



A COMPARATIVE ANALYSIS OF THE TREATMENT OF ABLUTION IN SHAYKH MUHAMMAD SODIQ MUHAMMAD YUSUF'S "AL-KIFĀYA" AND IN OTHER JURISTIC SOURCES

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Abstract. This article presents a general classification of ablution (*wuḍūʿ*) and of its obligatory and recommended elements, drawing upon Shaykh Muhammad Sadiq Muhammad Yusuf's "*al-Kifāya*" together with a number of juristic sources tested by the experience of centuries. The enumerations of the four obligatory elements given by *al-Qudūrī*, *al-Shurunbulālī*, *Abror Abduazimov*, *Muzaffar Komilov*, *Ziyovuddin Rahim* and *Maqsudkhoja b. Mansurkhoja* are compared with the text of "*Mukhtaṣar al-Wiqāya*" as it is set out in "*al-Kifāya*", and the differing enumerations of the recommended elements - fifteen, seventeen, eighteen and thirteen in the several sources - are collated. Scholarly explanations are provided where necessary. The article further sets out the points on which the four schools agree and those on which they differ with regard to intention, sequence, continuity, rinsing the mouth and the nose, and wiping the head. It contains information of importance for students taking instruction in the field and for researchers conducting investigations in *fiqh*.

Keywords: Shaykh Muhammad Sadiq Muhammad Yusuf, *al-Kifāya*, Muhammad Ashiq Ilohiy al-Barniy, Abū al-Ḥusayn al-Qudūrī, *Taskhīl-i ḍarūrī*, Abū al-Ikhlāṣ al-Shurunbulālī, Nūr al-īḍāḥ, Ziyovuddin Rahim, Odilxon qori Yunusov, *Mukhtaṣar al-Wiqāya*, *Majmaʿ al-maqṣūd*, Muzaffar Komilov, *fard*, *sunna*, ablution, *mashʿ*.

INTRODUCTION

The juristic work in Arabic by our compatriot from Bukhara, Ubaydullāh b. Masʿūd, famous under the name "*al-Mukhtaṣar*", is reckoned the most authoritative of all the juristic books written in the Ḥanafī school; this source has been taught as

a textbook throughout the Islamic world to the present day, and its text has been committed to memory like the sūras of the Holy Qur'ān. Yet it is difficult for everyone fully to grasp its brief and concise expressions and to apply them to life. For this reason many scholars have written commentaries upon this book. But since these too were in Arabic, only those with a good command of the language could make use of them. For the many among our people who do not know the Arabic language and script well, yet who thirst for knowledge and for the study of the legal sciences, the eminent Shaykh Muhammad Sodiq Muhammad Yusuf wrote the three-volume work "al-Kifāya", which is a commentary upon "Mukhtaṣar al-Wiqāya" in the language, the spirit and the style of the present day (Maqsudkhoja b. Mansurkhoja, 1996:5).

In the work certain texts and chapters for which there is no need in the present age, or which are difficult to understand, have been omitted. At the same time, in accordance with the demands of the present day, it is briefly set out from which verse, ḥadīth and other legal sources the jurists derived each question (Muhammad Sodiq Muhammad Yusuf, 2021:I/68). An effort has also been made to present, with the use of modern books, the newly arisen questions that Muslims require.

In this work, alongside the abundant information given on acts of worship such as ablution, prayer, fasting, zakāt and the pilgrimage, economic and social questions such as trade, marriage, divorce, oaths, sacrifice, reconciliation, pledge, deposit and commerce are also treated comprehensively. It is even possible to conclude that a person who studies this book well will feel no need for other literature in religious and juristic questions, nor any need to seek out a scholar in order to ask the answer to some intricate matter (Maqsudkhoja b. Mansurkhoja, 1996:5). In the book all questions relating to the religious sphere are set out chiefly on the basis of the Ḥanafī school, which is followed in our own land and in the greater part of the Islamic world.

In the course of our research we considered it appropriate to direct attention to the classification of the juristic questions set out in the work. At the same time we set ourselves the aim of carrying out a comparative analysis with a number of juristic books produced in various periods (Muhammad Sodiq Muhammad Yusuf, 2021:I/74).

MAIN PART

Like all juristic books, "al-Kifāya" too begins with the book of ablution. At this point the legitimate question arises: why have the jurists begun their books with the

questions of ablution? By way of answer to this question, the great Ḥanafī scholar Abū al-Ḥusayn b. Aḥmad b. Muḥammad b. Ḥamadān al-Qudūrī al-Ḥanafī al-Baghdādī replies in his work "Taskhīl-i ḍarūrī": "Because ablution is among the conditions for the validity of prayer. Prayer is the second of the five pillars in Islam. They therefore set out the rulings of ablution first, and then the rulings of prayer" (al-Qudūrī, 2022:7).

In the religion of Islam the question of purity is regarded with particular attention. Purity is reckoned one of the fundamental pillars of our religion. God loves purity and calls His servants likewise to be pure. What is performed before carrying out acts of worship such as the prayer and the recitation of the Qur'ān - and which it is in general recommended that a Muslim should always observe - is "ṭahāra", called "wuḍū'" in Arabic. In the lexicon the word "ṭahāratun" signifies "purity", while the word "wuḍū'" signifies "beauty"; in Arabic sources "Kitāb al-ṭahāra" denotes "the book of purity", and "Kitāb al-wuḍū'" denotes "the book of ablution" (al-Qudūrī, 2022:7).

The performance of ablution is established by the verses of the Holy Qur'ān and by the noble ḥadīths. We know well from the history of Islam that ablution was first instituted in Mecca, while the verse concerning ablution was revealed in Medina. In ablution there are two kinds of purity, namely material and spiritual purity. Through material purity many benefits are attained in this world, while through spiritual purity the felicity of the hereafter is won. In the sharī'a purity is divided into two parts: making the body pure, which is effected by washing a certain part of the body (ablution) or the whole of it (ghusl); and removing impurity - filth and unclean things - from clothing, body and place (Muhammad Sadiq Muhammad Yusuf, 2021:I/74).

In the work "Taskhīl-i ḍarūrī" of al-Qudūrī, translated by Muhammad Ashiq Ilohiy al-Barniy, the obligatory elements of ablution are given as four: the face of a person, that is, from the place where the hair begins down to below the jaw and from the right ear to the left ear; the two hands from the tips of the fingers to the wrists; the two feet from the toes together with the two ankles - these three members are washed in ablution, and until all of them are washed the ablution is not valid, and if water does not reach the place of a single hair that person is not in a state of ablution; and the member over which wiping is performed, which is the head, wiping the whole of it being recommended and wiping a quarter of it being obligatory (al-Qudūrī, 2022:7).

Abū al-Ikhlāṣ al-Shurunbulālī likewise emphasises in "Nūr al-īdāḥ" that the obligatory elements of ablution are four: to wash the face, from the place where the hair

of the forehead begins down to below the chin, and the space between the lobes of the two ears; to wash the arms together with the elbows; to wipe a quarter of the head; and to wash the feet together with the ankles (al-Shurunbulālī & al-Shiblī, 2003:8).

In the work "The Rulings of Ablution and Prayer" in accordance with the school of Abū Ḥanīfa, translated by Abror Abduazimov, the obligatory elements of ablution are given as follows: to wash the face once - washing meaning to cause water to flow over the places which the water must reach, the boundary of the face being lengthwise from the place where the hair begins to below the jaw and in breadth the space between the lobes of the two ears; to wash the two arms once together with the elbows; to wipe a quarter of the head once; and to wash both feet once together with the ankles, the ankle being the bone that protrudes above the instep and below the shin (Abduazimov, 2005:12).

In the work "Essential Questions of Ḥanafī Jurisprudence" by Komilov Muzaffar Murodxon o'g'li, candidate of historical sciences and docent, the obligatory elements of ablution are likewise acknowledged as four on the basis of authoritative juristic sources: washing the face, the boundary of which is lengthwise from the place where the hair of the forehead grows to below the chin and in breadth from the lobe of one ear to the lobe of the other, and if the face is covered by a thick beard the surface of the beard is washed, it not being obligatory to cause water to reach beneath and between the hairs of the beard; washing the two arms together with the elbows; washing the two feet together with the ankles; and wiping a quarter of the head, wiping being understood as passing a moistened hand over a member, while washing the members once is obligatory (Komilov & Mirboqiyev, 2021:12).

Ziyovuddin Rahim sets out the obligatory elements of ablution in the work "The Book of Ablution" as follows: washing the face; washing the arms together with the elbows; wiping a quarter of the head; and washing the feet together with the ankles (Ziyovuddin Rahim & Yunusov, 2014:131).

In "Majma' al-maqṣūd", the Turkic commentary upon "Mukhtaṣar al-Wiqāya" written by Maqsudkhoja b. Mansurkhoja, the obligatory elements of ablution are stated thus: "...first to wash the face, beginning from the hair of the forehead to below the chin and from the first ear to the second ear, together with the moustache and the eyebrows; ...to wash the hands together with the elbows; ...to wash the two feet together with the ankles; ...to wipe a quarter of the head; ...to wipe over that which covers the face with

hair" (Maqsudkhoja b. Mansurkhoja, 1996:18-20).

In the work "al-Kifāya", on the basis of "al-Mukhtaṣar", greater attention is directed to the questions relating to ablution, which is reckoned one of the principal conditions for the acceptance of prayer. Ablution is in fact of two kinds: juridical purification (purification from ḥadath) and actual purification (purification from khabath). Juridical purification is divided into three parts: ablution, ghusl and tayammum. From minor impurity one purifies oneself by ablution; from major impurity, that is, from the state of janāba, one purifies oneself by performing ghusl; and tayammum takes the place of ghusl and ablution at certain times and in certain circumstances. Actual purification is the removal of visible impurity (Muhammad Sadiq Muhammad Yusuf, 2021:I/74).

In the work the text of "al-Mukhtaṣar" is given thus: "The obligatory elements of ablution are to wash the face from the hair to the ears and to below the jaw, and the two hands and feet together with the wrists and the ankles; and to wipe a quarter of the head and that part of the beard which covers the face" (Muhammad Sadiq Muhammad Yusuf, 2021:I/74; cf. Qur'ān, al-Mā'idā, 6). The verse cited above indicates that the obligatory elements of ablution are principally four: to wash the face from the hair to the ears and to below the jaw; to wash the two hands together with the wrists; to wash the two feet together with the ankles; and to wipe a quarter of the head and that part of the beard which covers the face.

At this point the shaykh, relying upon the narrations transmitted from Abū Ḥanīfa and Imām Muḥammad on the question of wiping the beard, states that it is incumbent to cause water to reach the surface of that part of the beard which covers the face rather than to wipe over it (Muhammad Sadiq Muhammad Yusuf, 2021:I/75). It should be noted that Abū Ḥanīfa held it obligatory to comb through a quarter of the beard; in the books, combing through the beard is sometimes mentioned as "wiping over the beard", whereas the Shāfi'īs and the Ḥanbalīs held that it must be washed, on the ground that it grows from a place (the face) which it is obligatory to wash. In further support of this ruling the shaykh cites the words of the author of "Badā'i' al-ṣanā'i'", that "all the scholars have turned away from any view other than this", together with the words in the book "al-Fatāwā al-zāhiriyya": "A fatwā has been given accordingly" (Muhammad Sadiq Muhammad Yusuf, 2021:I/75).

On the question of the obligatory elements of ablution the shaykh does not confine himself to the text of "al-Mukhtaṣar" alone, but adduces as evidence verse 6 of Sūrat al-

Mā'ida of the Holy Qur'ān: "O you who believe! When you rise for prayer, wash your faces and your hands up to the elbows, and wipe your heads, and wash your feet up to the ankles" (Muhammad Sadiq Muhammad Yusuf, 2021:I/74).

Like the obligatory elements of ablution, its recommended elements must also be analysed separately, since they differ in each of the four schools. In the estimation of the Ḥanafīs the recommended elements of ablution are eighteen, among the Mālikīs eight, among the Shāfi'īs about thirty, and among the Ḥanbalīs about twenty (Ziyovuddin Rahim & Yunusov, 2014:143). It must not be forgotten that the purpose of enumerating the recommended elements is not to establish their exact number but to create ease of instruction for those who study them.

In "Taskhīl-i ḍarūrī" the recommended elements of ablution are said to be fifteen (al-Qudūrī, 2022:8): to form the intention, intending to remove minor impurity, or intending that an act impossible in a state of impurity should become possible; to wash the two hands to the wrists three times, particularly in the case of one who has risen from sleep; to begin the ablution with "In the name of God, the Merciful, the Compassionate"; to use the tooth-stick; to rinse the mouth three times; to draw water into the nose and expel it three times; to wipe the whole of the head; to wipe the two ears; to rub between the fingers of the hands and the toes of the feet; to comb through the beard with the fingers; to wash each member three times; to perform the ablution in the order commanded in the Holy Qur'ān, first the face, then the two arms together with the elbows, then to wipe the head, then to wash the two feet together with the ankles; to begin the ablution from the right side, that is, first the right hand and then the left, and likewise first the right foot and then the left; to bring the ablution to its end without interruption in washing the members; and to wipe the neck.

According to the "Nūr al-īdāḥ" of Abū al-Ikhlāṣ Ḥasan al-Wafā'ī al-Shurunbulālī there are eighteen recommended elements of ablution (al-Shurunbulālī & al-Shiblī, 2003:10): to wash the hands to the wrists at the beginning of the ablution; to begin with the name of God, that is, to say "Bismillāh"; at the beginning of the ablution to clean the teeth with a tooth-stick or a brush, or failing these with the fingers of the right hand; to rinse the mouth three times; to draw water into the nose and expel it three times, that is, istinshāq; for those not fasting, to perform the rinsing of the mouth and the nose thoroughly; to comb through a thick beard from below with the fingers after moistening the hand afresh; to comb between the fingers of the hands and the toes of the feet; to

wash each member three times, the first washing being obligatory and the remainder recommended; to wipe the whole of the head once; to wipe the ears; to rub the members in washing; to wash the members continuously and in succession; to form the intention; to observe the order laid down in the Holy Qur'ān, washing first the face, then the two arms, then wiping the head and lastly washing the feet - performing the ablution in this order being recommended according to Abū Ḥanīfa and obligatory according to al-Shāfi'ī; to begin washing the paired members from the right; to wash the hands and feet beginning from the tips of the fingers and toes; and to wipe the head beginning from the forehead and to wipe the neck, wiping the throat not being recommended.

Some have called the last four of these merely desirable. Ibn Mas'ūd al-Kāsānī said in his book "Badā'i' al-ṣanā'i'": "The purpose of the command to perform ablution is the purification of the members; and purity is not dependent upon order" (Ziyovuddin Rahim & Yunusov, 2014:165).

In the work "The Rulings of Ablution and Prayer" seventeen recommended elements of ablution are enumerated (Abduazimov, 2005:13): to begin the ablution with "Bismillāh"; to form the intention to perform ablution or to remove impurity from oneself, its place being the heart, though the scholars say that it is commendable to utter it in order to awaken the heart; to wash the two hands to the wrists three times before beginning the ablution; to begin the ablution by using the tooth-stick; to rinse the mouth with water; to draw water into the nose three times and expel it; to take the water well into the mouth and nose, even until it stings the nostrils, this too being recommended, though for one who is fasting it is reprehensible to take water into the nose until it stings or into the mouth as far as the throat, since the fast may thereby be broken; to wash each member three times; if the beard is thick and covers the face, to comb through it from below upwards, which is performed after washing the face three times, whereas if the beard is sparse and does not cover the face it is incumbent to cause water to reach beneath it; to wipe once between the fingers of the hands and the toes of the feet; to wipe the whole of the head once; to wipe the two ears with the hand still moist from wiping the head; to rub with water the places it is required to wash; to perform the ablution in succession without interposing any other act; to perform the ablution in the order given in the noble verse, that is, the face before the hands, the hands before wiping the head, and wiping the head before washing the feet; to wash the hands and feet beginning from the right; and to wipe the neck, though wiping the throat is an innovation.

In the work "Essential Questions of Ḥanafī Jurisprudence" by Muzaffar Komilov the recommended elements of ablution are the following (Komilov & Mirboqiyev, 2021:12): to say "Bismillāh" at the beginning of the ablution; to wash the two hands to the wrists three times; to use the tooth-stick; to rinse the mouth and the nose with water; to comb through the beard and between the fingers; to wash all the members that are washed three times; to wipe the whole of the head once; to wipe the ears with what remains of the moisture from wiping; to form the intention; to observe the order among the obligatory acts in performing the ablution; and to perform the acts of ablution in succession without interruption.

Ziyovuddin Rahim enumerates the following as the recommended elements of ablution in the work "The Book of Ablution" (Ziyovuddin Rahim & Yunusov, 2014:143): to form the intention; to begin the ablution with "Bismillāh"; to wash the two hands together with the wrists before performing the ablution; after washing the hands, to use the tooth-stick before rinsing the mouth; to rinse the mouth and the nose three times each; to observe the order in rinsing the mouth and the nose; to perform the rinsing of the mouth and the nose with the right hand; for those not fasting to perform the rinsing of the mouth and the nose thoroughly; to observe the order in the ablution; to wash the members of ablution in succession and without interruption; to wash the members three times each; to begin washing the hands from the tips of the fingers; to comb between the fingers; to wipe the head once; to begin wiping the head from the forehead; to wipe the two ears with the hand still moist from wiping the head; and to comb through the beard.

In the work "Majma' al-maqsūd" of Maqsudkhoja b. Mansurkhoja the recommended elements of ablution are said to be thirteen (Maqsudkhoja b. Mansurkhoja, 1996:20-25): to begin the ablution by first saying "In the name of God, the Merciful, the Compassionate"; to wash the two hands to the wrists three times; to hold the tooth-stick; to rinse the mouth three times, taking fresh water each time; to draw water into the nose three times and to expel it each time; to comb through the beard with the fingers; to comb between the fingers by inserting the fingers of one hand between those of the other; to wash each member that is washed three times; to wipe the whole of the head once; after wiping the head, to wipe the inside and the outside of the ears with the water taken for the head; to form the intention; to wash each member in its proper order and number; and to perform the ablution continuously, that is, in succession.

In "al-Kifāya" the text of "al-Mukhtaṣar" is given thus: "Its recommended elements are: to pronounce the tasmiya and to begin by washing the two hands to the wrists three times; to use the tooth-stick; to wash the mouth with water as the nose is washed with water; to comb through the beard and the fingers; to wipe the whole of the head once and the two ears with the water used for it; to form the intention; to observe the order; and to perform the acts in succession" (Muhammad Sadiq Muhammad Yusuf, 2021:I/76). Let us now turn to the commentary upon these recommended elements.

The first is to pronounce the tasmiya. By "tasmiya" is understood the saying of "Bismillāh". In confirmation that this is a recommended act, the following ḥadīth, narrated by Abū Dāwūd and al-Tirmidhī, is cited: it is related from Abū Hurayra, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "There is no prayer for one who has no ablution, and there is no ablution for the one who does not mention the name of God" (Muhammad Sadiq Muhammad Yusuf, 2021:I/76). This ḥadīth has been interpreted in two ways: some of the scholars hold, in accordance with it, that the ablution of one who does not say "Bismillāh" is not valid, while others hold that the negation here is the negation of perfection, so that the ablution of a servant who does not say "Bismillāh" is not perfect and he does not receive the full reward.

The Ḥanafīs, the Shāfi'īs and the Mālikīs have said that saying "Bismillāh" in ablution is recommended, and they adduce several narrations as evidence for this. Among such narrations the strongest is that the expression "Bismillāh" does not occur in the narrations transmitted by 'Uthmān and 'Alī, may God be pleased with them both, concerning the ablution of the Messenger of God, may God bless him and grant him peace. Had it been obligatory to pronounce this formula before ablution, the Prophet, may God bless him and grant him peace, would have pronounced it and the Companions would have recorded it in their narrations (Ziyovuddin Rahim & Yunusov, 2014:145-146).

The second is to begin by washing the two hands to the wrists three times. The word "rusgh" denotes in Arabic the bone that protrudes at the place where the forearm joins the palm. The following ḥadīth is cited as evidence: it is related from Abū Hurayra, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "When one of you awakes from his sleep, let him not put his hand into the vessel

before washing it three times, for none of you knows where his hand has spent the night, or where his hand has been" (Muhammad Sadiq Muhammad Yusuf, 2021:I/77). One of the important rules relating to purity is set out in this narration. Here a person who has risen from sleep is forbidden to thrust his hand into the vessel. It follows that a person whose hand is certainly impure is all the more emphatically to refrain from this act. Ordinarily a sleeping person cannot know for certain where his hand has touched during the night; it is possible that it has touched an impure place. For this reason the hands must be washed three times upon waking from sleep.

One who intends to perform ablution ordinarily performs *istinjā'* first. In this case the washing of the hands acquires still greater importance. Even if *istinjā'* is not performed, since the other members are washed with the hand, the hand itself must be washed first. The scholars differ concerning the time of washing the hands. Some say that the hands are washed before *istinjā'*, others that they are washed after it; a third group has said that in order to attain complete purity it is good to wash them both before and after (Ziyovuddin Rahim & Yunusov, 2014:150).

The third is to use the tooth-stick. The Messenger of God, may God bless him and grant him peace, always used the tooth-stick and urged others to do so as well. The ḥadīth cited as evidence is as follows: it is related from Abū Hurayra, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Were it not that I should impose hardship upon my community, I would have commanded them to use the tooth-stick at every ablution" (Muhammad Sadiq Muhammad Yusuf, 2021:I/78). The scholars have said that using the tooth-stick in ablution is an emphasised sunna, since the Messenger of God, may God bless him and grant him peace, always used it before ablution and prayer.

The scholars have expressed various views concerning the time of using the tooth-stick in ablution. In the books "*al-Nihāya*" and "*Fath al-qadīr*" it is said to be while rinsing the mouth, and in "*al-Badā'i*" and "*al-Mujtabā*" before the ablution. al-Awzā'ī said: "The tooth-stick is half of ablution." Some scholars have said that the tooth-stick is a recommended element of ablution, while Imām al-Shāfi'ī said that it is a recommended element of the prayer. Although the tooth-stick is in origin connected with ablution, there are also narrations concerning its use before prayer. The Ḥanafīs say that the tooth-stick is used at the time of ablution and that, if several prayers are performed with a single ablution, that one use of the tooth-stick suffices, whereas the Shāfi'īs say that it is used

before every prayer (Ziyovuddin Rahim & Yunusov, 2014:152-153). Today "using the tooth-stick" is understood as brushing and cleaning the teeth; in those times the teeth were cleaned with the softened ends of the twigs of certain shrubs.

The fourth is to wash the mouth with water as the nose is washed with water. The washing of the mouth and the nose is today customarily called rinsing. The Messenger of God, may God bless him and grant him peace, always performed this act as well. The following ḥadīth is cited as evidence: it is related from Ṭalḥa b. Muṣarrif, from his father, from his grandfather: "The Messenger of God, may God bless him and grant him peace, performed ablution. He rinsed his mouth and his nose three times each, taking fresh water each time" (Muhammad Sadiq Muhammad Yusuf, 2021:I/79). The word "maḍmaḍa" signifies "to take water into the mouth and rinse it thoroughly", while "istinshāq" signifies "to draw water into the nose and expel it".

In the estimation of the Ḥanafīs, rinsing the mouth and the nose are among the recommended elements of ablution. Aḥmad b. Ḥanbal said: "Rinsing the mouth and the nose are recommended in ghusl." Explaining this, Imām al-Shāfi'ī says: "The ghusl from janāba pertains to the outer part of the body. The inside of the nose and the mouth are the inner part of the body, and washing them in ghusl is not obligatory." According to our Ḥanafī school, rinsing the mouth and the nose are recommended in ablution and obligatory in ghusl (Ziyovuddin Rahim & Yunusov, 2014:154-155).

The fifth is to comb through the beard and the fingers. By combing is meant the inserting of the fingers between one another or into the beard. Let us consider the ḥadīth cited as evidence for this recommended element: it is related from Anas, may God be pleased with him: "Whenever the Prophet, may God bless him and grant him peace, performed ablution, he would take water in his palm, bring it beneath his jaw and with it cause water to reach between the hairs of his beard, saying: 'My Lord has commanded me to do thus'" (Muhammad Sadiq Muhammad Yusuf, 2021:I/80). Combing the beard is also called "khilāl". In this the hand is first moistened and then inserted between the hairs of the beard; the beard is combed from below upwards. If the beard is thick enough to cover a certain part of the face, the combing is performed after the face has been washed three times. If the beard is sparse, it is obligatory to cause water to pass beneath it. Abū Ḥanīfa and Imām Muḥammad placed the combing of the beard among the proprieties of ablution; in the estimation of Abū Yūsuf this act is recommended. Most of the Companions who reported on the ablution of the Messenger of God, may

God bless him and grant him peace, did not comb their beards. Abū Yūsuf, relying upon the practice of the Prophet, peace be upon him, called the combing of the beard recommended, and the majority of Ḥanafī scholars have adopted precisely this view (Ziyovuddin Rahim & Yunusov, 2014:183).

In the narration of al-Tirmidhī it is reported that he said: "When you perform ablution, insert your fingers between the toes of your two feet and the fingers of your two hands and cause water to reach between them" (Muhammad Sadiq Muhammad Yusuf, 2021:I/80). Combing between the fingers is the inserting of the fingers between one another and the removal of the dirt between them. In the estimation of the Mālikīs, combing between the fingers of the hands is obligatory, while combing between the toes of the feet is desirable (Ziyovuddin Rahim & Yunusov, 2014:175).

The sixth is to wash three times. This ruling is supported by the following ḥadīth narrated from the Messenger of God, may God bless him and grant him peace: "A bedouin came to the Prophet, may God bless him and grant him peace, to ask about ablution. He showed him three times each. Then he said: 'Ablution is thus; whoever does more than this has done ill, has transgressed and has wronged'" (Muhammad Sadiq Muhammad Yusuf, 2021:I/80). In ablution it is obligatory to wash the members once, while washing them twice or three times is recommended. The least measure of washing is once, and if the member is not washed completely even once the ablution is not valid. If it is washed more than three times, water has been wasted (Ziyovuddin Rahim & Yunusov, 2014:169-175). From the ḥadīth cited above it is understood that those who wash the members more or fewer than three times and call this the sunna have wronged themselves. Yet there is no harm in washing more than three times in order to remove a doubt in the heart.

The seventh and eighth are to wipe the whole of the head once and the two ears with the water used for the head. It is related from Ibn 'Abbās, may God be pleased with him: "The Prophet, may God bless him and grant him peace, wiped his head and the backs and the insides of his two ears" (Muhammad Sadiq Muhammad Yusuf, 2021:I/81). The word "mash" signifies "to stroke, to touch"; wiping in ablution is the touching of certain members with moistened hands. Wiping a quarter of the head is obligatory, while wiping the whole of it is recommended. According to the Ḥanafī school the head is wiped once; wiping it three times is reprehensible. Abū Ḥanīfa said that a quarter of the head is to be wiped. The Mālikīs and the Ḥanbalīs held that wiping the whole of the head is

obligatory, and said that if there is no hair the wiping is performed over the skin of the head. Imām al-Shāfi‘ī said that wiping the head three times is recommended, and that even if the hair is sparse it is permissible to wipe over as few as three hairs (Ziyovuddin Rahim & Yunusov, 2014:133-134, 176-177).

The Ḥanbalīs emphasise that a man is to wipe the whole of his head, while for women it suffices to wipe the front part of the head. The Ḥanafī scholars, for their part, have said that it is permissible to moisten the hand once and with that moist hand to wipe the head, and that for this purpose three fingers are generally used. The evidence to be drawn from the ḥadīth is that the whole of the head is wiped, and that the inside of the ear is wiped with the two index fingers and the back of the ear with the thumbs; the neck is wiped with the backs of the fingers. Imām al-Shāfi‘ī said: "To take fresh water for each of these is recommended." The part of the face as far as the forehead is purified while the face is being washed; if the wiping begins from the forehead, it has been correctly performed (Ziyovuddin Rahim & Yunusov, 2014:133-134, 176-177).

The ninth is to form the intention. To form the intention before performing ablution is likewise recommended. It is related from ‘Umar b. al-Khaṭṭāb, may God be pleased with him: "I heard the Messenger of God, may God bless him and grant him peace, say: ‘Deeds are only according to intentions...’" (Muhammad Sadiq Muhammad Yusuf, 2021:I/81-82). The Ḥanbalīs said that the intention is formed when beginning the ablution with "Bismillāh"; the Mālīkīs said that the intention is formed while the face is being washed. According to the Shāfi‘īs, forming the intention upon beginning to wash the face is obligatory, while forming it before washing the two palms is desirable. The Ḥanafīs called forming the intention in ablution recommended, while the scholars of the remaining three schools called it obligatory, on the ground that every act a servant performs depends upon his intention. In the view of our Ḥanafī scholars, the purity attained in ablution does not depend upon the intention, since it is possible to cleanse the members without an intention; yet the ablution becomes perfect through the intention (Ziyovuddin Rahim & Yunusov, 2014:144). The word "intention" signifies in the lexicon "to purpose something". Before performing any act, and in particular ablution, the removal of impurity from oneself is intended with the heart.

The tenth is to observe the order. The Messenger of God, may God bless him and grant him peace, performed the ablution in the order in which it is described in the verse. That this is not obligatory is supported by the following ḥadīth: it is related from ‘Abd

Allāh b. Mas'ūd, may God be pleased with him: "A man came to the Prophet, may God bless him and grant him peace, and asked about a person performing ghusl from janāba when the water had not reached some part of his body. The Messenger of God, may God bless him and grant him peace, said: 'He washes that place, and then he prays'" (Muhammad Sadiq Muhammad Yusuf, 2021:I/82).

The eleventh is to perform the acts in succession. To continue washing the next member after washing one member without interposing any other act is called "succession". To complete the ablution and then, having come to another place - for example, having entered the house - to wash the feet is understood as a failure to observe succession (Muhammad Sadiq Muhammad Yusuf, 2021:I/82).

CONCLUSION

From the works examined above it is understood that particular attention is paid to purity in Islam. Islam regards the matters of purity and purification with the utmost seriousness. No other religion, system or philosophy in the world has raised purity and cleanliness to a degree pertaining to faith. The acceptance of acts of worship is likewise directly dependent upon material and spiritual purity. For this reason all works relating to fiqh begin with the book of purity (al-Qudūrī, 2022:7). In Islam, besides being a matter of faith, purity is such that without it the worship of a servant is not accepted; and for all acts of worship to be accepted in Islam the heart and the intention of the servant must first of all be pure.

Proceeding from the verse that has come concerning ablution, the Ḥanafīs have said that ablution has four obligatory elements. The scholars of the other schools, however, taking evidence from the noble ḥadīths, have emphasised that ablution has yet other obligatory elements as well. In particular, the Shāfi'īs, the Mālikīs and the Ḥanbalīs have agreed upon the obligatory character of the intention in ablution. The Mālikīs and the Ḥanbalīs have called the washing of the members in succession obligatory, the Shāfi'īs and the Ḥanbalīs the order, and the Mālikīs the rubbing of the members (Ziyovuddin Rahim & Yunusov, 2014:133-134).

According to the Ḥanafīs the obligatory elements of ablution are four: washing the face, the hands and the feet, and wiping the head. Among the Mālikīs they are seven, the intention, rubbing and washing in succession being additional. Among the Shāfi'īs they are six, the intention and the order being reckoned additional obligations. Among the

Ḥanbalīs and the Imāmīs they are seven, the intention, the order and succession being reckoned additional obligations. The Ḥanbalīs, moreover, held that the mouth and the nose belong to the face and emphasised that rinsing the mouth and the nose is obligatory; they also called the saying of "Bismillāh" at the beginning of ablution obligatory. From this it becomes clear that the obligatory elements of ablution are divided into two parts: those upon which all the schools are agreed, and those concerning which they differ (Ziyovuddin Rahim & Yunusov, 2014:143).

As with the obligatory elements of ablution, so too among its recommended elements a distinction is to be drawn between those upon which all the schools and scholars are agreed and those concerning which there is disagreement. The Ḥanbalīs said that the intention is formed when beginning the ablution with "Bismillāh", the Mālikīs that it is formed while the face is being washed, and the Shāfi'īs that forming the intention upon beginning to wash the face is obligatory while forming it before washing the two palms is desirable. Forming the intention in ablution was reckoned recommended by the Ḥanafīs and obligatory by the scholars of the remaining three schools (Ziyovuddin Rahim & Yunusov, 2014:144).

Rinsing the mouth and the nose are, according to the Ḥanbalīs, obligatory in both ablution and ghusl, and according to the Shāfi'īs recommended; according to the Ḥanafīs they are recommended in ablution and obligatory in ghusl (Ziyovuddin Rahim & Yunusov, 2014:154-155). The Ḥanafīs and the Mālikīs regarded the order in ablution not as obligatory but as an emphasised sunna. Succession, in the estimation of the Ḥanafīs and the Shāfi'īs, is not obligatory but recommended, while the Mālikīs and the Ḥanbalīs reckoned it obligatory.

In the estimation of the Mālikīs, combing between the fingers of the hands is obligatory while combing between the toes of the feet is desirable (Ziyovuddin Rahim & Yunusov, 2014:175). Imām al-Shāfi'ī said that wiping the head three times is recommended. The Ḥanafī scholars said that it is permissible to moisten the hand once and with that moist hand to wipe the head. The Mālikīs and the Ḥanbalīs said that wiping the whole of the head is obligatory. As to wiping the ears and the neck after wiping the head, the Shāfi'īs called the taking of fresh water each time recommended, while the Ḥanbalīs called the wiping of the ears obligatory (Ziyovuddin Rahim & Yunusov, 2014:176-177).

The scholars have decided all of these points of difference to a certain degree by means of evidence and proof. The purpose in setting them out is not to determine who is right and who is wrong, but to study the rulings of Islam in full.

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