

prayed a prayer without saying at the end of it: “Lord of Jibril, Mika’il, and Israfil, give me refuge from the heat of hellfire and the torment of the grave.”

*Sunan Al-Nasa’i, The book of inattentiveness*

عن عائشة قالت من حدثكم أن النبي ﷺ كان يبول قائماً فلا تصدقوه ما كان يبول إلا قاعداً  
جامع الترمذي كتاب الطهارة

‘Aishah said: Whoever tells you that the Prophet (SAW) urinated standing up, do not believe him; He only urinated sitting down.

*Sunan Al-Tirmidhi, The book of purity*

عن جابر عن رسول الله ﷺ أنه نهى أن يبالي في الماء الراكد  
صحيح مسلم كتاب الطهارة

Jabir related from the Messenger of Allah (SAW) that He forbade one to urinate into stagnant water.

*Sahih Muslim, The book of purity*

عن أبي هريرة عن النبي ﷺ قال لا يبولن أحدكم في الماء الدائم ثم يغتسل منه  
صحيح مسلم كتاب الطهارة

Abu Huraira related from the Prophet (SAW), who said: Let none of you ever urinate into stagnant water and then bathe with it.

*Sahih Muslim, The book of purity*

عن حكيمة بنت أميمة بنت رقيقة عن أمها أنها قالت كان للنبي ﷺ قدح من عيدان تحت سريره يبول  
فيه بالليل  
سنن أبي داود كتاب الطهارة

Hukaimah bint Umaimah bint Ruqaiqa related that her mother said: The Prophet (SAW) had a wooden cup under his bed that He urinated into at night.

*Sunan Abu Dawud, The book of purity*

﴿لَا تَلْحَقُوا الْمَشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ وَالْمُشْرِكِينَ﴾ العنكبوت ٢٩

{ **Indeed do you all not approach men, and you cut off roadways, and you take a liking to wrongdoing in your gatherings?** } Al-‘ankabut 29

عن القاسم بن محمد بن أبي بكر الصديق رضي الله عنه أنه سئل عن قول الله ﴿ وتأتون في ناديكم المنكر ﴾ ماذا كان المنكر الذي كانوا يأتون قال كانوا يتضارطون في مجالسهم يضطرب بعضهم على بعض  
الدر المنثور للسيوطي

Qasim ibn Muhammad ibn Abi Bakr Al-Sadiq (may Allah be pleased with him) related that he was asked about the word of Allah { and you take a liking to wrongdoing in your gatherings } – what was the wrongdoing that they took a liking to? He said: They would mutually fart in their meetings; people would fart on each other.

*Al-Suyuti, Al-durr Al-manthur*

﴿ وتأتون في ناديكم المنكر ﴾ اختلف أهل التأويل في المنكر الذي عناه الله الذي كان هؤلاء القوم يأتونه في ناديهم فقال بعضهم كان ذلك أنهم كانوا يتضارطون في مجالسهم ... عن عائشة في قوله ﴿ وتأتون في ناديكم المنكر ﴾ قال الضراط  
تفسير الطبري

{ And you take a liking to wrongdoing in your gatherings } : Expositors differ regarding the “wrongdoing” that Allah has indicated, to which these people took a liking in their gatherings; some of them said that they would mutually fart on each other in their meetings. ... ‘Aishah, regarding His word { and you take a liking to wrongdoing in your gatherings } , said: Farting [*durat*].

*Tafsir Al-Tabari*

ومن قائل كانوا يتضارطون ويتضحكون قالته عائشة رضي الله عنها والقاسم ومن قائل كانوا يناطحون بين الكباش ويناقرون بين الديوك  
تفسير ابن كثير

There were those who said that people would mutually fart on each other and mutually laugh at each other; ‘Aishah (may Allah be pleased with her) said this, and Al-Qasim; and there were others who said that people would make rams butt each other or set up cockfights.

*Tafsir Ibn Kathir*

﴿ المنكر ﴾ كالأجماع والضراط وحل الإزار وغيرها من القبائح عدم مبالاة بها  
تفسير البيضاوي

{ Wrongdoing } : Such as sex, farting, undoing one’s waistwrap, and other abominations that show a lack of consideration.

*Tafsir Al-Baydawi*

# الأكل والشرب

*Eating and drinking*

عن حسن ﴿ انما المشركون نجس ﴾ قال لا تصافوهم فمن صافهم فليتوضأ  
تفسير الطبري التوبة ٢٨

Hasan said, regarding { Truly the Idolaters are filthy } : Do not shake hands with them. Anyone who shakes hands with them should perform ablution.

*Tafsir Al-Tabari, Al-tawba 28*

وحكى الشيخ أبو محمد في الفروق أن بعض أصحابنا قال لو لف على اصبعه خرقة وادخلها في دبره وهو في الصلاة لم تبطل صلاته  
المجموع شرح المذهب للنوي كتاب الطهارة باب الأحداث التي تنقض الوضوء

Sheikh Abu Muhammad [Al-Juwayni] recounted that some of our companions said: If someone wraps a cloth around his finger and inserts it into his rear while he is praying, his prayer is not invalidated.

*Al-Nawawi, Al-majmu' Sharh Al-muhadhab, The book of purity, Section: occurrences that annul ablution*

لو أخرجت دودة رأسها من أحد السبيلين ثم رجعت قبل انفصالها ففي انتقاض الوضوء وجهان حكاهما  
الماوردي والرويانى والشاشي وغيرهم أصحهما ينتقض للخروج والثاني لا لعدم الانفصال والله أعلم  
المجموع شرح المذهب للنوي كتاب الطهارة باب الأحداث التي تنقض الوضوء

If a worm sticks out its head from one of the two passages [i.e. the front or the rear], and goes back in before detaching, there are two opinions regarding invalidation of ablution, related by Al-Mawardi, Al-Ruyani, Al-Shashi, and others; the more correct of the two is that it is invalidated by it coming out; the second is that it is not, since it did not detach; but Allah knows best.

*Al-Nawawi, Al-majmu' Sharh Al-muhadhab, The book of purity, Section: occurrences that annul ablution*

﴿ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِيبًا ۗ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا فَتَعْسَبُوا فَتَعْتَبُوا بِهَتَانَا وَإِثْمًا مُبِينًا ۗ﴾ الأحزاب ٥٧-٥٨

**{ Indeed those who harm Allah and His Messenger, Allah will curse them in this world and the next, and He has prepared for them an impressive punishment. And those who harm the believing men and believing women, without them deserving it, bear the responsibility of defamation and manifest wrongdoing }** Al-ahzab 57-58

يقول تعالى متهدداً ومتوعداً من آذاه بخالفه أو امره وإرتكاب زواجه وإصراره على ذلك وإيذاء رسوله بعيب أو بنقص عياداً بالله من ذلك  
تفسير ابن كثير

The Most High says this as intimidation and as a threat to whoever harms him by going against his orders, by committing the things He has restricted, by persisting in this, and by harming His Messenger, ascribing to him defects and imperfections – may Allah save us from this!

*Tafsir Ibn Kathir*

عن ابن عباس في قوله ﴿ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِيبًا ۗ﴾ قال نزلت في الذين طعنوا على النبي ﷺ حين اتخذ صفية بنت حيي بن أخطب ... عن قتادة ﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا فَتَعْسَبُوا فَتَعْتَبُوا بِهَتَانَا وَإِثْمًا مُبِينًا ۗ﴾ فإياكم وأذى المؤمن فإن الله يحوطه ويغضب له  
تفسير الطبري

Ibn ‘Abbas, concerning His word { Indeed those who harm Allah and His Messenger, Allah will curse them in this world in the next, and He has prepared for them an impressive punishment } , said: This came down regarding those who defamed the Prophet (SAW) when He took Safiyah bint Huyay ibn Akhtab ... From Qatada, concerning { And those who harm the believing men and believing women, without them deserving it, bear the responsibility of defamation and manifest wrongdoing } : So be careful of harming any Believer! For indeed Allah surrounds and protects him, and will stand up for him.

*Tafsir Al-Tabari*