

The ruling of the sacred Law

Fard (Obligatory) = This is an act commanded by Allah or the Prophet s.a.a.w which is called Dalil Qati (Quran al Kareem, Sahi Hadith) e.g. Salah, reciting verse of Quran in Salah, five pillars etc.

2 Types of Fard:

1. **Fard Ain** = This is an act which is obligatory upon each Muslim to perform as an individual e.g. Salah, sawm, zakat etc.
2. **Fard Kifaayah** = This is an act obligatory upon the community to perform and if a minority of the community perform it the responsibility of it is discharged from all the community. E.g. Janaza, Itikaaf.

The one who does not act upon this will be a sinner and Punished

Wajib (Necessary) = something commanded by Dalil Dhani (Text which is open to interpretation). E.g. Witar Salah, Sadka al-fitar

The one who leaves Wajib is Sinful

Note: If one misses a Fard act in salah the Salah is void/nullified, but if one misses a wajib act in salah(unintentionally) is not void considering he performs Sajda Saaf.

Sunna is divided into 3 types

1. **Sunnah Mukadda (sunna al-Hudda)** = This is **emphasised** sunna meaning the acts which the Prophet s.a.a.w or the Sahaba RA mostly performed and missed on very rare occasions, e.g. Adhaan, Iqaama, Sunna before fajar.

If one misses this sunna he is not sinful but liable for blame. However, if leaving the sunna totally then he becomes sinful as denying what the Prophet s.a.a.w gave is sinful.

2. **Sunn Ghair Mukadda** = this is a **not emphasised** sunna e.g. 4 rakah sunna before Isha and Asr also fasting on Mondays and Thursdays.

3 **Mustahab Sunna (Sunna Zawaid)** = this is the sunna which the Prophet s.a.a.w did in his daily life style e.g. dress, conduct with family, eating. If one does not do this he does not become sinful but will be rewarded and seek closeness to the Prophet s.a.a.w.

Mubah = these are permissible acts which are not requested or prohibited by Sharia. If one does this with intension of good will InshAllah be rewarded. E.g. when mentioned in text “This is no haram upon you” or “Nor is it a sin upon you”.

Haram (The forbidden) = this is what is forbidden according to decisive textual evidence. The one who dose such an act is to be punished and one who refrains from the act for the obedience of Allah will be rewarded InshAllah.

Makruh Tahrima (unlawfully disliked) = this is the opposite to Wajid, an act which is firmly commanded to leave through a text which is open to interpretation (Khabar ahad). To deny such a command is classed as misguidance not disbelief. One who acts upon this act is sinful.

Makruh Tanzih (The somewhat disliked) = Is an act which has been commanded to leave but is not sinful if one acts upon it. One who leaves it is rewarded and one who acts upon it is not worthy of punishment. E.g. to use the water which a cat has drank from.

Wudu

The Messenger of Allah p.b.u.h said “When a person performs wudu and rinses his mouth, his wrong deeds fall from it. As he rinses his nose, his wrong deeds fall from it. When he washes his face, his wrong deeds fall from it until they fall from beneath his eyelashes. When he washes his hands, his wrong deeds fall from them until they fall from beneath his fingernails. When he wipes his head, his wrong deeds fall from it until they fall from his ears. When he washes his feet, his wrong deeds fall from it until they fall beneath his toenails. Then his walking to the Masjid and his prayer give him extra reward.” (Ibn Majah)

“Oh you who believe! When you prepare for prayer, wash you faces and hands (and arms) to elbow, rub your heads and feet (with water) to the ankles” Al- Maida V:6

4 Fard of Wudu

1. Wash face, the Arabic word used is *wasala* which is referred to the area between hairline to bottom of chin and earlobe to earlobe. The definition of washing is that at least a couple of drops should fall from the limb.
2. To wash hands up to elbow including the elbow joint.
3. To wash feet with the ankles.

The Prophet p.b.u.h once observed some people performing wudu whilst there heels were dry. He said “Woe to the dry heels from Hellfire, perform wudu in full” (Abu Dawud 97)

4. To do Massah of the head covering the amount of 1 quarter of the head.

Al Mughirah Ibn Shu’bah (ra) narrated;

“The Prophet p.b.u.h arrived at a camp of some tribe. He passed water (answered the call of nature), performed wudu, and rubbed his forehead and boots” (Ibn Majah)

As the Quran states “Rub your head” which is Mujmal (not elaborated) and the above Hadith is used as a Bayan.

Note: Imam Shafi view is the minimum to be wiped is 3 hair whilst Imam Malik’s view is the whole head (most of it).

Conditions which need to be met to have a valid wudu

1. Pure water must reach the complete outer skin of the limbs which are fard to wash. If even a pin hole remains dry wudu is classed invalid
2. Things which are incompatible with wudu must be stopped before one can start wudu. E.g. Urine or blood which flows at the time of wudu then wudu will be invalid. Also menses and postnatal bleeding must stop before the female can start to perform wudu.
3. One must remove objects of dirt which prevent the water touching the body. Of instance wax, paint, grease, nail polish or glue etc.

Fulfilling to Ruling of Wudu

1. It is Fard to wash the visible part of the Thick beard (Thick beard is when the skin can not be seen)
2. It is fard for one who has a small beard to get water to reach the skin.
3. Fingers should not be tightly held together preventing water getting between them. Also if nails are long this could prevent water reaching the tips of the fingers.
4. It is wajib to move a tight ring around to ensure water has reached skin. The Prophet p.b.u.h performed wudu and moved his ring. (Ibn Majah 449).
5. It is permissible to pass water over medicine or plasters if one has cuts or wound.
6. One does not need to repeat wudu if he shaves head, cuts moustache or nails.

Sunna of Wudu

- Wash hands before beginning Wudu (especially when waking up from sleep)
- Recite **Bismillah** at the beginning
- Using Miswak, when there is no Miswak use fingers to brush teeth
- Madmadah and Istinshaq
- Mash of ears with the same water from the massah of head
- Takhlil of beard
- Takhlil of fingers
- To make Niyah
- To wash each part of limb 3 times but not the Head
- The entire head to be subjected to mash
- To do Wudu in order and to start from the right limb
- To wipe neck not throat

Mustahab (Recommended) acts of Wudu

- To face Qibla (because this is superior for the acceptance of the Supplications of wudu)
- To sit on an elevated place to avoid the used water to splash back on cloths
- To abstain from talking about dunya
- To unite the intensions of the heart with the tongue
- To say full Bismillah when wiping each limb
- To wash parts further than the prescribed limit
- To use right hand when inserting water into mouth and nose and cleaning nose with left hand.
- To insert little finger in opening of the ear.
- To recite 2nd Kalma (Hadith Abu Dawud 169)

Makro (Disliked) acts of Wudu

- To neglect and not to practice the Sunna acts
- To waste water (Hadith the Prophet p.b.u.h replied to Sa'id in regards to wastage of water "Yes even if you are at a flowing river" Al Bukhari 261)
- To perform wudu in an impure place
- To clean the nose with the right hand
- To wash any limb more than 3 times without need
- To slap water on your face as face has honour (Prophet p.b.u.h said "Do not hit the face" Abdu-Razak 9/333)
- To seek assistance from anyone (Umar (ra) tried help the Prophet p.b.u.h pure water for wudu and p.b.u.h said "Stop O Umar for verily I do not need anyone to help me with my prayers". Narrated by Abu Yahya (ra) in Al-Musnad 1/200)
- To wipe the head 3 times using new water each time

Factors which Brake Wudu

1.

Anything that exits from the front and back passages except wind which exits from the front passage (of female).

2. When blood and pus flows out of the body to the extent that it has moved from its outlet. Imam Shafi ra view is that only things which exit out of the 2 passages will nullify wudu, bases his view on the report in which the Prophet pbuh Vomited but did not perform wudu (Al-Zayla'I, vol 1,37). Whist we base our view on the Hadith where the Prophet pbuh said "Wudu occurs due to each type of blood" (Al-Ayni, vol 1, 262).Also the Hadith reported by Aysha ra "One who vomits or has a nose bleed should move away (from his prayer) and perform wudu" (Ibn Majah-sahih hadith).

3. Vomiting a mouthful of food and water, blood or bile. The definition of a mouthful is that the mouth can not be shut except with difficulty. As the Prophet pbuh said "Perform wudu from seven things, the leakage of urine, from all flowing blood, vomit, from das'a (spurt of vomit) which is a mouthful, from sleeping whilst lying on ones side, the load laughing in prayer and emission of blood" (Darqutani 1/157).

4. If a person vomits small amounts several times and the cause was the same for each time then wudu will be nullified if the amount of all the vomits is more than a mouthful.

5. If ones saliva is overshadowed by blood or the blood is even in amount with the saliva wudu is broken.

6. When one sleeps. The definition of sleep is if one is leaning on something and that this is removed as a result the person will fall.

7. Fainting, temporary insanity will break wudu.

8. When one laughs load in prayer which includes raku and sajood. As the Prophet pbuh stated "Beware any of you who laugh by way of qahqahah, must repeat both wudu and salah" (Al-Ayni, vol 1 288-295).

Note: And if one laugh's by dahik his salah is void not wudu

9. When male and female private parts rub together without covering (no penetration).

Note: To touch your private doses not nullify wudu.

3 Types of Wudu

1. **When one is in the state of minor impurity and wishes to pray or touch the Quran.**
2. **Wudu is Wajib for the Tuwaf of Kabah.** As the Prophet pbuh said “The tawaf around the Kabah is like a prayer except that you may speak, and whoever speaks should not speak unless it is good” (At-Tirmidhi kitaab –al tahara 960)
3. **This type is where wudu is recommended to have.** E.g.
 - Before sleeping
 - When one wakes
 - Wudu upon Wudu
 - After back biting, lying and slander
 - After washing or carrying a body
 - Make wudu for the time of each prayer
 - In the state of Anger
 - When studying the Scared Knowledge

Waswasah of Shaytaan in Wudu

- Imam Gazali states: The cause of waswasah is either ignorance of Islam or insanity; and both of which are major defects”
- Abu Hurayrah (ra) reported that the Prophet pbuh said: “If any of you has a pain in his abdomen, but is in doubtful whether or not anything has issued from him, he should not leave the Masjid to make wudu unless he hears a sound or perceives a smell” (Muslim)
- Abu Sa’id Al-Khudri (ra) reported that the Prophet pbuh said; “The devil may approach one of you during his Salaah, and pull a hair from his back. If the man were to imagine that his ablution had been broken, he should not leave his prayer unless he hears a sound or perceives a smell” (Abu Dawud)
- The Prophet pbuh said: “If the devil comes to one of you in his prayer, and tells you ‘You have been defiled’, he should say: ‘You have told a lie’, except when he senses a smell with his nose, or sound with his ears.” (Abu Dawud)