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**Volume 1**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most  
Beneficent, the Most Merciful

## Introduction

Verily, all praise is due to Allāh; we praise and thank Him, we seek help from Him and we ask His Forgiveness. And we seek refuge with Allāh from the evil of ourselves and from the wickedness of our deeds. Whomsoever Allāh guides, there is none who can send him astray and whomsoever He sends astray, there is none who can guide him. And I bear witness that none has the right to be worshipped except Allāh, Alone, without partners and I bear witness that Muhammad is His slave and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be

And he ﷺ said:

«يَا أَيُّهَا النَّاسُ، إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ، فَلَنْ تَضِلُّوا  
أَبْدًا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ ﷺ»

“O, people! I have left among you that which, if you hold fast to it, you will never go astray: The Book of Allāh and the Sunnah of His Prophet.”<sup>[1]</sup>

So whoever opposes the Book (of Allāh) and the Sunnah without evidence has strayed far (from the Straight Path) and sustained a clear loss, while he who holds onto them with both hands has grasped a firm handhold, and will attain all good in the life of this world and in the Hereafter.<sup>[2]</sup>

And ‘Umar Ibn ‘Abdil ‘Azeez (may Allāh have mercy on him) said: “The Messenger of Allāh ﷺ and those placed in charge of the Muslims’ affairs after him have established Sunan,<sup>[3]</sup> the acceptance of which is confirmation of belief in the Book of Allāh, implementation of obedience to Allāh and strengthening of the Religion of Allāh. It is not the right of anyone to alter them or substitute (something else in place of) them, nor is it permissible to pay heed to opinions which contradict them. Whoever acts upon them is rightly guided and whoever seeks help (from Allāh) through them will be helped, while whoever opposes them and

[1] This *Hadīth* is authentic, due to it being reported from a number of sources. It was narrated by Al-Hākim (1/93), on the authority of Ibn ‘Abbās ؓ and it was declared authentic by Az-Zahabi. (See the routes for the *Hadīth* in ‘*Silsilah Al-Ahadeeth As-Saheehah*’ [4/355-361] by Shaikh Al-Albani [may Allāh have mercy on him]).

[2] See: ‘*Ash-Shifa bi-Ta’reef Huqooq Al-Mustafa*’ by Al-Qadhi ‘Ayyadh (2/542-554 and 2/559-562) and ‘*Al-Faqeeh Wal-Mutafaqqih*’ by Al-Khateeb Al-Baghdadi (1/143-154).

[3] *Sunan*: Religious traditions, practices, laws, etc.

follows a path other than that of the Believers, Allāh will keep him in the path he has chosen and burn him in Hell - what an evil destination.”<sup>[1]</sup>

And Imām Ash-Shafi’i said: “There is a consensus among the people (i.e. the scholars) that when a *Sunnah* from the Messenger of Allāh ﷺ is made clear to anyone, he has no right to abandon it in favor of the saying of any person.”<sup>[2]</sup>

And Ibn Khuzaimah said: “No saying of any other person may be equated with that of the Messenger of Allāh ﷺ, if the narration from him is confirmed as authentic.”<sup>[3]</sup>

Based upon the encouragement to acquire knowledge which is proven, to struggle in pursuit of it, to teach it to those who seek it and require it, to act upon its obligations with truth and sincerity, those who desire Allāh’s Reward and those who fear His Punishment are driven to busy themselves with *Fiqh* so that their time is occupied in pursuit of it and they journey in search of it, until their feet are torn.

These great efforts, strong resolutions and creative minds have borne fruit: A wonderful Islamic library, filling east and west with all branches of knowledge and learning.

May Allāh acknowledge and bless their efforts, liberally reward them and admit them to the highest levels of the abode of His Generosity, and may He grant us a share of that and of all the blessings, and may He forgive us, our forefathers, our *Shaikhs*, all those (Muslims) who do good to us, and all the Muslim men and women. Verily, He hears all supplications and He is the Most Generous Giver.

[1] See: ‘*Ash-Shifa bi-Ta’reef Huqooq Al-Mustafa*’ by Al-Qadhi ‘Ayyadh (2/555).

[2] See: ‘*Ilam Al-Muwaqqi’een*’ by Ibn Al-Qayyim (2/282).

[3] See the previous reference.

Here, I - one who stands in need of Allāh, Most High's Mercy - have made my presentation - in spite of my weakness, my deficiency and the limited time available to me - not for the sake of acquiring any testimony or attaining some title, but instead:

- ◆ Being desirous and covetous of the Reward of Allāh, which He has prepared for the one who teaches the people goodness.
- ◆ Being fearful of His painful Punishment and His severe Chastisement, which are meted out to those who conceal His Knowledge and keep it secret.
- ◆ Desiring to serve this Religion with which Allāh has blessed us.
- ◆ Wishing to take part in the call to guidance and virtue, in order that the word of truth may be raised up.
- ◆ In order to combat ignorance, heresy and falsehood and to suppress the word of misguidance.
- ◆ So that the door to knowledge from Allāh and His Messenger ﷺ may be opened.
- ◆ Being desirous that all Muslims should adhere to the Book of Allāh and the *Sunnah*.
- ◆ To overcome differing and the innovation of blind following of *Mazahib*.<sup>[1]</sup>
- ◆ In order to facilitate the spreading of Islamic Jurisprudence to the Muslims, in clear terms and a simple manner, rather than making it complicated, using (difficult) technical terms, hypothetical conclusions for situations which do not occur, and to help them in understanding all branches of Islamic Jurisprudence that the Muslim requires, with Allāh's Help.

<sup>[1]</sup> *Mazahib*: Schools of Islamic Jurisprudence, notably those of the four Imāms, Mālik, Abu Haneefah, Ash-Shafī'i and Ahmad.

For all of these reasons, I have undertaken the writing of this book of mine, which I have called '*Al-Lubab Fee Fiqh As-Sunnah Wal-Kitab*' (The Essence of Understanding the Sunnah and the Book [of Allāh]) and I have arranged it in the following manner:

- |                                      |                               |
|--------------------------------------|-------------------------------|
| 1. The Book of Purification          | 2. The Book of Prayer         |
| 3. The Book of Fasting               | 4. The Book of <i>Zakah</i>   |
| 5. The Book of Hajj                  | 6. The Book of Marriage       |
| 7. The Book of Sales and Other       | 8. The Book of Faith Dealings |
| 9. The Book of Vows                  | 10. The Book of Foods         |
| 11. The Book of Medicine             | 12. The Book of Clothing      |
| 13. The Book of Wills and Testaments |                               |
| 14. The Book of Inheritance Laws     | 15. The Book of Punishments   |
| 16. The Book of Requitā              | 17. The Book of Blood Money   |
| 18. The Book of Judgments            | 19. The Book of <i>Jihad</i>  |

So this book '*Al-Lubāb Fee Fiqh As-Sunnah Wal-Kitāb*' contains all of the books of Islamic *Fiqh* and its chapters, accompanied by evidence and presented in a clear and simple manner, in order that they may be understood by the young and the old, without blindly following any of the schools of Jurisprudence, but rather being subject to authentic proofs and following the most authoritative opinions, without fanatical adherence to any particular group. Rather, I agree with each group when the truth is with them and I contradict them when they veer from that which is correct. And I do not except any group or opinion from this and I hope to Allāh, the Most High, Who is Able to do all things, that I will live upon that and die upon it, and that I meet Allāh with it.

This is because truth is made clear through evidence, just as the months are made clear by the phases of the moon, and the proof for rulings is like the pillar supporting a tent, and the

**The First Chapter: Types of water.****The Second Chapter: Najasat (Impurities).**

◆ *The first section:* Rulings of *Najāsāt*.

◆ *The second section:* Purification of *Najāsāt*.

**The Third Chapter: Leftover water and perspiration.**

◆ *The first section:* Leftover water.

◆ *The second section:* Perspiration.

**The Fourth Chapter: Vessels.****The Fifth Chapter: Answering the call of nature.****The Sixth Chapter: The Sunan of Al-Fitrah (the natural state).****The Seventh Chapter: Wudhoo' (Ablution).**

◆ *The first section:* Description of *Wudhoo'*, the conditions for its acceptance and its obligations.

◆ *The second section:* Preferred or recommended acts of *Wudhoo'*.

◆ *The third section:* Things which invalidate *Wudhoo'*.

◆ *The fourth section:* Acts which necessitate *Wudhoo'* and those for which it is preferred.

◆ *The fifth section:* Wiping over leather socks.

**The Eighth Chapter: Ghusl (Bathing).**

◆ *The first section:* When is *Ghusl* required?

◆ *The second section:* The pillars of *Ghusl* and its *Sunan*.

◆ *The third section:* When is *Ghusl* prescribed?

**The Ninth Chapter: Tayammum (Dry Ablution).****The Tenth Chapter: Menstrual bleeding, postpartum bleeding and non-menstrual vaginal bleeding.**

◆ *The first section:* Menstrual bleeding.

◆ *The second section:* Postpartum bleeding.

◆ *The third section:* Non-menstrual vaginal bleeding.

**Taharah (Purification)**

The linguistic meaning is cleanness and purity. It is said in this regard that a person has *Tatahhara* (purified himself) and so he is *Mutatahhir* (one who is purified) and *Muttahir* (one who has purified himself), so the letter (ta) has been assimilated into the letter (ṭa), due to the similarity of their enunciation. *At-Tahoor* is water.

Ṭa'lab said: "At-Tahoor is water that is pure in itself and which purifies other things." It is said: "So-and-so is *Tahir* of clothing," if it is free from dirt and filth. The scholars of *Tafseer* said that the *Taharah* in the Qur'ân is of thirteen types:

**The first:** The ending of menstrual bleeding, as in the Words of Allāh, Most High in *Surah Al-Baqarah* (2:222):

﴿وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ﴾

"And go not unto them until they have purified (from menses and have taken a bath)".

**The second:** Bathing, as in the Words of Allāh, Most High in *Surah Al-Baqarah* (2:222):



﴿فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ﴾

"And when they have purified themselves"

and in Surah Al-Ma'idah (5:6):

﴿وَإِنْ كُنْتُمْ جُنُبًا فَأَطَهِّرُوا﴾

"If you are in a state of Janābah (i.e. had a sexual discharge), purify yourselves (wash the whole body)"

**The third:** Cleaning the private parts with water, as in the Words of Allāh, Most High in Surah Bara'ah (9:108):

﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّهَرُوا﴾

"In it are men who love to clean and purify themselves".

This was revealed regarding the people of Quba' Mosque, who used to use water to clean their private parts.

**The fourth:** Purifying oneself from all manner of excreta and impurities, as in the Words of Allāh, Most High in Surah Al-Anfal (8:11):

﴿وَنَزَّلَ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ﴾

"And He caused rain to descend on you from the sky, to clean you thereby".

**The fifth:** Freedom from all manner of pollutants, as in the Words of Allāh, Most High in Surah Al-Baqarah (2:25):

﴿وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ﴾

"And they shall have therein pure wives (having no menses, stools, urine, etc.)"

and in Surah Āli 'Imrān (3:15):

﴿وَأَزْوَاجٌ مُطَهَّرَةٌ﴾

"And pure wives (i.e. they will have no menses, stools, urine, etc.)".

**The sixth:** For men to refrain from sexual relations with other men, as in the Words of Allāh, Most High in Surah An-Naml (27:56)

﴿أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَنْظَهُرُونَ﴾

"Drive out the family of Lot from your city. Verily, these are men who want to be clean and pure."

**The seventh:** Purification from sins, as in the Words of Allāh, Most High in Surah Bara'ah (9:103):

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

"Take sadaqah (alms) from their wealth in order to purify and sanctify them with it"

and in Surah Al-Mujadilah (58:12):

﴿فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرٌ﴾

"Spend something in charity before your private consultation. That will be better and purer for you"

**The eighth:** Purification from idols, as in the Words of Allāh, Most High in Surah Al-Baqarah (2:125):

﴿أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ﴾

"That they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it."

dripping from the parts that he has already washed, and he takes more water for the other parts. So it is obvious to any sensible person that he is only washing the other parts with new water that is mixed with other water that was used to wash other parts. That is unavoidable.”<sup>[1]</sup>

### Thirdly:

#### Water that is mixed with something pure

Such as saffron, soap, dough or other pure things which are not usually mixed with water. This is a means of purification so long as it may still be called water. If it is no longer called water, then it is pure in and of itself but it cannot be used as a means to purify something else.

Umm 'Atiyyah رضي الله عنها said: “When Zainab the daughter of the Messenger of Allāh ﷺ died, the Messenger of Allāh ﷺ said to us:

«إِغْسِلْنَهَا وَتَرًا، ثَلَاثًا، أَوْ خَمْسًا، وَاجْعَلْنَ فِي الْخَامِسَةِ كَافُورًا،  
أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا غَسَلْتَنَهَا فَأَعْلِمَنِي»

‘Wash her an odd number of times, three or five, and on the fifth time put camphor or a little camphor (in the water). When you have washed her, let me know.’”

So we let him know. And he gave us his *Izār*<sup>[2]</sup> and said:

«أَشْعِرْنَهَا إِيَّاهُ»

“Wrap her in it”

- i.e., use it as the inner wrapper.<sup>[3]</sup>

[1] op. cit., 1/184

[2] *Izar*: A garment worn over the lower part of the body, similar to a sarong.

[3] Narrated by Al-Bukhari (1253) and Muslim (no. 939).

And Umm Hani' رضي الله عنها narrated that the Messenger of Allāh ﷺ performed *Ghusl* with Maimoonah from a single vessel, from a bowl in which there were traces of dough.

This *Hadīth* is *Hasan*.<sup>[1]</sup>

In these two *Ahadīth* we see that water was mixed with camphor and with dough, but there was not so much of either substance that the water could no longer be called water. Hence it is permissible to use such water for purification.<sup>[2]</sup>

### Fourthly:

#### Water which is mixed with something impure

- (i) A small or large amount of water into which something impure has fallen, and its taste, color or smell has changed as a result. This is impure (*Najis*) and it is not permissible to use it for purification.

The evidence for scholarly consensus on this point is as follows:

Ibn Al-Munzir said: “(The scholars) are unanimously agreed that if something impure falls into a small or large amount of water, and the taste, color or smell of the water changes, it becomes impure so long as it is like that.”<sup>[3]</sup>

[1] Narrated by An-Nasa'i (1/131, no. 240) and Ibn Majah (1/134, no. 378). Its narrators are all trustworthy. The *Hadīth* scholar Al-Albani said in his verification of '*Mishkat Al-Masabeeh*' (1/151): “It was narrated by An-Nasa'i and Ibn Majah, via the route of Mujahid from her. Its narrators are all trustworthy, but Al-Baihaqi indicated that it is deficient, since it is disconnected between Mujahid and Umm Hani'. However An-Nasa'i narrated it via 'Ata', he said: Umm Hani' narrated to me...’ And this is connected, and its chain is *Hasan*.”

[2] See: '*Bidayah Al-Mujtahid Wa Nihayat Al-Muqtasid*' (1/79-87)

[3] '*Al-Ijma*' (p. 33, no. 1). It was also quoted from him by An-Nawawi in '*Al-Majmoo*' (1/110), Ibn Qudamah in '*Al-Mughni*' (1/53) and others.

there is no vestige of knowledge, so we will not trouble our selves with mentioning them." (end of quote).

#### 4. Urinating in standing water is disliked:

It is reported on the authority of Abu Hurairah رضي الله عنه that the Prophet ﷺ said:

«لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي، ثُمَّ يَغْتَسِلُ فِيهِ»

"None of you should urinate in standing water which does not flow, then wash in it."

This is the wording of Al-Bukhari. At-Tirmizi's version states:

«ثُمَّ يَتَوَضَّأُ مِنْهُ»

"... then perform Wudhoo' in it."

The others' wording is:

«ثُمَّ يَغْتَسِلُ مِنْهُ»

"... then perform Ghusl with it."<sup>[1]</sup>

In the *Hadith* there is a prohibition against urinating in standing water, and then washing with it, but this does not mean that by introducing urine into it, it becomes impure, so long as none of its attributes (taste, color and odor) are altered thereby. The saying that it makes the water impure requires some legal evidence, and we have no evidence to that effect. So the *Hadith* remains a prohibition for a person who urinates in still water from washing with it or performing ablution with it. So the *Hadith* may be utilized as proof of this, and nothing else, while a person other

[1] Narrated by Ahmad (2/346), Al-Bukhari (no. 239), Muslim (no. 282), Abu Dawood (no. 70), At-Tirmizi (no. 68), An-Nasa'i (1/49) and Ibn Majah (no. 344).

than one who is urinating in it may wash and perform ablution with it.<sup>[1]</sup>

#### 5. The prohibition for one who has just awoken of dipping his hand in a vessel (of water) before washing it:

This is based upon the *Hadith* of Abu Hurairah رضي الله عنه, which states that the Prophet ﷺ said:

«إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ، حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ»

"If any of you awakens from sleep, he should not dip his hand in a water vessel until he has washed it three times, because he does not know where his hand has passed the night."

The wording is that of Muslim and it is an authentic *Hadith*.<sup>[2]</sup>

In this *Hadith* there is a prohibition for one who awakens from sleep, against dipping his hand in a vessel of water, and there is no difference between sleeping at night and sleeping during the day, and the command is interpreted by the majority of scholars as being a recommendation. The thing which justifies the command not being interpreted as obligatory, is the fact that there is doubt in the matter. And if a waking person dips his hand in a vessel without washing it, and he does not know if there is

[1] See: 'Ihkam Al-Ahkam' (1/21), 'Al-Majmoo' (1/116) and 'Tarh At-Tathreeb' (2/33).

[2] Narrated by Al-Bukhari (no. 162), Muslim (88/278), Ahmad (2/465, 471 and 403) without mention of the washing three times. It was also narrated by Muslim (87/278) At-Tirmizi (1/36, no. 24) and he said: "This *Hadith* is *Hasan-Saheeh*.", An-Nasa'i (1/6, no. 1 and 1/99, no. 161), Ibn Majah (1/138, no. 393) and Ahmad (2/241, 265, 284, 382 and 455), with mention of washing three times.

### The Third Section: Obligatory Acts of the Prayer

#### 1. The first *Tashahhud*:

This is based upon the *Hadith* of Ibn Mas'ood رضي الله عنه, who said: "Muhammad صلى الله عليه وسلم said: 'When you sit after each two *Rak'ahs*, say:

«التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ  
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

"*At-Tahiyyatu Lillahi wassalawatu wat-tayyibatu. As-Salamu 'alaika ayyuhan-Nabiyyu wa Rahmatullahi wa Barakatuhu. As-Salamu 'alaina wa ala' ibadillahis-saliheen. Ashhadu an la ilaha illallahu wa ashhadu anna Muhammadan 'Abduhu wa Rasuluhu*"

(All compliments, prayers and good things are due to Allāh. May the Peace of Allāh be upon you, oh, Prophet and may Allāh's Mercy and Blessings be upon you. Peace be upon us and upon the true pious slaves of Allāh. I bear witness that none has the right to be worshipped but Allāh and I also bear witness that Muhammad is His slave and His Messenger).

«ثُمَّ لِيَتَّخِيزَ أَحَدُكُمْ مِنَ الدُّعَاءِ إِلَيْهِ، فَلْيَدْعُ بِهِ رَبَّهُ عَزَّ وَجَلَّ»

Then any of you should select the supplication that appeals to him and he should supplicate Allāh, the Almighty, the All-powerful." This is an authentic *Hadith*.<sup>[1]</sup>

[1] Narrated by Ahmad (1/437) and An-Nasa'i (2/238) and authenticated by Shaikh Al-Albani - may Allāh have mercy on him - in 'Irwa' Al-Ghaleel' (no. 336).

And the Prophet صلى الله عليه وسلم ordered the man who prayed badly to do it, saying:

«إِذَا جَلَسْتَ فِي وَسْطِ الصَّلَاةِ فَاطْمِئِنَّ وَافْتَرِشْ فَخْذَكَ الْيُسْرَى، ثُمَّ تَشَهَّدْ»

"When you sit in the middle of prayer, sit calmly on your left thigh and then perform the *Tashahhud*." This *Hadith* is *Hasan*.<sup>[1]</sup>

#### 2. When a worshipper places a *Sutrah*<sup>[2]</sup> before him, it is forbidden to pass in front of him (i.e. between him and his *Sutrah*):

This is based upon the *Hadith* of Sa'd Ibn Abi Hathmah رضي الله عنه, who reported that the Prophet صلى الله عليه وسلم said:

«إِذَا صَلَّى أَحَدُكُمْ إِلَى سُرَّةٍ فَلْيَدْنُ مِنْهَا، لَا يَقْطَعِ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ»

"When one of you prays facing a *Sutrah*, he should keep close to it and not let the devil interrupt his prayer."

This is an authentic *Hadith*.<sup>[3]</sup>

He should not move so close to the *Sutrah* that he makes contact with the wall, the column, the stick placed in the ground or the camel, and then prays towards it:

It is reported on the authority of Sahl Ibn Sa'd رضي الله عنه that he said: "Between the Messenger of Allāh صلى الله عليه وسلم and the wall was the distance required for a sheep to pass." This is an authentic *Hadith*.<sup>[4]</sup>

[1] Narrated by Abu Dawood (no. 860).

[2] *Sutrah*: A barrier in front of the worshipper, such as a stick, a pillar, a wall, a spear, a sitting camel, another worshipper, etc.

[3] Narrated by Abu Dawood (no. 695) and An-Nasa'i (2/62).

[4] Narrated by Al-Bukhari (no. 496), Muslim (no. 262/508) and Abu Dawood (no. 696).