

Things that nullify one's ablution

Article taken and slightly adapted from: alibaanah.blogspot.co.uk

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the most Kind the most Merciful

Commenting on Imaam Muhammad bin ‘Abdil-Wahhaab’s statement found in his classical treatise Shuroot-us-Salaat: “The things that nullify the ablution are eight: (1) Whatever comes out from the two private parts; (2) Any foul impure substance that comes out from the body; (3) Loss of consciousness; (4) Touching a woman with sexual desire; (5) Touching one’s private part with the hand, whether it is the frontal or rear (private part); (6) Eating the meat of camels; (7) Bathing a deceased person; and (8) Apostatising from Islaam, may Allaah protect us from that!”

Shaykh ‘Abdul-Muhsin bin Hamad Al-‘Abbaad said:

First: The first thing that nullifies one’s wudoo is whatever comes out from his two private part areas, and that refers to everything that comes out from these two places, whether faeces, urine, wind, blood, sperm, ejaculation and so on. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)¹ said: “Allaah does not accept the prayer of any of you if he breaks his (ritual) impurity until he performs ablution.”²

Second: Any vile or impure substance that emits from the body: The scholars have differed with regard to blood that comes out of the body – apart from the private parts – as to whether or not that breaks one’s ablution. Some scholars hold that it doesn’t break the ablution because nothing concerning this has been authentically reported on the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). However, other scholars hold that the ablution is broken if a large and vile amount of it comes out from him. This (last) opinion has been reported on some of the Companions and Taabi’een and it is the view preferred here by the author, may Allaah have mercy on him. This is the view that is most cautious and which avoids differing.³

Third: Loss of Consciousness: One’s ablution is broken by the loss of consciousness that occurs either through insanity, intoxication, fainting or deep sleep. As for drowsiness that is not deep sleep and by which one does not lose control of his senses, such as when one is

¹ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (sallallaahu ‘alayhi wa sallam) May the peace and blessings of Allaah the Most High be upon him

² Reported by Al-Bukhaaree (6954) and Muslim (537) from Aboo Hurairah (رضي الله عنه)

³ Refer to al-Mughnee (1/247), Majmoo’-ul-Fataawaa of Shaykh Ibn Baaz (رَجْمَةُ اللَّهِ) (10/159), and Fataawaa al-Lajnat-ud-Daa’imah Lil-Iftaa (5/261).

Things that nullify one's ablution

sitting or standing and sleepiness overtakes him causing his head to bob but then he regains consciousness, this does not break one's ablution.

Muslim reported in his Saheeh (376) from Anas (رضي الله عنه)⁴ that he said: "The Companions of Allaah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would sleep then pray without performing (a new) ablution."

The wording of this narration reported by Aboo Daawood (200) is: "The Companions of Allaah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would wait around for the last (prayer), 'Ishaa, to the point that their heads would bob (from drowsiness) then they would pray and not perform (a new) ablution."

This proves that the loss of consciousness does not break the ablution (in and of itself), but that rather it is the place where the breaking of one's ablution most likely takes place. What indicates this also is the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): "**The leash of the anus is the two eyes.**"⁵

Fourth: Touching a Woman with Sexual Desire: The view that the author has chosen here is one of the three opinions that exist on this issue. The second opinion is that it breaks the ablution in all cases without exception. The third opinion is that it doesn't break the ablution under any circumstance regardless of whether it is done with sexual desire or not so long as nothing (i.e. ejaculation) emits with the sexual desire. This (last) opinion is the most correct out of all the views due to the lack of authenticity of any report that indicates that the ablution is broken by it.⁶

Fifth: Touching one's private parts – whether the penis or anus – with the hand: This view that was preferred here by the author is the view of the majority of the scholars. And it is the correct view so long as the touch occurs without any barrier. And there is no difference if one is touching his own private part or that of someone else or if the one whose private part is being touched is young or old or alive or dead. This is based on the hadeeth of Basrah bint Safwaan (رضى الله عنها)⁷, in which she reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "**Whoever touches his penis must perform ablution.**"⁸

Sixth: Eating Camel's Meat: The scholars have two opinions concerning the ablution of one who eats camel meat. The first view is that of the majority of the scholars, and it is that whoever eats the meat of camels does not have to renew his ablution. The second view is

⁴ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

⁵ Reported by Aboo Daawood (203) from 'Alee and its chain of narration is sound; See Irwaa'-ul-Ghaleel (113) where its soundness has been reported on An-Nawawee, Al-Mundhiree and Ibn As-Salaah

⁶ Refer to the Fataawaa of Shaykh Ibn Baaz, may Allaah have mercy on him (10/132-138).

⁷ (رضى الله عنها) (rad iyallaahu `anhaa) May Allaah the Most High be pleased with her

⁸ Reported by At-Tirmidhee (82) and others, and he said it was hasan Saheeh. See Irwaa'-ul-Ghaleel (116) and Fataawaa al-Lajnat-ud-Daa'imah Lil-Iftaa (5/263-266)

Things that nullify one's ablution

that one is obligated to renew his ablution because of that regardless of whether the meat is raw or cooked.

As for its extracts, the gravy derived from its meat and foods that are cooked along with its meat, using these does not break the ablution. What indicates that one who eats the meat of camels must perform ablution is the hadeeth of Jaabir bin Samurah (رضي الله عنه) who reported that: "A man once asked the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): 'Should I perform ablution from sheep meat?' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: '**If you wish, you may perform ablution, and if you wish you may not.**' He then asked: 'Should I perform ablution from camel meat?' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: '**Yes, perform ablution from camel meat.**' He asked: 'Can I pray in the sheep pens?' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): '**Yes.**' The man asked: 'Can I pray in the camel stables?' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: '**No.**'"⁹

And there is also the hadeeth of Al-Baraa' bin 'Aazib (رضي الله عنه) who said: "The Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about performing ablution from camel meat, so he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied: '**Perform ablution from it.**' And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about the meat of sheep, so he said: '**Do not perform ablution from it.**' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about praying in the stables of camels, so he replied: '**Do not pray in the camel stables for indeed they are from the devils.**' And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was asked about praying in sheep pens, so he replied: '**Pray in them for indeed they are a blessing.**'"¹⁰

The foundation with regard to a command is that it denotes an obligation and with regard to the word "ablution" (when mentioned in religious texts) is that it refers to the religious ablution. So this command should not be understood to mean a recommendation nor should the word "ablution" be understood here to refer to the linguistic form of ablution, which consists of only washing the hands and rinsing the mouth, due to the lack of there being any text that changes it from its foundation.¹¹

In his explanation of Saheeh Muslim, An-Nawawee mentioned the differing of the scholars on the necessity of performing ablution due to eating camel meat. He said: "Ahmad bin Hanbal and Ishaq bin Raahawaih mentioned two hadeeths for this, i.e. performing ablution due to camel meat: The hadeeth of Jaabir and the hadeeth of Al-Baraa' (رضي الله عنهما)¹². This view has the strongest proofs to support it even though the majority of the scholars are against it."¹³

Seventh: Washing a Deceased Person's Body: The scholars have differed into two views with regard to the ruling on the necessity of performing ablution due to the washing of a

⁹ Reported by Muslim (360)

¹⁰ Reported by Aboo Daawood (184) and others with an authentic chain of narration

¹¹ Refer to Irwaa'-ul-Ghaleel (118)

¹² (رضي الله عنهما) (rad iyallaahu 'anhumaa) May Allaah the Most High be pleased with them both

¹³ Refer to Majmoo'-ul-Fataawaa of Shaykh Ibn Baaz (رَحْمَةُ اللهِ) (10/156-158) and Fataawaa al-Lajnat-ud-Daa'imah Lil-Iftaa (5/273-277).

Things that nullify one's ablution

deceased person's body. The first view is that one is obligated to perform ablution. The second view is that it is recommended. Ibn Qudaamah mentioned both of these opinions in al-Mughnee (1/256) and deemed strongest the view that it is recommended.

Aboo Daawood (3161) and others reported from the narration of Aboo Hurairah (رضي الله عنه) in marfoo'¹⁴ form that (the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said): **“Whoever washes a deceased person should perform ghusl. And whoever carries him should perform wudoo (ablution).”** Al-Albaanee mentioned it in Irwaa'-ul-Ghaleel (144) and in Ahkaam-ul-Janaa'iz (53), relaying its authenticity on Ibn Al-Qayyim, Ibn Al-Qattaan, Ibn Hazm and Ibn Hajr Al-'Asqalaanee. He then went on to mention that it most likely implies a recommendation and not an obligation due to a sound hadeeth reported on it by Ibn 'Abbaas and a narration from Ibn 'Umar (رضي الله عنهما).

However, if the person who is washing the body touches the deceased person's private part without any barrier, he is obligated to renew his ablution because of his touching the private part and not because of his washing the body.¹⁵

Eighth: Apostasy from Islaam, may Allaah protect us from that: What the author has mentioned here that ablution becomes annulled due to apostasy is what Ibn Qudaamah has attributed to the madh-hab of Imaam Ahmad in his book al-Mughnee (1/238). Ibn Qudaamah also mentioned that the other three Imaams held the view that apostasy does not nullify one's ablution.

So if a person performs ablution then apostates from Islaam then returns back to it before committing any act that would nullify his ablution, except apostasy, he continues to remain in the state of ritual purity, according to the second view. So he is not required to renew his ablution. However, according to the first view, he is required to renew his ablution.

The view that the author has mentioned here contains the most cautious approach and is the farthest away from differing based on the Prophet's (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) statement: **“Leave that which makes you doubt for that which doesn't make you doubt.”**

¹⁴ Marfoo is a hadeeth which is traced back to the Prophet (صلى الله عليه وسلم) directly.

¹⁵ See the Fataawaa of Shaykh 'Abdul-'Azeez bin Baaz (رَحِمَهُ اللهُ) (10/165).