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THE PURITY



Abd Ar-Rahman bin
Abd Al-Kareem Ash-Sheha



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In the name of Allah, the
Beneficent, the Merciful.



Dear Reader,

Islam is a complete and integral Divine religion and way of life. It has a complete code of ethics for a happy life, as well as a peaceful and tranquil life after death. Islam is free from all imperfections and defects.

Any deviant or abnormal behavior observed in a Muslim should have no bearing on Islam, none whatsoever.

The reason for such deviant behavior is generally a poor understanding of the faith, and in other cases, weak faith that leads to the person going astray from what is proper and noble.

It is unjust and unreasonable for Islam to be assessed or evaluated based on any individuals' behavior or attitudes, with the exception of the Prophet Muhammad, who is the best example and role model for all humans.

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FOREWORD

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Osoul Center

This book has been conceived, prepared and designed by the Osoul Centre. All photos used in the book belong to the Osoul Centre. The Centre hereby permits all Sunni Muslims to reprint and publish the book in any method and format on condition that 1) acknowledgement of the Osoul Centre is clearly stated on all editions; and 2) no alteration or amendment of the text is introduced without reference to the Osoul Centre. In the case of reprinting this book, the Centre strongly recommends maintaining high quality.



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All praise be to God, the Lord of all the worlds, the Creator of the heavens and earth and all creatures living in them. May God grant peace and blessings to Prophet Muhammad, God's final Messenger, whose message brought mercy to all mankind. May He also give His blessings to all the prophets and messengers whom He sent to guide mankind out of darkness and into light.

At the Osoul Centre for Islamic Advocacy, every new release that we produce gives us a great opportunity to interact with our readers. All our releases have the same overall objective: to present Islam to mankind, as it truly is. We aim to make people aware of Islam's fine aspects and profound teachings and to show clearly that it is the only faith that provides practical and effective solutions to all the problems faced by humanity. Islam gives clear and solid answers to all of the questions that have troubled people over many generations, such as: How did we come into existence and why do we exist? Where do we go from here? Furthermore, Islam is the only religion that requires its followers to love and respect all the prophets God sent, particularly Moses and Jesus (peace be upon them both).

We take great care to provide solid and rational proofs for our arguments, so as to give our readers the reassurance they need, and our releases also refute the accusations levelled against Islam and provide clarification to people's misunderstandings of Islamic teachings.

By God's grace, Islam is the fastest growing religion in our time, as confirmed by a study undertaken by the Pew Research Center⁽¹⁾, and our motive is to make this great divine faith known to all people.

This book, *The Purity*, explains that under Islam the concept of purification is not limited to personal and physical purity, but that it also includes purifying oneself of sin and all disobedience of God. The book then discusses the detailed rules of physical purification, including: ablution, grand ablution, the removal of impurity, dry ablution, etc.

We hope that this book will be of benefit to Muslim readers, giving them clear knowledge of the rules of their religion in this area. We also hope that non-Muslim readers will gain an insight into an important aspect of the religion of Islam and will find this book interesting.

Basil ibn Abdullah al-Fawzan
Executive Director

(1) "The Future of the Global Muslim Population", Pew Research Center, 27 January 2011, Available at <http://goo.gl/k0FJ8Y>

Praise be to Allah! May Allah exalt the mention of the Prophet Muhammad and render him, his family and his companions safe from all evil.

INTRODUCTION

Purity (Tahârah) is a beautiful word that is pleasing to the eye, and a quality which everyone wishes to both acquire and maintain. From an Islamic perspective, purity has a general meaning. Thus it may mean, on one hand, physical cleanliness which is the purity (of the body) from perceptible filth, or ritual purification. On the other hand, it may mean spiritual purity which is the purity of the self from vices, sins and abandoning disobedience to the Creator, and getting used to good deeds and words. This comprehensive meaning of purity is expressed in the words of Prophet Muhammad, ﷺ⁽¹⁾, as reported by Abu Hurairah, (may Allah be pleased with him):

“What would you think if there was a river at the door of any one of you in which he bathes five times a day? Does this leave any dirt on him?’ They answered, ‘Nothing is left.’ The Prophet ﷺ said, ‘That is like the five prayers through which Allah removes your sins.’” (Bukhari & Muslim)

Ritual purity is a prerequisite to prayer (Ṣalâh). It comprises either ablution (wudu’) for minor impurity or ceremonial bath (ghusl) for major impurity. If a Muslim purifies himself in accordance with Allah’s commandments and the Prophet’s instructions, his prayer will purify him of sins. Islam is the religion of both outward and inward purity. Allah’s Messenger ﷺ warned those who neglected physical purity, because it is considered a prerequisite for the validity of certain devotions like prayer, touching or holding the Holy Qur’an, etc. Ibn ‘Abbass reported Allah’s Messenger’s words when he passed by two graves:

“They are being punished for something which seemed trivial to them: this one used not to clean himself of urine, whereas the other was used to gossiping.” (Bukhari & Muslim)

(1) This symbol means “may Allah exalt his mention and render him safe from all evil”.

Training his companions to love purity, he used to say the following supplication:

“O Allah! Praise be to You as much as that which fills the heavens and the earth and as much as You will. O Allah! Purify me with water, snow and ice⁽²⁾. O Allah! Purify me of sins as a white garment is purified of dirt.” (Ahmad)

The teachings of Islam urge cleanliness. Jâbir narrated that Allah’s Messenger ﷺ once came to them and saw a man with shaggy hair. He said,

“Couldn’t he find something with which to tidy up his hair?”

When he saw another man with dirty clothes, he said, “Couldn’t this man find water with which to clean his clothing?” (Ahmad, Nasai and Abu Daud)

Ibn Al-Qayyim stated: “If a person purifies himself and then meets Allah in the Hereafter, he will enter Paradise without obstacles. However, in case he does not purify himself in this world, if his impurity persists, like the disbeliever, he will not be allowed into Paradise. But if his impurity is transient, he will be allowed to enter Paradise after he is purified in Hell of that impurity for a period of time.” (Ighathatullahfan 1/57)

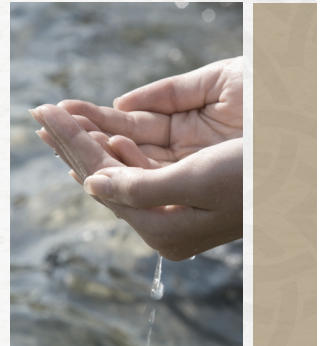
What demonstrates the comprehensive meaning of purity in the Islamic perspective is the fact it that was expressed in the Holy Qur’an in one word (Taharah), but in several circumstances, which indicates its comprehensive meaning:

Purity from sins. The translated meaning of the Qur’an states in this regard:

“Take from their wealth a charity by which you purify them and cause them increase...” [9:103]

- (2) When it comes to washing clothes, one would assume that warm or hot water is more effective for cleaning. But according to the makers of Tide laundry detergent, some of the worst stains (juice, coffee, mud, vomit, etc.) should immediately be soaked or rinsed in cold water first. This may also suggest that our sins penetrate our spiritual heart just as stains penetrate clothing and cold water is the best remedy

Purity is a beautiful word that is pleasing to the eye, and a quality which everyone wishes to both acquire and maintain.



Ritual purity is a prerequisite to prayer (Ṣalâh). It comprises either ablution (wudu') for minor impurity or ceremonial bath (ghusl) for major impurity.

According to Ibn Abbass, may Allah be pleased with him, “The Prophet ﷺ prescribed Zakatul-Fitr as a purification of the fasting person from empty and obscene talk and as food for the poor. If anyone pays it before the Eid prayer, it will be accepted as Zakat, and if anyone pays it after the prayer, it will be counted as alms (Sadaqa) like any other alms.” (Abu Daud & Ibn Majah)

☀ Purity from idols, as indicated in the words of Allah, the Exalted (the meaning of which is):

“And We charged Abraham and Ishmael, [saying], ‘Purify My House for those who circumambulate and those who are staying there for worship and those who bow and prostrate in prayer.’” [2:125]

☀ Purity in the sense of glorification and veneration:

“Those who disbelieve among the people of the Scripture and the idolaters were not to be parted [from disbelief] until there came to them clear evidence, a messenger from Allah, reciting purified scriptures, within which are correct writings.” [98:1-3]

☀ Purity also means what is lawful:

“Upon the inhabitants [of Paradise] will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.” [76:21]

☀ Purity of the heart from suspicion:

“And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts.” [33:53]

☀ Purity from unchastity:

“And [mention] when the angels said, ‘O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.’” [3:42]

☀ Purity from dirt and filth:

“And those who believe and do righteous deeds – We will



What demonstrates the comprehensive meaning of purity in the Islamic perspective is the fact that it was expressed in the Holy Qur’an in one word (Taharah).

admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.” [3:57]

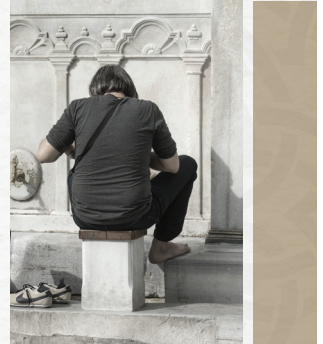
☀️ Purity from ritual impurities:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of sexual impurity, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.” [5:6]

A'ishah, (may Allah be pleased with her) reported: Asma asked the Prophet ﷺ about washing after menstruation. He said: “Everyone amongst you should use water (mixed with the leaves of the lote tree⁽³⁾) and cleanse herself well, and then pour water on her head and rub it vigorously till it reaches the roots of the hair. Then she should wash herself well in that area. She should then take a piece of cotton smeared with musk and purify herself with it.”

Asma said, “How should she cleanse herself with the help of that?” Upon this he (the Prophet ﷺ) observed: “Far removed is Allah from every imperfection! She should cleanse herself.” Asma further asked about bathing after sexual intercourse. The Prophet ﷺ said, “She should wash herself well, or complete the ablution, and then pour water on her head and rub it until it reaches the roots of her hair, and then bathe the rest of her body.” A'isha said, “How good are the women of the Ansar! Their shyness does not prevent them from learning their religion.” (Bukhari & Muslim)

(3) A modern equivalent would be soap



The Prophet prescribed Zakatul-Fitr as a purification of the fasting person from empty and obscene talk and as food for the poor.



QUALITIES OF PURIFICATION

Maintaining purification is an act that leads to acceptance of supplication.

- It is equal in excellence to half the faith. The Prophet of Allah ﷺ said in this regard:

“Cleanliness is equal to half of faith and saying ‘Praise be to Allah (Alhamdu Lillah)’ fills the scales of good. The utterance of ‘Subhan Allah’ (Far removed is Allah from every imperfection) and ‘Alhamdu Lillah’ (Praise be to Allah) fill the space between the heavens and the earth (with good). Prayer is light, giving charity is a proof (of one’s faith) and the Qur’an is a plea in your favor or against you. Everyone begins his morning ready to bargain with his soul as a stake and either frees it or loses it.” (Muslim)
- Purification is beloved and pleasing to God. Abu Hurairah, may Allah be pleased with him, reported the Prophet ﷺ as saying:

“The following verse was revealed concerning the people of Quba: ‘Wherein are men who love to purify themselves.’ They used to cleanse themselves with water (after answering the call of nature), so this verse was revealed about them.” (Abu Daud & Tirmidhi)
- It is one of the qualities of believers because it is a type of worship seen only by Allah. The Prophet ﷺ said:

“You should know that prayer is the best of your deeds. Only a believer keeps observing wudu’ (ablution)⁽⁴⁾.” (Ibn Majah, Darmi and Baihaqi)

(4) By renewing it whenever it is broken.

● Maintaining purification is an act that leads to acceptance of supplication. The Noble Prophet ﷺ said, "If a Muslim sleeps while he is pure (having performed ablution) then when he wakes up during night and mentions the name of Allah and asks Allah anything of the good things in this life and the Hereafter, Allah will surely give him what he asked." (Ahmad & Tabrani)

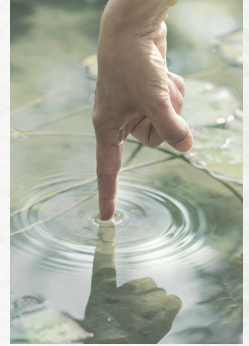
● It also raises one's rank in the sight of God. The Prophet ﷺ said to Bilal at the time of the Fajr (Dawn) prayer: "O Bilal, Tell me the best deed you have done in Islam, for I heard the sound of your sandals in the Heavenly Gardens." Bilal answered, "I haven't done an act more hopeful to me than that whenever I perform ablution during day or night, after that I performed what I could of voluntary prayers." (Bukhari & Muslim)

● The act of maintaining purity removes the sins. The Prophet ﷺ said: "When the time of a prescribed prayer comes, if any Muslim performs excellently its ablution, humility and bowing, it will be an expiation for his past sins, so long as he has not committed a major sin, and this applies to all times." (Muslim)

The Prophet ﷺ also said: "May I tell you something by which Allah obliterates the sins and elevates the ranks (of a man)?" His Companions replied, "Yes, O Messenger of Allah." He said: "Performing the ablution thoroughly despite difficult circumstances, the steps taken towards the mosque, and waiting for the next prayer after observing a prayer. This is (as good as) Rabat (guarding the borders in the night in the cause of Allah)." (Muslim)

● Abu Umamah reports from the Messenger of Allah ﷺ about ablution that he ﷺ said: "Whoever stands up to perform his ablution, intending to

Maintaining purification is an act that leads to acceptance of supplication.



Maintaining purification raises one's rank in the sight of God.

offer prayer (salah), then cleans his hands, the sins of his two hands fall with the first drop of water. Then, when he rinses his mouth, and draws water into his nose and expels it, the sins of his tongue and two lips fall with the first drop of water. Then, as he cleans his face the sins of his hearing and seeing fall with the first drop (of water). Then, when he cleans his two arms including the elbows and his two feet including the ankles, he becomes free of all his offenses and sins, just as he was the day his mother gave him birth.” He (then) said: “When he stands for salah, Allah elevates his position and if he (merely) sits (without standing for salah) even then his sitting is free of sins.” (Musnad Ahmad)



It is one of the qualities of true nature. The Prophet ﷺ said:

“Ten acts are consistent with the natural inclination that Allah created us upon, namely: clipping the mustache, letting the beard grow, brushing the teeth with the tooth brush, snuffing up water in the nose, clipping the nails, washing the finger joints, plucking the hair under the armpits, shaving the pubes, and cleaning the private parts with water (after the call of nature).” The narrator said, “I have forgotten the tenth, but it may have been rinsing the mouth.” (Muslim)

- One more feature of ablution is indicated in the tradition narrated by Abu Hurairah, may Allah be pleased with him, that Allah’s Messenger ﷺ once visited the graveyard and said: “Peace be upon you! O’ abode of the believing people and we, if Allah so wills, are about to join you. I love to see my brothers.’ His Companions asked, ‘Aren’t we your brothers Messenger of Allah?’ He said, ‘You are my Companions, yet my brothers are those who have, so far, not come into the world.’ They said, ‘O

Messenger of Allah, how would you recognize those persons of your Ummah who have not yet been born?' He said, 'Supposing a man had horses with white blazes on their foreheads and legs which were all black, tell me, would he not recognize his own horses?' They said, 'Certainly, Messenger of Allah.' He said, 'They would come with white faces, arms and legs owing to ablution, and I would arrive at the Cistern (the basin from which the Prophet gives his followers fresh water to drink on the Day of Judgment) before them. Some people would be driven away from my Cistern as the stray camel is driven away. I would call out, 'Come, come.' Then it would be said (to me), 'These people changed themselves after you,' and I would say, 'Be off, be off.'" (Muslim)

Maintaining purity and cleanliness is also a major means of protection from infections. It is common knowledge that "prevention is better than the cure." In the olden days, it was said: "A silver coin of prevention is better than a hundred weight of cure."

This book will deal only with purification from tangible or visible impurities. I pray to Allah to make it useful. Ameen.

Abdul Rahman Al-Sheha





وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ
أُولَٰئِكَ يَجْزِي اللَّهُ عَمَلَهُمْ
مَّا كَانُوا يَعْمَلُونَ

“If You are in a state of sexual impurity,
purify yourselves.” [5:6]



**PURIFICATION
FROM
TANGIBLE
IMPURITIES**



PURIFICATION FROM TANGIBLE IMPURITIES

For anyone who intends to perform prayer, wudû' (ablution) is a must, as it is a prerequisite for prayer. If one wants to perform prayer, he is required first to perform ablution in case of minor ritual impurity, or ceremonial bath (ghusl) in case of major impurity (janabah). On relieving oneself, excrement or urine must be cleansed from the body either with water or by using tissue paper or the like. If he chooses to use only one of them, water is better because it cleans in a more effective manner and removes filth itself.

● The urine, excrement and other discharges from the body (such as pre-seminal fluid) must be cleansed with water until the unclean matter is removed.

Removal of such filthy matter can be executed by the use of stones, cloth, tissue paper and the like. The use of three clean stones⁽¹⁾ for removing the filthy matter is a minimum. If it is not removed, the number of stones must be increased until cleanliness is achieved. Generally, an odd number of stones is preferable, for the Prophet ﷺ said:

“If one uses cleaning stones, let him use them three times.” He also said: “If one answers the call of nature, he must use three stones for cleaning; this will be sufficient.”

(Ahmad, Abu Daud & Nasai)

(1) In this day and age, toilet paper is the normal substitute for stones which were used in the past.

For anyone who intends to perform prayer, wudû' (ablution) is a must, as it is a prerequisite for prayer.

- The right hand must not be used for the cleaning of the private parts, since this was forbidden. This is supported by the narration of Abdur-Rahman ibn Zaid, may Allah be pleased with him who reported:

“Salman was asked if the Prophet ﷺ had taught them everything, including cleansing after relieving oneself. On that he answered, ‘Yes. He forbade us to face the Qiblah when defecating or urinating, to use the right hand for cleaning ourselves, to use less than three stones, or to clean ourselves with dung or a bone.’” (Muslim, Abu Daud & Tirmidhi)

If one wants to perform prayer, he is required first to perform ablution in case of minor ritual impurity, or ceremonial bath (ghusl) in case of major impurity (janabah).

WHAT IS WUDU’?

It is cleaning of specific parts of the body with water, namely: the face, both hands, the head and both feet. It is a prerequisite for both obligatory and voluntary prayers after minor impurity (like urinating, defecating, passing gas/wind and eating camel meat). The Wudu’ was prescribed along with prayer (salat) one year before Hijrah and it is a privilege of the Muslim community over other nations.

Ablution is a prerequisite for the following acts:

- Prayer (Salat), whether obligatory or voluntary. The Prophet ﷺ said:
“The prayer of none amongst you would be accepted in a state of impurity until he performs ablution.” (Bukhari & Muslim)
- Tawaf (circumambulation of the Ka’bah), as the Prophet Mohammad ﷺ said:
“Circumambulation of the (Holy) House is a prayer, except for the fact that Allah has made talk permissible during it.” (Tirmidhi)
- Touching the Noble Book (The Qur’an), as Abu Bakr ibn Muhammad ibn Amr said:
“The Prophet ﷺ wrote a letter to the people of Yemen which read, ‘Nobody is allowed to touch the Qur’an unless he is pure.’” (Nasai, Daraqutni & Baihaqi)



On relieving oneself, excrement or urine must be cleansed from the body either with water or by using tissue paper or the like.

FULL DESCRIPTION OF WUDU'

There is no Hadith in which the Prophet ﷺ pronounced the intention in the case of any act of worship except for Hajj.

- Intention (niyah), which is an act of the heart and has nothing to do with the tongue. It denotes willing or planning to do something. Thus a person intends (in his heart) to perform wudu' (ablution) in order to be permitted or able to perform acts that require wudu' as a prior requirement, such as prayer, tawaf, and touching the Holy Qur'an. He may intend to remove the state of impurity without uttering such intent. That is because there is no Hadith in which the Prophet ﷺ pronounced the intention in the case of wudu', prayer or any of his acts of worship except Hajj. Besides, Allah is Well-Aware of the content of the heart. The proof of the necessity of intention (niyah) is the tradition narrated by Omar, may Allah be pleased with him, reading:

“(The reward of) acts are based on their intentions, and each person will be rewarded according to what he intends.”

(Agreed upon)

- Say at the beginning of wudu', "Bismillah" (in the name of Allah), on account of Abu Hurairah's tradition which states that: "No prayer is valid without wudu', and no wudu' is valid without mentioning the Name of Allah." (Ahmad, Abu Daud, Ibn Majah etc.)

The noble Prophet ﷺ also said:

“Every important matter will be imperfect (or lacking in blessing) if it is not started with the name of Allah.” (Ahmad)

- Wash the palms of the hands three times at the beginning of the wudu'. Aws ibn Aws Al-Thaqafi, may Allah be pleased with him, said:

“I saw Allah's Messenger, ﷺ, wash his palms three times when he performed wudu'.” (Ahmad & Nasai)

The Prophet ﷺ also said:

“If any of you wakes up, he should not dip his hand into a



The Prophet said, “[The reward of] acts are based on their intentions, and each person will be rewarded according to what he intends.”

container unless he washes it three times, for he does not know where it was (what it was doing or touching) during the night.” (Agreed upon)

● Rinse the mouth and nostrils three times.

“Ali, may Allah be pleased with him, had water brought to him, upon which he rinsed his mouth and nostrils, then cleared his nose with his left hand. He did it three times, then said, ‘Such is the ablution of Allah’s Prophet ﷺ.’” (Ahmad & Nasai)

The Prophet ﷺ also said:

“If a person performs wudu’, let him clear his nose, and if he cleans himself (with stones after urinating or defecating) let him do it with odd numbers.” (Bukhari)

A’ishah, may Allah be pleased with her, reported the Prophet ﷺ as saying:

“Rinsing the mouth and nostrils are an essential part of wudu’.” (Daraqutni)

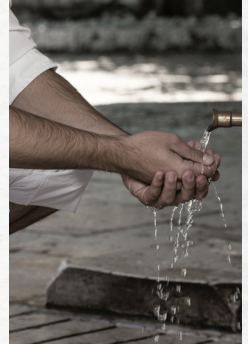
It is recommended to use the right hand when rinsing the mouth and nostrils (when putting water into them) and the left hand when rinsing the nostrils out (clearing them). This is based on the behavior of Ali ibn Abi Talib, may Allah be pleased with him.

“When he had water brought to him, upon which he rinsed his mouth and nostrils, then cleared his nose with his left hand. He did this three times. After this he said, ‘This is the wudu’ of Allah’s Prophet ﷺ.’” (Nasai)

● Wash the face once, as a minimum. It is optimum to do it three times, by pouring water on the face. The face must be covered with water from the top, at the hairline, down to the bottom of the chin or beard, and from the right to the left earlobe. The Qur’an says (that which means):

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.” [5:6]

No prayer is valid without wudu’, and no wudu’ is valid without mentioning the Name of Allah.



Washing the palms of the hands three times at the beginning of the wudu’.

Rinsing the mouth and nostrils are an essential part of wudu'.



One should not delay washing of a part of the body until the previous one has become dry.

- Wash the hands from the tips of the fingers up to the elbows including the elbows once as a minimum, but three times is better. It is recommended to start with the right hand, then the left, and move the ring and watch (if any) so that water should reach under them. This is supported by the same verse mentioned in the former section.

“Abu Hurairah, may Allah be pleased with him, washed his right hand up to the upper arm, then the left hand like that. He washed his right foot up to the leg, then the left foot like that. Then he said, ‘I saw the Messenger of Allah perform ablution like this.’” (Muslim)

- Wipe the head once with wet hands from front to back, then the other way round. Abdullah ibn Zaid, may Allah be pleased with him, narrated: “Allah’s Messenger ﷺ wiped his head from the forehead to the back of his head and then back to the forehead with his wet hands.” (Sunan narrators)

In another description of the Prophet’s wudu’, it was mentioned that:

“He wiped his head (with water) only once.” (Agreed upon)

- Wipe the ears once (from the inside with index fingers and from the outside with thumbs). Ibn ‘Abbas, may Allah be pleased with them, in his description of the Prophet’s wudu’, said:

“He wiped his head and ears once.”

In another narration, he said:

“He wiped his head and then his ears from the inside with the index fingers and from the outside with his thumbs.” (Ahmad & Abu Daud)

- Wash the feet once as a minimum. It is better, however, to wash them three times from the toes up to the ankles. The ankles should be included in washing. Ibn ‘Amr, may Allah be pleased with him, said:

“We were with the Prophet ﷺ on a journey, and Al-‘Asr

prayer was over-due. We were performing ablution and passing wet hands over our feet (not washing them thoroughly), when he said to us in a loud voice, 'Woe to the heels because of the hell-fire.'" (Agreed upon)

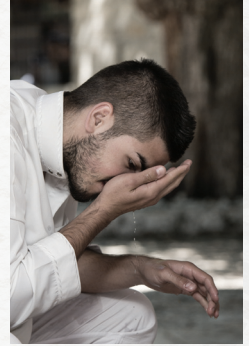
- Do the above steps in order and succession just like they have been mentioned in the Holy Qur'an of which the meaning is translated as:

"O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles." [5:6]

Succession here means that one should not delay washing of a part of the body until the previous one has become dry. Omar, may Allah be pleased with him, narrated that:

"The Prophet ﷺ saw a man praying, but a portion of his foot as large as a [silver coin] was not touched with water. Therefore, the Prophet ordered him to repeat his wudu' and prayer." (Abu Dawood)

It is recommended to use the right hand when rinsing the mouth and nostrils and the left hand when rinsing the nostrils out.



Supererogatory Acts of Wudu'

- Start on the right side. A'ishah, may Allah be pleased with her, narrated:

"Allah's Messenger ﷺ liked beginning with the right side when putting on his shoes, combing his hair, his purification and in all his actions." (Agreed upon)

He also said:

"On performing ablution, begin with your right side." (Ibn Majah)

- Washing the parts three times each, except for the head which is wiped once.

"A bedouin came to Allah's Messenger ﷺ to ask him about wudu'. The Prophet ﷺ demonstrated for him three times each and said, 'This is ablution (wudu'). If anyone exceeds this [number], he will commit a wrongful act.'" (Ahmad & Nasai)

Wash the parts three times each, except for the head which is wiped once.

Wash the face once, as a minimum. It is optimum to do it three times, by pouring water on the face.



The face must be covered with water from the top, at the hairline, down to the bottom of the chin or beard, and from the right to the left earlobe.

- The use of the miswak or tooth-stick/brush. The Prophet ﷺ said: “Were it not that I might over-burden my people, I would have ordered them to use the tooth-stick with every wudu’.” (Ahmad)
- Running fingers through the beard. Anas, may Allah be pleased with him, narrated that: “The Prophet, when performing wudu’, used to take a handful of water and pour it on his beard, running his fingers through it, and then say, ‘Thus my Lord, glory be to Him, has commanded me.’” (Abu Daud, Baihaqi & Hakim)
- Rub washed parts. Abdullah ibn Zaid, may Allah be pleased with him, narrated: “The Prophet ﷺ was brought a third of a Mudd (about 600 grams or 21 ounces) of water. He performed ablution and rubbed his arms.” (Ibn Khuzaimah)
- Increasing the brightness of the forehead by washing the top of it up to the roots of the hair, when washing the face, as well as washing the hands up to elbows and the feet above the ankles. The Prophet ﷺ said: “My people will come on the Day of Judgment with bright faces, hands and feet from the traces of wudu’. If any of you can lengthen his brightness, let him do it.” (Agreed upon)
- Run fingers between the fingers of the hands and the toes. Ibn ‘Abbas, may Allah be pleased with them, reported the Prophet ﷺ as saying: “When you perform wudu’, run your fingers between the fingers of your hands and toes of your feet.” (Ahmad, Tirmidhi & Ibn Majah)
- Sniff water up well inside the nose except for those who are fasting Laqit ibn Saburah said: “O Messenger of Allah ﷺ, tell me about wudu’. The Prophet ﷺ answered, ‘To perform a perfect ablution, run your fingers between the fingers of the hands and the toes, and sniff water up well inside the nose unless you are fasting.’” (Sunan narrators)

- Avoid the wasting of water. Abdullah ibn Mughaffal, may Allah be pleased with him, heard his son say, “O Allah!! I beg You to give me the white palace on the right side of Paradise if I enter it.” He said to him, “My son! Ask Allah for Paradise and seek refuge from Hell. I heard Allah’s Messenger ﷺ say: ‘There will be in this nation some people who trespass in matters of purification and supplication.’”

(Abu Daud)

Our example in this regard is our Prophet ﷺ for:

“He used to bathe himself with a Saa⁽²⁾ up to five Mudds, and to perform wudu’ with a Mudd (about 600 ml or 21 ounces).”

(Agreed upon)

- Invocation following it. Omar, may Allah be pleased with him, narrated that Allah’s Messenger ﷺ said:

“If one of you performs ablution in a perfect manner then says: ‘I testify that there is no true god but Allah alone, and I testify that Muhammad is His slave and Messenger,’ the eight gates of Paradise will be opened for him to enter through any of them.” (Muslim)

- Perform two rak’at after wudu’ (sometimes called the sunnah of wudu’), based on the tradition of Allah’s Messenger narrated by ‘Uqbah ibn ‘Amer, may Allah be pleased with him:

“If a person performs ablution well, then prays two rak’at dedicating his heart and body to them, he will surely be entitled to Paradise.” (Muslim)

Wash the hands from the tips of the fingers up to the elbows, including the elbows, once as a minimum, but three times is better.



It is recommended to start with the right hand, then the left, and to move the ring and watch (if any) so that water should reach under them.

THINGS THAT INVALIDATE WUDU’

- Relieving oneself (defecating or urinating), or passing wind. God, the Exalted, says:

“... or one of you comes after answering the call of nature.” [5:6]

(2) A weight of measure that is equal to about 2.5 liters or two-thirds of a gallon.

The Prophet ﷺ said:

“The prayer of any of you who is in a state of impurity (hadath) will not be accepted until he performs ablution.”

One man asked Abu Hurairah, may Allah be pleased with him, “What is hadath, Abu Hurairah?” He said, “Breaking wind.” (Agreed upon)

Wipe the head once with wet hands from front to back then the other way round.

● Urethral discharge or pre-seminal fluid (madhi) and the secretion of the prostate (wadi). Ali said:

“I was a man whose pre-seminal fluid flowed readily. So I requested a man to ask Allah’s Messenger ﷺ about it (in view of his relationship to his daughter). When he asked the Prophet ﷺ he said, ‘Wash your penis and perform ablution.’” (Bukhari)

● Complete sleep (during which one loses consciousness). Ali, may Allah be pleased with him, reported Allah’s Messenger ﷺ as saying:

“The eye when awake precludes breaking wind. If anyone sleeps he must perform ablution.” (Ahmad, Abu Daud & Ibn Majah)

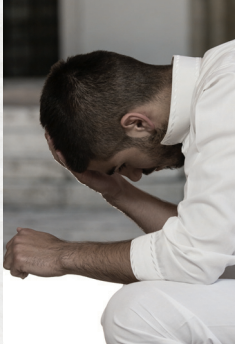
However, drowsiness during which one is still conscious does not invalidate wudu’.

● Eating camel’s meat. Jabir ibn Samurah, may Allah be pleased with him, narrated that a man asked the Prophet ﷺ:

“Should we perform ablution after eating mutton?’ He replied, ‘If you wish perform ablution, otherwise don’t perform it.’ The man asked (again), ‘Should we perform ablution after eating camel’s meat?’ He said, ‘Yes, perform ablution after eating camel’s meat.’ He then asked, ‘Can we perform prayer at camel’s rest places (stables)?’ He answered, ‘No.’” (Muslim & Ahmad)

● Loss of one’s senses or a state of unconsciousness resulting from lunacy, epilepsy, fainting, drug or drunkenness, because integrity of the mind is a prerequisite to the validity of wudu’.

● Touching sexual organs (the penis or vulva) with the exposed palm of the hand. On the authority of Basrah bint Safwaan, that the Prophet ﷺ said:



Things that invalidate wudu’: urethral discharge or pre-seminal fluid.

“Whoever touches his private parts, let them perform wudu’.” (Nasai – authenticated by Al-Albani)

WUDU’ IS RECOMMENDED FOR THE FOLLOWING

- On going to sleep. Al-Bara’ ibn Azib, may Allah be pleased with him, narrated: the Prophet ﷺ said: “Whenever you go to bed, perform ablution like the one you perform for prayer, lie on your right side and say:

‘Allahumma aslamtu wajhi ilayk, wa fawwadtu amri ilayk, wa alja’tu dhahri ilayk, raghbatan wa rahbatan ilayk, la malja’a wala manja minka illa ilayk. Allahumma amantu bikitabikal-ladhi anzalta, wa binabiyikal-ladhi arsalta.’ (O Allah! I surrender to You and entrust all my affairs to You, and depend upon You for blessings, both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book [the Qur’an] which You have revealed and in Your Prophet [Muhammad ﷺ] whom you have sent.) Then if you die on that very night, you will die on the religion of pure nature (Islam). Let the aforesaid words be your last utterance (before sleep).” (Bukhari)

- In case of major ritual impurity (Janabah) if one wants to eat, drink, sleep or engage in sex again (with one’s spouse). Ammar ibn Yasser said:

“Allah’s Messenger ﷺ recommended the person who has Janabah to perform wudu’ like the one performed for prayer in case they want to eat, drink or sleep.” (Ahmad & Tirmidhi)

The Prophet ﷺ also said:

“If a person goes to bed with his wife and then intends to have her again, let him perform wudu’.” (Narrated by all except Bukhari)

Wipe the ears once (from the inside with index fingers and from the outside with thumbs).



Things that invalidate wudu’: loss of one’s senses or a state of unconsciousness resulting from lunacy, epilepsy, fainting, drugs or drunkenness.

Wash the feet once as a minimum. It is better, however, to wash them three times from the toes up to the ankles.

- Just before the ritual bath for Janabah, and after menstruation and postpartum (childbirth) period. A'ishah, may Allah be pleased with her, reported that:

“Allah’s Messenger ﷺ on taking a bath for Janabah, used to wash his hands, and use his right hand to pour water on his left hand to wash his private parts, then perform wudu’ like that for prayer.” (Agreed upon)

- Renewal of wudu’ at each prayer. The Prophet ﷺ said: “Had it not been difficult for my community, I would have ordered them to perform wudu’ for each prayer, and to use the tooth-stick with each wudu’.” (Ahmad)

SOME INNOVATIONS DURING WUDU’

- Uttering the intention to perform wudu’. According to Ibn Al-Qayyim, the Prophet ﷺ used not to say (aloud) at the beginning of wudu’, “I intend to remove ritual (minor) impurity or make prayer permissible.” Neither he, nor any of his Companions, did that. Not even one word has been ascribed to him in this respect, whether through an authentic or doubtful chain of transmitters.

Imam Ibn Taymiyah said: “The intention to perform purification (i.e. wudu’, major ritual purification (ritual bath), tayammum, prayer (Salat), obligatory charity (Zakat), expiations, and other devotions) should not be uttered, as agreed between the Imams of Islam. Intention is in the heart. If a person pronounces it unintentionally, contrary to what he has intended in his heart, what he intends, not what he utters, shall be valid.” (Fatawa Kubra, The Book of Purification)

- Supplications while washing parts of the body during wudu’, such as saying on washing one’s right hand: “O Allah! Give me my Record on the Day of Judgment in my right hand.” On



Some innovations during wudu’ include the making of supplications while washing parts of the body during wudu’.

washing the face, some may say: “Oh Allah! Make my face bright on the day when some faces grow bright and others grow dark.” According to Ibn Al-Qayyim, nothing of this has been proven to have been said by Allah’s Messenger ﷺ during wudu’, except “Bismillah” at its beginning and the testimony, “There is nothing worthy of worship but Allah and Muhammad is His Messenger. O Allah! Make me among those who turn to You in repentance and those who purify themselves.” (Tirmithi)

In another tradition narrated by Nasa’i, the following supplication is mentioned:

“O Allah! Glory and praises be to You. I testify that there is no true god but You. I seek Your forgiveness and turn to You in repentance.”

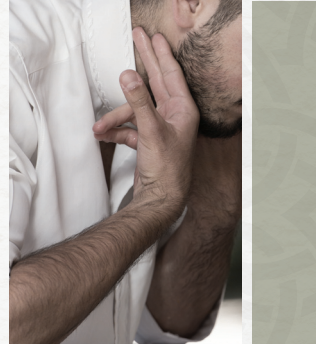
- Wiping the neck after wiping the head. Imam ibn Taymiyah, Allah’s Mercy be upon him, said: “There is no proof that the Prophet ﷺ wiped his neck in wudu’; no authentic Hadith was reported in this regard. The authentic traditions that described the Prophet’s wudu’ did not contain any indication that he ﷺ wiped his neck. Therefore, the majority of Muslim scholars have not recommended this act. Those few who recommended it relied on a tradition narrated by Abu Hurairah, may Allah be pleased with him, which is weak. If a person does not wipe his neck, his wudu’ is unanimously considered complete.” (Fatawa Kubra, P.280, The Book of Purification)

- Incomplete washing of parts of the body during wudu’.

“The Prophet ﷺ saw a man praying and noticed that a portion of his foot as large as a [silver coin] was not covered with water. So he ordered him to repeat his wudu’.” (Narrated by Imam Ahmad, by Abu Dawood, who added ‘and prayer,’ and by Al-Hakim)

- Repetition of wudu’ without performing a prayer (salat) between two wudu’s. Imam Ibn Taymiyah stated: “Jurists only discussed the case of the person who performs prayer

Some innovations during wudu’ include wiping the neck after wiping the head.



Some innovations during wudu’ include the incomplete washing of parts of the body during wudu’.

Some innovations during wudu' includes exceeding three times when washing the parts of wudu'.



The Prophet said, "If a person innovated in this religion something which does not belong to it, it would be rejected."

after the first wudu', whether it is recommended for him to renew wudu'. In case he does not perform prayer after it, it is not recommended for him to renew his wudu'. Such renewal would even be an act of heresy which is in conflict with the Prophet's Sunnah and the practice of Muslims ever since the times of the Prophet up to the present."

- Exceeding three times when washing the parts of wudu', since this in conflict with the Prophet's instruction:

"A Bedouin came to the Prophet ﷺ to ask him about Wudu', so he showed him how to perform Wudu', washing each part three times, then he said: 'This is Wudu'. Whoever does more than that has abused, transgressed and committed injustice.'" (Nasai)

And this excess also goes against the established tradition of the Prophet ﷺ and as such is classified as an innovation. The Prophet ﷺ has said in regard to innovated matters in the religion:

"If a person innovated in this religion something which does not belong to it, it would be rejected." (Agreed upon)

- Some people, when having filth on their bodies or clothes, do not only remove the filth (by washing it away), but also think that they must re-perform wudu'. Sheikh Saleh Al-Fozan's answer to a question about this matter was as follows: "If filth falls on a person's body or garment (after he has performed wudu'), his wudu' is not affected thereby as he has done nothing that invalidates wudu'. The only thing he should do is to wash the filth or impurity off his body or garment and perform his prayers, and there is nothing wrong in this." (Fatawa noorun ala-Darb, p.107)

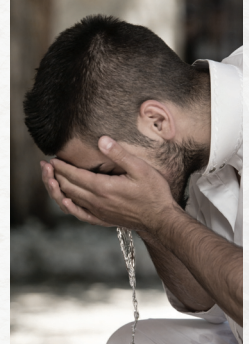
- On washing the face, one must wash the whole face, including the area between the beard and the ears.

- Some women, after performing wudu', may clean the private

parts of babies with bare hands and as such come into contact with impurity like the child's urine or stool. The Islamic stance on this issue is that though their wudu' remains valid by touching the private parts of their babies or coming into contact with this impurity, they must still wash their hands to remove the impurity before praying or touching the Qur'an.

- Some women may have their nails polished. It should be noted that this, in the case of most nail-polishes⁽³⁾, would prevent water from reaching the nails, so it makes the wudu' incomplete, hence invalid, and prayer would thereby be invalid. Such women must re-perform their prayer after performing a valid wudu'. The same applies in case there is a screening layer of any paint or substance on any body part that is to be washed during wudu', unless there is a legal excuse.
- Some people think that washing the private parts is required with every wudu', which is not true. It is only required from the one who answers the call of nature (by urination or defecation). In case of sleep or passing wind, it is not required to wash such parts of the body; wudu' can be performed directly.
- Some people may think that touching the penis of an animal, for example while herding or slaughtering, invalidates wudu'. According to Imam Ibn Taymiyah: "Touching the penis of an animal, living or dead, does not invalidate wudu'." (Fatawa Kubra, P.280, The Book of Purification)

Some people, when having filth on their bodies or clothes, do not only remove the filth (by washing it away), but also think that they must re-perform wudu'.



Some people think that washing the private parts is required with every wudu', which is not true. It is only required from the one who answers the call of nature.



(3) The exception to this rule is the use of henna as a nail polish or some of the newer water permeable nail polishes now in the market.

لَا تَسْأَلُوهُنَّ عَنْ شَيْءٍ حَتَّىٰ تُخْرِجُنَّ مِنْهُنَّ لِتَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا يُبَدِّلُ اللَّهُ شَيْئًا إِلَّا عِنْدَ حُكْمٍ

"And when you ask (his wives) for something, ask them from behind a partition. That is purer for your hearts and their hearts." [33:53]





**SOME
VERDICTS ON
WUDU'**



SOME VERDICTS ON WUDU'

Mere feeling based on doubt does not invalidate prayer, so he should not interrupt his prayer.

● If a person performs ablution then goes to prayer, is his prayer invalidated in case he feels as if something (i.e. urine) were dripping from him?

Mere feeling based on doubt does not invalidate prayer, so he should not interrupt his prayer.

The Prophet ﷺ was asked about a man who feels something occurring to him during his prayer, and he answered, "He should not leave his prayer unless he hears a sound or smells a scent." (Bukhari, Muslim, Tirmidhi, Ibn Majah and Ahmad)

"However, if he is sure that drops of urine are really passed from his penis, his wudu' will be invalidated and he is required to wash the urine, unless he is incontinent of urine (then his prayer would not be invalidated if he does what is due from him)." (Fatawa Kubra, P.281, The Book of Purification)

● "If a man kisses or hugs his wife and consequently passes pre-seminal fluid, is he required to re-perform wudu' or not? Yes. His wudu' becomes invalidated. He should clean his private (sexual) organs and perform wudu'." (Fatawa Kubra, P.294, The Book of Purification)

● "If pus is continually coming out from a man's penis, would his prayer still be valid? He must not stop his prayer, but he prays as is possible for him. If the flow of pus does not stop

for a time enough for wudu' and prayer, he should perform his prayer even if the pus keeps coming out. However, he should use some protection (like a guaze or even a diaper if needed) that prevents the pus from spreading." (Fatawa Kubra, P. 310, The Book of Purification)

❁ Is the ritual bath (ghusl) enough so that you can do without wudu'?

"If one is required to have a ritual bath, he would be advised to perform wudu' beforehand. Thus he performs a complete wudu', then has the bath thereafter. When he completes his bath, he is not required to repeat wudu'. But if he performs the ritual bath (ghusl) only (without wudu'), observing the sequence of wudu' organs it would be sufficient for him and the wudu' is not necessary." (Islamic verdict by a group of scholars p1/191)

1 WIPING OVER SOCKS

The permissibility and validity of this action is based on Jarir ibn Abdullah's tradition:

"I saw Allah's Messenger ﷺ pass urine then perform wudu' and wipe over his Khuff (socks)." (Agreed upon)

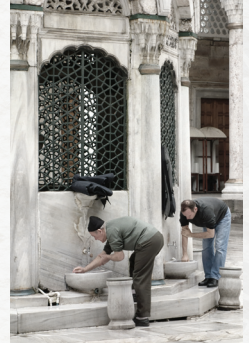
To perform ablution then put on your socks and wipe over them for the consequent ablutions would be better than putting them on without ablution and taking them off thereafter for the next ablution. Al-Mughirah ibn Shu'bah said:

"I was with Allah's Messenger ﷺ on a journey. I intended to take his leather socks off but he said: 'Leave them for I put them on after performing wudu', and he wiped over them." (Agreed upon)

2 THE AREA TO BE WIPED

The upper surface of the socks should be wiped, as the Prophet ﷺ did this. Ali, may Allah be pleased with him, said: "Had religion been based on personal opinion, then wiping

A man who kisses or hugs his wife and consequently passes pre-seminal fluid is required to wash his privates and remake his wudu'.



If one is required to have a ritual bath, he would be advised to perform wudu' beforehand.

over the bottom surface of the socks would have been more appropriate. I saw Allah's Messenger ﷺ wipe over the top of his leather socks." (Abu Daud and Tabrani)

3

PREREQUISITES FOR WIPING OVER SOCKS

Boots or socks must be clean from filth. If they are impure or filthy they cannot be used (for wiping or prayer).

- The leather socks and the like should be put on after performing wudu'. This is based on the aforesaid tradition of Al-Mughirah.

- Boots or socks must be clean from filth. If they are impure or filthy they cannot be used (for wiping or prayer).

"Allah's Messenger ﷺ one day led his Companions in prayer wearing his shoes. During the prayer, he took off his shoes because Jibril (Gabriel) had told him that his shoes were not clean." (Abu Daud)

- Wiping over leather socks and the like applies only in case of wudu', not in case of ritual bath (ghusl). Safwan ibn Assal said:

"Allah's Messenger ﷺ told us to keep wearing our socks while on travel for three days and nights except in case of major ritual impurity (Janabah). Only in case of urinating, defecating and sleeping (we can wipe over them)." (Ahmad, Tirmidhi and Nasai)

- Wiping over socks must be within the prescribed time limit, which is one day and night for residents and three days and nights for travelers. Ali ibn Abi Talib asked about the time limit for wiping (over boots) and the Prophet's answer was: "For a person traveling: three days and three nights; for a resident: one day and one night." (Muslim & others)

- Socks must cover the area of the feet as required to be washed (up to the ankle).



Wiping over leather socks and the like applies only in case of wudu', not in case of ritual bath (ghusl).

4

DESCRIPTION OF WIPING OVER SOCKS

Having put on clean socks after performing ablution, a Muslim can wipe them with water, instead of taking them off and washing his feet. He should pass his wet right hand over his right foot from the toes to the top of the ankle, then his wet left hand over the left foot likewise. Al-Mughirah ibn Shu'bah, may Allah be pleased with him, described the Prophet's wudu' saying:

"Then he performed wudu' and wiped over the socks placing his right hand on his right sock and his left hand on his left sock, then wiped their top surface once. It is as if I am looking at the traces of his fingers on the socks now."

Wiping over socks must be within the prescribed time limit, which is one day and night for residents and three days and nights for travelers.

5

TIME LIMIT

- Three days and nights for a traveler, and one day and night for a resident based on Ali's tradition mentioned earlier.
- The period starts as from the first wiping after minor ritual impurity (hadath), based on the strongest verdict of scholars, and ends after the elapse of 24 hours for the resident and 72 hours for the traveler.



Things that terminate the validity of wiping include major ritual impurity and expiry of the prescribed wiping duration.

6

THINGS THAT TERMINATE THE VALIDITY OF WIPING

- Major ritual impurity (janabah), based on the aforementioned tradition narrated by Safwan.
- Expiry of the prescribed wiping duration (one day and night for residents, and three days and nights for travelers), as stated in the tradition narrated by Ali ibn Abi Talib (may Allah be pleased with him).
- Taking off both or either of the socks.

7

Major Ritual Purification (Ghusl)

Major Ritual Purification (Ghusl) refers to the washing the whole body with water.



In the case of sexual intercourse, whereby the glans is inserted completely into the vulva, even if no ejaculation takes place, necessitates that both spouses take a bath (ghusl).

It means washing the whole body with water. It is necessitated by one of the following:

- Ejaculation (of semen) because of coitus, masturbation, a wet dream, or other reasons. This is based on the meaning of the Qur’anic guidance which is translated as: “If You are in a state of sexual impurity, purify yourselves.” [5:6]

The Prophet ﷺ said:

“Ghusl (major ritual bath) is a must after ejaculation of semen.” (Tirmidhi, Ibn Majah and Ahmad)

- Sexual intercourse by inserting the glans completely into the vulva, even if no ejaculation takes place, in which case both spouses are required to take a bath (ghusl). The Prophet ﷺ said: “If he (the husband) sits between her legs and penetrates her, ghusl (bath) is obligatory, whether he ejaculates or not.” (Muslim)

- The stopping of bleeding resulting from menstruation or postpartum (confinement) period. The Qur’an states: “They ask you about menstruation. Say, ‘It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.’” [2:222]

Allah’s Messenger ﷺ said to Fatimah Bint Abi Hubaish:

“Leave prayer throughout the days of menstruation, then perform ghusl and do prayer.” (Agreed upon)

- Death. If a Muslim dies, living Muslims are required to bathe him or her. Umm ‘Atiyyah, may Allah be pleased with her, narrated: “Allah’s Messenger ﷺ came to us when his daughter died and said: ‘Wash her three, five or more times with water and

sidr⁽⁴⁾ (lote-tree leaves) if you think it is required and sprinkle camphor or something of it on her at the end.' When we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it." (Agreed upon)

- If a non-Muslim embraces Islam, he should take a ritual bath. This is based on the tradition reported by Qais ibn Assem: "I came to the Prophet ﷺ to embrace Islam, so he ordered me to bathe with water and sidr." (Abu Daud & Nasai)

Abu Hurairah narrated that:

"When Thumamah Al-Hanafi embraced Islam the Prophet ﷺ sent him to Abu Talha's farm and required him to perform a ritual bath. There, he took a bath and performed two rak'at, upon which Allah's Messenger said: 'The faith of your brother has improved.'" (Ahmad)

If a Muslim dies, living Muslims are required to bathe him or her.



8

DESCRIPTION OF COMPLETE RITUAL BATH (GHUSL)

- He intends (in his heart) to perform ghusl to remove major ritual impurity (sexual impurity, menstruation or postpartum period) without uttering such intention, because nothing has been reported that proves that the Prophet ﷺ uttered the intention to perform ghusl, wudu', prayer or any other act of worship⁽⁵⁾. Besides, Allah is Best Aware of what is in the minds of mankind. This is based on the Prophet's tradition narrated by Omar, may Allah be pleased with him:

"Acts are based on intention. Each one shall have (the harvest of) what he intends." (Agreed upon)

- He says: "Bismillah" (In the name of Allah). Then he washes his hands, then his private parts and removes the filth. A'ishah, may Allah be pleased with her, reported:

If a non-Muslim embraces Islam, he should take a ritual bath.

(4) Soap can be used as an alternative in modern times

(5) Except for the hajj and umrah which has been proven through the Sunnah

“When Allah’s Messenger took a bath because of sexual intercourse, he called for a vessel and took a handful of water from it and first (washed) the right side of his head, the left, and then took a handful (of water) and poured it on his head.”



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.

“When Allah’s Messenger ﷺ bathed because of sexual intercourse, he first washed his hands, then poured water with his right hand on his left hand and washed his private parts. He then performed ablution as is done for prayer. He then took some water (in his hand and put it on his head) and put his fingers and moved them through the roots of his hair. And when he found that these had been properly moistened, then poured three handfuls on his head and then poured water over his body and subsequently washed his feet.” (Muslim)

● Next, he performs complete wudu’ (like that for prayer), except for his feet, which he can delay until he finishes his bath. This is based on the above-mentioned tradition reported by A’ishah, may Allah be pleased with her, in which she says: “He then performs ablution as is done for prayer.”

● He pours three handfuls on his head and runs his fingers through his hair and beard so that the water should reach his scalp. Maimounah, may Allah be pleased with her, reported: “I placed water for the Prophet ﷺ to take a bath. He poured water over his hands, and washed them once or twice. Then he poured water with his right hand over his left one and washed his private parts. He rubbed his hand over the earth (and washed it). He rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face and forearms, then his head three times. He poured water over his body and then withdrew from that place and washed his feet. I brought him a piece of cloth (towel), but he returned it. He (only) shook water off his hand.” (Agreed upon)

● A person should pour water over the whole of his body, rubbing whatever he can of his body, beginning with the right side, then left side. He should take care to make water reach the arm-pits, ears, the navel, and the recesses of skin, as in the case of fat people in whom the upper layers of flesh prevent water from reaching those areas of the skin concealed beneath the fatty areas of the body. A’ishah, may Allah be pleased with her, reported:

“When Allah’s Messenger ﷺ took a bath because of sexual intercourse, he called for a vessel and took a handful of water from it and first (washed) the right side of his head, the left, and then took a handful (of water) and poured it on his head.” (Agreed upon)

9

SATISFACTORY GHUSL

- He should clean filth with water.
- He intends (in his heart, not tongue) to remove major ritual impurity (hadath).
- Pours water all over his body or plunges himself into water so that it should reach the armpits, ears, navel, and recesses of the skin (for fat people). The Prophet ﷺ said to Umm Salamah, may Allah be pleased with her, about ghusl: “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.” (Muslim)

Cases in which ghusl is recommended: Friday Prayer, Prayer of the two Festivals (Eids) and when entering the state of Ihram for Hajj or Umrah.



10

CASES IN WHICH GHUSL IS RECOMMENDED

- Friday Prayer: Abu Hurairah, may Allah be pleased with him, reported: “The Prophet ﷺ said, ‘He who takes a bath and then comes to Al-Jumu’a (Friday) prayer and then prays what was fixed for him, then keeps silent till the Imam finishes the sermon, and then prays along with him, his sins (committed) between that time and the next Friday will be forgiven and with an addition of three days more.’” (Muslim)

Acts of worship which cannot be done when one is in a state of janabah: Circumambulation (tawaf) of the Sacred House (Ka'bah).

- Prayer of the two Festivals (Eids), based on the tradition narrated by Al-Fakeh ibn Saad that:
“The Prophet ﷺ used to perform ghusl on Friday, and for Fitr and Adha festivals.” (Ahmad, Ibn Majah and Bazzar)

- Entering the state of Ihram for Hajj or Umrah.

“Zaid ibn Thabit saw the Prophet ﷺ take off his clothes and take a bath for Ihram.” (Tirmidhi, Daraqutni, Baihaqi and Tabrani)

- Entering Makkah.

“Whenever Ibn Omar wanted to enter Makkah, he slept at Dhu Tuwa till the morning, performed bath and then went to Makkah in the daytime. He mentioned that the Prophet ﷺ did it.” (Muslim)

11

ACTS OF WORSHIP WHICH CANNOT BE DONE WHEN ONE IS IN A STATE OF JANABAH (SEXUAL IMPURITY)

- Prayer (Salat): The Qur'an states:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.” [4:43]

- Circumambulation (tawaf) of the Sacred House (Ka'bah). A'ishah, may Allah be pleased with her, said:

“I came to Makkah while in my monthly period, so I could not circumambulate the Sacred House or go between Safa and Marwah. I complained to Allah's Messenger ﷺ. He said to me: 'Do what a pilgrim does except for circumambulation of the Sacred House until your period is over.'” (Bukhari & Muslim)



Acts of worship which cannot be done when one is in a state of janabah: Recitation of the Holy Qur'an.

- Touching or carrying the Holy Book (the Qur'an), as stated in Abu Bakr ibn Muhammad ibn Amr's (earlier) tradition: "That the Prophet ﷺ wrote to the Yemenites a letter which included this rule: 'Nobody should touch the Qur'an unless he is pure.'" (Nasai, Daraqutni and Baihaqi)
- Recitation of the Holy Qur'an. Ali, may Allah be pleased with him, said: "I saw Allah's Messenger ﷺ perform wudu', then read some passages from the Qur'an. He said: 'This is for those who are not in a state of Janabah. Those who are in a state of Janabah are not allowed to recite even a verse.'" (Ahmad and Abu Ya'la)⁽⁶⁾
- Staying in the mosque. Allah's messenger ﷺ said: "A mosque is forbidden for a woman during her monthly period and (both man and woman) in a state of Janabah." (Ibn Majah & Tabrani)

Those who are in a state of Janabah are not allowed to recite even a single verse from the Quran.



12

SOME OFFENSES AND ERRORS IN THE RITUAL BATH (GHUSL)

- A man may neglect taking a bath after sexual intercourse, and even does not tell his wife to take a bath, unless he ejaculates. In fact, both must perform the ritual bath (ghusl). This is clear from the tradition quoted above: "If he (the husband) sits between her legs and penetrates her, ghusl (bath) is obligatory, whether he ejaculates or not." (Muslim)
- A man may have intercourse with his wife then delays ghusl till before dawn, thus he is sleeping without wudu'. This is in conflict with the Prophet's Sunnah. Ammar ibn Yasser, may Allah be pleased with him, said:

A man may have intercourse with his wife then delays ghusl till before dawn, thus he is sleeping without wudu'. This is in conflict with the Prophet's Sunnah.

(6) This is a weak narration.

The Prophet said, "Allah does not accept charity from goods acquired by embezzlement as He does not accept prayer without purification."



If one has or finds water, he must use it for purification. Otherwise, he can perform tayammum for prayer.

"Allah's Messenger ﷺ has recommended the person who is in a state of Janabah to perform wudu' (the same as that for prayer) in case he wants to eat, drink or sleep." (Ahmad & Tirmidhi)

- Some people may sleep in a state of major ritual impurity (janabah), then if he wakes up a little before sunrise he performs tayammum instead of ghusl, which is not proper or permissible for him. Sheikh Abdul Aziz ibn Baz, may Allah's mercy be upon him, delineated the right practice in such a case by saying to the one who asked him about this matter: "You must perform ghusl and complete your purification, then perform prayer. Tayammum is not permissible in your case. That is because a person who is asleep or forgets a prayer is required to hasten to perform it along with all its requisites as soon as he wakes up or remembers it. Allah's Messenger ﷺ was asked about a man who forgets prayer or sleeps and misses it. He said: 'He should perform it when he remembers it.'" (Ibn Majah)

It is well-known that prayer cannot be accepted without purification, based on the Prophet's tradition:

"Allah does not accept charity from goods acquired by embezzlement as He does not accept prayer without purification." (Abu Daud)

If one has or finds water, he must use it for purification. Otherwise, he can perform tayammum for prayer. Allah says, that which means:

"And [if you] find no water, then seek clean earth and wipe over your faces and your hands [with it]. Truly, Allah is ever Oft-Pardoning, Oft-Forgiving." [4:43]

- Some women who become pure of puerperium (postpartum period) before the elapse of forty days do not take a bath (ghusl) and observe prayer or fast (in Ramadan). In this regard, Sheikh Abdul Aziz ibn Baz, may Allah's mercy be upon him, said, "If a woman who is in a childbirth

(confinement) period becomes pure before the elapse of forty days, she must take a bath (ghusl) and perform prayer, as well as observe the fast in Ramadan. It is also permissible for her husband to go to bed with her, as this is unanimously agreed upon among Muslim Scholars. There is no limit to the minimum time of the postpartum period.”
(Islamic verdict by a group of scholars. p1/225)

- Some men go to bed with their wives after the elapse of their confinement, but before ghusl. Sheikh Abdul Aziz ibn Baz said about this, “Having sexual intercourse with a wife during her monthly period is forbidden. Allah, glory be to Him, says:

‘They ask you concerning menstruation. Say, ‘That is a harmful thing, therefore, keep away from women during menses and go not unto them till they are purified (from menses).’ [2:222]

If one commits such an act, he will have to ask Allah for forgiveness and give one, or a half, gold coin out of charity in atonement for (this offense). Ahmad and other compilers of [hadith] narrated, on the authority of Ibn Abbas that the Prophet ﷺ said (about the person who goes to bed with his wife during her monthly period), ‘Let him donate one, or a half, dinar (gold coin). He may donate either of the two values.’ (Abu Daud)

However, he must not have sex with her before she stops bleeding and has a bath. This is based on the Qur’anic verse which is translated as:

‘And go not unto them until they are purified (from menses). And when they have purified themselves, then go in unto them as Allah has ordained for you.’ [2:222]

Thus Allah has not permitted sex with a wife until the blood of menses stops flowing and she takes a bath. If sexual intercourse is practiced before she takes a bath her

There is no limit to the minimum time of the postpartum period.



Having sexual intercourse with a wife during her monthly period is forbidden.

husband would thereby commit a sin and should pay the atonement value. If she conceives a child after having sex during her monthly period and prior to taking a bath, her child will nonetheless be a legitimate child.” (Islamic verdict by a group of scholars. p1/218)

Some people think that a woman should not go out of her house before her postpartum period is over. The truth is that she, like any other woman, may go out if she needs to.

Some people think that a woman should not go out of her house before her postpartum period is over. The truth is that she, like any other woman, may go out if she needs to. If she does not need to go out, it would be more appropriate not to go out though. The Qur’an states:

“And stay in your houses, and do not display your selves like that of the former times of ignorance.” [33:33]

Some women think that reading books on Hadith and commentaries on the Holy Qur’an is a sin at this time. Sheikh Ibn Baz said in his reply to a question about this: “It is no sin for a woman in her menses or after childbirth to read commentaries or the Holy Qur’an without touching it. That is in accordance with the more correct verdict of Muslim scholars. As for the person who is in the state of janabah, he or she must not recite the Qur’an at all until after taking a bath. They can read the books on Hadith and commentary books etc., without reciting the verses included therein.” It was narrated that nothing prevented the Prophet ﷺ from reciting the Qur’an, except janabah. In another tradition, narrated by Imam Ahmed (with a good chain of transmitters) the Prophet ﷺ said:

“As for one in a state of janabah, he cannot recite even one verse.”

Some women, whose monthly period is over, would wrongly postpone taking a bath until the end of the time allotted for a prayer. Sheikh Muhammad Ibn Uthaimen said: “A woman may get purified of her menses during the time of one of the daily (five) prayers, but she postpones bathing to a later time on the plea that the remaining

Some women, whose monthly period is over, would wrongly postpone taking a bath until the end of the time allotted for a prayer.

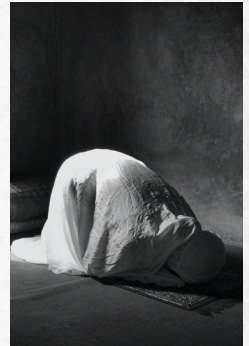


time would not allow complete purification. Such a plea is not acceptable, for she can perform the minimum requirement of purification and perform the prayer on time. Later, she can have sufficient time for complete, or longer, purification.” (“The Natural Blood of Women” p, 41.)

- Some women, after their menses is over and they have a bath, do not perform the prayer they missed when their menses started. Sheikh Muhammad ibn Uthaimen said: “If the monthly period commences after the time of a prayer has begun (e.g. half an hour after the beginning of Noon prayer), she can make up for the missed prayer after her period is over. The Qur’an states: ‘Indeed prayer has been decreed upon the believers, a decree of specified times.’” [4:103] (Fatawa about women: p25)

Some women, after their menses is over and they have a bath, do not perform the prayer they missed when their menses started.

- A woman who is purified of her menses may not perform the prayer incumbent on her at that time; she performs the next prayer. Sheikh Ibn Uthaimen says: “If she is purified (of the menses) and there is still enough time for one rak’ah before the time of the next prayer, she must perform the prayer during whose time she was purified.”




The Prophet ﷺ said:

“Whoever completes one rak’ah of the afternoon (Al-Asr) prayer before sunset, he has the whole prayer within its time.” (Bukhari & Muslim)

“Thus, if her period is over during the afternoon prayer, or before sunset, and there was time enough for one rak’ah before the sun sets, she should perform the afternoon prayer, as it is due upon her.” (Fatawa about Women: p, 25.)

If her period is over during the afternoon prayer, or before sunset, and there was time enough for one rak’ah before the sun sets, she should perform the afternoon prayer, as it is due upon her.





“Perform Tayammum with clean earth and wipe over your faces and hands. Indeed, Allah is ever Pardoning and Forgiving.” [4:43]

فِي تَيَمُّمٍ مِّنْ طِينٍ

The image features a close-up of a human hand on the left side, with a dark brown, curved graphic element that starts from the top right and curves down towards the hand. The background is a light beige color with a repeating, faint geometric pattern of interlocking lines. The word "TAYAMMUM" is written in a bold, dark brown, sans-serif font in the lower center of the image.

TAYAMMUM



Tayammum: it is a form of purification that replaces and substitutes for wudu' and ghusl in case water is lacking or inaccessible.

TAYAMMUM

It is a form of purification that replaces and substitutes wudu' and ghusl in case water is lacking or inaccessible. It enables us to do whatever wudu and ghusl allow us to do, including prayer, touching the Qur'an and the like. The Qur'an states:

“And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform Tayammum with clean earth and wipe over your faces and hands. Indeed, Allah is ever Pardoning and Forgiving.” [4:43]



1

FACTORS THAT MAKE TAYAMMUM PERMISSIBLE

In the case of a person who is wounded or sick, and the use of water is likely to delay healing or increase sickness, in such a case, he may perform Tayammum.

● Lack of water. Umran ibn Al-Hussain narrated that:

“Allah's Messenger ﷺ saw a man sitting alone and that he did not perform prayer in congregation. He asked him what prevented him from joining prayer. The man told him that he had major ritual impurity (Janabah) in absence of water. The Prophet said: ‘Make use of earth, for it suffices you.’”
(Agreed upon)

● In case water is harmful to the body in the case of a person who is wounded or sick and the use of water is likely to delay healing or increase sickness. Jabir said:

“We set out on a journey. One of us was hit with a stone that wounded his head, then he had a wet dream. He asked

his companions if it was permissible for him to perform Tayammum. They said, 'We do not think that you can use earth while water is accessible,' so he took a bath and died. When we came back to Allah's Messenger ﷺ, he was told of the story. He said: 'They killed him! May Allah kill them! Why didn't they ask if they didn't know? Inquiry is the cure of ignorance. It would have been enough for him to perform Tayammum, or bandage his wound, wipe over the bandage and bathe the rest of his body.'" (Abu Daud, Ibn Majah & Daraqutni)

- If a person has limited water, but he needs it now or later for drinking and/or cooking, in such a case he may perform Tayammum and keep the water for drinking or cooking. Abu Dhar heard Allah's Messenger ﷺ say:

"Clean earth is a means of purification for Muslims even if they stayed without water for ten years. When they find water it will be good for them to use it." (Tirmidh, Nasai, Abu Daud)

Ali ibn Abi Talib, answering a question about a passenger who has "Janabah" while he has little water and he is afraid of thirst, said:

"He should resort to Tayammum and should not wash with water." (Daraqutni)

- If the search for water will risk his life, honor or wealth, such as if there was an enemy or there was a distance from water that would expose him to the danger of wild animals.
- In case the available water is too cold and he cannot heat it, being almost sure that the use of cold water will cause him harm. Amr ibn Al-As said:

"During a very cold night on the Dhat Al-Salasel expedition, I had a wet dream. I was afraid to risk my life if I took a bath, therefore, I performed Tayammum and lead my companions in prayer. They told the Prophet ﷺ about the incident, upon which he called me and asked me: 'O Amr! Did you lead your companions in prayer while you were in

If a person has limited water, but he needs it now or later for drinking and/or cooking, in such a case he may also perform Tayammum.



In case the available water is too cold and he cannot heat it, being almost sure that the use of cold water will cause him harm, he may perform Tayammum.

state of Janabah?’ I told him the reason that prevented me from taking a bath, and said to him, ‘I heard Allah, glory be to Him, say (what means), ‘Do not kill yourselves. Verily Allah is All-Merciful towards you.’ Allah’s Messenger ﷺ laughed and said nothing. The Prophet’s silence is a sign of an approval because he never accepts or keeps silent if he sees a wrongful act.” (Abu Daud)

A person who wants to perform Tayammum should intend purification or the removal of ritual impurity.

2 DESCRIPTION OF TAYAMMUM

A person who wants to perform Tayammum should intend purification or the removal of ritual impurity. Then he says “Bismillah” and touches or strikes the clean earth once with the palm of his hand while his fingers are spaced. Then he should wipe his face using the inner side of his fingers and wipe his hands with his palms up to the wrists. As in the narration of Ammar (may Allah be pleased with him): “I had a seminal emission and did not find water (for taking bath), I rolled in dust and did prayer.

I mentioned that to the Prophet of Allah ﷺ, and he said: ‘It was enough for you to do like this.’ The Prophet ﷺ thereupon struck the ground with his palms and then blew (the dust) and then wiped his face and palms.” (Agreed upon)

In another narration by al-Darqutnee: “It was enough for you to strike your palms on the ground, then blow and then wipe your face and palms.”

3 THINGS WHICH INVALIDATE TAYAMMUM

- Everything that invalidates wudu’ will similarly invalidate Tayammum.
- Finding water (for those who have no water for wudu).
- When the excuses or constraints that prevent one from using water are over.



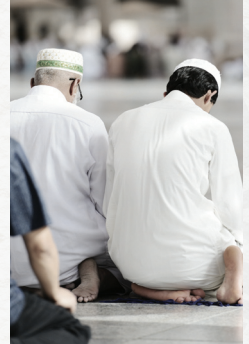
A person who performs Tayammum in case of major ritual impurity for some acceptable reason that justifies Tayammum is not required to repeat his prayer.

4

Notes:

- If a person performs Tayammum and then completes his prayer, then finds water or the constraints which prevented the use of water are over after completion of prayer, he is not required to repeat that prayer, even if there is still time. Abu Sa'id Al-Khudri said:
 "Two men set out on a journey. When the time for prayer came they had no water, so they performed Tayammum and prayed. Later they found water, and one of them re-performed that prayer, but the other did not. When they met Allah's Messenger ﷺ and told him what happened to them, the Messenger ﷺ said to the latter: 'You have done the sunnah,' and said to the former, 'You have a double reward.'" (Abu Daud & Nasai)
- However if he finds water or the constraints are over during his prayer, his prayer becomes invalid and he is required to perform wudu' and repeat the prayer. Abu Dhar said, "I heard Allah's Messenger ﷺ say:
 'Clean earth is a means of purification for a Muslim if he does not find water, even for ten years. When he finds it he must use it, for that would be better for him.'" (Tirmidh, Abu Daud, Nasai)
- A person who performs Tayammum in case of major ritual impurity (Janabah, for instance) for some acceptable reason that justifies Tayammum, is not required to repeat his prayer. Upon finding water or when the reasons for one's Tayammum are over, he must take a bath to remove ritual impurity. Omran ibn Al-Hussain narrated that:
 "Allah's Messenger ﷺ saw a man sitting alone and that he did not perform prayer in congregation. He asked him what prevented him from joining prayer. The man told him that he had major ritual impurity (Janabah) in absence of water. The Prophet ﷺ said: 'Make use of earth, for it suffices you.' Omran added that after they had found water, Allah's Messenger ﷺ gave a container of water to the man who was in a state of Janabah and said to him: 'Go and pour it on yourself.'" (Agreed upon)

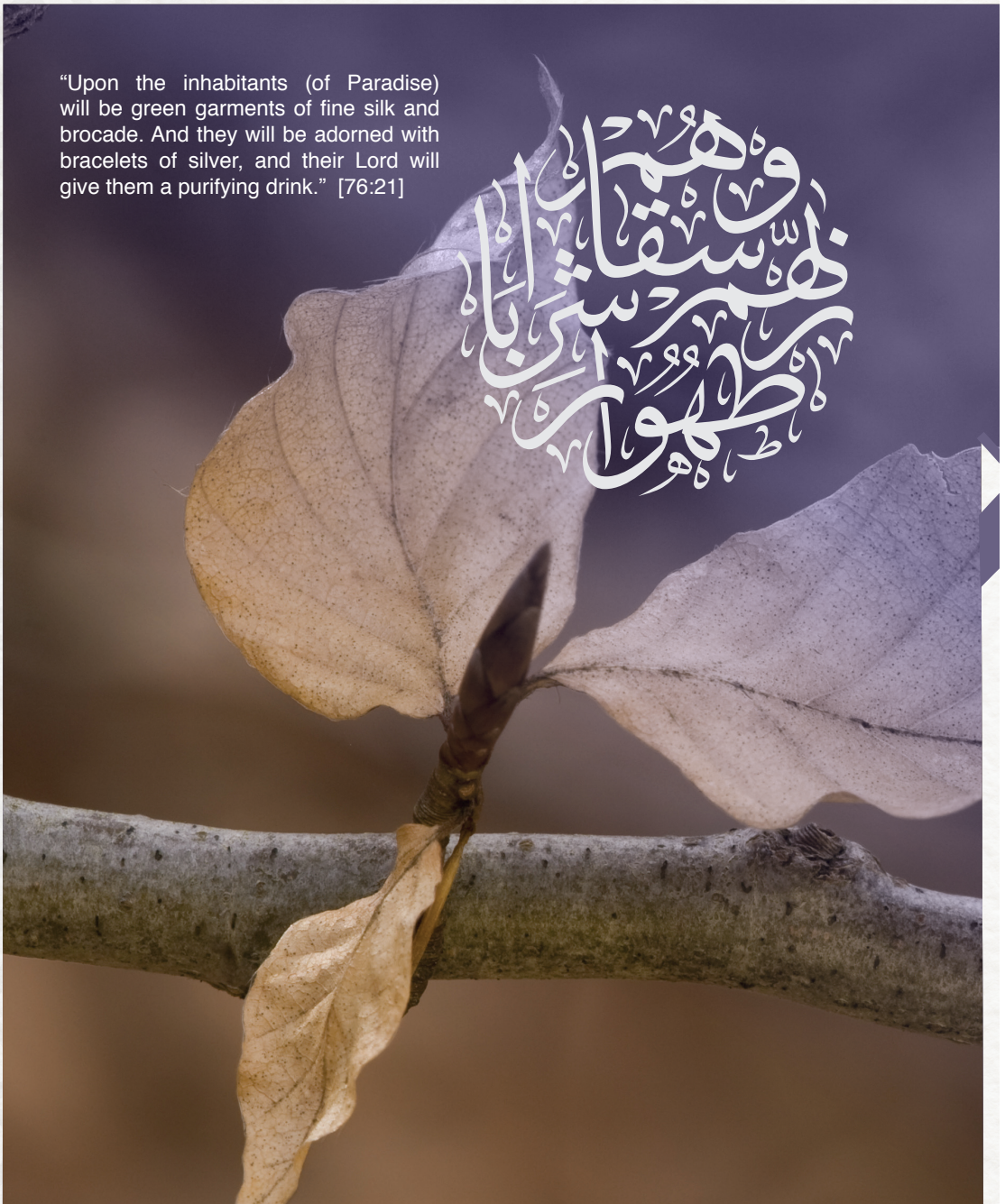
If a person performs Tayammum and then completes his prayer, then finds water for prayer, he is not required to repeat that prayer, even if there is still time.



Allah's Messenger said, "Clean earth is a means of purification for a Muslim if he does not find water, even for ten years. When he finds it he must use it, for that would be better for him."

“Upon the inhabitants (of Paradise) will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.” [76:21]

وَهُمْ فِيهَا
لَبَسُوا خِزْيَانًا
أَخْضَرَ
سَمِيعًا
وَهُمْ فِيهَا
يُطَهَّرُونَ





SOME VERDICTS ON TAYAMMUM



SOME VERDICTS ON TAYAMMUM

In case of the inability to use water, a Muslim should use dusty earth for tayammum if it is available. If he is confined to a bed, he can use his bed, the floor or anything else if it is covered in some dust.

- A patient in the hospital who is unable to use water for wudu, so he performs tayammum by striking the carpet with his hands. Is his prayer valid?

Answer: The patient is required to perform wudu' for prayer in case of ability, but in case of the inability to use water, he should use dusty earth for tayammum, if it is available. Otherwise, he can use his bed, the floor or anything else if it is covered in some dust. The Qur'an states that which means:

"So keep your duty to Allah and fear Him as much as you can." [64:16]

"Allah does not charge a soul except [with that within] its capacity." [2:286]

(Islamic verdict by a group of scholars. p1/197)

- A person whose hand is wounded and he cannot let water touch the wound, performs tayammum on account of his wound. Once he forgot and performed the prayer without tayammum. During his prayer, he remembered, so he performed tayammum without interrupting his prayer. What is the status of that prayer, is it valid or invalid?

Answer: If one of the wudu' parts is wounded, and the wound cannot be washed or wiped with water (for water will worsen

the wound or delay its cure), then tayammum is required. If he enters into prayer, then remembers during that prayer that he has not performed tayammum, he is required to perform tayammum and repeat the prayer because the portion of the prayer he performed before tayammum was not valid. Purification is a prerequisite to prayer and leaving an organ or part of the parts that are to be washed in wudu' makes the whole wudu' invalid. The evidence of that is the instruction of the Prophet of Allah ﷺ to the man who made his wudu and left an area equal to that of a silver coin (dirham) untouched by water. The Prophet ﷺ ordered him to repeat his wudu (ablution).

Since it was impossible to wash or wipe with water that area, it would be required to make use of its replacement, which is tayammum. The Qur'an states:

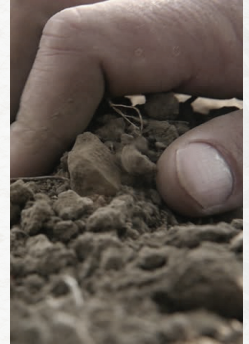
"And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform Tayammum with clean earth and wipe over your faces and hands. Truly, Allah is Ever Pardoning and Forgiving." [4:43]

Ibn Abbas narrated that:

The Prophet ﷺ said about the man whose head had been badly wounded, "He could have washed his body except his head, which was wounded." In Abu Daud's narration, on the authority of Jabir, the Prophet of Allah ﷺ said, "It would have been enough for him to perform tayammum."

Thus, he is required to do it again. (Islamic verdict by a group of scholars. p1/197)

If one of the wudu' parts is wounded, and the wound cannot be washed or wiped with water then tayammum is required.



Purification is a prerequisite to prayer; leaving any part that is required to be washed in wudu' without washing it nullifies the entire wudu'.

1

WIPING OVER SPLINTS AND BANDAGES

Splints, bandages and the like should be wiped over with water. Jabir said:

Wiping over splints or bandages is obligatory on performing wudu' or ghusl instead of washing or wiping the infected part.



If a person has a fracture and wants to perform wudu' or ghusl, he must wash all his wudu' parts or body respectively.

“We set out on a journey. One of us was hit with a stone that wounded his head, then he had a wet dream. He asked his companions if it was permissible for him to perform Tayammum. They said, ‘We do not think that you can use earth while water is accessible,’ so he took a bath and died. When we came back to Allah’s Messenger ﷺ he was told of the story. He said, ‘They killed him! May Allah kill them! Why didn’t they ask if they didn’t know? Inquiry is the cure of ignorance. It would have been enough for him to perform Tayammum, or bandage his wound, wipe over the bandage and bathe the rest of his body.’” (Abu Daud Ibn Majah and Daraqutni)

Wiping over splints or bandages is obligatory on performing wudu' or ghusl instead of washing or wiping the infected part. If a person has a fracture and wants to perform wudu' or ghusl, he must wash all his wudu' parts or body respectively. If he fears harm on washing the damaged part, such as the aggravation of illness or pain or delay of healing, he shall move to the phase of wiping over that part or area with water. If the wiping is going to cause harm, he moves to the next phase by bandaging the damaged part and wiping over the bandage. It is not required to perform ablution or ghusl prior to applying the splints or bandages. He continues to wipe over them so long as the damage is there. However, if the damage ceases to exist, that area or part must be washed with water.

2

SOME VERDICTS ON WIPING OVER THE SPLINTS

Are there conditions for wiping over splints, for example, in case they are in excess requirements?

“Wiping over splints should be in accordance with its respective requirements. The area of wudu or pain is not the only area to be covered with splints or bandages, but

also the surrounding area needed for fixing the splints or by adhesive tape.” (Fatawa about wiping over Khuffain, p26)

- Do these splints and bandages include dressing material, such as gauze, etc?

“Yes, wiping over splints is not the same as wiping over socks, so it has no time limit and can be practiced as long as it is needed. Splints are different than socks and can be wiped in both wudu’ and ghusl.” (Fatawa about wiping over Khuffain, p26)

Wiping over splints is not the same as wiping over socks, so it has no time limit.

- How are splints wiped? Should they be covered with wiping or only part of them?

“Yes, they should be covered with water since the substitute has the same status as that of the original. That is, such as the whole part should be washed, the whole splint also should be wiped. As for wiping socks [only from the top], it is just a concession of the Sunnah which has stated that it suffices to wipe over part of the socks.” (Fatawa about wiping over Khuffain, p27)



In case a patient cannot use water due to his disability or for fear of aggravation of disease or pain, he should use Tayammum as a substitute.

3

HOW TO PURIFY A SICK MAN

(Based on Islamic verdicts by a group of scholars)

- A patient is required to use water for purification (both wudu’ and ghusl).
- In case a patient cannot use water due to his disability or for fear of aggravation of disease or pain, he should use tayammum as a substitute.
- If he cannot purify himself, another person can help him by

washing the wudu' organs or wiping his face and hands for him in case of tayammum.

If Tayammum is not performed by striking the ground, wall or other dusty object, earth can be placed in a container or tissue and used for tayammum.

- If one of the wudu or ghusl parts is wounded, he should wash it with water. If water causes the wound any harm or damage, he should then only wipe over it. If wiping affects the wound negatively, then he can perform tayammum.
- If he has a broken bone or body part in plaster, splints or bandages, he should wipe over them with water. He need not perform ablution for that area since wiping replaces washing.



- For tayammum, he can strike a clean wall or other dusty object with his hand. If the wall is covered with some material different from the ground substance, such as paint, he should not use it for tayammum unless it is dusty.

- If Tayammum is not performed by striking the ground, wall or other dusty object, earth can be placed in

If he performs tayammum for a given prayer (Salat) and keeps his tayammum (commits nothing that invalidates it) till the time of the next prayer, he can perform the next prayer with the same tayammum.

a container or tissue and used for tayammum.

- If he performs tayammum for a given prayer (Salat) and keeps his tayammum (commits nothing that invalidates it) till the time of the next prayer, he can perform that prayer with the same tayammum as he still has ritual purity and has done nothing that invalidates it.
- A patient must clean filth and impurities from his body. If he cannot, he can perform prayer as he is. His prayer is valid and he is not required to do it again later.
- A patient must put on clean clothes for prayer. If his clothes become filthy or impure, he is required to clean

or replace them; otherwise, he should perform prayer in the same clothes without having to repeat (make up for) his prayer later on.

- A patient must perform prayer in a clean place. If the place becomes filthy or impure, he must cleanse it or replace it (in case it is a rug, for example) or he may spread something clean over it. Otherwise, he can pray on that place, and his prayer would be valid and he is not required to re-perform it.
- It is not permissible for a patient to delay a prayer beyond its prescribed time due to inability to purify himself. Nevertheless, he should purify himself as far as he can, then perform prayer on time even though he has on his body dirty clothes, or is in a dirty place, and which he is unable to cleanse.
- “A person who is suffering from urinary incontinence, and is not healed despite treatment, is required to perform a new wudu’ for each prayer after the commencement of its time. He should wash any filthy matter on his body and wear a clean garment for prayer if it is not difficult. Otherwise, he will be absolved from that. He should also guard against the spread of urine over his clothes, body or prayer place by using gauze or a diaper.”
(Islamic verdict by a group of scholars. p1/1173- Shaikh ibn Baz.)

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THE MESSENGER OF GOD MUHAMMAD

An account of the life of Prophet Muhammad (peace be upon him). The book introduces us to the Prophet's noble character, his humble life and his conduct with his family at home, his companions and all people in society. It tells us how he strove to fulfil the task God assigned to him and contemplates how he dealt with his enemies, the exceptional magnanimity he showed to all and his simple, but highly effective, method of advocating his message.



THE KEY TO UNDERSTANDING ISLAM

This book explains how Islam is a code of living that covers all aspects of life. It comprises a set of acts of worship which play important roles in placing morality on a solid foundation and strengthening good qualities in people so that they are keen to follow the right path. The book cites many examples and speaks about the importance Islam attaches to knowledge. It mentions a number of recent scientific discoveries that the Qur'an has referred to 14 centuries ago.



MESSAGE OF ISLAM

The Message of Islam begins by reminding the reader that Islam, its worship, the rules governing people's transactions and all its teachings have always remained the same as they were taught by Prophet Muhammad (peace be upon him). No change or alteration has been introduced into the religion, though some Muslims have changed. The book discusses and sheds light on a number of rights to which Islam attaches great importance.



ISLAM IS THE RELIGION OF PEACE

Islam is the Religion of Peace, shows with perfect clarity that Islam is the religion of peace and that the spread of Islam means the spread of peace throughout the world. Muslims must always be true to their promises and covenants and treat others with justice and compassion.



EASE AND TOLERANCE IN ISLAM

This book explains that Islam admits no rigidity and making things easy is a general feature of all aspects of the Islamic faith. It is a religion God revealed that can be implemented by people with different failings, feelings and abilities. Islamic law takes all this into account and addresses human nature and appeals to it. God says: "He has laid no hardship on you in anything that pertains to religion." (22: 78)



HUMAN RIGHTS IN ISLAM

Human rights in Islam are outlined in the Qur'an and the teachings of Prophet Muhammad (peace be upon him). They aim to make man lead a life of compassion and dignity, so that he acquires all good qualities and deals with others in the best manner. The book clarifies the misconceptions that are often expressed regarding the different aspects of freedom and responds to criticism in a calm and objective way.



BILAL THE ABYSSINIAN

This book tells the history of Bilal ibn Rabah, a former slave who became a companion of the Prophet. The book expounds Islam's attitude to racial discrimination, highlighting significant events that show the Prophet took care of many of those who were persecuted, protected them and gave them their rightful status in the Muslim community.



THE PATH TO HAPPINESS

The Path to Happiness explains that the way of life Islam provides for its followers is divine and intended to ensure that people enjoy real happiness in this present life and in the life to come. Islam establishes the concept of true and everlasting happiness, which makes Muslims aspire to the sublime through obedience of God and earning His pleasure.



WOMEN IN ISLAM

This book discusses the status of women prior to Islam and how women were ill-treated and humiliated in many cultures. It explains how Islam put an end to all this injustice, established women's rights and gave women their rightful status.



ROMANCE IN ISLAM

This book highlights the great importance Islam attaches to love. It shows that the love of God is the best and the most noble love. When it is rooted in a person's heart, it sets that person's behaviour on the right footing, elevates his emotions and feelings and removes selfishness. A person who truly loves God extends feelings of love and compassion to all creatures.



ISLAMIC PERSPECTIVE ON SEX

This book discusses the Islamic approach to sex and how to satisfy the sexual desire in the proper and beneficial way. The proper way to satisfy sexual desire is within marriage and according to Islam, marriage is a necessity for the individual to achieve personal fulfilment. For society, marriage is the way to progress, development and stability.



JESUS IN THE QURAN

After first discussing people's need to receive the divine message through prophets, this book relates the story of Jesus, son of Mary (peace be upon him). It starts well before his birth, then goes on to discuss his message and the opposition he had to endure. The book also discusses the Qur'anic account of Jesus, which makes clear that he enjoys a very high position with God Almighty.



GLAD TIDINGS

Glad Tidings explains the nature of Islam and clarifies the error of people who rely for information on suspect sources. The book highlights the main features of Islam and tells everyone who embraces Islam that God erases all their past sins and errors. As the Prophet makes clear: "Islam wipes away all past sins."



MY FIRST STEPS IN ISLAM

This book explains for non-Muslim readers how to embrace Islam and shows that this does not require much effort. To new Muslims, the book explains the essential elements of Islam and outlines the character of Prophet Muhammad, his qualities and the message he delivered to mankind. It goes on to discuss the various acts of worship Muslims are required to offer, as well as their purposes and significance.



THE PURITY

Under Islam, the concept of purification is not limited to personal and physical purity; it includes purifying oneself of sin and all disobedience of God. This book discusses the detailed rules of physical purification, including ablution, grand ablution, the removal of impurity, dry ablution, etc.



HISN AL-MU'MIN

Hisn Al-Mu'min speaks of the causes of reversals and misfortunes that people encounter. It highlights how one can ensure the protection and preservation of God's favours and blessings, as well as preventing harm and reducing the effects of personal tragedies and calamities. The book teaches the ways and means to fortify oneself against the effect of such tragedies, the most important being remembrance of God and glorifying Him at all times. This book explains the best forms of such remembrance and glorification.



THE BEGINNING AND THE END

Questions of the creation, existence and progress of the universe have been raised by communities throughout the ages. Yet from its earliest days, Islam addressed these questions in a most direct and clear way. This book explains that the ultimate objective of creation is for all creatures to submit themselves to God and worship Him alone. All aspects of life in the universe inevitably end in death then will be brought back to life on the Day of Resurrection when they receive due recompense for their actions.



EVERY RELIGIOUS INNOVATION

This book defines and explains the various types of deviation from the essence of Islam and its true teachings. It reveals the negative consequences of deviation on Muslims and their life and how deviation is bound to give non-Muslims a distorted view of Islam. Finally, the book describes the role of Muslims in discarding all deviation, according to their abilities.





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