

Who Will Attain the Virtue of Sleeping in the State of Wudu?

Darulifta Ahlesunnat (Dawateislami)

Question

What do the noble scholars and jurists of Islamic law say about the following: It is often mentioned that sleeping in the state of Wudu is Mustahab. I wanted to know if one performed wudu before sleeping, but it was nullified before falling asleep, and in this state, he read the duas and fell asleep, will he still attain the virtues mentioned in the Hadith regarding sleeping in the state of wudu? Will this be counted as acting on the Mustahab or not? Further, if one had wudu from before, will he have to renew his wudu before sleeping, or is the previous wudu sufficient?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

Wudu being Mustahab before sleeping means that when one falls asleep, he should be in the state of Wudu. Therefore, if one performed wudu for sleeping but it was nullified before falling asleep, he will have to perform wudu again; otherwise, he will not attain the virtues mentioned in the Ahadith, nor will he be acting upon this Mustahab. This is because firstly, the Hadith itself mentions sleeping in the state of wudu. Secondly, reliable commentators of Hadith and jurist have explicitly mentioned this. Thirdly, some benefits of sleeping in the state of wudu are that if this person passes away in the state of wudu, he will be in the state of purity, and such a person will remain safe from the whispers of Satan in his dreams which causes the dreams to be more accurate. It is clear that these benefits can only be attained if one falls asleep in the state of wudu; otherwise, they cannot.

Further, if one is in the state of wudu from before, it isn't necessary for him to renew his wudu in order to attain the virtue. The previous wudu is sufficient because the point is to sleep 'in the state of wudu' which is found from before.

It is stated in Sahih Al-Bukhari regarding sleeping in the state of wudu:

عن البراء بن عازب، قال: قال النبي صلى الله عليه وسلم: إذا أتيت مضجعك، فتوضأ وضوءك للصلاة، ثم اضطجع على شقك الأيمن، ثم قل: اللهم أسلمت وجهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ ولا منجأ منك إلا إليك، اللهم آمنت بكتابك الذي أنزلت، وبنبيك الذي أرسلت، فإن مت من ليلتك، فأنت على الفطرة، واجعلهن آخر ما تتكلم به

Translation: It is narrated that Al-Baraa' Ibn 'Azib (رضي الله تعالى عنه) said that The Prophet ﷺ stated: When you go to your bed, perform the wudu of salah, then lay down on your right side and say: اللهم أسلمت وجهي إليك، وفوضت أمري إليك، وألجأت ظهري إليك، رغبة ورهبة إليك، لا ملجأ) (If you die that night, you will die on Fitrat. Have these words be your last words. (Sahih Al-Bukhari, Vol. 1, p. 58, Publ. Dar Tawq Al-Najah)

Mentioning the benefits of sleeping in the state of wudu, Allamah Ibn Mulaqqin عليه الرحمة mentions under this Hadith in Al-Tawdeeh:

وفائدته: مخافة أن يموت في ليلته فيموت على طهارة؛ لأنه أصدق لرؤياه، وأبعد من لعب الشيطان به في منامه

Translation: The benefit (of sleeping in the state of wudu): Allah forbid, if he dies that night, he will die in the state of purity because sleeping in the state of wudu makes the dreams more accurate and such a person is protected from the whispers of Satan in his dreams.

(Al-Tawdeeh Li-Sharh Al-Jami' Al-Sahih, Vol. 29, p. 205, Publ. Dar Al-Nawadir)

It is similarly stated in Musnad Ahmad and Sunan Abi Dawood (The following words are from Sunan Abi Dawood):

عن معاذ بن جبل، عن النبي صلى الله عليه وسلم، قال: «ما من مسلم يبيت على ذكر طاهرا، فيتعار من الليل فيسأل الله خيرا من الدنيا والآخرة إلا أعطاه إياه

Translation: It is narrated by Mu'aaz Bin Jabal, from The Prophet ﷺ, that he said: The Muslim who spends that night in the state of purity with the Zikr of Allah and then wakes up and asks Allah for the goodness of this world and the hereafter, He grants it to him.

(Sunan Abi Dawood, Vol. 4, p. 310, Publ. Al-Maktabah Al-'Asriyah, Beirut) (Musnad Ahmad, Vol. 36, p. 373, Publ. Mu'assisah Al-Risalah)

'Allamah Mulla 'Ali Qari عليه الرحمة stated in Mirqat Al-Mafateeh and Shaykh Abdul-Haq Muhaddis Dehlwi عليه الرحمة states in Lam'aat Al-Tanqeeh in the explanation of this Hadith:

قوله (يبیت) ای ینام علی ذکر من الاذکار وقوله (طاهرا) ای متوضا

Translation: 'Spending the night' means to sleep while doing any form of Zikr. 'In the state of purity' means while in the state of wudu. (Mirqat Al-Mafateeh, Vol. 3, p. 908, Publ. Dar Al-Fikr) (Lam'aat Al-Tanqeeh, Vol. 3, p. 327, Publ. Beirut)

Allamah Zain-Uddin, 'Abdul-Ra'oof Munawi رحمه الله writes in Al-Tayseer and Faid Al-Qadeer in the explanation of this Hadith:

شرط لذلك المبيت على طهر لان النوم عليه يقتضى عروج الروح وسجودها تحت العرش الذى هو مصدر المواهب فمن بات على حدث أو خبث لم يصل الى محل الفيض

Translation: The condition (to attain this virtue) is to sleep in the state of purity because when sleeping in the state of wudu, the soul ascends towards the sky and performs sajdah below the 'Arsh which is a source of rewards. Therefore, the one who sleeps without Wudu or in the state of impurity, his soul doesn't reach the place of blessings [محل الفيض]. (Al-Tayseer Sharh Al-Jami' Al-Sagheer, Vol. 2, p. 367, Publ.

Maktabah Al-Imam Al-Shafi'i) (Fa'id Al-Qadeer, Vol. 5, p. 497, Pub. Al-Maktabah Al-Tijariyah, Al-Kubra, Egypt)

Allamah Shurumbulali رحمه الله states in Maraq Al-Falah:

وندى الوضوء للنوم على طهارة

Translation: It is Mustahab to perform wudu so that one sleeps in the state of purity.

In the explanation of this, it is stated in Hashiyah Al-Tahtawi 'Ala Maraqi Al-Falah:

(قوله: للنوم على طهارة) ظاهره إنه لا يأتى بذلك المندوب إلا إذا أخذ النوم وهو متطهر فلو تطهر ثم اضطجع وأحدث فنام لا يكون آتيابه

Translation: 'In order to sleep in the state of purity': It is clear from this that it will not be considered that one acted on the Mustahab unless he falls asleep while in the state of purity. Therefore, if one performed wudu and laid down, then he nullified his wudu before falling asleep, he will not be considered the one who acted on the Mustahab. (Hashiyah Al-Tahtawi 'Ala Maraqi Al-Falah, Vol. 1, p. 83, Publ. Dar Al-Kutub Al-'Ilmiyah, Beirut, Lebanon)

If one was in the state of wudu from before, it isn't necessary to renew the wudu. Thus, it is stated under the explanation of the

above-mentioned Hadith of Al-Bukhari by Allamah Ibn Mulaqqin and Allamah Badr-Uddin ‘Aini عليهما الرحمة in their explanations on Al-Bukhari, as well as by Allamah Nawawi عليه الرحمة in his Sharh Al-Muslim (the following words are of Allamah ‘Aini):

فيه أن الوضوء عند النوم مندوب إليه مرغوب فيه -- ثم إن هذا الوضوء مستحب وإن كان متوضئاً كفاه ذلك الوضوء، لأن المقصود النوم على طهارة مخافة أن يموت في ليلته، ويكون أصدق لرؤياه وأبعد من تلعب الشيطان به في منامه

Translation: This proves that performing wudu at the time of sleeping is Mustahab, and this has been encouraged... This wudu is Mustahab. If one is in the state of wudu from before, that wudu is sufficient for him because the purpose is to sleep in the state of wudu out of fear of him passing away that night (and he should be in the state of purity at that time). Additionally, when sleeping in the state of wudu, dreams are more accurate and protected from the whispers of Satan. (‘Umdah Al-Qari, Vol. 3, p. 187, Publ. Dar Ihya’ Al-Turas Al-‘Arabi, Beirut) (Sharh Muslim Lil-Nawawi, Vol. 17, p. 32, Publ. Dar Ihya’ Al-Turas Al-‘Arabi, Beirut) (Al-Tawdeeh, Vol. 29, p. 205, Publ. Dar Al-Nawadir)

Faqeeh-e-A’zam Hind, Allamah Mufti Shareef Al-Haq Amjadi عليه الرحمة states in Nuzhah Al-Qari:

سوتے وقت وضو کرنا مستحب ہے، ہمارے نزدیک یہ بھی شرط ہے کہ اگر با وضو نہ ہو تو۔

Translation: It is Mustahab to perform wudu when sleeping. According to us, it is a condition that they are not in the state of wudu from before. (Nuzhah Al-Qari, Vol. 1, p. 605, Publ. Fareed Book Stall)

Similarly, Mufti Ahmad Yar Khan Na’eemi عليه الرحمة states in the explanation of this Hadith of Al-Bukhari in his Mir’at Al-Manajeeth:

یعنی اگر سوتے وقت تمہارا وضو نہ ہو اس اہتمام سے وضو کر لو جس اہتمام سے نماز کے لیے کرتے ہو مع مسواک و ادائے سنن و مستحبات، یہ حکم استنبائی ہے۔

Translation: If you do not have wudu when sleeping, perform wudu the same way you perform wudu for salah, using the Miswak, carrying out the Sunnah and Mustahab acts (of wudu). This ruling is Mustahab. (Mir’at Al-Manajeeth, Vol. 4, p. 06, Publ. Na’eemi Kutub Khana)

وَاللّٰهُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُهُ اَعْلَمُ صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم

(Allah Almighty knows best and His Messenger ﷺ knows best.)

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