

Book 3 : KITAB AL-HAID (MENSRUATION)

Chapter 1 :

LYING WITH ONE IN MENSTRUATION ABOVE THE WAIST-WRAPPER

Hadith 0577: 'A'isha reported: When anyone amongst us (amongst the wives of the Holy Prophet) menstruated, the Messenger of Allah (may peace be upon him) asked her to tie a waist-wrapper over her (body) and then embraced her.

Hadith 0578: 'A'isha reported: When anyone amongst us was menstruating the Messenger of Allah (may peace be upon him) asked her to tie waist-wrapper daring the time when the menstrual blood profusely flowed and then embraced her ; and she ('A'isha) observed: And who amongst you can have control over his desires as the Messenger of Allah (may peace be upon him) had over his desires.

Hadith 0579: Maimuna (the wife of the Holy Prophet) reported: The Messenger of Allah (may peace be upon him) contacted and embraced his wives over the waist-wrapper when they were menstruating.

Hadith 0580: Kuraibthe freed slave of Ibn Abbas, reported: I heard it from Maimuna, the wife of the Apostle of Allah (way peace be upon him): The Messenger of Allah (may peace be upon him) used to lie with me when I menstruated, and there was a cloth between me and him.

Hadith 0581: Umm Salama reported: While I was lying with the

Messenger of Allah (may peace be upon him) in a bed cover I menstruated, so I slipped away and I took up the clothes (which I wore) in menses. Upon this the Messenger of Allah (may peace be upon him) said : Have you menstruated ? I said: Yes. He called me and I lay down

Chapter 2 :

THE MENSTRUATING WOMAN IS PERMITTED TO WASH THE HEAD OF HER HUSBAND, COMB HIS HAIR, AND HER LEFT-OVER AS CLEAN, AND ONE IS PERMITTED TO RECLINE IN HER LAP AND RECITE THE QUR'AN

Hadith 0582: It is reported from 'A'isha that she observed: When the Messenger of Allah (may peace be upon him) was in I'tikaf, he inclined his head towards me and I combed his hair, and he did not enter the house but for the natural calls (for relieving himself).

Hadith 0583: 'Amra daughter of 'Abd al-Rahman reported : 'A'isha, wife of the Apostle of Allah (may peace be upon him) observed : When I was (in I'tikaf), I entered the house for the call of nature, and while passing I inquired after the health of the sick (in the. family), and when the Messenger of Allah (may peace be upon him) was (in I'tikaf), he put out his head towards me, while he himself was in the mosque, and I combed his hair; and he did not enter the house except for the call of nature so long as he was In I'tikaf; and Ibn Rumh stated: As long as they (the Prophet and his wives) were among the observers of I'tikaf.

Hadith 0584: 'A'isha, the wife of the Apostle (may peace be upon him), reported: The Messenger of Allah (may peace be upon him) put out from the mosque his head for me as he was in I'tikaf, and

I washed it in the state that I was menstruating.

Hadith 0585: 'Urwa reported it from 'A'isha that she observed: The Messenger of Allah (may peace be upon him) inclined his head towards me (from the mosque) while I was in my apartment and I combed it in a state of menstruation.

Hadith 0586: Al-Aswad narrated it from 'A'isha that she observed : I used to wash the head of the Messenger of Allah (may peace be upon him), while I was in a state of menstruation.

Hadith 0587: 'A'isha reported: The Messenger of Allah (may peace be upon him) said to me: Get me the mat from the mosque. I said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand.

Hadith 0588: 'A'isha reported: The Messenger of Allah (may peace be upon him) ordered me that I should get him the mat from the mosque. I said: I am menstruating. He (the Holy Prophet) said: Do get me that, for menstruation is not in your hand.

Hadith 0589: Abu Huraira reported: While the Messenger of Allah (may peace be upon him) was in the mosque, he said: O 'A'isha, get me that garment. She said: I am menstruating. Upon this he remarked: Your menstruation is not in your hand, and she, therefore, got him that.

Hadith 0590: 'A'isha reported: I would drink when I was

menstruating, then I would hand it (the vessel) to the Apostle (may peace be upon him) and he would put his mouth where mine had been, and drink, and I would eat flesh from a bone when I was menstruating, then hand it over to the Apostle (may peace be upon him) and he would put his mouth where mine had been. Zuhair made no mention of (the Holy Prophet's) drinking.

Hadith 0591: 'A'isha reported: The Messenger of Allah (may peace be upon him) would recline in my lap when I was menstruating, and recite the Qur'an.

Hadith 0592: Thabit narrated it from Anas: Among the Jews, when a woman menstruated, they did not dine with her, nor did they live with them in their houses; so the Companions of the Apostle (may peace be upon him) asked The Apostle (may peace be upon him), and Allah, the Exalted revealed: "And they ask you about menstruation; say it is a pollution, so keep away from woman during menstruation" to the end (Qur'an, ii. 222). The Messenger of Allah (may peace be upon him) said: Do everything except intercourse. The Jews heard of that and said: This man does not want to leave anything we do without opposing us in it. Usaid b. Hudair and Abbad b. Bishr came and said: Messenger of Allah, the Jews say such and such thing. We should not have, therefore, any contact with them (as the Jews do). The face of the Messenger of Allah (may peace be upon him) underwent such a change that we thought he was angry with them, but when they went out, they happened to receive a gift of milk which was sent to the Apostle of Allah (may peace be upon him). He (the Holy Prophet) called for them and gave them drink, whereby they knew that he was not angry with them.

Chapter 3 :

ON AL-MADHI

Hadith 0593: 'Ali reported: I was one whose prostatic fluid flowed readily and I was ashamed to ask the Apostle (may peace be upon him) about it, because of the position of his daughter. I, therefore, asked Miqdad.b. al-Asad and he inquired of him (the Holy Prophet). He (the Holy Prophet) said: He should wash his male organ and perform ablution.

Hadith 0594: 'Ali reported: I felt shy of asking about prostatic fluid from the Apostle (may peace be upon him) because of Fatimah. I, therefore, asked al-Miqdad (to ask on my behalf) and he asked. He (the Holy Prophet) said: Ablution is obligatory in such a case.

Hadith 0595: Ibn 'Abbas reported it from 'Ali: We sent al-Miqdad b. al-Aswad to the Messenger of Allah (may peace be upon him) to ask him what must be done about prostatic fluid which flows from (the private part of) a person. The Messenger of Allah (may peace be upon him) said: Perform ablution and wash your sexual organ.

Chapter 4 :

WASHING OF FACE AND HANDS AFTER WAKING UP FROM SLEEP

Hadith 0596: Ibn 'Abbas reported: The Apostle (may peace be upon him) woke up at night; relieved himself, and then washed his face and hands and then again slept.

Chapter 5 :

IT IS PERMISSIBLE FOR A PERSON TO SLEEP AFTER SEXUAL INTERCOURSE (WITHOUT A BATH) AND THE

DESIRABILITY OF ABLUTION FOR HIM, AND WASHING OF THE SEXUAL ORGANAS HE INTENDS TO EAT, DRINK, OR SLEEP OR COHABIT

Hadith 0597: 'A'isha reported: Whenever the Messenger of Allah (may peace be upon him) intended to sleep after having sexual intercourse, he performed ablution as for the prayer before going to sleep.

Hadith 0598: 'A'isha reported: Whenever the Messenger of Allah (may peace be upon him) had sexual intercourse and intended to eat or sleep, he performed the ablution of prayer.

Hadith 0599: This hadith has been transmitted by Shu'ba with the same chain of transmitters. Ibn at-Muthanna said in his narration: AI-Hakam narrated to us who heard from Ibrahim narrating that.

Hadith 0600: Ibn 'Umar reported: Umar said: Is one amongst us permitted to sleep in a state of impurity (i.e. after having sexual intercourse)? He (the Holy Prophet) said: Yes, after performing ablution.

Hadith 0601: Ibn 'Umar said: 'Umar asked the verdict of the Shari'ah from the Apostle (may peace be upon him) thus: Is it permissible for any one of us to sleep in a state of impurity? He (the Holy Prophet) said: Yes, he must perform ablution and then sleep and take a bath when he desires.

Hadith 0602: Ibn Umar reported: Umar b. al-Khattab said to the Messenger of Allah (may peace be upon him), that he became

Junbi during the night. The Messenger of Allah (may peace be upon him) said to him: Perform ablution, wash your sexual organ and then go to sleep.

Hadith 0603: 'Abdullah b. Abu'l-Qais reported: I asked 'A'isha about the Witr (prayer) of the Messenger of Allah (may peace be upon him) and made mention of a hadith, then I said: What did he do after having sexual intercourse ? Did he take a bath before going to sleep or did he sleep before taking a bath? She said: He did all these. Some- times he took a bath and then slept, and sometimes he performed ablution only and went to sleep. I (the narrator) said: Praise be to Allah Who has made things easy (for human beings).

Hadith 0604: This hadith has been transmitted with the same chain of transmitters from Mu'awya b. Salih by Zuhair b. Harb, 'Abd al-Rahman b. Mahdi, Harun b. Sa'id al-'Aili and Ibn Wahb.

Hadith 0605: Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) said: When anyone amongst you has sexual intercourse with his wife and then he intends to repeat it, he should perform ablution . In the hadith transmitted by Abu Bakr. (the words are): "Between the two (acts) there should be an ablution," or he (the narrator) said: "Then he intended that it should be repeated."

Hadith 0606: Anas reported: The Messenger of Allah (may peace be upon him) used to have sexual intercourse with his wives with a single bath.

Chapter 6 :

BATHING IS OBLIGATORY FOR A WOMAN AFTER EXPERIENCING ORGASM IN DREAM

Hadith 0607: Anas b. Malik reported: Umm Sulaim who was the grandmother of Ishaq came to the Messenger of Allah (may peace be upon him) in the presence of 'A'isha and said to him: Messenger of Allah, in case or woman sees what a man sees in dream and she experiences in dream what a man experiences (i.e. experiences orgasm)? Upon this 'A'isha remarked: O Umm Sulaim, you brought humiliation to women; may your right hand be covered with dust. He (the Holy Prophet) said to 'A'isha: Let your hand be covered with dust, and (addressing Umm Sulaim) said: Well, O Umm Sulaim, she should take a bath if she sees that (i.e. she experiences orgasm in dream).

Hadith 0608: Anas b. Malik reported that Umm Sulaim narrated it that she asked the Apostle of Allah (may peace be upon him) about a woman who sees in a dream what a man sees (sexual dream). The Messenger of Allah (may peace be upon him) said: In case a woman sees that, she must take a bath. Umm Sulaim said: I was bashful on account of that and said: Does it happen? Upon this the Apostle of Allah (may peace be upon him) said: Yes (it does happen), otherwise how can (a child) resemble her? Man's discharge (i.e. sperm) is thick and white and the discharge of woman is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate.

Hadith 0609: Anas b. Malik reported : A woman asked the Messenger of Allah (may peace be upon him) about a woman who sees in her dream what a man sees in his dream (sexual dream). He (the Holy Prophet) said : If she experiences what a man

experiences, she should take a bath.

Hadith 0610: Umm Salama reported: Umm Sulaim went to the Apostle of Allah (may peace be upon him) and said: Apostle of Allah, Allah is not ashamed of the truth. Is bathing necessary for a woman when she has a sexual dream? Upon this the Messenger of Allah (may peace be upon him) said: Yes, when she sees the liquid (vaginal secretion). Umm Salama said : Messenger of Allah, does a woman have sexual dream ? He (the Holy Prophet) said: Let your hand be covered with dust, in what way does her child resemble her ?

Hadith 0611: This hadith with the same sense (as narrated above) has been transmitted from Hisham b. 'Urwa with the same chain of narrators but with this addition that she (Umm Salama) said: "You humiliated the women.

Hadith 0612: 'A'isha the wife of the Apostle (may peace be upon him) narrated: Umm Sulaim, the mother of Bani Abu Talha, came to the Messenger of Allah (may peace be upon him), and a hadith (like that) narrated by Hisham was narrated but for these words. A'isha said: I expressed disapproval to her, saying : Does a woman see a sexual dream ?

Hadith 0613: It is reported on the authority of 'A'isha that a woman came to the Messenger of Allah (may peace be upon him) and inquired: Should a woman wash herself when she sees a sexual dream and sees (the marks) of liquid ? He (the Holy Prophet) said: Yes. 'A'isha said to her: May your hand be covered with dust and injured. She narrated: The Messenger of

Allah (may peace be upon him) said: Leave her alone. In what way does the child resemble her but for the fact that when the genes contributed by woman prevail upon those of man, the child resembles the maternal family, and when the genes of man prevail upon those of woman the child resembles the paternal family.

Chapter 7 :

THE CHARACTERISTIC OF THE MALE REPRODUCTIVE SUBSTANCE (SPERM) AND FEMALE REPRODUCTIVE SUBSTANCE (OVUM), AND THAT THE OFFSPRING IS PRODUCED BY THE CONTRIBUTION OF BOTH

Hadith 0614: Thauban, the freed slave of the Messenger of Allah (may peace be upon him), said: While I was standing beside the Messenger of Allah (may peace be upon him) one of the rabbis of the Jews came and said: Peace be upon you, O Muhammad. I pushed him back with a push that he was going to fall. Upon this he said: Why do you push me? I said: Why don't you say: O Messenger of Allah? The Jew said: We call him by the name by which he was named by his family. The Messenger of Allah (may peace be upon him) said: My name is Muhammad with which I was named by my family. The Jew said: I have come to ask you (something). The Messenger of Allah (may peace be upon him) said: Should that thing be of any benefit to you, if I tell you that? He (the Jew) said: I will lend my ears to it. The Messenger of Allah (may peace be upon him) drew a line with the help of the stick that he had with him and then said: Ask (whatever you like). Thereupon the Jew said: Where would the human beings be on the Day when the earth would change into another earth and the heavens too (would change into other heavens)? The Messenger of Allah (may peace be upon him) said: They would be in darkness beside the Bridge. He (the Jew) again said: Who

amongst people would be the first to cross (this bridge).? He said: They would be the poor amongst the refugees. The Jew said: What would constitute their breakfast when they would enter Paradise? He (the Holy Prophet) replied: A caul of the fish-liver. He (the Jew) said. What would be their food alter this ? He (the Holy Prophet) said : A bullock which was fed in the different quarters of Paradise would be slaughtered for them. He (the Jew) said: What would be their drink ? He (the Holy Prophet) said: They would be given drink from the fountain which is named "Salsabil". He (the Jew) said: I have come to ask you about a thing which no one amongst the people on the earth knows except an apostle or one or two men besides him. He (the Holy Prophet) said: Would it benefit you if I tell you that? He (the Jew) said: I would lend ears to that. He then said: I have come to ask you about the child. He (the Holy Prophet) said: The reproductive substance of man is white and that of woman (i.e. ovum central portion) yellow, and when they have sexual intercourse and the male's substance (chromosomes and genes) prevails upon the female's substance (chromosomes and genes), it is the male child that is created by Allah's Decree, and when the substance of the female prevails upon the substance contributed by the male, a female child is formed by the Decree of Allah. The Jew said: What you have said is true; verily you are an Apostle. He then returned and went away. The Messenger of Allah(may peace be upon him) said: He asked me about such and such things of which I have had no knowledge till Allah gave me that.

Hadith 0615: This tradition has been narrated by Mu'awyaia b. Salim with the same chain of transmitters except for the words: I was sitting beside the Messenger of Allah" and some other minor alterations.

Chapter 8 :

BATHING AFTER SEXUAL INTERCOURSE OR SEMINAL EMISSION

Hadith 0616: 'A'isha reported: When Allah's Messenger (may peace be upon him) bathed because of sexual intercourse, he first washed his hands: he then poured water with his right hand on his left hand and washed his private parts. He then performed ablution as is done for prayer'. He then took some water and put his fingers and moved them through the roots of his hair. And when he found that these had been properly moistened, then poured three handfuls on his head and then poured water over his body and subsequently washed his feet.

Hadith 0617: This hadith is narrated by Abu Kuraib. Ibn Numair and others, all on the authority of Hisham with the same chain of transmitters, but in their narration these words are not there: "washed his feet."

Hadith 0618: Hisham narrated it from his father, who narrated it on the authority of 'A'isha that when the Apostle (may peace be upon him) took a bath because of sexual intercourse, he first washed the palms of his hands three times, and then the whole hadith was transmitted like that based on the authority of Abu Mu'awya, but no mention is made of the washing of feet.

Hadith 0619: 'Urwa has narrated it on the authority of 'A'isha that when Allah's Messenger (may peace be upon him) took a bath because of sexual intercourse, he first washed his hands before dipping one of them into the basin, and then performed ablu- tion as is done for prayer.

Hadith 0620: Ibn 'Abbas reported it on the authority of Maimuna, his mother's sister, that she said: I placed water near the Messenger of Allah (may peace be upon him) to take a bath because of sexual intercourse. He washed the palms of his hands twice or thrice and then put his hand in the basin and poured water over his private parts and washed them with his left hand. He then struck his hand against the earth and rubbed it with force and then performed ablution for the prayer and then poured three handfuls of water on his head and then washed his whole body after which he moved aside from that place and washed his feet, and then I brought a towel (so that he may wipe his body). but he returned it.

Hadith 0621: This hadith is narrated by A'mash with the same chain of transmitters, but in the hadith narrated by Yahya b. Yahya and Abu Kuraib there is no mention of: "Pouring of three handfuls of water on the head." and in the hadith narrated by Waki' all the features of ablution have been recorded : rinsing (of mouth), snuffing of water (in the nostrils) ; and in the hadith transmitted by Abu Mu'awiyah, there is no mention of a towel.

Hadith 0622: Ibn Abbas narrated It on the authority of Maimuna that the Apostle of Allah (may peace be upon him) was given a towel, but he did not rub (his body) with it, but he did like this with water, i.e. he shook it off.

Hadith 0623: 'A'isha reported: When the Messenger of Allah (may peace be upon him) took a bath because of sexual intercourse, he called for a vessel and took a handful of water

from it and first (washed) the right side of his head, then left, and then took a handful (of water) and poured it on his head.

Chapter 9 :

THE QUANTITY OF WATER THAT IS DESIRABLE FOR A BATH BECAUSE OF SEXUAL INTERCOURSE, BATHING OF THE MALE AND FEMALE WITH ONE VESSEL IN THE SAME CONDITION AND WASHING OF ONE OF THEM WITH THE LEFT-OVER OF THE OTHER

Hadith 0624: 'A'isha reported: The Messenger of Allah (may peace be upon him) washed himself with water from a vessel (measuring seven to eight seers) because of sexual intercourse.

Hadith 0625: 'A'isha reported: The Messenger of Allah (may peace be upon him) took a bath from the vessel (which contained seven to eight seers, i.e. fifteen to sixteen pounds) of water And I and he (the Holy Prophet) took a bath from the same vessel. And in the hadith narrated by Sufyan the words are: "from one vessel". Qutaiba said : Al-Faraq is three Sa' (a cubic measuring of varying magnitude).

Hadith 0626: Abu Salamab. 'Abd al-Rahman reported: I along with the foster brother of 'A'isha went to her and he asked about the bath of the Apostle (may peace be upon him) because of sexual intercourse. She called for a vessel equal to a Sa' and she took a bath. and there was a curtain between us and her. She poured water on her head thrice and he (Abu Salama) said : The wives of the Apostle (may peace be upon him) collected hair on their heads and these lopped up to ears(and did not go beyond that).

Hadith 0627: Salama b. Abd al-Rahman narrated it on the authority of A'isha that when the Messenger of Allah (may peace be upon him) took a bath, he started from the right hand and poured water over it and washed it, and then poured water on the impurity with the right hand and washed it away with the help of the left hand. and after having removed it, he poured water on his head. A'isha said: I and the Messenger of Allah (may peace be upon him) took a bath from the same vessel, after sexual intercourse.

Hadith 0628: Hafsa, daughter of 'Abd al-Rahman b. Abu Bakr, reported that 'A'isha narrated to her that she and the Apostle of Allah (may peace be upon him) took a bath from the same vessel which contained water equal to three Mudds or thereabout.

Hadith 0629: 'A'isha reported: I and the Messenger (may peace be upon him) took a bath from the same vessel and our hands alternated into it in the state that we had had sexual intercourse.

Hadith 0630: 'A'isha reported : I and the Messenger of Allah (may peace be upon him) took a bath from one vessel which was placed between me and him and he would get ahead of me, so that I would say : Spare (some water for) me, spare (some water for) me; and she said that they had had sexual intercourse.

Hadith 0631: Ibn Abbas said: Maimuna (the wife of the Holy Prophet)reported to me that she and the Apostle of Allah (may peace be upon him) took a bath from one vessel.

Hadith 0632: Ibn Abbas reported that the Messenger of Allah

(may peace be upon him) took a bath with the water left over by Maimuna.

Hadith 0633: Zainab bint Umm Salama (the wife of the Holy Prophet) reported that Umm Salama and the Messenger of Allah (may peace be upon him) took a bath from the same vessel.

Hadith 0634: Anas reported that the Messenger of Allah (may peace be upon him) took a bath with five Makkuks of water and performed ablution with one Makkuk. Ibn Muthanna has used the words five Makakiyya, and Ibn Mu'adh narrated it from 'Abdullah b. 'Abdullah and he made no mention of Ibn Jabr.

Hadith 0635: Anas said: The Apostle of Allah (may peace be upon him) performed ablution with one Mudd and took bath with a Sa' up to five Mudds.

Hadith 0636: Safina reported: The Messenger of Allah (may peace be upon him) took a bath with one g' of water because of sexual intercourse and performed ablution with one Mudd.

Hadith 0637: Safina reported that Abd Bakr, the Companion of the Messenger of Allah (may peace be upon him), observed: The Messenger of Allah (may peace be upon him) took a bath with one Sa' of water and performed ablution with one Mudd (of water); and in the hadith narrated by Ibn Hujr the words are: One Mudd sufficed for his (Holy Prophet's) ablution. And Ibn Hujr said that (his Shaikh) Isma'il was much advanced in age, and it was because of this that he could not fully rely on him for this tradition.

Chapter 10 :

THE DESIRABILITY OF POURTING WATER THRICE ON THE HEAD AND OTHER PARTS (OF THE BODY)

Hadith 0638: Jubair b. Mut'im reported: The people contended amongst themselves in the presence of the Messenger of Allah (may peace be upon him) with regard to bathing. Some of them said: We wash our heads like this and this. Upon this the Messenger (may peace be upon him) said: As for me I pour three handfuls of water upon my head.

Hadith 0639: Jubair b. Mut'im reported it from the Apostle of Allah (may peace be upon him) that a mention was made before him about bathing because of sexual intercourse and he said: I pour water over my head thrice.

Hadith 0640: Jabir b. Abdullah reported: A delegation of the Tha'if said to the Apostle of Allah (may peace be upon him): Our land is cold; what about our bathing then? He (the Holy Prophet) said: I pour water thrice over my head.

Hadith 0641: Ibn Salim in his narration reported : "The delegation of the Tha'if said: Messenger of Allah."

Hadith 0642: Jabir b. 'Abdullah reported: When the Messenger of Allah (may peace be upon him) took a bath because of sexual intercourse, he poured three handfuls of water upon his head. Hasan b. Muhammad said to him (the narrator): My hair is thick. Upon this Jabir observed. I said to him: O son of my brother, the hair of the Messenger of Allah (may peace be upon him) was thicker than your hair and these were more fine (than

yours).

Chapter 11 :

LAW OF SHARI'AH PERTAINING TO THE PLAITED HAIR OF THE WOMAN WHO TAKES A BATH

Hadith 0643: Umm Salama reported: I said: Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse? He (the Holy Prophet) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.

Hadith 0644: This hadith has been narrated by Amr al-Naqid, Yazid b. Harun, 'Abd b. Humaid, Abd al-Razzaq, Thauri, Ayyub b. Musa, with the same chain of transmitters. In hadith narrated by Abd al-Razzaq there is a mention of the menstruation and of the sexual intercourse. The rest of the hadith has been transmitted like that of Ibn 'Uyaina.

Hadith 0645: This hadith is narrated by the same chain of transmitters by Ahmad al. Darimi, Zakariya b. 'Adi, Yazid, i.e. 'Ibn Zurai', Rauh b. al-Qasim, Ayyub b. Musa with the same chain of transmitters, and there is a mention of these words: "Should I undo the plait and wash it, because of sexual intercourse?" and there is no mention of menstruation.

Hadith 0646: 'Ubaid b. Umair reported: It was conveyed to 'A'isha that 'Abdullah b. 'Amr ordered the women to undo the (plaits) of hair on their heads. She said: How strange it is for Ibn 'Amr that he orders the women to undo the plaits of their head while taking a bath; why does he not order them to shave their

beads? I and the Messenger of Allah (may peace be upon him) took bath from one vessel. I did no more than this that I poured three handfuls of water over my head.

Chapter 12 :

THE DESIRABILITY OF USING MUSK AT THE SPOT OF BLOOD WHILE BATHING AFTER MENSTRUATION

Hadith 0647: 'A'isha reported: A woman asked the Apostle of Allah (may peace be upon him) how to wash herself after menstruation. She mentioned that he taught her how to take bath and then told her to take a piece of cotton with musk and purify herself. She said: How should I purify myself with that? He (the Holy Prophet) said: Praise be to Allah, purify yourself with it, and covered his face, Sufyan b. 'Uyaina gave a demonstration by covering his face (as the Holy Prophet had done). 'A'isha reported: I dragged her to my side for I had understood what the Apostle of Allah (may peace be upon him) intended and, therefore, said: Apply this cotton with musk to the trace of blood. Ibn 'Umar in his hadith (has mentioned the words of 'A'isha thus): Apply it to the marks of blood.

Hadith 0648: 'A'isha reported: A woman asked the Apostle of Allah (may peace be upon him) how he should wash herself after the menstrual period. He (the Holy Prophet) said: Take a cotton with musk and purify yourself, and the rest of the hadith was narrated like that of Sufyan.

Hadith 0649: 'A'isha reported: Asma (daughter of Shakal) asked the Apostle of Allah (may peace be upon him) about washing after menstruation. He said: Everyone amongst you should use water (mixed with the leaves of) the lote-tree and cleanse herself

well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should pour water on it. Afterwards she should take a piece of cotton smeared with musk and cleanse herself with it. Asma' said: How should she cleanse herself with the help of that? Upon this he (the Apostle of Allah) observed: Praise be to Allah, she should cleanse herself. 'A'isha said in a subdued tone that she should apply it to the trace of blood. She (Asma) then further asked about bathing after sexual intercourse. He (the Holy Prophet) said: She should take water and cleanse herself well or complete the ablution and then (pour water) on her head and rub it till it reaches the roots of the hair (of her) head and then pour water on her. 'A'isha said: How good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion.

Hadith 0650: This hadith is narrated by 'Ubaidullah b. Mu'adh with the same chain of transmitters (but for the words) that he (the Holy Prophet) said: Cleanse yourself with it, and he covered (his face on account of shyness).

Hadith 0651: 'A'isha reported: Asma' b. Shakal came to the Messenger of Allah (may peace be upon him) and said: Messenger of Allah, how one amongst us should take a bath after the menstruation, and the rest of the hadith is the same and there is no mention of bathing because of sexual intercourse.

Chapter 13 :

THE WOMAN WHO HAS A PROLONGED FLOW OF BLOOD, HER BATHING AND PRAYER

Hadith 0652: 'A'isha reported: Fatimah b. Abu Hubaish came to the Apostle (may peace be upon him) and said: I am a woman

whose blood keeps flowing (even after the menstruation period). I am never purified ; should I, therefore, abandon prayer? He (the Holy Prophet) said: Not at all, for that is only a vein, and is not a menstruation, so when menstruation comes, abandon prayer, and when it ends wash the blood from yourself and then pray.

Hadith 0653: The hadith narrated by Waki' and with its chain of narrators has been transmitted on the authority of Hisham b. 'Urwa, but in the hadith narrated by Qutaiba on the authority of Jarir, the words are: "There came Fatimah b. Abu Hubaish, b. 'Abd al-Muttalib b. Asad, and she was a woman amongst us," and in the hadith of Hammid b. Zaid there is an addition of these words: "We abandoned mentioning him."

Hadith 0654: 'A'isha reported: Umm Habiba b. Jahsh thus asked for a verdict from the Messenger of Allah (may peace be upon him): I am a woman whose blood keeps flowing (after the menstrual period).He (the Holy Prophet) said: That is only a vein, so take a bath and offer prayer; and she took a bath at the time of every prayer. Laith b. Sa'd said: Ibn Shihab made no mention that the Messenger of Allah (may peace be upon him) had ordered her to take a bath at the time of every prayer, but she did it of her own accord. And in the tradition transmitted by Ibn Rumh there is no mention of Umm Habiba (and there is mention of the daughter of Jahsh only.)

Hadith 0655: 'A'isha, the wife of the Messenger of Allah (may peace be upon him) reported: Umm Habiba b. Jahsh who was the sister-in-law of the Messenger of Allah (may peace be upon him) and the wife of 'Abd al-Rahman b. Auf, remained mustahada for

seven years, and she, therefore, asked for the verdict of Shari'ah from the Messenger of Allah (may peace be upon him) about it. The Messenger of Allah (may peace be upon him) said: This is not menstruation, but (blood from) a vein: so bathe yourself and offer prayer. 'A'isha said: She took a bath in the wash-tub placed in the apartment of her sister Zainab b. Jahsh, till the redness of the blood came over the water. Ibn Shihab said: I narrated it to Abu Bakr b. 'Abd al-Rahman b. al-Harith b. Hisham about it who observed: May Allah have mercy on Hinda! would that she listened to this verdict. By Lord, she wept for not offering prayer.

Hadith 0656: This hadith has been thus reported by another chain of transmitters: Umm Habiba b. Jahsh came to the Messenger of Allah (may peace be upon him) and she had been a mustahada for seven years, and the rest of the hadith was narrated like that of 'Amr b. al-Harith up to the words: "There came the redness of the blood over water." and nothing was narrated beyond it.

Hadith 0657: The hadith has been narrated by 'A'isha through another chain of transmitters (in these words): I The daughter of jahsh had been mustabida for seven years," and the rest of the hadith is the same (as mentioned above).

Hadith 0658: On the authority of 'A'isha: Umm Habiba asked the Messenger of Allah (may peace be upon him) about the blood (which flows beyond the period of menstruation). 'A'isha said: I saw her wash-tub full of blood. The Messenger of Allah (may peace be upon him) said: Remain away (from prayer) equal (to the length of time) that your menses prevented you. After this

(after the period of usual courses) bathe yourself and offer prayer.

Hadith 0659: 'A'isha, the wife of the Apostle (may peace be upon him), said: Umm Habiba b. Jahsh who was the spouse of Abd al-Rahman b. Auf made a complaint to the Messenger of Allah (may peace be upon him) about blood (which flows beyond the menstrual period). He said to her: Remain away (from prayer) equal (to the length of time) that your menstruation holds you back. After this, bathe yourself. And she washed herself before every prayer.

Chapter 14 :

IT IS OBLIGATORY FOR A MENSTRUATING WOMAN TO COMPLETE THE ABANDONED FASTS BUT NOT THE ABANDONED PRAYERS

Hadith 0660: Mu'adha reported: A woman asked 'A'isha: Should one amongst us complete prayers abandoned during the period of menses? 'A'isha said: Are you a Haruriya? When any one of us during the time of the Messenger of Allah (may peace be upon him) was in her menses (and abandoned prayer) she was not required to complete them.

Hadith 0661: It is reported from Mu'adha that she asked 'A'isha: Should a menstruating woman complete the prayer (abandoned during the menstrual period) ? 'A'isha said: Are you a Hurariya? The wives of the Messenger of Allah (may peace be upon him) have had their monthly courses, (but) did he order them to make compensation (for the abandoned prayers)? Muhammad b. Ja'far said: (Compensation) denotes their completion.

Hadith 0662: Mu'adha said: I asked 'A'isha: What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course). but she does not complete the prayers? She (Hadrat 'A'isha) said: Are you a Haruriya? I said: I am not a Haruriya, but I simply want to inquire. She said: We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers.

Chapter 15 :

ONE SHOULD DRAW AROUND A CURTAIN WHILE TAKING A BATH

Hadith 0663: Umm Hani b. Abu Talib reported: I went to the Messenger of Allah (may peace be upon him) on the day of the conquest (of Mecca) and found him take a bath. while his daughter Fatimah was holding a curtain around him.

Hadith 0664: Umm Hani b. Abu Talib reported : It was the day of the conquest (of Mecca) that she went to the Messenger of Allah (may peace be upon him) and he was staying at a higher part (of that city). The Messenger of Allah (may peace be upon him) got up for his bath. Fatimah held a curtain around him (in order to provide him privacy). He then put on his garments and wrapped himself with that and then offered eight rak'ahs of the forenoon prayer.

Hadith 0665: This hadith is narrated by Sa'id b. Abu Hind with the same chain of transmitters and said: His (the Holy Prophet's) daughter Fatimah provided him privacy with the help of his cloth, and when he had taken a bath he took it up and wrapped it

around him and then stood and offered eight rak'ahs of the forenoon prayer.

Hadith 0666: Maimuna reported: I placed water for the Apostle (may peace be upon him) and provided privacy for him, and he took a bath.

Chapter 16 :

IT IS FORBIDDEN TO SEE THE PRIVATE PARTS OF SOMEONE ELSE

Hadith 0667: 'Abd al-Rahman, the son of Abu Sa'id al-Khudri, reported from his father: The Messenger of Allah (may peace be upon him) said: A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering.

Hadith 0668: This hadith has been narrated by Ibn Abu Fudaik and Dabbik b. 'Uthman with the same chain of transmitters and they observed: Private parts of man are the nakedness (which is concealed).

Chapter 17 :

IT IS PERMISSIBLE TO TAKE A BATH NAKED IN COMPLETE PRIVACY

Hadith 0669: Amongst the traditions narrated from Muhammad, the Messenger of Allah (may peace be upon him) on the authority of Abu Huraira, the one is that Banu Isra'il used to take a bath naked, and they looked at the private parts of one another. Moses (peace be upon him), however, took a bath alone (in privacy); and they said (tauntingly): By Allah, nothing

prohibits Moses to take a bath along with us, but sacrotal hernia. He (Moses) once went for a bath and placed his clothes on a stone and the stone moved on with his clothes. Moses ran after it saying: O stone, my clothes, O stone, my clothes, and Banu Isra'il had the chance to see the private parts of Moses, and said : By Allah, Moses does not suffer from any ailment. The stone then stopped, till Moses had been seen by them, and he then took hold of his clothes and struck the stone. Abu Huraira said: By Allah, there are the marks of six or seven strokes made by Moses on the stone.

Chapter 18 :

UTMOST CARE FOR KEEPING-PRIVATE PARTS OF BODY CONCEALED

Hadith 0670: Jabir b. 'Abdullah reported: When the Ka'ba was constructed the Apostle of Allah (may peace be upon him) and Abbas went and lifted stones. Abbas said to the Messenger of Allah (may peace be upon him): Place your lower garment on your shoulder (so that you may protect yourself from the roughness and hardness of stones). He (the Holy Prophet) did this, but fell down upon the ground in a state of unconciousness and his eyes were turned towards the sky. He then stood up and said: My lower garment, my lower garment ; and this wrapper was tied around him. In the hadith transmitted by Ibn Rafi', there is the word : "On his neck" and he did not say : "Upon his shoulder."

Hadith 0671: Jabir b. 'Abdullah reported: The Messenger of Allah (may peace be upon him) was carrying along with them (his people) stones for the Ka'ba and there was a waist wrapper around him. His uncle, "Abbas, said to him: O son of my

brother! if you take off the lower garment and place it on the shoulders underneath the stones, it would be better. He (the Holy Prophet) took it off and placed it on his shoulder and fell down unconscious. He (the narrator) said: Never was he seen naked after that day.

Hadith 0672: Al-Miswar b. Makhrama reported : I was carrying a heavy stone and my lower garment was loose, and it, therefore, slipped off (so soon) that I could not place the stone (on the ground) and carry to its proper place. Upon this the Messenger of Allah (may peace be upon him) said: Return to your cloth (lower garment), take it (and tie it around your waist) and do not walk naked.

Chapter 19 :

CONCEALING ONE'S PRIVATE PARTS WHILE RELIEVING ONESELF

Hadith 0673: 'Abdullah b. Ja'far reported : The Messenger of Allah (may peace be upon him) one day made me mount behind him and he confided to me something secret which I would not disclose to anybody; and the Messenger of Allah (may peace be upon him) liked the concealment provided by a lofty place or cluster of dates (while answering the call of nature), Ibn Asma' said in his narration : It implied an enclosure of the date-trees.

Chapter 20 :

EMISSION OF SEMEN MAKES BATH OBLIGATORY

Hadith 0674: Sa'id al-Khudri narrated it from his father : I went to Quba' with the Messenger of Allah (may peace be upon him) on Monday till we reached (the habitation) of Banu Salim. The Messenger of Allah (may peace be upon him) stood at the door of 'Itban and called him loudly. So he came out dragging his lower

garnment. Upon this the Messenger of Allah (may peace be upon him) said : We have made this man to make haste 'Itban said : Messenger of Allah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath) ? The Messenger of Allah (may peace be upon him) said : It is with the seminal emission that bath becomes obligatory.

Hadith 0675: Abu al.'Ala' b. al-Shikhkhir said: The Messenger of Allah (may peace be upon him) abrogated some of his commands by others, just as the Qur'an abrogates some part with the other.

Hadith 0676: Abu Sa'id al-Khudri reported: The Messenger of Allah (may peace be upon him) happened to pass by (the house) of a man amongst the Ansar, and he sent for him. He came out and water was trickling down from his head. Upon this he (the Holy Prophet) said: Perhaps we put you to haste. He said : Yes. Messenger of Allah. He (the Holy Prophet) said : When you made haste or semen is not emitted, bathing is not obligatory for you, but ablution is binding. Ibn Bashshir has narrated it with a minor alteration.

Hadith 0677: Ubayy Ibn Ka'b reported: I asked the Messenger of Allah (may peace be upon him) about a man who has sexual intercourse with his wife, but leaves her before orgasm. Upon this he (the Holy Prophet) said: He should wash the secretion of his wife, and then perform ablution and offer prayer.

Hadith 0678: Ubayy ibn Ka'b narrated it from the Messenger of Allah (may peace be upon him) that he said : If a person has

sexual intercourse with his wife, but does not experience orgasm, he should wash his organ and perform an ablution.

Hadith 0679: Abu Sa'id al-Khudri reported: The Apostle of Allah (may peace be upon him) observed: Bathing is obligatory in case of seminal emission.

Hadith 0680: Zaid b. Khalid al-Jubani reported that he asked Uthman b. 'Affan: What is your opinion about the man who has sexual intercourse with his wife, but does not experience orgasm? Uthman said: He should perform ablution as he does for prayer, and wash his organ. 'Uthmin also said : I have heard it from the Messenger of Allah (may peace be upon him).

Hadith 0681: Abu Ayyub reported that he had heard like this from the Messenger of Allah (may peace be upon him).

Chapter 21 :

ABROGATION OF (THE COMMAND THAT) BATH IS OBLIGATORY (ONLY) BECAUSE OF SEMINAL EMISSION AND INSTEAD CONTACT OF THE CIRCUMCISED PARTS MAKES BATH OBLIGATORY

Hadith 0682: Abu Huraira reported: The Apostle of Allah (may peace be upon him) said: When a man has sexual intercourse, bathing becomes obligatory (both for the male and the female). In the hadith of Matar the words are: Even if there is no orgasm. Zuhair has narrated it with a minor alteration of words.

Hadith 0683: This hadith is narrated by Qatida with the same chain of transmitters, but with minor alterations. Here instead of the word jahada, (ijtahada) has been used, and the words; "Even

if there is no orgasm" have been omitted.

Hadith 0684: Abu Musa reported: There cropped up a difference of opinion between a group of Muhajirs (Emigrants and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only-when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). Abu Musa said: Well, I satisfy you on this (issue). He (Abu Musa, the narrator) said: I got up (and went) to 'A'isha and sought her permission and it was granted, and I said to her: O Mother, or Mother of the Faithful, I want to ask you about a matter on which I feel shy. She said : Don't feel shy of asking me about a thing which you can ask your mother, who gave you birth, for I am too your mother. Upon this I said: What makes a bath obligatory for a person ? She replied: You have come across one well informed! The Messenger of Allah (may peace be upon him) said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.

Hadith 0685: 'A'isha the wife of the Apostle of Allah (may peace be upon him) reported. A person asked the Messenger of Allah (may peace be upon him) about one who has sexual intercourse with his wife and parts away (without orgasm) whether bathing is obligatory for him. 'A'isha was sitting by him. The Messenger of Allah (may peace be upon him) said: I and she (the Mother of the Faithful) do it and then take a bath.

Chapter 22 :

ABLUTION IS ESSENTIAL WHEN ONE TAKES SOMETHING COOKED WITH THE HELP OF FIRE

Hadith 0686: Zaid b Thabit reported: I heard the Messenger of Allah (may peace be upon him) say this: Ablution is obligatory (for one who takes anything) touched by fire.

Hadith 0687: 'Abdullah b. Ibrahim b. Qariz reported that he found Abu Huraira performing ablution in the mosque, who said: I am performing ablution because of having eaten pieces of cheese, for I heard the Messenger of Allah (may peace be upon him) say: Perform ablution (after eating anything) touched by fire.

Hadith 0688: 'Urwa reported on the authority of 'A'isha, the wife of the Messenger of Allah (may peace be upon him), saying this: The Messenger of Allah (may peace be upon him) said. Perform ablution (after eating) anything touched by fire.

Chapter 23 :

ABROGATION OF THE HADITH THAT ABLUTION IS OBLIGATORY FOR HIM WHO TAKES SOMETHING COOKED WITH THE HELP OF FIRE

Hadith 0689: Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) took (meat of) goat's shoulder and offered prayer and did not perform ablution.

Hadith 0690: Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) took flesh from the bone or meat, and then offered prayer and did not perform ablution, and (in fact) he did not touch water.

Hadith 0691: Ja'far b. Amr b. Umayya al-Damari reported on the authority of his father who said: I saw the Messenger of Allah (may peace be upon him) take slices from goat's shoulder, and then eat them, and then offer prayer without having performed ablution.

Hadith 0692: Ja'far b. 'Amr b. Umayya al-Damari reported on the authority of his father who said: I saw the Messenger of Allah (may peace be upon him) take slices from goat's shoulder and then eat them. He was called for prayer and he got up, leaving aside the knife, and offered prayer but did not perform ablution.

Hadith 0693: Ibn 'Abbas reported it on the authority of Maimuana, the wife of the Apostle of Allah (may peace be upon him), that the Apostle of Allah (may peace be upon him) took (a piece of goat's) shoulder at her place, and then offered prayer but did not perform ablution.

Hadith 0694: This hadith has been narrated by Ibn 'Abbas on the authority of Maimuna. the wife of the Apostle (may peace be upon him), by another chain of transmitters.

Hadith 0695: Abu Rafi' reported: I testify that I used to roast the liver of the goat for the Messenger of Allah (may peace be upon him) and then he offered prayer but did not perform ablution.

Hadith 0696: Ibn Abbas reported: The Apostle (may peace be upon him) took milk and then called for water and rinsed (his mouth) and said: It contains greasiness.

Hadith 0697: This hadith has been narrated by another chain of transmitters.

Hadith 0698: Ibn Abbas reported: The Messenger of Allah (may peace be upon him) dressed himself, and then went out for prayer, when he was presented with bread and meat. He took three morsels out of that, and then offered prayer along with other people and did not touch water.

Hadith 0699: This hadith is narrated by Muhammad b. 'Amr b. Ata' with these words: I was with Ibn 'Abbas, and Ibn 'Abbas saw the Apostle of Allah (may peace be upon him) doing like this, and it is also said that the words are: He (the Holy Prophet) offered prayer; and the word "people" is not mentioned.

Chapter 24 :

THE QUESTION OF ABLUTION AFTER EATING THE FLESH OF THE CAMEL

Hadith 0700: Jabir b. Samura reported: A man asked the Messenger of Allah (may peace be upon him) whether he should perform ablution after (eating) mutton. He (the Messenger of Allah) said: Perform ablution if you so desire, and if you do not wish, do not perform it. He (again) asked: Should I perform ablution (after eating) camel's flesh? He said: Yes, perform ablution (after eating) camel's flesh. He (again) said: May I say prayer in the sheepfolds? He (the Messenger of Allah) said: Yes. He (the narrator) again said: May I say prayer where camels lie down? He (the Holy Prophet) said: No.

Hadith 0701: This hadith is also narrated by another chain of transmitters.

Chapter 25 :

A MAN WHO IS SURE OF HIS PURIFICATION, BUT ENTERTAINS DOUBT OF ANYTHING BREAKING IT, CAN SAFELY OFFER PRAYER WITHOUT PERFORMING A NEW ABLUTION

Hadith 0702: 'Abbad b. Tamim reported from his uncle that a person made a complaint to the Apostle (may peace be upon him) that he entertained (doubt) as if something had happened to him breaking his ablution. He (the Holy Prophet) said: He should not return (from prayer) unless he hears a sound or perceives a smell (of passing wind). Abu Bakr and Zuhair b. Harb have pointed out in their narrations that it was 'Abdullah b. Zaid.

Hadith 0703: Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: If any one of you has pain in his abdomen, but is doubtful whether or not anything has issued from him, he should not leave the mosque unless he hears a sound or perceives a smell.

Chapter 26 :

PURIFICATION OF THE SKINS OF THE DEAD ANIMALS BY TANNING THEM

Hadith 0704: The freed slave-girl of Maimuna was given a goat in charity but it died. The Messenger of Allah (may peace be upon him) happened to pass by that (carcass). Upon this he said : Why did you not take off its skin? You could put it to use, after tanning it. They (the Companions) said: It was dead. Upon, this he (the Messenger of Allah) said: Only its eating is prohibited. Abu Bakr and Ibn Umar in their narrations said: It is narrated from Maimuna (may Allah be pleased with her).

Hadith 0705: Ibn 'Abbas said: The Messenger of Allah (may peace be upon him) saw a dead goat, which had been given in charity to the freed slave-girl of Maimuna. The Messenger of Allah (may peace be upon him) said: Why don't you make use of its skin? They (the Companions around the Holy Prophet) said: It is dead. Upon this he said: It is the eating (of the dead animal) which is prohibited.

Hadith 0706: This hadith is narrated by Ibn Shihab with the same chain of transmitters as transmitted by Yunus.

Hadith 0707: Ibn Abbas reported: The Messenger of Allah (may peace be upon him) happened to pass by a goat thrown (away) which had been in fact given to the freed slave-girl of Maimuna as charity. Upon this the Messenger of Allah (may peace be upon him) said: Why did they not get its skin ? They had better tan it and make use of it.

Hadith 0708: Ibn'Abbas reported on the authority of Maimuna that someone amongst the wives of the Messenger of Allah (may peace be upon him) had a domestic animal and it died. Upon this the Messenger of Allah (may peace be upon him) said: Why did you not take off its skin and make use of that?

Hadith 0709: Ibn 'Abbas reported: The Apostle of Allah(may peace be upon him)happened to pass by (the dead body) of the goat which belonged to the freed slave-girl of Maimuna and said: Why did you not make use of its skin?

Hadith 0710: Abdullah b. Abbas said: I heard the Apostle of

Allah (may peace be upon him) say: When the skin is tanned it becomes purified.

Hadith 0711: This hadith has been transmitted on the authority of Ibn 'Abbas by another chain of transmitters.

Hadith 0712: Abu al-Khair reported: I saw Ibn Wa'la al-Saba'i wear a fur. I touched it. He said: Why do you touch it ? I asked Ibn 'Abbas saying: We are the inhabitants of the western regions, and there (live) with us Berbers and Magians. They bring with them rams and slaughter them, but we do not eat (the meat of the animals) slaughtered by them, and they come with skins full of fat. Upon this Ibn 'Abbas said: We asked the Messenger of Allah (may peace be upon him) about this and he said: Its tanning makes it pure.

Hadith 0713: Ibn Wa'la al-Saba'i reported: I asked 'Abdullah b. 'Abbas saying: We are the inhabitants of the western regions. The Magians come to us with skins full of water and fat. He said : Drink. I said to him: Is it your own opinion ? Ibn Abbas said: I heard the Messenger of Allah (may peace be upon him) say: Tanning purifies it (the skin).

Chapter 27 :

TAYAMMUM

Hadith 0714: 'A'isha reported: We went with the Apostle of Allah (may peace be upon him) on one of his journeys and when we reached the place Baida' or Dhat al-jaiash, my necklace was broken (and fell somewhere). The Messenger of Allah (way peace be upon him) along with other people stayed there for searching it. There was neither any water at that place nor was there any

water with them (the Companions of the Holy Prophet). Some persons came to my father Abu Bakr and said: Do you see what 'A'isha has done? She has detained the Messenger of Allah (may peace be upon him) and persons accompanying him, and there is neither any water here or with them. So Abu Bakr came there and the Messenger of Allah (may peace be upon him) was sleeping with his head on my thigh. He (Abu Bakr) said: You have detained the Messenger of Allah (may peace be upon him) and other persons and there is neither water here nor with them. She ('A'isha) said : Abu Bakr scolded me and uttered what Allah wanted him to utter and nudged my hips with his hand. And there was nothing to prevent me from stirring but for the fact that the messenger of Allah (may peace be upon him) was lying upon my thigh. The Messenger of Allah (may peace be upon him) slept till it was dawn at a waterless place. So Allah revealed the verses pertaining to tayammum and they (the Holy Prophet and his Companions) performed tayammum. Usaid b. al-Hudair who was one of the leaders said: This is not the first of your blessings, O Family to Abu Bakr. 'A'isha said: We made the camel stand which was my mount and found the necklace under it.

Hadith 0715: 'A'isha reported she had borrowed from Asma' (her sister) a necklace and it was lost. The Messenger of Allah (may peace be upon him) sent men to search for it. As it was the time for prayer, they offered prayer without ablution (as water was not available there). When they came to the Messenger of Allah (may peace be upon him), they made a complaint about it, and the verses pertaining to tayammum were revealed. Upon this Usaid b. Hadair said (to 'A'isha): May Allah grant you a good reward! Never has been there an occasion when you were beset with difficulty and Allah did not make you come out of that and

made it an occasion of blessing for the Muslims.

Hadith 0716: Shaqiq reported : I was sitting in the company of Abdullah and Abu Musa when Abu Musa said: O 'Abd al-Rahman (kunya of 'Abdullah b. Mas'ud), what would you like a man to do about the prayer if he experiences a seminal emission or has sexual intercourse but does not find water for a month ? 'Abdullah said: He should not perform tayammum even if he does not find water for a month. 'Abdullah said: Then what about the verse in Sura Ma'ida: "If you do not find water, betake yourself to clean dust" ? 'Abdullah said : If they were granted concession on the basis of this verse, there is a possibility that they would perform tayammum with dust on finding water very cold for themselves. Abu Musa said to Abdullah: You have not heard the words of 'Ammar: The Messenger of Allah (may peace be upon him) sent me on an errand and I had a seminal emission, but could find no water, and rolled myself in dust just as a beast rolls itself. I came to the Messenger of Allah (may peace be upon him) then and made a mention of that to him and he (the Holy Prophet)said: It would have been enough for you to do thus. Then he struck the ground with his hands once and wiped his right hand with the help of his left hand and the exterior of his palms and his face. 'Abdullah said: Didn't you see that Umar was not fully satisfied with the words of 'Ammar only ?

Hadith 0717: This hadith is narrated by Shaqiq with the same chain of transmitters but with the alteration of these words: He (the Holy Prophet) struck hands upon the earth, and then shook them and then wiped his face and palm.

Hadith 0718: Abd al-Rabmin b. Abza narrated It on the authority of his father that a man came to 'Umar and said: I am (at times) affected by seminal emission but find no water. He ('Umar) told him not to say prayer. 'Ammar then said. Do you remember, O Commander of the Faithful, when I and you were in a military detachment and we had had a seminal emission and did not find water (for taking bath) and you did not say prayer, but as for myself I rolled in dust and said prayer, and (when it was mentioned before) the Apostle (may peace be upon him) said: It was enough for you to strike the ground with your hands and then blow (the dust) and then wipe your face and palms. Umar said: 'Ammar, fear Allah. He said: If you so like, I would not narrate it.

A hadith like this has been transmitted with the same chain of transmitters but for the words: 'Umar said: We hold you responsible for what you claim."

Hadith 0719: 'Abd al-Rahman b. Abza mnated it on the authority of his father that a man came to Umar and said : I have had a seminal emission but I found no water, and the rest of the hadith is the same but with this addition: 'Amr said: O Commander of the Faithful, because of the right given to you by Allah over me, if you desire, I would not narrate this hadith to anyone.

Hadith 0720: Umair, the freed slave of Ibn 'Abbas, reported: I and 'Abd al-Rahmin b. Yasir, the freed slave of Maimuna, the wife of the Apostle (way peace be upon him). came to the house of Abu'l-Jahm b. al-Harith al-Simma Ansari and he said: The Messenger of Allah (may peace be upon him) came from the

direction of Bi'r Jamal and a man met him; he saluted him but the Messenger of Allah (may peace be upon him) made no response, till he (the Holy Prophet) came to the wall, wiped his face and hands and then returned his salutations.

Hadith 0721: Ibn Umar reported: A person happened to pass by the Messenger of Allah (may peace be upon him) when he was making water and saluted him, but he did not respond to his salutation.

Chapter 28 :

A MUSLIM IS NOT DEFILED

Hadith 0722: Abu Huraira reported that he met the Apostle of Allah (may peace be upon him) on one of the paths leading to Medina in a state of (sexual) defilement and he slipped away and took a bath. The Apostle of Allah (may peace be upon him) searched for him and when he came, he said to him: O Abu Huraira, where were you? He said: Messenger of Allah, you met when I was (sexually) defiled and I did not like to sit in your company before taking a bath. Upon this the Messenger of Allah (may peace be upon him) said: Hallowed be Allah, verily a believer is never defiled.

Hadith 0723: Hudhaifa reported: The Messenger of Allah (may peace be upon him) happened to meet him and he was (sexually) defiled, and he slipped away and took a bath and then came and said: I was (sexually) defiled. Upon this he (the Holy Prophet) remarked: A Muslim is never defiled.

Chapter 29 :

REMEMBRANCE OF ALLAH EVEN IN A STATE OF SEXUAL DEFILEMENT

Hadith 0724: 'A'isha said: The Apostle of Allah (may peace be upon him) used to remember Allah at all moments.

Chapter 30 :

IT IS PERMISSIBLE TO EAT WITHOUT ABLUTION AND THERE IS NO ABHORRENCE IN IT AND PERFORMING OF ABLUTION IMMEDIATELY (AFTER THAT) IS NOT ESSENTIAL

Hadith 0725: Ibn 'Abbas reported: The Apostle of Allah (may peace be upon him) came out of the privy, and he was presented with some food, and the people reminded him about ablution, but he said: Am I to say prayer that I should perform ablution ?

Hadith 0726: Ibn 'Abbas reported: We were with the Apostle of Allah (may peace be upon him) and he had come out of the privy. Food was presented to him. It was said to him (by the Companions around him) : Wouldn't you perform ablution? Upon this he said: Why, am I to say prayer that I should perform ablution ?

Hadith 0727: Ibn 'Abbas reported: The Messenger of Allah (may peace be upon him) went to the privy and when he came back, he was presented with food. It was said to him; Messenger of Allah, wouldn't you perform ablution. He said : Why, am I to say prayer?

Hadith 0728: Ibn Abbas, reported: The Apostle of Allah (may peace be upon him) came out of the privy after relieving himself, and food was brought to him and he took it, and did not touch water. In another narration transmitted by Sa'id b. al-Huwairith it is like this: It was said to the Apostle of Allah (may peace be

upon him) You have not performed ablution. He said: I do not intend to say prayer that I should perform ablution.

Chapter 31 :

WHAT SHOULD BE UTIERED WHILE ENTERING THE PRIVY?

Hadith 0729: Anas reported: When the Messenger of Allah (may peace be upon him) entered the privy, and in the hadith transmitted by Hushaim (the words are): When the Messenger of Allah (may peace be upon him) entered the lavatory, be used to say: O Allah, I seek refuge in Thee from wicked and noxious things.

Hadith 0730: This hadith is also transmitted by 'Abd al-'Aziz with the same chain of transmitters, and the words are: I seek refuge with Allah from the wicked and noxious things.

Chapter 32 :

ABLUTION DOES NOT BREAK BY DOZING IN A SITTING POSTURE

Hadith 0731: Anas reported: (The people) stood up for prayer and the Messenger of Allah (may peace be upon him) was whispering to a man, and in the narration of 'Abd al-Warith (the words are): The Apostle of Allah (may peace be upon him) was having a private conversation with a man, and did not start the prayer till the people dozed off.

Hadith 0732: Anas b. Malik reported: (The people) stood up for prayer and the Apostle of Allah (may peace be upon him) was talking in whispers with a man, and he did not discontinue the conversation till his Companions dozed off; he then came and led the prayer.

Hadith 0733: Qatida reported: I heard Anas as saying that the Companion of the Messenger of Allah (may peace be upon him) dozed off and then offered prayer and did not perform ablution. He (the narrator) said: I asked him if he had actually heard it from Anas. He said: By Allah. yes.

Hadith 0734: Anas reported: (The people) stood up for the night prayer when a man spoke forth: I need to say something. The Apostle of Allah (may peace be upon him) entered into secret conversation with him, till the people dozed off or some of the people (dozed off), and then they said the prayer.