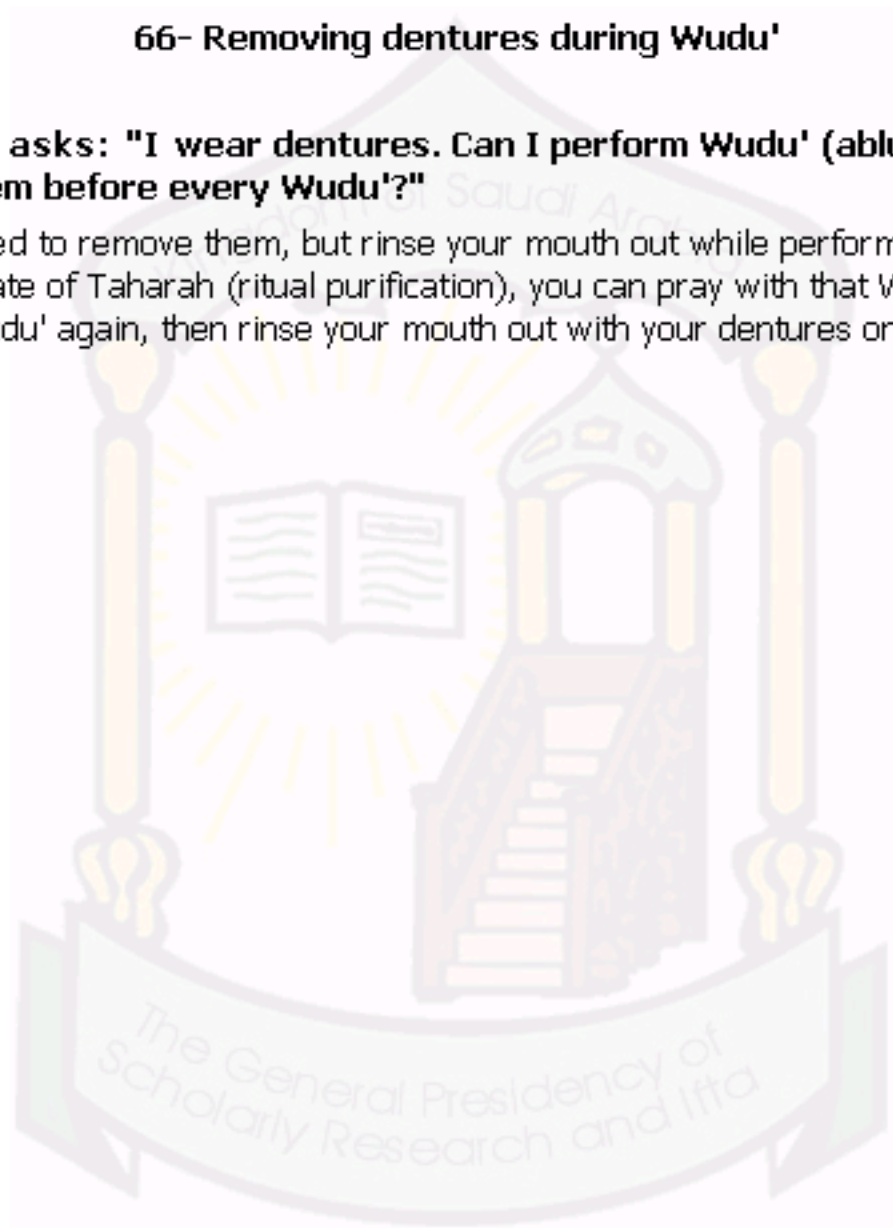




### 66- Removing dentures during Wudu'

**Q: A questioner asks: "I wear dentures. Can I perform Wudu' (ablution) with them, or must I remove them before every Wudu'?"**

**A:** You do not need to remove them, but rinse your mouth out while performing Wudu'. As long as you are still in a state of Taharah (ritual purification), you can pray with that Wudu'. However, if you need to perform Wudu' again, then rinse your mouth out with your dentures on, and you do not need to remove them.





### 67- Sprinkling the Beard When Performing Wudu'

**Q: A brother from Sharurah asks: Is it obligatory for water to reach the roots of the beard, or is it enough that water runs over the hair of the beard? May Allah reward you well.**

**A:** If the beard is thick, it is enough that water runs over it. If one runs his fingers through his beard it is better, for moving and wetting it is preferable. The Prophet (peace be upon him) used to run water

**(Part No. 5; Page No. 102)**

on his beard, and sometimes he (peace be upon him) would run water through it (peace be upon him). If the beard is shallow and does not cover the skin, then one must rub the beard in order for the water to reach the skin. In this case one must wash his face and the shallow beard, because in this case it is small and its existence is insignificant. As for a thick beard, which grows beyond the face, it is enough to just run water over all of it. However, if one runs his fingers through it, this is preferable.



**Q: A questioner asks: With regard to those with thick beards, is it a condition that water reaches the roots of the hair when performing Wudu'?**

**A:** It is enough that the water runs over it, as there are Sahih hadiths (a Hadith that has been transmitted by those known for their uprightness and exactitude; free from eccentricity and blemish) of the Prophet (peace be upon him) which clearly indicate that running water over the beard is enough for the validity of wudu'. If one washes his face and water runs over his beard, then this is enough, though it is better if one runs his fingers through it. The Prophet (peace be upon him) at times did this or that.





(Part No. 5; Page No. 103)

**68- Determining the boundaries of the face in performing Wudu'**

**Q: What are the boundaries of the face for performing Wudu' (ablution) for bearded man? Please explain this issue for us in detail! May Allah reward you well!**

**A:** The boundaries of the face are that which one faces others. Thus, a man should wash what is between the two ears and wash from the upper part of the forehead to the lower part of the beard. This is considered the face that includes the beard; therefore, he should wash his beard. The cheeks are the part that is in front of the ears, but the ears are part of the head but not part of the face. All that is between the ears are regarded the face. All that is between the hairline and the beard is from the face. Also, it is desirable for a bearded man to run his wet fingers underneath. But if one washes it with water, it will also be sufficient. Praise be to Allah! As for those who have no beard, the place of the beard should be washed.



(Part No. 5; Page No. 104)

**69- Ruling on washing the arms from elbows to the upper part of the shoulder**

**Q: Should one wash the arms from the elbows to the shoulders, from the upper part of the shoulder downward during Wudu' (ablution)? Should a Muslim be committed to a certain direction in Wudu'?**

**A:** A Muslim should wash the hands from the tips of the fingers up to the elbows as it was done by the Prophet (peace be upon him), who used to wash the arms along with his elbows, i.e. including his elbows in washing his hands either from the upper or the lower part. The most important thing is that one washes the hands from the end of the fingers up to the elbows and the beginning of the upper arm. This also applies to the feet. One should wash the feet up to the anklebone, meaning the beginning of the leg. This means that the whole elbows and the ankles are to be included when washing.





### 70- Ruling on wiping over the elbows if one's garment are too tight

**Q: The questioner mentions that she is a school student. When she performs Wudu' (ablution), her garment does not go above the elbows, because the sleeves are very tight. Can she wipe over her elbows?**

**A:** She is not permitted to wipe over her elbows or wear tight clothing. Doing so is not permissible. Moreover,

**(Part No. 5; Page No. 105)**

she must wear clothing that allow uncovering her elbows in order to wash them. Elbows are parts of the arm that should be washed in Wudu'. She has to wash her hands up to the elbows. She should not wear such tight garments that make it difficult for her to uncover her elbows.

May Allah grant us all guidance!



### 71- Sufficiency of Wiping the Front of the Head During Wudu'

**Q:** A questioner wrote: Oh Sheikh, there is a matter which I would like to ask about. At school we learned that for women to wipe over their heads during Wudu' (ablution) is a sunnah, and they only need to wipe the front of the head. We also learned that the negligence of wiping it is not considered a sin. Based on this I hardly ever used to wipe my head during wudu', and if I did, I would only wipe the front. Of course this was due to ignorance. However, a while ago I began reading the Qur'an and the books of Shari`ah (Islamic law), and I learned that I was mistaken. What should I do? Must I repeat all the previous prayers? May Allah reward you well.

**A:** You should make Tawbah (repentance to Allah) to Allah from this error, and make sure you wipe your entire head from front to back

**(Part No. 5; Page No. 106)**

up to the neck. This is a Wajib (obligation) upon you. A man is obliged to wipe his entire head, starting at the front and going all the way back to where it ends. This is what you and others are obliged to do, and what all men must do. You do not need to repeat your past prayers, but you must make Tawbah to Allah from this error. The Prophet (peace be upon him) ordered a man who did wrong in his prayer to correct it, but did not order him to repeat what had passed due to ignorance. In your case you were ignorant of a matter of shari'ah, therefore you are obliged to make Tawbah to Allah and follow the correct way in the future.



**Q: A questioner called Abu Ahmed asks: Is it enough to wipe only a part of the head when performing Wudu' (ablution) for prayer?**

**A:** The Wajib (obligation) is to wipe all the area of the head. The Prophet (peace be upon him) used to wipe his entire head, and so we are obliged to follow his example. The wajib is to wipe the entire head including the ears, wiping their inside and outside. Women, however, are not obliged to run water through their hair. They are only required to wet it, but not to soak it. All Praise be to Allah.





**(Part No. 5; Page No. 107)**

**Q: A questioner from Riyadh asks: We often hear or read the statement that there is no Ijtihad (juristic effort to infer expert legal rulings) with the existence of a clear text. And many times we find that the Fuqaha' (Muslim jurists) differ on an issue, such as their dispute regarding wudu' and the interpretation of Allah's saying: (rub (by passing wet hands over) your heads) Is this disagreement due to ijtiḥād with the existence of a text, or is it only an ijtiḥād concerning the understanding of the text? Guide us, please, in this matter.**

**A:** This disagreement arose due to the ijtiḥād of the understanding of the text; whether it means that it is sufficient to wipe part of the head, or one should wipe his entire head? Allah's saying: (rub (by passing wet hands over) your heads) was comprehended differently by Muslim scholars. Some considered it sufficient to wipe part of the head, while others understood it to mean that the entire head should be wiped.

The correct approach is to refer the issue to the Prophet (peace be upon him), because he was the explainer of the Qur'an through his words and deeds. When we refer to the Sunnah (whatever is reported from the Prophet) of the Prophet (peace be upon him), we find that one should wipe the entire head, including the ears. This proves that one must wipe the entire head during wudu', because the Prophet's (peace be upon him) action explains the meaning of the text. It is an obligation when performing wudu' (ablution) to wipe the entire head along with the ears following the example of the Prophet (peace be upon him), and implementing the command of the Ayah (verse) - 'your heads' ; meaning wiping it

**(Part No. 5; Page No. 108)**

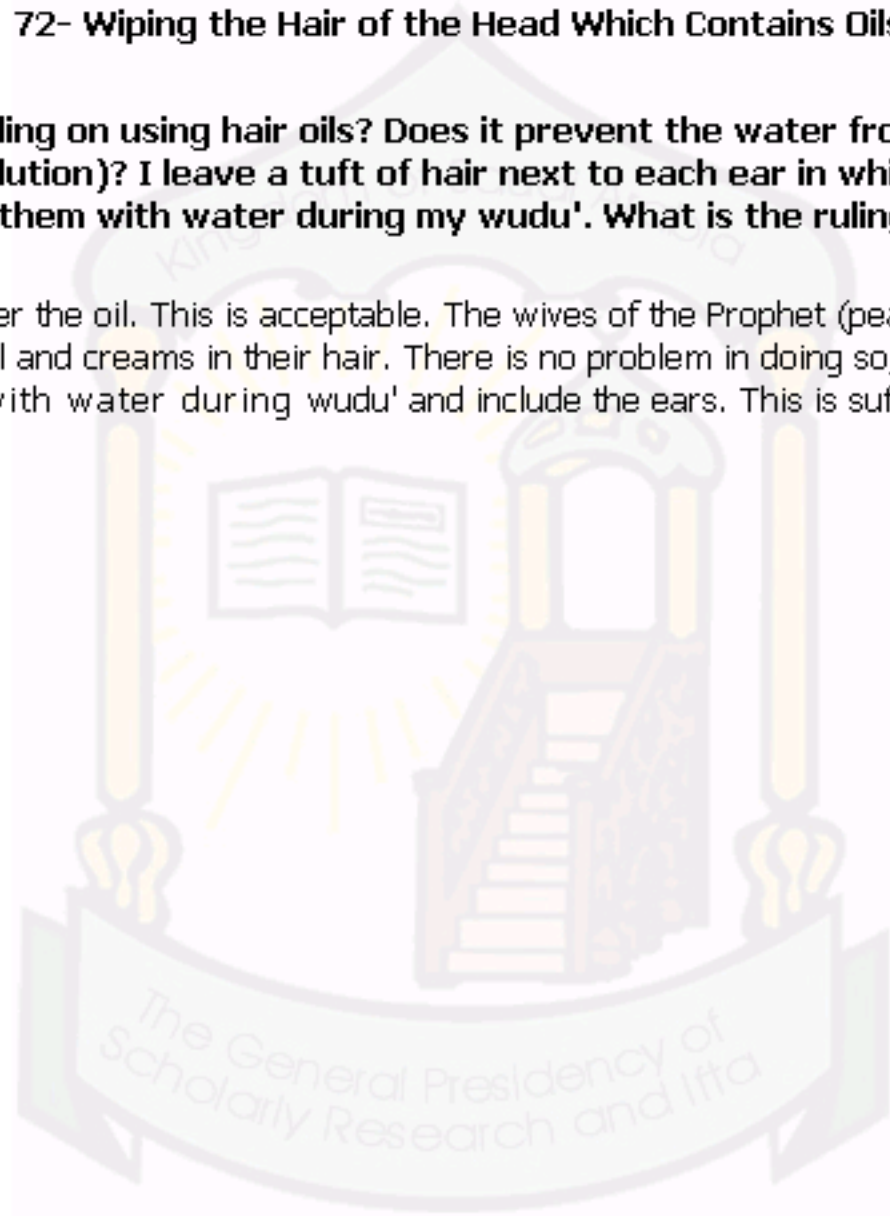
all, including the ears. The act of the Prophet (peace be upon him) explained this, and Allah the Exalted says: (O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.) In the same way that the face must be washed, the arms must be washed, the feet must be washed, and likewise the head must be washed. When the Prophet (peace be upon him) washed his head, he would start at the forehead and run his hands all the way back up to his neck. Then he would return with his hands to the place where he began and wiped his ears. This is the evidence of the meaning of Allah's saying: (rub (by passing wet hands over))



## 72- Wiping the Hair of the Head Which Contains Oils

**Q: What is the ruling on using hair oils? Does it prevent the water from reaching the hair during Wudu' (ablution)? I leave a tuft of hair next to each ear in which I do not apply oil in order to wipe them with water during my wudu'. What is the ruling on this? May Allah reward you well.**

**A:** One can wipe over the oil. This is acceptable. The wives of the Prophet (peace be upon him) used to wipe over the oil and creams in their hair. There is no problem in doing so, All praise be to Allah. Wipe over them with water during wudu' and include the ears. This is sufficient. All praise be to Allah.





(Part No. 5; Page No. 109)

**73- The ruling on not wiping over the head because of an illness**

**Q: A questioner states that she experiences pain in her head when wiping over it during Wudu' (ablution). She sometimes places something over her head and wipes over it to avoid water. What should she do in this case?**

**A:** This depends; if she is exposed to great harm because of wiping over her head, she has to perform Tayammum (dry ablution) as she is not permitted to wipe over her head. But if the harm is very light, she must wipe over her hair without placing anything over her head. She is not permitted to put anything over her head and wipe over it. She may wear a headscarf and fasten it well, thus making it permissible to wipe over it for a period of one day and night, provided that she puts it on while she is in a state of ceremonial purity. After the passing of a day and night, she has to take it off and ceremonially purify herself once again. She can then wear it again in order to avoid any harm (to her head). She must wrap it around her head and chin in order to fasten it well, while in a state of ceremonial purity in order to wipe over it for one day and a night. This headscarf is similar in this ruling to that of the Khuffs (leather socks). After the expiration of this period, she must remove it and perform Taharah (ceremonial purification) before wearing it again. This is the same ruling of the Khuffs. But if it is difficult to wear such headscarf, she has to perform Tayammum if water causes her harm. She is to perform Wudu' (ablution) and wash her feet without wiping over her head. She then should strike her hands on soil or sand and perform Tayammum to protect her head.



(Part No. 5; Page No. 110)

#### 74- A description of how to wipe over the head

**Q: How can a Muslim wipe over the head?**

**A:** A Muslim performing Wudu' (ablution) should wipe over the head with both hands, beginning from the front of the head until the neck and returns back. This is preferable; however, if one does it another manner such as wiping over the whole head with the right or left hand only or begins at the middle of the head, there is nothing wrong in this. All these ways are acceptable and sufficient. Praise be to Allah!



### 75- The manner in which women are to wipe over the head

**Q: A questioner from Egypt asks: Is wiping over the head during Wudu' (ablution) to be done one time only? What should women do? Should they wipe over the whole head? What if the hair is very long?**

**A:** Wiping over the head is one of the obligations of Wudu' (ablution) upon men and women. Women should wipe over the head exactly as men do. What is required is wipe from the roots of a woman's hair front to back till the neck. There is no need to wipe the hair that falls beyond that. If a woman has braids with bandages or henna on them,

**(Part No. 5; Page No. 111)**

there is nothing wrong with this. `Aishah (may Allah be pleased with her) said: [\(We used to wipe over bandages during the Prophet's lifetime.\)](#) Therefore, if a woman wipes over the bandages or henna on her head, there is nothing wrong with this.

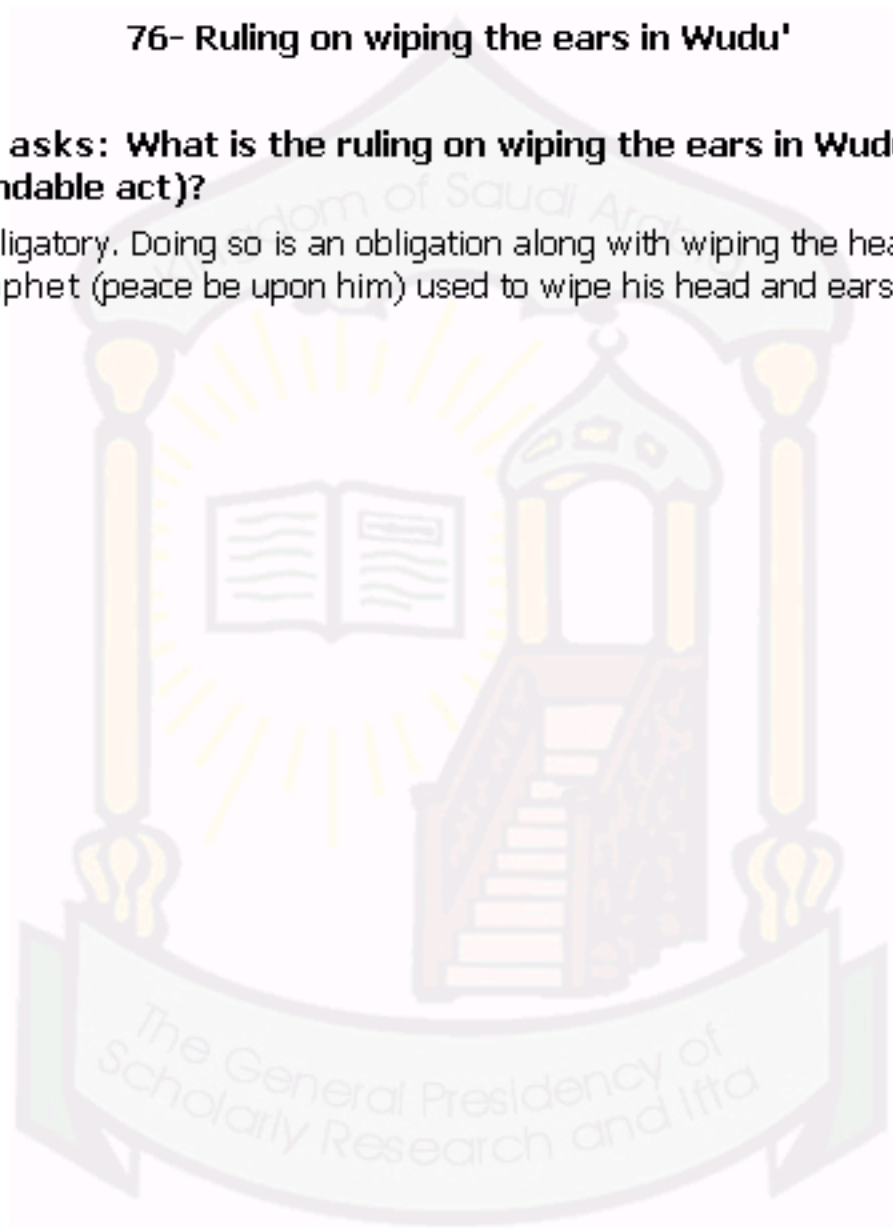




### 76- Ruling on wiping the ears in Wudu'

**Q: A questioner asks: What is the ruling on wiping the ears in Wudu' (ablution)? Is it a Sunnah (a commendable act)?**

**A:** Wiping ears is obligatory. Doing so is an obligation along with wiping the head as they are parts of the head. The Prophet (peace be upon him) used to wipe his head and ears. Thus, wiping them is obligatory.

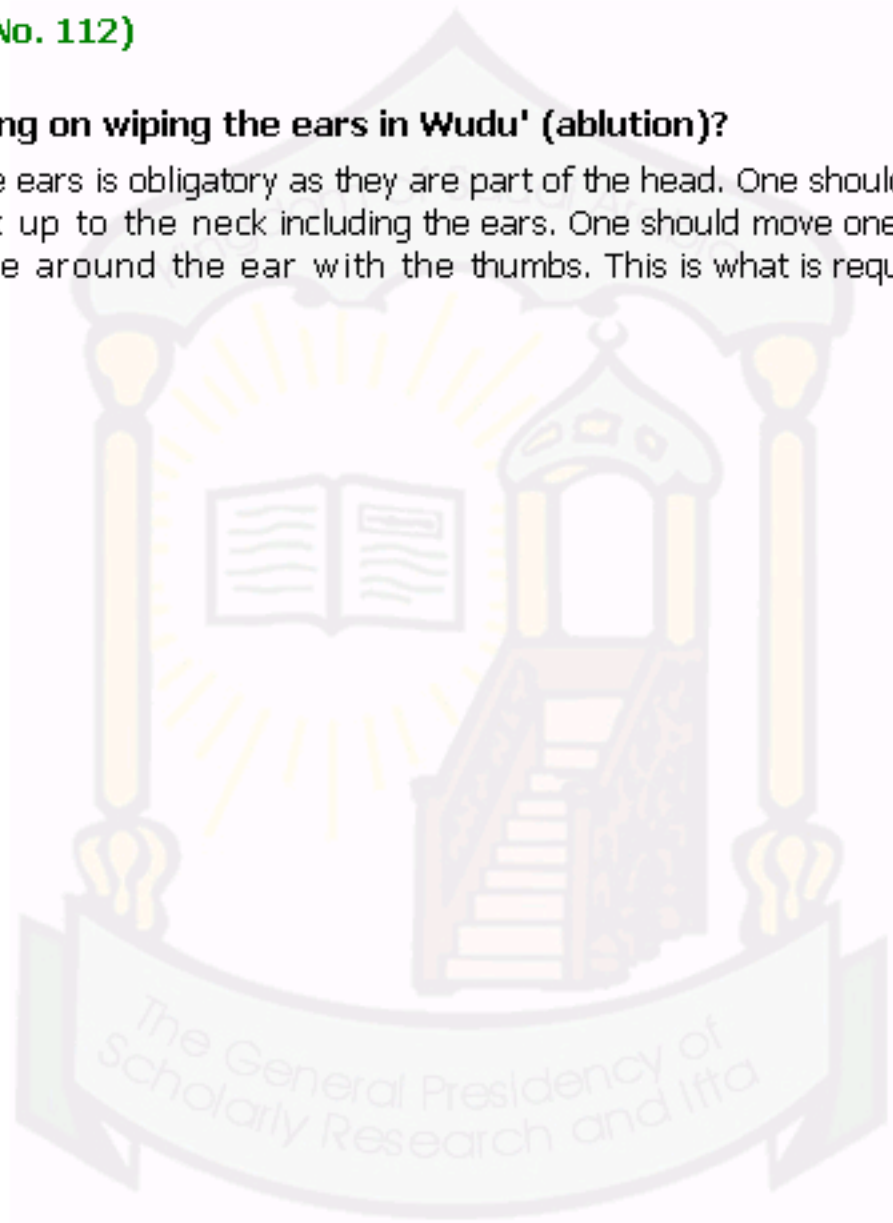




(Part No. 5; Page No. 112)

**Q: What is the ruling on wiping the ears in Wudu' (ablution)?**

**A:** Wiping over the ears is obligatory as they are part of the head. One should wipe the entire head from front to back up to the neck including the ears. One should move one's fingertips inside the outer ear and wipe around the ear with the thumbs. This is what is required when performing Wudu'.

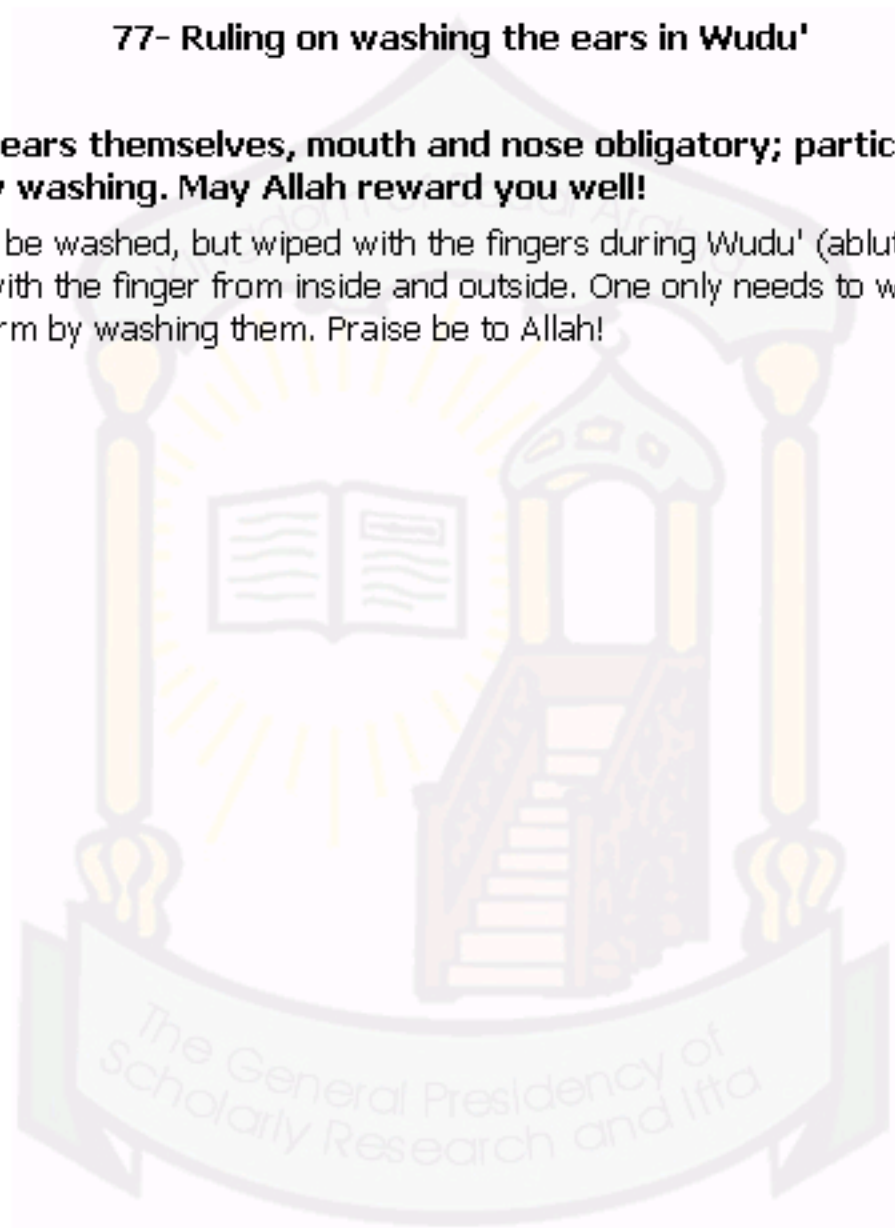




### 77- Ruling on washing the ears in Wudu'

**Q: Is washing the ears themselves, mouth and nose obligatory; particularly the ears that may be harmed by washing. May Allah reward you well!**

**A:** Ears should not be washed, but wiped with the fingers during Wudu' (ablution). The external ear should be wiped with the finger from inside and outside. One only needs to wipe over them without exposing them to harm by washing them. Praise be to Allah!

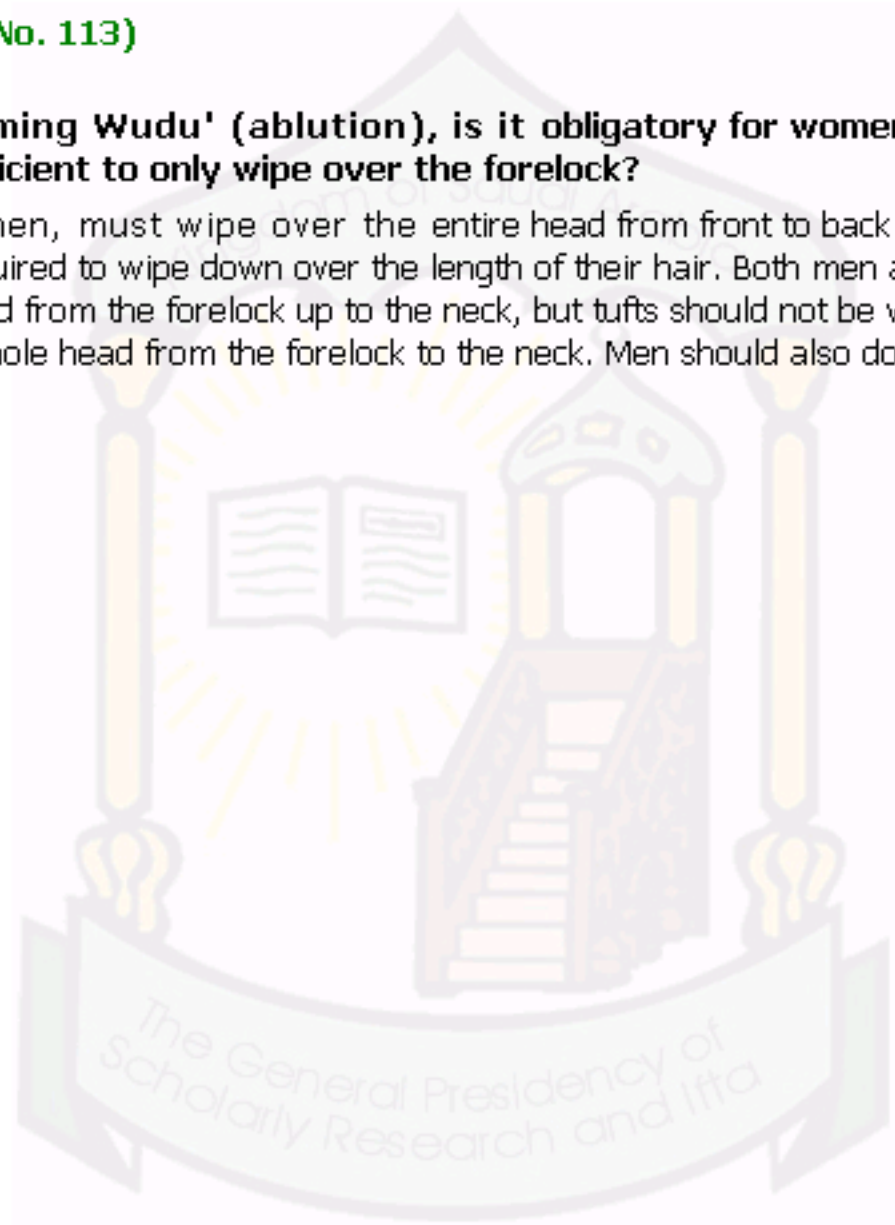




(Part No. 5; Page No. 113)

**Q: When performing Wudu' (ablution), is it obligatory for women to wipe over their heads, or is it sufficient to only wipe over the forelock?**

**A:** Women, like men, must wipe over the entire head from front to back of the neck. However, women are not required to wipe down over the length of their hair. Both men and women must wipe over the entire head from the forelock up to the neck, but tufts should not be wiped. What should be wiped over is the whole head from the forelock to the neck. Men should also do the same.

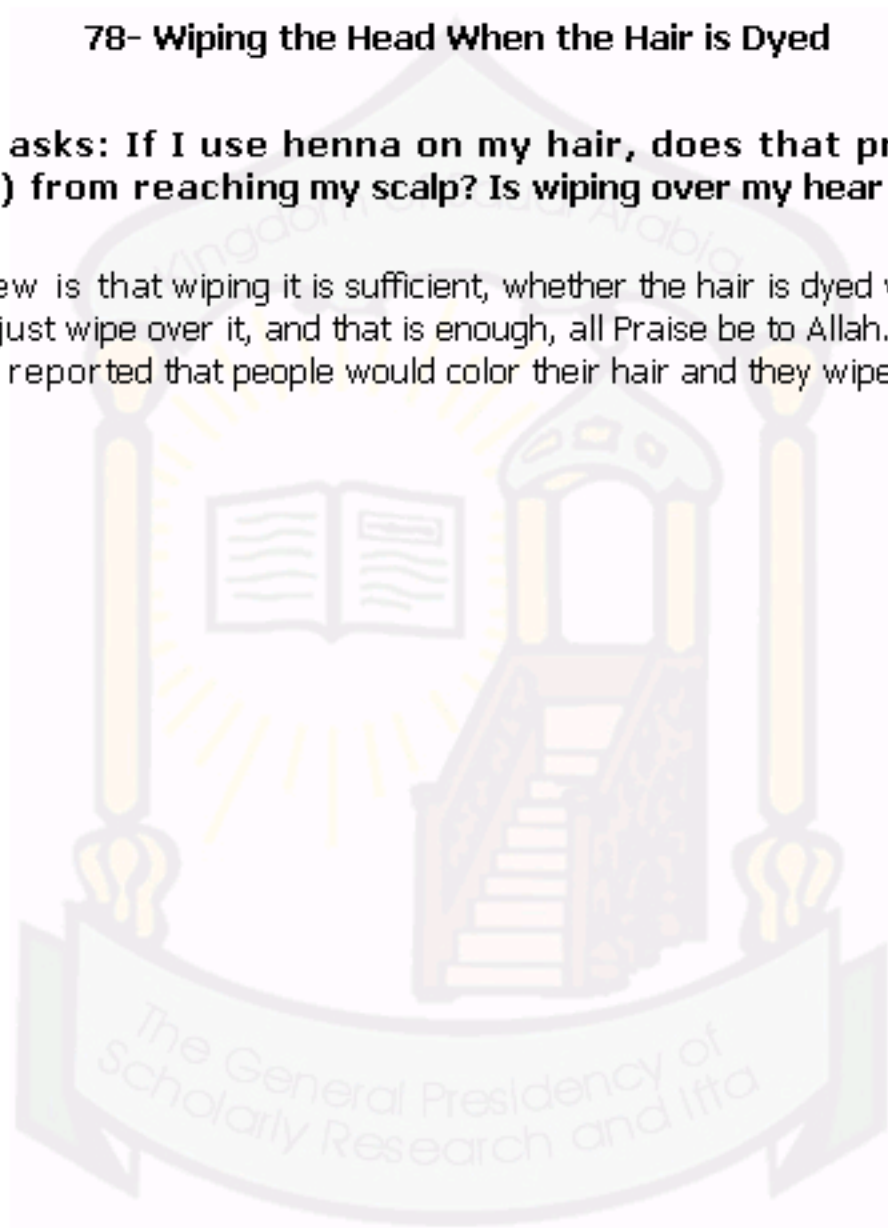




### 78- Wiping the Head When the Hair is Dyed

**Q: A questioner asks: If I use henna on my hair, does that prevent the water of Wudu' (ablution) from reaching my scalp? Is wiping over my hear during wudu' in this case enough?**

**A:** The correct view is that wiping it is sufficient, whether the hair is dyed with henna or anything else. One should just wipe over it, and that is enough, all Praise be to Allah. `A'isha (may Allah be pleased with her) reported that people would color their hair and they wiped over it for wudu'. All Praise be to Allah.





(Part No. 5; Page No. 114)

**Q: Does the oil that women use on their hair prevent water from reaching the head, which nullifies the Wudu' (ablution) and Ghusl (full ritual bath)?**

**A:** No, the oil which is applied to the hair does not prevent water from reaching the head as henna, and similar substances.





### 79- Ruling on women running her fingers through her hair when performing Wudu'

**Q: Is it obligatory for women to run her wet fingers through her hair when performing Wudu' (ablution)?**

**A:** They are not obliged to run their wet fingers through their hair, rather they should run water over the hair, which is sufficient. (Um Salamah asked the Prophet (peace be upon him): "O Messenger of Allah! I am a woman who keeps her hair closely plaited. Shall I undo it when having Ghusl (full ritual bath) when being in a state of Janabah (ceremonial impurity related to sexual discharge) or menstruation?" The Prophet (peace be upon him) said: "Throw three handfuls of water over your hair, then wash yourself, you will be purified.") This means that when a woman performs Ghusl due to menstruation or Janabah, she should pour water over her head three times. During Wudu', she should only run her wet hands over her head to wipe it and this is enough. She need not to undo her plaits whether during Ghusl or Wudu'. However, during Ghusl, she has to pour water over your head three times

**(Part No. 5; Page No. 115)**

as it was reported from the Prophet (peace be upon him). This is sufficient. During Wudu', she should wipe over her head by running her wet hands over her head. She has also to wipe her ears by putting her index fingers in her ears and wipe the back of the ear with her thumbs. What shows of the ear is enough, all praise be to Allah.



**Q: If one's hair is braided, should one undo the braids?**

**A:** No, a woman does not need to undo her braids, except for that which is actually on the head. As for the braids in her hair which starts after her head, she does not need to wipe them during Wudu'. However, during Ghusl (full ritual bath), water must be poured over all of the hair. As for Wudu', you only need to wipe over it from where the hair begins up to the back of the head which is followed by the neck. If the hair is longer than that, then it needs not to be wiped. However, during Ghusl she needs not to undo the braids, but she must soak them so water will reach all of it.







(Part No. 5; Page No. 116)

### 80- Ruling on wiping over long hair while wearing hair clips

**Q: A sister writes that her hair is long, so she wraps it around her head like a hat and clips it together using hair pins. Can she wipe over it while it is in that state during her Wudu' (ablution)?**

**A:** She should undo it to be able to wipe her head which is the roots of her hair from the beginning to the end. As for the hair which grows past the head, she does not need to wipe it. However, she must undo that which is on her head, so that she can wipe the head and the roots of the hair from where it begins to the end which is followed by the neck. As for the hair which grows past that, she does not need to wipe it during Wudu'. However she is obliged to run water over it during Ghusl (full ritual bath) from Janabah (major ritual impurity related to sexual discharge) or menstruation. It is sufficient for her, during Wudu' to wipe her head where her hair begins to grow, and remove this wrap that is on her head.

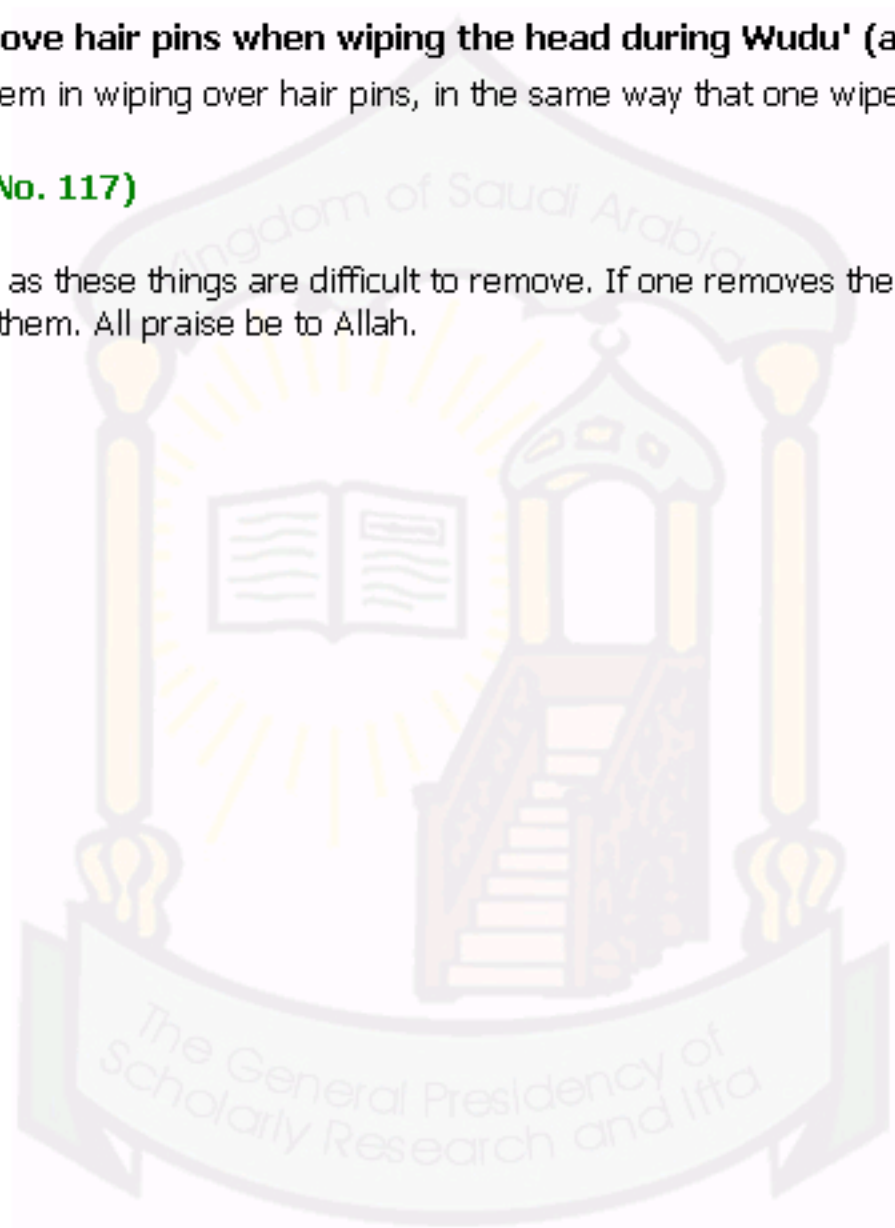


**Q: Should one remove hair pins when wiping the head during Wudu' (ablution)?**

**A:** There is no problem in wiping over hair pins, in the same way that one wipes over

**(Part No. 5; Page No. 117)**

hair dye and henna, as these things are difficult to remove. If one removes them it is good, however, it is ok to wipe over them. All praise be to Allah.

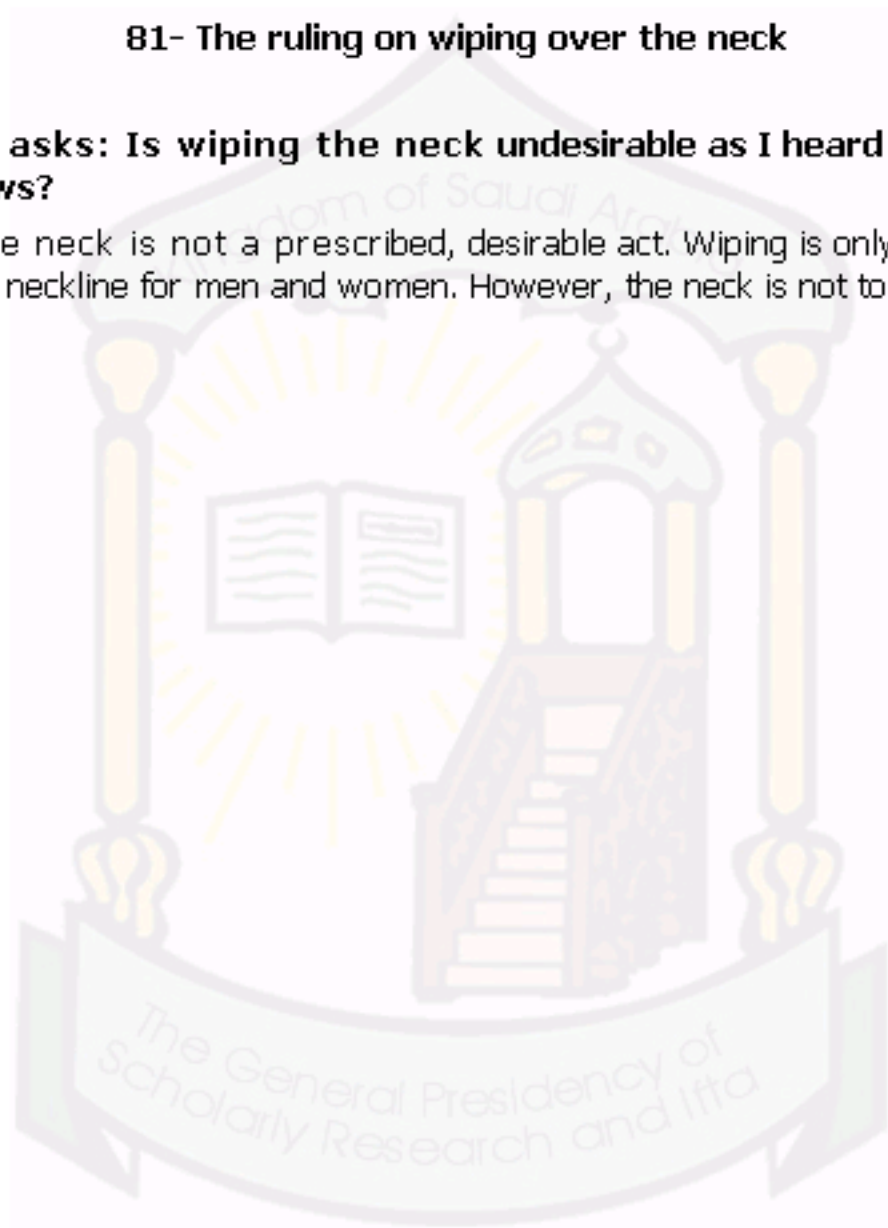




### 81- The ruling on wiping over the neck

**Q: A questioner asks: Is wiping the neck undesirable as I heard this is similar to the practice of the Jews?**

**A:** Wiping over the neck is not a prescribed, desirable act. Wiping is only for the head from the forelock down to the neckline for men and women. However, the neck is not to be wiped over.





**Q: A questioner asks: Is the neck one of the parts that should be washed in Wudu' (ablution)?**

**A:** The neck is not one of the parts that should be washed or wiped over during Wudu'. Wiping over the head ends with the end of the head. One begins wiping over his head with his forelock and ends at the end of his head. This is what was done by the Prophet (peace be upon him) who used to wipe over his head beginning with his forelock and ending with the end of his head and vice versa. This is the best way to wipe over the head. Moreover, if someone begins with the middle, back or any part of their head and then wipes over all the head, it will also be sufficient.

**(Part No. 5; Page No. 118)**

But, beginning with the forelock down to the neckline is a Sunnah (supererogatory act of worship following the example of the Prophet). The neck is not a part of Wudu' that should be wiped over. The two sides of the head should be wiped also from above and the forelock should be wiped. One should wipe over the head as a whole.



**Q: What is the ruling on wiping the neck during Wudu' (ablution)?**

**A:** Wiping the neck is not permissible. One is required to wipe over the head and ears, but not the neck.





## 82- Statement on what is sufficient when washing your feet during Wudu'

**Q: The questioner asks: "I heard that it is Haram (prohibited) if a Muslim does not wash his feet up to the ankles three times, how correct is this? I wash my feet under the tap without counting the number of washing. Am I a sinner?"**

**A:** This claim is similar to saying of Allah without knowledge which is obvious mistake. What is obligatory is to wash your feet once; however washing them three times is better. The Prophet (peace be upon him) performed Wudu' (ablution) washing his body parts that are washed during Wudu' once, twice,

**(Part No. 5; Page No. 119)**

or thrice. When he performed it once, he washed his face once, rinsed his mouth and nose once, washed his arms once, wiped his head once, and washed his feet once. This is sufficient when they are washed properly. If one washes each part properly, and runs water over it, then it is sufficient. If one rinses the mouth and nose out once, pours water on the face once, wetting it with enough water, as well as the right and left arm once, then this is enough. Also, wiping the head and ears one time, and washing the right and left foot once is enough. However, washing three times is better and more perfect, and doing it twice is better than doing it once. The word 'wash' means wetting with water whether by taking water once, or taking water three times, or by putting the part which needs washing under the tap, so long as one wets the part properly at least once. If one wets it a gain, then this is the second time. Moreover, if he puts his foot again under the tap, then it is a third wash; however, washing it three times is not obligatory. One time is enough if it is wet well under the tap, or if one pours water from a basin on the part which needs washing. The claim that it must be washed three times is wrong. The soundest view is that washing each part once is enough if it is wet well, whether one takes water for it one, two, or three times. This is regarding the face, the arms, and the feet. As for the head, the Sunnah (whatever is reported from the Prophet) is to wipe it only once along with the ears. The other three parts: the face, the arms, and the feet, the Sunnah is to wet them with water three times, but only once or twice is enough. All praise be to Allah.



(Part No. 5; Page No. 120)

### 83- The meaning of Isbagh Al-Wudu'

**Q: What is the meaning of Isbagh Al-Wudu' (performing Wudu' [ablution] thoroughly) and Italat-ul-Ghurrah (increasing the shine of the forehead)?**

**A:** Isbagh Al-Wudu' (performing Wudu' [ablution] thoroughly) means performing it perfectly by making water reach and run over parts that should be washed. Isbagh Al-Wudu' on one's face means washing it perfectly with water even only once. However, if someone washes it three times, it is more complete. Isbagh Al-Wudu' on the hands means washing them perfectly from the tips of the fingers to the elbows along with the upper arm in order to include the elbows. Doing so once is obligatory, twice is better, but three times is more complete and preferable. Moreover, rubbing the hands is better, but it is not obligatory. Running water over the hands is sufficient, but washing them is obligatory. It is required to wipe over the head once along with the ears beginning from the forelock to the neckline and backwards again. One should run the fingertips along the external ears from inside and outside. This is the Sunnah (commendable act). There is no need to repeat this, but one should wash the feet three times. Each foot should be washed once from the ankle to the end of the toes; twice is better, and three times is more complete and preferable. One should not wash more than three times, and if one rubs the feet with one's hands, it is also more complete and preferable; however, doing so is not obligatory.

As for Italat-ul-Ghurrah (increasing the shine of the forehead), it means washing the face completely without exceeding its boundaries.

(Part No. 5; Page No. 121)

An addition (to the washing of the face) is ascribed to Abu Hurayrah, but is a Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) upon Abu Hurayrah. The same is the case with regard to Tahjil (exceeding the elbows and the feet in washing the arms and feet in Wudu'). The Sunnah restricts this to elbows and ankles. It was authentically reported that when the Prophet (peace be upon him) performed Wudu', he washed the upper arm, meaning that he included the elbows and when he washed his feet, he included the ankles. This is the Sunnah.

Abu Hurayrah, however, used to increase washing his hands up to the armpit and his feet up to the knees. This is the personal viewpoint of Abu Hurayrah (may Allah be pleased with him). The Sunnah contradicts this, as it is the action performed by the Prophet (peace be upon him). As for his statement in the Hadith: [\("He who can increase the shine of his face and feet should do so."\)](#), it is an addition of Abu Hurayrah. It is not from the words of the Prophet (peace be upon him), as it is not possible to increase the shine of the face. This is because washing the face is limited to what is between the beginning of the hairline to the lower part of the chin and what is between the ears, though ears are part of the head. This is the proper washing of the face, and washing other parts of the head is not permitted. One should wipe over the head, as is the case with the hands and feet. The Sunnah is to wash the elbows and ankles, but washing the upper arm or the entire leg is not permitted. It was not done by the Prophet (peace be upon him) who is the example that must be

followed. The actions of Abu Hurayrah are merely his personal viewpoint. The soundest viewpoint is that this part of the Hadith is an addition by Abu Hurayrah (may Allah be pleased with him).





(Part No. 5; Page No. 122)

#### 84- Ruling on pronouncing Shahadahs in bathroom after Wudu'

**Q: What is the ruling on pronouncing the Shahadah (testimony of faith) after performing Wudu' (ablution) while inside the bathroom?**

**A:** The Sunnah (whatever is reported from the Prophet) is that upon completing Wudu', one should pronounce the Shahadah outside the bathroom, as there is no urgent reason for one to pronounce the Shahadah inside the bathroom; rather one should leave the bathroom and then say: "I testify that there is no god except Allah alone, with no partner, and I testify that Muhammad is His Servant and Messenger. May Allah make us among those who repent, and among those who are purified." It is disliked to say this inside the bathroom. However, one should say Bismillah upon the beginning of Wudu' even if inside the bathroom. One should say "Bismillah" and then, begin Wudu'. This is because one needs to pronounce Tasmiyah (saying, "Bismillah [In the Name of Allah]"). Some scholars are of the opinion that it is a Wajib (obligation), so one should not neglect it as the permissibility is lifted due to the need.

As for the Shahadah, there is no urgency in saying it in the bathroom. One should leave the bathroom then he pronounces Shahadah after that. All praise be to Allah.



(Part No. 5; Page No. 123)

**85- Ruling on supplicating to Allah while performing Wudu'**

**Q: A questioner from Syria asks: Is it permissible or obligatory to supplicate to Allah during performing Wudu' (ablution), such as saying: "O Allah, make us to drink from the water of Kawthar (name of a river in Paradise)! O Allah, make us smell the fragrance of Paradise!, etc"? What should one say during Wudu'? May Allah reward you well!**

**A:** There are no prescribed supplications for Wudu'; however, one should mention Allah's Name at the beginning of Wudu' and recite Tashahhud (testifying that there is no deity but Allah and that Muhammad is the Messenger of Allah) at the end. One should say: "In the Name of Allah"

upon washing the hands at the beginning of Wudu'. When one finishes Wudu' they may say: "I testify that there is no deity but Allah, the One Who has no partners and I testify that Muhammad is His servant and Messenger. O Allah, make me among those who repent and those who purify themselves. Glory and praise be to Allah alone, I testify that there is no deity but You. I seek Your forgiveness and I repent to You."

In conclusion, there is no prescribed supplication when initially washing the hands and face, nor during Wudu'.



(Part No. 5; Page No. 124)

**86- Ruling on pronouncing the Shahadah  
when washing the face during Wudu'**

**Q: Is it a condition to say: "I testify that there is no god but Allah, when washing the face during Wudu' (ablution)"?**

**A:** This is not prescribed, and there is no basis for this. One should say: "Bismillah (In the Name of Allah)," at the beginning of Wudu'.

Upon completing it, one should say: **(I testify that there so no true god except Allah and that Muhammad (peace be upon him) is His slave and Messenger. O Allah make me among those who repent and purify themselves.)** This is the Sunnah (whatever is reported from the Prophet). According to another Hadith, one should say: **(Glorified are You O' Allah and I am in Your praise, I testify that there is no god but You, I ask Your forgiveness and repent unto You.)** After Wudu' one should also say what is said when leaving a meeting: **(Glorified are you, O' Allah and I am in Your praise. I ask Your forgiveness and I repent unto you.)**

All of this is Mustahab (desirable) after completing Wudu', as is evident from the statement of Prophet (peace be upon him): **(None of you performs Wudu' and completes it - or he said: and perfects his Wudu' - and then says: "I testify that there is no god but Allah alone who has no partners, and I testify that Muhammad is His Servant and Messenger**

(Part No. 5; Page No. 125)

**except that the eight doors of Paradise will be opened for him, and he may enter from whichever door he wishes.)** Related by Muslim in his Sahih (authentic) book of Hadith. Imam Al-Tirmidhi (may Allah be Merciful to him) added at the end of this Hadith: **(O Allah make me among those who repent and purify themselves.)** This addition is authentic.



87- It is preferable to leave the parts washed during Wudu' wet till completing it

**Q:** Is it permissible to dry any part of the parts washed during Wudu' before washing the next one?

**A:** It is preferable to refrain from drying any part till one finishes performing 'Wudu' in order not to interrupt the desired sequence.





**Q: A questioner asks: Is it permissible to dry the parts washed in Wudu' (ablution) after completing it?**

**A:** There is nothing wrong in drying the parts washed in Wudu' (after completing it).





(Part No. 5; Page No. 126)

**88- The ruling on performing the five daily Salahs with one Wudu'**

**Q: What is the ruling on performing the five daily Salahs (Prayers) with one Wudu' (ablution)? May Allah reward you well!**

**A:** In the Name of Allah, Most Merciful, Most Gracious! All praise be to Allah, peace and blessings be upon Allah's Messenger and upon his family, Companions and those who followed his guidance! There is nothing wrong with someone who performs the five daily Salahs with one Wudu', because what is required is to perform them while in a state of ceremonial purity. If someone is ceremonially pure, there is nothing wrong in this. If someone performs Fajr (Dawn) Prayer while being ceremonially pure and remains in this state till Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer and `Isha' (Night) Prayer, the Salah will be sound. It was authentically reported that the Prophet (peace be upon him) [performed the five daily Salahs on the day of the Opening of Makkah with one Wudu'](#). `Umar asked about this, and he replied: "I did so intentionally." May Allah's peace and blessings be upon our Prophet Muhammad! This means that he did so in order to teach the people.



(Part No. 5; Page No. 127)

### 89- Does Ghusl take the place of Wudu'

**Q: A questioner asks: I work on a farm. Sometimes I have a bath in the basin of the irrigation machine or take a shower. Does doing so take the place of Wudu'? May Allah reward you well!**

**A:** If you wash your body parts in the proper order of Wudu' (ablution) when you submerge yourself in the water by washing your face intending to perform Wudu', then your right hand first and then your left hand, wipe over your head and wash your feet with the intention of performing Wudu', it is sufficient and you need not to perform Wudu'; otherwise, it will not be sufficient. If you perform Ghusl (bath following major ceremonial impurity) with the intention to purify yourself from minor Hadath (ritual impurity that necessitates ablution) and major Hadath (ritual impurity that necessitates full bath), Wudu' is included in this Ghusl according to the soundest viewpoint of scholars. Minor ceremonial impurity is included with the major one.



### 90- Performing Wudu' with salt water

**Q: What is the ruling on performing Wudu' (ablution) with salt water?**

**A:** There is no problem in doing so, for the Prophet (peace be upon him) said regarding the sea:  
(It's water is pure,

**(Part No. 5; Page No. 128)**

and its dead is lawful.) Sea water is salty, so there is no problem in performing Wudu' with salt water and using it for Ghusl (full ritual bath) from Janabah (ceremonial impurity related to sexual discharge). There is no problem in doing so. All praise be to Allah. This also applies to salt water wells, and those which are not sweet tasting; there is no problem in doing so.





### 91- Ruling on performing Wudu' with water which is not fit for drinking

**Q: I live in a village where the water used for Ghusl (full ritual bath) and Wudu' (ablution) is not fit for drinking. The water which is fit for drinking has to be bought with money. Are we permitted to perform Wudu' with this water although it is not fit for drinking?**

**A:** All water which can be used for Ghusl and Wudu' is fit for drinking. Why would it not be fit for drinking if it is pure water which can be used for Ghusl and Wudu'? Rain water, river water, lake water, or well water; if it is fit for Wudu' and Ghusl, then why do not we drink from it? Unless it is salt water, for example the sea water, or water which is too bitter for human taste, it can be made sweeter and more palatable.

**(Part No. 5; Page No. 129)**

All praise be to Allah. If not, there is no problem. What is meant by "whatever is fit for Wudu' and Ghusl is fit for drinking", is that if it is bitter or salty, then one can improve it by adding something to it. If insects are in the water, then it does not cause the water to be Najis (ritually impure) and does not affect the water; however, if it is harmful, then one should not drink it.

The Prophet (peace be upon him) ordered the drowning of the fly if it falls in milk or water, then drinking it.



**Q: Some still water is highly contaminated with worms.**

**A:** If water is harmful, then one should not drink from it; however, if it is not harmful but has a bitter or a salty taste, then they can treat it. All praise be to Allah.





**92- Ruling on performing Wudu' with water that comes from rusty pipes**

**Q:** The questioner writes: "O Shaykh, when we go to perform Wudu' (ablution) in some Masjids (mosques), and turn on the tap, the water which comes out is water mixed with the rust of the pipes. Can we perform Wudu' using this water? Should we run the water for a long time until clean water comes out?"

**A:** Washing with water which is changed due to rust is not harmful. One can perform Ghusl (full ritual bath) from it and one can perform Wudu' using this water.

**(Part No. 5; Page No. 130)**

This rust will not affect your Wudu', all praise be to Allah. Likewise, if the water changes due to dust, or by leaves of trees, there is nothing wrong in using it.



**93- Ruling on performing Wudu' using well water which has become salty or bitter**

**Q: A brother from the Arab Republic of Egypt, working in Iraq, writes: "I am a driver and most of my work is in the desert. When the time for Zhuhr (Noon) and `Asr (Afternoon) Prayers come and I do not find water to perform Wudu' (ablution) with except the water of wells whose taste changes becoming either salty or bitter, is it permissible for me to perform Wudu' using this water, or should I perform Tayammum (dry ablution)? May Allah reward you well."**

**A:** You are required to perform Wudu' using the water from the wells if you are able to do so whether it be sweet, bitter, salty, or even the water of the ocean. Moreover, you can use sea water for performing Wudu' if you are in the sea. You cannot perform Tayammum if water is available because Allah (Glorified be He) states: **﴿and you find no water, then perform Tayammum﴾** The Prophet (peace be upon him) stated: **﴿Its soil is pure for us if we do not find water.﴾** If you find water, even if it is salty or it is a sea water, you are obliged to perform Wudu' using it.



(Part No. 5; Page No. 131)

**94- Ruling on women performing Tayammum when there is no appropriate place for them to perform Wudu'**

**Q: If a woman wants to perform Wudu' (ablution), but she cannot find an appropriate place where no man can see her, is she permitted to perform Tayammum (dry ablution) instead in this case?**

**A:** This matter is a disputable one. She is most likely able to find a place in her house where she can perform Wudu', or in the houses of her sisters in Islam. She must not be lenient in this matter as she is obliged to search for a place where she can perform Wudu', or answer the call of nature at her sisters' houses, or at her family's house even if she delays her Salah (Prayer) to the end of the prescribed time; instead of praying it at the beginning of the time. She must strive to find a place wherein she can perform Wudu'.



**(Part No. 5; Page No. 132)**

**95- Ruling on performing Tayammum for one who cannot perform Wudu' due to the coldness of water**

**Q: I am a prep school student who lives in the dorms. When I woke up in the morning to perform Fajr (Dawn) Prayer, the weather was very cold and there is no way to heat water. As such, I performed Wudu' (ablution) without washing my feet. Is the Salah (Prayer) which I prayed by this Wudu' (ablution) valid, or should I perform it again?**

**A:** This requires some explanation. If you are able to find warm water, or water which is not harmful; or if you are able to warm the water at a neighbors or by buying warm water, then it is obligatory on you to do so. Allah (Glorified be He) states: **(So keep your duty to Allâh and fear Him as much as you can)** Therefore, you are required to do what you can, whether by buying warm water, heating it yourself, or any other way that enables you to perform Wudu'. If it is extremely cold and using cold water causes you harm as well as you find no way of warming it or buying warm water, you are excused. If you feel that the extremely cold water is harmful for you and could lead to your death, or your sickness; then you are excused and you need not repeat your Salah. You should perform Tayammum (dry ablution) with dust without performing Wudu' with water. You should perform Tayammum with dust by striking your hands on the dust and wiping your face and hands.

**(Part No. 5; Page No. 133)**

This is sufficient due to the extreme coldness of the water and the coldness of the weather, and the inability to heat water. You should be diligent and fear Allah and know that He watches over you.



### 96- Ruling on performing Wudu' with hot water

**Q: In the Winter, I would always use hot water to perform my Wudu' (ablution). One of my friends told me that this is not from the Sunnah (whatever is reported from the Prophet). What is your opinion on this matter?**

**A:** There is no problem in using warm water in order to perfect and complete the Wudu' in the best way possible. Whoever told you this has no knowledge, and is ill-informed. As for the Hadith: [Should I inform you of something through which Allah raises your level, and removes your bad deeds: Perfecting the Wudu' under difficult circumstances,](#) it means when it is necessary. In cases when there is only cold water, then there is no problem; all praise be to Allah. However, if warm water is available, then one should use it, because one will be able to complete and perfect his Wudu' well.



(Part No. 5; Page No. 134)

**Q: Is performing Wudu' (ablution) with warm water permitted, and especially on days when it is very cold?**

**A:** Yes, it is better to perform it with warm water because it helps one to perform his Wudu' perfectly; however, if a person is forced to use cold water and is patient, then his reward will be great, as stated in the Hadith of the Prophet (peace be upon him) who said: [\(Should I inform you of what Allah raises a person to a higher level for, and what Allah forgives one's sins with?" They said: "Yes, O Messenger of Allah." He said: "Perfecting your Wudu' in cases of hardship,\)](#) according to another narration, he (peace be upon him) said: [\(...in times of extreme coldness, taking many steps to reach the Masjid \(mosque\), and waiting for the Prayer after the Prayer. This is similar to guarding Muslims' frontier for the sake of Allah, this is similar to guarding Muslims' frontiers for the sake of Allah.\)](#) Related by Muslim in his Sahih (authentic) book of Hadith. Perfecting Wudu' while in hardship in cases of extreme cold if it is necessary to do so is a proof for one's strong Iman (faith). Moreover, his reward will be greater. However, if warm water is available, then it is better to use it because using warm water helps one to perfect his Wudu' better, and perform it in the manner which Allah (Exalted be He) has prescribed for us. It makes it easier for a person to remove impurities and clean oneself with this warm water.





**(Part No. 5; Page No. 135)**

**97- Wudu' of a person who cannot move due to paralysis**

**Q: The questioner asks: "I saw an old lady who cannot get out of her bed or move due to suffering from paralysis. I wondered about the way she performs Wudu' (ablution), and Salah (Prayer). Thus, I desired to ask Your Eminence about this case. May Allah reward you well."**

**A:** She should keep her duties to Allah as possible as she can. She should perform Wudu' as Allah has ordered. Water should be brought to her so that she can perform Wudu' if her hands are functioning. Moreover, someone may help her performing Wudu' as her father, brother, sister, or husband. This is because Allah (Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** As for Istijmar (cleansing the private parts with a hard material after urination or defecation), she has to use stones, bricks, or tissues to clean herself after urination or defecation three times or more to remove all impurities. Doing so takes the place of water. If she is able to do so by herself; meaning to clean herself from the impurities of urination or defecation three times or more, not less than three times, she will not be required to use water for cleaning herself. This applies to males and females even if they are in a good health. If this lady does this, she will not be required to use water for cleaning herself. As for

**(Part No. 5; Page No. 136)**

washing the face, arms, head, and feet, she must perform Wudu' if she is able to do it herself. Otherwise, someone else may help her to perform Wudu' as her husband, her female servant, her mother, sister, and so on. If she has no one to help her to perform Wudu', then she may perform Tayammum (dry ablution) if she is able to. She should hit the dust with her hands, and wipe her face and hands with them intending to ritually purify herself. If she is not able to do so for herself, someone else may help her to do so. She should ask someone else to do this for her by striking the earth with their hands and wipe the lady's face and hands with the intention that it is for her if she has no one to help her to perform Wudu'. To sum up, she should keep her duties to Allah as possible as she can with regard to performing Wudu' and Tayammum by herself or the through the help of others if she is unable to perform any of them. As for performing Istinja' (cleansing the private parts with water after urination or defecation), it is sufficient to clean yourself with stones, bricks, or tissues. In this case, one is not required to clean himself by using water. Thus, it is sufficient for a person to cleanse himself with stones, bricks, or tissues three times or more till he purifies himself completely even if one is healthy. This means that the one who is sick is more worthy of this concession.



### 98- Ruling on the Wudu' of a person who has body parts amputated

**Q: A man had his leg cut off, how should he perform Wudu' (ablution)? Should he perform Tayammum (dry ablution) or Wudu'? May Allah reward you well.**

**A:** He should wash the other parts: his face, arms, and the other foot, and wipe his head before washing his foot. He does not have to do anything for his amputated foot as long as

**(Part No. 5; Page No. 137)**

it is cut off above the ankle. All what he has to do is to wash his face, his arms including his elbows, then wipe his head and ears, then wash the remaining foot. All Praise be to Allah alone.



## 99- Wudu' and Salah of a disabled person

**Q: A brother from the Hashemite Kingdom of Jordan says: "I am severely disabled person to the extent that I cannot move, how should I perform Wudu' (ablution) or Salah (Prayer)?"**

**A:** You should pray and perform Wudu' using someone's help. You should ask someone to help you, such as your wife, or your child, or hire someone to help you perform Wudu' by washing your face, arms, and so on. This person can help you also perform Istijmar (cleansing the private parts with a hard material after urination or defecation) using tissues and the like. All Praise be to Allah. Allah (Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** You should ask this person to remove impurities from your private parts using stones or tissues three times or more, in order to remove all impurities. Then, he should help you rinsing out your mouth and nose, and wash your face and arms, wipe your head and ears, and wash your feet. If water is harmful for you, then he should help you performing Tayammum (dry ablution); wipe your face and hands with dust, and you should make your intention. The intention is from you, and the action is from him. This is what is Wajib (obligatory) upon you. You should pray according to your state, perform Takbir (saying: "Allahu Akbar [Allah is the Greatest]")

**(Part No. 5; Page No. 138)**

with the intention that you have entered Salah (Prayer), and you should bow while having the intention of doing so if you are able to bow, tilt your head while you are standing. If you are unable to stand or move your head or any other part, then you should intend to pray, say Takbir and read, then you should say Takbir again and intend to bow and say: "Subhan Rabi Al-`Azim (Glorified be my Lord, the Greatest)".

Then you should say: "Allah has heard he who praises Him."

If you are alone intending to rise from Ruku` (bowing), then say Takbir and intend the prostration and say: "Subhan Rabi Al-A`la (Glorified be my Lord, the Most High)".

Then rise and intend to sit between the two prostrations, and say: "O Allah, forgive me".

Then say Takbir intending to prostrate again, and say: "Subhan Rabi Al A`la. Similarly, you should say Takbir along with having the intention of doing so. Allah (Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** If you do not find anyone to help you, then you should pray in the state which you are in, pray with Tayammum if you are able, and if you are not able to perform Tayammum and cannot move, then you should pray in the state which you are in. You should not neglect your Salahs (Prayers), nor should you delay it until the next Salah. You must pray in the due time and you do not need to repeat the Salah. Allah says: **(So keep your duty to Allâh and fear Him as much as you can)** And: **(Allâh burdens not a person beyond his scope.)** The Sahabah (Companions of the Prophet) prayed without Wudu' or Tayammum when the Prophet (peace be upon him) sent them to find the necklace of `Aishah. They did not find water, and Tayammum had not yet been legislated, so they prayed without performing Wudu' or Tayammum, and the Prophet (peace be upon him) did not order them to repeat the Salah, because this was what they were able to do before Tayammum was legislated, and they did not have water.





**(Part No. 5; Page No. 139)**

**100- Ruling on performing Tayammum without a legal excuse, where water is available**

**Q: The questioner from Sudan asks: "We see some people praying without performing Wudu' (ablution) at all, and sometimes they perform Tayammum (dry ablution) although there is water available. When discussing this matter with them, their excuse was that they live in the desert, where there is little water. However, there are sources of water there, and water is readily available.**

**Are the Salahs (Prayers) performed in this state valid?"**

**A:** It is a Wajib (obligation) on every Muslim to perform Wudu' (ablution) to pray when water is available, or when water can be used. When a person is unable to do so due to water being far away or not available at all, or due to a disease which a person suffers from that prevents him from using the water, then the Muslim is obliged to perform Tayammum with dust. He should hit the ground with his hands and wipe his face and hands. This is what is Wajib. He who prays without Wudu' or Tayammum, his Salah is Batil (void). A person must do either of the two. One should perform Wudu' when being able to use water and the water is available and using it is possible. Moreover, if water is close, then one should go and perform Wudu', or transport the water in his car, or on his animal, then he can drink and perform Wudu' from it. As for the person who cannot use water due to sickness or a disease which water will aggravate, or due to it not being available, or only a little water is available that is sufficient only for his food and drink, then they can perform Tayammum. All Praise be to Allah. Allah (Exalted be He) says: **(and you find no water, then perform Tayammum with clean earth)** Also, the Prophet (peace be upon him) said:

**(Part No. 5; Page No. 140)**

**(Clean dust is a source of purification for the Muslim even with the lack of water for ten years.)** One should perform Tayammum from the ground which he is in. He should hit the dust with his hands, and wipe his face and hands. This is what is Wajib on every Muslim. If a person cannot perform Tayammum, or use water, then he is excused. If a person is tied to a pole, or post, and cannot perform Tayammum or Wudu', then he should pray in the state which he is in. If a person is sick and cannot move, and does not have someone who can help him perform Wudu', and does not have someone who can help him perform Tayammum, then he should pray in the state that he is in. Allah (Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** And: **(Allâh burdens not a person beyond his scope.)**



(Part No. 5; Page No. 141)

### 101- Leniency in purification from major and minor ritual impurity

**Q: Is one who is lenient in ritually purifying himself of major Hadath (ritual impurity that necessitates full bath), or minor Hadath (ritual impurity that necessitates ablution) the same as he who neglects Salah (Prayer), which is a Kafir (disbeliever)? Does this effect one's marriage contract although he is keen on praying each Salah in its due time in congregation?**

**A:** It is Wajib (obligatory) on a Mu'min (believer) to pay great attention to their Taharah (ritual purification). One should perform Wudu' (ablution) as prescribed by Allah (Exalted be He), and one should be committed as Allah has ordered. I do not think that a Muslim would purposely intend to fall short in his Ghusl (full ritual bath) and Wudu' (ablution) while he is aware. If he does so intentionally and does not wash all the necessary parts of his body, and only washed part of his body when he is in a state of Janabah (major ritual impurity related to sexual discharge), and only washes some of his body parts during Wudu', then his Prayer is Batil (void). His ruling is the same as the ruling on one who does not pray if he intends this. However, if he has missed something unintentionally, this does not harm him, and his ruling is not the same as he who neglects Salahs; however this person must be instructed and taught, and he should be advised so that he takes more care when performing his Ghusl and Wudu', so that he pays attention to what he has done. It is an obligation on every Mu'min- female and male- to take care when performing Ghusl, and when performing Wudu', and that they perform Ghusl in the way in which Allah (Exalted be He) has ordered them to, and perform Wudu' in the way which Allah (Exalted be He) has ordered them. As for he who purposely neglects his Ghusl or Wudu', his ruling is the same as one who neglects Salahs. We seek refuge in Allah.



(Part No. 5; Page No. 142)

### 102- Ruling on wasting Wudu' water

**Q: A person uses a lot of water in his Wudu' (ablution) and Ghusl (full ritual bath), for he washes each part more times than necessary. Does this affect his worship?**

**A:** Yes, one should not be wasteful, and some of the scholars believe that it is Haram (prohibited) to waste water by washing your body more than three times.

A Mu'min (believer) is required to limit his washing to three times or less in his Wudu', and one should be wary of wasting water. This is an obligation, and this is what has been prescribed for the Mu'min. It has been narrated that the Prophet (peace be upon him) performed Wudu' by washing body parts that are washed in Wudu' once, twice, and thrice. In another narration, he (peace be upon him) said: [\(Whoever increases has abused, transgressed, and caused injustice.\)](#) A mu'min must limit his washes to the Sunnah (whatever has been reported about the Prophet), which is three times or less.



(Part No. 5; Page No. 143)

### 103- Ruling on doubting the authenticity of Taharah and its remedy

**Q: When I am in a state of Taharah (ritual purification), I begin to suspect that I have become Najis (ritually impure) just by touching a person who is Najis, or by sitting with a group of people who I am not sure whether they are pure or impure. This leads me to repeat my Wudu' (ablution) or Ghusl (full ritual bath).**

**A:** These are Waswasah (insinuating thoughts from Satan) that has no valid basis. Thus, there is no sound reason for being ritually impure. If a person is in a state of Taharah, then he begins to doubt whether or not he has a Hadath (ritual impurity that invalidates ablution), or whether or not he passed wind and so on, then his original state of Taharah is what should be counted as one should not pay attention to these whispers. Moreover, if a person's body is Tahir, and his clothes are Tahir, and he doubts whether or not his clothes are soiled with Najasah, then one should not pay attention to these doubts as the original state is the Taharah. These are of the whispers of Shaytan (Satan), and of the illusions which have no reason. If one sits with a group of people and he doubts their state of Taharah, this does not harm him in anyway. He should think that he and they are in a state of Taharah, and should not pay attention to these whispers or illusions which are Batil (void). If one is in a state of Taharah; his body and clothes, this state of Taharah is not eliminated except when a person is sure that he has relieved himself in anyway, in which case he must perform Wudu' again. Also, if a person is sure that his garments have been soiled with impurity, then he should clean off the parts of his clothes that were soiled. As for such doubts, they should be disregarded.





**(Part No. 5; Page No. 144)**

**104- Ruling on the Wudu' of a person who suffers from obsessive compulsive disorder**

**Q: This person suffers from obsessive-compulsive disorder with many things, and the most prominent of them is Wudu' (ablution). His disorder has caused him to leave his friends, wash each body part over and over again, then argue over the expected answer. He even says that the Shaykh will quote Allah's saying: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ then, he will say how can he measures his ability. He says that his disease has been clearly identified by doctors as obsessive compulsive. He asks your advice? May Allah reward you.**

**A:** These Waswasah (insinuating thoughts from Satan) which some people are afflicted with during Wudu' (ablution), Salah (Prayer), or at any other time is all from the Shaytan (Satan). Allah the Exalted guided us to seek refuge from it. He (Exalted and Glorified be He) states: ﴿Say: "I seek refuge with (Allâh) the Lord of mankind,﴾ ﴿("The King of mankind -﴾ ﴿("The Ilâh (God) of mankind,﴾ ﴿("From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).﴾ You always need to seek refuge in Allah from the evils of this enemy upon performing Wudu', Salah, or when you are doing anything else. If he attacks you with his evil whispers, you must know that he is your enemy, as Allah (Glorified be He) states: ﴿Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴾

**(Part No. 5; Page No. 145)**

And: ﴿And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh.﴾ You must seek refuge in Allah when performing Wudu', or Salah. You must fight against it fiercely. When you perform Wudu' do not doubt and feel that you did not perform Wudu' although you see that your arms, face and your feet are washed; not believing your own eyes, then perform Wudu' again in obedience to the Shaytan. If you perform Wudu' and wash one body part, continue to the next part until you are done. Do not go back and wash parts which have already been washed once, twice, or three times. The maximum number of times is three and if you wash a part three times then it should be the end, do not wash any part more than that. The Prophet (peace be upon him) did not wash more than three times. It has been narrated that the Prophet (peace be upon him) said: ﴿Whoever increases has abused, transgressed, and committed injustice.﴾ So you are not allowed to increase the number of times of washing to more than three times. If you rinse your mouth and nose once, twice, or thrice, this is sufficient, all praise be to Allah. Do not allow these whispers to affect you, but beware of them. When you have washed your face three times, then this is the maximum if they were wet three times. Also, if you wash both your right and left arm three times, once or twice is enough if it is totally soaked with water; however three times is the maximum. One should then wipe the head and ears once with water, and wash both the right and left foot three times, but

washing them only once, or twice is permitted if they are completely wet. Do not obey the Shaytan. One must battle the enemy of Allah, and you must be strong. The Prophet (peace be upon him) stated: [\(A strong Mu'min \(believer\) is better and more loved by Allah than a weak Mu'min.\)](#) Do not be weak against Shaytan, for he is your enemy! If a person were to dispute with you and demand something from you, would you not be strong in defending yourself against the evils of his dispute. If he wants to hit you, will you not be strong in defending yourself? Shaytan is the worst enemy as it is a wicked maligner who wants to ruin you and send you to hell fire. You must be strong in fighting against it, in your Wudu', Salah, and in every affair. Set your mind to it and know that you are enemies in a dispute. He is your open enemy and this is your battle. How then can you obey him? You need strength, you must seek refuge in Allah from the Shaytan in order for you to be saved of its evil and plots. Ask your Lord to keep you safe from its evils. Be strong and do not be lenient with this enemy, do not say: "I am scared, I am scared, I did not complete it."

No, be sure that you did complete it and that you have done the Wajib (obligation). Move onto the next body part which needs washing, and likewise, if you completely finish your Wudu' or Salah, do not go back and feel that you have not performed Wudu', or have not prayed.

All praise be to Allah. Be confident that you did perform it, so that your enemy will not be able to defeat or seize you. If you follow his whispers, he will drive you to madness.

We ask Allah to make you successful and guide you.

**Q: Do you advise him to read certain passages, o Shaykh, so that Allah may cure him from this disease?**

**A:** We advise that after every Salah, following the Dhikr (Remembrance of Allah), he reads Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and recites: [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.\)](#) and the Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after every Salah. These are some Ayahs (Qur'anic verses) that cause one to be safe. He should repeat [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.\)](#) and the Mu`awwidhatayn after Maghrib (Sunset) and Fajr (Dawn) Prayers three times. Before going to bed, one should recite Ayat-ul-Kursy, and recite: [\(Say \(O Muhammad صلى الله عليه وسلم\): "He is Allâh, \(the\) One.\)](#) and Al-Mu`awwidhatayn three times. All of this brings about one's well-being. If he feels something, he should say: "I seek refuge in Allah from the accursed Shaytan".

If it is severe, then he should lightly spit on his left side three times, and say: "I seek refuge in Allah from the accursed Shaytan."

It will leave him (Allah willing) if he is strong, and he needs to be strong. Shaytan is the enemy, and you need strength to face your enemy because if the enemy feels that one is weak, then he will seize him, attack him and take away his weapon. Thus, one must be strong in order to cast him away with the strength of Iman (faith), Taqwa (fearing Allah as He should be feared) and his confidence in Allah. Allah (Exalted be He) is with he who fears Him, and with those who do right. Allah (Exalted be He) states: [\(and know that Allâh is with Al-Muttaqûn \(the pious - See V.2:2\).\)](#) Whoever fears Allah; He is with them and will help them against the enemy. He (Exalted be He) states: [\(and be patient. Surely, Allâh is with those who are As-Sâbirûn \(the patient\).\)](#) One should persevere in fighting Shaytan, and be strong in battling against it in order to be saved of its evils. A Muslim must be strong

in every thing. He should be strong in his Salah, Sawm (Fast), Wudu', and Dhikr. One should also be strong in abandoning what Allah has prohibited, in being cautious of evil whispers; in fighting them and in knowing that they are Batil (void), and that it is from the enemy of Allah, so that one can fight it, oppose it, and beware of it in every way. This is how a Mu'min should be. They should be strong in all his affairs.



**Q: A listener says that she complains of whispers concerning her Taharah (ritual purity) and her Wudu' (ablution). She says that this has been happening for almost twelve years. What is your advice?**

**A:** She has to fear Allah (Exalted be He), and seek refuge in Him from Shaytan (Satan). She should also be warned of the tricks of Shaytan, and of being subordinate to him whether in Taharah (ritual purification), Salah (Prayer), or anything else. She must fight against it with all her strength, and give up doubts and illusions. If she has performed Wudu', then be sure that the Wudu' has been done, and if she prays, she should have confidence with regard to her Salah. She should not repeat anything, and should not pay attention to whispers as doing so will insult the Shaytan and he will give up on her, and he will stop his evil whispers. If however she is weak, and lenient with it, then it will increase in its harm. Thus, she must seek refuge in Allah from the Shaytan, even if it is while she is praying. If it whispers to her, she should spit lightly on her left three times, and say: "I seek refuge in Allah from the outcast Shaytan," three times, and it will go away. Likewise, if she finds these whispers while she is performing Wudu' or while doing anything else, she has to fight against Shaytan through rejecting these whispers. By doing this, she will be safe- Allah willing.

The General Presidency of  
Scholarly Research and Ifta'



(Part No. 5; Page No. 149)

### Chapter on wiping over socks

105- Ruling on the Salah of a resident if he wipes over his socks for more than a day and a night

**Q: What is the ruling if a residing person wipes over his socks for more than one night due to forgetfulness. Should he repeat his Salahs (Prayers)?**

**A:** He is required to repeat his Salahs, and this is the correct view because his limited time is one day and one night. If that time has expired and he forgets and prays by wiping over the socks, then he must repeat the Salahs which were performed after the expiry of the wiping. This is because he in fact prayed that Salah without valid Wudu' (ablution), so he should repeat it.



(Part No. 5; Page No. 150)

**106- Statement on when the wiping over the socks begins and ends**

**Q: As we know, wiping over the socks is permitted for one day and one night for he who resides, which means five Salahs (Prayers). The question is, when does the time of wiping begin? Does it begin when you wear the socks, or does it begin when you wipe over them?**

**A:** The correct view is that it begins when you wipe over them for the first time after you have broken your Wudu' (ablution); if you wore them when you were in a state of Taharah (ritual purification), then relieved yourself by urination or by passing wind or in any other way, then you performed Wudu' by wiping over your socks for the first time. This is when the time begins. If, for example, you broke your Wudu' after the Zhuhr (Noon) Prayer, then you performed Wudu' for `Asr (Afternoon) Prayer, then the Wudu' for the `Asr Prayer is the first Wudu'. If the `Asr Prayer of the next day comes, then you must remove your socks. Likewise, if you relieved yourself after Salat-ul-Duha (supererogatory Salah after sunrise), and you wiped over your socks for Zhuhr Prayer, then the beginning is at Zhuhr Prayer, when Zhuhr Prayer of the following day comes, then you must remove them and perform Wudu' for the Zhuhr Prayer, and so on. The start is when you wipe over them for the first time after breaking your Wudu'; when you perform Taharah after breaking your Wudu' and wipe over them for the first time.



(Part No. 5; Page No. 151)

**Q: The questioner asks: "When does wiping over the socks begin? Is it when you first wear them, or when you first break your Wudu' (ablution), or when you wipe over it for the first time after you broke your Wudu'? Which is correct? What is the evidence? May Allah reward you."**

**A:** The more correct opinion is that it begins when you wipe over them for the first time after you have broken your Wudu'. The Prophet (peace be upon him) said: [\(A traveller can wipe for three days and their nights, and the resident, one day and night.\)](#) The defined period of wiping over socks begins when one wipes over them for the first time after breaking his Wudu'. If he breaks his Wudu' and then performs Taharah (ritual purification), this is the first wiping. This is until he completes three days and their nights if he is traveling, or one day and night (twenty-four hours) if he is a resident.



**Q: This questioner asks: "O Shaykh, inform us (may Allah preserve you) about wiping over leather socks, when does its time begin, and when does it expire?"**

**A:** Wiping over leather socks is a Sunnah (Whatever is reported about the Prophet), as is wiping over regular socks. If one puts them on while in a state of Taharah (ritual purification), the period begins upon breaking Wudu' after having put them on. If Wudu' is broken, then one may continue wiping over them for one day

**(Part No. 5; Page No. 152)**

and one night for one who is a resident, and three days and their nights for the traveler. This is if the socks or other footwear fully covers the foot and were put on while one was in a state of Taharah. One may then wipe over shoes or socks for a period of one day and one night if one is a resident, starting from the time when Wudu' is broken. As for the traveler, the maximum period of wiping is three days and nights.





### 107- Definition of Khuff and the manner of wiping over it and its time limit

**Q: I read that one should wipe over one's Khuffs (leather socks). What is the description of such Khuffs and how does one wipe over them? What is the maximum period of wiping over them? Does this apply to socks even if they are thin?**

**A:** Khuffs are footwear made of leather that cover ones feet including the ankle. This footwear is referred to as Khuffs.

A Muslim can wipe over them for three days and their nights if he is traveling, and one day and one night if he is a resident. Similarly, females can wipe over them for one day and one night if they are residents, and three days and nights if they are traveling. The ruling of the sock is the same as the ruling of the shoe. If the socks are made of cotton or wool or some other material which covers the foot completely, then one can wipe over them in the same way one wipes over shoes; one day and one night for a resident, and three days and their nights for the traveler provided that the Khuffs completely cover the feet. As for the thin socks which are sheer and do not completely cover the feet, then one cannot wipe over them. The socks must completely cover the foot including the ankle exactly as shoes. One can wipe over these for one day and one night if a resident. The defined period of wiping over them begins when one wipes over them for the first time

**(Part No. 5; Page No. 153)**

after breaking Wudu'. A traveler may do so for three days and their nights beginning upon wiping over them for the first time after breaking Wudu'. If one puts on Khuffs at the time of Zhuhr (Noon) Prayer, and remains in a state of Taharah for the `Asr (afternoon), Maghrib (Sunset) and `Isha (Night) Prayers without breaking Wudu' except after `Isha Prayer, then the time begins upon wiping over them for the first time after `Isha. If one wipes over them to perform Tahajjud (optional late night Salah), or during the end of the night, then the time limit begins upon wiping over them after breaking Wudu', and whatever has passed is not included in the time limit.



**108- Statement on the defined period one can wipe over Khuffs when performing Wudu'**

**Q: Is it sufficient to wipe over socks for one time or more, o Shaykh?**

**A:** If one wipes over them once, it is enough. Moreover, wiping over one's footwear or one's head for one time is sufficient.





### 109- Issue on the defined period of wiping over Khuffs

**Q: How many times a Muslim is allowed to wipe over his Khuffs (leather socks) or socks? If one is resident and performs Wudu' (ablution), then puts on thick socks, and one day expires, is it permissible for him to repeat it again? How many times can one do this? May Allah reward you well.**

**A:** If the Khuffs are worn while one is in a state of Taharah (ritual purification), then one can wipe over them for one day and night, which

**(Part No. 5; Page No. 154)**

begins with the first wipe after having broken Wudu' if one is a resident; and if one is traveling, then one can wipe over them for three days and three nights. This is the defined period which the Prophet (peace be upon him) set for us, but the time before the first wipe is not included. For example, if a person puts on footwear at Salat-ul-Duha (supererogatory Prayer before noon), but remains in a state of Taharah for the Zhuhr (Noon) Prayer, `Asr (Afternoon), Maghrib (Sunset) and `Isha (Night) Prayers, then this time is not included. The defined period of wiping over them begins when one wipes over footwear for the first time, so if Wudu' is broken after the `Isha Prayer, then the day and night begin upon wiping over them after Wudu' has been broken. Hence, the day and night begin after wiping over them and the time period begins upon wiping over his shoes or socks after breaking Wudu'.



### 110- Ruling on stating ones intention when wiping over Khuffs

**Q: The questioner asks: "O Shaykh, is there an intention that a Muslim must state when wiping over the socks?"**

**A:** There is no specific intention for wiping over socks. Having the intention to perform Wudu' (ablution) is sufficient for that, all praise be to Allah.





### 111- Conditions for wiping over Khuffs

**Q: Are there conditions for wiping over one's Khuffs (leather socks), such as being thick, or any other condition? May Allah Reward you well.**

**A:** Yes, there are conditions:

**(Part No. 5; Page No. 155)**

Firstly: One must be in a state of Taharah (ritual purification) upon putting them on.

Secondly: It must completely cover the foot without openings in it, covering everything from the ankle to the tips of ones toes.

Thirdly: It must be Tahir (ceremonially pure).

Fourthly: It has to be Mubah (permissible), and unlawfully acquired or stolen.

If it covers fully, ceremonially pure, permissible within a day and night, then it is acceptable and one can wipe over it.

However, if one is not in a state of Taharah when putting Khuffs on, they have to be removed. If they are Najis (ritually impure), they have to be removed. Moreover, if they are stolen, they have to be taken off and returned to their rightful owners. Also, if socks are sheer and do not cover, or have openings or many holes, then one should not wipe over them. But if the holes are small, then the correct view is that it will be permissible to wipe over them, Allah willing.



### 112- Ruling on wiping over socks

**Q: The questioner asks: "Please give us a detailed explanation on wiping over socks?"**

**A:** The correct view is that wiping over one's socks is permissible such as leather socks. The Prophet (peace be upon him) wiped over his leather socks, and some of the Sahabah (Companions of the Prophet) did as well. Thus, there is no problem in doing so. Socks may be made of cotton, wool, hair, or other materials besides leather which cover the entire foot.

**(Part No. 5; Page No. 156)**

One can wipe over them for one day and one night if a resident, or three days and nights if one is traveling. This period begins from the first time one wipes over them after breaking Wudu' (ablution) is broken whether one is a resident or a traveler. One can wipe over socks, Khuffs, or the like. This is the correct viewpoint. Small cracks in Khuffs or socks may still be wiped over according to the more correct of the two views held by scholars in this regard. The Prophet (peace be upon him) stated: [\(Bring ease and do create hardship \(i.e., in people's affairs\).\)](#) Allah (Exalted be He) states: [\(and has not laid upon you in religion any hardship\)](#) This is because ones Khuffs is never safe against fraying or cracking. However, if one can be mindful and take greater care of one's Khuffs, so that it does not tear or crack, then this is best as one will be in the safe side. By doing so, one is excluded from the scholars view that one cannot pray with cracks or tears in Khuffs, even if they are small.



### 113- Description of wiping over Khuffs and socks

**Q: The questioner asks: "How should one wipe over socks? For example, I perform Wudu' (ablution) for the Fajr (Dawn) Prayer, then I put on my socks and wipe over them for the Zhuhr (Noon) Prayer at school, as I am a teacher. When**

**(Part No. 5; Page No. 157)**

**I return home, I remove them and perform Wudu' washing my feet, is this acceptable?"**

**A:** There is nothing wrong with doing so. One may put on Khuffs (leather socks) or socks, and keep them on for a period of one day and one night if a resident. One can remove them at anytime within that period, even if one only prays one Salah (Prayer) with it on. However, it is preferable to keep them on for twenty four hours after the first wipe, which is one day and one night. The maximum period for a traveler to wipe over Khuffs is three days and three nights; that is seventy two hours after wiping over them for the first time after breaking Wudu'. It is acceptable to wear them, wipe over them once or twice, then remove them, there is nothing wrong with doing so. The conditions for wiping over Khuffs are: Firstly: One must put them on while one is in a state of Taharah (ritual purification). The Prophet (peace be upon him) said to Al-Mughirah when he wanted to remove his Khuffs: [\(Leave them, for I have performed ablution before putting them on.\)](#) If one wants to wipe over them, then they must have been put on while one was in a state of Taharah. This applies to males and females, travelers or residents.

Secondly: The footwear must be thick and fully cover the feet. It is permissible to wipe over it if it has little holes according to the soundest opinion in this regard.

**(Part No. 5; Page No. 158)**

Thirdly: Wiping over them has to be done within the set time limit; one day and one night for a resident, and three days with nights for the traveler. One is not permitted to wipe over them for longer than this period of time. If these conditions are met, then the Mu'min (believer) male or female can wipe over footwear. Wiping must be done over the socks, if one wipes over his shoes and socks and then removes his shoes then Wudu' is nullified. If one wipes over both of them, then his Wudu' becomes void if one removes either of them. If one only wipes over the socks, then puts on shoes and then removes them, then it is ok and the Wudu' is still valid. The ruling is for the socks only, so if the shoes are removed Wudu' is valid. If one wipes over both of them, then the ruling applies to both, if he removes one of them, then his Wudu' is no longer valid, and must be repeated.

One should note that wiping should be done over the top part of the foot only. One need not to wipe the bottom or back and this is sufficient. The Prophet (peace be upon him) would only wipe over the top of his foot, one need not wipe the back or bottom of it. The Sunnah (whatever is reported from the Prophet) is to wipe the top. `Aly (may Allah be pleased with him) said: "If religion were based on opinion, then one would wipe the bottom of the shoes instead of the top, and I have seen the Prophet (peace be upon him) wiping over the top of his Khuffs". This is the part which should be wiped, the top of the shoes or socks. There is another issue which is not known to many, which is that of a person who has a cast

on the foot, arm, or face due to a wound. In this case, one should wipe over it, and does not have a certain set time limit. One may wipe over it as long as it remains on the body, even if it is a lengthy period, until one person is healed and the cast is removed. There is no limit for this except well-being. One should wipe over the entire cast, even if it was put on when one was not in a state of Taharah. If the wound, for example, is on the hand or foot and one was not in a state of Taharah when the doctor put it on, one should wipe over it even if it was put on while one was not in a state of Taharah. This is also true for Ghusl (ritual purification) from the state of Janabah (major ritual impurity related to sexual discharge) if a person has a plaster on their back or on their side, or a cast; then he should wipe over it with water and this is enough when performing Ghusl. The bandage or cast need not to be removed for the sake of washing the part, rather just wiping over it with water is enough, until Allah grants one well-being.





**Q: The questioner is an Egyptian citizen who is working in the Eastern Region asks: "I see that some people while performing Wudu' (ablution) wipe over their socks or whatever they have on their feet. What is the ruling on this and the conditions for wiping over the socks?"**

**A:** There is nothing wrong with wiping over socks because the Prophet (peace be upon him) wiped over his socks, and the Sahabah (Companions of the Prophet) did the same. Socks are whatever covers the feet whether they are made of cotton, wool, or any other material. If they completely cover the feet

**(Part No. 5; Page No. 160)**

including the ankle, there will be nothing wrong with doing so. One can wipe over them for one day and one night if a resident, beginning when one wipes over them for the first time; or three days and nights for the travelers. This is what was transmitted of the Sunnah (whatever is reported from the Prophet) for the resident to wipe over footwear for a limit of one day and night beginning with the first wipe over them after breaking Wudu'. The first wipe after breaking Wudu' is when this period begins, and when traveling the limit is three days and three nights, beginning with the first wipe after breaking Wudu', and ends when the three days and nights end. Wiping over Khuffs (leather socks) is done in the same way as wiping over socks. Socks that are made of wool, cotton, and others may be wiped in the same manner if they completely cover the feet including the ankles for one night and one day for the resident, and three days and nights for the traveler if they are put on when one is in a state of Taharah (ritual purification).



**Q: A listener asks: "How does one wipe over socks?"**

**A:** Wiping over socks is the same as wiping over Khuffs (leather socks). Khuffs that are made of leather, or socks that are made of cotton, wool, or other materials are wiped over the top. One should wipe the right foot with the right hand, and the left foot with the left hand after wiping over the head and ears. When wiping over Khuffs or socks, one should place the right palm on the top of the right foot, and place the left palm on the left foot and wipe over it. This is sufficient.





(Part No. 5; Page No. 161)

114- Issue on the defined time for wiping over one's socks

**Q: Can wiping over one's socks be done more than three times? Do I perform Wudu' (ablution) and wipe? Can I do so, for example, for the `Asr (Afternoon), Maghrib (Sunset) and `Isha (Night) Prayers?**

**A:** The defined period of wiping over socks is one day and one night for one who puts on socks while in a state of Taharah (ritual purification). One can wipe over them for one day and one night, in the same way that one may wipe over Khuffs (leather socks). If a person puts on socks which completely cover the feet while in a state of Taharah, then they can wipe over them for one day and one night. This is for males and females. When the day and night end, one must remove and perform Wudu'. The socks can be made of cotton, or wool, and must completely cover the foot.



### 115- Ruling on stipulating intention for wiping over shoes or socks

**Q: Is it conditional that one has the intention to wipe over one's socks? That is, if I put them on while in a state of Taharah (ritual purity) and the time for Zhuhr (noon) prayer approaches while I have not intended to wipe over them, is my Prayer still valid if I wipe over them, or is my intention a must?**

**A:** There is no need for this; the intention is not a condition. If you put them on while in a state of Taharah you can intend to wipe over them. If you do not intend to wipe over them when putting them on, there will be nothing wrong in doing so. The important thing is that

**(Part No. 5; Page No. 162)**

you put them on while you are in a state of Taharah. You can then wipe over them until the prescribed time has expired, which is one day and one night for the resident, and three days and nights for the a traveler. This period begins when you first break your Wudu' (ablution) and wipe over them for the first time after breaking your Wudu'. Having intention prior to this is not a condition for wiping over them. One does not need to have the intention before hand, as there is no evidence for this.



### 116- Ruling on wiping the upper part of the feet

**Q: A listener asks: "Is it permissible to wipe the feet from behind the socks during Wudu' (ablution)?"**

**A:** You should wipe over the upper part of your footwear, as the Sunnah (Whatever is reported from the Prophet) is to do so. The Prophet (peace be upon him) used to wipe the upper part only; as for wiping the bottom or the back of footwear, this is not correct as it depends upon a weak narration. The correct view is that the Prophet (peace be upon him) used to wipe over the upper part of his Khuffs (leather socks) as reported by Abu Dawud with a sound Sanad (chain of narrators) that `Aly may Allah be pleased with him said: [\(The Prophet \(peace be upon him\) used to wipe over the upper part of his Khuffs.\)](#)

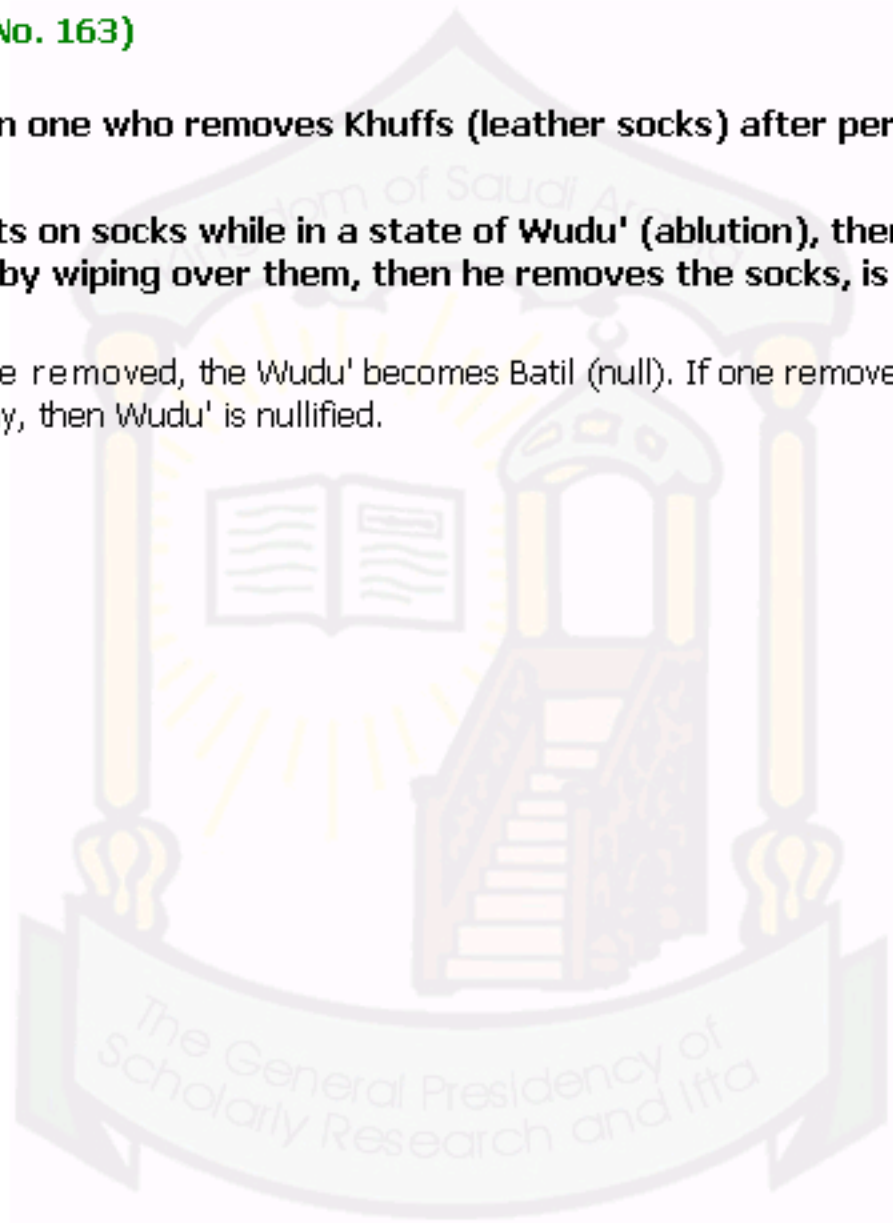


(Part No. 5; Page No. 163)

**117- Ruling on one who removes Khuffs (leather socks) after performing Wudu'**

**Q: If a person puts on socks while in a state of Wudu' (ablution), then breaks Wudu' and performs it again by wiping over them, then he removes the socks, is he still in a state of Wudu'?**

**A: If the socks are removed, the Wudu' becomes Batil (null). If one removed socks after relieving themselves in anyway, then Wudu' is nullified.**





**Q: : I wiped over my Khuffs (leather socks) and socks together; however, I removed my Khuffs outside the Masjid (mosque) and prayed in my socks. Is my Salah (Prayer) valid?**

**A:** If you wipe over them both, i.e. Khuffs and what appears of your socks, and remove only one of them, you should take them both off (and perform Wudu' [ablution] again). However, if you wipe over your socks only and they completely cover your feet, then there will be nothing wrong, even if you remove your Khuffs - all praise be to Allah.. Hence, as you wiped over both of them and then removed the Khuffs, you have to remove the other (as your 'Wudu' is invalid). However, if one wipes over socks and, then, puts on shoes or Khuffs, the Wudu' is still valid if the shoes or Khuffs are removed; as this is acceptable and there is nothing wrong in doing so.





**(Part No. 5; Page No. 164)**

**118- Ruling on wearing more than one pair of socks and wiping over them**

**Q: A listener enquires about socks and wearing them, especially in the winter, he asks: "Is wearing two pairs of socks the same as wearing a pair of shoes? What is the ruling if socks have slits or openings in them to the point that the skin appears from behind them? What happens if Najasah (ritual impurities) soils them? Does this affect wiping over them? And if the water used for Istinja' (cleansing the private parts with water after urination or defecation) soils the socks while cleaning oneself, do the socks in this case need to be washed, or not? May Allah reward you well."**

**A:** It is permissible to wipe over socks, even if they are many. If one wears more than one in order to fully cover the feet, there is no problem in wiping over them no matter how many they are, provided that they were put on while in a state of Taharah (ritual purification). One pair of socks is enough if they are thick and completely cover the feet, and are worn while the person is in a state of Taharah. In this case, they can be wiped over for a period of one day starting from the time when the person first wipes over them after breaking Wudu' (ablution); one day if the person is a resident, and three days if the person is travelling whether wearing two, three, or however many to stay warm. If several pairs are worn on top of each other which completely cover the feet, then one can wipe over them, even if one of them do not completely cover the feet, so long as one covers the entire foot then it is enough. The important thing is that at least one of them does cover the foot. If it covers the ankles to the tip of the toes; covering the entire foot including the ankles, then one can wipe over them in the same way that one wipes over Khuffs (leather socks). If, however, they are sheer and one can see the skin, then it is not considered a complete covering of the skin

**(Part No. 5; Page No. 165)**

and one is not permitted to wipe over them. At least one pair, or all of them, must completely cover the foot. If it is Najis then one cannot wipe over it, rather one should remove it so that it can be washed and cleansed of the impurity. If the water used for Istinja' soils it before the Najasah (impurity) has been completely removed, then the socks must be washed. But if the water soils it after the Najasah has been cleaned, the water which came on the socks is in fact pure; therefore, there is no harm and one need not wash them if the water which came on your socks did not contain Najasah. However, water sprayed on you from the water which is mixed with Najasah requires washing your socks, and you cannot wipe over them until you wash them.





### 119- Statement on how to wipe over more than one pair of socks

**Q: During winter my feet get very cold, and become as cold as ice. They swell and I suffer from severe pain, especially at night. I went to the doctor who advised me to wear socks to keep warm. For this reason I am obliged to wear more than one pair of socks over one another.**

**My question is about wiping over them, how should I do so? May Allah reward you well.**

**A:** Wear your sock or socks in order to keep warm, and wipe over them provided that you put them on while you are in a state of Taharah (ritual purity). You are permitted to do so for one day, and when this time expires, you must remove them, perform Wudu' (ablution), and then wear socks again. You must remove them by the end of one day. You should calculate

**(Part No. 5; Page No. 166)**

one day after Hadath (ritual impurity that invalidates ablution), and wiping over them for the first time, which will most likely be for the five prayers. Thereafter, you must remove them, perform Wudu', and wash your feet. Then, wear your socks again. If you want to perform Wudu' again, you can wipe over the top of the socks.



**Q: Are there any particulars regarding wiping over one's socks?**

**A:** Yes, one can wipe over them for one day if one is a resident, and three days if one is traveling provided that they completely cover the foot and the ankle. This means that the skin cannot be seen through them and that they cover the foot and ankles completely. One can wipe over them provided that they are Tahir (ritually pure) and lawful, not stolen. If the socks or shoes are ceremonially pure, lawful and completely cover the foot, then one can wipe over them for one day if one is resident, and three days for travelers; with the condition that they were put on while the person was in a state of Taharah (ritual purification).





(Part No. 5; Page No. 167)

### 120- Ruling on not washing the feet during Wudu' due to illness

**Q: The questioner asks: "I suffer from blisters on my toes caused by water, and my doctor has forbidden me from using water, and wearing socks. How do you advise me to pray?"**

**A:** If water causes you harm, then you should do as the doctor advises you. If the water harms your feet then do not wash them, and if socks harm your feet, then you should not also wear them. But if they will not harm you, then you should put them on while in a state of Taharah (ritual purification), and wipe over them. However, if wearing socks will also harm you, as the doctor said, and water too will harm you then performing Tayammum (dry ablution) is sufficient. Wash your face and hands, wipe your head, then use soil, after drying yourself, by striking your palms on the ground once, and wipe your face and hands with the intention of doing so because of your feet. This is what you are prescribed to do, as it is Wajib (obligatory). If you are clearly harmed by washing your feet with water, or wearing sock, then you should perform Wudu' in the manner prescribed by Shari`ah (Islamic law), which is: rinse your mouth, wash your nose, wash your face and arms, wipe you head and ears, after that you should dry yourself and strike your hands on the ground once, then wipe with them over your face and hands with the intention of doing so for your feet. The person who cannot use water has the same ruling as the one who has no access to water. Allah the Exalted states: [\(and you find no water, then perform Tayammum with clean earth\)](#)

(Part No. 5; Page No. 168)

Therefore, whoever cannot use water due to a disease or surgery has the same ruling as the person who does not have access to water and should perform Tayammum- all praise be to Allah. This is also applicable to the wounded and a person with a cast. The wounded, if possible, should wipe over the wound and that is sufficient. If the water will make the wound worse, then he should not wipe over it. Rather, one should perform Tayammum if it does not have a cast over it after washing the other body parts which are not wounded. Then, one should strike the ground with one's hands once, and wipe the face and hands with the intention of doing so due to the wound. However, if the wound has a cast or plaster over it, then one should simply wipe over the cast and need not perform Tayammum. If one wipes over the cast in place of wiping over the part which the cast is covering, then this is enough. If the cast is on the arm, then one should wipe over it while washing the rest of the arm; if the cast is on the foot, then one should wash the foot which does not have the cast and then tend to the foot which has a cast on it by wiping over the cast and washing the rest of the foot. Praise be to Allah, this is sufficient and one need not perform Tayammum in this case; this is the correct view.



**121- Ruling on one who puts shoes while in a state of Taharah and then removes them**

**Q: If a person puts on socks while in a state of Taharah (ritual purification), then there is a need to remove them; for instance a medical check up which requires that one remove them, then puts them back on without performing Wudu' (ablution) again; knowing that one is still in a state of Taharah, what is the detailed ruling on this issue? May Allah reward you well.**

**A:** If the person is still in the original state of Taharah and puts on shoes or

**(Part No. 5; Page No. 169)**

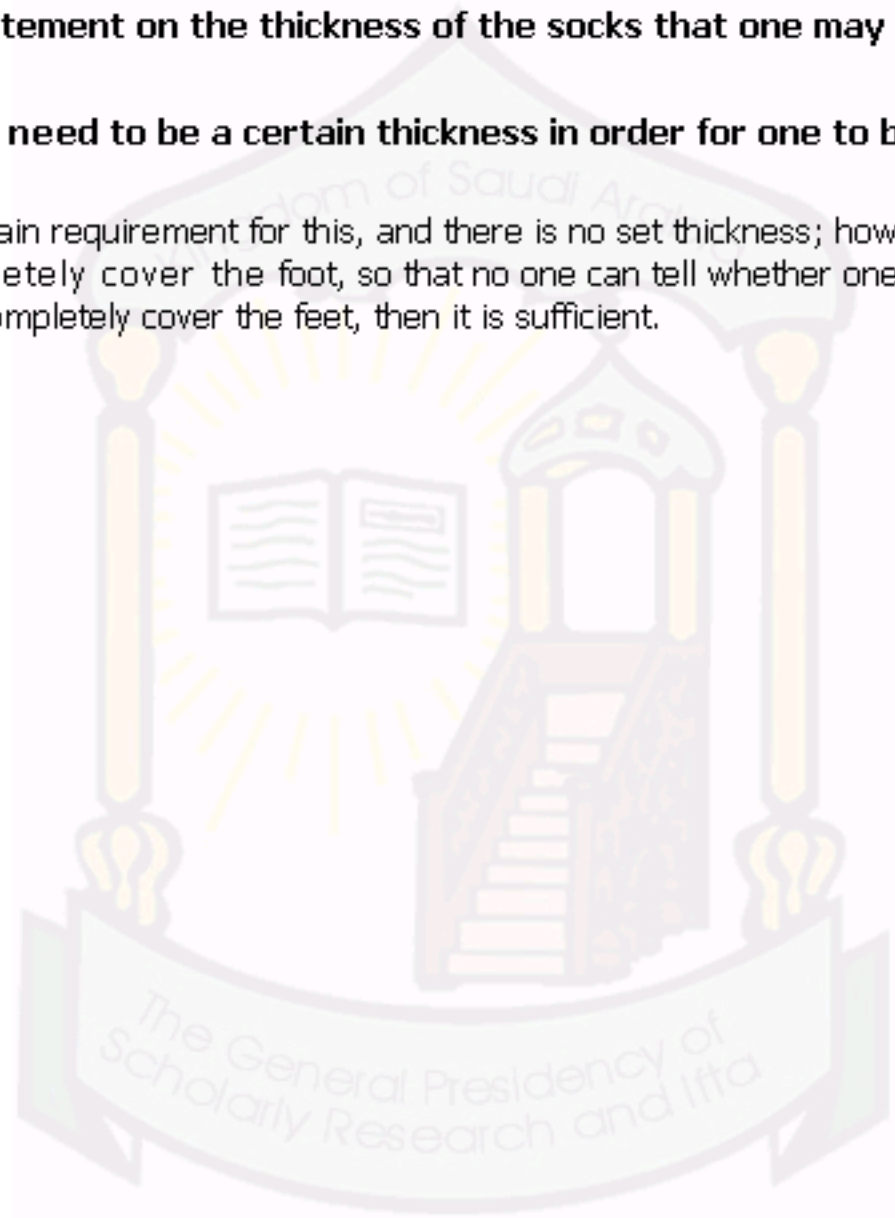
socks, then there is no problem in doing so. If one, for example, performs Taharah for Zhuhr (Noon) Prayer, and puts on socks or shoes, then there is a need to remove them such as for medical examinations after the Salah (Prayer); afterwards one puts them on again while in a state of Taharah, there is nothing wrong in doing so. One can wipe over them for one day if he is a resident, and for three days in case of traveling. However, if Wudu' is broken after putting them on, one should not put them on again except after being in a state of Taharah again.



**122- Statement on the thickness of the socks that one may wipe over**

**Q: Do the socks need to be a certain thickness in order for one to be able to wipe over them?**

**A:** There is no certain requirement for this, and there is no set thickness; however, what is required is that they completely cover the foot, so that no one can tell whether one's skin is white, red or black. If the socks completely cover the feet, then it is sufficient.





**Q: If a person performs Wudu' (ablution) for Salah (Prayer), then puts on socks and prays `Asr (Afternoon), then removes the socks and performs Wudu' for the Maghrib (Sunset) Prayer, is this acceptable?**

**A:** There is nothing wrong in doing so if one does not desire to wear socks. If one wishes to keep them on, they may do so; and if one wishes to remove them, they may do so. All Praise is for Allah.





(Part No. 5; Page No. 170)

**123- Statement on wiping over socks or the like by a person suffering enuresis**

**Q: What is the ruling on wiping over the socks for one who suffers enuresis?**

**A:** They have the same ruling as others. They may wipe over the shoes or socks for one day exactly as others. As for leading people in Salah (Prayer), they should not lead people in Salah; rather, they should leave it to someone else. Due to the incontinence of urine, most scholars are of the opinion that they should not lead Salah. Rather, they may be led by others. However, if the person suffering such disease leads people in Salah, the Salah is valid because Taharah (ritual purification) is valid, but it is better that someone else lead them. Moreover, it is preferable for another person who does not suffer such illness to lead Salah though the one suffering such disease is the best one to lead Salah as he is the best reciter of the Qur'an among them.



### 124- Ruling on wiping over thin socks

**Q: The questioner asks: "Scholars have differed concerning the ruling on wiping over thin socks. What is the correct viewpoint? What is the evidence for the impermissibility of wiping over them?"**

**A:** The correct view is that one can wipe over footwear that is not made from a sheer material, and completely covers the foot.

**(Part No. 5; Page No. 171)**

Allah allowed us to wipe over shoes as a mercy to us. If shoes or socks do not cover feet completely, then the conditions have not been fulfilled. The feet are exposed parts, and the exposed parts must be washed. The Prophet (peace be upon him) and the Sahabah (Companions of the Prophet) wiped over their shoes which completely covered their feet. It is Wajib (obligatory) to emulate them in this. They wiped over their shoes and socks which covered their feet, and it is not permitted to wipe over shoes or socks which do not completely cover ones feet. However, some of the scholars mentioned that if the socks contain small holes, then this is still acceptable, it will be forgiven. This is because shoes and socks can easily be torn, or punctured, etc. If they are small holes or rips then it is ok, and if the socks or shoes do not contain these holes or rips, then it is better, as it reconciles the differences of the scholars, and keeps one away from unclear matters. Either way, small things are forgiven, In sha'a-Allah (if Allah wills).





**Q: This questioner asks: "What is the ruling on wiping over thin socks in order to perform Salah (Prayer) while being at school? Prayer time is limited to ten minutes, which also includes the time for Wudu' (ablution). I wipe over my socks, even if they are thin, in order to save time. What is your advice? May Allah reward you well.**

**A:** Ten minutes is a very short period of time, we advise the administrator of the school to increase the time to half an hour, or twenty five minutes;

**(Part No. 5; Page No. 172)**

in order for the students to have enough time to relieve themselves, perform Wudu' easily, and pray comfortably. Ten minutes is very little time, and not all students are in a state of Wudu'; therefore, they have to perform Wudu'. Moreover, some may need to answer the call of nature. You are not permitted to wipe over your socks if they are sheer. They must completely cover your feet, otherwise you are required to wash them. They must completely cover the feet, so that it is not clear what color the foot is; red, or black? Rather, they should completely cover the feet including the ankles.



**Q: What is the ruling on wiping over thin socks that show the color of the skin?**

**A:** If the socks do not completely cover the feet, then it is not permissible to wipe over them. One must not wipe over any socks except that which completely covers the feet.





**Q: A brother from Buraydah asks: "A person wipes over sheer socks which one can see the skin through them, is this permissible?"**

**A:** Socks and shoes must completely cover the foot from the ankle to

**(Part No. 5; Page No. 173)**

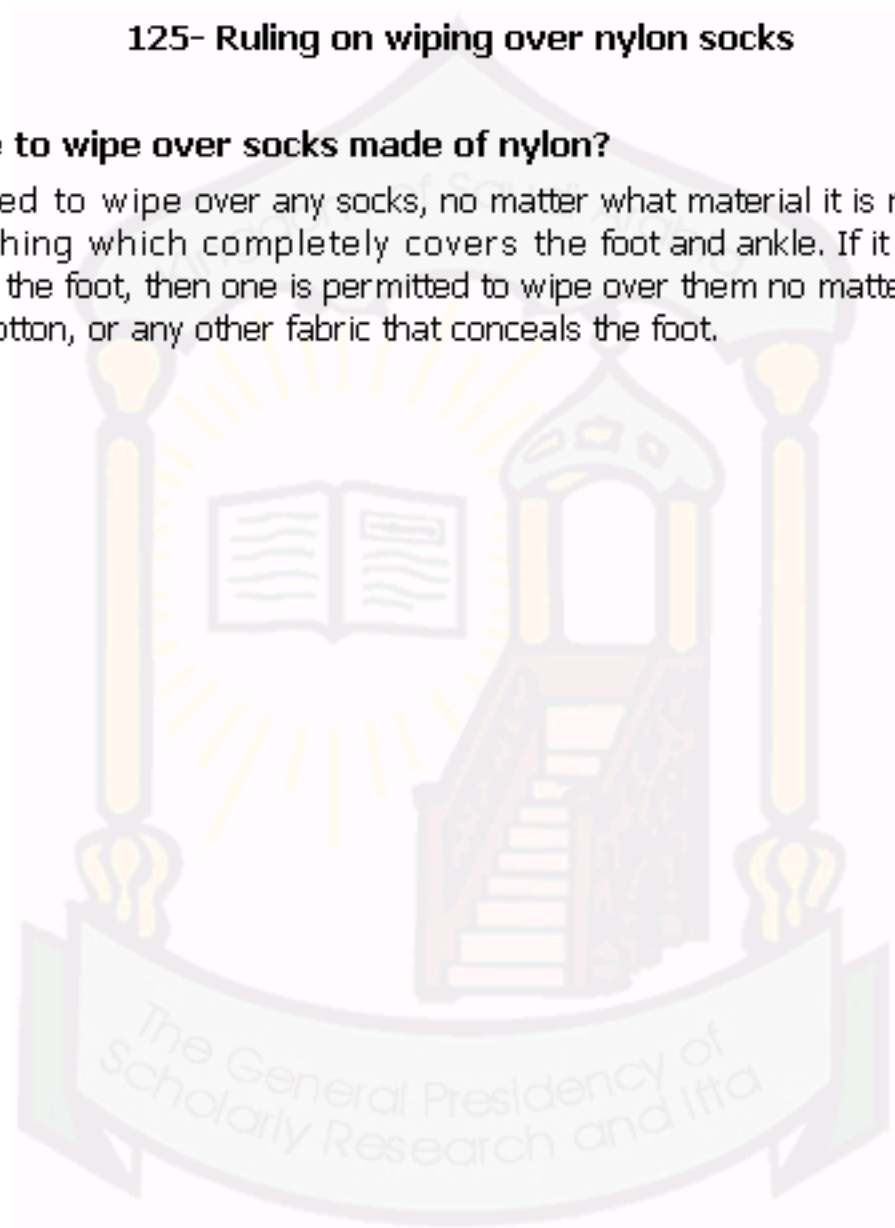
the tips of the toes. If the socks are thin and sheer, and the color of the flesh is visible under the socks, whether it is red or black, then these socks cannot be wiped over. One must remove them and wash the feet. One can however wipe over socks or shoes which completely cover the foot, and if they have small holes in them, it is still acceptable and it will be forgiven according to some of the scholars. Small tears, and the holes which occur on the toes or elsewhere can still be wiped over. A Mu'min (believer) whether male or female should inspect their shoes and socks to make sure that they completely cover the feet. If there are holes, they should be sewn or stitched, otherwise one should change them and wear something which completely covers the feet in order to be away from debatable issues of the scholars and take extra care in one's religion. Salah (Prayer) is a pillar of Islam, so one should be careful for this reason. If the holes are big, then one must remove the footwear and wash the feet. This also applies to footwear that shows the color of the skin. It must be removed and one must wash the feet.



### 125- Ruling on wiping over nylon socks

**Q: Is it permissible to wipe over socks made of nylon?**

**A:** One is permitted to wipe over any socks, no matter what material it is made of, whether it be wool, fur; or anything which completely covers the foot and ankle. If it is not transparent and completely covers the foot, then one is permitted to wipe over them no matter what they are made of; be it wool, fur, cotton, or any other fabric that conceals the foot.





(Part No. 5; Page No. 174)

126- Ruling on wiping over boots which cover half the leg

**Q: I wear very long boots that reach my knees, and are made of plastic. Am I permitted to perform Fajr (Dawn) Prayer while putting them on in a state of Taharah (ritual purification)?**

**A:** If you put them on while you were in a state of Taharah, then you can wipe over them for one day if you are a resident, and if traveling then you can wipe over them for three days; this is if these boots completely cover your feet and ankles, all praise be to Allah.



### 127- Ruling on wiping over shoes and removing them before praying

**Q:** This questioner asks: "When I perform Wudu' (ablution) at school for the Zhuhr (Noon) Prayer, I wipe over my shoes. This is due to the hardship in removing my shoes and then putting them on again, and due to the distance between the Masjid (mosque) and the bathrooms. When I reach the Masjid, I remove my shoes and I pray, what is the ruling on this?"

**A:** It is not permissible to do so. Your Wudu' is invalid. You must wear shoes and socks which completely cover the feet, wipe over them, and keep them on while you are praying. As for wiping over the shoes and then removing them when you reach the Masjid, this

**(Part No. 5; Page No. 175)**

nullifies the Wudu'. The Salah (Prayer) is not valid. You have to keep your shoes on until you finish your Salah, provided that they completely cover your feet. Such footwear or socks made of wool or cotton which completely covers the feet must be put on while in a state of Taharah (ritual purification). Then, one can wipe over them and perform Salah while wearing them. It is not permissible to take them off before offering Salah.



### 128- Ruling on wiping over dirty shoes or socks

**Q: The questioner asks: "What is the ruling on wiping over shoes or socks if they are dirty? Can one still offer Salah (Prayer) while putting them on?"**

**A:** Wiping over one's shoes or socks is permitted, and it is a Sunnah (supererogatory act of worship following the example of the Prophet). The Prophet (peace be upon him) and the Sahabah (Companions of the Prophet) may Allah be pleased with them did this. The Prophet (peace be upon him) stated in a Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadith: [\(If any of you perform Wudu' \(ablution\) and then wears his shoes, he should wipe over them.\)](#) It was related also by Muslim that `Aly (may Allah be pleased with him) said: [\(The resident should wipe for a day and a night, and the traveler for three days and their nights.\)](#) The same was related also by al-Bukhari that the Prophet (peace be upon him) [\(ordered that if one puts on shoes while in a state of Taharah \(ritual purification\)](#)

**(Part No. 5; Page No. 176)**

[that one should wipe over them for one day and one night if he is a resident, and three days and their nights for the traveler.\)](#) He (peace be upon him) did wipe over his shoes. In some of his travels, he (peace be upon him) performed Wudu' while Al-Mughirah was pouring water for him. After the Prophet (peace be upon him) had wiped over his head, Al-Mughirah wanted to remove the Prophet's shoes. The Prophet (peace be upon him) said: [\(Leave them, for I have performed Wudu' before putting them on.\)](#) Then, he (peace be upon him) wiped over them.

Socks have the same ruling as Khuffs (leather socks) whether they are made of wool, cotton, hair or any other fabric.

Khuffs are made of leather, and socks are made of other materials. However, the correct view is that it is permissible to wipe over socks if they completely cover the feet and ankles. One can wipe over socks for a day and a night if a resident, and three days and nights for the traveler. If a person is wearing both shoes and socks, wiping over the shoes is permitted; however, if one removes them, one must also remove the socks. If one only wipes over the socks, then one is free to remove the shoes at any time, and the Wudu' is still valid as the ruling is based on the socks. One may wipe over them for one day and one night as a resident, and three days and their nights for the traveler.

As for shoes which do not completely cover the feet, they should not be wiped over, rather one should wipe over

**(Part No. 5; Page No. 177)**

the socks and shoes together as it has been proven that the Prophet (peace be upon him). It was reported that [\(he \(peace be upon him\) wiped over his socks and shoes together.\)](#)

If one wipes over them both, then the ruling is for both; the person should remove them together, or keep them on together. If, however, the person only wipes over the socks alone, then the ruling applies to the socks, and one is free to put on or remove shoes as one wishes. If the period of a day

and a night of wiping over them expires, then they must be removed; this also applies to the shoes. The allotted time begins when one wipes over them for the first time after breaking Wudu'. Should the day and night expire, i.e., twenty four hours after wiping over them for the first time after breaking the original Wudu', then the time has expired. They must be removed, and this is also true for the traveler after three days and nights, which is seventy two hours. However one must put them on while one is in a state of Taharah. One can wipe over them only to free himself from minor Hadath (ritual impurity that necessitates ablution). But, if one is in a state of Janabah (major ritual impurity related to sexual discharge), then one cannot wipe over them. Also, when a woman is menstruating or experiencing post-natal bleeding, she cannot wipe over them because wiping is only for minor Hadath. The Junub (person in a state of post-sexual ritual impurity), the menstruating woman, and a newly-delivered woman must remove them; because menstruating woman and newly-delivered woman require Ghusl (full ritual bath) in order to be ritually pure.

Wiping over the socks should only be done while performing Wudu', if one is in a state of Janabah then one cannot wipe over them; rather they should be removed.





### 129- Ruling on wiping over socks after removing them and putting them on again after Hadath

**Q: Is it permissible to remove one's socks after performing one of the five obligatory prayers for the one who is permitted to wipe over them for a day and a night? When I remove them, can I change the socks before I pray the rest of the prayers, and continue wiping over them? I mean by my question that**

**(Part No. 5; Page No. 178)**

**I would like to let my feet rest while sleeping after performing the Five Obligatory Daily Prayers as the period between `Isha (Night) and Fajr (Dawn) Prayers is a resting time. Please, advise me. May Allah grant you success.**

**A:** It is permissible for a Mu'min (believer) to wipe over socks for a period a day and a night if they are residents, and three days and nights if they are travelers. This is known about the Prophet (peace be upon him) from the Hadith of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) stated: [\(The resident may wipe for a day and a night, and the traveler three days and three nights.\)](#) This is mentioned in other Hadiths of the Prophet (peace be upon him). The starting period begins when one wipes over them for the first time after breaking Wudu' (ablution). If one wipes over them after Hadath (ritual impurity that invalidates ablution), then this will be the time when the defined period of wiping begins. So if one breaks the Wudu' after Salat-ul-Duha (supererogatory Salah after sunrise)- for example- then he performs Wudu' for the Zhuhr (Noon) Prayer and puts on the socks, afterwards he wipes over them for `Asr (Afternoon) Prayer, one is permitted to keep them on and wipe over them till the `Asr Prayer of the next day. When the `Asr Prayer of the next day comes, then one must remove them and wash the feet before `Asr Prayer and they can be worn again, and wiped over one day and one night after that. If, however, one takes them off to rest the feet and puts them on after Zhuhr Prayer when he is in a state of Taharah (ritual purification), then he wipes over them after the `Asr, Maghrib (Sunset), and `Isha (Night) Prayers; afterwards he removes them to sleep, he has to perform Wudu' wherein he washes his feet when he wakes up for Fajr Prayer. One cannot wear them unless one is in a state of Taharah. One must perform Wudu' to pray, and wash

**(Part No. 5; Page No. 179)**

the feet and then wear the socks while in a state of Taharah. One may wipe over them after that when praying the Salat-ul-Duha, Zhuhr, or `Asr Prayers for a day and a night once again. This is also true if one removes the socks after relieving oneself. Removing the socks invalidates the rule of wiping over them. In this case, one is not permitted to put on the socks again except when in a renewed state of Taharah. One cannot wear them again even depending on the state of Taharah that precedes removing them. As soon as one removes them, the ruling of wiping over them is nullified until one performs complete Wudu' again, and then wears them after completing the new Wudu'. When the Prophet (peace be upon him) performed Wudu' while wearing his shoes and made intention to wipe over them, Al-Mughirah wanted to help him by taking them off for him. The Prophet

(peace be upon him) said: [\(Leave them, for I have performed Wudu' before putting them on.\)](#) It was reported that he (peace be upon him) stated: [\(When a Mu'min \(believer\) performs Wudu', then puts them on, he can wipe over them.\)](#) The same was mentioned in Hadith reported by Safwan Ibn `Assal (may Allah be pleased with him) who said: [\(The Messenger of Allah told us that when we are traveling we should not remove our shoes for three days and their nights, except for one in a state of Janabah \(major ritual impurity related to sexual discharge\), but to keep them on if one relieved himself, urinated or slept.\)](#) A Mu'min can wipe over them for three days and their nights when traveling,

**(Part No. 5; Page No. 180)**

and one day and one night for the resident if not in a state of Janabah. As for one who is in a state of Janabah, one must remove them in order to perform Ghusl (full ritual bath) and wash the feet from the Janabah.



### 130- Issue on the manner of wiping over socks

**Q: What is the ruling on one who wipes over his socks instead of washing the feet during Wudu' (ablution) claiming that it is cold, and that they put on the socks after performing Wudu'? How and when is this permitted?**

**A:** If the socks are not sheer and completely cover the feet, and they were put on when one was in a state of Taharah (ritual purification); then it is permissible to wipe over them. This is the case for footwear made of leather; a resident may wipe over them for one day and one night starting after the initial wiping, and three days and nights for the traveler. This is what has been reported from the Sunnah of the Prophet (peace be upon him). It is permissible to wipe over the footwear- whether made of wool, cotton, fur or leather, such as Khuffs (leather socks) or the like. It was authentically reported that he (peace be upon him) wiped over his socks and shoes as it was related in the Sunan (Hadith compilations classified by jurisprudential themes) from the Hadith reported by Al-Mughirah. It was authentically reported also that some of the Sahabah (Companions of the Prophet) also wiped over their socks. Thus, there is nothing wrong in doing so. However, one has to put them on while in a state of Taharah, and they are thick and completely cover the feet. Hence, one may wipe over them during the period of one day and one night, i.e. twenty four hours, beginning from the time when one initially wipes over them after Hadath (ritual impurity that invalidates ablution). If one, for example, passes wind

**(Part No. 5; Page No. 181)**

or urinates, etc., then wipes over the socks this is the time when the period of wiping over socks begins; one day and one night. In case of traveling, the period of wiping over socks lasts for three days and their nights. It is one day and one night for the resident, but the time period before the first time of wiping is not counted. For example, if one puts on socks at Zhuhr (Noon) Prayer while in a state of Taharah, then performs Zhuhr, `Asr (afternoon), Maghrib (Sunset), and the `Isha' (Night) Prayers with the same Taharah; then he relieves himself after `Isha' Prayer, that time which passed is not counted. It is not included in the one day and one night, as one did not relieve oneself during that time, and wiped over the socks.



**Q: Is it permissible to wipe over the socks during Wudu' (ablution)? Is it the same as wiping over other Khuffs (leather socks)? May Allah reward you well.**

**A:** Yes, one can wipe over socks made of cotton or wool in the same way that one wipes over Khuffs made of leather. Some of the Sahabah (Companions of the Prophet) used to wipe over their socks. It was reported also in a Sahih Hadith (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that [the Prophet \(peace be upon him\) wiped over his socks and shoes.](#) There is no problem in doing so if one wears them while in a

**(Part No. 5; Page No. 182)**

state of Taharah (ritual purification), and if they completely cover the feet. One may then wipe over them for one day and one night, i.e. twenty four hours, if he is a resident, and three days and three nights, i.e. seventy two hours if one is a traveler. This period begins when one wipes over them for the first time after Hadath (ritual impurity that invalidates ablution). This is seventy two hours after relieving oneself in case of traveling.



### 131- Issue on the manner of wiping over socks

**Q: How does one wipe over the socks when performing Wudu' (ablution)? Can one begin by washing one foot and then put it on the socks, or should one wipe over them after performing Wudu'? Also, is this only permitted in certain circumstances?**

**A:** One may wipe over the socks in the same way one wipes over Khuffs (leather socks). If one is wearing socks which one put on while in a state of Taharah (ritual purification), then one can wipe over them in the same way that one wipes over Khuffs. One should wipe the right foot with the right hand, and the left foot with the left hand. This is all what is required, praise be to Allah. One should wipe over the top of the foot, i.e. Khuffs or socks, and this is sufficient. However, one should not wipe over them unless one initially puts them on when in a state of Taharah. One must perform Wudu' first and then put them on. Moreover, if one wears Khuffs or socks in his right foot before completing his Wudu'; before washing his left foot, then he washes his left foot and wear the socks or the Khuffs,

**(Part No. 5; Page No. 183)**

it is preferable for him, in order to be in the safe side, to take off the socks or Khuffs worn in his right foot and then put them on again after completing his Taharah. This is because he puts it on before completing his Wudu'.



**Q: We would like Your Eminence to clarify the rulings on wiping over ones socks?**

**A:** Wiping over Khuffs (leather socks) or socks is permitted. Khuffs or socks must completely cover the feet, and one must put them on while in a state of Taharah (ritual purification), whether they are made of leather, wool, cotton, fur or any material. If socks are not sheer and completely cover the feet, and Khuffs completely cover the feet, and they are worn while in a state of Taharah, one is permitted to wipe over them for a period of one day and one night, i.e. twenty four hour for the resident, beginning when one wipes over them for the first time after Hadath (ritual impurity that invalidates ablution). As for the traveler, the defined period is three days and three nights, i.e. seventy two hours beginning when one wipes over them for the first time after Hadath. This is only true if one puts them on while in a state of Taharah, and they completely cover the feet, whether they are Khuffs or socks. Moreover, if there are small holes, they are pardoned, In sha'a-Allah (if Allah wills).





**(Part No. 5; Page No. 184)**

**132- Ruling on wiping over the shoes, and then removing them before Salah**

**Q: I am an elderly, blind lady. It is difficult for me to remove my shoes, wipe over my socks, and then put them on again. Is it permissible for me to wipe over my shoes, and then remove them when I approach the rug to pray?**

**A:** Wiping over what covers your feet, whether it be shoes or socks is permissible. It is a Rukhsah (concession) from Allah (Glorified and Exalted be He) in order to relieve some hardship from the Ummah (nation based on creed). The Prophet (peace be upon him) wiped over his shoes and socks, and prayed for one day and one night in this state when not traveling. When on a journey, he would do so for three days and their nights. Therefore, it is permissible to do so, all praise be to Allah. However, wiping must only be done over the footwear which completely covers the feet, whether it be socks or Khuffs. One can wipe over them for one day and one night if one is a resident beginning when one wipes over them for the first time after Hadath. As for the shoes, one should not wipe over them if they do not completely cover the feet, unless one wipes over the shoes and socks together. One should, in this case, wipe over the shoes and what appears of the socks. However, if one wipes over both of them together, then one should not remove either of them, as this nullifies Wudu' (ablution). Therefore, one should, in this case, perform Salah (Prayer) wearing both the shoes and socks. If this woman wants to be safe, then she should only wipe over her socks, and remove her Khuffs, shoes, slippers, or any other footwear which is easier for her to remove.

**(Part No. 5; Page No. 185)**

She should remove them and wipe over the socks and when she gets to the Salah rug, she should only remove her shoes and keep her socks on. She should not wipe over her shoes, and only wipe over socks that completely cover her feet, all Praise be to Allah. As for the shoes, she should not wipe over them, so that she can remove them whenever she wills, or she can wear slippers while wiping over her socks, then she removes the slippers. It is not permissible to wipe over the shoes that she is referring to if they do not completely cover her feet. If the shoes completely cover the entire foot and ankle, then she can wipe over them. However, she is not permitted to remove them except after the performing Salah. If she removes them before Salah, then her Wudu' is nullified. One must pay attention to this matter and inform the woman about it. Whoever reads for her must inform her of this reply, and explain that wiping over shoes which do not completely cover the feet and ankles is not legally sufficient. If they do completely cover the feet and she wipes over them, then removes them, her Wudu' is nullified. She can wipe over her socks only, and thus, she can her shoes at any time.



(Part No. 5; Page No. 186)

**Q: The questioner asks: "I work in Saudi Arabia and Allah has made it possible for me to pray while at work; however, I saw the man who leads us in Salah (Prayer) wiping over his socks when performing Wudu' (ablution). I asked him why he did not remove his socks in order to wash his feet properly. His answer was that he asked someone who told him that it is permissible for one to wipe over socks. Is the Salah valid, or not? May Allah grant you success.**

**A:** Yes, it is permissible to wipe over your socks if they completely cover the feet, and are put on while one is in a state of Taharah (ritual purification). In this case, there will be nothing wrong with doing so. The Prophet (peace be upon him) wiped over his socks and shoes, and it has been proven that some of the Sahabah (Companions of the Prophet) wiped also over their socks. Socks are the footwear that is made of cotton, wool, or similar materials while Khuffs are the footwear made of leather. The Prophet (peace be upon him) wiped over them; Khuffs and socks, so there is no problem in doing so. The viewpoint that claims that one can only wipe over Khuffs only, or any footwear made of leather is a weak opinion. The correct view is that one can wipe over leather, and over the socks which are made of cotton or wool; provided that they completely cover the feet and that one puts them on while in a state of Taharah. If one does so, then one may wipe over them for one day and one night if he is a resident, and three days and three nights for a traveler. The defined period of wiping over socks or the like begins after Hadath (ritual impurity that invalidates ablution) when one wipes over them for the first time. This is what one is permitted to do. Thus, this person's wiping over socks is permissible and his Salah is valid. Moreover, the claim that wiping should only be done over leather footwear is not a sound viewpoint.





(Part No. 5; Page No. 187)

### Chapter on wiping over bandages or plaster casts

#### 133- Ruling on wiping over a wounded body part for an extended period

**Q:** A lesion on my big toe became infected and I was admitted to the hospital for surgery. The incision did not heal for six months and doctors would change the bandages every other day and wrap it with gauze. Whenever I take Wudu' (ablution), I used to wipe over the toe without removing the gauze. Does this replace Tayammum (dry ablution), as water does reach all the body parts required to wash during ablution except this toe which is treated with medicine and completely wrapped in gauze?

**A:** Without a doubt wiping over bandages is equivalent to performing Tayammum. Therefore, if someone wipes over a bandage covering a wound when washing the foot, then this is sufficient, praise be to Allah, and they need not perform Tayammum. In fact, doing so is obligatory when a

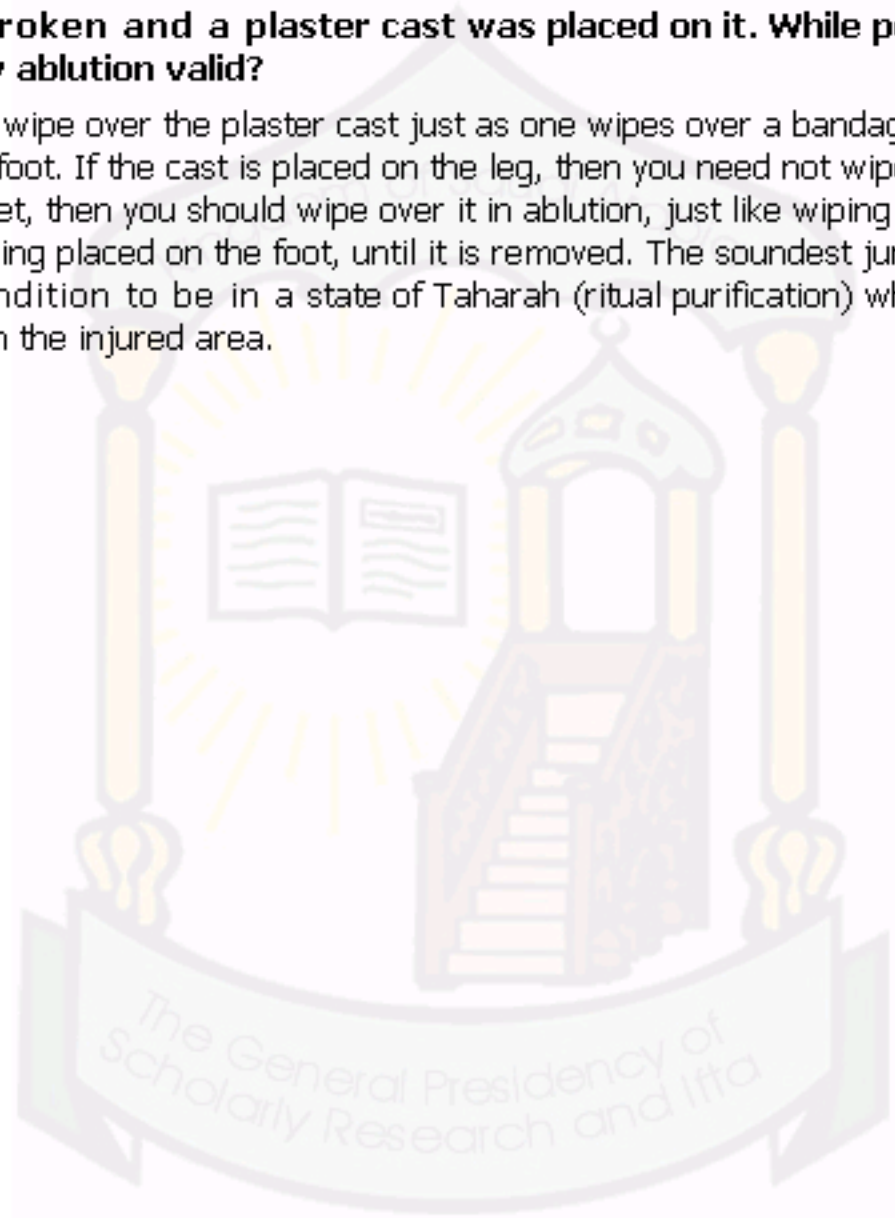
(Part No. 5; Page No. 188)

wound is covered with a bandage or plaster cast. One should wipe over it and this is sufficient when washing the foot, praise be to Allah.



**Q: My leg was broken and a plaster cast was placed on it. While performing ablution I wipe over it. Is my ablution valid?**

**A:** Yes, you should wipe over the plaster cast just as one wipes over a bandage until it is removed if it is placed on the foot. If the cast is placed on the leg, then you need not wipe over it. If it is placed over one or both feet, then you should wipe over it in ablution, just like wiping over a bandage made of cloth or something placed on the foot, until it is removed. The soundest jurisprudential opinion is that it is not a condition to be in a state of Taharah (ritual purification) when the plaster cast or bandage is placed on the injured area.





**Q: A person had a wound on his finger and the doctor wrapped it so that water will not reach it. How can the person in this situation take Wudu' (ablution)? Should he just perform Tayammum (dry ablution)?**

**A:** One should take Wudu' and wipe over the bandage. There is no limited period for wiping over it.





(Part No. 5; Page No. 189)

**Q: One day I was playing football and My foot was severely injured. When Salah (Prayer) time was due I performed complete Wudu' (ablution), but I did not wash the injured area which bled during the Prayer. This continued for five days. Was my Prayer valid due to the excuse I had or not? Please provide us with a beneficial answer, may Allah bless you.**

**A:** What you should have done in this situation was to tie the wound with something to stop bleeding. You should have wrapped the wound with a bandage, such as a piece of cloth or anything else in order to stop bleeding. Thus, you could have wiped over it. If it was not possible to do that, then you should have performed Tayammum (dry ablution) for this area after performing ablution, which is sufficient. However, wrapping it and wiping over it is obligatory, as this is the correct way in such cases. If you did not do this, you will be in the safe side to repeat the Prayers you performed during these five days in which you did not wipe over the bandage or perform Tayammum (dry ablution). This is because you were negligent, even though it was easy and the solution was very clear which was to wrap the wound or perform Tayammum (dry ablution) for the wounded area that was not washed in ablution. Allah is the One Who grants success.



(Part No. 5; Page No. 190)

Blank Page

(Part No. 5; Page No. 191)

### Chapter on wiping over the turban

#### 134- Ruling on wiping over the turban and women's headscarf and its conditions

**Q: Is it a prerequisite to be in a state of Taharah (ritual purification) when putting on a turban for a man or a headscarf for a women in order to be able to wipe over them? How does one wipe over them? May Allah reward you with the best reward.**

**A:** The ruling on wiping over the turban is like that of wiping over the socks which require Wudu' (ablution) before putting them on. If a man wraps his turban after take Wudu', then he may wipe over it for a period of one day and one night. The same ruling applies to the woman who puts on her headscarf and it is difficult for her to remove it. She may wipe over it for a period of one day and one night as long it was worn after performing Wudu', just like putting on socks. But if the turban is not tight or the headscarf is loose, then they cannot not wipe over them, because it is easy to take them off like regular headgear.

If the turban is wrapped tightly on the head and is difficult to remove, one can wipe over it for a period of one day and one night, as long as it is worn after performing complete Wudu'. Similarly, if a woman ties a headscarf with a strip, then she

(Part No. 5; Page No. 192)

may wipe over it for a period of one day and one night, as long she wears it after completing her Wudu'; i.e. in a state of Taharah.



### 135- Ruling on women wiping over their Khimar

**Q: The questioner asks: "Is a woman permitted to wipe over the clothes worn over her head instead of wiping her head?"**

**A:** This is not permitted and she must wipe directly over her head just as men are required to do; however, if she is wearing a Khimar (veil covering to the waist) which is attached to her head and she cannot easily remove it, then she may wipe over it for one day and one night if she puts it on while she was in a state of Taharah (ritual purification). In the same way, if a male puts on a turban while in a state of Taharah, then he can wipe over it for one day and one night, i.e. twenty four hours. This period begins after Hadath (ritual impurity that invalidates ablution) and wiping over it for the first time. This is only if the turban is firmly attached, and removing it will be very difficult. This is true for a woman's head covering; if she puts it on while in a state of Taharah, then she may wipe over it for one day and one night, in the same way that one can wipe over shoes for one day and one night. As for the veil which is just put on the head in a normal manner, it cannot be wiped over, rather it should be removed and the head should be wiped; or if put on while one is not in a state of Taharah, then it should not be wiped over as it should be removed. Also, if the one day and one night period expires, then she has to remove it; this also applies to males.



(Part No. 5; Page No. 193)

### 136- Ruling on wiping over head cover if worn when in a state of Taharah

**Q: A questioner asks, "I performed Wudu' (ablution) without removing the head cover; because there is no time when I am at work to remove the head cover to perform Wudu' by wiping my head, and then put it on again. Is my Wudu' valid?"**

**A:** If she is referring to a veil which she wears on her head, she should remove it when she comes to wipe her head. If, however, she is referring to hair dye or henna which is in the hair, then she can wipe over it, all praise be to Allah. As for the veil which is on the head, she must remove it when wiping the head. If, however, it is a Khimar (veil covering to the waist) which is firmly attached to the head to the extent that removing it causes hardship, and it was worn when in a state of Taharah (ritual purity), then she can wipe over it for one day and one night in the same way that one can wipe over shoes. Also, man can wipe over his turbans if he place it on his head, and wraps it under his chin and head firmly as it becomes difficult to remove it. Thus, he can wipe over it for one day and one night, i.e. twenty four hours provided that he puts it on while being in a state of Taharah. Turban and Khimar are the same if they are worn when the person is in a state of Taharah, and they are wrapped around heads and necks firmly. In this case, they have an excuse to wipe over them if they wear them while they are in a state of Taharah for one day and night

(Part No. 5; Page No. 194)

if one is resident and three days and nights in case of traveling exactly as wiping over shoes. If a woman is wearing a normal veil, which is easily put on, then she should not wipe over it. She should remove it and wipe her head. She should remove the ordinary veil and wipe her head. Moreover, if she wore it when she was not in a state of Taharah, then she should remove it and wipe her head. The conditions of wiping over head cover are that: it must be worn while one is in a state of Taharah, and it is difficult to remove it because it is firmly attached and wrapped around the head.

If it is difficult for the woman to remove Khimar, and she wears it when she is in a state of Taharah, she can wipe over it for one day and one night if she is a resident and three days and three nights in case of traveling. All praise be to Allah.



**Q: The questioner asks, "Some of our kind sisters, who are nurses wear what they call a 'Tahgibah', which is described as: A veil that is wrapped behind the chin and covers the entire head. Is it permissible for these sisters to wipe over this veil if they wear it when in a state of Taharah (ritual purification)?"**

**A:** Yes, if they wear it when in a state of Taharah, and removing it causes hardship, then they can wipe over this veil, which they call a Khimar (veil covering to the waist) that is wrapped behind the chin.

**(Part No. 5; Page No. 195)**

She can wipe over it if she wears it when she is in a state of Taharah for one day and one night, i.e. twenty four hours that begin when she has Hadath (ritual impurity that invalidates ablution), then she must remove it after the day and night expire. If she wears it when she is not in a state of Taharah, then she is not permitted to wipe over it.





### 137- Ruling on wiping over headcoverings

**Q:** A questioner asks: If I want to dye my hair with henna for one day or two days, is it permissible for me to wipe over any headcovering, or is it obligatory to wipe over the head itself?

**A:** It is permissible to wipe over a headcovering, because `Aishah reported: [\(We used to wipe over our headcoverings during the time of the Prophet \(peace be upon him\).\)](#)

### 138- Ruling on one who performs ablution, but does not perform Istinshaq (sniffing water to clean the nose)



**A: A listener asks: If What if I perform complete Wudu' (ablution) without Istinshaq (sniffing water to clean the nose)? Does this invalidate my Wudu' and my Prayer?**

**A:** Yes, Istinshaq (sniffing water to clean the nose) and rinsing the mouth are required during washing the face for Wudu'. They are

**(Part No. 5; Page No. 196)**

part of washing the face; and therefore, washing the face will not count unless one rinses the mouth and sniffs water to clean the nose even once. However, it is better to do it three times. Thus, if someone does not sniff water to clean the nose or does not rinse the mouth, their Wudu' will be invalid and they should repeat.



(Part No. 5; Page No. 197)

### Chapter on nullifiers of Wudu'

#### 139- Explaining the difference of opinions regarding the nullification of ablution due to bleeding

**Q: Does bleeding from a wound in the body nullify ablution? Appreciate your guidance, may Allah guide you.**

**A:** Small amounts of blood and nose bleeds do not nullify ablution, but if the bleeding is substantial it is better to renew one's ablution. There is a difference of opinions among the scholars regarding this issue. Some consider it as nullifier of Wudu' (ablution) but others do not. Also, there are some contradictions in the Hadiths reported in this regard. It should be noted that there is no sound and authentic Hadith that considers this blood a nullifier of ablution. There is no clear Hadith indicates that bleeding nullifies Wudu'. But one should be on the safe side, according to the Prophet's (peace be upon him) saying: [\(Leave what causes you doubt and turn to what does not cause you doubt.\)](#)

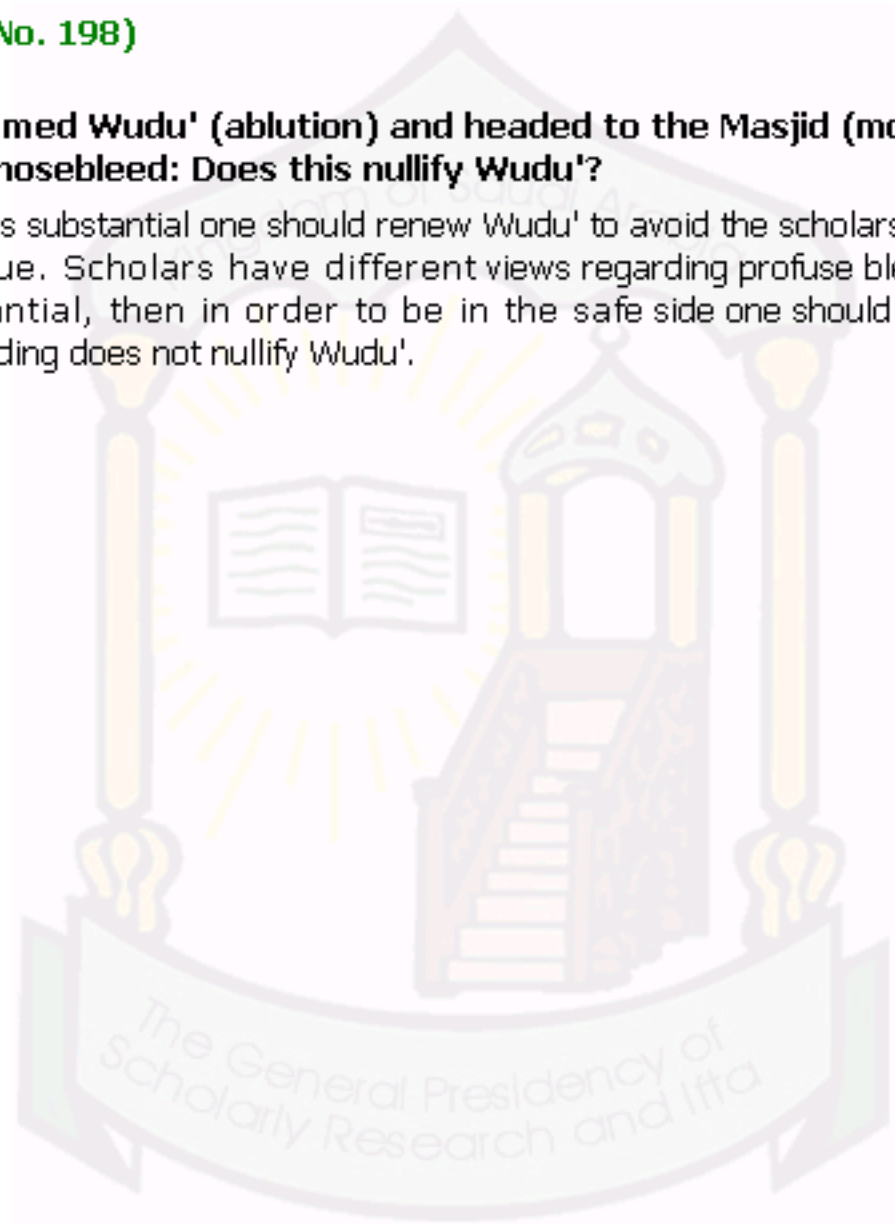
Therefore, if the bleeding is substantial, then one should clean off the blood and make Wudu'. This is better and safer in order to avoid the differences of opinions and reconcile all the Prophetic narrations regarding this issue. If they are a few drops resulting from a nose bleed, or slight bleeding from a wound, the pus which comes out of a pimple, or bleeding from the gums while using Siwak (root used as a toothbrush) or a regular toothbrush, then it is forgiven. There is nothing wrong with someone who experiences these types of bleeding and the ablution remains valid.



(Part No. 5; Page No. 198)

**Q: A man performed Wudu' (ablution) and headed to the Masjid (mosque). On the way, he experienced a nosebleed: Does this nullify Wudu'?**

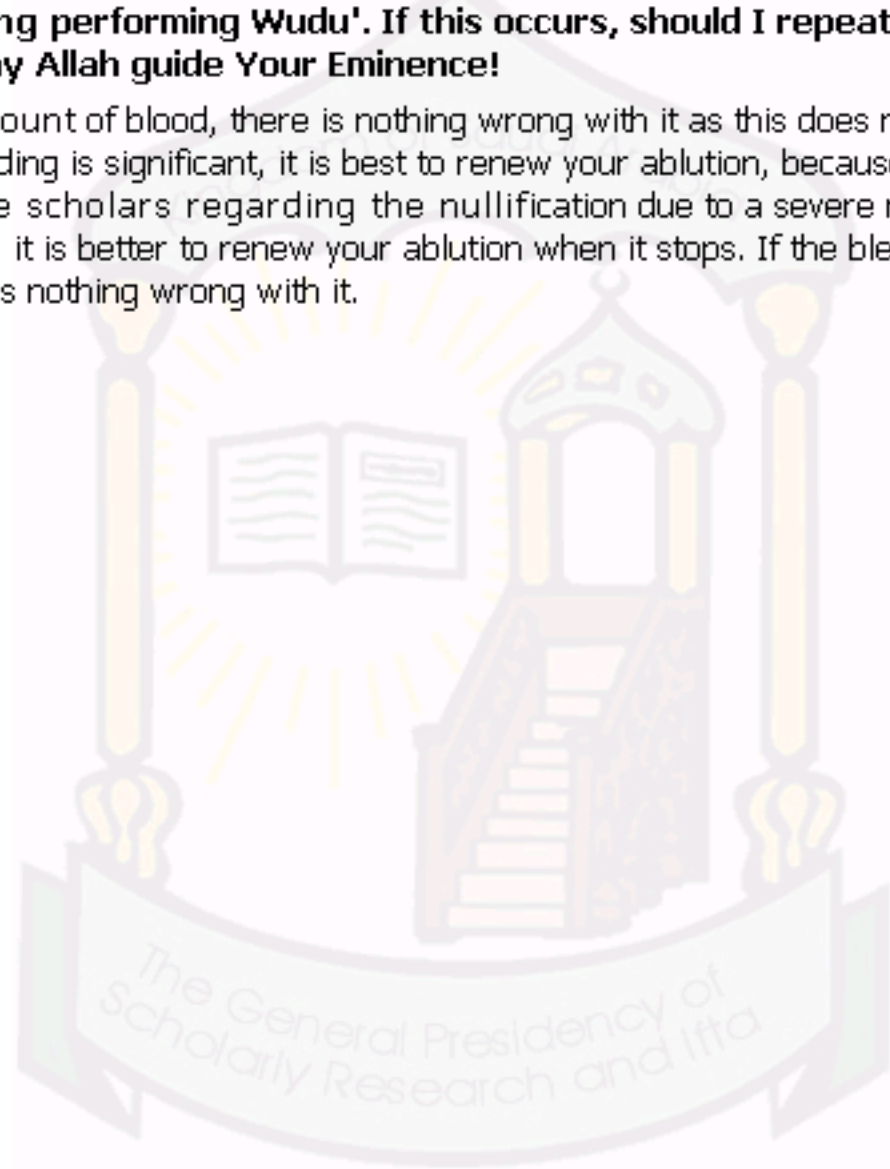
**A:** If the bleeding is substantial one should renew Wudu' to avoid the scholars' difference of opinion regarding this issue. Scholars have different views regarding profuse bleeding. Therefore, the bleeding is substantial, then in order to be in the safe side one should perform Wudu' again. However, slight bleeding does not nullify Wudu'.





**Q: Do frequent nosebleeds nullify Wudu' (ablution)? Take into consideration that I might bleed even during performing Wudu'. If this occurs, should I repeat Wudu'? Appreciate your guidance, may Allah guide Your Eminence!**

If it is a small amount of blood, there is nothing wrong with it as this does not nullify one's Wudu'. However, if the bleeding is significant, it is best to renew your ablution, because there is difference of opinion among the scholars regarding the nullification due to a severe nosebleed. Thus, if the bleeding is profuse, it is better to renew your ablution when it stops. If the bleeding is light, it should be wiped and there is nothing wrong with it.





(Part No. 5; Page No. 199)

**Q: I read in Fiqh-ul-Sunnah book that bleeding does not nullify one's Wudu' (ablution), citing the evidence of some of the Companions' acts regarding this case. Some of the Prophet's Companions prayed while their wounds were bleeding. The author of the book also said that cupping does not invalidate one's fasting. What is your opinion regarding these issues?**

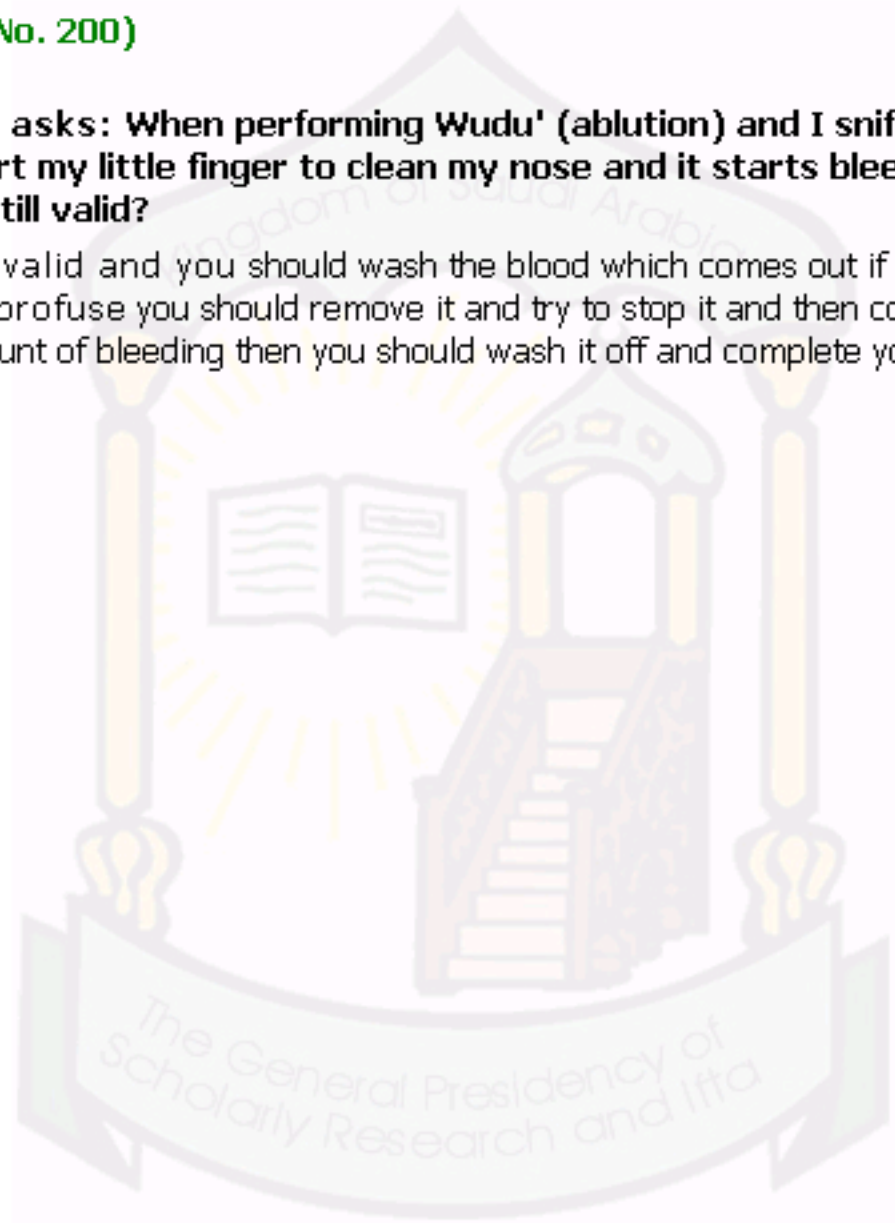
**A:** Scholars have different opinions regarding this case, and the preponderant opinion is that the less bleeding is forgiven and it does not nullify one's ablution. But if it is profuse bleeding, it is better to renew one's ablution to avoid the scholars' difference of opinions, because the proofs are unclear regarding this issue. Thus, if someone renews their Wudu' due to profuse bleeding coming out of many wounds, it is better for them (to renew their Wudu') unless the bleeding continues. In other words, if the bleeding continues, they can pray while bleeding like the situation of Al-Mustahadah (i.e. a woman who has vaginal bleeding in between her ordinary periods), who should perform Wudu' for each Salah (Prayer). By the same token, the one who has frequently bleeding wounds should perform ablution for each Salah and this will be sufficient for him. The same ruling applies to the one who has incontinence of urine who should perform ablution for each Salah. As for the less bleeding which comes out of the person such as the less nose bleeding or a small wound it is forgiven and no Wudu' is required for it. It is to be noted that cupping is classified under the profuse bleeding; and therefore, it is better to renew one's Wudu' after cupping.



(Part No. 5; Page No. 200)

**Q: A questioner asks: When performing Wudu' (ablution) and I sniff water to clean my nose, I try to insert my little finger to clean my nose and it starts bleeding. What should I do? Is my Wudu' still valid?**

**A:** Your Wudu' is valid and you should wash the blood which comes out if it is a small amount of blood, but if it is profuse you should remove it and try to stop it and then complete your Wudu'. If there is a small amount of bleeding then you should wash it off and complete your Wudu'.

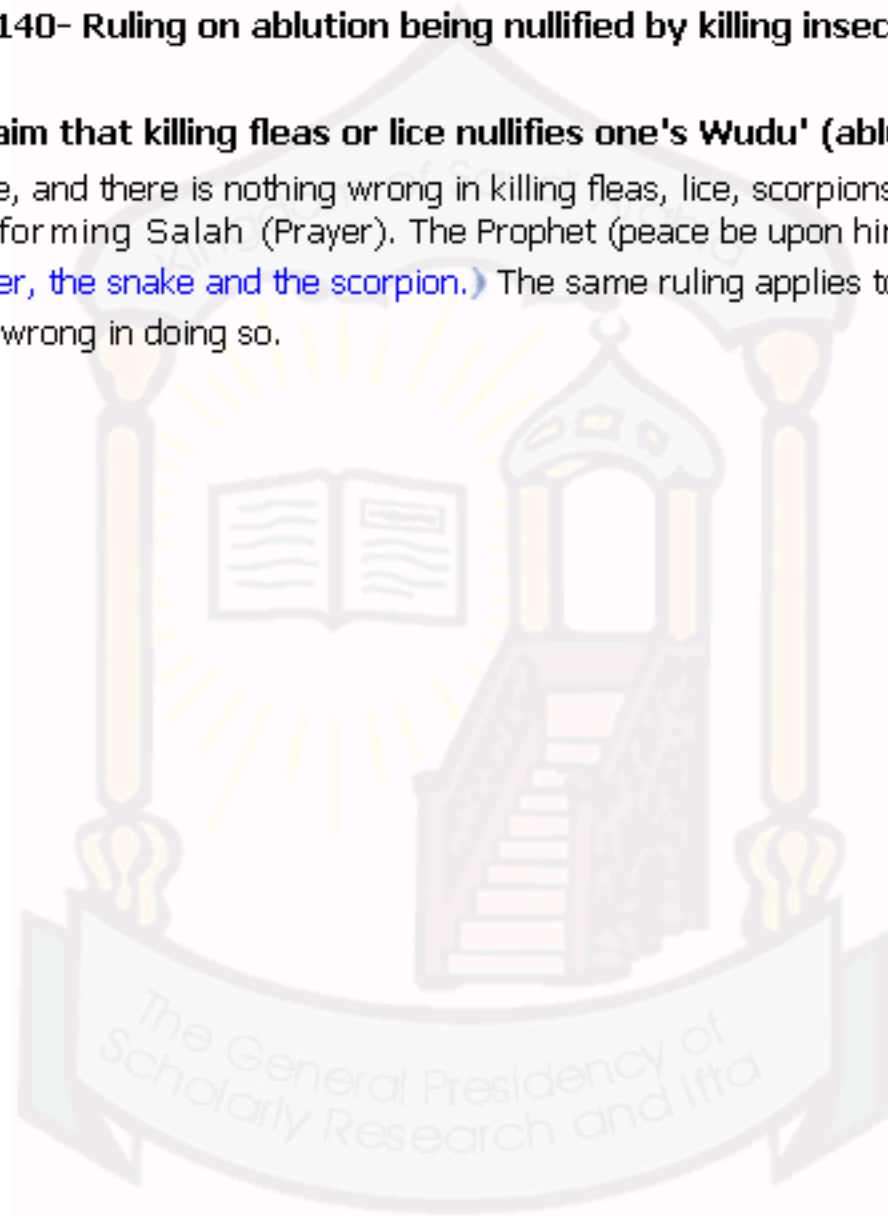




#### 140- Ruling on ablution being nullified by killing insects

**Q: Some people claim that killing fleas or lice nullifies one's Wudu' (ablution). Is this true?**

**A:** This is not true, and there is nothing wrong in killing fleas, lice, scorpions or hitting and killing a serpent while performing Salah (Prayer). The Prophet (peace be upon him) stated: [\(Kill the two blacks during Prayer, the snake and the scorpion.\)](#) The same ruling applies to fleas and mosquitoes and there is nothing wrong in doing so.







(Part No. 5; Page No. 201)

**141- Ruling on mouth bleeding during performing Wudu' and observing Sawm**

**Q: An inquirer from `Afif asks: While performing Wudu' (ablution) some blood comes out of my mouth, does this affect my Wudu'? The same thing happens when I observe Sawm (Fast). Does it affect my Sawm?**

**A:** Regarding bleeding from the mouth or from any part of your body, this does not affect one's Fast. The same ruling applies to Wudu'. Thus, bleeding of lips or gums does not affect one's ablution, but it only requires that you completely clean off the blood. However, bleeding does not invalidate Wudu' or Sawm, which remain valid. What breaks one's Sawm is Hijamah (cupping). According to the preponderant opinion, cupping breaks one's Fast. As for blood which comes from wounds of the body, from teeth or from the lips for any reason, it does not affect Sawm or Wudu'.



(Part No. 5; Page No. 202)

### 142- Ruling on bleeding after purification

**Q: If someone performs Wudu' (ablution) and then experiences some bleeding, does this nullify their Wudu'?**

**A:** If the bleeding is light as a result of a small wound, then it does not nullify Wudu'. On the other hand, scholars have different opinions regarding significant bleeding from the body. Some ruled that it nullifies ablution, while others do not, because the Hadiths reported in this regard are not conclusive. Those that are decisive are not authentic. Therefore, it is better for a believer in case of profuse bleeding to repeat Salah (Prayer) to avoid the difference of opinions among the scholars. If only slight bleeding occurs, it is pardonable and does not nullify one's ablution.



### 143- Ruling on the ablution of someone who sleeps while sitting

**Q: A questioner asks: We often hear that one who sleeps while sitting maintains Wudu' (ablution) even if it is deep sleeping, and the Wudu' is not nullified.**

**To what extent is this claim correct, Your Eminence?**

**A:** This is not true, because when someone sleeps deeply they do not sense or feel anything whether they were sitting or laying down. Therefore, Wudu' is nullified in this case. The Prophet (peace be upon him) is reported to have said in an authentic Hadith narrated by Safwan Ibn `Assal

**(Part No. 5; Page No. 203)**

(may Allah be pleased with him): [\(The Prophet \(peace be upon him\) would instruct us to wipe over our socks and not take them off except when in a state of Janabah \(ceremonial impurity resulting from sexual intercourse with one's wife or from wet dreams\), but used to instruct us to perform ablution from stool, urine or sleep.\)](#) The Prophet (peace be upon him) used to command us to wipe; namely, to perform Wudu' and to wipe over the socks after answering the call of nature (stool or urine) and after sleeping, and the narrator did not provide more details. Therefore, deep sleep, whether while sitting, lying down, prostrating or standing nullifies one's ablution according to this Hadith in which Safwan said: "But he used to instruct us to perform ablution from stool, urine or sleep." It is also reported from the Prophet (peace be upon him) that he stated: [\(He who sleeps should perform ablution\)](#) However, the correct opinion is that stated in the Hadith narrated by Safwan: [\(The Prophet \(peace be upon him\) used to command us not to remove our socks except when in a state of Janabah, but used to instruct us to perform ablution from stool, urine or sleep.\)](#) Therefore, he commanded them to wipe over the socks and not remove them, but to do so whenever in a state of Janabah and wash completely. However, while performing Wudu' as a result of answering the call of nature (stool or urine) one can just wipe over the socks.



(Part No. 5; Page No. 204)

**Q: Someone from Jeddah asks: I read that the loss of someone's mind due to drunkenness nullifies their Wudu' (ablution). However, some may get drunk yet remain sensible. Does this drunkenness nullify their ablution?**

**A:** The ruling on this issue should be elaborated in details. If someone sleeps deeply and becomes senseless, ablution is nullified, according to the Hadith of the Prophet (peace be upon him). Therefore, if anything befogs the mind whether it is drunkenness, unconsciousness or faintness; ablution is invalidated, because Hadath (ritual impurity that invalidates ablution) has likely taken place, which is natural when someone sleeps. The unconsciousness, which occurs due to some accidents, epilepsy or drinking that befogs the mind, requires renewal of one's Wudu'. If the drink does not cause inebriation, such as drinking a small amount of an intoxicating beverage or when someone can drink to the point that they do not lose their mind, then their Wudu' is not nullified. The criterion in this regard is the absence of mind, whether because of fainting, sleeping, drinking intoxicants or taking pills, then the ablution is invalidated. If someone remains conscious and can detect anything that one may emit and their mind is not befogged of taking pills or drinking, and they can realize what may be emitted of wind or urine, so their Wudu' remains valid. However, if someone becomes senseless due to faintness, sleeping or drinking, their Wudu' becomes nullified.



(Part No. 5; Page No. 205)

**Q: Is Wudu' (ablution) nullified for those who experience coma for sometime?**

**A:** The ruling on this issue can be elaborated in the following details. Coma can be considered like light sleeping that does not make someone to lose consciousness, but rather they are aware of anything nullifying Wudu' that comes out from their body. This is applied to someone who does not sleep deeply and can hear the people and movements around them. This does not affect Wudu' until the person is sure that something nullifying Wudu' has come out of the body. The same ruling applies to someone who faints but does lose their consciousness, such as taking some medication or something that causes partial unconsciousness; as well light sleeping where the person is still aware of what comes out from the body and can hear the people around. But if it is the type of faintness, which prevents the person from realizing what emits out of the body and nullifies Wudu', such as drunkenness and infection with a disease causing loss of consciousness and complete coma, then Wudu' in such cases is nullified. Therefore, faintness is more likely to nullify Wudu' than sleeping. Similarly, the person that suffers from epilepsy should renew Wudu' after restoring consciousness.



(Part No. 5; Page No. 206)

#### 144- Ruling on nullification of Wudu' upon touching the private parts

**Q: Someone asks Your Eminence another question: Does touching one's private parts nullify Wudu' (ablution) even without any (sexual) desire?**

**A:** Touching one's private parts nullifies Wudu' if it is done without a barrier; namely when the skin of the hand touches the skin of the private part, even without sexual drive. This is the correct opinion in this regard, because the Messenger (peace be upon him) stated that this act nullifies Wudu' and did not stipulate desire when talking about touching the private parts. The Prophet (peace be upon him) stated: [\(He who touches his penis should perform ablution.\)](#) He (peace be upon him) also stated: [\(Whenever a man touches his private parts with his hand without a barrier between them he should renew his ablution, and whenever a woman touches her private parts without a barrier she should renew her ablution.\)](#) It is noted that the Prophet (peace be upon him) did not stipulate (sexual) desire. Therefore, this is evidence that touching one's private parts, whether a man or a woman, with or without desire nullifies Wudu'. If a man touches his private parts or the private parts of his wife or the private parts of a child, his Wudu' is nullified. The same also applies to a woman if she touches

(Part No. 5; Page No. 207)

her private parts, the private parts of her husband or the private parts of her child, her Wudu' becomes invalid. This is a very important issue that everyone should pay attention to, so that women will not overlook this when cleaning their children, males or females, in which case they should renew their Wudu'.



**Q: Someone from Al-Sharqiyyah governorate, the Arab Republic of Egypt, asks: If a man touches his private parts or the private parts of one of his children, or if the mother touches the private parts of one of her children, must they renew their Wudu' (ablution)?**

**A:** Yes, if a man touches the private parts without a barrier; namely, the skin of the hand touches the skin of the private part, penis or anus, his ablution will be nullified. Similarly, if a woman touches her private parts or the private parts of her children, her ablution will be nullified. The Prophet (peace be upon him) stated: [\(He who touches his penis should perform ablution.\)](#) He (peace be upon him) also stated: [\(He who touches his private parts without a barrier should perform ablution.\)](#) Therefore, if someone touches their private parts without a barrier, their ablution will be nullified. But if they do this over a barrier of clothing, loincloth or pants, there is nothing wrong with this and their Wudu' remains valid. What invalidates Wudu' is the bare hand touching the skin of the private parts without a barrier between them.



(Part No. 5; Page No. 208)

**145- Ruling on the nullification of Wudu' because of touching private parts with a barrier**

**Q: Does touching the private parts over clothing nullify Wudu' (ablution), particularly if the garment is thick?**

**A:** Touching one's private parts over clothing does not nullify Wudu'. The Prophet (peace be upon him) stated: [\(He who touches his private parts without a barrier should perform ablution.\)](#)

Therefore, if a male or female person touch their private parts over a barrier, this will not nullify their Wudu'. If there is no barrier and the skin touches the skin; i.e. the man touches his private parts without a barrier and the woman touches her private parts without a barrier, their Wudu' will be nullified. If touching occurs with a barrier in between, such as pants, a loincloth, or a shirt, the Wudu' remains valid, praise be to Allah.

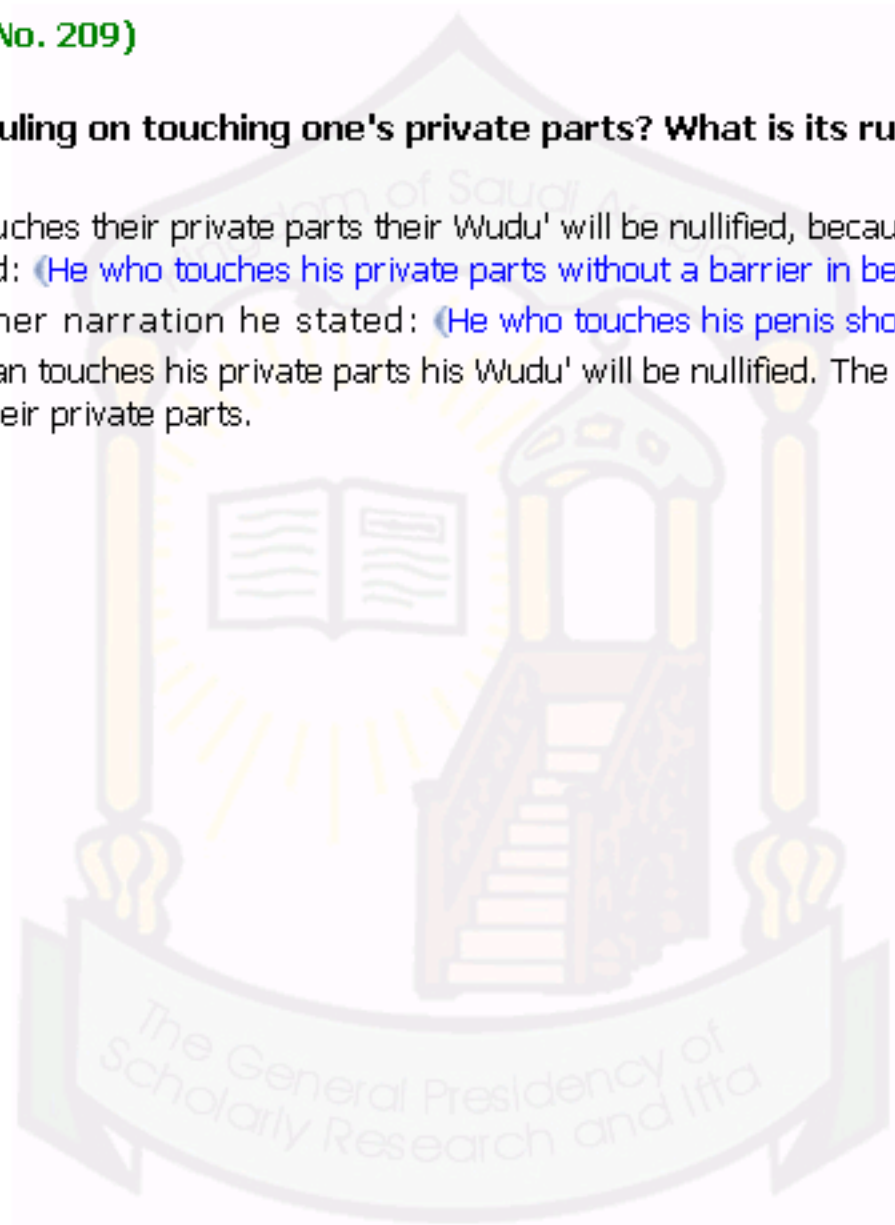




(Part No. 5; Page No. 209)

**Q: What is the ruling on touching one's private parts? What is its ruling with regards to Wudu' (ablution)?**

**A:** If someone touches their private parts their Wudu' will be nullified, because the Prophet (peace be upon him) stated: [\(He who touches his private parts without a barrier in between should perform ablution.\)](#) in another narration he stated: [\(He who touches his penis should perform ablution.\)](#) Therefore, if a man touches his private parts his Wudu' will be nullified. The same ruling applies to women that touch their private parts.

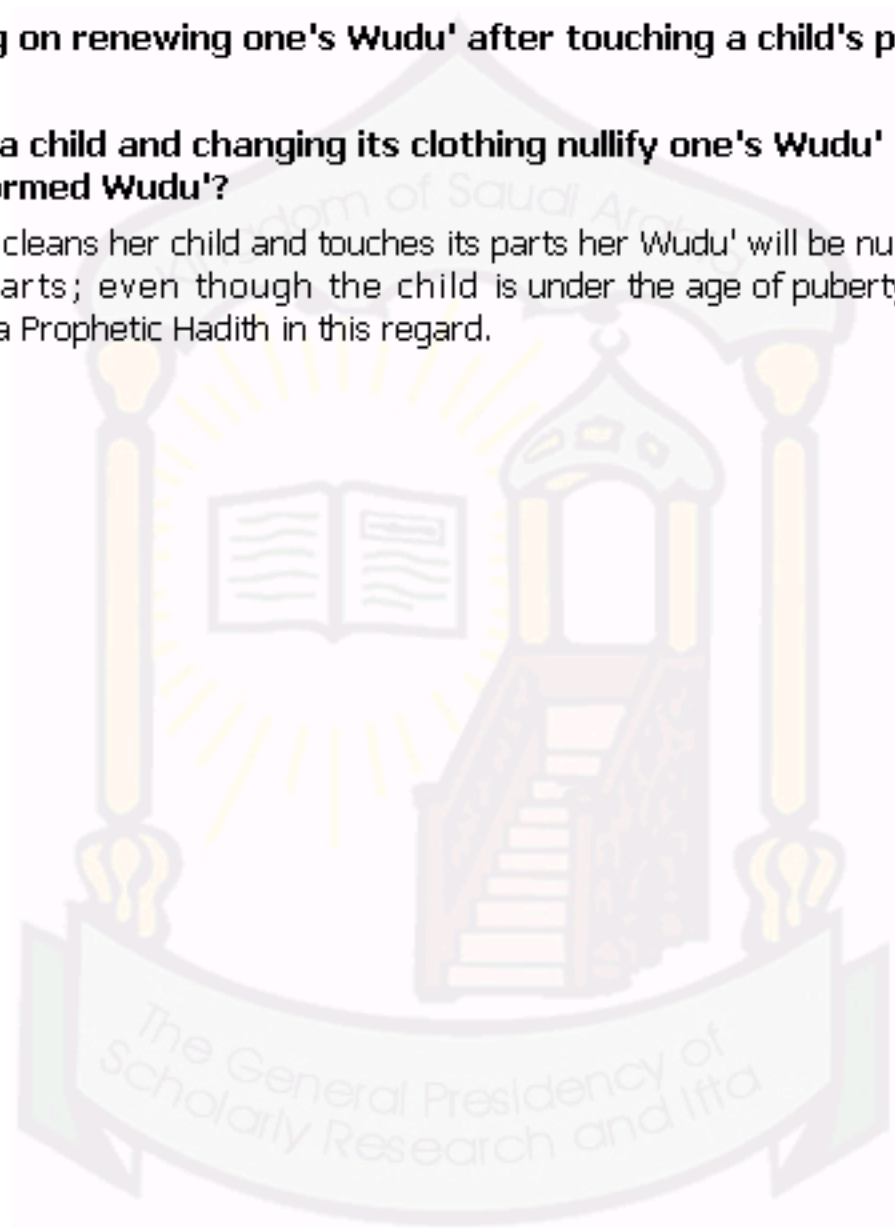




**146- Ruling on renewing one's Wudu' after touching a child's private parts**

**Q: Does cleaning a child and changing its clothing nullify one's Wudu' (ablution), if I do so after having performed Wudu'?**

**A:** Yes, if a mother cleans her child and touches its parts her 'Wudu' will be nullified, just as touching her own private parts; even though the child is under the age of puberty. This is based on the general meaning of a Prophetic Hadith in this regard.

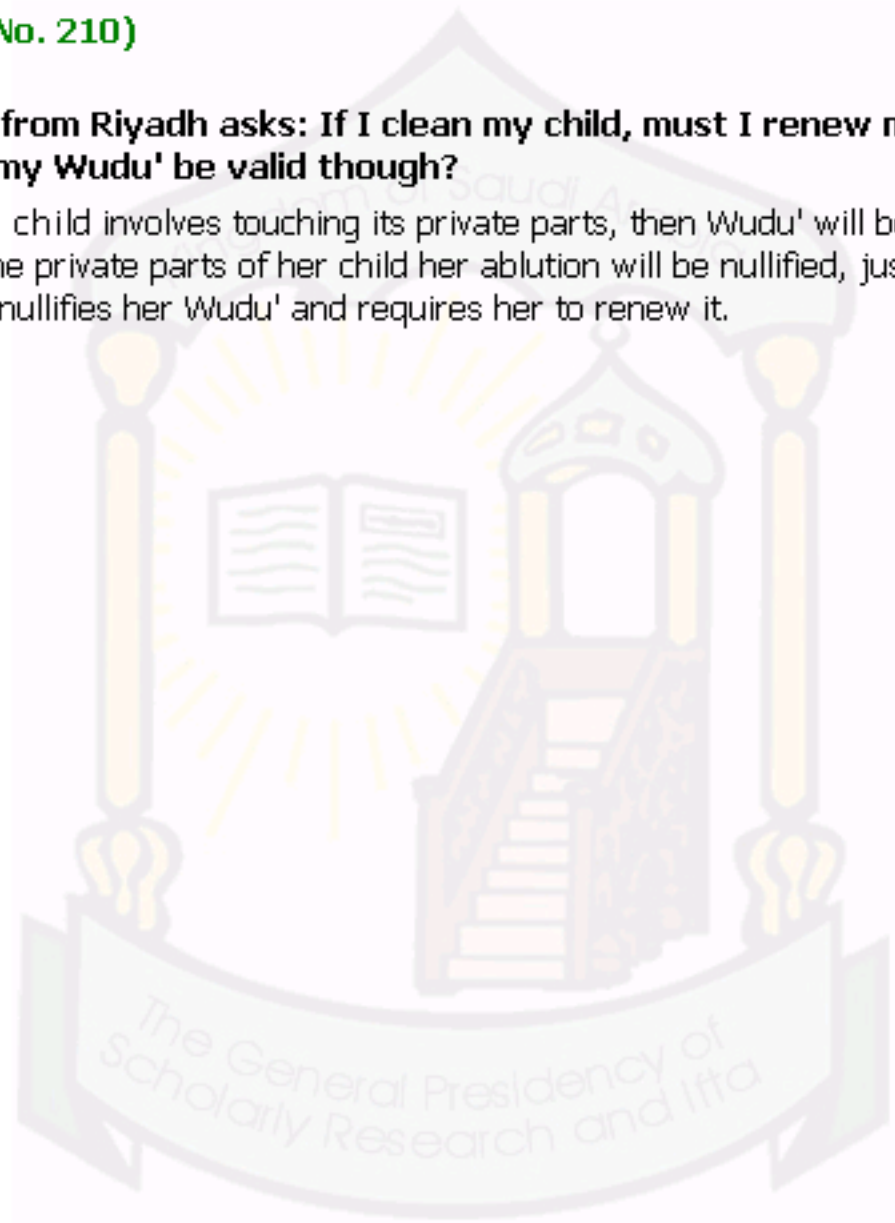




(Part No. 5; Page No. 210)

**Q: A questioner from Riyadh asks: If I clean my child, must I renew my Wudu' (ablution) after that, or will my Wudu' be valid though?**

**A:** If cleaning the child involves touching its private parts, then Wudu' will be nullified. Thus, if the mother touches the private parts of her child her ablution will be nullified, just as touching her own private parts, which nullifies her Wudu' and requires her to renew it.





**Q: Does cleaning a nursing child nullify Wudu' (ablution) of its mother?**

**A:** Yes, if she touches its private parts, she must perform Wudu'. That is because her Wudu' is nullified by touching the male's penis, the female's pudenda or their anus. Touching either of these private parts nullifies Wudu'. Therefore, if someone has performed Wudu' and then cleaned their child, they must repeat Wudu' after cleaning, just like a man or woman touching their own private parts.





**Q: Is touching the private parts of children nullify one's Wudu' (ablution)?**

**A:** Yes, touching the private parts of a child nullify one's Wudu'. If the father or the mother touches the private parts of their child, their Wudu' will be nullified according to the Hadith of the Prophet (peace be upon him) in which he stated: [\(whoever touches a private part should perform ablution.\)](#)

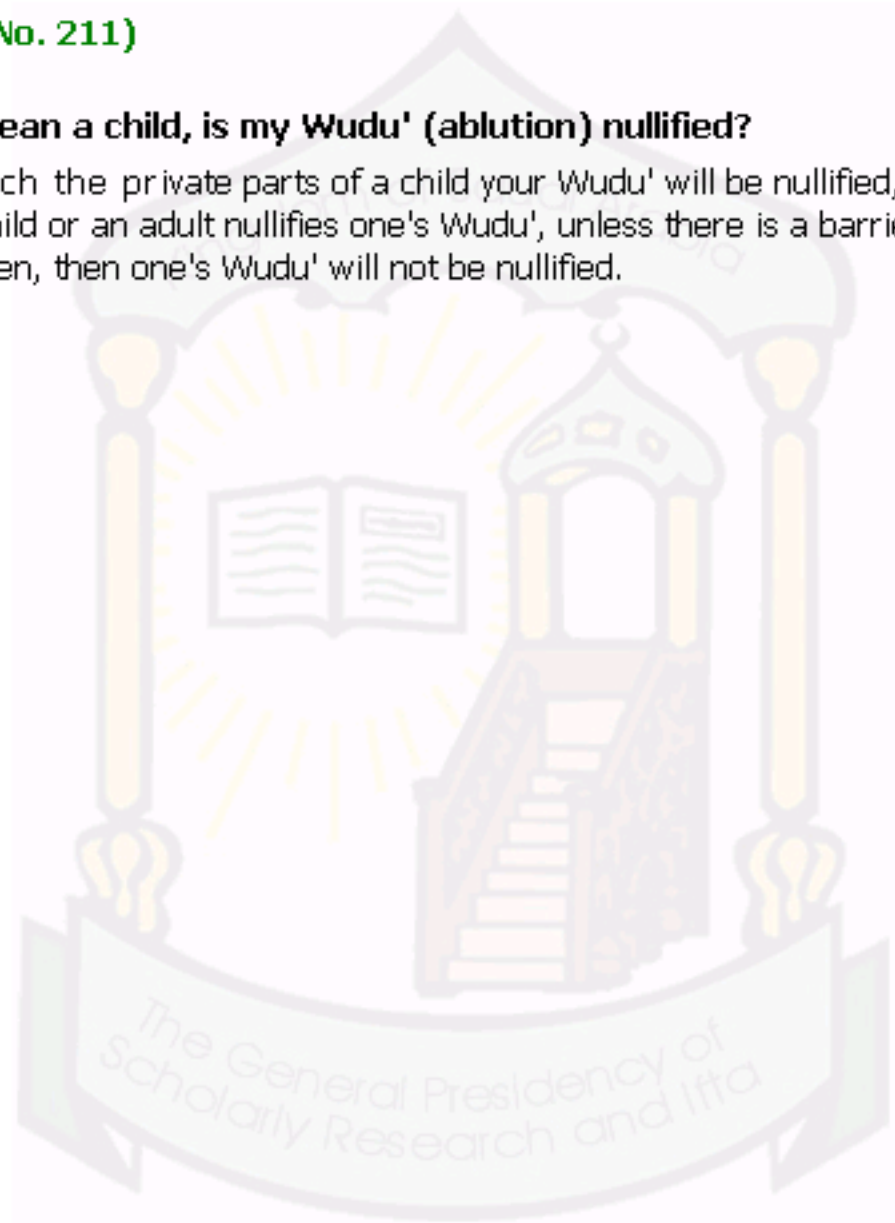




(Part No. 5; Page No. 211)

**Q: If I wash and clean a child, is my Wudu' (ablution) nullified?**

**A:** Yes, if you touch the private parts of a child your Wudu' will be nullified, because touching the private parts of a child or an adult nullifies one's Wudu', unless there is a barrier in between. If there is a barrier in between, then one's Wudu' will not be nullified.





### 147- Ruling on a man's ablution who touches a woman

#### Q: Does touching a woman nullify a man's Wudu' (ablution)?

**A:** Scholars differ regarding a man's touching a woman. Some of them considered it as a nullifier of Wudu'

while others did not consider it as nullifier of Wudu'.

A third group detailed the issue stating: If a man touches a woman with (sensual) desire, his Wudu' will be nullified; otherwise, it is not. However, the correct opinion is that if a man touches a woman it does not nullify his Wudu' by any means, and this is the correct and preponderant opinion. The original ruling is the validity of Wudu' in this case, as [\(the Prophet \(peace be upon him\) used to at times kiss his wives then offer prayer without performing ablution.\)](#) Furthermore, he did not command anyone to perform Wudu' after touching a woman, and if touching a woman nullifies a man's Wudu' the Prophet (peace be upon him) would have commanded them to do so. Allah (Exalted be He) sent his Prophet (peace be upon him) as a teacher and a guide and did not cause him to die until he conveyed the clear message. Therefore, if a man's touching a woman nullifies Wudu', the Prophet (peace be upon him) would have clarified it. As for Allah's (Exalted be He) statement

#### (Part No. 5; Page No. 212)

regarding the nullifications of ablution: "or you have been in contact with women", it refers to sexual intercourse. Allah, the Almighty states: [\(But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women \(i.e. sexual intercourse\)\)](#) Therefore, Allah's (Exalted be He) statement: [\(or any of you comes after answering the call of nature\)](#) indicates minor impurity, which obligates one to perform Wudu'; whereas, His statement: "or you have been in contact with women," refers to Janabah (major ritual impurity related to sexual discharge) resulting from intimate relations with women. It should be noted that Allah's statement "in contact with women" metaphorically refers to sexual intercourse and does not mean touching with the hand or by kissing. Therefore, the true meaning of the Ayah (Qur'anic verse) refers to sexual intercourse between a husband and his wife.



**Q: If a man's hand touches a woman's hand and there is no negative intention, does this nullify their Wudu' (ablution) or not?**

**A:** The issue of touching a woman is summarized in three cases. First: to touch her with a sensual desire.

Second: to touch her without any sensual desire.

Third: to touch her with or without a sensual desire, in which case Wudu' is not nullified.

The correct opinion is that touching a woman does not nullify Wudu', whether it is done with or without a sensual desire. As for Allah's (Exalted be He) statement: "...or you have been in contact with women,"

**(Part No. 5; Page No. 213)**

it refers to sexual intercourse between the man and the woman. Therefore, touching a woman or her hand with or without a sensual desire or kissing her does not nullify a man's Wudu'. It is reported from `Aishah (may Allah be pleased with her) that: [\(The Prophet \(peace be upon him\) used to kiss her and then perform prayer without renewing his ablution.\)](#) Thus, kissing a woman, touching her hand, her feet or her face does not nullify a man's Wudu' by any means according to the correct opinion, unless the man discharges some emissions, such as Madhy (thin white viscid fluid secreted due to sexual thoughts or desire), as a result of this contact. In this case his Wudu' is nullified. If he touches his wife and nothing is emitted as a result of this touching, then the correct opinion is that his Wudu' remains valid according to the Hadith narrated by `Aishah (may Allah be pleased with her) in which she said: [\(The Prophet \(peace be upon him\) used to kiss some of his wives then offer prayer without performing ablution.\)](#)

May Allah's peace and blessings be upon Prophet Muhammad.





**Q: If my hand unintentionally or intentionally touches my wife's hand, does this nullify my Wudu' (ablution) or not?**

**A:** Touching a woman intentionally or unintentionally does not nullify Wudu' according to the correct opinion. Scholars have differed regarding this issue. Some held that touching a women's hand nullifies Wudu', regardless of the intention and the purpose of this touching.

Other scholars held that it does not nullify Wudu' by any means.

**(Part No. 5; Page No. 214)**

Another group of scholars held that if one is aroused by touching a women, then Wudu' is nullified; otherwise, it is not nullified. Nevertheless, the correct opinion is that Wudu' is not nullified by any means, because it has been authentically reported from the Prophet (peace be upon him) that he, at times, kissed some of his wives and then prayed without performing Wudu'.

The original ruling is the validity of Wudu' and not nullifying it except with a proof, and there is no clear authentic evidence that Wudu' is nullified by touching a woman. Therefore, ceremonial purity remains as it is and is not nullified by the mere touching due to the lack of evidence. Rather, there is evidence that touching a women does not nullify Wudu' even with a sensual desire, because kissing is often accompanied by a desire. Therefore, the correct opinion is that touching a woman with or without a desire does not nullify Wudu'; whether she is one's wife or not. This is the correct opinion. As for Allah's (Exalted be He) statement: "...or you have been in contact with women," and according to another recitation style: "...or you have touched women"; it means sexual intercourse according to the correct opinion. This is the opinion of Ibn `Abbas and other scholars, and it is the right opinion. However, some other Companions and scholars held that the Ayah (Qur'anic verse) "...or you have been in contact with women" refers to touching a woman by hand. This is reported from Ibn Mas`ud (may Allah be pleased with him), who said it mainly means touching a woman with the hand, but it is a less preponderant opinion. It is noted that Allah (Exalted be He) describes sexual intercourse between a husband and his wife in the Qur'an with three Arabic terms: 'mass', 'lams' and 'mubasharh' [all of them literally mean 'contact', 'touching', etc. and refer to the sexual intercourse], as in Allah's (Exalted be He) saying: [\(And do not have sexual relations with them \(your wives\) while you are in I'tikâf \(i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities\) in the mosques.\)](#) In the Ayah related to the subject of the question Allah states: "...or you have been in contact with women," and therefore, the meaning

**(Part No. 5; Page No. 215)**

is the sexual intercourse. The same applies to the Ayah: [\(before you have touched \(had a sexual relation with\) them\)](#) with regards the divorce of a woman before consummating marriage. The meaning of all these Ayahs refers to sexual intercourse. This is the correct opinion.

The argument that the Prophet's kissing of his wives cannot be taken as evidence, because he could control himself and did not commit sins that others might commit nowadays;

this not the right opinion. The Prophet (peace be upon him) is our best example, and when a similar case was presented to him he stated: [\(Indeed, I am the most Allah-Fearing and most righteous](#)

[person amongst you](#)) When someone asked him and said: "O Messenger of Allah! Allah has forgiven you many matters, he (peace be upon him) said: [\('Indeed, I am the most Allah-Fearing and most righteous person amongst you'"\)](#) Therefore, the Prophet (peace be upon him) is our best example in all things and we should follow him in whatever he said, did or approved, except when there is evidence that a certain act is specific to him (peace be upon him).



(Part No. 5; Page No. 216)

**Q: If a man unintentionally touches the hand of his wife or an Ajnabiyyah (a woman other than a wife or unmarriageable female relative), does this nullify his Wudu' (ablution)?**

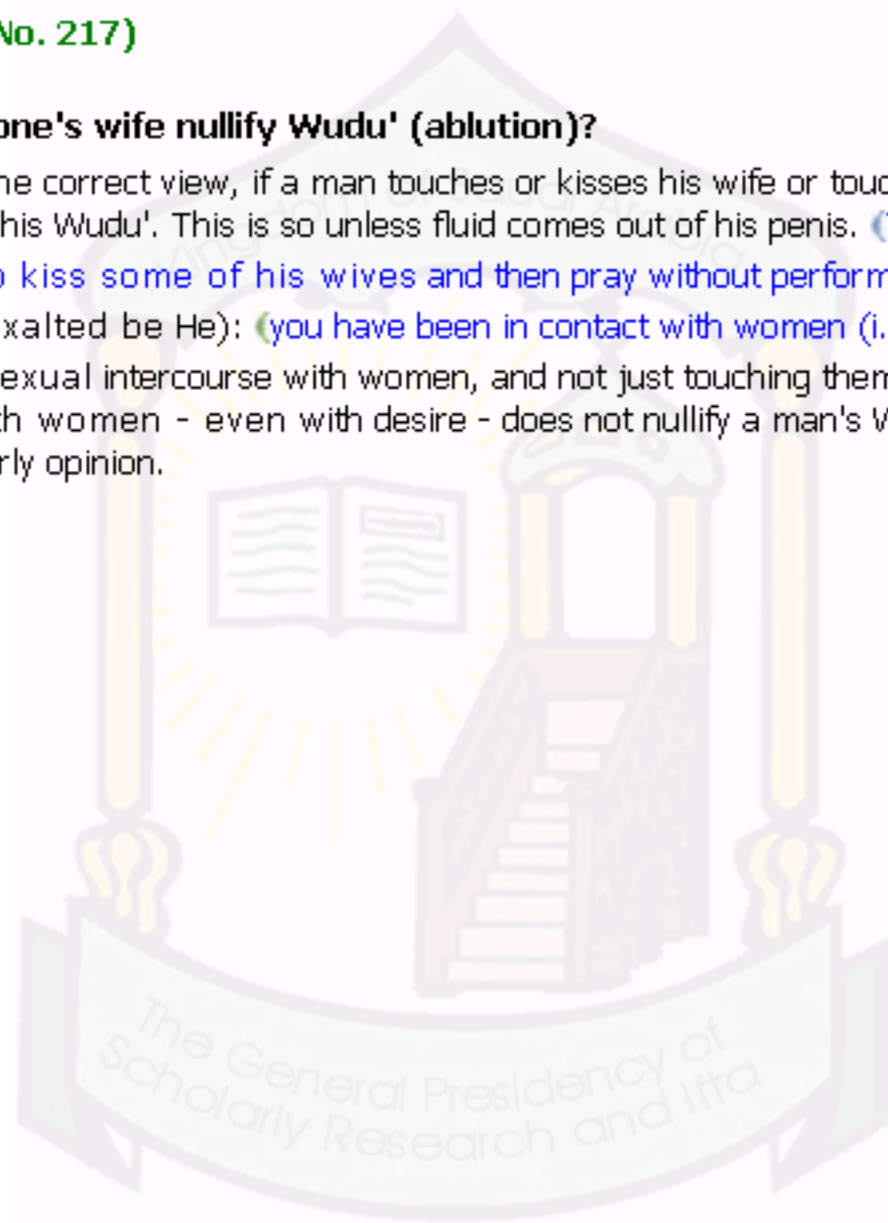
**A:** Touching a woman - a wife, a female Mahram (spouse or unmarriageable relative), or any other woman - does not nullify one's Wudu', unless Maniy (sperm) or Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) is discharged. In the case of Madhy, the man has to wash his private parts and perform Wudu'. But if Maniy is discharged due to sexual desire, he should perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge). If a man touches a woman, kisses his wife, or touches her and nothing is discharged, then his Wudu' is not nullified. Allah (Exalted be He) says: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) According to the correct view, this refers to having sexual intercourse. Touching a woman does not nullify a man's Wudu' at all, and this is the correct view, whether or not he touched her with desire. However, if he touches her or kisses his wife and he emits some Madhy, he must wash his private parts and perform Wudu'. However, if he discharges Maniy, he should perform Janabah Ghusl. The Prophet (peace be upon him) [\(used to kiss his wives, and pray, and he did not perform Wudu'\).](#) [\(He \(peace be upon him\) used to approach them, kiss them, and pray without performing Wudu' again.\)](#)



**(Part No. 5; Page No. 217)**

**Q: Does touching one's wife nullify Wudu' (ablution)?**

**A:** According to the correct view, if a man touches or kisses his wife or touches any other woman, this does not nullify his Wudu'. This is so unless fluid comes out of his penis. [\(The Prophet \(peace be upon him\) used to kiss some of his wives and then pray without performing Wudu' again.\)](#) The Saying of Allah (Exalted be He): [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) refers to having sexual intercourse with women, and not just touching them. Touching, kissing, or shaking hands with women - even with desire - does not nullify a man's Wudu', according to the preponderant scholarly opinion.





**Q: If a person touches or shakes the hands of his wife, does this nullify his Wudu' (ablution)?**

**A:** According to the correct opinion, touching a woman, whether she is one's wife, sister, aunt, or mother does not nullify man's Wudu'. Allah (Exalted be He) says: ﴿you have been in contact with women (i.e. sexual intercourse)﴾ This refers to having intercourse. Some scholars are of the opinion that touching

**(Part No. 5; Page No. 218)**

a woman does nullify one's Wudu' absolutely, while others maintain that touching a woman with desire and enjoying this nullifies a man's Wudu'.

However, the correct view is that this does not nullify a man's Wudu' at all, unless some Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) or Maniy (sperm) is emitted; otherwise, this does not nullify Wudu'. Simply touching one's wife or any other woman does not nullify Wudu', according to the correct opinion.

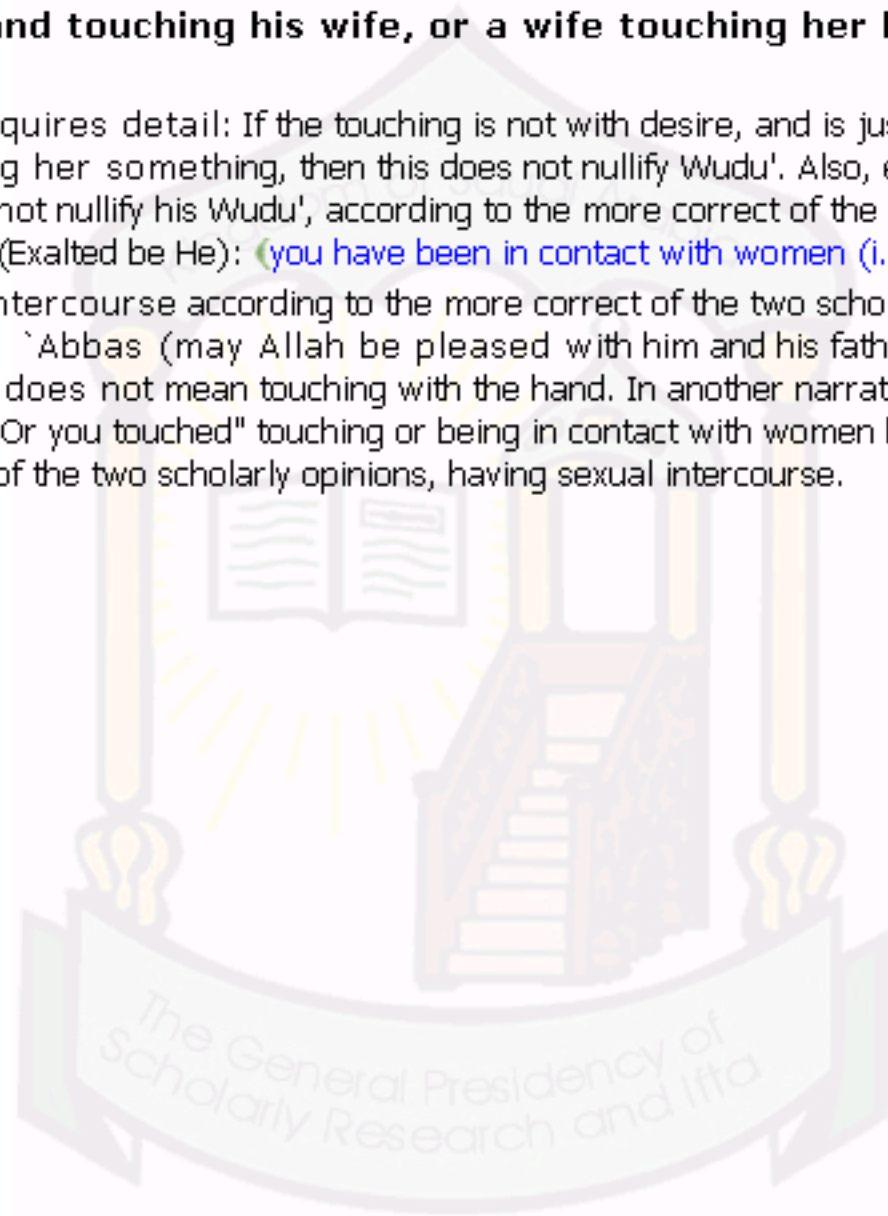
﴿The Prophet (peace be upon his) used to kiss some of his wives then he would pray without performing Wudu' again.﴾

The Saying of Allah (Exalted be He): ﴿you have been in contact with women (i.e. sexual intercourse)﴾ refers to sexual intercourse.



**Q: Does a husband touching his wife, or a wife touching her husband nullify their Wudu' (ablution)?**

**A:** This matter requires detail: If the touching is not with desire, and is just for taking something from her, or giving her something, then this does not nullify Wudu'. Also, even if he does so with desire, this does not nullify his Wudu', according to the more correct of the two scholarly opinions. The Saying of Allah (Exalted be He): [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) refers to sexual intercourse according to the more correct of the two scholarly opinions. It is also maintained by Ibn `Abbas (may Allah be pleased with him and his father) and the majority of scholars that this does not mean touching with the hand. In another narration of this part of Ayah (Qur'anic verse), "Or you touched" touching or being in contact with women here means, according to the more correct of the two scholarly opinions, having sexual intercourse.





**(Part No. 5; Page No. 219)**

**148- Scholarly opinions concerning whether touching women nullifies Wudu'**

**Q: Q: Does touching women nullify one's Wudu' (ablution)?**

**A:** Undoubtedly, scholars hold different opinions concerning whether or not touching women nullifies Wudu'. Some scholars are of the view that touching a woman directly, without a barrier, nullifies one's Wudu' absolutely.

This is the famous opinion of Al-Shafi`y (may Allah be merciful with him) and some other scholars. There are other scholars, however, who maintain that this does not nullify Wudu' at all, as touching, in the Saying of Allah (Exalted be He): [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) refers to sexual intercourse. This is the opinion of Ibn `Abbas and a group of scholars. Others maintain that touching women nullifies Wudu' if this is done with desire, and it does not nullify Wudu' if it is not done with desire.

This is the famous opinion of Ahmad (may Allah be merciful with him) and a group of scholars. However, the preponderant opinion according to me after much consideration is that this does not nullify Wudu' at all, and that what does nullify Wudu' is touching the private parts. However, only touching the hand or leg of a woman does not nullify Wudu' due to the lack of evidence on this point. When Allah (Exalted be He) says: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) He (Exalted be He) refers to sexual intercourse, as previously stated; and as stated by Ibn `Abbas (may Allah be pleased with him and his father) and a group of scholars. The saying of Ibn Mas`ud that this refers to only touching

is not clear, and the correct view is what was said by Ibn `Abbas that this refers specifically to sexual intercourse. The evidence is that it is authentically reported that the Prophet (peace be upon him) [\(kissed some of his wives,](#)

**(Part No. 5; Page No. 220)**

[and then prayed without performing Wudu' again.\)](#) Moreover, touching is a normal daily matter that takes place in all houses and so it was made clear by the Prophet (peace be upon him) so that all people would know its ruling. Accordingly, if touching nullified Wudu', the Prophet (peace be upon him) would have made this quite clear. However, it has not been reported by the Prophet (peace be upon him) that it nullifies one's Wudu'. Therefore, we come to know that touching a woman does not nullify one's Wudu' at all, whether or not the touching is done with desire. Rather, what does nullify Wudu' is having sexual intercourse and touching the private parts. Touching women without having any sexual fluid emitted does not nullify Wudu'. But if a fluid such as Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) is emitted due to touching a woman with desire, one's Wudu' is nullified and the person has to wash his private parts and then perform Wudu' before praying. If a man touches a woman and nothing is emitted from him, his Wudu' is not nullified, according to the correct opinion that is based on the previous evidence. [\(The Prophet \(peace be upon him\) kissed his wives, then prayed without performing Wudu' again\)](#) This is authentically reported through a good Sanad (chain of narrators) by Ahmad and others, and it is Mursal (a Hadith with no

Sahaby in the Sanad) according to Al-Nasa'y. The principal ruling is that it does not nullify Wudu', and so those who claim otherwise have to provide evidence. Likewise, those who claim that touching with desire nullifies Wudu' also have to provide evidence, and there is no evidence to support their view, so the correct view is that touching does not nullify Wudu'. There are many Muslims who, when their hands or legs touch a woman's hand or leg during Tawaf (circumambulation of the Ka`bah), perform Wudu' again

**(Part No. 5; Page No. 221)**

following the opinion that this nullifies Wudu'.

This causes a lot of discomfort, and there is no evidence to support this opinion, so the correct view In sha'a-Allah (if Allah wills) is that this does not nullify one's Wudu' at all.





**Q: Some people say that touching a woman nullifies one's Wudu' (ablution), while others say touching a girl under seven years of age does not nullify Wudu'. What is the advice of Your Eminence on this matter? May Allah reward you with the best.**

**A:** Scholars hold different opinions concerning whether or not touching a woman nullifies Wudu'. There are three opinions:

**First,** it definitely nullifies Wudu', based on the general meaning of the Saying of Allah (Exalted be He): [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) and they interpret 'contact' as touching with the hands.

**Second,** touching nullifies Wudu' if it is accompanied by desire, but if there is no desire, then it does not nullify Wudu'; because it has been reported that [\(the Prophet \(peace be upon him\) would sometimes touch his wives, and not perform Wudu'. He would nudge `A'ishah to move her legs while he is praying.\)](#) This indicates that touching a woman without desire does not nullify one's Wudu'.

**Third,** touching never nullifies Wudu', whether or not it is done with desire.

**(Part No. 5; Page No. 222)**

The most likely and correct opinion is that touching a woman does not nullify Wudu' according to the preponderant scholarly opinion; because the Prophet (peace be upon him) [\(would kiss some of his wives then offer Salah without performing Wudu'.\)](#) A person kisses out of desire, so according to this, touching a woman with or without desire does not nullify Wudu'. This is so unless some Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) is emitted, in which case Wudu' is nullified and the person is required to wash his private parts and then perform Wudu' again. However, if a person touches a woman with or without desire and nothing is emitted from him, his Wudu' is valid and is not nullified. Allah (Exalted be He) says: [\(or you have been in contact with women \(i.e. sexual intercourse\)\)](#) in Surahs (Qur'anic chapters) of Al-Nisa' and Al-Ma'idah. Being in contact here refers to sexual intercourse, not just touching her hands. This is the correct view.



**(Part No. 5; Page No. 223)**

**Q: Does shaking hands with an Ajnabiyyah (a woman other than a wife or unmarriageable female relative) nullify one's Wudu' (ablution)?**

**A:** Scholars hold different opinions concerning this matter: Some are of the opinion that shaking hands with or touching women nullifies one's Wudu' in any case, whether or not this is done with desire.

Others maintain that touching women does not nullify Wudu' at all, whether or not this is done with or without desire.

A third group of scholars adopt a middle course and say that if shaking hands is done with desire, then it nullifies Wudu'; otherwise, it does not.

The view that is most likely correct is that touching women does not nullify Wudu' at all due to lack of evidence. In fact, evidence proves that touching women does not nullify Wudu' because it is authentically reported that the Prophet (peace be upon him) [\(kissed some of his wives and then prayed without making Wudu'\).](#) Had touching women nullified Wudu', the Prophet (peace be upon him) would have performed Wudu' again. It is authentically reported that `Aishah's legs would sometimes be in front of the Prophet (peace be upon him) [\(while he was offering night Salah \(Prayer\). When he prostrated, he would nudge her and she would move her legs out of the way, and when he stood up, she would stretch them out again.\)](#)

This indicates that touching women does not nullify one's Wudu'. The Saying of Allah (Exalted be He): [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) in the Surahs (Qur'anic chapter) of Al-Nisa' and Al-Ma'idah refers to sexual intercourse according to the correct opinion.. When Allah (Exalted be He) says: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) He refers to having sexual intercourse with women, because before that He refers to the minor Hadath (ritual impurity that necessitates ablution) in His Saying: [\(But if you are ill or on a journey, or any of you comes after answering the call of nature\)](#)

**(Part No. 5; Page No. 224)**

However, in His Saying: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) He refers to major Hadath (ritual impurity that necessitates full bath) which is sexual intercourse. He (Exalted be He) mentions what is related to minor Hadath by saying: [\(or any of you comes after\)](#) He (Exalted be He) mentions what is related to major Hadath by saying: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) and this refers to sexual intercourse, and this is the correct view, maintained by Ibn `Abbas and a group of scholars. This view is more likely to be true than saying that touching refers to touching by hand.

The correct view is that being in contact with women refers to sexual intercourse, as it is authentically reported that the Prophet (peace be upon him) [\(kissed some of his wives and then prayed without making Wudu'\).](#) If Wudu' was required in this case, it would impose a lot of hardship, as a person may accidentally touch his wife or any other woman in his house, so if this breaks his

Wudu', the Prophet (peace be upon him) would have said so and made this very clear to the Ummah (nation based on one creed). However, as the Prophet (peace be upon him) did not make this clear, this indicates that it does not nullify one's Wudu'. Allah is the One sought for help.

**The General Presidency of Scholarly Research and Ifta'. All Rights Reserved.**



(Part No. 5; Page No. 225)

**149- Ruling on Wudu' being nullified after touching an Ajnabiyyah**

**Q: Is the ruling on touching a woman the same whether or not she is Ajnabiyyah (a woman other than a wife or unmarriageable female relative)?**

**A:** Yes, a person's wife and an Ajnabiyyah are equal in this matter. There is nothing wrong with touching women, unless Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) that nullifies Wudu' is emitted from the person. Touching one's mother, sister, wife, or an Ajnabiyyah does not nullify one's Wudu'. In any case, it is not permissible to touch an Ajnabiyyah, but if this happens, a person's Wudu' is not nullified.



**Q: Does touching an Ajnabiyyah (a woman other than a wife or unmarriageable female relative) nullify one's Wudu' (ablution)?**

**A:** Allah (Exalted be He) says: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#)

Scholars hold different opinions on this matter: some say that "been in contact with women" means touching women's hands with desire, and this nullifies one's Wudu' whether the woman is his wife or any other woman. However, the correct view is that "been in contact with women" refers to sexual intercourse. The Saying of Allah (Exalted be He): [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) refers to having sexual intercourse with women. However, just touching women without sexual intercourse does not nullify one's Wudu', according to the correct view regardless whether or not touching is

**(Part No. 5; Page No. 226)**

with desire, and whether or not the woman is one's wife. This is so unless Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) or Maniy (sperm) is emitted, because in this case, Wudu' will be nullified. However, if nothing is emitted after touching a woman - even with desire - then his Wudu' is not nullified according to the correct view, for it is authentically reported that the Prophet (peace be upon him) [\(used to sometimes kiss his wives and then pray, without performing Wudu' again.\)](#) Kissing is accompanied by desire, so if the Prophet (peace be upon him) kissed his wives, then prayed without performing Wudu', this indicates that touching women does not nullify Wudu', and that "been in contact with women" in the Ayah (Qur'anic verse) refers to sexual intercourse.



**Q: Does shaking hands with an Ajnabiyyah (a woman other than a wife or unmarriageable female relative) nullify Wudu' (ablution)? Please note that the woman with whom I shook hands does not usually shake hands with Ajanib (men other than a husband or unmarriageable male relatives)?**

**A:** It is not permissible for a man to shake hands with an Ajnabiyyah. However, there is nothing wrong with shaking hands with one's mother or sister. Nevertheless, it is neither permissible for a man to shake hands with an Ajnabiyyah, nor is it permissible for a woman to shake hands with Ajanib, because shaking hands is one of the means that leads to evil. The Prophet (peace be upon him) said: [\(I do not shake hands with women.\)](#) `Aishah (may Allah be pleased with her) said:

**(Part No. 5; Page No. 227)**

[\(By Allah, the hand of Allah's Messenger \(peace be upon him\) never touched the hand of any woman, but he would only take their pledge of allegiance orally.\)](#) There is nothing wrong with shaking the hands of Mahrams (spouse or unmarriageable relatives), such as one's wife, mother, sister, or daughter.



**Q: Does touching a woman nullify Wudu' (ablution)?**

**A:** According to the correct opinion, touching a woman, even with desire, does not nullify Wudu' at all, such as if a person kisses his wife or touches her.

This is the correct opinion.

Some scholars are of the opinion that this nullifies Wudu' if it is done with desire. However, the correct view is that it does not nullify Wudu'; rather, Wudu' is valid because it is authentically reported that the Prophet (peace be upon him) [\(kissed some of his wives, and then prayed without performing Wudu' again.\)](#)

The Saying of Allah (Exalted be He): [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) refers to sexual intercourse, according to the more correct of the two scholarly opinions which is maintained by Ibn `Abbas and a group of scholars.

Therefore, Allah (Exalted be He) says before this:

**(Part No. 5; Page No. 228)**

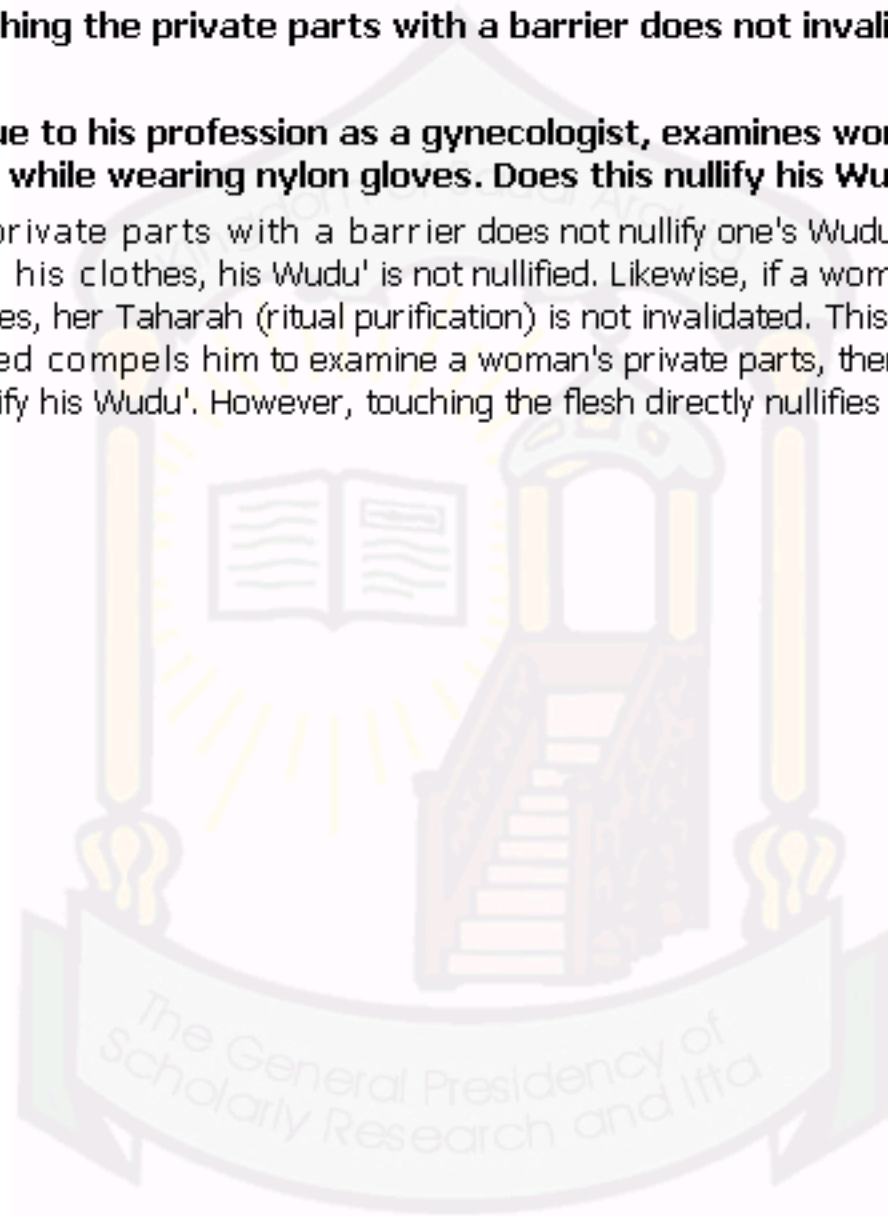
[\(or any of you comes after answering the call of nature\)](#) in reference to minor Hadath (ritual impurity that necessitates ablution). Then, Allah (Exalted be He) says: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) in reference to major Hadath (ritual impurity that necessitates full bath). Touching a woman's hand or kissing her does not nullify Wudu' at all whether or not this is with desire; rather, Wudu' is valid, and this is the correct opinion.



**150- Touching the private parts with a barrier does not invalidate Wudu'**

**Q: My husband, due to his profession as a gynecologist, examines women's private parts, and touches them while wearing nylon gloves. Does this nullify his Wudu' (ablution)?**

**A:** Touching the private parts with a barrier does not nullify one's Wudu'. If a man touches his private parts over his clothes, his Wudu' is not nullified. Likewise, if a woman touches her private parts over her clothes, her Taharah (ritual purification) is not invalidated. This is also true for a male physician; if a need compels him to examine a woman's private parts, then touching them with a barrier does not nullify his Wudu'. However, touching the flesh directly nullifies Wudu'.







(Part No. 5; Page No. 229)

### 151- Wudu' being invalidated by eating camel meat

**Q: What is the evidence that Imam Ahmad (may Allah be merciful with him) cited to support that a person should perform Wudu' (ablution) after eating camel meat? And what is the evidence that some parts of a camel are an exception and do not invalidate Wudu'?**

**A:** This matter is not exclusive to Imam Ahmad; rather, it is maintained by Ahmad and a large group of the scholars of Hadith. Their evidence is that it is authentically reported on the authority of Jabir ibn Samurah that the Prophet (peace be upon him) was asked: [\(Oh Messenger of Allah! Should we perform Wudu' after \(eating\) camel meat? He said, 'Yes.' He was then asked, 'Should we perform Wudu' after \(eating\) the meat of sheep? He said, 'If you wish.'](#))

He (peace be upon him) gave him the option to perform Wudu' after eating the meat of sheep, but did not give him that option with regards the meat of camels, rather he obliged it to perform Wudu' after eating the meat of camels.

Also, it is reported on the authority of Al-Bara' ibn `Azib that the Prophet (peace be upon him) said: [\(Perform Wudu' after \(eating\) the meat of the camel, and do not perform Wudu' after \(eating\) the meat of sheep.\)](#) He (peace be upon him) ordered people to perform Wudu' after eating camel meat other than any other animal. This is the evidence cited by Ahmad and other scholars of Hadith who said the same thing, and theirs is the correct opinion. Those who oppose this opinion cited a Hadith that cannot be quoted as supporting evidence in this respect, which is the Hadith reported on the authority of Jabir: [\(The last command of the Messenger of Allah \(peace be upon him\) was that there is no need to perform Wudu' after eating food that had been](#)

(Part No. 5; Page No. 230)

[touched by fire.](#)) His saying that the last command of the Messenger of Allah (peace be upon him) was to stop performing Wudu' after eating food that had been touched by fire

is not supporting evidence, for it is very general. It is interpreted that he ate sheep meat and then performed Wudu' and prayed, then he ate from the remaining meat, then he prayed without performing Wudu' again.

It is mentioned in many Hadiths that he (peace be upon him) ate from the meat of sheep and did not perform Wudu' after it.

This indicates that the order to perform Wudu' after eating anything that is touched by fire was abrogated, because it is mentioned in many Hadiths that the Prophet (peace be upon him) ate from what was touched by fire, then prayed without performing Wudu'. This gives evidence to the fact that the command to perform Wudu' after eating anything that is touched by fire is abrogated. However, a group of scholars say that the command was not abrogated; rather, it became commendable.

However, the most correct opinion is that it was abrogated, because he (peace be upon him) said to Al-Bara': [\(Perform Wudu' after \(eating\) the meat of camels, and do not perform it after \(eating\) the](#)

meat of sheep.) This indicates that it is neither prescribed nor Mustahab (desirable) to perform Wudu' after eating the meat of sheep. He (peace be upon him) said: [\(Do not perform Wudu' after \(eating\) the meat of sheep.\)](#)

In another wording, he (peace be upon him) said: [\(If you wish.\)](#) This proves that it is not prescribed or obligatory to perform Wudu' after eating mutton; rather, it is obligatory to perform Wudu' after eating the camel meat, in particular. The command to perform Wudu' after eating what has been touched by fire, as said by Jabir, was abrogated. Accordingly, the last command of the Messenger of Allah (peace be upon him) was that there is no need to perform Wudu' after eating food that had been touched by fire. This is the final say in this respect.



**(Part No. 5; Page No. 231)**

**Q: We heard on a program that eating camel meat invalidates one's Wudu' (ablution). Do we need to repeat our Wudu' in full? Does the broth of the camel's meat also invalidate one's Wudu'? If a person offers Salah (Prayer) after eating camel meat without repeating their Wudu', is their Salah valid, or is it considered invalid? May Allah reward you with the best.**

**A:** Camel meat invalidates Wudu', because the Prophet (peace be upon him) ordered people to perform Wudu' after eating camel meat and said: [\(Perform Wudu' after \(eating\) camel meat.\)](#) This refers to its lean meat, but its rumen and intestines are not included in this ruling, along with the fats. However, if a person performs Wudu' as a precaution, this is better. As for the milk and broth of camels, there is no need to perform Wudu' after drinking them.

Wudu' should be performed after eating the meat in particular; when a person eats camel meat, they must perform Wudu' before offering Salah, but there is no need to perform Istinja' (cleansing the private parts with water after urination or defecation), just like a person who passes wind. A person should only do Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), wash their face and arms, wipe their head and ears, and wash their feet; they do not need to perform Istinja'. A person needs to perform Istinja' only after urinating or defecating. But in the cases of passing wind, sleeping, eating camel meat, or touching one's private parts, only Wudu' should be performed: Washing the face and the two arms up to and including the elbows, wiping the head with the ears, and washing the feet up to and including the ankles.

**(Part No. 5; Page No. 232)**

In these four cases of touching the private parts, eating camel meat, sleeping, or passing wind, only Wudu' is required and there is no need to perform Istinja'.



## 152- Ruling on Wudu' being invalidated after drinking the milk or broth of camel meat

**Q: We heard on the Nur `Ala Al-Darb (Light on the Path) program that the meat of camels invalidates one's Wudu' (ablution), is Salah (Prayer) performed on a mat made of camel fur valid? We hope Your Eminence can clarify this matter for us, and mention the supporting evidence. Does the milk of camels also affect one's Wudu'? May Allah reward you with the best.**

**A:** Yes, camel meat invalidates one's Wudu', because the Prophet (peace be upon him) commanded people in a Hadith Sahih (authentic Hadith) to purify themselves after eating camel meat, and when he was asked whether Wudu' should be performed after eating mutton, he said: [\(If you wish.\)](#) He (peace be upon him) also said: [\(Perform Wudu' after \(eating\) camel meat.\)](#) This gives evidence to the fact that it is obligatory to perform Wudu' after eating camel meat, i.e. lean meat, as for the rumen, intestines, and fats of camels, no Wudu' is required after eating them, however, if a person performs Wudu' after them to be on the safe side, this is better. As for the milk and broth of camels, a person does not need to perform Wudu' after drinking them, Wudu' is required only after eating the meat of camels, based on the Sahih Hadiths reported from the Prophet (peace be upon him) in this respect. As for the meat of cows, sheep,

**(Part No. 5; Page No. 233)**

birds, and others, no Wudu' is required after eating them. Wudu' is necessary after eating camel meat in particular: a person should do Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), wash his face and hands up to and including the elbows, wipe his head and ears, and wash his feet. However, a person is not required to perform Istinja' (cleansing the private parts with water after urination or defecation). Istinja' should be done only after urinating or defecating. However, in the case of eating camel meat, passing wind, sleeping, or touching one's private parts, only Wudu' is required without Istinja', by washing the face, arms, and feet and wiping the head. As for praying on a mat made of camel fur, there is nothing wrong with this, provided that there is no explicit Najasah (ritual impurity) on it, as the use of camel fur in bedding and clothes does not prevent Salah.



### 153- Ruling on Wudu' being invalidated after eating the rumen, fats, or intestines of camels

**Q: Does eating the meat of camels invalidate one's Wudu' (ablution)?**

**A:** Yes, eating the meat of camels does invalidate one's Wudu', because the Prophet (peace be upon him) said: [\(Perform Wudu' after \(eating\) the meat of camels, and do not perform Wudu' after \(eating\) the meat of sheep.\)](#)

This refers to the lean meat of camels, as for the fats, intestines, rumen, broth,

**(Part No. 5; Page No. 234)**

or milk of camels, they do not invalidate one's Wudu', the only thing that invalidates Wudu' is camel meat. As for the liver, spleen, and kidneys, they do not invalidate Wudu', but if a person performs Wudu' to be on the safe side, this is better. As for the broth, soup, and milk, they do not invalidate one's Wudu'.



#### 154- Why Wudu' is invalidated after eating camel meat

**Q: A questioner from Sudan asks: I heard that if a person eats camel meat, their Wudu' (ablution) is invalidated, is this true? Why does eating camel meat invalidate Wudu'?**

**A:** Yes, a person should perform Wudu' after eating camel meat, because the Prophet (peace be upon him) commanded that and said: [\(Perform Wudu' after \(eating\) camel meat.\)](#) The Messenger commanded that a person should perform Wudu' after eating camel meat, touching the private parts, passing wind, urinating, or defecating. Only Allah (Glorified and Exalted be He) knows the wisdom behind that. He is the All-Wise, the All-Knower and the Messenger informs us of the Commands of Allah (Glorified and Exalted be He). Accordingly, we should obey the commands of Allah and His Messenger, even if we do not know the reason behind such commands. If a person eats camel meat,

**(Part No. 5; Page No. 235)**

then he is required to perform Wudu', as the Prophet (peace be upon him) commanded. Likewise, if a person passes wind, or urinates, or defecates, then he must perform Wudu'. However, in the cases of urinating or defecating, a person is required to perform Istinja' (cleansing the private parts with water after urination or defecation) first, and then perform Wudu'. But in the cases of passing wind or touching one's private parts, only Wudu' is required, i.e. washing the face, arms, and feet and wiping the head. Anyway, a Muslim should obey and follow the commands, even without knowing why they are required.



**Q: Does eating camel meat invalidate Wudu' (ablution)?**

**A:** Yes, it is authentically reported that the Prophet (peace be upon him) commanded us to perform Wudu' after eating camel meat. Therefore, if a person eats camel meat, he is required to perform Wudu'.





(Part No. 5; Page No. 236)

### 155- Why Wudu' is invalidated after eating camel meat

**Q: Why does eating camel meat invalidate one's Wudu' (ablution)?**

**A:** Allah knows best. It is well known to the majority of scholars that this matter is Ta`abbudy (a devotional obedience; the reason of its legislation lies beyond rational analysis) and no one knows why Wudu' should be performed after eating camel meat. Allah (Glorified and Exalted be He) ordered us to perform Wudu' after eating the meat of camels, and Allah alone knows the wisdom behind this. The reason, according to some scholars, is that camels somehow resemble devils, for they bolt and run away when they are agitated. Besides, camel meat causes harshness that can be alleviated by performing Wudu'. However, this is not a clear matter, and I do not know of any clear evidence that supports it. The more likely opinion is that maintained by the majority of scholars that this matter is Ta`abbudy. Allah, Alone, knows the wisdom and reason. A Mu'min (believer) is required to follow the command of Allah and His Messenger, even if he does not know the wisdom behind it. Likewise, we offer four Rak`ahs (units of Prayer) for the Zhuhr (Noon) Prayer, four Rak`ahs for the `Asr (Afternoon) Prayer, four for the `Isha (Night) Prayer, three for the Maghrib (Sunset) Prayer, and two for the Fajr (Dawn) Prayer, though we do not know for sure why some Prayers consist of four Rak`ahs while others consist of three or two. Allah, Alone, knows why. If Allah willed, He might have ordained eight, seven, or six Rak`ahs for the Zhuhr, `Asr, or `Isha' Prayers or three or five Rak`ahs for the Maghrib Prayer.

(Part No. 5; Page No. 237)

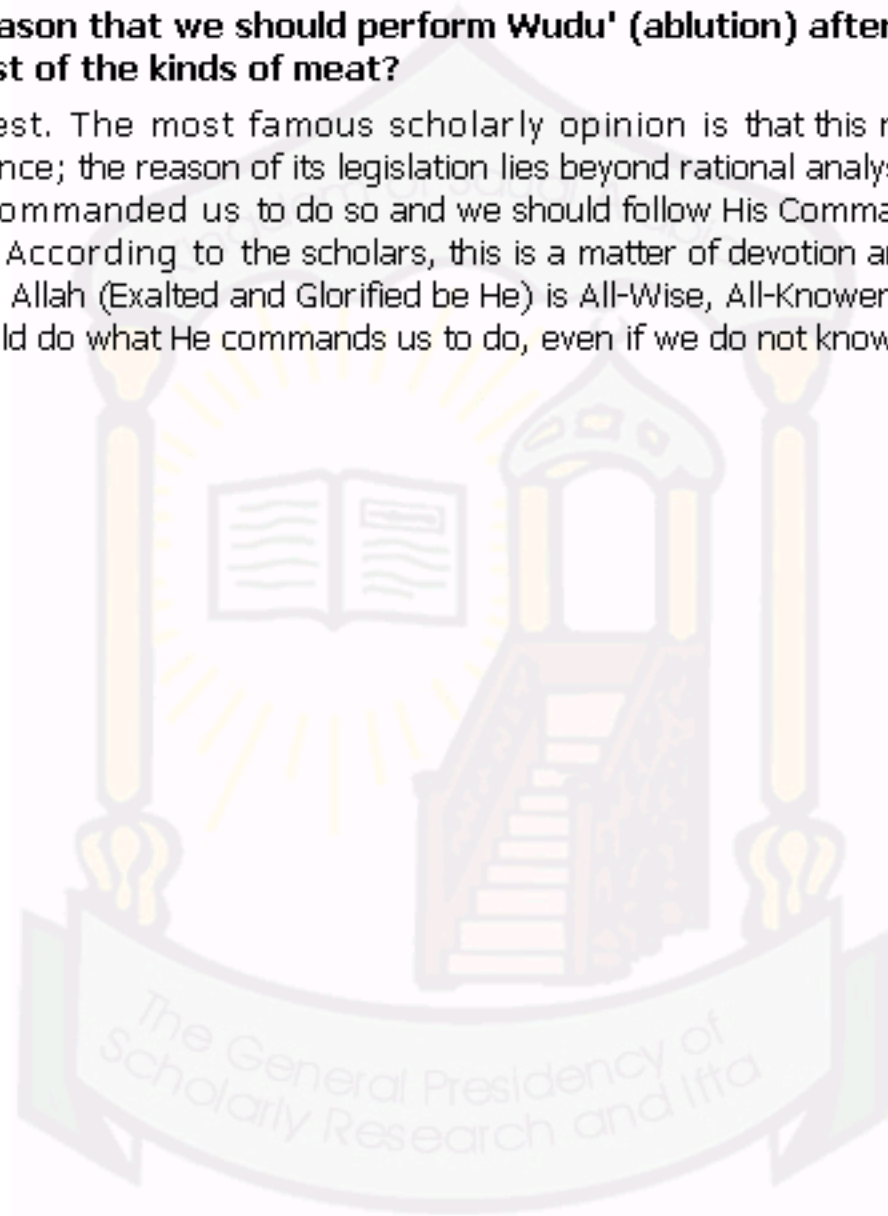
Allah (Exalted and Glorified be He) ordains everything with wisdom. Likewise, Allah (Exalted and Glorified be He) ordains Sawm (Fast) in one month, namely Ramadan. This may be for making it easy for the Ummah (nation based on one creed), though we do not know why we should fast during Ramadan, rather than any other month, or why it is one month. Allah might have made it fifteen or twenty days. Only Allah knows the reason for singling out Ramadan with Sawm. There are many other acts of worship that we should do without knowing the reason or wisdom for doing them.





**Q: What is the reason that we should perform Wudu' (ablution) after eating camel meat, other than the rest of the kinds of meat?**

**A:** Allah knows best. The most famous scholarly opinion is that this matter is Ta`abbudy (a devotional obedience; the reason of its legislation lies beyond rational analysis). Allah (Exalted and Glorified be He) commanded us to do so and we should follow His Commands, even if we do not know the reason. According to the scholars, this is a matter of devotion and we do not know the reason for doing it. Allah (Exalted and Glorified be He) is All-Wise, All-Knower of His Commands and Prohibition. We should do what He commands us to do, even if we do not know why we should.

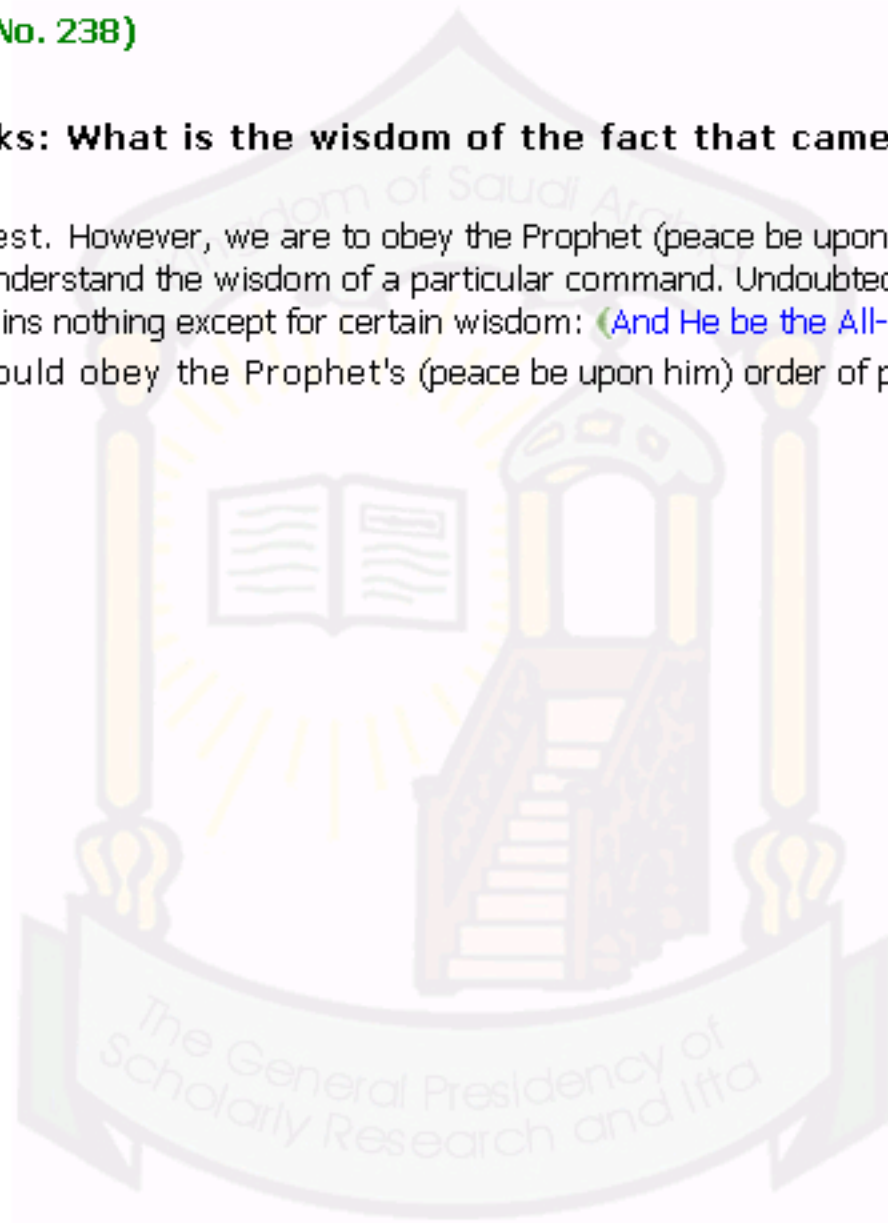




(Part No. 5; Page No. 238)

**Q: A listener asks: What is the wisdom of the fact that camel meat invalidates Wudu' (ablution)?**

**A:** Allah knows best. However, we are to obey the Prophet (peace be upon him) and emulate him even if we do not understand the wisdom of a particular command. Undoubtedly, Allah (Glorified and Exalted be He) ordains nothing except for certain wisdom: [\(And He be the All-Wise, the All-Knower.\)](#) Therefore, we should obey the Prophet's (peace be upon him) order of performing Wudu' after eating camel meat.





**Q: A questioner asks: What is the wisdom of the fact that eating camel meat invalidates Wudu' (ablution)?"**

**A:** Allah knows best. The Prophet (peace be upon him) ordered us to perform Wudu' after eating camel meat, an order which we have to comply with even if we do not understand its wisdom. Undoubtedly, Allah (Glorified and Exalted be He) is All-Wise, All-Knowing and thus ordains nothing except for certain wisdom and benefit.





**(Part No. 5; Page No. 239)**

**156- Ruling on the validity of Salah offered after eating camel meat without performing Wudu'**

**Q: Is Salah (Prayer) offered by someone who does not perform Wudu' (ablution) after eating camel meat valid or not?**

**A:** We were also asked before about whether eating certain parts of camel meat, such as the rumen, intestines and the like, invalidates Wudu'. In this regard, the widely-known opinion in the Madh-hab (School of Jurisprudence) of Ahmad and some other scholars is that we have not to perform Wudu' after eating such parts and that only eating lean meat invalidates Wudu'. This is because the Prophet (peace be upon him) stated: [\(Perform Wudu' after eating camel meat.\)](#) Linguistically speaking, neither rumen, intestines, liver, spleen nor the like is denoted by the word 'meat' (lahm) in Arabic. In fact, the word 'meat' is commonly used to refer to lean meat. Accordingly, scholars are of the view that we must perform Wudu' after eating lean camel meat only, not rumen, intestines or the like. Actually, this is the correct position according to scholars who view eating camel meat as an invalidator of Wudu'. However, some scholars are of the opinion that the same ruling applies to eating the rumen and the like, as they are denoted by the word 'lahm' (meat). In support of their view, they drew analogy from the fact that Allah's prohibition of swine includes pork, lard and any other wine parts. Thus, the former view that the prohibition is restricted to lean meat seems to be the soundest: [\(Perform Wudu' after eating camel meat.\)](#) Drawing analogy from the prohibition of eating pork is out of place, because swine is prohibited as a whole. As for camel meat, it is something relating to acts of worship.

**(Part No. 5; Page No. 240)**

To clarify, such meat and sub-categories of it are not impure; rather, eating camel meat, in the general sense of the word, is permissible. Nevertheless, Allah made performing Wudu' contingent upon eating camel lean meat only; to the exclusion of other parts that are not linguistically denoted by the word 'lahm' (meat) in Arabic. In any case, performing Wudu' after eating such camel parts, such as rumen, intestines and tongue, will be good, as this is a kind of precaution that reconciles the divergent opinions of scholars. Precaution here is good also, because such parts are denoted by the generic word meat, although the latter word is not commonly used to refer to these parts. However, performing Wudu' becomes obligatory only after eating lean meat. As for a negligent person who does not perform Wudu' after eating camel meat while believing that doing so invalidates Wudu', their Salah is invalid. If someone does not believe that doing so is an invalidator of Wudu' and holds the view that the Hadith above is Mansukh (abrogated), their Salah will be valid. In other words, the Salah of someone who practices their own Ijtihad (juristic effort to infer expert legal rulings) or Taqlid (strictly following a specific School of Jurisprudence) comes to realize that the latter view is sounder, their Salah will be valid. This is based on their belief as seekers of knowledge, who have exerted effort and reached the conclusion that eating camel meat does not invalidate one's Wudu'. In such a case, Salah will be valid, for this is the result of exerting scholarly effort or following the Madh-habs (Schools of Jurisprudence) of Al-Shafi`y, Abu Hanifah, or Malik, who said that eating

camel meat does not invalidate Wudu'. Actually, the Salah of such a person is valid based on their Ijtihad or Taqlid. As for someone who believes that eating camel meat invalidates Wudu' and does not repeat it only out of negligence, their Salah is invalid because they perform it without Wudu'.



(Part No. 5; Page No. 241)

**157- Ruling on Wudu' of a woman that wears nail polish**

**Q: What is the ruling on wearing nail polish before performing Wudu' (ablution)? Is the Salah (Prayer) and Wudu' of a woman who wears it valid; bearing in mind that it creates a thick coating preventing water from reaching the nail as you know? Is it permissible for women wearing it to enter the Masjid (mosque)?**

**A:** It is obligatory for a women not to apply nail polish unless she is in a state of Taharah (ceremonial purification) if she wishes to wear it. However, a woman should not do so at all, for a woman might be negligent in this regard and consequently refrain from performing Wudu'. Accordingly, applying nail polish is by no means preferable. If nail polish is applied by a woman in state of Taharah that is later invalidated, it must be removed prior to performing Wudu' to allow water to come in direct contact with the skin and fingernails. In my opinion, it is a must that nail polish must be removed before performing Wudu' and Salah should not be offered if the woman wears nail polish while she is not in a state of Taharah. On the other hand, if a woman applied it while in a state of Taharah and a Salah becomes due, she may perform Salah as such. However, if the state of Taharah is invalidated after applying it, she must remove it. It is baseless to draw analogy between this case and the case of wiping over Khuffs (leather socks), deeming it permissible to wipe over nail polish. The nail polish must be removed prior to performing Wudu' to allow water to come in direct contact with the surface of the nail under the polish.



(Part No. 5; Page No. 242)

**Q: A Muslim sister from Abha asks: Does makeup and other liquid creams used by women prevent water from reaching the skin when performing Wudu' (ablution)?**

**A:** It is impermissible to apply any substance having the effect of preventing water from reaching the skin. However, there is nothing wrong with applying a substance that may not prevent water from coming in direct contact with the skin. Thus, it is impermissible to apply a substance that may create a thick layer preventing water from coming in direct contact with the skin of the face, the arm or the feet. In fact, face, arms and feet must be clear of any substance as might prevent water from reaching the skin. However, there is nothing wrong with applying an emollient or balsamic substance to beautify a woman's face that leaves no thick layer preventing water from reaching the skin.



### 158- Ruling on performing Wudu' after applying nail polish

**Q: A questioner asks: I heard that it is permissible for a woman to perform Salah (Prayer) while wearing nail polish; that is in case she applies it while she is ceremonially pure. What is the ruling if she invalidates her Wudu' (ablution)? May Allah reward you well!**

**A:** If the nail polish does not leave a film, such as henna, it does not affect Wudu'. She may submerge her hands in henna and perform Wudu', because it has no thickness. Similar substances, which have no thickness and do not prevent water from reaching skin, do

**(Part No. 5; Page No. 243)**

not affect Taharah (ceremonial purification) - that is, if she performs Wudu' and then invalidates it, she may perform Wudu' again without having to remove it.

However, if these substances have layers, such as nail polish or the like, it must be removed before performing Wudu', because they prevent water from reaching the skin or nails. Similar to this is the presence of some dough or mud on one's arm - it should be removed. If any of these substances, which have body, stain the hands or face, they must be removed. If nails were colored with polish, dough, henna or any substance that leaves a film, it has to be removed. Other substances, which do not have body and are merely colors, do not affect Wudu'.





**Q: What is the ruling on applying nail polish?**

**A:** Coloring nails with henna or other substances that beautify them is permissible if these things are (ceremonially pure) and do not prevent water from reaching the skin or nails when performing Wudu' (ablution) or Ghusl (bath following major ceremonial impurity). However, if the substance has body, it must be removed before performing Wudu' or Ghusl, in order not to prevent water from reaching the nail. This means that it is permissible to use whatever beautifies nails, such as henna or polish, provided that what has body of these things must be removed before performing Wudu' or Ghusl in order not to prevent water from reaching the nails. Using henna and things that have no body, which merely color the nails in red or black, do not affect

**(Part No. 5; Page No. 244)**

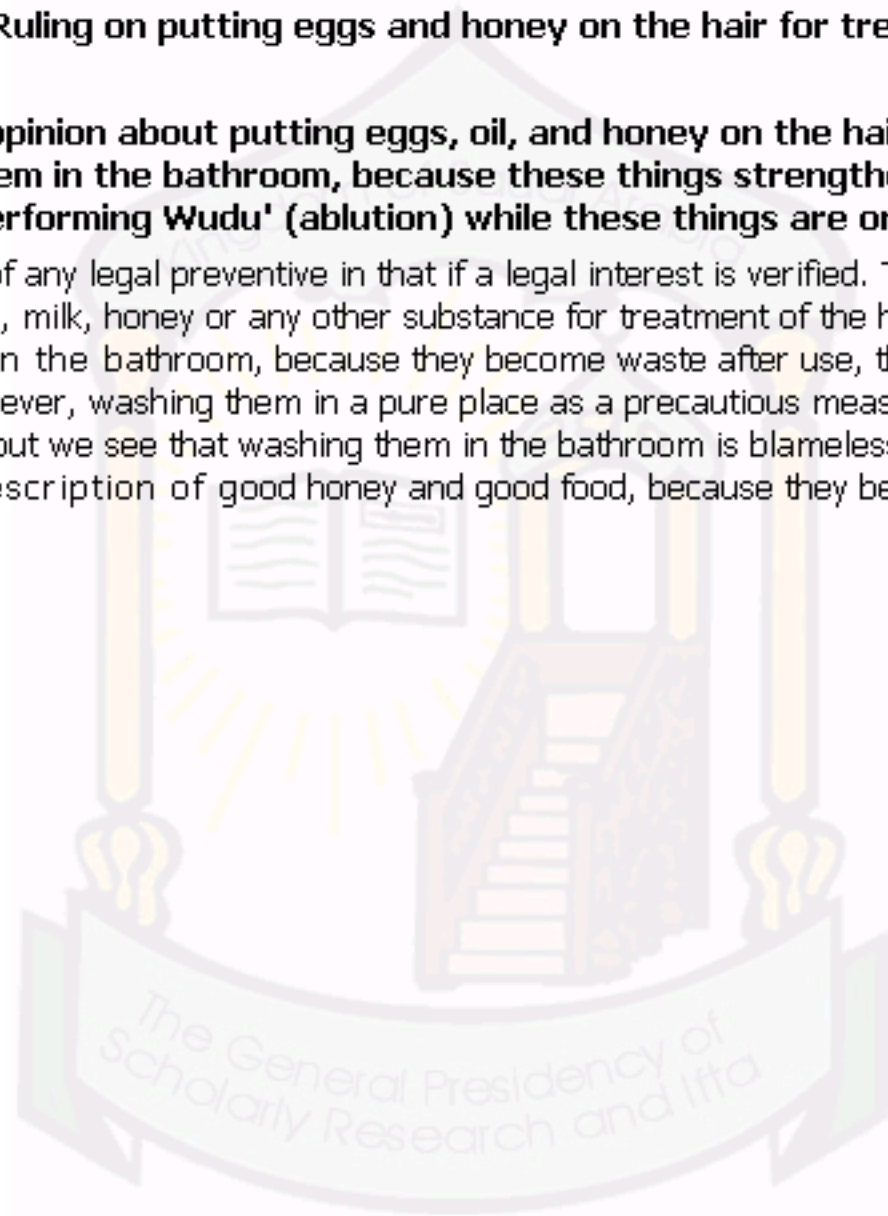
Wudu' or Ghusl. However, substances, which have body and prevent water from reaching the skin, must be removed.



**159- Ruling on putting eggs and honey on the hair for treatment**

**Q: What is your opinion about putting eggs, oil, and honey on the hair for treatment and then washing them in the bathroom, because these things strengthen the hair? What is your opinion on performing Wudu' (ablution) while these things are on the head?**

**A:** I do not know of any legal preventive in that if a legal interest is verified. There is nothing wrong with the use of eggs, milk, honey or any other substance for treatment of the hair. There is no blame in washing them in the bathroom, because they become waste after use, thus taking the ruling of useless things. However, washing them in a pure place as a precautious measure is better, In sha'a-Allah (if Allah wills) but we see that washing them in the bathroom is blameless, as they, in this case, lost the proper description of good honey and good food, because they become waste and of no avail.





(Part No. 5; Page No. 245)

### Ruling on Wudu` of one who applies vaseline

**Q:** Do ointments, particularly vaseline, prevent water from reaching the skin? What should be done if someone performed Wudu' (ablution) and then offered some Salahs (Prayers) while their hands are still covered by such ointment, without knowing that ointments prevent water from reaching the skin? How can a person remove such ointments?

**A:** Emollients that have no body do not prevent water from reaching the skin, be they oils, ointments or other emollients. If an emollient forms a film that prevents water from reaching the skin, it must be removed whether it is applied to the hands, face or feet. However, one is allowed to rub their hands, face or feet with something which has no body and does not prevent water from reaching the skin. The emollient that prevents water from reaching the skin is that which has body.



(Part No. 5; Page No. 246)

**161- Ruling on using substances that prevent water from reaching skin in Wudu'**

**Q: Does using dye on hands and feet prevent water from reaching skin?**

**A:** If this dye has no body and does not form a layer, there is nothing wrong with using it. Henna, fats and the like do not prevent water from reaching skin. However, if these things have body, can be removed or scratched, they must be removed before performing Wudu' (ablution). However, if these things are mere color, they will not prevent water from reaching skin.



### 162- Ruling on women performing Wudu' while wearing lipstick

**Q: Does lipstick prevent water from reaching skin during Wudu' (ablution)? Is it permissible to use them?**

**A:** There is nothing wrong in using reddish colorings, diyarah (red lip gloss), or substances that do not prevent water from reaching the skin. If these things leave a layer preventing water from reaching the skin, such as nail polish and the like, it must be removed before performing Wudu'. However, if it is a mere color, such as henna and the like, there is nothing wrong in using it as long as it does not prevent water from reaching the skin.





(Part No. 5; Page No. 247)

**163- Ruling on performing Wudu' while wearing kohl**

**Q: Does liquid kohl prevent water from reaching skin in Wudu' (ablution)?**

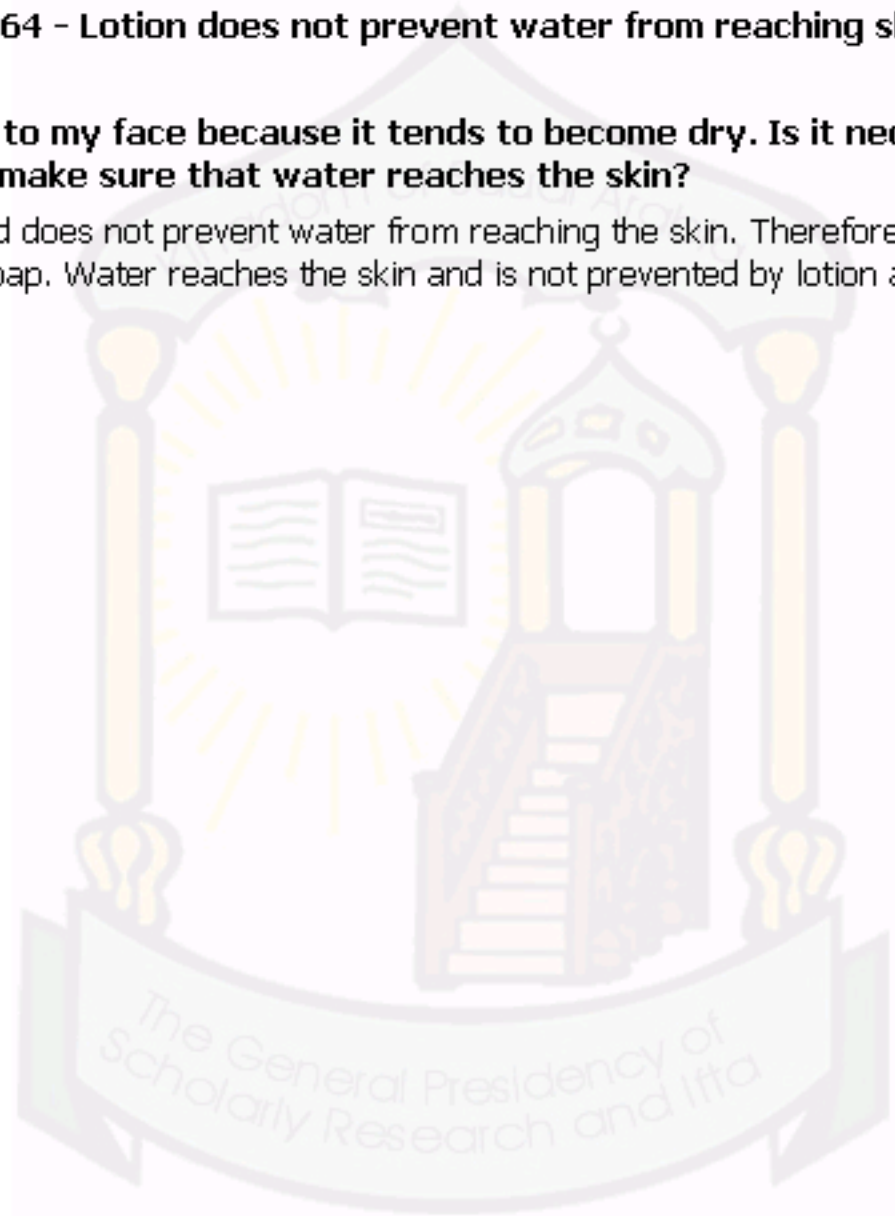
**A:** If kohl produces a layer that prevents water from reaching skin, it must be removed before performing Wudu'. But if it does not prevent water from reaching the skin you need not to remove it. One may wash the face without removing the kohl if it is a mere color that has no layer to prevent water from reaching the skin.



**164 - Lotion does not prevent water from reaching skin**

**Q: I apply lotion to my face because it tends to become dry. Is it necessary to wash my face with soap to make sure that water reaches the skin?**

**A:** Lotion is light and does not prevent water from reaching the skin. Therefore, you are not required to wash it off with soap. Water reaches the skin and is not prevented by lotion and similar products.





(Part No. 5; Page No. 248)

**165- Ruling on women performing Wudu' while wearing cosmetics on the face**

**Q: Do cosmetics prevent water from reaching the skin during Wudu' (ablution)? Should a woman remove cosmetics before performing Wudu'?**

**A:** Any cosmetic that has a layer preventing water from reaching the skin must be removed. But if it is mere coloring that does not prevent water from reaching the skin, you need not to remove it. All substances that make a layer preventing water from reaching the skin of the face or hands must be removed. However, if these cosmetics are merely colorings and leave no film preventing water from reaching the skin, they need not be removed.





### 166- Ruling on performing Wudu' with ink staining hands

**Q:** A questioner from Al-Sham (The Levant) asks: I am a student, and my hands are often stained with ink from writing with pens. I would sometimes perform Wudu' (ablution) with this ink still on my hands, then remember this. I then would wash off the ink and perform Wudu' again. Unfortunately, this happens all too often and it causes me great hardship. I used to perform Ghusl (bath following major ceremonial impurity), then remember that there is ink on my hands, and wash my hands again. Are my Wudu' and Ghusl valid?

**A:** If the ink is thick and has a layer, which prevents water from reaching the skin, you must perform Wudu' again if this ink is on your

**(Part No. 5; Page No. 249)**

arm or leg. But if this ink is a mere color that does not prevent water from reaching the skin, there is nothing wrong with it. If the ink prevents water from reaching the skin, it has to be removed before performing Wudu'. If you forget to remove it before performing Wudu', you must perform Wudu' again. The same applies to Ghusl.

If this ink does not make a layer that prevents water from reaching the skin and it is merely coloring, such as black or red, there is nothing wrong with it.



**Q: There is a type of eyeliner that is in the shape of a pen. Does this kohl prevent water from reaching the skin during Wudu' (ablution)?**

**A:** Ordinary kohl and henna do not prevent water from reaching the skin, as they are mere colorings. However, any substances that produce a layer preventing water from reaching the skin must be removed. If henna and kohl have body, they have to be removed, but if they are mere colors, such as black, red, etc., there is nothing wrong with them, because they are mere bodiless colors.

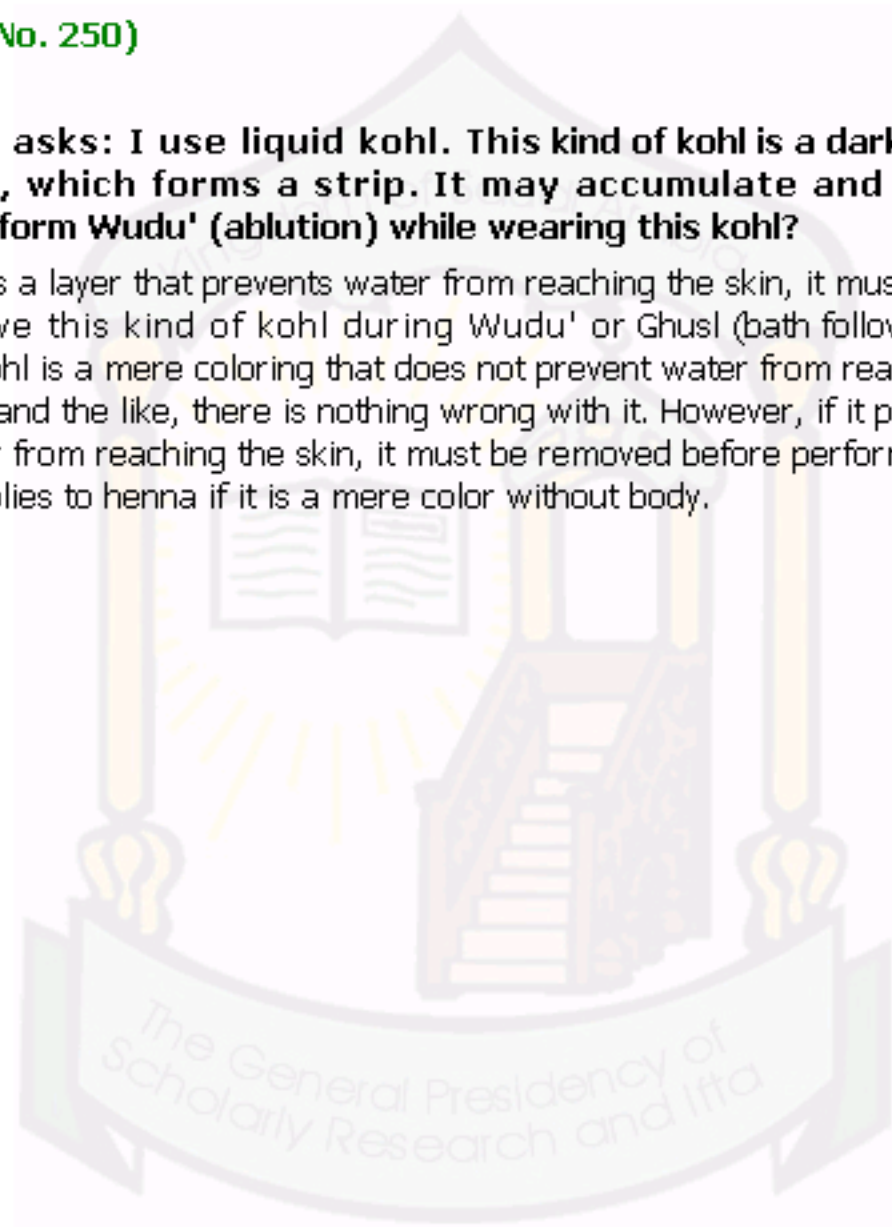




(Part No. 5; Page No. 250)

**Q: A questioner asks: I use liquid kohl. This kind of kohl is a dark line that you apply outside the eye, which forms a strip. It may accumulate and form a layer, so is it permissible to perform Wudu' (ablution) while wearing this kohl?**

**A:** If the kohl leaves a layer that prevents water from reaching the skin, it must be removed. It is not permissible to have this kind of kohl during 'Wudu' or Ghusl (bath following major ceremonial impurity). If this kohl is a mere coloring that does not prevent water from reaching the skin, such as the color of henna and the like, there is nothing wrong with it. However, if it produces a layer or film that prevents water from reaching the skin, it must be removed before performing 'Wudu' and Ghusl. The same ruling applies to henna if it is a mere color without body.





### 167 - Ruling on Wudu' of someone wearing perfume with alcohol

**Q: A brother asks about using some perfumes, which may contain alcohol. Does this nullify one's Wudu' (ablution)?**

**A:** Firstly, colognes, perfumes and other fragrances are basically permissible as they are free from alcohol. One should not say that it contains anything, except with evidence to support their claim. Allah (Exalted be He) made all that is on earth permissible for His servants. He states:

**(Part No. 5; Page No. 251)**

[\(He it is Who created for you all that is on earth.\)](#) Therefore, fragrances are basically permissible for Allah's servants, unless it is established that this type of fragrance has been extracted from a substance whose large amount causes intoxication. The Messenger (peace be upon him) stated: [\(If a large amount of anything causes intoxication, a small amount of it is prohibited.\)](#)

That is the statement of the Messenger (peace be upon him).

Thus, when someone knows for sure that a fragrance contains a substance whose large amount causes intoxication, then they should not use it. However, if they do not know, then there is nothing wrong in using different types of fragrances. Moreover, there is nothing wrong in buying, selling and applying it to one's clothes. There is nothing wrong in all such uses, because it is basically permissible. Praise be to Allah.

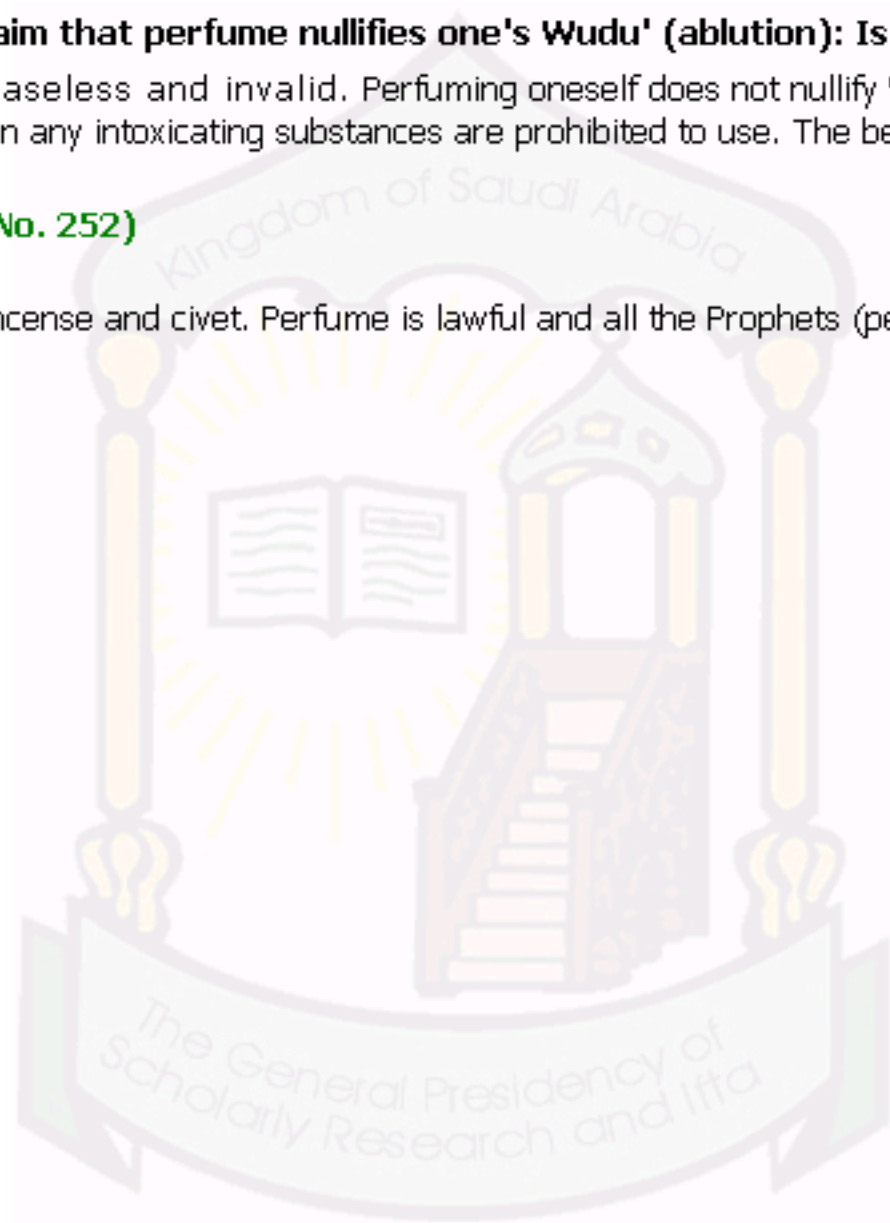


**Q: Some people claim that perfume nullifies one's Wudu' (ablution): Is this true?**

**A:** This claim is baseless and invalid. Perfuming oneself does not nullify Wudu' at all. However, perfumes that contain any intoxicating substances are prohibited to use. The best types of fragrances

**(Part No. 5; Page No. 252)**

are musk, rose, incense and civet. Perfume is lawful and all the Prophets (peace be upon them all) used to wear it.





**168 - Performing Wudu' by someone who rubbed their body with oil**

**Q: If I apply some oil on my body but it is not on the organs that are washed in Wudu' (ablution), then I perform Wudu' and forget to remove it; is my Wudu' valid?**

**A:** The existence of oil or fat on the body or on the organs of Wudu' in a way that does not prevent water from reaching the skin, then there is nothing wrong with it when performing Wudu'. Whether or not it is on the organs of Wudu', there is nothing wrong with it, because it does not affect one's Wudu'. Similarly, its existence does not affect one's Ghusl (bath following major ceremonial impurity) of Janabah (major ceremonial impurity). If there is some oil, fat or similar substances on the body that does not prevent water from reaching the skin, this does not affect one's Wudu'. Thus, if someone performs Wudu' and there is trace of fat or oil on their arms or feet, their Wudu' or Ghusl is valid. Oil on the body does not prevent water from reaching the skin, because it has no body and, therefore, does not invalidate Ghusl or Wudu'.



(Part No. 5; Page No. 253)

### 169- Ruling on talking while performing Wudu'

**Q: Does talking while performing Wudu' (ablution) render it invalid?**

**A:** This claim is invalid. Talking during Wudu' does not render it invalid, all praise be to Allah. If someone performs Madmadah (rinsing the mouth), Istinshaq (inhaling and exhaling water nasally), washes the face and hands up to the elbow, wipes over the head and washes the feet up the ankles while talking with someone else, their Wudu' is valid. This is because Wudu' has been performed properly and thereby accepted even if one talks during it.



**170 - Does an impurity on one's body nullify Wudu'?**

**Q: Does impurity falling on the body require repeating Wudu' (ablution), or is it sufficient to remove it and pray without repeating Wudu'?**

**A:** If an impurity, such as urine of a child or another type of unclean sustenance, falls on someone's body after performing Wudu', they must clean the spot stained with impurity and this will suffice. They need not repeat Wudu', as washing the part of the body or the clothes renders it pure.

However, if it is one's own impurity, such as urine; then it requires washing the private parts and repeating Wudu'. If the impurity, which falls on someone's body

**(Part No. 5; Page No. 254)**

is the excretion of an infant or blood, then it is sufficient to wash that impurity and the Wudu' remains valid.





**171 - Does stepping on an impure substance nullify Wudu'?**

**Q: A sister asks: What is the ruling if I step on an impure substance after performing Wudu' (ablution)? Should I wash my foot only, or repeat Wudu'?**

**A:** If the impurity is still wet, such as urine and wet stool, then you should wash the foot only and need not repeat ablution. You should only wash the foot that is soiled with the impurity. On the other hand, if the impurity is dry and the foot is also dry, then you need not do anything as it does affect your Wudu' or the purity of your feet. However, if the substance is wet or the foot is wet, then you must wash it off the foot and your Wudu' remains valid. Allah is best to be sought for help.



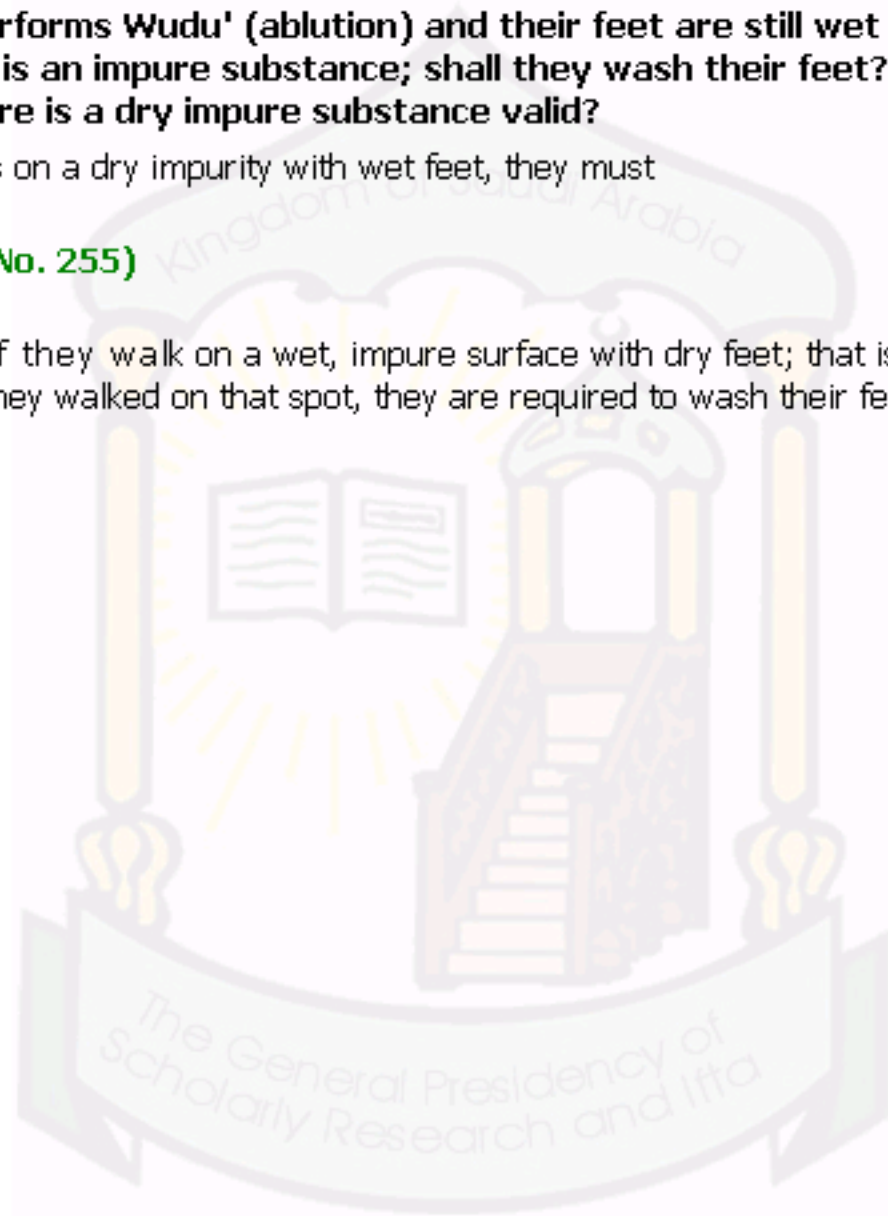


**Q: If someone performs Wudu' (ablution) and their feet are still wet then they walk on a mat where there is an impure substance; shall they wash their feet? Is Salah (Prayer) in a place where there is a dry impure substance valid?**

**A:** If someone walks on a dry impurity with wet feet, they must

**(Part No. 5; Page No. 255)**

wash their feet. If they walk on a wet, impure surface with dry feet; that is, the place is wet with some impurity and they walked on that spot, they are required to wash their feet as well.





**Q: A woman asks: I performed Wudu' (ablution) and then picked up my baby without paying attention to whether he was clean or not. As a result, my body was soiled with the impurity on his body. Must I repeat Wudu', or should I merely wash the spot of impurity? May Allah reward you with the best reward.**

**A:** If you carry your baby and he gets some impurity on your body, clothes or your feet, then wash the impure spot. As for Wudu', it remains valid, praise be to Allah. Your ceremonial purity is still valid, but if you are sure that something impure is on your hand, feet or clothes, then wash that area. Praise be to Allah.





**Q: A sister asks: If a baby urinates in a place other than the bathroom - may Allah honor you and the audience - and then someone in a state of Wudu' (ablution) unknowingly steps on the urine; does this nullify their ablution?**

**A:** If someone steps on urine or another type of impurity, it does not

**(Part No. 5; Page No. 256)**

nullify their Wudu'. If the urine has not dried or the person's feet are wet, then the feet should be washed if the person is aware. However, if someone does not know about it, then there is nothing wrong with it. If done unknowingly and the person becomes aware and the urine or other impurity is wet, then the feet should be washed. Similarly, if the foot is wet when stepping on urine or on any other impurity, then it should be washed off. But, if the place is dry and the foot is also dry, then this does not affect one's purity. The same ruling applies if someone is not aware of the urine or impurity and performs Salah, i.e. their Salah is valid and there is nothing wrong with this. This is similar to someone performing Salah (Prayer) in unclean clothes and does not know about it until they finish their Salah. In this case, they are not required to repeat their Salah according to the correct opinion maintained by scholars.

Thus, if someone unknowingly performs Salah in an unclean place and then after finishing their Salah knows that the place is impure; their Salah is therefore valid according to the correct opinion maintained by scholars.

The same ruling applies to someone whose foot or hand is soiled by an impurity and performs Salah without knowing about this impurity until they finish it. Therefore, their Salah is valid according to the correct opinion maintained by scholars.

The evidence of this ruling is that the Prophet (peace be upon him) performed Salah while wearing shoes that had some impurity. When Jibril (Gabriel, peace be upon him) informed him that his shoes were soiled, the Prophet (peace be upon him) took them off and resumed Salah without repeating what he had already performed. This is evidence that someone is excused if they are not aware of the impurity they have (in their clothes, shoes, place of worship, etc.) after finishing their Salah.



(Part No. 5; Page No. 257)

172- Ruling on nullification of one's Wudu' over touching a dog

**Q: A questioner asks: A dog on my farm may touch my clothes when I give it food. Should I change my clothes in this case? Should I perform Wudu' (ablution) again? May Allah reward you well!**

**A:** You are not required to perform Wudu' again, but if a wet part of the dog touches your clothes, you must wash the soiled area. However, if your clothes touch its dry skin, there is nothing wrong in this. If this part is wet with its urine or saliva, you must wash the soiled part seven times. If this soiled part touches your leg or clothes, you have to wash the wet spot (of your body or clothes) seven times; one of them should be with dust. Moreover, it is preferable to begin with dust first.



### 173 - Ruling on Wudu' of incontinent patient

**Q: I suffer from incontinence and sometimes one or two drops of urine come out while I am leading people in Salah (Prayer). Is it permissible for me to lead worshipers in Prayer?**

**A:** If the incontinence is chronic and there is a constant drip of urine, then do not

**(Part No. 5; Page No. 258)**

perform Wudu' until the time of the Salah is due. You can pray with this Wudu' as long as the time of Salah has not come to an end yet. This is similar to the woman who experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) whom the Prophet (peace be upon him) commanded to perform Wudu' for each Salah due to the constant flow of blood. Thus, the incontinent patients should perform Wudu' for each Salah. For example, when the time for `Asr (Afternoon) Prayer is due, they should perform Wudu' for the `Asr Prayer and can pray with this Wudu' until the time of `Asr Prayer is over. They can also read the Qur'an from the Mus-haf (copy of the Qur'an) during that period with the same Wudu'. They can also perform Wudu' for the Maghrib (Sunset) Prayer and pray until the dusk disappears from the horizon, and then performs Wudu' for `Isha' (Night) Prayer. The point is that the incontinent patient should perform Wudu' for each Salah. However, it is better not to lead people in Prayer, because a large number of scholars do not consider it permissible. If you lead people in Prayer, your Prayer will be valid but it is better for you to be on the safe side and not to lead worshipers in congregational Prayer.



**Q: A brother asks: I had a car accident and became handicapped. I now cannot move except with a wheelchair. Moreover, I cannot control urination and defecation. Which do you recommend for me: performing Wudu' (ablution) or Tayammum (dry ablution)? May Allah reward you with the best reward.**

**A:** Your situation is like one suffering from incontinence and the woman that experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Therefore, you must perform Wudu' for each Salah (Prayer), and praise be to Allah. When the time of a Prayer is due, wash your private parts and perform Wudu'

**(Part No. 5; Page No. 259)**

and pray during the time of that Prayer until the time of the next Prayer comes, even if there is some discharge. Allah (Exalted be He) states: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) Repeat this for each Prayer: wash your private parts, perform Wudu', pray according to your ability, and read Qur'an from the Mus-haf (copy of the Qur'an). There is no blame on you, because you are excused.



### 174 - Ruling on doubting passage of wind while performing Wudu'

**Q: While performing Wudu' (ablution) for Salah (Prayer) I imagine I will pass wind. What is the solution for this problem? Thank you very much for your reply.**

**A:** This is Satanic insinuation. The solution is to ignore such doubts and not pay attention to them, because it is from the whisperings of the Satan. Therefore, you should perform the prescribed Wudu' without any consideration for what you may think it comes out of you after starting Wudu'. You should continue performing Wudu' and not pay attention to such insinuations until it becomes very clear to you that something has already come out. If someone becomes certain that something has come out, they should repeat Wudu' - that is, wash the face and the arms, wipe over the head,

**(Part No. 5; Page No. 260)**

and wash the hands. This is called the prescribed Wudu'. As for washing the two natural front and back passage (urethra and anus), it is called Istinja' (washing the private parts). Therefore, we should pay attention to the difference between Istinja' and Istijmar, since some people confuse the two. Thus, washing the private parts cleaning them of the stool and urine is called Istinja', but if this cleaning is done using stones, then it is called Istijmar. As for the prescribed Wudu', it is to wash the face, rinse the mouth, snuff water into the nose, wash the arms up to the elbows, wipe over the head and wash the feet. This is called the prescribed Wudu', which some people call Tamassuh.





### 175 - Timing of Wudu' for incontinent patients

**Q: A questioner asks: I suffer from incontinence. How can I perform Wudu' (ablution) for Salah (Prayer)?**

**I heard some scholars and also read that I have to perform Wudu' for each Prayer. However, I, praise be to Allah, pray in the Masjid (mosque). If I want to perform Wudu' when the time of Prayer is due, I will miss Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), the first and second Rak`ah (unit of Prayer) of Prayer, particularly in the case of the Maghrib (Sunset) and `Isha' (Night) Prayers. Am I allowed to perform Wudu' before the time of the Prayer is due? What should I do with regard to the Friday Prayer?**

**A:** The Prophet (peace be upon him) commanded the woman with Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) to perform Wudu' for every Prayer. He (peace be upon him) said to her:

**(Part No. 5; Page No. 261)**

**(Perform ablution for (the time of) every Prayer.)** The same ruling applies to the incontinent patients or those who always or often pass wind; they should perform Wudu' for every Prayer like the woman who experiences Istihadah. Moreover, if someone suffers from urine incontinence he should wrap his penis with something to keep himself clean (from the urine) and when the time of the Prayer is due, he should perform Wudu', whether it is for the Friday, Maghrib or any other Prayer even if he misses part of the Prayer. Allah (Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** This is because Taharah (ritual purification) is a condition for the validity of Prayer. Thus, if the Adhan (call for the prayer) of the Maghrib Prayer or the second Adhan of the Friday Prayer is called, one should perform Wudu' and go to the Masjid (mosque) even if he misses part of the Prayer and some of the Friday Sermon, because this is a condition for the validity of Prayer, praise be to Allah. On the other hand, if the person can go to a specialist to treat the incontinence or the frequent passing of wind, since for every disease there is medication, he should do that. Praise be to Allah.



**Q: A brother asks: Is it allowed for someone who has an excuse such as incontinence, to perform Wudu' (ablution) before the time of Salah (Prayer) starts in order not to miss Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in the Masjid (mosque), especially in the case of the Maghrib (Sunset) or `Isha' (Night) Prayers in the Masjid as well as the Friday Prayer, and when the Masjid is far away.**

**(Part No. 5; Page No. 262)**

**Is it allowed to perform Wudu' before the time of the Prayer starts even by a few minutes?**

**A:** The Messenger (peace be upon him) commanded the woman that experienced Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) to perform Wudu' for the time of every Prayer. Scholars considered that anyone having incontinence takes the ruling of the woman experiencing Istihadah; he should not perform Wudu' until the time of the Prayer is due and should perform Wudu' for every Prayer. The incontinent patient should perform Wudu' at the beginning of the time of the Prayer even if he misses part of the Prayer.



### 176 - Advice to whoever has doubts during Wudu'

**Q: A brother says when he performs Wudu' (ablution) he feels that he has incontinence and feels some drops of urine pass from him. How can you guide this person and direct those of similar situation, Shaykh `Abdul-`Aziz?**

**A:** Many people might be inflicted with this condition, which results from whisperings and has nothing to do with reality. Therefore, my advice to this person and others is not to pay attention to such doubts as long as he doubts it even one percent. He should not pay attention even to the slightest doubt, because doing so leads to continuous whisperings.

**(Part No. 5; Page No. 263)**

You should avoid this. However, if someone is certain hundred percent that they have passed something, they should repeat their Istinja' (cleansing the private parts with water after urination or defecation) and Wudu'; they should not pray unless they repeat Wudu'. Moreover, it is recommended for this person, after performing Wudu', to spray water on his penis to get rid of such whisperings, so that his doubts and whisperings will cease In sha'a-Allah (if Allah wills).



### 177 - Ruling on incontinent patient's Wudu' to perform more than one Salah

**Q: Someone suffering from incontinence asks: Does the urine passes from me after Wudu' (ablution) affect the purity of the body and clothes?**

**A:** If this happens after the person performs Wudu' within the time of Salah (Prayer) and he experiences incontinence, it does not affect his Wudu'. However, when the time of Prayer expires, he should clean and purify his clothes and body. Thus, if he performs Wudu' within the timeframe of the Prayer and then he passes urine, he should perform the Prayer with this Wudu' even if some urine stains his clothes. Moreover, he can continue praying until the end of the time with this Prayer. This ruling is similar to that of the woman that experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period); she continues praying even if blood is discharged. However, if the Prayer time expires, he should clean his clothes and his body and renew Wudu' for the next Prayer.



(Part No. 5; Page No. 264)

### 178 - Advice if There Is Doubt concerning Ablution

**Q: A questioner asks: Our great Shaikh! I have a problem that I frequent fall a prey to the insinuations of Satan during ablution, in the Prayer while I am reciting Surah al-Fatihah (i.e. the Opening Chapter of the Qur'an) and during saying Tashahhud (i.e. what one says in the sitting position in prayer). Since the time I have been affected by these insinuations I have not felt humility in my prayer and I do not feel comfortable. Thus, I am afraid that my prayer will not be accepted. My mother gets very angry with me when I prolong my prayer more than what is expected, and she might have found out about my problem. Please guide me to solve out this problem. May Allah reward you with the best reward.**

**A:** My advice to you, O sister in Islam, is to fear Allah (Most Exalted be He) and be cautious of the enemy of Allah, i.e. Satan. Satan is an open enemy to man and his evil insinuations are manifold. Therefore, you must be cautious of his plots and fear Allah in your prayer, your ablution and your recitation of the Holy Qur'an. In order to protect yourself against the insinuations of Satan, here are some tips for you; if you perform ablution and Satan insinuates any doubts to you that you made errors in its acts, do not repeat it. Be confident that you have performed ablution correctly, and put your trust with Allah. By the same token, if Satan insinuates you to have doubts about your prayer, do not repeat your prayer, but be confident that you have already performed the prayer correctly, and put your trust with Allah. Have the same attitude with regard to the recitation of the Holy Qur'an during prayer; do not repeat it, but be certain that you have already recited it and put your trust with Allah. Do not let the evil insinuations of Satan push you to repeat your recitation of the Qur'an, your prayer or your ablution. Know that this doubt is from Satan and if you think that you have already recited as it should be, or prayed as it should be or performed ablution as it should be, it is sufficient and let not doubt creep into your heart that you have not recited or you have not prayed or you have not performed ablution.

(Part No. 5; Page No. 265)

Ignore these insinuations and be cautious of the plots of Satan. Put in your mind that you have already recited, you have already performed ablution and you have already prayed, and put your trust with Allah. Continue in your other affairs and do not fall an easy prey to the enemy of Allah. Never ever be lenient towards him, because whenever you become lenient and heedful to his insinuations he will take a chance over you and will harm you and he might cause you to lose your sanity. Therefore, fear Allah, be alert of the enemy of Allah, shun all the insinuations, hasten to perform ablution without delay and hasten to the prayer without any delay. Keep your serenity and humility while performing the prayer and perfect all the acts of your ablution without renewing some of them or repeating it all over again. Do the same thing with your recitation of the Qur'an during the prayer and contemplate the meanings of the verses without any need to repeat the recitation. If you say: I have not recited and therefore, I should repeat the recitation or I have not prayed and therefore, I need to repeat my prayer, or I have not performed ablution, and thus, I should repeat ablution, all these wicked insinuations are from Satan, and we ask Allah to protect us and you from





**Q: The questioner says that she has a sister who complains about obsessive insinuations, especially while performing ablution. She requests His Eminence Shaikh to guide her to the best way which, by Allah's Permission, will relieve her from this anxiety.**

**A:** Many people, men and women, complain about the obsessive misgivings. The treatment of this disease is to seek refuge with Allah (Most Exalted be He) from Satan, because it is one of his manifold wicked insinuations and one of his plots. It is well-known that Satan is the open enemy of Allah, about whom He (Most Exalted be He) says:

**(Part No. 5; Page No. 266)**

﴿Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.﴾ He (Most Exalted and Sublime be He) also says: ﴿And if an evil whisper from Shaitân (Satan) tries to turn you away (O Muhammad صلى الله عليه وسلم) (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.﴾ Therefore, the treatment of this disease is to seek refuge with Allah from Satan, the outcast, while performing ablution, during prayer and in all other situations. Whenever one feels the evil misgivings, he should seek refuge with Allah from Satan by saying: I seek refuge with Allah from Satan, the outcast, and one should have strong will and sincerity to get rid of these misgivings and should have hope in Allah (Most Exalted and Sublime be He). In order to fight against this enemy, one need strong will and sincerity, and be sure that no one saves man from Satan except Allah, Who is All-Omnipotent to do all things (Most Exalted be He). Therefore, it is the duty of all Muslims, men and women, to resort to Allah (Most Exalted be He) with sincerity and seek His Help to save them from this enemy whenever they feel these evil misgivings and in all other situations. The believer should seek help and support from Allah (Most Exalted be He) by saying: O Lord, protect me from Satan and from his insinuations! O Lord, keep me away from his evil! O Allah, save me from his evil temptations and wicked thoughts. One should ask his Lord and seek help from Allah, and Allah (Most Exalted be He) will protect him so long as the servant is sincere in his supplication. Allah (Most Exalted be He) says: Call upon Me; I will respond to you. Allah does not break His Promise (Most Exalted and Sublime be He). However, man might not be serious in seeking help from Allah, and thus become heedless and call upon Allah without sincerity.

**(Part No. 5; Page No. 267)**

Thus, there has to be sincerity and true desire in seeking the protection of Allah (Most Exalted be He). The person should resort to Allah and wholly submit himself to Him with complete faithfulness and hope in order to gain protection from this open enemy.

If someone performs ablution he should not repeat his ablution due to devilish insinuations. Likewise, he should not repeat his prayer because of such insinuations. He should full trust that his ablution and prayer are valid and should not repeat any part of them due to Satan's insinuations. For, if he inclines to obey Satan and repeats ablution or the prayer, then the enemy of Allah will prompt him with more evil temptations. Thus, whenever you perform ablution and you are confident that you have fulfilled all its requirements, then do not let doubt creep into your heart. Fear Allah and do not repeat some or all of its acts. Do not respond to the misgivings of Satan. The same should be done with regard to

prayer which you should complete with no insinuations as having made mistakes therein. Do the same thing in every similar situation in which you withstand the misgivings of the enemy of Allah and beat him.





### 179- The Ruling on Repeating Wudu' When One has Doubt Concerning it

**Q: A inquirer asks: "I often repeat Wudu' many times before performing Salah (Prayer) due to being in doubt. Is this permissible? O great Shaykh! What is your advice to me? May Allah reward you well!"**

**A:** You must be alert to Satan's insinuations. If you perform Wudu' (ablution), do not repeat it out of doubt. Moreover, if you perform Salah, do not repeat it once again out of doubt. One must resist these wicked temptations and seek refuge with Allah from the accursed devil. If you perform Wudu', praise be to Allah, do not succumb to devilish insinuations that may tempt you to repeat your ablution.

**(Part No. 5; Page No. 268)**

Moreover, if you perform Salah - praise be to Allah - do not follow the evil temptations of Satan! If Satan managed to instil his wicked misgivings in your heart, you are to spit out air to your left three times and say: "I seek refuge with Allah from the accursed devil." You should constantly seek refuge with Allah from devilish misgivings even outside the Prayer. This is because if your enemy feels that you are prone to his temptations, he will seek to gain the upper hand on you and will endeavour to harm you through these temptations.

Therefore, you must guard yourself against this open enemy. Allah says: [\(Surely, Shaitân \(Satan\) is an enemy to you, so take \(treat\) him as an enemy.\)](#)



**Q: These days, we find many people who often repeat their offering of Salah (Prayer) and Wudu' (ablution) many times. What is your advice to them? May Allah reward you well!**

**A:** All these things are the result of their succumbing to the insinuations of the devil and the weakness of their faith. If they have strong faith, they will overcome the enemy of Allah. They must maintain strong certitude and disobey the enemy of Allah by seeking refuge with Allah from being heedful to Satan's misgivings. One may perform Wudu', then fear that one has forgotten to do some of its acts, such as that one has not performed Madmadah (rinsing the mouth) or missed snuff up the nostrils when making Wudu'. One must resist all these insinuations and be confident that he Wudu' is complete - praise be to Allah!

One may perform Salah, then fear that one has forgotten to observe such and such of the Prayer acts, or

**(Part No. 5; Page No. 269)**

that one has not done such and such errors. If one finishes the offering of Salah, one must resist all these evil insinuations and say, "Salah is complete, all praise be to Allah". One must have confidence that he has offered Salah in the proper way, without being anxious of these insinuations.



## 180- The Ruling on Doubt Concerning the Validity of one's Wudu'

**Q: What is the ruling when one has doubts concerning the validity of his their Wudu' (ablution)? Should one repeat his Wudu'? May Allah reward you well!**

**A:** If one has doubts having nullified his Wudu', it is not required of him to repeat his Wudu'. If one, for example, is in the state of purity after having performed Wudu' for Zhuhr (Noon) Prayer, then feels some doubt whether or not he has nullified his Wudu', then one need not repeat Wudu', and in this condition he can offer `Asr (Afternoon) Prayer with that Wudu' he has made. Similarly, if one performed Wudu' for Salat-ul-Duha (supererogatory Prayer after sunrise), then he has doubts if his Wudu' was nullified, one is not required to repeat Wudu' for Zhuhr Prayer and can perform Salah based on the Wudu' already performed for Salat-ul-Duha. The same rule is valid for Qiyam-ul-Lail (standing for optional Prayer at night). If one, for example, offered Tahajjud (optional late night Prayer) during the night, and when the time of Fajr (Dawn) Prayer falls due, one has doubts if his Wudu' is still valid, in this case one is not required to repeat Wudu'. One can perform Salah based on the Wudu' performed at the end of the night. When the Prophet Muhammad (peace and blessings of Allah be upon him) when asked about doubt that creeps to one's mind concerning the validity of his Wudu' while offering Salah, he replied: **“One should not cut (Salah) until he hears a sound or smells an odor (of passing wind).”** (Agreed upon by Al-Bukhari and Muslim). According to a different narration, it was reported that a man asked the Prophet Muhammad (peace and blessings of Allah be upon him) the same question

**(Part No. 5; Page No. 270)**

and pointed to his belly. He (peace and blessings of Allah be upon him) replied: **“One is not required to (cut his prayer and) leave the mosque until one hears a sound or smells an odor (of passing wind).”** This means that a person is not required to repeat Wudu' until he is most certain that his Wudu' has become invalid by breaking wind, urinating, evacuating the bowels, eating camel meat or through other causes of nullification. One is not required to repeat his Wudu' unless one is quite sure that his Wudu' has become invalid.

The Prophet Muhammad (peace and blessings of Allah be upon him) said: **“One should not leave (Salah) unless one hears a sound or smells an odor (of passing wind).”** This means that one should not leave Salah until one is quite sure that his Wudu' has become invalid. If one is not sure, one is to basically presume being in the state of purity.

The conclusion is that there are three cases in this regard: the first is that when one is sure that his Wudu' has become invalid, so one must perform Wudu'. The second case is when one is sure that one has not invalidated Wudu' and so one can perform Salah based on this Wudu'. The third case is when one is in the state of doubt concerning his ceremonial purity: sometimes thinking that most likely his Wudu' is valid, sometimes thinking that it is not valid, and other times both probabilities are even. If the case is as such, one need not perform Wudu' again, unless there is clear certainty that one has nullified his Wudu'. However, if one performs Wudu' for every Salah, it is preferable as Wudu' brings goodness and great benefits. But if one offers a number of Salahs with the same Wudu', there is no harm in this. The Prophet Muhammad (peace and blessings of Allah be upon him)

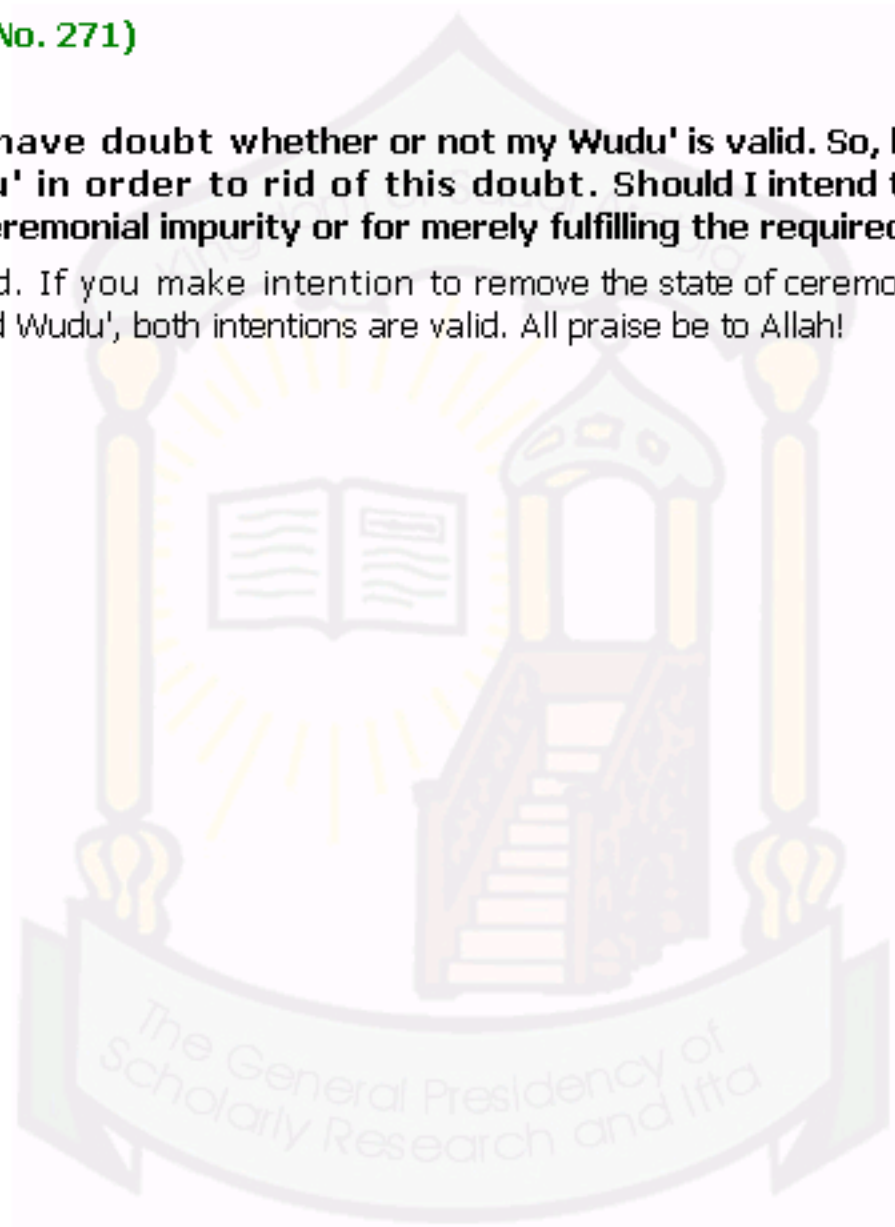
did so in some occasions. A person, sometimes, may offer the Zhuhr Prayer and `Asr Prayer combine, and the Maghrib (Sunset) Prayer and `Isha' (Night) Prayer combined while on a journey or in case of illness, with one Wudu'.



(Part No. 5; Page No. 271)

**Q: I sometimes have doubt whether or not my Wudu' is valid. So, by way of caution, I repeat my Wudu' in order to rid of this doubt. Should I intend this Wudu' to be for removing minor ceremonial impurity or for merely fulfilling the required Wudu'?**

**A:** All that is good. If you make intention to remove the state of ceremonial impurity or just to perform the required Wudu', both intentions are valid. All praise be to Allah!





### 181 - Ablution With Water Previously Used for Purification

**Q: A inquirer asks: If someone performs ablution with water, and then another person uses the same water for ablution, regardless of the existence or the absence of necessity to use this water, is it permissible to use this used water for ablution?**

**A:** If the water is in a container and a person used some of it for ablution, and there remains some leftover water enough for the ablution of another person, then according to the true opinion of Muslim scholars, there is no harm in using such water. The reason is that the leftover water does not become unclean in this case and its purity will not be spoiled by using it for ablution. Some scholars say that it is considered pure in itself but can not be used for purification. But there is no proof to support this view, and the correct opinion is that it is both pure and suitable for purification. Thus, if one performs ablution using the water in a small container or a large pot and then pours that water which he has used in another pot and another person uses it for ablution, there is no harm in doing that as long as there is no impurity in the water.

**(Part No. 5; Page No. 272)**

It is to be noted that washing one's face, hands and wiping over the head and ears do not turn the water impure and do not remove its purity. This is according to the preponderant opinion of Muslims scholars. However, it is better not to use such water, following this ruling: Leave out that which puts you into doubt for that which does not put you into doubt.



## 182- Knowledge Seekers must Carefully Examine Evidences and only Accept Viewpoints Supported by Authentic Proofs

**Q: A man performed Wudu' (ablution) thoroughly as explained by Imam Shafi`i (may Allah be Merciful with him). He then touched an Ajnabiyyah (a woman lawful for him to marry) and said that Imam Malik considered this negligible. He then proceeded to offer Salah. Is his Salah valid, with this compromise between the two Madh-habs (Schools of Jurisprudence)?**

**A:** A believer should not blindly follow others, but should consult scholars or seek knowledge by himself to correctly understand religion. One should examine evidences in order to follow legal rulings based on authentic proofs, not unsubstantiated viewpoints. One should not follow rulings according to one's personal desires by imitating one scholar with regard to a certain issue while following another in a different case subject to his whims. This is not the attitude of seekers of correct knowledge, righteous persons and those who are qualified to perform Ijtihad (juristic effort to infer expert legal rulings). It is incumbent upon knowledge seekers to carefully follow evidenced viewpoints in the light of their understanding. But, if one is not able to do so, one can study the statements of scholars and follow that which one ascertains its soundness. The soundest viewpoint in this case is that touching an Ajnabiyyah (a woman lawful for him to marry) does not invalidate man's Wudu'. The Prophet Muhammad (peace and blessings of Allah be upon him)

**(Part No. 5; Page No. 273)**

would kiss some of his wives and offer Salah later without performing Wudu'. In principle, the validity of Taharah (ceremonial purification) should be presumed at first.

No one can claim the invalidity of Taharah unless there is a proof for his claim. Moreover, those who claim that touching a woman invalidates Wudu', whether there is a pleasure felt or not, do not have clear evidence for that. This is the soundest and most preponderant opinion according to the legal proofs of Muslim scholars. For, scholars are divided into three groups in this regard. The first group holds that touching a woman in general invalidates man's Wudu'. The second group holds that touching a woman does not invalidate Wudu' unconditionally. The third group holds that touching a woman out of lust invalidates Wudu', but touching her without having this feeling does not invalidate Wudu'. However, the preponderant viewpoint is that touching a woman does not invalidate Wudu' in general because

there is no evidence to substantiate this claim. Allah (Most Glorified and Exalted be He) says: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) Ibn `Abbas explained this Ayah (Qur'anic verse) as an implicit indication to sexual intercourse. This is the most correct interpretation of the verse. It does not mean mere touching with the hands. Allah's saying: [\(or any of you comes after answering the call of nature\)](#) denotes minor ceremonial impurity. Thus, His saying: [\(you have been in contact with women \(i.e. sexual intercourse\)\)](#) denotes major ceremonial impurity. He (Most Glorified be He) denotes major ceremonial impurity when having contact with women and denotes minor ceremonial impurity by His saying: [\(or any of you comes after answering the call of nature\)](#)

The conclusion of this controversy is that the soundest viewpoint is that touching a woman does not

invalidate man's Wudu' at all, which was indicated in the practice of the Prophet Muhammad (peace and blessings of Allah be upon him) as mentioned earlier. [\("He \(peace and blessings of Allah be upon him\) used to kiss some of his wives and later offers Salah without performing Wudu'."\)](#) May Allah's Peace and Blessings of Allah be upon him!





(Part No. 5; Page No. 274)

Blank Page

(Part No. 5; Page No. 275)

### Chapter of Ghusl

#### 183- Difference between the obligation to perform Ghusl of wet dreams and Ghusl of Janabah

**Q: Is there any difference between the Ghusl (bath following major ceremonial impurity) performed for purification after having a wet dream and Ghusl of Janabah (ceremonial impurity after intercourse with one's spouse)?**

**A:** If man or woman notices seminal discharge they must perform Ghusl. It was reported in the Two Sahih (authentic collections of Hadith, i.e. Al-Bukhari and Muslim) on the authority of Umm Salamah (may Allah be pleased with her) that Umm Sulaym asked the Prophet Muhammad (peace and blessings of Allah be upon him): [\("O Messenger of Allah! Allah is not ashamed of the truth. Must a woman perform Ghusl if she has wet dream?" He replied: "Yes, if she observes the fluid."\)](#)

Scholars have unanimously agreed that if man or woman does not see semen, they are not required to perform Ghusl. Ghusl should be performed because of the ejaculation of semen. However, if sexual intercourse occurs, even mere penetration without ejaculation of semen, Ghusl must be performed. Both the man and the woman must perform Ghusl if penetration occurs

(Part No. 5; Page No. 276)

without the ejection of semen. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\("When the circumcised organs \(of a man and a woman\) have met, Ghusl becomes obligatory."\)](#)

and [\("When a man has sexual intercourse with a woman, Ghusl becomes compulsory, even if no ejaculation takes place."\)](#)



### 184- The Ruling on One who is in the State of Janabah and does not have the Facility to Perform Ghusl

**Q: If some one had a wet dream while being in Mina, and due to the magnitude of pilgrims it becomes difficult to get water for performing Ghusl? What should one do if one desires to perform Salah (Prayer) while being Junub (person in a state of major ritual impurity)? Is it enough to purify oneself using dust? I would like to know the ruling on this issue because many people are faced with this problem. Many thanks!**

**A:** If one has a wet dream while in Muzdalifah or in any place where there are many people, one must search for water. This is required when one has ejaculated semen during sleep, having had a wet dream, or finds semen in his garment or between his thighs. In this case one must perform Ghusl (ceremonial bathing following major impurity).

**(Part No. 5; Page No. 277)**

One has to fetch water, even if one has to buy it. One has to search for water everywhere or find a place in the outskirts of Mina to perform Ghusl. If it is not easy to find water, either by buying it or asking others and can not find a place to perform Ghusl, one can perform Tayammum (dry ablution) in order to perform Salah. One is to strike the ground with one's hands and wipe over his face and arms with the intention of doing so to remove the state of Janabah (major ceremonial impurity related to the discharge of semen) or minor ceremonial impurity. One intends by this Tayammum to purify oneself from minor ceremonial impurity which requires Wudu' or major ceremonial impurity which requires Ghusl. One should intend to perform Tayammum for the sake of performing Salah. Doing so is sufficient and the Salah will be valid, all praise be to Allah. One is not required to do what is beyond one's capability. Allah says: [\(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#) However, one should strive hard in fetching water without any negligence. One has to search for water and asks others. One must search for a place away from people's sight in order to perform Ghusl. Moreover, if there is an unoccupied tent or a place away from people's presence this is preferable.



**(Part No. 5; Page No. 278)**

**Q: When one has a wet dream, should one make Ghusl and change one's garment or is it permissible to wear them again?**

**A:** If a male or female has a wet dream, they must perform Ghusl ceremonial bathing following major impurity) if semen is emitted. However, experiencing a wet dream without emitting seminal fluid does not require Ghusl. Umm Sulaym asked the Prophet Muhammad (peace and blessings of Allah be upon him): [﴿"O Messenger of Allah! Allah is not ashamed of the truth. Does a woman have to perform Ghusl if she has a wet dream?" He replied: "Yes, if she sees the fluid."﴾](#)

The word fluid here means semen. If a man or woman finds semen after a wet dream, or without having a wet dream, Ghusl is required. Semen is recognized by its distinctive feature; a thick fluid that is produced following sexual arousal. Therefore, if a man or a woman finds semen after a wet dream or if they awaken to find emission of semen seminal fluid, even without remembering to have had a wet dream, they must perform Ghusl, as the Prophet Muhammad (peace and blessings of Allah be upon him) ordered. However, dreams without emitting semen do not require Ghusl, whether it occurs by day or night. Wet dreams do not invalidate Sawm (Fast) or Hajj because it is beyond human control. Thus, if one has a wet dream during the day in Ramandan, the Day of `Arafah (9th of Dhul-Hijjah) or the day of Mina before hurling the pebbles (Jamarat) at the stone pillar, there is no harm in this, as it is beyond one's control. Allah (Most Glorified be He) does not burden a soul beyond its capacity.



(Part No. 5; Page No. 279)

### 185 - Obligations of Ghusl from Menstruation and Janabah

**Q: A questioner whose initials are W. W. W. from Riyadh asks: What are the obligations of Ghusl ceremonial bathing) from menstruation and Janabah (major ritual impurity related to sexual discharge)?**

**A:** It is obligatory to pour water on the entire body while performing Ghusl from menstruation and Janabah. If one pours water on his entire body with the intention of purifying himself, then it will be sufficient for the man and the woman in the case of Ghusl from Janabah and for the woman in the case of Ghusl from menstruation and postpartum bleeding. If the woman washes her entire body with water with the intention of purifying herself, this will be sufficient. However, if it is Ghusl from Janabah, it is recommended to first perform ablution and then wash the entire body with water.



### 186- The Ruling on Performing Ghusl with no Wudu', While Intending to Purify Oneself from Major and Minor Ceremonial Impurity

**Q: A questioner asks: "What is the ruling on one who performs Ghusl (ceremonial bathing following major ceremonial impurity) without firstly performing Wudu' (ablution) at the beginning of Ghusl? Should one wash his feet during Ghusl when performing Wudu' at the beginning of Ghusl?"**

**A:** If one performs Ghusl intending to purify oneself from both major and minor ceremonial impurity, it is sufficient. However, if one intends to purify oneself from major ceremonial impurity, then Wudu' is required.

**(Part No. 5; Page No. 280)**

Some scholars were of the view that Ghusl replaces Wudu' because minor impurity is removed while removing major impurity. However, the apparent meaning of the Hadiths contradicts this inference. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\("Actions are judged by the intentions behind them and every one will be judged according to their intention."\)](#) If this person intends purification from major ceremonial impurity only, then Wudu' becomes obligatory upon him. The Sunnah (a commendable act) of the Prophet is to begin with Wudu' and then Ghusl. If one performs Wudu' before Ghusl without washing the feet and then washes them during Ghusl, there is no harm. But if Wudu' is completed by washing the feet too, then it is more preferable. However, both acts were authentically ascribed to the Prophet Muhammad (peace be upon him). It was authentically reported on the authority of `Aisha' (may Allah be pleased with her) that he (peace and blessings of Allah be upon him) completed his Wudu' while making Ghusl. It was reported also on the authority of Maymunah that he left his feet until he has finished his Ghusl. Then he washed them. Accordingly, if one performs complete Wudu', then performs Ghusl and washes his feet, it is more preferable. However, if one performs Wudu' and delays washing the feet till after Ghusl, there is no harm in doing so, because washing the feet was integrated in Wudu' and Ghusl. However, performing complete Wudu' and then performing Ghusl along with washing the feet in another place is more preferable. If there is only one place to perform Wudu' and Ghusl and the floor is fitting with tiles, for instance, that no dirt will stick to the feet, then one can wash them in the same place. All praise be to Allah! The Prophet's washing of his feet in another place may mean that he moved from the place to avoid getting dust or mud sticking to his feet. Therefore, he washed them in a separate place. This may be the reason for his having done so. This is the apparent purport of the hadith narrated from him. And Allah knows best.



(Part No. 5; Page No. 281)

### 187- The Description of Ghusl

**Q: What is the description of the correct manner of performing Ghusl (ceremonial bathing following major impurity)? May Allah reward you well!**

**A:** The correct manner of performing Ghusl was mentioned in previous fatwas. But here we mention it again. One should begin with Istinja' (cleansing the private parts with water from traces of urination or defecation), then perform Wudu' (ablution). Following this, one should pour water over the head three times, over the right side and then the left of the body. Last, one should pour water over the entire body. This is the way it was done by the Prophet (peace and blessings of Allah be upon him) when performing Ghusl. He (peace and blessings of Allah be upon him) used to perform Istinja' and Wudu', then pour water over the head three times and run his fingers through his hair. A Woman should do the same even if she folds her hair. She must also pour water over her head even if her hair is folded. The Prophet (peace and blessings of Allah be upon him) used to pour water over his right side and then the left; then pour water over his entire body. This is all fine and the best way of performing Ghusl. But if one does otherwise, such as beginning with one's lower part or does not perform Wudu', there is no sin in this. But performing Istinja' and Wudu', pouring water over the head three times, washing the right side and then the left side and pouring water over the entire body is the best and the most perfect manner conforming to the Sunnah (a commendable act) of the Prophet Muhammad (peace and blessings of Allah be upon him).



(Part No. 5; Page No. 282)

**Q: A questioner from Algeria asks: "Explain to us the ruling on performing Ghusl (ceremonial bathing following major impurity) from Janabah (major ceremonial impurity related to sexual discharge) and menstruation?"**

**A:** Performing Ghusl for Janabah and menstruation is obligatory. Therefore, it is incumbent upon a Muslim to perform Ghusl after having sexual intercourse with his or her spouse. Allah (Most Glorified and Exalted be He) says: [﴿If you are in a state of Janâba \(i.e. after a sexual discharge\), purify yourselves \(bathe your whole body\).﴾](#) Similarly, women must perform Ghusl after the end of menstruation and postpartum period. A woman in her postpartum period should perform Ghusl when the bleeding ends, even before the elapse of forty days. Moreover, if the menstruation ends, a woman must perform Ghusl based on Allah's saying:

[﴿And when they have purified themselves, then go in unto them as Allâh has ordained for you \(go in unto them in any manner as long as it is in their vagina\).﴾](#) The Prophet Muhammad (peace and blessings of Allah be upon him) ordered menstruating women and women in postpartum period to perform Ghusl when the period of menstruation ends, even if they become clear of blood before the end of that period. Women in their postpartum period must perform Ghusl also after the elapse of forty days or if they become clear of blood before the end of that period.



(Part No. 5; Page No. 283)

### 188 - Starting Ablution Before Ghusl

**Q:** I perform complete ablution before Ghusl (ceremonial bathing), then wash my entire body with water and then leave the bathroom and go to the prayer without performing ablution again, being satisfied with the ablution which I performed prior to Ghusl. Is what I do right or wrong, since I heard that the Messenger of Allah (peace and blessings of Allah be upon him) used to perform ablution before Ghusl and was satisfied with that? Please guide me to the correct act. May Allah reward you greatly.

**A:** What you have done conforms to the Sunnah of the Prophet (peace and blessings of Allah be upon him). The Sunnah is to perform ablution first and then perform Ghusl. This is what the Prophet Muhammad (peace and blessings of Allah be upon him) used to do. He (peace and blessings of Allah be upon him) used to perform ablution first and then wash himself, and therefore, you have followed the Sunnah. Praise be to Allah. However, if your ablution is invalidated at the time of performing Ghusl; namely, if you pass wind while washing yourself, then you need to repeat your ablution. If, while performing Ghusl, you do not touch your private parts and nothing happened to invalidate your ablution, then your act is correct and is in accordance with the Sunnah.





(Part No. 5; Page No. 284)

### 189- The Ruling on Replacing Wudu' With Ghusl

**Q: Can Ghusl (ceremonial bathing following major impurity) take the place of Wudu' (ablution), as during Ghusl one pours water over the entire body?**

**A:** Ghusl does not substitute for Wudu'. One should perform Wudu' commencing with Madmadah (rinsing the mouth) and Istinshaq (snuffing up water into the nostrils), washing the hands and face, wiping over the head and ears and washing the feet. The simple act of pouring water over the entire body is not sufficient and does not substitute for performing Wudu', unless it is a Ghusl for purification from Janabah (major ritual impurity related to sexual discharge). In this case, one can intend to purify oneself from major and minor ceremonial impurity at the same time and the minor ceremonial impurity will be included with the major one. It is preferable when performing Ghusl to make Wudu' first as was the practice of the Prophet (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) used to make Wudu' first and then make Ghusl. However, if one intends by Ghusl to purify oneself from major and minor ceremonial impurity, it is sufficient according to a group of Muslim scholars as the minor ceremonial impurity will be removed along with the major one. In all cases, it is preferable to perform Wudu' first, then pour water over the body for purification from Janabah. As for the recommended Ghusl for Jumu`ah (Friday) Prayer, or for the sake of refreshment, Ghusl should be completely independent from Wudu'.



**Q: A questioner asks: when one performs Ghusl (ceremonial bathing following major impurity), must one perform Wudu' (ablution) for offering Salah (Prayer)? Is Ghusl sufficient in this regard?**

**A:** If a man is Junub (in the state of major ceremonial impurity) or if a woman is having her menses or is in postpartum period,

**(Part No. 5; Page No. 285)**

the Sunnah (commendable act) is to make Wudu' (ablution) prior to Ghusl. One should begin with Istinja' (cleansing the private parts with water from the traces of urine or defecation), make Wudu' and then make Ghusl. This Wudu' will substitute for the Wudu' that should be performed after at the end of Ghusl. But if one performs Ghusl intending to purify oneself from major and minor ceremonial impurity, the minor ceremonial impurity will be removed along with the major one. If one performs Ghusl for the sake of purification from major ceremonial impurity only, one will be required to make Wudu'. Similarly, if a woman makes Ghusl intending to purify herself from menstruation or postpartum period, she is required also to perform Wudu' for the performance of Salah (Prayer), touching Mus-haf (Arabic Qur'an) and other acts that require purity. The most desirable manner for making Ghusl is to begin with Istinja' in order to clean oneself from Janabah (major ceremonial impurity related to sexual discharge) - and women should clean themselves from menstruation and postpartum blood - then perform Wudu' by performing Madmadah (rinsing the mouth) and Istinshaq (snuffing up water into the nostrils), washing the face and the hands, wiping over the head and washing the feet.

This is also perscribed for men when making Ghusl from Janabah. Then, they must perform Ghusl as did the Prophet Muhammad (peace and blessings of Allah be upon him). O Allah! Bestow Your Peace and Blessings upon our Prophet Muhammad!



**Q: A questioner asks: if one performs Ghusl (ceremonial bathing following major impurity) for seeking impurity from any impurity, and the time of Salah (Prayer) has fallen due and he fears to miss it, is it sufficient to offer Salah with this Ghusl without making Wudu' (ablution)? If not, please guide us to the right act in this circumstance.**

**A:** The Sunnah (commendable act) for one who is in a state of Janabah (major ceremonial impurity related to sexual discharge) is to begin with Istinja', perform Wudu', and then complete the Ghusl. One should pour water over the head three times, then wash one's right side and then the left side. After that, one should go ahead with his Ghusl.

**(Part No. 5; Page No. 286)**

This is the Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him). However, if one performs Ghusl to with dual intention to purify oneself from major and minor ceremonial impurity, this will suffice him. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\("Actions are judged by the intentions behind them and everyone will be judged according to their intentions."\)](#) Minor ceremonial impurity will be removed, in this case, along with the major one. However, it is preferable and closer to Sunnah to go ahead first with Wudu' after Istinja', then complete Ghusl, provided that one intends purification from major and minor ceremonial impurity.



**Q: A questioner asks: During Ghusl (ceremonial bathing) from Janabah (major ritual impurity related to sexual discharge) if someone washes himself with pure water first and then with soap in the same spot, is there any harm in doing that? Is it a must to perform ablution while performing Ghusl?**

**A:** There is no harm in performing Ghusl of Janabah using soap, essence of lote-tree or saltwort or any other aromatic cleanser. However, one should perform ablution first and then perform Ghusl, and this is the perfect way of making Ghusl as was the practice of the Prophet Muhammad (peace and blessings of Allah be upon him). On the other hand, if one just performs Ghusl of Janabah without first performing ablution or even without the intention to perform ablution, then there is no harm in this. But if he wants to pray, he should perform ablution for the prayer. It will be perfect if he combines both ablution and Ghusl by performing ablution first and then washing his entire body with soap or any other cleansing substance without touching his private parts. For, if he touches his private parts, then he should repeat his ablution. Touching the private parts (the front or the back), makes it incumbent upon one to repeat ablution again: washing the face and arms, wiping over the head and the ears as well as washing the feet.

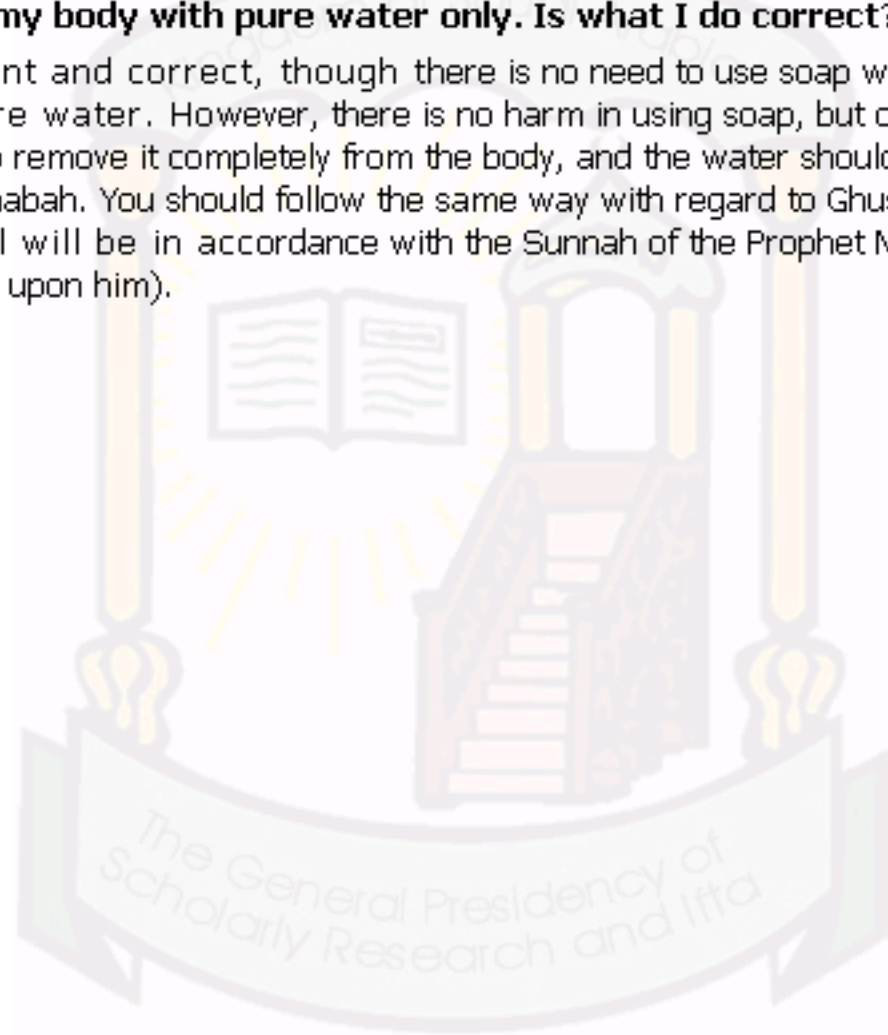
**(Part No. 5; Page No. 287)**

This is the ordained manner of making ablution. If the water reaches every part of his body and he did not touch his private parts while bathing, then his first ablution is still valid.



**Q: A questioner asks: Dear Eminent Shaikh. Whenever I want to perform Ghusl (ceremonial bathing) of Janabah (major ritual impurity related to sexual discharge), for the Friday Prayer or for the two 'Eids, I always start by washing my body from the navel to the knee with soap and then I make the intention to perform Ghusl. I go ahead with Ghusl by washing my body with pure water only. Is what I do correct?**

**A:** This is sufficient and correct, though there is no need to use soap when making Ghusl; it is enough to use pure water. However, there is no harm in using soap, but one should rinse off the soap with water to remove it completely from the body, and the water should reach the entire body to purify it from Janabah. You should follow the same way with regard to Ghusl for the Friday Prayer so that your Ghusl will be in accordance with the Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him).





**Q: Does performing Ghusl (ceremonial bathing following major impurity) suffice as a substitute for Wudu' (ablution)?**

**A:** If one combines them by intending to purify oneself from major and minor ceremonial impurity by performing Ghusl, it will be sufficient. But it is preferable to perform Wudu' first and then perform Ghusl. The best way is to perform Wudu' and then Ghusl by pouring water over one's head three times and washing the right side and then the left side.

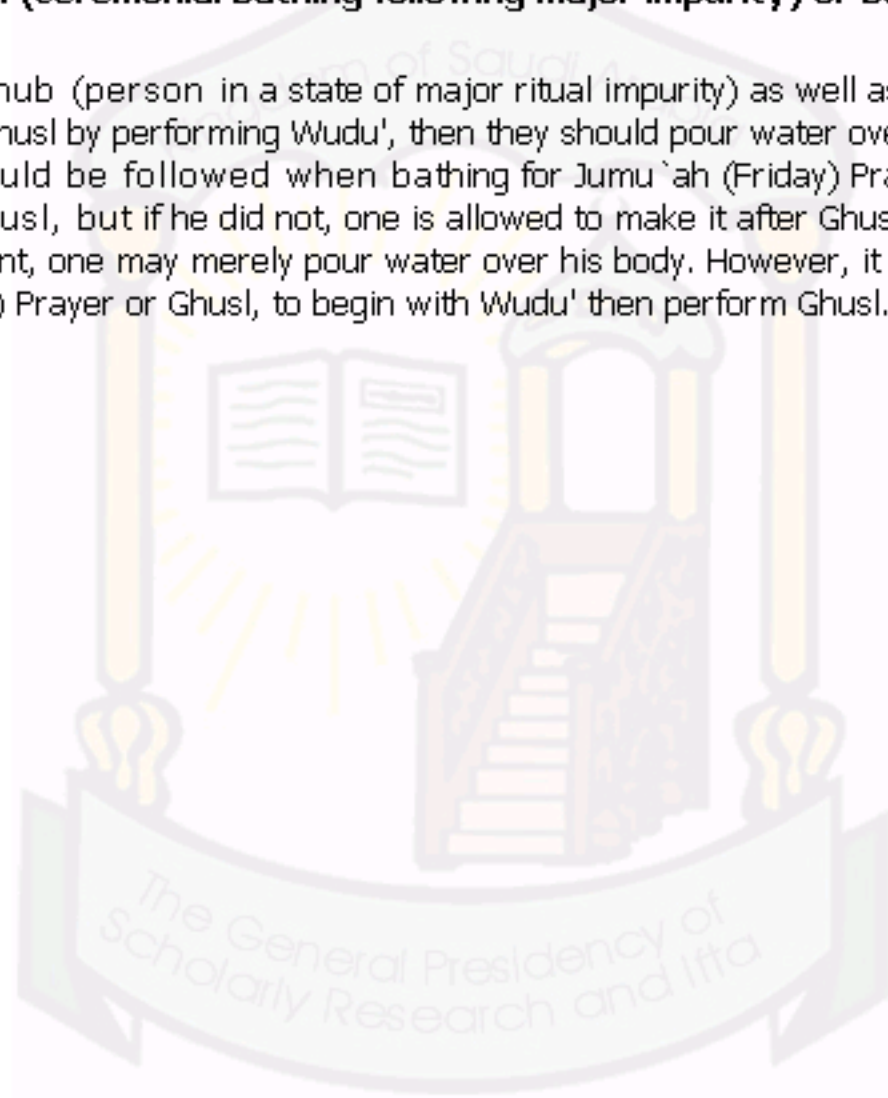
**(Part No. 5; Page No. 288)**

Similarly, women should perform Istinja' (cleansing the private parts with water from the traces of urine or defecation or any other impurity) Wudu and Ghusl in the same order; whether this Ghusl is performed for the sake of Janabah (major ceremonial impurity related to sexual discharge) or any other purpose. This is the most correct way to perform Ghusl.



**Q: A questioner whose initials are A.T.G., asks: "What is the ruling on performing Wudu' (ablution) while bathing and pouring water over the entire body? Does the ruling differ if it is Ghusl (ceremonial bathing following major impurity) or bathing for any other reason?"**

**A:** One who is Junub (person in a state of major ritual impurity) as well as menstruating women must begin their Ghusl by performing Wudu', then they should pour water over the entire body. The same manner should be followed when bathing for Jumu`ah (Friday) Prayer. One should make Wudu' prior to Ghusl, but if he did not, one is allowed to make it after Ghusl. If one bathes for the sake of refreshment, one may merely pour water over his body. However, it is preferable if bathing for Jumu`ah (Friday) Prayer or Ghusl, to begin with Wudu' then perform Ghusl.





### 190- The Ruling on Madmadah and Istinshaq during Ghusl

**Q: A questioner asks: "Is it obligatory to perform Madmadah (rinsing the mouth) and Istinshaq (snuffing up water into the nostrils) during Ghusl (ceremonial bathing following major impurity)?"**

**A:** Yes, performing Madmadah and Istinshaq are obligatory during Ghusl, whether for

**(Part No. 5; Page No. 289)**

making Ghusl of Janabah (major ceremonial impurity related to sexual discharge) of menstruation, of postpartum bleeding, or when making Wudu'. This is because the mouth and the nostrils are part of the face, which must be washed in acts of purification.





### 191 - Untying Women's Hair and Braids During Ghusl

**Q: The questioner A. A. 'A. from Jeddah asks: In the Hadith reported on the authority of Umm Salamah (may Allah be pleased with her) that she said: I said: (O Messenger of Allah! I am a woman and I tie my hair, should I untie it when making Ghusl (ceremonial bathing) of Janabah (major ritual impurity related to sexual discharge)? According to another narration, she added: "and from menstruation?" Then the Prophet Muhammad (peace and blessings of Allah be upon him) said to her: "No. There is not need to untie it. It is sufficient for you to strew water over it three times.)**

**Recorded by Imam Muslim. Does this mean that I should wash my scalp three times without washing the rest of the hair?**

**A:** This means that the woman performing Ghusl are not obligated to untie her hair or braids; rather, she should strew water over her head and braids three times. She does not need to untie the braids if she sprinkle water over the head three times, because the water in this case most probably penetrates the hair and reaches the sculp. Then she should pour water over the rest of her body, and by Allah's Permission, she will become pure. Praise be to Allah. However, if she performs Ghusl from menstruation, she should untie the braids as reported in a narration that the Prophet Muhammad (peace and blessings of Allah be upon him) commanded some menstruating women to untie their braids while performing Ghusl. Therefore, it is more appropriate and more perfect to untie the hair and the braids while performing Ghusl after menstruation. Nevertheless, if the menstruating woman does not untie her hair or braids, then there is no

**(Part No. 5; Page No. 290)**

sin on her, as reported in the Hadith of Umm Salamah. There is no need to untie the hair or braids when performing Ghusl of Janabah. It is sufficient for a man and a woman to pour water over the head and the entire body. All praise be to Allah.



## 192 - Running Woman's Fingers with Water Through her Hair Without Pouring Water

**Q: Does it suffice a woman to run her fingers with water into her hair seven times while making Ghushl of Janabah (major ritual impurity related to sexual discharge) without pouring water over her hair?**

**A:** This will not be enough; it is imperative for her to pour water over her hair three times. The Prophet Muhammad (peace and blessings of Allah be upon him) commanded women making Ghushl of Janabah to pour water over her hair three times. However, if she is standing up and pours water over her entire body including the head, then it will suffice her. Mere running of fingers with water into the hair without pouring water over it is not enough. It is mandatory that water is poured over the head. Running wet fingers through the hair without pouring water over it is insufficient. It is an obligation to pour water over the head at least once, although it is recommended to do so thrice. This is based on the Hadith of Umm Salamah who said: O Messenger of Allah! I usually tie my hair. Should I untie it during Ghushl (ceremonial bathing) of Janabah? And, according to another narration she added: "and from menstruation?" The Hadith as recorded by Imam Muslim (may Allah bestow His mercy upon him). The Prophet (peace and blessings of Allah be upon him) said to her: **(It is sufficient for you to sprinkle water over your head three times. Thereafter, pour water on the entire body, and thus, you become pure.)** It is noted that the Prophet Muhammad (peace and blessings of Allah be upon him) explained to her that it was sufficient for the validity of her Ghushl to pour water over her head three times. Therefore, if the woman pours water over her hair even less than three times, it will be sufficient for purification. However, pouring it three times is better as indicated by the Prophet Muhammad (peace and blessings of Allah be upon him) and it is more perfect in making water reach the scalp and the roots of the hair.



(Part No. 5; Page No. 291)

### 193- The Ruling on Performing Wudu' Prior to Ghusl

**Q: Is it obligatory to make Wudu' (ablution) prior to Ghusl (ceremonial bathing following major impurity)? We hope you will explain Ghusl for us in detail. May Allah grant you success!**

**A:** Beginning with Istinja' (cleansing the private parts with water from the traces of urine or defecation) is a Sunnah (commendable act). Then, one should perform Wudu' as that one would make when intending to offer Salah (Prayer). This is the Sunnah as done by the Prophet Muhammad (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) used to perform Istinja', Wudu', and then Ghusl. He (peace and blessings of Allah be upon him) used to ensure that water reached his scalp, then he would pour water over his head three times. After that he would pour water over his entire body beginning with his right side, then the left side. After that he would go ahead with the rest of his Ghusl.

This is the practice of the Prophet Muhammad (peace and blessings of Allah be upon him) as reported by `Aisha' and Maymunah (may Allah be pleased with them both) from the Prophet (peace and blessings of Allah be upon him). However, if one performs Ghusl by pouring water over the entire body without performing Wudu', it is sufficient. This is because pouring water over the entire body from head to toes is intended to remove the state of Janabah (major ceremonial impurity related to sexual discharge). But it is preferable, not obligatory, to begin with Wudu'. If one performs Wudu' after Ghusl and not before it, there will also be no sin on him. But doing so means neglecting what is better which is the Sunnah. One should begin with Istinja', - i.e. by washing the private parts, - perform Wudu', and then ensure that water has reached his scalp. After that, one should pour water over the head three times. In the end, one has to wash the rest of the body beginning by washing one's right side and the left side, then complete washing the whole body. This is the best and most perfect manner of making Ghusl, but doing otherwise is also sufficient. If one

(Part No. 5; Page No. 292)

pours water over the whole body, whether commencing with the head, legs, abdomen or back, this will suffice him as Ghusl, as long as water is poured over the whole head. It is preferable to follow the practice of the Prophet Muhammad (peace and blessings of Allah be upon him). But if one intends to perform Ghusl for purification from major and minor ceremonial impurity, he is permitted to do so according to the soundest viewpoint. However, it is preferable to go ahead first with Wudu', then one can complete the Ghusl. This is the Sunnah.



### 194- The Obligation of Performing Wudu' when Bathing

**Q: It is well-known that Wudu' (ablution) requires washing the face, Madmadah (rinsing the mouth), Istinshaq (inhaling snuffing up water into the nostrils), ...etc.**

**Now my question is: can I offer Salah (Prayer) directly after bathing without performing Wudu'? May Allah reward you well!**

**A:** Wudu' is an independent ceremonial form of purification and Ghusl (ceremonial bathing following major impurity) is also an independent form. Ghusl is to be performed due to being in a state of Janabah (major ritual impurity related to sexual discharge), menstruation or postpartum bleeding. If one performs Ghusl intending purification from both major and minor ceremonial impurity, Ghusl here is sufficient for him. Minor ceremonial impurity will be removed in the same act of removing the major one. But if one's intention when performing Ghusl is to purify himself from major ceremonial impurity only, this will not suffice him for purification from minor ceremonial impurity according to the preponderant viewpoint of Muslim scholars. In this case, one must perform Wudu' before Ghusl, and this is the more preferable practice, which conforms to the practice observed by the Prophet Muhammad (peace and blessings of Allah be upon him). He (peace and blessings of Allah be upon him) used to perform

**(Part No. 5; Page No. 293)**

Istinja' (cleansing the private parts with water from the traces of urine or defecation), make Wudu' and then perform Ghusl after sexual intercourse with his wives. This is the way of Sunnah (action following the example of the Prophet Muhammad). One should perform Istinja', Wudu' and Ghusl according to this order, but if one does not follow this order and intends to purify oneself from major and minor ceremonial impurity together, then it is sufficient for him.

Finally, if this Ghusl is performed as a recommended act on certain occasions or for the sake of refreshment, then making Wudu' must be separate from it.



**Q: If a person has performed Ghusl (ceremonial bathing) without making Wudu' with it and wants to offer prayer, will Ghusl in this case substitute for Wudu', i.e. does Ghusl suffice him and he will not need to make Wudu' in order to offer prayer?**

**A:** It is better to perform Wudu' along with Ghusl. If it is Ghusl from Janabah (major ritual impurity related to sexual discharge) or from menstruation, one should perform first make Istinja' (washing the private parts with water from any traces of urine and defecation) and then perform Wudu' for the prayer. Thereafter he should pour water on his head three times and run his fingers through his hair to clean it and then pour water over his entire body: the right side first and then left side. This is the Sunnah (action following the example of the Prophet Muhammad) of bathing from Janabah (major ritual impurity related to sexual discharge), from menstruation and for getting ready to the Friday Prayer. One should start with Wudu'; namely, after making Istinja', one should perform Wudu' for the prayer then complete the Ghusl starting with the head by pouring water over it three times, and then washes his right side and then the left side. Following that, one should go ahead with the rest of Ghusl. This is the way of Ghusl which the Prophet Muhammad (peace and blessings of Allah be upon him) used to do while bathing from Janabah. However, if one intends to perform Ghusl

**(Part No. 5; Page No. 294)**

and Wudu' together; namely, he intends to remove Janabah and the minor ritual impurity together, and pours water one time over his entire body and washes all his body with water, then this suffices him. Nevertheless, following the Sunnah practice Prophet Muhammad (peace and blessings of Allah be upon him) is more appropriate and perfect. It is to be noted that one has to make Istinja' if he wants to perform Ghusl without performing Wudu' along with it. He should make Istinja' to cleanse himself from urine, stool or seminal fluid and then wash his entire body with water, making the intention of Ghusl and Wudu' together. If he makes the intention to make Ghusl from Janabah only, then his Ghusl will be confined to this purpose and he will need to perform ablution for the sake of the prayer; namely, he should perform separate ablution to remove the minor ritual impurity. However, the perfect way is to perform ablution first, after making Istinja', and then perform Ghusl.



### 195- Ruling on performing Wudu' during Ghusl

**Q: Can one perform Wudu' (ablution) in the bathroom while bathing and before wearing one's clothes?**

**A:** We do not know of anything wrong with doing so as long as one performs Janabah Ghusl (full ritual bath to cleanse of sexual discharge) or Ghusl (full ritual bath) for Jumu`ah (Friday Prayer). Performing Wudu' before Ghusl is a Sunnah (action following the example of the Prophet) and more desirable. In this case, one will not be required to perform Wudu' again. The Prophet (peace be upon him) used to perform Istinja' (cleansing the private parts with water after urination or defecation) and then Wudu' before performing Ghusl. Therefore, completing Ghusl means completing this entire process.

**(Part No. 5; Page No. 295)**

One is not required, in this case, to perform Wudu' again. However, if one touches their private parts, passes wind or invalidates Wudu', one must perform Wudu' again. But, if one performs Ghusl without touching their private parts or invalidating Wudu', the Wudu' will be sufficient. As for Ghusl for Jumu`ah, one can perform Wudu' before or after it. But this Ghusl is not sufficient for Wudu'. One must perform Wudu' before or after it. Moreover, if one performs Wudu' before or after it while completely naked, there will be no harm because it is done in order to bathe. In conclusion, if one performs Wudu' before or after Ghusl for Jumu`ah or Janabah Ghusl before putting on one's clothes, there will be no harm in sha'a-Allah (if Allah wills).



### 196- Ruling on performing Ghusl without Wudu'

**Q: When I get up to offer the Fajr (Dawn) Prayer, I may perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge). Does Ghusl suffice for Wudu' (ablution) for offering Salah (Prayer)?**

**A:** It is prescribed that you perform Wudu' before performing Ghusl. You should begin with Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' before performing Ghusl. This is what was done by the Prophet (peace be upon him). But if you intend Ghusl to purify yourself from minor Hadath (ritual impurity that necessitates ablution) and major Hadath (ritual impurity that necessitates full bath), Ghusl will be sufficient for Wudu' and you may offer Salah with that Ghusl according to the preponderant opinion. However, it is preferable to perform Wudu' first, and then complete your Ghusl. This is what was done by the Prophet (peace be upon him).



(Part No. 5; Page No. 296)

**Q: Is performing Janabah Ghusl (full ritual bath to cleanse of sexual discharge) sufficient for offering Salah (Prayer), or must one perform Wudu' (ablution) after Ghusl and putting on one's clothes?**

**A:** The Sunnah (action following the example of the Prophet) is to perform Wudu' then Ghusl as this was done by the Prophet (peace be upon him). He (peace be upon him) used to perform Wudu' then pour water over his whole body. In other words, the Prophet (peace be upon him) would perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu', then pour water over his head and entire body three times. This is the Sunnah. If one performs Ghusl intending to purify oneself from minor Hadath (ritual impurity that necessitates ablution) and major Hadath (ritual impurity that necessitates full bath), Ghusl will be sufficient and it is not required to perform Wudu' to offer Salah. However, it is preferable to perform Istinja', Wudu' and Ghusl in this same order as this is the Sunnah of the Prophet (peace be upon him).





**Q: Does Janabah Ghusl (full ritual bath to cleanse of sexual discharge) suffice for Wudu' (ablution)? Please explain!**

**A:** The Sunnah (action following the example of the Prophet) is to begin by performing Wudu' completely or by washing all parts of Wudu' except the feet. Then, one must perform Janabah Ghusl and then wash the feet if one does not wash them at first. If one washes them during Wudu', one should wash them again in order to follow the Sunnah. This is what should be done in case of Janabah (major ritual impurity related to sexual discharge). If one performs Ghusl intending to purify oneself from minor Hadath (ritual impurity that necessitates ablution) and major Hadath (ritual impurity that necessitates full bath) without performing Wudu', it is sufficient

**(Part No. 5; Page No. 297)**

according to a group of scholars. However, it is preferable to perform Istinja' (cleansing the private parts with water after urination or defecation), Wudu' and then Ghusl as this was done by the Prophet (peace be upon him). This is the Sunnah and the most desirable manner. But if one performs Ghusl for refreshment or for Jumu`ah (Friday Prayer), one must perform Wudu' before or after Ghusl.



**Q: Does Ghusl (full ritual bath) suffice for Wudu' (ablution) for offering Salah (Prayer)?**

**A:** If one performs Ghusl intending to purify oneself from minor Hadath (ritual impurity that necessitates ablution) and major Hadath (ritual impurity that necessitates full bath), it is sufficient.

However, if one is performing Ghusl without being in a state of Janabah (major ritual impurity related to sexual discharge), one must perform Wudu' before or after Ghusl.





(Part No. 5; Page No. 298)

197- Ruling if Janabah Ghusl coincides with Ghusl for Jumu`ah

**Q: A questioner from Yemen asks: If one has to perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) and Ghusl (full ritual bath) for Jumu`ah (Friday Prayer), should one perform Ghusl once or twice? What intention should one make in this case?**

**A:** It is sufficient in this case to perform Janabah Ghusl, because the objective of Ghusl for Jumu`ah is cleanliness and refreshment which are attained through Janabah Ghusl. However, if one intends to perform Janabah Ghusl and Ghusl for Jumu`ah, it is better. If one intends only to perform Janabah Ghusl, it is sufficient.



### 198- Ruling on performing Ghusl for Jumu`ah without Wudu'

**Q: A person asks: A man performed Ghusl ((full ritual bath) for Jumu`ah (Friday Prayer) and offered Salah (Prayer) without having performed Wudu' (ablution) and he only remembered that while in Salah. Is his Salah valid? What should he do if his Salah is invalid?**

**A:** He must make up for this Jumu`ah Prayer by offering Zhuhr (Noon) Prayer because this Ghusl does not suffice for

**(Part No. 5; Page No. 299)**

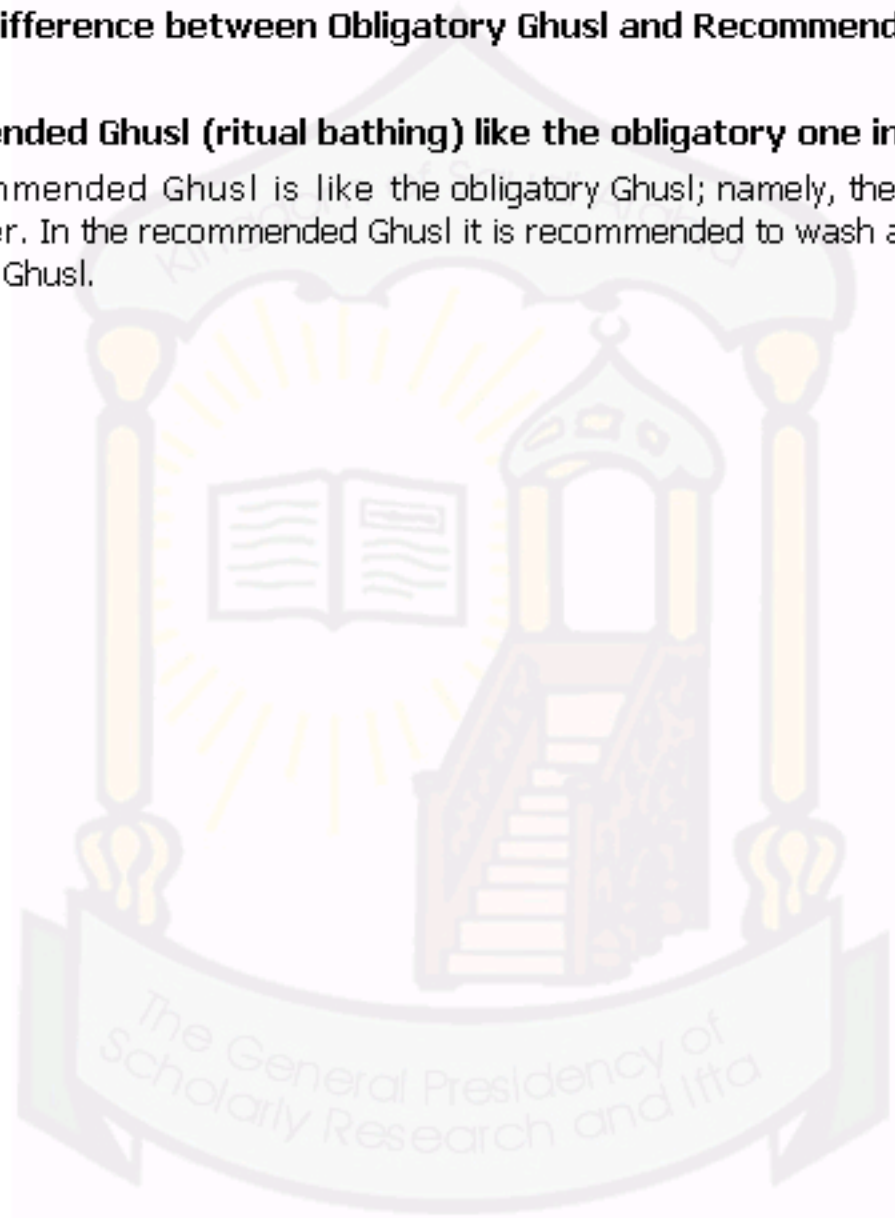
Wudu'. Ghusl for Jumu`ah does not suffice for Wudu'. However, if a person performs Janabah Ghusl (full ritual bath to cleanse of sexual discharge) intending to purify himself from minor Hadath (ritual impurity that necessitates ablution) and major Hadath (ritual impurity that necessitates full bath), he is not obligated to perform Wudu'. Ghusl for Jumu`ah, which is desirable, does not suffice for Wudu'. Thus, the person in the question must make up for this invalid Jumu`ah Prayer by offering Zhuhr Prayer. Ghusl for Jumu`ah does not suffice for Wudu' even if one intends so. It only suffices for Wudu' when it is performed according to the order of Wudu', that is, by washing the face and hands, wiping over the head and ears, and washing the feet during Ghusl.



### 199 - Difference between Obligatory Ghusl and Recommended Ghusl

**Q: Is the recommended Ghusl (ritual bathing) like the obligatory one in its rulings ?**

**A:** Yes, the recommended Ghusl is like the obligatory Ghusl; namely, the entire body should be washed with water. In the recommended Ghusl it is recommended to wash all the body with water like in the obligatory Ghusl.





**Q: Listeners ask: Does performing Ghusl (ceremonial bath) for a reason other than Janabah (state of major ceremonial impurity) replace ablution ?**

**A:** It does not replace ablution, and one has to perform the regular ablution. As for

**(Part No. 5; Page No. 300)**

Ghusl for Janabah, if one performs Ghusl and makes the intention for both Ghusl and ablution, then it suffices according to the opinion of a large number of scholars. However, it is better to perform ablution even while performing Ghusl for Janabah. It is better for one to perform ablution and then complete Ghusl. It is reported that whenever the Prophet (peace and blessings of Allah be upon him) performed Ghusl for Janabah would perform Istinja' (washing the private parts with water), then perform ablution for the Prayer, then pour water over his head three times and then over his body. This is the Sunnah and this is the best way of performing Ghusl.



**Q: If one performs Ghusl (ceremonial bath) with the intention of cleaning oneself, does it replace ablution ?**

**A:** In this case it is mandatory to perform the prescribed ablution. However, if one makes the intention for ablution along with cleansing, then there is no harm in combining both intentions of ablution and cleaning. This is similar to one who performs Ghusl with the intention of performing it for Janabah (a state of major ritual impurity) and for the Friday Prayer at the same time, in which case the intention for both is valid.

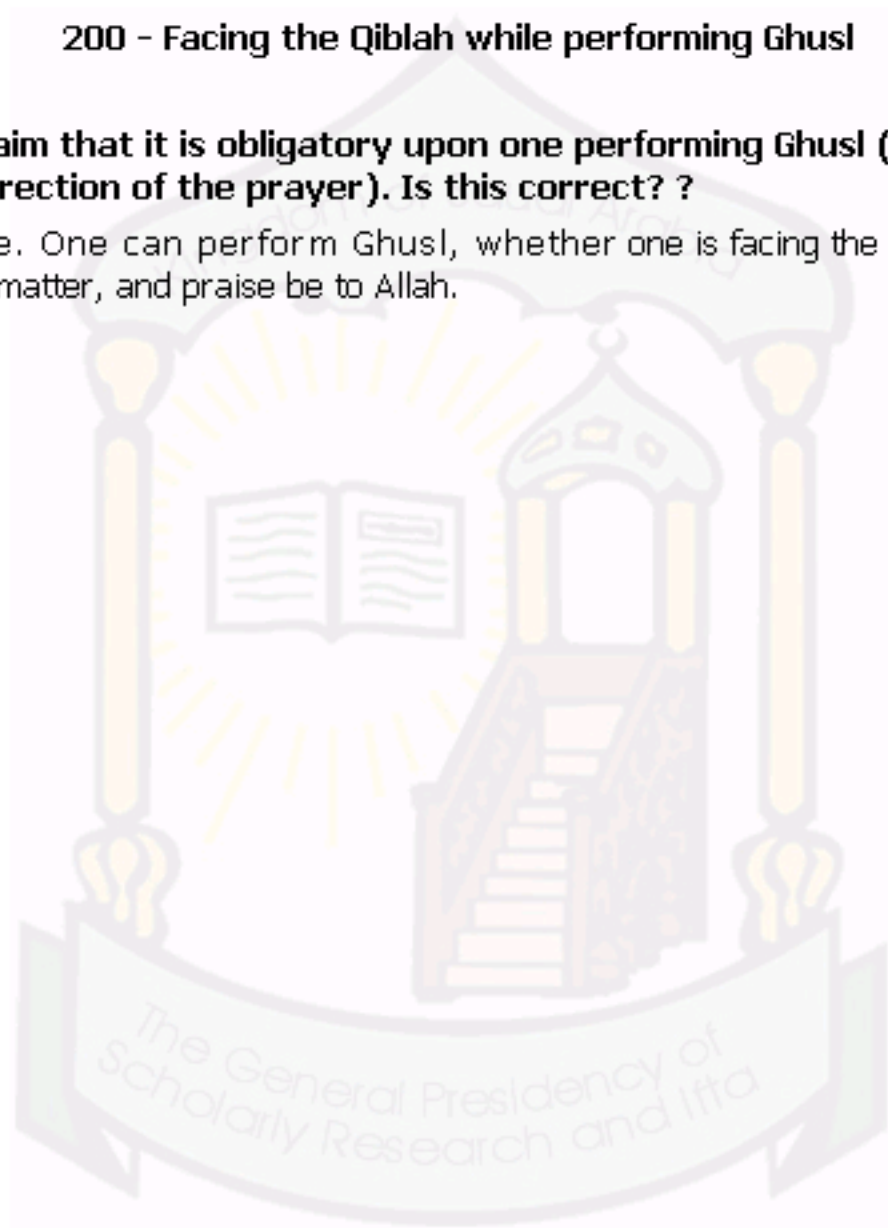




## 200 - Facing the Qiblah while performing Ghusl

**Q: Some people claim that it is obligatory upon one performing Ghusl (ceremonial bath) to face the Qiblah (direction of the prayer). Is this correct? ?**

**A:** This is not true. One can perform Ghusl, whether one is facing the Qiblah or not. There is permissibility in this matter, and praise be to Allah.







(Part No. 5; Page No. 301)

### 201- Ruling on trimming nails before Janabah Ghusl

**Q: Is it permissible for a Junub (person in a state of major ritual impurity) to cut his hair or trim his nails before performing Janabah Ghusl (full ritual bath to cleanse of sexual discharge)?**

**A:** There is nothing wrong in trimming his nails or cutting his hair if there is a need to do so. He can shave or shorten his head or shave any other bodily hair except the beard. It is permissible for a Junub to trim his moustache, pluck out his armpit hair, or shave the pubic hair.



**Q: Sometimes, a person may have a sexual dream and wakes up in the morning in a state of Janabah (major ritual impurity related to sexual discharge). Is it Haram (prohibited) in this case to shave his beard or trim his nails before performing Janabah Ghusl (full ritual bath to cleanse of sexual discharge), especially when he finds no water upon waking up?**

**A:** If one has a sexual dream during the night or day and notices Maniy (sperm released on orgasm), it is obligatory to perform Janabah Ghusl just as the case after having sexual intercourse with one's spouse. There is no difference whether one sleeps during the day or night, as long as one notices Maniy. However, if a person dreams about having intercourse

**(Part No. 5; Page No. 302)**

but does not notice Maniy, then he is not obligated to perform Ghusl. When the Prophet (peace be upon him) was asked about this, he replied: [\(Yes, if she notices a discharge.\)](#) Umm Sulaym asked: [\(O Messenger of Allah, indeed, Allah is not Timid to manifest the truth. Is a woman obligated to perform Ghusl if she has a sexual dream? The Prophet \(peace be upon him\) said: Yes, if she notices a discharge.\)](#) Discharge in the Hadith means vaginal discharge on the part of women and sperm on the part of men. This indicates that if a man or woman does not notice a discharge after having a sexual dream, then it is not obligatory to perform Ghusl. Moreover, there is nothing wrong in trimming one's nails or moustache or shaving the pubic area before or after performing Ghusl. There is no harm in trimming one's nails, shaving the pubic area, trimming the moustache, or plucking out armpit hair, even if it is done before performing Ghusl. As for shaving the beard, it is not permissible at all, whether before or after Ghusl. Shaving the beard is Haram and it is an obligation to let it grow and keep it clean. It is not permissible for a Muslim to shave his beard. The Prophet (peace be upon him) said: [\(Trim closely the moustache, and let the beard grow to differ from Mushriks \(those who associate others with Allah in His Divinity or worship\).\)](#) And: [\(Trim closely the moustache and grow the beard to be contrary to the Magian.\)](#)

In conclusion, it is obligatory to let the beard grow and it is not permissible at all to shave or shorten it. What some people do nowadays of shaving or shortening their beards is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and no one should imitate them or

**(Part No. 5; Page No. 303)**

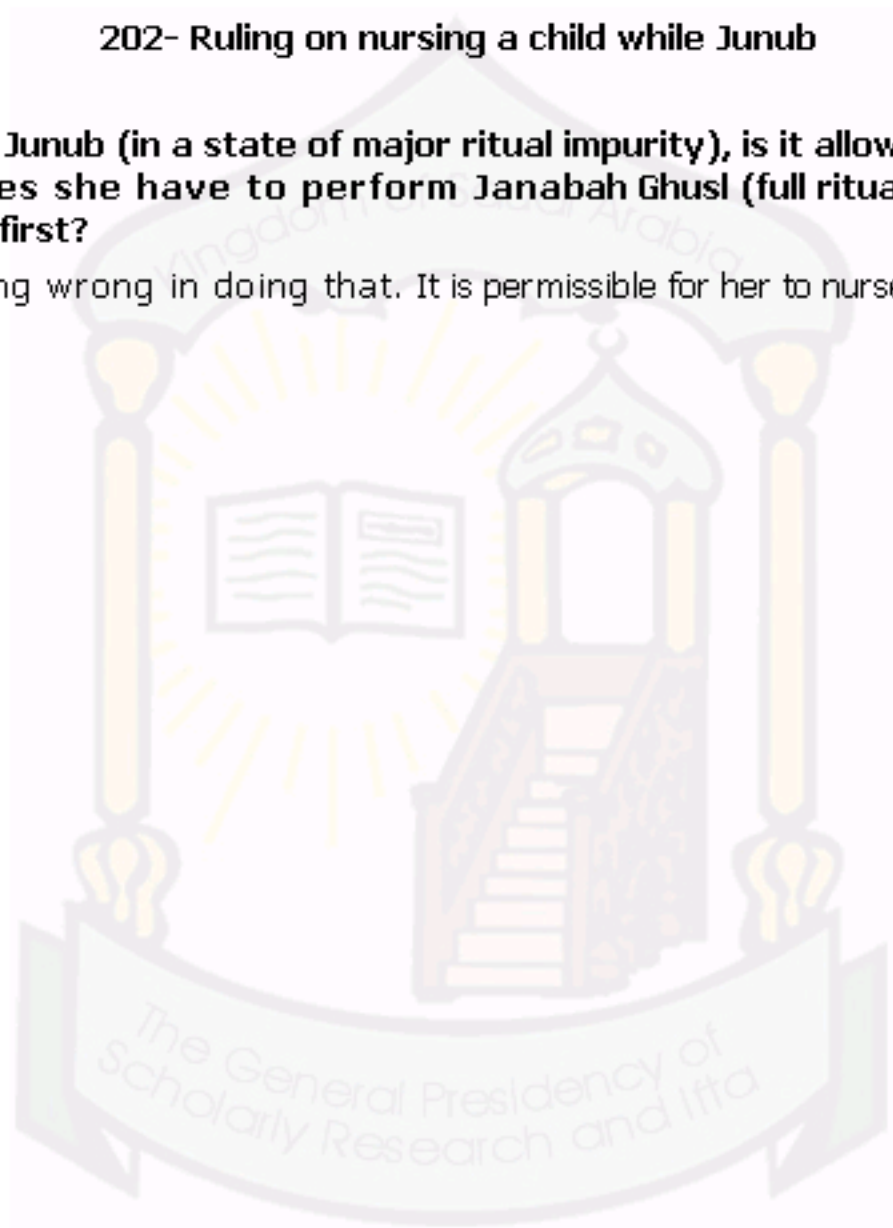
be deceived by them. Their act is an evil prohibited act. We ask Allah for protection and guidance for all.



### 202- Ruling on nursing a child while Junub

**Q:** If a woman is Junub (in a state of major ritual impurity), is it allowed for her to nurse her child? Or does she have to perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) first?

**A:** There is nothing wrong in doing that. It is permissible for her to nurse her child while being Junub.





### 203- Ruling on performing Ghusl and Wudu' with sea water

**Q: There is a river or sea close to me and I sometimes perform Ghusl (full ritual bath) therein. If the time of Salah (Prayer) becomes due and there is no other water to use for Wudu' (ablution), does the Ghusl I perform with sea water suffice for Wudu'?**

**A:** You need to perform Wudu' from the water of whichever source is close to you, the river or sea, because the Prophet (peace be upon him) was asked about performing Wudu' with sea water, and he said: **(Its water is Tahur (pure and purifying) and its dead (fish) is lawful (food).)** Alhamdu lillah (All praise is due to Allah). If you perform Ghusl for refreshment, cleaning your body or for other similar purposes,

**(Part No. 5; Page No. 304)**

then this will be insufficient. You need to perform Wudu'. But, if you perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge), intending to purify yourself from both minor Hadath (ritual impurity that necessitates ablution) and major Hadath (ritual impurity that necessitates full bath), then this Ghusl will be sufficient. However, it is better for you to perform Wudu' first and then perform Janabah Ghusl. This is what the Prophet (peace be upon him) used to do. He used to perform Istinja' (cleansing the private parts with water after urination or defecation) first, then Wudu' and then Ghusl. This is the Sunnah (action following the example of the Prophet) and it will be sufficient to do that. But, if you intend both Wudu' and Ghusl without starting with Wudu', then this is sufficient according to the opinion of a considerable number of scholars. However, it is better to follow the example of the Prophet (peace be upon him); namely, starting with performing Istinja', then Wudu' and then washing the entire body with water. This is the Sunnah in Janabah Ghusl and after-menstruation Ghusl. When a woman becomes Tahir (pure) from menstruation, she must perform Istinja', then Wudu' and then Ghusl by washing the entire body with water. This is the ordained way, which will be sufficient for her and she will be considered as having performed Wudu' and Ghusl together. There is no difference in using water from the sea, river, or springs and Alhamdu lillah for that. There is latitude in this matter. Allah (Glorified be He) says: **(and you find no water)** Water in the mentioned Ayah (Qur'anic verse) includes water from rivers, seas, springs and wells.



(Part No. 5; Page No. 305)

#### 204- Ruling on purifying oneself with Zamzam water

**Q: Does Zamzam (a well near the Ka`bah) water have any impact on a person who performs Ghusl (full ritual bath) with it?**

**A:** Zamzam water is blessed water. The Prophet (peace be upon him) said about it: **(It is blessed.)** And: **(It is the food of the hungry and the cure of the sick.)** Thus, it is blessed water and a means for curing many diseases. There is no prohibition for a believer to perform Ghusl or Wudu' (ablution) with it. It was reported that the Prophet (peace be upon him) used it for Wudu'. Therefore, there is no blame on a person if they use it for performing Wudu', Ghusl for either refreshment or purifying themselves from Janabah (major ritual impurity related to sexual discharge), or because Allah has made it blessed). Also being blessed water is not an impediment to performing Istinja' (cleansing the private parts with water after urination or defecation) with it, because it is Tahur (pure and purifying) water. Zamzam water is similar to the water which gushed through the fingers of the Prophet (peace be upon him). It was reported that water gushed through the fingers of the Prophet (peace be upon him) many times. This was one of the miracles proving his Prophethood and that he is the true Messenger of Allah. The Prophet (peace be upon him) gave that blessed water to his Sahabah (Companions) who carried it in their containers and used it for Ghusl, Wudu' and Istinja'. By the same token, Zamzam water is blessed; and there is no harm in performing Istinja', Wudu', and Ghusl with it. The opinion of any Faqih (Muslim jurist) stating that it is Makruh (reprehensible) to use Zamzam water for such purposes is weak and overruled.



(Part No. 5; Page No. 306)

### 205- Performing Ghusl with water in deserted houses

**Q:** I recite the Qur'an and I have a house in which I sometimes sit and offer Salah (Prayer). Sometimes, I might be Junub (in a state of major ritual impurity). Is it permissible for me to perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) in this house, taking into consideration that it is deserted and that there are some Islamic books in it?

**A:** There is nothing wrong with this. There is no blame on you in performing Ghusl (full ritual bath) in that house if there is water and it is possible for you to perform Ghusl therein. There is no harm in doing that, and Alhamdu lillah (All praise is due to Allah), since dedicating this house for readers and reviewers is a kind of giving them permission to use it for performing Wudu' and Ghusl and for drinking. Thus, it is permissible for them to use that water for Wudu' and Ghusl.



## 206 - Combining Between Ablution And Tayammum for the Junub Person

**Q: A questioner asks: If there is water which is only enough to perform ablution, but is not enough to perform Ghusl (ritual bathing), is it permissible, in this situation, to perform Tayammum (dry ablution with the pure sand) to remove Janabah (a state of major ritual impurity), and to perform ablution with water for each prayer ?**

**A:** Yes, if it is not enough to perform Ghusl,

**(Part No. 5; Page No. 307)**

then one should perform ablution with this water and perform Tayammum instead of Ghusl, because the Messenger of Allah (peace and blessings of Allah be upon him) said: [\(When I command you to do anything, do of it as much as you possibly can.\)](#) and this is the meaning of the Allah's (Exalted be He) Saying: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) If the water is less, only enough to perform ablution, then one should perform ablution with it and perform Tayammum for Ghusl. What proves this ruling is the story of 'Amr ibn Al-'As (may Allah be pleased with him) when it was very cold and he became afraid of being harmed by the cold weather, he performed ablution with water and performed Tayammum for Janabah. It is noteworthy that this ruling applies if water is not enough, then one should perform ablution with it and perform Tayammum for Janabah. By the same token, if one has water enough for his food and drink only, then he should perform Tayammum for Ghusl from Janabah and for other purposes. One should do as much as he possibly can. Thus, if water is less and will not be enough for performing Ghusl, then one should perform ablution with it. The same ruling also applies if it is difficult for him to use water, which might be less, in which case he should save it for his drink and perform Tayammum, and praise be to Allah.



### 207 - Ghusl of a Person having Jabeerah

**Q: If one uses Jabeerah (a bandage) due to necessity, and then Janabah (a state of major ritual impurity) happens to them, how can they perform Ghusl (ritual bathing)? Can they wipe over Jabeerah and perform Tayammum (dry ablution with pure sand) and then wash the rest of the limbs and their body? Or what should they do?**

**A:** If a person is in need of using Jabeerah, then they can just wipe over it with water - and praise be to Allah - like

**(Part No. 5; Page No. 308)**

the rest of the limbs. If they are in need of using Jabeerah, then it is sufficient to perform Ghusl and wipe over al-Jabeerah with water. This will be sufficient.

The General Presidency of  
Scholarly Research and Ifta'





### 208 - Removing Jabeerah after Performing Ghusl

**Q: The questioner says: A person put Jabeerah (the bandage) on his hand, and then Janabah (a state of major ritual impurity) happened to him and he performed Ghusl (ritual bathing) for it, and thereafter, he removed Jabeerah. Is he obligated to wash his hand on which Al-Jabeerah was, or should he repeat the entire Ghusl for Janabah ?**

**A:** Wiping over Jabeerah replaces washing what is underneath it. The purification while having Jabeerah is good and acceptable, because wiping over it is necessary. As for wiping over the socks, it is not treated the same way as Jabeerah, because one cannot wipe over the socks while having Janabah, but he should take the socks off. As for Jabeerah, one can wipe over it even if one has Janabah or a woman has menstruation and if what is covered by Jabeerah is healed, then it is not an obligation to wash it after removing Jabeerah for the previous ablution or Ghusl; rather, one should wash that part whenever he performs another ablution or Ghusl, since the ruling of Jabeerah becomes non-existent.

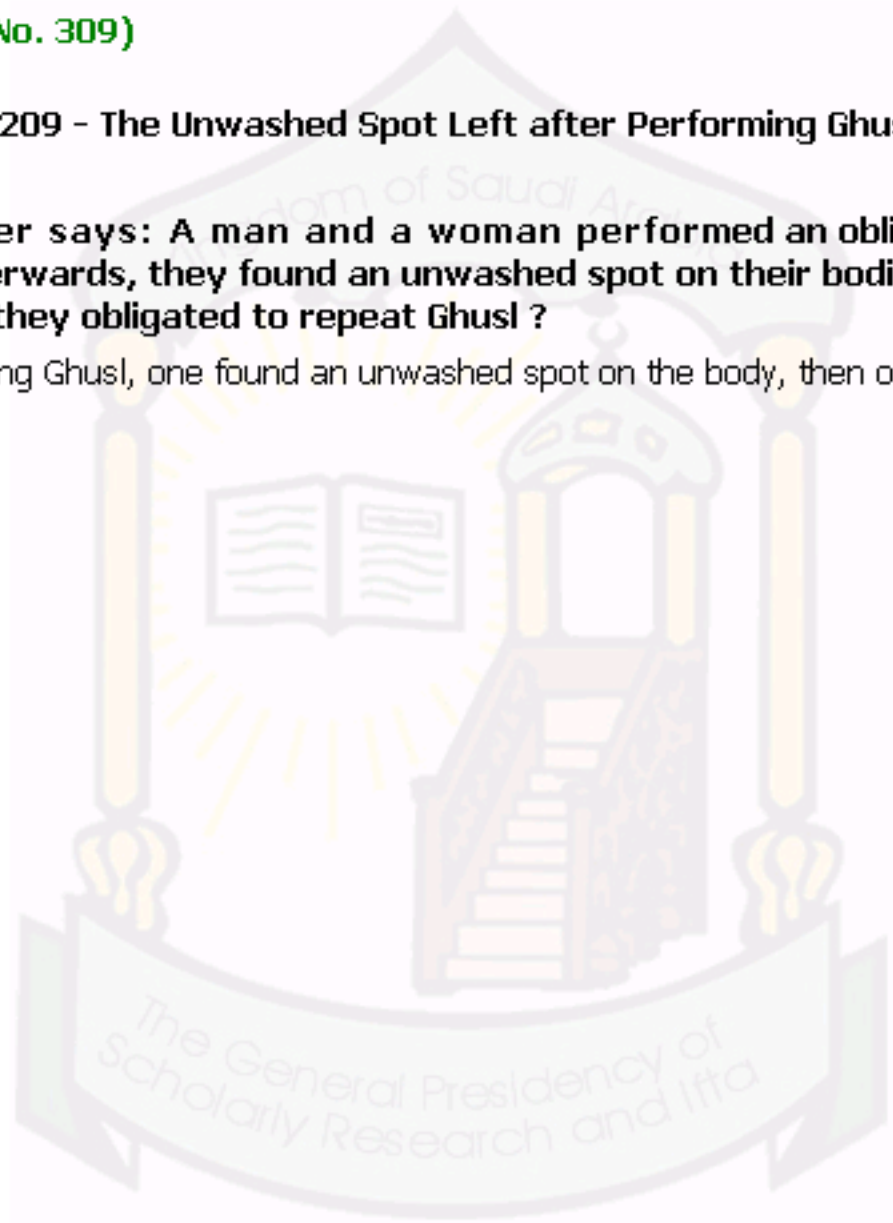


(Part No. 5; Page No. 309)

209 - The Unwashed Spot Left after Performing Ghusl

**Q: The questioner says: A man and a woman performed an obligatory Ghusl (ritual bathing), but afterwards, they found an unwashed spot on their bodies which water had not reached. Are they obligated to repeat Ghusl ?**

**A:** If, after performing Ghusl, one found an unwashed spot on the body, then only this spot should be washed.





## 210- Ruling on listening to the Qur'an while Junub

**Q: Is it permissible for a Junub (person in a state of major ritual impurity) to listen to the Qur'an or to Nashids (Islamic songs)?**

**A:** Yes, it is permissible for a Junub, a menstruating woman, and a woman in her postpartum period to listen to the Qur'an and Adhkar (invocations and Remembrances said at certain times on a regular basis). It is Haram (prohibited) for a Junub to recite the Qur'an, even if they are not reciting it from a Mus-haf (copy of the Qur'an), until they perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge). As for menstruating women and women in postpartum period, the correct view states that they are allowed to recite the Qur'an because menstruation and postpartum period may last for a long time. However, they should recite the Qur'an by heart and they might use gloves or another barrier to hold the Mus-haf if there is a need to review an Ayah (Qur'anic verse) in it. As for a Junub, it is not permissible for them to recite the Qur'an.

**(Part No. 5; Page No. 310)**

until they perform Janabah Ghusl, because the Prophet (peace be upon him) did not recite the Qur'an while being Junub. `Aly (may Allah be pleased with him) narrated: [\(Nothing prevented the Prophet \(peace be upon him\) from reciting the Qur'an except Janabah \(major ritual impurity related to sexual discharge\).\)](#) In another narration, he (peace be upon him) said: [\(As for the Junub, they are not allowed to recite \(the Qur'an\) even one Ayah of it.\)](#) This means that it is not permissible for a Junub to recite even one Ayah of the Qur'an.



## 211- Urinating before performing Wudu' and Ghusl

**Q: Is a person obligated to urinate after sexual intercourse and before performing Wudu' (ablution) and Janabah Ghusl (full ritual bath to cleanse of sexual discharge)? Please support your answer with evidence, may Allah grant you success and reward you with the best!**

**A:** The Prophet (peace be upon him) commanded the Junub (person in a state of major ritual impurity) to perform Wudu' after sexual intercourse and before sleeping at night. It is Sunnah (action following the example of the Prophet) to perform Wudu' before sleeping. It is known that sometimes one urinates after sexual intercourse and thus performs Istinja' (cleansing the private parts with water after urination or defecation) then Wudu'. However, I do not know any proof stating that one should urinate after sexual intercourse, but one may need to urinate after it. After sexual intercourse, it is prescribed for a person to perform Wudu'. It is a well-known fact that he who wants to perform Wudu' is obligated to wash his private parts due to sexual discharge. While doing that, one urinates, performs Istinja' and then performs Wudu'. As for a specific ruling regarding urinating after sexual intercourse, I have knowledge of no evidence commanding it. It is permissible for a person to urinate after sexual intercourse, perform Istinja' and then

**(Part No. 5; Page No. 311)**

perform Wudu'. `Aishah (may Allah be pleased with her) said: [\(After sexual intercourse, the Prophet \(peace be upon him\) used to wash his private parts, perform Wudu', sleep, and then perform \(Janabah\) Ghusl at the end of the night.\)](#)

The Prophet (peace be upon him) often did that, and he sometimes performed Ghusl at the beginning of the night, but his frequent act was to wash his private parts, perform Wudu' and then sleep. Moreover, he (peace be upon him) commanded this act when he was asked by `Umar, about this and he (peace be upon him) commanded the Junub to perform Wudu' and then sleep.



## 212- Ruling on sleeping while Junub without performing Ghusl

**Q: What is the ruling regarding a Junub (person in a state of major ritual impurity) who sleeps without performing Ghusl (full ritual bath) or Wudu' (ablution)?**

**A:** It is Makruh (reprehensible) to do that. The Sunnah (action following the example of the Prophet) is, at least, to perform Wudu' before sleeping. It was reported that whenever the Prophet (peace be upon him) had sexual intercourse with his wives, he used to wash his private parts, perform Wudu' and then sleep. He (peace be upon him) sometimes performed Janabah Ghusl (full ritual bath to cleanse of sexual discharge) before sleeping. Therefore, if one performs Ghusl, it is more appropriate, but there is no harm if one sleeps and performs Ghusl at the end of the night as was done by the Prophet (peace be upon him). However, it is Makruh to sleep without performing Wudu' or Ghusl. It was reported that `Umar asked the Prophet (peace be upon him) about that and he (peace be upon him) said: [Perform Wudu' and then sleep.](#) `Umar asked again: [Is it permissible for someone to sleep while he is Junub? The Prophet \(peace be upon him\) said: Yes, if he performs Wudu'.](#)

**(Part No. 5; Page No. 312)**

In another narration, he (peace be upon him) said: [Perform Wudu' and then lie down \(for sleeping\).](#) The point is that it is prescribed for the believer, after having sexual relations with his wife, to wash his private parts, perform Wudu', and then sleep. If he performs Ghusl, it will be more appropriate. It was reported that the Prophet (peace be upon him) sometimes performed Ghusl before sleeping and sometimes performed Wudu', slept and then performed Ghusl at the end of the night.



### 213- Junub's Salah when water suffices Wudu' only

**Q: If someone is Junub (person in a state of major ritual impurity) and finds water that is enough only for Wudu' (ablution) and not Ghusl (full ritual bath), is it permissible to perform Wudu' only?**

**A:** Yes, he should perform Wudu' with this water and perform Tayammum (dry ablution with clean earth) to complete his Ghusl. This is because Allah (Glorified and Exalted be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) The Prophet (peace be upon him) said: [﴿When I command you to do anything, do of it as much as you possibly can.﴾](#) Therefore, if a person is on a journey or in jail and cannot

**(Part No. 5; Page No. 313)**

get out of this place to perform Ghusl and has only water enough to perform Wudu', he should perform Wudu' and then perform Tayammum. The same ruling applies if it is very cold and he does not have warm water and is afraid of performing Ghusl. In this case, he should perform Wudu' if he can and then perform Tayammum as was done by `Amr ibn Al-`As (may Allah be pleased with him) during some of his journeys when it became very cold. He performed Wudu' with water and performed Tayammum, lest cold water would harm him. Accordingly, if a person fears the harm of water due to severe cold and does not have the means to warm the water or does not have a suitable place where he can perform Ghusl, then he should perform Tayammum and Wudu' because Wudu' is possible in such situations. The same ruling applies to a person who has only water enough to perform Wudu', in which case he should perform Wudu' with this water and then perform Tayammum to complete his Ghusl.



**Q: If a person is in a place where there is only a small amount of water that is not enough to perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge), what should he do in this case? Please guide me, may Allah reward you with the best!**

**A:** Allah (Glorified be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) The Prophet (peace be upon him) says: [﴿When I command you to do anything, do of it as much as you possibly can.﴾](#) Therefore, if one is in a place where there is only a small amount of water which is not enough to perform Ghusl (full ritual bath), he should use

**(Part No. 5; Page No. 314)**

this water to wash as much of his body as he can and then perform Tayammum (dry ablution with clean earth) for the remaining parts because he is excused. The same ruling applies to a person who is in the desert or in jail and only has enough water to drink that is not enough to perform Ghusl and he is not given water for Ghusl. In this case, he should use the water in washing some parts of his body i.e. performing Istinaj' (cleansing the private parts with water after urination or defecation) and washing his head, chest and other similar parts and then perform Tayammum for the remaining parts, by striking clean earth with his hands, making his intention to remove Janabah (major ritual impurity related to sexual discharge), and then wiping over his face and two palms on behalf of the rest of his body. If he makes the intention to purify himself from Janabah and from minor Hadath (ritual impurity that necessitates ablution) and major Hadath (ritual impurity that necessitates full bath), then his intention will be valid and his Taharah (ritual purification) will be complete. By doing this, he will be acting according to the above mentioned Ayah (Qur'anic verse) in which Allah (Glorified be He) says: [سورة التغابن الآية 16 ﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) If one needs the water he has for drinking and is afraid of thirst, then he should not use that water for Ghusl; rather he should perform Tayammum for all the parts of the body involved in this process and save that water for his needs. By doing so, he would be following the Ayahs in which Allah (Glorified be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) And: [﴿and do not throw yourselves into destruction \(by not spending your wealth in the Cause of Allâh\)﴾](#)



(Part No. 5; Page No. 315)

### 214 - Ruling on leaving Ghusl and Ablution Because of Disease

**Q:** I was suffering from a disease because of which I underwent surgery. When I was leaving the hospital the specialist physician informed me that I cannot perform Ghusl (ritual bathing) with water for a period of five months, including the blessed month of Ramadan. Please provide me with a useful answer: Should I follow the instructions of the physician and not wash for five months, or should I wash myself, pray and fast the month of Ramadan? What is the ruling regarding the prayer which I perform without ablution?

**A:** It seems that you have an excuse not to perform Ghusl (ritual bathing) because of that disease, and therefore, you should perform Tayammum (dry ablution with pure sand) for Janabah (a state of major ritual impurity) instead of performing Ghusl. However, to be more precautious, you should ask other specialists who are well-experienced in this field. You should make sure about these instructions that were given to you by this physician by asking another physician, particularly, a trustworthy Muslim physician. It will be good if you take more precautions and ask for a second or third medical opinion. However, there is no harm if you follow the instructions of this physician if he is in charge of your case and your treatment and you trust him with regard to his experience, and he has not done anything that indicates his negligence of Islamic teachings or his hatred of Islam - Praise be to Allah. This excuse is considered a medical necessity, and it might be dangerous if you do not follow it. Therefore, you should not wash yourself with water until you have completed the designated period, in order to be more cautious about your health and safety. Nevertheless, to take even more precautions and to have more affirmation, you should ask one or two physicians in order to be on the safe side.





(Part No. 5; Page No. 316)

### 215 - Combining Ghusl for Janabah and Tayammum

**Q: If someone has Janabah (a state of major ritual impurity) and has to perform Ghusl (ritual bathing), but the physician prohibited him from washing his head with water because of his illness, what should he do?**

**A:** If a person is sick and washing with water will harm his head, he should wash his entire body except for his head and then perform Tayammum (dry ablution with pure sand or earth) making the intention that this Tayammum is for his head. He should strike clean sand or earth with his hands and wipe over his face and his two palms making the intention of this Tayammum to be for his head. The same ruling applies if the physician prohibited the person from washing one of his hands or legs, in which case he should wash the healthy part of his body and perform Tayammum for the unwashed part, because Tayammum replaces water when one is unable to use it. Allah Exalted be He) has made the earth pure and a place of worship. Therefore, the person who is unable to wash his head or any other part of his body, should wash the rest and strike clean earth once with his hands and wipe over his face and two palms making the intention that this Tayammum is for the unwashed part of his body. This is so whether the unwashed part of his body is the head or the hand.



(Part No. 5; Page No. 317)

### 216- Ruling on unwarranted delay of Janabah Ghusl

**Q: A questioner from Sudan who lives in Sajir asks: What is the ruling on a person who remains Junub (person in a state of major ritual impurity) for a period of time, regardless of having an excuse for this delay or not?**

**A:** There is no harm in doing that as long as the time of Salah (Prayer) has not become due. If the time of Salah becomes due, such as the Zhuhr (Noon) or `Asr (Afternoon) Prayer, then he must perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) to offer Salah. A person can also delay performing Ghusl to offer Salat-ul-Duha (supererogatory Prayer before noon) until just before the time for Zhuhr Prayer becomes due. It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Hudhayfah and Abu Hurayrah that [\(They both met the Prophet \(peace be upon him\) and then they hid themselves from him. He \(peace be upon him\) asked them: What is the matter with you? They said: We were Junub and we did not want to sit with you while we were impure. The Prophet \(peace be upon him\) said: Indeed, a Muslim never becomes impure.\)](#) He (peace be upon him) did not blame them for staying for that period of time without performing Ghusl.

However, our advice is that hastening to perform Ghusl is good, but it is not an obligation. One might be hindered from hastening to perform Ghusl by having to go to the market place, for example, to buy something or to meet some other needs, and thus there is no blame in delaying Ghusl in such cases. Nevertheless, one must hasten to perform Ghusl when there is a need to do this.



(Part No. 5; Page No. 318)

Blank Page

(Part No. 5; Page No. 319)

### Tayammum Section

#### 217 - Reasons for Tayammum and Its Duration

**Q: What are the reasons for Tayammum (dry ablution with pure earth or sand)? Is there a certain distance that should exist between the person and water in order to validate Tayammum?**

**A:** The reasons for performing Tayammum are the same as those for performing ablution, and therefore, if one is obligated to perform ablution and does not find water or is unable to use it due to an illness, he is obligated to perform Tayammum for the Prayer, for touching the Mushaf and for Tawaf (circumambulation around the Ka'bah). The point is that Tayammum replaces ablution, and thus, if there is a reason obligating one to perform ablution and he does not find water, he should perform Tayammum with pure earth or sand by striking clean earth or sand with his hands once and rubbing his face and two palms. The same ruling applies to a sick person who cannot use water because he will be harmed by using it, in which case he should also perform Tayammum. According to the right opinion, Tayammum is a source of purification and removes major or minor ritual impurity until there is water. Therefore, if one performs Tayammum for the Zhuhr (Noon) prayer and there is nothing that invalidates Tayammum and he is still pure, he can perform the 'Asr (Afternoon) prayer with the same Tayammum. The same ruling applies if one performs Tayammum for Maghrib (Sunset) prayer and he is able to perform the 'Isha (Night) prayer with the same Tayammum so long as his Tayammum is still valid. By the same token, if one performs Tayammum for the Duha (Forenoon) prayer, he can perform the Zhuhr Prayer with the same Tayammum, as long as his Tayammum is not broken as reported in

(Part No. 5; Page No. 320)

the Hadith: [\(Clean dust is a source of purification for the Muslim even if there is no water for ten years.\)](#) Moreover, Allah (may He be Exalted and Sublime) considers Tayammum as a source of purification. He (may He be Exalted and Sublime) says: [\(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.\)](#) Furthermore, the Prophet (peace be upon him) said: [\(The whole earth has been made pure and a place of Salah for me.\)](#) It is noted that Tayammum is a source of purification like pure water. The right opinion regarding this issue, according to the verifying scholars, is that Tayammum replaces water in removing minor or major ritual impurity until there is water and is not invalidated by the beginning or the ending of the time of the prayer.





(Part No. 5; Page No. 321)

### 218 - The Correct Way to Perform Tayammum

**Q: Brother from Iraq asks about the correct way of performing Tayammum (dry ablution with pure earth or sand). May Allah reward you with the best reward, and make others benefit from your knowledge.**

**A:** The correct way to perform Tayammum has been explained by the Prophet (peace be upon him) in the Hadith reported by 'Ammar Ibn Yasir in the two Sahihs, in which the Prophet (peace be upon him) said to him: [\(It suffices you to strike with your hands this way\)](#) and then he struck the earth with his two palms and rubbed his face and two palms.

This way of performing Tayammum is in accordance with His (Exalted and Sublime be He) Saying: [\(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#) Thus, if one is on a journey and does not have water or is sick and cannot use water, he should lightly strike the earth once with his two palms and then rub his face and his two palms. If dust sticks to his palms, he should blow it off and then rub his face and two palms. This is the ordained way and it is sufficient to strike once. This is the Sunnah and there is no harm if one strikes twice: one time for his face and the other for his palms; however, the Sunnah is to strike once as stated in the Hadith reported by 'Ammar. One should strike the earth with his two palms and if he has a container or a bag that has dust, then he should strike on that dust with his two palms and then rub therewith his face and his palms. This is the Tayammum

(Part No. 5; Page No. 322)

that has been legislated. Moreover, one should start Tayammum with the intention of purification and should mention the Name of Allah by saying: In the Name of Allah.

This is the same way that one mentions the Name of Allah for Ablution with water. After striking the earth with the two palms, he should rub his face and palms and say: I bear witness that none has the right to be worshipped but Allah Alone, Who has no partner, and I bear witness that Muhammad is His Servant and Messenger; O Allah, make me among those who turn to You in repentance, and make us among those who are purified;

the same way one does when performing ablution with water, because dust in Tayammum replaces water in ablution. May Allah grant all of us success!



**Q: What is correct way of performing Tayammum (dry ablution with pure earth or sand)? Is it allowed to rub the hand up to the elbow while performing Tayammum? Is it permissible to do this?**

**A:** The correct way of performing Tayammum as reported from the Prophet (peace be upon) is striking the clean earth once as has been established in the two Sahihs from the Hadith reported by 'Ammar ibn Yasir (may Allah be pleased with him and his father). He said that when the Prophet (peace be upon him) taught him Tayammum, he said to him: [\(To do like this\)](#) Then he (peace be upon him) struck the clean earth once and rubbed his face and palms. This is the correct way of performing Tayammum in which one starts with his face and then his two palms. This will be sufficient and there is no need to rub the arms. It is noted that rubbing the arms even up to the armpits has been reported in some narrations, but this was practiced by some Companions before they knew the prescribed way of performing Tayammum, and when they received the knowledge of the correct way of performing it, they were satisfied with it: namely, rubbing the face and palms. On the other hand, it is reported from Ibn 'Umar that he used to strike the earth twice and rub the arms up to the elbows. However, the correct way is to strike clean earth once as reported

**(Part No. 5; Page No. 323)**

in the Hadith of 'Ammar ibn Yasir (may Allah be pleased with him and his father) and this will be sufficient. This way is what has been stated by the Prophet (peace be upon him) and it is the way which he taught his Ummah (nation based on one creed), and it is the best way to perform it. It is one strike with which one rubs his face and palms as the Prophet (peace be upon him) taught his Ummah as reported in the Hadith of 'Ammar (may Allah be pleased with them both).



### 219 - One Tayammum for both Ritual Impurities

**Q: We were in the desert and I was in a state of Janabah (a state of major ritual impurity) and I did not have any water to perform Ghusl (ritual bathing). Therefore, I performed Tayammum (dry ablution with the pure earth or sand) and performed the Fajr (Dawn) prayer with the group. When I went back to the tent, my wife asked me: How many times did you perform Tayammum? I said: Once. Then she said: You need to perform two Tayammums: one for Janabah and the other for performing the prayer. Is this true?**

**A:** No, this is not true. It is sufficient for the person who has Janabah to perform one Tayammum. The Prophet (peace be upon him) commanded 'Ammar to perform one Tayammum for the prayer and 'Ammar had Janabah. Thus, if the person strikes clean earth with his palms and rubs his face and palms, this will be sufficient for Janabah and for the minor ritual impurity, because Allah (Exalted be He) says: [\(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#) Therefore, Tayammum which removes both minor and major ritual impurity

**(Part No. 5; Page No. 324)**

is to be performed once. The same ruling applies to the menstruating woman and the woman having postnatal bleeding for whom one Tayammum will be sufficient for menstruation and for the minor ritual impurity, and thereafter, she can perform prayer. This is what is obligatory and there is no need for two Tayammums: one for the minor ritual impurity and the other for the major ritual impurity. The intention will be comprehensive when one directs it to remove both: the minor ritual impurity and the major ritual impurity, similar to making the intention for both ritual impurities when performing Ghusl (ritual bathing). However, the best way to perform Ghusl is to perform ablution for the prayer first and then perform Ghusl. It is sufficient to have one Tayammum in which one strikes clean earth once with his palms and then rubs his face and palms making the intention to remove both the minor and major ritual impurity. This will be sufficient for him, and praise be to Allah.



## 220 - Conditions of Clean Earth Used for Tayammum

**Q: The questioner asks: I request his Eminence Shaikh to explain the correct way of performing Tayammum (dry ablution with pure earth or sand). Is it a condition that the pure earth be dust, or is it enough to perform Tayammum by striking rocks or stones?**

**A:** If there is dust, one has to use it, due to his (peace be upon him) saying: [\(The dust has been made pure for me.\)](#) And, the Lord's (may He be Exalted and Sublime) saying:

**(Part No. 5; Page No. 325)**

[\(then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#) It is to be noted that dust is the surface of the earth. Allah's (Exalted be He) saying about dust: Therewith indicates that the earth used for Tayammum should have dust which sticks to the hand and the face. If dust is not available, then one can perform Tayammum using the earth within his reach; whether it is earth, sandy earth, muddy earth, or swampy earth, considering Allah's (Exalted and Sublime be He) Saying: [\(So keep your duty to Allâh and fear Him as much as you can\)](#) And, following the comprehensiveness of the Prophet's (peace be upon him) saying: [\(The whole earth has been made pure and a place of worship for me.\)](#) Therefore, the earth refers to the swampy earth, sandy earth and rocky earth. If dust is unavailable, then follow the instructions in Allah's (Exalted be He) Saying: [\(Allâh burdens not a person beyond his scope.\)](#) And, if there is dust available, one should perform Tayammum using it.





(Part No. 5; Page No. 326)

### 221 - Number of Strikes for Tayammum

**Q: If someone has to perform Tayammum (dry ablution with pure earth or sand), should he only strike the earth with his hand once or more? I am asking this question because some people said that it is necessary to strike the earth three times. Please direct us to the right way. May Allah reward you with the best reward.**

**A:** The right way is to strike the earth with the hand once. This is the sound practice. However, if one strikes twice, there is no harm, but the right and most correct way is to strike it once. It is reported in the two Sahihs in the Hadith narrated on the authority of 'Ammar Ibn Yasir (may Allah be pleased with him): [\(That he asked Prophet Muhammad \(peace and blessings of Allah be upon him\) about Tayammum, and the Prophet \(peace and blessings of Allah be upon him\) explained it to him and said: It is to do like this\)](#) and then the Prophet (peace and blessings of Allah be upon him) struck the earth with the palm of his hands once and rubbed his face and hands. This is an indication that the Sunnah is to perform Tayammum as follows: strike the earth with the palm of the two hands once and then rub the face and hands up to the wrist. The arms are not to be rubbed in Tayammum, but only the palm from the fingertips up to the wrist. This is the Sunnah, and there is no harm if one performed two strikes: once for the face and the other for the hand. However, it is better to strike the earth only once. This is the description of making Tayammum as reported in the authentic Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him).



(Part No. 5; Page No. 327)

### 222 - The Ruling on Offering More than One Prayer with One Tayammum

**Q: Can a person perform all the prayers with one valid Tayammum (dry ablution with pure earth or sand), or it is obligatory to perform Tayammum for every prayer?**

**A:** There is a difference of opinion among Muslim scholars regarding Tayammum: Does it replace ablution with water in the performance of all rituals or is it just a temporary license granting one permission to perform prayer and does not remove ritual impurity? The correct opinion is that it replaces ablution in everything, is a source of purification and that it removes the ritual impurity as long as there is no water or the person is unable to use it due to a disease or a similar excuse.

The point is that Tayammum replaces ablution with water in the performance of all acts of devotion; it is a method of purification and the person who has made Tayammum can perform more than one prayer with it until he reaches water, water becomes available if it was missing, or he is now able to use it if he had been advised to refrain from it. Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(The whole earth has been made pure and a place of worship for me.\)](#) It is noted that the earth has been described in this Hadith as pure. Moreover, he (peace and blessings of Allah be upon him) said: [\(Clean dust is a source of purification for the Muslim, even if there is no water for ten years.\)](#)

(Part No. 5; Page No. 328)

Therefore, the correct opinion is that Tayammum is a source of purification, it is valid method of ablution, it replaces water in removing Janabah (a state of major ritual impurity) and minor ritual impurity and a person can perform all the prayers with it until he finds water or is able to use it if he was unable to use it before because of a disease or wounds. This is the correct opinion according to the view of the most reliable Muslim scholars.



**Q: A questioner asks: Is Tayammum (dry ablution with pure earth or sand) valid for offering all the prayers, or is one obligated to perform Tayammum for every prayer?**

**A:** The correct opinion is that Tayammum acts like water; namely, it will be valid to perform any number of prayers with it, because the Messenger of Allah (peace and blessings of Allah be upon him) said in an authentic Hadith: [\(The earth has been made a place of worship and a source of purification for me \(and my followers\).\)](#) He (peace and blessings of Allah be upon him) called the earth a source of purification, and in another narration he (peace and blessings of Allah be upon him) said: [\(And its dust was made source of purification for us.\)](#) In a third narration he (peace and blessings of Allah be upon him) said: [\(And the dust was made a source of purification for me.\)](#) All these Ahadeeth are sound and authentic. Moreover, he (peace and blessings of Allah be upon him) said: [\(Clean dust is a source of purification for the Muslim, even if there is no water for ten years.\)](#) Thus, if one, due to the lack of water, performs Tayammum for the Maghrib (Sunset) prayer for example, and remains in the state of purification until the 'Isha' (Night) prayer approaches, he can perform 'Isha' prayer with this Tayammum, all praise be to Allah. This is the correct opinion in this regard. The same ruling applies to the person who performs Tayammum for the Zhuhr (Noon) prayer and the time of 'Asr (Afternoon) prayer has fallen due and he is still in

**(Part No. 5; Page No. 329)**

a state of purification, or makes Tayammum for the 'Asr prayer and the Maghrib prayer has fallen due while he is still in a state of purification, then he can offer any number of prayer with this Tayammum, all praise be to Allah. This is the correct opinion, because Tayammum acts like water.



**Q: Is Tayammum (dry ablution with pure earth or sand) valid for one prayer only, or for more than one prayer? Kindly provide us with the correct view, may Allah reward you with the best reward.**

**A:** Tayammum takes the same rulings of ablution. This is the most correct opinion of Muslim scholars. Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Clean dust is a source of purification for the Muslim, even if there is no water for ten years.\)](#) He (peace and blessings of Allah be upon him) also said in a sound and authentic Hadith: [\(The earth was made a place of worship and a source of purification for me \(and for my followers\).\)](#) In this Hadith the Prophet Muhammad (peace and blessings of Allah be upon him) called the earth a source of purification. Therefore, if one is excused by a disease that worsens if one uses water, or by the lack of water and performs Tayammum for the Zhuhr (Noon) prayer and the time of the 'Asr (Afternoon) prayer starts and he is still in a state of purification, he can perform the 'Asr prayer with this Tayammum. The point is that Tayammum replaces ablution with water, and thus, if one performs Tayammum for the Duha (Forenoon) prayer and the time of the Zhuhr prayer starts, he can perform the Zhuhr prayer with the same Tayammum. By the same token, if a person performs Tayammum for the Zhuhr prayer and the time of the 'Asr prayer starts, he can perform the 'Asr prayer with the same Tayammum. All rules pertain to ablution apply to Tayammum, unless one of nullifications of Tayammum occurs, such as the existence of water or a sick person who was harmed by the use of water has recovered, in which case he must use water.



(Part No. 5; Page No. 330)

**223 - Offering Obligatory Prayer with Tayammum made for Voluntary Prayer**

**Q: If one performs Tayammum (dry ablution with pure earth or sand) to offer a voluntary prayer, can he offer an obligatory prayer with the same Tayammum?**

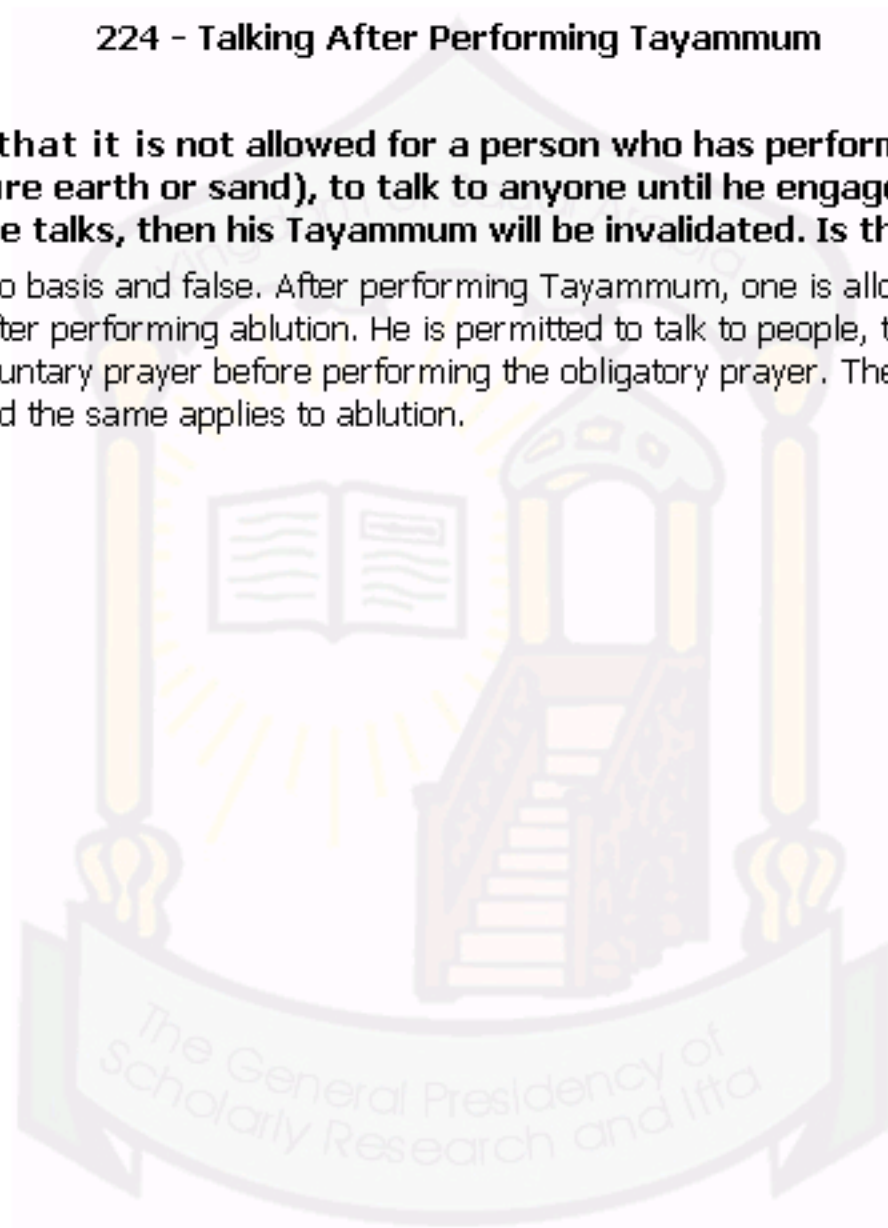
**A:** Yes, he can offer the obligatory prayer with this Tayammum, if he can not find water to perform ablution. The general rule is that if someone does not find water he is permitted to perform Tayammum. For example, if a person makes Tayammum for the Duha (Forenoon) prayer because there is no water or because he is ill and unable to use water and then the Zhuhr (Noon) prayer starts, there is no harm to offer the Zhuhr prayer with the same Tayammum, unless he recovers from his illness or finds water, in which case he is bound to use water.



## 224 - Talking After Performing Tayammum

**Q: I often hear that it is not allowed for a person who has performed Tayammum (dry ablution with pure earth or sand), to talk to anyone until he engages in the prayer and finishes it, and if he talks, then his Tayammum will be invalidated. Is this true?**

**A:** This claim has no basis and false. After performing Tayammum, one is allowed to talk, just as he is allowed to talk after performing ablution. He is permitted to talk to people, to read the Holy Qur'an and to offer the voluntary prayer before performing the obligatory prayer. There is no harm in doing any of the above, and the same applies to ablution.



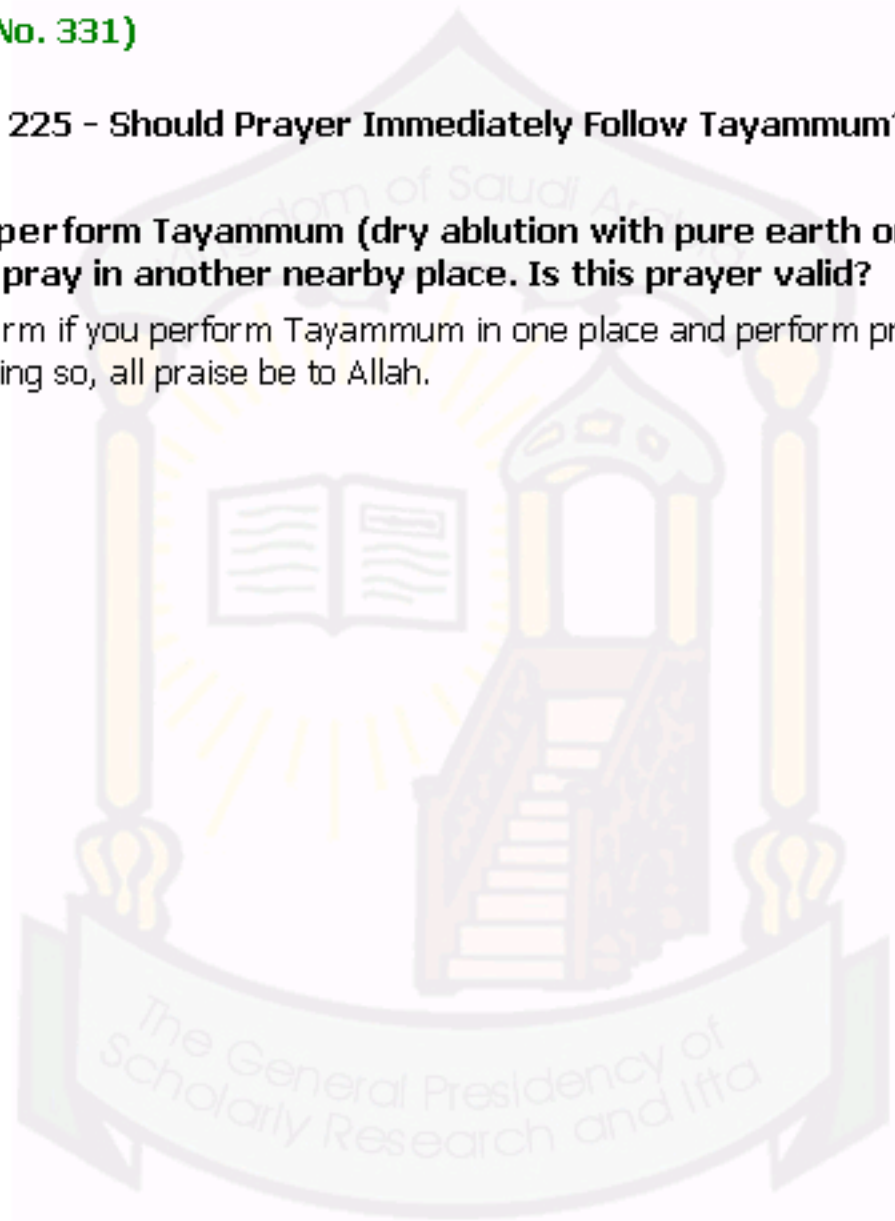


(Part No. 5; Page No. 331)

225 - Should Prayer Immediately Follow Tayammum?

**Q: Sometimes I perform Tayammum (dry ablution with pure earth or sand) in one place and then move to pray in another nearby place. Is this prayer valid?**

**A:** There is no harm if you perform Tayammum in one place and perform prayer in another place. There is no sin in doing so, all praise be to Allah.





## 226 - Performing Tayammum for Major Ritual Impurity in the Absence of Water or when Fearing Severe Coldness

**Q: A questioner asks about the correct way of performing Tayammum (dry ablution with pure earth or sand) for Janabah (a state of major ritual impurity) in the absence of water, or when water is available, but fearing severe coldness.**

**A:** Performing Tayammum in these situations is like performing it in the absence of water and like performing it along with ablution in case one has only enough water for ablution, but the amount is insufficient for Ghusl (ritual bathing). If one lacks water, then he should perform Tayammum for Janabah and for ablution by striking pure earth with the palm of his hands once and then rubbing his face and hands. This Tayammum replaces ablution and Ghusl of Janabah and of menstruation in the absence of water. In this situation, one should strike the earth once with the palm of his hands and rub his face and hands making the intention for ablution or for Ghusl from Janabah. A woman should make the intention for Ghusl after menstruation or after postpartum bleeding. The same ruling applies when there is water, but

**(Part No. 5; Page No. 332)**

the person has a disease that prevents him from using it, or the water is very cold and the person does not have the facility to warm it up. In all these circumstances he is excused from using water. Therefore, Tayammum for Janabah, for menstruation and for minor ritual impurity is one and the same; namely, the person strikes pure earth or sand, and this is the most correct way of doing it. It is one strike with which the person rubs his face and hands. He should use his fingertips to rub his face and use his hands to rub his hands on both sides. This is the prescribed way of performing Tayammum as Allah (Most Exalted and Sublime be He) says: [\(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.\)](#) Therefore, if the person does not have water he should strike the earth with his hands and then rub his face and hands on both sides, making the intention in doing this for performing ablution or for making Ghusl from Janabah, or from menstruation or from postnatal bleeding for woman. However, there is no harm if the person strikes the earth twice; one time for the face and the second for the hands. But the most correct way is to strike it once as authentically transmitted from the Prophet Muhammad (peace and blessings of Allah be upon him) in the Hadith narrated on the authority of 'Ammar and recorded in the two Sahihis that he (peace and blessings of Allah be upon him) taught 'Ammar Tayammum by saying: [\(It suffices you to strike the earth once and then rub your face and hands\)](#) when he was asked about performing Tayammum from Janabah. Striking the earth once is enough and conforms to the Sunnah. One should use his fingertips to rub his face and then rub both hands against one another on both sides.





(Part No. 5; Page No. 333)

### 227 - Existence of Water Invalidates Tayammum for Janabah

**Q: Does Tayammum (dry ablution with pure earth or sand) completely replace Ghusl (ritual bathing) for Al-Junub (one in a state of major ritual impurity)? How many prayers can I offer with one Tayammum? What are the nullifications of Tayammum?**

**A:** Tayammum replaces water, since Allah (Exalted be He) has made the earth a place of worship and a source of purification for Muslims. Thus, if a Muslim does not have access to water or is unable to use it due to a disease, then Tayammum replaces the use of water and its validity continues until he finds water. Once he finds water, he should perform Ghusl from his previous Janabah, and as soon as the sick person recovers from his disease and Allah (Exalted be He) cures him, he should perform Ghusl from his previous Janabah which he exceptionally removed by Tayammum. This ruling is in accordance with the Prophet's (peace and blessings of Allah be upon him) saying: [Clean earth is a source of purification for a Muslim, even if he does not find water for ten years. Thereafter, he \(peace and blessings of Allah be upon him\) said: And when you find water, then pass it over your skin.](#)

Therefore, if a Junub (person in a state of major ritual impurity), had performed Tayammum, but later he found water, he should perform Ghusl from his previous Janabah. The prayers he has so far offered with the Tayammum are valid, in the absence of water, due to his inability to use it because of a disease that prevented him from using water until he recovers from his sickness or finds water, regardless of the duration of time.



(Part No. 5; Page No. 334)

**128 - The Ruling on using Water for Ghusl but performing Tayammum for Prayer**

**Q: My brother prays, but he performs Tayammum (dry ablution with pure earth or sand) using rocks and does not perform ablution, even though he uses water for Ghusl (ritual bathing). When I asked him: Why do you do that? He answered by saying that a physician advised him not to use water. Is his prayer valid with Tayammum in this case?**

**A:** It is apparent that if he uses water for Ghusl and it does not harm him, then, for greater reason, it will not harm him if he uses it for ablution, because ablution consumes less water and less effort. Therefore, he is obligated to perform ablution with water for his prayer. For, if Ghusl does not harm him, then ablution will not harm him too. It is an obligation upon him to perform ablution and not to obey this physician because he tried using water and it did not harm him, so, he is not permitted to perform Tayammum in this case. Moreover, his Tayammum with rocks is not valid, since it is an obligation to perform it with pure earth, not with rocks, as long as pure earth is available. He should strike the surface of the earth and perform Tayammum with it if he is unable to use water due to of an illness that causes him harm if he uses water or because he is on a journey and does not find water. Furthermore, it is an obligation upon the believer to relinquish all unjustified doubtful matters and whisperings. It is also noteworthy that not every physician is to be obeyed, but there is no harm in obeying an experienced and honest physician who guides a Muslim to what benefits him and warns him against anything harmful. Since your brother uses water for Ghusl and it did not harm him, then, for greater reason, it will not harm him if he performs ablution with it.



(Part No. 5; Page No. 335)

### 229 - Tayammum with Dust from Carpets when Water is Available

**Q: When I entered the Masjid I found a man striking his two hands on the carpeted area of the Masjid until dust came out. Then he rubbed his hands and face with it and started his prayer.**

**My question is: Is the prayer of this person valid, keeping in mind that water is within short distance to the Masjid, and I did not observe excuse that could prevent him from using water? If his prayer with this Tayammum is invalid, should I tell him so in order that he repeats his prayer?**

**A:** He cannot perform Tayammum if he is able to perform ablution with water. Since water is available, his prayer is invalid until he performs ablution and repeats it. Allah (may He be Exalted and Sublime) says: [\(and you find no water, then perform Tayammum with clean earth\)](#) Thus, if a person has access to water, he is not allowed to perform Tayammum, unless he is sick and using water harms him. Therefore, you should say to the man you saw doing this: Tayammum will not suffice you if you are physically sound and healthy and water does not harm you.

However, if water harms him, then Tayammum by striking his hands on the Masjid's carpets will suffice him. On the other hand, it is more appropriate for him to perform Tayammum using the dust in the open area of the Masjid or in another area in which there is pure dust, rather than using the dust of the Masjid's carpets, due to the Prophet's (peace and blessings of Allah be upon him) saying: [\(And its \(the earth\) dust has been made for us](#)

(Part No. 5; Page No. 336)

[a source of purification if we lack water.](#)) Therefore, performing Tayammum from the earth itself is better than performing it with the dust from carpets. However, using the carpets' dust suffices him as stated by the people of knowledge. Nevertheless, performing Tayammum with the available pure dust is more perfect and conforms to the Sunnah of Prophet Muhammad (peace and blessings of Allah be upon him). If that man had an excuse that bars him from ablution, such as a disease that prevents him from using water, which harms him if he uses it, then Tayammum would suffice him, all praise be to Allah.



### 230 - Tayammum with Dust Previously Used for Tayammum

**Q: His following question says: We heard that it is not allowed to perform Tayammum (dry ablution with pure earth or sand) with the dust that has been previously used for Tayammum. Then, what is the ruling regarding a sick person who performs Tayammum with the same dust several times? Does the prohibition amount to the degree of reprehension**

**A:** The meaning is that the person should not perform Tayammum with the dust that has been used before for Tayammum, nor perform ablution with water that was previously used for ablution.

This refers to the dust which falls off from one's hands while performing Tayammum. But the dust which remains in the container is not called 'used dust' because the used dust is what was actually used by the hands. The water that remains in the container is not called used water, and therefore, there should not be any confusion regarding its permissibility for use. Thus, the leftover dust which remains in the container or in the sack is not considered as used. The used dust is that which has been taken by the person who performs Tayammum and then it falls off from his hands. This is the used dust which has touched his hands, like the water which wets his hands

**(Part No. 5; Page No. 337)**

and then drips into another container. This is now called 'used water', and according to the famous opinion of the scholars, this water should not be used for purification. However, some of them said that it is still permissible to use it even if it falls from the hands, as long as it is clean and free from impurities. Thus, it is considered pure. On the other hand, some scholars said that it is pure, but not serviceable as a source of purification. Therefore, they deem it as not valid for performing ablution.

It is noted that there is no clear evidence that prevents the use of this water, but it is better to leave it by way of precaution. The dust that remains in the container is not considered as used. By the same token, the water that remains in the pot after one has performed ablution from it is not considered used water.



**Q: If I perform prayer with Tayammum (dry ablution with pure earth or sand), can I perform the enduring good deeds such as Tasbeeh (Glorifying Allah), Tahlil (Saying loudly: There is no god but Allah and Muhammad is the Messenger of Allah) and Takbeer [Saying: Allahu Akbar (Allah is the Greatest)] benefiting from this Tayammum?**

**A:** Yes, with Tayammum you can perform all acts of worship which you perform with ablution. What you do with ablution you can do with Tayammum, such as Tahlil (Saying loudly: There is no god but Allah and Muhammad is the Messenger of Allah), Tasbeeh (Glorifying Allah), Takbeer [Saying: Allahu Akbar (Allah is the Greatest)] and the voluntary prayers before and after the obligatory prayers, if you residing in a place for more than four days. Therefore, with Tayammum you can perform the voluntary prayers, the Duha (Forenoon) prayer, glorify Allah, [say loudly: There is no god but Allah and Muhammad is the Messenger of Allah] and perform all types of ordained good deeds, all praise be to Allah.





(Part No. 5; Page No. 338)

**Q: Brother 'A. M. Y. M. from Sudan, asks: If I attended a funeral prayer in an area in which it is difficult to find water. Is it, then, allowed for me to perform Tayammum (dry ablution with pure earth or sand)?**

**A:** This question is presented in general sense, and the answer should be detailed as follows: If you are in a barren area and you do not have access to water, there is no sin on you to offer the funeral prayer with Tayammum. But if you are in an inhabited area and there is no water available at your residence, then you should not perform Tayammum; rather, you should go to another place in which water is available and perform ablution. Having done this, if you can catch the funeral prayer, then all praise be to Allah; otherwise, there is no sin on you if you miss it. It is not allowed for you to perform Tayammum just because water is not nearby; rather, you should endeavour to find water. Allah [Most Exalted and Sublime Be He] says: **(and you find no water, then perform Tayammum)** In this situation you have the water available in the village or in the town, but you are in a place in which there is no water, such as in the outskirts of the town or in a house in which there is no water. However, if you make a journey to the nearby wells or nearby houses, you will find water, then you cannot perform prayer with Tayammum, unless in the absence of water as applicable to those people living in the desert or in an area that is far away from the town and it is difficult for them to fetch water. In this case the person should perform Tayammum and pray. Similarly, the person who is on a journey and has just arrived home from his trip can perform prayer with Tayammum near the town if he does not have water and has to perform prayer in its fixed time or in the beginning of its time. Thus, there is no sin on him if he performs prayer with Tayammum. In your situation, you can perform prayer with Tayammum in the town not just because water is not near you at the time of the funeral prayer, but when it is not available at all.



(Part No. 5; Page No. 339)

### 231 - Distance which Sanctions Tayammum

**Q: According to your view, what is the distance between the person and the water so that he will be permitted to perform Tayammum (dry ablution with pure earth or sand) instead of ablution?**

**A:** There is no certain measured distance that should exist between the person and water to warrant him perform Tayammaum; it depends on the hardship and the difficulty of obtaining water in a short time so that the person does not miss the beginning time of the prayer. In this case, there is no sin if the person performs Tayammum, as there will be no sin if he offers the prayer at the end of its time if he opts for waiting for water to use for ablution. The point is that if the person will miss the beginning time of the prayer, such as the case when there are two or three kilometers between him and the town and he does not have a car, but will walk, and most of the time; namely half of it or more, will pass, then performing the prayer with Tayammum in the beginning of its time is better in order to hasten in the performance of prayer. But if one is travelling by car, it is permissible to wait until he arrives at the town even if the distance between him and the town is four, five or even ten kilometers, because it will be easy to reach the town early. The point is that if delaying the prayer will cause one to miss the beginning time of the prayer and one is considered a traveler, then there is no sin on him to perform prayer with Tayammum. The same ruling applies to the person who set out for a picnic and was far from the town; if he returns to perform ablution, he will miss the beginning time of the prayer. Then he can also perform prayer with Tayammum in order to realize and obtain the best time of the prayer. Namely, the beginning time of the prayer. However, if one delays the prayer - even if he misses the beginning time of the prayer for the sake of using water - there is no sin on him for doing that.



(Part No. 5; Page No. 340)

### 232 - Tayammum in Places that have Only a Little Water

**Q: There are some places in which there is only a little water; only enough for drinking, especially in remote military camps, and one might be in need of performing Ghusl (ritual bathing). In such a case, is it enough to perform Tayammum (dry ablution with pure earth or sand)?**

**A:** If someone is in a place in which there is insufficiency of water such as the person who is on a journey or in jail, it is sufficient for him to perform Tayammum. Allah (Most Exalted and Sublime be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) One should strike clean earth with the palms of both hands and rub his face and hands for Janabah (a state of major ritual impurity and for minor ritual impurity. But if he can obtain water by looking for it, by regularly purchasing it or by going to it without missing the prayer time, then he should perform ablution, not Tayammum. Allah (Most Exalted and Sublime be He) says: [﴿and you find no water, then perform Tayammum﴾](#) and the Messenger of Allah (peace and blessings of Allah be upon him) said about Tayammum: [﴿If one does not find water...﴾](#) The point is that if one finds water during the journey or at his residence, even through he has to purchase it at a fair price, then it is incumbent upon him to perform Ghusl and ablution, not Tayammum. However, if he is unable to obtain water, then he should perform Tayammum. Allah (Most Exalted and Sublime be He) says: [﴿So keep your duty to Allâh and fear Him as much as you can﴾](#) He (Most Exalted and Sublime be He) also says: [﴿and you find no water, then perform Tayammum﴾](#)





**(Part No. 5; Page No. 341)**

**Q: Brother S. S. Sh., asks: We are Bedouins and sometimes we lack water, and we do not find enough to perform our Ghusl (ritual bathing). How can we offer our prayer in this circumstance? May Allah reward you with the best reward.**

**A:** Allah [Most Exalted and Sublime Be He] says: **(and you find no water, then perform Tayammum with clean earth)** Therefore, if you are in the desert or on a journey and you do not find water, you are permitted to offer your prayer with Tayammum (dry ablution with pure earth or sand). Allah [Most Exalted and Sublime be He] says: **(But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.)** Moreover, the Prophet Muhammad (peace and blessings of Allah be upon him) said: **(The whole earth was made a place of worship and a source of purification for me (and my followers).)** Thus, when the time of the prayer starts and a Muslim does not have water, except what is just enough for his drinking and food, or for his drinking and the drinking of his animals, then he should offer his prayer with Tayammum. It is noted that Tayammum is to strike pure earth once with the palm of one's two hands and then rub therewith his face and his two hands on both sides. This is the way of performing Tayammum: one strike on the earth and then rubbing therewith one's face and hands. This replaces water and substitutes for its function until one finds water.



(Part No. 5; Page No. 342)

### 233 - Tayammum When Available Water is Only Sufficient for Drinking

**Q: A questioner asks: I am a shepherd and I spend most of my time in the desert, where rain is very scarce in summer and the weather gets very cold during in winter and sometimes I need to perform Ghusl (ritual bathing). Is it allowed for me to perform Tayammum (dry ablution with pure earth or sand) when there is only enough water for drinking?**

**A:** Allah [Most Exalted and Sublime Be He] says: **(and you find no water, then perform Tayammum with clean earth)** till the end of the verse. Thus, if you have a little water and it is only sufficient for your drinking and there is no water nearby you to perform ablution therewith, then there is no sin on you in performing Tayammum. The rule is that the existence of a small quantity of water takes the same ruling as that of its complete absence, because you need it for survival. However, if the water is near you and it is possible to get it, then you should go to it and perform ablution and you should not perform Tayammum in this situation. Allah (Most Exalted and Sublime be He) says: **(and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.)** So, if water exists near you or you are close to a village which you are able to reach, or you can go to a spot of collected rain water, or to other types of water near to you, then it is incumbent upon you to perform ablution. But if you cannot get water by any means, then follow the instructions in the following verse in which Allah (Most Exalted and Sublime be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** In this case, there will be no sin on you if you perform Tayammum; rather, you are obligated to perform Tayammum and perform the prayer, because you lack water.



(Part No. 5; Page No. 343)

### 234 - Performing Tayammum for Fear of Cold

**A Muslim brother whose initials are M. 'A., from Sudan asks: Is it allowed for one to perform Tayammum (dry ablution with pure earth or sand), with the availability of water, when fearing coldness?**

**A:** If water is available, then it is not allowed for a Muslim to perform Tayammum; rather, it is incumbent upon him to use water to perform ablution. Allah [Most Exalted and Sublime be He] says: **(and you find no water, then perform Tayammum)** Furthermore, it is reported in a sound and authentic Hadith: **(The whole earth was made a place of worship and a source of purification for me (and for my followers) if we can not find water.)** However, if it is severely cold and one fears for himself and he does not have the facility to warm the water up, then he is excused from using water. Allah (Most Exalted and Sublime be He) says: **(while He has explained to you in detail what is forbidden to you, except under compulsion of necessity)** Moreover, He [Most Exalted and Sublime be He] says: **(and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh))** Therefore, if the water is very cold and there is no facility warm it, then one is not obligated to perform Ghusl (ritual bathing) with water to avoid harm. Instead, one can perform Tayammum. It is noteworthy that such a situation happened to 'Amr Ibn Al-'Aas (may Allah be pleased with him) during one of his journeys, when he was in a state of Janabah (a state of major ritual impurity) and it was very cold. He could not perform Ghusl with water, and instead, he performed Tayammum. The Prophet Muhammad (peace and blessings of Allah be upon him) approved his performance of Tayammum instead of Ghusl.



(Part No. 5; Page No. 344)

**Q: A questioner from Sudan says that he works as a shepherd in the desert, and the weather there is severely cold in winter. He asks: Is it allowed for me to perform the optional prayer and to recite the Holy Qur'an from the Mushaf with Tayammum (dry ablution with pure earth or sand), even though I have water?**

**A:** It is incumbent upon you to perform ablution with water, even if you have to warm it. And if you can not start a fire to warm the water and the water is severely cold and and you fear that using it will harm you and you are unable to use it, then you may perform Tayammum and perform the obligatory prayer and the optional prayer and recite the Holy Qur'an from the Mushaf with it. But if you can warm the water or you can use it because its coldness does not harm you, then you should use it and make ablution, whether by warming it or without warming if its coldness does not harm you.



**Q: When I am out tending the sheep I usually carry with me water that is only sufficient for my drinking. I go out in the desert far away from the water source. Should I save this water for my drinking, or should I perform ablution with it?**

**A:** You should save it for your drinking and perform Tayammum (dry ablution with pure earth or sand), and all praise be to Allah. Allah (Most Exalted be He) says: [\(and you find no water, then perform Tayammum with clean earth\)](#) When you only carry enough water for your drinking, it is like you do not have any, because you need

**(Part No. 5; Page No. 345)**

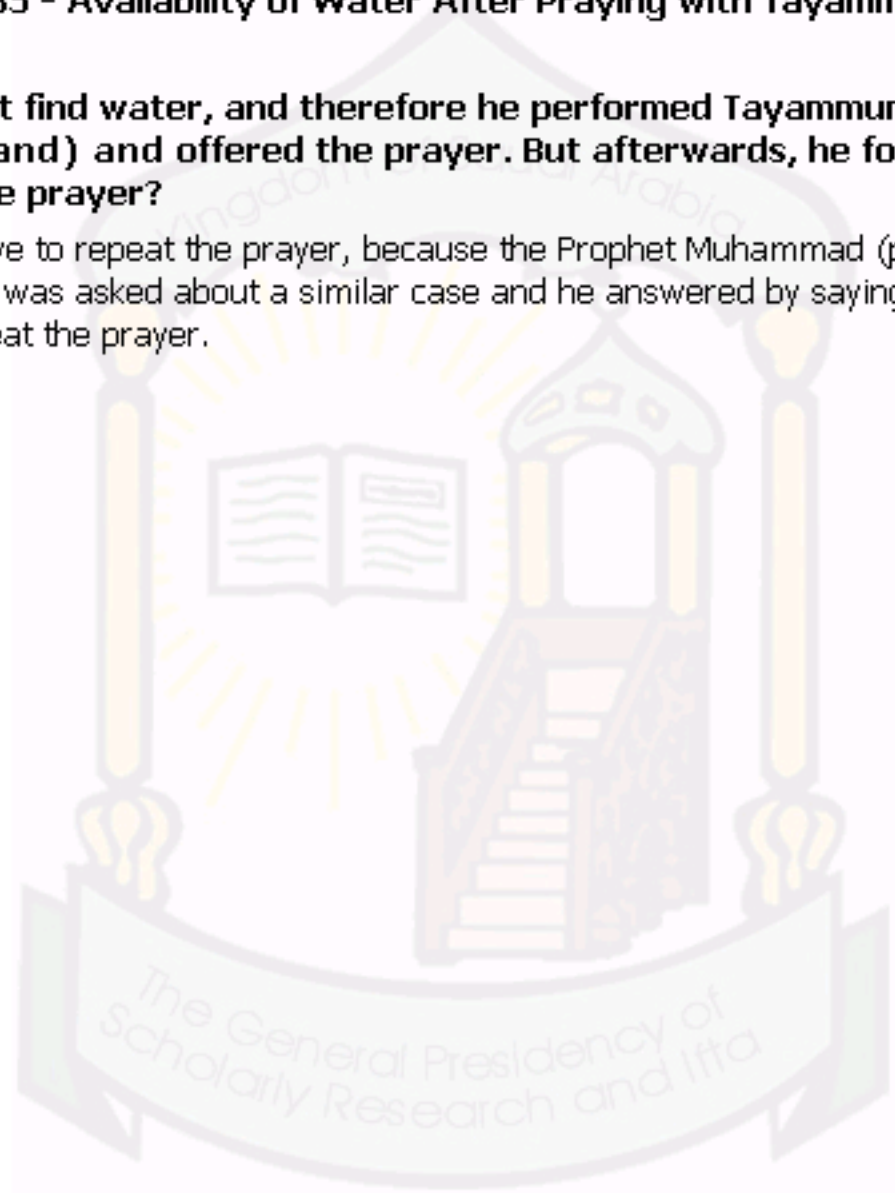
it. It is as if you do not have it, since it is only sufficient to meet your needs and to save your soul. Therefore, you are not obligated to perform ablution, but perform Tayammum, and all praise be to Allah.



### 235 - Availability of Water After Praying with Tayammum

**Q: A man did not find water, and therefore he performed Tayammum (dry ablution with pure earth or sand) and offered the prayer. But afterwards, he found water. Does he have to repeat the prayer?**

**A:** He does not have to repeat the prayer, because the Prophet Muhammad (peace and blessings of Allah be upon him) was asked about a similar case and he answered by saying that the inquirer was not obligated to repeat the prayer.





### 236 - Tayammum When There is no Water in Town

**Q: A questioner asks: If a Muslim does not have water and goes to the Masjid and does not find the water there either, can he perform Tayammum (dry ablution with pure earth or sand), or is it incumbent upon him to look for water in his neighborhood within a distance of about one square kilometer, as some Imams of mosques say?**

**A:** As long as the person is in town, he has to look for water and should not perform Tayammum. Rather, he should look for water and get it even if he has to buy it, and if he can get it without buying, then it is ok, all praise be to Allah. Otherwise, he should strive hard in finding it, even if he has to purchase it. Once he got it, he should perform ablution with it and use it for his drinking. However, in the desert and during journeys, if one

**(Part No. 5; Page No. 346)**

is in a place in which water might be available, then he should look for it. But if he is in a place in which water most probably is not available, for instance, there are no streams or wells around, then he should perform Tayammum, and all praise be to Allah.

As for specifying the distance within which one should search for water, there is no specific distance; it should be determined according to people's custom. If, during the journey, the distance is customarily known as not difficult for one to go and search for water, then he should go and look for water. In a town he should look for water and get it even if he has to buy it and there is no certain limit of the distance within which one has to search for water, because water is available. On the other hand, if while on a journey the person knows that water is nearby and it will not be difficult for him to get it, then he should go there and perform ablution. Otherwise, he should perform prayer with Tayammum.



### 237 - Performance of Tayammum But Finding Water Before Prayer

**Q:** The questioner M., from Sudan says: I performed Tayammum (dry ablution with pure earth or sand) for offering the prayer. When the Iqamah (it is similar to the Adhan with the addition of a phrase that signifies that a compulsory prayer, is about to begin) for the prayer was called, we found water before making Takbeeratil-Ihram [the opening Takbeerah (saying: Allahu Akbar (Allah is the Greatest) of the prayer)]. Is it, then, allowed for us to proceed with our prayer, or do we have to wait until we perform ablution?

**A:** In this case, you have to wait until you perform ablution, because you have found water. Allah (Most Exalted be He) says: [\(and you find no\)](#) and you have found water. Therefore, it is an obligation now to perform ablution, and Tayammum becomes invalid in this circumstance.





(Part No. 5; Page No. 347)

### 238 - Performing Tayammum to Catch the Congregational Prayer

**Q:** The questioner A. 'A. B., from Riyadh says: I set out to offer the Zhuhr (Noon) prayer in a Masjid on the road nearby my work place, but I did not find water in the Masjid's ablution area and my house is far away from that Masjid. I was afraid of missing the congregational prayer, and so I went outside the Masjid where there was clean earth, performed Tayammum (dry ablution with pure earth or sand) and offered the prayer with the congregation. Is what I did correct, or do I have to repeat the prayer?

**A:** What you did is incorrect and you have to repeat the prayer. Allah (Most Exalted be He) says: **﴿and you find no water, then perform Tayammum﴾** and in this situation water was available to you, and all praise be to Allah. If you did not find water in this Masjid, you would find it in another Masjid. Therefore, you had to go to another Masjid or to your house in order to perform ablution and then go to the Masjid for the prayer. In this case, if you fear you will miss the prayer in the Masjid, pray at home, and all praise be to Allah. Follow the instructions in Allah's [may He be Exalted and Sublime] saying: **﴿So keep your duty to Allâh and fear Him as much as you can﴾** Performing Tayammum despite the availability of water is not allowed and is, in fact, invalid. We ask Allah for His blessings.



(Part No. 5; Page No. 348)

**239 - Traveler's Performing Tayammum Despite the Availability of Water**

**Q:** A questioner asks: A group of people went on a journey and they were carrying a plenty of water on the cars, and it was almost more than their essential needs. However, they performed Tayammum (dry ablution with pure earth or sand). Then, they differed among themselves regarding this issue: Some said it is allowed to perform Tayammum in that circumstance, while others objected and said it is not, and the group had to perform ablution with this water. What is your Eminence's opinion?

**A:** The correct view is that if there is surplus of water that exceeds their essential needs, then they had to perform ablution and they cannot pray with Tayammum. However, if there is only a meagre amount of water and it is only enough for their drinking and other basic needs, then there is no harm to offer prayer with Tayammum. However, if the water - as mentioned by the questioner - is more than their essential needs, then it was incumbent upon them to offer the prayer with ablution, not with Tayammum. Hence, whoever prayed with Tayammum has to repeat the prayer.



(Part No. 5; Page No. 349)

**240- The Ruling on Offering Prayer with Tayammum (dry ablution) Unaware of the Existence of Water and Discovering its Availability only After Finishing the Prayer**

**Q: What is the ruling on a person who offered prayer with Taymmum while he did not know that there was water available within reach. After finishing the prayer, he discovered that there was water ready for use. Is it obligatory upon him to repeat his prayer?**

**A:** If this person unsuccessfully strove hard to search for water and so he performed Taymmum and offered prayer, but when he left his place he found a brook or so, it is not obligatory upon him to repeat his prayer. It has authentically been reported that the Prophet Muhammad (peace and blessings of Allah be upon him): *(there were two men on whom prayer was due. They performed Taymmum and offered prayer. When they finished and left the place where they prayed, they found water. One of them repeated his prayer and performed Wudu (ablution) but the other did not repeat his prayer. The Prophet Muhammad (peace and blessing of Allah be upon him) said to the person who did not repeat his prayer "You have followed my Sunnah" and said to the other man "You will be double rewarded".)* This indicates that the person who did not repeat his prayer, is the person who had strictly followed the Sunnah of the Prophet Muhammad (peace and blessings of Allah be upon him) because he carried out the obligation made by the Prophet. The other took precaution and repeated his prayer. The Prophet (peace and blessings of Allah be upon him) said to him: *(you will be double rewarded)* as a reward for his observance and caution. Priority is to be given to the person who followed the Sunnah. The conclusion is that, if someone strove hard to find water but did not find it, and after he finished the prayer he found a nearby source of water, there is no sin on him and he would not be obliged to repeat his prayer.



(Part No. 5; Page No. 350)

**241- Ruling on the Permissibility of Performing Taymmum When Water is Available at Short Distance**

**Q. If the time of prayer is due when I am at work or traveling, and there is a distance of about ten to fifteen minutes between me and reaching water, is it permissible for me to perform Taymmum (dry ablution) in a clean place and pray, or I must wait until I arrive in a place where I can find water?**

**A.** This distance is common considered to be short in the `Urf (custom). It is obligatory upon you to go to the place where water is available and perform Wudu (ablution) and Ghusl (ritual bath following major ritual impurity) if you are required to perform it. It is not permissible to perform Tayammum in this case, because ten or fifteen minute distance is considered short and is customarily considered as not far, if you do not have an impediment to perform Wudu. It is obligatory upon you to go and find water whether you are at work or traveling. It is obligatory on you to search for water and perform legal Wudu or Ghusl, - if you have major ritual impurity - and perform your prayer. Your conditions as explained in the question do not form an excuse which could allow you to perform Taymmum, because this distance is commonly regarded as short.



**Q. Is Taymmum permissible for us if we are near the sea? Taking into account that we only have water for drinking and cooking?**

**A.** It is not permissible for you to perform Taymmum (dry ablution) so long as you are near the sea. It is obligatory upon you to go to the sea and perform Wudu (ablution). The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Its water is pure and what dies in it is lawful food.\)](#) The water of the sea is Tahur (pure and purifying).

**(Part No. 5; Page No. 351)**

All praise be to Allah. If the water of the nearby sea is salty, it is obligatory to go and perform Wudu and Ghusl (ritual bath following major ritual impurity) from its water.



**Q. I saw some people perform Taymmum (dry ablution) while water is available. Is their prayer valid? And when is it permissible to perform Tayammum?**

**A.** If water is available, it is not permissible for Muslims to perform Taymmum, whether they are traveling, at home, or in the desert. It is obligatory upon them to perform Wudu (ablution) and Ghusl (ritual bath following major ritual impurity), if they are required to do so. It is also obligatory on women to seek water for ritual purified after menstruation or postpartum period. Tayammum is only permissible when water is not available or when someone is unable to use water because of certain diseases, wounds, injuries and so on. Allah (Most Glorified and Exalted be He) says: [\(and you find no water, then perform Tayammum with clean earth\)](#) It is not permissible for Mu'minun (believers) to perform Taymmum only in the absence of water or if they are unable to use water because of certain diseases, wounds or injuries. It is not permissible to perform Taymmum when water is available. Whoever performs Taymmum in the presence of water and he is not excused by a disease or inability, his prayer is not valid and he must be advised that his violation of this ruling is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and his prayer is not valid. If he is ill and honest Muslim physicians recommended him to avoid using water, then it is all right and he has his legal excuse. All praise be to Allah.



(Part No. 5; Page No. 352)

**Q. A questioner asks: What is the ruling on the person who performs Tayammum (dry ablution) while he is out and has water? Is his prayer with this Tayammum invalid? Is there any obligatory Kaffarah (expiation) due on him in this case?**

**A.** If this person had enough water to perform Wudu (ablution) and exceeds the water for his essential needs for cooking and drinking, then it is obligatory upon him to perform Wudu. If he performed Tayammum (dry ablution) in this case, his prayer is invalid and he has to repent and ask Allah (Most Exalted be He) to forgive him. Moreover, he has to be remorseful and definitely decide not to repeat that deed again. But if the water he had was only sufficient for drinking and preparing his food, then it is not obligatory on him to perform Wudu. Allah says [\(So keep your duty to Allâh and fear Him as much as you can\)](#)



## 242- Ruling on Whoever Cannot use Water due to its Coldness, While Being in State of Major Ritual Impurity

**Q: What is the ruling on a person who is required to perform Ghusl (ritual bath following major ritual impurity) while being unable to use water due to extreme cold and there is no facility for heating it? Can he instead perform Tayammum (dry ablution) for offering Fajr (Dawn) Prayer? What is the ruling in this regard?**

**A:** If he is in a place where he cannot heat water or there is no place to perform Ghusl and he fears that cold water may cause him harm, he can perform Tayammum for the sake of offering prayer.

**(Part No. 5; Page No. 353)**

There is no sin in doing so because Allah (Most Glorified be He) says: [﴿So keep your duty to Allāh and fear Him as much as you can﴾](#) The Prophet Muhammad (peace and blessings of Allah be upon him) said: [﴿When I command you to do anything, do of it as much as you possibly can.﴾](#) Moreover, it was authentically reported [﴿that `Amr ibn Al-`As \(may Allah be pleased with him\) was in the state of Janabah \(major ritual impurity related to sexual discharge\) on a very cold night during the battle of Dhat al-Salaasil. He did not perform Ghusl, rather he performed Tayammum and led the people in Salah. When he returned after the end of the battle, he asked the Prophet Muhammad \(peace and blessings of Allah be upon him\) saying: 'O Messenger of Allah! I feared that I might kill myself \(due to using cold water\) citing as evidence Allah's saying ﴿And do not kill yourselves \(nor kill one another\). Surely, Allāh is Most Merciful to you.﴾ The Prophet Muhammad \(peace and blessings of Allah be upon him\) smiled \(as a way of content\) without commenting on his say.﴾ He \(peace and blessings of Allah be upon him\) did not ask him to repeat his prayer. This incident denotes that such a case is a valid legal excuse.﴾](#)





**Q: Is it permissible to perform Tayammum (dry ablution) during extreme cold?**

**A:** If you are in a very cold place where you can not find warm water, such as being in a desert area without having any means for warming water and you fear harm for yourself if you use cold water, there is no sin on you in performing Tayammum, and all praise be to Allah. This case is similar to what was done by `Amr ibn Al-`As during the lifetime of the Prophet Muhammad (peace and blessings of Allah be upon him) when there was extreme cold weather and he feared harm for himself if he used cold water. Therefore, he performed Tayammum. The Prophet Muhammad (peace and blessings of Allah be upon him)

**(Part No. 5; Page No. 354)**

consented his act. However, if one is able to heat water or finds a place where he can use heated water, he should use this heated water, whether in performing Ghusl (ritual bath following major ritual impurity) or Wudu' (ablution). But if one is in an open place or there is no facility of heated water and he fears that he may be harmed if he uses cold water, then there is no sin on him in performing Tayammum and pray. Allah (Most Glorified and Exalted be He) says: [\(and do not throw yourselves into destruction \(by not spending your wealth in the Cause of Allâh\)\)](#) And: [\(And do not kill yourselves \(nor kill one another\). Surely, Allâh is Most Merciful to you.\)](#) And: [\(So keep your duty to Allâh and fear Him as much as you can\)](#)



**Q: During extreme cold, I usually perform Wudu' (ablution) for Zhuhr (Noon) and `Asr (Afternoon) Prayers, but I perform Tayammum (dry ablution) for the other obligatory daily prayers on account of my fear of cold. Am I a sinner by doing this?**

**A:** It is not permissible to do so. You must perform Wudu' for prayer. You are not permitted to perform Tayammum under the pretext that the weather is cold. You have to heat water and perform Wudu' for offering prayer. You are not permitted to perform Tayaymmum while there is water and you are able to heat it. May Allah grant us safety from all sins !

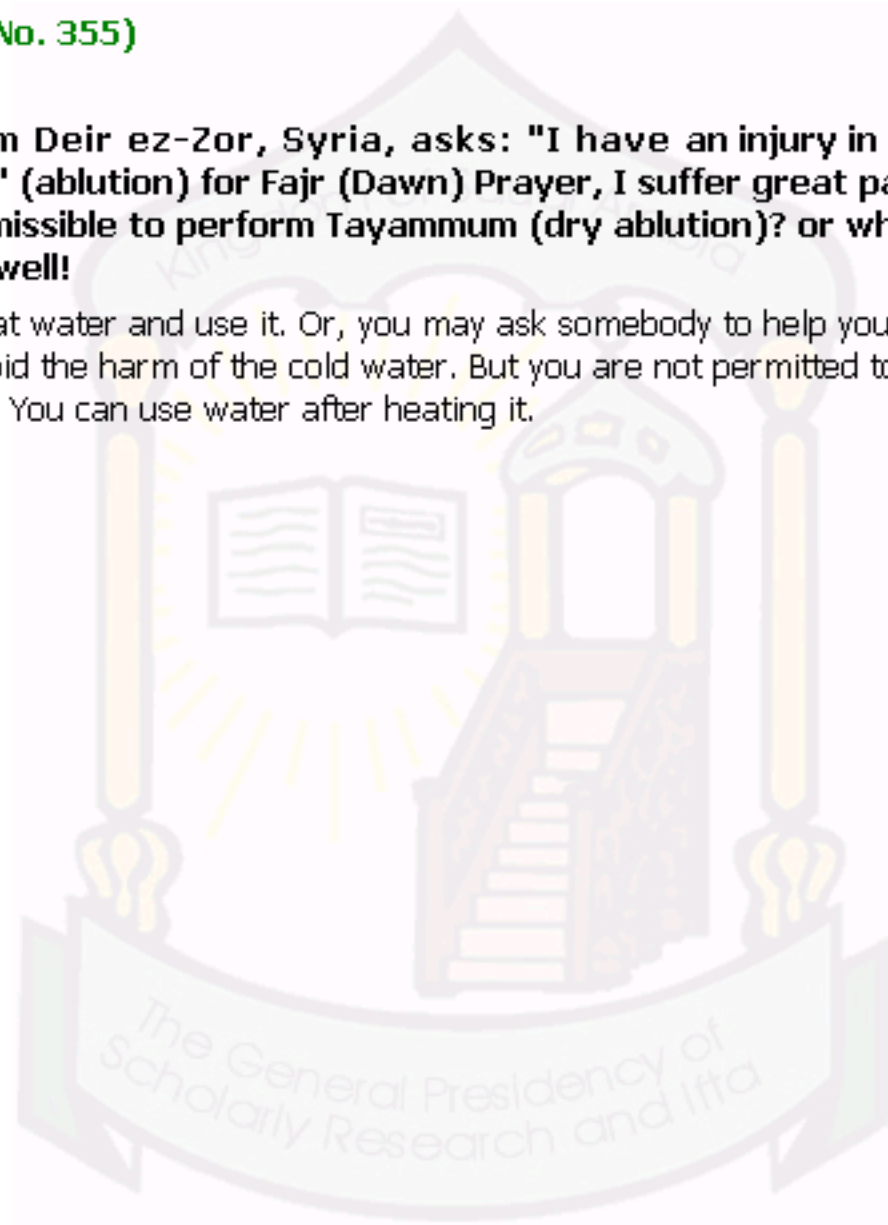




(Part No. 5; Page No. 355)

**Q: Someone from Deir ez-Zor, Syria, asks: "I have an injury in my right hand. Upon performing Wudu' (ablution) for Fajr (Dawn) Prayer, I suffer great pain due to using cold water. Is it permissible to perform Tayammum (dry ablution)? or what should I do? May Allah reward you well!**

**A:** You have to heat water and use it. Or, you may ask somebody to help you heat the cold water in order that you avoid the harm of the cold water. But you are not permitted to perform Tayammum, may Allah bless you. You can use water after heating it.





### 243- Ruling on the Person Whom Physicians Prevented From Using Water

**Q. I had an operation at a hospital after falling ill with some disease. When I left the hospital the doctors advised me not to use water for five months including Ramadan. I hope Your Eminence will guide me in this situation. Is it permissible for me to carry out the instructions of the doctors during the five month period and refrain from water, or it will be ok that I take a bath, perform prayers, and fast Ramadan? What is the ruling concerning offering the prayers which I had missed since I had the operation?**

**A.** It is obligatory upon you to follow the advice of the doctor and not use water for those five months, because the place of the surgery could be badly affected by the use of water. So, if the specialist physician recommended that you must not use

**(Part No. 5; Page No. 356)**

water, then it is all right. Now you have a Rukhsah (concession) in Islamic law that you do not use water and perform Taymmum (dry ablution) only. When the time of prayer is due, you have to perform Taymmum by striking the earth with the palms of your hand twice and pass them over your face and hands on both sides with the intention of getting ritually prepared to offer prayer. This is enough. You do not have to perform Wudu (ablution) during the specified period which the Muslim doctor determined for you. If the Muslim doctor recommended that you should not fast and told you that it will do you harm if you do, you must listen to the advice and not fast during the specified period. You can make up for these missing days of the fast after the end of this period. If he did not specifically ban you from fasting, then it is obligatory upon you to fast like all Muslims during the month of Ramadan. The doctor here is the authority that must be followed in such cases, as long as he is a trustworthy well-known specialist. His recommendations must be followed in refraining from the use of water and fasting, in case the use of water and fasting could prove harmful to some patients. The specialist is the only person who could decide whether or not to use water or to fast. If he decided that the patient must not use water or fast, there is no sin in following his recommendations to for the safety of the patients. Allah (Most Glorified and Exalted be He), The Most Merciful of the merciful, has shown His Mercy on His servants and guided them to the doing of everything that is good and beneficial and leaving out all things that are evil and harmful. He gave licence to the sick and those who are traveling to break their fast in order to guard the health of the patient and relieve those who are traveling from the hardships that they may experience during the journey. Allah (Most Exalted be He) Who gave an excuse to the sick and those on a journey and allowed them to break their fast, has also allowed patients in certain conditions to leave the use of water that may cause any resulting harm. The effective cause and the ruling here is one and the same. This is according to the literal text of the Glorious Qur'an.

**(Part No. 5; Page No. 357)**

It is obligatory upon the questioner to offer Prayer regularly, because leaving the use of water is not an excuse for abandoning prayer. If you missed some prayers, it would be obligatory upon you to make up for them. The general rule is that in the absence of water, Muslims can perform

Tayammum and offer prayer. Tayammum is done by striking the earth twice with the palms of the hands and passing them over one's face and rub the hands on both sides with the intention of making Taharah (). Then, one is to perform prayer. This is valid for ritual purification from both minor and major ritual impurity. Unavailability of water is not an excuse for one to abandon prayer. All praise be to Allah. There is a substitute for ablution with water, i.e. performing Tayammum following what Allah (Most Glorified and Exalted be He) says: [\(But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women \(i.e. sexual intercourse\), and you find no water, then perform Tayammum with clean earth\)](#) If one is unable to use water, they could perform Tayammum with clean earth and offer prayer. It is obligatory upon patients to follow this ruling. Those who can not find water could substitute it with performing Tayammum. They have to perform Tayammum and offer the obligatory prayers. Dear questioner, if you have neglected offering any number of prayers in the period of your illness, it is obligatory on you to make up for them.



(Part No. 5; Page No. 358)

**244- Ruling Regarding Patients who are Neither Able to Use Water nor Perform Tayammum**

**Q. My father was ill, and he was not only unable to use water but also to perform Tayammum (dry ablution). He did not offer prayer for a period of fifteen days. When he recovered, he made up for these prayers, each missed prayer with its present one (ex. performing one missed Fajr prayer with the Fajr of the present day, and so on). What is the opinion of Your Eminence regarding this? May Allah reward you with the best.**

**A.** At first, he was mistaken in what he did. It was obligatory upon him to do what he could bear; if he was able to use water, he had to perform Wudu (ablution), otherwise, he had to perform Tayammum (dry ablution). If he was unable to perform Tayammum, some one from his household, a brother, wife, or someone else, could have helped him perform Tayammum on his behalf; by striking the earth with the palms of his hand and passing them over his face and hands with the intention of performing Tayammum for the sick person. The sick person should bid the one who is assisting him at the beginning of performing Tayammum to do this. The sick person makes the intention and his assistant strikes the earth with his own hands and passes them over the face and hands of the sick person. But it is not permissible for him to perform prayer without performing Wudu or Tayammum. It is also not permissible to completely abandon prayer. If his abandoning of prayer was for this reason, i.e. he deemed himself excused for his inability to perform Tayammum, then it is obligatory on him to make up for these prayers as soon as he can. It is not permissible to offer each one of those missed prayers with present one; one must offer them consecutively at one time, for example, in one morning. But the popular belief that one is to offer with every present prayer one of those missed prayers has no basis in Islamic Shari`ah. According to the correct scholarly opinion, one has to offer them at one time, in the morning or in the afternoon or in the night, subject to his ability. All praise be to Allah. No one is permitted to postpone prayer because he does not have water, or because he is unable to perform

(Part No. 5; Page No. 359)

Tayammum. Essentially, one is required to perform Wudu, but if this it is not possible for him he must perform Tayammum. If he is unable to do so or can not move, one of those who are taking care of him, his trusted servant, his father, or his mother, could help him perform Tayammum. The sick person should command them to perform it for him while he makes the intention quietly.



**Q. I am a girl who had a car accident four years ago. This accident left me completely paralyzed except for my two arms which are still healthy. All praise be to Allah. Immediately after this accident I used to offer prayer without performing Wudu (ablution) or Tayammum (dry ablution). Some of my friends advised me that I must perform Tayammum even if with the help of a maid or any one who can help me strike my hand on the earth once then I could pass my hand on my face and two hands, which I believe to be sufficient. After performing Tayammum, I do not know whether the traces of dust are there on my face and two hands. Sometimes, once I have started my prayer, I do not have complete control of myself due to the paralysis and my ablution could be invalidated. I hope Your Eminence could guide me to what I should do in this circumstance. May Allah reward you with the best. I hope that Your Eminence could remember me in your sincere Du`a' (supplication) that Allah (Most Exalted be he) may grant me support.**

**A.** First of all, we ask Allah to grant you quick recovery from your illness.

**(Part No. 5; Page No. 360)**

May Allah bless you with your reward and a quick recovery. Once you have performed Tayammum, it is sufficient, even if the traces of clean earth are not visible on your face and hands when you strike the earth with your hands or the hands of the person who performs Tayammum for you with your command and intention, and passes them over your face and hands. It is sufficient, all praise be to Allah, even if you do not see the traces of this dust. The most important thing is that the person who helps you perform Tayammum strikes the earth or you could do it yourself. Then you have to pass them or your assistant over your face and hands accompanied by your formed the intention of making Taharh ( ritual purification). All praise be to Allah. With regard to Hadath (ritual impurity invalidating ablution) that may occur while offering prayer, the explanation of its rule is as follows: if Hadath is continuous at all times, then it does not nullify your Tayammum once you have performed it. However, if it is not continuous, once it occurs during the prayer, your prayer becomes invalid and you have to repeat it.



## 245- Ruling on Listening to the Holy Qur'an by a Patient Who is not Ritually Purified

**Q. She says: Since I am in this condition, I can not move, and I can not leave my house. I spend all my time at home. What advice could you offer me? Is it permissible for me to listen to the Holy Qur'an even if I am not ritually purified?**

**A.** Of course it is permissible. I sincerely advise you to do as much Dhikr (Remembrance of Allah) as you can. You can also read what you have previously memorized of the Holy Qur'an and listen to Holy Qur'an stations on the radio, even if you are not in the state of ritual purity. It is worthy mentioning that

**(Part No. 5; Page No. 361)**

Taharah (ritual purification) is not a condition for listening to Dhikr and the Holy Qur'an. It is only a condition when touching the Mus-haf (Arabic Qur'an) and reading from it. But it is permissible for any Muslim to listen to the Holy Qur'an even if he or she is ritually impure, or even if the woman is menstruating. They could listen and benefit from this, but it is not permissible for a Muslim to touch the Mus-haf except if they are ritually pure from minor and major ritual impurity. Reciting from memory is all right, even if one is not ritually purified from minor ritual impurity, and the same applies to the woman who is in a state of menstruation or postpartum period, because the bleeding may exceed the normal period. But the Junub (person in a state of major ritual impurity) must refrain from reading or touching the Mus-haf or even reciting from memory till he or she has performed Ghusl (ritual bath following major ritual impurity). This is because nothing prevented the Prophet Muhammad (peace and blessings of Allah be upon him) from reading the Qur'an except Janabah (major ritual impurity related to sexual discharge). He said about the recitation of the Holy Qur'an by the Junub: [\(As for the one who is in a state of major ritual impurity, he is not allowed to recite even one verse of the Holy Qur'an.\)](#) That means the Junub is banned from reading the Qur'an until he or she takes a ritual bath and becomes ritually pure. We also recommend you to do much of dhikr, Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Istighfar (seeking forgiveness from Allah) as you can and to recite what you could of the chapters of the Qur'an even it is Al-Fatihah (Opening Chapter of the Qur'an). It is fine if you could only repeat it all the time, and you will be rewarded for every letter of it with one good deed, and the reward of a good deed is multiplied up to ten times, and so on, with a much greater reward.

You should listen attentively to the Holy Qur'an. Allah (Most Glorified be He) says in the Holy Book: [\(So, when the Qur'an is recited, listen to it, and be silent\)](#) The Prophet Muhammad (peace and blessings of Allah be upon him) used to recite the Holy Qur'an to his companions while they were attentively listening and benefiting from the recitation. The listener and the reciter are the same in receiving the reward, if the listener pays attention to the recitation and is sincere in benefiting from it. The reciter

**(Part No. 5; Page No. 362)**

will be rewarded for every letter he recites with one good deed, and the reward of a good deed is



multiplied up to ten times, according to the hadith reported from the Prophet Muhammad (peace and blessings of Allah be upon him). We invoke Allah (Most Exalted be He) to reward the listener with the same reward as that of the reciter.



## 246- Ruling on the Patient if Using Water Causes Him Harm

**Q. I diligently carry out all my religious obligations of Sawm (fast) and prayer (salah), particularly the obligatory prayers. When i was twenty-five years old, I contracted a chronic disease. Since then I feel great pain when using water, and therefore I perform Taymmum (dry abltuion). But when I feel extremely ill, I abondon prayer altogether. I hope Your Eminence will give me directions concerning this issue. May Allah reward you with the best.**

**A.** We supplicate Allah (Most Exalted be He) to grant you quick recovery from all harm and make your heart and faith righteous. May Allah protect you and us from every evil. If the use of water harms you, there will be no sin on you in performing Taymmum (dry ablution) instead of ablution. Allah (Most Glorified be He) says: **﴿So keep your duty to Allâh and fear Him as much as you can﴾** Whoever is harmed by the use of water has the same ruling of the one who does not find water. It is permissible for him in this case to perform Tayammum, all praise be to Allah, by striking the earth twice with the hands and pass them over the face and rub the hands against each other on both sides. This Tayammum substitutes for the use of water. As for prayer, it is obligatory on you to offer it to the best of your ability; if you are able to offer prayer while standing, it is all right. If you are able to offer it only while sitting down,

**(Part No. 5; Page No. 363)**

it is also all right. If you can neither pray while standing nor sitting, then you may offer prayer while lying on your side, preferably on your right side if possible. If you are unable to offer prayer in any of the above-mentioned positions, you can pray while lying on your back with your feet in the direction of Qiblah (direction faced for Prayer towards the Ka`bah). But under no circumstance you should abandon prayer. It is obligatory on you to pray while in any position of those mentioned above, subject to your ability, so long as you are still sane. The Prophet Muhammad (peace and blessings of Allah be upon him), when asked by a patient, said: **﴿Pray while standing and if you can not, then pray while sitting and if you can not, then pray while lying on your side, and if you can not even do that, then pray laying on your back.﴾** This is the narration as recorded by Al-Bukhari, in his Sahih, but without mentioning the phrase 'laying on his back'. This phrase is found in Sunan Al-Nasa'iy through a good Isnad (chain of narrators). It is obligatory on every patient to offer prayer subject to one's ability so long as he is still sane. If one loses his sanity, they shall not be required to undertake Taklif (meeting the conditions to be held legally accountable for actions) and the obligations are waived. May Allah (Most Exalted be He) grant you quick recovery and grant you good health to help you carry out the obligations of Allah in the manner as pleases Him.



**(Part No. 5; Page No. 364)**

**Q. I am from Ha'il and I hope Your Eminence will answer my question. I suffer from a fracture at the lower area of my backbone which resulted in complete disability. This injury took place thirty years ago, and it gets worse every year. Moreover, I suffer from physiological disorder. If I sit down for a short while, even for quarter of an hour, the lower part of my body gets numb including my legs. I can not walk except with the aid of a pair of crutches, and this leads to me being nervous and sweating heavily. This adds to my psychological disorder. Due to my condition, I can not offer congregational prayer in the Masjid with my fellow Muslim brothers. I rather offer prayer at home. I live in a village, and the house where I live is not fitted with an electric heater for water. Is it permissible for me to perform Tayammum in this circumstance? I hope Your Eminence will direct me to the right way I should follow. May Allah reward you with the best.**

**A.** We supplicate Allah (Most Exalted be He) to grant this questioner a full and quick recovery from all illnesses and to forgive us our sins. All praise be to Allah in all circumstances. Allah (Most Exalted be He) says: **﴿but give glad tidings to As-Sâbirûn (the patient).﴾** **﴿Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴾** **﴿They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴾**

**(Part No. 5; Page No. 365)**

My dear brother. You have to fear Allah as He should be feared as much as you can, following Allah's (Most Glorified and Exalted be He) Command: **﴿So keep your duty to Allâh and fear Him as much as you can﴾** It is obligatory on you to perform Wudu (ablution) and offer prayer subject to your ability and condition: sitting or standing. If you can pray while standing, even with the aid of crutches, then go ahead with this. If you are unable to offer prayer while standing, you can offer it while sitting. It is not obligatory on you to go to the congregational prayer in the Masjid, if you are unable to do so due to your disability as mentioned in the question.

It is obligatory on you to perform Wudu using water. If you are unable to use water because of its coldness and you do not have the facility for heating it, then you have a legal excuse for performing Tayammum (dry ablution) instead, even though not all villagers lack the facility of heating water, especially with the existence of some means other than electricity, such as wood, coal, and so on. If you live in a village and it is hard on you to use cold water for ablution, you can heat the water by several means; through making a fire by using wood or coal or other material. You do not have an excuse to perform Tayammum if water is available and the means of heating it is also available. However, if you are travelling in a desert and can not find the means to heat water, it will be a legal excuse like those who are unable to use water due its severe coldness and the rigidity of winter conditions. In such case, it is permissible for one to perform Tayammum. But, commonly villagers and townsmen have several means for heating water to perform ablution.



(Part No. 5; Page No. 366)

#### 247- Rulings For the Sick and the Aged Concerning Purification and Salah

**Q: A female questioner says: I have an aged grandmother who cannot perform Wudu' (ablution) under the pretense that she suffers from some pains in her legs. She abandons Salah (Prayer) on the pretext of her inability to perform Wudu', though we have advised her that she can perform Tayammum (dry ablution) instead of Wudu' and demonstrated for her how she can perform Tayammum. We would be grateful if you could explain this point for us, may Allah reward you with the best!**

**A:** The sick and the aged are required to do all that is incumbent upon others as long as they can do it; they have to cleanse their private parts through Istinja' (cleansing the private parts with water after urination or defecation) or Istijmar (cleansing the private parts with a hard material after urination or defecation). Then, they have to perform the legally prescribed Wudu'. Also, they have to perform Ghusl (full ritual bath) when they have Janabah (major ritual impurity). All these things are well-known in the Islamic Law. When a person is unable to perform Wudu' because of a disease or a disability and there is another person who can help them perform Wudu', it is obligatory for them to perform Wudu'. If it is difficult for that person to perform Wudu' for any of the two things mentioned above, they can perform Tayammum instead; pure dust is brought to them in a container. Then they strike the dust with their hands. They then wipe their face and the exterior of their palms with the intention of becoming ritually pure from major and minor ritual impurities. As for what is expelled from a human's body, urine and feces, it is sufficient to cleanse them with tissue, etc., until they become completely clean. Water is not necessary in this case; if a person can cleanse their private parts with water, it is okay and all praise be to Allah. If a person cannot cleanse their private parts with water, it is sufficient for that person to cleanse them with stones, bricks, or pieces of cloth so as to clean the place of impurity by wiping it three times or more. The private parts must be cleansed three times or more to free them from any dirt, feces and urine. After a person has done so, they can perform Wudu' for Salah by rinsing out the mouth, etc.



(Part No. 5; Page No. 367)

#### 248- Purification for People With Incontinence of Urine

**Q: I am a twenty-six years old man. I had an accident three years ago, after which I cannot control urination. Besides, I suffer from some partial paralysis. Is it permissible for me to recite the Holy Qur'an or perform Salah (Prayer) with Tayammum (dry ablution)? Also, is it valid to perform Tayammum by striking the wall of the house?**

**A:** This is more of a general question; if the questioner means that he cannot control urination, he is allowed to offer Salah in whatever manner he can. If he cannot control his urine and the urine comes out of him involuntarily, then he has to perform Istinja' (cleansing his private parts with water) and then perform Wudu' whenever the time of Salah is due. This is a typical ruling of that of a woman having Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). He can then offer Salah even if urine afterwards comes out of him involuntarily. Allah (Most Exalted be He) says: **(So keep your duty to Allâh and fear Him as much as you can)** However, he should endeavour to protect himself from impurity as much, by tying a piece of cloth over his penis to reduce impurity in the same way that a woman having Istihadah puts a piece of cotton into her vagina to block the emission of blood discharge at the time of Istihadah. This is the juristic ruling with regard to a woman having Istihadah and the same general rule applies to whomever find themselves in similar situations. They have to use what may reduce impurity from coming out, such as a piece of cotton, ...etc. They have to perform Wudu' whenever a prayer time falls due.

(Part No. 5; Page No. 368)

First, they are required to cleanse their private parts with water. Next, they have to perform Wudu'. Then, they can perform Salah in whatever manner they can. If a person suffers from a particular disease that makes it hard for them to perform Wudu', they can perform Tayammum instead: by striking pure dust or a wall that has pure dust on it with the hands and then wiping the face and the exterior of the palms. If it is a brick wall that produces dust when one rubs it, one can perform Tayammum by striking it. Otherwise, one has to strike the ground if one is unable to use or find water.



(Part No. 5; Page No. 369)

### Chapter on Removing Impurity

#### 249- Ruling on an Impurity on One's Garment and One does not know its Exact Place

**Q: If an impurity falls on one's garment and one does not know exactly the place of such impurity, what should one do?**

**A:** One can check the place of the impurity and wash it. If one does not know the exact or probable place of the impurity, they have to wash the whole garment. If a person can see the area of the garment affected with the impurity, at the hem of the garment, on one of the sleeves, or on any other part of the garment, then one has to wash that place. once this is done, one is not required to do anything more.



(Part No. 5; Page No. 370)

**250- Ruling on Washing Najis (ritually impure) Clothes with other Clothes in the Washing Machine**

**Q. A questioner from Al-Madinah Al-Munawwarah asks: Is it permissible to wash ritually impure clothes with other clothes which do not contain ritual impurity in the washing machine?**

**A.** If washing clothes achieves the needed results, i.e. cleansing the the pure and the impure, then it is all right to wash them together. Washing removes Najasah (ritual impurity) of the impure and removes the dirt of the unclean clothes. There will be no harm as long as washing is thought to remove Najasah; that these clothes are washed and squeezed out till they are thoroughly cleaned and purified and one is satisfied that there is no Najasah clinging to the clothes. It would be better and safer if you wash them separately. You can wash the clothes which contain ritual impurity first and then wash the clothes which do not have any ritual impurity afterwards. However, if you wash them together making sure that Najasah has been removed, it is all right. All praise be to Allah.



(Part No. 5; Page No. 371)

**Q. What is your advice to a person whose clothes have touched Najasah in some area while other the rest is safe? Is it obligatory on him to wash all his clothes? Or he is to wash the affected area alone?**

**A.** You can only wash the place where Najasah (ritual impurity) has touched the clothes. If someone's clothing has touched Najasah, he could wash the place of this Najasah alone. It might be a drop of urine, or a drop of menstrual blood, or a stain of any other impurity. You have to wash the place of Najasah only because the rest of the garment is pure. You have to wash the area of your garment that has been affected with the Najasah, be this urine or any form of Najasat, because the rest of the garment is pure. If you wash all the garment, it is all right, but you should not do so out of Waswasah (insinuating or distracting thoughts or doubts instigated by Satan). If one washes the garment out of Waswasah, it is not recommended. But if it is done for the perfection of cleanliness, it is all right. Waswasah and burdening oneself with the doing of unrequired undertakings, like the habit of some people who wash the whole garment because of obsessive Waswasah, is not commended and should not be done. You only have to wash the contaminated area.





(Part No. 5; Page No. 372)

### 251- Ruling on Wet Clothes Touching Something Impure

**Q: If a person's garment or body is wet and it has touched something that is impure or what one most probably thinks it is impure, does this affect the purity of the body in general or the purity of the garment in particular?**

**A:** If someone touches what they think is most probably impure with their wet hand, there is nothing in this. The general rule is that things are pure in principle, unless contaminated by impurity. On the other hand, if a person touches something wet that is impure or this person's hand is wet and he touched something impure, he only has to wash his hand and endeavor not to let Najasah touch any other part of his body. If another part of the body touches the impure thing, that affected part only has to be washed with water. Besides, one should not be obsessed by such impurity and not be unnecessarily anxious about this impurity. One should not deal with this matter excessively, as one has to wash the part affected with impurity only, whether it is the hand, the hem of the garment, the leg, or any other area.



(Part No. 5; Page No. 373)

### 252- Ruling on the Impurity of a Garment Containing Semen

**Q: If I put the clothes in which I had a wet dream in a big bowl or in a washing machine, and while washing, some drops of the washing water splashed on me or on my clothes; do my body and clothes become impure? Is one wash enough to remove the impurity? How much water can two Qullahs (some sort of jar) hold?**

**A:** My dear brother! You should know that semen is pure, not impure. Thus, if you put the garment containing semen in a big bowl or any other container and some drops of the washing water splashed on you, this does not make your clothes or body impure. As known, semen is the origin of man, so it is pure. As reported, A'ishah (may Allah be pleased with her) used to rub off the semen the Prophet's garment contained without washing it. If semen had been impure, she would have washed it with water. The true opinion is that semen is pure, not impure. As for the drops of water that may splash over one's garment or body or water which its impurity is unknown, they are basically pure. Purity is a basic characteristic of water unless something defiles it. The Prophet Muhammad (peace and blessings of Allah be upon him) said: [\(Water is pure and in its origin it is not defiled by anything.\)](#)

As for the water two Qullahs can hold, they are perceived to be equal to five waterskins.

(Part No. 5; Page No. 374)

It is also said that each Qullah holds the amount of water a physically fit person can carry. Thus, the two Qullahs can approximately hold five skins. This is correct view approved by Muslim scholars on the size of two Qullahs. It is worth mentioning that scholars have differed on whether the quantity of water contained in two Qullahs or in a similar container gets defiled when it touches an impure thing or the water must change in order to be rendered as impure. The correct opinion is that water does not get impure except when its nature changes, as approved by the investigating Muslim scholars. They are of the opinion that water does not get defiled except when its nature changes. If the taste, color or odour of water change because of an impurity, then it becomes defiled; otherwise, water does not get defiled for just touching an impure thing that does not affect water, even if the amount of the water is less than two Qullahs. The only exception is that the quantity of water is considered to be customarily little, such as an impure thing that falls into the water existing in a utensil, in which case water must be disposed off, even such impurity does not change its nature. This is because the Prophet Muhammad (peace and blessings of Allah be upon him) ordered the water in a utensil from which a dog drank be poured out. This incident and other religious evidences denote that when a little impure thing falls into the water existing in a utensil and it does not change the color, odour or taste of the water, such water must be poured out according to the directions of the Prophet Muhammad (peace and blessings of Allah be upon him) when a dog drank from the utensil. This is because the nature of water existing in the small utensil most probably changes in this case. As for the amount of water two Qullahs or a similar container can hold, this water does not become defiled unless its nature changes. However, if a person preferred to pour out that water as a precaution and he has a reserve of pure water and can do without the water in which something impure has fallen

into - without changing its nature, and its amount is less than what two Qullahs can hold of water - then there is not sin on him. This is a means of taking precaution, fearing Allah and following the Prophet Muhammad's Saying: "Leave what fills you with doubt to what does not fill you with doubt." In conclusion, the amount of water two Qullahs (approximately, five skins) can hold does not get defiled except when its nature changes, according to the view of a group of Muslim scholars. As for an amount less than the amount of water

**(Part No. 5; Page No. 375)**

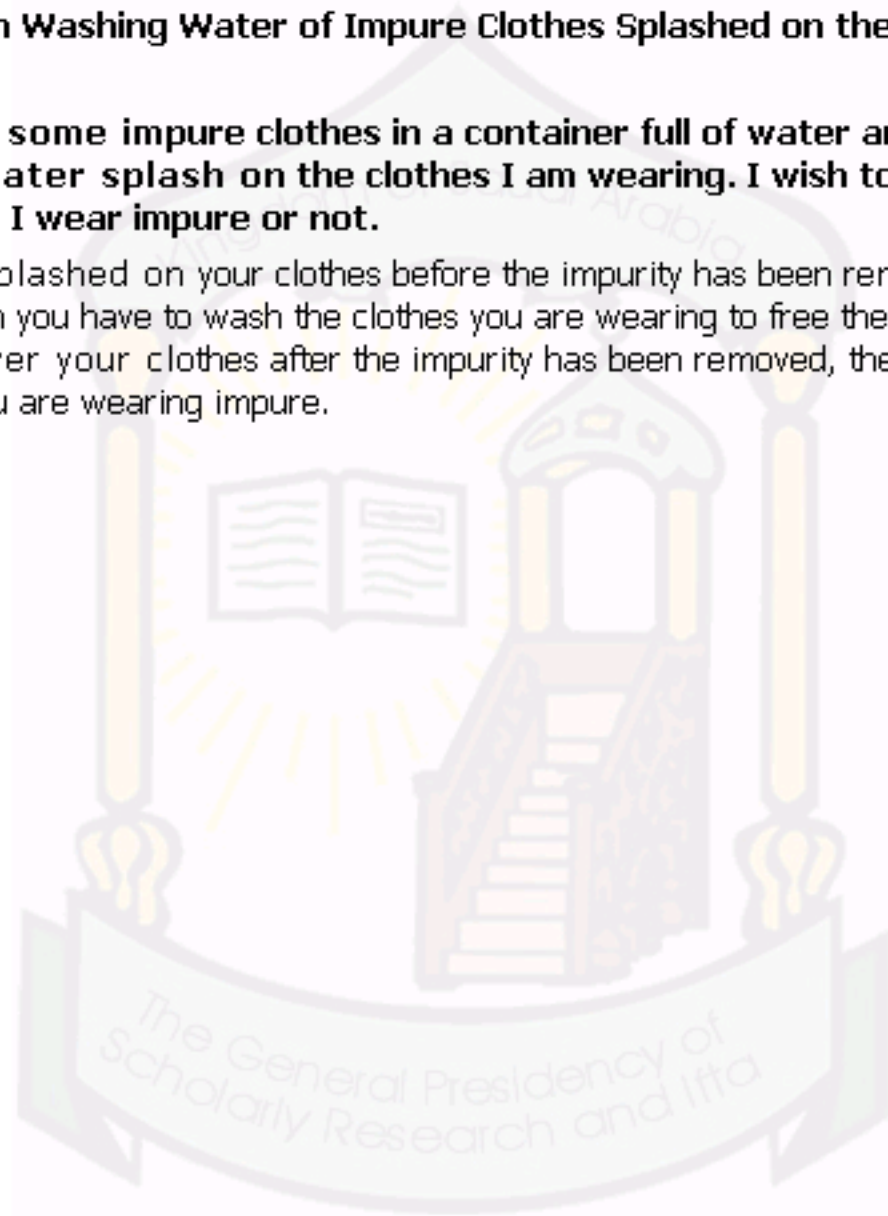
two Qullahs can hold, it becomes defiled by just touching an impure thing, according to another group of Muslim scholars. The preponderant opinion is that water does not become defiled unless when its taste, color or odour changes. As long as the water does not change, it is considered pure, with the exception of an impurity that falls into a utensil. If an impure thing falls into a utensil and does not change the water existing in it, it is better to pour out that water, acting upon the authentic Hadith which indicates that the Prophet Muhammad (peace and blessings of Allah be upon him) ordered the water of a utensil from which a dog drank to be poured out. It is worth mentioning that such Hadith is recorded by Imam Muslim in his Sahih (authentic collection of Hadith).



### 253- Ruling on Washing Water of Impure Clothes Splashed on the One's Garment

**Q: When I wash some impure clothes in a container full of water and while rubbing the clothes, some water splash on the clothes I am wearing. I wish to know if such water makes the clothes I wear impure or not.**

**A:** If this water splashed on your clothes before the impurity has been removed from the clothes being washed, then you have to wash the clothes you are wearing to free them from impurity. If the water splashes over your clothes after the impurity has been removed, then such water does not make the clothes you are wearing impure.

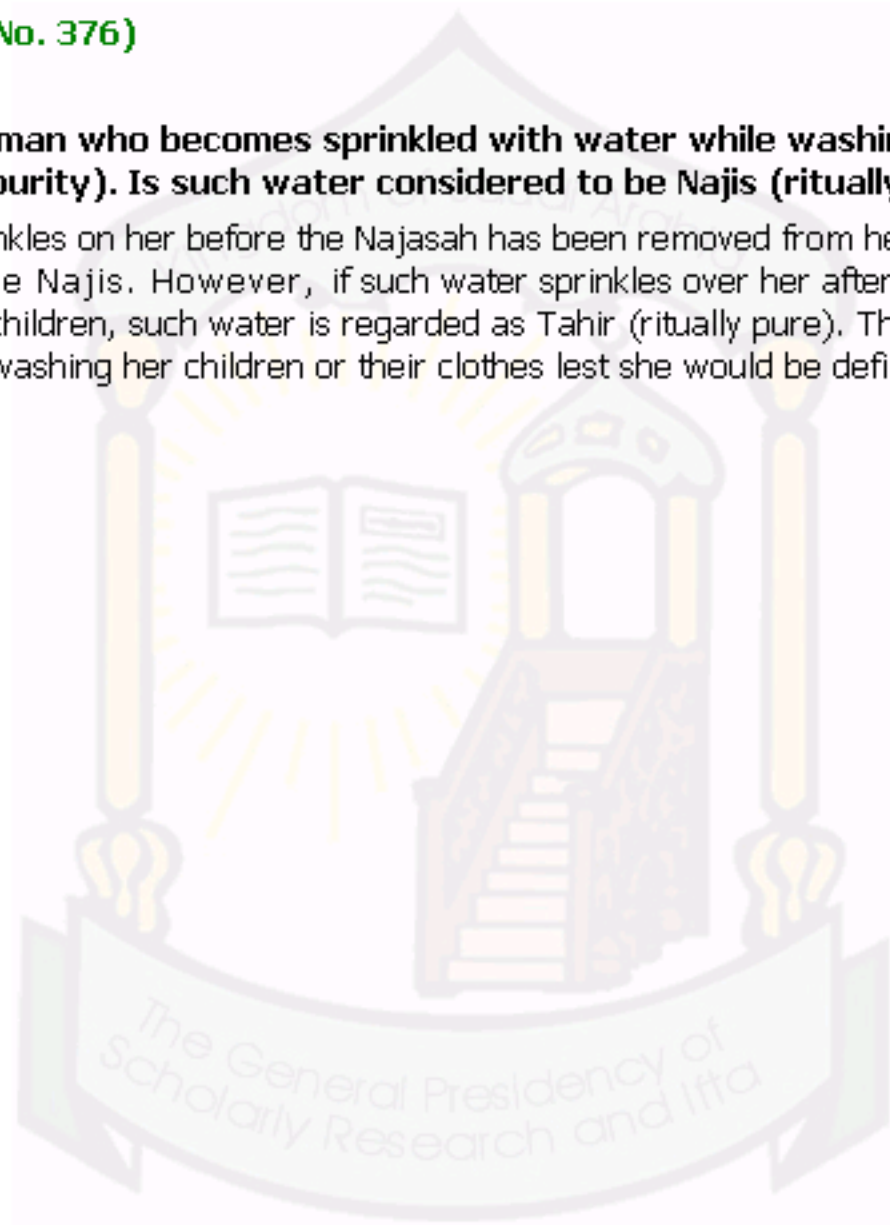




(Part No. 5; Page No. 376)

**Q: There is a woman who becomes sprinkled with water while washing her children from Najasah (ritual impurity). Is such water considered to be Najis (ritually impure) or not?**

**A:** If the water sprinkles on her before the Najasah has been removed from her children, such water is considered to be Najis. However, if such water sprinkles over her after the Najasah has been removed from her children, such water is regarded as Tahir (ritually pure). Therefore, she has to be on her guard when washing her children or their clothes lest she would be defiled.





## 254- How to purify oneself from the urine of an infant boy

**Q. Is it obligatory on the father of a young infant whose son urinated on his clothes to wash the whole garment? Or should he wash the wet areas only? Jazakum Allhu Khayran (may Allah best reward you.)**

**A.** If this infant has started to eat food, it is obligatory to wash the wet areas but not the whole garment; only the area that was soiled with urine. This applies to all kinds of Najasah (ritual impurity). If it soils the body, clothes, and a specific location, it should be washed alone, while any other part remains Tahir (ritually pure). If this infant is not yet weaned but is being breastfed by his mother or foster mother, it is not obligatory to wash the garment. It is enough to sprinkle the place of urine with some water or wipe it using water. It is sufficient to wipe it with water without

**(Part No. 5; Page No. 377)**

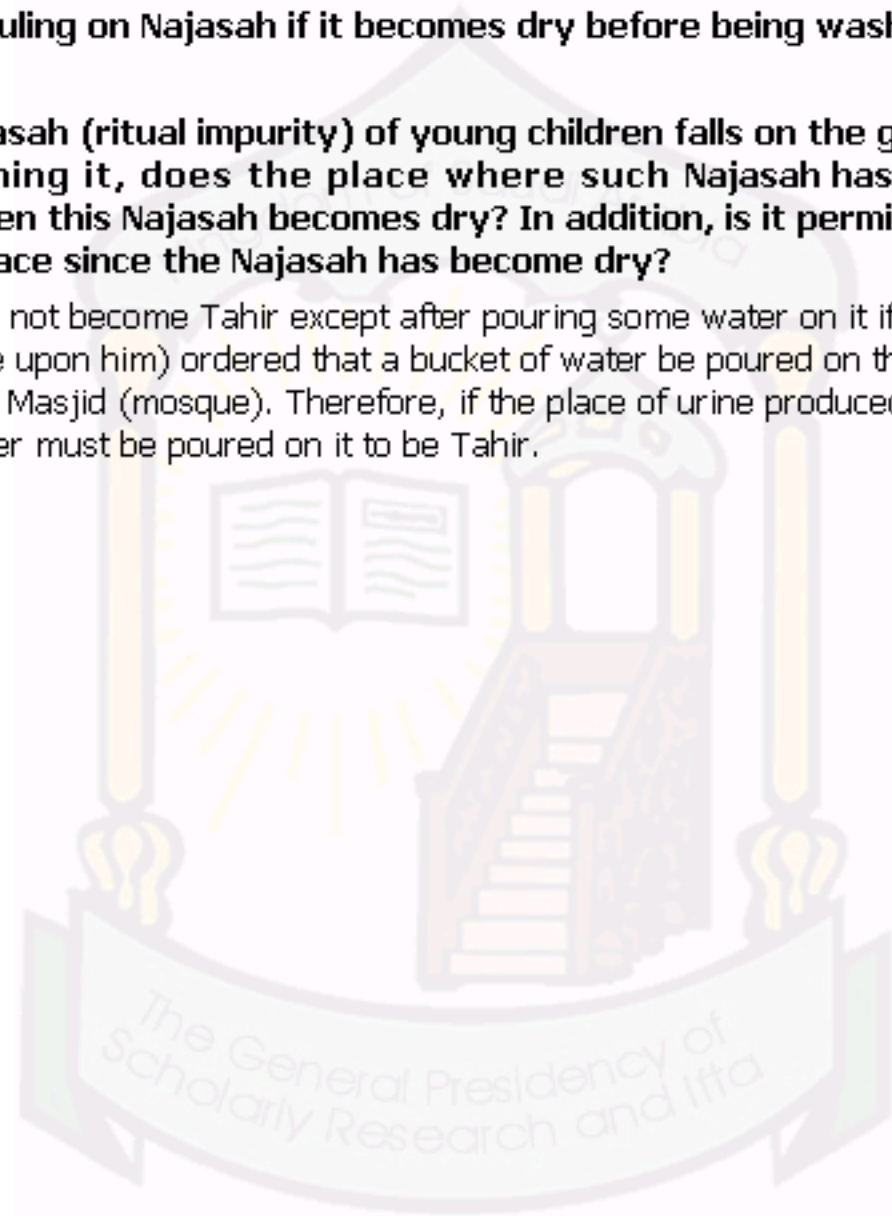
rubbing or washing. When an unweaned infant urinated on the dress of the Prophet (peace be upon him), the Prophet (peace be upon him) sprinkled little water on his garment and did not wash it. He (peace be upon him) said: [«Sprinkle water on the urine of the unweaned male infant but wash off the urine of the unweaned female infant.»](#) In other words, it suffices to sprinkle the urine of an unweaned male infant with water and then wipe it.



### Ruling on Najasah if it becomes dry before being washed

**Q: When the Najasah (ritual impurity) of young children falls on the ground and becomes dry before washing it, does the place where such Najasah has fallen become Tahir (ritually pure) when this Najasah becomes dry? In addition, is it permissible to offer Salah (Prayer) in this place since the Najasah has become dry?**

**A:** The place does not become Tahir except after pouring some water on it if it can be located. The Prophet (peace be upon him) ordered that a bucket of water be poured on the urine of the Bedouin who urinated at the Masjid (mosque). Therefore, if the place of urine produced by a child or an adult is known, some water must be poured on it to be Tahir.





(Part No. 5; Page No. 378)

256- Explaining how to purify a carpet when Najasah falls on it

**Q: How can we purify a carpet when a Najasah (ritual impurity) falls on it? Do we have to wash the whole carpet? Does it suffice to wash only the spot of Najasah? May Allah reward you with the best!**

**A:** Carpets are treated like the ground: when a Najasah falls on a carpet, some water must be poured on the related spot and this will suffice. When the Bedouin urinated at the Masjid (mosque), the Prophet (peace be upon him) ordered that a bucket of water be poured on it. The same has to be done with regard to carpets. An amount of water more than the amount of urine must be poured. This will suffice, and all praise be to Allah! There is no need to wash the whole carpet as pouring some water on the spot of Najasah will suffice.





### 257- Ruling on using chemicals and hot water to clean bathrooms containing insects

**Q: Is it permissible to use chemicals and boiling water to clean the bathrooms that contain harmful insects?**

**A:** There is nothing wrong to clean bathrooms with warm water that contain some chemicals

**(Part No. 5; Page No. 379)**

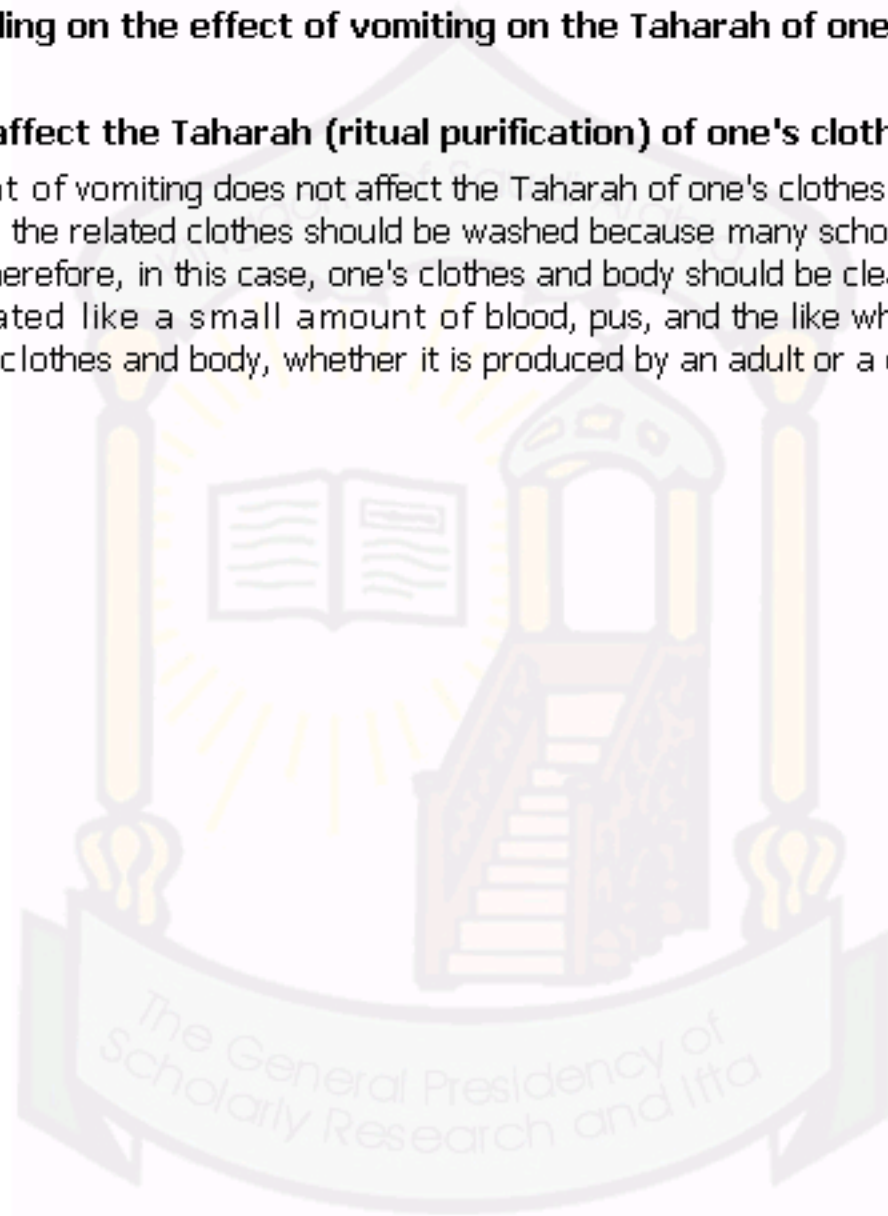
that kill cockroaches and other harmful insects. It is permissible to kill such harmful creatures including scorpions, serpents and cockroaches, but it is impermissible to kill them with fire as none but Allah (Glorified and Exalted be He) should punish with fire. Moreover, it is impermissible to use boiling water that can kill such harmful insects. Rather, insecticides, and not fire, can be used in this case.



## 258- Ruling on the effect of vomiting on the Taharah of one's clothes

**Q: Does vomiting affect the Taharah (ritual purification) of one's clothes ?**

**A:** A small amount of vomiting does not affect the Taharah of one's clothes. However, if there is a large amount of it, the related clothes should be washed because many scholars consider this to be similar to urine. Therefore, in this case, one's clothes and body should be cleansed. A small amount of vomiting is treated like a small amount of blood, pus, and the like which does not affect the Taharah of one's clothes and body, whether it is produced by an adult or a child as they both have the same ruling.





### 259- How to purify utensils which a dog licked

**Q. What is your opinion on purifying the pots which a dog licked? I hope Your Eminence will clarify the issue for me.**

**A.** The question is similar to what the Prophet (peace be upon him) said: ﴿

**(Part No. 5; Page No. 380)**

If a dog drinks from the utensil it is essential to wash it seven times one of them should be with dust.﴾ It is better if the first wash is with dust. However, if a dog drinks from large quantities of water or from large pots, the water therein remains Tahir (ritually pure) and is not affected by this. Therefore, these pots do not need to be washed. This ruling applies only to small utensils.



### Ruling on touching a dog in case of dampness

**Q 260: What is the ruling if we have touched a dog and then want to perform Salah (Prayer)?**

**A:** If both the dog and the hand were dry, then there is nothing wrong in that. Nonetheless, if either the dog or the hand was damp, then one should wash his hand seven times. It would be better if one washes it once with dust as in the case if the dog licks/drinks from pots because the Prophet (peace be upon him) ordered to use dust in one of the seven times of washing these pots. Therefore, if one touches the dog's saliva or urine, one's hand should be washed seven times one of them with dust. If that is unfeasible, then with soap, potash or the like though dust is preferable because it is stated in the Nas (Islamic text from the Qur'an or the Sunnah) of the Hadith. In fact, dogs should not be raised or possessed except for three reasons: hunting, farming and herding because the dog here protects the sheep from the wolves, by the permission of Allah, and warns its owners. The Prophet (peace be upon him) said: [\(The reward of whoever possesses](#)

**(Part No. 5; Page No. 381)**

[a dog for other than hunting, herding or farming will decrease two karats daily.](#)) How could the Muslim accept to have his reward decreased two karats daily for possessing a dog that is not needed for herding, hunting, or farming. If you currently possess dogs then dispense with them away unless it is for one of the three previously mentioned reasons.



### Ruling on the Najasah of a dog whose raising is Mashru`

**Q 261: I heard from some people that the greyhound dog is not Najis (ritually impure). Is that true?**

**A:** This is not true because all dogs are Najis, whether they are for hunting or not. However, out of His Bounty and Favor, Allah made it permissible for us to eat the game hunted by dogs. If the dog licks or laps the dish or if any of its urine or saliva touches you, then it should be washed seven times. This applies to the dog used in farming, herding and all kinds of dogs, which are all Najis. The Prophet (peace be upon him) said: [\(Purifying your dish that is licked by a dog is by washing it seven times.\)](#) This Hadith indicates the Najasah (ritual impurity) of the dog and that the place it licks should be washed seven times.

**(Part No. 5; Page No. 382)**

However, Allah (Glorified and Exalted be He) made it permissible to eat the game hunted by the dog. Allah also permitted the possession of dogs for three reasons: hunting, farming and herding. As for hunting, it could be used in hunting and it could be taught how to hunt. It could also be used in farming to protect the farmer from the thieves and others by barking and alerting him. Moreover, it could be used in herding as it protects the sheep from the wolves by frightening the wolves with its voice and alerting the shepherds to defend their sheep.



### Ruling on possessing dogs and the Divine Threat concerning this

**Q 262: Some Muslims have ordinary and untrained dogs at places where they eat and drink. Moreover, some of them would ride their cars, put the dog in front of them and play with it with their hands. I told them that it is impermissible to have this dog because of its Najasah (ritual impurity).**

**However, they replied that they washed that dog with water and soap the day it was born, so it became Tahir (ritually pure) and is no longer Najis.**

**They supported their argument with the Ayah (Qur'anic verse) on the people of the Cave and their dog as Allah (Exalted be He) described them saying: (and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)].) What is the ruling on such people? Could the dog become Tahir after being Najis?**

**A:** It was authentically reported from the Messenger of Allah (peace be upon him) that he said: (The reward of whoever possesses a dog for other than hunting, herding or farming will decrease two karats daily.

**(Part No. 5; Page No. 383)**

› This indicates that it is impermissible to possess dogs. The apparent meaning of the Hadith indicates that it is not Mashru` (Islamically permissible) to possess dogs as this causes one's reward to diminish. This is serious and it indicates that it is Makruh (reprehensible) or Haram (prohibited). In fact, a Mu'min (believer) must avoid everything that diminishes his reward. Hence, the Mu'min must not possess a dog except for one of these three reasons: hunting, farming or herding. The dog defends the sheep against the wolves because on hearing it barking, the herdsman are alerted and defend their sheep and wolves panic on hearing its voice. The same thing applies to farming as the dog alerts the farmers on detecting thieves or any harmful animals. Dogs should not be possessed for purposes other than these three. As for the one who possesses a dog and carries it in their car, they are wrong and exposed to its Najasah and to the danger of having their reward diminished as clarified by the Prophet (peace be upon him). Therefore, it must not be possessed for a reason other than these three that were clarified by the Messenger of Allah (peace be upon him). Washing the dog does not make it Tahir even if it was washed every day as it is Najis in itself like the swine that remains Najis even if washed. Both the swine and the dog cannot become Tahir even if washed with soap every day. If it licks a dish, it should be washed seven times including once with dust as the Prophet (peace be upon him) said: (If the dog licks the dish

**(Part No. 5; Page No. 384)**

of anyone of you, let him wash it seven times, the first of which is with dust.) This means that the dog is Najis. That is why the Messenger of Allah (peace be upon him) said: (Purifying your dish that is licked by a dog is by washing it seven times, the first of which is with dust.) Purifying it means that

it is Najis and that if it is washed with water seven times it becomes Tahir. This also applies to the dog of the people of the Cave. It does not indicate the permissibility of possessing dogs. They might have kept it for hunting or for herding, and most probably, they kept it for hunting their food. This is permissible if they kept the dog, raised it and taught it to use it in hunting, or even to guard the farm or the sheep. This is permissible as we previously mentioned. It should not be understood that they possessed it for play or for other purposes.

The Ayah should be interpreted in a good way because they were good, upright and pious people. In addition, this pertained to the laws of those before us who had lived before Muhammad (peace be upon him) was sent by Allah. If we supposed that the Prophet (peace be upon him) forbade us from possessing dogs, the fact that they possessed a dog would not have made it permissible for us to possess dogs. However, since our Shari`ah (Islamic law) has permitted us to possess dogs for hunting, farming and herding, then we should interpret the presence of their dog with them as being for one of these purposes and may Allah grant us success.

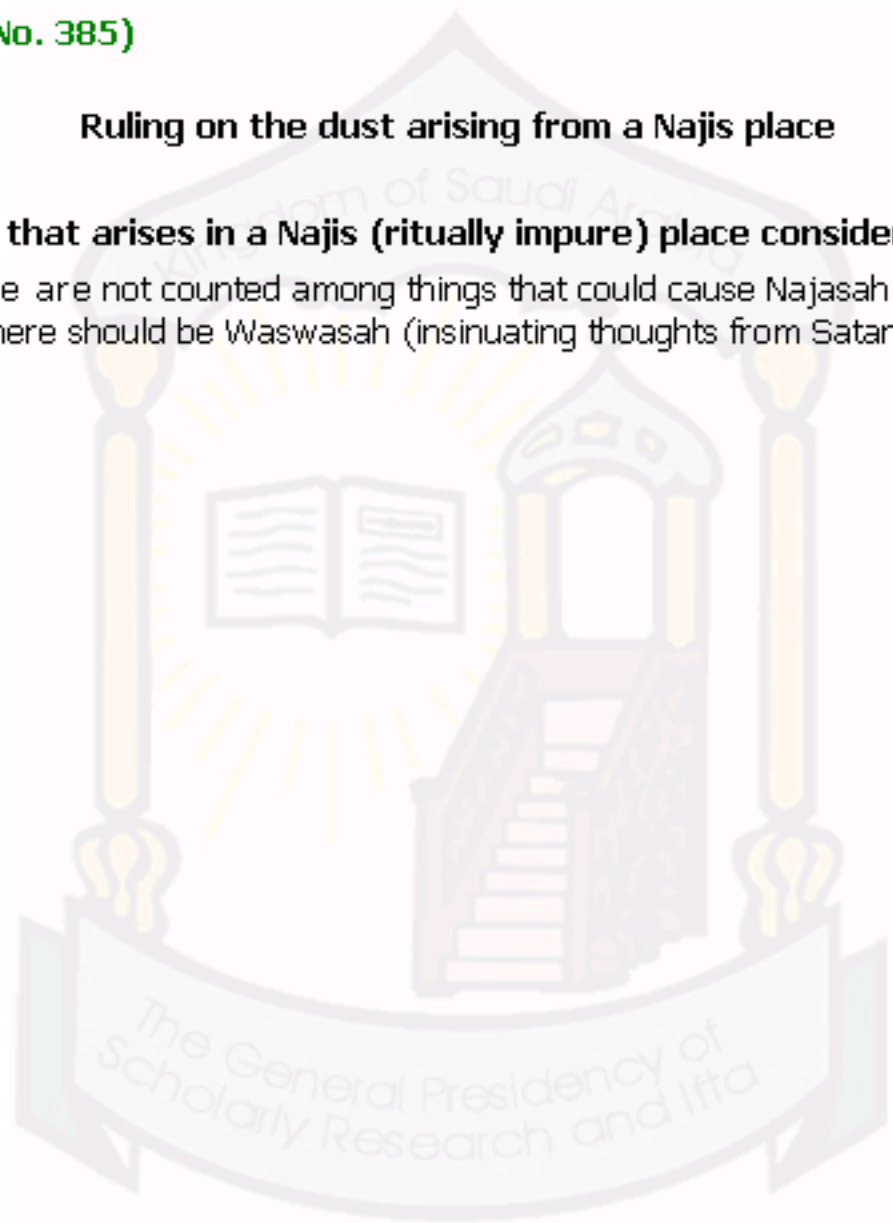


(Part No. 5; Page No. 385)

### Ruling on the dust arising from a Najis place

**Q 263: Is the dust that arises in a Najis (ritually impure) place considered Najis?**

**A:** Dust and smoke are not counted among things that could cause Najasah (ritual impurity). They are both excused. There should be Waswasah (insinuating thoughts from Satan) concerning this.







### Ruling on the leftovers of animals

#### Q 264: Should we perform Wudu' (ablution) from the leftovers of animals?

**A:** Animals are of various kinds. There is no problem with the leftovers of camels, sheep, cows and other edible animals. The leftovers of Tahir (ritually pure) animals like camels, cows, sheep, deer and buffaloes are permissible because they are Tahir. As for the leftovers of a dog, it must be thrown away because it is Najis (ritually impure) and no Wudu' should be performed after handling it. We are commanded to wash the dish where it was seven times, the first of which is preferable to be with dust. As for the leftovers of donkeys and mules, the sound opinion is that it is permissible because it is widespread and cannot be avoided, though their meat is Haram (prohibited); yet, it cannot be avoided. The same applies to the leftovers of the cat, which is

**(Part No. 5; Page No. 386)**

permissible as well. Regarding the leftovers of other animals like lions, tigers, wolves etc that pass over water basins and areas on land, there is no harm in that and all praise is due to Allah.



### Ruling on the Taharah of the urine and dung of edible animals

**Q 265: We work in the desert as camel shepherds. We have doubts about our Taharah (ritual purity) because sometimes we perform Wudu' (ablution) without shoes and step on camel dung and sometimes we perform Salah (Prayer) on it. We heard that anything the sun reaches is Tahir (ritually pure). Please inform us of the correct ruling, may Allah grant you success.**

**A:** There is no harm in stepping on camel urine and dung because they are Tahir. The same applies to sheep, cows and other edible animals. You should not have doubts without proof because Taharah is the rule unless otherwise proved. Therefore, whatever gets stuck to your feet is, in principle, Tahir unless you find out that it is Najis (ritually impure) and only then you should wash your feet, and all praise is due to Allah. In addition, beware Waswasah (insinuating thoughts from Satan) and ill thoughts. As for the sun,

**(Part No. 5; Page No. 387)**

it does not purify the earth; rather, water should be poured on the urine thereon. It was authentically reported from the Prophet (peace be upon him) that: [\(A Bedouin entered the Masjid \(mosque\) \(the Masjid of the Prophet \(peace be upon him\)\) and urinated therein. The Prophet \(peace be upon him\) ordered that a bucket of water should be poured on it. When the Sahabah \(Companions of the Prophet\) were about to rebuke the Bedouin, the Prophet \(peace be upon him\) said: "Do not interrupt him." Then, when he finished, the Prophet \(peace be upon him\) called him and said: "These Masjids are not fit for anything of this urine and filth because they are built for Dhikr \(Remembrance of Allah\), performing Salah and reciting the Qur'an."\)](#) The Prophet (peace be upon him) taught the Bedouin not to do that again and ordered the Sahabah not to interrupt him so that he would not spread Najasah (ritual impurity) on himself or other places of the Masjid. Then, the Prophet (peace be upon him) taught and guided him and ordered that a bucket of water should be poured on his urine. It should be noted that the Prophet (peace be upon him) did not say that the sun would purify it.

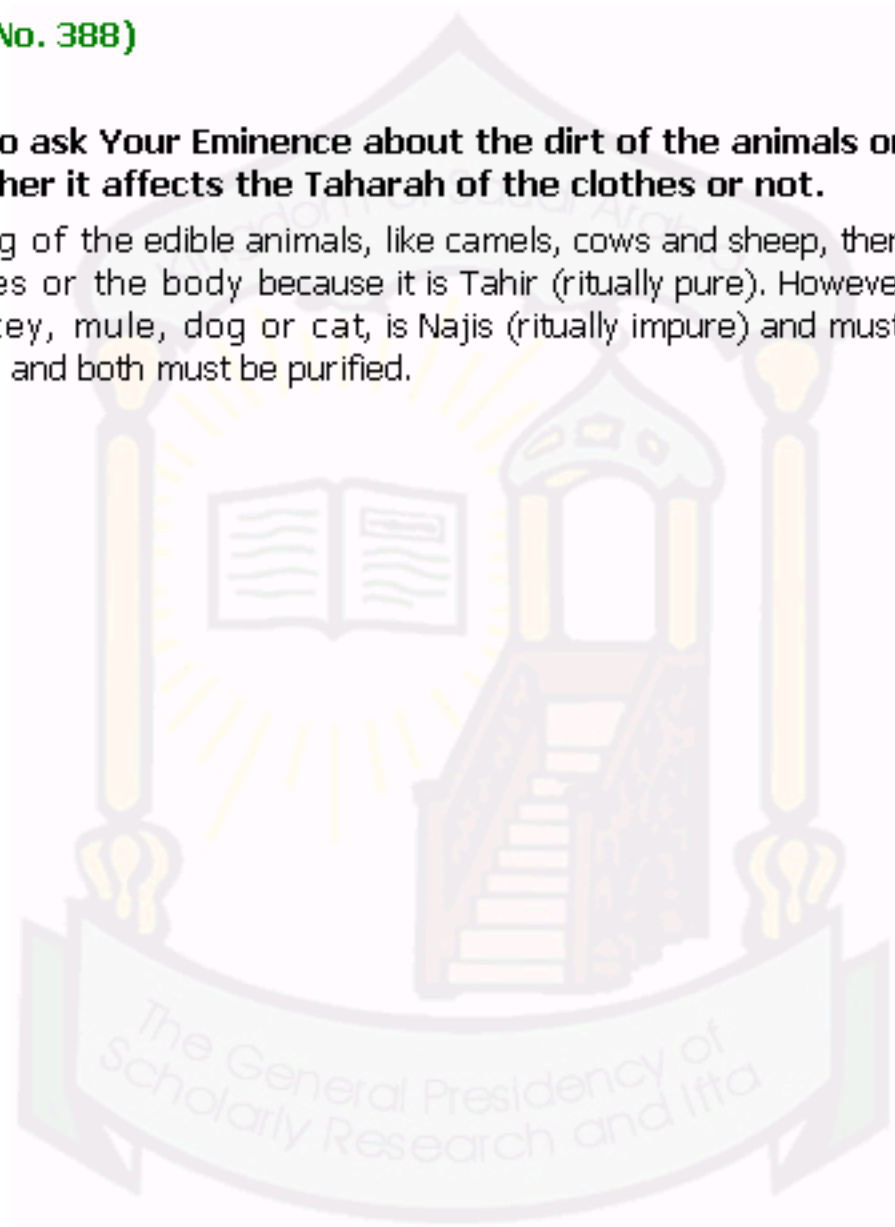
In brief, the sun is not sufficient for purifying the urine and other types of Najasah. Rather, water should be poured on the urine, and if it was feces or Najis dung, like that of the donkeys and mules, it should be removed away from the Masjid and if it was damp, then water should be poured over the damp spot it left. In other words, if the feces or dung was dry, it should be removed only and it would not harm the Masjid. On the other hand, if it was damp, it should be removed from the Masjid and water should be poured on the damp spot it left to purify it.



(Part No. 5; Page No. 388)

**Q: We would like to ask Your Eminence about the dirt of the animals on clothes and about its dung and whether it affects the Taharah of the clothes or not.**

**A:** As for the dung of the edible animals, like camels, cows and sheep, there is no harm even if it touches the clothes or the body because it is Tahir (ritually pure). However, the dung of inedible animals, like donkey, mule, dog or cat, is Najis (ritually impure) and must be removed from the clothes and the body and both must be purified.





**Q: What is the ruling on the water from which an animal drank? Is it permissible to perform Wudu' (ablution) with it?**

**A:** This is conditional on whether or not the animal that drank from the water is edible, like a camel, a cow, a sheep and edible birds. If it is one of these, it is permissible to use and drink from that water. However, if it is a Najis (ritually impure) animal that drank from it, like a dog, it should be spilled if it was only a small amount; otherwise, it can be used. The same ruling applies if the animal is Tahir under the Shar`y (Islamically lawful) ruling, like the cat, the donkey and the mule. Such animals are Tahir while alive because they continually circulate among us. Therefore, the sound opinion here

**(Part No. 5; Page No. 389)**

is that their leftovers and what they drink from are Tahir. Donkeys and mules were used during the lifetime of the Prophet (peace be upon him) and people then used to use their leftovers. Moreover, the Prophet (peace be upon him) used to ride a donkey without putting something on its back and it is known that it sweats. Had this sweat been Najis, the Prophet (peace be upon him) would not have done that. This indicates that its leftovers and what comes from its mouth are not Najis, and the same applies to the cat. The Prophet (peace be upon him) said about it: [\(It is from those that frequently circulate among you.\)](#) As for the wild animals, like tigers, lions and wolves, if the water they drank from is little in amount, it should be spilled like in the case of a dog; otherwise, it would be permissible to drink from it. The Prophet (peace be upon him) said about the dish that is licked by a dog: [\(Spill it.\)](#) Scholars stated that this ruling applies to the small containers that are affected by dogs and their likes, whereas, large containers that contain a lot of water, basins and lakes are not affected when dogs or other animals drink from them and such water could be used. All praise is due to Allah.



(Part No. 5; Page No. 390)

**Q: Is it permissible to perform Wudu' (ablution) from the water that an animal like a camel, a sheep, or a cow drank from? What are the animals that one is not permitted to make Wudu' from the water that it drank from? May Allah reward you.**

**A:** It is permissible to drink from the water that camels, cows or sheep drink from because they are Tahir (ritually pure) and edible. The same also applies to donkeys and mules as the water they drink from remains Tahir (pure and purifying). They even used to drink from the water of the Messenger of Allah (peace be upon him) and the Sahabah (Companions of the Prophet).

The sound opinion here is that it is permissible to use and consume the leftovers of the mule and the donkey. However, the leftovers of inedible animals, like dogs, lions, tigers and other wild animals, should be spilled. If the water was large in amount, like in basins and rivers, then its Taharah (ritual purity) is not affected even if such animals drink from it. However, if they drink from a container, the rest should be spilled.



### Wudu' from camel basins and performing Salah at its resting place

**Q: Is it permissible to make Wudu' (ablution) from camel basins and perform Salah (Prayer) in its resting place?**

**A:** There is nothing wrong to make Wudu' from camel basins and to drink therefrom.

**(Part No. 5; Page No. 391)**

The same applies to the basins of sheep and cows as long as the water does not have anything Najis (ritually impure) in it. If there is a stream from which camels, sheep or wild animals drink, it is permissible to make Wudu', Ghusl (ritual bath) and drink therefrom, and all praise be to Allah. Moreover, it is permissible for one to perform Salah in the resting place of sheep and cows, but not in those of camels. One must not perform Salah at the places where camels stay and rest. However, if it is a temporary abode, then one may perform Salah therein. The Prophet (peace be upon him) forbade performing Salah at the resting places of camels, that is, where they stay and rest beside waterholes, or places where they move freely for their food.



(Part No. 5; Page No. 392)

Blank Page

(Part No. 5; Page No. 393)

**On menstruation and postpartum period**

**Length of the woman's menstrual period**

**Q: What is the length of a woman's menstrual period according to Shari`ah (Islamic law) and the purified Sunnah (whatever is reported from the Prophet)?**

**A:** The sound opinion is that there is no time limit. However, it most probably lasts for six or seven days but it may last for fifteen days. The Jumhur (dominant majority of scholars) is of the opinion that it does not exceed fifteen days. If it does, then it should be considered Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) during which the woman can perform Salah (Prayer), observe Sawm (Fast) and have sexual intercourse with her husband. However, the bleeding that lasts for fifteen days or less is considered menstruation and if that period decreases, she should be purified. Anyway, the menstruation period may increase or decrease in length. It could be six or seven days, or one day more or less. The Mu'minah (female believer) should not perform Salah, observe Sawm or have sexual intercourse with her husband as long as she sees blood if her menstruation period increases or decreases until she is purified from her menses and performs after-menstruation Ghusl (full ritual bath). However, the fifteenth day is the end of that period, according to sound opinion, and if it lasts more than that, she has to consider it Istihadah and thus, she can perform Salah, observe Sawm or have sexual intercourse with her husband

(Part No. 5; Page No. 394)

and consider her usual period that she was accustomed to before that increase and stick to that period. This is so whether it was six, seven, eight or ten days because when the bleeding lasts for more than half a month, it is considered Istihadah and not the usual menstruation. The length of the menstruation period does not exceed, in Shari'ah, half the month.



### 268- Ruling on menstrual bleeding stopping before seven days

**Q: Is it true that the menstrual period is seven days that neither increases nor decreases? If it ends before the seven days, may a woman perform Salah (Prayer) Your Eminence Shaykh?**

**A:** Seven days are not the limit for the menstrual period as it may increase and decrease. It may be seven, eight, five or three days; it varies. As for the woman who menstruates for the first time and does not know the usual number thereof, she remains in the state of menstruating for six or seven days if the bleeding keeps flowing for this period. This should be counted on the usual period of the women in her family. Then she may do after-menstruation Ghusl (full ritual bath). However, the woman who used to have regular period's days should counts on her usual period whether it is six, five, seven, eight or ten days. Her menstruation should not be counted as only five, seven or eight days but it should be counted according to her regular period. This is according to what the Prophet (peace be upon him) said to Umm Habib : [\(Stop performing Salah \(Prayer\) for the number of days that your menstruation lasts, then do Ghusl.\)](#) Therefore, if her usual period is ten days, she should refrain from performing Salah, etc., for ten days. The same applies

**(Part No. 5; Page No. 395)**

if her usual period is three days, etc. If the woman sees bleeding while in a state of Tuhr (period of ritual purity), then it is just irregular bleeding, Sufrah (yellow vaginal discharge during or after menstruation) or Kudrah (dusky-colored vaginal discharge during or after menstruation). Therefore, she has to perform 'Wudu' (ablution) for every Salah. She should count on her usual period she is used to have whether it is five, six, seven, eight or ten days or whether it is less or more than this up to fifteen days. However, the menstrual period does not exceed fifteen days as stated by the Jumhur (dominant majority of scholars). The conclusion is that a woman has to count her menstruation according to her regular cycle such that if her period is five days, then she is in the state of menstruating for five days. The same applies if her period is seven days, etc.





**269- Ruling on the woman menstruating for the first time and how long her monthly period should be**

**Q: I have read Fiqh (Islamic jurisprudence) books that when a girl reaches the age of puberty and sees her menstruation for the first time, she should not perform Salah (Prayer) for a day and a night after which she should perform after-menstruation Ghusl (full ritual bath) and resume performing Salah even if there is blood remaining. She should practice the same thing for three months which is the period required for her menstruation period to be regular. Is this correct?**

**A:** This opinion is stated by some scholars but it is not correct. The correct opinion is that she should stop performing Salah during as long as she sees blood, whether it is two, three, four, five, six, or seven days. There is nothing wrong if this extends to fifteen days. She should observe the same whenever during each monthly period, i.e., she should not perform Salah, observe Sawm, or let her husband have sexual intercourse with her,

**(Part No. 5; Page No. 396)**

if she is married until the end of this period. The period is not predetermined by one or two days but its utmost limit is fifteen days according to the majority of scholars. If it exceeds this period, it is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) which is considered as spoiled blood. This case varies from one woman to another. If it ceases at six, seven, eight or ten days, then praise be to Allah, it is considered as her monthly period during which she should not perform Salah, observe Sawm, or have sexual intercourse with her husband.



## 270- What the menstruating and puerperal woman should make up for

### **Q: Should the menstruating and puerperal woman make up for the missed Sawm (Fast) and Salah (Prayer)?**

**A:** According to the Ijma` (consensus of scholars), the menstruating and puerperal woman should only make up for Sawm of the days of Ramadan she missed but she does not have to make up for the Salah she misses during this period. It was stated by `A'shah (may Allah be pleased with her): [﴿We were ordered to make up for Sawm -which we missed during menstruation- but not to make up for Salah.﴾](#) This is out of Allah's mercy and kindness and facilitating matters for woman. Allah (Glorified and Exalted be He) was kind to them to exempt her from making up for the Salah she misses during the period because Salah recurs five times within a day and a night and that the period of menstruation may extend for a week or more or less. Therefore, making up for that would be hard for her. Likewise the puerperal woman may spend forty days in this condition and this would make it difficult for her to make up for the missed Salahs. It is out of Allah's mercy that He exempted the menstruating and puerperal woman from making up for the missed Salahs. Therefore, woman neither performs Salah during these periods nor make up for them later. As for Sawm, she should not observe it

**(Part No. 5; Page No. 397)**

during while menstruating or puerperal. However, she should make up for what she missed later. Observing Sawm on her part during her monthly period or her post partum period is not valid. However, she should make up for the day(s) she misses. Once she becomes Tahirah (ritually pure) she should resume Sawm during Ramadan and then make up for the days she missed. She should make up for these days she missed due to experiencing either the monthly or the post partum period between this Ramadan and the next one. However, it is permissible for her to postpone making up for them until Rajab and Sha`ban though it is preferable she hastens to observe Sawm so as to avoid unexpected impediments.



### 271- Ruling on remaining ignorant for years regarding rulings on menstruation

**Q: If a girl does not know about the rulings of menstruation and what a woman should do in this regard for years, what do you advise her in such a case?**

**A:** If she did not perform Salah (Prayer), she need not make up for that. However, if she did not observe Sawm (Fast) and did not make up for that, then in order to be on the safe side it is better to make up for such Sawm because she is Mukallafah (a female meeting the conditions to be held legally accountable for her actions) and has taken the matter lightly. In addition, making up for missed Sawm is a matter that all Muslims know. Therefore, being careless does not waive the obligation of Sawm. What we think is that she has to make up for the days on which she did not observe Sawm, even if they are many. There is no problem if she observes such Sawm inconsecutively. She should make up the past months of Ramadan that Allah has enjoined upon her,

**(Part No. 5; Page No. 398)**

and there is nothing wrong in observing them non-successively. This is according to the clearest evidence from Shari`ah (Islamic law). As for Salahs, she does not have to make up for them as the menstruating woman should not perform Salah. Therefore, if a woman performs Salah while menstruating, her Salahs are invalid. In light of this, the woman referred to in this question is not obliged to make up for Salahs and should offer nothing except Tawbah (repentance to Allah). Hence, her Salahs and Sawm during menstruation are invalid as she should not have done so while menstruating. She should offer Tawbah and make up for only Sawm.

Mothers must teach their daughters about such rulings. The same applies to elder sisters towards their young sisters and maternal and paternal aunts towards their nieces as sort of cooperation in righteousness and piety. They all should teach the young girls what they should do such as Sawm in Ramadan, non-performance of Salah during menstruation, observing Khushu` (the heart being attuned to the act of worship) in Salah, etc. Every female Muslim should inform her sisters in faith, biological sisters, daughters, nieces, and female neighbors, servants and students about what they are ignorant of regarding the rulings of Salah, Sawm, Zakah (obligatory charity), Hajj, dutifulness to parents and the like. Therefore, elder sisters, paternal and maternal aunts, mothers and female teachers should inform young females about what they are unaware of concerning religious matters.



(Part No. 5; Page No. 399)

### 272- The Wajib on the menstruating woman

**Q: At the beginning of each monthly period, many women who do not know the rulings become confused. What advice can you please give to such women? May Allah reward you with the best!**

**A:** At the beginning of the monthly period, they should cease performing Salah (Prayer), observing Sawm (Fast) and touching the Noble Qur'an for reciting thereof. The menstruating woman is prohibited from performing Salah, observing Sawm, and having sexual intercourse with her husband. There should be no hesitation in this regard because Allah (Glorified and Exalted be He) says: [\(They ask you concerning menstruation. Say: that is an Adha \(a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses\), therefore keep away from women during menses and go not unto them till they are purified \(from menses and have taken a bath\).\)](#) The Prophet (peace be upon him) said: [\(do everything except intercourse.\)](#) This pertains to both the menstruating and puerperal woman. It is impermissible for her husband to have sexual intercourse with her. However, there is nothing wrong for him to sleep with her in the same bed, kiss her, and fondle her. In other words, it is impermissible for a husband to have sexual intercourse with his menstruating or puerperal wife who should have Taqwa (fear/wary of offending Allah) and avoid what Allah (Glorified and Exalted be He) prohibits for her, i.e., not to perform Salah, observe Sawm, or have sexual intercourse during the monthly period. All this is forbidden. When she becomes Tahirah (ritually pure) later, she should resume Salah, make up for the days of Ramadan she missed since she is exempted from observing Sawm at that time but it is still Wajib (obligatory) on her to observe Sawm. Therefore, she should make up for these days later.

(Part No. 5; Page No. 400)

This applies only to Sawm. As for Salah, it becomes waived and should not be made up for. Once a woman feels the monthly period, she should cease performing Salah and observing Sawm. If it happens to occur while she is observing Sawm, her Sawm becomes invalid.



### 275- Ruling on menstruation that stops then comes back

**Q: Menses continues for three days, but on the fourth day, it keeps decreasing such that it becomes less at noon then it gets lesser by afternoon and so on. Sometimes after Ghusl (ritual bath following major ritual impurity), a little blood not like the menstrual one at the beginning of the period is emitted. Should I, in this case, perform Ghusl after the fourth or the third day?**

**A:** As long as the menstrual blood continues whether at sunrise, noon or afternoon, the woman is still menstruating. She should not hasten to have Ghusl until she sees the sign of Tuhr (purity of menstruation, i.e. seeing the white discharge or seeing no blood traces). Upon seeing this sign, she has to take Ghusl and perform Salah (Prayer). If the menstrual blood comes back, she will not perform Salah, until blood stops and the usual days of her menses end. There is no problem if the menses gets longer, as it may increase and decrease; she should not hasten to have Ghusl. However, if there is a Sufrah (yellow vaginal discharge during or after menstruation) or Kudrah (dusky-colored vaginal discharge during or after menstruation) that is emitted after Tuhr, they should not be paid attention, as they fall under the same ruling as urine. So the woman should perform Salah and observe Sawm (Fast) but she has to do Wudu' (ablution) at the time of each Salah. Such vaginal discharges should not be considered as menstruation. If there is still blood such that it stops at sunrise then comes back at noon, then she is still subject to the rulings of menstruation because the menstrual blood sometimes flows,

**(Part No. 5; Page No. 401)**

at other times stops; it does not continue flowing. Hence she should wait until she sees the white discharge or sees no trace of blood when inserting a piece of cotton or whatever into her vagina. Upon seeing this, she should perform Ghusl. If the blood comes back, she should stop performing Salah and observing Sawm until blood stops as long as it does not exceed the usual days of her menses or more up to fifteen days. But if it exceeds fifteen days even if it stops and comes back, the woman should perform Salah and observe Sawm and should ignore such a matter. Any such blood is regarded as Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Therefore, the woman has to count on her regular menses and make up for the Salahs she has not performed on the extra days. If menstruation exceeds its usual days but stops after the eighth, ninth, tenth or twelfth day, then it is regarded as menstruation according to the correct view. The reason is that the period may get longer or shorter and the bleeding may stop and come back during the same period. A woman may see the bleeding on one day and the sign of Tuhr on another. In this case, the woman should perform Ghusl on the day she sees the sign of Tuhr and stop performing Salah, etc., on the day she sees the bleeding. If such menstruation lasts for fourteen or fifteen days, the day on which blood is seen is considered menstruation and the day when Tuhr is seen is considered Tuhr. But if it exceeds fifteen days, then the extra days are Istihadah as stated by the Jumhur (dominant majority of scholars, may Allah be merciful with them) because the maximum days of menstrual flow is fifteen days. If it exceeds fifteen days, then it is Istihadah and the woman should perform Salah and observe Sawm but she has to perform Wudu' at the time of every Salah. In addition, she has to make up for the Salahs she has not performed starting from the day her menses usually ends up to the fifteenth day. If she observes Sawm on these extra days, her Sawm is valid as long as it is on the

days exceeding her regular menses for such days are Istihadah and not menstruation. However, if her menses ends and she performs Ghusl then sees Sufrah or Kudrah, this does not matter and should be ignored as this falls under the same ruling as urine.



(Part No. 5; Page No. 402)

274- Ruling on the return of bleeding after seeing the Tuhr

**Q: Your Eminence Shaykh, menstrual bleeding lasts for about four days then it stops. After that, Kudrah (dusky-colored vaginal discharge during or after menstruation) is discharged and lasts for approximately three days. Afterwards, bleeding returns but it is different from what is discharged at the beginning of the period. It keeps flowing and then stops. After that, Kudrah then Sufrah (yellow vaginal discharge during or after menstruation) are discharged and last for about four days. Thus, the total is twelve days. Should a woman in this case cease performing Salah (Prayer) on these twelve days?**

**A:** She should cease performing Salah during the usual days of her menstruation. When the period is over and she sees the sign of Thur Tuhr (period of ritual purity), she should perform Salah and observe Sawm. She should not pay attention to these vaginal discharges such as drops of blood, Sufrah and the like as they are irregular bleedings. In addition, she has to wear a sanitary pad and perform Wudu' (ablution) for every Salah until the next menstrual period. As for the vaginal discharges that go and come back, they are irregular bleedings and should be disregarded. Therefore, she may perform Salah, observe Sawm and perform Wudu' for every Salah. It was said by Umm `Atiyah (may Allah be pleased with her): "We used not to regard Kudrah and Sufrah after Tuhr as being anything that mattered. When some women asked the Prophet (peace be upon him) about this matter, he said: [\(Stop praying for the number of days that your menstruation lasts, then perform after-menstruation Ghusl \(full ritual bath\) and perform Salah.\)](#) This means that

(Part No. 5; Page No. 403)

a woman in this case should cease performing Salah, and so on, during menstruation. When it ends, she should perform Salah and observe Sawm. If there are drops of blood or Sufrah, and so on, she has to wear a sanitary pad and perform Wudu' for each Salah. Therefore, when the time for the Salah comes, she should perform Wudu' and perform Salah.



**Q: A woman's menstrual period lasts for eight days then the bleeding stops and she sees the white discharge. Therefore she performs after-menstruation Ghusl (full ritual bath) and performs Salah (Prayer). Afterwards, for five days or more, she sees the white discharge in the morning but then sees blood traces on the same day. This occurs more than once at all times of the day. What is the ruling in this regard, may Allah reward you?**

**A:** If the period ends and the woman performs after-menstruation Ghusl, she should not pay attention to any vaginal discharge that is emitted after that such as Sufrah (yellow vaginal discharge during or after menstruation), etc., until her next period, all praise be to Allah. It is said by Umm `Atiyyah: "We used not to regard Kudrah and Sufrah after Tuhr (purity of menstruation) as being anything that mattered". She was one of the female Sahabah (Companions of the Prophet). Therefore, if the menstruation is over and the woman sees the sign of Tuhr, she has to perform after-menstruation Ghusl and then she becomes Tahirah (ritually pure) until her next period. Whatever is discharged in-between such as wetness, Sufrah, Kudrah (dusky-colored vaginal discharge during or after menstruation) or drops of blood should not be considered as anything important. However, she should perform Istinja' (cleansing the private parts with water after urination or defecation) from that and wear sanitary pads. If the vaginal discharges are emitted during the time of a Salah (Prayer), she should perform Wudu' (ablution) for that Salah. If they continue for one or two days, she has to do Wudu' when the time for each Salah begins.





(Part No. 5; Page No. 404)

### 275- Ruling on the increase of the usual menstrual period's days

**Q: A woman uses contraceptive pills, which increases her menstrual period from five days to ten, is it permissible for her to cease performing Salah (Prayer) on the extra five days?**

**A:** Yes. The period may increase from five days to seven, eight or ten. There is no problem when it becomes longer to such an extent and a woman should not perform Salah or observe Sawm (Fast) because the menstrual period may increase or decrease: from seven to five days or up to ten. In this case, the woman should not perform Salah while bleeding until it reaches fifteen days. In the case that the period extends for fifteen days, the Jumhur (dominant majority of scholars) holds the view that this bleeding is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

In addition, the woman should count her usual period whether it is six or seven days and consider the rest as Istihadah and then she can perform Salah and observe Sawm (Fast). She has to perform Wudu' (ablution) at the time of each Salah and do Istinja' (cleansing the private parts with water after urination or defecation). Moreover, she has to wear sanitary pads and perform Salah until her next menstrual period.



**Q: If the menstrual period continues for a longer time than usual in the form of irregular bleeding, is it permissible for a woman to perform Salah (Prayer) and observe Sawm (Fast)?**

**A:** If the menstrual period becomes longer, then the correct view is that the whole bleeding is menstruation. Therefore, if her period is usually

**(Part No. 5; Page No. 405)**

five days but increases to six, seven or eight days, she should regard these extra days as menstruation. She should not perform Salah, observe Sawm, or have sexual intercourse with her husband because the usual days of women's period can increase or decrease. Therefore, when the period becomes longer, a woman should not perform Salah or observe Sawm. In addition, when it becomes shorter and she sees the sign of Tuhr (purity of menstruation, i.e. seeing the white discharge or seeing no blood's traces), she has to perform after-menstruation Ghusl (full ritual bath). In addition, her husband may have intercourse with her and she may perform Salah or observe Sawm. This is the correct view in this regard. However, if the period is over and the woman performs after-menstruation then Sufrah (yellow vaginal discharge during or after menstruation) or Kudrah (dusky-colored vaginal discharge during or are discharged, they should not be regarded as menstruation and they should be disregarded. Hence, she may perform Salah or observe Sawm according to Umm `Atiyyah (may Allah be pleased with her) who said: "We used not to regard Kudrah and Sufrah after Tuhr as being anything that mattered." Therefore, it is does not matter if the woman sees such Sufrah or Kudrah after Ghusl. At that time, Salah, Sawm and having intercourse with the husband are permissible. However, when seeing obvious blood, the woman should stop performing Salah, etc, even if it is separate when following on from the period. If it is separate from the period, she should stop performing Salah, etc, counting her regular cycle.



**Q: My menstrual period increases from four days to eight days which makes me confused while performing Umrah (lesser pilgrimage). What should I do if this situation reoccurs?**

**A:** The menstrual period may increase and decrease. Therefore, if the period increases from four or five days

**(Part No. 5; Page No. 406)**

to six, seven, eight or nine days, then there is no problem. In this case, a woman should not perform Salah, observe Sawm, and so on, because menstruation may get longer and shorter. If a woman performs Hajj or Umrah during this, she should not perform Tawaf (circumambulation around the Ka`bah) until she becomes Tahirah (ritually pure). The Prophet (peace be upon him) said to `Aishah (may Allah be pleased with her): [Do what the pilgrims do, but do not perform Tawaf until you are Tahirah.](#) Therefore, the menstruating or puerperal woman should not perform Tawaf or Salah Prayer until she becomes Tahirah because the menstrual period may increase and decrease. In addition, the maximum period of menstruation is fifteen days as stated by the Jumhur (dominant majority of scholars). Therefore, if the bleeding lasts for fifteen days, it is menstruation but if it exceeds this, then it is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). In this case, a woman should count on her usual period. On the extra days exceeding the days of the regular period, she may perform Salah, observe Sawm and have sexual intercourse with her husband because the bleeding on these extra days is Istihadah. In light of this, the questioner should count her menstruation according to her regular cycle whether it is four or five days, and so on. When the period comes, she should stop performing Salah or observing Sawm. When it is over, she should perform after-menstruation Ghusl (full ritual bath). The bleeding that keeps flowing after that is Istihadah and she may perform Salah, observe Sawm and have sexual intercourse with her husband. But she has to perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution) for every Salah.



(Part No. 5; Page No. 407)

**276- Ruling on the discharge of blood after seeing the Tuhr and performing after-menstruation Ghusl**

**Q: One day, after I did after-menstruation Ghusl (full ritual bath) and performed Zhuhr (Noon) Prayer, I noticed that there was still a trace of blood. What should I do regarding the Salah I performed?**

**A:** If you see the sign of Tuhr (Tuhr (period of ritual purity) and perform after-menstruation Ghusl, then the Salah is valid. As for the blood you may see after that, it is related to menstruation. In this case, you have to stop performing Salah until it vanishes. As long as it is still there, you should stop performing Salah or having sexual intercourse with your husband until you become Tahirah (ritually pure). However, if what you see is Sufrah (yellow vaginal discharge during or after menstruation) or Kudrah (dusky-colored vaginal discharge during or after menstruation), it does not matter as this falls under the same ruling as urine. Thereupon, you have to perform Wudu' (ablution) for every Salah since there is still Kudrah or Sufrah. In addition, your Salah and Sawm are valid and your husband may have sexual intercourse with you. Umm `Atiyyah (may Allah be pleased with her) who is one of the honorable female Sahabah (Companions of the Prophet) said: "We used not to regard Sufrah and Kudrah after Tuhr as being anything that mattered." However, if such Sufrah is discharged during the time of menstruation or postpartum period, then it should be regarded as menstruation. If it is discharged after the forty days (i.e. postpartum period) or after Tuhr, then it should be disregarded, falling under the same ruling as urine.



(Part No. 5; Page No. 408)

### Ruling on Sufrah and Kudrah after Thur

**Q: On the sixth day of the menstrual period and after the due days of menstruation ended, a reddish white substance is discharged. Is it necessary to perform after-menstruation Ghusl (full ritual bath) from it or not?**

**A:** If this occurs after Thur Tuhr (period of ritual purity), then the woman does not have to perform after-menstruation Ghusl (full ritual bath) as it falls under the same ruling as urine. Therefore, she has to do Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution). Umm `Atiyyah (may Allah be pleased with her) who is one of the honorable female Sahabah (Companions of the Prophet) said: "We did not use to regard Sufrah (yellow vaginal discharge during or after menstruation) and Kudrah (dusky-colored vaginal discharge during or after menstruation), after Tuhr as being anything that mattered." Therefore, if she sees Sufrah or Kudrah, it does not matter. She should apply the same ruling as urine; doing Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution).



**Q: When I perform after-menstruation Ghusl (full ritual bath) and see the sign of Thur Tuhr (period of ritual purity) blood is discharged on the same day I do Ghusl or one, two or sometimes three days later. This is hereditary among our family's females. At the time of every Salah (Prayer), I do Ghusl because of this bleeding as it is discharged between every two Salahs. If I see the Tuhr (period of ritual purity) then bleeding is emitted, should I perform Ghusl when seeing it or does it suffice to perform Wudu' (ablution)? Guide me, may Allah reward you with the best.**

**A:** If the discharge is pure blood, then it is menstruation. Umm

**(Part No. 5; Page No. 409)**

`Atiyyah (may Allah be pleased with her) who is one of the honorable female Sahabah (Companions of the Prophet) said: [\(We did not use to regard Sufrah \(yellow vaginal discharge during or after menstruation\) and Kudrah \(dusky-colored vaginal discharge during or after menstruation\), after Tuhr as being anything that mattered.\)](#)

This indicates that bleeding other than Kudrah and Sufrah is considered menstruation and the woman should stop performing Salah (Prayer) and observing Sawm (Fast) and her husband should not have sexual intercourse with her. However, if the discharge is not clear blood but it is Kudrah or Sufrah, then it should be disregarded. In addition, a woman may perform Salah, observe Sawm or have sexual intercourse with her husband. There is nothing wrong in this according to the saying mentioned above.



## 278- Signs of Tuhr

**Q: When bleeding is discharged after performing after-menstruation Ghusl (full ritual bath) and after seeing the Tuhr Tuhr (period of ritual purity) on the same day a woman performs after-menstruation Ghusl or one or two days later, is it sufficient to just perform Wudu' (ablution) or is it necessary to perform Ghusl bearing in mind that sometimes such bleeding continues flowing all the time? If it is necessary to perform Ghusl in this case, what should be done regarding the past Salahs considering that it is a small amount of bleeding that is discharged? Guide me, may Allah reward you with the best.**

**A:** If the bleeding is Sufrah (yellow vaginal discharge during or after menstruation) or Kudrah (dusky-colored vaginal discharge during or after menstruation) that is not pure blood, then it falls under the same ruling as urine. Therefore, Wudu' suffices, all praise be to Allah. However, if menstruation ends and then menstrual bleeding that is not Sufrah or Kudrah is discharged, a woman has to stop performing Salah, etc., until it stops then she may do after-menstruation Ghusl.

**(Part No. 5; Page No. 410)**

because in this case such bleeding is related to the previous menstruation for the menstrual period may increase and decrease. This is the correct view in this regard. But if the bleeding keeps flowing, then it is considered Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). If it keeps flowing for an unlimited period, then a woman should stop performing Salah, etc., for five, six or seven days, counting on her regular cycle. Whatever exceeds that period does not matter and she may perform after-menstruation Ghusl and Salah, observe Sawm (Fast) and have sexual intercourse with her husband. But if her regular period is five days and she performs after-menstruation Ghusl then pure bleeding like the menstrual bleeding is discharged, she has to stop performing Salah, observing Sawm, etc., until it stops. If such bleeding continues for more than fifteen days, then it is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). If it continues for fifteen days or less, then it is menstruation. The reason is that menstruation may last for fifteen, fourteen or thirteen days but in most cases, it lasts for six, seven, eight days and the like. If a woman who has long menstrual period sees the Tuhr then the bleeding comes back, then it is menstruation. But if it is Sufrah or Kudrah, it should be disregarded. In addition, a woman may perform Salah, observe Sawm and perform Wudu' for every Salah. If it is pure blood, then she has to stop performing Salah, observing Sawm, etc., unless it keeps flowing for more than fifteen days. If it does so, then it is Istihadah. A woman, in this case, should refer to her usual period whether it is seven, five days or more and stop performing Salah on these days. Whatever exceeds her usual period's days is Istihadah.



(Part No. 5; Page No. 411)

### 279- Signs of Tuhr

**Q: How does a woman know that her menstrual period is over?**

**A:** After seeing no traces of blood or seeing the white discharge which are the signs of Tuhr Tuhr (period of ritual purity), a woman should perform after-menstruation Ghusl (full ritual bath) and perform Salah (Prayer), all praise be to Allah. If there is Sufrah (yellow vaginal discharge during or after menstruation) or Kudrah (dusky-colored vaginal discharge during or after menstruation), she should not hasten until her period ends and then she should perform after-menstruation Ghusl and perform Salah. On the other hand, Sufrah or Kudrah that are discharged after Tuhr are regarded as irregular vaginal bleeding. In this case, a woman should do Wudu' (ablution) for every Salah, all praise be to Allah, until her next menstrual period.





**Q: It is known that the sign of women's Tuhr (period of ritual purity) is the emission of the white discharge. However, I do not know if what I see is that sign or not as after doing after-menstruation Ghusl (full ritual bath) I see very light brown discharge. Could it be considered a sign of Tuhr?**

**A:** The sign of Tuhr is the disappearance of blood traces. Therefore, if a woman inserts a piece of cotton or whatever into her vagina and it comes out clean with no blood trace, she should perform after-menstruation Ghusl, even if she does not see the white discharge. As for the white discharge, it is a white vaginal liquid which some women discharge at the end of the period as a sign that the menstruation is over. However, some women do not see such white discharge. Therefore, what counts is

**(Part No. 5; Page No. 412)**

the absence of blood traces such that if a women inserts a piece of cotton or whatever and it comes out clean with no blood traces or Sufrah (yellow vaginal discharge during or after menstruation) or Kudrah (dusky-colored vaginal discharge during or after menstruation) on it, she should perform after- menstruation Ghusl even if she does not see the white discharge.



### 280- Ruling on pre-menstruation Kudrah

**Q: If menstruation is preceded by abdominal cramps and Kudrah (dusky-colored vaginal discharge during or after menstruation) that starts, for example, from dawn until night, then the menstrual bleeding begins, should she perform Salah (Prayer) while Kudrah is being discharged or not, bearing in mind that she does not use contraceptive pills?**

**A:** Kudrah is considered menstruation as long as it usually accompanies and marks menstruation, such as being its precursor in this case, whether it comes before or after it. Therefore, this woman should not perform Salah (Prayer) or observe Sawm (Fast) as such the same ruling of menstruation applies to this pre-menstruation or immediate post-menstruation Kudrah. Therefore, Kudrah is regarded as menstruation if a woman is usually used to having it, whether before or after menstruation.

The General Presidency of  
Scholarly Research and Ifta'



**Is Sufrah (yellow vaginal discharge during or after menstruation) and Kudrah (dusky-colored vaginal discharge during or after menstruation) discharged at the beginning of the menstrual period regarded as menstruation if this occurs during**

**(Part No. 5; Page No. 413)**

**woman's due period days and thus she stops performing Salah (Prayer) and observing Sawm (Fast), what does she have to do?**

**A:** Yes, they are regarded as menstruation because the ruling of menstruation applies to Sufrah and Kudrah, whether they come before or after it. However, if they are separate from it, such that they come before it and stop or come after Tuhr (period of ritual purity), they are not considered as menstruation. Therefore, the woman who gets Sufrah and Kudrah that are not connected to menstruation, whether before or after her menstrual period, can perform Salah and observe Sawm but she should perform Wudu' (ablution) for every Salah. On the other hand, Sufrah that comes at the beginning or at the end of the menstrual period is part thereof.



## 281- Ruling on Kudrah that comes at the end of the menstrual period

**What is the ruling on Kudrah (dusky-colored vaginal discharge during or after menstruation) discharged at the end of the menstrual period as some people think it is Tahir (ritually pure)?**

**A:** The ruling varies on a case-by-case basis. If Kudrah is discharged after seeing the sign of Tuhr (period of ritual purity), a woman can perform Salah (Prayer) and observe Sawm (Fast) and there is nothing she has to do. In addition, it is permissible to have sexual intercourse with her husband. In addition, she has to perform Wudu' (ablution) for every Salah as such Kudrah is not considered menstruation but it comes under the same ruling

**(Part No. 5; Page No. 414)**

as that of urine. However, if Kudrah is discharged at the end of menstruation, a woman should not hasten until this Kudrah stops. She has to perform after-menstruation Ghusl (full ritual bath) when this Kudrah which is connected to menstruation stops and she sees the white discharge or complete pure Tuhr.



**Q: It is said by Umm Salamah (may Allah be pleased with her): "We used not to regard Kudrah (dusky-colored vaginal discharge during or after menstruation) and Sufrah (yellow vaginal discharge during or after menstruation) as menstruation." Is this saying Sahih (authentic)?**

**A:** This is the saying of Umm `Atiyah Al-Ansaryyah (may Allah be pleased with her) not Umm Salamah. She is one of the female Sahabah (Companions of the Prophet) and what she said is: "We used not to regard Kudrah and Sufrah after Tuhr (period of ritual purity) as being anything that mattered." This means if the menstrual period is over and then a woman sees Kudrah or Sufrah, she should not regard it as being of any significance. She can perform Salah and observe Sawm. She should consider such Sufrah as urine and perform Istinja' (cleansing the private parts with water after urination or defecation) from it and Wudu' (ablution) at the time of every Salah.





## 282- Ruling on Wudu' when performing after-menstruation Ghusl

**Q: When a woman is about to perform after-menstruation Ghusl (full ritual bath), does she have to do Wudu' (ablution)?**

**A:** The Sunnah (action following the example of the Prophet) is to start with Wudu' when performing Janabah Ghusl (full ritual bath to cleanse of sexual discharge) or after-menstruation Ghusl.

**(Part No. 5; Page No. 415)**

A woman should do Istinja' (cleansing the private parts with water after urination or defecation) if she performs Ghusl after menstruation or Janabah. Then she should do Wudu' by doing Madmadah (rinsing the mouth), Istinshaq (inhaling and exhaling water nasally), washing the face and forearms, wiping over face and ears and then washing the feet. This is what is best as the Prophet (peace be upon him) used to do when performing Janabah Ghusl. He would delay washing his feet to the end of Ghusl or would wash his face, hand, hair and delay washing his feet. Both ways are permissible. Therefore, there is no problem if the menstruating woman or the Junub (who is in a state of major ritual impurity related to sexual discharge) when purifying themselves to start with Ghusl and then perform Wudu' but it is better to start with Wudu'. She would do Istinja' then Wudu' and then perform after-menstruation Ghusl by pouring water over their head three times and washing the right side of the body then the left side; this is the Sunnah.



### 283- The Wajib on woman upon becoming Tahirah and the ruling on her clothes

**Q: Upon becoming Tahirah (ritually pure) from the monthly period, should a woman perform after-menstruation Ghusl (full ritual bath) and change her clothes? Please clarify this issue for us.**

**A:** Upon becoming Tahirah (ritually pure) after her monthly period or her postpartum period, the Ijma` (consensus of scholars) is that a woman should perform Ghusl (full ritual bath following major ritual impurity). Allah (Glorified and Exalted be He) says:

**(Part No. 5; Page No. 416)**

﴿They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allāh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴾ It is Wajib (obligatory) on her to purify herself. It is impermissible for her neither to perform Salah (Prayer) nor have sexual intercourse with her husband before performing Ghusl. As for her clothes, she should only wash the parts soiled with blood. Both her clothes and her sweat are Tahir (ritually pure). If her clothes are soiled with some blood, only the affected places should be washed as stated by `A'ishah (may Allah be pleased with her) that they used to wash the parts soiled with menstruation blood. In brief, the clothes worn by a woman during her monthly period or her post partum period are Tahirah. Neither her sweat nor her sleeping in them renders them impure except for the parts soiled with blood that should be washed off. If she wants to wash the whole garment, there is nothing wrong in doing so. However, the impure parts are only those soiled with blood. Therefore, it suffices if she washes off the stains of blood. If she washes the whole garment, there is nothing wrong with that.



## 284- Ruling on performing Ghusl and how to perform it

**Q: Your Eminence Shaykh, what is Ghusl (ritual bath following major ritual impurity) and what are its rulings and method? Does ignoring or invalidating it affect the validity of Salah (Prayer) and Sawm (Fast)?**

**A:** Ghusl means making water reach all parts of the body and it is

**(Part No. 5; Page No. 417)**

Wajib (obligatory) after Janabah (major ritual impurity related to sexual discharge) and after menstruation when the woman sees the sign of Tuhr (period of ritual purity). These are the cases where Ghusl is Wajib. As for Ghusl on Friday, it is Mustahab (desirable) for men to when going to perform Jumu`ah (Friday) Prayer. In addition, it is Mustahab to perform Ghusl after Hijamah (cupping) and after washing the dead.





## 285- Acts of `Ibadah the menstruating women is permissible to perform

**Q: Some young women assume that when menstruating they become Najis (ritually impure) and that it is neither permissible to recite Dhikr (Remembrance of Allah) nor listen to the recitation of the Noble Qur'an. Therefore, they listen to songs and keep themselves busy with other forms of entertainment. Please explain the ruling on this issue and what is permissible for a menstruating woman?**

**A:** This is a misconception. It is Mashru` (Islamically permissible) for the menstruating woman to practice whatever is permitted for others: to recite Dhikr (Remembrance of Allah), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"); asking Allah's for forgiveness and offering Tawbah (repentance to Allah) to Him; listening to the Qur'an and lectures; participating in knowledge gatherings, and

**(Part No. 5; Page No. 418)**

Qur'an recitation broadcasts. They may enjoy all these benefits like other Muslims.

The Prophet (peace be upon him) instructed a menstruating woman, saying: [\(Perform all the rites of Hajj, except Tawaf \(circumambulation around the Ka`bah\) until you become Tahirah \(ritually pure\).\)](#)

The Prophet (peace be upon him) legislated for her to do what other pilgrims do, with regard to Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah), reciting Dhikr, and all the Shar`y (Islamically lawful) matters, except for Tawaf. This proves that the menstruating woman is like any other woman, i.e., she throws the Jamrat (pillars at which pebbles are thrown during Hajj), recites Talbiyah, Dhikr, Tasbih, Tahmid, Tahlil, and Takbir, and asks Allah's for forgiveness. To put it simply, it is permissible for her to practice all acts of `Ibadah (worship) except for Tawaf while performing Hajj or `Umrah (lesser pilgrimage) until she becomes Tahirah. The same applies to the menstruating woman at home. According to her ability, she can recite Dhikr, Tasbih, Tahmid, Tahlil, and Takbir, ask Allah's for forgiveness, call on Allah, enjoin what is good and forbid what is evil, and can sit in knowledge circles to learn as well as read Hadiths, etc. As for reciting the Noble Qur'an, there is a difference of opinion among scholars in this regard. Some scholars opine that it is impermissible for her to recite the Noble Qur'an, and there is another opinion that it is permissible for her to do so from memory. The second opinion is the preponderant view, which is that a menstruating woman is permitted to recite the Noble Qur'an from memory without actually touching a Mus-haf (Qur'an, the Book). Therefore, a (menstruating) female teacher may teach her students the Noble Qur'an by reciting it from memory and a (menstruating) female student can recite it without touching a Mus-haf. The preponderant opinion is that there is nothing wrong in her reciting the Noble Qur'an from memory, since the period of menstruation is long. The same applies to the woman in her postpartum period that also extends for a long period. However, this is not allowed for a Muslim who is Junub (in a state of major ceremonial impurity). It is impermissible for him or her to recite the Noble Qur'an from a Mus-haf nor from memory, until after taking Ghusl (bath following major ceremonial impurity) because

**(Part No. 5; Page No. 419)**

the Prophet (peace be upon him) would not recite the Noble Qur'an when he was Junub. Another reason is that the state of Janabah (major ceremonial impurity due to seminal discharge) extends for a short period, as a Junub person merely performs Ghusl and recites with no impediments. On the contrary, it takes a menstruating woman several days and nights before she is able to take Ghusl and it is not optional for her. It takes the woman in the postpartum period even a much longer time. Therefore, the soundest opinion is that there is no wrong in her reciting the Noble Qur'an from memory or from a Mus-haf without touching it. Accordingly, it should be known that a menstruating woman can participate in every aspect of good except for touching a Mus-haf, performing Salah (Prayer), and observing Sawm (Fast) until she becomes Tahirah (ritually pure) of her menstruation and postpartum period. As for the (obligatory) Sawm of the days she misses, she must make up for them but this is not the case with the (obligatory) Salah she misses. Allah (Glorified and Exalted be He) has pardoned and exempted both the menstruating and puerperal woman from performing Salah during this period as well as from making up for them. As for the days of Ramadan, the woman should not observe Sawm (Fast) but she must make up for them after Ramadan and when she is Tahirah.

Once `A'ishah (may Allah be pleased with her) was asked: "O mother of the believers, why do we make up for Sawm but do not make up for Salah?" `A'ishah (may Allah be pleased with her) replied: [\(We used to be ordered to compensate for Sawm, but not to compensate for Salaha.\)](#) They were ordered by the Prophet (peace be upon him) who would command them to make up for Sawm without making up for Salah. Therefore, the Ijma` (consensus of scholars) is that the missed days of the obligatory Sawm are to be made up, whereas the missed obligatory Salaha are not. Scholars unanimously agree that the missed obligatory Salaha need not be made up for on the part of either the menstruating or the puerperal woman who are only to make up for the missed days of obligatory Sawm, i.e., in Ramadan. In conclusion, it is permissible for the menstruating and the puerperal woman to recite Dhikr, Tasbih, Tahmid, Tahlil, and Takbir, in addition to attending knowledge circles, listening to the recited Qur'an,

**(Part No. 5; Page No. 420)**

and to participate in every aspect of good except for performing Salah or observing Sawm until she becomes Tahirah. Although it is impermissible for her to recite the Noble Qur'an while touching a Mus-haf, she may recite it from memory heart. This is according to the more correct of the two scholarly opinions, particularly when there is a need to do so.



**Q: What is permissible for a woman to practice while she is Junub (in a state of major ritual impurity), such as serving food, breastfeeding children and the like? Does this have any effect or not?**

**A:** The menstruating, Junub and puerperal woman can prepare anything like other women except for touching a Mus-haf (Qur'an, the Book) and reciting it. All the other practices are permissible for her. She can cook, serve food, coffee and tea as well as water and milk. She is Tahirah (ritually pure). This is Hadath (ritual impurity that invalidates ablution). Being Junub (in a state of major ritual impurity) entails one to just take a Janabah Ghusl (full ritual bath to cleanse of sexual discharge). Her sweat, body, hands and head are Tahirah. The same applies to the menstruating or the puerperal woman who are Tahirah. It is the blood that is Najis (ritually impure). She should wash whatever place of her body or clothes got soiled with blood. With regard to her hands, they are Tahirah as long as they are not stained with blood. Her sweat, hair and saliva are also Tahirah. The Messenger (peace be upon him) would have some matters done for him by `A'ishah during her monthly period. He (peace be upon him) would handle her food and would take food from her and they both would share the same dish

**(Part No. 5; Page No. 421)**

while she was menstruating. She would wash his head while she was menstruating. There is no problem in all this, praise be to Allah.

This means that the menstruating, puerperal or Junub woman is Tahirah, according to the Shar`y (Islamically lawful) ruling. Her sweat, clothes and body are Tahirah. If she touches water this does not render it Najis. The Junub, menstruating, and puerperal woman remains Tahirah: the first should perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) and the latter should also perform after-menstruation Ghusl (full ritual bath) upon verifying their Taharah (ritual purity) at the end of the period. Both the menstruating and puerperal woman should wash off the blood staining their clothes. As for the Junub, she should perform Janabah Ghusl. Her sweat and her entire body are Tahir, praise be to Allah. There is nothing wrong with a woman breastfeeding her baby while she is Junub or menstruating.



### 286- Ruling on menstruating woman's touching basil and henna

**Q: Some old women among us say that it is impermissible for the menstruating woman neither to touch certain kinds of basil nor the henna (a plant that produces a reddish-orange dye) tree. Is this claim correct?**

**A:** This is not correct. She takes the same ruling as other women who can touch basil

**(Part No. 5; Page No. 422)**

and henna tree. It is permissible for her to practice all that is permissible for other women to practice except for Salah (Prayer), Sawm (Fast) and touching a Mus-haf (Qur'an, the Book). She is permitted to do this only when she is Tahirah (ritually pure). As for reciting the Noble Qur'an from memory, this is a controversial issue among scholars. However, the correct opinion is that there is no wrong in that. Her case is different from that of a Junub (person in a state of major ceremonial impurity) whose period of Janabah (major ceremonial impurity due to seminal discharge) is brief in the sense that one can perform Janabah Ghusl (ceremonial bath to cleanse of sexual discharge) immediately following sexual intercourse with one's spouse. As for both the menstruating and puerperal woman, the period extends for a long time. Therefore, there is no sin on her to recite the Noble Qur'an from memory without touching a Mus-haf according to the more correct of the two scholarly opinions. With regard to a menstruating woman touching basil, henna trees, or any other thing permissible for people to touch, such as grains, fruits, milk, etc., there is nothing wrong in this.



### 287- Ruling on clipping nails and removing hair for the menstruating woman

**Q: Is it permissible for a woman to cut her nails or some of her hair during the menstrual period?**

**A:** There is no problem if she cuts her nails, plucks her armpit hair or removes it by medical means, or removes her pubic hair during menstruation or postpartum period. This is the same for man who is permitted to do everything mentioned above when he is Junub (in a state of major ritual impurity related to sexual discharge). In other words, performing such acts is not conditioned by being Tahir (ritually pure) and therefore a woman can cut her nails and remove

**(Part No. 5; Page No. 423)**

her pubic and armpit hair using any means, whether being Tahir, menstruating, puerperal, or Junub. In the same way, the Junub man is permitted to pluck his armpit hair, shave his pubic hair, cut his moustache and clip his nails.



**Is there a problem if a woman cuts her nails and combs her hair during the menstrual period?**

**A:** It is permissible to cut the nails and comb the hair during menstruation. In addition, there is nothing wrong in doing so during the postpartum period. There is no blame on the woman who does so in such states, all praise be to Allah.

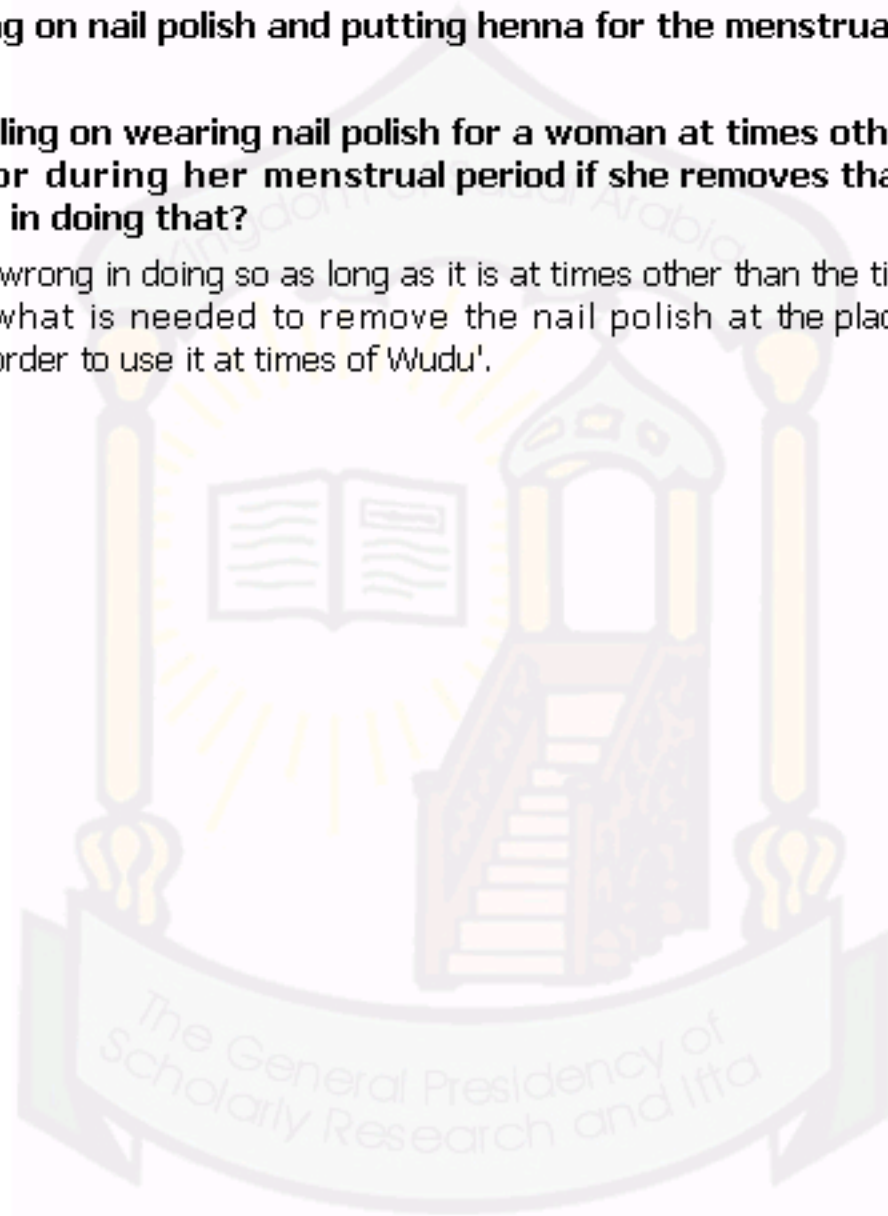




**288- Ruling on nail polish and putting henna for the menstruating woman**

**Q: What is the ruling on wearing nail polish for a woman at times other than the times of Salah (Prayer) or during her menstrual period if she removes that once her period is over? Is she sinful in doing that?**

**A:** There is nothing wrong in doing so as long as it is at times other than the times of Salah (Prayer). She should have what is needed to remove the nail polish at the place where she performs Wudu' (ablution) in order to use it at times of Wudu'.





(Part No. 5; Page No. 424)

**Q: Is it permissible for a woman to use henna (a plant that produces a reddish-orange dye) during menstruation or postpartum period?**

**A:** There is nothing wrong in using henna during menstruation and postpartum period.







### 289- Ruling on menstruating woman entering the Masjid

**Q: A woman went to Makkah and then her menstrual period started. Because she did not know anyone in Makkah to stay at their house, she entered the Haram (the Sacred Mosque in Makkah) and sat there. Does she have to atone for this? May Allah reward you.**

**A:** A menstruating woman must stay at her own place whether it is a tent, home, etc. and should not come to the Masjid (mosque) because it is impermissible to enter the Masjid while menstruating except if just to pass through. However, deliberately sitting at Al-Masjid Al-Haram (the Sacred Mosque in Makkah), or any other Masjid is impermissible. If it is necessary to enter the Masjid or if a woman begins menstruating while therein and has no other place to go, then it is better to leave the Masjid and wait at its door until her company completes their rites. She should not remain at the Masjid. Rather, she may agree with those in her group on a certain place outside the Masjid to wait until they come and meet up.

**(Part No. 5; Page No. 425)**

She should try her utmost as she cannot sit at the Masjid when menstruating. The Prophet (peace be upon him) prohibited this and stated: [\(The Masjid is not permitted for the menstruating woman or the Junub \(person in a state of major ceremonial impurity\).\)](#) Therefore, it is impermissible for a menstruating and the Junub woman to remain at the Masjid. However, if she just passes through, then there is nothing wrong in this. Therefore, she should try to work it out waiting outside the Masjid for her company.



## 290- Ruling on visiting holy places for the menstruating woman

### Q: Is it permissible for a menstruating woman to visit holy places?

**A:** If what is meant are the Masjids, then it is impermissible because the menstruating woman should not enter the Masjid. The Prophet (peace be upon him) said: [\(The Masjid is not permitted for the menstruating woman or the Junub \(in a state of major ritual impurity\).\)](#) Therefore, it is impermissible for the menstruating woman to enter Masjids to recite Qur'an or stay

**(Part No. 5; Page No. 426)**

therein. As for passing through the Masjid when it is necessary such that she needs something or a book therefrom, or needs to awaken someone sleeping therein, etc., there is nothing wrong with this. That is because it is stated in the Qur'an: [\(except when travelling on the road \(without enough water, or just passing through a mosque\)\)](#) In addition, the Prophet (peace be upon him) asked `A'ishah, when she was menstruating, to fetch him a prayer rug from the Masjid. `A'ishah said, [\("O the Messenger of Allah, I am menstruating." He told her, "Your menstruation is not in your hand."\)](#) The Prophet (peace be upon him) told her to come with that prayer rug to the Masjid as it is just passing through. Therefore, there is nothing wrong in such passing through, In sha'a-Allah (if Allah wills). However, if what is meant in the question are other places other than the Masjid, then it must be clarified what is meant by 'holy' places. If they are graves, it is impermissible for women to visit them as the Prophet (peace be upon him) cursed women who visit graves. In addition, they should not be called 'holy'. I do not know of any other place that menstruating woman should not enter except the Masjid. There is no problem if she visits any other place if needed. It is impermissible to call something 'holy' without evidence. Masjids are called 'holy' because they are sacred and far above any types of Najasah (ritual impurity). However, houses and graves should not be called 'holy'.



(Part No. 5; Page No. 427)

### 291- Ruling on remembering Allah's Name by a menstruating woman

**Q:** Is it permissible for a woman during the menstrual period to remember Allah's Name in her heart such as saying the Basmalah: "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]" or Astaghfiru-Allah [I seek forgiveness from Allah) or listening to the noble Qur'an or saying after every Adhan (call to Prayer): Allaahumma Rabba haadhihi'l-da'wat il-taammah wa'l-salaat il-qaa'imah, aati Muhammadan il waseelata wa'l-fadeelah, wab'athhu maqaaman mahmoodan illadhi wa'adtah [O Allah, Lord of this perfect call and the prayer to be offered, grant Muhammad the most superior degree in Paradise and also the eminence, and resurrect him to the praised position that You have promised], or supplicating Allah (Exalted be He) in my heart? Please guide me. May Allah reward you with the best.

**A:** It is permissible for a menstruating or puerperal woman to do what the other people may do. This applies to Tasbih (glorification of Allah), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), Dhikr (Remembrance of Allah), Du`a' (supplication) and Istighfar (seeking forgiveness from Allah) whether with the tongue and or in the heart. Therefore, a menstruating or puerperal woman is allowed to remember, glorify and exalt Allah (Glorified and Exalted be He). They may also respond to the Mu'adhin (caller to Prayer) and to whoever says the Iqamah (call to start the Prayer) and say what he says. When the Mu'adhin or whoever says the Iqamah says: "Hayya 'ala al-falaah (come to prosperity)", she may say "Laa hawla wa laa quwwata illa Billaah (there is neither might nor power except with Allah)". In addition, she may invoke Allah's Blessings and Peace upon the Prophet (peace be upon him) after the Adhan and say Allaahumma Rabba haadhihi'l-da'wat il-taammah.... (O, Allah, the Lord of this complete Da`wah (calling to Islam) ....) All that has been mentioned above is permissible for everyone, including the menstruating and puerperal woman. However, there are different opinions of scholars regarding these women reciting the Qur'an. As for Adhkar (invocations), Du`a' and Istighfar, there is no difference of opinion about them. In addition, it is permissible for the menstruating and puerperal woman when being pilgrims to say Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah): "Labbayka Allaahumma labbayk, labbayka laa

(Part No. 5; Page No. 428)

shareeka laka labbayk. Inna al-hamd wa'l-ni'mata laka wa'l-mulk, laa shareeka lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You Have no partner). She also may utter the Basmalah when eating and drinking, praise and give thanks to Allah, ask for His Forgiveness and remember Him much for there is nothing wrong in this as stated by all the scholars. The scholars (may Allah be merciful with them) only disagreed about the ruling on reciting the Qur'an for the menstruating and puerperal woman. A group of scholars stated that most of the opinions held that she should not recite the Qur'an. They used as evidence the Hadith that is reported from the Prophet (peace be upon him) when he wrote to the people of Yemen: (No one should touch the Qur'an but one who is Tahir (ritually pure).) The scholars also said that the Hadith applies to the menstruating woman. However, this can be refuted

by saying that the Hadith implies only touching the Book, so she may recite it just as the Muhdeth (a person in a state of minor ritual impurity) who does not have Wudu' (ablution) may do. The Hadith prohibits touching the Qur'an, so she should not touch it just like the Muhdeth and the Junub (person in a state of major ritual impurity). But there is no problem for the Muhdeth, who is in a state of minor ritual impurity, to recite the Qur'an from memory. The same applies to the menstruating woman. The scholars who did not permit this advanced as proof the Hadith that is related by at-Tirmidhy that the Prophet (peace be upon him) said: [\(The menstruating woman and the Junub should not recite anything of the Qur'an.\)](#) The refutation is that this Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) as it is reported by Isma`il Ibn `Ayyash (May Allah be merciful with him) from the people of Hijaz, and his reports from them are Da`if (weak)

### **(Part No. 5; Page No. 429)**

as stated by the scholars of Hadith. Therefore, what is correct is that the menstruating or the puerperal woman are permitted to recite the Qur'an in the heart without touching the Mus-haf (Qur'an, the Book) just like the Muhdeth who may recite the Qur'an but is not touch the Mus-haf. It is im permissible for the Junub to recite the Qur'an even in the heart or touch the Mus-haf until they perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) because the state of being Junub does not last for a long time and can end at once by performing Janabah Ghusl; and for this reason it is a special case. What can support this view is that the Prophet (peace be upon him) when being Junub did not recite the Qur'an as confirmed by the saying of 'Aly (may Allah be pleased with him): [\(There was nothing that kept the Prophet \(peace be upon him\) away from the Quran except being Junub.\)](#) In addition, it is stated in another narration that after the Prophet (peace be upon him) relieved himself, he recited some of the Qur'an and said, [\(This is for those who are not Junub; but as for the Junub, it is impermissible even for an Ayah Qur'anic verse.\)](#) This indicates that the Junub is not permitted to recite the Qur'an until they perform Janabah Ghusl but this does not apply to the menstruating or puerperal woman because she the period of both may take a long time, so depriving the woman from reciting the Qur'an is a great hardship. Therefore, the correct view is that she may recite the Qur'an but not touch the Mus-haf and no analogy should be drawn between her and the Junub. If it is necessary to recite the Qur'an from the Mus-haf, this woman should use a barrier such as wearing gloves or getting someone else to carry it for her like a daughter or a sister who is Tahirah (ritually pure). There is nothing wrong in reciting the Qur'an by looking at it without touching it but it is impermissible for this woman to touch the Mus-haf until she becomes Tahirah just like the Muhdeth and also the Junub until they perform Janabah Ghusl. Therefore, the menstruating or puerperal woman may recite the Qur'an in the heart just like the person in a state of minor ritual impurity. This

### **(Part No. 5; Page No. 430)**

is the correct view in this regard. Tasbih, Tahlil, Adhkar, Du`a' and Istighfar are permissible for everyone whether being Junub, a menstruating or puerperal woman, or a Muhdeth. The divergent scholarly opinions are related only to reciting the Qur'an. May Allah grant us success.



## 292- Ruling on reciting Qur'an by a menstruating woman

**Q: We are students at a girls' school. During the Qur'an lesson, our teacher asks us to recite the Qur'an while we are in a state of menstruation. We usually feel shy to tell our teacher about that. Therefore, we recite the Qur'an unwillingly. Is it permissible to do so? If it is impermissible, what should we do if our menses coincides with the days of exam? May Allah reward you well!**

**A:** Scholars (may Allah be merciful with them) differed concerning the permissibility of reciting Qur'an for the menstruating or puerperal women. Some of them were of the view that it is impermissible for her to recite the Qur'an and just like the Junub (person in a state of major ritual impurity). They said: "It was authentically reported that the Prophet (peace be upon him) forbade the Junub from reciting the Qur'an. Janabah (major ritual impurity related to sexual discharge) is a major ritual impurity as is menses and postpartum period." Therefore, they said that menstruating and puerperal woman should not recite the Qur'an until she becomes Tahirah (ritually pure). They cite as evidence the Hadith related by at-Tirmidhy on the authority of Ibn `Umar that the Prophet (peace be upon him) said: [\(The menstruating women and the Junub should not recite anything of the](#)

**(Part No. 5; Page No. 431)**

[Qur'an.\)](#)

Other scholars were of the view that it is permissible for the menstruating and puerperal woman to recite Qur'an from memory because she stays in such a state for a long period of time. The menstruating woman stays in such a state for some days and the puerperal woman takes more time. Therefore, it is not valid to hold Qiyas (analogy) between her and the Junub because this one can purify themselves directly after having sexual intercourse and then recite the Qur'an. However, the menstruating or the puerperal woman cannot do this unless the blood stops at the end of her period. Therefore, she is more in need of reciting the Qur'an than the one who is in a state of Janabah. They said that the Hadith that reads: [\(The menstruating woman and the Junub should not recite anything of the Qur'an,\)](#) is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators). The scholars have mentioned the cause of rejecting this narration under the pretext that the report of Isma`il ibn `Ayyash from the people of Hijaz is a weak one. This is the soundest viewpoint which means that it is permissible for the menstruating or the puerperal women to recite Qur'an because of the length of the period of ritual impurity. Moreover, holding an analogy between the menstruating woman and the Junub is not valid and the Hadith that denotes the prohibition of her recitation is Da`if. Therefore, it is permissible for a female menstruating or puerperal student or teacher to recite Qur'an whether being in exams or not, from her memories, not from a Mus-haf Mus-haf (Qur'an, the Book). Moreover, if there is a need to recite from the Mus-haf, it should be done with a barrier. She can wear gloves or thick clothes with which she can touch the Mus-haf. She can look up or search the Mus-haf upon needing to check any Ayah (Qur'anic verse). Moreover, she can ask one of her sisters who are Tahirah to correct her if she is unable to recite

**(Part No. 5; Page No. 432)**

from her memory. In brief, there is no blame on her if she recites from her memory according to the soundest viewpoint. Similarly, she can recite from the Mus-haf with a barrier by wearing gloves or putting clothes on her hands. Moreover, one of her sisters who is Tahirah can hold a Mus-haf in her hands while she recites from it. There is nothing wrong in all these things according to the soundest opinion of scholars mentioned in this regard.



**Q: Is it permissible for a woman to recite the Qur'an during the days of their menstruation or postpartum period? Can she recite anything of the Qur'an upon going to bed such as reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) without touching the Mus-haf (Qur'an, the Book)?**

**A:** I have previously talked about this issue more than once. I have pointed out that it is permissible for the menstruating or puerperal woman to recite the Qur'an from memory because Shar`y (Islamically lawful) proofs denote that ruling. Scholars (may Allah be merciful with them) have differed regarding this issue. Some scholars were of the view that it is impermissible for the menstruating or puerperal woman to recite anything of the Qur'an exactly as the Junub (person in a state of major ritual impurity). They cite as evidence a Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) Hadith related by at-Tirmidhy on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said: [\(The menstruating woman or the Junub should not recite anything from the Qur'an.\)](#) This Hadith is, according to scholars, is Da`if (weak) because it is reported

**(Part No. 5; Page No. 433)**

from Isma`il ibn `Ayyash from the scholars of Hijaz. His narration from them is a weak one. Moreover, some scholars hold Qiyas (analogy) between the menstruating woman and the Junub. They said that as the Junub is not permitted to recite the Qur'an, the menstruating or the puerperal woman should not also recite the Qur'an as they are in a state of major Hadath (ritual impurity that necessitates full bath) that requires performing Ghusl (ritual bath following major ritual impurity).

This can be refuted by saying that this is not a valid Qiyas as the menstruating or puerperal woman is different from the Junub because her period is longer and that doing so may cause her hardship. Moreover, applying the rules of the Junub upon her may make her forget what she has memorized of the Qur'an. The Junub stays only for a short period of time as he/she can purify themselves by having Janabah Ghusl (full ritual bath to cleanse of sexual discharge) as soon as they satiate their desire (sexual intercourse) and then can recite. Therefore, it is impermissible to hold Qiyas between both cases. The outcome is that the preponderant and soundest opinion of scholars is that there is no blame upon the menstruating or puerperal woman to recite what they memorize of the Qur'an from their memories. Moreover, there is no blame upon her to recite Ayat-ul-Kursy upon going to bed or whatever she desires to recite of the Qur'an at any time from her memory. This is the soundest viewpoint and the basic rule. Therefore, the Prophet (peace be upon him) said to `Aishah when she was in a state of menstruation: [\(Do as the pilgrims do but do not perform Tawaf \(circumambulation around the Ka`bah\).\)](#) He did not say to her: "...do not recite the Qur'an"; rather he said: "...do not perform Tawaf" because Tawaf is like Salah (Prayer) and she is not required to perform Salah in such a state. He (peace be upon him) kept silent with regard to recitation. This denotes that she is not forbidden from reciting the Qur'an. If recitation had been forbidden, he (peace be upon him) would have pointed out this ruling to

**(Part No. 5; Page No. 434)**

`Aishah and to other women during the Farewell Hajj or on other occasions.

It is well-known that most houses contain usually a menstruating or a puerperal woman. Therefore, if she was not permitted to recite the Qur'an, he (peace be upon him) would have pointed out this ruling explicitly to all people. As for the Junub, he/she is not permitted to recite the Qur'an according to the Nas (Islamic text from the Qur'an or the Sunnah) because the period of ritual impurity in this case is very short as they can purify themselves and recite the Qur'an as soon as they finish sexual intercourse. [\(The Prophet \(peace be upon him\) used to remember Allah at all times and cases.\)](#) He used to do so unless he was Junub. In such a case, he used to avoid reciting the Qur'an until he performed Janabah Ghusl. `Aly (may Allah be pleased with him) said: [\(There was nothing that kept the Prophet \(peace be upon him\) away from the Quran except being Junub.\)](#)

It was authentically reported that the Prophet (peace be upon him) [\(recited the Qur'an after leaving the place where he answered the call of nature saying: 'Reciting the Qur'an is for he who is not a Junub. He who is a Junub should not recite even one Ayah.'\)](#) This denotes that the Junub should not recite until he performs Janabah Ghusl. Therefore, sisters should recite the Qur'an and read books and research that contain Ayahs Qur'anic verses) an even if they are menstruating or puerperal.





**(Part No. 5; Page No. 435)**

**293- Ruling on reciting the Qur'an by a menstruating woman who have memorized Qur'an by heart**

**Q: I came to know, through the scholars' Fatwa (legal opinion issued by a qualified Muslim scholar) that reciting the Noble Qur'an by a menstruating or puerperal woman is prohibited except in cases of necessity such as a student who has an exam. What should a woman who has memorized the Qur'an by heart do as she keeps memorizing and revising every day? What should she do as her menstruation lasts for about fourteen days? Staying this period without reading and studying the Qur'an leads her to forget. If she is permitted to recite the Qur'an, can she touch the Mus-haf (Qur'an, the Book) using a barrier? Give me a Fatwa, may Allah reward you well!**

**A:** This is a controversial matter among scholars. Some scholars permitted the menstruating or the puerperal woman to recite the Qur'an because she remains ritually impure for a long period of time. They said that she is not as the Junub (a person in a state of major ritual impurity) because those who are in a state of Janabah (major ritual impurity related to sexual discharge) can purify themselves by performing Janabah Ghusl (full ritual bath to cleanse of sexual discharge) as soon as they finish satisfying their desires. Then, they can recite the Qur'an and perform Salah (Prayer). As for the menstruating or the puerperal woman, she is not as the Junub because her period is longer.

This is the sound viewpoint as she can recite from her memory because of her need to do so as she might forget what she has memorized. Therefore, there is no blame upon the menstruating or the puerperal woman to recite the Qur'an from her memory. Moreover, if there is a need for checking the Mus-haf (Arabic Qur'an) using a barrier such as gloves, there will be no harm in doing so. This is the sound viewpoint because the difference between Janabah on one hand and menstruation and postpartum period on the other hand is great. Therefore, it is invalid to hold Qiyas (analogy) between them.

**(Part No. 5; Page No. 436)**

As for the saying of the Prophet (peace be upon him): [\(The menstruating woman and Junub should not recite anything of the Qur'an,\)](#) this Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) that cannot be cited as a supporting evidence.



**Q: Can a menstruating or puerperal woman recite half an Ayah (Qur'anic verse) as saying: 'Truly! To Allah we belong and truly, to Him we shall return,' or ﴿Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.﴾ intending to perform Dhikr (Remembrance of Allah)? Is it permissible for her if she seeks knowledge and recites before her teacher or if she sees a surprising thing to recite this Ayah secretly? Can she recite the Qur'an by heart without pronouncing it with her tongues?**

**A:** If one recites some Ayahs as a way of Du`a' (supplication) to Allah as: ﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good﴾ or upon being inflicted with a calamity as: "Truly! To Allah we belong and truly, to Him we shall return," there will be no blame on them even if this person is a menstruating or puerperal woman as the purpose here is the occasion, not the recitation itself. Moreover, the menstruating women can, according to the sound viewpoint, recite Qur'an

**(Part No. 5; Page No. 437)**

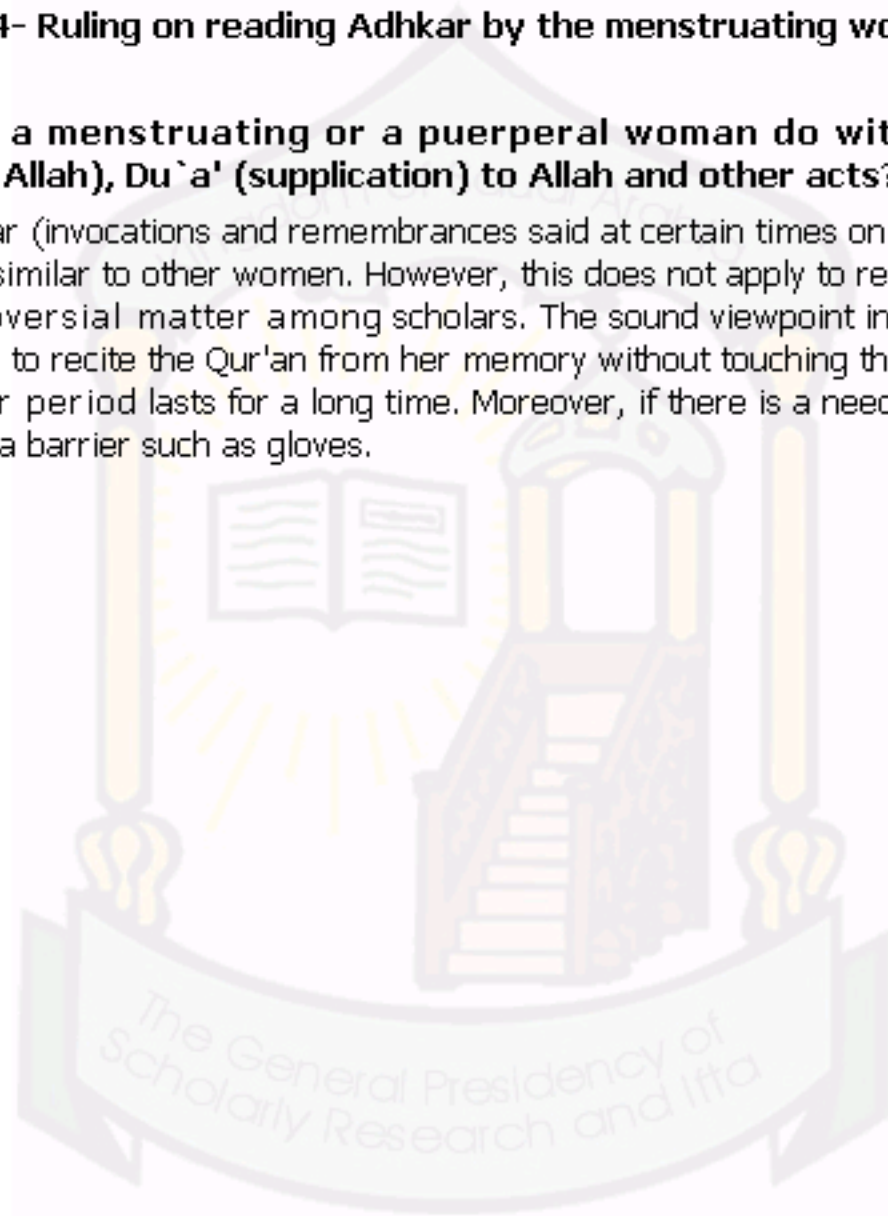
as her period is very long. Therefore, she can recite the Qur'an without touching the Mus-haf (Qur'an, the Book). She differs from the person who is in a state of Janabah (major ritual impurity related to sexual discharge) as this person is not permitted to recite the Qur'an until they perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) as their period is very short. This person can purify themselves instantly.



### 294- Ruling on reading Adhkar by the menstruating woman

**Q: What should a menstruating or a puerperal woman do with regard to Dhikr (Remembrance of Allah), Du`a' (supplication) to Allah and other acts?**

**A:** In reciting Adhkar (invocations and remembrances said at certain times on a regular basis), Dhikr and Du`a', she is similar to other women. However, this does not apply to reciting the Noble Qur'an as this is a controversial matter among scholars. The sound viewpoint in this regard is that it is permissible for her to recite the Qur'an from her memory without touching the Mus-haf (Qur'an, the Book) because her period lasts for a long time. Moreover, if there is a need to check the Mus-haf, she can do so using a barrier such as gloves.





## 295- Ruling on reading religious books by a menstruating woman

**Q: Is it permissible for the menstruating woman to read religious books or Islamic publications?**

**A:** There is no blame upon her if she reads Islamic publications and religious books

**(Part No. 5; Page No. 438)**

as the books of Hadith and Tafsir (exegesis of the meanings of the Qur'an) even if they contain some parts of the Qur'an because these books are not Mus-hafs (Qur'an, the Book). The soundest viewpoint is that the menstruating or puerperal woman is permitted to recite Qur'an without touching the Mus-haf because her time is longer than the Junub (in a state of major ritual impurity). As for the Junub, they are not permitted to recite the Qur'an until they perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) because their time of ritual impurity is very short as they can perform Janabah Ghusl as soon as they satisfy their desires (sexual intercourse). The Prophet (peace be upon him) did not recite the Qur'an while being in a state of Janabah (major ritual impurity related to sexual discharge). He said: [\(As for the Junub, he is not allowed to recite even one Ayah Qur'anic verse\).](#)

As for the menstruating or the puerperal woman, her period lasts for a long time and she may forget what she has memorized if she is deprived of recitation during this time. Moreover, she might find it hard to abandon the Qur'an during this period. Therefore, the correct scholarly opinion in this regard is the permissibility of reciting Qur'an for the menstruating or the puerperal woman. Some scholars adopted the view of the impermissibility of doing so holding a Qiyas (analogy) between her and the Junub. But the correct scholarly opinion is that she is not like the Junub and holding an analogy between her and the Junub is not valid because the period of being Junub is very short. As for the menstruating woman, her period is long and the period of the puerperal woman is longer. Therefore, those of a short period should not be held as similar to those of a longer period. Moreover, things of great hardship should not be held as similar to things that contain no harm. As for what was reported that he (peace be upon him) said: [\(A menstruating woman or the Junub should not recite anything from the Qur'an,](#)) it is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and cannot be cited as a supporting evidence according to scholars this Hadith is reported from Isma`il ibn `Ayyash from the people of Hijaz as his narration from them, according to scholars, is Da`if (weak) and cannot be cited as a supporting evidence. Moreover, the Prophet (peace be upon him) said to `Aishah when she had her menses during the Farewell Hajj: [\(Stop `Umrah \(lesser pilgrimage\), enter into the state of Ihram \(ritual state for Hajj and `Umrah\) for Hajj and perform Ghusl \(full ritual bath\) and then do as the pilgrims do except for performing Tawaf \(circumambulation around the Ka`bah\) until](#)

**(Part No. 5; Page No. 439)**

[you become Tahirah \(ritually pure\).](#)) He (peace be upon him) did not prevent her from reciting the Qur'an; rather he prevented her from Tawaf and Salah (Prayer). This denotes that there is no blame

upon the menstruating or the puerperal woman if she recites the Qur'an without touching the Mus-haf (Qur'an, the Book).



### 296- Ruling on the menstruating women sitting at the Masjid to listen to Dhikr

**Q: I am a student. At our school, there is a Masjid (mosque) where Salah (Prayer) is performed. In this Masjid lectures and religious lessons are delivered. Can I sit there to listen to the lectures and gain benefit while being in a state of menstruation?**

**A:** If it is a normal Musalla (a place for Prayer), there will be no harm if the menstruating or the puerperal woman sits in it. However, if it is a Musalla where the Five Obligatory Daily Prayers are offered, it will be regarded as a Masjid and the menstruating and the puerperal woman and the Junub (a person in a state of major ritual impurity) are not permitted to stay in it. As for the room or the hall where you usually perform Salah, it does not have the rules of the Masjid. In this case, the menstruating and the puerperal woman and the Junub can sit and stay in it. Moreover, Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) is not required for that place. This place is called a Musalla unless it is prepared for performing the Five Obligatory Daily Prayers.

**(Part No. 5; Page No. 440)**

If this place is built for the sake of performing the Five Obligatory Daily Prayers, it is considered to be a Masjid as long as it is dedicated for Salah. But if it is a room or a hall where people perform Salah, it will be regarded as a Musalla and does not take the rules of the Masjid.



**Q: What is the ruling on the menstruating woman going to Masjids (mosques) to attend forums and lectures in order to make use of the valuable lessons delivered therein?**

**A:** If there is a place near the Masjid beside the mihrab or at the end of the Masjid, then there is no harm. Rather, she is not permitted to stay inside the Masjid because the Prophet (peace be upon him) said: [\(I do not make the Masjid lawful for a menstruating woman and the Junub \(in a state of major ritual impurity\) to stay in it.\)](#) Moreover, he said about the Junub: [\(...unless they are only passersby.\)](#) He (peace be upon him) said to `Aishah when he asked her to bring the prayer rug to the Masjid and she made an excuse that she was in a state of menstruation: [\(Your menstruation is not in your hand.\)](#) He (peace be upon him) ordered her to take back the prayer rug from the Masjid.

As for passing inside the Masjid for the menstruating or puerperal woman, there is no harm but staying therein is prohibited. If there is a place outside the Masjid where she can listen to religious lessons, there will be no harm in doing so.

The General Presidency of  
Scholarly Research and Ifta'



(Part No. 5; Page No. 441)

297- Ruling on reciting a daily Wird by a menstruating woman

**Q: A questioner says: "I have heard that some people are of the opinion that it is permissible for a woman to recite the daily Wird (portion of Qur'an recited with consistency) while she is in a state of menstruation or postpartum period. What is the ruling on this regard?"**

**A:** It is permissible for women to recite the Glorious Qur'an according to soundest opinion of scholars, but without touching the Mus-haf (Arabic Qur'an). They are able to recite directly from their memory. They could recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), when they go to bed. Moreover, they could recite Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times before sleeping. All these practices are permissible, and they could say their legal morning and evening Adhkar (invocations and Remembrances said at certain times on a regular basis). All these forms of Dhikr are permissible even if they are in postpartum or menstruating periods.





**Q: Is it permissible for a menstruating woman to recite her daily Wird (portion of Qur'an recited with consistency) of the Glorious Qur'an?**

**A:** According to the soundest scholarly opinion, it is permissible for her to recite the Ayahs (Qur'anic verses) which she knows by heart. She is not similar to Junub (person in a state of major ritual impurity) because Janabah (major ritual impurity related to sexual discharge) lasts for a short period of time. Junub performs Ghusl (ritual bath following major ritual impurity) at once putting an end to this state of ritual impurity. It is not permissible for Junub to recite the Glorious Qur'an since the period of the woman who is menstruating or having postpartum blood is longer than that of Junub. Scholars have differed concerning the permissibility of reciting the Qur'an by menstruating women and those who are in the postpartum state; whether the ruling applied on Junub, i.e. forbidding them from reciting the Qur'an from their memories is applicable on them or not. The soundest opinion is that they are not attached to the ruling on Junub.

**(Part No. 5; Page No. 442)**

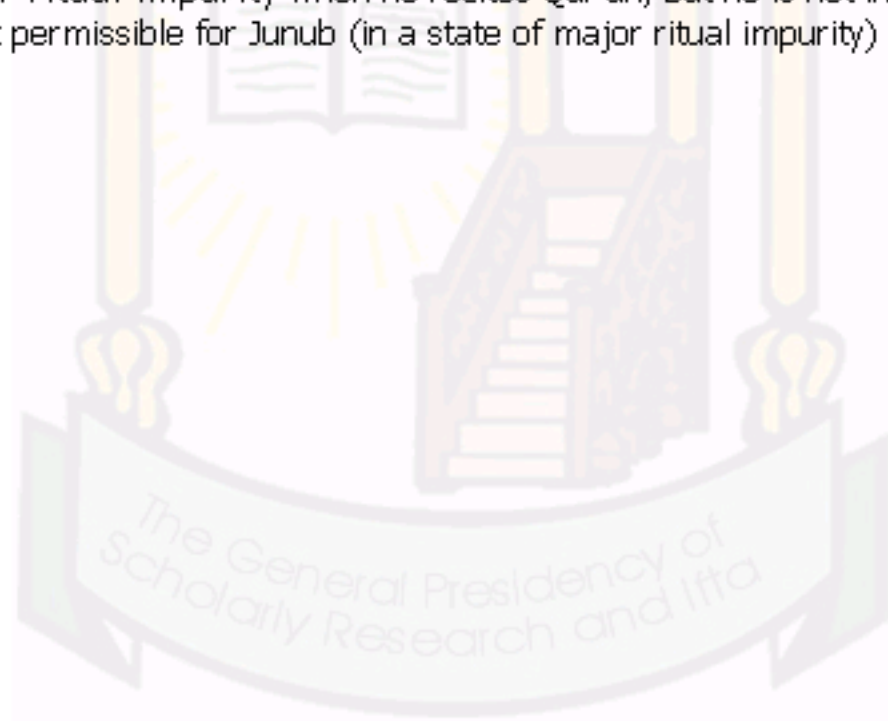
because the cases are not similar. The period of time of being ceremonially impure for women in a state of menstruation or postpartum period is longer than that of the Junub. Moreover, there is no authentic Hadith which prevents them from reciting. So, it is permissible for them to recite without touching the Mus-haf (copy of the Qur'an) through their memorization. They are allowed to study and review their recitation by looking at the Mus-haf if there is any need and they can do so through wearing gloves.



**298- Ruling on reciting the Qur'an by a menstruating women so that they do not forget it**

**Q: Is it permissible for a woman to prostrate if she comes upon one of the Ayahs (Qur'anic verses) of Sujud-ul-Tilawah (Prostration of Recitation) while she is menstruating, or without being ritually purified through performing Wudu' (ablution)?**

**A:** Yes, it is permissible for her to perform Sujud-ul-Tilawah because it does not require the performance of Wudu' before it as it is a form of Dhikr (Remembrance of Allah). It is permissible for any person to prostrate without being in a state of ritual purification; this is the correct scholarly opinion. If a menstruating woman recites the Qur'an, she should perform Sujud-ul-Tilawah when she comes upon an Ayat-ul-Sujud (Qur'anic verses of Prostration). Such is the case of the person who is in a state of minor ritual impurity when he recites Qur'an, but he is not in a state of major ritual impurity. But it is not permissible for Junub (in a state of major ritual impurity) to recite Qur'an.





**(Part No. 5; Page No. 443)**

**299- Ruling on Sujud-ul-Tilawah for a menstruating woman and a person who has not performed Wudu'**

**Q: Is it permissible for a woman who has memorized the Qur'an to revise it during her menses or postpartum period lest she forgets it ?**

**A:** The soundest opinion is that there is nothing wrong in doing so; such a woman can recite the Qur'an by heart during her menses and puerperium. She is not like a Junub (a person in a state of major ritual impurity) who can perform Janabah Ghusl (full ritual bath to cleanse of sexual discharge) immediately after fulfilling their need and then recite the Qur'an and offer Salah (Prayer). A woman in menses or puerperium cannot perform Ghusl as the period of menses or puerperium may last for a long time. According to the correct scholarly opinion, it is permissible for such a woman to recite the Qur'an by heart. Some scholars are of the view that they are like a Junub person, thus it is not permissible for such a woman to recite the Qur'an. The soundest scholarly opinion is that she is not prevented from reciting the Qur'an, but she is not permitted to touch the Mus-haf (copy of the Qur'an). She can recite the Qur'an by heart. If she needs to recite the Qur'an from a Mus-haf, she has to wear a pair of gloves or something like that. There is nothing wrong with doing so if necessary. This is the soundest opinion on this issue. As for the Hadith that reads: [\(A menstruating woman or a Junub person should not recite anything from the Qur'an,\)](#) it is a weak Hadith. Regarding a Junub person, it is authentically reported that: [\(One day the Prophet \(peace be upon him\) was out with his Sahabah \(Companions of the Prophet\) and recited the Qur'an while he was not in a state of purity. He said it is permissible for a person who is not Junub to do so, but a Junub person is not allowed to recite any Ayah of the Qur'an.\)](#) This means that it is not permissible for a Junub person to recite the Qur'an until he performs Ghusl. The period of time that a woman experiences menses or puerperium may last for a long time. Thus, according to the most correct of the opinions

**(Part No. 5; Page No. 444)**

maintained by scholars, it is permissible for her to recite the Qur'an by heart. The other opinion, which is based on no religious evidence, causes a woman in menses and puerperium to undergo hardships and difficulties and miss a lot of benefits. Applying the ruling on a Junub person to a menstruating woman is not correct, as the state of Janabah (major ritual impurity) does not last for a long time and a Junub person can perform Ghusl as soon as they fulfill their needs. A menstruating woman cannot perform Ghusl until the menses has come to an end. The same ruling applies to a woman in puerperium as she cannot perform Ghusl until the bleeding ceases or she finishes the forty days prescribed in Islam.



**Q: A statement that I have learnt from you, may Allah protect you, is that a female Muslim should not stop reciting the Qur'an during her menses and puerperium. Please, remind us of your statement!**

**A:** This is a controversial issue among Muslim scholars; is it permissible for a woman in menses and puerperium to recite the Qur'an! The soundest opinion is that she can recite the Qur'an by heart as she may forget the Qur'an due to the long period of menses or puerperium. Some scholars say that it is not permissible for a woman in this case to recite the Qur'an unless she fears that she may forget it. If she fears that she may forget the Qur'an, it is permissible for her to recite it; otherwise, it is not permissible for her to do so. She may refer to a Mus-haf (copy of the Qur'an) if necessary, but she has to wear a pair of gloves if she touches the Mus-haf. This is the soundest opinion since there is no religious evidence that prohibits this practice. As for the Hadith that reads: [\(A menstruating woman or a Junub \(person in a state of major ritual impurity\) should not recite anything from the Qur'an,\)](#) it is

**(Part No. 5; Page No. 445)**

a weak Hadith with regard to a menstruating woman. As for a Junub person (a person in a state of major ritual impurity), it was authentically reported that: [\(The Prophet \(peace be upon him\) would not recite the Qur'an if he was Junub,\)](#) And: [\(Nothing would prevent the Prophet \(peace be upon him\) from reciting the Qur'an except Janabah \(major ritual impurity\).\)](#) Nothing was reported that the Prophet (peace be upon him) that forbade a woman in menses or puerperium to recite the Qur'an. Applying the ruling on a Junub person to a woman in menses or puerperium is not correct, as the state of Janabah lasts for a short period of time after which a person can perform Ghusl (full ritual bath) and then recite the Qur'an. On the other hand, menses may last for a week or more and puerperium may last for a longer period, and this may cause the woman to forget what she has memorized of the Qur'an. The long period of menses and puerperium may cause such woman to be hardhearted. Undoubtedly, it is better for a menstruating woman or she who is in a state of puerperium, both in her religion and life to recite the Qur'an and reflect on its Ayahs by heart and refer to the Mus-haf if it is necessary.



**Q: What is your advice if a menstruating woman or those who are in a state of puerperium fear that she may forget the Qur'an because of not reciting it? May Allah protect you!**

**A:** A woman in menses or puerperium can recite the Qur'an. Moreover, she has to strive to recite the Qur'an and formulas of Dhikr (remembrance of Allah) as much as possible. Allah (Glorified be He) says: [\(As for those who strive hard in Us \(Our Cause\), We will surely guide them to Our Paths \(i.e. Allâh's Religion — Islâmic Monotheism\).\)](#) With earnest striving, Allah (Exalted be He) helps a menstruating or confined woman not to forget the Qur'an. This means that Allah (Exalted be He) has made it lawful for a menstruating woman or she who is in a state of puerperium to recite the Qur'an. However, a Junub person (a person in a state of major ritual impurity) is not allowed to recite the Qur'an until they perform Ghusl (full ritual bath), whereas a woman in menses or puerperium is permitted to recite the Qur'an, particularly when she fears that she may forget what she has memorized.



(Part No. 5; Page No. 446)

### 300- Ruling on women reading books of Tafsir while menstruating

**Q:** I am a female student. During lessons of Qur'an, I do not recite the Qur'an or touch the Mus-haf (copy of the Qur'an) if I am menstruating. However, during lessons of Tafsir (exegesis of the meanings of the Qur'an), Fiqh (Islamic jurisprudence), Tawhid (belief in the Oneness of Allah) and other lessons that include many Qur'anic Ayahs, I recite and write these Qur'anic Ayahs and answer questions on the lessons. Is it permissible for me to do so? If it is not permissible for me to do so, what can I do when I have to stop studying my lessons every month during my menses; particularly during the examination?

**A:** The soundest opinion held by scholars is that there is nothing wrong with regard to this practice. It is permissible to recite the Quran while menstruating, or during postpartum bleeding. As for one who is Junub (a state of major ceremonial impurity), it is not permissible to do so. It was reported: [\(Nothing would prevent the Prophet \(peace be upon him\) from reciting the Qur'an except Janabah \(major ritual impurity\)\)](#) It has never been reported that the Prophet (peace be upon him) forbade a menstruating woman to recite the Qur'an. The difference between a menstruating woman and a Junub person is that menses and postpartum bleeding take a long time, whereas Janabah does not last since one can perform Ghusl (full ritual bath) following major ritual impurity immediately after intercourse and then can recite the Qur'an and offer Salah (Prayer). As for a menstruating woman, menses takes a period of time during which she cannot perform Ghusl until menses come to an end. This means that she cannot perform Ghusl in order to be ceremonially pure until the bleeding ceases and she no longer discharges blood. Thus, a woman needs to recite the Qur'an. The Prophet (peace be upon him) addressed a menstruating woman performing Hajj by saying: [\(Do whatever pilgrims do except for Tawaf \(circumambulation of the Ka`bah\).\)](#)

The Prophet (peace be upon him) did not forbid her to do anything except Tawaf. She is not allowed to circumambulate the Ka`bah until after performing Ghusl when her menses ends. He did not forbid her from reciting the Qur'an.

This shows that it is permissible for her

(Part No. 5; Page No. 447)

to recite the Qur'an. She can also read books of Tafsir including Qur'anic Ayahs. Similarly, she can read the Qur'anic Ayahs mentioned in other books of Fiqh and Hadith. There is nothing wrong in doing so, but she must not touch the Mus-haf until she again is ceremonially purified. If she needs to recite the Qur'an from a printed copy, she must wear something on her hands before touching it or another person can hold while she revises the Qur'anic Ayahs she finds difficult to remember. As for reciting the Qur'an from memory, it is permissible according to the soundest opinion held by scholars as mentioned above.





### 301- Ruling on menstruating women holding a printed copy or tapes of the Qur'an

**Q: Is it permissible for one person who has not performed Wudu' (ablution) to hold a printed copy of the Qur'an, Islamic books or books of Tafsir (exegesis of the meanings of the Qur'an)? Is it permissible for a menstruating woman to read religious books and books of Tafsir? What is the ruling on a menstruating woman carrying tapes of Holy Qur'an?**

**A:** If the printed copy of the Qur'an is kept in some sort of covering or tied up with a ribbon, there is nothing wrong in holding even if one has not performed Wudu'. It can be carried from a place to another. As for holding it without being in some covering or not tied up with a ribbon and the like, it is not permissible if one has not performed Wudu'.

**(Part No. 5; Page No. 448)**

As for books of Tafsir and Hadith, both the Junub (a person in a state of major ceremonial impurity) and the menstruating woman can hold them and there is nothing wrong in this. A menstruating woman can read these books, as well as one who is Junub reads the books of Tafsir, Hadith and Fiqh. There is nothing wrong with doing so. However, unlike a Junub person, both a menstruating woman and a woman experiencing post-partum bleeding can recite the Qur'an from memory as both conditions may take a long time. It is not permissible for a Junub person to recite the Qur'an from memory or from a printed copy of the Qur'an except after performing Ghusl (full ritual bath). As for a menstruating and post-partum woman, it is not permissible for her to recite the Qur'an from a printed copy of the Qur'an, but she can recite it from memory. Thus, the soundest opinion maintained by scholars is that a menstruating and post-partum women can recite the Qur'an from memory.

However, the tapes of the Qur'an do not take the same ruling as the printed copy of the Qur'an. Thus, a menstruating and post-partum women as well as a Junub persons can carry such tapes at all times.





### 302- Ruling on a women entering the Masjid after her menses has ended but has not yet performed Ghusl

**Q: Is it permissible for a menstruating woman to enter the Masjid (mosque)? If her menses has finished but she has not performed after-menstruation Ghusl (full ritual bath) yet, what is the ruling in this case ?**

**A:** It is permissible for the menstruating woman to enter the Masjid for a necessity, such as taking something from it like

**(Part No. 5; Page No. 449)**

a rug, a pair of shoes, a cane or something else. However, it is impermissible for her to sit therein as the Prophet (peace be upon him) said to `Aishah : [﴿"Bring me the prayer rug." She replied, "Oh Allah's Messenger! I have menses." He \(peace be upon him\) said to her, "Your menses is not in your hands.﴾](#) He (peace be upon him) commanded her to enter the Masjid and bring the prayer rug while she was menstruating. Allah (Glorified and Exalted be He) says: [﴿nor when you are in a state of Janâba, \(i.e. in a state of sexual impurity and have not yet taken a bath\) except when travelling on the road \(without enough water, or just passing through a mosque\)﴾](#) Like the menstruating woman, the Junub (a person in a state of major ceremonial impurity) cannot enter the Masjid except if passing through. It is impermissible for them to sit therein. Although Allah has made it permissible for the Junub and the menstruating or puerperal woman to pass through the Masjid and to bring something from there, they are not to sit therein. The Prophet (peace be upon him) stated: [﴿I do not make the Masjid lawful for a menstruating woman and for the Junub.﴾](#) This means that he (peace be upon him) did not make it lawful for the menstruating woman and the Junub person to sit in the Masjid. Allah (Glorified and Exalted be He) says: [﴿nor when you are in a state of Janâba, \(i.e. in a state of sexual impurity and have not yet taken a bath\) except when travelling on the road \(without enough water, or just passing through a mosque\)﴾](#) .



(Part No. 5; Page No. 450)

### 303- Ruling on a woman performing Ghusl during Istihadah

**Q: Is it Wajib (obligatory) on a woman to perform after-menstruation Ghusl (full ritual bath) after Istihadah (abnormal vaginal bleeding outside the menstrual or postpartum period) that sometimes follows menses? If so, what is the ruling if she is unaware of this?**

**A:** Performing Ghusl after Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) is a Mustahab (desirable) and not Wajib. As in the case of the Junub (person in a state of major ritual impurity), Ghusl is Wajib on the menstruating woman when her menses ends and she desires to attain Taharah (ritual purification). As for Istihadah, it is Mustahab for the woman to perform one Ghusl for the Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset) and `Isha' (Night) Prayers and another for the Fajr (Dawn) Prayer. There is no sin if she does not perform Ghusl because the Prophet (peace be upon him) recommended this practice to Fatima bint Abu Hubaish (may Allah be pleased with her). Ghusl is Wajib only on a woman after menses and Janabah major ritual impurity related to sexual discharge). As for Istihadah, Wudu' (ablution) would suffice. A woman must perform Wudu' for each Salah (Prayer), as the Prophet (peace be upon him) said to Fatima bint Abu Hubaish who was suffering from Istihadah: [\(Perform Wudu' for each Salah.\)](#) However, it is best for her to perform Ghusl. It is better for her to perform Ghusl once for the Zhuhr and `Asr Prayers, another time for the Maghrib and `Isha' Prayers and a third time for the Fajr Prayer. This is preferable, as the Prophet (peace be upon him) recommended it to Fatima bint Abu Hubaish.



(Part No. 5; Page No. 451)

### 304- Explanation of the postpartum period

**Q: What is the Shar`y (Islamically lawful) period of puerperium?**

**A:** According to the Jumhur (dominant majority of scholars), the maximum postpartum period is forty days. This is the opinion of at-Tirmidhi (may Allah be Merciful with him), the author of Al-Mughniy and other scholars. Some scholars maintain that this period is fifty or sixty days but this is unsubstantiated as this contradicts Islamic evidence. It was authentically reported in the Hadith narrated on the authority of Umm Salamah (may Allah be pleased with her) that during the era of the Prophet (peace be upon him) a woman would spend a period of forty days postpartum without performing after-postpartum bleeding Ghusl (full ritual bath). This means that the maximum period is forty days unless the woman experiences Tuhr (period of ritual purity) before that. This was the practice adopted by the Prophet's Sahabah (Companions). If the bleeding ceases twenty or thirty days after delivery, a woman may perform after-postpartum bleeding Ghusl, offer Salah (Prayer) and have sex with her husband. However, if postpartum bleeding does not cease, a woman must complete forty days and then perform Ghusl. Then, she can offer Salah even though bleeding has not ceased. She may have sex with her husband unless postpartum bleeding is directly followed by menses. In this case, she does not perform Ghusl, observe Sawm (Fast) or offer Salah until menses comes to an end. If puerperium is not followed by menses, a woman has to complete the prescribed forty days and perform Ghusl. She can offer Salah and observe Sawm even if bleeding has not ceased, as such bleeding is from a blood vessel, not postpartum bleeding. This is the correct opinion maintained by most scholars and adopted and given as a Fatwa (legal opinion issued by a qualified Muslim scholar) by the Prophet's Sahabah (may Allah be pleased with them).



**(Part No. 5; Page No. 452)**

**305- Ruling on cessation of postpartum bleeding before the passage of the forty days prescribed in Islam**

**Q: How long does a woman remain without offering Salah (Prayer) after delivery? We would be grateful if you could explain this point, may Allah reward you with the best!**

**A:** Puerperium takes forty days as a maximum unless bleeding ceases earlier. If postpartum bleeding ceases before the passage of forty days, a woman may perform after-postpartum bleeding Ghusl (full ritual bath) and then offer Salah. If a woman is pregnant, her `Iddah (prescribed waiting period after divorce or widowhood) ends with delivery. As for puerperium, it takes forty days as long as postpartum bleeding has not ceased; whether a woman is young, old, Arab or non-Arab. The period of postpartum bleeding as prescribed in Islam is forty days after the delivery for all women as long as postpartum bleeding has not ceased. If postpartum bleeding ceases ten, twenty or thirty days after delivery, a woman can perform Ghusl because there is no minimum period of puerperium. If a woman becomes purified from puerperium after the passage of a month, twenty days, less or more, she can perform Ghusl and then she can offer Salah and have intercourse with her husband. If postpartum bleeding has not ceased, a woman must perform Ghusl after the passage of forty days even if bleeding has not ceased. With the passage of forty days, the ruling on postpartum bleeding is that it ends. It was reported on the authority of Umm Salamah (may Allah be pleased with her) that: [\(During the era of the Prophet \(peace be upon him\), the puerperal woman used to remain for forty days without performing Ghusl.\)](#)

This means that puerperium ends with the passage of forty days even if bleeding has not ceased. If postpartum bleeding ceases before the passage of forty days, a woman can perform Ghusl and then offer Salah, observe Sawm (Fast), perform Tawaf (circumambulation of the Ka`bah) during Hajj and has intercourse with her husband, and all praise be to Allah! If postpartum bleeding ceases ten days or five days after delivery,

**(Part No. 5; Page No. 453)**

a woman can perform Ghusl and then offer Salah and observe Sawm, as may occur with some women. As for the bleeding after the passage of the prescribed forty days of puerperium, it is from a blood vessel like Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) during which the woman can offer Salah and observe Sawm, but she must protect her body from blood by placing a piece of cloth, cotton, etc on her vagina. In addition, a woman becomes lawful to her husband after the passage of forty days even if bleeding has not ceased; like a woman experiencing Istihadah who can offer Salah, observe Sawm and have intercourse with her husband. However, she has to perform Wudu' (ablution) for each prayer which must be offered at the due time. She can recite the Qur'an and perform Tawaf during Hajj or `Umrah. The ruling is like that of a Tahirah (ritually pure) woman, and she can also have intercourse with her husband. When her monthly period arrives, a woman must give up Salah and Sawm and is no longer lawful to her husband until her period comes to an end. Then, she can perform Ghusl, offer Salah, observe Sawm and have intercourse with her husband. She has to pay no attention to such extra bleeding, which is

from a blood vessel and consequently does not take the ruling on menstrual or postpartum bleeding.



**Q: I have heard that if postpartum blood does not cease forty days after delivery, Salah (Prayer) is not incumbent on a woman until she becomes Tahirah (ritually pure) from it. Rather, it is regarded as menstrual blood if it continues after the passage of the forty days. What is the correct opinion on such question ?**

**A:** The postpartum bleeding ends forty days after delivery. If bleeding continues after that, it is regarded as bleeding from a blood vessel, which does not prevent a woman from offering Salah, observing Sawm (Fast) or having intercourse with her husband. The maximum duration of postpartum blood is forty days after delivery. If a woman becomes Tahirah from postpartum blood twenty or thirty days after delivery, she can have intercourse with her husband. Moreover, she can

**(Part No. 5; Page No. 454)**

observe Sawm during the remaining days of the forty days. If postpartum blood flows again before the passage of the forty days, the Sawm she observed on the days while postpartum blood had ceased is valid. As for the blood that flows after the passage of the forty days of postpartum period, it is from a blood vessel. In such case, a woman can perform after-postpartum bleeding Ghusl (full ritual bath) after the passage of the forty days and protect herself from being defiled by such blood with a piece of cotton or the like. Moreover, it becomes lawful for her to offer Salah, observe Sawm and have intercourse with her husband, as such bleeding is regarded as emanating from a blood vessel. However, if such bleeding continues after the passage of the forty days of postpartum period but corresponds with the time of menses, it is called menstrual blood because of which a woman must give up Salah and Sawm. As for the blood that flows after the passage of the forty days of postpartum period and does not coincide with the time of menses, it is not regarded as menses because it is from a blood vessel. Consequently, it becomes lawful for a woman to offer Salah and observe Sawm, but she has to protect herself from being defiled by such blood with a piece of cotton or the like, until the flow of blood ceases.



### **306- The ruling on Salah and Sawm for a woman whose postpartum blood ceases before the passage of the forty days**

**Q: We heard in a past episode by his Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz that if postpartum blood ceases before the passage of the forty days of postpartum period, it is lawful for a woman to offer Salah (Prayer) and observe Sawm (Fast).**

**However, if postpartum blood resumes during the forty days of the postpartum period, is the Sawm she observed on the days when the postpartum blood had ceased valid? Is it permissible for to have intercourse with her husband during the forty days of the postpartum period ?**

**A:** If postpartum bleeding ceases during the forty-day period, a woman can offer Salah, observe Sawm and have intercourse with her husband even if the forty days of postpartum period have not yet come to an end, as the ruling is conditional to the cessation of the postpartum blood and being Tahirah (ritually pure).

**(Part No. 5; Page No. 455)**

If postpartum blood ceases twenty or thirty days after delivery, a woman becomes Tahirah. Accordingly, she must perform after-postpartum bleeding Ghusl (full ritual bath) after which she can perform Wudu' (ablution) and offer Salah. In addition, she can observe Sawm and have intercourse with her husband even if the forty-day period has not ended. If bleeding resumes during the forty days; for example, on the thirty-fifth or the thirty-sixth day after having ceased a month after delivery, the correct opinion is that this blood is postpartum blood because of which a woman cannot offer Salah, observe Sawm or have intercourse with her husband. However, the Sawm she observed and the Salah she offered on the days of Taharah (ritual purity) are valid and she is not required to repeat or make up for them, except for a missed day of Sawm or a missed Salah. Also, there is nothing wrong with her husband's having intercourse with her during these days of Taharah. Some scholars hold that if bleeding resumes during the forty days, such blood is doubtful

but the correct opinion is that such blood is not doubtful, as it is postpartum blood. This blood is treated as the bleeding that resumes during the menstrual period. In such case, it is unlawful for a woman to offer Salah or observe Sawm. If the forty days have come to an end and bleeding has not ceased, then it is regarded as bleeding from a blood vessel. After the passage of the forty days, it becomes lawful for a woman to offer Salah and observe Sawm. She must deal with this bleeding as blood of Istihadah (abnormal vaginal bleeding outside the menstrual or postpartum period). She must protect her body and clothes with a piece of cotton or the like. She has to perform Wudu' (ablution) for each prayer, and offer each prayer at its due time. In addition, it is permissible for her to combine the Zhuhr (Noon) and the `Asr (Afternoon) Prayers at the time of either of them and the Maghrib (Sunset) and `Isha' (Night) Prayers at the time of either of them. Moreover, it becomes lawful for her husband to have intercourse with her as mentioned above. It is best for a woman in a state of Istihadah to combine the Zhuhr and `Asr Prayers at the time of either of them and the Maghrib and `Isha' Prayers at the time of either of them. However,

**(Part No. 5; Page No. 456)**

it is better for a woman experiencing Istihadah to perform Ghusl once for the Zhuhr and `Asr Prayers, once for the Maghrib and `Isha' Prayers and once for the Fajr (Dawn) Prayer if possible, as the Prophet (peace be upon him) recommended some women in a state of Istihadah to do so.





**Q: If a woman observes Sawm (Fast) in Ramadan for ten days during the forty-day postpartum period and then the bleeding starts again during these forty days; are the ten days of Sawm she observed regarded as valid Sawm ?**

**A:** Yes, her Sawm is valid and she needn't make up for these ten days as she observed Sawm after the postpartum bleeding had ceased.





### 307- Ruling on puerperal blood when it continues for more than forty days

**Q: If puerperal blood does not cease during the prescribed forty days of postpartum period and a woman is not yet Tahirah (ritually purified) from postpartum, is it incumbent on her to perform Salah (Prayer) or can she stay without performing Salah until the bleeding ceases ?**

**A:** If the puerperal blood does not cease during the forty days of postpartum period, the blood discharged after that is regarded as bad blood. Therefore, the woman can perform after-postpartum bleeding Ghusl (full ritual bath) and then offer Salah and observe Sawm (Fasting). She should pay no attention to such blood She as if it were the blood of Istihadah (abnormal vaginal bleeding outside the menstrual or postpartum period). She can perform Wudu' (ablution) for each Salah and wear a pad to prevent the flow of blood from defiling her clothes and body. Then, she can offer Salah in that state.

**(Part No. 5; Page No. 457)**

It is permissible for such woman to offer the Zhuhr (Noon) Prayer and the `Asr (Prayer) together and the Maghrib (Sunset) Prayer and the `Isha' (Evening) Prayer together in the same way that women who are experiencing Istihadah do. This is the approved opinion on this question.



### 308- Ruling on post-miscarriage bleeding and its duration

**Q: If a woman has a miscarriage, what is the ruling on the bleeding that occurs thereafter? Is its ruling like that of postpartum or menstrual bleeding? What are the maximum and minimum duration of post-miscarriage bleeding?**

**A:** If it occurs after the fetus has developed and the miscarried fetus has taken some human form; a leg, a head or a hand, even if it is unclear, the post-miscarriage blood takes the ruling of postpartum bleeding. Consequently, a woman cannot offer Salah (Prayer), observe Sawm (Fast) or have intercourse with her husband until bleeding ceases even if it continues for forty days, which is its maximum duration. If bleeding ceases twenty or thirty days after the miscarriage, she must perform after-postpartum bleeding Ghusl (full ritual bath) and then she can offer Salah, observe Sawm and have intercourse with her husband. If the blood does not cease, she has to give up Salah, Sawm and intercourse with her husband during these forty days. When she completes the forty days, she must perform Ghusl and then she can offer Salah, observe Sawm and have intercourse with her husband even if the bleeding has not ceased, as this blood is regarded as emanating from a blood vessel, that is, ad blood. The maximum period of postpartum bleeding is forty days. Thus, bleeding after these forty days is considered to be from a blood vessel. In such case, a woman can offer Salah, observe Sawm and have intercourse with her husband after performing Ghusl, but she has to protect her body and clothes from being defiled by such blood with a piece of cotton or the like and perform Wudu' (ablution) for each prayer in the same way women in a state of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period)

**(Part No. 5; Page No. 458)**

and people suffering from enuresis do. If bleeding ceases fifteen, twenty or thirty days after a miscarriage, a woman has to perform Ghusl and then she can offer Salah, observe Sawm and have intercourse with her husband, even if the forty days have not ended.

In the case where a miscarriage occurs before the fetus has been shaped and the miscarriage is blood or flesh without human form, the blood is regarded as bleeding from a blood vessel. In such case, she can offer Salah and observe Sawm as one suffering from enuresis. However, she must perform Wudu' for each Salah at its due time. She has to regard herself as a woman in a state of Istihadah, a person suffering from enuresis or a sick person. If she finds it difficult to do so because of the flow of blood, she can combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers at the time of either of them and the Maghrib (Sunset) and `Isha' Prayers at the time of either of them. This means that she is like a woman in a state of Istihadah or a person suffering from enuresis. Therefore, she can offer Salah, observe Sawm and have intercourse with her husband because such blood is not post-miscarriage blood. She can do so until such bleeding ceases. She has to perform Wudu' for each prayer, as mentioned above.



**(Part No. 5; Page No. 459)**

**Q: My wife had a miscarriage during the third month of pregnancy, that is, before the embryo was shapely formed. Bleeding did not cease for about three months, during which she could not perform any of the obligatory Salah (Prayer) because of the flow of blood. It was very difficult for her to perform Ghusl (full ritual bath) for each Salah. On asking some scholars about this issue, they mentioned that a woman who miscarriages during the first three months of pregnancy and the embryo is unformed flesh; she must perform all obligatory acts of `Ibadah (worship) including Salah and she can have intercourse with her after such a miscarriage. Is there Nas (Islamic text from the Qur'an or the Sunnah) which supports this opinion? We would be grateful if you could explain this point, may Allah reward you with the best!**

**A:** A woman's miscarriage can be explained in detail as follows: if a woman has a miscarriage before the embryo has developed, that is, before the embryo has taken any human form: a head, a leg, etc., but it is partly a clot of blood without noticeable human signs, the discharge after such miscarriage is regarded as bleeding from a blood vessel and her case is like that of a woman in the state of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Consequently, she can offer Salah, observe Sawm (Fast) and have intercourse with her husband, as the questioner was told by some scholars. If the miscarriage is some blood not having any sort of flesh or some flesh without any clear human form, the blood is considered bleeding from a blood vessel. This case then is like a woman in a state of Istihadah

**(Part No. 5; Page No. 460)**

who can offer Salah, observe Sawm and have intercourse with her husband. She must be mindful of her Taharah (ritual purity) and perform Ghusl for each Salah if possible. Otherwise, she may combine the Zhuhr (Noon) and `Asr (Afternoon) prayers with one Ghusl, and the Maghrib (Sunset) and `Isha' (Night) prayers with one Ghusl. This is strongly preferable, but it is not Wajib (obligatory). Wudu' (ablution) is the only thing that is incumbent on woman in this case. When the time of Salah is due, she must perform Wudu' for Salah by washing her private parts of any blood and protect her body and clothes from being defiled with a piece of cotton or the like. Then, she is to perform Wudu' by washing her face and hands, wiping her head and finally washing her feet in the manner prescribed for Wudu' in Islam. She may offer each Salah at its due time. However, it is preferable for her to combine the Zhuhr and `Asr prayers by delaying the Zhuhr and join the `Asr at its earlier time and the same can be done with Maghrib and `Isha' prayers. This is called simulated combining of two Salahs, not actual combining. This is preferable so that she does not have to perform Ghusl frequently. Thus, it is the most correct opinion maintained by scholars who consider this practice preferable, not Wajib. It is Wajib for a menstruating woman to perform Ghusl only once. As long as what she experiences is bleeding and not postpartum blood, such bleeding is from a blood vessel, which is a blood of Istihadah during which she is to offer Salah, observe Sawm and have intercourse with her husband. There is nothing wrong with this. However, she is required to wash her private parts of any blood and perform Wudu' for each Salah. It is permissible for her to combine Zhuhr and `Asr prayers as well as the Maghrib and `Isha' prayers

after performing Ghusl once for each of the two abovementioned prayers and once for the Fajr (Dawn) Prayer if possible. However, it is not Wajib. This is the juristic ruling on this and similar cases. Many women miscarry during the second or third month of pregnancy when the embryo has no human sign or any other sign. In such case, bleeding is regarded as bleeding from a blood vessel. Accordingly, a woman must protect her body and clothes from being defiled by such blood and then she can offer Salah, observe Sawm and have intercourse with her husband. If she miscarries a fetus that has distinctively clear human form: a head, a leg, a hand or any other sign, the bleeding is regarded as postpartum blood during which she cannot offer Salah, observe Sawm or have intercourse with her husband until bleeding ceases. After the bleeding ceases five, ten or twenty days after miscarriage, she may perform Ghusl and then offer Salah, observe Sawm and have intercourse with her husband. It is not Wajib for her to complete the forty days, which is the maximum postpartum period. If bleeding persists for forty days after the miscarriage, the blood discharged during such period is regarded as postpartum blood. If blood does not cease after the passage of forty days, a woman has to perform Ghusl and then she can offer Salah and observe Sawm, as such blood is considered bleeding from a blood vessel according to the correct opinion maintained by scholars who hold that in this case a woman can offer Salah, observe Sawm and have intercourse with her husband, but must perform Wudu' for each Salah. When the time of Salah is due, she has to wash her private parts of any blood and place a piece of cotton or the like to protect herself from being defiled by blood. This is what a woman must do if bleeding persists after the passage of the forty days known as the maximum postpartum period, like a woman in a state of Istihadah who discharges blood without miscarrying.

Some women may discharge blood without being pregnant. Such condition is considered a state of Istihadah. When the time of menses is due, a woman should postpone Salah, Sawm and having intercourse with her husband during the period of menses. When the period of menses which she is accustomed to ends, she must perform Ghusl and resume offering Salah,

observing Sawm and having intercourse with her husband until the time of next menses. Similarly, a woman who discharges blood while pregnant, and then Allah in His divine wisdom decrees that she miscarries, the blood she discharges is considered bleeding from a blood vessel unless a reliable midwife who assists in childbirth affirms that the miscarriage is flesh with some human signs: a head, a leg or the like. In such case, such blood is considered postpartum blood; even if the fetus has undefined human signs. Accordingly, she has to postpone Salah and Sawm until bleeding ceases. It is not Wajib on a woman to complete the maximum postpartum period, as blood may cease ten, twenty or thirty days after miscarriage. Consequently, she can offer Salah and observe Sawm whenever the bleeding ceases. If the bleeding begins again during the forty days, she must stop performing Salah according to the most correct opinion maintained by scholars. If blood does not cease after the passage of the forty days, such blood is regarded as just bleeding from a blood vessel. Therefore, she can offer Salah, observe Sawm and have intercourse with her husband, but she must perform Wudu' for each Salah after washing her private parts of any blood and using a piece of cotton or the like to protect herself from being defiled by such blood in the same way women in a state of Istihadah do. She is to continue doing so until Allah frees her from such bleeding. Moreover, it is permissible for her to combine Zhuhr and `Asr prayers and the Maghrib and `Isha' prayers, as mentioned above. Moreover, it is preferable for her to perform Ghusl and wash her private parts once for each of the two Salahs if possible. However, the cases in which Ghusl is Wajib is after menses, postpartum bleeding and Janabah (major ceremonial impurity related to sexual discharge) as known for all Muslims.





(Part No. 5; Page No. 463)

**309- Ruling on miscarriage of an unformed fetus**

**Q: There is a woman who miscarried four times and the age of the fetus has not reached two months. She does not perform Salah (Prayer) until the discharge of blood ceases. Is it Wajib (obligatory) on her to make up for the Salah she has not offered?**

**A:** If the fetus has some human form: a head, a hand or a leg, the blood discharge is regarded as puerperal blood because of which she must give up Salah for forty nights unless blood discharge ceases earlier. If the miscarriage is blood only and does not have any human form, it is Wajib on her to offer Salah immediately and make up for the Salah she has not offered, as such blood discharge is not regarded as puerperal blood. Blood discharge is not regarded as puerperal blood unless such miscarriage has some human form: a hand, a leg or a head, or any other indication that such miscarriage is a child.

**The end of the fifth volume, Book of Taharah,**

**which is to be followed, In sha'a-Allah (if Allah wills), by the sixth volume,**

**the first of which is the Book of Salah**