

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the servant of Allah and His Messenger, our Prophet Muhammad, and upon his family and all his companions.

To proceed: Imam Al-Zubaidi, may Allah Almighty have mercy on him, says in his book Al-Tajrid Al-Sarih li-Ahadith Al-Jami' Al-Sahih, under the chapter heading of Imam Al-Bukhari, may Allah Almighty have mercy on him:

"Chapter: The Prophet, peace and blessings be upon him, pouring his ablution water over an unconscious person."

[147]: Narrated Jabir, may Allah Almighty be pleased with him: He said, "The Messenger of Allah, peace and blessings be upon him, came to visit me while I was sick and unconscious. He performed ablution and poured some of his ablution water over me, whereupon I regained my senses. I said, 'O Messenger of Allah, to whom does the inheritance go? I am only inherited by kalalah (a person with neither parents nor children to inherit).' Then the verse of inheritance was revealed."

We are still in the chapters on ablution from the Book of Ablution in this summary by Imam Al-Zubaidi, may Allah Almighty have mercy on him, in his abridgment of the Sahih of Imam Al-Bukhari.

This chapter heading: "Chapter: The Prophet, peace and blessings be upon him, pouring his ablution water over an unconscious person."

And his pouring of his ablution water, peace and blessings be upon him, is because of the blessing and well-being that Allah, Glory be to Him, placed in the virtue of his ablution water, as well as the virtue of everything that came off/separated from him, peace and blessings be upon him.

So he said: "Chapter: Pouring the ablution water of the Prophet, peace and blessings be upon him, over an unconscious person." Meaning, because of the blessing and well-being that Allah Almighty placed in pouring this water from the virtue of his ablution over the unconscious person.

He cited under this heading the hadith of Jabir, may Allah be pleased with him—Jabir bin Abdullah. He said: "The Messenger of Allah, peace and blessings be upon him, came to visit me while I was sick and unconscious."

"Visiting me" (ya'ooduni) means he was visiting me, and visiting a sick person is called iyadah. So, the Prophet, peace and blessings be upon him, went to him to visit him. In some narrations, it mentions that he went walking, may Allah's peace and blessings be upon him, to visit this sick person, Jabir bin Abdullah, may Allah be pleased with them both.

He said: "...while I was sick and unconscious," meaning that the illness had intensified in me until I became unconscious.

And his saying "unconscious" (la a'qil) means that he entered a state of fainting due to the severity of the illness, as clarified by another narration of the hadith found in the Book of Medicine from Sahih Al-Bukhari, wherein he said: "...and he found me unconscious" (fa-wajadani qad ughmiya 'alay).

So this narration explains and clarifies his statement here "unconscious"; meaning that his illness had worsened, may Allah be pleased with him, until he reached the point of fainting. Fainting is the loss of consciousness, and this is the meaning of his statement in this narration "unconscious."

He said: "He performed ablution," meaning that he, peace and blessings be upon him, asked for water and performed his ablution for prayer.

"...and poured some of his ablution water over me, whereupon I regained my senses." Meaning that the Prophet, peace and blessings be upon him, poured over him from his ablution water—from the virtue of his ablution and the drops falling from his ablution, may Allah's peace and blessings be upon him—upon Jabir. He said: "whereupon I regained my senses," meaning the fainting left him.

The fainting left him, he regained his senses, and he began to converse and speak with the Messenger, peace and blessings be upon him, after having been unconscious.

"So I said, 'O Messenger of Allah, to whom does the inheritance go?'" Meaning, my wealth that I leave behind, who does it belong to? Whose share will my inheritance be?

He said: "I am only inherited by kalalah." "I am only inherited by kalalah" means I have no father and I have no children. Whoever is in this state is called kalalah. The kalalah is the one who has neither a parent nor a child among his heirs.

So he is asking about his wealth and his inheritance, how it should be divided and how it should be. He said: "Then the verse of inheritance was revealed." Meaning, what is intended by the verse of inheritance is the final verse of Surah An-Nisa, which contains the explanation of the inheritance of the kalalah.

He said, may Allah Almighty have mercy on him, under the heading of Imam Al-Bukhari, may Allah Almighty have mercy on him:

"Chapter: Washing and performing ablution in a mikhdab (wash tub)."

[148]: Narrated Anas, may Allah Almighty be pleased with him: He said, "The time for prayer arrived, so those whose homes were nearby went to their families, and some people remained. Then the Messenger of Allah, peace and blessings be upon him, was brought a mikhdab made of stone containing water. The mikhdab was too small for him to spread his hand in it, so all the people performed ablution. It was asked, 'How many were you?' He said, 'Eighty and upwards.'"

His saying: "Chapter: Washing and performing ablution in a mikhdab." In the Sahih, under this heading, there is an addition that was omitted here: "...in a mikhdab, a qadah (cup), wood, and stone." These are diverse vessels; some are made of wood, and some are made of stone. The chapter heading is established to clarify the permissibility of washing and performing ablution in these diverse vessels, and that ablution in any of them is permissible, and the evidences have come indicating its permissibility.

He cited under this heading several hadiths, beginning with the hadith of Anas bin Malik, may Allah be pleased with him. He said: "The time for prayer arrived," and in some narrations, it clarifies that the prayer which had arrived was the Asr prayer.

"...so those whose homes were nearby went to their families, and some people remained." Whoever was close to the mosque went to his home when the time for prayer drew near to perform ablution in his house from the readily available and accessible water in the home.

And whoever was far from the mosque remained, which is why he said: "and some people remained." Meaning, their homes were far, their residences were far from the mosque, and the time for prayer had arrived.

"Then the Messenger of Allah, peace and blessings be upon him, was brought a mikhdab made of stone." A mikhdab is a vessel used to hold water, and it is mostly used for washing clothes and similar things. So he was brought a mikhdab made of stone.

And this mikhdab that was brought to the Prophet, peace and blessings be upon him, was very small in size, which is why he said: "containing water, and the mikhdab was too small for him to spread his hand in it."

He wanted to place his hand, peace and blessings be upon him, completely spread open into the mikhdab, but due to the smallness of the mikhdab, he could not manage to spread his hand inside it.

This indicates that the vessel was very small and the water in it was a small amount of water that would not suffice for this number, which was a number exceeding eighty, and all of them needed water to perform ablution.

"The mikhdab was too small for him to spread his hand in it." He said: "So all the people performed ablution." From this mikhdab and from this small vessel in which Allah, Glory be to Him, blessed this water, and multiplied this water, and it continuously increased as they took from it until they all performed ablution, and their number was eighty or more.

"It was asked: 'How many were you?' He said: 'Eighty and upwards.'" Meaning their number exceeded eighty men; they all performed ablution from this small vessel due to the blessing that Allah Almighty placed in it.

The point of evidence is the permissibility of ablution from a mikhdab, as this hadith soundly proves.

[149]: He said, may Allah Almighty have mercy on him, on the authority of Abu Musa, may Allah Almighty be pleased with him, that the Prophet, peace and blessings be upon him, called for a qadah (cup) containing water, so he washed his hands and his face in it and spat a mouthful of water into it.

And this hadith of Abu Musa Al-Ash'ari, may Allah be pleased with him, contains the ablution with a qadah. A qadah is also a vessel, and usually, the mouth of this vessel is not wide, and it is mostly made of wood.

So he said that the Prophet, peace and blessings be upon him, called for a qadah containing water. "So he washed his hands and his face in it and spat into it." Spitting (majj), as we have learned previously and as has passed with us, is expelling the water from the mouth and releasing it from the mouth.

"So he spat into it," meaning that he gathered water in his mouth from this vessel and released it or expelled it from his mouth into this vessel. He said: "And he spat it into it."

It was also mentioned in some narrations of this hadith that the Prophet, peace and blessings be upon him, said to Abu Musa—and Bilal bin Rabah was also with him—he, peace and blessings be upon him, said to them both: "Drink from it." He said, "Drink from it and pour from it over your faces and chests." So he commanded them to drink from it and to pour from it over their faces and chests. And this act, as was pointed out previously in more than one place, is a matter specific to him, peace and blessings be upon him, because of the blessing that Allah Almighty placed in the water that touches his skin and in which he rinses his mouth, peace and blessings be upon him.

[150]: He, may Allah Almighty have mercy on him, said: On the authority of Aisha, may Allah Almighty be pleased with her, who said: "When the Prophet, peace and blessings be upon him, became heavy (ill) and his pain intensified, he asked his wives for permission to be nursed in my house, and they permitted him. So the Prophet, peace and blessings be upon him, went out between two men, his feet dragging on the ground, between Abbas and another man." And Aisha used to narrate that the Prophet, peace and blessings be upon him, said after he entered his house and his pain grew severe: "Pour on me from seven waterskins whose ties have not been untied, so that I may give a covenant (instructions) to the people." She said: "And he was seated in a mikhdab (wash tub) belonging to Hafsa, the wife of the Prophet, peace and blessings be upon him. Then we started pouring that (water) on him until he started pointing to us that 'You have done it.' Then he went out to the people."

This hadith is the hadith of the Mother of the Believers, Aisha, may Allah be pleased with her. She said: "When the Prophet, peace and blessings be upon him, became heavy and his pain intensified..." "Heavy" means due to the illness. Heaviness is the weakness of the body and the inability to rise, stand, and move due to the severity of the illness upon him, may the peace and blessings of Allah be upon him. She said: "When the Prophet, peace and blessings be upon him, became heavy and his pain intensified..." This shows that the Prophet, peace and blessings be upon him—while he is the master of the first and the last, may the peace and blessings of Allah be upon him—is afflicted by what afflicts others of weariness, fatigue, illness, heaviness, and exertion. For he, peace and blessings be upon him, is a human being who is afflicted by what afflicts human beings.

And he possesses for himself nor for others any power to repel harm or bring benefit. Rather, repelling harm, bringing benefit, giving, withholding, restricting, and expanding are all in the Hand of Allah, Glory be to Him. For this reason, Allah, the Exalted and Majestic, said in the Noble Quran to His Messenger,

peace and blessings be upon him: "Not for you is the decision" [Ali 'Imran: 128], meaning the entire matter belongs to Allah Almighty. And He also said to him in the Quran: "Indeed, you do not guide whom you like" [Al-Qasas: 56]. And He said to him: "And most of the people, although you strive [for it], are not believers" [Yusuf: 103]. So he, peace and blessings be upon him, does not have anything in his hand; the entire matter is in the Hand of Allah Almighty.

Therefore, the statement of Aisha, may Allah be pleased with her: "When he, peace and blessings be upon him, became heavy and his pain intensified," contains proof and evidence for Tawhid (Islamic Monotheism), and that the obligation is to seek refuge in Allah. One does not seek refuge in the Prophet, peace and blessings be upon him. Now, you find among some people who have strayed from the straight path, if pain intensifies upon them, they say: "O Messenger of Allah, cure me," or "I ask you for the cure," or the like. Yet the Prophet, peace and blessings be upon him, does not possess the cure for himself, let alone possess it for others. Let alone that he, peace and blessings be upon him, possesses it for others.

So this supplication, this seeking refuge, and this seeking of cure from other than Allah is from the major Shirk (polytheism) that takes one out of the religion. Because supplication is an act of worship, and it must not be directed except to Allah, and refuge is not sought through it except in Allah Almighty alone. "And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware." [Al-Ahqaf: 5]. And he, peace and blessings be upon him, if a sick person was brought to him, would supplicate to Allah to cure him. As for him, peace and blessings be upon him, he possesses no cure, neither for himself nor for others. He used to say in his supplication: "O Allah, Lord of the people, remove the affliction. Cure, You are the Healer, there is no cure except Your cure, a cure that leaves no disease."

She, may Allah be pleased with her, said: "When the Prophet, peace and blessings be upon him, became heavy and his pain intensified, he asked his wives for permission to be nursed in my house," meaning in the house of Aisha. Because he, peace and blessings be upon him, used to establish justice among his wives in overnight stays. He would give each of them her night, her share, and her portion. So when he, peace and blessings be upon him, desired to be nursed in the house of Aisha—and she was the most beloved of his wives to him, may the peace and blessings of Allah be upon him—he asked his wives for permission for that. Meaning he requested them to permit that and to allow that. So they permitted him.

"So the Prophet, peace and blessings be upon him, went out between two men, his feet dragging on the ground." "Between two men" means they were supporting him and carrying him because he, peace and blessings be upon him, had become heavy. And due to this heaviness that afflicted him from the severity of the illness, he was unable to walk with it, may the peace and blessings of Allah be upon him. So two of his companions supported him, one on his right and one on his left, so that he, may the peace and blessings of Allah be upon him, would be able to walk.

"...and his feet dragging on the ground, or tracing on the ground," meaning a line was made by them because the foot would not lift. Rather, it was heavy due to the heaviness that afflicted him, so he was unable to lift it, peace and blessings be upon him, in his movement and his walking, may the peace and blessings of Allah be upon him. She said: "his feet dragging on the ground between Abbas," meaning his uncle, "and another man." And it was mentioned in some narrations that the other man was Ali bin Abi Talib, and in some that it was Usama bin Zaid.

So he, peace and blessings be upon him, went out, his feet dragging on the ground, between Abbas—meaning his uncle—and another man. And Aisha used to narrate that the Prophet, peace and blessings be upon him,

upon him, said after he entered his house and his pain grew severe: "Pour on me from seven waterskins whose ties have not been untied." "Pour on me" (hariqu) means pour over me. And "seven waterskins" (qirab): a waterskin (qirbah) is what water is kept in, and it is made of leather. So he, peace and blessings be upon him, requested that water be poured over him from seven waterskins whose ties have not been untied, meaning that their mouths had not been opened, the mouths of the waterskins. Rather, they were closed tightly and had not been opened.

And it was said that this is perhaps more effective for the purity and cleanliness of the water. And also, the water that is in the waterskins is cool, and it is beneficial for the sick person whose body has become heavy from illness and who is afflicted by some fever or heat. If cold water is poured over him, the heat that is in the body drops and decreases. Furthermore, regarding the heaviness in the body, this cold water also pushes it away, the body becomes revitalized, and its condition improves.

So he, peace and blessings be upon him, commanded that water be poured over him from seven waterskins whose ties had not been untied. He said: "so that I may give a covenant to the people." ... This request from him, peace and blessings be upon him, is entirely out of eagerness for his Ummah (nation), may the peace and blessings of Allah be upon him. He wanted water to be poured over him so his body would become slightly active, allowing him to go out to the people, benefit them, and give them a covenant, meaning advise them, may the peace and blessings of Allah be upon him. So look at the eagerness of this noble Messenger, may the peace and blessings of Allah be upon him, for his Ummah, confirming the saying of Allah Almighty: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful." [At-Tawbah: 128].

So look at his eagerness for his Ummah even in this moment... the moment of the intensification of illness. And who is it that thinks, at the time of the intensification of illness, the heaviness of the body, extreme fatigue, and extreme tiredness, of having water poured over him in order to stand up, go out, advise, preach, and remind? This is among the many evidences and proofs of the eagerness of our noble Prophet, may the peace and blessings of Allah be upon him, for his Ummah. May Allah reward him with the best that He has rewarded a prophet on behalf of his nation, and may the peace, blessings, and benedictions of Allah be upon him.

He said: "so that I may give a covenant to the people," meaning so that I may advise them. She, may Allah be pleased with her, says: "And he was seated in a mikhdab." Her saying "he was seated" also indicates what preceded, which is that he was heavy and could not sit by himself. Rather, they carried him and helped him until they seated him in the mikhdab. And the mikhdab, as previously mentioned, is a vessel.

And we learned previously that this vessel can be small in size, as mentioned in the previous narration where a mikhdab was brought to him "and the mikhdab was too small for him to spread his hand in it," meaning due to its smallness. However, this hadith, the hadith of Aisha, may Allah be pleased with her, states that he was seated in the mikhdab. The meaning of that is that it was a large and wide mikhdab in which a person can sit. Therefore, the mikhdab is a vessel of water, and it comes in different sizes; some are small and some are large.

She said: "And he was seated in a tub (Mikhdab) belonging to Hafsah, the wife of the Prophet (peace be upon him), and we started pouring [water] over him from those until he started gesturing to us that 'you have done enough.'"

This means they (may Allah be pleased with them) began pouring water over the Prophet (peace be upon him) from these seven water skins. They poured water from these skins, and it was cold water because the water kept in skins usually retains some coolness. So, they kept pouring this water over him (peace be upon him) until he signaled to them that "you have done enough," meaning: you have done what I wanted and requested of you. She said: "Then he went out to the people." It is mentioned in some narrations that he (peace be upon him) went out, led them in prayer, and delivered a sermon in which he advised them, may the blessings and peace of Allah be upon him.

The point of reference in this Hadith is the mention of the "Mikhdab" (tub). These vessels of all types, whether made of stone, wood, copper, or the like, are all permissible to use for bathing (Ghusl) or ablution (Wudu).

He (may Allah have mercy on him) said under the chapter heading of Imam Al-Bukhari (may Allah have mercy on him):

"Chapter: Performing Wudu from a Tawr."

[151]: Narrated Anas (may Allah be pleased with him): The Prophet (peace be upon him) asked for a vessel of water. A wide, shallow cup (Qadah Rahrah) containing some water was brought to him, and he placed his fingers in it. Anas said: "I started looking at the water springing from between his fingers." Anas said: "I estimated the number of people who performed Wudu [from it] to be between seventy and eighty."

He said: "Chapter: Performing Wudu from a Tawr." The Tawr is also a water vessel similar to a basin (Tast), usually used for washing clothes. So, the Tawr is a vessel that is permissible and allowed to be used for Wudu, or to perform Wudu from the water within it. Under this chapter, he (may Allah have mercy on him) cited the Hadith of Anas. Originally, in Sahih Al-Bukhari, he placed the Hadith of Abdullah bin Zaid before the Hadith of Anas, and it explicitly mentions the Tawr. As for this Hadith of Anas, it does not explicitly mention the Tawr. In the original Sahih, Imam Al-Bukhari cited the Hadith of Abdullah bin Zaid with its chain of transmission, which states "so he called for a Tawr of water," and this is the direct evidence for the chapter heading. The Hadith of Abdullah bin Zaid was previously mentioned by the author, Imam Al-Bukhari, and was also mentioned earlier in this abridgment. The abridger, Al-Zubaidi, omitted it here because he does not repeat a Hadith if it is a repetition of one he already mentioned elsewhere.

Then he cited the Hadith of Anas: "The Prophet (peace be upon him) asked for a vessel of water, and a cup was brought." His saying "asked for a vessel of water" means he (peace be upon him) did not specify, so this encompasses the Tawr and other vessels, and perhaps this is the reason he (may Allah have mercy on him) included this Hadith under this chapter heading (Wudu from a Tawr). It was said "a wide, shallow cup was brought (Qadah Rahrah)." A "Rahrah" cup has a wide mouth and a shallow bottom. A vessel with these characteristics—a shallow bottom and a wide mouth—holds only a little water. This indicates the small amount of water in this vessel. He said, "a wide, shallow cup containing some water was brought to him," which again highlights the small amount of water in this vessel. Anas said, "He placed his fingers in it" (peace be upon him). Anas said: "I started looking at the water springing from

between his fingers," may the blessings and peace of Allah be upon him. This is one of the signs of his prophethood; Allah the Almighty placed this immense blessing in him, making the water spring from between the fingers of the noble Prophet (peace be upon him). The companions (may Allah be pleased with them) then began performing Wudu from this water, from this Tawr, from the water springing from between his fingers. Anas said: "I estimated the number of people who performed Wudu to be between seventy and eighty."

He (may Allah have mercy on him) said under the chapter heading of Imam Al-Bukhari:

"Chapter: Performing Wudu with a Mudd."

[152]: Narrated by him [Anas]: The Prophet (peace be upon him) used to take a bath with one Sa' up to five Mudds [of water] and used to perform Wudu with one Mudd.

His saying "Chapter: Performing Wudu with a Mudd": The Mudd is a quarter of a Sa', because a Sa' equals four Mudds. Here he cited the Hadith of Anas (may Allah be pleased with him) who said: "The Prophet (peace be upon him) used to take a bath with one Sa' up to five Mudds" (meaning his bath was either with one Sa', which is four Mudds, or he would add an extra Mudd, making it a Sa' and a Mudd; his bathing was within these limits), "and used to perform Wudu with one Mudd" (and a Mudd is a quarter of a Sa'). So, he would bathe with five Mudds or a Sa' and perform Wudu with one Mudd. This demonstrates the absence of extravagance in bathing and ablution.

These vessels that they used in the past for bathing and Wudu greatly helped them to conserve water and avoid wasting it. But today, the modern fixtures available in many homes and houses—water faucets and showers in bathrooms—consume massive amounts of water that the user doesn't even notice. Perhaps if the water they used for Wudu or bathing was collected, it would never cross their mind that it amounts to such a huge quantity. But because the water pours out effortlessly and with strong pressure, they consume a lot of water. (Meaning, it's not far-fetched to say that some people might use a large quantity of water for bathing, not just a Sa', but a large amount; pouring and pouring, constantly consuming water without realizing it). The old method significantly helped in conserving water.

These showers and faucets are relatively recent inventions, appearing around 50 to 60 years ago. Before that, things were done the old way. I recall a nice anecdote shared by a brother who used to attend the classes of Sheikh Umar Fallatah (may Allah have mercy on him). He said: "When satellite dishes (Dushush, literally 'dishes' but sounding like the word for showers) were introduced—these satellite dishes that broadcast channels—and scholars started explaining their dangers and harms, we were in a gathering with Sheikh Umar Fallatah. We told him about these dishes and said we would like to hear a word from you explaining their danger to the people." The Sheikh (may Allah have mercy on him) replied: "What should I say? Years ago, when showers (Dushush) meant for bathrooms were introduced—and they hadn't existed before—good people who advocated against extravagance and waste were outraged by this method, seeing it as a waste of water. They came to me and said, 'Sheikh, you must speak out.' So, I went to my lesson in the Prophet's Mosque and delivered a speech warning against 'Dushush' (meaning water showers in the bathrooms for cleaning the body)." He says, "I warned against those showers—how do they compare to these satellite dishes? Those wash the body and clean it, while

these dishes brainwash thoughts and corrupt them, stripping away their purity, morals, religion, and manners.”

The point is that these modern means have contributed to extravagance. So, as we have discussed this topic, what should we—seekers of knowledge, people of virtue, and nobles—do? Should we continue in this manner, opening water taps to the highest degree, not caring about extravagance and wasting water? Or should we, despite the existence of this convenience, be economical? You might notice that if water becomes scarce and you know the quantity is limited, you find yourself urging yourself and your children to conserve it, preserving the water. This conservation should truly always be with us, and we should strive for it, hoping that Allah the Almighty blesses what He has provided us. Conversely, extravagance is a cause for the eradication of blessings.

He (may Allah have mercy on him) said under the chapter heading of Imam Al-Bukhari (may Allah have mercy on him):

“Chapter: Wiping over the two Khuffs (leather socks).”

[153]: Narrated Sa'd bin Abi Waqqas (may Allah be pleased with him), from the Prophet (peace be upon him) that he wiped over the Khuffs. 'Abdullah bin 'Umar (may Allah be pleased with them both) asked 'Umar about that, and he replied: "Yes, if Sa'd narrates something to you from the Prophet (peace be upon him), do not ask anyone else about it."

This chapter heading contains the legality of that—the legality of wiping over the Khuffs during ablution (Wudu), provided they are put on while in a state of purity and that they cover the feet. This wiping is valid for a specific duration: a day and a night for a resident, and three days and nights for a traveler. Thus, wiping over the Khuffs is permissible and lawful, supported by textual evidence, and Imam Al-Bukhari (may Allah have mercy on him) established this chapter to explain it. Similar to Khuffs are socks. While Khuffs are made of leather, socks are made of cotton, wool, and the like. Wiping over them is permissible, and the Sunnah has proven that the Prophet (peace be upon him) wiped over socks, and this practice was also reported by several of the honorable companions. Therefore, if the sock is thick, covers the foot, and does not show the skin or skin color, it can be wiped over exactly like a Khuff, under the same conditions applied to the Khuff.

And he (may Allah have mercy on him) cited under this chapter from 'Abdullah bin 'Umar, from Sa'd bin Abi Waqqas (may Allah be pleased with him), from the Prophet (peace be upon him) that he wiped over the Khuffs. This is the evidence for the chapter heading, indicating its legality. When 'Abdullah bin 'Umar asked 'Umar—asked his father, 'Umar—about it, meaning he said, "I heard Sa'd narrating from the Prophet (peace be upon him) that he wiped over the Khuffs," 'Umar said to his son 'Abdullah: "Yes, if Sa'd narrates something to you from the Prophet (peace be upon him), do not ask anyone else about it," due to the strong trust in what he conveys from the Noble Prophet (peace and blessings be upon him).

[154]: Narrated 'Amr bin Umayyah Ad-Damri (may Allah be pleased with him) that he saw the Prophet (peace be upon him) wiping over his Khuffs.

[155]: And from him (may Allah be pleased with him) he said: "I saw the Prophet (peace be upon him) wiping over his turban and his Khuffs."

He cited from 'Amr bin Umayyah: "I saw the Prophet wiping over his turban and his Khuffs." This Hadith adds the legality of wiping over the turban, showing that it is permissible and lawful. He said, "I saw him wiping over his turban" (peace and blessings be upon him). The turban (Imamah) is what is tightly bound to the head and is difficult to remove. This is unlike a cap (Kufi), a Ghutra (headscarf), or items simply placed on the head without any difficulty in removing them; these are not to be wiped over. The wiping only applies to the turban that is wrapped tightly around the head, tied around, and would involve hardship to take off. The Sunnah has affirmed the permissibility of wiping over such a turban, as 'Amr said here: "I saw the Prophet wiping over the turban." Wiping over the turban is done either by wiping over it alone (if no hair is showing) or by wiping the front of the head (if it is exposed) and then completing the wipe over the turban. Both methods are established in the Sunnah.

He (may Allah have mercy on him) said:

"Chapter: If one inserts his feet while they are pure (clean)."

[156]: Narrated Al-Mughirah bin Shu'bah (may Allah be pleased with him): I was with the Prophet (peace be upon him) on a journey, and I reached out to take off his Khuffs. He said, **"Leave them, for I put them on while they were pure,"** and he wiped over them.

This chapter relates to wiping over the Khuffs. He said: "Chapter: If one inserts his feet while they are pure." This chapter outlines one of the conditions for wiping over the Khuffs, which is that the feet must be pure when inserted into them. If they are put on without being in a state of purity, wiping is not permissible. Furthermore, the Khuff itself must be pure. With this condition met, wiping is valid. Other conditions include that it must be within the prescribed time limit and that the footwear covers the entire foot.

Imam Al-Bukhari (may Allah have mercy on him) pointed out this condition here. He cited the Hadith of Al-Mughirah bin Shu'bah, who said: "I was with the Prophet on a journey, and I reached out to take off his Khuffs." Meaning, I bent down to the ground at the Prophet's feet to remove his Khuffs as an act of service to him, which was something the companions eagerly competed to do. He said, "Leave them," meaning do not take them off, "for I put them on while they were pure." His statement, "I put them on while they were pure," highlights this condition. Therefore, this proves that the feet must be in a state of purity when inserted into the Khuff for wiping to be permissible. He said: "And he wiped over them."