



The
Prophet's ﷺ
Wudhoo

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بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ .

Muqaddimah - Introduction

حفظه الله *Ustadh Abu Taymiyyah*

Be grateful

- We're chosen to be able to seek this beneficial & sacred knowledge that Allah subhanahu wa ta'ala has given us. Many people don't have the opportunity to seek knowledge because of financial problems or just because they don't have phones, especially in times of quarantine like this.
- This beneficial knowledge brings light into a person's life. Seeking knowledge is not just recommended but it's an obligation upon every single muslim.
- Me and you were both created for the worship of Allah, wherever we come from, our one sole purpose is to worship Him and we can't worship Him except with beneficial knowledge. If not, we're just like the Christians. Our main purpose is no other than to worship Him.
- Ask yourself, really think about it. When it comes to academics, like

chemistry, phythagoras, etc., we know this inside and out but when it comes to the deen, how much of true deen do we actually know? I remember many years ago, I stood in front of the masjid, questioning the kids there the meaning of al islaam but they gave me different answers.

The importance of seeking knowledge

- We are studying the deen in order to be affected in our life, to apply this in our life from this moment on to gain the immense reward that is mentioned by Allah and His messenger.
- The reality is: everytime we do something with the intention to imitate him, it will get rewarded.
- Allah said in the Qur'an, "And obey Allah and the Messenger that you may obtain mercy.". When we feel like things have become so difficult, like we're locked in a box, feel like there's no light at the end of the tunnel because of the difficulties and hardships, wouldn't you want Allah to have mercy upon you? Then that can be attained by doing what He and His messenger told you to do. Look what you get from just following Him and His messenger.
- And we will be with those who have been blessed immensely by

Allah. “And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.” (An Nisaa’: 69)

When we love someone

- When you really love someone, you imitate them in every way shape or form. Look at how people imitate David Beckham's and Ronaldo's hairstyle, why? Cause when you began to really love someone you imitate them in the way you walk, dress, etc. We all claim to really love the messenger, right? Don't you think true love necessitates that we really study him, look into the ins and the outs of how to be like him. When you go to marriage sitting, you will go find out everything about her before you move on because that love has started to grow. The messenger deserves more than everything I mentioned.

- Allah said in the Qur'an, “Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.”” (Ali Imran: 31) Imam Ahmad called this verse: *ayatul mihnah* (verse of examination). It will examine whether a person is really true, if this person is telling the truth. If you really love Allah, then you follow the messenger all the way from how you walk, sleep, wake up, carry yourself, etc.

- Hasan al Bashri said, “Some people claimed that they love Allah and His messenger and Allah tested them with this verse.” So to really test yourself is by placing this verse in between your eyes, by doing what the messenger told you to do and everything else becomes second.

How the Companions reacted to what Rasulullah did or said

1. One time, Abu Dhar was infuriated by someone who came and started to damage his fountain. But he previously heard the hadith about how to deal with yourself when you're angry. The first thing he did was sitting down then laying down. He was asked about it and he narrated that the Messenger of Allah (ﷺ) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down. [Sunan Abi Dawud 478]
2. Ibn 'Abbas (May Allah be pleased with them) reported: 'Uyainah bin Hisn came to Al-Madinah and stayed with his nephew Hurr bin Qais who was among those whom Umar (May Allah be pleased with him) showed favour to. The knowledgeable people (Qurra'), whether they were old or

young, had the privilege of joining Umar's council and he used to consult them. 'Uyainah said to Hurr: "My nephew, the Leader of the Believers shows favour to you. Will you obtain permission for me to sit with him?" Hurr asked 'Umar and he accorded permission. When 'Uyainah came into the presence of 'Umar, he addressed him thus: "O son of Khattab, you neither bestow much on us nor deal with us justly." 'Umar (May Allah be pleased with him) got angry and was about to beat him up when Hurr said: "O Leader of the Believers, Allah said to His Prophet (ﷺ): ' Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don't punish them).' (7:199) This one is from the ignorants. When Hurr recited this, 'Umar became quite motionless in his seat. He always adhered strictly to the Book of Allah. [Al-Bukhari].

Umar has a higher status than 'Uyainah but he didn't say: "I'm amirul mu'minin, who are you to advise me?" It shows us that even though you might be someone who is more superior or virtuous, it shouldn't stop you from being advised, you should be ready to take advice. That's humility, being humble, this is what a student needs to and must have. When Umar stopped right away, it also shows us to act upon what we're meant to be acting upon from the Kitab and the Sunnah straight away, no this and no that, we do it straight away because we're governed

by the sharia and we want to be like the messenger whose etiquettes was the Qur'an. Umar tried to emulate that by trying to be like the messenger of Allah without letting his ego getting in the way

3. It was narrated from Anas ibn Malik that he saw a ring of silver on the hand of the Messenger of Allah one day, and the people made and wore similar rings. Then the Prophet threw his ring away and the people threw their rings away too. Now that's an imitation, the Prophet didn't even open his mouth, he didn't tell anything, this is how much and how quickly they would do *istijabah* (answer the prophet's call).

4. Narrated Abu Sa'id al-Khudri: "While the Messenger of Allah (ﷺ) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Messenger of Allah (ﷺ) finished his prayer, he asked: What made you remove your sandals? The replied: We saw you remove your sandals, so we removed our sandals." The Messenger of Allah (ﷺ) then said: Gabriel came to me and informed me that there was filth in them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and pray in

them. (Sunan Abi Dawud 650)

This is how the companions were responding to the Prophet's call, no buts no hows, *sami'na wa atha'na*. Allah said in the Qur'an, "The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful." (An Nur: 51) When they are called, whether it be disputes, marriage issues, work issues, business issues, etc., they listen and they obey. Do you want the happiness that you're looking for in your life? Come back to the religion.

Not acting upon the knowledge

- There's a famous statement that you hear especially in places like Egypt, "Take my knowledge and overlook some of my shortcomings." You tend to hear this amongst the quraa', people who are very well-versed in the Qur'an, they know qira'at but they have no beards and may be other sins that really apparent as well. This type of statement is not correct but rather if you want people to benefit from you, set an example. We hear kuffar saying this too right? You can't tell your child to not smoke while you're smoking and expect him to accept it. From the intellectual perspective, it doesn't make sense. Religiously, it also doesn't make sense.

- Abdullah bin Mas'ud said, "Knowledge isn't just having many

narrations.” Even if it's vital and crucial, it's not the main objective in attaining knowledge. He continued, “Indeed knowledge is to fear Allah with that knowledge.” You’ve just attained a knowledge, it either stops you from doing that which that knowledge tells you to stay away from or it pushes you to act certain acts of worship.

- Ali bin Abi Thalib said, “Knowledge called out to action, either he responds back to that call (by acting upon that knowledge) or that knowledge is going to disappear.” Wallahi, one of the greatest ways that you’re going to miss out of the barakah of knowledge or totally forgetting is not acting upon it.

- Imam Shafi’i said, “Faqih (the one who is great in fiqh) is the one who acts upon his fiqh. The real faqih is not one who just talks and gives advice to people but he himself doesn’t act upon it.” Remember and pay attention to this point: People might praise you but what really matters is what Allah thinks about you, that’s the only thing that should matter in your life. People, they’re over-praising you, you get excited and you think just because you have a very good rep in society, you can go and violate the limits of Allah behind closed doors. Not only is your ‘ilm going to deteriorate but it’s only a matter of time before you drop in the eyes of the people.

- Ibnul Jauzi said, and this is one of my very favorite quotes of this great Imam Ibnul Jauzi, “I saw some of those who ascribed themselves

back to knowledge, they started to become heedless of the fact that Allah is looking at them while they're in secret." They started disobeying Allah in secret. By maybe watching what they shouldn't be watching or by watching movies. I'm not talking about documentaries, I'm talking about *movies*. He's meant to be a thaalibul 'ilm or even a shaykh or he has a persona but he got Netflix on. He continued, "Because of that, Allah causes the good things that are mentioned in public to disappear. It's as if they were there and missing at the same time. People stop caring about them, the hearts stop yearning for them, people stop wanting to meet them."

- What really matters is: act upon your knowledge. The more you attain the more you should increase the action. Like what Imam Ahmad advised us, he said, "The more he increases in knowledge the more he should increase the action that he carries on. The way of 'ilm is like money, when you increase in wealth, you pay more zakat. 'Ilm is like this as well."

- Ibnul Jauzi said, "I met many different shayk and they all have different status they were in and they all in different level in knowledge and the most beneficial to me from those whom I accompanied is those who acted upon knowledge even though there were others who are much much more knowledgeable than them." Allahu Akbar, that should be written in golden ink.

- We also know the famous hadith that the first person who the fire is going to be ignited with, are those who have knowledge but don't act upon it.
- We study the deen and it should be having an effect on our limbs and people around us should also be affected. Ibnul Jauzi said, “The real poor person is the one who is wasting his life attain knowledge he didn't act upon. He lost out on the sweetness of this dunya and the goodness of the hereafter. He is bankrupt in yaumul qiyamah where there is such a big case against him: you knew but you didn't act upon it, you seek knowledge but you didn't act upon it.”
- Acting upon knowledge is what going to raise in dunya and akhira. Not just attaining that's not gonna cause you to be marfu' (raised) in the eyes of the people. Ibnul Qayyim said, “One being raised doesn't happen with just attaining but rather you follow the truth and act upon it.” This is how the person is being raised.

The Virtues of Wudhoo

1. Uthman bin 'Affan reported that The Messenger of Allah (way peace be upon him) said, “He who performed ablution well, his sins would come out from his body, even coming out from under his nails.” (Sahih Muslim 245)

2. Humran, the freed slave of 'Uthman said: I heard from 'Uthman bin 'Affan and he was in the courtyard of the mosque, when the Mu'adhdhin came to him at the time of afternoon prayer. So 'Uthman called for the ablution water and performed ablution and then said: By Allah, I am narrating to you a hadith. If there were not a verse in the Book of Allah, I would have never narrated it to you. I heard Allah's Messenger (ﷺ) say, "If a Muslim performs ablution and does it well and offers prayer, all his (sins) during the period from one prayer to another would be pardoned by Allah." (Sahih Muslim 227a)

3. It was narrated that Thawban said: "The Messenger of Allah said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salat (prayer) and that no one maintains his ablution except a believer.'" (Sunan Ibn Majah)

4. Hudhaifa reported: The Messenger of Allah (ﷺ) said, "My Cistern is bigger than the space between Aila and Aden. By Him in Whose Hand is my life, I will drive away persons (from it) just as a person drives away unknown camels from his cistern." They (the companions) said: Messenger of Allah, would you recognise us? He said, "Yes, you would come to me with ghurra muhajjalun (white faces, and white hands and feet) on account of the traces

of ablution. None but you would have (this mark).” (Sahih Muslim 248)

5. It was narrated that 'Uqbah bin 'Amir Al-Juhani said: "The Messenger of Allah (ﷺ) said: 'Whoever performs Wudu' and does it well, then prays two Rak'ahs in which his heart and face are focused, Paradise will be his.'" (Sunan An Nasa'i)

If you know the virtues of performing wudhoo in the back of your head, you will love this act of worship cause you imagine getting Jannah which is the main purpose of all our worship.

Taking the Path of Knowledge

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him." (Jami` at-Tirmidhi 2646) A lot of misconception regarding this hadith is one might think that taking the path in seeking knowledge is that we must pack our bag and go to Egypt, Saudi, or Yaman. But that's not the case although it is something that we should aspire to do as we can attain the true knowledge there. But by seeking knowledge in our own country, it also falls under this hadith. We're seeking knowledge here, doing a lil bit

every day, so that we may meet Allah while seeking knowledge and get Jannah in shaa Allah.

6 Pillars of Wudhoo

If you know these 6 points and you leave it, you need to go do it again cause it's a pillar. How come if a pillar be taken from a house? It will collapse, same with wudhoo'. It can also come in handy if there's not much water cause by then, we can just do the pillars of wudhoo'. These pillars are taken out from the 6th aayah of Surah Al Ma'idah that says,

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you so that you may be grateful.”

So from that, the 6 pillars are:

1. Wash the face: from where the hairline **normally** starts down to the chin and between the back of the sideburns. Then rinsing the

mouth and

2. Wash the hand from the fingertip (**not from the wrist**) all the way up to the elbow.
3. Wiping the head, not the hair cause some people don't have hair. Because it's "head", so whether your hair starts from the middle of your forehead or you don't have hair, you wipe it from where the hairline would normally start.
4. Wash the feet. You need to wash the whole foot all the way up to your ankles and make sure the water gets in between the toes.

[Difference between wash & wipe: wash means you make sure that the water flows on the intended part and wipe means you pass wet hands over the part. So wiping your head is not that you put your head under the tap and start washing it.]

5. Al Muwaalah: followed up. It should be done straight away, one after another. I can't wash my head, have a cup of tea, and then back in making the wudhoo. If there's a break, the scholars said that the period between one part to another should not make the water on the previous part dry up in the median (not too cold, not too hot) temperature. For example, if it's really cold and the

water dries up really fast before I can move to the next step, that's still okay cause it's not in the middle type, normal temperature.

6. At Tartiib: in order. I can't go wash my feet then wash my face, it should be done in order like in Al Maidah above.

Other than these parts is a sunnah. But just because it's a sunnah, we shouldn't leave it off, cause the messenger did it. The companions did it **because** it's sunnah, now we're leaving it saying "It's **only** sunnah." **We should be doing it because it's sunnah.**

Knowing The Book & The Author

What we're studying now is the excerpt of the wonderful book of Imam Ibnul Qayyim *rahimahullah*, one of the classical scholars of the past who is known to be the student of the great Imam Ibn Taymiyyah *rahimahullah*. Why do I mention this? Seeing the students they have brought up is one of the ways to really know how knowledgeable certain people are. Like when we go to a madrasah, we want to know how many huffadh have been graduated there before we enroll or making a donation. We want to see the examples, the fruits of this place.

Imam adh Dhahabi *rahimahullah* said, "Ibn Taymiyyah has indepths

understanding in knowing those school of thoughts of the companions and the tabi'in." This is where our religion comes from. Everybody claims to follow the Qur'an and Sunnah but what makes you distinct from anybody is the understanding. Our understanding is in accordance with the Companions, Tabi'in, and Tabi'ut tabi'in; 3 generations that are greatly praised by Rasulullah.

Narrated Zahdam bin Mudarrab: `Imran bin Hussain said, "The Prophet (ﷺ) said, 'The best of you (people) are my generation, and the second best will be those who will follow them, and then those who will follow the second generation.'" `Imran added, "I do not remember whether he mentioned two or three (generations) after his generation. He added, 'Then will come some people who will make vows but will not fulfill them; and they will be dishonest and will not be trustworthy, and they will give their witness without being asked to give their witness, and fatness will appear among them.'" (Sahih al-Bukhari 6695)

Their understanding is what we need when it comes to worshipping Allah, not what I think or my shaykh thinks or my dad thinks. You have every right to respectfully ask your teacher from where did he get it, "Yaa Shaykh, *ahsanallahu ilaykum*. What's the evidence for this matter?" One of the reasons I love Dammaj is that everybody asks the same questions, "What's the evidence for this?" Because that's the job

of the teacher, his job is not to tell you about his own opinion or his forefathers' opinion. In fact, that is condemned by Allah in the Qur'an, those who respond back by saying, "This is our culture, this is what has been brought up by our forefathers."

Today everybody talks about Qur'an, but ironically it doesn't apply in medicine. No one goes out and talks about how to cure corona without knowledge but when it comes to the deen, everybody is comfortable to talk about it. Ad Daqqiq said, "They say: we see this as the correct one; who are you to even have a say?" It is important to take your religion from the right sources.

Allah sai in the Qur'an, "Say, 'Produce your proof, if you should be truthful.'" (Al Baqarah: 111)

This aayah indicates that if you bring forth your evidence, then you're saying the truth. So if you don't, you lie. But ask with respect. That's why everything here is backed up by evidences from Qur'an and Sunnah.

The shaykh of our shaykh in Yemen, Shaykh Muqbil said, "Two individuals that if I have a view of mas'alah and I look at them, they convince me; Ibn Hazm and Ibnul Qayyim." Sometimes it blows me away the amount of evidence and arguments he brought even for a simple fiqh. Imam Ibn Taymiyyah brought up a student like Ibnul Qayyim, this is how knowledgeable he was.

How Ustadh found this little book

This book زاد المعاد can be pronounced as *zaadul ma'aad* or *mi'aad* that means **Provisions for The Hereafter**. If you want to study the life of the Prophet and have learned arabic, this is the book for you. Just about everything of the Prophet's life is mentioned there, either in details or in passing. But I wouldn't teach it to beginners cause it can overcomplicate what the common folks should know. Then I found this little pamphlet, a thin book lying in a masjid which is a summarization of the characteristic of Prophet's wudhoo and salah. I called up so many libraries that sell book whether I can find it but nobody have it. I want it but it clearly doesn't belong to me, I want to benefit from it. Every week I come and I look at it and I find it so beneficial but I can't find it anywhere. So I ask someone in the masjid whether I can take it to the photocopy for a moment and bring it back again and I got the permission so I took it to the photocopy and shared it in a pdf to you all.

iI said to myself, "Subhanallah, the man who summarized it, he's just a shaykh that lives in Qasim (one of the cities in Saudi), he must've been sincere." You can't find this book in any libraries and I just came across it. I've never heard anybody ever teach it, I've never seen it, you can't find it, and it's just lying somewhere in the masjid. This could be

translated in many different languages and it would be wonderful for the people who want to study how to do wudhoo and salah. Today, we're studying it and in shaa Allah we'll get it translated as well.

Sometimes you might put yourself out into working but nobody benefits from it at the time, but later on maybe it would be the reason for thousands or millions of people to benefit from it. Like Ibn Taymiyyah, his works weren't available in his lifetime but they are being printed and translated after he passed away.

So if you feel like what you're propagating to people is not being benefited from at the time, do not lose hope, if you're sincere you continue, and you hope that one day it will be on the scale of your good deeds. And this is a very important advice especially for someone who started seeking knowledge. Sometimes after graduating, he wants everybody to call him, sit around him, and that's not happening. But if you continue, you'll find that the doors start opening if you're sincere. And this happened by making dua, being thankful to Allah, etc.

This is a summary from Ibnul Qayyim's book; the author took some parts off so they do not overwhelm the reader. I found it to be an amazing summary, I ask Allah for me and others to benefit from it, and for it to be translated and studied in the West.

The Guidance of Prophet in Doing Wudhoo

So Imam Ibnul Qayyim said, “Most of the time he would make wudu in every prayer even if he still had wudhoo.”

This is because we have the hadith of Anas that has been mentioned before. If you really think, it all starts falling into place. If you want to encourage yourself and love the wudhoo, you need to learn the virtues of doing it.

Anas was a servant of the Prophet for 9 years so by serving him he knows a lot about him in and out. It was narrated that Anas bin Malik said, "The Messenger of Allah used to perform ablution for every prayer, and we used to perform all of the prayers with one ablution." (Sunan Ibn Majah)

Abu Asad bin ‘Amr said: I asked Anas bin Malik about ablution. He replied, “The Prophet (ﷺ) performed ablution for each prayer and we offered (many) prayers with the same ablution.” (Sunan Abi Dawud)

“And it might be so that the Messenger, perhaps for all of the salawat he Only did wudhoo once.”

This happened on The Day of Fath when Rasululah conquered Makkah. Is there a contradiction? No. It is recommended to do wudhoo again even though you haven't broken it. Whoever makes

wudhoo without having broken his wudhoo.

So this is not an encouragement to cause yourself to have health issue cause that can harm you, but if you can keep it as much as you can.

Use less water

“He used to do wudhoo with a mudd, 2/3 of that, or sometimes more.”

Mudd is what fills up 2 normal sized hands. So Rasulullah used to use a mudd of water or even $\frac{2}{3}$ of that. Try it, take a mudd of water, pour it into utensils. See if you could do wudhoo with that.

Narrated Anas: The Prophet (ﷺ) used to take a bath with one Sa` (4 mudds) up to five Mudds of water and used to perform ablution with one Mudd of water. (Sahih Al Bukhari)

'Abdullah bin Muhammed bin 'Aqil bin Abu Talib narrated from his father that his grandfather said: "The Messenger of Allah said: 'A Mudd is sufficient for the ablution and a Sa' is sufficient for the bath.' A man said: 'It is not sufficient for us.'" He (the narrator) said: "It was sufficient for one who is better than you and had more hair" meaning the Prophet. (Sunan Ibn Majah)

Ibn Hajar said that this hadith clearly shows that sometimes it is permissible to respond back in a harsh way if someone is speaking without knowledge and he is arguing, with the intention to propagate

the truth to those who are listening.

Imam Ahmad said, “That which shows the fiqh (understanding) of a person is he uses less water when it comes to his wudhoo.” Al Marwazi (student of Imam Ahmad) said, “One time I wanted to do wudhoo for Imam Ahmad (pour the water for him) so I ended up veiling him so that the general mass don’t think Imam Ahmad doesn't know how to do wudhoo because he uses so little water.”

Shayk Asy Syinqithi, one of our teachers in university carries a little bottle and he would fill it up to do wudhoo. Now we’re going to the toilet, we open the tab and blast the water, so before we even start we have wasted so much water.

Don’t wash more than 3 times

“He was the easiest when it comes to pouring water and he used to warn his ummah from wasting water and he mentioned that there would be some of his ummah who violates & transgress when it comes to purify themselves.”

It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A Bedouin came to the Prophet (ﷺ) to ask him about Wudu', so he showed him how to perform Wudu', washing each part three times, then he said: 'This is Wudu'. Whoever does more

than that has done badly, done to extremes and done wrong.'" (Sunan An Nasa'i)

Don't try to be smart and wash it more than three times, do what Rasulullah did. Make sure you do it 3 times, no more than that. But if for whatever reason after washing it 3 times you still feel like you leave a part of it dry, you can still go and wash it again.

The Hanabilah use the term "disliked" to wash it more than 3 times but the correct term is haram cause Rasulullah used stern terms by saying that he had violated and become oppressive.

The bare minimum is to wash it once

"It has been authentically reported from the Prophet that he washed the parts that need to be washed in wudhoo just once, sometimes twice, sometimes thrice. He also washed some parts twice and others thrice (mixed between that)."

Narrated Ibn `Abbas: The Prophet (ﷺ) performed ablution by washing the body parts only once. (Shahih Al Bukhari 157)

This is the bare minimum: washing it once, anything more than that is recommended, highly encouraged. It will come in handy when we don't have much water.

Narrated `Abdullah bin Zaid: The Prophet (ﷺ) performed ablution

by washing the body parts twice. (Shahih Al Bukahri 158).

And in the hadith of ‘Abdullah bin Zaid, he washed the hand up until the elbow and the feet twice, other parts that need to be washed thrice. (Shahih Al Bukhari 199) *pay attention, the parts that need to be washed, so for wiping the head it is always done once.

All of these variations, give it all a go so you can remember. And the best thing is washing all parts 3 times like the hadith of Utsman ibn Affan, it’s the most complete version. Why? Cause whoever done this, his past sins are forgiven.

Don’t go over the elbows and ankles

“And it has never been reported that he washed that need to be washed more than thrice. It also has never been reported that he went over his elbow and ankles.”

Then Ibnul Qayyim brought the hadith of Abu Huraira in which he said that from the characteristics of Prophet’s wudhoo is that he washed his hands including a portion of his arms and washed his foot including his shank. It caused a lot of differences of views but the correct one is that it doesn’t go far over the elbow or ankle, just go over them a little bit.

And Rasulullah also circulate water around the elbow like in the hadith: Narrated Jabir bin ‘Abdullah that The Prophet (ﷺ) used to

run the water down his elbows while performing ablution.

Rinse your mouth and do istinshaq

It has also been debated whether rinsing your mouth (madhmadhah) and sniffing water your nose (istinshaq) is sunnah or fardh but the correct view is they both are parts of the face so they are included as pillars of the wudhoo. The Shafi'i said it's not but it is, because in just about every single description of his wudhoo, he never leaves it.

In ushul al-fiqh we have principle for this. Sometimes you find that what we're told to be mandatory in Qur'an has an ambiguity surrounding it of the exactness of how to do that, here for argument's sake we say that in the Qur'an when Allah said that we have to wash our faces it's still ambiguous whether it includes rinsing your mouth and do istinshaq is sunnah or fardh. But because now Rasulullah elaborated on that mandatory act, however he clarifies that ambiguity, he explained it with his limb, his action, it takes the same ruling for it being a pillar.

Aisha radhiyallahu 'anha said, "Rinsing your mouth and sniffing up the water are from the things that is a must." So you have a companion emphasizing the importance of this. And there's another narration where Rasulullah said, "If you do wudhoo, then rinse your mouth." (can be found in Bulughul Maram)

Another principle in ushul al-fiqh: the base ruling of commandments is mandatory. So whatever commandment we find in Quran or Sunnah, the base ruling is: I must come with it. Sometimes the scholars may say it is not mandatory because of other factors but it's for another discussion.

The bare minimum of madhmadhah & istinshaq

What's the bare minimum or general principle for our madhmadhah to be correct? It is a slightest circulation of water in your mouth. You must move the water inside your mouth even if it is slightly. So if I just put water in my mouth and spit it out or I swallow it, is it correct? No, I have to move it because it is what it means in the arabic language: to move the water inside your mouth.

Bare minimum for istinshaq: make sure the water enters your nose even if it is slightly. Sunnah: go overboard, sniff it up as high as you can. (Asim bin Laqit bin Sabrah narrated: From his father who said: "I said. 'O Messenger of Allah! Inform me about Wudu.' So he said: "Perform Wudu well, and go between the fingers, and perform Istinshaq extensively except when fasting." - Jami At Tirmidhi)

Another sunnah: The Prophet used to take one handful and half of it goes to the mouth half of it goes to the nose. He also used to use the right hand to put the water inside his mouth and nose then use the left

to do istinthaar (sniffing out the water from the nose).

What's the ruling of istinthaar? It's a recommended act

because even though Rasulullah commanded it (and we have mentioned before that the base ruling of commandment is mandatory), but he sometimes leaves it, we didn't find him doing it in another hadith, so the ruling goes down to be a sunnah. But for istinshaq, he never leaves it.

The Importance of Ushul al-Fiqh

In fiqh classes I like to talk about ushul al-fiqh because it is a tool to understand quran and sunnah. That's why the Orientalists have a big war against Imam Shafi'i because he was the first one to put down principles of ushul al-fiqh in order for us to understand how rulings come out from Quran and Sunnah, while the Orientalists are trying to contradict the Quran and Sunnah. If you're strong in ushul al-fiqh, you can protect the sharia. Al Ghunayman used to say, "Ushul al-fiqh is a gate that protects nushus (textual evidences) from lushus (thieves; who are trying to steal from the sharia)."

Wiping is only done Once

Next pillar: Wiping the head. Not the hair, we're speaking about the head. *Al mash* (wiping) means to pass wet hands over the part that is being told to be wiped in sharia. You don't have to pour water over it.

So, if I put my head under the tap/shower, does it cover the mandatory? Some scholars say it's a no, some say it's makruh (disliked), make sure you wipe it. And where does it end? We wipe our head all the way down to where the hairline finishes, not all the way down to your neck, even for women because the principle is whatever we say about men also applies to women until it's said otherwise.

The bare minimum in wiping the head is: from where the hairline normally starts until where it finishes.

“Sometimes he would come back up again to where he started.”

Where did Ibnul Qayyim take this from? The hadith of Abdullah bin Zayd. Narrated ‘Abdullah bin Zaid bin ‘Aasim describing the nature of ablution performance: "Allah's Messenger wiped over his head with his hands, going over the front with them and the rear. He began with the front of his head until they went to the nape of his neck. Then he brought them back again to the place where he began."

Is it a must? No, it's sunnah.

On wiping the neck

And also pay attention that in the hadith it is said all the way down to his neck, should we wipe the neck then? Remember there are 2 parts of the neck: one that has hair growing on it and one part without hair on it. The neck that is intended in the hadith is the first one.

Sometimes I see brothers laughing on the Hanafi madhab for the fact that they wipe their necks, this is the position that Imam Abu Hanifah took. But can you see the difference in how they understand the hadith causing 2 different rulings? They look at it as just neck but we look at that neck has 2 parts. It's important when we study fiqh to realize and be open minded as to why sometimes a view may have a reason or where it came from even though it may not be the stronger view.

“The correct view is that Rasulullah did not wipe his head more than once. And he also used to wipe his ears, inside and outside of it. And it hasn't been authentically reported that Rasulullah renewed the water to wipe his ears.”

What's the ruling on wiping the ears? The Hanabilah takes the ruling as mandatory because there's a hadith stating that ears are parts of the head. So if the head is one of the pillars, then ears are also included.

Not renewing the water to wipe the ears is the view that Ibnul Qayyim took, although there's a big discussion surrounding it. But we're just gonna take the view as we don't want to make it too technical.

Differences in Aqeedah & Fiqh

Remember that when I say this is a view and there's a discussion around it, we have to be open minded. Because sometimes fiqh is not

black and white, it is different from Aqeedah where there's no differences of opinion regarding its fundamentals. There are some issues that branch from the fundamentals where there's a difference amongst the sahaba but that's just maybe a handful.

As for Fiqh, there are more things that have been differed on than the things that have been agreed upon. So it's a complete opposite when it comes to Fiqh and Aqeedah. Write this down, cause people may say, "There are differences amongst the scholars in Aqeedah so we can put our differences aside," so they can all unite and throw Aqeedah down the trail. If that's the case, why didn't Rasulallah just push aside the difference with the Quraish ? Cause the Quraish believe in Allah but the difference was they used statues to get closer to Allah. It's the same as those who believe they need to make supplications to Rasulallah in order to get closer to Allah which is a major shirk.

So in Fiqh, we need to be open minded and lenient toward the discussions and those who may take different opinions but in aqeedah we don't differ nor do we compromise cause it's the fundamental of our religion.

Washing the feet, not wiping it

The Author said, "He used to wash his foot if he wasn't wearing socks or leather socks."

So here we know that Rasulullah didn't go out his way to change the state of his feet, this is important to know so we know what to do when we wear socks or we are barefooted.

And pay attention that the foot needs to be washed, not just wiped. Cause sometimes one just shakes his legs under the water and leaves of his ankle dry, a lot of times it happens accidentally or carelessly. So if there's even a size of a coin from your foot that hasn't been washed, you should do wudhoo again and if you have prayed, you do wudhoo and pray again. If the period from when you wash your feet and you realize that there is a part that hasn't been washed properly is short, then go back and wash your feet again.

The danger of leaving even a small part dry

Jabir reported: 'Umar bin Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allah (ﷺ) saw that and said: Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer. (Sahih Muslim)

'Abdullah bin 'Amr said: "The Messenger of Allah saw some people performing wudhoo, and their ankles were dry. He said: 'Woe to the ankles because of Hell-fire, perform wudhoo properly!'" (Sunan Ibn Majah)

If this is a small thing, Rasulallah would've overlooked it, but he didn't.

It was narrated from 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "It was ordered that one of the slaves of Allah be flogged in his grave with one hundred lashes, but he kept asking until it was reduced to a single blow. So he was given a single blow, then his grave was filled with fire. When he came round, he said: 'Why did you flog me?' It was said to him: 'You offered one prayer without being taahir, and you passed by one who was being wronged and did not help him.'" (Narrated by al-Tahhaawi in *Mushkil al-Athaar*, 4/231; classed as hasan by al-Albaani in *al-Silsilah al-Saheehah*, 2774.)

So how can someone perform a prayer without wudhoo? If you don't wash what needs to be washed properly, you leave off a pillar, then you're considered as the one who hasn't done wudhoo and fall under this hadith.

Wiping over the socks or leather socks

Moving on to wiping over socks. Ibnul Qayyim mentioned leather socks (khuff) and socks (jaurab) here but in the hadith it is only mentioned leather socks.

Narrated Mughira bin Shu'ba: Once I was in the company of the Prophet (ﷺ), he then performed ablution and I dashed to take off his leather socks. He said, "Leave them for I had put them on after performing ablution". So he wiped over them [Agreed Upon].

The condition we take from this is that you could only wipe over your socks or leather socks only if you wear it after you have finished your wudhoo. Later on, if you want to do wudhoo after breaking it, it's fine to wipe over it.

Duration on wiping over socks

How long can I wipe over it? 72 hours for travelers and 24 hours for who is residing.

Safwan bin Assal narrated: "When we were traveling, Allah's Messenger would order us not to remove our Khuff for three days and nights, except for Janabah, but not for defecating, urinating, and sleep."

If you become in a state of janabah, then you have to do ghusl and then wear your socks and start again.

Narrated 'Ali (rad): The Prophet (ﷺ) fixed the period of Mash (wiping) over the leather socks (Khifaf – plural of Khuff) for three days and nights for a traveller and one day and a night for the resident person in a town [Reported by Muslim].

When does it start?

When does it actually start? From when I break the wudhoo or when I wipe over it the first time? The scholars of Hanbali madhab differ but the safer opinion is that it starts from when we break our wudhoo.

So, if one makes wudhoo for fajr then he wears socks and keeps his wudhoo. After that at 2 pm he breaks his wudhoo but at that time 'Asr hasn't come, let's say it will be at 5 pm so he will wipe over it at that time. The duration is counted from when he breaks the wudhoo (2 pm) not when he wipes over it for the first time (5 pm).

The Hanabilah mentioned 7 conditions (but I won't mention all of them) with regards to it being permissible for you to wipe over the leather socks: you have to put it after doing complete thaharah, it should all the way up to your ankle* (ankle socks doesn't apply cause your ankle is shown), not see through, it's not made out of haram materials (pig skin for example), and it should be permissible for you to wear it (you didn't steal it or the money you use to buy it is halal).

*Why? Because the principle is that the replacement takes rulings as what's being replaced. The replacement here is socks and what's being replaced is foot. Normally we wash our feet up until the ankles, the ankles are included, so the socks must cover the parts that we normally wash.

There is a big discussion on whether it is permissible to wipe over our **socks** (not leather socks), like The Hanafi; they believe it's not permissible so the wudhoo and salah is incorrect if someone does it and we can't pray behind him.

If we really think about it, what's the difference between socks and leather socks? It is a legislated concessions to wipe over leather socks to make it easy for that person, the same reasoning applies to that as well, it's called qiyas (analogy) in ushul al-fiqh. That's why Ibnu Umar said, "Wiping over your socks is like wiping over your leather socks." Imam Nawawi who's a Shafi'i also used this analogy and said that it can be done and there's no harm in it.

Last but not least on regard of this and what's people tend to forget especially those with chubby toes is that you have to make sure you wash in between your toes. Sometimes you have to use your fingers to make sure water reaches in between your toes so you have to also do it when you wipe your socks. Because there's a principle in ushul al-fiqh: if you can't fulfil a mandatory act except to do something, then that thing will become mandatory for you.

Do it in order & consecutively

"The wudhoo of the Prophet used to always be in order and with muwalah (consecutively)."

Meaning he wouldn't wash his feet before his hands. And if we look at how Allah put them in order in the Qur'an, He put wiping the head in between washing the hands and feet. Allah could've put what's needed to be washed together in one side and then mention about wiping the head, not sandwich it between the other acts if it shouldn't be done in that exact order.

Then we have to do one after another straight away (muwalah). What's the evidence of it?

Narrated Some Companions of the Prophet: The Prophet (ﷺ) saw a person offering prayer, and on the back of his foot a small part equal to the space of a dirham remained unwashed; the water did not reach it. The Prophet (ﷺ) commanded him to repeat the ablution and prayer.

Intention is not pronounced

“It's not authentically narrated that he says anything other than tasmiyah (saying bismillah).”

Cause there are people who pronounce their intention, it's an innovation.

What's the ruling of saying bismillah? Imam Ahmad took the opinion that it's waajib cause it's commanded. Pay attention

here, the word is waajib not fardh. Other scholars don't differentiate these 2 terms but in Hanabilah they're different. If it is fardh it means it's a pillar, it has to be done and you need to repeat if you leave it even if you have prayed. But waajib means mandatory but if we forget it and we have prayed, we don't have to do wudhoo and repeat our salah, we are excused of forgetting.

Another question, if I remember during my wudhoo, should I go back and repeat it again? I take the safer opinion that we need to go back again. Let's say I reached my hands and I remember I haven't said bismillah, I will repeat it again from the start. But there's another opinion that says we can say bismillah whenever we remember.

What's the evidence of it being waajib?

It was narrated that Anas said: The Messenger of Allah (ﷺ) said: 'Perform Wudu' in the Name of Allah.'

It is a form of commandment so it's waajib.

It was narrated from Abu Sa'eed that: The Messenger of Allah said: "There is no ablution for one who does not mention the Name of Allah (before doing it)."

Narrated AbuHurayrah: The Messenger of Allah (ﷺ) said: The prayer of a person who does not perform ablution is not valid, and the ablution of a person who does not mention the name of Allah (in the beginning) is not valid.

So even if Imam Ahmad is alone in this opinion against the 3 great Imam, he had munitions and took the safer option.

Dua after Wudhoo

Narrated ‘Umar: Allah’s Messenger (ﷺ) said: “If one after performing ablution completely recites the following supplication:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(Ash-hadu an la ilaha ill-Allahu wahdahu la sharika lahu, wa ash hadu anna Muhammadan ‘abduhu wa Rasuluhu) ‘I testify that there is no one worthy of worship but Allah, He is Alone and has no partner and Muhammad (ﷺ) is his slave and Messenger’, all the eight gates of Paradise will be opened for him and he may enter through any gate he wishes”.

There’s another part of this du’a that it is debated on its authenticity but it’s okay to say it

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

(Allahumma aj’alni minat-tawwabina waj’alni min al-mutatahhirina)

“Oh Allah! Include me among those who repent and those who keep themselves pure.”

And there’s another du’a that not many people know and it can be considered as a sunnah mahjurah (boycotted sunnah), we read this du’a normally when we conclude our sittings:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Subhaanaka allahumma wabihamdika asyhadu an laa ilaaha illa anta
astaghfiruka wa atuubu ilaik

Glory be to Thee, O Allah, and I begin with praise of Thee, there is no god but thou; I ask Thy pardon, and return to Thee in repentance

What do we get from reciting it? This good deed that you’re doing will be noted down on the scroll of your good deeds and it won’t get removed from there, it will be sealed (cause our good deeds can be nullified) and we will get the rewards in yaumul qiyamah.

This shows the honor of this du’a, a small thing we can say after doing wudhoo.

About beard

General principle with regards to thick and thin beard: if we can see the skin through the beard then it is thin so we wash it inside out. If we can’t see the skin, meaning it’s thick, we just make the water reach the

outside of it. How about the long beard? We have to wash what comes down from the beard. The rest of the hair on our faces is the same.

Sunnah: do *takhlil* (running fingers through the beard) by running your hands under water then running your fingers through the whole beard, or by placing water underneath your beard and pressing it, or by rubbing water from the sides of the beard.

Narrated Anas ibn Malik: Whenever the Messenger of Allah performed ablution, he took a handful of water, and, putting it under his chin, made it go through his beard, saying: Thus did my Lord command me.

So isn't it a must because Allah told him to do it? No, because Rasulullah left it sometimes.

Recap / Khulasah on 2 ways of doing Wudhoo

- **Coming with the bare minimum:** intention, tasmiyah (saying bismillah; basmalah is saying bismillahirr), madhmadha, istinshaq, wash your face, wash your hands from the tip of your fingers until the elbows, wipe your head, wash your feet until your ankles and **you do all of these once**. This comes in handy when we're at a place like makkah, or we don't have much water, we have to go somewhere far to get more water but the salah nearly starts, etc.

- **Complete wudhu:** we get more reward because it will remove past sins. This is what Rasulullah mostly did which can be found in the hadith of Uthman (added with intention and tasmiyah):

Humran b. Abban, the freed slave of ‘Uthman, said : I saw ‘ Uthman’ bin ‘Affan while he performed ablution. He poured water over his hands three times and then washed them. He then rinsed his mouth and then cleansed his nose with water (three times). He then washed his right arm up to the elbow three times, then washed his left arm in a similar manner; then wiped his head; then washed his right foot three times, then washed his left foot in a similar manner, and then said : I saw the Messenger of Allah (ﷺ) performing ablution like this ablution of mine. Then he (the Prophet) said: He who performs ablution like this ablution of mine and then offered two rakaahs of prayer without allowing his thoughts to be distracted, Allah will pardon all his past sins.

Our scholars remarked: This is the most complete of the ablutions performed for prayer.