

The Distinctive Issues of Ahlul-Hadeeth

al-Allaamah al-Imaam Badee ud deen Shah
ar-Raashidee as-Sindhee (1416H)

(from a speech delivered in 1945ce in the presence of the reviver of Islaam, the great Allaamah,
the Imaam Abul-Wafa Thanullaah Amritsari)

**Khutbaat Raashidiyyah
Issue 4**

Trans: Abu Hibbaan & Abu Khuzaimah Ansaari

The Fourth Issue Does vomiting, bleeding and laughing nullify Wudhu

Concerning this the madhab of the people of Hadeeth is that these 3 things do not break the wudhu and this is what is correct. No authentic ahadeeth establishes the performance of wudhu due to these 3 things (if they did break wudhu) and what has been transmitted is all weak and unreliable. For example what has been transmitted in Tirmidhee and others, that

“The Messenger of Allaah (Sallallahu Alayhee Was-Sallam) vomited and then performed wudhu.” (Jaam’e at-Tirmidhee (no.87))

Firstly this hadeeth is unreliable because the words, **“then performed wudhu”** are Shadh (ie oppose something more authentic) because this hadeeth has been transmitted in Sunan Abee Dawood (no.2381) and Sunan Tirmidhee in the book of Fasting, and instead of having the words, **“then performed wudhu”** it says, **“then he did Iftaar.”** And for support of this refer to Talkhees al-Habeer (2/411)

So this hadeeth as it happens can not be used as evidence upon us for 2 reasons

Firstly: Faa (then he) that is used here is not for “reason” but for reprimand as we find from Imaam Tahaawee Hanafee’s book Sharh Ma’anee al-Athaar (2/96).

Secondly: This was his (the Prophets) action and this action is not mandatory rather recommended.

Similarly it is transmitted in Sunan Ibn Maajah (no.1221) in raised form, **“He who suffers from vomiting or nose bleed or qals or emission of prostatic fluid, should finish the prayer and perform ablution....”** (this hadeeth is weak. Haafidh Ibn Hajr has clarified that Imaam Ahmad and other scholars of hadeeth have graded it weak. (Subl as-Salaam 1/106), all the narrations that have been transmitted in this regard are all weak, the report mentioned is mursal and according to the scholars of hadeeth mursal reports are weak and neither do they constitute evidence)

Then concerning it we do not wish to say anything but we can not resist and not mention what Allaamah Nimawee writes concerning this hadeeth in Athaar as-Sunan, “There is speech concerning its chain.” (pg.73 no.153)

Dear spectators, the saying of Allaamah Nimawee the famous Hanafee should suffice. Similarly we have the narration of Abu Moosaa in Tabaraanee via Dhareer concerning laughing, then again concerning this we do not wish to say anything and will suffice with the words of Allaamah Nimawee, he said in Athaar as-Sunan (pg.75), “The mursal narrations are authentic in this chapter.” It is the principle of the majority of the scholars of hadeeth that mural narrations are not evidences at all, refer to the books of the Principles of Hadeeth.

This is a mursal report of Abil-A’aliyyah ar-Riyaahee and concerning him Imaam Shaafi’ee said, “Abul-A’aliyyahs mursals are like hadeeth.” (refer to Tahdheeb ut-Tahdheeb 3/247)