

Self Learning Course on Issues of Najaasa (Impurity) & Tahaara (Purity)

Based on:

1) Taleemul Haq (<http://www.inter-islam.org/Actions/iActions.htm>)

2) Nurul-Idah (<http://www.inter-islam.org/Actions/Tahara5.htm>)

3) Commentary of Qudoori By Shaykhul Hadeeth Maulana Sameerud-Deen Qasmi (Manchester, UK)

4) & <http://www.askimam.org>

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Lesson One (1)

Basic Terminologies

Najaasa:

1. Pronounced in Arabic as NA-JAA-SA
2. In Islamic Shariah it means impurity or filth which is required to be removed from the body or the clothes before a person can engage in an act of worship e.g. prayer, recitation of the Qur'aan etc.
3. A person or item affected by Najaasa is called Najis

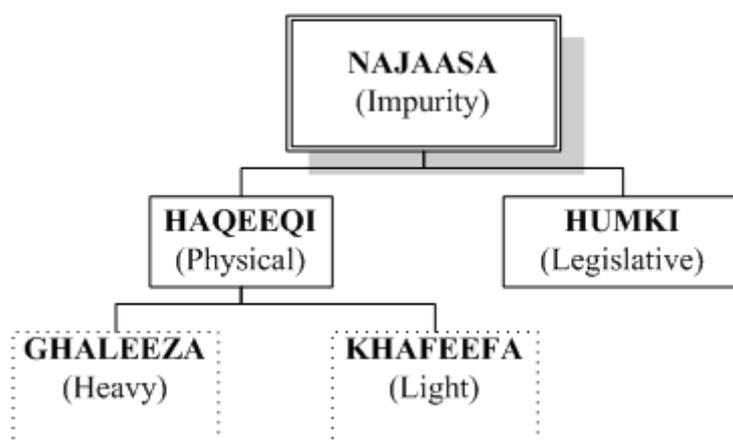
Tahaara:

1. Pronounced in Arabic as TA-HAA-RA
2. In Islamic Shariah it means to attain cleanliness or remove impurities from the body or the clothes in order to carry out an act of worship e.g. prayer, recitation of the Qur'aan etc.
3. A person or item which is "Islamically clean" (i.e. unaffected by Najaasa) is called Tahir

Kinds of Najaasa

Najaasa is of two types.

- 1) Haqeeqi (pronounced HA-QEE-QI and means real or literal)– which can be seen (e.g. it is physical impurity), and further divided into, namely
 - a. Ghaleeza (pronounced GHA-LEE-ZA)– Heavy
 - b. Khafeefa (pronounced KHA-FEE-FA)– Light
- 2) Hukmi (pronounced HUK-MI means legislative) – impurity which cannot be physical seen but the person affected by it is unable to carry out an act of worship e.g. prayer, recitation of the Qur'aan etc.



Questions

- 1) What is Tahaara? And why is it important in Islam?

- 2) What is Najaasa?
- 3) What is Tahir?
- 4) What is Najis?
- 5) Can a person be Najis when there are is no physical impurity present on his/her body or clothes? How?

Lesson Two (2)



No acts of worship in Islam are permissible without being Tahir.

Najaasa Haqeeqi

There are two types of Najaasah Haqeeqi:

1. **Najaasa Ghaleeza (Heavy):** Urine and stool of human beings and the excretion of all animals and the urine of all Haraam (forbidden) animals, flowing blood of human beings and animals, wine, fowl and duck excretion.
2. **Najaasa Khafeefa (Light):** Urine of Halaal Animals (animals permitted for eating) and the excretion of Haraam birds.

	Stool (excrete)	Urine	Blood
Human Beings	Najaasa Ghaleeza	Najaasa Ghaleeza	Najaasa Ghaleeza
Haraam Animals	Najaasa Ghaleeza	Najaasa Ghaleeza	Najaasa Ghaleeza
Halaal Animals	Najaasa Ghaleeza	Najaasa Khafeefa	Najaasa Ghaleeza
Haraam Birds	Najaasa Khafeefa		Najaasa Ghaleeza
Halaal Birds	Tahir (clean)		Najaasa Ghaleeza

Cleaning Najaasa Haqeeqi

Whether Najaasa Haqeeqi (Ghaleeza or Khafeefa) is on the body or clothing, it can be cleaned by washing three times. After every wash the garment must be squeezed.



Najis clothes will become Tahir by washing in a domestic washing machine which regularly changes water and there is no need to squeeze the garment in between washing cycles. There is also no need to separate the clothing which has Najis from the ones which are Tahir.

<http://www.askimam.org/fatwa/fatwa.php?askid=d6a5b8993ebe3813e3c861e7a120a127>

<http://www.askimam.org/fatwa/fatwa.php?askid=9afa88524658ee259c71921cf631d0bc>

Najaasa Hukmi

A person is required to be in a state of Tahaara before engaging in an act of worship and this is attained by removing Najaasa Haqeeqi (see previous lesson) and Najaasa Hukmi. In addition to removing physical impurities this state of Tahaara in Islam is attained through:

<http://www.central-mosque.com>

- 1) Hadath Asghar (pronounced HA-DATH AS-GHAR) & Wudhu (pronounced WU-DHU): These is a certain way of washing designated body parts with water a number of times after which it becomes permissible to engage in acts of worship. The state of Wudhu is valid until an act occurs which breaks it thus making it obligatory on the person to perform another Wudhu. The state in which a person only requires Wudhu to become Tahir is called Hadath Asghar or state of minor ritual impurity
- 2) Hadath Akbar (pronounced HA-DATH AK-BAR) & Ghusl (pronounced GHU-SAL): By engaging in a sexual act or having an nocturnal emission or by having a menstrual period or after bleeding due to childbirth, the person enters the state of Hadath Akbar or state of major ritual impurity. This state can only be corrected after taking an Islamic bath (washing the body with water in a certain way) and Wudhu will not suffice.



A person who takes a Ghusl has no need to do Wudhu before engaging in act of worship.

- 3) Tayammum (pronounced TA-YAM-MUM): If water is not present or due to some factors e.g. illness, personal safety issues etc. "Tahaara" can be attained by doing Tayammum or dry ablution using dirt. Tayammum can be substitute for Wudhu or Ghusl and the state of Tayammum automatically breaks when either water becomes available or the mitigating factors are no longer available; however, the prayers done during the state of Tayammum don't need to be repeated but the future prayers will no longer be valid without Wudhu or Ghusl (depending on the state of ritual impurity).

Questions

- 1) Can a person EVER pray without being Tahir?
- 2) How can a person become Tahir if there is no water?
- 3) You have noticed that your clothes have splashes of urine. Can you wash and purify your clothes in a normal household washing machine?
- 4) Does the prayer performed in question two need to be repeated once water is found?

Lesson Three (3)

Basic Terminologies

Sunnah (pronounced SUN-NAH): The practise of Prophet Muhammad (Sallaho Alaihe Wassallam). It is highly encouraged for all Muslims to follow these practises.

Haram (pronounced HA-RAAM): Forbidden act in Islam communicated by a divine authority.

Makrooh (pronounced MAK-ROOH): A disliked act in Islam established by a speculative proof and it is further divided into:

- a) Makrooh Tahreemi (pronounced MAK-ROOH TAH-REEMI): Close to Haram
- b) Makrooh Tanzihi (pronounced MAKROOH TAN-ZEEHI): Close to permissible

<http://www.inter-islam.org/Actions/Tahara5.htm#5-6>

<http://www.askimam.org/fatwa/fatwa.php?askid=060f8de4848fa6d6bb3d1b3962614d6b>

Ahadeeth (pronounced AHA-DEETH) which is the plural of Hadeeth (pronounced HA-DEETH): In Islam the word Hadeeth is used exclusively for sayings, commandments and stories/parables communicated from the Prophet (Sallaho Alaihe Wassallam)

ISTINJAA

ISTINJAAA (pronounced IS-TIN-JAA) means cleaning the private parts after passing out urine and stool by using clean water and earth etc.

Rules of Istinjaa



- 1) It is Sunnah to make Istinjaa after passing out urine, stool etc.
- 2) It is permissible to use lumps of dry earth for Istinjaa, provided the body is properly cleaned.
- 3) For passing urine and stool, one should go to a place of privacy (toilet) and seat oneself at ease. After relieving, wash the private parts until satisfied that they have become clean.
- 4) It is Makrooh to make Istinjaa with coal, bones, glass, baked bricks, printed paper etc.
- 5) It is improper to use paper for Istinjaa which is also used for writing and printing. However using toilet paper is correct because it is designed for such purpose.
- 6) It is Makrooh to pass out urine while standing.
- 7) It is Makrooh Tahreemi to face or show the back to the Ka'bah when passing out urine or stool.



- 8) It is forbidden to seat little children facing or showing their backs towards the Ka'bah when passing out urine or stool.
- 9) Remove rings, badges or anything else on which the name of Allah (SWT), Sayyidina Muhammad (Sallaho Alaihe Wassallam), Qur'aanic verses or Ahadeeth are written. It is permitted to have them in the pockets.



- 10) Use the Left Hand only in Istinjaa.
- 11) Do not urinate or pass stool on a public road or path, beneath a fruit tree, or a tree giving shade or in a well, dam or river.
- 12) If you are in an open place and there is no toilet, then sit in a place where you cannot be seen by others.

Actions before entering the Toilet:



- 1) Recite the following dua (invocation)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

Transliteration: Allâhumma inni a'udhu bika minal khubuthi wal khabâ'ith.

Translation: "O Allah! I seek protection in you from the male and female devil"



- 2) Enter the toilet with the LEFT FOOT.

Actions after leaving the Toilet:



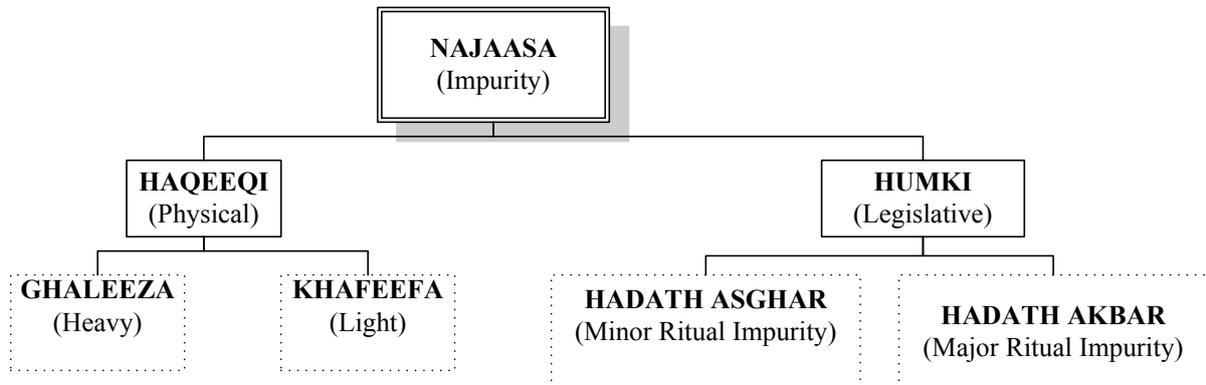
- 1) Step out with the RIGHT FOOT and once outside recite the following dua (invocation)

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَ عَافَانِي

Transliteration: Ghufrânaka al-hamdu lillâhil ladhi adh-haba annil adhâ wa âfani.

Translation: "O Allah! I seek you pardon. All praises are due to ALLAH who has taken away from me the discomfort and granted me relief."

Najaasa Review



Questions

- 1) What is Istinjaa?
- 2) Which hand should be used during Istinjaa?
- 3) Which foot should be used before entering the Toilet and which foot should be used for exiting?
- 4) You have now noticed that Qiblah (Kabaah) is in the same direction as you seat your girl on her potty? What should be done from now on?

Optional Advanced Reading

Prophet Muhammad (Sallaho Alaihe Wassallam) read many duas (invocation) while performing various different activities of life, for a detailed view please read our publication entitled "Duas from the Qur'aan & the Sunnah"

http://www.esnips.com/doc/e03d8359-f3dd-4771-a26d-5934f1187edb/sunnah_duas

Lesson Four (4)

Wudhu and Ghusl allowed with the following water:

- Rain water.
- Well water.
- Spring, sea or river water.
- Water of melting snow or hail.
- Water of a big tank or pond.
- Water left over after drinking by human beings, Halaal animals and Halaal birds (e.g. Cows, goats, pigeons) is Taahir (Pure).

Wudhu and Ghusl NOT allowed with the following water:

- All Najis water.
- Water extracted from fruit and trees.
- Water that has changed its colour, taste and smell and becomes thick because something was soaked in it.
- Small quantity of water in which something Najis has fallen, e.g. Urine, blood, stool or wine or some animal had died after falling into it.
- Used water of Wudhu or Ghusl.
- Water left over after drinking by Haraam animals, e.g. Dogs, pigs or animals of prey.
- Water, which a cat drinks immediately after eating a mouse, is Najis.
- Water left by a person who has just drunk wine is Najis.

Questions

- 1) What is Wudhu?
- 2) What is Ghusl?
- 3) You are travelling and have found a well of water in which the colour, taste and smell of water has changed? Can you do Wudhu with it?
- 4) You are travelling and have found a dog drinking water from a pot. The dog sees you and runs away; can you do Wudhu with the leftover water?
- 5) You are travelling and have found a Goat drinking water from a pot. The Goat sees you and runs away; can you do Wudhu with the leftover water?

Lesson Five (5)

Basic Terminologies

Fardh (pronounced FAR-DH): An obligated act communicated by a clear definite text with no ambiguity or speculation.

Waajib (pronounced WAA-JIB): A necessary act

Sunnah (pronounced SUN-NAH): The practise of Prophet Muhammad (Sallaho Alaihe Wassallam). It is highly encouraged for all Muslims to follow these practises.

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<http://www.askimam.org/fatwa/fatwa.php?askid=060f8de4848fa6d6bb3d1b3962614d6b>

NIYYAH (Intention)



In Islam actions depend upon Intentions so ALWAYS do an intention before performing an action. Intention is an act within the heart and doesn't have to be uttered by the tongue.



It is Sunnah to make the Niyah for Wudhu.

For Wudhu one should make the Niyah at heart that I am performing Wudhu to get rid of Hadath Asghar*.

PRACTICAL WUDHU

- To wash one's hands, face and feet etc. Before performing Salah is called Wudhu (or Ablution) No Salah is accepted without Wudhu.
- One should sit on a high and clean place to perform Wudhu. Face the direction of the Holy Ka'bah if possible.



- Recite the following dua (invocation) before starting Wudhu

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Transliteration: Bismilahir Rahmanir Raheem

Translation: "I begin with the name of Allah. And all praises are due to Allah."

- Using Tahir (clean) water. First wash both the hands up to the wrists, three times.
- Use a Miswaak for cleaning the teeth and then gargle the mouth, three times.



- It is Sunnah to make Miswaak during WUDHU. By using Miswaak the reward of a Salah increases by 70 times.
- Thereafter take water upto the nostril (soft part of the nose), three times with the right hand and clean the nose with the left hand.
- Then wash your face three times. Wash from the hairy part of the forehead to below the chin and from one ear lobe to the other.
- Then make Khilaal of the beard.
- Thereafter wash the right hand including the elbows, three times.
- Then wash the left hand including the elbows, three times.
- Then make Khilaal of the fingers.



- Recite the following dua (invocation) while making Wudhu

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

Transliteration: Allahummagh Firli Dhanbi Wa-Sa'li Fi Dari Wa-Barik Li Fi-Rizqi

Translation: "O Allah! Forgive my sins and give expansion (abundance) in my home and grant me blessings in my sustenance."

- Thereafter wet the hands and pass them over the head, ears and nape. This must be done once only. It is known as Masah.

MASAH



The Act of passing wet fingers over a part of the body (head etc.) or clothing (socks etc.)

- ❖ Wet the hands and fingers and then:

- ❖ Keep three fingers of each hand together (middle finger, ring finger and little finger).
 - ❖ Keep thumb and index finger raised (away).
 - ❖ Keep thumb, index finger and palm away from the head.
 - ❖ Pass the three fingers from the forehead to the upper portion of the nape.
 - ❖ Then place the palm on the sides of the head and bring forward to forehead.
 - ❖ Then insert the front portion of the index finger into the openings of the ear.
 - ❖ Then make Masah behind the ears with the inner part of the thumb.
 - ❖ Make Masah of the nape with the back of the middle finger, ring finger and the little finger.
- Then wash both the feet including the ankles three times. First the right foot and then the left foot.
1. First wash the right foot including the ankle
 2. Then wash the left foot including the ankle
 3. And then make Khilaal of the toes (of both feet)



Use the left hand for washing the feet and Khilaal of the toes. Khilaal should be started with the little toe of the right foot and ended on the little toe of the left foot



- Recite the Kalimah of Shahadah after making Wudhu

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا

عَبْدُهُ وَرَسُولُهُ

**Transliteration: Ash-hadu an-La illaha ill Allahu, Wahdahu La Sharika lah, wa ash-Hadu
anna Muhammadan 'abduhu wa Rasoolu**

**Translation: "There is none worthy of worship but Allah and I testify that Muhammed
(Sallaho Alaihe Wassallam) is Allah's worshipper and Messenger."**



- Recite the following dua (invocation) after making Wudhu

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Transliteration: Allahummaj Alni Minat Tawwabeen Waj Alni Minal MutaTahireen

Translation: "O Allah Make me of the repenters and make me of the purified."



➤ Also Recite Surah Al-Qadr (Chapter 97)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
(٢) لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (٣) تَنْزِيلُ الْمَلَكَةِ
وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ (٤) سَلَامٌ هِيَ حَتَّىٰ
مَطْلَعِ الْفَجْرِ (٥)

Translation: We have sent it (the Qur'an) down in the Night of Qadr. [97:1]

And what may let you know what the Night of Qadr is? [97:2]

The Night of Qadr is much better than one thousand months. [97:3]

The angels and the Spirit descend in it, with the leave of your Lord, along with every command. [97:4]

Peace it is till the rising of dawn. [97:5]

4 FARAID OF WUDHU (Compulsory Acts)



➤ If a Fardh is left out, the Wudhu will be incomplete.

- 1) Washing the face from the Forehead to the lower portion of the chin and from one earlobe to the other.
- 2) Washing of both the arms including the elbows once

- 3) Doing Masah of a quarter of the head once.
- 4) Washing of both the feet including the ankles once.

Questions

- 1) What is a Fardh?
- 2) How many Faraidh (plural of Fardh) are in Wudhu?
- 3) How many times do you have to wash your face in Wudhu?
- 4) How many times do you perform Masah of the ears?
- 5) Do you wash the right foot first or the left one?
- 6) Recall and practise doing Wudhu as described above.

Optional Advanced Reading

All acts of Wudhu are derived from the Qur'aan & Sunnah of Prophet Muhammad (Sallaho Alaihe Wassallam), for a detailed view read our article entitled, "Sunnah method and description of Wudhu"

<http://www.central-mosque.com/fiqh/sunwudhu.htm>

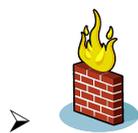
Lesson Six (6)



Recall all the terminologies introduced so far BEFORE proceeding further.

13 Sunan of Wudhu

Sunan is the Arabic plural of the word "Sunnah".



➤ If a Sunnah is left out, the Wudhu will be complete but the full Thawaab (reward) will not be gained

- 1) Niyah (intention)
- 2) Reciting of Bismillah.
- 3) Washing of the hands thrice upto the wrists.
- 4) Brushing the teeth by Miswaak.
- 5) Gargling three times.
- 6) Passing water into the nostrils (soft part of the nose) thrice.
- 7) Khilaal i.e. To pass wet fingers into the beard.
- 8) Khilaal of the fingers and toes.
- 9) Washing of each part THREE times.
- 10) Masah of the whole head once.
- 11) Masah of both the ears once.
- 12) Wudhu done Systematically (sequentially).
- 13) Washing of each part one after the other without pause, so no part dries up before the Wudhu is completed.

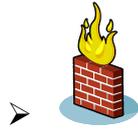
5 Mustahabbat of Wudhu



➤ Carrying out a Mustahab act brings Thawaab (reward) but incurs no sin if left out.

- 1) To begin from the right.
- 2) To make Masah of the nape.
- 3) Not to take ASSISTANCE from anyone.
- 4) To face the QIBLAH.
- 5) To sit on a high and clean place.

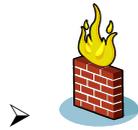
4 Makroohat of Wudhu



- Committing a Makrooh act in Wudhu causes the full blessings of Wudhu to be lost although the Wudhu will not have to be repeated.

- 1) To make Wudhu in a dirty place.
- 2) To clean the nose with the right hand.
- 3) To talk of worldly affairs.
- 4) To do WUDHU against the Sunnah.

8 Nawaaqidh (nullifiers) of Wudhu



- EIGHT things nullify (break) the Wudhu. They are called Nawwwqidh (breakers of) Wudhu.

- 1) Discharging of Urine, Stool or the coming out of anything from the Private Parts.
- 2) Discharging of Gases.
- 3) Vomiting Mouthful.
- 4) To fall ASLEEP lying down or by resting the body against something.
- 5) To FAINT due to some illness or any other reason.
- 6) Becoming Insane or going Mad.
- 7) Laughing loudly during Salah (Paryers)
- 8) Flowing blood or matter from any part of the body.

Questions

- 1) You are on a plane and have fallen asleep, is your Wudhu broken?
- 2) You are praying and due to just understanding the joke (someone told you this morning) you burst out laughing. What is the status of your prayer and your Wudhu? Are they both broken or one of them has broken?
- 3) Its hot outside and you have just suffered from a Nose-bleed, is your Wudhu broken?
- 4) Instead of taking water into the Nostrils (soft part of the nose) 3 times, you did it twice. Is your Wudhu valid or would you have to repeat it? Is there any penalty? And why?
- 5) Instead of starting from the right you washed your left hand first. Is your Wudhu valid or would you have to repeat it? Is there any penalty? And why?

Lesson Seven (7)



Recall all the terminologies introduced so far BEFORE proceeding further.

Mas'ala (pronounced MAS-ALA or plural MAS-AIL) is a common word used to denote an issue.

Masaa'il (Issues) pertaining to wudhu

- If blood or matter does not move from the place of the wound or sore, Wudhu will not break. Wudhu will only break if the impurity flows out of the wound or sore.
- If clots of blood come out of the nose while blowing it, Wudhu will not break. Wudhu will only break if the blood is in the fluid state.
- If a pimple has to burst in the eye, then the Wudhu will only break if the fluid (that comes out of the pimple) flows out of the eye.
- If the blood in the saliva is more than the saliva, Wudhu will break. Therefore if one's saliva is reddish because of blood, Wudhu will break.
- Blood appearing on a toothpick will not break Wudhu if the effect of the blood cannot be seen in the saliva.
- Fluid from a paining ear will break the Wudhu, even if there is no sore or pimple in the ear.
- Water which flows from the eyes because of the eyes paining, will break the Wudhu.
- If males fall asleep in the position of Sajdah, but do not topple over, Wudhu is not broken. However, if females fall asleep in the position of Sajdah, Wudhu will break.
- A doubt will not break Wudhu. One remembers that Wudhu was made, but cannot remember if the Wudhu was broken. In such a case of doubt the Wudhu will be considered valid.
- During Wudhu one doubts whether a certain part was washed or not. In this case that particular part should be washed. However, if such doubt occurs after the completion of Wudhu, then the Wudhu will be complete. No notice should be taken of the doubt.
- After Wudhu if one remembers well that a certain part was not washed or Masah of the head was not made, then that part should be washed only or Masah should be made. There is no need to repeat the whole Wudhu.
- It is not permissible to touch the Quraan Sharif, tray, plate, etc on which a verse of the Qur'aan is written or engraved, without Wudhu.
- It is Mustahab (preferable) to make Wudhu for each Salah even though one may be in the state of Wudhu. It is Mustahab only if at least two Rak'aats Salah have been performed with the previous Wudhu. Thus if one did not perform any

Salah, it will not be permissible to perform fresh Wudhu before that Wudhu has been either broken or at least two Rak'aats Salah have been performed.

- If the four parts (that are Fardh to be washed in Wudhu) become soaked in the rain or have been washed by swimming or taking a bath etc., then Wudhu will be valid even if one had no intention of Wudhu.
- While making Wudhu one should take care not to strike the water against the face causing it to splash. To do so is Makrooh.
- While making Wudhu the eyes should not be closed so tightly that the water is prevented from moistening the eyelashes or blocking the entry of water into the eye wells. To do so is Makrooh Tahrimi. If even one eyelash remains dry or water has not entered the eye wells, the Wudhu will be incomplete.
- The mouth should not be closed tightly while making Wudhu. To do so is Makrooh Tahrimi. If any part of the lips remain dry, the Wudhu will be incomplete.
- Wudhu will not be valid if any substance which does not allow water to seep through, sticks on any one of the four parts that are Fardh to be washed in Wudhu, e.g. Gum, paint, cutex (finger-nail paint), etc. If one realises after Wudhu that some gum or cutex has covered the fingernail (for example), then the Wudhu will only be valid if the gum or cutex is removed and the fingernail washed. There is no need to renew the Wudhu.
- If removal of the ointment from a sore or wound is harmful then it will not be necessary to remove it. If pouring water over the affected part is also harmful then merely make Masah of the affected part.
- If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for Masah purpose, or Masah on the affected part will be harmful, then Masah should be made over the bandage.
- If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc., and make Masah on the affected part.
- It is best to make Masah over the whole of the upper surface of the bandage, etc. It is Wajib to make Masah of more than half the bandage, etc. If only half or less than half the bandage was covered by Masah, the Wudhu will not be valid.
- After making Masah if the bandage, plaster, etc., comes loose and it is realised that the affected part has healed, then the Masah made will not be valid. It will now be necessary to wash the particular part. It is not necessary to renew the Wudhu.
- If the beard is thick then it is not Fardh for the water to reach the skin under it during Wudhu. If the beard grows sparsely so that the skin under it can be seen, then it is Fardh for the water to reach the skin as well.
- Liquid that comes out of the eye while yawning does not break Wudhu.
- Finger-nails should be kept short. Dirt accumulates under long finger-nails. Wudhu and Ghusl will not be valid if the dirt is of such a nature that it does not

allow water to seep through. It is also against Islamic hygiene and Tahaarat rules to keep long finger-nails and to allow dirt to accumulate under them.

Bad Odour



The odour of cigarettes, cigars, raw onions, etc. Is offensive to both the Musallies (those who are praying) and the Malaa'ikah (Angels). If one has smoked then the mouth should be thoroughly washed before entering the Masjid.

Questions

- 1) You were on your way to the Masjid to make Wudhu and pray but you fell into a swimming Pool and gotten completely wet? Is that equivalent to Wudhu?
- 2) You finished your Wudhu but then realised that one of your fingers still has Nail-Polish on, is your Wudhu valid?
- 3) You had a car accident and have suffered from a broken arm. Your right arm is now in cast but you recall that it is Fardh to wash your arm. What you be done?

Lesson Eight (8)



Recall all the terminologies introduced so far BEFORE proceeding further.

More about water



- The water with which Wudhu or Ghisl has been made is called Mus'tamal (used) WATER. This in itself is Tahir (Pure), but Wudhu or Ghisl is not allowed with this water.
- Water from which dogs, pigs or animals of prey have drunk is Najis (Impure). The water which a cat drinks immediately after eating a mouse or any other creature is Najis (Impure).
- Water left by a person who has just drunk wine is also Najis (Impure)
- Water left by a cat (if it has not just eaten a mouse), a cow, buffalo or hen that eats anything Najis (Impure), lizard, crow, kite, hawk, eagle and all other Haraam birds is Makrooh.
- The water which has been left over after drinking by human beings, Halaal animals, e.g. Cows, goats, pigeons, doves and horses, is Tahir (clean).
- All types of water will become Najis if Najaasah falls into them. However, two types of water are excluded from this rule, namely:-
 - Flowing water of river or sea and
 - STORED water in LARGE QUANTITY e.g. large reservoir or huge tank.
- Stored or standing water which covers an area of approximately 21 X 21 feet that is = 6.5m. X 6.5m) and is deep enough so that a person can take out water with his hands without baring the ground, is regarded as large quantity of water. Any tank or reservoir as big as that will be called a **BIG TANK** or a **BIG RESERVOIR**.
- Any animal or bird which has flowing blood and falls into water of a small quantity and dies will make the water Najis (Impure) e.g. Birds, fowls, pigeons, cats or mice etc.
- The water of a big tank or reservoir becomes Najis (Impure) when the **TASTE, COLOUR or SMELL** of the Najaasah becomes apparent.
- Animals that are born and live in. Water e.g. Fish, frogs etc. Or insects that do NOT have flowing blood, e.g. Flies, lizards frogs or ants do not make the water Najis (Impure) if they have to die inside the water.

Questions

- 1) Can you do Wudhu with swimming Pool water measuring 7 meters x 7 meters?

Lesson Nine (9)



Hadath Akbar (pronounced HA-DATH AK-BAR) & Ghusl (pronounced GHU-SAL): By engaging in a sexual act or having an nocturnal emission or by having a menstrual period or after bleeding due to childbirth, the person enters the state of Hadath Akbar or state of major ritual impurity. This state can only be corrected after taking an Islamic bath (washing the body with water in a certain way) and Wudhu will not suffice.



A person who takes a Ghusl has no need to do Wudhu before engaging in act of worship.

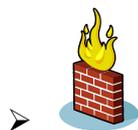
NIYYAH (Intention)



It is Sunnah to make the Niyyah for Ghusl.

For Ghusl one should make the intention of becoming Tahir (Pure) from the Hadath (impurity) which he wished to get himself clean from, e.g. **I am making Ghusl to become Tahir (pure) from janaabah (sexual defilement).**

3 FARAA'IDH (Compulsory Acts) OF GHUSL



➤ If a Fardh is left out, the Ghusl will be incomplete.

- 1) Passing water into and out of the mouth, i.e. gargling.
- 2) Putting water into the Nostrils (soft part of the nose).
- 3) Passing water over the entire body.

5 SUNAN OF GHUSL

- Washing hands upto the wrists.
- Washing the private parts and the parts over which uncleanliness is found.
- Niyyat of washing off Hukmi Najaasat.
- Making Wudhu before washing the body.
- Then passing water over the whole body thrice.

Rules whilst making Ghusl

- Ghusl should be made in a place of total privacy.
- One should not face the Qiblah whilst making Ghusl.
- Ghusl may be performed standing or seated, preferably seated.

- Use sufficient water. Do not skimp nor be wasteful.
- Abstain from speaking whilst performing Ghusl.
- It is better not to read any Kalimah or Aayah while bathing.
- Before performing Ghusl one should:
 - Make Niyyah (intention) thus:
 - I am performing Ghusl to become Tahir (Pure)
 - Without Niyyah there is no Thawaab (reward) although Ghusl will be valid.

Practical Ghusl

- Wash both hands including the wrists.
- Wash the private parts. The hands and private parts should be washed even if one is not in the state of Janaabah (sexual defilement) or Najasaah.
- If there is Najasaah elsewhere on the body, it should now be washed off.
- Perform Wudhu. If one is making Ghusl on a stool or platform where water will rapidly flow away, then perform the complete Wudhu. If there is a fear of the feet being dipped in waste water during the Ghusl then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed, three times.
- After performing Wudhu pour water over the head, three times.
- Thereafter pour water thrice over the right shoulder and thrice over the left shoulder.
- Then pour water over the entire body and rub.
- If the hair of the head is not plaited, it is compulsory to wet all the hair upto the very base.



- If a single hair is left DRY, Ghusl will not be valid.



- If the hair of a woman are plaited, she is excused from loosening her plaited hair but it is compulsory for her to wet the base of each and every hair, If she fails to do so then the Ghusl will not be valid.



- As for men who grow long hair and plait them, they are not excused from leaving their hair dry.



- If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplait her hair and wash her entire hair.

- It is Mustahab (preferable) to clean the body by rubbing it. All parts of the body should be rubbed with the hands to ensure that water has reached all parts of the body and no portion is left dry.
- Rings, earrings, etc. Should be removed to ensure that no portion covered by them is left dry. Ensure that the navel and ears are all wet. If they are not wet Ghusl will be incomplete.
- On completion one should confine oneself to a clean place. If, while performing Wudhu the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel and dress as hastily as possible.
-  If after Ghusl one recalls that a certain portion of the body is left dry. It is not necessary to repeat the Ghusl. Merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too must be rinsed when recalled after Ghusl has been performed.

Questions

- 1) What is Sunan? Is that a singular or a Plural?
- 2) You forgot to gargle while doing Ghusl? Is your Ghusl valid? Why?
- 3) You left your belly-button dry while doing Ghusl? Is your Ghusl valid? Why?

Optional Advanced Reading

All acts of Ghusl are derived from the Qur'aan & Sunnah of Prophet Muhammad (Sallaho Alaihe Wassallam), for a detailed view read our article entitled, "Sunnah method and description of Ghusl"

<http://www.central-mosque.com/fiqh/sunghusl.htm>

Lesson Ten (10)



Recall all the terminologies introduced so far BEFORE proceeding further.

Mas'ala (pronounced MAS-ALA or plural MAS-AIL) is a common word used to denote an issue.

Masaa-il (Issues) pertaining to Ghusl

- It is permissible to leave the head dry and wash the rest of the body if it is harmful to apply water to the head due to some sickness or ailment. However, once the person is cured of his sickness, it is Waajib to wash the head. Water has to flow over it.
- Make haste in covering the body. One should not delay in wearing one's clothes after completing the Ghusl. The Shar'iah emphasises this so much that if the feet have not been washed as yet, then first put on the clothes and thereafter wash the feet.
- It is not necessary to remove the ointment from a cut or wound during Ghusl. Just pour water over it.
- After Ghusl, Wudhu should not be made to perform Salah or for any other Ibaadah (acts of worship) since the Ghusl is sufficient.
 - It is preferable to cut the nails of the fingers and toes as well as remove the hair from under the armpits and below the navel before taking a bath.
 - If one is in the state of Hadath Akbar or Janaabat then it is not permissible to remove, cut or break any nails or hair from any part of the body.
 - Unwanted hair should preferably be removed once a week. If this is not possible then every second week.
 - Care should be taken that it is not left for more than 40 days. Beyond 40 days the neglecter will be guilty of sin.
 - The Moustache should be clipped regularly so it that it does not overlap the upper lip



- It is compulsory for a person who is in the state of Janaabah (sexual defilement) to perform Ghusl.



- It is also compulsory for a woman to have a bath after Haidh and Nifaas.
 - **Haidh:** the female monthly period of menstruation. The maximum period is of ten days.

- **Nifaas:** the blood which flows after childbirth. The maximum period is forty days.

Sequence to be followed in clipping of the finger and toe nails

- Pairing of the fingernails should begin at the Shahadah finger (index finger of the right hand).
- The nails of the balance three fingers (of the right hand) should be clipped next in order.
- Thereafter continue with the small finger of the left hand and complete the remaining fingers and thumb in sequence.
- Lastly, clip the nail of the right thumb.
- Clipping of the toenails should begin at the small toe of the right foot and end at the small toe of the LEFT foot in order.



This way of cutting Nails should NOT be considered Sunnah, it is simply preferred (Mustahab).

<http://www.askimam.org/fatwa/fatwa.php?askid=6e17b6dbc31a01471fa54d98b3dbe7cb>

Questions

- 1) What is a Mas'ala?
- 2) You started cutting your nails from the left hand? What are the consequences?
- 3) Do you have to perform a Wudhu after taking a Ghusl?

Lesson Eleven (11)



Tayammum (pronounced TA-YAM-MUM): If water is not present or due to some factors e.g. illness, personal safety issues etc. "Tahaara" can be attained by doing Tayammum or dry ablution using dirt. Tayammum can be substitute for Wudhu or Ghusl and the state of Tayammum automatically breaks when either water becomes available or the mitigating factors are no longer available; however, the prayers done during the state of Tayammum don't need to be repeated but the future prayers will no longer be valid without Wudhu or Ghusl (depending on the state of ritual impurity).

Tayammum



To get rid of NAJAASAH HUKMIYYA by making use of clean earth or clay in a special way is called TAYAMMUM



TAYAMMUM is permitted when water is not available or when the use of water is injurious to health.

Tayammum is permitted in the following cases

- When water is not available within a radius of approximately one comma seven kilometres (1.7 km).
- When there is fear of an enemy or a dangerous animal or a snake is near the water.
- When the water is so little that, if the water is used up for Wudhu or Ghusl then there is fear of thirst.
- When there is no rope or bucket to draw water from a well or one cannot reach water that is nearby (due to some reason) and no other person is available to fetch the water.
- When it is known by one's own experience or a capable doctor says that the use of water would definitely be injurious to ones health.
- When one does not have sufficient amount of money to pay for water which is being sold.
- If water is sold at a very ridiculous price.
- One is at a place where there is no water. He himself guesses or someone tells him that water is available within approximately one mile. It will now be necessary to fetch water and perform Wudhu.
- It will not be necessary to fetch water if:
 - There is no trace of water,

- No one is present to give information regarding water,
 - It is believed that water will be found after a distance of approximately 1 mile or more.
- Tayammum will now be permissible for Wudhu.
 - If so little water is available that a person can only carry out the four Faraa'idh of WUDHU, then Tayammum is not permissible.
 - If something Najis (impure) had fallen on the ground or sand etc. It is not permissible to use that earth for Tayammum even if it dries up. But Salah on that place is permissible after it has become dry.



Q: if there is very little water and one is in need of GHUSL or WUDHU and his clothes and body is also NAJIS (Napaak) what should one do?

- A:
- 1) First, One should wash off the Najaasah from ones body and clothes and
 - 2) then do Tayammum.

3 Faraa'idh (Compulsory Acts of) Tayammum

- 1) NIYYAH (intention).
- 2) Striking both hands on earth and rubbing them on the face.
- 3) Striking both hands on earth and rubbing both forearms including the elbows.

Practical Tayammum



TAYAMMUM IS ALLOWED FOR BOTH WUDHU AND GHUSL.

- Recite the following dua (invocation) before starting Tayammum

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Transliteration: Bismilahir Rahmanir Raheem

Translation: "I begin with the name of Allah. And all praises are due to Allah."

- For Ghusl one should make the intention: **"I am making TAYAMMUM for GHUSL to perform Salah or recite the Qur'aan etc."**
- For Wudhu one should make the intention: **"I am making TAYAMMUM for WUDHU to perform Salah or recite the Qur'aan etc."**
- 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 the hands over the complete face without leaving a hair's breadth of space.
- Strike both hands again on the ground.
- Then dust the hands and blow off the excess dust.
- Rub the left hand over the complete right hand including the elbow.
- Rub the right hand over the complete left-hand including the elbow.
- Then do Khilaal of fingers. If one is wearing a ring it is necessary to remove it or at least revolve it.



- It is Sunnah to do Khilaal of the beard also.

Items on which Tayammum is permitted

- Taahir earth.
- Sand.
- Stone.
- Limestone.
- Baked earthen pots (Unglazed).
- Walls of mud, stone or brick.
- Clay.
- All items which have thick dust on them.

Items on which Tayammum is NOT permitted

- Wood.
- Metal.
- Glass.
- Food items.
- All items, which burn to ash, rot or melt.
- Things on which Tayammum is allowed need not be covered with dust.
- If there is a stone, brick or clay pot, it can be used for Tayammum even after it was washed clean and has no dust on it.
- Tayammum is permissible if one is on the point of missing the Janazah Salah or Eidain Salah.



- ❖ There is no Qadha for these two i.e. Janazah Salah (prayer upon the deceased) or Eidain Salah (prayer when Muslims celebrate the two Festivals).

- It will not be necessary to repeat the Salah already performed should water be found after the Salah.
- The duration of Tayammum, is as long as water is not available or the helplessness continues. This can last for years.

Nawaaqidh (Nullifiers) of Tayammum

- Things which break Wudhu also break Tayammum.
- Tayammum for Ghusl breaks only after Hadath Akbar.
- Tayammum done when water is not found breaks when water is found.
- Tayammum done due to a disease breaks when one is cured from that disease.
- One can perform any number of Salah by one Tayammum as long as it does not break.
- Tayammum done for Fardh Salah will be valid for Nafl (optional prayer), for reading the Holy Qur'aan, Janaza Salah, Sajda Tilaawah (17 places in the Qur'aan where a person is required to prostrate after reading or hearing the verse) and for all other kinds of Salah.

Questions

- 1) You are stranded in a Desert with just drinking water for your survival and need to do Ghusl? What should be done?
- 2) Would the substitute for Ghusl (above) also suffice for Wudhu when you need to pray?
- 3) You reach a camp and now have access to plenty of Water and need to pray your next Salah. Is your substitute for Ghusl/Wudhu still valid?

Optional Advanced Reading

All acts of Tayammum are derived from the Qur'aan & Sunnah of Prophet Muhammad (Sallaho Alaihe Wassallam), for a detailed view read our article entitled, "Sunnah method and description of Ghusl"

<http://www.central-mosque.com/fiqh/suntayamum.htm>

Lesson Twelve (12)

Masah on Khuf-fain (socks)



Khuffain are a special type of socks. Instead of washing the feet during Wudhu, it is permissible to pass moist hands over such socks. This is known as **MASAH ALAL KHUF-FAIN** .

Conditions for Masah

- The socks must be strong enough to enable walking in them on roads for approximately three miles without the socks tearing.
- The socks should remain in position (covering the foreleg) without being tied. They should not slip. Socks which have elastic sewn into them (to keep them in position) will be regarded as being tied.
- Water must not be able to seep through.
- The socks must not be transparent or even semi-transparent.
- If any one of the four conditions is lacking, Masah on such socks will not be permissible. Khuf-fain on which Masah is made are generally made of leather,
 - The type of socks - woollen, nylon etc generally worn nowadays are not classified as "Khuf-fain". It is, therefore, not permissible to make Masah on them.
 - If socks are made of a material other than leather and the afore-mentioned four requirements are met, Masah will be permissible on them.
- For the Masah Alal Khuf-fain to be valid it is essential to put on the Khuf-fain after complete Wudhu has been made.
 - If the Khuf-fain have been put on before a complete Wudhu has been made, Masah on them will not be permissible.
 - Firstly, a complete Wudhu has to be made, then only should the Khuf-fain be put on. Thereafter if Wudhu breaks, it will be permissible to make Masah Alal Khuf-fain without washing the feet when Wudhu is being made.
- For a Muqem (a person classed as a Resident in Islam) Masah Alal Khuf-fain is valid for a period of 24 hours.
- For a Musaafir (a person classed as a Traveller in Islam) the period permissible is 72 hours.
- The period of 24 or 72 hours will be reckoned from the time the Wudhu (after which the Khuf-fain were put on) breaks, not from the time the Khuf-fain were put on.
- For example, a Muqem makes Wudhu at 6 p.m. And after completing his Wudhu he puts on Khuf-fain. At 8 p.m. His Wudhu breaks. Twenty-four hours will be reckoned

from 8 p. M. Hence, it will be permissible for him to make Masah Alal Khuf-fain each time he takes Wudhu until 8 p.m. The next day.

- Upon expiry of 24 hours Masah Alal Khuf-fain will no longer be valid. When the period of (24 hours for the Muqem and 72 hours for the Musaafir) expires, the KHUF-FAIN should be removed and the FEET washed. It is not necessary to renew the Wudhu.

Practical Masah alal Khuf-fain

- Draw the fingers of the right hand on the upper surface of the Khuf-fain starting from the toes and ending (the Masah) at the foreleg (just above the ankle). The Masah should be done once only on each sock. The right hand should be used for the right Khuff and the left hand for the left Khuff.

Masaa-il pertaining to Masah alal Khuf-fain

- If the back of the hand was used to make the Masah, it will be valid. However, one should not unnecessarily depart from the correct Sunnah method.
- It is not permissible to make Masah on the side or at the under surface of the Khuf-fain . It is Fardh to make Masah on each sock to the extent of three full fingers i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.
- The following acts will nullify the Masah which was made on the Khuf-fain :
 - All things which nullify Wudhu.
 - Removal of the Khuff (sock).
 - The expiry of the period i.e. 24 hours for the Muqem and 72 hours for the Musaafir.
 - If only one sock was removed then too, it is Waajib to remove the other one and wash both feet even if only the foreleg is exposed by lowering the Khuff, it will be regarded as if the whole sock has been removed. It will then be compulsory to remove the Khuf-fain and wash both feet.
- Even if the foreleg is exposed by lowering the Khuff, it will be regarded as if the whole sock has been removed. It will then be compulsory to remove the Khuf-fain and wash both feet.
- It is not permissible to make Masah on a Khuff which is torn to such an extent that an area equal to the size of three small toes is exposed. It is permissible to make Masah on the sock if it is torn less than this.
- If the seam of the Khuff comes loose, but while walking the foot is not exposed, Masah on such Khuf-fain will be valid.
- If a Muqem who has made Masah Alal Khuf-fain goes on a journey before the expiry of 24 hours, then his Masah may be extended to 72 hours. His Masah will now be valid for 72 hours.

- If a Musaafir who has made Masah Alal Khuf-fain returns to his home town then his Masah will be valid for only 24 hours.
- It is permissible to make Masah on ordinary woollen etc, socks which have been covered with leather.
- If Ghushl becomes compulsory then Masah Alal Khuf-fain will not be permissible even if the valid period has not yet expired. The Khuf-fain must be removed when the Ghushl is taken and the feet washed.
- If after making Masah one sets foot in a puddle of water and water enters the Khuff wetting more than half the foot, then Masah will be nullified. Both Khuf-fain must be removed and the feet washed.



It is permissible to perform Masah on Non-Leather socks such as SealSkinz.

<http://www.central-mosque.com/figh/masahsealskinz.htm>

Questions

- 1) Who or what is a Muqem?
- 2) Who or what is a Musaafir?
- 3) How do you perform Masah on Khuffain?
- 4) You live in New York and get ready to go to work at 07:30 in the morning after performing your Wudhu and doing Masah on your socks? How long will your Masah be valid?
- 5) You live in Chicago and get ready to fly to Nepal at 07:30 in the morning after performing your Wudhu and doing Masah on your socks? How long will your Masah be valid?
- 6) You have purchased a pair of socks and want to determine if its permissible for you to perform Masah on them. What are the conditions?

Optional Advanced Reading

Masah is NOT permissible on any old socks and without washing your feet (or performing Masah on valid socks) your wudhu is invalid thus making your acts of worship invalid.

http://www.al-inaam.com/fataawa/masah_socks.htm