

Guide to FIQH

Part 1

Purification

فقه الطهارة

Nadia Iblagh

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Introduction

All praise is due to Allah, the Exalted, and may peace and blessings be upon Prophet Muhammad ﷺ, his family, and his companions.

This book, “Fiqh of Purification” is the first book in the Guide to Fiqh series. It offers a practical guide for those who wish to learn the applied aspects of Islamic worship, with a primary focus on purification (Taharah) . It aims to help Muslims understand the correct manner of performing these acts of worship according to authentic Islamic teachings.

This book is a compilation of selected materials from Islamic jurisprudence (Fiqh), mainly following the Shafi’ī school of thought. Its content has been derived from reliable and authentic sources of Islamic law. The purpose of translating, summarizing, and simplifying these texts is to produce a clear and accessible guide that presents practical “how-to” instructions for various acts of worship in Islam.

The book has been structured in a simple and gradual manner to make it easy to read, teach, and learn. The lessons are presented in short sections, allowing students to absorb the rulings in manageable portions. At the end of each lesson, review questions are included to ensure that the material has been understood before moving on to the next topic.

Latifa Al Saeed

1 Overview of Fiqh

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1.1 Definitions:

Shari'ah: Refers to the divine guidance as given by the Qur'an and the sunnah and includes all aspects of the Islamic faith, including beliefs and practices.

Fiqh: The science of extraction of practical religious regulations from their detailed sources. In other words, Fiqh is the practical implementation of shari'ah through its human understanding.

1.2 Differences between the Islamic Shari'ah and man-made systems of law:

1. Divine origin vs. Human origin.
2. Consequences in this world and the hereafter vs. this world only.
3. Development of personal accountability to Allah vs. Mere loyalty to the law.
4. Absolute criteria providing for the benefit of creatures vs. popular opinion which may or may not be beneficial.

1.3 Foundations of the Islamic shari'ah:

1. Consideration of the welfare of the servants, both in this world and the Hereafter.
2. Connecting the rules with manners as such that rules should be followed easily.
3. Gradual, progressive legislation.
4. Preclusion of hardship.
5. Establishment of justice.

1.4 Sources of Fiqh:

1. **Primary Sources:** Qur'an, sunnah.
2. **Secondary Sources:** Consensus (Ijma'), Analogy (Qiyas).

1.5 Branches of Fiqh:

Fiqh books (containing rules discerned from Quran, Sunnah, Ijma' and Qiyas) are divided into seven categories:

No	Branch	Content	Examples
1	Al-'Ibadat (Worships)	Contains rules on how to perform acts of worship.	Taharah– Salat– zakat– Siyam – Hajj
2	Al-ahwal ish-shakhsyah (personal relations)	Contains rules regarding family issues.	Marriage– Divorce– Custody– Support– Inheritance... etc
3	Al-mu'amalat (financial transaction)	Rules concerning people's relations amongst themselves.	Trade- Interest- Advance-Purchase- Leasing & Hiring- Manufacturing- Hoarding- Commissioning- Collaterals- Lost & Found- Debts- Gifts- Deposits- Partnerships- Endowments- Agriculture.
4	Ahkam sultaniyah (Rules of the court)	Rules and duties of the ruler /governor.	Establishing justice- Removing injustice- Implanting the rules.
		Rules concerning relation of people and the ruler.	Obeying the governor on all matters as long as they are not offensive to Allah's words or religion.
5	Al-'oqobat (Penal code)	Rules regarding punishing the criminals, maintaining safety and discipline.	Murder- Theft- Adultery- Slander- Highway Robbery- Drinking- Oaths & Expiations- Judgment- Testimony.
6	International relations	Rules regarding war, peace and other international relations.	
7	Morals and Ethics	Rules of enjoining good character and modesty and warning against bad and evil character.	

Table -1 - Branches of Fiqh

Thus we find that Islamic Fiqh embraces all aspects of human life both as individuals and as communities.

1.6 Fiqh Terminology: categories of individual's actions (hukum taklifi):

1. **Fard:** It is an obligatory act for which one will be held responsible before Allah and liable for its commission or omission. One will be rewarded if performed, and punished if not.
2. **Fard `Ayn:** It is the portion of knowledge, deeds, belief, utterance, etc. required from every accountable person (mukallaf: Muslim, sane, adult).
3. **Fard kifaya:** What is required from a group or community of Muslims, such as that if one in that group or community performs/achieves it, the rest are no longer accountable for that specific task (e.g. janazah).
4. **Sunnah:** It is what accountable persons are encouraged to do. They are rewarded if they do it, and are not punished if they don't.
5. **Sunnah Mu`akkadah:** Confirmed Sunnah: an act which the prophet ﷺ would perform regularly without missing it.
6. **Sunnah Mustahab:** Non-confirmed Sunnah: an act which the prophet ﷺ would not perform regularly.
7. **Mubah:** It is what Shari`ah did not issue a specific sentence on, neither in reward nor in punishment.
8. **Makruh:** It is what Shari`ah encouraged us to avoid. By doing so, one is rewarded but if not, there is no punishment.
9. **Haram:** It is what is deemed forbidden (beyond any doubt), based on an Ayah, or an authentic hadith. If one performed it, he will be sinned and if he didn't, he will be rewarded.
10. **Ijma' (Consensus):** It is the consent of all Muslim mujtahideen at a certain time upon a specific shari`ah issue. Following their judgment is wajib upon all Muslims.
11. **Qiyas (analogy):** It is the connection of something without a text to its judgment by another textual matter, by a virtue of shared cause between the two.

1.7 Evolution of Fiqh:

1. Fiqh at the time of the Prophet ﷺ.
2. Fiqh at the time of the sahabah.
3. The four Imams and their schools:
 - Imam Abu Hanifah an-Nu`man ibn Thabit al-Kufi, (80-150 A.H.).
 - Imam Abu `Abdullah Malik ibn Anas al-Yahsubi, (93-179 A.H.).
 - Imam Abu `Abdullah Muhammad ibn Idris al-Shafi`i, (150-204 A.H.).
 - Imam Abu `Abdullah Ahmad ibn Muhammad ibn Hanbal al-Shaybani, (164-241 A.H.).

Review Questions 1

Fill in the spaces with the correct word:

- a. Drinking b. Fard c. Sunnah d. Al-Shafi'i e. Sleeping

1. The Qur'an and _____ are two of the sources of Islamic Fiqh.
2. _____ and _____ are examples of mubah actions in Islam.
3. If you did this worship you will be rewarded, but if you didn't do it, you will be punished. Then this worship is _____.

Choose the correct answer:

4. There are 4 main Fiqh schools in Islam, in this book you're studying:
 - a. Al-Hanbali school.
 - b. Al-Shafi'i school.
 - c. Al-Maliki school.
5. The bible is one of the sources of Islamic Jurisprudence (Fiqh).
 - a. True.
 - b. False.

Choose the correct definition for each word:

6. () One will be rewarded if he does it, and not punished if he doesn't. a. Qur'an
7. () A forbidden action. If one performed it, he will be sinned and if he didn't, he will be rewarded. b. Ijma'
8. () First source of Islamic laws c. Qiyas
9. () It is what Shari'ah encouraged us to avoid. By doing so, one is rewarded but if not, there is no punishment. d. Fard
10. () An obligatory act, one will be rewarded if performed, and punished if not. e. Sunnah
11. () It's what Shari'ah did not issue a specific sentence on, neither in reward nor in punishment f. Haram
12. () The consent of all Muslim mujtahideen at a certain time upon a specific Shari'ah issue. g. Makruh
13. () The connection of something without a text to its judgment by another textual matter, by a virtue of shared cause between the two. h. Mubah

2 Taharah

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2.1 Taharah (Purification) definitions:

Linguistically: Physical and spiritual cleansing (clean inside and outside).

In shari'ah: Actions that would make salat (prayers) or any other type of worship lawful, such as performing wudu or ghusl (taking bath) (who are in need of ghusl) and removing dirt from clothes and place.

Purification is mentioned in Quran and sunnah many times:

قال تعالى: ﴿إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ (البقرة ٢٢٢)

(Surely Allah loves those who turn much (to Him), and He loves those who purify themselves). Al-Baqarah

قال ﷺ: "الطهور شطرُ الإيمان" (مسلم 223)

The Prophet says: "Purity is half of the faith". (Related by Muslim)

قال رسول الله ﷺ: "خَمْسٌ مِنَ الْفِطْرَةِ : الْخِتَانُ، وَالِاسْتِحْدَادُ، وَنَتْفُ الْإِبْطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ". (البخاري 5550، ومسلم 257)

The Messenger ﷺ said: "Five things are in accordance with Al Fitra (i.e. the tradition of prophets): to be circumcised, to shave the pelvic region, to pull out the hair of the armpits, to trim the moustaches, and to clip the nails". (Related by Bukhari and Muslim)

2.2 Sources of pure water:

There are several types of water which cleanliness can be achieved with:

1. Rain water.
2. Sea water.
3. Well water.
4. Spring and snow waters.

قال تعالى: ﴿... وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ (الفرقان ٤٨)

(And we send down pure water from the cloud) Al-Furqan

روى أبو هريرة رضي الله عنه قال: سأل رجل رسول الله ﷺ فقال: يَا رَسُولَ اللَّهِ، إِنَّا نَرَكِبُ الْبَحْرَ، وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ، فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَتَوْضَأُ بِمَاءِ الْبَحْرِ؟ فقال رسول الله ﷺ: "هُوَ الطَّهْوَرُ مَاؤُهُ الْجِلُّ مَيْتُهُ"
(أبو داوود 83، الترمذي 69)

Narrated Abu Huraira: A man asked the Messenger of Allah ﷺ: Messenger of Allah, we travel by the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with seawater? The Messenger ﷺ replied: "Its water is pure and what dies in it is lawful food."

(Related by Tirmidhi and AbuDawud)

2.3 Types of water:

Water can be of four types:

1. **Pure and purifying:** This is water, which is pure itself and is purifying for others. It is the water which has not changed any of its original characteristics that Allah has created it with. It is pure due to its inherent purity. It is also called mutlaq water; it does not lose its purity due to dust or fungus or alteration due to its presence in containers which rust.

عن أبي هريرة ؓ قال: قام أعرابي فبال في المسجد، فقام إليه الناس ليقعوا به، فقال النبي: " دَعُوهُ، وَهَرَيْقُوا عَلَى بَوْلِهِ سَجْلاً مِنْ مَاءٍ - أَوْ دَنْوَباً مِنْ مَاءٍ - فَإِنَّمَا بُعِثْتُمْ مُسَيِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ ". (البخاري 217)، فأمر رسول الله ﷺ بإراقة الماء على مكان البول دليل أنه فيه خاصية التطهير.

Narrated by Abu Huraira: A Bedouin stood up and started urinating in the mosque. The people caught him but the Prophet ordered them to leave him and to pour a bucket or a tumbler of water over the place where he had urinated. The Prophet then said, "You have been asked to make things easy for the people, and not to make it hard." The Messenger ﷺ ordered them to pour water over it, which indicates that water has a purifying ability.

(Related by Bukhari)

2. **Pure and purifying but makruh:**

This is the water that has been exposed to the heat of the sun. This water becomes makruh when:

- It is present in a hot country.
- It is in a utensil (other than gold and silver utensils), which would oxidize it.

Wisdom: It is makruh to be used by human or animal because the "sun heated water" may cause discoloration of the skin, as it may cause other health problems also.

نقل الشافعي - رحمه الله تعالى - عن عمر ؓ: أنه كان يكره الاغتسال به، وقال: ولا أكره الماء المشمس إلا من جهة الطب، ثم روى: أنه يورث البرص.

Al-Shafi'i has narrated that Omar رضي الله عنه hated using water heated by sun, saying, "I hate to use water being exposed to the sun only because medically it will cause discoloration to the skin".

3. Pure but not purifying: This is of two types:

First: This is the water that is used for fard taharah, such as for ablution (wudu) or taking bath (ghusl). It can be re – used according to this hadith:

عن جابر بن عبدالله رضي الله عنه قال: جاء رسول الله صلى الله عليه وسلم يعودني وأنا مريض لا أعقل فتوضأ وصب من وضوئه علي.
(البخاري 191 ومسلم 1616)

Narrated Jabir bin Abdullah: The Prophet came to me while I was ill. He performed ablution and threw the remaining water on me. (or said: "Pour it on him).

(Related by Bukhari and Muslim)

It is considered not purifying according to the following hadith:

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " لا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ - أي الرائد - وَهُوَ جُنُبٌ " فقالوا: يا أبا هريرة، كيف نفعل؟ قال: يتناوله تناولاً. (مسلم 283)

Abu Huraira reported the Messenger of Allah صلى الله عليه وسلم saying: "None of you must wash in standing water when he is in a state of Junub." Then Abu Huraira was asked: "how it was to be done"; he said: "It was to be taken out in handfuls." (Related by Muslim)

The later hadith clearly illustrates that having bathed in water makes it not permissible to be used for purification (pure but not purifying).

Second: Plain water which has been mixed with pure substance such as tea, and can not be separated after its mixture, and thus the mixture can't be called water anymore, it is pure itself, but can not be used for purifying. When water is mixed with a liquid which has no qualities, such as rose water from which the smell has diminished, will be judged according to its proportion.

4. Impure Water: This is the water which has najasah (impurity) fallen into it. It is of two types:

a. Small amount of water (less than Qullatayn¹)

عن عبد الله بن عمر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم وهو يسأل عن الماء يكون بالفلاة من الأرض، وما ينوبه من السباع والدواب، فقال: " إِذَا كَانَ الْمَاءُ قَلَّتَيْنِ لَمْ يَحْمِلِ الْخَبْثَ ". (أبو داود 63)

Narrated Abdullah ibn Omar: The Prophet صلى الله عليه وسلم was asked about water (in desert country) and what is frequented by animals and wild beasts. He replied: When there is enough water to fill two pitchers, it bears no impurity. (Related by AbuDawud)

This water becomes impure even if a tiny bit of impurity has fallen into it, and even if the taste, colour or odour of the water has not changed .This is illustrated by the following hadith:

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: " إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ ". (مسلم 278)

The Messenger صلى الله عليه وسلم stated, "When one of you wakes from his sleep, he should wash his hands before he enters them into the vessel because he knows not where his hands slept." (Related by Muslim)

Even if the person did not notice any visible dirt, this hadith forbids a person to immerse his hand into a vessel of water after he wakes from sleep; otherwise the water becomes unfit for purification.

- b. This applies to abundant water (qullatayn or more) and establishes that such a large amount of water is not rendered impure until there is a change in color, taste, or smell. If the impurity alters a single characteristic, the abundant water becomes impure.

¹ Qullatayn roughly equals 216 liters.

Water type	Used for	Hukum	Characteristics
Pure and purifying	Wudu	Allowed	Water that has not changed (Original characteristics -colour, smell or taste-)
	Other Activity		
Pure and purifying but makruh	Wudu	Allowed but makruh	Water that has been exposed to heat.
	Other Activity		
Pure but not purifying	Wudu	Not Allowed	Water used for fard ghusl or water mixed with pure things (tea – rose water).
	Other Activity	Allowed	
Impure	Wudu	Not allowed	If an impurity fell in water less than qullatayn or fell in water more than qullatayn and its characteristics has changed.
	Other Activity		

Table -2 – Types of water

Not all the four types of water are fit for taharah – i.e. for removing hadath or dirt- in fact only the first and second type maybe used, while the second type is not recommended to use on the body. The third type is not fit for purification but is fit for other uses such as cooking and drinking ...etc. The fourth type is completely impure, and is not fit for anything.

Review Questions 2

Choose the correct answer:

1. Water that is mixed with _____ is pure but not purifying.
 - a. Tea.
 - b. Alcohol.
 - c. Urine.
2. Water can be all these, except:
 - a. Pure and purifying.
 - b. Pure and purifying but fard.
 - c. Pure but not purifying.
3. Water that has been exposed to heat of the sun is impure (najis).
 - a. True.
 - b. False.
4. The sea is a source of pure water.
 - a. True.
 - b. False.
5. Large amount of water is not rendered impure until there is a change in color, taste, or smell. a. True.
 - b. False
6. A cat urinates in a tank that contains 500 liters of water but the colour, taste or smell of the water didn't change. This water is:
 - a. Pure.
 - b. Impure.

2.4 Utensils and containers

It is forbidden to use utensils made of gold or silver, in all cases except in the case that one can not find anything else to use as container.

عن حذيفة قال: سمعت النبي ﷺ يقول: "لا تلبسوا الحرير ولا الديباج، ولا تشربوا في آنية الذهب والفضة، ولا تأكلوا في صحافها، فإنها لهم في الدنيا ولنا في الآخرة". (البخاري 5110)

Narrated Hudhaifa, the Messenger of Allah ﷺ said, "Do not wear silk or dibaja, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the unbelievers in this worldly life and for us in the Hereafter." (Related by Bukhari)

Likewise, it is forbidden to use them to eat or drink with, or to acquire them for decoration purpose,

2.4.1 Containers soldered with gold or silver

Using containers which are soldered (broken part mended by gold) is forbidden in all cases. As for using those being soldered with silver then its ruling is according to the amount of silver being used:

- If large amount of silver is used for decoration purpose, then it is forbidden to use.
- If small amount of silver is used for decoration, then it is disliked to use.
- If small amount of silver is added for certain necessity, then it is permissible to use it.
- If large amount of silver is used for certain necessity, then it is disliked to use.

عن عاصم الأحول قال: رأيت قدح النبي ﷺ عند أنس بن مالك، وكان قد انصدع فسلسله بفضة، قال: وهو قدح جيد عريض من نُصَّار، قال: قال أنس: لقد سقيت رسول الله في هذا القدح أكثر من كذا وكذا (البخاري 5315)

Narrated by 'Asim al-Ahwal: I saw the drinking bowl of the Prophet with Anas bin Malik, and it had been broken, and he had mended it with silver plates. That drinking bowl was quite wide and made of nadar wood, Anas said, "I gave water to the Prophet in that bowl more than so-and-so (for a long period.)". (Related by Bukhari)

2.4.2 Using containers made of precious gem:

It is permissible to use containers made of any precious gem because there is no legal Islamic text for its impermissibility.

2.4.3 Using non Muslims' containers:

It is permissible to use non Muslims' containers according to the following hadith:

عن أبي ثعلبة رضي الله عنه أن النبي ﷺ قال: "فاغسلوها واكلوا فيها". (البخاري 5161)

When the Messenger ﷺ was asked about non-believer's containers he answered.

"Wash it and eat with it". (Related by Bukhari)

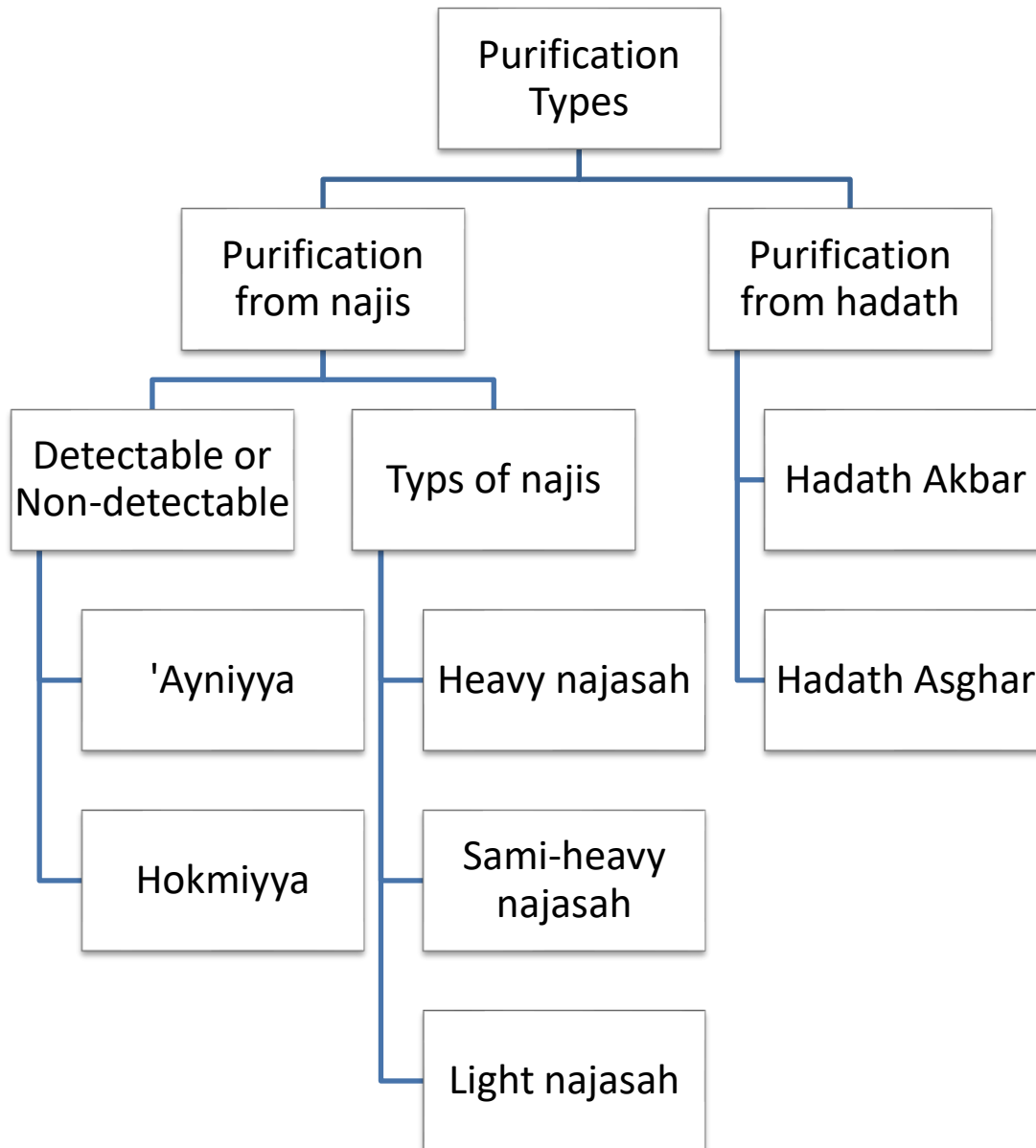
The reason why we are asked to wash the container is due to that it may be contaminated with wine or pork. The same rule goes for using their clothes and the like.

Review Questions 3

Choose the correct answer:

1. It is _____ to use a container soldered with a small amount of silver for a certain need.
 - a. Haram.
 - b. Mubah.
2. It is _____ to use a container soldered with a large amount of silver for a certain need.
 - a. Makruh.
 - b. Mubah.
3. It is _____ to use a container soldered with a small amount of silver for decoration.
 - a. Permissible.
 - b. Impermissible.
4. It is permissible to use containers made of any precious gem.
 - a. True.
 - b. False.
5. It is impermissible to use non Muslims' containers.
 - a. True.
 - b. False.

2.5 Types of purification (Taharah):



Taharah is of two types

- a. Taharah from najis.
- b. Taharah from hadath (temporary najasah).

2.5.1 Purifying from najasah:

Linguistically najasah: is any impure item.

In shari'ah: Any filth (such as blood or urine) which prevents one from performing prayers (or any other kind of worship).

Najasah 'Ayniyya: Any najasah that can be detected or has noticeable characteristic such as colour or odour.

Najasah Hokmiyya: Any najasah, which has no noticeable characteristic, i.e. non-detectable.

Types of najasah and purification:

1. Heavy Najasah:

Dogs and pigs are considered as heavy najasah; this can be concluded from the fact that they are not purified except after washing the containers heavily if contaminated by them.

قال رسول الله ﷺ: " طهور إناء أحدكم إذا ولغ فيه الكلب أن يغسله سبع مرات أولاهن بالتراب". (مسلم 279)

The messenger of Allah said, "Purifying of a container which a dog has licked is done by washing it seven times, the first wash is done by water mixed with soil (until it becomes muddy)."
(Related by Muslim)

How to Purify?

The object should be washed seven times, one of them, with soil. Because pigs are considered worse than dogs, therefore the same rule is applied for both.

2. Light Najasah:

Baby boy's urine, whether it is detectable or not, is considered light najasah. This rule is lawful only if the baby boy is less than two years of age, is still nursing and has not yet begun to eat solid food. The rule is based upon the hadith:

عن أم قيس بنت مَحْصَن  : أنها أتت بابن لها صغير لم يأكل الطعام، إلى رسول الله   فقال على ثوبه، فدعا بماء ففضحه ولم يغسله. (البخاري 2021، ومسلم 287)

Narrated by Umm Qais that she came to Messenger of Allah with her weaned son. After a while the baby urinated on the Prophet's lap. The Prophet   called for some water, which he sprinkled over his clothes and did not give it a complete wash. (Related by Bukhari and Muslim)

How to Purify?

Whether detectable or non-detectable, it is cleansed by sprinkling water over it.

3. Semi –heavy Najasah:

It is any impurity other than those mentioned above, examples are:

a. Wine (or any other intoxicant):

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ (٩٠) المائدة

(O you who believe! Alcohols, games of chance, idols and diving arrows are only an infamy of shaitan's handy work so avoid (strictly all) all that in order that you maybe successful). Al-Ma'idah

عن ابن عمر  : قال رسول الله  : "كل مسكر خمر، وكل خمر حرام". (مسلم 2003)

The messenger of Allah said, " Every intoxicant is khamr (wine) and every intoxicant is forbidden." (Related by Muslim)

b. Dead Animals:

This refers to animals, which die without the proper Islamic way of slaughtering. It also includes anything that is cut off of a live animal or any animal slaughtered for idols or slaughtered mentioning other than Allah's name. Human dead body, fish and locust are exceptions.

قال تعالى: ﴿حُرِّمَتْ عَلَيْكُمْ أُمَّيْتَةٌ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِعَيْرِ اللَّهِ بِهِ...﴾ المائدة (٣)

(And that on which any other name than that of Allah has been invoked...). Al-Ma'idah
Some dead which are not considered najis:

قال ابن عباس  : " المسلم لا ينجس حياً وميتاً". (البخاري كتاب الجنائز، باب: غسل الميت ووضوئه بالماء والسدر.)

Ibn Abbas said: "Muslim never becomes impure dead or alive." (Related by Bukhari)

قال رسول الله ﷺ: "أحلت لكم ميتتان ودمان، فأما الميتتان فالحوت والجراد، وأما الدمان فالكبد والطحال" (ابن ماجه 4133)

Allah's Messenger said: Two types of dead animals and two types of blood have been made lawful for you. The two types of dead animals are seafood and locust and the two types of blood are liver and spleen. (Related by Ibn Majah)

c. Flowing blood (in liquid state, including pus; except spleen and liver):

قال تعالى: ﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا...﴾
الأنعام (٥٤١).

(Say (O Muhammad): "I find not In that which has been inspired to Me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like) (Al-An'am)

d. Urine and excrement (human and animals):

عن أنس بن مالك أن أعرابيا بال في المسجد فقاموا إليه فقال رسول الله ﷺ: "لا تترموه
ثم دعا بدلو من ماء فصب عليه. (البخاري 9765)

Narrated Anas bin Malik: A bedouin urinated in the mosque and the people ran to (beat) him. Allah's Apostle said, "Do not interrupt his urination (i.e. let him finish)." Then the Prophet asked for a tumbler of water and poured the water over the place of urine. (Related by Bukhari)

e. Cut off of a live animal.

قال رسول الله ﷺ: "ما قطع من بهيمة فهو ميتة" (الحاكم وصححه)

The Messenger of Allah ﷺ said: "What is cut off a live animal is considered dead."
(Related by al-Hakim)

Exceptions to the rule: Hair and wool of those animals whose flesh is lawful for consumption.

قال تعالى: ﴿... وَمِنْ أَصْوَابِهَا وَأُوبَارِهَا وَشُعَارِهَا أَثَانًا وَمَتَاعًا إِلَى حِينٍ...﴾ النحل (٨٠).

(And of their wool and their fur and their hair (He has given you) household stuff and a provision for a time). (An-Nahl)

f. The milk of those animals whose flesh is unlawful is also unlawful.

How to purify?

This type of najasah is washed with water until they are cleansed of the impurities, i.e. till the odour, colour ...etc is removed. Any irremovable stain is overlooked.

Purifying the skin of dead animal:

Tanning purifies the skin and fur of dead animal. It is necessary to wash the skin after tanning to remove any **chemicals that remained behind**.

قال رسول الله ﷺ: "إذا دبغ الإهاب فقد طهر". (مسلم 366)

The prophet said, "If the animal skin is tanned it is purified". (related by Muslim).

The Immune najasah: (overlooked najasah)

- Tiny amount of najasah left after cleaning the private parts, which may spread on end of clothes or the body for a weak sighted person.
- Tiny amount of one's own blood, vomit, or pus which has spread beyond its location with the condition that it should not be done deliberately.
- Tiny amount of blood, vomit and insect blood and droppings (as long as it is not being placed deliberately).
- Animal stool, which may contaminate the seeds or grains, and a small amount of animal dropping which may contaminate the milk, is overlooked as long as it doesn't alter the milk's characteristics.
- Fish droppings in water, is overlooked as long as it does not alter the water. Also birds' droppings are overlooked in their gathering places, such as in mosques where lots of birds gather and one can not avoid them.
- The blood in the butcher's cloths as long it does not exceed its limit.
- Blood left on meat.
- Street mud is overlooked.
- It is not necessary upon the nursing mother to wash her nipples if the baby had bits of vomit in his mouth and suckled milk.
- Dead insects which have no running blood if they fell in something by themselves and as long as they do not alter the characteristics of the liquid they fell into.

عن أبي هريرة ؓ: أن رسول الله ﷺ قال: "إذا وقع الذباب في إناء أحدكم، فليغمسه كله ثم يطرحه، فإن في أحد جناحيه شفاء وفي الآخر داء". (البخاري 5445)

Narrated Abu Huraira, Allah's Apostle said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease."
(Related by Bukhari)

2.5.1.1 Istinja':

Istinja' refers to cleaning the private parts (the two natural orifices) which is wajib after answering the call of nature.

Items permissible to use:

Pure water which is inherently pure, or any rough solid which would remove filth, such as stone or tissue paper ...etc. It is preferable for one to clean himself with a dry stone/tissue then use water afterwards, due to the reason that the stone removes the impurity and water would remove any trace left.

The private part should be rinsed:

- Minimum: three times.
- Maximum: odd numbers. (3, 5, 7...etc)

عن أنس بن مالك رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يدخل الخلاء، فأحمل أنا و غلام نحوي إداوة من ماء وعنزة، فيستجني بالماء. (البخاري 149، ومسلم 271)

Anas رضي الله عنه said, "Allah's Messenger صلى الله عليه وسلم would enter the bathroom area, so I and a youth would hold up a water pitcher and a spear on either side, and he would make istinja' with the water." (Related Bukhari and Muslim)

عن عائشة رضي الله عنها: أن رسول الله صلى الله عليه وسلم قال: " إذا ذهب أحدكم إلى الغائط فليذهب معه بثلاثة أحجار يستطيب بهن، فإنها تجزئ عنه". (أبو داود 40)

Narrated Aisha, the mother of believers: The Messenger of Allah صلى الله عليه وسلم said: "When any of you goes to relieve himself, he should take with him three stones to clean himself, for they will be enough for him." (Related by AbuDawud)

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "نزلت هذه الآية في أهل قباء: (فيه رجال يحبون أن يتطهروا والله يحب المطهرين) [التوبة: 108]. قال: كانوا يستنجون بالماء فنزلت فيهم هذه الآية".
(أبو داود 44، والترمذي 3099، وابن ماجه 357)

Narrated Abu Huraira, The Prophet صلى الله عليه وسلم said: "The following verse was revealed in connection with the people of Quba': (In it are men who love to be purified and Allah loves those who make themselves clean and pure)." He (Abu Huraira) said: "They used to cleanse themselves with water after easing. So the verse was revealed in connection with them."
(Related by Abudawud, Tirmidhi, ibn Majah)

Items forbidden to use:

It is forbidden to do istinja' with an impure item, bones which are the food for jinns, any respectable substance such as part of an animal (while it's not cutoff) its hand or leg, and of course any human organ because it would be a disrespectful. It is lawful to use part of an animal which is cutoff such as tanned skin, or hair of those animals which flesh is lawful to eat.

عن عبدالله بن مسعود رضي الله عنه قال: أتى النبي صلى الله عليه وسلم الغائط فأمرني أن آتية بثلاثة أحجار، فوجدت حجرين والتمست الثالث فلم أجده، فأخذت روثة فاتيته بها فأخذ الحجرين وألقى الروثة وقال: "هذا ركس". (البخاري 155)

Narrated 'Abdullah: The Prophet went out to answer the call of nature and asked me to bring three stones. I found two stones and searched for the third but could not find it. So I took a dried piece of dung and brought it to him. He took the two stones and threw away the dung and said, "This is a filthy thing." (Related by Bukhari)

Manners of istinja':

1. **The place:** One should avoid shaded place, people's walkways, a hole in the ground or wall (which may result in hurting oneself, due to the probability of finding a snake or any other harmful living thing), under a fruitful tree and still water.

عن أبي هريرة رضي الله عنه : أن النبي صلى الله عليه وسلم قال: " اتقوا اللعنانين ". قالوا: وما اللعنان؟ قال: " الذي يتخلى في طريق الناس أو في ظلهم ". (مسلم 269)

Abu Huraira reported that the Messenger of Allah صلى الله عليه وسلم said, "Beware of those acts which cause others to curse." They asked, "What are those acts?" He said, "Relieving yourself in the people's walkways or in their shade." (Related by Ahmad, Muslim and Abudawud)

عن عبدالله بن سرجس قال: " نهى رسول الله ﷺ أن يبالي في الجحر". (أبو داود 29)

Narrated Abdullah ibn Sarjis: The Prophet ﷺ prohibited to urinate in a hole.
(Related by Abudawud)

2. Entering and leaving the bathroom:

One should enter the bathroom with the left foot and exit with the right foot. He should avoid carrying anything that has Allah's name or any other item, which has a respectable name upon it. It is preferred to recite the supplications which the Messenger ﷺ, used to say before entering the bathroom:

عن أنس رضي الله عنه قال: كان النبي ﷺ إذا دخل الخلاء قال: "اللهم إني أعوذ بك من الخبث والخبائث".
(البخاري 142 مسلم 375)

Narrated Anas: Whenever the Prophet ﷺ went to answer the call of nature, he used to say, "O Allah, verily, I seek refuge in you from the male and female devils" (Allah-umma inni a'udhu bika minal khubuthi wal khaba'ith). (Related by Bukhari and Muslim)

After leaving the bathroom:

عن عائشة رضي الله عنها قالت: أن النبي ﷺ: "كان إذا خرج من الغائط قال: "غفرانك". (أبو داود 30)

Narrated Aisha: When the Prophet ﷺ came out of the privy, he used to say: "I ask for Your forgiveness." (Ghufranak) (Related by Abudawud)

3. Partition:

While relieving oneself, it's forbidden to have one's face towards qibla, however, if necessary then place a barrier which should be at least 150 cm high.

عن أبي أيوب الأنصاري رضي الله عنه عن النبي ﷺ قال: "إذا أتيتم الغائط فلا تستقبلوا القبلة ولا تستدبروها ببول أو غائط، ولكن شرقوا أو غربوا". (البخاري 381 ومسلم 264)

Abu Ayyub Al-Ansari رضي الله عنه reported from Allah's Messenger ﷺ that he said, "When you go to excrete, then do not face the qibla nor put your back to it. Instead turn (your direction) to the east or the west" (here east or west is used figuratively, thus, the meaning is not to face the qibla or turn your back to it in relation to wherever you maybe, but you can turn to the sides.
(Related by Bukhari and Muslim)

Some scholars say that since most people use walled bathrooms nowadays, there is no need to worry about facing the qibla; however it's disliked to do so.

4. Do's and don'ts while urinating:

- a. One should lean on his left foot.
- b. One should not look at the sky, at his 'awrah (private parts) or at what he relieves. He should not talk (except if necessary). The same rule goes for drinking and eating or playing while urinating.

عن ابن عمر رضي الله عنهما: أن رجلا مرّ برسول الله صلى الله عليه وسلم يببول، فسلم عليه فلم يرد عليه. (مسلم 370)

Ibn Omar related that a man passed by the Prophet صلى الله عليه وسلم while He صلى الله عليه وسلم was urinating. The Prophet did not return his greeting. (Related by Muslim)

عن أبي سعيد رضي الله عنه قال: سمعت النبي صلى الله عليه وسلم يقول: "لا يخرج الرجلان يضربان الغائط، كاشفين عن عورتهم يتحدثان، فإن الله عز وجل يمقت على ذلك". (أبو داود 15)

Narrated Abu Sa'id al-Khudri رضي الله عنه. That he heard the Apostle of Allah صلى الله عليه وسلم says: When two persons go together for relieving themselves uncovering their private parts and talking together, Allah, the Great and Majestic, becomes wrathful at this (action). (Related by AbuDawud)

- c. One should clean himself with his left hand, while its makruh to use the right hand or touch the private parts with it. If a person had to hold his penis to clean it with a cleansing stone, then he should hold the stone still with his right hand and hold the penis with left hand and move it till it is cleansed.

عن أبي قتادة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "إذا بال أحدكم فلا يأخذن ذكره بيمينه ولا يستنج بيمينه". (البخاري 153 ومسلم 267)

Allah's Messenger صلى الله عليه وسلم said: "None of you should touch his penis with his right hand while urinating. And no one should clean himself with his right hand when defecating." (Related by Bukhari and Muslim)

2.5.2 Purifying from hadath (temporary najasah)

Hadath (temporary najasah) may occur to the body, which then would make it unlawful for individual to do acts of worship such as salat unless purified. Hadath is also referred to anything, which nullifies wudu (ablution) and which may require one to take a bath.

Types of Hadath:

1. Hadath asghar: (minor impurity)

Hadath asghar may occur to the body after defecation or urination; it is removed by ablution (wudu) in order to be able to perform the salat.

2. Hadath akbar (major impurity)

Hadath akbar may occur to the body after sexual intercourse, menstruation or postpartum bleeding. It is removed by ghusl or a complete washing, in order to be able to perform the salat or any other worship.

Review Questions 4

Fill the spaces with the correct word:

- a. Toilets b. Fish c. Spleen d. Walkways

1. Any dead body is considered as najasah except human body, locusts and _____.
2. A Hole in the ground, Still water and _____ are places that you can not use for istinja.

Choose the correct answer:

3. The Wine or alcohol is _____ najasah.
 - a. Heavy.
 - b. Semi-heavy.
 - c. Light.
4. One of these actions is considered as bathroom (istinja) etiquette:
 - a. Sleeping.
 - b. Eating.
 - c. Not talking.
5. One of those is not a lawful object to be used for istinja:
 - a. Stones.
 - b. Tissues.
 - c. Bones.
6. Hadath asghar may occur to the body after defecation or urination; it is removed by ablution (wudu) in order to be able to perform the salat.
 - a. True.
 - b. False.
7. You can use pure stones for istinja.
 - a. True.
 - b. False.

2.6 Ablution (Wudu):

In shari'ah: the word wudu means to wash parts of the body with water, with the intention of making oneself lawful for worship. Without it, worship is invalid.

The obligatory parts of ablution are six:

1. The intention.
2. Washing the face.
3. Washing the arms to the elbows.
4. Wiping part of the head.
5. Washing the feet and the heels.
6. Following the prescribed sequence.

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ...﴾ (المائدة ٦)

(You who believe! When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles.) al-Ma'idah

- 1. Intention:** This is to differentiate between the acts of worship from the customary acts. Intention itself is a type of worship, thus one should make the intention. Intention is an action of the heart, and it is preferred to pronounce it verbally.

قال رسول الله ﷺ: "إنما الأعمال بالنيات وإنما لكل امرئ ما نوى". (البخاري 1، ومسلم 1907)

The Messenger of Allah ﷺ said: "Every action is based on the intention (behind it) and every one shall have what he intended". (Related by Bukhari and Muslim)

How to intend:

To say in one's heart (I intend to perform ablution), or (I intend to achieve purity from hadath), or to say (I intend to make praying lawful). One should make the intention while washing the first part of the face.

- 2. Washing the face completely. (i.e. pouring water)**

قال تعالى: ﴿فَاغْسِلُوا وُجُوهَكُمْ ...﴾ (المائدة ٦)

(Wash your faces...). (Al-Ma'idah)

One should wash the face from the point where the hairline usually begins to the bottom of the chin in length, and in breadth the portion between the two earlobes. While washing the face, it is fard to include all parts of the face i.e. eyebrows, moustache, the visible part of a thick beard (through which skin is not visible). As for a sparse beard, it is obligatory that the water reaches the skin.



3. Washing the arms up to (and including) the elbows:

قال تعالى: ﴿ وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ ... ﴾ المائدة (٦)
(.., and your hands up to the elbows...)(Al-Ma'idah)

عن أبي هريرة رضي الله عنه: "أنه توضأ فغسل وجهه فاسبغ الوضوء، ثم غسل يده اليمنى حتى أشرع في العضد، ثم يده اليسرى حتى أشرع في العضد، ثم مسح رأسه، ثم غسل رجله اليمنى حتى أشرع في الساق، ثم غسل رجله اليسرى حتى أشرع في الساق، ثم قال: هكذا رأيت الرسول صلى الله عليه وسلم يتوضأ". (مسلم 246)

Nu'aim b. 'Abdullah al-Mujmir reported: I saw Abu Huraira perform 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 صلى الله عليه وسلم perform his ablution." (Related by Muslim)

All the skin and hair (on arms and elbows) should be washed. If there remains something in the nail which would prevent water to reach the finger tip (nail polish or dirt), then it is obligatory to remove the substance and wash underneath. A tight ring should be removed.

عن عبدالله بن عمرو ؓ قال: رجعنا مع رسول الله ﷺ من مكة إلى المدينة، حتى إذا كنا بماء بالطريق تعجل قوم عند العصر، فتوضأوا وهم عجال، فانتبهينا إليهم وأعقابهم تلوح لم يمسه ماء، فقال رسول الله ﷺ: "ويل للأعقاب من النار، أسبغوا الوضوء". (البخاري، 161، ومسلم، 241)

'Abdullah ibn 'Amr reported: We returned from Mecca to Medina with the Messenger of Allah ﷺ, and when we came to some water on the way, some of the people were in a hurry at the time of the afternoon prayer and performed ablution hurriedly; and when we reached them, their heels were dry, no water had touched them. The Prophet ﷺ said: Woe to (dry) heels, because of Hell-fire. Make your ablution thorough. (Related by Bukhari and Muslim)

عن عمر بن الخطاب ؓ أن رجلاً توضأ فترك موضع ظفر على قدمه ، فأبصره النبي ﷺ فقال : ارجع فأحسن وضوءك ، قال : فرجع فتوضأ ثم صلى. (مسلم 243)

Omar ibn Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allah ﷺ saw that and said: "Go back and perform ablution well". He then went back (performed ablution well) and offered the prayer. (Related by Muslim)

It is clear from the two hadiths mentioned above that wudu is not accepted until all wudu parts are washed thoroughly.



4. Wiping part of the head (even if it's a single hair) with moist hand:

قال تعالى: ﴿وَأَمْسَحُوا بِرُءُوسِكُمْ...﴾ المائدة (٦)
(... and wipe over your heads...). (Al-Ma'idah)

روى المغيرة بن شعبة رضي الله عنه : أن رسول الله صلى الله عليه وسلم تَوَضَّأَ، وَمَسَحَ بِنَاصِيئِهِ، وَعَلَى عِمَامَتِهِ. (مسلم 279)

Al Mughira ibn Shu'ba reported that the Prophet performed the ablution; He then wiped his forelock and his turban. (Related by Muslim)

It is acceptable to wash the whole head instead of part of it. It is concluded from the above hadith, that wiping part of the head is enough, which is fard.



5. Washing the feet up to (and including) the ankle bones.

قال تعالى: ﴿ وَأَرْجُلُكُمْ إِلَى الْكَعْبَيْنِ ... ﴾ المائدة (٦)
(... Your feet up to the ankles...). (Al-Ma'idah 6)

All parts of the foot should be washed, and not even a portion of nails should be left dry, and same goes to washing the hands, not even a single hair should be left dry.



6. Following the prescribed order of the obligations as mentioned in the ayah.

It has been proved in the Prophetic traditions (actions and deeds) that He ﷺ would perform ablution only in the order mentioned; as illustrated in the above hadith. It is agreed upon the scholars that the ablution should be done in order.

2.6.1 Sunan of wudu

The word sunan is the plural of sunnah, which means acts done by the Prophet ﷺ but he did not vigorously stick to them, nor did he scold anyone for not doing them. Wudu involves many sunan.

The important sunan are:

1. Reciting Bismillah (the formula: in The name of Allah the most compassionate the most merciful: Bismillah...etc) before starting the wudu:

عن أنس رضي الله عنه قال: طلب بعض أصحاب النبي ﷺ وضوءاً فلم يجدوا ماء، فقال عليه الصلاة والسلام: "هل مع أحد منكم ماء"، فأتي بماء فوضع يده في الإناء الذي فيه الماء، ثم قال: "توضأوا بسم الله" أي قائلين ذلك عند الابتداء به. ...
(النسائي 61/1)

Anas رضي الله عنه reported that some of the companions of the Prophet ﷺ sought water for wudu but they didn't find any, so the Messenger ﷺ said "does any of you have water?" When they brought water, he put his hand into the water and said "Make wudu in the name of Allah..."
(Related by Nasa'i)

2. Washing the hands three times at the beginning then inserting them in the container:

عن عبدالله بن زيد ابن عاصم الأنصاري قال: قيل له: توضح لنا وضوء رسول الله ﷺ. فدعا بإناء فأكفأ منها على يديه. فغسلهما ثلاثاً. ثم أدخل يده فاستخرجها... (البخاري 2183 ومسلم 235)

'Abdullah b. Zaid b. 'Asim al-Ansari, reported: It was said to him (by people): Perform for us the ablution (as it was performed) by the Messenger of Allah ﷺ. He ('Abdullah b. 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 out, ..."

(Related by Bukhari and Muslim)



3. Using the miswak for dental hygiene:

قال النبي ﷺ: "لولا أن أشق على أمتي لأمرتهم بالسواك مع كل وضوء". (البخاري 847، ومسلم 252)

Prophet Muhammad ﷺ said: "If I wouldn't have felt that it is difficult for my people, I would have ordered them to use a miswak with every wudu". (Related by Bukhari and Muslim)

4. Gargling the mouth three times.



5. Sniffing up water three times and blowing out it three times:

The sunnah is to put the water into the nostrils with the right hand and blow it out with the left. Clean the nostrils by sniffing water and blowing it out three times. This is known as Istinshaaq and Istinthaar, respectively.



6. Saturating a thick beard (by inserting a handful of water from underneath and then to comb it with the fingers):

عن أنس ؓ عن الرسول ﷺ كان إذا توضأ أخذ كفاً من ماء، فأخذه تحت حنكه، فخلل به لحيته، وقال: "هكذا أمرني ربي عز وجل". (أبو داود 145)

Anas ؓ narrates that the Prophet ﷺ, when he made wudu, used to take a handful of water and enter it below his chin and rub it through his beard and said, "This is what my Lord - the Great and Exalted - has ordered me to do." (Related by AbuDawud)

7. Wiping the entire head once.

8. Passing the wet fingers of one hand into the gaps between the fingers of the other hand. Whilst with the toes, one uses the little finger of the left hand beginning with the little toe of the right foot and finishing with the little toe of the left:

عن لقيط بن صبرة ؓ قلت: يا رسول الله أخبرني عن الوضوء؟ قال: "أسبغ الوضوء، وخلل بين الأصابع، وبالغ في الاستنشاق، إلا أن تكون صائماً" (أبو داود 142، وصححه الترمذي 788)

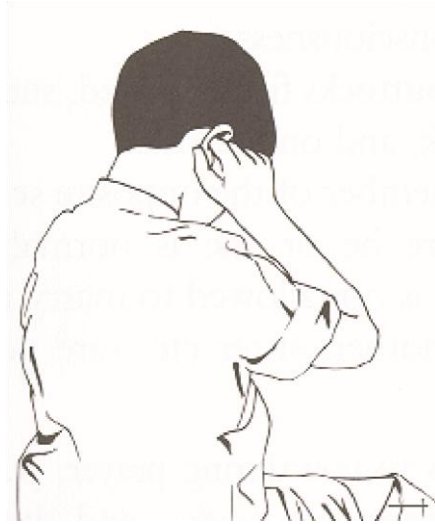
Laqit asked the Prophet, "Inform me about your ablution." He replied, "Complete and perfect the ablution and (put water) between your fingers. Use lots of water while sniffing it up your nostrils, unless you are fasting."

(Related by AbuDawud and Tirmidhi confirmed it as sound hadith)

9. Rubbing the ears with new water (not the left over water from rubbing the head):

عن ابن عباس رضي الله عنه: "أن النبي صلى الله عليه وسلم مسح برأسه وأذنيه ظاهرهما وباطنهما". (الترمذي 36)

Ibn Abbas reported that "the Prophet صلى الله عليه وسلم wiped his head and his ears, the interior and exterior" (Related by Tirmidhi)



10. Washing each limb thrice.

11. Beginning each action with the right side when rinsing the hands and feet:

عن أبي هريرة رضي الله عنه أن رسول الله قال: "إذا توضأتم فابدءوا بيمينكم" (ابن ماجه 402)

Abu Huraira reports hadith of the Messenger صلى الله عليه وسلم "when performing ablution start from your right" (Related by Ibn Majah)

12. Rubbing the limbs with water:

This means to rub the hands over the body parts with water.

عن عبدالله بن زيد رضي الله عنه أن رسول الله صلى الله عليه وسلم تَوَضَّأَ، فَجَعَلَ يَقُولُ هَكَذَا، يَدُوكَ. (أحمد 39/4)

Abdullah ibn Zaid reported that the Messenger of Allah performed ablution, then rubbed his limbs. (Related by Ahmad)

13. Performing actions of wudu successively i.e. washing each limb before the former dries by following the example of the Messenger صلى الله عليه وسلم.

14. Elongating the streaks of light (because Muslim nation will be noticeable by the light in their faces and the parts of ablution, it is preferable to wash extra part to elongate the light on the day of judgment) i.e. washing part of the forehead and washing above the elbows and ankles:

قال رسول الله صلى الله عليه وسلم: "إن أمتي يدعون يوم القيامة غراً محجلين من آثار الوضوء، فمن استطاع منكم أن يطيل غرته فليفعل"
(البخاري 136، ومسلم 246)

The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul-Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly). "(Related Bukhari and Muslim)

15. Using the proper amount of water for ablution, i.e. neither wasting water by exceeding the sunnah method, nor being miser with it i.e. using less than the sunnah method:

عن أنس رضي الله عنه: كان النبي صلى الله عليه وسلم يتوضأ بالمد. (البخاري 198)

Anas narrates that the Messenger صلى الله عليه وسلم used to make ablution with one mudd (10 cm³ approximately).
(Related by Bukhari)

16. Facing the Qibla.

17. Not talking while performing wudu.

18. Reciting the two declarations of faith after completing the wudu':

"Ashhadu alla illaha ilallahu wa ashhadu anna Muhammadan abdu wa –rasulluhu"
"I bear witness that there is no God but Allah. He is one and has no associate. And I bear witness that Muhammed is his Servant and Messenger."

Also saying the supplications:

“Allahumm aj’alni mina ttawwabina wa j’alni minal mutat ahhirin.”
“O Allah make me from the repentant and make me from those who attain purity”.

And also the following supplication:

“Subhanak Allahomma wa bihamdika Ash-hado a’laa illaha illah anta astaghfiruka wa atobo ilayk.”
“How perfect you are O Allah. I praise you, and I bear witness that there is no God except you, I ask forgiveness and repent to you.”

2.6.2 Wudu Offensives:

1. Wasting water or being miser.

عن الرسول ﷺ أنه قال: "إنه سيكون في هذه الأمة قوم يعتدون في الطهور والدعاء". (أبو داود 96)

The prophet ﷺ said: “There will be a group of people amongst this ummah who will transgress in their supplication and ablution.” (Related by Abudawud)

قال تعالى: ﴿... وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ (٣١) الأعراف.

(...And be not extravagant; surely He does not love the extravagant...). (Al-A’raf)

2. Washing the left side (hand or leg) before the right.

3. Drying the washed part in ablution, unless there is an excuse such being in too cold weather, which would harm the body, or to avoid the hands getting dirty with dust, etc,

عن ابن عباس عن ميمونة أن النبي ﷺ أتى بمنديل فلم يمسه وجعل يقول بالماء هكذا يعني ينفذه

(البخاري 256، ومسلم 317)

Ibn Abbas narrated on the authority of Maimuna that the Apostle of Allah ﷺ was given a towel, but he did not rub (his body) with it, but he did like this with water, i.e. he shook it off.

(Related by Bukhari and Muslim)

4. Splashing the face, (the face is considered a highly honored organ).

5. Washing the limbs or rubbing the hands more than thrice for extra certainty. It is makruh to wash less than thrice.

عن عمرو بن شعيب، عن أبيه، عن جده أن رجلاً أتى النبي ﷺ فقال: يا رسول الله، كيف الطهور؟ فدعا بماء في إناء فغسل كفيه ثلاثاً، ثم غسل وجهه ثلاثاً، ثم غسل ذراعيه ثلاثاً، ثم مسح برأسه وأدخل إصبعيه السباحتين في أذنيه ومسح بإبهاميه على ظاهر أذنيه وبالسباحتين باطن أذنيه، ثم غسل رجليه ثلاثاً ثلاثاً، ثم قال: "هكذا الوضوء؛ فمن زاد على هذا أو نقص فقد أساء وظلم" (أبو داود 135)

Narrated Amru bin Shuaib: A man came to the Prophet ﷺ and asked him: Messenger of Allah, how is the ablution (to 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" (Related by AbuDawud)

6. **Seeking assistance of others without any excuse, because it is an act of pride.**
7. **Rinsing the mouth and nose thoroughly while fasting is considered makruh, because it may pass through the throat which may make his fast makruh.**

قال رسول الله ﷺ: "وبالغ في الاستنشاق إلا أن تكون صائماً". (أبو داود 142)

The prophet ﷺ said: "Use lots of water while sniffing it up your nostrils, unless you are fasting." (Related by AbuDawud)

Rinsing the mouth with lots of water is also makruh because it would result in passing of water to the throat.

2.6.3 Wudu Nullifiers:

1. **Anything which exits from the front and back passage of the private parts, such as urine, blood, excrete or wind ...etc.**

قال تعالى: ﴿ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ ﴾ (٤٣) النساء
(...or one of you comes from relieving himself...). (An-Nisa')

This means he who comes from the toilet.

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: "ولا يقبل الله صلاة أحدكم إذا أحدث حتى يتوضأ". فقال رجل من أهل حضرموت: ما الحدث يا أبا هريرة؟ قال فساء أو ضراط. (البخاري 135 ومسلم 225)

Abu Huraira رضي الله عنه reported that the Messenger of Allah said: "Allah does not accept the prayer of a person who has released gas until he makes a new ablution." A person from Hadramaut asked Abu Huraira, "What does releasing gas mean?" He answered, "Wind with or without sound". (Related by Bukhari and Muslim)

Thus, anything released from the two natural orifices also nullifies the wudu, even if it is considered pure.

2. Sleeping in such way that one's buttocks is not firmly established upon the earth.

قال رسول الله ﷺ: "من نام فليتوضأ". (أبو داود 203)

The Messenger of Allah said: "he who sleeps then let him make wudu." (Related by AbuDawud)

If one sleeps in a way that one's buttocks is established firmly upon earth his wudu is not nullified, because he would feel if anything is released, this is according to the following hadith:

عن أنس قال: "كان أصحاب رسول الله ﷺ على عهده ينتظرون العشاء حتى تخفق رؤوسهم، ثم يصلون ولا يتوضون". (أبو داود 200)

Reported Anas, "The companions of the Prophet were waiting for the Isha prayer until their heads began nodding up and down (from drowsiness and sleep). They would then pray without performing ablution." (Related by AbuDawud)

It is clear from this hadith that the companions, went to sleep in a sitting state, because they were waiting for salat in the masjid and waiting for the Messenger of Allah to finish his speech and lead the prayer for them.

3. Being unconscious for any reason.

Losing consciousness due to becoming insane, drunk or sick breaks the wudu, because being in these states one would not notice if something is released from him.

4. Touching the spouse, or any non-mahram.

قال تعالى: ﴿... أَوْ لَامَسْتُمُ النِّسَاءَ﴾ النساء (٤٣).

(...or you have touched the women...) (An-Nisa')

5. Touching the sexual organ (by oneself or someone else) without barrier such as a cloth, ...etc.

2.6.4 Actions that require ablution as a pre-requisite

Actions that become valid only if ablution is performed before.

1. Prayers

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ

وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ...﴾ المائدة (٦)

(O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles...) (Al-Ma'idah)

2. Circumulating the Ka'bah (tawaf)

Because tawaf is considered as an act of worship just like prayers are, therefore it also requires purification.

قال رسول الله ﷺ: "الطواف حول البيت مثل الصلاة، إلا أنكم تتكلمون فيه، فمن تكلم فيه فلا يتكلمن إلا بخير".

(الترمذي 960، الحاكم 1/459)

The Messenger of Allah said. "Circumulating is a type of prayer, but Allah has permitted speaking during it. Whoever speaks during it should only speak good." (Related by Tirmidhi and Al-Hakim)

3. Touching the Quran or carrying it.

قال تعالى: ﴿لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾ (٧٩) الواقعة

(None shall touch it save the purified ones) (Al-Waqi'ah)

قال رسول الله ﷺ: "لا يمس القرآن إلا طاهر". (الدارقطني 1/459)

The Messenger of Allah said, "No one is to touch the Quran unless he has purified himself."

(Related by Ad-Darqutni)

Review Questions 5

Fill in the spaces with the correct word:

- a. Touching Quran b. Saying Bismillah c. Intention d. Sunnah

1. _____, washing the face and the hand, wiping the head, washing the feet and doing them in order are the obligatory acts of wudu.
2. Praying, tawaf around the Ka'bah and _____ are actions that require wudu.
3. Saturating a thick beard in wudu is _____.

Choose the correct answer:

4. Gargling the mouth in wudu is:
 - a. Fard.
 - b. Sunnah.
 - c. Haram
5. Cleaning the teeth using miswak in wudu is:
 - a. Fard.
 - b. Sunnah.
 - c. Mubah.
 - d.
6. A girl washes her arm before her face in the wudu; her wudu is:
 - a. Accepted.
 - b. Not accepted.
 - c.
7. A girl makes her wudu but she applied nail polish, her wudu is accepted.
 - a. True.
 - b. False.
8. Wasting too much water is one of the wudu offensives (makruh).
 - a. True.
 - b. False.

2.7 Wiping over the khuffs

Khuff: footwear, which is made entirely of leather and covers the heels.

Wiping over Khuffs is an authorized action for men and women at anytime, whether it is summer or winter, for a resident or a traveler, being ill or not. That is wiping the feet in ablution instead of washing them.

عن عمرو بن أمية الضمري رضي الله عنه أنه رأى النبي صلى الله عليه وسلم يمسح على الخفين. (البخاري)

Reported 'Amr bin Umaiya Ad-Damri, "I saw the Prophet passing wet hands over his Khuffs."
(Related by Bukhari)

2.7.1 Conditions for the permissibility of wiping over khuffs:

1. They should be worn after complete wudu:

عن المغيرة بن شعبة رضي الله عنه قال: كنت مع النبي صلى الله عليه وسلم في سفر، فأهويت لأتزع خفيه، فقال " دعهما فإني أدخلتهما طاهرتين"، فمسح عليهما. (البخاري 203، مسلم 274)

Said al-Mughirah ibn Shu'bah, "Once I was in the company of the Prophet on a journey and I dashed to take off his Khuffs. He ordered me to leave them as he had put them after performing ablution. So he passed wet hands over them. " (Related by Bukhari and Muslim)

2. The khuff must cover the entire feet, those parts which one would wash when doing ablution, (The foot up to and including the ankles) otherwise it is not called khuff.
3. The khuff should be such that it prevents penetration of water through it, except for the zipper.
4. The khuff should be strong enough in a way that it could be used continuously, for a day and a night for a resident, and three days and nights for a traveler.
5. The khuff should be made of pure or tanned skin.

2.7.2 Duration of wiping over the khuffs

- A resident, i.e. a non-traveler, is permitted to wipe over his khuffs for a day and night. (Twenty-four hours), while, the duration for a traveler is three days and nights. (Seventy-two hours).
- If a resident performed masah and then decided to travel before the expiring of his period, he is allowed to complete the duration of a resident only.
- If a traveler who has wiped over his khuffs becomes a resident, then he is allowed to complete the duration of a resident because washing is the rule for being a resident and wiping is an authorization, therefore one should better be careful.
- The duration of wiping over the khuffs will commence after the break of wudu. If one performed wudu in the morning and wore his khuffs, and his wudu broke at sunrise, then the commencement of the wiping period is from when one becomes ritually impure after wearing the khuffs, i.e. in this example after sunrise.

2.7.3 How to wipe over the khuffs

The fard portion for wiping over the Khuffs:

- Wiping at least part of the khuff from above. It is not sufficient to wipe only the beneath of the khuff.
- It sunnah to wipe the above and underneath of the khuff. Placing the right hand fingers, spreading them over the front of the feet from above, and placing the left hand underneath the feet from the back, then wiping thoroughly the right hand to the back of the feet and the left hand to the front of the feet.

2.7.4 What nullifies wiping over the khuffs

1. Removal of a single khuff or both khuffs or part of the foot coming out of them.
2. Expiration of the prescribed time. If the individual had wudu and his wiping time expired, he then could remove the khuff and only wash his feet, and re-wear them. If the individual had no wudu then he should take them off and perform a complete wudu, then if he wished wear the khuffs once again.

3. If the individual had to take a bath to make worship lawful i.e. was in state of post sexual impurity , then he should remove the khuff and wash the feet, because wiping over khuffs is only instead of washing the feet in wudu and not ghusl.

عن صفوان بن عسال ؓ قال: "كان رسول الله ﷺ يأمرنا إذا كنا مسافرين: أن نمسح على خفافنا، ولا ننزعها
ثلاثة أيام، من غائط وبول ونوم، إلا من جنابة". (الترمذي 96، النسائي 83/1)

Safwan bin `Assal said the Messenger ﷺ instructed us that during a journey we need not to take off our light boots (khuffs) for washing the feet up to three days and nights, except in case of major impurity (after sexual intercourse). In other cases such as sleeping, relieving oneself or urinating, the wiping of wet hands over light boots will suffice. (Related by Tirmidhi and Nasa'i)

2.8 Wiping over casts and bandages

Certain bodily parts are to be cleaned for worship by means of ablution or taking a bath. However if these parts have certain disease or are burned, wounded, had abscess or tumor where one can not apply water over them, then the following is to be done when taking ablution:

1. Wash the unaffected part of the limb.
2. Wipe upon all of the bandage or the cast.
3. Upon reaching the effected part, when performing ablution, tayammum should be performed for that specific injured part, instead of washing, and after that one should continue and complete the wudu the normal way.
4. If a person had an injury but did not cover it with bandage or cast, and was not able to wash the injured part, then he should wash the surroundings of the injury (the non-effected part) and do tayammum for the portion left un-washed due to injury.

Tayammum should be repeated for every prayer; even if the ablution was not nullified, but it's not obligatory to wash the other part i.e. do a complete ablution.

عن جابر رضي الله عنه قال: خرجنا في سفر، فأصاب رجلاً منا حجر فشججه في رأسه، ثم احتلم، فسأل أصحابه: هل تجدون في رخصة في التيمم؟ فقالوا: ما نجد لك رخصة، وأنت تقدر على الماء، فاغتسل فمات، فلما قدمنا على النبي صلى الله عليه وسلم أخبر بذلك، فقال: "قتلوه قتلهم الله، ألا سألوا إذ لم يعلموا؟ وإنما شفاء العي السؤال، إنما كان يكفيه أن يتيمم ويعصر - أو يعصب - على جرحه خرقة، ثم يمسح عليها، ويغسل سائر جسده". (أبو داود 336)

Narrated from Jabir, A man was injured in the head during travel. One night he awoke in need of ghusl and asked if he could use tayammum instead. His companions said no, and that he had to wash normally. He did, and died as a consequence. When news of this reached the prophet صلى الله عليه وسلم he said: "They killed him, may Allah kill them! Could they not ask if they knew not? The only cure to ignorance is to ask! He could have made tayammum, wiped on top of his bandage, and washed the rest of his body." (Related by Abudawud)

Wiping over casts and bandages has no time limit for its validity. It is valid to wipe over them as long as the injury has not recovered, but as soon as the injury is recovered then wiping is nullified. If one was in state of purity i.e. wudu, then he should wash the affected part (if washing is required) or wipe (if wiping is required such as if it was on the head). The rule for wiping after minor and major impurity (explained earlier) is the same, except that after the injury is recovered, one is not asked to repeat the ghusl for major impurity, but only to wash the previously injured part of the body.

The person who puts casts should make-up the prayers if:

1. The cast was placed in state of impurity.
2. The cast was placed on the organs tayammum is performed with (i.e. hands and face)
3. The cast had more than the injury part covered.

Review Questions 6

Fill in the spaces with the correct word:

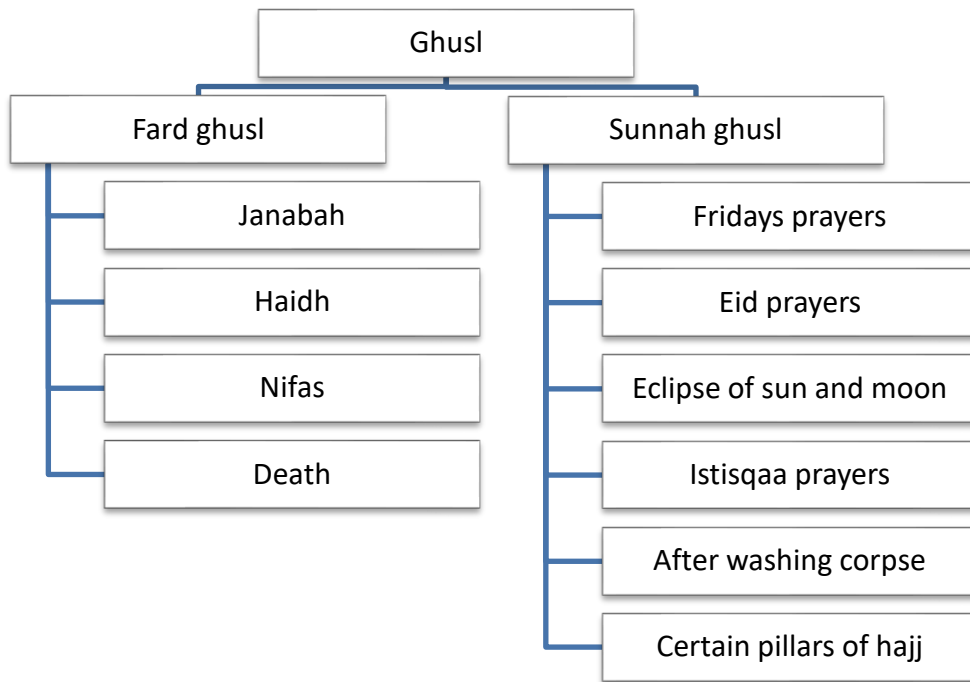
- a. Underneath b. Above c. Above and underneath

1. The fard portion for wiping over the Khuffs is wiping _____ the khuff.
2. The sunnah portion for wiping over the Khuffs is wiping _____ the khuff.

Choose the correct answer:

3. The person who puts casts should make-up the prayers if:
 - a. The cast was placed in a state of purity.
 - b. The cast covered the part of the injury.
 - c. None of the above.
4. A resident is making wudu, he wipes over his footgear after 2 days of wearing it. His wudu is:
 - a. Accepted.
 - b. Not accepted.
5. The permissible duration for a traveler to wipe over his footgear is:
 - a. 24 hours.
 - b. 3 days.
 - c. 1 day.
6. It is _____ to wipe over bandages, or injured part instead of washing it while performing wudu.
 - a. Allowed.
 - b. Not allowed.
7. If a man got injured but he wasn't pure, he _____ perform qadha for his prayer after he is well.
 - a. Should.
 - b. Shouldn't.
8. Removal of a single khuff nullifies wiping over the khuffs.
 - a. True.
 - b. False.

2.9 Ghusl (bathing): The complete ablution



Linguistically: Ghusl is to run water upon an item.

In shari'ah: To run water over the entire body with the intention of making worship lawful.

Its legitimacy: Ghusl is legalized for making salat lawful, and for simply cleaning oneself, or removing hadath (ritual impurity).

Proof of its legitimacy from Quran and sunnah:

قال تعالى: ﴿ ... إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴾ (٢٢٢) البقرة .

(Surely Allah loves those who turn much (to Him), and He loves those who purify themselves).

(Al-Baqarah)

قال رسول الله ﷺ: " حق على كل مسلم أن يغتسل في كل سبعة أيام يوماً، يغسل فيه رأسه وجسده " . وعند مسلم: "

حق الله " . (البخاري، 85، مسلم 849)

The Prophet ﷺ said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body." [Related Muslim and Bukhari], Muslim added: at the beginning "It is the right of Allah upon".

2.9.1 Fard ghusl:

In certain cases, performing ghusl is obligatory in order to perform certain types of worship. Reasons for which ghusl is fard: Janabah, menstruation, post childbirth and death.

1. Janabah

The emission of Mani or sexual intercourse both are named janabah. Junub is one who is sexually defiled. The term junub is for female and male who is not to perform prayers (neither tawaf nor touch the Quran) until he/she is pure.

What makes one junub (impure)

- a. The emission of Mani from male or female caused by amorous play or (kissing) or a thought or a look:

عن أم سلمة رضي الله عنها قالت: جاءت أم سليم إلى رسول الله صلى الله عليه وسلم فقالت: يا رسول الله، إن الله لا يستحيي من الحق، فهل على المرأة غسل إذا احتلمت؟ فقال رسول الله صلى الله عليه وسلم: " نعم إذا رأت الماء." (البخاري 278، مسلم 313)

Umm salamah reported that Umm Sulaim said, "O Messenger of Allah, Allah is not ashamed of the truth. Does a woman have to perform ghusl if she has a wet dream?" He said, "Yes if she sees liquid." (Related by Bukhari and Muslim)

- b. Having sex even if there was no Mani discharge:

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: " إذا جلس بين شعبها الأربع، ثم جهدها، فقد وجب عليه الغسل." (البخاري 278، ومسلم 348)، وفي رواية مسلم: " وإن لم ينزل."

Abu Huraira reports that the Messenger صلى الله عليه وسلم, said, "When anyone sits between the four parts of her body and exerts himself (has intercourse) bathing becomes obligatory. (Related by Bukhari) Muslim added, "even if there was no discharge" i.e. for both female and male.

Acts that are forbidden for a sexually defiled person (junub) are:

Prayers, staying and sitting in the masjid (but he/ or she is permitted to pass through it), circumambulating the Ka'bah (tawaf) and reciting, touching or carrying the Qur'an (not even with a cover or in bag or a box).

قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا...﴾ النساء (٤٣)

(43. O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves...). (An-Nisa')

This denotes also the place where prayers are performed (masjid).

قال رسول الله ﷺ: " لا أحل المسجد لحائض، ولا لجنب ". (أبو داود 232)

The Messenger of Allah ﷺ, said, "The masjid is off limits to menstruating women and the sexually impure person" (Related by AbuDawud)

قال رسول الله ﷺ: " الطواف بالبيت صلاة، إلا أن الله أحل لكم فيه الكلام، فمن تكلم فلا يتكلم إلا بخير ".
(الحاكم 1/ 459)

The Messenger of Allah said, "Circumambulating is a type of prayer, but Allah has permitted speaking during it. Whoever speaks during it should only speak well." (Related by Al-Hakim)

قال رسول الله ﷺ: " لا تقرأ الحائض، ولا الجنب شيئا من القرآن ". (الترمذي 131)

Narrated from Ibn Omar, the Prophet said, "The sexually defiled person and the menstruating woman do not recite anything from the Quran." (Related by Tirmidhi)

Notes: It is permitted to read Quran by heart without verbal recitation, and to look at Quran (without touching it) as it is also permitted to read the supplications mentioned in Quran with the intention of supplicating and not reciting Quran.

Examples:

قال تعالى: ﴿وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (١٠٢)﴾ البقرة.

(And of them there are some who say: "Our Lord! give us In This world that which is good and In the Hereafter that which is good, and save us from the torment of the Fire!) (Al-Baqarah)

One can read Quran with the intention of supplicating and not reciting Quran, another example is reciting the following ayah when riding a vehicle:

قال تعالى: ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ (الزخرف

(Glory to Him who has subjected This to us, and we could never have it (by Our efforts)) (Azukruf)

Note: One can carry a copy of Quran if it is amongst luggage, as long as one does not intend to carry the Quran in particular. Carrying a copy of tafseer (which has more words of translation than the Quranic words) is permissible because it is not Quran itself. On the other hand an electronic copy of Quran is permissible to carry.

2. Haidh (Menstruation):

Linguistically: haidh means blood flow.

In Shari'ah: the word denotes natural blood, which comes out of a mature and healthy woman after puberty, at definite times.

Proof of bathing being wajib after menstruation:

قال تعالى: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَىٰ فَأَعْتَزَلُوا النَّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ (البقرة

(And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves). (Al-Baqarah)

قال ﷺ لفاطمة بنت أبي حبيش ؓ: " فإذا أقبلت الحيضة فدعي الصلاة، وإذا أدبرت فاغسلي عنك الدم وصلي".
(البخاري 226، مسلم 333)

Allah's Apostle ﷺ said to Fatima bint Abi Hubaish: "When the real menses begins, give up your prayers and when it (the period) has finished, wash the blood off your body (take a bath) and offer your prayers." (Related by Bukhari and Muslim)

Age of puberty

This is the age when a person becomes morally responsible of obligatory worships such as praying, fasting and hajj ... etc. Reaching this age is indicated by:

- a. Discharge of al-mani (sperm) by male and female due to stimulation.
- b. Bleeding due to menstruation for female.

Puberty starts usually by reaching age of nine lunar years, it may occur later or earlier to that age due to certain reasons.

- c. If no mani discharge or menstruation occurred at this age, then one is considered mature by age of fifteen (lunar years).

Period Interval:

- The minimum length of a period maybe be a day and night (i.e. 24hrs)
- The maximum amount is about fifteen days
- The usual length is about six – to seven days.

Interval of purity between two menstruations

Minimum duration of cleanliness between two menstruations is fifteen days. There is no stated maximum length of time for the menses. A lady may have a pause between her two periods of more than two years due to several reasons.

Acts which are forbidden during menses:

- a. Offering prayers.
- b. Touching or carrying the Quran (as mentioned earlier for janabah).
- c. Staying in Masjid. One can pass through masjid due to following tradition:

عن عائشة رضي الله عنها قالت: قال لي رسول الله ﷺ: " ناوليني الخُمرة مِنَ الْمَسْجِدِ ". فَقُلْتُ: إِنِّي حَائِضٌ، فقال: " إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ ". (مسلم 298)

Said 'Aisha, The Prophet said to me, "Hand me my cloth from the mosque." I said, "I am menstruating." He said, "Your menstruation is not in your hand." (Related by Muslim)

- d. Circumambulating Ka'bah:

عن عائشة ؓ قالت: خرجنا لا نرى إلا الحجَّ، فلَمَّا كُنَّا بِسَرَفِ حِضَّتِ، فدخلَ عليَّ رسولُ الله ﷺ وأنا أبكي، قال: "مَا لَكَ أَنْفِسْتِ؟" قُلْتُ: نعم، قال: "إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ، فاقْضِي مَا يَقْضِي الْحَاجُّ، غيرَ أن لا تطوفي بالبيْتِ". (البخاري 290، مسلم 1211)

'Aisha said, "We set out with the sole intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Apostle came to me while I was weeping. He said 'What is the matter with you? Have you got your menses?' I replied, 'Yes.' He said, 'This is a thing which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Tawaf (Circumambulation) around the Ka'ba." (Related by Bukhari and Muslim).

- e. Passing through masjid if one is afraid of contaminating it with blood.
- f. Fasting: a menstruating lady should not fast (neither fard nor nafil fast). The menstruating lady should make up her missed fasting days and is not asked to make up her missed prayers. When her menses stops i.e. in Ramadan, she has to fast even if she did not have a bath yet.

عن معاذة؛ قالت: سألت عائشة فقلت: ما بال الحائض تقضي الصوم ولا تقضي الصلاة؟ فقالت: أحرورية أنت؟ قلت: لست بحرورية. ولكني أسأل. قالت: كان يصيبنا ذلك فنؤمر بقضاء الصوم ولا نؤمر بقضاء الصلاة". (البخاري 315، مسلم 335)

Mu'adha said: I asked 'Aisha: What is the reason that a menstruating woman completes the fasts (that she abandons during her monthly course). But she does not complete the prayers? She ('Aisha) said: Are you a Haruriya? I said: I am not a Haruriya, but I simply want to inquire. She said: We passed through this (period of menstruation), and we were ordered to complete the fasts, but were not ordered to complete the prayers. (Related by Al-Bukhari and Muslim)

Abu Haruriya: attributed to a city called horwra'a who were followers of a sect of khawarij.

The wisdom behind not making up the missed prayers during menstruation is that there are lots of prayers that would be missed during the period, which would be difficult to make up.

- g. Having sexual intercourse:

It is forbidden to have sexual intercourse during menses due to the following ayah:

قال تعالى: ﴿وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَدَى فَأَعْتَرَلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ النَّوَائِبِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾ (البقرة: ٢٢٢).

(And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become

clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves).
(Al-Baqarah)

Bleeding while pregnant: The bleeding that a pregnant woman may have is definitely istihadhah and she continues performing her worship.

Signs of purity:

1. Complete dryness.
2. A white liquid discharge.

Whichever she sees first, is a sign of purity. This may differ from one lady to another, according to the following hadith:

عن مولاة عائشة أم المؤمنين أنها قالت: "كان النساء يبعثن إلى عائشة أم المؤمنين بالدرجة فيها الكرسف فيه الصفرة من دم الحيضة يسألنها عن الصلاة فتقول لهن لا تعجلن حتى ترين القصة البيضاء تريد بذلك الطهر من الحيضة." (مالك 128)

The mawla of Aisha, umm al-muminin, said, "Women used to send little boxes to Aisha, umm al-muminin, with a piece of cotton cloth in each one on which was yellowness from menstrual blood, asking her about the prayer. She said to them, Do not be hasty until you see a white discharge. By that she meant purity from menses." (Related by Malik)

Fake purity may be seen during the period (Such as no blood discharge for an hour or few hours during the normal period of menses). However that is not considered a real purity. The same rule is true for fake purity during nifas (post child bleeding).

In the narration of Aisha, yellow and dusty coloured water is considered as menses. If colour was seen after seeing the signs of purity then it is not considered menses.

عن أم عطية ؓ قالت: "كنا لا نعدُّ الكدرة والصفرة بعد الطهر شيئاً." (أبو داود 307)

Narrated umm Atiya, "We considered it nothing (as impure) the muddiness and yellowness (of the fluids) after purification from menstruation". (Related by AbuDawud)

Apparently both hadiths appear to be opposing each other, but actually both are correct in their context. If the yellow or dusty colour water appear before the beginning of menstruation period, it will be considered as menses, and if it was discharged after menses it is considered nothing.

Istihadhah: (Irregular vaginal bleeding)

It is unhealthy blood due to a bleeding blood vessel from the lower part of the womb or the vagina. This nullifies wudu but does not make ghusl obligatory. The lady with this kind of bleeding

should wash the blood and place a cloth at the place of bleeding; therefore she should perform ablution for every fard prayer.

عن عائشة رضي الله عنها قالت: جاءت فاطمة بنت أبي حبيش إلى النبي ﷺ وقالت: يا رسول الله، إنني امرأة استحاض فلا أطهر، أفأدع الصلاة؟ فقال رسول الله ﷺ "لا، إنما ذلك عرق وليس بالحیضة، فإذا أقبلت الحيضة فاتركي الصلاة ، فإذا ذهب قدرها فاغسلي عنك الدم وصلي". (البخاري 236 ومسلم 333)

Narrated 'Aisha: Fatima bint Abi Hubaish came to the Prophet and said, "O Allah's Apostle I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." (Related by Bukhari and Muslim)

If a lady bleeds for less than 24 hrs or had more than 15 days of bleeding, then this blood is not considered as menstruation blood, in fact it is called istihadhah blood. One can differentiate between the two by:

Haidh	Istihadhah
Dark blood colour	Light blood colour
Healthy blood	Blood due to certain illness
Bad odour	No odour
Specific time	No Specific time
Comes out from higher part of the womb	Comes out from lower part of the womb or the vagina

Table -3- Difference between haidh and istihadhah

3. Post child birth (Nifas)

A lady becomes impure and should purify herself with performing ghusl, even if there is no blood after child birth. If there was blood before the child birth then it is not considered as nifas and the pregnant lady should perform the regular prayers, and in case she missed them, then she should make them up later.

Duration of nifas:

- Minimum length: a second.
- Usually length: 40 days.
- Maximum length: 60 days.

If bleeding continues even after 60 days, then it is considered as istihadhah.

Acts which are forbidden during nifas:

The same rules of menstruation are applied for nifas.

4. Death

When a Muslim dies, it is wajib kifa'ee on the community to wash his/her body. If some of the relatives washed him/her, then it is raised from other Muslims, but if no one washed the corpse, then the all are sinned. The one who washes does the intention for ghusl. The martyrs are not washed, as it will be explained later.

Proof for washing the corpse:

عن ابن عباس رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الْمُحْرِمِ الَّذِي وَقَصَّتْهُ نَاقَتُهُ: "اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ".
(البخاري 1208، ومسلم 1206)

Ibn Abbas reported, while a man was riding (his Mount) in 'Arafat, he fell down from it (his Mount) and broke his neck (and died). The Prophet ﷺ said, "Wash him with water and Sidr."
(Related by Bukhari and Muslim)

2.9.2 Sunnah ghusl:

1. Ghusl on Fridays:

Those who attend Friday prayers, even if Friday prayer is not fard upon them (children, women and travelers), or even if they are not attending the Friday prayer, it is sunnah upon them to take a bath.

قال الرسول ﷺ: "مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنِعِمَّتْ، وَمِنْ اغْتَسَلَ فَأَلْغَسَلُ أَفْضَلُ". (الترمذي 497)
The Messenger of Allah ﷺ said: "It suffices to perform Wudu' properly for Friday prayer; but it is better to take a bath." (Related by Tirmidhi)

The time for Friday ghusl is between dawn and the time for Friday prayer. It is preferable to take a bath at the time of departure (to masjid), because the reason behind this ghusl is to avoid harming others by the perspiration or bad smell from one's clothes and body. The Messenger ﷺ asked not to eat garlic or onion for he who wants to perform prayers in masjid.

2. **Eid prayers:** The time for Eid ghusl starts from the night before the Eid.

عن ابن عباس ؓ قال: كان رسول الله ﷺ يغتسل يوم الفطر، ويوم الأضحى. (ابن ماجه 1315)

Ibn Abbas has reported, "the Messenger of Allah ﷺ would perform ghusl for Eid Al-fitr and Eid Al-adha." (Related by Ibn Majah)

3. **Eclipse of the sun and the moon:** The time for eclipse ghusl starts when the eclipse begins and ends when the eclipse is over.

4. **Performing ghusl for istisqaa prayers (seeking rain prayer).**

5. **Performing ghusl after washing a corpse.**

قال ﷺ: "من غسل ميتاً فليغتسل". (الترمذي 993)

The prophet said, "Whoever has washed a corpse must perform ghusl." (Related by Tirmidhi)

6. **Performing ghusl for certain pillars of hajj.**

- a. Ghusl for undertaking the pilgrimage (hajj) or umrah:
- b. Upon entering Mecca:

عن نافع، أن ابن عمر كان لا يقدم مكة إلا بات بذي طوى. حتى يصبح ويغتسل. ثم يدخل مكة نهرا. ويذكر عن النبي ﷺ أنه فعله. (البخاري 1478، مسلم 1259)

Nafi' reported that Ibn Umar ؓ did not enter Mecca without spending the night at Dhi Tawu until it was dawn, when he took a bath, and then entered Mecca in the morning, and made a mention that Allah's Apostle ﷺ did that. (Related by Al-Bukhari and Muslim)

- c. Ghusl at mount of Arafah.
- d. Performing ghusl before the pillar (throwing stones) on the three days of Eid al-Adha after sunset. (Again because it resembles Friday prayers by the congregation of people)
- e. Ghusl upon entering Medina.

Review Questions 7

Fill in the spaces with the correct word:

- a. Dryness b. Istihadhah c. Eclipse d. Tawaf e. Sexual intercourse f. Friday
g. Haidh h. Death i. White discharge j. Nifas k. Touching Quran l. Prayer

1. Janabah, menstruation, post child bleeding and _____ make the ghusl fard.
2. Ghusl on _____ and _____ is sunnah.
3. _____ and _____ are the signs of purity after haidh.
4. _____, _____ and _____ are forbidden actions for a junub person.
5. A woman had bleeding for 65 days after child birth, the first 60 days will be considered as _____ but the last 5 days will be considered as _____.

Choose the correct answer:

6. When the menstruation finishes you need _____ to be ready for ibadah.
a. Tayammum. b. Wudu. c. Ghusl.
7. If a female does not get her menstruation cycle started, then the ibadah is fard for her after _____.
a. 10 lunar years. b. 21 lunar years. c. 15 lunar years.
8. Relieving one's self makes ghusl obligatory.
a. True. b. False.
9. The maximum duration of menstruation is 15 days.
a. True. b. False.
10. After haidh, you need to make qadha for your prayers but not for your fast.
a. True. b. False.
11. A man had a sexual discharge while he was sleeping; he needs to make _____ before praying.
a. Wudu. b. Ghusl.
12. A girl didn't bleed after child birth, she _____ to make ghusl to start her ibadah.
a. Needs. b. Doesn't need

2.9.3 The principles of ghusl

Performing ghusl (fard method):

1. The intention, before starting ghusl.
2. Washing all body parts, skin and hair with water and the hair ends.

عن جابر رضي الله عنه، وقد سئل عن الغسل، فقال: كان النبي صلى الله عليه وسلم يأخذ ثلاثة أكف ويفيضاها على رأسه، ثم يفيض على سائر جسده. (البخاري 253)

Jabir reports (when he was asked about ghusl): “The Prophet used to take three handfuls of water, pour them on his head and then pour more water over his body.” (Related by Bukhari)

عن أم سلمة قالت: قلت يا رسول الله إني امرأة أشد ضفر رأسي أفأنقضه لغسل الجنابة، قال: لا إنما يكفيك أن تحثي على رأسك ثلاث حثيات ثم تفيضين عليك فتطهرين. (مسلم 330)

Umm Salama reported: I said: “Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse?” He (the Holy Prophet) said: ‘No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.’ (Related by Muslim)

Performing ghusl (sunnah method):

1. Washing the hand (outside of the container) followed by washing the private parts and the impurity in the body, then rubbing the hands with a purifier (soap).

قالت ميمونة : وضعت للنبي صلى الله عليه وسلم ماء للغسل فغسل يديه مرتين أو ثلاثاً ثم أفرغ على شماله، فغسل مذاكيره، ثم مسح يديه بالأرض. (البخاري 254 ، مسلم 317)

Said Maimunah, “I put water out for the Messenger of Allah to perform ghusl. He washed his hands two or three times, and then he poured water from his right hand to his left and washed his private parts, wiped his hands on the earth.” (Related by Bukhari and Muslim)

2. Performing the regular ablution completely, or if desired one can delay washing the feet till the end of ghusl.
3. Passing water to the hair with fingers and then washing the head three times.
4. Washing the right side of the body and then the left:

عن عائشة ؓ: أن النبي ﷺ: كان إذا اغتسل من الجنابة، بدأ فغسل يديه، ثم يتوضأ كما يتوضأ للصلاة، ثم يدخل أصابعه في الماء، فيخلل بها أصول شعره، ثم يصب على رأسه ثلاث غرف بيديه، ثم يفيض الماء على جلده كله. (البخاري 245)

Narrated 'Aisha: Whenever the Prophet took a bath after Janaba he started by washing his hands and then performed ablution like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body. (Related by Bukhari)

عن عائشة ؓ قالت: كان النبي ﷺ يعجبه التيمن في تنعله وترجله وطهوره وفي شأنه كله. (البخاري 166، مسلم 268)

Narrated by Aisha ؓ who said: “The Messenger of Allah ﷺ liked to start with the right when putting on his shoes, dismounting (from his camel), when cleaning himself, and in all things.” (Related by Bukhari and Muslim)

5. Rubbing those bodily parts, in the order mentioned previously in wudu.
6. Washing the body parts which has twists and turns, such as the ears, inside of the navel, armpits and stomach. If one thinks that water would not reach those parts by simply pouring water over them then it is wajib to rub those parts with water to make sure that water reaches every part.
7. Washing the body parts thrice.

2.9.4 Makruh acts of ghusl

1. Wasting water.

عن جابر ؓ وقد سئل عن الغسل فقال: يكفيك صاعاً، فقال رجل: ما يكفيني؟ فقال جابر كان يكفي من هو أوفى منك شعراً وخير منك. (البخاري 249، مسلم 327)

Some People asked Jabir bin 'Abdullah, about taking a bath, He replied, “A sa'a of water is sufficient for you.” A man said, “A sa'a is not sufficient for me.” Jabir said, “A Sa'a was sufficient for one who had more hair than you and was better than you (meaning the Prophet).” (Related by Bukhari and Muslim)

2. Taking bath in still water is makruh due to the hadith:

عن أبي هريرة ؓ أن النبي ﷺ قال: " لا يَغْتَسِلُ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ - أي الراكد - وَهُوَ جُنُبٌ " فقالوا: يا أبا هريرة، كيف نفعل؟ قال: يتناولُه تناولاً. (مسلم 283)

Abu Huraira reported the Messenger of Allah ﷺ said: “None of you must wash in standing water when he is in a state of Junub.” And Abu Huraira was asked how it was to be done; he said: “It was to be taken out in handfuls.” (Related by Muslim)

Review Questions 8

Fill in the spaces with the correct word:

- a. Wudu b. Wasting water c. Bath in still water d. Intention e. Washing the private parts

1. _____ and _____ are sunnah acts in ghusl.
2. _____ and _____ are makruh acts in ghusl.

Choose the correct answer:

3. The intention, before starting ghusl is fard.
 - a. True.
 - b. False.
4. It is sunnah to wash left side of the body before the right side.
 - a. True.
 - b. False.
5. It is fard to wash bodily parts which has twists and turns such as the ears and the navel. a. True.

2.10 Tayammum (Dry ablution)

Linguistically: Tayammum means aim or purpose.

In shari'ah: It refers to reaching for soil to wipe one's hands and face with it, with the intention of making salat lawful. (Soil is whatever covers the earth, dust or otherwise)

Proof of its legitimacy:

قال تعالى: ﴿... وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا﴾ (النساء (٤٣))

(And if you are ill, or on a journey or one of you comes from relieving himself, or you have touched women, and you do not find water, then go to high clean soil and rub your face and hands (therewith). Lo, Allah is Benign, Forgiving.) (an-Nisa')

عن حذيفة؛ قال: قال رسول الله ﷺ: "فضلنا على الناس بثلاث: جعلت صفوفنا كصفوف الملائكة. وجعلت لنا الأرض كلها مسجدا. وجعلت تربتها لنا طهورا، إذا لم نجد الماء". وذكر خصلة أخرى. (مسلم 522)

Hudhaifa reported: The Messenger of Allah ﷺ said: We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too". (Related by Muslim)

2.10.1 Permitted cases of tayammum:

1. When water is not available or the amount one finds is insufficient for ablution.
2. When one does not have sufficient amount for both wudu and drinking and fears of thirst.
3. When water is not available within a radius of approximately 2.5 Kilometers then one should perform tayammum. There is no need to fetch the water.
4. When water is nearby, but one does not want to fetch it due to fear of an enemy near the water.
5. When one is injured or ill and believes water will worsen it, he may perform tayammum. Based on what the Messenger ﷺ said about the companion of the Prophet ﷺ who washed his injury and died.
6. If the water is cold enough to physically harm the user. This is only allowed on the condition that he can not find a way to heat it.

عن جابر رضي الله عنه قال: خرجنا في سفر، فأصاب رجلاً منا حجر فشجه في رأسه، ثم احتلم، فسأل أصحابه: هل تجدون في رخصة في التيمم؟ فقالوا: ما نجد لك رخصة، وأنت تقدر على الماء، فاغتسل فمات، فلما قدمنا على النبي صلى الله عليه وسلم أخبر بذلك، فقال: "قتلوه قتلهم الله، ألا سألوا إذ لم يعلموا؟ وإنما شفاء العي السؤال، إنما كان يكفيه أن يتيمم ويعصر - أو يعصب - على جرحه خرقة، ثم يمسح عليها، ويغسل سائر جسده". (أبو داود 336)

Narrated from Jabir, A man was injured in the head during travel. One night he awoke in need of ghusl and asked if he could use tayammum instead. His companions said no, and that he had to wash normally. He did, and died as a consequence. When news of this reached the prophet صلى الله عليه وسلم he said: "They killed him, may Allah kill them! Could they ask if they knew not? The only cure to ignorance is to ask! He could have made tayammum, wiped on top of his bandage, and washed the rest of his body." (Related by Abudawud)

عن عمرو بن العاص رضي الله عنه أنه تيمم عن جنابة لخوف الهلاك من البرد، وأقره النبي صلى الله عليه وسلم. (أبو داود وابن حبان)

Amr ibn al-'Aas narrated that he was participating in an expedition; He had a wet dream during an extremely cold night, and was afraid that if he performed ghusl he would die. The Messenger صلى الله عليه وسلم approved it. (Related by AbuDawud and Ibn Hibban)

This example shows the Prophet's tacit approval. But he has to make up for his salat when water is available.

2.10.2 Rules of the Tayammum:

1. Tayammum is not to be performed before the time of the salat has set.
2. Water is to be fetched after the stated time; if still not available, then tayammum is to be performed.
3. Pure soil is to be used; which has dust but has no flour or grout.
4. Ritual impurity (najasah) should be removed first.
5. Qibla should be found (or assumed) before performing tayammum.

2.10.3 Pillars of fard Tayammum:

1. Intention
2. Tayammum:
 - a. Strike both hands on clean earth or dust. Then dust the hands and blow off the excess dust or earth on the hands. Rub both hands over the complete face.
 - b. Strike both hands again on the ground.
 - c. Dust the hands and blow off the excess dust.
 - d. Rub the left hand over the complete right hand including the elbow.
 - e. Rub the right hand over the complete left hand including the elbow.

عن ابن عمر رضي الله عنهما عن النبي ﷺ قال: "التيمم ضربتان: ضربة للوجه وضربة لليدين إلى المرفقين". (الدارقطني/1/256)

Ibn 'Umar narrated that the Messenger of Allah ﷺ said: "At-tayammum is two strikes: One for the face and the other for the hands up to the elbows."
(Related by Ad-Darqutni)

The organs should be wiped. If one is wearing a ring it is necessary to remove it in the second strike so the soil reaches them.

3. Following the prescribed sequence mentioned, because tayammum is instead of ablution, and sequence is a pillar of wudu, therefore it is a pillar in its alternative too.

2.10.4 Sunnah way of tayammum:

The sunnah way of performing tayammum is similar to those sunnahs of ablution.

1. Beginning with Bismillah (i.e. Saying Bismillah er Rahman er Raheem),
2. Starting the wipe from the top part of the head.
3. Wiping the right hand first then the left.
4. Wiping part of the head and part of the limb.
5. Performing the actions successively and reciting the two declarations of faith and reciting the supplication as after completing the wudu'.

عن عمار بن ياسر رضي الله عنهما أنهم تمسحوا وهم مع رسول الله ﷺ بالصعيد لصلاة الفجر، فضربوا بأكفهم الصعيد ثم مسحوا وجوههم مسحة واحدة، ثم عادوا فضربوا بأكفهم الصعيد مرة أخرى، فمسحوا بأيديهم كلها إلى المناكب والآباط من بطون أكفهم. (أبو داود 318)

Narrated Ammar ibn Yasir ,They (the Companions of the Prophet) wiped with pure earth (their hands and face) to offer the dawn prayer in the company of the Apostle of Allah ﷺ . They struck the ground with their palms and wiped their faces once. Then they repeated and struck the ground with their palms once again and wiped their arms completely up to the shoulders and up to the armpits with the inner side of their hands. (Related by AbuDawud)

Note: Keep the fingers apart when striking the earth to blow the dust and to be able to cover the entire face with one strike and hands. Minimize the dust by blowing the dust of the hands according to the following hadith:

قال عمار بن ياسر لعمر بن الخطاب: أما تذكر أنا كنا في سفر أنا وأنت، فأنت فلم تصل، وأما أنا فتمعكت فصليت، فذكرت ذلك للنبي ﷺ، فقال النبي ﷺ: (إنما كان يكفيك هكذا). فضرب النبي ﷺ بكفيه الأرض، ونفخ فيهما، ثم مسح بهما وجهه وكفيه. (البخاري 331)

'Ammar bin Yasir said to 'Umar, "Do you remember that you and I (became Junub while both of us) were together on a journey and you didn't pray but I rolled myself on the ground and prayed? I informed the Prophet about it and he said, 'It would have been sufficient for you to do like this.' The Prophet then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands." (Related by Bukhari)

Tayammum after the prayer time sets:

He who is ready for tayammum should perform it only at the time of prayer, and not before it i.e. not before the time of prayer is set.

2.10.5 Performing tayammum for every fard prayer:

One can perform only one fard prayer with the tayammum, and he can pray as much sunnah prayers as preferred, also he can pray salat al-janazah (funeral prayers). If he wanted to pray another fard prayer then he should perform tayammum again, even if his tayammum was not nullified, whether the fard prayer is being offered on time or being made up late.

عن ابن عمر رضي الله عنهما قال: " يتيمم لكل صلاة وإن لم يحدث ". (البيهقي 1/221)

Ibn Omar said: "perform tayammum for every prayer even if he did not do hadath (his tayammum was not nullified). (Related by Al-baihaqi)

2.10.6 Making tayammum instead of fard ghusl

One can perform tayammum instead of taking bath, when no water is available while one is in need of taking a bath to purify oneself for offering worship.

قال تعالى: ﴿... وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا...﴾ المائدة(٦)

(And if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth). (Al-Maida)

عن عمران بن حصين رضي الله عنه قال: كنّا مع رسول الله صلى الله عليه وسلم في سفر، فصلّى بالناس، فإذا هو برجل معتزل، فقال: "ما منعك أن تصلي"؟ قال: أصابتنى جنابة ولا ماء، قال: "عليك بالصعيد فإنه يكفيك" (البخاري 341، مسلم 682)

Narrated 'Imran bin Husain, Allah's Apostle saw a person sitting aloof and not praying with the people. He asked him, "What prevented you from offering the prayer with the people?" He replied, "O Allah's Apostle! I am Junub and there is no water." The Prophet said, "Perform Tayammum with clean earth and that will be sufficient for you."

(Related by Bukhari and Muslim)

2.10.7 What nullifies tayammum:

1. Tayammum is nullified by the nullifiers of ablution.
2. The availability of sufficient water for ablution.

عن أبي ذر رضي الله عنه: أن رسول الله صلى الله عليه وسلم قال: "إن الصعيد الطيب طهور المسلم، وإن لم يجد الماء عشر سنين، فإذا وجد الماء فليمسه بشرته، فإن ذلك خير". (أبو داود 332)

Abu Dharr reported that the Messenger صلى الله عليه وسلم said, "The soil is a purifier for a Muslim, even if he does not find water for ten years. Then if he touches water, that is, to make ablution, and so on, it would be good." (Related AbuDawud)

If one finds water after the time of the prayer is over, then one is not asked to redo the prayers. If one starts praying and then water is found while he is praying, then it is not wajib upon him to end his prayer to perform ablution, he can continue praying. However performing wudu would be better.

3. The ability of using water. For example, if one is performing tayammum due to illness, then he should perform wudu soon after recovery.

Review Questions 9

Fill in the spaces with the correct word:

- a. Fast b. Salat c. Fear of enemy d. Separate e. a wudu nullifier occurred
1. Lack of water, illness and _____ are reasons that make tayammum permissible.
 2. You should _____ your fingers while striking the soil in tayammum.
 3. If the time of salat is over or water is found or _____ then tayammum is invalidated.

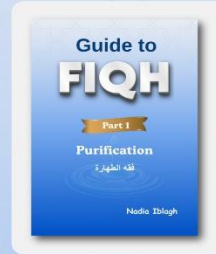
Choose the correct answer:

4. One of these is not from the prerequisites of tayammum:
 - a. Knowledge of the prayer time.
 - b. Removing filth.
 - c. Janabah.
5. Wiping of the right arm before the left is _____ in tayammum. a. Sunnah.
 - b. Fard.
 - c. Mubah.
6. Each tayammum permits only _____.
 - a. 1 fard prayer.
 - b. 2 fard prayers.
 - c. 4 fard prayers.
7. Intention of salat is one of the fard of tayammum.
 - a. True.
 - b. False.
8. One should perform tayammum before the time of the prayer has started.
 - a. True.
 - b. False.
9. One should perform tayammum if water is not available for fard ghusl.
 - a. True.
 - b. False.
9. A man is making tayammum and he forgot to wipe his face. His tayammum is:
 - a. Accepted. b. Not accepted.

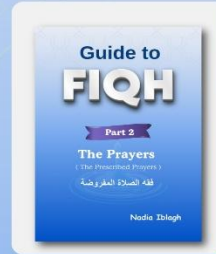
Resources

- **‘Umdat as-Salik wa ‘Uddat an-Nasik.**
 - Author Ahmad ibn Naqib al-Misri.
 - Translated by Shaykh Nuh Ha Mim Keller.
- **Al-Maqasid.**
 - Author Imam Nawawi.
 - Translated by Shaykh Nuh Ha Mim Keller.
- **Al-Fiqh Al-Manhaji.**
 - Authors Dr. Mustafa Khunn, Dr. Mustafa Albga and Ali Shurbaji.
- **Sahih Bukhari.**
 - Translated by M. Muhsin Khan.
- **Sahih Muslim.**
 - Translated by Abdul Hamid Siddiqui.
- **Sunan AbuDawud.**
 - Translated by Prof. Ahmad Hasan.

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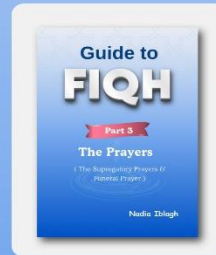


Purification



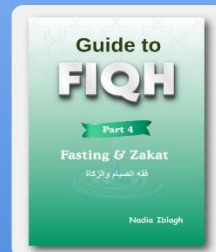
The Prayers

(The Prescribed Prayers)

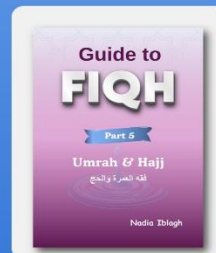


The Prayers

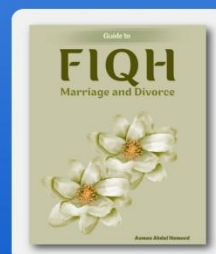
(The Supregatory
& Funeral Prayers)



**Fasting &
Zakat**



**Umrah &
Hajj**



**Marriage &
Divorce**