

Bismillahir Rahmanir Raheem.

### **Etiquettes of learning:**

1- To have Ikhlaas in your learning, (acts are only sincerely for Allah swt.)

2- Hadith of Intention of Imam Bukhari and Muslim: "Actions are by intentions..." To make sure our intentions are sincere.

- Imam Shafi'i said that this Hadith applies to 70 branches of knowledge.

- Imam Haddad mentioned intentions a student must have (will be provided in additional class notes)

3- To have ta'dheem (magnification, reverence) of/for Allah and his commands, and this should be represented by our actions:

1.- to be in a state of purity

2.- to be dressed appropriately

3.- sitting facing qibla (preferably)

4.- to sit with sakinah (not fidget or play with other things)

- Imam Shafi'i would sit in the majlis of Imam Malik and would turn the pages so quietly so that Imam Malik would not even hear the pages being turned out of adab of the majlis.

- Hadith in Tirmidhi: The sahaba would sit in reverence around the Prophet صلى الله عليه وسلم as if there were birds sitting on top of their heads.

- Not to multitask during these sessions (having facebook, twitter, chat etc. open while listening)

Author of text: Al-Sheikh Abdullah ibn Abdurrahman Baa Fadl

- Was from a family connected to knowledge and sciences and to the family of the Prophet صلى الله عليه وسلم . (along with another family in Yemen area the Khateeb family)

- Majority of them are memorizers of the Qur'an, have studied the Minhaj of Imam Nawawi or its commentaries. - His grandfather Sh. Salem Ba Fadl left Yemen and came back 40 years later with a camel load of books.

- Is the author of at least 2 books known and studied in the Shafi'i Madhhab, this text and another called: Al-Muqaddimah Al-Hadramiyyah.

4 People that Tarim owes its blessings:

Sayyidina al-Faqih al-Muqaddam

Shaykh Salem Ba Fadl

Sayyidina Ahmed bin Isa al-Muhajir

Shaykh Ali Ba 'alawi

Shorter Abridgement (Al-Latif)

Lesson 1 Purification, its Aims and Ablution

In the Name of Allah, Most Merciful and Compassionate

I bear witness that there is no god save Allah, alone without partner, and I bear witness that Muhammad is His Servant and Messenger

May Allah bless him as well as his folk and companions and grant them peace

- Starting the text w/ the Basmala in following the sunna of the Prophet صلى الله عليه و سلم
- Salah from Allah upon the Prophet صلى الله عليه و سلم is mercy combined with magnification. From the Angels it is istighfar (seeking forgiveness). And our salah is seeking tabarruk (blessings) and beseeching for the Prophet صلى الله عليه و سلم Companion: is anyone who believed in him, met him in belief and died with that belief intact.

To proceed, this is an abridged text covering that which every Muslim must have knowledge of—or knowledge of the like of it—from the obligations of purification, prayer, and other areas. Learning it is obligatory, as well as teaching it to those who are in need of it, whether they be men, women, children, the elderly, freemen, or slaves.

- Knowledge is an obligation upon every muslim, in a sense the most important and primary obligation, and should be our aim. Our aim of creation is to know Allah. To know His Command and apply it. Baab-at-Tahara is literally the door to purification, but when they say Baab here, they mean the Chapter of Purification Why start w/ chapter on Tahara? "Miftah us-salah at-tahoor": "the key to prayer is purification, and is a condition of the prayer and precedes the prayer." - Hadith 'Tahara' Lexically: Purification is cleansing and being purified from (types of defilement), whether they be physical like types of filth (najis) or spiritual like vices. -like husks on a nut/fruit, and what is sought is purity of heart and this is what is sought.

Purification of the physical as a means to achieving purity of the heart.

Lifting ritual impurity = wudu

Removing filth is like istinja, purifying one's clothes

Acts similar to this is like the Friday ghusl, which looks like the major ritual impurity bath.

at-tahara ibara a 'an raf' al-hadath aw izalat an najis aw afa...

Imam Nawawi's definition of purification: it means lifting a state of ritual impurity or removing filth or things that have the same meaning or same appearance

Objectives of Purification(maqasid al tahara) are four: Wudu, Ghusl (purifying bath), Tayammum (dry ablution) and Removing Filth.

Means to perform these acts of purification are four: Water, Earth, Stones (for istinja, i.e. anything used for dry istinja like toilet paper—details to follow), and tanning agents (for leather)

## Q&A

Waking up for night vigil?

-istighfar before Maghrib

-last 4 verses of Surah Kahf

-not doing anything after Isha except worship, talking after Isha is considered offensive

Does Alcohol used in perfume nullify wudhu?

-no

-anything you put on your body does not break your wudhu, except touching of the opposite sex

-swimming in alcohol wouldn't break your wudhu

-touching dogs does not break your wudhu, people confuse that because of the definition of wudhu

Quote of Imam Shafi'i: Knowledge says give me all of you and I will give you some of me.

## 1.The Chapter of Purification

Lexically, ablution is washing some parts of one's body

Ablution in sacred law is to wash specific limbs of the body with a specific intention

## 1.1 The Obligations of Ablution ( Wudu)

Obligation here means integral (ruk'n), an essential part of one of the acts of worship

Obligatory integral means one of the legally essential elements found within an action that compose it.

Ablution has six integrals:

### 1. intention (niyyah)- النية

(a) intending to lift the state of ritual impurity( رفع الحدث ), purification for prayer (at-tahara li-salati), or [intending] ablution;

(b) this intention is made when washing the face;

Note:

Dimensions of an Intention: Definition, Ruling, Place, Time, and the way it is made.

Intention means an aim to do something coinciding with its performance.

The ruling of intention is (in the Shafi'i school) obligatory, though there are exceptions.

The place of intention is the heart, which means it's unnecessary to speak/utter the intention. Mentioning it, however, is a sunna.

*The time of the Intention is: At the beginning of the act.*

**-NOTE-**

\*Washing means water running over an area\*.

\*Wiping is getting moisture upon the area\*.

2. washing all of the face—both hair and skin—except the interior of a dense beard;  
(The face is the first integral part of the body to be washed, and the first obligatory act in the bodily actions of wudhu).

\*The face is to be washed from tip of the hair line, to the chin and jawbone, and side to side of the ears\* wash slightly beyond these boundaries. The dense beard of a man does not need to be washed to its depth. That which can be seen from app 1.50 metres away is considered dense. The hair from the chin to the ears is what is called the ""Beard".

It is Sunnah to comb through the beard as well.

3. washing the arms (Yad-- يد ) from the finger tips and including the elbows;and slightly beyond the elbows, up to the bicep (which is Sunnah). It is sunnah to start with the fingertips (according to Ramli)

4. wiping some of the scalp (skin) or the hair of the head— even part of one hair; with the condition of that hair follicle being in the boundary of the head. It is sunnah to wipe all of the hair on the head.

5. washing the feet, including the anklebone; and slightly beyond the anklebone to the shin to the complete washing of the feet.

6. performing ablution in this sequence;

\*\*\*One of the strongest means to having presence of heart in prayer is having presence of heart in wudu (during ablution). Presence of heart in wudu is to know that it is an act of worship and that we are aware

of Allah in it. Remember Allah's awareness of you, and During the act of Wudhu (Dhikrullah).

\*\*\*Excellent (legally recommended according to Imam Ramli RA) prayers to make during wudu is available in Imam Ghazali RA's Bidayatul Hidayah book.

\*\*\*Imam Saharwadi also mentioned the sending of prayers and blessings on the Prophet (Allah bless him and grant him peace) during each washing of the limb.

\*\*\*Wiping over the (Turban) Imaamah in the Shaafi'i school is allowed (to wipe a little bit of the hair and skin accomplishes the wiping - (with washing some of the scalp or hair).

## 1.2 The Sunnahs in the Ablution are of 15:

1. the Toothstick (Siwak); (According to sacred law, the siwak is Rubbing the teeth and the areas around them).

How to use the siwak: like a figure eight laying on its side: upper right side first, then the lower left side (going lateral - which is across). with Rubbing the tongue; it is to go back and forth.

The Siwak is also a Sunnah (at all times, w/ exceptions for those who are fasting, i.e. offensive to use one after dhuhr).

Time most recommended: During Wudu, for Salat, after waking up from sleep, after food, after witr prayer (sunnah), after entering the home (sunnah)

Can be considered as a sunnah that is part of the sunnahs of wudu, or a sunnah that precedes it (would require a specific intention when separate).

One of the last things the Prophet (peace be upon him) did in his life at the time of his death, was using the Siwak.

It is also Sunnah to give the Siwak to those who are on their deathbeds.

(Advice on Siwak: Always have a spare one available in case one is lost, you can still perform the sunnah and will not need to look around for one delaying or being late for salaah.)

(Best type of siwak is the Arak tree).

As of this point, you would state the intention for performing the sunan of wudu:

Nawaytu ada'a sunnan al wudu' lillahi ta'ala (confirmed?)

2. then saying, "Bismillah;" (Mentioning Allah's name).

Though It is better to say "Bismillahir Rahmanir Rahim", and saying it while washing the hands.

You may say it 3 times for sunnah.

3. washing the hands up to the wrist bones 3x's;

(Sunnah #2 and #3 are done at the same time)

4. then washing the mouth (placing water in the mouth is sufficient, though better to swish around and wash thoroughly); it is not good to wash the mouth excessively while fasting (it is offensive 'Makruh'). Excessive here is to wash to the point where water typically goes down the throat.

The best way is to join washing the mouth and rinsing the nose all at once. ( washing the mouth and entering water into the nose with the right hand...expelling the water from the nose with the left hand).

Although washing the mouth and nose is permissible, it is preferred to wash them together in the ordered sequence.

\* **NOTE**\*: It is recommended to check anywhere water is hard to reach when washing the face;

5. washing and clearing the nose;

6. doing everything thrice;

7. wiping the entire head;

Wiping the head 3 times is Sunnah, each time with New water., along with the ears.

Wiping the Entire head is also Sunnah.

The way to wipe the head is to use index fingers along the hairline and thumbs at the side of the head, and wipe all the way back covering the whole head with both index fingers, and then back to the front. That is considered one wiping.

8. then wiping the ears and ear canals;

Wiping the ears 3 times with New water is also Sunnah (Using index finger for the ear canal when cleansing). You may also use the pinky finger for the ear canals and the index for the outer ear while using your thumbs behind the ear.

One can wipe the ears up to nine times, this indicates an avidness for worship.

9. combing through a dense beard;

Taking a handful of water and going through the beard with the fingers., Which is also Sunnah.

10. going between the fingers and toes;

It is Sunnah to go between the toes with the fingers (with the Pinky, from the far right pinky to the left). But obligatory if one knows without going inbetween the toes water wouldn't go through.

11. extending the light of the face غرة (ghurra);

meaning to wash beyond what is obligatory on the face, so beyond the hairline, all the ears, and the sides of the neck.

12. lengthening the light of the arms and legs (tahjil); for the arm, from the fingertips to slightly past the elbows; it is sunnah to rub wet hands across the limb

Starting from the Right , to the Left is Sunnah.

13. continuity;

Wash the second part of the body before the previous part has dried under normal conditions (also called Muwalaat)

14. not seeking assistance in pouring water; recommended to do so yourself

15. not drying off with a cloth. however if it is cold, or there is some other concern, then it is fine to do so

Note: Another sunnah is 'rubbing' the limb (dalk) when washing all of the above mentioned parts of wudu.

really important dhikr that none of us should neglect after completion of one's wudu:

- أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمداً عبده و رسوله (ash-hadu an laa ilaha ilaa Allah wahdahu la sharikalah, wa ash-hadu anna Sayyidina Muhammaadan Abduhu wa rasuluuh-facing qibla and raising right index finger)

- Other masnun du'as also recommended (will add later insha'Allah)

سبحانك اللهم و بحمدك أشهد أن لا إله إلا أنت أستغفرك و أتوب إليك

- Ayatul Kursi

- Surat Al-Qadr

**\*NOTE\***

Be present in your Wudhu, during your Wudhu, and Remebering Allah's observation upon you. Be concerned with Allah's awareness of you, even in the smallest of actions for Him (Subhaanahu wa Ta' A'laa)

\*If someone does Wudu well, he will pray well..."

An aid to having presence with Allah is to know that He observes everything you do.