

We ask Allah alone to make this deed purely for the sake of His Noble countenance. We also ask that He make this work beneficial for our Muslim brothers everywhere. He is all-Hearing, responding [to the prayers]. He is sufficient for us and the best of guardians.

Hoping for the forgiveness of his Lord

Saalih ibn Ghaanim al-Sadlaan  
1<sup>st</sup> of Rajab 1415 A.H.

## **Part One: Acts of Worship**

This part shall be comprised of the following chapters:

Chapter One: Purity

Chapter Two: Prayer

Chapter Three: Zakaat

Chapter Four: Fasting

Chapter Five: Pilgrimage

Chapter Six: Jihad



## Chapter One: Purity

This chapter shall consist of an introduction followed by the discussion of nine topics:

Topic 1: Water;

Topic 2: Vessels and Bowls;

Topic 3: Impurities;

Topic 4: Cleaning Oneself and Etiquette Related to Relieving Oneself;

Topic 5: The Acts in Accord with Human Nature;

Topic 6: Ablution (*Wudhu*);

Topic 7: *Ghusl*;

Topic 8: *Tayammum*;

Topic 9: Wiping over Shoes and Splints.

### Introduction

#### Definition

Lexically, the word *tahaarah* (طهارة) means cleanliness and purity. As a technical term, it means the removal of the attribute of one's body that prevents one from being allowed to pray and so forth.

#### The Different Types

In Islamic law, *tahaarah* has both a spiritual and a physical sense to it. The physical sense is related to the human body. The spiritual sense is the purifying of the heart from the

filth of sins. The physical sense is the one related to the science of fiqh that is required for the prayer; that is, it is related to the external aspects.

The external acts of purification are of two varieties:  
(1) Purification after the acts that nullify one's state of purity;  
(2) Purification from impure substances.

Purification from the acts that nullify one's state of purity is further subdivided into three categories: (1) the major act, which is a complete washing of one's body or *ghusl* (غسل); (2) the minor act, which is ablution or *wudhu* (وضوء); and (3) the substitute for either (1) or (2) when they cannot be performed, which is known as *tayammum* (تيمم).

Purification from impure substances involves three types of acts: (1) washing, (2) wiping and (3) moistening or sprinkling.

## Topic One:

### A Discussion of Water

Water can be divided into the following three categories:

#### (1) Water That Is Purifying

Water that can be used as a means of purification is water that retains its natural characteristics [that is, free of any impurities or any change in its qualities, as described in the following categories]. This is the water that [is to be used to] remove the state of impurity or to remove any impurities that are present in an [otherwise] pure place. Allah says,

وَيُنزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ

“He caused rain to descend on you from heaven, to purify yourselves therewith” (*al-Anfaal* 11).

## **(2) Water That Is Pure [But Which Cannot Be Used As A Purifying Agent]**

Pure water is that which has had its color, taste or smell changed by a substance which is not impure. The water is pure in itself [meaning, for example, if it gets on a person’s clothing, he does not have to remove it in order to pray]. However, it cannot be used as a means of purification since at least one of its characteristics has changed.

## **(3) Impure Water**

Impure water is any water that has had one of its characteristics [of color, smell or taste] altered by something impure, whether it be a small or large amount.

## **Related Points**

- Impure water is purified by it changing its characteristics naturally or by cleaning it or by adding enough pure water to it that the alteration is removed.
- If a Muslim is in doubt about whether some water is impure or pure, he acts on the basis of what was known for certainty: the general ruling for anything is that of purity [in other words, something is considered pure unless there is clear evidence demonstrating that it has been made impure].
- If one cannot differentiate liquid that is pure from that which is not, one leaves them both and performs *tayammum*.

- If a person is confused about garments, not knowing which is impure or forbidden from that which is pure, he bases his act on what he knows for certain and prays one prayer only [in that garment; in other words, he uses the garment he believes to be pure and prays once; he does not have to pray, change his clothing and then pray another prayer just to make sure that he prayed in a garment that was not impure or forbidden].

## **Topic Two: Containers and Utensils**

### **Definition**

The word *al-aaniyah* (الآنية) is the plural of *inaa* (إناء). Lexically, it is any container or utensil used for food or drink. The legal definition of the word is the same.

### **The Different Types of Containers and Utensils**

With respect to the composition of utensils, they can be divided into the following categories: (1) utensils made of gold or silver; (2) silver plated utensils; (3) gold plated utensils; (4) expensive utensils due to their material or way of being made; (5) leather utensils; (6) utensils made out of bone; and (7) any other type of utensils, such as those made of pottery or wood.

## The Islamic Ruling Concerning Utensils

Every container or utensil made of a pure substance, costly or not costly, is permissible to be owned and used except for that made from gold or silver or plated with either of them. Hudhaifah narrated that the Prophet (peace be upon him) said,

لا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَلَا تَأْكُلُوا فِي صِحَافِهَا  
فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ

“Do not drink from a gold or silver container and do not eat from such plates for they are for them [the disbelievers] in this world and for us [the believers] in the Hereafter.” (Recorded by al-Bukhari and Muslim.)

What is forbidden to use is also forbidden to possess in a form that is to be used, like possessing musical instruments which is also forbidden.

Note that the above prohibition applies to both men and women due to the generality of the text.

Nothing is to be considered impure simply based on conjecture until one is certain that it is impure. That is, the basic or general ruling is that of purity.

## The Containers and Utensils of Non-Muslims

This includes the utensils of the People of the Book [Jews and Christians] and the utensils of the polytheists. The ruling concerning these utensils is that they are permissible for use as long as one is not certain that they are impure. This is because the general ruling is that of purity.



## Related Points

- The clothing of non-Muslims is considered pure as long as one is not certain that they contain some impurity.
- The skin of a dead animal from the types of animals that one is normally allowed to eat is purified by tanning.
- What is cut off from a live animal [meaning, flesh or bones] is considered impure like carrion. However, the wool, feathers, hairs and fur are considered pure even if taken from a live animal.
- It is recommended (sunnah) to cover the containers and drinking utensils and to close the mouths of waterskins. The Prophet (peace be upon him) said,

أَوْكِ سِقَاعَكَ وَأَذْكُرِ اسْمَ اللَّهِ وَخَمِّرْ إِنَاءَكَ وَأَذْكُرِ اسْمَ اللَّهِ  
وَلَوْ تَعَرَّضُ عَلَيْهِ عَوْدًا

“Tie and close the mouths of the water containers and mention the name of Allah [over them]. Cover your containers, even if just with a piece of wood, and mention the name of Allah [over them].” (Recorded by al-Bukhari and Muslim.)

## Topic Three:

### Impurities and Their Rulings

#### Definition

Lexically, impurities or *al-najaasah* (النجاسة) means something filthy. Something becomes impure when it is tarnished by something filthy.

In the terminology of Islamic law, impurity refers to a specific amount of particular substances, such as urine, blood and alcohol, whose presence prohibits one from being able to perform the prayer.

## **The Types of Impurities**

There are two types of impurities. One is something that is impure due to its essence and the second is impure with respect to its ruling. The first category includes those articles that are impure in and of themselves such that they cannot be made pure, such as dogs and pigs. The second category covers those things that are impure due to an impure substance coming upon something otherwise pure.

## **The Categories of Impurities**

Impurities can be divided into three categories: (1) those substances concerning which there is agreement that they are impure; (2) those substances concerning which there is a disagreement that they are impure; and (3) those substances that are pardoned or overlooked by Islamic law.

### **(1) Agreed Upon Impurities**

(1) Carrion of all land animals [except for locusts]. Dead sea animals are considered pure and permissible to eat.

(2) Blood that has been poured forth, that is, the blood that pours forth from a land animal when it is slaughtered.

(3) Pig flesh [and other parts of the pig].

(4) Human urine.

(5) Human feces.

(6) Seminal fluid.