

INSTANCES WHERE MAKING ABLUTION IS MUSTAḤABB

- 8) DUE TO THE TWO AFOREMENTIONED ḤADĪTHS OF AL-MUHĀJIR AND ABĪ JUHAIM AS DELIVERING SERMONS COUNTS AS REMEMBERING ALLĀH. LIKEWISE, THE APPARENT STATE OF THE PROPHET ﷺ SUGGESTS THAT HE WAS ALWAYS IN STATE OF ABLUTION WHEN DELIVERING THE SERMONS BECAUSE HE WOULD FOLLOW IT UP WITH THE PRAYER AND NOT TAKE A BREAK BETWEEN THE TWO TO GO AND MAKE ABLUTION. (SEE: AL-MUGHNĪ 177/3 AND AL-MAJMŪ' 344/4)
- 9) DUE TO THE ḤADĪTH OF AL-BARĀ' BIN 'ĀZIB IN AL-BUKHĀRĪ (6311) AND MUSLIM (2710) THAT THE PROPHET ﷺ SAID: 'WHEN YOU ENTER YOUR PLACE OF SLEEP, MAKE ABLUTION JUST LIKE YOU MAKE IT FOR THE PRAYER THEN LIE ON YOUR RIGHT SIDE...'
- 10) DUE TO THE TWO AFOREMENTIONED ḤADĪTHS OF AL-MUHĀJIR AND ABĪ JUHAIM [SINCE IT INVOLVES REMEMBERING ALLĀH].
- 11) DUE TO THE TWO AFOREMENTIONED ḤADĪTHS OF AL-MUHĀJIR AND ABĪ JUHAIM [SINCE IT INVOLVES REMEMBERING ALLĀH].
- 12) DUE TO THE ḤADĪTH OF 'Ā'ISHAH IN AL-BUKHĀRĪ (248) AND MUSLIM (316) THAT WHEN THE PROPHET ﷺ WOULD HAVE A BATH FOR MAJOR IMPURITY HE WOULD BEGIN WASHING HIS HANDS AND THEN PERFORM ABLUTION JUST LIKE THE ONE FOR PRAYER. IBN 'ABD AL-BARR CONVEYS THE CONSENSUS FOR ABLUTION BEING MUSTAḤABB BEFORE HAVING THE OBLIGATORY BATH. (SEE: AL-ISTIḌKĀR 60/3). AND AN-NAWAWĪ IN AL-MAJMŪ' (457/1) GENERALISED THE BATHING AND DID NOT RESTRICT IT TO THE OBLIGATORY OR OTHER TYPES.
- 13) DUE TO THE ḤADĪTH OF 'Ā'ISHAH IN MUSLIM (22/305) THAT WHEN THE PROPHET ﷺ WAS IN STATE OF MAJOR IMPURITY AND WANTED TO EAT OR SLEEP HE WOULD PERFORM ABLUTION LIKE THE ABLUTION FOR THE PRAYER.
- 14) DUE TO THE ḤADĪTH IN REFERENCE 12 AS DRINKING FALLS INTO SIMILAR MEANING
- 15) DUE TO THE ḤADĪTH IN REFERENCE 12
- 16) DUE TO THE ḤADĪTH OF ABĪ SA'ĪD IN MUSLIM (308) THAT THE PROPHET ﷺ SAID: 'WHEN ONE OF YOU HAS AN INTERCOURSE WITH HIS WIFE AND THEN WANTS TO REPEAT IT, THEN LET HIM PERFORM ABLUTION.' THE COMMAND HERE IS FOR DESIRABILITY AND NOT OBLIGATION ACCORDING TO THE MAJORITY OF SCHOLARS.

- 17) A POSSIBLE INDICATIVE FOR SUGGESTING THAT IT IS MUSTAḤABB TO PERFORM ABLUTION IN THIS SCENARIO IS THE ḤADĪTH OF THAWBĀN NARRATED BY ABŪ DĀWŪD AND AT-TIRMIDĪ AND AUTHENTICATED BY SHAIKH MUQBIL IN AL-JĀMI' AṢ-ṢAḤĪḤ (478/2) THAT THE PROPHET ﷺ VOMITED AND THEN BROKE HIS FAST BY EATING AND PERFORMED ABLUTION.
- 18) AN-NAWAWĪ STATED IN AL-MAJMŪ' (43/2): 'WHEN AN INTERSEXUAL TOUCHES THEIR PENIS OR VAGINA, IT DOES NOT BREAK THE ABLUTION UNANIMOUSLY DUE TO THE POSSIBILITY OF IT BEING AN EXTRA ORGAN. HOWEVER, IT IS PREFERRED THAT THEY PERFORM ABLUTION DUE TO THE POSSIBILITY [OF THE TOUCHED ORGAN BEING THE MAIN ORGAN]. (SEE ALSO: AL-MUGHNĪ 245/1)



And Allāh loves
those who purify
themselves. {9:108}



Explained by:

al-Ḥāfiẓ Abū Zur'ah Walīy ad-Dīn Aḥmad bin 'Abd
ar-Raḥīm al-'Irāqī

Verified and reviewed by:

Abū Muḥammad 'Abd Allāh bin Aḥmad bin Lamḥ
al-Khawlānī

Translated and summarised by:

Abū 'Abd ar-Raḥmān Shafīq bin Faḍlillāh

TAKEN FROM AL-ḤĀFIẒ

ABŪ AL-FAḌL ZAIN AD-DĪN 'ABD AR-RAḤĪM
AL-'IRĀQĪ'S POEM

IT IS MUSTAḤABB([1]) TO PERFORM ABLUTION IN THE FOLLOWING INSTANCES:

- 1. READING THE QURAN
- 2. LISTENING TO ḤADĪTH
- 3. RELAYING ḤADĪTH
- 4. STUDYING ISLAMIC KNOWLEDGE AND TEACHING IT TO PEOPLE ([2])
- 5. ENTERING MOSQUES ([3])
- 6. REMEMBERING ALLĀH ([4])
- 7. PERFORMING AS-SA'Ī ([5]) BETWEEN AŞ-ŞAFĀ AND AL-MARWAH ([6])
- 8. STANDING ON MOUNT 'ARAFAH [DURING ḤAJJ] ([7])
- 9. DELIVERING SERMONS INCLUDING THE FRIDAY SERMON ([8])
- 10. GOING TO SLEEP ([9])
- 11. WHEN DOING THE AḌĀN ([10])
- 12. WHEN DOING THE IQĀMAH [FOR PRAYER] ([11])
- 13. WHEN TAKING AN OBLIGATORY BATH DUE TO A MAJOR IMPURITY SUCH AS SEXUAL INTERCOURSE, POSTPARTUM PERIOD [OR POST MENSTRUAL CYCLE]. LIKEWISE, WHEN TAKING A VOLUNTARY BATH [E.G., WHEN ENTERING INTO IḤRĀM OR STANDING IN 'ARAFAH OR AFTER WASHING THE DEAD] SINCE THE TWO TYPES OF BATHING ARE SIMILAR IN THEIR METHOD. ([12])
- 14. THE PERSON IN STATE OF MAJOR IMPURITY WANTING TO EAT ([13])

BEFORE THE ACTION

- 15. THE PERSON IN STATE OF MAJOR IMPURITY WANTING TO DRINK ([14])
- 16. THE PERSON IN STATE OF MAJOR IMPURITY WANTING TO SLEEP ([15])
- 17. THE PERSON IN STATE OF MAJOR IMPURITY WANTING TO HAVE SEXUAL INTERCOURSE ([16])

AFTER THE ACTION

- 18. VOMITING ([17])
- 19. AN INTERSEXUAL PERSON [BORN WITH MALE AND FEMALE REPRODUCTIVE ORGANS] TOUCHING ONE OF THEIR PRIVATE PARTS [WITHOUT A PARTITION] ([18])

REFERENCES

- 1) TRANSLATOR'S NOTE: LINGUISTICALLY IT MEANS DESIRED/PREFERRED, AND TECHNICALLY IT REFERS TO ONE OF THE FIVE CLASSIFICATIONS OF ACTIONS IN THE LEGISLATION OF AL-ISLĀM. CARRYING OUT A MUSTAḤABB ACT ENTAILS A REWARD AND ABANDONING IT DOES NOT ENTAIL A PUNISHMENT. (SEE: PG. 421 'KITĀB AŞ-ŞIYĀM: AL-SHARḤ AL-MUMTI' 'ALĀ ZĀD AL-MUSTAQNĪ' OF AL-'ALLĀMAH IBN AL-UTHAYMĪN)
- 2) IT IS MUSTAḤABB TO PERFORM ABLUTION IN THESE FOUR INSTANCES DUE TO THE ḤADĪTH OF AL-MUHĀJIR IN WHICH THE PROPHET ﷺ SAID: 'I DISLIKE TO REMEMBER ALLĀH WITHOUT PURIFICATION.'
- 3) DUE TO THE ḤADĪTH OF ABĪ HURAIRAH NARRATED BY MUSLIM THAT THE PROPHET ﷺ SAID: WHOEVER PURIFIES HIMSELF AT HOME, THEN PROCEEDS TOWARDS THE MOSQUE TO PERFORM AN OBLIGATION FROM THE OBLIGATIONS OF ALLĀH, FOR EVERY TWO STEPS OF HIS ONE STEP WIPES A SIN AND THE OTHER STEP RAISES HIM A RANK. LIKEWISE, DUE TO THE ḤADĪTH OF ABĪ QATĀDAH IN AŞ-ŞAḤĪḤAIN THAT THE PROPHET ﷺ SAID: 'WHEN ONE OF YOU ENTERS THE MOSQUE, THEN HE SHOULD NOT SIT UNTIL HE PRAYS TWO UNITS OF PRAYER.' ALSO, WITH A SIMILAR MEANING IN OTHER NARRATIONS.

- 4) DUE TO WHAT ABŪ DĀWŪD (17 IN HIS SUNAN) [AND THE WORDING IS HIS]; AN-NASĀ'Ī (37/1 IN HIS SUNAN); IBN MĀJAH (350 IN HIS SUNAN); AḤMAD (20760/80/5 IN HIS MUSNAD); IBN KHUZAIMAH (206); AND IBN ḤIBBĀN (803) HAVE NARRATED FROM AL-MUHĀJIR BIN QUNFUD THAT HE CAME TO THE PROPHET ﷺ WHILST HE WAS RELIEVING HIMSELF AND GREETED HIM. THE PROPHET ﷺ DID NOT RESPOND TO HIS GREETING UNTIL HE PERFORMED ABLUTION AND THEN APOLOGISED TO HIM AND SAID: 'I DISLIKE TO REMEMBER ALLĀH WITHOUT PURIFICATION.' LIKEWISE, IN AŞ-ŞAḤĪḤAIN ABŪ JUHAIM NARRATES THAT THE PROPHET ﷺ WAS COMING FROM THE DIRECTION OF BI'R JAMAL WHEN A MAN PASSED HIM BY AND GREETED HIM. THE PROPHET ﷺ DID NOT RESPOND TO HIS GREETING UNTIL HE REACHED A WALL AND WIPED HIS FACE AND HANDS [PERFORMED TAYAMMUM] AND THEN GREETED HIM BACK.
- 5) TRANSLATOR'S NOTE: GOING BETWEEN THE MOUNTAINS OF AŞ-ŞAFĀ AND AL-MARWAH SEVEN TIMES DURING THE RITUALS OF ḤAJJ OR 'UMRAH. (SEE: PG. 198/VOL 2 AL-MAWSŪ'AH AL-FIQHĪYAH AD-DURAR AS-SANĪYAH)
- 6) SOME SCHOLARS SAY THAT HAVING ABLUTION IS A PRECONDITION WHEN DOING AS-SA'Ī BETWEEN AŞ-ŞAFĀ AND AL-MARWAH; HOWEVER, THE CORRECT OPINION IS THAT IT IS MUSTAḤABB - WHICH IS THE OPINION OF THE MAJORITY OF SCHOLARS. THE PROOF IS THE LENGTHY ḤADĪTH OF JĀBIR CONCERNING THE FAREWELL ḤAJJ NARRATED BY MUSLIM WHERE THE PROPHET ﷺ DID AS-SA'Ī IN STATE OF PURITY AFTER PRAYING TWO UNITS OF PRAYER FOR THE COMPLETION OF AṬ-ṬAWĀF. BUT, WHAT NEGATES THE PREREQUISITE OF HAVING ABLUTION FOR PERFORMING AS-SA'Ī IS THE ḤADĪTH OF 'Ā'ISHAH IN AŞ-ŞAḤĪḤ WHERE THE PROPHET ﷺ TOLD HER: 'DO AS THE ḤAJJ PILGRIM DOES, EXCEPT AṬ-ṬAWĀF.'
- 7) DUE TO THE ḤADĪTH NARRATED BY MUSLIM (1218) FROM JĀBIR BIN 'ABD ALLĀH THAT THE PROPHET ﷺ PRAYED AẒ-ZUHR AND AL-'AŞR TOGETHER THEN STOOD [ON 'ARAFAH] AND FACED THE QIBLAH AND BEGAN SUPPLICATING UNTIL AL-MAGHRIB TIME. LIKEWISE, IT IS MUSTAḤABB AND VERY ENCOURAGED THAT THE ONE STANDING ON 'ARAFAH EXAGGERATES IN SUPPLICATION, HUMILITY, AND REMEMBRANCE OF ALLĀH - FROM TAHLĪL, TASBĪḤ, TAḤMĪD, TAKBĪR AND READING THE QUR'ĀN. IN ALL THESE ACTS OF WORSHIP IT IS MUSTAḤABB TO BE UPON ABLUTION. (SEE: AL-MUGHNĪ 276/5 AND AL-MAJMU' 107-108/8)