

كتاب الطهارة من

# عمدة الأحكام

من كلام خير الأنام

الحافظ الإمام عبد الغني بن عبد الواحد المقدسي

600-541هـ

The Book of Purification – Part One

# Umdat Al-Ahkaam

Al-Haafidh Al-Imaam AbdulGhaneer Al-Maqdisee

Died: 600h

Translated by Abul Abbaas Naveed Ayaaz

## مقدمة المؤلف

قال الشيخُ الحافظُ، تقيُّ الدين: أبو محمد عبدُ الغنيِّ بنُ عبدِ الواحدِ بنِ علي بنِ سرور المقدسي. الحمد لله الملك الجبار، الواحد القهار، وأشهد أن لا إله إلا الله وحده لا شريك له، ربُّ السَّموات والأرضِ، وما بينهما العزيزُ الغفَّار، وأشهد أن محمداً عبده ورسوله المصطفى المختار، صَلَّى اللهُ عليه، وعلى آله وصحبه الأختيار.

أما بعد: فإن بعضَ إخواني سألني اختصار جملة في أحاديث الأحكام، مما اتفق عليه الإمامان: أبو عبد الله محمد بن إسماعيل بن إبراهيم البخاري، ومسلم بن الحجاج بن مسلم القشيري النيسابوري، فأجبتَه إلى سؤاله رجاء المنفعة به.

وأسأل الله أن ينفعنا به، ومن كتبه أو سمعه، أو قرأه، أو حفظه، أو نظر فيه، وأن يجعله خالصاً لوجهه الكريم، موجباً للفوز لديه في جنات النعيم، فإنه حسبنا ونعم الوكيل.

### The Author's Introduction

Ash-Shaykh Al-Haafidh Taqee Ad-Deen, Abu Muhamad AbdulGhaneer Ibn AbdilWaahid Ibn Alee Ibn Suroor Al-Maqdisee said,

All praise is for Allaah, Al-Malik (the Owner), Al-Jabbaar (the All-Powerful), Al-Waahid (the One) Al-Qahhaar (the All-Prevailing).

I bear witness there is no deity worthy of worship except Allaah, He is alone and has no partners. He is the Lord of the Heavens and Earth and whatever is between them. He is Al-Azeez (the All-Mighty) Al-Ghaffaar (the Oft-Forgiving)

I also bear witness that Muhammad is his Worshipper and His Messenger. He is Al-Mustaphaa (the Chosen One), Al-Mukhtaar (the Preferred One). May peace and blessings be upon him, his family and righteous companions.

Thereafter,

Some of my brothers requested me to compile a summary of Ahaadeeth relating to Ahkaam (Rulings of Fiqh) according to what the two Imaams have agreed [on their authenticity]. They are: Abu Abdillah Muhammad Ibn Ismaa'eel Ibn Ibraheem Al-Bukhaaree, and Muslim Ibn Al-Hajjaaj Ibn Muslim Al-Qushayree An-Neesaaboori, so I responded to their request hoping there will be some benefit in it.

I ask Allaah to make it an avenue of benefit for us, the person who wrote it, listened to it, read it, memorised it or even looked at it. I ask Allah to make it an act of sincerity seeking His face, a cause of success with Him in the delights of Paradise.

Indeed He is sufficient, and the best of those who are relied upon.

## THE BOOK OF PURIFICATION | كتاب الطهارة

عن عمر بن الخطاب (رضي الله عنه) قال: سمعت رسول الله (ﷺ) يقول: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ - وَفِي رَوَايَةٍ: بِالنِّيَّةِ - وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

1. Umar Ibn Al-Khattab (RadhiAllaahu anhu) narrated: 'I heard Allah's Messenger (ﷺ) saying, "Indeed actions are according to the intentions – and in a narration: intention - and every person will get the reward according to what he has intended. So whoever migrates for Allaah and His Messenger, then his migration is for Allaah and His Messenger. Whoever migrated for a worldly benefit or for a woman to marry, his migration was for what he migrated for."

عن أبي هريرة (رضي الله عنه) قال: قال رسول الله (ﷺ): «لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»

2. Abu Hurayrah (RadhiAllaahu anhu) narrated: 'The Prophet (ﷺ) said, "Allah does not accept the prayer of anyone of you if he breaks his Wudhoo until he performs the Wudhoo."

عن عبد الله بن عمرو بن العاص، وأبي هريرة، وعائشة (رضي الله عنهم) قالوا: قال رسول الله (ﷺ): «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ»

3. Abdullah Ibn Amr Ibn Al-'Aas, Abu Hurayrah and Aaishah (may Allaah be pleased with them all) narrated: 'the Messenger of Allah (ﷺ) said: "Woe to the heels because of hell-fire."

عن أبي هريرة (رضي الله عنه) أن رسول الله (ﷺ) قال: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً، ثُمَّ لِيَنْثَرِ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ، وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا فِي الْإِنَاءِ ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيَّنَ بَاتَتْ يَدُهُ»

4. Abu Hurayrah (radhiAllaahu anhu) narrated: Allah's Messenger (ﷺ) said, "If one of you performs ablution he should put water in his nose and then blow it out; whoever cleans his private parts with stones should do so with an odd number; whoever wakes up from his sleep should wash his hands before putting them in the water for ablution, because nobody knows where his hands were during sleeping."

وفي لفظٍ لمسلم: «فَلْيَسْتَنْشِقْ بِمِنْحَرِيهِ مِنَ الْمَاءِ»

"He must snuff his nostrils with water"

وفي لفظ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْشِقْ»

"When anyone amongst you (performs ablution) he must snuff his nostrils"

عن أبي هريرة (رضي الله عنه) أن رسول الله (ﷺ) قال: «لا يبولن أحدكم في الماء الدائم الذي لا يجري، ثم يغتسل فيه»

5. Abu Hurayrah (radhiAllaahu anhu) narrated: The Messenger of Allaah (ﷺ) said, "You should not urinate in stagnant water which is not flowing then wash in it."

وَلِمُسْلِمٍ: «لا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنْبٌ»

In the narration of Muslim: "None of you should perform Ghusl in standing water while he is in a state of Janaabah (major impurity)."

عن أبي هريرة (رضي الله عنه): أن رسول الله (ﷺ) قال: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا»

6. Abu Hurayrah (radhiAllaahu anhu) narrated: the Allah's Messenger (ﷺ) said, "If a dog drinks from the utensil of anyone of you, then wash it seven times."

وَلِمُسْلِمٍ: «أُولَاهُنَّ بِالتُّرَابِ»

"...using sand for the first time."

وله في حديث عبد الله بن مُعَقَّلٍ أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ: «إِذَا وَلَعَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعًا، وَعَقِّرُوهُ

الثَّامِنَةَ بِالتُّرَابِ»

7. In the Hadeeth of Abdullah Ibn Mughaffal (radhiAllaahu anhu): the Messenger of Allaah (ﷺ) said, "If a dog licks a utensil, then wash it seven times and rub it the eighth time with dust."

عن حُمران مولى عثمان بن عفان: «أَنَّهُ رَأَى عُثْمَانَ (رضي الله عنه) دَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ، فَعَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدَخَلَ يَمِينَهُ فِي الْوَضُوءِ، ثُمَّ تَمَضَّمَ وَاسْتَنْشَقَ وَاسْتَنْشَرَهُ، ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ عَسَلَ كِلْتَا رِجْلَيْهِ ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ (ﷺ) تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، وَقَالَ: «مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا، ثُمَّ صَلَّى رَكَعَتَيْنِ، لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»

8. Humraan, the freed slave of Uthmaan Ibn Affaan narrated: "that he saw Uthman (radhiAllaahu anhu) requesting water to perform Wudhoo with. He poured water on his hands from the utensil, and washed them three times. He then put his right hand in his water utensil and put water in his mouth and his nose and rinsed them, then he washed his face three times, then he washed his arms to the elbows three times. Then he wiped over his head, then he washed both his feet three times. Then he said: 'I saw the Messenger of Allah (ﷺ) perform Wudhoo like I have just done and say: 'Whoever performs Wudhoo like my Wudhoo, then prays two rak'ah without allowing his thoughts to distract him, Allaah will forgive his previous.'"

عن عمرو بن يحيى المازني عن أبيه قال: «شَهِدْتُ عَمْرَو بْنَ أَبِي الْحَسَنِ سَأَلَ عَبْدَ اللَّهِ بْنَ زَيْدٍ عَنِ وُضُوءِ رَسُولِ اللَّهِ (ﷺ)؟ فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وُضُوءَ رَسُولِ اللَّهِ (ﷺ) فَأَكْفَأَ عَلَى يَدَيْهِ مِنَ التَّوْرِ، فَغَسَلَ يَدَيْهِ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَيْهِ، فِي التَّوْرِ، فَمَضَمَضَ وَاسْتَنْشَقَ وَاسْتَنْشَرَّ ثَلَاثًا بِثَلَاثِ غُرْفَاتٍ، ثُمَّ أَدْخَلَ يَدَيْهِ فِي التَّوْرِ فَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ، فَغَسَلَهُمَا مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ ثُمَّ أَدْخَلَ يَدَيْهِ، فَمَسَحَ بِمَا رَأْسَهُ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ»

9. 'Amr Ibn Yahya Al-Mazinee narrated from his father: "I saw `Amr bin Abil Hasan asking `Abdullah bin Zayd about the Wudhoo of the Prophet (ﷺ). `Abdullah bin Zayd asked for earthenware pot containing water, then he performed Wudhoo of the Prophet (ﷺ) in front of them. He poured water from the pot over his hands and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face three times and washed his forearms up to the elbows twice, then he put his hands in the water and wiped over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet".

وفي رواية: «بَدَأَ بِمُقَدِّمِ رَأْسِهِ، حَتَّى ذَهَبَ بِهِمَا إِلَى قَفَاؤُهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ»

In another narration: "He started with the front of his head, moved them (his hands) to the nape of his neck, and then returned them to the place where he started."

وفي رواية: «أَتَانَا رَسُولُ اللَّهِ (ﷺ) فَأَخْرَجَنَا لَهُ مَاءً فِي تَوْرٍ مِنْ صُفْرِ»

In another narration: "The Messenger of Allah (ﷺ) came to us, we brought water out to him in a basin of brass."

التَّوْرُ: شِبْهُ الطَّسْتِ

Tawr is like a washbasin

عَنْ عَائِشَةَ لَقَالَتْ: «كَانَ رَسُولُ اللَّهِ (ﷺ) يُعْجِبُهُ التَّيْمُنُ فِي تَنْعُلِهِ، وَتَرْجُلِهِ، وَطُهُورِهِ، وَفِي شَأْنِهِ كُلِّهِ»

10. 'Aa'ishah (radhiAllaahu anhaa) narrated: "The Messenger of Allaah (ﷺ) loved to begin with the right while putting on his shoes, combing his hair, in his purification and in all his affairs."

عَنْ نُعَيْمِ الْمُجْمِرِ عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنِ النَّبِيِّ (ﷺ) أَنَّهُ قَالَ: «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ»

11. Nu`aym Al-Mujmir narrated from Abu Hurayrah (RadhiAllaahu Anhu): The Prophet (ﷺ) said, "My Ummah will be called on the Day of Resurrection 'Ghurran Muhajjaleen' from the trace of ablution." so whoever can increase the area of his radiance should do so."

وَفِي لَفْظٍ لِمُسْلِمٍ: «رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ، فَعَسَلَ وَجْهَهُ وَيَدَيْهِ حَتَّى كَادَ يَبْلُغُ الْمَنْكِبَيْنِ، ثُمَّ غَسَلَ رِجْلَيْهِ حَتَّى رَفَعَ إِلَى السَّاقَيْنِ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ (ﷺ) يَقُولُ: «إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ»، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ وَتَحْجِيلَهُ فَلْيَفْعَلْ»

In the wording of Muslim: “I saw Abu Hurayrah performing Wudhoo. He washed his face and then washed his arms up until he almost reached his shoulders. He then washed his feet up until he almost reached his shins and then said: I heard the Messenger of Allaah (ﷺ) say: **“My Ummah will be called on the Day of Resurrection ‘Ghurran Muhajjaleen’ due to the the effects of ablution.”** so whoever amongst you can increase the brightness of his forehead should do so.

وَفِي لَفْظٍ لِمُسْلِمٍ: سَمِعْتُ حَلِيلِي (ﷺ) يَقُولُ: «تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ»

In the wording of Muslim: **“The adornment of a believer will reach wherever the Wudhoo reaches.”**

## Chapter: Entering the latrine and cleaning one's self | باب دخول الخلاء والاستطابة

عن أنس بن مالك (رضي الله عنه) أن النبي (ﷺ) كان إذا دخل الخلاء قال: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ»

Anas Ibn Maalik (radhiAllaahu anhu) narrated: “The Prophet (ﷺ) would say when entering the latrine: **“O Allah, I seek refuge with You from devils – males and females (or all offensive and wicked things, evil deeds and evil spirits, etc.)”**

عن أبي أيوب الأنصاري (رضي الله عنه) قال: قال رسول الله (ﷺ): «إِذَا أَتَيْتُمُ الْغَائِطَ، فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا»

Abu Ayyoob (radhiAllaahu anhu) narrated: The Messenger of Allaah (ﷺ) said: **“When you go to answer the call of nature, do not face the Qiblah, nor turn your backs to it. but turn towards the east or the west.”**

قال: أبو أيوب: «فَقَدِمْنَا الشَّامَ، فَوَجَدْنَا مَرَا حِيضَ قَدْ بُنِيَتْ نَحْوَ الْكَعْبَةِ، فَانْحَرَفْنَا عَنْهَا، وَنَسْتَعْفِرُ اللَّهَ»

Abu Ayyoob said: “When we came to Shaam, we found the toilets already built facing the qiblah, We turned our faces away from them and begged pardon of Allaah.

عن عبد الله بن عمر بن الخطاب قال: «رَقِيتُ يَوْمًا عَلَى بَيْتِ حَفْصَةَ، فَرَأَيْتُ النَّبِيَّ (ﷺ) يَقْضِي حَاجَتَهُ مُسْتَقْبِلَ الشَّامِ، مُسْتَدْبِرَ الْكَعْبَةِ»

Abdullah Ibn Umar Ibn Al-Khattaab (radhiAllaahu anhuma) narrated: "One day I climbed on the house of Hafsa, and I saw the Prophet (ﷺ) relieving himself while facing Shaam, with his back towards the Ka'bah."

عن أنس بن مالك (رضي الله عنه) أنه قال: «كَانَ رَسُولُ اللَّهِ (ﷺ) يَدْخُلُ الْخُلَاءَ، فَأَحْمِلُ أَنَا وَغُلَامٌ نَحْوِي مَعِي إِدَاوَةً مِنْ مَاءٍ وَعَنْزَةً، فَيَسْتَنْجِي بِالْمَاءِ»

Anas Ibn Maalik (radhiAllaahu anhu) narrated: "Whenever the Messenger of Allah (ﷺ) entered the latrine, myself and a servant would carry a skin water container and a spear, and he would cleanse himself with the water."

العنزة: الحربة الصغيرة. والإداوة: إناء صغير من جلد

Al-'Anaza: A small spear. Al-Idaawah: A small container made out of skin

عن أبي قتادة الحارث بن ربيعي الأنصاري (رضي الله عنه) أن النبي (ﷺ) قال: «لَا يُمْسِكَنَّ أَحَدُكُمْ ذَكَرَهُ بِيَمِينِهِ وَهُوَ يَبُولُ، وَلَا يَتَمَسَّحُ مِنَ الْخُلَاءِ بِيَمِينِهِ، وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ»

Abu Qatadah Al-Haarith In Rabiyy Al-Ansaaree (radhiAllaahu anhu) narrated: The Messenger of Allaah (ﷺ) said: "Nobody should touch his private parts with his right hand when urinating, and should not clean himself using his right hand and should not breathe in the utensil [he is drinking from]."

عن عبد الله بن عباس قال: مر النبي (ﷺ) بقبرين فقال: «إِنَّهُمَا لِيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَّا أَحَدُهُمَا: فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ: فَكَانَ يَمْشِي بِالنَّمِيمَةِ فَأَخَذَ جَرِيدَةً رَطْبَةً، فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرِ وَاحِدَةٍ، فَقَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَسَا»

Abdullah Ibn Abbaas (radhiAllaahu anhu) narrated: the Prophet (ﷺ) once passed by two graves, and said "They are both being punished, but they are not being punished for very severe [sins]. One of them did not protect himself being soiled with his urine, while the other one use do spread lies and slander. He then took a fresh leaf of a date-palm tree, split it into two and placed one on each grave.

The people said, "O Allah's Messenger, Why have you done this?"

He replied, "I hope that their punishment may be lessened till the leaves become dry."

## CHAPTER: SIWAAK | بَابُ السِّوَاكِ

عن أبي هريرة (رضي الله عنه) عن النبي (ﷺ) قال: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ»

Abu Hurayrah narrated: The Messenger of Allah (ﷺ) said, "If I did not fear difficult upon my Ummah, I would order them to use the Siwaak at the beginning of every Prayer."

عن حذيفة بن اليمان قال: «كَانَ رَسُولُ اللَّهِ (ﷺ) إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ»

Hudhayfah Ibn Al-Yamaan said: "When the Messenger of Allaah (sal Allaahu alayhi wa sallam) would wake up from the night, he would cleanse his mouth with the Siwaak."

عن عائشة ل قالت: «دَخَلَ عَبْدُ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ عَلَى النَّبِيِّ (ﷺ) وَأَنَا مُسْنِدْتُهُ إِلَى صَدْرِي، وَمَعَ عَبْدِ الرَّحْمَنِ سِوَاكٌ رَطْبٌ يَسْتَنُّْ بِهِ، فَأَبَدَهُ رَسُولُ اللَّهِ (ﷺ) بَصْرَهُ. فَأَخَذْتُ السِّوَاكَ فَقَضَمْتُهُ، وَطَيَّبْتُهُ، ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ (ﷺ) فَاسْتَنُّْ بِهِ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ (ﷺ) اسْتَنَّْ اسْتِنَانًا قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أَنْ فَرَعَ رَسُولُ اللَّهِ (ﷺ): رَفَعَ يَدَهُ - أَوْ إصْبَعَهُ - ثُمَّ قَالَ: فِي الرَّفِيقِ الْأَعْلَى - ثَلَاثًا - ثُمَّ قَضَى. وَكَانَتْ تَقُولُ: مَاتَ بَيْنَ حَاقِنِّي وَذَاقِنِّي»

Aaishah (radhiAllaahu anhaa) narrates: "AbdurRahmaan Ibn Abi Bakr As-Siddeeq (radhiAllaahu anhumaa) entered upon the Prophet (ﷺ) while I was supporting on my chest. `AbdurRahman had a fresh Siwaak that he was cleaning his teeth with it. The Messenger of Allaah (ﷺ) looked at attentively. So I took the Siwak, chewed it, softened it and then gave it to the Prophet (ﷺ) who cleaned his teeth with it. I had never seen the Messenger of Allaah (ﷺ) cleaning his teeth in a better way than this before. As soon as he finished brushing his teeth, he lifted his hand - or his finger - and said three times, "[O Allah let me be with] the highest companions," and then passed away. Aaishah (radhiAllaahu anhaa) used to say, "He died while his head was resting between my chest and chin."

وَفِي لَفْظٍ «فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ، وَعَرَفْتُ: أَنَّهُ يُحِبُّ السِّوَاكَ، فَقُلْتُ: آخُذْهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ: أَنْ نَعَمْ» هَذَا لَفْظُ الْبُخَارِيِّ وَلِمُسْلِمٍ نَحْوَهُ

In a wording, "I saw looking at it and I knew that he loved the Siwak, so I said, "Shall I take it for you?" He nodded with his head: yes." This is the wording of Al-Bukhaaree, and Muslim has a wording similar to it.

عن أبي موسى الأشعري (رضي الله عنه) قال: «أَتَيْتُ النَّبِيَّ (ﷺ) وَهُوَ يَسْتَاكُ بِسِوَاكِ رَطْبٍ، قَالَ: وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ، وَهُوَ يَقُولُ: أُعْ، أُعْ، وَالسِّوَاكِ فِي فِيهِ، كَأَنَّهُ يَتَهَوَّعُ»

Abu Moosa al-Asha'ree (radhiAllaahu anhu) narrates: "I came to the Prophet (ﷺ) and he was cleaning his teeth with a fresh Siwaak. One side of his Siwaak was in on his tongue. He was saying, 'U' U', " as if he was about to vomit while the Siwaak was in his mouth."