

The Prophet's Wuḍū

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Introduction

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

!quran() (O mankind! Revere your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them twain scattered countless men and women; revere Allāh, through Whom you demand your mutual (rights) and (revere) the wombs (that bore you): for Allāh ever watches over you.) (al-Nisā, Q4:1)

!quran() (O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islam.) (Āl ‘Imrān, Q3:102)

!quran() (O you who have believed, fear Allāh and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great attainment.) (al-Aḥzāb, Q33:70–71)

As for what follows: Verily the most truthful speech is the Word of Allāh and the best guidance is the guidance of Muḥammad (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 with regard to religious rulings and being guided thereby, as it maybe 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, laziness, or some other worldly problems. I sincerely advise all the Muslims to read and research until they come to know and understand their true *Dīn*.

I wished to write this in order to complete the series of the types of worship, especially since no one has particularized 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 *ḥadīth* of the Messenger of Allāh (صلى الله عليه وسلم)—if Allāh wishes—ordering it according to the order of the *wuḍū* of the Messenger of Allāh (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 Allāh to guide us to that which is proper. Verily He is the One having authority over that and having the Power to do so.

SHAYKH FAHD ‘ABD AL-RAḤMĀN AL-SHUWAYB

The Definition of Wuḍū

Linguistically, *wuḍū* is the action, and *waḍū* the water used therefore—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.

According to Shari‘ah, *wuḍū* is using clean and cleansing (*ṭahūr*) water upon certain body parts as Allāh has prescribed and explained.

The Prescription of Wuḍū in the Quran and Sunnah

Allāh (سبحانه وتعالى) says,

!quran() (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.) (al-Mā'idah, Q5:7)

1. Abū Hurayrah (رضي الله عنه) said, "The Emissary of Allāh (صلى الله عليه وسلم) said,

«لَا تُقْبَلُ صَلَاةٌ أَحَدِكُمْ إِذَا أَخَذَتْ، حَتَّى يَتَوَضَّأَ»

«The *ṣalāh* of anyone of you breaching purification is not accepted unless he makes *wuḍū*.»¹

2. Ibn 'Umar (رضي الله عنهما) said, "Indeed, I heard the Emissary of Allāh (صلى الله عليه وسلم) say,

«لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طَهْوٍ، وَلَا صَدَقَةً مِنْ غُلُولٍ»

«Allāh does not accept *ṣalāh* without purification, nor *ṣadaqah* from illegally attained wealth.»²

3. Ibn 'Abbās (رضي الله عنهما) said, "The Emissary of Allāh (صلى الله عليه وسلم) said,

«إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ»

«Verily I have been ordered to make *wuḍū* when I stand for *ṣalāh*.»³

4. Abū Sa'īd (رضي الله عنه) said, "The Emissary of Allāh (صلى الله عليه وسلم) said,

«مِفْتَاحُ الصَّلَاةِ الطَّهْوُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ»

«The key to *ṣalāh* is purification, its *tahṛīm*⁴ is the *takbīr*⁵ and its *tahlīl*⁶ is the giving of *salām*.»⁷

¹ *Ṣaḥīḥ Muslim* (Cairo: Dār al-Ta'ṣīl, 2014), vol. 2, p. 7, #216.

² *Ṣaḥīḥ Muslim*, vol. 2, p. 7, #215.

³ *Sunan Abī Dāwūd* (Cairo: Dār Ta'ṣīl, 2015), vol. 6, p. 78, #3713.

⁴ That which renders normal actions, such as eating and talking, impermissible.

⁵ Saying الله أكبر (Allāh is the Greatest).

The Excellence of Wuḍū

5. Abū Hurayrah (رضي الله عنه) said, “The Emissary of Allāh (صلى الله عليه وسلم) said,

«أَلَا أَذُنُكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ!
قَالَ «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ
الصَّلَاةِ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ، فَذَلِكُمُ الرِّبَاطُ»

«Shall I not guide you to that by which Allāh wipes away the sins and raises the ranks?» They said, ‘Certainly O Emissary of Allāh!’ He (صلى الله عليه وسلم) said, «Completing the *wuḍū* when it is a hardship, many steps to the mosques, and waiting for the [next] prayer after the prayer, that is *al-Ribāt* (defending the frontiers); that is *al-Ribāt*; that is *al-Ribāt*.»⁸

6. Abū Hurayrah (رضي الله عنه) reports that Emissary of Allāh (صلى الله عليه وسلم) said,

“When the Muslim (or ‘Believing’) servant makes *wuḍū* and washes his face then the sin of 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 sin of everything he stretched out his hands to 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. Abū Hurayrah (رضي الله عنه) reports that Emissary of Allāh (صلى الله عليه وسلم) came to the graveyard and said, “Peace be upon you, dwelling of Believing People and we will (all) if Allāh wills join you soon. I would have liked to have seen our brothers!” They said, “Are we not your brothers, O Emissary of Allāh?” He (صلى الله عليه وسلم) 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*, O Emissary of Allāh?” 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 Emissary of Allāh.” He said, “So they will come with white blazes and marks from the *wuḍū* and I am present before them at the Hand (*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

⁶ That which renders normal actions permissible again.

⁷ *Sunan Abī Dāwūd*, vol. 2, p. 54, #60.

⁸ *Ṣaḥīḥ Muslim*, vol. 2, p. 31, #242.

will be said: ‘Indeed they have made changes after you,’ so I will say, ‘Be off, be off.’”[⁹]

8. Abū Umāmah (رضي الله عنه) said: The Emissary of Allāh (صلى الله عليه وسلم) said,

“When a Muslim makes *wuḍū* 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]

9. Abū Mālik al-Ash‘arī (رضي الله عنه) said: The Emissary of Allāh (صلى الله عليه وسلم) said,

“Purification is half of Īmān; and *alḥamdulillāh* fills the Scales; and *subḥānAllāh* and *alḥamdulillāh* fill whatever is between the heaven and the earth; and *Ṣalāh* is a light; and *Ṣadaqah* is a clear proof; and *Ṣabr* (patience) is a shining light; and the Quran 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. ‘Uthmān (رضي الله عنه) said: The Emissary of Allāh (صلى الله عليه وسلم) said,

“Whoever makes *wuḍū* and makes it well, his sins come out from his body, even coming out from under his nails.”[¹²]

11. Uthmān bin ‘Affān (رضي الله عنه) reported that the Prophet said,

“He who performs *wuḍū*’ like this, his previous sins will be forgiven and his *ṣalāh* and walking to the mosque will be considered as supererogatory act of worship.”

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12. ‘Uthmān (رضي الله عنه) said: The Emissary of Allāh (صلى الله عليه وسلم) said,

“Whoever makes *wuḍū* like this—then all of his previous sins are forgiven—and his *ṣalāh* and his walking to the masjid are above and beyond that.”[¹³]

13. Ibn ‘Umar (رضي الله عنهما) said: The Emissary of Allāh said,

“When one of you makes *wuḍū* and makes it well, then goes out to the masjid—having no purpose except *ṣalāh*—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 masjid. And if the people knew what there was in the night prayer and Subh prayers, then they would come to them even if they had to crawl.”[¹⁴]

14. Abū Hurayrah (رضي الله عنه) said: The Emissary of Allāh (صلى الله عليه وسلم) said,

“Whoever makes *wuḍū* and makes it well then goes out—and then finds that the people have finished the *ṣalāh*—then Allāh gives him the same reward as one who had prayed it along with the people without diminishing any of their reward.”[¹⁵]

15. Zayd ibn Khālīd al-Juhanī (رضي الله عنه) relates that the Emissary of Allāh (صلى الله عليه وسلم) said,
 “Whoever makes *wuḍū* and makes it well, then prays two *rak’ahs* not letting his mind wander in them—then Allāh forgives him all of his previous sins.”[^16]
16. ‘Uqbah ibn ‘Āmir (رضي الله عنه) said: The Emissary of Allāh (صلى الله عليه وسلم) said,
 “Whoever makes *wuḍū* and makes it well, then prays two *rak’ahs* concentrating therein with his heart and his face—then Paradise is obligatory for him.”[^17]
17. ‘Uthmān (رضي الله عنه) said: I heard the Emissary of Allāh (صلى الله عليه وسلم) say,
 “Whoever makes *wuḍū* for *ṣalāh* and completes the *wuḍū*—then walks to the obligatory *ṣalāh* and prays it with the people—or with the congregation—or in the mosque—then Allāh forgives his sins.”[^18]
18. ‘Alī (رضي الله عنه) relates that the Emissary of Allāh (صلى الله عليه وسلم) said,
 “Completing the *wuḍū* when it is a hardship, and walking to the masjid, and waiting for the next prayer after the previous one (greatly) washes away the sins.”[^19]
19. Humrān ibn Abān relates that ‘Uthmān asked for water to make *wuḍū*—then he mentioned how the Emissary of Allāh (صلى الله عليه وسلم) made *wuḍū*. Then he (رضي الله عنه) said, “The Emissary of Allāh (صلى الله عليه وسلم) said at the end of the *ḥadīth*,
 ‘Whoever makes *wuḍū* in the same way that I have just made *wuḍū* then stands up and prays two *rak’ahs*, not thinking of other things, then his previous sins are forgiven.’”[^20]

The Components of Wuḍū

Al-Nīyyah (Intention)

This is the firm resolve of the heart to perform *wuḍū* in obedience to the order of Allāh (سبحانه وتعالى) and His Emissary (صلى الله عليه وسلم). Ibn Taymīyyah (رحمه الله تعالى) said in *Majmū’ah al-Rasā’il al-Kubrā* (1/243): “The place of the *niyyah* is the heart and not the tongue in all forms of *‘ibādah*—and that is agreed upon by all the Muslim scholars—Purification, *Ṣalāh*, *Zakāt*, *Ṣawm*, *Ḥajj*, *‘Itq* (freeing of slaves), *Jihād*, 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 Islam—so the *niyyah* is the firm intention and resolve itself.”

20. As the Emissary of Allāh (صلى الله عليه وسلم) himself explained in the *ḥadīth* narrated by ‘Umar (رضي الله عنه) in the *Ṣaḥīḥayn*, “Verily the actions are by intention and there is for everyone only what he intended...”[^21]

Al-Tasmīyah (Mentioning Allāh’s Name)

21. Abū Hurayrah (رضي الله عنه) said that the Emissary of Allāh (صلى الله عليه وسلم) said “There is no *wuḍū* for him who does not mention Allāh’s name upon it.”[^22]

Imam Aḥmad in one of his two sayings is of the opinion that it is obligatory in *wuḍū*, *ghusl*, and *tayammum*. He was followed in this opinion by Abū Bakr, and it is the saying of al-Ḥasan al-Baṣrī and Imam Iṣḥāq—as reported by Ibn Qudāmah in *al-Mughnī* (1/84), and their proof is this *ḥadīth*.

Ibn Qudāmah adds in *al-Mughnī*: If we take the saying that it is obligatory, then the *wuḍū* 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. And this is the saying that we regard as being correct.

As for Ibn Taymiyyah (رحمه الله تعالى), he held it to be obligatory if the related *ḥadīth* was authentic—as occurs in his *Kitāb al-Īmān*—and the *ḥadīth* is authentic, so therefore his opinion is that it is obligatory.

22. Al-Bukhārī and Muslim report from Anas (رضي الله عنه) that some of the Companions of the Prophet (صلى الله عليه وسلم) sought water for *wuḍū*, so the Emissary of Allāh (صلى الله عليه وسلم) said “Does any of you have water?” So he put his hand into the water and said “Make *wuḍū* in the name of Allāh.” And I saw the water coming out from between his fingers until they all made *wuḍū*.

Thābit said: “I said to Anas (رضي الله عنه), ‘How many were there?’ He said, ‘About seventy.’”[^23]

As for the proof for that which we have stated—it is his (صلى الله عليه وسلم) saying “Make *wuḍū* in the name of Allāh.” As for those who say that it is only *sunnah mu’akkadah*, then they base that upon the relative *ḥadīth* being weak. However since the *ḥadīth* is *ṣaḥīḥ* as we have explained, then there remains no proof for them and the proof is with us, and Allāh Knows Best.

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

Washing the hands

23. Humrān (رضي الله عنه) narrates that ‘Uthmān called for water to make *wuḍū* and washed his hands three times... then said, “I saw the Emissary of Allāh (صلى الله عليه وسلم) make *wuḍū* just as I have made *wuḍū*.”[^24]

24. Abū Hurayrah (رضي الله عنه) said: the Emissary of Allāh (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.”[^25]
25. And in the *ḥadīth* of ‘Abd Allāh ibn Zayd (رضي الله عنه) he was asked about the *wuḍū* of the Prophet (صلى الله عليه وسلم), so he called for a bowl of water and made *wuḍū* from it as the Prophet (صلى الله عليه وسلم) made *wuḍū*, and he poured out water from the bowl upon his hand and washed it three times.[^26]
26. Aws ibn Abī Aws reports from his grandfather (رضي الله عنه) said: I saw the Emissary of Allāh (صلى الله عليه وسلم) make *wuḍū* washing his hands three times. [Aḥmad (4/9) and al-Nasā’ī (1/55) with *ṣaḥīḥ isnād*].

Al-Maḍmaḍah and al-Istinshāq

Al-Maḍmaḍah: Washing the mouth and moving the water around within it.

Al-Istinshāq: Taking water into the nose and breathing it into its backmost part.

Al-Istinthār: Expulsion of water from the nose after *istinshāq*.

Washing the mouth and nose together with one handful (of water)

27. ‘Abd Allāh ibn Zayd al-Anṣārī said that it was said to him: Perform for us the *wuḍū* of the Emissary of Allāh (صلى الله عليه وسلم), 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.”

Washing the mouth

28. In the *ḥadīth* of ‘Amr ibn Yaḥyā (رضي الله عنه) he said: And he washed his mouth and nose using three handfuls of water.[^28]

Imam al-Nawawī says, “...and in this *ḥadīth* 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.”

29. In the *ḥadīth* of ‘Ā’ishah (رضي الله عنها) in which she describes the *wuḍū* of the Prophet (صلى الله عليه وسلم) that he said “When you make *wuḍū* then wash your mouth.”[^29]

Washing the nose and expelling the water

30. Abū Hurayrah (رضي الله عنه) narrates that the Prophet (صلى الله عليه وسلم) said “When one of you makes *wuḍū* then let him enter water into his nose, then expel it.”[^30]

31. Exerting in sniffing in the water as long as you are not fasting is reported in the *ḥadīth* of Laqīt (رضي الله عنه) who said, “O Emissary of Allāh (صلى الله عليه وسلم), inform me of the *wuḍū*.” He said “Complete the *wuḍū* and rub between the fingers and exert in breathing in the water into the nose unless you are fasting.”[^31]

It is clear from these two *aḥādīth* that washing the mouth and nose are both obligatory (*wājib*). Ibn Qudāmah says in *al-Mughnī*, “Washing the nose and washing the mouth are both obligatory in both forms of purification—*ghusl* and *wuḍū*—as washing the face is obligatory in both of them in the established view of the *madhhab*; and it is the saying of Ibn al-Mubārak, Ibn Abī Laylā and Ishāq, and was also reported from ‘Atā.”

Taking water into the nose with the right hand and expelling it with the left

‘Abd Khayr said: We were sitting, looking towards ‘Alī as he made *wuḍū*, 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 Emissary of Allāh (صلى الله عليه وسلم), then this is his purification.[^32]

Washing the face

The face (*wajh*) is determined as being everything between the beginning 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 ear.

Allāh (سبحانه وتعالى) 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. [Sūrah al-Mā'idah, 5:7]

Humrān ibn Abān narrates that ‘Uthmān (رضي الله عنه) called for water to make *wuḍū* and so mentioned the way in which the Prophet (صلى الله عليه وسلم) made *wuḍū*. Humrān said: Then he washed his face three times.[^33]

Running water through the beard with the fingers

32. ‘Uthmān (رضي الله عنه) narrates that the Prophet (صلى الله عليه وسلم) used to run his (wet fingers) through his beard.[^34]
33. Anas (رضي الله عنه) narrates that when the Prophet (صلى الله عليه وسلم) made *wuḍū*, he 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.”[^35]

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 (*wuḍū* and) prayer. And this is the saying of Imam Iṣḥāq and Abū Thawr.

Most of the scholars however are of the opinion that the order is an order of desirability (*istihbāb*) 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.[^36]

Imams Aḥmad and Layth and most of the scholars hold that moving water through the beard is obligatory when taking *ghusl* from *Janābah*—and not obligatory in *wuḍū*.[^37]

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 *āyah*.

Allāh (سبحانه وتعالى) 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. [Sūrah al-Mā'idah, 5:7]

Humrān ibn Abān reports that 'Uthmān (رضي الله عنه) called for water for *wuḍū* and mentioned the Prophet's (صلى الله عليه وسلم) way of making *wuḍū*—and Humrān said: Then he washed his right arm including the elbow three times, then the left in the same way (al-Bukhārī and Muslim as has preceded).

Regarding 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 meaning of the word *ilā* (to) in the *āyah* - 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 Allāh (سبحانه وتعالى) says:

...thumma 'atimmus-siyaama ilaa -llail: Then complete your fast till the night appears; [Sūrah al-Baqarah, 2:187]

And this is the opinion of some of the companions of Imam Mālik.

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 Allāh's (سبحانه وتعالى) saying:

...wa yayazidkum quwwatan ilaa quwwatikum...(and add strength to your strength); [Sūrah Hūd, 11:52]

34. The proof in this matter is the *ḥadīth* of Nu‘aym bin Mijmar who said, “I saw Abū Hurayrah make *wuḍū*—he washed his face and completed the *wuḍū*, 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 *ḥadīth* he said: “This is how I saw the Emissary of Allāh (صلى الله عليه وسلم) make *wuḍū*.” (Muslim, 1/246)

So, dear reader, it is clear from this *ḥadīth* 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.

35. Jābir (رضي الله عنه) said that when the Prophet (صلى الله عليه وسلم) made *wuḍū*, he would pass the water over his elbows. (Reported by al-Dāraquṭnī (1/15), al-Bayhaqī (1/56) and others; Ibn Ḥajr declared it *ḥasan*; Shaykh al-Albānī declared it *ṣaḥīḥ* (*Ṣaḥīḥ ul-Jāmi‘*, 4547).

Wiping the head and ears and imāmah

Wiping over all of the head as Allāh (صلى الله عليه وسلم) says:

...wamsahoo bi ru’oosikum....: ...rub your heads (with water) [Soorat-ul-Maa’idah 5:7]

Ibn Qudāmah says: Some of the people who claim that that which is ordered to be wiped is part of the head only claim that the *Bā* (in the *āyah*) means “part of” as if He had said, “Wipe part of your heads.” However, we say that in His (سبحانه وتعالى) saying wamsahoo bi ru’oosikum the *Bā* is as if He (سبحانه وتعالى) said regarding Tayammum wamsahoo bi wujoohikum (Allāh (سبحانه وتعالى) orders us to wipe the faces).

Therefore their saying that the *Bā* means “part of” is incorrect and unknown to the scholars of the language. Ibn Burhān says, “He who claims that the *bā* means ‘part of’ has declared before the scholars of the language that of which they have no knowledge.” (*al-Mughnī* 1/112)

Imam al-Shawkānī says, “It is not established that it means *part of* and Sībawayh (one of the foremost scholars of the Arabic language) has denied that in fifteen places in his book.” (*Nayl al-Awtār*, 1/193).

36. In the *ḥadīth* of ‘Abd Allāh ibn Zayd (رضي الله عنه) is 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 them forwards and backwards—beginning with the front of the head and (wiping) with them up to his nape then he (صلى الله عليه وسلم) returned them to the place from which he began (al-Fatḥ 1/251, Muslim #235, al-Tirmidhī #28 and others).

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

37. It is authentically reported that the Emissary of Allāh (صلى الله عليه وسلم) said, “The two ears are a part of the head.” (Reported by al-Tirmidhī (#37), Abū Dāwūd (#134), and Ibn Mājah (#444). It was declared *ṣaḥīḥ* by Shaykh al-Albānī [*al-Ṣaḥīḥah*-, 1/36]. Imam Aḥmad was of the view that wiping the ears has the same ruling as that for wiping the head.)

As for those who hold the view that it is a *sunnah*, they do not have any evidence except their regarding this *ḥadīth* as being *ḍaʿīf*. However, it is authentic due to a chain of narration which they did not come across and so the proof is with our saying and Allāh knows best.

The scholars who hold that they are part of the head are Ibn al-Musayyib, ‘Aṭā, al-Ḥasan, Ibn Sīrīn, Saʿīd ibn Jubayr and al-Nakhaʿī and it is the saying of al-Thawrī and Ahl al-Raʾy and Imams Mālik and Aḥmad ibn Ḥanbal.

Taking fresh water for the head and ears

38. Shaykh al-Albānī says in *al-Ḍaʿīfah*, #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 *ḥadīth* of al-Rabīʿ bint Muʿawwidh that the Prophet (صلى الله عليه وسلم) “wiped his head with water remaining in his hand.” (Reported by Abū Dāwūd and others with *ḥasan isnād*)

The way of wiping

39. From ‘Abd Allāh ibn ‘Amr—about the way of performing *wuḍū*—he said: Then he (صلى الله عليه وسلم) wiped his head and entered his two forefingers into his ears and wiped the backs of his ears with his thumbs (Reported by Abū Dāwūd #135, al-Nasāʾī #140, Ibn Mājah #422 and authenticated by Ibn Khuzaymah).

Wiping over the imāmah only

40. ‘Amr bin Umayyah (رضي الله عنه) said: I saw the Emissary of Allāh (صلى الله عليه وسلم) wipe over his turban and leather socks. (Reported by al-Bukhārī [*al-Faṭḥ*, 1/266] and others)
41. Bilāl (رضي الله عنه) reports that the Prophet (صلى الله عليه وسلم) wiped over the leather socks and the head cover (Reported by Muslim 1/159).

Wiping over the turban and forelock

42. Al-Mughīrah bin Shuʿbah (رضي الله عنه) reports that the Prophet (صلى الله عليه وسلم) made *wuḍū* and wiped over his forelock and over the turban and leather socks (Reported by Muslim 1/159).

Ibn Qudāmah says in *al-Mughnī* (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 Aḥmad: as the Prophet (صلى الله عليه وسلم) wiped over his turban and forelock, as occurs in the *ḥadīth* of al-Mugheerah ibn Shu'bah.

As for caps/'prayer hats,' it is not permissible to wipe over them—as Imam Aḥmad says—for various reasons: (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 Salamah used to wipe over her head cover. This was reported by Ibn al-Mundhir. (See *al-Mughnī*, 1/312).

Washing the feet and ankles

Allāh (سبحانه وتعالى) says,

...wa arjulakum ila al ka'bayn...: ...and (wash) your feet to the ankles [Sūrah al-Mā'idah 5:7]

thus ordering the washing of the feet and ankles.

43. Ibn 'Umar (رضي الله عنهما) said: the Emissary of Allāh (صلى الله عليه وسلم) fell behind us and then came upon us during a journey, then we found him and it was time for 'Aṣr, so we began to make *wuḍū* 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) [al-Bukhārī (*al-Fath*, 1/232) and Muslim, 3/128].

Al-Nawawī says in his explanation of *Ṣaḥīḥ Muslim* after mentioning the *ḥadīth*: (Imam) Muslim's intention (رحمه الله تعالى) in quoting these *aḥādīth* was to prove the obligation of washing the feet—and that wiping them is not sufficient.

44. In the *ḥadīth* of al-Bukhārī and Muslim from Ḥumrān bin Abān that 'Uthmān (رضي الله عنه) called for water for *wuḍū* and then mentioned the *wuḍū* of the Prophet (صلى الله عليه وسلم). Ḥumrān then said: Then he washed his right foot to the ankle three times and then his left foot to the ankle three times.
45. As Abū Hurayrah (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 *ḥadīth* he said, "This is what I saw the Emissary of Allāh BPBUH" do. [Muslim, 1/246].

From this *ḥadīth*—O Muslim—it becomes clear that the ankles enter into this washing as is clear from his saying "till he reached the shin."

46. Al-Mustawrad (رضي الله عنه) said, "When the Prophet (صلى الله عليه وسلم) made *wuḍū* he would enter the water between his toes with his little finger." [Reported by Abū

Dāwūd (#148), al-Tirmidhī (#40), and Ibn Mājah (#446). Declared as *ṣaḥīḥ* by al-Albānī].

Al-Ṣanʿānī says in *Subul al-Salām* after quoting this *ḥadīth*: It is a proof for the obligation of wiping between the toes—and this also occurs in the *ḥadīth* of Ibn ʿAbbaas which we have indicated, reported by al-Tirmidhī, Aḥmad, Ibn Mājah, and al-Ḥākim, and authenticated by al-Bukhārī. And it is done by using the little finger. (See *Subul al-Salām*, 1/48).

47. And Laqīt bin Ṣabarah said, “The Emissary of Allāh (صلى الله عليه وسلم) said, ‘Complete the *wuḍū* and wipe between the Aṣābiʿ (fingers and/or toes).’” [Abū Dāwūd (#142), al-Tirmidhī (#37), al-Nasāʾī (#114), Ibn Mājah (#407), and al-Ḥākim (1/148). Al-Albānī declared it *ṣaḥīḥ*.] Al-Ṣanʿānī says, “It clearly means both the fingers and toes and is shown clearly in the *ḥadīth* of Ibn ʿAbbās.” [*Subul al-Salām*, 1/47].

Reply to those who wipe the feet without washing

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 *āyah*,

wamsahoo bi ruʾoosikum wa arjulakum ilaal kaʾbayn: rub your heads and your feet to the ankles...[Sūrah al-Māʾidah 5:7]

reading (*arjulikum*) and saying that the feet are thus connected to (the command to wipe) the heads; this is not correct, rather they are connected to (the order to wash) the hands. As for the reading of the word (*arjulikum*) with Kasrah of the lām, al-Ṣanʿānī says that is for wiping over leather socks—as is shown by the Sunnah—and this is the best interpretation for this particular recital. (*Subul al-Salām*, 1/58).

The Quran is not to be explained according to the human intellect—especially in the matters of worship such as Ṣalāh, *wuḍū*, etc.—but by the Sunnah which explains this Pillar. And there are many such examples in the Qurʾān 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.

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.

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.

The saying of al-Zajjāj (a great scholar of the Arabic language): It is permissible that the wording (*arjulikum*) has the meaning of *wash the feet* as the wording (*ilā al-Ka'bayn*) conveys that meaning—as the mentioning of a limit suggests washing just as Allāh (سبحانه وتعالى) says *ilā al-Marāfiq* [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 Allāh (سبحانه وتعالى) says *wamsahū bi ru'ūsikum* not mentioning any limit (for wiping the head) and further the term wiping can be used to mean washing. (*Al-Mirqāt*, 1/400).

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 *mutawātir* from the Prophet (صلى الله عليه وسلم) as al-Ḥāfiẓ Ibn Ḥajr says; and further it is not established that any of the Ṣaḥābah differed regarding that—except what is reported from 'Alī, Ibn 'Abbās, and Anas (رضي الله عنهم)—and it is established that they didn't retract from it (*Al-Mirqāt*, 1/400).

48. And Abū Hurayrah (رضي الله عنه) reports that the Emissary of Allāh (صلى الله عليه وسلم) came to the graveyard and said **...they will come on the Day of Judgement with their blazes shining from the wuḍū** (It has preceded, #7). Meaning the the Emissary of Allāh (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 Ḥajr says: And it is established that this shining of the faces, hands and feet are particular to the Muslim Ummah.

The siwāk (tooth stick)

The *siwāk* is that which the mouth is brushed with. And it is also called the *miswāk*, the plural being: *sūk*. And the *siwāk* comes from the Arāk tree and it is a well-known tree. Abū Ḥanīfah said, “It is the best of the trees whose twigs are used for brushing the teeth...smelling of milk.” Abū Ziyād said, “From it is taken there tooth-sticks—from its twigs and roots—and the best part for that is its roots, and it is broadly spreading...” and Ibn Shamīl said, “The Arāk is a tall fine-shoot green tree with many leaves and branches, having weak wood and growing in hollows—*miswāk* is taken from it, being one of the citrus trees. Its singular is Arāk and its plural Arā'ik (*Lisān al-'Arab*, 268).

It is *mustaḥabb* (desirable) to use the *siwāk* at many different times as is established from the Prophet (صلى الله عليه وسلم) that he used to use the *siwāk* at every Prayer, and before reading the Quran, and before sleeping and when waking, and when the breath changes—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.

49. And also when making *wuḍū* , as Abū Hurayrah (رضي الله عنه) narrates that the Emissary of Allāh (صلى الله عليه وسلم) said, “If I did not fear to cause hardship to my Ummah I would have ordered them to use the *siwāk* with every *wuḍū*.” [Reported by al-Tirmidhī (#22) who said: *Ḥasan Ṣaḥīḥ*, and Mālik (#123), Aḥmad (4/116), Abū

Dāwūd (#37) and others. Al-Albānī declared it to be *ṣaḥīḥ* (*Takhrīj al-Mishkāh*, #390)].

50. And ‘Ā’ishah (رضي الله عنها) narrates that the Emissary of Allāh (صلى الله عليه وسلم) said, “The *siwāk* is a means of cleansing the mouth and pleasing the Lord.” [Al-Bukhārī reports it in *mu’allaq* form—connected by Aḥmad, al-Nasā’ī, Ibn Khuzaymah and Ibn Ḥibbān].

Al-Dalk (Rubbing)

Al-Dalk, meaning rubbing water over the body parts, is part of the *wuḍū* authentically reported from the Prophet (صلى الله عليه وسلم). Al-Mustawrid bin Shadād said, “I saw the Emissary of Allāh (صلى الله عليه وسلم) when he made *wuḍū* rubbing his toes with his little finger.” (*Ṣaḥīḥ*).

51. ‘Abd Allāh bin Zayd (رضي الله عنه) narrates that the Prophet (صلى الله عليه وسلم) made *wuḍū* and said, “Rub in this way.” (See *Nayl al-Awtār*, 4/39).
52. He (رضي الله عنه) also narrates that the Prophet (صلى الله عليه وسلم) made *wuḍū* with two thirds of a *mudd*⁹ (of water) and rubbed over his forearms. (Ibn Khuzaymah (#118), and its *isnād* is *ṣaḥīḥ*—and al-Ḥākim (1/161) reports it by way of Yaḥyā bin Abī Zā’idah].

Performing wuḍū in the order mentioned in the āyah

As for what is narrated regarding the *order* as mentioned in the *āyah*, then there is nothing to contradict that—and this order is obligatory (*wājib*) and it is said, *sunnah*. [See *Fiqh al-Imām Sa’īd bin al-Muṣayyib*, 1/64].

As for what is related with regard to the Prophet’s *_wuḍū_* BPBUH then it has been reported sometimes out of the regular order. And the proof is:

53. Al-Miqdām bin Ma’d Yakrib said, “I came to the Prophet (صلى الله عليه وسلم) with water for *wuḍū*, 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.” [Aḥmad (4/132), Abū Dāwūd (1/19) with a *ṣaḥīḥ isnād*. Al-Shawkānī (1/1~5) said, “Its *isnād* is good, and it is reported by ad-Diyāa in *al-Mukhtārah*.” Shaykh al-Albānī recorded it in *al-Ṣaḥīḥah*, #261]

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

⁹ *mudd*: a measure of volume. Approximately what one’s two hands can scoop up

Al-Suyūṭī says, as is reported from him in *ʿAwn al-Maʿbūd* (1/48), “It is used as a proof (i.e. the aforementioned *ḥadīth*) by him who says that sticking to the regular order in *wuḍū* is not obligatory as he washed his mouth and nose after washing his arms.”

The author of *ʿAwn al-Maʿbūd* says, “This narration is *shādh*¹⁰ and should 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 *wuḍū* which are Sunnah. As for the obligatory duties, then they are according to the order mentioned in the noble *āyah*, and the best thing is to perform all of the actions in the way mentioned in the majority of the *aḥādīth*. Allāh Knows best.”

Al-Mawālāh (Succession)

Al-Mawālāh refers to washing each part directly after the previous, leaving no time gap in between.

Nothing other than this is established from the Prophet (صلى الله عليه وسلم). It is however established that Ibn ʿUmar (رضي الله عنهما) urinated within the market, then made *wuḍū* and so washed his face and hands and wiped his head, then he was called to pray over a *janāzah*, so he entered the mosque then wiped over his leather socks, and then prayed over it. [Reported by Mālik (#72) and al-Bayhaqī (1/84). And ʿAṭāʾ didn’t see anything wrong with leaving such gaps whilst making *wuḍū* and it is the saying of al-Ḥasan, al-Nakhaʿī and the better reported of the two sayings of al-Shāfiʿī].

Beginning with the right

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

54. ʿĀʾishah (رضي الله عنها) said, “The Emissary of Allāh (صلى الله عليه وسلم) used to like to begin with the right in putting on shoes, combing his hair, in purification and in all of his affairs.” [Al-Bukhārī (*al-Fath*) 1/235, Muslim (#267), and others].
55. Abū Hurayrah (رضي الله عنه) narrates that the Prophet (صلى الله عليه وسلم) said, “When you dress and when you make *wuḍū*, then begin with the right.” [Abū Dāwūd (#4141), al-Tirmidhī (1766), and al-Nasāʾī (402). Shaykh al-Albānī declared it *ṣaḥīḥ*].

¹⁰ *Shādh* is a class of narration whose chain is authentic but contradicts that which is better established.

Economizing the use of water and not being wasteful

56. Anas (رضي الله عنه) said, “The Prophet (صلى الله عليه وسلم) used to make *wuḍū* with a *mudd* (of water) and make *ghusl* with a *ṣāʿ* or up to five *mudds*.” [Muslim (1/156) and others]. A *ṣāʿ* is equal to four *mudds*.

If you consider this *ḥadīth* 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 *wuḍū* and sometimes talking to his companion whilst the water is running out—what an excess in wastefulness! So he who does that should fear Allāh and remember this *ḥadīth* 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 (صلى الله عليه وسلم) is made clear and the true Muslim’s belief. It is from the Sunnah for the Muslim who wishes to make *wuḍū* 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 supplication after wuḍū

57. ‘Umar bin al-Khaṭṭāb (رضي الله عنه) said, “The Emissary of Allāh (صلى الله عليه وسلم) said, ‘None of you makes *wuḍū* and completes the *wuḍū* then says:

(*Trans.* I bear witness that none has the right to be worshipped except Allāh, and that Muḥammad is His slave and Messenger) except that all eight Gates of Paradise are opened for him—so that he enters by whichever he pleases.” [Reported by Muslim (#234), Abū Dāwūd (#169), al-Tirmidhī (#55), al-Nasāʾī (#148), and Ibn Mājah (#470)].

And al-Tirmidhī adds an authentic addition to it:

(*Trans.* O Allāh, make me one of those who constantly repents to You and of those who purify themselves.) [Declared as *ṣaḥīḥ* by al-Albānī].

58. Abū Saʿīd al-Khudrī (رضي الله عنه) said, “The Emissary of Allāh (صلى الله عليه وسلم) said, ‘Whoever makes *wuḍū* then says upon finishing the *wuḍū*,

(*Trans.* 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.” [Reported by Ibn al-Sunnī in *ʿAmal al-Yawn wa al-Laylah*, #30. Declared as *ṣaḥīḥ* by al-Albānī].

Washing each body part once

59. Ibn ‘Abbās (رضي الله عنه) said, “The Emissary of Allāh (صلى الله عليه وسلم) made *wuḍū* (washing each part) once.” [al-Bukhārī (*al-Faṭḥ*) 1/226].

Washing each body part twice

60. ‘Abd Allāh bin Zayd narrates that the Prophet (صلى الله عليه وسلم) made *wuḍū* (washing each part) twice. [al-Bukhārī (*al-Fatḥ*) 1/226].

Washing each body part thrice

61. In the *ḥadīth* of ‘Uthmān (رضي الله عنه) recorded by al-Bukhārī and Muslim, he (صلى الله عليه وسلم) washed each of the parts three times.

So from these *aḥādīth* 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) [*al-Majmū’* of al-Nawawī, 1/229].

The desirability of making *wuḍū* for each prayer

Al-Ḥāfiẓ says in *al-Fatḥ* (1/172) under the question *Making wuḍū without having broken it*,

62. Anas (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) used to make *wuḍū* for every prayer. He was asked, “What did you (the Ṣaḥābah) use to do?” He replied, “One *wuḍū* was sufficient for us till such time as we broke it.”

This *ḥadīth* is evidence that what is meant generally is the obligatory prayer.

Al-Ṭaḥāwī says, “It may be that that was obligatory upon him (صلى الله عليه وسلم) particularly and was later abrogated on the Day of Faṭḥ by the *ḥadīth* of Buraydah—which Muslim reports—that he (صلى الله عليه وسلم) prayed all the Prayers on the Day of Faṭḥ with one *wuḍū* 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 (صلى الله عليه وسلم) 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.” [MISSING REFERENCE]

I say: The result is that making *wuḍū* for every Prayer is mustahabb and praying all of the Prayers with one *wuḍū* is permissible. And Allāh Knows best.

The one who is unsure if he has *wuḍū* or not relies upon certainty

If he who knows that he has made *wuḍū* then is not sure that he has broken it then his *wuḍū* remains. And he who knows that he has done that which breaks *wuḍū* and doubts when he has made *wuḍū* thereafter, then he does not have *wuḍū*. In each case he relies upon that which he is certain of before that which he has doubt about—and he disregards the doubt. And this is the saying of the great majority of scholars and it is the saying of Abū Ḥanīfah, al-Shāfi‘ī, and Aḥmad. [*Al-Mughnī* (1/193) and *Fiqh al-Awzā‘ī*, 1/56].

63. And the proof for this is what is established from Abū Hurayrah (رضي الله عنه), who said, “The Emissary of Allāh (صلى الله عليه وسلم) said, ‘If one of you feels something in his stomach and he isn’t sure did anything (wind) come out of it or not—then let him not leave the mosque until he hears a sound or finds a smell.’” [Muslim (*Sharḥ al-Nawawī*, 4/51), *Āridah al-Aḥwadhī bi Sharḥ Ṣaḥīḥ al-Tirmidhī*, 1/79].

So the *ḥadīth* is a proof that things remain upon their original state until there is a certainty of a change in that, and doubt does not harm that—so he who is sure of having made *wuḍū* and thinks that he may have broken it, then he remains upon *wuḍū*.

A man and woman’s washing from a single vessel

64. Ibn ‘Abbās (رضي الله عنهما) narrates that one of the wives of the Prophet (صلى الله عليه وسلم) took a *ghusl* from *janābah* then saw the Emissary of Allāh (صلى الله عليه وسلم) about to take a *ghusl* from the remaining water, so she informed him that she had made *ghusl* therefrom. So, the Emissary of Allāh (صلى الله عليه وسلم) said, “Nothing makes the water impure.” [Reported by Abū Dāwūd (#67), and al-Nasā’ī (#326), al-Tirmidhī who declared it to be *ḥasan ṣaḥīḥ*, and Ibn Mājah (#370)].

Ibn ‘Abd al-Barr says, “There is nothing in the Sharī‘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 *aḥādīth* about it are *mutawātir*.” (*Al-Istidhkār*, 1/373).

Drying the body parts after purification

‘Uthmān bin ‘Affān, al-ḥasan bin ‘Alī, Anas ibn Mālīk, al-Ḥasan al-Baṣrī, Ibn Sīrīn, ‘Alqamah, al-Aswad, Masrūq, al-Ḍaḥḥāk, ‘Abd Allāh bin al-Ḥārith, Abū Ya‘lā, Abū al-Aḥwaṣ, al-Sha‘bī, al-Thawrī, Ishāq, Ibn ‘Umar in a narration, and Abū Ḥanīfah, Mālīk, Aḥmad, and the Shāfi‘ī Madhhab in one saying, all say that it is permissible after both *wuḍū* and *ghusl* to dry the body parts. And their evidence is what ‘Ā’ishah (رضي الله عنها) reports—she said, “The Emissary of Allāh (صلى الله عليه وسلم) had a cloth which he used to dry himself with after making *wuḍū*.” [Reported by al-Tirmidhī who declared it to be *ḍa‘īf*. Then al-‘Aynī states that al-Nasā’ī records it in *al-Kunā* with a *ṣaḥīḥ isnād*. I say: And it has other narrations which support and strengthen it. (See *Fiqh al-Imām Sa‘īd*, 1/70). Al-Albānī declares the *ḥadīth* to be *ḥasan*. (*Ṣaḥīḥ al-Jāmi‘*, 4706).

66. Salmān al-Fārsī narrates that the Prophet (صلى الله عليه وسلم) made *wuḍū*, then turned up a woollen cloak he had and wiped his face with it. [Reported by Ibn Mājah (#468)]. In *al-Zawā‘id*, it is said: Its *isnād* is *ṣaḥīḥ*. I say: In its *isnād* is al-Waḍīn bin ‘Aṭā’ who is *ṣadūq* but has a bad memory as al-Hāfiẓ Ibn Ḥajr says in *Taqrīb al-Tahdhīb*, so its *isnād* is *da‘īf*! But it is strengthened by the previous *ḥadīth* of ‘Ā’ishah to the level of *ḥasan*. And Allāh knows best.]

Some others hold it to be *makrūh* to dry the body parts after purification and their proof is:

67. What is established from Maymūnah (رضي الله عنها) who described the Prophet's (صلى الله عليه وسلم) *ghusl* from *janābah* and said, "Then I brought him a cloth but he refused it." [Al-Bukhārī and Muslim and the wording is the latter's].

Conclusion: Drying the body parts is one of the desirable actions as shown by the *ḥadīth* of 'Ā'ishah (رضي الله عنها). As for the saying that it is *makrūh*, then that is not acceptable as the saying of Maymūnah (رضي الله عنها), "but he refused it," does not amount to the fact that it is *makrūh*—and Allāh knows best.

Nullifiers of wuḍū

Anything that exits the two private parts

Abū Hurayrah (رضي الله عنه) said, "The Emissary of Allāh (صلى الله عليه وسلم) said, 'Allāh does not accept the prayer of any one of you having committed *ḥadath* until he makes *wuḍū*.'" [Al-Bukhārī (*al-Fath*, 1/206) and Muslim (#245)].

68. Al-Nawawī says in *al-Majmū'* (2/3), "...as for that which comes out of the two private parts—then it breaks *wuḍū* according to Allāh's (سبحانه وتعالى) saying, (Aw jaa'a ahadukum min al ghaa'it...) (...or one of you comes from offices of nature...) [Soorat-ul-Maa'idah 5:6] along with his (صلى الله عليه وسلم) saying **There is no *wuḍū* except from a sound or a smell." [*ṣaḥīḥ* and has preceded (*Ṣaḥīḥ al-Jāmi'* (7443))].

He concludes, "So that which comes out of the front or back part of a man or woman breaks the *wuḍū*—whether excretion, 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."

Sound sleep

69. 'Alī bin 'Abī Ṭālib (رضي الله عنه) said, "The Emissary of Allāh (صلى الله عليه وسلم) said, 'The eye is the drawstring for the anus, so he who sleeps then let him make *wuḍū*.'" [Abū Dāwūd (#203), Ibn Mājah (#477), and Aḥmad. Declared as *ṣaḥīḥ* by Shaykh al-Albānī].

In the *ḥadīth* is evidence that sleep does not in itself something that breaks *wuḍū*, however the *wuḍū* is nullified 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, fainting, or intoxication—as in this condition he does not know whether his *wuḍū* is broken or not. This is the saying of the great majority of scholars. (*Sharḥ Ṣaḥīḥ Muslim* (4/74) and *al-Mughnī* (1/164)).

Touching the genitals

70. Abū Hurayrah (رضي الله عنه) said, “The Emissary of Allāh (صلى الله عليه وسلم) said, ‘If one of you touches his penis and there is no veil between him and it nor any cover, then *wuḍū* has become obligatory for him.’” [Al-Ḥākim (1/138) and others. Shaykh al-Albānī said that it is *ḥadīth ṣaḥīḥ*.]
71. Busrah (رضي الله عنها) said, “The Emissary of Allāh (صلى الله عليه وسلم) said, ‘If one of you touches his penis then let him make *wuḍū*.’” [al-Tirmidhī (1/18) who said it is *ḥasan ṣaḥīḥ*. It was declared as *ṣaḥīḥ* by Aḥmad, al-Bukhārī, and Ibn Maʿīn (*Lumʿāt al-Tanqīḥ Sharḥ Mishkāh al-Maṣābīḥ*, #319). Others also narrate it as authentic.]
72. Ṭalq ibn ʿAlī (رضي الله عنه) said, “The Emissary of Allāh (صلى الله عليه وسلم) was asked about a man’s touching his penis. ‘Should he make *wuḍū*?’ He (صلى الله عليه وسلم) replied, ‘And isn’t it but a part of him?’” [al-Tirmidhī (#85) and he said: And this is the best of what is reported in this regard]. Shaykh al-Albānī said, “Its *isnād* is *ṣaḥīḥ*, and this (the view that it doesn’t break the *wuḍū*) is established as being that of a group of the Ṣaḥābah, from them: Ibn Masʿūd, ʿAmmār bin Yāsir, and because of these, Imam Aḥmad gave the choice between this and the one before it. Shaykh al-Islām Ibn Taymīyyah harmonized 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 *ḥadīth* that which gives that impression and it is his (صلى الله عليه وسلم) saying *a part of him*.” [al-Mishkāh al-Maṣābīḥ, notes on Nos. 319–320.]

Eating camel meat

73. Jābir bin Samurah (رضي الله عنه) narrates that a man asked the Emissary of Allāh (صلى الله عليه وسلم), “Should I make *wuḍū* because of the meat of sheep?” He (صلى الله عليه وسلم) said, “If you wish make *wuḍū* and if you wish then do not make *wuḍū*.” He said, “Should I make *wuḍū* from the meat of the camel?” He (صلى الله عليه وسلم) said, “Yes, make *wuḍū* 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.” [Reported by Muslim (1/189)].

Regarding touching a woman with desire

74. A man’s touching a woman without desire does not break the *wuḍū*. ʿĀʾishah (رضي الله عنها) says, “The Emissary of Allāh (صلى الله عليه وسلم) prayed and I was lying in front of him as in front of a *janāzah*, so when he wished to prostrate I pulled up my leg. [al-Bukhārī and Muslim].
75. And in the same way a woman’s touching a man without desire does not break *wuḍū* as is established from ʿĀʾishah (رضي الله عنها), “I didn’t 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.” [Muslim (3/203) and al-Nasāʾī (1/101)].

So we see from these two *ḥadīth* that merely touching does not break the *wuḍū*. And Allāh knows best.

The author of *al-Ta'liqāt al-Salafīyyah 'alā Sunan al-Nasā'ī* (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 *wuḍū*. As for the touching with desire—its proof is that the *wuḍū* 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 *wuḍū* for the one who holds that view—and above and beyond that is a further proof that it doesn't break the *wuḍū* is the *ḥadīth* of kissing as kissing is not normally free from touching with desire.”

The author of *Awn al-Ma'būd* (1/69) says regarding her (رضي الله عنها) saying, *he kissed me and did not make wuḍū*, “It contains a proof that touching a woman does not break the *wuḍū* as kissing is part of touching and the Prophet (صلى الله عليه وسلم) did not make *wuḍū* (before praying). And this (that touching a woman even with desire doesn't break the *wuḍū*) is the saying of 'Alī, Ibn 'Abbās, 'Aṭā' bin Ṭāwūs, Abū Ḥanīfah, and Sufyān al-Thawrī. And this *ḥadīth* is (by itself) *ḍa'īf* but is supported by other narrations, and it is *mursal*. However, al-Dāraqutnī connects it. Thus, it is an *ṣaḥīḥ ḥadīth, in-shā-Allāh*.” (See *Naṣb al-Rāyah*, 1/70).

The author of *al-Mughnī* (1/190) says, “The touching is not in itself something which breaks *wuḍū* but breaks *wuḍū* as it leads to prostatic fluid or semen being emitted—so the condition which leads to breaking of the *wuḍū* is considered—and that is when there is desire.”

Summary: That when a man and woman are safe from anything being emitted which breaks *wuḍū*—then their *wuḍū* 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 Allāh (سبحانه وتعالى) knows best.

Conclusion

This is what Allāh (سبحانه وتعالى) has made easy for us to gather together about the *wuḍū* and its rulings, so we hope from Allāh 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 Allāh who grants success.

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