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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

الوضوء

WUDHU – ABLUTION

COURSE EXCERPT

Wudhu

1. Conditions of the Wudhu (شروط الوضوء)

Conditions of the Wudhu are ten:

Before wudhu, the following are required in order for the wudhu to be valid.

Just as the prayer is a worship, the wudhu is also a worship. If the wudhu is not valid then the prayer cannot be valid. When the wudhu is done properly then the prayer will be good.

1. **To be Muslim (الإسلام):** someone who's not Muslim and is making wudhu is not a worship. Everything needs to go in sequence, thus when a person enters Islam then he can perform the worships.

2. **To be sane (والعقل):** to have a mind that knows what's right and wrong. The pen is lifted for the young, while being asleep, and mentally disabled.
3. **Distinguish between right and wrong (التمييز):** a person can distinguish between right and wrong and in this case is the age of seven. At the age of seven, they can understand what to do and not to do. Before this time, they are just copying. They are told to perform wudhu and pray as a command. Children are to be commanded to pray by the age of seven. **Hadith:** (قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ) **(The Messenger of Allah (صلى الله عليه وسلم) said: Command your children to pray when they become seven years old) - Sunan Abi Dawud 495**
4. **Intention to perform wudhu (والنية):** wudhu requires an intention and the intention is inside the heart. The intention is to do it for Allah (سبحانه وتعالى) and hoping for the reward from Him. And it's important to keep the intention for Allah (سبحانه وتعالى) throughout the worship.
5. **To not intend to break the wudhu before it's completed (واستصحاب حكمها بأن لا ينوى قطع الطهارة حتى تتم):** And it's important to keep the intention for Allah (سبحانه وتعالى) throughout the

worship. for example a person cannot be answering the call of nature and make the wudhu at the same time. There needs to be sequence that after completing answering the call of nature then the person can make wudhu.

6. **Anything which requires wudhu (ie: urine, eating camel meat, sleeping) (انقطاع موجب الوضوء):** answering the call of nature or eating camel's meat invalidates the wudhu, thus it would need to be performed again.
7. **To clean the areas of natural discharge with water, or with stones or tissues before wudhu (واستنجاء أو استجمار قبله):** after answering the call of nature it's best to wipe and clean with tissue and clean with water three times. But to wipe or use water are both valid. If a person is on wudhu, he doesn't need to clean his private part. A person washes himself when they answer the call of nature.
8. **To use water which is pure and lawful (ie: not stolen or taken by force) (طهورية ماء وإباحته):** the water used should be pure, not impure, and the water needs to be lawful meaning it's not water that's been stolen.
9. **Removal of things which can prevent the water from reaching the skin (ie: mud) (إزالة ما يمنع وصول الماء إلى البشرة):** for example

mud, nail polish, dough, permanent marker, then it should be removed.

10. Those who continually break their wudhu must perform wudhu

(دخول وقت الصلاة في حق من حدثه دائم): this point is not for all people, but those with special cases. Some people can make one wudhu that would make them last more than one prayer, but some people have ailments which causes them to perform wudhu each time for every prayer. For example a person has a sickness which stops him from controlling himself from urinating on himself, as a result, when the prayer time enters, he should make wudhu and then pray. Even if he becomes impure while in the prayer, his prayer is still valid. And another case is a lady who is always bleeding more than what's normal for her (for example more than six days), so then she makes needs to make wudhu after the adhan of every prayer.

2. Obligations of the Wudhu (فروض الوضوء)

Obligations of the Wudhu are six:

Surah Al Maeda 6: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ) (O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles)

1. **Washing the face, which includes rinsing the mouth and nose** (غسل الوجه ومنه المضمضة والاستنشاق): The face doesn't include the neck. Rinsing the mouth and nose is part of the face.
2. **Washing the two hands including the elbows** (غسل اليدين إلى المرفقين): from the tip of the fingers to the elbows.
3. **Wiping the whole head including the ears** (مسح جميع الرأس ومنه الأذنان): when wiping the ears, it should be both the inside and outside of the ear.
4. **Washing the two feet up to the ankles** (غسل الرجلين إلى الكعبين): The feet can be wiped if wearing socks, though this can only be done if previously you had done wudhu and then wore socks.

5. **Performing wudhu in order (والترتيب):** points 1 to 4 are about the parts which are washed and wiped. The order of performing the wudhu is important otherwise the wudhu is not valid. Points 5 and 6 are about the way of performing the wudhu.

6. **No gap in performing parts of the wudhu (والموالة)**

○ When washing the parts it can be done once, twice or three times, but no more than three times. Or it can even be done interchanged between one, two of three times in the wudhu itself. As for wiping the head and ears, this is only done once.

○ Wiswas begins with wudhu and cleanliness, and a person needs to stop himself from the beginning and not think it's piety to keep repeating the wudhu. This can ultimately lead to the person not leaving his house anymore.

○ A person shouldn't be too lazy about the wudhu either; for everything there needs to be a middle path. **Hadith:** (قَالَ جَاءَ)
 أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ عَنِ الْوُضُوءِ فَأَرَاهُ الْوُضُوءَ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ " هَكَذَا
 " (الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ " ("A Bedouin came to the
 Prophet (صلى الله عليه وسلم) 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 Nisa'l Book 1, Hadith 14

3. Nullifiers of the Wudhu (نواقض الوضوء)

Nullifiers of the Wudhu are six:

1. **Natural excretion (ie: urine, stool, passing wind, etc) (الخارج من السبيلين)**: such as urine, stool, passing wind, blood, discharge from a relation, but the normal white discharge of the woman is not considered impure and does not nullify the wudhu.
2. **Any unclean substance excessively discharged from the body (الخارج الفاحش النجس من الجسد)**: sometimes there's sickness where discharge comes out from other parts of the body.
3. **Losing one's mind due to sleep, loss of consciousness or otherwise (زوال العقل بنوم أو غيره)**: when a person sleeps or if he faints, he doesn't feel what's happening to him. Deep sleep nullifies the wudhu but not light sleep. Being drunk also nullifies the wudhu.
4. **Touching the private parts by hand without any barrier (مس الفرج باليد قبلاً كان أو دبراً، بغير حائل)**: cleaning a child does not nullify the wudhu.
5. **Eating camel meat (أكل لحم الإبل)**

6. **Rejection of Islam after accepting it (الردة عن الإسلام):** may Allah (سبحانه وتعالى) protect us. Ameen. We should not say 'we would never do this, or who would do this'. Nothing is guaranteed so it's important for us to ask Allah (سبحانه وتعالى) to keep us firm.

Note: Washing a dead person does not nullify the wudhu. A man touching a woman normally without desire does not nullify the wudhu.

Sunnan (Voluntary Actions) of the Wudhu – (سنن الوضوء)

- Sunnah is the way, and the messengers were sent to convey the message and we are to follow them – they are role models.
 - Whatever the Prophet (صلى الله عليه وسلم) has done is our capacity – we cannot do more than that.
 - If you do the sunnah, you are rewarded for it, and if not, then there is no sin.
1. To use the siwak after rinsing the mouth with water (السواك عند المضمضة): so it is used during the wudhu, not after, since this is regarding the sunnah for wudhu.
 2. To wash the hands to the cuffs three times (غسل الكفين ثلاثاً في أول الوضوء): though we might have already been doing it, but this is sunnah, so with the intention you become rewarded, subhan Allah.

3. To begin with rinsing the mouth and the nose, then washing the face (البداة بالمضمضة و الاستنشاق قبل غسل الوجه): though we are already doing this in our wudhu, but the sequence of this is sunnah, so make the intention so that you are rewarded for the sunnah. Always increase in washing it you are not fasting (المبالغة فيهما ما لم يكن صائما). How?
 - o To increase in rinsing the mouth, not by rinsing your mouth more times, but by keeping the water inside and making it go around (المبالغة في المضمضة ادارة الماء في جميع الفم).
 - o To rinse the nose by sniffing the water so that it reaches the top of the nose (المبالغة في الاستنشاق جذب الماء الى أقصى الانف)
4. To wash the beard by running your fingers through it (تخليل اللحية) and to wash your fingers and toes by separating them each one and letting the water pass between them (تخليل اصابع اليدين و الرجلين)
5. To begin with the right and then the left (التيامن):
6. To revive the sunnah by performing the wudhu by washing each part once, or by washing each part twice, or three times (يغسل كل) (عضو مرة واحدة، مرتين او ثلاث مرات): we are used to washing three times, but when you break the routine then it will make you more focused and it makes it more interesting. The Prophet (صلى الله عليه وسلم) used to also make it flexible by washing the face three times, hands twice, feet once.
7. Say adkaar of wudhu (اذكار الوضوء): which is to say bism Allah in the beginning of the wudhu and to end with saying (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ) (لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ، وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

bear witness that none has the right to be worshipped except Allah, alone, without partner, and I bear witness that Muhammad is His slave and Messenger. O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.) – Sahih Aj Jami'e 6167, Authenticated by Al Albani as Sahih

Description of the Wudhu (صفة الوضوء)

1. To make the intention for wudhu (النَّيَّة): it is not just for prayer alone, you can make wudhu before going to sleep.
2. To say bism Allah (البِسْملة)
3. To wash the hands three times (يغسل كفيه ثلاث مرات)
4. To rinse the mouth and to rinse the nose with the right hand and squeeze out the water with the left hand (يتمضمض ويستنشق من كف واحدة) (و ينثر الماء من أنفه بيساره)
5. To wash the face from where the hair line normally begins to the chin, including the jaw lines, and from ear to ear (حد الوجه)
 - The neck is not washed, and for the beard you run the fingers through it.
6. To wash the arms from the tip of the fingers up to including the elbow (حد اليدين): but it is not washed all the way up to the forearm.
7. To wipe the head and ears once with new water (يمسح كل رأسه و أذنيه) (مرة واحدة بماء جديد)
 - Description of wiping the head (صفة مسح الرأس): you take a little water and place both wet hands and wipe from the

- beginning of the head to the neck, and best is to come back to the beginning of head (يضع يديه المبلولتين بالماء على مقدم الرأس الى) (قفها ثم يردهما و هو أفضل)
- To wipe the ears by placing the index finger inside and use the thumb to wipe outside the ear (مسح الاذنين)
8. To wash the feet, including the ankles (غسل رجليه مع الكعبين)
- For those who do not have feet or hands, may Allah (سبحانه) give us the well-being, then they still wash what is there. And this shows that everyone is included.

MAY ALLAH HELP US ACT ON WHAT WE LEARNED. AMEEN.

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