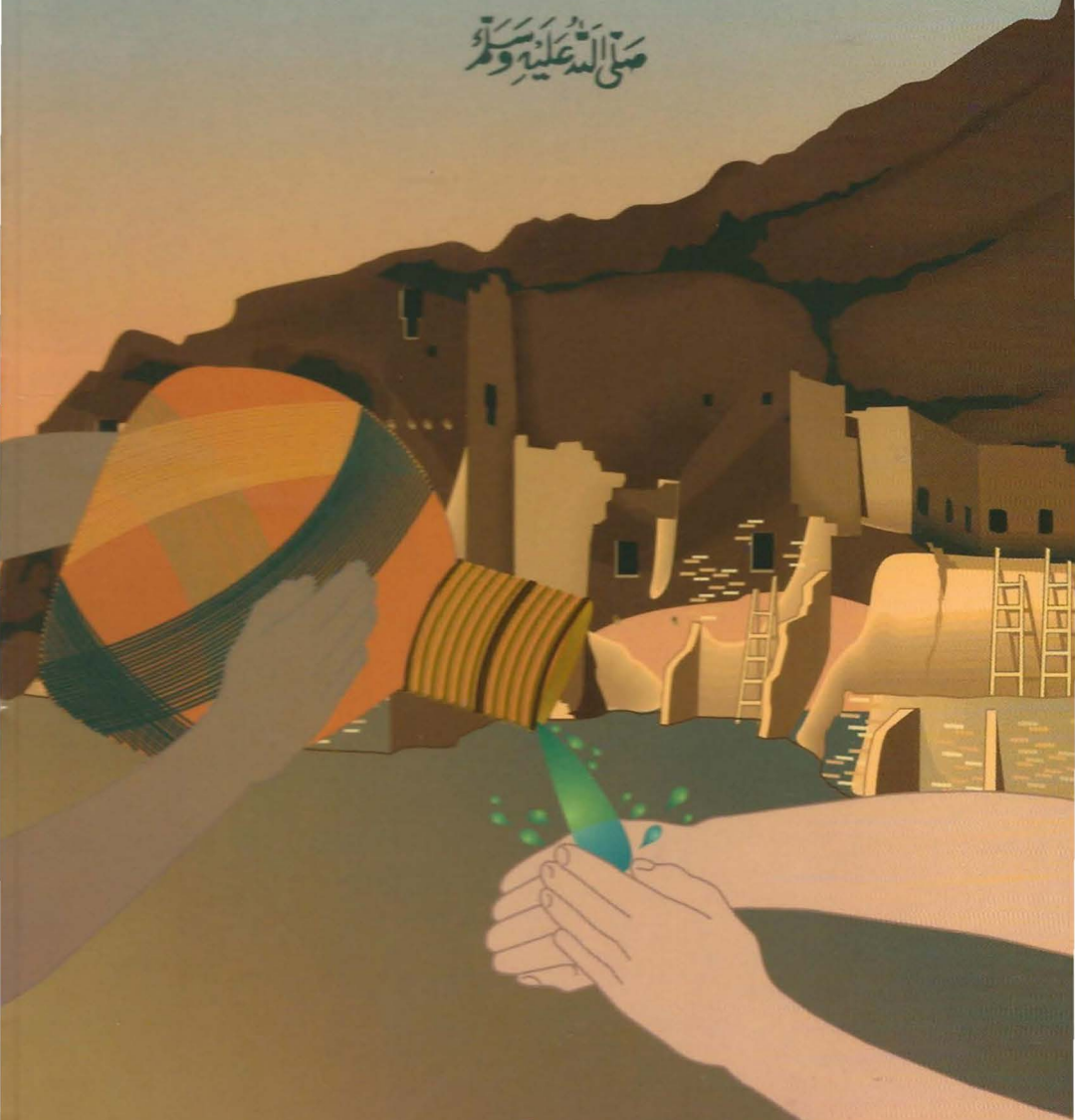


A Description of THE WUDHU' OF THE PROPHET

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ



by

Fahd ibn 'Abdir-Rahman ash-Shuwaib

A Description of
THE WUDHU'
OF THE PROPHET

(sallallaahu 'alaihi wa sallam)

Translated from the book

Sifat wudoo'-in-Nabee

BY

Fahd ibn 'Abdir-Rahmaan ash-Shuwaib

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The Author's Introduction

Verily all praise is for Allaah, we praise Him and seek His aid and ask for His forgiveness, and we seek refuge with Allaah from the evils of ourselves and our evil actions. Whomever Allaah guides there is none who can misguide him, and whomever Allaah misguides there is none who can guide him, and I bear witness that none has the right to be worshipped except Allaah Alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger.

O mankind! Reverence your Guardian-Lord, Who created you from a single person, created, of like nature his mate, and from them both scattered countless men and women; reverence Allaah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allaah ever watches over you.

[Soorat-un-Nisaa' (4) Aayah 1]

O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam.

[Soorat-ul-Aal-i-'Imraan (3) Aayah 102]

O you who believe! Fear Allaah, and (always) say word directed to the right: that He may make your conduct whole and sound and forgive you your sins: He that obeys Allaah and His Messenger, has already attained the highest achievement.

[Soorat-ul-Ahzaab (33) Aayaat 70-71]

As for what follows: Verily the most truthful speech is the Word of Allaah and the best guidance is the guidance of Muhammad (صلى الله عليه وسلم), and the worst of affairs are the novelties and every novelty

is an innovation and every innovation is a going astray and every going astray is in the Fire.

I desired to write this as a completion for the treatises which are in circulation amongst the people today - about the different fields - especially of worship such as Prayer and Fasting, etc. - which have made easier that which is difficult as regards religious rulings and being guided thereby, as it may be difficult these days for some to read, research and extract these rulings from their places within the source books - either because of the ignorance of the Muslims or laziness or other worldly problems. I sincerely advise all the Muslims to read and research until they come to know and understand their true *Deen* (way of life) - and I wished to write this in order to complete the series of the types of worship, especially since no one has particularised this topic in a treatise - except what occurs within the books of reference as we have explained - but I have not found this in the form of a treatise.

My method for this treatise has been not to quote except what is authentic from the *hadeeth* (tradition) of the Messenger of Allaah (صلى الله عليه وسلم) - if Allaah wishes - ordering it according to the order of the wudoo' of the Messenger of Allaah (صلى الله عليه وسلم) and I have commented on some of the points about which there is difference of opinion - stating that which is correct therefrom in our view after replying to the other opinions.

I ask Allaah to guide us to that which is proper - verily He is the One having authority over that and having the Power to do so.

THE DEFINITION OF WUDOO'

Wudoo' in the 'Arabic Language:

Wudoo' is the action, and *wadoo'* the water used therefrom - and it is also a verbal noun; or they are two forms of the same word, both meaning the verbal-noun and maybe both referring also to the water used.

Wudoo' in the *Sharee'ah* (Islamic Law):

Wudoo' is using clean and cleansing (*Tuhoor*) water upon certain body parts as Allaah ta'ala (Most High) has prescribed and explained.

THE PRESCRIPTION OF WUDOO' IN THE QUR'AN AND SUNNAH (way of the Prophet)

Allaah ta'ala says:

O Ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.

[Soorat-ul-Maa'idah (5) Aayah 7]

1. Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said «*The Prayer of anyone of you breaching purification is not accepted unless he makes wudoo'.*»¹
2. Ibn 'Umar (رضي الله عنه) said: Indeed I heard the Messenger of Allaah (صلى الله عليه وسلم) say «*Allaah does not accept Prayer without purification, nor Sadaqah (charity) from illegally attained wealth.*»²

¹ Al-Bukhaaree, (Fath ul-Baaree, 1/206), Muslim (no. 225) and others

² Muslim (1/160) and others

3. Ibn 'Abbaas (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said «*Verily I have been ordered to make wudoo' when I stand for Prayer.*»³
4. Abu Sa'eed (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said «*The key to Prayer is purification, its 'tabreem' ⁴ is the takbeer (saying the initial Allaahu Akbar) and its 'tableel' ⁵ is the giving salaam.*»⁶

THE EXCELLENCE OF WUDOO'

5. Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said «*Shall I not guide you to that by which Allaah wipes away the sins and raises the ranks?*» They said: Certainly O Messenger of Allaah! He said «*Completing the wudoo' when it is a hardship, and many steps to the mosques, and waiting for the [next] Prayer after the Prayer, that is 'ar-Ribaat' (defending the frontiers), that is 'ar-Ribaat', that is 'ar-Ribaat'.*»⁷
6. Abu Hurairah (رضي الله عنه) reports that the Messenger of Allaah (صلى الله عليه وسلم) said «*When the Muslim (or 'Believing') servant makes wudoo' and washes his face then the sin of (his eye for) everything he looked at with his eye comes away with the water, or with the last drop of the water, and when he washes his hands then the*

³ *Sabeeh*. Reported by Abu Dawood (no.3760); at-Tirmidhee (no.1848), and he declared it to be 'hasan-sabeeh'; an-Nasaa'ee (1/73). And Shaikh al-Albaanee declares it to be 'sabeeh' ('Saheeh ul-Jaami', no.2333).

⁴ That which makes normal actions, such as eating and talking, forbidden therein.

⁵ That which renders normal actions permissible again.

⁶ Reported by Abu Dawood (no.60); at-Tirmidhee (no.3); Ibn Maajah (no.275) and others. Declared as 'sabeeh' by Shaikh al-Albaanee ('Saheeh ul-Jaami', no.5761).

⁷ Reported by Muslim (1/151) and others.

*sin of (his hands for) everything he stretched out his hands comes away with the water, or with the last drop of the water. And when he washes his feet every sin which his feet walked towards comes away with the water, or with the last drop of the water - so that he leaves clean (clear/pure) from sins.»*⁸

7. Abu Hurairah (رضي الله عنه) reports that the Messenger of Allaah (صلى الله عليه وسلم) came to the graveyard and said «Peace be upon you, dwelling of Believing People and we will (all) if Allaah wills join you soon. I would have liked to have seen our brothers!» They said: Are we not your brothers, O Messenger of Allaah? He said «You are my Companions and our brothers are those who have not yet come!» They said: How will you know those who have not yet come from your *Ummah* (nation), O Messenger of Allaah? He said «Have you not seen that if a man had a horse with a white blaze and hoof along with a totally jet-black horse, then would he not know his horse?» They said: Certainly, O Messenger of Allaah. He said «So they will come with white blazes and marks from the *wudoo'* and I am present before them at the *Hawd* (water-tank). Indeed men will be driven away from my 'water-tank' as the lost camel is driven away from their gathering place. 'Come on'. So it will be said: 'Indeed they have made changes after you', so I will say: Be off, be off.»⁹

8. Abu Umaamah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said «When a Muslim makes *wudoo'* the sins he has committed come away from his hearing and from his sight and from his hand and from his feet, so when he sits he sits down having been forgiven.»¹⁰

⁸ Reported by Muslim (1/148) and others.

⁹ Muslim 249.

¹⁰ Reported by Ahmad (5/252) and is *hasan*.

9. Abu Maalik al-Ash'aree (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said «*Purification is half of Imaan (faith). And 'al-hamdu lillaah' (Praise be to Allaah) fills the Scales. And 'subhaanAllaah' (How far Allaah is removed from any type of imperfection!) and 'al-hamdu lillaah' fill whatever is between the heaven and the earth. And Prayer is a light. And Sadaqah is a clear proof. And Sabr (patience) is a shining light. And the Qur'aan is a proof for or against you. Every person starts the day dealing for his own soul - so he either sets it free or destroys it.*»¹¹
10. 'Uthmaan (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said «*Whoever makes wudoo' and makes it well - his sins come out from his body, even coming out from under his nails.*»¹²
11. 'Uthmaan (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said «*Whoever makes wudoo' like this - then all of his previous sins are forgiven - and his Prayer and his walking to the mosque are above and beyond that.*»¹³
12. Ibn 'Umar (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said «*When one of you makes wudoo' and makes it well, then goes out to the mosque - having no purpose except Prayer - then his left foot continues to wipe away his evil deeds and his right foot continually writes for him good deeds until he enters the mosque. And if the people knew what there was in the night prayer and Subh (morning) prayers - then they would come to them even if they had to crawl.*»¹⁴

¹¹ Reported by Muslim (1/140) and others.

¹² Reported by Muslim (3/133) and others.

¹³ Reported by Muslim (3/113).

¹⁴ Reported by at-Tabraanee in 'al-Mu'jam ul-Kabeer'. And Ash-Shaikh al-Albaanee declares it to be *sabeeh* (As-Saheehah, no.454). And its meaning is reported by al-Bukhaaree and Muslim from the narration of Abu Hurairah.

13. Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه و سلم) said «*Whoever makes wudoo' and makes it well then goes out - and then finds that the people have finished the Prayer - then Allaah gives him the same reward as one who had prayed it along with the people - without diminishing any of their reward.*»¹⁵
14. Zaid ibn Khaalid al Juhaanee (رضي الله عنه) relates that the Prophet (صلى الله عليه و سلم) said «*Whoever makes wudoo' and makes it well, then prays two rak'abs not letting his mind wander in them - then Allaah forgives him all of his previous sins.*»¹⁶
15. 'Uqbah ibn 'Aamir (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه و سلم) said «*Whoever makes wudoo' and makes it well, then prays two rak'abs concentrating therein with his heart and his face - then Paradise is obligatory for him.*»¹⁷
16. 'Uthmaan (رضي الله عنه) said: I heard The Messenger of Allaah (صلى الله عليه و سلم) say «*Whoever makes wudoo' for Prayer and completes the wudoo' - then walks to the obligatory Prayer and prays it with the people - or with the congregation - or in the mosque - then Allaah forgives his sins.*»¹⁸
17. 'Alee (رضي الله عنه) relates that the Messenger of Allaah (صلى الله عليه و سلم) said «*Completing the wudoo' when it is a hardship, and walking to*

¹⁵ Reported by Abu Dawood (no.564) and an-Nasaa'ee (no.856) and others. Al-Albaanee declares it to be 'sabeeb' (As-Saheehah, no.6039).

¹⁶ Reported by Abu Dawood (no.905) and others. Al-Albaanee declares it to be 'hasan' (As-Saheehah, no.6041).

¹⁷ Reported by an-Nasaa'ee. Al-Albaanee declares it to be 'sabeeb' (As-Saheehah, no.6062).

¹⁸ Reported by Muslim (1/144) and others.

the mosque, and waiting for the next prayer after the previous one (greatly) washes away the sins.»¹⁹

18. Humraan ibn Abaan relates that 'Uthmaan (رضي الله عنه) asked for water to make wudoo' - then he mentioned how the Prophet (صلى الله عليه وسلم) made wudoo'. Then he said : The Prophet (صلى الله عليه وسلم) said at the end of the *hadeeth* «*Whoever makes wudoo' in the same way that I have just made wudoo', then stands up and prays two rak'abs, not thinking of other things, then his previous sins are forgiven.*»²⁰

AN-NIYYAH (INTENTION)

This is the firm resolve of the heart to perform wudoo' in obedience to the order of Allaah ta'ala and His Messenger (صلى الله عليه وسلم). Ibn Taimiyyah said²¹: "The place of the *niyyah* (intention) is the heart and not the tongue in all forms of *'ibaadah* (worship) - and that is agreed upon by all the Muslim scholars - Purification, Prayer, Zakaat, *Sawm* (fasting), Hajj, *'Itq* (freeing of slaves), *Jihaad*, etc. If he were to express with his tongue other than that which he intended in his heart - then what he intended is counted, not what he said. If he voiced the intention with his tongue and the intention was not in his heart, that will not count - by total agreement of all the scholars of Islaam - so the *niyyah* is the firm intention and resolve itself."

¹⁹ Reported by al-Haakim (1/132) who declared it to be *sabeeh* to the standard of Muslim. And al-Haithumee said in 'Az-Zawaa'id': It is narrated by Abu Ya'laa and al-Bazaar. And its narrators are up to the standard of Al-Bukhaaree.

²⁰ Related by al-Bukhaaree (Fath ul-Baaree, 11/213) and Muslim (no.226) and an-Nasaa'ee (1/63).

²¹ Majmoo'at-ur-Rasaa'il il-Kubraa 1/243

19. As the Messenger of Allaah (صلى الله عليه و سلم) himself explained in the *hadeeth* narrated by 'Umar (رضي الله عنه) in the *Sabihain* (i.e., Bukhaaree & Muslim) «*Verily the actions are by intention and there is for everyone only what he intended ...*»²²

AT-TASMIYYAH (MENTIONING THE NAME OF ALLAAH)

20. Abu Hurairah (رضي الله عنه) said that the Messenger of Allaah (صلى الله عليه و سلم) said «*There is no wudoo' for him who does not mention Allaah's name upon it.*»²³

Imam Ahmad in one of his two sayings is of the opinion that it is obligatory in wudoo', *ghusl* (bath), and *Tayammum* (purification by using clean sand or earth). He was followed in this opinion by Abu Bakr (رضي الله عنه), and it is the saying of al-Hasan (al-Basaree) and Imam Ishaq - as reported by Ibn Qudaamah in "al-Mughnee" (1/84) and their proof is this *hadeeth*.

Ibn Qudaamah adds: If we take the saying that it is obligatory, then the wudoo' of one who deliberately leaves it is not correct as he has left an obligatory duty in Purification - just as if he had left the intention; and if he left it forgetfully then his purification is correct. (Al-Mughnee). And this is the saying that we regard as being correct.

²² Fath-ul-Baaree, 1/9, and Muslim, 6/48.

²³ Reported by Ibn Maajah (no.399), At-Tirmidhee (no.26), Abu Dawood (no.101) and others. Ash-Shaikh al-Albaanee says: *hadeeth saheeh* (Saheeh ul-Jaami', no.7444).

As for Ibn Taimiyyah he held it to be obligatory if the related *hadeeth* was authentic - as occurs in his "Kitaab-ul-Imaan" - and the *hadeeth* is indeed authentic, therefore his opinion is that it is obligatory.

21. Al-Bukhaaree and Muslim report from Anas (رضي الله عنه) that some of the Companions of the Prophet (صلى الله عليه وسلم) sought water for wudoo', so the Messenger of Allaah (صلى الله عليه وسلم) said «*Does any of you have water?*» So he put his hand into the water and said «*Make wudoo' in the name of Allaah.*» And I saw the water coming out from between his fingers until they all made wudoo'. Thaabit said: "I said to Anas (رضي الله عنه): How many were there? He said: About seventy."²⁴

As for the proof for that which we have stated - it is his (عليه وسلم) saying «*Make wudoo' in the name of Allaah.*» As for those who say that it is only *Sunnah Mu'akkadah* (a practice of the Prophet which he never missed) then they base that upon the relative *hadeeth* being *da'eef* (weak or unreliable) («*There is no wudoo' ...*»). However since the *hadeeth* is *sabeeh* (authentic) as we have explained, then there remains no proof for them and the proof is with us, and Allaah knows Best.

So it is therefore obligatory as we have shown, however the one who forgets should mention Allaah's name when he remembers.

WASHING THE HANDS

22. Humraan narrates that 'Uthmaan (رضي الله عنه) called for water to make wudoo' and washed his hands three times ... then said: I saw the

²⁴ Al-Bukhaaree, 1/236, Muslim, 8/411, An-Nasaa'ee, V8.

Messenger of Allaah (صلى الله عليه وسلم) make wudoo' just as I have made wudoo'.²⁵

23. Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said «*When one of you awakes from sleep then let him not enter his hand into the bowl/vessel until he washes it three times as he does not know where his hand has spent the night.*»²⁶

24. And in the *hadeeth* of 'Abdullaah ibn Zaid (رضي الله عنه) he was asked about the wudoo' of the Prophet (صلى الله عليه وسلم), so he called for a bowl of water and made wudoo' from it as the Prophet (صلى الله عليه وسلم) made wudoo', and he poured out water from the bowl upon his hand and washed it three times.²⁷

25. Aus ibn Abi Aus reports from his grandfather (رضي الله عنه) who said: I saw the Messenger of Allaah (صلى الله عليه وسلم) make wudoo' washing his hands three times.²⁸

AL-MADMADAH and AL-ISTINSHAAQ

Al-madmadah: Is washing the mouth and moving the water around within it.

Al-istinshaaq: Is taking water into the nose and breathing it into its back-most part.

²⁵ Al-Bukhaaree and Muslim, and as preceded.

²⁶ Al-Bukhaaree (Fath-ul-Baaree, 1/229), Muslim and it is his wording, as al-Bukhaaree does not report "three times".

²⁷ Al-Bukhaaree (al-Fath, 1/255), Muslim, 3/121.

²⁸ Ahmad (4/9), An-Nasaa'ee (1/55) - with *sabeeh isnaad*.

Al-istinthaar: Is expelling the water from the nose after *istinshaaq*.

WASHING THE MOUTH AND NOSE TOGETHER WITH ONE HANDFUL (OF WATER)

26. 'Abdullaah ibn Zaid al-Ansaaree (رضي الله عنه) said that it was said to him: Perform for us the wudoo' of the Messenger of Allaah (عليه و سلم) و (عن أبي أله) so he called for a pot of water until he said: So he washed his mouth and nose with a single handful and did that three times.²⁹

WASHING THE MOUTH

27. In the *hadeeth* of 'Amr ibn Yahyaa (رضي الله عنه) he said: And he washed his mouth and nose using three handfuls of water.³⁰

Al-Imam an-Nawawi says: And in this *hadeeth* is a clear proof for the correct opinion that the *sunnah* in washing the mouth and nose is that it should be with three handfuls of water - washing the mouth and nose [together] with each of them.

28. In the *hadeeth* of 'Aa'ishah (رضي الله عنها) in which she describes the wudoo' of the Prophet (عليه و سلم) that he said «*When you make wudoo' then wash your mouth.*»³¹

²⁹ Al-Bukhaaree and Muslim.

³⁰ Muslim, 3/123.

³¹ Al-Baihaqi says: 'Its *isnaad* is *sabeeh*.' And it contains an addition to the previous *hadeeth* of 'Aa'ishah in Abu Dawood, no. 143.

WASHING THE NOSE AND EXPELLING THE WATER

29. Abu Hurairah (رضي الله عنه) narrates that the Prophet (صلى الله عليه و سلم) said «*When one of you makes wudoo' then let him enter water into his nose, then expel it.*»³²
30. Exerting in sniffing in the water as long as you are not fasting is reported in the *hadeeth* of Laqeet (رضي الله عنه) who said: O Messenger of Allaah (صلى الله عليه و سلم), inform me of the wudoo'. He said «*Complete the wudoo' and rub between the fingers and exert in breathing in the water into the nose unless you are fasting.*»³³

It is clear from these two *ahaadith* that washing the mouth and nose are both obligatory (*waajib*). Ibn Qudaamah says in “al-Mughnee”: Washing the nose and washing the mouth are both obligatory in both forms of purification - *Ghusl* and Wudoo' - as washing the face is obligatory in both of them in the established view of the *madhhab* (school of thought); and it is the saying of Ibn al-Mubaarak, Ibn Abi Lailaa and Ishaq, and it is reported from 'Ataa.

³² Al-Bukhaaree (al-Fath, 1/229), Muslim (no.237), Abu Dawood (no.140).

³³ Abu Dawood, no.142; At-Tirmidhee, no.38; An-Nasaa'ee, no.114; Ibn Maajah, no.407; and others]. (Declared as *sabeeh* by Ibn Hibbaan and al-Haakim, and adh-Dhahabee agreed to that. Also declared as *sabeeh* by Ibn al Qaataan, An-Nawawi and Ibn Hajr. Refer to the footnote in al-Baghawi's Sharh us-Sunnah: 1/417).

TAKING WATER INTO THE NOSE WITH THE RIGHT HAND AND EXPELLING IT WITH THE LEFT

'Abd Khair said: We were sitting looking towards 'Alee (الله عنه) - as he made wudoo' - and he entered into his mouth a handful of water with his right hand and washed his mouth and nose, then expelled it from his nose with his left hand - he did that three times, then said: Whoever would like to see the way of purification of the Messenger of Allaah (صلى الله عليه وسلم) - then this is his purification.³⁴

WASHING THE FACE

The face (*wajh*) is determined as being everything between the beginnings of the hair down to the cheeks and the chin, and up to the start of the ears including that which is between the beard and the ear

Allaah ta'ala says:

O Ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.

[Soorat-ul-Maa'idah (5) Aayah 7]

Humraan ibn Abaan narrates that 'Uthmaan (رضي الله عنه) called for water to make wudoo' and so mentioned the way in which the

³⁴ Reported by ad-Daarimee. Ash-Shaikh al-Albaanee says in his notes on al-Mishkaat: Its *isnaad* is *sabeeh*.

Prophet (صلى الله عليه وسلم) made wudoo'. Humraan said: Then he washed his face three times.³⁵

RUNNING WATER THROUGH THE BEARD WITH THE FINGERS

31. 'Uthmaan (رضي الله عنه) narrates that the Prophet (صلى الله عليه وسلم) used to run his (wet fingers) through his beard.³⁶
32. Anas (رضي الله عنه) narrates that the Prophet (صلى الله عليه وسلم), when he made wudoo', used to take a handful of water and enter it below his chin and rub it through his beard and said «*This is what my Lord - the Great and Exalted - has ordered me to do.*»³⁷

Some of the scholars have declared that entering water through the beard is obligatory and say: If he deliberately leaves it - then he must repeat the (wudoo' and) prayer. And this is the saying of Imam Ishaq and Abu Thaur.

Most of the scholars however are of the opinion that the order is an order of desirability (*istihbaab*) and it is not obligatory - and that it is clearer that that which is obligatory is moving water through that part of the beard so that it reaches the skin underneath.³⁸

³⁵ Al-Bukhaaree (al-Fath, 1/312), Muslim (no.226).

³⁶ At-Tirmidhee (no.31), Ibn Maajah (no.430), Ibn Jaarood (p.43) and al-Haakim (1/149) who declared its *isnaad* as *sabeeh* as did Ibn Khuzaimah and Ibn Hibbaan. See the note in al-Baghagawi's Sharh us-Sunnah, 1/421.

³⁷ Abu Dawood (no.145), al-Baihaqee (1/54), al-Haakim (1/149). Ash-Shaikh al-Albaanee declares it to be *sabeeh* (Saheeh ul-Jaami', no.4572).

³⁸ Al-Khattaabee, 1/56.

Imam Ahmad and Laith and most of the scholars hold that moving water through the beard is obligatory when taking *ghusl* from *Janaabah* (after the private part comes in contact with that of the opposite sex or after any type of ejaculation) - and not obligatory in wudoo'.³⁹

WASHING THE ARMS INCLUDING THE ELBOWS

Note: the arms here which we are ordered to wash begin with the fingertips and hands - which are to be included in this washing - they being part of the arm (yad) which we are ordered to wash in the ayaah.

Allaah ta'ala says:

O Ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.

[Soorat-ul-Maa'idah (5) Aayah 7]

Humraan ibn Abaan reports that 'Uthmaan (رضي الله عنه) called for water for wudoo' and mentioned the Prophet's (صلى الله عليه و سلم) way of making wudoo' - and Humraan said: Then he washed his right arm including the elbow three times, then the left in the same way.⁴⁰

Regarding the inclusion of the elbows in the washing of the arms - scholars have differed: Some of them saying that they must be included in this washing, and others saying that this is not so. And this difference of opinion is due to their disagreement over the

³⁹ 'Aun al Ma'bood, 1/247.

⁴⁰ Al-Bukhaaree and Muslim as has preceded.

meaning of the word “*ilaa*” (to) in the *Aayah* (statement in the Qur'an) - does it mean ‘up to/until’ or ‘up to and including’?

He who says that it means ‘up to’ does not include the elbows in the washing - just as Allaah ta’ala says: ... **thumma 'atimmus-siyaama ilaa-llail: Then complete your fast till the night appears;** [Soorat-ul-Baqara (2) Aayah 187]. And this is the opinion of some of the companions of Imam Maalik.

Most scholars, however, hold the view that the meaning is ‘up to and including/along with’ - and thus include the elbows in the washing and use as their evidence Allaah ta’ala’s saying: ... **wa yayazidkum quwwatan ilaa quwwatikum ...: ... and add strength to your strength;** [Soorat-ul-Hud (11) Aayah 52].

33. The proof in this matter is the *hadeeth* of Nu’aim ibn Mijmar who said: I saw Abu Hurairah (رضي الله عنه) make wudoo' - he washed his face and completed the wudoo', then washed his right hand until he reached the upper arm, then his left hand till he reached the upper arm - then in the end of the *hadeeth* he said: “This is how I saw the Messenger of Allaah (صلى الله عليه وسلم) make wudoo'”.⁴¹

So, dear reader, it is clear from this *hadeeth* that the Prophet (صلى الله عليه وسلم) used to wash the elbows - further, he used to increase upon that and wash part of the upper arm.

34. Jaabir (رضي الله عنه) said that when the Prophet (صلى الله عليه وسلم) made wudoo', he would pass the water over his elbows.⁴²

⁴¹ Muslim, 1/246.

⁴² Reported by ad-Daaraqutnee (1/15), al-Baihaqee (1/56) and others - Ibn Hajr declared it to be hasan. And Ash-Shaikh al-Albaanee declared it to be *sabeeh* (Saheeh ul-Jaami', 4547).

WIPING THE HEAD AND EARS AND 'IMAAMAH (TURBAN)

WIPING OVER ALL OF THE HEAD AS ALLAAH ta'ala SAYS:

... wamsahoo bi ru'oosikum ...: ... rub your heads (with water)

[Soorat-ul-Maa'idah (5) Aayah 7].

Ibn Qudaamah says in "al-Mughnee": Some of the people who claim that that which is ordered to be wiped is part of the head only - claim that the (Baa) [in the verse] means "part of" as if He had said: "Wipe part of your heads". However, we say that in His saying ... wamsahoo bi ru'oosikum ... the (Baa) is as if He said regarding *Tayammum* ... wamsahoo bi wujoohikum ... [Allaah ta'ala orders us to wipe the faces.]

Therefore their saying that the (Baa) means "part of" is incorrect and unknown to the scholars of the language. Ibn Burhaan says: 'He who claims that the "baa" means "part of" has declared before the scholars of the language that of which they have no knowledge.⁴³

Ash-Shaukaanee says in "Nail-ul-Autaar": It is not established that it means "part of" and Seebawaih (one of the foremost scholars of the Arabic language) has denied that in fifteen places in his book.⁴⁴

35. In the *hadeeth* of 'Abdullaah ibn Zaid (رضي الله عنه) is a further proof of the incorrectness of the saying that it means "a part of" - in that the Prophet (صلى الله عليه وسلم) wiped his head with his two hands, moving

⁴³ al-Mughnee, 1/112.

⁴⁴ Nail-ul-Autaar, 1/193.

them forwards and backwards - beginning with the front of the head and (wiping) with them up to his nape then he (صلى الله عليه و سلم) returned them to the place from which he began.⁴⁵

WIPING THE EARS:

The ruling for the ears is the same as that for the head.

36. And it is authentically reported that the Messenger of Allaah (صلى الله عليه و سلم) said «*The two ears are a part of the head.*»⁴⁶

As for those who hold the view that it is a *sunnah* - they do not have any evidence except their regarding this *hadeeth* as being *da'eef* - it is however authentic due to a chain of narration which they did not come across and so the proof is with our saying - and Allaah knows best.

And of the scholars who hold that they are a part of the head are Ibn al-Musayyib, 'Ataa, al-Hasan, Ibn Seereen, Sa'eed ibn Jubair and an-Nakha'ee and it is the saying of ath-Thauree and Ahl ur-Ra'y and Imams Maalik and Ahmad ibn Hanbal.

⁴⁵ Al-Bukhaaree (al-Fath, 1/251), Muslim (no.235), at-Tirmidhee (no.28) and others.

⁴⁶ Reported by at-Tirmidhee, no.37; Abu Dawood, no.134 and Ibn Maajah, no.444]. (Declared by Ash-Shaikh al-Albaanee to be *sabeeh* - as-Saheehah, 1/36 - and Imam Ahmad was of the view that wiping the ears has the same ruling as that for wiping the head.)

TAKING FRESH WATER FOR THE HEAD AND EARS

37. Ash-Shaikh al-Albaanee says in “ad-Da’eefah”, no. 995: There is not to be found in the *Sunnah* anything which obligates taking fresh water for the ears - therefore he should wipe them along with the water for the head - just as it is also permissible to wipe the head with the water remaining from that of the arms after washing them - according to the *hadeeth* of Ar-Rabee’ bint Mu’awwidh that the Prophet (صلى الله عليه و سلم) “wiped his head with water remaining in his hand”.⁴⁷

THE WAY OF WIPING

38. From 'Abdullaah ibn 'Amr (رضي الله عنه) - about the way of performing wudoo' - he said: Then he (صلى الله عليه و سلم) wiped his head and entered his two forefingers into his ears and wiped the backs of his ears with his thumbs.⁴⁸

WIPING OVER THE 'IMAMMAH (TURBAN) ONLY:

39. 'Amr ibn Umayyah (رضي الله عنه) said: I saw the Messenger of Allaah (صلى الله عليه و سلم) wipe over his turban and leather socks.⁴⁹

40. Bilaal (رضي الله عنه) reports that the Prophet (صلى الله عليه و سلم) wiped over the leather socks and the head cover.⁵⁰

⁴⁷ Reported by Abu Dawood and others with *hasan isnaad*.

⁴⁸ Reported by Abu dawood (no.135), an-Nasaa'ee (no.140), Ibn Maajah (no.422) and authenticated by Ibn Khuzaimah.

⁴⁹ Reported by al-Bukhaaree (al-Fath, 1/266) and others.

WIPING OVER THE TURBAN AND FORELOCK:

41. Al-Mugheerah ibn Shu'bah (رضي الله عنه) reports that the Prophet (عليه و سلم) made wudoo' and wiped over his forelock and over the turban and leather socks.⁵¹

Ibn Qudaamah says in "al-Mughnee" (1/310): And if part of the head is uncovered and it is normally so, then it is preferable to wipe over that along with the turban - that is recorded from Ahmad: as the Prophet (عليه و سلم) wiped over his turban and forelock - as occurs in the *hadeeth* of al-Mugheerah ibn Shu'bah (رضي الله عنه).

As for caps/ 'prayer hats', it is not permissible to wipe over them as Ahmad says for various reasons, from them:-

- (1) They do not cover all of the head normally, nor are they tied around it.
- (2) There is no difficulty in their removal.

As for the woman's head cover - it is permissible to wipe over it as Umm Salaamah (رضي الله عنها) used to wipe over her head cover - as reported by ibn al-Mundhir.⁵²

⁵⁰ Reported by Muslim, 1/159.

⁵¹ Reported by Muslim, 1/159.

⁵² See 'al-Mughnee', 1/312.

WASHING THE FEET AND ANKLES:

Allaah ta'ala says: ... **wa arjulakum ilaal ka'bayn ...: ... and (wash) your feet to the ankles.** [Soorat-ul-Maa'idah (5) Aayah 7] (thus ordering the washing of the feet and ankles).

42. Ibn 'Umar (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) fell behind us and then came upon us during a journey, then we found him and it was time for 'Asr - so we began to make wudoo' and wipe over our feet, so he (صلى الله عليه وسلم) called out at the top of his voice «*Woe to the ankles from the Fire.*» (two or three times).⁵³

An-Nawawi says in his explanation of "Saheeh Muslim" after mentioning the *hadeeth*: Muslim's intention in quoting these *hadeeth* was to prove with it the obligation of washing the feet - and that wiping them is not sufficient.

43. In the *hadeeth* of al-Bukhaaree and Muslim from Humraan ibn Abaan that 'Uthmaan (رضي الله عنه) called for water for wudoo' and then mentioned the wudoo' of the Prophet (صلى الله عليه وسلم) - then Humraan said: Then he washed his right foot to the ankle three times and then his left foot to the ankle three times.

44. As Abu Hurairah (رضي الله عنه) did in Muslim's narration: "Then he washed his right foot till he reached the shin, then he washed the left foot till he reached the shin" and in the end of the *hadeeth* said: This is what I saw the Messenger of Allaah (صلى الله عليه وسلم) do.⁵⁴

⁵³ Al-Bukhaaree (al-Fath, 1/232) and Muslim, 3/128.

⁵⁴ Muslim, 1/246.

From this *hadeeth* - O Brother Muslim - it becomes clear that the ankles enter into this washing as is clear from his saying 'till he reached the shin'.

45. Al-Mustaurad (رضي الله عنه) said: When the Prophet (صلى الله عليه و سلم) made wudoo' he would enter the water between his toes with his little finger.⁵⁵

As-San'aanee says in "Subul-us-Salaam" after quoting this *hadeeth*: It is a proof for the obligation of wiping between the toes - and this also occurs in the *hadeeth* of Ibn 'Abbaas which we have indicated - which is reported by at-Tirmidhee, Ahmad, Ibn Maajah and al-Haakim - and authenticated by al-Bukhaaree. And it is done by using the little finger.⁵⁶

46. And Laqeet ibn Sabarah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه و سلم) said «*Complete the wudoo' and wipe between the Asaabi'* (fingers and/or toes) .»⁵⁷

As-San'aanee says: It clearly means both the fingers and toes and is shown clearly in the *hadeeth* of Ibn 'Abbaas.⁵⁸

⁵⁵ Reported by Abu Dawood (no.148), at-Tirmidhee (no.40) and Ibn Maajah (no.446). Declared as '*sabeeh*' by al-Albaanee.

⁵⁶ See 'Subul-us-Salaam', 1/48.

⁵⁷ Abu Dawood (no.142), at-Tirmidhee (no.37), an-Nasaa'ee (no.114), Ibn Maajah (no.407), al-Haakim (1/148). Al-Albaanee says: *Sabeeh*.

⁵⁸ Subul-us-Salaam, 1/47.

THE REPLY TO THOSE WHO ALLOW WIPING OF THE FEET WITHOUT WASHING

- (1) Wiping the feet when not wearing anything on the foot is not established from the Prophet (صلى الله عليه وسلم). As for their using as a proof the reading of the *Aayah*: **wamsahoo bi ru'oosikum wa arjulakum ilaal ka'bayn: rub your heads and your feet to the ankles ...** [soorat-ul-Maa'idah (5) Aayah 7] reading (*arjulikum*) - and saying that the feet are thus connected to (the command to wipe) the heads - and this is not correct, rather they are connected to (the order to wash) the hands. As for the reading of the word (*arjulikum*) with *Kasra* of the *laam* - as-San'aanee says: That is for wiping over the leather socks -as is shown by the *Sunnah* - and this is the best interpretation for this particular recital.⁵⁹
- (2) The Qur'aan is not to be explained according to the human intellect - especially in the matters of worship such as *Salaat* (Prayer) and *Wudoo'*, etc. - but by the *Sunnah* which explains this pillar. There are many such examples in the Qur'aan which the Prophet (صلى الله عليه وسلم) explained by his sayings - and from this is the washing of the feet - and its proof from the *Sunnah* has preceded.
- (3) If they wish to use the intellect then we say to them: The bottom of the foot has more right to be wiped than the surface (their saying being the wiping of the surface), and if they say: Then what about the socks? We say: That is established from the Prophet (صلى الله عليه وسلم) just as washing the foot is also established in the *Sunnah*.

⁵⁹ As-Subul, 1/58.

- (4) Leaving out one of two verbs and sufficing with one of them, as the Arabs, when two verbs come together having similar meaning and are followed by things related to them, makes it permissible to mention only one of the two verbs and attaching those things relating to the second to those relating to the first which is mentioned - according to what the wording demands, until it is as if the two are partners with regard to the verb, as the poet said: I fed it with hay and cold water. And what is meant is: I fed it with hay and gave it cold water to drink.
- (5) The saying of az-Zajjaj (a great scholar of the language): It is permissible that the wording (*arjulikum*) has the meaning of 'wash the feet' as the wording (*ilal Ka'bain*) conveys that meaning - as the mentioning of a limit suggests washing just as Allaah ta'ala says ... *ilaal maraafiq* ... [that is the limit of the elbows is for washing] - however, if wiping were intended then there would be no need for mention of a limit just as Allaah ta'ala says ... *wamsahoo bi ru'oosikum* ... not mentioning any limit (for wiping the head) and further the term wiping can be used to mean washing.⁶⁰
- (6) And further, the great majority of scholars have agreed that it is obligatory to wash the feet and that is reported - and reaches the level of *mutawaatir* (so widely and reliably reported at each level of the chain that the information is certain with no doubt whatsoever) from the Prophet (صلى الله عليه و سلم) as al-Haafiz Ibn Hajr says; and further it is not established that any of the *Sahaabah* (Companions of the Prophet) differed regarding that - except what is reported from 'Alee (رضي الله عنه), Ibn 'Abbas (رضي الله عنه) and Anas (رضي الله عنه) and it is established that they went back on that.⁶¹

⁶⁰ al-Mirqaat, 1/400.

⁶¹ Al-Mirqaat, 1/400.

47. And Abu Hurairah (رضي الله عنه) reports that the Prophet (صلى الله عليه وسلم) came to the graveyard and said «... *they will come on the Day of Judgement with their blazes shining from the Wudoo'.*» (It has preceded, no.7). Meaning the Messenger of Allaah (صلى الله عليه وسلم) will know from the traces of the washing, as for those who do not wash then he will not know them on the Day of Judgement.

Ibn Hajr says: And it is established that this shining of the faces, hands and feet are particular to the Muslim *Ummah*.

THE *SIWAAK* (Stick for cleaning the teeth):

The *siwaaak* is that which the mouth is brushed with. And it is also called the *miswaaak*, the plural being: *sook*. And the *siwaaak* comes from the Araak tree and it is a well-known tree. Abu Hanifah said: It is the best of the trees whose twigs are used for brushing the teeth smelling of milk. Abu Ziyaad said: From it is taken the tooth-sticks - from its twigs and roots - and the best part for that is its roots, and it is broadly spreading And Ibn Shameel: The Araak is a tall fine-shoot green tree with many leaves and branches, having weak wood and growing in hollows - *miswaaaks* are taken from it, being one of the citrus trees. Its singular is Araak and its plural Araaik.⁶²

It is *mustahabb* (desirable) to use the *siwaaak* at many different times as is established from the Prophet (صلى الله عليه وسلم) that he used to use the *siwaaak* at every Prayer, and before reading the Qur'aan, and before sleeping and when waking, and when the breath changes -

⁶² Lisaan-ul-'Arab, 1/268.

whether fasting or not - or whether at the start of the day or in the afternoon, and it is a form of worship which is easy therefore observe it, O my Muslim Brother.

48. And also when making wudoo', as Abu Hurairah (رضي الله عنه) narrates that the Messenger of Allaah (صلى الله عليه وسلم) said «*If I did not fear to cause hardship to my Ummah I would have ordered them to use the siwaak with every wudoo'.*»⁶³
49. And 'Aa'ishah (رضي الله عنها) narrates that the Messenger of Allaah (صلى الله عليه وسلم) said «*The siwaak is a means of cleansing the mouth and pleasing the Lord.*»⁶⁴

AD-DALK (RUBBING THE WATER OVER THE BODY PARTS)

This is part of the wudoo' authentically reported from the Prophet (صلى الله عليه وسلم). Al-Mustawrid ibn Shadad said: I saw the Messenger of Allaah (صلى الله عليه وسلم) when he made wudoo' rubbing his toes with his little finger.⁶⁵

50. 'Abdullaah ibn Zaid (رضي الله عنه) narrates that the Messenger of Allaah (صلى الله عليه وسلم) made wudoo' and said «*Rub in this way.*»⁶⁶

⁶³ Reported by at-Tirmidhee (no.22) who said: *Hasan Saheeb*, and Maalik (no.123), Ahmad (4/116), Abu Dawood (no.37) and others. Al-Albaanee declared it to be *sabeeh* (Takhreej ul Mishkaat, no.390).

⁶⁴ Al-Bukhaaree reports it in *mu'allaq* form - connected by Ahmad, an-Nasaa'ee, Ibn Khuzaimah and Ibn Hibbaan.

⁶⁵ *Sabeeh* - as has preceded.

⁶⁶ See Nail-ul-Autaar, 4/39.

51. He (رضي الله عنه) also narrates that the Prophet (صلى الله عليه وسلم) made wudoo' with two thirds of a *mudd*⁶⁷ (of water) and rubbed over his forearms.⁶⁸

PERFORMING THE WUDOO' IN THE ORDER MENTIONED IN THE AAYAH

As for what is narrated regarding the 'order' as mentioned in the *Aayah*, then there is nothing to contradict that - and this order is obligatory (*waajib*) and it is said: *Sunnah*.⁶⁹

As for what is related with regard to the Prophet's wudoo' (صلى الله عليه وسلم) then it has been reported sometimes out of the regular order. And the proof is:

52. Al-Miqdaam ibn Ma'd Yakrib (رضي الله عنه) said: I came to the Prophet (صلى الله عليه وسلم) with water for wudoo', so he washed his hands three times, then washed his face three times, then washed his forearms three times, then washed his mouth and nose three times, then wiped his head and ears - their outsides and insides - and washed each of his feet three times.⁷⁰

So this is a proof that he (صلى الله عليه وسلم) did not always stick to the regular order - however, his sticking to it mostly shows that it is a *Sunnah*. And Allaah Knows best.

⁶⁷ The amount held by the two hands placed together.

⁶⁸ Ibn Khuzaimah (no.118), and its *isnaad* is *Sabeeh* - and al-Haakim (1/161) reports it by way of Yahyaa ibn Abi Zaa'idah.

⁶⁹ See *Fiqh al Imam Sa'eed ibn al Musayyib*, 1/64.

⁷⁰ Ahmad (4/132), Abu Dawood (1/19) with *Sabeeh isnaad*. Ash-Shaukaanee (1/125) said: Its *isnaad* is good, and it is reported by ad-Diyaa in 'al-Mukhtaarrah'. And al-Albaanee records it in 'as-Sahechah', no.261.

As-Suyooti says as is reported from him in “Aun al Ma’bood” (1/48): It is used as a proof - that is the aforementioned *hadeeth* - by him who says that sticking to the regular order in wudoo' is not obligatory as he washed his mouth and nose after washing his arms.

The author of “Aun al Ma’bood” says: This narration is ‘*shaadh*’⁷¹ - and therefore not to be taken in contradiction to the established narrations which put the washing of the mouth and nose before the washing of the face.

I say: The difference of opinion between the scholars here is with regard to those parts of wudoo' which are *Sunnah*. As for the obligatory duties - then they are according to the order mentioned in the noble *Aayah*, and the best thing is to perform all of the actions in the way mentioned in the majority of the *abaadeeth* - and Allaah knows best.

AL-MAWAALAAAT (WASHING EACH PART DIRECTLY AFTER THE PREVIOUS ONE - LEAVING NO TIME GAP IN BETWEEN)

Nothing other than this is established from the Prophet (عليه وسلم). It is however established that Ibn 'Umar (رضي الله عنه) urinated within the market, then made wudoo' and so washed his face and hands and wiped his head, then he was called to pray over a funeral (*Janaazah*)

⁷¹ A narration whose *isnaad* is authentic but contradicts that which is better established.

so he entered the mosque then wiped over his leather socks, then prayed over it.⁷²

BEGINNING WITH THE RIGHT

That is washing the right hand before the left - and likewise the feet.

53. 'Aa'ishah (رضي الله عنها) said: The Messenger of Allaah (صلى الله عليه و سلم) used to like to begin with the right in putting on shoes, combing his hair, in purification and in all of his affairs.⁷³

54. Abu Hurairah (رضي الله عنه) narrates that the Prophet (صلى الله عليه و سلم) said «*When you dress and when you make wudoo', then begin with the right.*»⁷⁴

ECONOMIZING IN THE USE OF WATER AND NOT BEING WASTEFUL

55. Anas (رضي الله عنه) said: The Prophet (صلى الله عليه و سلم) used to make wudoo' with a *mudd* (of water) and make *ghusl* with a *saa'*⁷⁵ or up to five *mudds*.⁷⁶

⁷² Reported by Maalik (no.72) and al-Baihaqee (1/84). And 'Ataa did not see anything wrong with leaving such gaps whilst making wudoo' and it is the saying of al-Hasan, an-Nakha'ee and the better reported of the two sayings of ash-Shaafi'ee.

⁷³ Al-Bukhaaree (al-Fath) 1/235, Muslim (no.267) and others.

⁷⁴ Abu Dawood (4141), at-Tirmidhee (1766), an-Nasaa'ee (402). Al-Albaanee declares it to be *sabeeh*.

⁷⁵ A *saa'* is equal to four *mudds*. A *mudd* is that amount of water which is held by the two hands cupped together.

⁷⁶ Muslim (1/156) and others.

If you consider this *hadeeth* well, O my Muslim Brother, you would feel ashamed of what some people do these days - one of them opening the water tap and making wudoo' and sometimes talking to his companion whilst the water is running out - what an excess in wastefulness! So he who does that should fear Allaah and remember this *hadeeth* and keep it in mind and follow the *Sunnah* with regard to using the water sparingly and not being wasteful - and here the true following of the Prophet (ﷺ) is made clear and the true Muslim's belief. It is from the *Sunnah* for the Muslim who wishes to make wudoo' to have with him a container large enough for a mudd of water - in order to force himself to return to the following of the *Sunnah*.

THE DU'AA AFTER THE WUDOO'

56. 'Umar ibn al-Khattaab (رضي الله عنه) said: The Messenger of Allaah (ﷺ) said «None of you makes wudoo' and completes the wudoo' then says:

*Ashbadu anlaa ilaaha illallaahu wahdahu laa shareekalahu
washadu anna Muhammadan 'abduhu wa rasooluhu*

(I bear witness that none has the right to worship except Allaah, and that Muhammad is His slave and Messenger) *except that all eight Gates of Paradise are opened for him - so that he enters by whichever he pleases.»⁷⁷*

And at-Tirmidhee adds an authentic addition to it:
*Allaahumma aj'alnee minat-tawwabeen wa j'alnee minal
mutatahbireen*

⁷⁷ Reported by Muslim (no.234), Abu Dawood (no.169), at-Tirmidhee (no.55), an-Nasaa'ee (no.148), Ibn Maajah (no.470).

(O Allaah, make me one of those who constantly repents to You and of those who purify themselves.)⁷⁸

57. Abu Sa'eed al-Khudree (رضي الله عنه) said the Messenger of Allaah (صلى الله عليه وسلم) said «*Whoever makes wudoo' then says upon finishing the wudoo'*:

*Subhaanakallaahumma wa bihamdika ashbadu anlaa ilaaha illa
anta astaghfiruka wa atoobu ilaika*

(I declare You free from all defects my Lord and all praise belongs to You and I bear witness that there is none worthy of worship except You. I seek Your forgiveness and I turn to You) *it is written in a parchment, then sealed and is not opened till Judgement Day.*⁷⁹

WASHING EACH BODY-PART ONCE

58. Ibn 'Abbaas (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) made wudoo' (washing each part) once.⁸⁰

WASHING EACH PART TWICE

59. 'Abdullaah ibn Zaid (رضي الله عنه) narrates that the Prophet (صلى الله عليه وسلم) made wudoo' (washing each part) twice.⁸¹

WASHING EACH PART THREE TIMES

⁷⁸ Declared as *Sabeeh* by al-Albaanee.

⁷⁹ Reported by Ibn ar-Sunnee in 'Amal al Yaum wal-lailah, no.30. Declared as *Sabeeh* by al-Albaanee.

⁸⁰ Al-Bukhaaree (al-Fath) 1/226.

⁸¹ Al-Bukhaaree (al-Fath) 1/226.

60. In the *hadeeth* of 'Uthmaan (رضي الله عنه) recorded by al-Bukhaaree and Muslim, he (صلى الله عليه وسلم) washed each of the parts three times.

So from these *ahaadeeth* it becomes clear to us that, as is well-known to the large majority of scholars, washing each body-part once is obligatory - and the second and third washings are *Sunnah* - and it is better to do likewise following the *Sunnah* of the Prophet (صلى الله عليه وسلم).⁸²

THE DESIRABILITY OF MAKING WUDOO' FOR EACH PRAYER

Al-Haafiz says in "al-Fath" (1/172) in the question 'Making wudoo' without having broken it':

61. Anas (رضي الله عنه) says: The Prophet (صلى الله عليه وسلم) used to make wudoo' for every prayer. I said: What had you (the *Sabaabah*) used to do? He said: One wudoo' was sufficient for us till such time as we broke it.

This *hadeeth* is an evidence that what is meant generally is the obligatory Prayer.

Al-Tahaawee says: It may be that that was obligatory upon him (صلى الله عليه وسلم) particularly - then was abrogated on the Day of *Fath* by the *hadeeth* of Buraidah - meaning that which Muslim reports - that he (صلى الله عليه وسلم) prayed all the prayers on the Day of *Fath* (Victory over Mecca) with one wudoo' and that 'Umar (رضي الله عنه) asked him about that so he (صلى الله عليه وسلم) said «*I did it deliberately.*» Or it may be that he

⁸² 'al-Majmoo' of an-Nawawi, 1/229.

(صلى الله عليه و سلم) used to do it out of desirability only, then feared that it might be thought to be obligatory and so left it to show the permissibility of that.

I say: The result is that making wudoo' for every prayer is *mustahabb* and praying all of the Prayers with one wudoo' is permissible - and Allaah Knows best.

THE ONE WHO IS NOT SURE IF HE HAS BROKEN THE WUDOO' OR NOT RELIES UPON THAT WHICH HE IS CERTAIN OF

If he who knows that he has made wudoo' then is not sure that he has broken it - then his wudoo' remains. And he who knows that he has done that which breaks wudoo' and doubts when he has made wudoo' thereafter - then he does not have wudoo'. In each case he relies upon that which he is certain of before that which he has doubt about - and he throws the doubt away. And this is the saying of the great majority of scholars - and it is the saying of Abu Hanifah, ash-Shaafi'ee and Ahmad.⁸³

62. And the proof for this is what is established from Abu Hurairah (رضي الله عنه) who said: The Messenger of Allaah (صلى الله عليه و سلم) said «*If one of you feels something in his stomach and he is not sure did anything (wind) come out of it or not - then let him not leave the mosque until he bears a sound or finds a smell.*»⁸⁴

So the *hadeeth* is a proof that things remain upon their original state until there is a certainty of a change in that, and doubt does not

⁸³ 'Al-Mughnee', 1/193, and 'Fiqh ul Awwa'ee', 1/56.

⁸⁴ Muslim (Sharh an-Nawawi, 4/51), 'Aaridat-ul-Ahwadhee Sharh ut-Tirmidhee, 1/79.

harm that - so he who is sure of having made wudoo' and thinks that he may have broken it, then he remains upon wudoo'.

A MAN AND WOMAN'S WASHING FROM A SINGLE VESSEL

63. Ibn 'Abbaas (رضي الله عنه) narrates that one of the wives of the Prophet (صلى الله عليه وسلم) took a *ghusl* from *Janaabah* then saw the Messenger of Allaah (صلى الله عليه وسلم) about to take a *ghusl* from the water remaining - so she informed him that she had made *ghusl* therefrom - so the Messenger of Allaah (صلى الله عليه وسلم) said «*Nothing makes the water impure.*»⁸⁵

Ibn 'Abd ul-Barr says: There is nothing in the *Sharee'ah* to prevent each of them washing with the water remaining from the other - either together or one after the other, and this is the saying of the scholars of the different lands and the great majority of scholars - and the *ahaadeeth* about it are *Mutawaatir*.⁸⁶

MAKING WUDOO' AFTER EATING CAMEL MEAT

64. Jaabir ibn Samurah (رضي الله عنه) narrates that a man asked the Messenger of Allaah (صلى الله عليه وسلم): Should I make wudoo' because of the meat of sheep? He (صلى الله عليه وسلم) said «*If you wish make wudoo' and if you wish then do not make wudoo'.*» He said: Should I make wudoo' from the meat of the camel? He (صلى الله عليه وسلم) said «*Yes,*

⁸⁵ Reported by Abu Dawood (no.67), and an-Nasaa'ee (no.326), and at-Tirmidhee who declared it to be *hasan saheeh*, and Ibn Maajah (no.370).

⁸⁶ Al-Istidhkaar, 1/373.

make wudoo' from the meat of the camel.» He asked: May I pray in sheep-pens? He (صلى الله عليه وسلم) said «Yes.» He asked: May I pray in the stalls of camels? He (صلى الله عليه وسلم) said «No.»⁸⁷

DRYING THE FACE AND LIMBS AFTER PURIFICATION

'Uthmaan ibn 'Affaan, al-Hasan ibn 'Alee, Anas ibn Maalik, al-Hasan al-Basree, Ibn Seereen, 'Alqamah, al-Aswad, Masrooq, ad-Dahhaak, 'Abdullaah ibn al-Haarith, Abu Ya'laa, Abul Ahwas, Ash-Sha'bee, Ath-Thawree, Ishaaq, Ibn 'Umar in a narration, and Abu Hanifah, Maalik, Ahmad, and the Shafi'ee *Madhhab* in one saying, all say that it is permissible after both wudoo' and *ghusl* to dry the body-parts. And their evidence is what 'Aa'ishah (رضي الله عنها) reports - she said: The Messenger of Allaah (صلى الله عليه وسلم) had a cloth which he used to dry himself with after making wudoo'.⁸⁸ Then al 'Ainee states that an-Nasaa'ee records it in "al-Kunaa" with *saheeh isnaad* (chain of transmission).

I say: And it has other narrations which support and strengthen it.⁸⁹

65. Salmaan al-Faarsee narrates that the Prophet (صلى الله عليه وسلم) made wudoo', then turned up a woollen cloak he had and wiped his face with it.⁹⁰

⁸⁷ Reported by Muslim, 1/189.

⁸⁸ Reported by at-Tirmidhee who declared it to be *da'eef*.

⁸⁹ See Fiqh al-Imam Sa'eed, 1/70. Al-Albaanee declares the *hadeeth* to be *hasan*. (Saheeh ul-Jaami', 4706).

⁹⁰ Reported by Ibn Maajah (no.468)]. In *az-Zawaa'id* it is said: Its *isnaad* is *saheeh*.

I say: In its *isnaad* is al-Wadeen ibn 'Ataa who is *sadooq* (truthful) but has a bad memory as al-Haafiz Ibn Hajr says in "Taqreeb ut-Tahdheeb", so its *isnaad* is *da'eef!!!* - but it is strengthened by the previous *hadeeth* of 'Aa'ishah to the level of *hasan* (sound)- and Allaah Knows best.

Some others hold it to be *makrooh* (reprehensible) to dry the body-parts after purification and their proof is:

66. What is established from Maimoonah (رضي الله عنها) who described the Prophet's (صلى الله عليه وسلم) ghusl from *Janaabah* and said: Then I brought him a cloth but he refused it.⁹¹

The Final word: Is that drying the body-parts is one of the desirable actions as shown by the *hadeeth* of 'Aa'ishah (رضي الله عنها) - as for the saying that it is *makrooh* then that is not acceptable as the saying of Maimoonah (رضي الله عنها) "but he refused it" does not amount to the fact that it is *makrooh* - and Allaah Knows best.

⁹¹ Al-Bukhaaree, and Muslim - and the word is his.

THOSE THINGS WHICH BREAK WUDOO'

THAT WHICH COMES OUT FROM THE TWO PRIVATE PARTS (FRONT AND BACK):

Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said «*Allaah does not accept the prayer of any one of you having committed hadath (passed wind) until he makes wudoo'.*»⁹²

67. An-Nawawi says in “al-Majmoo” (2/3) as for that which comes out of the two private parts - then it breaks wudoo' according to Allaah ta'ala saying: **Aw jaa'a ahadukum min al-ghaa'it ...: or one of you comes from offices of nature ...** [Soorat-ul-Maa'idah (5) Aayah 7] along with his (صلى الله عليه وسلم) saying «*There is no wudoo' except from a sound or a smell.*»⁹³

He adds: So that which comes out of the front or back part of a man or woman breaks the wudoo' - whether excretion or urine or wind - or a worm or pus or blood or stones or anything else and there is no difference in that for something which happens normally or rarely.

⁹² Al-Bukhaaree (al-Fath) 1/206, and Muslim (no.245).

⁹³ Saheeh ul-Jaami' (7443).

SOUND SLEEP⁹⁴

68. 'Alee ibn Abi Taalib (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه و سلم) said «*The eye is the drawstring for the anus, so he who sleeps then let him make wudoo'.*»⁹⁵

In the *hadeeth* is an evidence that sleep does not in itself something that breaks wudoo', however the purification is broken if it is possible for something to come out from the anus - however, if that is restricted, e.g. by sitting flat on the earth, then that is not the case.

BECOMING UNCONSCIOUS - OTHER THAN SLEEP:

That is the 'intellect' going away by any means - because of insanity or fainting or intoxication - as in this condition he does not know whether his wudoo' is broken or not. This is the saying of the great majority of scholars.⁹⁶

TOUCHING THE UNCOVERED PRIVATE PARTS:

69. Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه و سلم) said «*If one of you touches his penis and there is no veil between him and it nor any cover, then wudoo' has become obligatory for him.*»⁹⁷

⁹⁴ *Khilaaf* (difference) of Scholars - That sleep is in itself something which breaks wudoo', *hadeeth* "except from urine or excretion or sleep" and further, thus *hadeeth* itself is a proof for this saying.

⁹⁵ Abu Dawood (no.203), Ibn Maajah (no.477), Ahmad. Declared as *Saheeh* by al-Albaanee.

⁹⁶ Sharh Saheeh Muslim (4/74) and al-Mughnee (1/164).

⁹⁷ Al-Haakim (1/138) and others. Al-Albaanee says: *hadeeth saheeh*.

TOUCHING THE PENIS

70. Abu Hurairah (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) said «*If one of you touches his penis then let him make wudoo'*»⁹⁸
71. Talq ibn 'Alee (رضي الله عنه) said: The Messenger of Allaah (صلى الله عليه وسلم) was asked about a man's touching his penis. Should he make wudoo'? He (صلى الله عليه وسلم) said «*And is it except a part of him?*»⁹⁹

Al-Albaanee says: Its *isnaad* is *sabeeh*, and this (the view that it doesn't break the wudoo') is established as being that of a group of the *Sabaabah*, from them: Ibn Mas'ood, 'Ammar ibn Yaasir, and because of these Imam Ahmad gave the choice between this and the one before it. Shaikh-ul-Islam Ibn Taimiyyah harmonised the two carrying the first to mean if he touched it with desire and this upon the touching without desire - and there is in this *hadeeth* that which gives that impression and it is his (صلى الله عليه وسلم) saying 'a part of him'.¹⁰⁰

TOUCHING A WOMAN WITH DESIRE:

72. A man's touching a woman without desire does not break the wudoo'. 'Aa'ishah (رضي الله عنها) says: The Messenger of Allaah (صلى الله عليه وسلم) prayed and I was lying in front of him as in front of a *Janaazah*, so when he wished to prostrate I pulled up my leg.¹⁰¹
73. And in the same way a woman's touching a man without desire does not break wudoo' as is established from 'Aa'ishah (رضي الله عنها): I

⁹⁸ At-Tirmidhee (1/18) who said it is *hasan sabeeh*. And also declared as *Sabeeh* by Ahmad, al-Bukhaaree and Ibn Ma'een (Lum'aat ut-Tanqeeh Sharh Mishkaat ul Masaabeeh, no.319). Others also narrate it as authentic.

⁹⁹ At-Tirmidhee (no.85) and he said: And this is the best of what is reported in this regard.

¹⁰⁰ Al-Mishkaat al Mazaabeeh, notes on nos.319 and 320.

¹⁰¹ Al-Bukhaaree and Muslim.

did not find the Prophet (صلى الله عليه وسلم) one night so I tried to find him with my hand - and my hand fell upon his feet which were raised up as he was making prostration.¹⁰²

So we see from these two *hadeeth* that merely touching does not break the wudoo' - and Allaah Knows best.

The author of “at-Ta’leeqaat us-Salafiyyah” upon Sunan of an-Nasaa’ee (1/23) says concerning “he pushed me with his foot”: It is well-known that that is a touching without desire. And so the author uses it as a proof that touching without desire does not break the wudoo'. As for the touching with desire - its proof is that the wudoo' is not broken until a proof is established that it does indeed break it - and this is enough of a proof to show that it doesn't break the wudoo' for the one that holds that view - and above and beyond that is a further proof that it doesn't break the wudoo' is the *hadeeth* of kissing - as normally kissing is not free from touching with desire.

The author of “Aun al Ma'bood” (1/69) says regarding her saying “he kissed me and did not make wudoo' ” - It contains a proof that touching a woman does not break the wudoo' as kissing is part of touching and the Prophet (صلى الله عليه وسلم) did not make wudoo' (before praying). And this (that touching a woman even with desire doesn't break the wudoo') is the saying of 'Alee and Ibn 'Abbaas and 'Ataa ibn Taawoos, and Abu Hanifah and Sufyaan ath-Thawree. And this *hadeeth* is (in itself) *da'eef* but is supported by other narrations. And it is *mursal* - however ad-Daaraqutnee joins it - and it is (therefore) an authentic (*sabeeh*) *hadeeth insha'Allaah*.¹⁰³

¹⁰² Muslim (3/203) and an-Nasaa'ee (1/101).

¹⁰³ See Nasb ur Raayah, 1/70.

The author of "al-Mughnee" (1/190) says: The touching is not in itself something which breaks wudoo' - but breaks wudoo' as it leads to prostratic fluid or semen being emitted - so the condition which leads to breaking of the wudoo' is considered - and that is when there is desire.

Summary: That when a man and woman are safe from anything being emitted which breaks wudoo' - then their wudoo' is not broken; and it is preferable to be on the safe side, as they may not be safe from such emissions in the condition of desire- and Allaah knows best.

Conclusion: This is what Allaah ta'ala has made easy for us to gather together about the wudoo' and its rulings, so we hope from Allaah the Most High, the All-Powerful, that we have been able to do justice to the subject - and we hope that any scholarly solicitous brother who comes across anything in our booklet which is incorrect to cover up and give sincere advice.

And it is Allaah who grants success.

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Our Objectives

- 1) A return to the sublime Qur'aan and the *Sunnah* of the Prophet (صلى الله عليه و سلم) and to comprehend them both according to the understanding of *as-Salaf us-Saalih* (the Pious Predecessors), may Allaah be pleased with them all, acting upon the saying of our Lord, the Majestic:

If anyone contends with the Messenger, even after the Guidance has been plainly conveyed to him and follows a path other than that of the Believers, We shall leave him in the path he has chosen and land him in Hell. What an evil refuge!¹⁰⁴

And His, the One free from all imperfections, saying:

So if they believe as you believe, they are indeed on the right path.¹⁰⁵

- 2) To purify everything related to the life of the Muslim from *Shirk* (associating partners with Allaah) in its various forms and to warn them against the wicked innovations (*Bid'ah*) in the Creed (*'Aqeedah*) and acts of worship (*'Ibaadah*) and false ideas introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which have tarnished the pure nature of Islaam and have been a cause of prevention of the progress of the

¹⁰⁴ Sooratun-Nisaa (4):115

¹⁰⁵ Sooratul-Baqarah (2):137

Muslims, in realization of the responsibility due to knowledge and due to the saying of the noble Messenger (صلى الله عليه وسلم):

*“This knowledge will be carried by the trustworthy ones of every generation, they will expel from it the alterations made by those going beyond bound and the false claims of the liars and the false interpretations of the ignorant.”*¹⁰⁶

And in obedience to the order of Allaah, the Mighty and Majestic:

Help you one another in righteousness and piety but help you not one another in sin and enmity.¹⁰⁷

3) To educate and cultivate the Muslims upon their true *Deen* and calling them to act according its rules and to cultivate in themselves its morality and manners, which will ensure Allaah’s pleasure and result in their welfare and honor, being in agreement with the Qur’aanic description of the group who are saved from ruin:

(Join together) in the mutual teaching of Truth and of patience and constancy.¹⁰⁸

On the contrary (He would say), “Be you people of wisdom and knowledge for you have taught the Book and you have studied it earnestly.”¹⁰⁹

4) To revive true Islamic thought in the light of the Book and the *Sunnah* and upon the way of *as-Salaf us-Saalih* of this *Ummah* and to remove the stagnated blind following of *madhhabs* (schools of

¹⁰⁶ *Sabeeh*. Reported by Ibn ’Adiyy, Ibn ’Asaakir, Abu Nua’im and al-Khateeb

¹⁰⁷ Sooratul-Maa’idah (5):2

¹⁰⁸ Sooratul-’Asr (103):3

¹⁰⁹ Soorah Aal-’Imraan (3):79

thought) and blind adherence to parties, which has overcome the minds of many Muslims and distracted them from clear and pure Islamic brotherhood, as demanded by the order of Allaah, the Majestic and Most High:

Hold fast all together by the rope of Allaah and be not divided amongst yourselves.¹¹⁰

And the saying of the Prophet (صلى الله عليه وسلم):

*“Be worshippers of Allaah and brothers!”*¹¹¹

5) To provide practical Islamic solutions for the present day problems and to strive for returning to a true Islamic way of life upon the way of the Prophet (صلى الله عليه وسلم) and to bring about a society guided by the Revelation and for the Laws of Allaah to be applied upon the earth, beginning this process with correction (*tasfiyah*) and education and cultivation (*tarbiyah*), as Allaah, the Most High says:

Instruct them in Scripture and Wisdom and purify them.¹¹²

Whilst remembering the saying of our Lord, the One free of all imperfections, to His Prophet (صلى الله عليه وسلم):

Whether We show you (in this life) some part of what we promise them or We take your soul (to Our Mercy before that), (in any case) it is to Us that they shall return.¹¹³

¹¹⁰ Soorah Aal-'Imraan (3):103

¹¹¹ Reported by al-Bukhaaree and Muslim.

¹¹² Sooratul-Baqarah (2):129

¹¹³ Sooratul-Ghaafir (40):77

And realizing the *Sharee'ah* principle: "He who seeks to hasten to bring something about before its appointed time is punished by being deprived of its achievement."

- 6) To cordially invite those who have not yet been blessed with the true knowledge and Guidance of Islaam which is the perfect final revealed Message of Allaah to his creation, so that they may realize the peace and contentment of this life and the eternal bliss of the Hereafter.

This is our call and we call upon all Muslims to assist us in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islaam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allaah's aid and that He will indeed establish and grant authority to His righteous servants:

But honour belongs to Allaah and His Messenger and to the Believers.¹¹⁴

It is He who has sent His Messenger with the Guidance and the Religion of Truth. That He makes it prevail over all religion, even through though the pagans may detest (it).¹¹⁵

¹¹⁴ Sooratul-Munafiqoon (63):8

¹¹⁵ Sooratus-Saff (61):9



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