



TAHARAH الطهارة

CLEANLINESS

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الطُّهُورُ شَطْرُ الْإِيمَانِ

Cleanliness is half of faith

The background features a light gray gradient. In the corners, there are several realistic water droplets and bubbles of varying sizes, some with highlights and shadows, giving them a 3D appearance. A large, faint, stylized watermark of the letters 'CLD' is centered in the background.

KINDS OF WATER

WATER

According to the Fuqaha condition of wudu is using clean water; however, water is deemed unusable, if water is unclean.

We will examine the types of water classified as pure, which are fit for use (wudu/drinking) and those types of water that are classified impure and unfit for wudu/drinking.

Water deemed impure depends on:

- The quantity of water (according to some Fuqaha)
- Substances that alter the water
- Animals that used the water and caused it to become unusable

TYPES OF WATER

Mutlaq water: Purest form of water:

- 1) **Rain water** - sent down from sky; “And sent down water from the sky upon you that thereby he might purify you...” (Anfal:1)
Prophet read opening dua of heart being washed with snow, water and hail.
- 2) **Sea water** – hadith of prophet stating water is pure for ablution and it's dead animals are pure (Bukhari).
- 3) **Zamzam water** – Prophet (pbuh) drank Zamzam and made wudu from it.
- 4) **Altered water** – Water that remains in a place for a long time and has become altered, or because of the place the water is in, or it has been mixed with a substance that cannot be completely removed; e.g. water mixed with algae, tree leaves etc . This water is considered Mutlaq (pure).

TYPES OF WATER

Used water – Pure water:

Water dripping from a person after he performs ablution/ghusl is considered pure.

Abu Huraiah (ra) met the prophet in the streets of Madina and slipped away to purify himself from post-sexual impurity and when he returned the prophet (pbuh) asked him where he went and he replied he went to purify himself as he did not want to be in the company of the prophet in a impure state, so the prophet said the believer does not become impure.

This means the water the person uses remains pure even though it is used for purification. The logic is the water was pure before touching the person and has not become impure, as the person is not considered impure.

(Opinions of Malaki and Shafi)

TYPES OF WATER

Water mixed with pure elements: – Pure water:

Water mixed with soap, saffron, flowers and so on. This type of water is considered pure as long as it has not been mixed to an extent that it is no longer water; however, it would still be pure, but not usable for purification. (Fiqh-Us-Sunnah)

Water if mixed with pure substance is still pure and can be used according to stronger opinion. (Shaykh Fawzan)

There is a narration from Ahmed and Nasa'i where the prophet (pbuh) and Maimunah washed themselves from one water container and it had a trace of dough in it, so the water was mixed with another substance, but because it was not a large quantity it was fit for purification.

TYPES OF WATER

Water mixed with impure elements: – Pure/Impure water?

Water altered: The impure substance alters the taste, colour or odour of the water and therefore cannot be used for purification (majority opinion).

Water unaltered: Water that has impure substance in it, but they have not altered the taste, colour or odour of water and would still be considered pure.

Large amount of water: Remains pure with impure substances

Small amounts of water: Impure when polluted with impure substances.

TYPES OF WATER & FUQAHA

● **Malaki: One narration** – Believe water is pure whether or not mixed with large or small quantities of impurities.

Malaki: Second narration – Small quantities of impurity defile (spoil) the water.

Abu Hanafi: Believed that large quantity of water in which a ripple caused by a person does not reach the other side would be pure.

Shafi: Two containers (two Qullahs) of water weighing five hundred ratl (pounds) remains pure, when mixed with impure substances

Hanbali: Two large vessels or flowing water, unless changed in colour, taste or smell

Note: 1 Qullah is 135 litre approximately

TYPES OF WATER

Left- over water:

- 1) Leftover after people drank from the pot – Water is still considered pure whether drunk by Muslim/non-Muslim.
- 2) Water left in a container from where a halal animal drank from – Such water is considered pure for purification and drinking.
- 3) Water left in a pot that has been drunk from, by donkeys, mules, beasts or birds of prey, is considered pure for drinking and purification. Al-Daraqutni, Al-Baihaqi and al-Muwatta have related a hadith in which a man was instructed by the prophet and Umar not to inform people if the water of a pond was drunk from, by donkeys or wild beasts.
- 4) Water remaining in a pot after a cat has drunk from it - The hadith of Qatadah proves a cat can drink from the same pot, as the prophet declared the cat as pure.
- 5) Water left in a pot after a pig or dog has drunk from it – Such water is considered impure and must be avoided. Leftover water by a pig is considered impure and if the dog licks a container it should be washed 7x and the first washing must be with dirt (mud).

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PURE WATER & IT'S SUBSTANCE

PURE WATER AND IT'S SUBSTANCES

"It was said, 'O Allah's Messenger! Shall we use the water of Buda'ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped?' Allah's Messenger said: "Indeed water is pure, nothing makes it impure."

(Tirmidhi; Vol. 1:66- Hassan)

Narrated AbuSa'id al-Khudri:

The people asked the Messenger of Allah, ﷺ "Can we perform ablution out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown"? He replied: "Water is pure and is not defiled by anything".

(Abu Dawud: 1:66 – Sahih)

PURE WATER AND IT'S QUANTITY

Narrated Abdullah ibn Umar:

The Prophet ﷺ 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”.

(Abu Dawud; 1:63 – Sahih)

It was narrated from 'Ubaidullah bin 'Abdullah bin 'Umar that his father said:

"The Messenger of Allah said: “If the water is the amount of two or three Qullah, nothing can make it impure (Najis)” (Sahih) Another chain with similar wording.

(Ibn Majah; 1:559 Sahih)

Narrated Abu Sa'id al-Khudri:

I heard that the people asked the Prophet of Allah ﷺ “Water is brought for you from the well of Buda'ah. It is a well in which dead dogs, menstrual clothes and excrement of people are thrown”. The Messenger of Allah ﷺ replied: “Verily water is pure and is not defiled by anything”.

Abu Dawud said I heard Qutaibah b. Sa'id say: I asked the person in charge of the well of Bud'ah about the depth of the well. He replied: At most the water reaches pubes. Then I asked: Where does it reach when its level goes down ? He replied: Below the private part of the body. Abu Dawud said: I measured the breadth of the well of Buda'ah with my sheet which I stretched over it. I then measured it with the hand. It measured six cubits in breadth. I then asked the man who opened the door of garden for me and admitted me to it: Has the condition of this well changed from what it had originally been in the past ? He replied: No. I saw the colour of water in this well had changed.

(Abu Dawud; 1:67 - Sahih)

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IMPURE WATER & IT'S SUBSTANCE

IMPURE WATER AND IT'S SUBSTANCES

Abu Hurairah narrated that :

the Prophet said: "Let none of you urinate in still water, then perform Wudu with it."

(Tirmidhi; 1:68 – Sahih)

CONCLUSION

- ☐ Water is pure, if it is more than two Qullahs; regardless of the substances mixed in the water
- ☐ Water is pure, even if drank, by a dog; based on the hadiths on animals found dead in the well
- ☐ Still water cannot be made impure, provided it is more than two qullahs; however, it is not allowed to use water infected by urine based on the instruction given in the hadith



TYPES OF POTS

POTS

Pots can be made out of iron, wood, leather e.c.t and they are permissible to use, except gold and silver or anything inlaid, plated with these materials. An exception here is any pots inlaid with silver for repairing it. The prophet repaired his cup with a silver wire (Bukhari).

The prophet (pbuh) forbade drinking or eating from bowls of gold and silver and said they belong to the non-Muslims in this world and the next (Bukhari, Muslim, Nasi, Tirmidhi, Abu Dawd).

‘He who drinks in silver vessels is only filling his abdomen with hell-fire’ (Bukhair)

Muslims can use pots of non Muslims, after washing, if they contain anything impure.



ACTS OF ABLUTION

ABLUTION

Intention: Forming intention, before ablution is a condition based on an ayah in the Qur'an, where Allah (swa) tells to keep the religion pure for him (98:5) and on the hadith in which it states actions are based on intentions.

- Intention is a condition according to **Shafi, Malaki, Hanbali**
- Intention is not a condition according to **Hanafi** madhab.

WASHING HANDS

Washing hands before touching utensils – Washing hands before inserting hands in water utensil.

Malaki: recommended to wash hands, before inserting them in a water utensil; however, it is obligatory when waking up from sleep.

Shafi: recommended for a person to wash hands, before inserting them in the water utensil, if one is in doubt of hands being pure.

Ahmed: obligatory for a person to wash hands, after nocturnal sleep, but not obligatory for one, who wakes up from day time sleep.

Hanafi: saying basmallah (sunnah), before washing hands three times

RINSING MOUTH & SNIFFING WATER IN NOSE

Rinsing mouth (madmada) and sniffing water in the nose (istinshaq) has three of the following opinions:

- It is a sunnah according to **Malaki, Shafi, hanbali & Hanafi** opinions.
- Obligatory according Abi-Layal and some disciples of Abu Dawud.
- Sniffing water is obligatory, while rinsing mouth is sunnah according to Aby Thawr and a group of Zahirites.
- Conclusion – reason for disagreement is that the rinsing and sniffing water was not mentioned or part of the verse in which the parts for wudu are specified, thus the rinsing & sniffing are deemed to be only a sunnah. Those who said it was an addition to the verse accept the hadith, in which the prophet (pbuh) commanded to sniff the water up the nose as related by Bukahri & Muwatta. The details of prayer were also elaborated in hadiths and the Qur'an mentioned only aspects of bowing and prostrating; however, this did not mean prayer was restricted to only these actions. Similarly we understand the requirements of ablution (wudu) ,as stated in the Quran, and in conjunction with hadith.

MOUTH & NOSE

Narrated 'Asim bin Laqit bin Sabirah that his father said:

"I said: 'O Messenger of Allah, tell me about Wudu.' He said: 'Perform Wudu' well,[1] and **exaggerate in sniffing water up into your nose, except when you are fasting.**"

(Nasa'i; 1:87 - Sahih)

Indicates this act should be part of wudu

WASHING OF THE FACE

Malaki: Hairline to chin, jaws & ear to ear, in between wrinkles and eye sockets.

Shafi: Wash the face from hairline to chin.

Hanafi: Hairline to jaw (vertically) & ear to ear.

Ahmed: Hairline to chin, jaws & ear to ear.

WASHING OF THE FACE

Washing face between **the beard and ears** , and if it is **considered** as part of the **face or not**.

Malaki: Partition between beard and ears is not part of face, some Malakis say it is. They believe water should flow to the beard, but (takhlil) passing wet fingers through the beard is not obligatory.

Shafi: Agree it is part of the face; the school has an opinion that it is not necessary for the water to flow to the beard but passing wet fingers through the beard is not obligatory.

Hanafi: Agree it is part of the face and not obligatory for water to flow to the beard, but passing wet fingers through the beard is obligatory.

Ahmed: Washing face and running wet fingers through the beard, unless skin is visible in the beard, in which case it should be rubbed.

WASHING FOREARMS UP TO ELBOWS

ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمَرْفِقِ

and then washed his right forearm up to the elbow (Bukhari: 30:41)

Malaki: Included elbows

Shafi: Included elbows.

Hanafi: Included elbows

Ahmed: Included elbows

NOTE: Debate rose over the Arabic preposition إِلَى and whether or not it meant 'up to' or 'including' the elbows; some fuqah including later Malakis interpreted it as up to and did not include the elbows.

PASSING WET HANDS OVER THE HEAD

Malaki: Wiping the entire head; some Malaki say third/two-thirds part of the head can be wiped.

Shafi: Wiping part of the head is sufficient, without identifying a limit.

Hanafi: Wiping forth part of the head, using forth of the hand and wiping with less than three fingers is sufficient.

Ahmed: Wiping head including ears; starting with the hands at forelocks & wiping all the way to the nape of the neck & back

Disagreement arose over the particle **بُ** used in the Qur'an (23:20), which some believe it to indicate as a portion of something and that is why some wipe a portion of their head. Others believe the particle was used only for emphasis and only acts as an addition, so therefore they wipe the entire head.

PASSING WET HANDS OVER THE HEAD

Abdullah bin Zaid narrated that:

"Allah's Messenger wiped over his head with his hands, going over the front with them and the rear. He began with the front of his head until they went to the nape of his neck. Then he brought them back again to the place where he began. Then he washed his feet."

(Tirmidihi: Vol 1:32 – Sahih)

EARS (PART OF WIPING)

It was narrated from Miqdam bin Ma'dikarib that:

The Messenger of Allah performed ablution and he wiped his head and his ears, inside and out.

(Ibn Majah; 1:477 - Hassan)

WIPING OVER THE TURBAN

Malaki: Impermissible to wipe over turban.

Shafi: Impermissible to wipe over turban.

Hanafi: Impermissible to wipe over turban.

Ahmed: Permissible to wipe over turban (included hijab)

Dispute about hadith reported in Muslim and rejected as it was reported as wiping the forehead including the turban, so they did not accept the turban alone can be wiped; however, there is a hadith that mentions the wiping over the turban alone.

EVIDENCE FOR WIPING OVER THE TURBAN

Narrated Thawban:

Allah's Messenger ﷺ sent out an expedition. They were affected by cold. When they returned to the Allah's Messenger ﷺ **he commanded them to wipe over turbans and stockings.**

(Aub Dawud; 1:146 - Sahih)

WIPING OVER HIJAB

Can we wipe over the hijab, in light of the evidence for wiping over a turban:

1. Majority scholars disallowed it
2. Some allowed it for men only as hadith only mentioned turban of man not head cover of a woman
3. The third view is wiping is permissible for both men & women and is the view of imam Ahmed

<https://islamqa.info/en/answers/148129/ruling-on-wiping-over-the-head-cover-for-women>

WASHING FEET

Malaki: Washing the feet including heels and toes especially if skin is cracked or dry and water does not reach these places easily. Washing in between toes is optional.

Shafi: Wash feet up to anklebones; including them 3x

Hanafi: Washing the feet including the protruding bone above the ankle

Ahmed: Wash feet up to ankles, dip feet into washbowl & pass wet fingers through toes



KHUFF

WIPING OVER KHUFF

Malaki: Wiping top & commendable to wipe sole; only allowed leather socks

Shafi: Wiping top & sole; washing feet if some part of foot is exposed, without repeating wudu. Allowed leather, thick wool socks & layers of rags.

Hanafi: Wiping external part alone; allowed leather socks only.

Ahmed: Wiping over leather socks & anything similar (as long as thick); socks that should be on (worn) to cover ankles; wiping over the top and not the bottom.

TIME OF WIPING OVER KHUFF

Malaki: Not limited to time, can be wiped unless taken off or when a major impurity occurs.

Shafi: Wiping limited by time; one day for residents and 3 for travellers.

Hanafi: Wiping limited by time; one day for residents and 3 for travellers.

Ahmed: Residents can wipe for one day only and travellers 3 days.

EVIDENCE FOR WIPING

Khuzaimah bin Thabit narrated:

"The Prophet was asked about wiping over the Khuff. So he said: **"Three (days) for the traveller, and one day for the resident."**

(Tirmidhi; 1:95 – Hassan)

TAKING OF KHUFF

Malaki: If khuff are removed and feet are washed the purification is maintained, if feet are not washed then prayer would be invalid

Shafi: If khuff are removed and feet are washed the purification is maintained, if feet are not washed then prayer would be invalid .

Hanafi: If khuff are removed and feet are washed the purification is maintained, if feet are not washed then prayer would be invalid .

Ahmed: Taking them off invalidates the purification (though the imam acknowledges there is no clear proof of invalidation).

NULLIFICATION FOR WIPING

...‘Indeed there is some doubt in my chest concerning wiping over the Khuff after defecation and urination, and you were a man from the Companions of the Prophet ﷺ so I came to you to ask you: Have you heard him ﷺ mention anything concerning that?’ He said: ‘Yes, he ﷺ used to order us, that when we were travellers’ - or - ‘in travel, **to not remove our Khuff** for three days and nights **except, from sexual impurity, but not from defecation, urination, and sleep.**’”

(Tirmidhi; 6:3535 – Hassan)



WUDU

FULL WUDU

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 ﷺ perform his ablution.

And (Abu Huraira) added that Allah's Messenger ﷺ had observed: You shall have your faces hands and feet bright on the Day of Resurrection because of your perfect ablution. He who can afford among you, let him increase the brightness of his forehead and that of hands and legs.

(Muslim; 2:477)

Narrated `Amr bin Yahya:

(on the authority of his father) `Abdullah bin Zaid poured water on his hands from a utensil containing water and washed them and then with one handful of water he rinsed his mouth and cleaned his nose by putting water in it and then blowing it out. He repeated it thrice. He, then, washed his hands and forearms up to the elbows twice and passed wet hands over his head, both forwards and backwards, and washed his feet up to the ankles and said, "This is the ablution of Allah's Messenger ﷺ"

(Bukhari; Vol 1:57)

- **Humran, the freed slave of 'Uthman, said:**
- Uthman b. 'Affan called for ablution water and this is how he performed the ablution. He **washed his hands thrice**. He then **rinsed his mouth** and **cleaned his nose** with water (three times). He then **washed his face three times**, then **washed his right arm up to the elbow three times**, then **washed his left arm like that**, then **wiped his head**; then **washed his right foot up to the ankle three times**, then **washed his left foot like that**, and then said: I saw the Messenger of Allah (ﷺ) perform ablution like this ablution of mine. Then the Messenger of Allah (ﷺ) said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated.

Ibn Shihab said: Our scholars remarked: This is the most complete of the ablutions performed for prayer.

Sahih Muslim 2:226a



WUDU GUIDE

STEP – TO –STEP WUDU GUIDE

1. Wash hands
2. Rinse mouth
3. Blow water out of nose
4. Wash face entirely
5. Wash right arm include elbow
6. Wash left arm include elbow
7. Wipe head front to back till nape of neck (x1)
8. Wipe ears in and out
9. Wash right foot till ankle
10. Wash left foot till ankle

NOTE: All actions of wudu can be performed once minimum or thrice maximum, except for wiping over the head, which should be done once



NULLIFICATIONS OF WUDU

WUDU NULLIFICATIONS

Malaki: Urinating/defecating/passing wind/prostatic fluid /loss of consciousness/deep sleep/intoxication/insanity/touching for sexual pleasure/kissing on lips/touching the penis (not applicable to women touching vagina)

Shafi: Anything that exists from private parts/female discharge/wind/touching spouses skin/loss of consciousness/insanity/sleep (does not include sleeping while being firmly seated/touching private parts (does not include touching with fingertips or skin between fingertips.

Hanafi: Anything that passes through the two passages/blood/puss/vomiting blood/sleep invalidate the wudu, for one reclining on side, as limbs are relaxed, but sleep during standing, sitting, bowing or prostrating does not invalidate ablution.

Ahmed: What exists private parts impure discharge, loss of consciousness, light sleep. While sitting & standing/touching penis/touching with lustful desire/apostasy/consuming camel meat.

GHUSL NECESSITATED

Malaki: Menstruation, prostatic fluid/virginal mucus الْمَذْي /semen الْمَنِي /after isti'adah stops/postnatal bleeding/intercourse.

Shafi: Semen الْمَنِي /women sexual fluid, menstruation/postnatal bleeding.

Hanafi: Sexual discharge الْمَنِي /intercourse/menstruation/postnatal bleeding.

Ahmed: Semen الْمَنِي /intercourse, menstruation/postnatal bleeding.

EVIDENCE

It was narrated that 'Ali (رضي الله عنه) said:

I was a man who emitted a lot of madh. I asked the Messenger of Allah (ﷺ) about that and he said: "For madhi **المَذْي**, wudoo` should be done and for mani **الْمَنِي**, ghusl should be done.'

(Musnad Ahmed; 5:893 -Sahih)

It was narrated that 'Ali said:

"I was one who had a lot of prostatic discharge, and the Messenger of Allah (ﷺ) said to me: 'If you see Madhi (prostatic fluid) then wash your penis and perform Wudu' like that for Salah, but if you ejaculate semen, then perform Ghusl.'"

(Nasa'i; Vol 1; 194 - Sahih)

EVIDENCE FOR WOMEN

It was narrated that Khawlah bin Hakim said:

"I asked the Messenger of Allah ﷺ about a woman who has a **wet dream** and he said:
'If she sees water, let her perform Ghusl.'"

(Nasa'i; Vol 1; 199 - Hassan)

NOTE: Thrush/virginal mucus is all considered pure & does not make the clothes unclean; however, wudu is necessary, unless thrush/discharge is continuous. If it isn't continuous then one should try & make wudu for each Salah as the case of Istihadah.

SLEEP & WUDU

Malaki: Sleeping, by reclining or prostrating invalidates wudu whether long/short; however, sleep while in a sitting position would not invalidate wudu; unless it is long.

Shafi: A person who sleeps needs to perform wudu again, except for the one in a sitting posture.

Hanafi: Sleep does not invalidate the wudu, except the one who sleeps on the side.

Ahmed: Light sleep. While sitting & standing

EVIDENCE

Ibn `Abbas reported:

I slept (one night) in the house of Maimuna, the wife of the Messenger of Allah ﷺ and the Messenger of Allah ﷺ was with her that night. He (after sleeping for half of the night got up and) then performed ablution and then stood up and observed prayer. I too stood on his left side. He took hold of me and made me stand on his right side. He (the Holy Prophet) observed thirteen rak`ahs on that night. **The Messenger of Allah ﷺ then slept and snored and it was a habit with him to snore while sleeping.** The Mu'adhdhin then came to him (to inform him about the prayer). **He then went out and observed prayer without performing ablution.** (`Muslim; 4:1674)

Narrated Anas (rad):

The **Companions** of Allah's Messenger ﷺ in his lifetime **used to wait for the 'Isha (night) prayer, so much so that their heads were lowered down (by dozing). They would then pray without performing ablution.** [Reported by Abu Da'ud and Ad-Daraqutni graded it Sahih (sound). Its origin is in Muslim]

NULLIFICATIONS OF WUDU

- Deep sleep – First hadith proves that after sleeping for half the night the prophet got up and made wudu.
- Second hadith shows sleeping while waiting for prayer does not invalidate prayer; indicating a short interval of dozing off (Tajj hud to Fajr; Magrib to isha), which means light sleep & sleep while sitting waiting for prayer.

ALL PARTS ARE WET

Jabir reported:

'Umar bin 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.

(Muslim; 2:43)

Abdullah bin 'Amr said:

"The Messenger of Allah saw some people performing ablution, and their heels were dry. He said: 'Woe to the heels because of Hell-fire, perform ablution properly!'"

(Ibn Majah; 1:486 - Sahih)

TOUCHING WOMEN

Malaki: Wudu is necessary only if pleasure was felt/intended.

Shafi: Touching women obligates wudu.

Hanafi: Wudu is not necessary, when one physically touches women.

Ahmed: Lustful touching

This is because 'touch' in 4:43 can be interpreted as physical touch or sexual.

EVIDENCE

Urwah narrated from Aishah that:

"The Prophet kissed one of his wives, then he went to the prayer and did not perform Wudu." He (Urwah) said: "I said 'Who was it except you?'" [He said:] "So she laughed."

(Tirmidhi; Vol1:86)

TOUCHING PENIS

Malaki: Wudu is necessary if touching causes pleasure, or touched by the palm of hand, but wudu is not required if penis is touched with the back part of the hand.

Shafi: Touching penis obligates wudu.

Hanafi: Touching penis does not require wudu.

Ahmed: Touching penis obligates wudu

EVIDENCE

Qais bin Talq Al-Hanafi narrated that his father said:

"I heard the Messenger of Allah being asked about touching the penis. He said: 'That does not require ablution, because it is a part of you (your body).' (Ibn Majah; Vol 1:483 - Sahih)

Busrah bint Safwan narrated that :

the Prophet said: "Whoever touches his penis, then he is not to pray until he performs Wudu" (Tirmidhi; Vol 1; 82 - Sahih)

Hadiths are reconciled based on recommended to do wudu, after touching penis or doing wudu based on whether or not one felt pleasure, in which case wudu becomes necessary.

EATING CAMEL MEAT

Malaki: No wudu required.

Shafi: No wudu required.

Hanafi: Wudu required, after camel meat.

Ahmed: Wudu required, after camel meat.

EVIDENCE

Jabir b. Samura reported:

A man asked the Messenger of Allah (may peace be upon him) whether he should perform ablution after (eating) mutton. He (the Messenger of Allah) said: Perform ablution if you so desire, and if you do not wish, do not perform it. He (again) asked: **Should I perform ablution (after eating) camel's flesh? He said: Yes,** perform ablution (after eating) camel's flesh. He (again) said: May I say prayer in the sheepfolds? He (the Messenger of Allah) said: Yes. He (the narrator) again said: May I say prayer where camels lie down? He (the Holy Prophet) said: No.

(Muslim; 3:700)

LAUGHTER

Malaki: No wudu required.

Shafi: No wudu required.

Hanafi: Wudu required, based on Mursal hadith, which is rejected, by majority of scholars.

Ahmed: No wudu required.

WASHING DEAD

Narrated Abu Hurayrah:

The Messenger of Allah ﷺ : He who washes the dead should take a bath, and he who carries him should perform ablution.

(Abu Dawud; 20:3155)

Yahya related to me from Malik from Abdullah ibn Abi Bakr that Asma bint Umays washed Abu Bakr as-Siddiq when he died. Then she went out and asked some of the muhajirun who were there, "I am fasting and this is an extremely cold day. Do I have to do ghusl?" They said, "No."

(Muwatta)

Jurists made it obligatory for one who loses consciousness and other scholars have put it as a recommendation only.



IMPURITIES

IMPURITIES

There are two types of impurities 'Major' & 'Minor', which prohibit certain actions:

- 1) Major – blood, stool, urine, impurity caused by dogs
- 2) Minor – urine of infants, who have not yet started eating solid foods, but impurity should be washed
- 3) Impurities in clothes, sheets, ground, shoes, walls, rocks,



PROHIBITED ACTS IN STATE OF IMPURITY

PROHIBITIONS DURING STATE OF IMPURITY

1. **Praying** “Allah does not accept prayer without purification” (Muslim). The prophet (pbuh) deemed the **prayer** and **fasting** of a menstruating woman invalid (Bukhari)
2. **Not touching the Qur'an** based on the ayah Al'Waqi'ah: 79, other evidence sighted to refute this point
3. **Performing Tawaf**: “Tawaf is considered prayer , the difference is Allah (swa) made it lawful to speak during it” (At-Tirmidhi)
4. **Reciting the Qur'an** – scholars have disagreed whether or not a woman can orally read the Qur'an during her menses, some allowed it; due to lack of clear evidence.
5. **Touching the Qur'an** –Majority forbade touching the Qur'an, except **Ibn Hazam & Abu Dawud**.
6. **Staying in the mosque** - one in the state of major impurity can stay in the mosque after ablution.

TOUCHING THE QUR'AN

Malaki: No touching of Qur'an unless it's a teacher/student for studying purposes.

Shafi: Not allowed to touch it in state of impurity

Hanafi: Can be touched with a cover, if in state of minor impurity

Ahmed: Can be touched with a cover

TOUCHING THE QUR'AN IN STATE OF IMPURITY

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

(Trimidhi; 1:55)

Applies to the one who purifies him/herself and is referred to as the doer

فِي صُحُفٍ مُكْرَمَةٍ مَرْفُوعَةٍ مُطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ

(80 :13 -15)

Implies to those naturally purified, who have been created pure, like the angels

PROHIBITED ACTS DURING MENSTRUATION

1) Not touching the Qur'an based on the ayah Al'Waqi'ah: 79;

“None touch it except the purified...” لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

the Arabic word here is المطهرون = المطهر Al Mu-th-har.

Which means naturally **pure**, the adjective “**pure**” here refers to angels, as stated in Fiqh-us-sunnah and supported by the following surah;

“It is contained in scrolls highly honoured, most exalted and purified, borne by the hands of scribes, noble and purified” (Abasa 13-16).

Therefore the above verse refers to the heavenly scriptures that cannot be touched by anyone except those purified & noble scribes; meaning the angels. The verse is mistakenly applied to humans.

المتطهر Al Mu-ta-tah-hir those who purify themselves and is the word used in the dua after wudu

CAN ONE TOUCH THE QUR'AN?

Therefore the previous verse (80 :13 -15) refers to the heavenly scriptures that cannot be touched by anyone except those purified & noble scribes; meaning the angels. The verse is mistakenly applied to humans.

Based on the above verse and supplication read after performing ablution (wudu) in which a person is asking to be purified proves the Qur'anic verse Al'Waqi'ah: 79 does not refer to humans, but angels.

“None touch it except the purified...”(Al'Waqi'ah: 79)

Who are the purified? They are the angels as proven in the verse below

(It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfooz) Exalted (in dignity), purified in the hands of scribes (angels) (80:13-15)



GHUSL GUIDE

GHUSL HANAFI

<u>Obligatory Acts of Ghusl</u>	<u>Sunnan Acts of Ghusl</u>
1. Gargling (madmadha)	1. Commence with the washing of hands
2. Taking water in the nostrils (istinshaq)	2. Wash private parts
3. Washing the entire body	3. Remove any impurity that may be on the body
	4. Perform wudu for prayer, except for the washing of the feet.
	5. Thereafter one should pour water three times over the head and the entire body.
	6. One should then move away from this location and wash the feet

GHUSL HANAFI

One should begin with removing the purity, so it does not spread with pouring of the water. A woman is not required to undo her braids, provided the water reaches the roots of the hair. However, a male must wet his beard, because there is no hardship in wetting the beard.

GHUSL MALAKI

<u>Mandatory Acts of Ghusl</u>	<u>Recommended Acts of Ghusl</u>
1. Covering the entire body with water	1. Washing the hands to the wrists first:
2. The intention	2. Rinsing the mouth
3. Lack of interruption	3. Sniffing water up the nose
4. Rubbing	4. Blowing water out the nose
5. Making water penetrate the hair, whether it is thick or there are thick plaits.	5. Wiping the earholes. He wipes whatever he can wash of them. The description of the washing is to take water in the hands and tilting his head so the water can reach the inside of his ears. He does not pour water into his ears because that would entail harm.

GHUSL MALAKI

<u>Meritorious Acts of Ghusl</u>	<u>Disliked Acts of Ghusl</u>
1. The basmala	1. Reversing the order of the actions
2. Beginning by removing filth from the body	2. Pouring a lot of water
3. Washing all the limbs of wudu' before the bath	3. Repeating the washing after having done it fully
4. Beginning with the upper body before the lower	4. Doing ghusl in the lavatory or in a filthy place
5. Beginning with the right side before the left	5. To purify oneself while showing the private parts
6. Doing the head three times	
7. Using a small amount of water while doing ghusl completely	

GHUSL **SHAFI**

- (1) Begins by saying, "In the name of Allah, Most Merciful and Compassionate"
- (2) Removes any unclean matter on the body (0: pure or impure)
- (3) Performs ablution (wudu) as one does before the prayer;
- (4) Pours water over the head three times, intending to lift a state of major ritual impurity (janaba) or menstruation, or to be permitted to perform the prayer, and running the finger through one's hair to saturate it (intention mandatory)
- (5) Then pours water over the body's right side three times, then over the left side three times, ensuring that water reaches all joints and folds, and rubbing oneself.
- (6) If bathing after menstruation, a woman uses some musk to eliminate the after scent of blood (by applying it to a piece of cotton and inserting it, after bathing, into the vagina as far as is obligatory (below) for her to wash). (What is meant thereby is a substance that removes the traces of filth, by any means, and it is fine to use soap.)

GHUSL SHAFI

Two things (alone) are obligatory for the validity of the purificatory bath:

- (a) having the intention, when water is first applied (in step 4), to the parts, that must be washed
- (b) and that water reaches all of the hair and skin (N: to the roots of the hair, under nails, and the outwardly visible portion of the ear canals, though unlike ablution the sequence of washing the parts is not obligatory), even under the fore skin of the uncircumcised man, and the private parts of the nonvirgin woman which are normally disclosed when she squats to relieve herself. It is religiously more precautionary for a Muslim never to omit rinsing out the mouth and nostrils.

If there is filth (najasa) on the body, one washes it off by pouring water on it and then performs the purificatory bath, though washing one self a single time suffices for both removing it and for the purificatory bath.

When a woman who is obliged to both lift a state of major ritual impurity (Janaba) and purify after menstruation performs the purificatory bath for either of these, it suffices for both. Whoever performs the bath one time with the intention to (n: both) lift a state of major ritual impurity and fulfil the sunna of the Friday prayer bath has performed both, though if he only intends one, his bath counts for that one but not the other.

GHUSL HANBALI

<u>Mandatory Acts of Ghusl:</u>	<u>Recommended Acts of Ghusl</u>
1- The intention	1- To say bismillah
2- Washing the entire body	2- That he rubs his body with his hand
3- With rinsing the mouth and the nostrils	3- It is not mandatory to un-braid the hair for the major ablution; though safer to un-braid it

GHUSL HANBALI

Reported by Maimoonah, she said:

“I covered the Prophet (blessings and peace be upon him) and he made major ablution to remove major ritual impurity. He started by washing his hands, and then he poured water with his right hand onto the left and washed his private organ and whatever smeared it,. Then, he struck his hand against the wall and floor, and then he performed the usual wudu’ for prayers and poured water on his body, then he made a slight movement and washed his feet.”

STEP – TO – STEP GHUSL GUIDE

Bukhari mentions:

- Washing hands twice/thrice
- Washing private parts with left hand thrice
- Rubbed his hands and rinsed his mouth
- Took water and in the nose and blew it out
- Washed his face
- Washed both forearms
- Washed his head (pouring 3 handfuls of water over the head)
- Poured water over his body thrice (right then left)
- Then he withdrew from the place of washing and washed his feet



PURIFICATION BY TANNING

TANNING

The hides of animals are prohibited to be used unless tanned. Some differ on if they can be used after tanning and more authentic opinion is they can be used after tanning.

‘Tanning is the purifying means of hides’ (Muslim).

The first type: those which are pure whether they are tanned or not, which are the skins of animals that may be eaten if they are slaughtered correctly.

The second type: skins which cannot be pure either before or after tanning, because they are impure. These are the skins of animals whose meat we cannot eat, like pigs.

The third type: skins which become pure after tanning, but are not pure before tanning. These are the skins of animals whose meat may be eaten if they are slaughtered properly but not if they die otherwise then these animals skins can be used when tanning.



The End

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