

# WUḌU

The Prophet of Allāh ﷺ stated, “He who performs ablution well, his sins will come out from his body, even from under his nails”.

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## RULINGS TO NOTE

Vertically, the area from the forehead (from the hairline where the growth ends) upto the chin and horizontally, from one ear to the other, is regarded as the face. To make water flow once within that area over every part of the skin is Fard. Thus, pour water from the top since to put water from the bottom and rub the rest of the face will not be regarded as valid. It is Fard to wash the skin under the beard, if the beard hair is not too thick. However, if the beard is very thick then it is fard to wash the area which when the (hanging part of the) beard is pressed against the throat, falls within the area of the face. If the ring or watch is so tightly worn that water cannot flow beneath it then to remove it and make water flow is Fard. And if water can flow beneath it by merely shaking it then to shake is Wājib. While washing the hands it is important to make water flow until the elbows (including the elbows). So to wash only half the forearm and rub the rest will not be sufficient. To make water flow over every part of the limb from the elbows right up to the finger nails is necessary. While washing the legs take special care in washing the open spaces between your toes and the area above the heel. Also, make sure that nothing is stuck to your feet that would disallow water to flow over the skin, such as chewing gum.

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## MAKROOH ACTS

To spit, rinse, or cough out phlegm in the direction of the Qibla. Hence, if you are seated facing the Qibla then rinse your mouth with your face bowed towards the ground. To speak worldly matters since this act neglects you from the recitation of supplications during ablution. To splash water on the face. To use water more than necessary. Hence, when water is not needed, for example while rinsing the mouth or cleaning the nose or doing Masaḥ of the head, close the tap so as water is not wasted. To use such an insufficient amount of water that the Sunnah may not be fulfilled, therefore, be moderate. After washing each limb rub your hands over them so that water does not drip on your body and clothes especially when you have to enter the mosque since to drip water in the mosque is Makrooh-e-Taḥrīmi (severely disliked). Prudence is in this that you wipe your body with a cloth before entering the mosque.

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## NOTABLE POINTS

To recite Bismillāh and Durūd shareef whilst washing each body part is Mustāḥab (desirable). Performing Miswāk before Wuḍū is Sunnat. If one does not have a Miswāk he may use his fingers to clean his teeth, the reward of performing Miswāk will be obtained, and in the case of having a bad breath then it is Sunnat-e-Muakkadah to do so. Intention, to wash every part of the body three times, and to do Khilaal of the fingers and toes is Sunnat-e-Muakkadah. Wash each part of the body with caution because it is stated in the Ḥadeeth, “Ablution is the key to Prayer”. So, if the ablution is invalid, the prayer too is invalid.

**References:** Mishkātul Maṣābīḥ, Fatāwā Raḍāwiyyah, Bahāre Shariāt, Nūrul Iḍāḥ.

**Note:** These rulings are in accordance to the Ḥanafī school of thought.