

الفوائد المستنبطة من آية الوضوء في سورة المائدة

Benefits extracted from the Ayaah of Wudu in Soorah Maidah

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من الموقع ميراث الأنبياء

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Ayaah of Wudu in Soorah Maidah

Praise be to Allaah and He is sufficient for everything. Peace be upon His worshippers whom He chose. There after:

Indeed Allaah -Jala wa Ala - said in the sixth Ayaah in Soorah Maidah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ {
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ
عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ
يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ } Soorah Al-Ma'idah [5:6]

« O you who believe! When you intend to offer as-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allaah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.» Soorah Al-Ma'idah [5:6]

The great Imam, the famous explainer of the Qur'aan, the skilled scholar AbdurRahman bin Nasir as-Saadi -Rahimullaah- said in his book 'Tayseer al-Kareem ar-Rahman fee Tafseer Kalam al-Mannan' (p.222-224) & in His book 'al-Ajwiba an-Nafiaa' unn al-Masail al-Waqia' (25/223-228).

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This was amongst a collection of his works - and this was what was relied upon here. He demonstrated the rulings and benefits extracted from this Ayaah:

This is a great Ayaah, which comprises of many rulings, we will mention from them, that which Allaah facilitates and makes easy:

1- Implementing the mentioned points in the Ayaah and acting upon them is from the necessities of al-Eeman, which cannot be complete except by actions.

This is because Allaah began the Ayaah with « O you who believe! » to the end of the Ayaah. Meaning: O you who believe act upon what your Eemaan necessitates, with what We have legislated for you from these rulings.

2 -The command to establish the prayer due to Allaah's saying: «When you intend to offer as-Salat (the prayer)» and that is for the obligatory prayer, the optional and recommended prayer.

3 - The command of having an intention for the prayer due to the saying of Allaah: «When you intend to offer as-Salat (the prayer)» meaning: with the intent and aim of praying.

4 - Purification is a condition for the correctness of the prayer. This is because Allaah commanded to have purification when establishing the prayer. The foundation for when a command is given, is that it is obligatory to fulfill it.

5 - Purification is not obligatory because of the time for the prayer has entered, but rather it is obligatory when one intends to pray.

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6 - That the condition for having purification is applied to everything which comes under the term as-Salat (prayer): obligatory, optional, a collective obligation and the funeral prayer. According to many of the scholars even Sajda (prostration) outside the prayer -requires being upon purification - like the Sajda for reciting certain Ayaat and for gratitude.

7 - The command to wash the face, which is what is counted from the start of the hair which usually grows from the front of the head and the face continues to what descends to the side of the cheeks of the face and to the chin in length. From ear to ear in width, what is also included in washing the face is washing out the mouth and the nose and this is from the Sunnah and also the hair that is on the face.

However if the hair on the face is little then it is necessary to make sure that water reaches the skin. If the hair is a lot then it is sufficient to wash what is apparent.

8 - The command to wash the hands and it includes up to the elbows. The word 'up to elbows' has the meaning 'including the elbows' according to the majority of the scholars of Tafseer.

Like the saying of Allaah Ta'ala:

{ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ }

<< and do not devour their wealth by adding it to your wealth >> [Nisa:2]

This is because the obligation of washing cannot be complete with certainty except with washing the elbows completely.

9 - The command of wiping over the head.

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10 - That it is obligatory to wipe over all of the head.

11 - It is sufficient to wipe the head with whatever, with both hands or one of them or with a cloth or piece of wood etc. This is because Allaah mentioned wiping it in general and did not specify how to. This indicates to it being general.

12 - What is obligatory is wiping over the head. So if a person washed his head and did not pass his hand over his head then this is not sufficient, because he has not fulfilled what Allaah has commanded him with.

13 - The command of washing the feet until the ankles and it is the same ruling as washing the hands.

14 - In this command there is a refutation against the Rafidah (Shia) and that it is not allowed to wipe over the feet if they are not covered up.

15 - There is an indication of wiping over the Khuff (leather socks) and to wash one's feet if they are uncovered as is explained by the Sunnah.

16 - The command to perform the Wudu in the correct order, because Allaah Ta'ala mentioned it in order and that is because He mentioned about wiping over - the head- between washing, it is not known of a benefit regarding this point except a correct order in performing the Wudu.

17 - The order in which the Wudu is performed is specific to the four mentioned parts in this Ayaah. As for the order between washing the mouth the nose and the face. Or between washing the right and left of the hands and feet, then this is not obligatory rather it is recommended.

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18 - The issue of renewing Wudu for every prayer, due to the existence of a practice of this.

19 - The command to wash (perform Ghusl) after becoming defiled (Janabah).

20 - That it is obligatory to wash the whole body (if in a state of Janabah), because Allaah ascribed purification to mean the whole body and He did not specify one part rather than another part.

21 - The command in the case of being in a state of Janaba is of washing of what is apparent of the hair on the body and what is under the hair, due to the general statement of Allaah: «purify yourself»

22 - That if a person is in a state of Janaba then being in the state of minor defilement [i.e. without Wudu] is categorised as being included in the state of major defilement (Janabah). So therefore, it is sufficient for the person who needs to perform Ghusl to make an intention, then generally wash all his body. This is because Allaah only mentioned purifying oneself and did not mention that he needs to repeat performing Wudu.

23 - That being in a state of 'Janaba' applies to the one who has ejaculated semen while in a wakeful state, or during sleep, and it also applies to the one who had intercourse even he did not ejaculate. This is as is indicated by the word 'al-Junub' and as how the Sunnah explained it.

24 - That the person who remembers that he had a wet dream but did not find any wetness [on clothing etc.] then he does not make a Ghusl because being in the state of Janaba has not been confirmed.

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25 - The mention of the blessing of Allaah Ta'ala upon His worshippers for the legislation of performing Tayammum (dry washing).

26 - That from the reasons for the permissibility of performing Tayammum is the presence of an illness which would harm a person if he washed with water, whether this illness was all over the body or on a limb which is obligatory to be washed, if there is a wound on that limb etc which water could harm.

27 - From the general reasons for the permissibility of performing Tayammum is defecating and urinating whilst on a journey with the absence of water. Therefore, an illness makes Tayammum permissible even though water is present and this is due to a harm from it. The other ways for Tayammum are permissible due to the absence of water, even if it occurs while not in a state of travelling.

28 - That which exits from the private parts from urine or feces nullifies Wudu.

29 - Those who say that only defecation and urinating nullify Wudu use this Ayaah as proof, so they say intimate relations with a woman and touching the private part do not nullify the Wudu. The reply to this is, that if it is established in the Sunnah then the Sunnah explains the Qur'aan and clarifies it.

30 - The recommendation of indirectly mentioning about something which is impure due to the statement of Allaah :

أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ

«or any of you comes from answering the call of nature »

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31 - That touching a woman if it is done with passion and desire then this nullifies Wudu due to the saying of Allaah: «أَوْ لَامَسْتُمُ النِّسَاءَ»

<< or you have been in contact with women (having intimate relations)>>
and the general Ayaah includes physical intimate contact.

32 - It is conditional that there is an absence of water for the validity of Tayammum.

33 - That if there is a presence of water, Tayammum is invalid because Allaah allowed it in the absence of water.

34 - That if the time for Prayer came in and a person did not have water with him then it becomes necessary to search for it in his belongings and from what is close to him. This is because it cannot be said by the person who does not look for it 'water was not found'.

35 - The use of water for Wudu which has changed due to other purities having been added precedes that of performing Tayammum. Meaning that it can be used for purification, because water which has changed its form is still water in essence so it enters into the saying of Allaah:

« فَلَمْ تَجِدُوا مَاءً » << and you find no water >>.

36 - That it is necessary to have an intention for Tayammum due to the saying of Allaah : « فَتَيَمَّمُوا » <<perform Tayammum>> : have the intent.

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37 - That it is sufficient to perform Tayammum with everything that is upon the face of the earth from soil [sand, dust etc] and other than that and so upon that is the saying of Allaah Ta'ala: «فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ» << Rub therewith your faces and hands>> which means it is either from the category of something which is more likely to be done, since Tayammum is largely performed with dust with which one can wipe with and it clings to the face and hands. Or either the Ayaah directs to that which is better, and if it is possible to use soil [sand, dust etc] which has dust then this is foremost.

38 - That it is not permissible to perform Tayammum with soil [sand, dust etc] which is impure, because it is not clean rather it is filthy.

39 - That for Tayammum only the face and hands are wiped rather than the other limbs.

40 - That the saying of Allaah : «بِوُجُوهِكُمْ» << your faces >> includes the whole of the face and it is wiped completely except that it is exempt from putting soil [sand, dust etc] in the mouth and nose and under the hair even if the hair is little.

41 - That the hands are wiped only up to the wrists because this is what is generalised from the word 'hands'. If it was conditional to include wiping the forearms then Allaah would have specified it as He specified it for Wudu.

42 - That this Ayaah is general in its permissibility for performing Tayammum for all ritual impurities, minor and major, even for the impurity of the body [which occurs after having intimate relations with the spouse] this is according to some of the scholars. This is because Allaah allowed making Tayammum in place of purification with water.

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Allaah generalised being purified in the Ayaah and did not make it specific [meaning that one can purify ones self with water if not then with Tayammum], this is looking at it from one angle, and then from another angle Allaah mentioned about intimacy with women and in this case a person can become in a state of major defilement and impure, whilst we know that urination and defecation are clearly minor defilement. [Perhaps it can be said that the body becoming impure does not enter under the category of Tayammum, because the context is about becoming defiled and this is the opinion of the majority of the scholars.]

43 - That what is performed for Tayammum for being in a state of minor and major defilement is the same which are the face and hands.

44 - That if the person who is in a state of both types of defilement intends to perform Tayammum, then this is sufficient, taking from the generalisation and absolute of the Ayaah.

45 - That it is sufficient to wipe with anything that he has in his hand or anything else, because Allaah said: «فَامْسَحُوا» <<rub [wipe]>> and did not mention what to wipe it with and this indicates to wiping with anything.

46 - For the purification of Tayammum it is an obligation for it to be in order as it is a condition for performing Wudu because Tayammum is in place of Wudu because Allaah mentioned beginning with wiping the face before wiping the hands.

47 - That Allaah Ta'ala did not - in what He legislated for us from rulings- place in the rulings hardships, difficulties, distress, but rather it was mercy

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from Him for His worshippers to purify them, so He can complete His Favour upon us.

48 - That apparent purification is with water and soil [sand, dust etc] which is a completion for inward purification with Tawheed and sincere repentance.

49 - That regarding the purification of Tayammum, even if a person does not feel and see cleanliness and purification but indeed in Tayammum there is symbolic purification extending from fulfilling Allaah's command.

50 - That it is necessary for the worshipper of Allaah to reflect upon the wisdoms and secrets in the Sharia of Allaah regarding purification and other rulings so that one increases in familiarity and knowledge.

To increase in gratitude to Allaah and love for Him for what He has legislated which leads a slave of Allaah to high lofty levels, due to Allaah saying : **﴿ لَعَلَّكُمْ تَشْكُرُونَ ﴾** <<that you may be thankful>>

Ibn al-Arabi al-Maliki mentioned that he extracted over a hundred rulings from this noble Ayaah, however, these are the benefits which Allaah has guided us to achieve.

We ask Allaah to provide us with beneficial knowledge and accepted deeds indeed He is the Most Kind the Most Generous. May the praise and security of Allaah be upon Muhammad.

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