***The Way of Wudu' (Ablution)***

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**By the Name of Allah, Most Gracious, Most Merciful**

 Praises be to Allah, prayer and peace be upon the Messenger of Allah, and all of his family and companions. To follow: Ablution is a daily and repeated worshipping; so a Muslim should know the way of ablution of the Prophet peace be upon him to follow his way.

 Al-Zai'ali may Allah show mercy on him said in his book 'Nasb Ar-Rayah': "Twenty persons among the Prophet's companions narrated the way of the Prophet's ablution. They are Abdullah bin Zaid bin Asem, 'Uthman bin Affan, Ibn Abbas, Al-Mughirah bin Shu'bah, Ali bin Abi Taleb, Al-Miqdam bin Ma'dy Karib, Ar-Rubai' bint Al-Mu'awiz, Abu Malik Al-Ash'ari, Abu Hurairah, Abu Bakra, Wael bin Juhr, Nufair Abu Jubair Al-Kindi, Abu Umamah, 'Aisha, Anas, Ka'b bin Amr Al-Yamami, Abu Ayoub Al-Ansari, Abdullah bin Abi Awfa, Al-Bara' bin Azeb, and Abu Kahel." Then he transmitted their Hadith and commented on them.

 It is a great negligence not to know the way of the Prophet's ablution while you are in need to perform ablution five times during a day and night till your death.

**Remove remains of the Satan**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "When any one of you awakes up from sleep and performs ablution, he must clean his nose three times, for the devil spends the night in the interior of his nose." (Agreed upon)

 This deed is desirable for everyone when awaking up from sleep, even if he does not want to perform ablution to clean his interior nose.

 And such deed is required when performing ablution. In the narration of Al-Bukhari: "When one of you wakes up from his sleep, he must blow of his nose three times, for the Satan spends the night inside one’s nostrils."

 Clean your nose when awaking up, even if you would perform Tayammum (i.e. rubbing the face and hands with dust, and it replaces ablution when using water is difficult), in order to remove the remains of the Satan.

**A common mistake**

'Aisha may Allah be pleased with her reported: "Ask your husbands to clean themselves from excrement and urine. We are bashful (to ask them this) and the Messenger of Allah peace be upon him was doing so." (Narrated by Ahmed, Al-Nesai and At-Tirmidhi; graded as authentic by At-Tirmidhi)

 Cleaning is not required after passing wind, sleeping, eating camel's meat and so on; and ablution begins with washing the hands.

 Imam Ahmed said: "Cleaning is not required after passing wind; it is not mentioned in the Book of Allah or the Sunnah of his Messenger peace be upon him."

 Cleaning after defecation is required to remove impurity from the interior and posterior private parts, and when the person wants to perform ablution; there is no need to clean them again.

**Is purification after defecation with stones sufficient?**

'Aisha may Allah be pleased with her reported that the Messenger of Allah peace be upon him said: "When any one of you goes to the Gha'it (toilet to defecate), let him take with him three stones and clean himself with them, for that will suffice him." (Narrated by Ahmed, Al-Nesai, Abu Dawood, Ibn Majah and Al-Darqutney) Al-Darqutney graded transmitted chain of this Hadith as good and sound.

 Purification from defecation with three stones or handkerchief three times, removing the remains of urine and excrement replaces purification with water, but using water is better.

 And regarding Hadith of Ibn Abbas: This verse was revealed about the residents of Quba, and so the Prophet peace be upon him asked them that what had earned them the Praise of Allah and they replied: "We use water after (cleaning ourselves with) stones." (Narrated by Al-Bazar through a weak transmitted chain)

**A Prophetic Sunnah when waking up**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "When one of you wakes up from his sleep, he must not put his hand in a utensil till he washed it three times." In another narration: "When one of you awakes from sleep he must not dip his hand in the vessel till he has washed it three times, for he does not know where his hand was during the night." (Narrated by the group) In the narration of Al-Bukhari, the word 'three times' was not mentioned. In another narration of authors of the 'Sunan': "When one of you wakes up at night …"

 In a third narration of Abu 'Awanah: "When one of you wants to perform ablution after waking up …"

 Scholars see that the command here is for recommendation, and the prohibition is for disapproval. Imam Ahmed said that the command is for obligatory, and the prohibition is for forbiddance: this is the opinion of Ibn 'Umar, Abu Hurairah and Al-Hasan Al-Basri. The second is the more preponderant opinion.

 Ahmed said: Putting hands in a utensil is forbidden after the night, and disapproved after the day sleeping.

 Most scholars recommended washing the hands after any sleeping; this is the preponderant opinion. And the night is mentioned because it is the common. But Ahmed and Dawood see that the Hadith refers to sleeping at the night.

 It is desirable to wash the hands even if the person does not want to perform ablution, for this absolute narration: "for he does not know where his hand was during the night."

 And washing them before the ablution is certain, for this is what was mentioned in the narration of Al-Bukhari and Muslim.

And Allah knows best.

**What a bad innovation is!**

'Umar may Allah be pleased with him reported that he heard the Messenger of Allah peace be upon him saying: "(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended." (Narrated by the group)

 This Hadith means that there should be intention for each deed, and the intention is made by the heart. And so uttering the intention; such as saying, 'I intend to perform ablution, prayer or any other worship', is a denied innovation.

 Ibn Taimiah said: Uttering the intention refers to shortage in understanding and religion.

 Ibn Al-Qayem said: The Prophet peace be upon him never uttered the intention for any deed; such as removing the impurity of praying. And none of his companions did so. Also no authentic or weak Hadith was reported about such matter.

**Repelling the devil whisperings**

Abdullah bin Al-Moghaffal may Allah be pleased with him reported that the Prophet peace be upon him said: "No one must pass urine where he bathes and then performs ablution in it, for all devil whisperings come from it." (Narrated by the five Imams) But the word, 'and then perform ablution in it', is only mentioned in the narrations of Ahmed and Abu Dawood. This Hadith was graded as authentic by Ibn Al-Qattan, Al-Mondhri and Al-'Iraqi, and as good by Al-Nawawi.

 This Hadith refers to places where urine remains, for passing urine in a place and then taking a bath or performing ablution in it opens a door to the Satan to whisper to the person that some impurities may have been afflicted his body or clothes. And regarding baths and places where water runs and does not remain; they are not included in the prohibition.

**Keeping away from the doubts**

Al-Hakam bin Sufyan Al-Thaqafi reported that he saw the Messenger of Allah perform ablution then take a handful of water and sprinkle it over his private area to remove any doubts about urine drippings. (Narrated by Ibn Majah, Abu Dawood, Ahmed and Al-Nesai through a weak transmitted chain) some graded this Hadith as authentic and others graded it as good.

 In another narration of Ibn Majah through a transmitted chain that includes Ibn Lahi'ah who is a weak narrator, Zaid bin Haritha reported that the Messenger of Allah peace be upon him said: "Jibril taught me (how to perform) the ablution, and he ordered me to sprinkle water underneath my garment, lest a drop of urine leak out after the ablution."

 Ibn 'Umar and others used to sprinkle water over their private parts until their trousers would become wet.

 Scholars see that after cleaning the private parts after defecation, it is desirable that a person sprinkles water over his private parts or trousers, to keep away from doubt; and so if he suspected that any impurity afflicted him, he would say that wetness is due to the sprinkled water as long as he is sure that no urine came out.

**Remembrances of the ablution**

 Anas bin Malik may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "He who turns away from my Sunnah is not of me." (Agreed upon) Remembrances are proved through religious texts.

 Ibn Al-Qayem said: Nothing was reported about what the Prophet was saying when performing ablution, except mentioning the Name of Allah. And all Hadith about remembrances of ablution are fabricated; the Prophet did not say them and did not teach them to his Ummah. The only remembrance that was reported is that the Prophet was mentioning the Name of Allah at the beginning of ablution, and saying, 'I testify that none has the right to be worshipped but Allah Alone, there are no partners for Him. And I testify that Muhammad is His servant and Messenger. O Allah! Make me among the repentant, and make me among those who purify themselves ', at the end of ablution. In another Hadith in 'Sunan Al-Nesai' about what is said at the end of ablution: "Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance."

**What is said when performing ablution?**

'Uqbah bin Amer may Allah be pleased with him reported: I heard these words of the Prophet peace be upon him: "If any Muslim performs ablution well, then stands and prays two Rak'ah setting about them with his heart as well as his face, Paradise would be guaranteed to him." I said: "What a fine thing is this!" And a narrator who was before me said: "The first was better than even this." When I cast a glance, I saw that it was 'Umar who said: "I see that you have just come and observed: If anyone amongst you performs the ablution, and then completes the ablution well and then says: 'I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger', the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes." (Narrated by Muslim)

 Al-Mubarakfury said: There are weak Hadith reported in this chapter. Among them is Hadith of Abu Saeed: "He who performs ablution and then says, 'Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance', this will be written in a parchment that will not be broken till the Day of Judgment." It was disagreed whether this Hadith is completely or incompletely transmitted.

 Abu Musa Al-Ash'ari may Allah be pleased with him reported: I bring water to the Prophet peace be upon him and he performed ablution and then said: "O Allah! Forgive me my sins, expand for me my house and bless my sustenance." I said: "O Allah's Messenger! I heard you say so and so." He said: "Do you see that they left any (good)?"

 Ibn Al-Molaqin said: This Hadith was narrated by Al-Nesai. Al-Nawawi graded its transmitted chain as authentic. This remembrance may be said while performing the ablution or after it.

 Hadith reported about saying remembrance for each organ was not authenticated and Allah knows best.

**Mentioning the Name of Allah in the bath**

Saeed bin Zaid may Allah be pleased with him reported that he heard the Messenger of Allah peace be upon him saying: "The ablution of a person who does not mention the name of Allah (in the beginning) is not valid." This Hadith is acceptable. There are other Hadith that witness for it. It was narrated by At-Tirmidhi and others. Al-Bukhari said: "This is the best Hadith reported in this chapter." Ahmed bin Hanbal said: "I know no Hadith in this chapter reported through a good transmitted chain." The four Imams see that reciting, 'By the Name of Allah', before performing ablution is a Prophetic Sunnah, and this is the preponderant opinion. In another narration of Imam Ahmed, he said that it is dutiful. Ishaq said: "If a person deliberately left mentioning the Name of Allah before ablution, he would repeat it." It is acceptable to mention the Name of Allah before ablution in the places of washing and baths. Others said that a person should mention the Name of Allah when intending to perform ablution before entering the bath, or he should intend it by his heart. And Allah knows best.

**Ablution and Siwak (tooth-stick)**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Were it not that it would be too difficult for my Ummah, I would have commanded them to perform ablution for every prayer and use Siwak for every ablution." (Narrated by Ahmed) Ibn Al-Molaqin graded the transmitted chain of this Hadith as authentic, and Al-Haithamy graded it as good. In the narration of Al-Nesai and Ibn Khuzaimah: "I would have commanded them to use Siwak at the time of every ablution." (Graded as authentic by Al-Nawawi, Ibn Abdelbar and Ibn Hajar)

 This Hadith refers to the favor of renewing the ablution for prayer, and the favor of using Siwak when performing ablution; either when rinsing the mouth, before or after it.

 'Aisha may Allah be pleased with her reported that the Messenger of Allah peace be upon him said: "The Siwak (tooth-stick) cleanses the mouth and pleases the Lord." (Graded as suspended by Al-Bukhari, as connected by Ahmed and Al-Nesai, and as authentic by Ibn Heban and Ibn Al-Molaqin)

**Rubbing the teeth with fingers**

Al-Baihaqi narrated through a weak transmitted chain that Anas may Allah be pleased with him reported that a man from the Ansar said: "O Messenger of Allah, you have urged us to use Siwak. Is there anything less than this?" The Prophet said: "Your fingers are your Siwak when performing ablution. Pass them over your teeth."

 Imam Ahmed narrated through a weak transmitted chain that Abu Matar reported that Ali called Qanbar asking him to bring a glass of water. Then he washed his hands and face three times, rinsed his mouth thrice putting some of his fingers in his teeth … He then mentioned completion of the Prophet's ablution.

 Abu Ayoub reported: "Whenever the Messenger of Allah peace be upon him was performing ablution, he was cleaning his nose thrice, rinsing his mouth and putting his fingers in his mouth …" Al-Haithamy Said: This Hadith was narrated by At-Tabrany.

 The Prophetic Sunnah is to use Siwak not fingers. It was said that fingers replace the Siwak; and this is the opinion of Al-Hanafiah and some of Al-Malikyah. And Allah knows best.

**Moving the ring**

Abu Rafi' may Allah be pleased with him reported: "Whenever the Messenger of Allah peace be upon him performed ablution, he moved his ring." (Narrated by Ibn Majah and Al-Darqutney) The transmitted chain of this Hadith is weak.

 Al-Bosiry and Al-Shawkany said: The transmitted chain of this Hadith is weak, for weakness of Ma'mar and his father. Al-Bukhari graded this Hadith as suspended and Ibn Abi Shaibah graded it as connected.

 Al-Baihaqi said: In this chapter, it is depended on the traditions of Ali and Abdullah bin 'Umar.

 Ibn Abi Shaibah narrated these traditions. The same was also reported about 'Irwah, Al-Hasan Al-Basri, Amr bin Dinar and Sallam bin Abdullah.

 Accordingly, if the rings, watches, bracelets and so on do not prevent water from reaching the organ, it is not dutiful to move them; and if they prevent water from reaching the organ, then it is dutiful to move them. And Allah knows best.

**Rinsing the mouth and sniffing water in the nose**

Scholars agreed that it is permissible to join rinsing the mouth and sniffing water up in the nose with one scoop of water and one hand. It is also permissible to separate between them; each with a scoop of water. But they disagreed which is better? The first saying is that separation is better; the person should take a scoop of water and rinse his mouth with it thrice; and then take another scoop of water and sniff water in his nose with it.

 It was said that the person should take three scoops for the rinsing and three scoops for the sniffing.

 The second saying is that joining them is better; he should take a scoop of water with which he rinse the mouth and sniff water in the nose. Then he does the same with the second and the third scoops. This is the preponderant opinion, for Hadith of Abdullah bin Zaid which is agreed upon its authenticity.

 It was said that the person should take one scoop with which he can rinse the mouth and sniff water in the nose three times. Al-Bukhari narrated that Abdullah bin Zaid reported: "Then he (the Prophet) put his right hand in the pot; he rinsed his mouth, sniffed water up in his nose and bowed it out with three scoops of water."

 In another narration of Al-Bukhari: "He (the Prophet) put his right hand in the pot; he rinsed his mouth, sniffed water up in his nose thrice with one scoop of water."

 It appears that one scoop is not enough for this number.

 The clearest evidence that judges between these sayings: Talha bin Mosarif narrated from his father, from his grandfather who reported: "I saw the Messenger of Allah peace be upon him separating between rinsing the mouth and sniffing water up in the nose." (Narrated by Abu Dawood through a weak transmitted chain; graded as weak by Abu Hatem, Al-Nawawi and Ibn Al-Molaqin; graded as defected by Abdelhaq and Al-Qattan)

 Ibn as-Salah said: Transmitted chain of this Hadith is not strong. He also said that it is graded as good. But some Imams denounced it. And Allah knows best.

**Stick to this Prophetic Sunnah**

Abu Hurairah may Allah be pleased with him reported that the Prophet peace be upon him said: "When any one of you performs Wudu', let him put water in his nose then blow it out." (Agreed upon)

 Ali may Allah be pleased with him called for (water for) Wudu', then he rinsed his mouth and nose, and he sniffed up water and blew it out using his left hand. He did that three times, and then he said: "This is how the Prophet of Allah peace be upon him purified himself." (Narrated by Ahmed and Al-Nesai) Al-Nawawi graded the transmitted chain of this Hadith as authentic.

 This Hadith refers that it is a Prophetic tradition to sniff up water with the right hand and blow it out with the left hand.

 Al-Nawawi said: You should blow the water and impurities from the nose after sniffling up water in it.

**A Prophetic Sunnah that people neglect**

Ibn Abbas may Allah be pleased with them performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face … and then he said: "I saw the Messenger of Allah peace be upon him performing ablution like that." (Narrated by Al-Bukhari)

 Ibn Al-Qayem said: It was a Prophetic tradition that the Messenger of Allah peace be upon him used to join between rinsing the mouth and sniffing the nose. Al-Bukhari and Muslim narrated that Abdullah bin Zaid reported that God’s messenger rinsed his mouth and snuff up water in his nose from one hand, doing that three times. This is the most authentic Hadith reported about rinsing the mouth and sniffing the water in the nose. No another authentic Hadith was reported about separating between them.

**Keep constantly on doing this Prophetic Sunnah**

Al-Dolaby narrated that Laqeet bin Sabira reported that the Prophet peace be upon him said: "When you perform ablution, exaggerate in rinsing the mouth and sniffing up water in the nose unless you are fasting." Abu Al-Husain bin Al-Qattan graded this Hadith as authentic.

 Laqeet also reported that the Prophet said: "Perform ablution completely, let the water run between the fingers and toes, and sniff up water freely unless you are fasting!" (Narrated by the five Imams, graded as authentic by At-Tirmidhi)

 Al-Nawawi said: Transmitted chains of Hadith of Laqeet are authentic.

**Desirable actions of ablution**

Ibn Abbas reported: Ali bin Abi Taleb entered upon me after he has passed water. He then called for water for ablution. We brought to him a vessel containing water, and placed it before him. He said: "O Ibn Abbas, may I not show you how the Messenger of Allah peace be upon him used to perform ablution?" I replied: "Why not?" He then inclined the vessel to his hand and washed it. He then put his right hand in the vessel and poured water over the other hand and washed his hands up to the wrist. He then rinsed his mouth and snuffed up water. He then put both of his hands together in the water and took out a handful of water and threw it upon the face. He then inserted both of his thumbs in the front part of the ears. He did like that twice and thrice. He then took a handful of water and poured it over his forehead and left it running down his face. He then washed his forearms up to the elbow three times. He then wiped his head and the back of his ears. He then put both of his hands together in the water and took a handful of it and threw it on his foot. He had a shoe foot like that. (Narrated by Ahmed and Abu Dawood) It was disagreed whether this Hadith is good or weak.

**Matters of ablution mentioned in 'Awn Al-'Abd' book:**

\_In the narration of Ibn Heban, "then he took water in his hands and splashed it onto his face", this shows that it is desirable to splash the face with water when performing ablution.

\_Some scholars said that after washing the face at ablution, it is desirable to put a handful of water on the forehead to slip on the face.

 At-Tabrany narrated through a good transmitted chain that Al-Hasan bin Ali reported: "The Messenger of Allah peace be upon him used to leave some water after ablution to put it on the organ of prostration (the forehead)." This Hadith was also narrated by Abu Ya'li.

 Al-Shawkany said: It is desirable to put a scoop of water on the forehead after washing the face when performing ablution, not after finishing the ablution as common people do.

 I see that the evidence of common people is Hadith of Al-Hasan and Al-Husain may Allah be pleased with them.

**Rubbing the sides of the face**

Ibn 'Umar may Allah be pleased with them reported: "Whenever the Messenger of Allah peace be upon him performed ablution, he rubbed the sides of his face then run his fingers through his beard from beneath." (Narrated by Ibn Majah, Al-Darqutney and Al-Baihaqi) This Hadith is defected, but Al-Darqutney and Abdelhaq see that the incompletely transmitted narration of this Hadith is authentic. Ibn Al-Molaqin said: Memorizers of this Hadith see that it is disturbed, and I hope that it would be good. Ibn Al-Sakan mentioned this Hadith among his authentic ones.

 Rubbing the sides of the face in ablution is recommended.

 All hairs of the face; such as the beard, moustache and eyebrow; if the hair is light and the skin can be seen through it, it is dutiful to let water reach the skin; and if it is thick and the skin cannot be seen through it, then it is dutiful to wash what appear of it, but rubbing and passing wet fingers through it is recommended.

**Washing sides of the eyes where tears run**

Al-Majd bin Taimiah said in his book 'Al-Montaqa': Chapter of washing sides of the eyes where tears run and other winkles of the face

 Abu Umamah may Allah be pleased with him describes ablution of the Prophet peace be upon him that he was washing each organ thrice and that he used to wash sides of the eyes where tears run and other winkles of the face. (Narrated by Ahmed) Al-Shawkany said: This Hadith was narrated by Ibn Majah in a word: The Messenger of Allah peace be upon him said: "Ears are part of the head," and he used to wipe the sides of the eyes.

 It is good to pass the index fingers on the sides of the eyes when washing the face, without washing the inner part of the eyes.

 Imam Al-Shaf'i said: What I know is that the obligatory limit in washing the face during performing ablution is to wash what appears thereof. It is not obligatory to wash the eye or sprinkle water therein.

 Ibn Qudamah said: Some of our companions said that among supererogatory acts of ablution is to wash the inner part of the eyes. It was reported that Ibn 'Umar became blind due to exaggeration in letting water enter his eyes.

**Washing the beard**

Amr bin 'Abasah reported: I said: "O Messenger of Allah! Tell me about ablution." Thereupon he peace be upon him said: "None of you will keep his water for ablution handy and rinse his mouth, snuff up water and blow it out without the sins of his face, his mouth and the inner parts of his nose falling out. When he then washes his face as God has commanded him the sins of his face will fall out at the ends of his beard along with the water; when he then washes his arms up to the elbows the sins of his arms will fall out at his finger-tips along with the water; when he then wipes his head the sins of his head will fall out at the ends of his hairs along with the water when he then washes his feet up to the ankles the sins of his feet will fall out at his toes along with the water." (Narrated by Muslim)

 This Hadith refers that it is preponderant that ablution expiates for minor sins. It was also said that it expiates for all sins. It also shows that it is recommended to wash the loosing hair of the beard; this is the preponderant opinion. It was also said that it is dutiful to wash it.

**A Prophetic Sunnah for the bearded**

'Uthman may Allah be pleased with him reported: "The Messenger of Allah performed ablution and ran his fingers through his beard." (Narrated by Ibn Majah and At-Tirmidhi, graded as authentic by At-Tirmidhi)

 The way of washing the beard throughout the ablution is that when a person washes his face, he takes a hand of water, washing his jaw and running his fingers through his beard. Most scholars said that washing the beard by running finger through it is a dutiful Sunnah in washing from major ritual impurity, and a desirable Sunnah in ablution.

**Washing the inner part of the beard**

Ibn Abbas may Allah be pleased with them performed ablution … and took a scoop of water and shared it in his second hand washing his face … and then said: "I saw the Messenger of Allah peace be upon him performing ablution like this." (Narrated by Al-Bukhari)

 This Hadith refers that it is not provided to wash the inner part of the heavy beard; it is enough to wash its outer part and to pass wet fingers through it, for one scoop of water is not enough to perfect washing the head and the inner part of the heavy beard.

 Jabir may Allah be pleased with him reported: "The Messenger of Allah peace be upon him had a thick beard." (Narrated by Muslim)

**A Prophetic Sunnah that many people abandoned**

Laqeet bin Sabira may Allah be pleased with him reported that he asked God's messenger peace be upon him to tell him about ablution and he replied: "Perform ablution completely and let the water run between the fingers and toes." (Narrated by authors of the Sunan, graded as authentic by At-Tirmidhi)

 This Hadith refers to fingers of hands and legs.

 Al-Mostawred bin Shaddad may Allah be pleased with him reported: "I saw the Prophet when he was performing Wudu rubbing the toes on his feet with his pinky." (Narrated by Abu Dawood, At-Tirmidhi and Ibn Majah, graded as good by Imam Malik and others)

**Repetition of letting water go through the beard**

Amer bin Shaqiq reported that Shaqiq bin Salamah said: "I observed that 'Uthman performed ablution, washing his face, rinsing his mouth and sniffing water up to his nose three times. Then he wiped his head and ears; outside and inside. He also let water go through his beard three times when washing his face. At the end he washed his feet. Then he ('Uthman) said, 'I saw the Messenger of Allah peace be upon him doing as what you saw'." (Narrated by Ahmed, Al-Bazar, Al-Darqutney and Al-Hakem) Al-Hakem graded the transmitted chain of this Hadith as authentic. He also narrated other authentic Hadith about letting water go through the beard, which were reported by Ammar bin Yaser, Anas bin Malik and 'Aisha.

 Ibn Al-Molaqin said: Hadith Anas was narrated by Al-Zuhari: "I saw the Messenger of Allah peace be upon him performing ablution, and let water go through his beard." Ibn Al-Qattan graded its transmitted chain as authentic.

 Ibn Al-Molaqin transmitted twelve witnesses for Hadith of 'Uthman may Allah be pleased with him. Then he said: "How it cannot be authentic while Imams have graded it as authentic; such as At-Tirmidhi, Imam Muhammad bin Ishaq bin Khuzaimah, Abu Hatem bin Heban, Al-Darqutney, Al-Hakem Abu Abdullah, and Sheikh Taqi Ad-Deen bin As-Salah. Also Imam of Hadith Abu Abdullah Al-Bukhari graded it as good and said that it is the most authentic Hadith reported in this chapter. It is possible that what Ibn Hatem reported that his father said, 'No Hadith was reported from the Prophet peace be upon him about letting water go through the beard', and that Imam Ahmed said when his son asked him about this matter, 'No authentic Hadith was reported from the Prophet peace be upon him about letting water go through the beard', it is possible that this refers to other Hadith rather than that of 'Uthman."

 Sheikh Taqi Ad-Deen said: Abu Dawood reported that Ahmed said: There are Hadith reported about letting water go through the beard, and none of them was graded as authentic. The best one among them is Hadith reported of Shaqiq from 'Uthman that the Prophet peace be upon him performed ablution and let water go through his beard.

**Letting water go through the organ three times**

Ibn Abbas may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "When you perform ablution, let the water run between your fingers and your toes." (Narrated by Ahmed, Ibn Majah and At-Tirmidhi; graded as good and eccentric by At-Tirmidhi, and as good by Al-Bukhari)

 'Uthman may Allah be pleased with him let water run through his feet through times and said: "I saw the Messenger of Allah peace be upon him doing the same." Ibn Al-Molaqin said: This Hadith was narrated by Al-Darqutney through a good transmitted chain. It was also reported by Ibn Khuzaimah with a word: He ('Uthman) let water run through his beard and feet and said: "I saw the Messenger of Allah peace be upon him performing ablution in the same way." Al-Haithamy said: This Hadith was narrated by Abu Ya'li, and its narrators are trustworthy.

 Abdelgabar bin Wael reported from his father: "I saw the Messenger of Allah peace be upon him performing ablution. During which, he snuff water up to his nose and let water run through his fingers with his (other) fingers." This Hadith was narrated by At-Tabrany. Abdelgabar bin Wael did not hear from his father; he did not even realize him.

 Scholars disagreed about the rule of letting water go through the fingers. The preponderant opinion is that it is recommended. Ibn Al-Qayem used to do this some times.

 Desirability of letting water go through the organ is general, for hands and feet; but if the water does not reach the organ except through letting water run through it with finger, then it is dutiful.

 There is disagreement about the way of letting water run through fingers. The preponderant opinion is that any way that achieves running of water through the organ is sufficient; such as interlacing the fingers. But regarding passing the way through the feet, it should be with the little finger. Al-Mostawred bin Shaddad may Allah be pleased with him reported that he saw God’s messenger rubbing his toes with his little finger when he performed ablution. (Narrated by Ahmed, Abu Dawood, At-Tirmidhi and Ibn Majah) Transmitted chain of this Hadith includes Ibn Lahi'ah, so At-Tirmidhi graded this Hadith as good and eccentric, saying that we only know it through of Ibn Lahi'ah.

 This Hadith was also reported by Ibn Abu Hatem and Al-Baihaqi. Ibn Lahi'ah said: Ahmed bin Abdelrahman, the son of my brother Ibn Wahb, said: I heard my uncle saying: I heard that Malik was asked about letting water run through fingers of the feet … then Imam Malik said: This is a good Hadith. Ibn Hajar said: I think that this is a mistake from Ahmed bin Abdelrahman.

 Al-Raf'i said: The most desirable way of letting water run through fingers is to do this with the little finger of the left hand from below the fingers, beginning with the little finger of the right hand and ending with the little finger of the left hand. And Allah knows best.

**A mistake in ablution**

'Uthman bin Affan may Allah be pleased with him called for water to perform ablution. He washed palms of his hands three times, then rinsed his mouth and sniffed water in his nose and then blew it out. He then washed his face three times. Thereafter he washed his right hand up to his elbow three times, then the left one likewise, then he passed wet hands on his head. Then he washed his right foot up to the ankle three times, then the left one likewise. He then said, "I saw Allah’s Messenger peace be upon him performing ablution like this ablution of mine." (Agreed upon)

 The person who performs ablution should wash his hands after his face, from the heads of his fingers to the elbow; and so he who does not wash his hands for washing them at the beginning of ablution, his ablution is not correct.

**Are the elbow and the ankle washed?**

Abu Hurairah may Allah be pleased with him performed ablution. He washed his face and washed it well. He then washed his right hand including a portion of his arm. He then washed his left hand including a portion of his arm. He then wiped his head. He then washed his right foot including his shank, and then washed his left foot including shank, and then said: "This is how I saw Allah's Messenger peace be upon him performing his ablution." And (Abu Hurairah) added that the Messenger of Allah peace be upon him had observed: "You shall have your faces, hands and feet bright on the Day of Resurrection because of your perfect ablution. He who can afford among you, let him increase the brightness of his forehead and that of hands and legs." (Narrated by Muslim)

 This Hadith refers that the elbow and the ankle are included in washing the hands and the feet. It is preponderant that no other parts are washed, and the word, 'who can afford', is a speech of Abu Hurairah.

**Wiping the head and the ears**

Ibn Abbas may Allah be pleased with them said: "Do you like that I should show you how the Messenger of Allah peace be upon him performed ablution?" He then called for a vessel of water and took out a handful of water with his right hand. He then rinsed his mouth and snuffed up water. He then took out another handful of water and washed his face by both his hands together. He then took out another handful of water and washed his right hand and then washed his left hand by taking out another. He then took out some water and shook off his hand and wiped his head and ears with it. (Narrated by Abu Dawood, its origin is in 'Sahih Al-Bukhari')

 This Hadith refers that it is permissible to wipe the head and ears together. It is also permissible to wipe the head with the water remained from washing the forearm, for it was mentioned in the narration of Al-Bukhari: "He again took another handful of water and washed his left forearm, and passed wet hands over his head."

 **The way of wiping the head**

Amr bin Abi Hasan asked Abdullah bin Zaid about the ablution of the Prophet. Abdullah bin Zaid asked for an earthenware pot containing water and performed ablution in front of them. He poured water over his hands and washed them thrice. Then he put his (right) hand in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with three handfuls of water Again he put his hand in the water and washed his face thrice. After that he put his hand in the pot and washed his forearms up to the elbows twice and then again put his hand in the water and passed wet hands over his head by bringing them to the front and then to the back and once more he put his hand in the pot and washed his feet up to the ankles. He then said: "I saw the Messenger of Allah peace be upon him performing ablution like this."

 In another narration: "He rinsed his mouth and washed his nose by putting water in it and then blowing it out thrice with one handful of water", and "He moved them (his hands) for wiping to the front of his head and then the nape of his neck, then bringing them back till he reached the place from which he had begun." (Agreed upon)

 The whole head or most of it is washed. It is not dutiful to wipe the loosing hair, and ears are included in the head.

**Generality of the wiping**

Ar-Rubai' bint Mu'awiz reported: "The Messenger of Allah peace be upon him performed ablution in her presence. He wiped the whole of his head from its upper to the lower part moving every side. He did not move the hair from their original position." (Narrated by Ahmed and Abu Dawood, graded as good)

 Ahmed, Abu Dawood and At-Tirmidhi that she said: "I saw the Messenger of Allah peace be upon him performing ablution. He wiped his head front and back, his temples and his ears once." At-Tirmidhi graded this Hadith as good and sound.

 This Hadith means to begin from the front part of the head until reaching its back part, moving every side; or to begin from the middle of the head descending to its front part, and then begin from its middle again descending to its back part, wiping its sides.

 It was reported that Imam Ahmed was asked: "How can a woman or anyone having a long hair wipe the head?" He replied: "She can wipe as the way mentioned in Hadith of Ar-Rubai'." He mentioned the Hadith and then said as so; putting his head at the middle of his head passing it towards its front part. Then he lifted it and put it again at the middle of the head passing it towards it back part.

 Ibn Raslan said: This way is for those who have a long hair; for if he did not lift his hand and return with it to the middle, the hair would become untidy and this may harm the person.

**Wiping the head with hands**

Abdullah bin Zaid reported about the way of ablution of the Prophet peace be upon him, mentioning through it: "And then he again put his hand in the water and passed wet hands over his head by bringing them to the front and then to the back." In another narration: "Allah’s Messenger peace be upon him wiped his head from the forehead to the back of his head and then back to the forehead with his (wet) hands. (Agreed upon)

 Al-Miqdam bin Ma'dy Karib may Allah be pleased with him reported: "I saw the Messenger of Allah peace be upon him perform ablution. When he reached the stage of wiping his head, he placed his palms on the front of the head. Then he moved them until he reached the nape. He then returned them to the place from where he had started." (Narrated by Abu Dawood, graded as authentic)

 Abu Dawood also narrated that Mu'awyah may Allah be pleased with him performed ablution before the people, as he saw the Messenger of Allah peace be upon him performed ablution. When he reached the stage of wiping his head, he took a handful of water and poured it with his left hand over the middle of his head so much so that drops of water came down or almost came down. Then he wiped (his head) from its front to its back and from its back to its front. (Graded as authentic)

 It was reported in the 'Sunan' that Ibn Abbas may Allah be pleased with them said while describing the way of the Prophet's ablution: "He then took out some water and shook off his hand and wiped his head and ears with it." (Graded as authentic)

 These Hadith means to wipe the whole head with a wet hand one time, from the forehead to the back of the head and then back to the forehead.

**Repetition of wiping the head**

Dhirr bin Hubaish reported: Ali may Allah be pleased with him wiped his head in ablution until it was about to start dripping, and he said: "This is how I saw the Messenger of Allah peace be upon him do ablution." (Narrated by Ahmed) Ibn Al-Molaqin and An-Nawawi graded the transmitted chain of this Hadith as authentic. This Hadith refers to wiping the head with water remains of washing the hands.

 Other scholars see that this Hadith refers to repeating wiping the head three times. This is the opinion of Al-Shaf'i and some of his companions. On the other hand most scholars see that it is only wiped one time.

 Al-Shaf'i and some of his companions took the following Hadith as a proof: Abu Dawood narrated that Shaqiq bin Salamah reported: I saw 'Uthman bin 'Affan (perform ablution). He washed his forearms three times and washed his head thrice. He then said: "I saw the Messenger of Allah peace be upon him doing like that." (Graded as good by Ibn As-Salah, An-Nawawi and Ibn Al-Molaqin) Ibn Al-Molaqin said: Wiping the head three times was mention in other Hadith; such as that of Ali may Allah be pleased with him, and its transmitted chain is good.

 In another narration of Abu Dawood: "He then put his hand in the water and took it out; then he wiped his head and ears, in and out only once." Abu Dawood said: All the sound traditions narrated by 'Uthman indicated that the head is to be wiped once, because they mentioned (the washing of each part in) ablution three times. In their versions of tradition they mentioned the wordings: "he wiped his head." In this case they did not mention any number as they did in other cases. Many intelligent scholars of Hadith agreed with Abu Dawood.

 Al-Baihaqi said: It was narrated through eccentric ways that 'Uthman said that the head is wiped three times, but scholars of Hadith do not take such Hadith as proofs, but others consider them proofs.

**How to wipe the ears?**

Ibn Abbas may Allah be pleased with them reported: "The Messenger of Allah peace be upon him wiped his head and his ears, inside and out." (Narrated by At-Tirmidhi, graded as authentic by At-Tirmidhi, Ibn Khuzaimah and Ibn Mandah)

 In the narration of Al-Nesai: "He wiped his head and also the inside of his ears with his forefingers and the outside with his thumbs."

 Abu Dawood and Al-Tahawy narrated that Al-Miqdam bin Ma'dy Karib reported: "The Messenger of Allah peace be upon him wiped, during his ablution, his ears inside and outside. He inserted his fingers in the ear-holes."

 Ar-Rubai' bin Mu'awiz reported: "I saw the Prophet performing ablution, saying that he wiped his head front and back, his temples and his ears once." (Narrated by Abu Dawood and At-Tirmidhi, graded as good by At-Tirmidhi)

 The temple is the place between the head, ear and the loosing hair over this place.

 The Prophetic Sunnah of wiping the ears is to be wiped with the head once, without taking new water for them, and to be wiped at the same way abovementioned.

**How to wipe the ears?**

Ibn Abbas may Allah be pleased with them reported: "The Messenger of Allah peace be upon him wiped his head and his ears, inside and out." (Narrated by At-Tirmidhi, graded as authentic by At-Tirmidhi, Ibn Khuzaimah and Ibn Mandah)

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 The temple is the place between the head, ear and the loosing hair over this place.

 The Prophetic Sunnah of wiping the ears is to be wiped with the head once, without taking new water for them, and to be wiped at the same way abovementioned.

**The rule of wiping the ears**

The Messenger of Allah peace be upon him kept on rinsing the mouth and sniffing water up to the nose when washing the face in ablution. He also kept wiping the ears with the head. This permanent tradition explains washing the face and wiping the head mention in the verse of Chapter of the Table.

 Scholars disagreed about the rule of such tradition. Al-Hanabelah said that it is dutiful, while most scholars said that it is desirable.

 The preponderant opinion is that this tradition (i.e. rinsing the mouth and sniffing water up to the nose when washing the face in ablution. He also kept wiping the ears with the head) is dutiful. And he who forgot it and observed prayer, it is not dutiful for him to repeat the prayer, for Hadith of Rifa'ah bin Rafi': "Observe ablution as Allah has commanded you." (Narrated by Abu Dawood and At-Tirmidhi, graded as good by At-Tirmidhi and as authentic by Al-Hakem) And Allah knows best.

**Taking new water for wiping the ears**

Heban bin Wasi' reported that his father told him that he heard Abdullah bin Zaid may Allah be pleased with him saying: "The Messenger of Allah peace be upon him wiped his ears with water other than that used for the head." (Narrated by Al-Hakem who graded it as authentic) Al-Hakem said in his book 'Sciences of Hadith': This is a strange tradition that only people of Egypt do. Al-Baihaqi and Ibn Al-Molaqin graded the transmitted chain of this Hadith as authentic.

 The preponderant interpretation for this Hadith, 'He wiped his ears with water other than that used for the head', is renewing water for the head not for the ears. Ibn Hajar also referred to this.

 And regarding Hadith reported about taking new water for the ears, they are odd. Ears are part of the head, and so they are wiped with it with the same water. This is the opinion of Al-Hanafiah, Ahmed in a narration and Ibn Taimiah.

 Ibn Al-Qayem said: No authentic Hadith was reported about taking new water for the ears, but such was reported about Ibn 'Umar. And this is the opinion of majority of scholars. And Allah knows best.

**Following, leaving innovation**

Allah the Al-Mighty said: "O you who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things." Ibn Abbas may Allah be pleased with them said that this verse means not to say anything that disagrees with the Book and the Sunnah.

 Each saying, deed or remembrance in ablution reported with no evidence is a rejected innovation. Ablution is Tawqify worship; there is no way for personal opinions.

 For example, some innovated that it is desirable to wipe the neck in ablution, but traditions reported about this are invalid.

 Al-Nawawi said: No authentic Hadith about wiping the neck was reported about the Prophet peace be upon him. It is not Prophetic tradition, but innovation.

**Cleaning the organs**

Abdullah bin Zaid Al-Mazeni may Allah be pleased with him reported that He saw Allah's Messenger peace be upon him perform the ablution. He rinsed his mouth then cleaned his nose, then washed his face three times, then washed his right hand thrice and then the other one, thrice. He then took fresh water and wiped his head and then washed his feet till he cleaned them. (Narrated by Muslim)

 This Hadith refers that it is a Prophetic Sunnah to arrange the organs; that is to start with rinsing the mouth, cleaning the nose and then washing the face. It also shows that it is permissible to wipe the head with new water. Moreover it shows that the feet should be cleaned from impurities and dirties. All of other organs are included in the command of cleaning the feet. And Allah knows best!

**Pouring water on the forehead**

Al-Hasan bin Ali reported: "Whenever the Messenger of Allah peace be upon him performed ablution, he used to remain some water to put it on the position of prostration (the forehead)." Al-Haithamy said: This Hadith was narrated by At-Tabrany and its transmitted chain is good.

 Al-Husain bin Ali reported: "When the Prophet peace be upon him was performing ablution, he was washing the position of prostration with water." Al-Haithamy said: This Hadith was narrated by Abu Ya'li and its transmitted chain is good.

 This Hadith shows that it is desirable to put water on the forehead after finishing ablution.

 Others said that it is put after washing the face, for Hadith of Ali may Allah be pleased with him about describing ablution of the Prophet peace be upon him that when he washed his face for the third time, he took a scoop of water with his right hand and poured it on his forehead. (Narrated by Abu Dawood, graded as weak by Al-Bukhari and Muslim) It was also graded as good.

**Drinking from water of ablution**

An-Nazal bin Sabrah reported: Ali offered the Zuhr prayer and then sat down in the wide courtyard (of the Masjid) of Kufa in order to deal with the affairs of the people till the `Asr prayer became due. Then water was brought to him and he drank of it, washed his face, hands, head and feet. Then he stood up and drank the remaining water while he was standing, and said: "Some people dislike drinking water while standing thought the Prophet did as I have just done." (Narrated by Al-Bukhari)

 Ibn Hajar said: In the narration of Al-Isma'ili, Ali said: "He (the Prophet) drank the remaining water of his ablution while standing as I did."

 Abu Hayyah reported: I saw Ali performing Wudu', washing each part thrice. Then he stood up and drank the water that was left over from his Wudu' and said: "The Messenger of Allah peace be upon him did as I have done." (Narrated by Ahmed and Al-Nesai)

 Al-Hanafiah and Al-Shaf'iah said: Among recommended acts of ablution is that the person drinks the remained water of his ablution.

 Others said: This Hadith does not recommend drinking the remained water of ablution; it just refers to drinking water while standing.

 Ibn Hajar said: This Hadith was taken as a proof that it is permissible to drink water standing. This Hadith opposed clear Hadith narrated by Muslim that it is prohibited to drink water standing.

And Allah knows best.

**Taking and pouring water**

Al-Mughirah bin Shu'bah reported: "I was in the company of Allah's Messenger peace be upon him on one of the journeys and he went out to answer the call of nature (and after he finished) I poured water and he performed ablution; he washed his face, forearms and passed his wet hand over his head and over the two Khuff (socks made from thick fabric or leather)." (Agreed upon)

 Ibn Abbas may Allah be pleased with them reported that he spent a night in the house of his maternal aunt, Maimunah. The Messenger of Allah peace be upon him got up at night and performed a short ablution (taking water) from the water-skin hanging there. (Giving a description of the ablution, Ibn Abbas said: It was short and performed with a little water.) I also got up and did the same as the Messenger of Allah peace be upon him had done. (Agreed upon)

 'Uthman bin Affan may Allah be pleased with him called for a vessel (of water) and poured water over his hands three times and then washed them. Then he put his right hand in the vessel and rinsed his mouth and cleaned his nose … then he said: "I saw the Messenger of Allah peace be upon him performing ablution like this." (Agreed upon)

 Abdullah bin Zaid bin Asem reported: It was said to him (by people): "Perform for us the ablution (as it was performed) by the Messenger of Allah (way peace be upon him)." He (Abdullah bin Zaid) called for a vessel (of water), and poured water from it on his hands and washed them three times. Then he inserted his hand (in the vessel) and brought it (water) out … (Agreed upon)

 Al-Shawkany said: Some of these narrations show that the Prophet was entering one of his hand, others show that he was entering both of his hands, and others show that he was entering one of his hands and then let the other be beside it. This shows that the three ways are permissible. They are considered Prophetic traditions.

**Is it sufficient to pour water over the organ?**

Abdullah bin Zaid may Allah be pleased with him reported that the Prophet peace be upon him performed ablution and was saying, "rubbing". (Narrated by Ahmed)

 He also reported: "Two thirds of a Mudd (of water) was brought to the Prophet peace be upon him (for ablution) so he began rubbing his arms." (Narrated by Ahmed, graded as authentic by Ibn Khuzaimah)

 Most scholars said that it is provided to pour water over the organ in washing from major ritual impurity and in performing ablution, and it is recommended, not provided, to rub it. Imam Malik said that it is provided to rub the organs. The saying of most scholars is more preponderant.

 Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "If he finds water, he must fear Allah and let it touch his skin." (Narrated by Al-Bazar, graded as authentic by Ibn Al-Qattan) At-Tirmidhi narrated like of this Hadith on the authority of Abu Dharr and graded it as authentic.

**Arranging the ablution**

Allah the Al-Mighty said: "O you who believe! When you 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."

 This verse refers that it is dutiful to wash the organs as the same arrangement mentioned in it. This is the opinion of Ahmed, Al-Shaf'i and Ibn Hazm. Al-Ahnaf and Al-Malikyah see that the arrangement is not provided. Ibn Taimiah said: The arrangement is not considered in case of forgetfulness and ignorance.

 And regarding beginning with the right organs; the Prophet showed this through his permanent sayings and actions.

 Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "When you put on (a garment) and when you perform ablution, you should begin with your right side." (Narrated by Ahmed, Abu Dawood, Ibn Majah, Ibn Khuzaimah, and Ibn Heban; graded as authentic by Al-Nawawi, Ibn Al-Molaqin and Ibn Hajar)

 'Aisha may Allah be pleased with her reported: "Allah’s Messenger peace be upon him loved to begin with the right while putting on his shoes, combing his hair, in his purification and in all his affairs." (Agreed upon)

 Most scholars, including Ibn Al-Mondher, Ibn Qudamah and Al-Nawawi, see that beginning with the right is a Prophetic Sunnah. Others, including Ahmed, Al-Shaf'i and Abdelazeez bin Baz, said that it is dutiful. The opinion of most scholars is the preponderant. And Allah knows best.

**Continuity in ablution**

The Messenger of Allah peace be upon him kept on achieving arrangement and continuity in ablution. This shows that this is dutiful.

 This means that it is dutiful to wash organs of ablution without a long separation between them. It is not permissible to let the washed organ be dried in a moderate weather before washing the organ that follows it. And regarding to short separation, it is unanimously agreed that it is acceptable.

 As for the long separation, Al-Hanafiah, Al-Shaf'iah, Al-Malikyah in a narration, Al-Hanabelah and Dawood see that continuity in ablution is supererogatory. An-Nawawi also reported this about some companions and followers.

 Al-Malikyah in the well-known narration, Al-Shaf'iah in the old narration and Al-Hanabelah said that it is dutiful.

 It was reported that Malik and Al-Laith that separation with an excuse is permissible; but if there is no excuse, then it is not permissible. This is closer to the right and Allah knows best.

 Jabir reported: 'Umar bin Al-Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Messenger of Allah peace be upon him saw that and said: "Go back and perform ablution well." He then went back (performed ablution well) and offered the prayer. (Narrated by Muslim) In another narration of Ahmed and Al-Bazar: "He went back, performed ablution and offered the prayer."

 In a narration of Ibn Majah through the transmitted chain of Ibn Lahi'ah, 'Umar said: The Messenger of Allah peace be upon him saw a man performed ablution and left a small part equal to the space of a nail (unwashed). Thereupon he commanded him to repeat ablution and prayer.

 Anas bin Malik may Allah be pleased with him reported: A person came to the Messenger of Allah peace be upon him. He performed ablution and left a small part equal to the space of a nail upon his foot. The Messenger of Allah peace be upon him said to him: "Go back and perform ablution well." (Narrated by Ahmed, Abu Dawood, Ibn Majah, Ibn Khuzaimah and Al-Darqutney) Al-Darqutney said that this Hadith was narrated only through this transmitted chain: Jarir bin Hazem reported from Qatadah, on the authority of Anas. And Jarir is trustworthy.

 Al-Baihaqi said: All narrators of this Hadith are trustworthy and just.

 Abu Dawood narrated that some companions of the Prophet peace be upon him reported: The Prophet peace be upon him 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 peace be upon him commanded him to repeat the ablution and prayer.

 Ahmed also narrated this Hadith but on the authority of some of the Prophet's wives.

 Imam Ahmed graded the transmitted chain of this Hadith as good, and Ibn Daqiq Al-'Id and Ibn Abdelhady graded it as authentic. Also Ibn Hajar authenticated its narrators.

 On the other hand, it was graded as incompletely transmitted by Al-Baihaqi and Ibn Al-Qattan, as defected by Ibn Hazm and as weak by Al-Nawawi. And Allah knows best.

**How many times the organ is washed?**

Ibn Abbas reported: "The Prophet performed Wudu one time each." (Narrated by Al-Bukhari)

Abdullah bin Zaid reported: "The Prophet performed Wudu two times each." (Narrated by Al-Bukhari)

He also reported: "The Prophet performed Wudu three times each and wiped his head from the forehead to the back of his head and then back to the forehead with his (wet) hands." (Narrated by Ahmed, Al-Bukhari and Muslim)

 'Uthman may Allah be pleased with him reported: "The Prophet peace be upon him performed ablution each organ three times." (Narrated by Ahmed and Muslim) Abu Dawood said: All authentic Hadith reported by 'Uthman show that the head is wiped once.

 Ibn Abbas may Allah be pleased with them saw the Messenger of Allah peace be upon him performed ablution three times each, and wiped his head and ears once." (Narrated by Ahmed and Abu Dawood, graded as authentic or good by Abu Al-Hasan bin Al-Qattan)

 Al-Nawawi said: Muslims unanimously agreed that washing all organs once is the dutiful, and that washing them thrice is a Prophetic Sunnah; and this is the perfect.

**Following in limit and number**

Amr bin Shu'aib reported on the authority of his father, on the authority of his grandfather that a man came to the Prophet peace be upon him and asked him: "Messenger of Allah, how is the ablution (to be performed)?" He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted both his index fingers in his ear-holes; he wiped the back of his ears with his thumbs and the front of his ears with the index fingers. He then washed his feet three times. Then he said: "This is how ablution should be performed. If anyone does more or less than this, he has done wrong and transgressed, or (said) transgressed and done wrong." (Narrated by Ahmed, Abu Dawood, Ibn Majah and Al-Nesai, graded as authentic by Ibn Khuzaimah) In the narration of Ahmed and Al-Nesai: "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."

 This Hadith refers that it is not permissible to wash the organ more than three times, and it is better not to decrease the number. It also shows that it is not permissible to increase over or decrease from the dutiful limit. And Allah knows best.

**Drying the organs**

Ibn Abbas reported that Maimunah said: "I set out water for the Prophet peace be upon him to wash and concealed him with a garment. He poured water on his hands and washed them, then poured water with his right hand over his left, then washed his private parts, then put his hand on the ground and wiped it. He then washed it, rinsed his mouth, snuffed up water, washed his face and forearms, then poured water over his head and emptied it out over his body, after which he moved aside and washed his feet. I handed him a garment, but he did not take it; he went off shaking his hands." (Agreed upon)

 Qais bin Sa'd reported: The Messenger of Allah peace be upon him visited us in our house … Sa'd then offered to prepare bath-water for him, and he took a bath. He then gave him a long wrapper dyed with saffron or wars and he wrapped himself in it. (Narrated by Abu Dawood and others) It was disagreed whether it is completely or incompletely transmitted Hadith. It was graded as weak by An-Nawawi and as authentic by Ibn Al-Molaqin.

 At-Tirmidhi narrated in the chapter 'handkerchief in ablution': No authentic Hadith was reported about the Prophet peace be upon him in this chapter. Some scholars among the Prophet's companions and those after them permitted to use handkerchiefs after performing ablution.

 Accordingly, using handkerchiefs after ablution is permissible.

 They disagreed about which is better: leaving it or doing it? Approval and disapproval need to evidence, and no authentic Hadith was reported about drying the organs and Allah knows best.

**Ablution is Tawqify** (i.e.no one is allowed to introduce any practice, rites or principles that are not stated in the Holy Qur'an or the Sunnah)

Ali bin Yahia bin Khallad reported from his uncle that the Prophet peace be upon him said: "The prayer of anyone is not perfect unless he performs ablution perfectly."

 He also reported from his father, from his uncle Rifa'ah bin Rafi' that the Messenger of Allah peace be upon him said: "The prayer of anyone is not perfect unless he performs ablution perfectly as Allah commanded him."

 Rifa'ah reported that the Messenger of Allah peace be upon him said: "Perform ablution as Allah has commanded you." (Narrated by Abu Dawood, graded as authentic)

 These Hadith mean that ablution is Tawqify; there is no way of giving personal opinions; either by increasing or decreasing.

 Some companions; including 'Uthman, Ali, Abdullah bin Zaid, Abu Hurairah and Ibn Abbas, were practically teaching people the way of ablution of the Messenger of Allah peace be upon him.

**Renewing the ablution**

Allah the Al-Mighty said: "O you who believe! When you 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. If you are in a state of ceremonial impurity, bath your whole body."

 Allah commanded to perform ablution when getting up to prayer; He did not say if you are on a state of minor impurity, as He said, ' If you are in a state of ceremonial impurity'. This refers that it is desirable to renew the ablution and the Sunnah asserted that.

 Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "When you get up to pray, perform the ablution completely." (Agreed upon)

 Buraidah may Allah be pleased with him reported: Allah's Messenger peace be upon him prayed the prayers on the day of the Conquest (the conquest of Mecca) with one ablution and wiped over his shoes. 'Umar said, "You have done something today that you have not been accustomed to do." He replied, "I have done it purposely, ‘Umar." (Narrated by Muslim)

 This is evidence that it is permissible to observe all prayers with one ablution.

 Anas may Allah be pleased with him reported: "The Prophet peace be upon him performed ablution for each prayer and we offered (many) prayers with the same ablution." (Narrated by the five Imams)

**Moderation in using water during performing ablution**

Ibn Abbas may Allah be pleased with them performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Messenger peace be upon him performing ablution in this way." (Narrated by Al-Bukhari)

 This Hadith refers to moderate in using water for ablution, and at the same time to perfect the ablution. It also shows that the Prophet was joining between rinsing the mouth and sniffing up water in the nose with one scoop of water.

**Moderation in ablution**

Anas may Allah be pleased with him reported: "The Prophet peace be upon him used to take a bath with one Sa' up to five Mudds of water and used to perform ablution with one Mudd of water." (Agreed upon)

 'Abbad bin Tameem reported that Um 'Imarah bint Ka'b said: "The Prophet peace be upon him performed ablution, and he was brought a vessel in which there were two-thirds of a Mudd." (Narrated by Abu Dawood and Al-Nesai, graded as authentic by Abu Zur'ah)

 In another narration of Ibn Khuzaimah and Ibn Heban, from Hadith of Abdullah bin Zaid: "He (the Prophet) performed ablution with about two thirds of the Mudd."

 The amount of the Mudd is seven hundred and eighty five milliliters, and the amount of the Sa' is about three thousands, one hundred and forty milliliters.

 Al-Shawkany said: Scholars unanimously agreed that it is disapproved to exaggerate in using water, even when standing at the river. Some companions of Al-Shaf'i said that exaggeration in using water is forbidden, while others said that it is disapproved.

**Intending to end the state of purification**

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "The prayer of none amongst you would be accepted in a state of impurity until he performs ablution." (Agreed upon)

 If you were in a state of purification and then you intended to end it (by committing any deed that nullifies the ablution) but you did not do so; such as intending to sleep, eat camel's meat, take off the socks or gloves during the time of wiping, or renew the ablution; if you intended any of these matters even by uttering it, and did not do it, then your purification and ablution are still correct.

**How to perform ablution perfectly?**

Humran reported that Uthman bin 'Affan called (for water) to perform 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 peace be upon him 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 Rak'ah of prayer without allowing his thoughts to be distracted, Allah will pardon all his past sins'." (Agreed upon)

 Ibn Shehab said: Our scholars were saying: This is the way of perfect ablution.

 It is a Prophetic tradition to wash each organ three times. Also rinsing the mouth, sniffing up water in the nose and bowing it out are done three times. Only the head and the ears are wiped one time.

**Maintaining the ablution**

 Thawban may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Only a true believer maintains the ablution." (Narrated by Ahmed, Ibn Majah and others; graded as authentic by Ibn Heban, Ibn Abdelbar, Al-Hakem and Al-Dhahabi)

 Maintain ablution by perfecting and completing it in hot and cold weather, during activeness and laziness and during hardship and easiness is a sign of truthful and strong faith.

 When a person increases in following the sayings and actions of the Prophet in performing ablution, his faith becomes more truthful and stronger. It was said to Abdullah bin Zaid may Allah be pleased with him was asked to perform ablution like that of the Prophet peace be upon him. Thereupon he asked for earthenware pot containing water. He then poured water from the pot over his hand and washed his hands thrice and then he put his hands in …" (Agreed upon)

 In 'Musnad' and 'Sahih Muslim', 'Uthman may Allah be pleased with him said: "Shall I see you how the Prophet peace be upon him was performing ablution?" He then performed ablution each organ three times.

 In another narration, Anas added, "While there were some Companions of the Prophet."

**The favor of ablution and of perfecting it**

Abu Malik Al-Ash'ari reported that the Messenger of Allah peace be upon him said: "Purity is half of Iman (faith)."

 'Uthman bin Affan may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails."

 He also reported that the Messenger of Allah peace be upon him said: "He who completed ablution as Allah, the Exalted, enjoined upon him, his obligatory prayers would be expiations (for his minor sins that he would commit) during (the interval) between them."

 He also reported that he heard the Messenger of Allah peace be upon him saying: "He who performed ablution for prayer and performed it properly and then went (to observe) obligatory prayer and offered it along with people or with the congregation or in the mosque, Allah would pardon his sins."

 All these Hadith are narrated by Muslim.

 There are also other authentic Hadith about the favor of ablution and perfecting it.

**Ablution during the winter**

Abu Hurairah may Allah be pleased with him reported: Allah's Apostle peace be upon him saw a man who did not wash his heel and he remarked: "Woe to the heels from the Hell-Fire." (Narrated by Muslim)

 It was also reported that the Prophet said: "Perform ablution perfectly. Woe to the heels from the Hell-Fire." (Narrated by Ibn Majah)

 This severe warning and certain threat urges to perform ablution perfectly and wash the organs completely with water, especially during the cold weather of the winter.

**Performing ablution during cold weather**

Thawban may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Only a true believer maintains his ablution." (Narrated by Ahmed, Ibn Majah and others, graded as authentic by Ibn Heban, Ibn Abdelbar, Al-Hakem and Al-Dhahabi)

 Maintain and perfecting the dutiful ablution are a sign of dutiful faith, and perfecting the recommended ablution is a sign of recommended faith.

**Performing ablution during cold weather**

'Uthman bin Affan may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails." (Narrated by Muslim)

 Ihsan is to worship Allah as if you see Him, knowing that if you do not see him, He sees you. He who worships Allah on this state, he will do his best to perform ablution perfectly and complete washing his organs during cold weather in the winter. This perfect ablution increases the good deeds, expiates for the evil ones and raises the degrees.

**Performing ablution during cold weather**

Ibn Sa'd narrated that 'Umar bin Al-Khattab made a recommendation to his son Abdullah may Allah be pleased with them saying: "My son! Perfect the traits of Faith." He said: "What are (the traits of Faith)?" thereupon 'Umar said: "They are perfecting ablution during rainy day …"

 Perfecting ablution during cold weather has a great reward, and negligence in it; such as leaving a part of organs washed during ablution with washing it, is a great sin. It is not necessary to use cold water; you can heat it, dry your organs and wear socks to wipe over them, and if you feared cold wind, you could perform Tayammum.

**Performing ablution during cold weather**

Al-Mughirah bin Shu'bah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Do you have any water with you?" I brought some water to him, and he washed his hands and face, then he started trying to uncover his arms, but the sleeves of his Jubbah were too tight, so he threw it over his shoulders and washed his arms and wiped over his forehead and 'Imamah, and over his socks." (Agreed upon)

 This Hadith refers to completely wash all organs of ablution with water, even if the water is cold and during the cold weather. It is a negligence not to wash the whole arm due to tightened sleeves.

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