

(7) *Al-wadi* [an uncommon white substance that flows from the male private part due to a medical condition].

(8) Meat from an animal that one is not allowed to consume.

(9) [Flesh or bones] cut off from a live animal. For example, if one were to cut off the foreleg of a live sheep, that foreleg would be considered impure.

(10) Menstrual blood.

(11) Post-partum blood.

(12) Blood from a prolonged flow from the woman's private part.

[(13) *Al-madhi* or prostatic fluid which is a fluid that flows out of the sexual parts due to sexual stimulation.¹]

(2) Impurities Concerning Which There is Some Disagreement

(1) The urine of an animal that one is permitted to eat.

(2) The feces of an animal that one is permitted to eat.

(3) Sperm.

(4) Dog's saliva.

(5) Vomit.

(6) Dead animals that do not have flowing blood, such as ants, cockroaches, fleas and so forth.

(3) Impurities Pardoned by the Shareeah

(1) Mud found in the streets.

(2) Small amounts of blood.

(3) Pus from a human or from an animal one is permitted to eat.

¹ This point was not mentioned in the original text but it is something that is agreed upon.—JZ

The Manner of Purifying [or Removing] Impurities

Impurities are purified [or removed] by washing, moistening, scrubbing or wiping, as follows:

The purification of clothing having impurities: If the impurity has some body or weight to it, it is to be rubbed and scraped off and then washed. If the impurity is wet or moist, then it is to be washed.

The urine of a weaning boy who does not yet eat solid foods needs simply to be moistened.

Impurities on the ground are to be physically removed and then water is poured over any liquid impurity.

Shoes are made pure by rubbing them or walking over pure areas.

Finished or polished items, such as glass, knives, tiles and similar items are cleaned by wiping them.

If a dog licks into a bowl, the bowl is to be washed seven times, one of them being with dirt.

Topic Four:

Etiquette and Cleaning Oneself After Relieving Oneself

The word *al-istinjaa* (الاستنجاء) means to remove the remains of one's feces or urine with water. The word *al-istijmaar* (الاستحمان) means to remove the remains of one's feces or urine with rocks, paper or something of that nature.

It is recommended for the person to enter the bathroom with his left foot first and to say,

بِسْمِ اللَّهِ أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

“In the name of Allah. I seek refuge in Allah from the male and female devils.”

Upon leaving the bathroom, it is recommended to step out with the right foot first and to say,

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

“[I seek] Your forgiveness. All praise be to Allah who removed from me what is harmful and made me healthy.”

It is recommended for the one who is relieving himself to lean on his left leg [meaning the left thigh]. It is also recommended for him to be out of the sight of the people and to conceal himself. For urination, he should choose a place that would prevent his urine from getting on to his clothing.

It is disliked to enter the bathroom with anything containing the name of Allah, unless there is some strong need to do so. One should also avoid raising one’s clothing before getting close to the ground. One should also avoid speaking in the bathroom. He should also avoid touching his private part with his right hand or cleaning it with his right hand.

It is forbidden to face or have one’s back toward the *qiblah* [the direction in which one prays] while relieving oneself in open lands. If one is in a building, it is permissible, although even then it is best to avoid it.

It is forbidden to urinate or defecate in the roadways, useful areas of shade, under a fruit-producing tree and similar other locations [in other words, any place that will bring harm or discomfort to others].

One should clean oneself with a clean rock, wiping oneself three times, if that totally cleans the person. If that does not clean the person, he should wipe himself more. It is recommended to make it an odd number of times, three, five and so forth.

It is forbidden to clean oneself with bones, dung, food or anything respectable. It is allowed to remove the remains

with water, napkins or paper. To combine both water and rocks is better than to use water alone.

It is obligatory to wash with water the parts of one's clothing that have impurities on them. If one is not sure exactly where such places are, he is to wash the entire garment.

It is from the sunnah for a man to urinate sitting. It is not disliked for him to do so standing given that he can keep himself free from any impurities landing on him.

Topic Five:

The Acts Corresponding to the Nature of Humans (*Sunan al-Fitra*)

Definition

In essence, these are the acts that are consistent with the natural and original way that humans were fashioned to be. Hence, they are the acts that a human should fulfill in his life.

The *Sunan al-Fitra* (سنن الفطرة)

[These acts are the following]:

(1) Using the toothstick [or toothbrush]: It is recommend to use this at any time, as it is purifying for the mouth and pleasing to the Lord. However, it is even more emphasized while making ablution for prayer, before reading the Quran, upon entering the mosque or house, when rising from one's sleep and whenever one's breath has changed its smell.

(2) Shaving the pubic hairs, plucking the underarm hairs, trimming the [finger and toe] nails and washing the finger joints and knuckles.

(3) Trimming the moustache and allowing the beard to grow full and big.

(4) Treating the hair on one's head properly by oiling and combing it. It is disliked to shave part of the head while leaving the rest unshaved. This is considered a type of mutilation.

(5) Dyeing the gray hairs with henna or *katam* [a type of herb used in dyeing hair].

(6) Perfuming oneself with musk or something similar.

(7) Getting circumcised: This is the cutting off of the foreskin of the male organ so that filth and urine cannot build up there. With respect to the female, it is the cutting off of the tip of the clitoris, which looks like a seed. [It is not the same as what is known as "female genital mutilation," which implies the removal of the entire clitoris and which is forbidden.] It is known to those who specialize in this field. Circumcision is an act of purification and cleanliness. It has many advantages to it. It is a recommended act for males and a noble act for females.

Topic Six:

Ablution (*Wudhu*)

Definition of *al-Wudhu* (الوضوء)

Ablution is the use of purifying water [in washing] the four extremities [and the head] in the manner particularly prescribed by the Law.

The Virtues of *Wudhu*

The virtues of *wudhu* are indicated in the hadith of the Prophet (peace be upon him) which states,

مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُسَبِّغُ الْوَضُوءَ ثُمَّ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

“None of you makes ablution and completes the ablution fully and then says, ‘I bear witness that none is worthy of worship except Allah and that Muhammad is the servant of Allah and His messenger,’ except that opened for him will be the eight gates of Paradise and he enters from any of them he wishes.” (Recorded by Muslim.)

Completing the washing fully of the extremities, without extravagance, entitles one to be among *al-ghurr al-muhajjaloon* on the Day of Resurrection. The Prophet (peace be upon him) said,

إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوَضُوءِ
فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ غُرَّتَهُ فَلْيَفْعَلْ

“My nation will be called on the Day of Resurrection by the name *ghurr muhajjileen* [implying that the parts of the body will be glittering or radiant] due to the traces of ablution. Whoever among you who can lengthen his portions of radiance should do so.” [Recorded by al-Bukhari and Muslim.]

The Prerequisites for the *Wudhu*

The prerequisites [or the required aspects that one must meet in order for his ablution to be valid] are ten:

- (1) The person must be a Muslim.
- (2) The person must be sane.
- (3) The person must be old enough that he is able to discern matters.
- (4) The person must have the intention to perform the ablution. This intention must remain with him throughout the act, in the sense that he may never have the intention to stop performing the ablution.
- (5) The actions that require one to make ablution are no longer going on.
- (6) *Al-istinjaa* or *al-istijmaar* [these are the washing of the remains of urine or feces after relieving oneself, as described earlier; these acts must have been performed prior if one had relieved himself since the last time he made ablution].
- (7) The water being used must be of the “purifying” category.
- (8) The water must be permissible [that is, received through permissible means].
- (9) Anything that would keep the water from reaching the skin must first be removed.
- (10) The time of the prayer must have begun for those people who are in a continual state of nullifying the ablution.¹

Actions That Obligate the Making of Ablution

Ablution becomes obligatory after those acts that negate ablution [that shall be described shortly and before performing an act which requires one to be in a state of purity].

¹ For example, those suffering from enuresis (bladder control diseases) or a prolonged flow of blood from the vagina.

The Obligatory Acts of the Ablution

The obligatory acts in making ablution are six:

- (1) Washing the face, including the mouth and nose.
- (2) Washing the arms [from the hands] to the elbows.
- (3) Wiping the head, including the ears.
- (4) Washing the feet.

Allah has said,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ

“O you who believe! When you prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles” (*al-Maaidah* 6), [thus establishing the above mentioned obligatory acts of the ablution].

(5) The above stated acts must be done in the proper order as Allah has mentioned them in order and has stated an act of wiping in between two parts that need to be washed.¹

The Recommended Acts of the Ablution

- (1) Using the toothstick (*siwaak*).
- (2) Washing the hands [first] three times.
- (3) Rinsing one’s mouth and nose.
- (4) Putting water through a thick beard and between the fingers and toes.
- (5) Starting with the right side in all of the acts.

¹ The argument that the author is making is that if the order was not intended, all of the parts that are to be washed would be mentioned first and then what is to be wiped would be mentioned afterwards.—JZ

- (6) Washing [the appropriate parts] two or three times.
- (7) Using new water for the ears [that is, not just using the water leftover from wiping the head].
- (8) The [specific] supplication that comes after the ablution.
- (9) Praying two *rakats* afterwards.

Disliked Acts Related to the Ablution

- (1) Making ablution in a place that has impurities with the fear that such impurities may fall upon the person.
- (2) Washing the different bodily parts more than three times. The Prophet (peace be upon him) said [after performing the ablution and washing each part three times],

فَمَنْ زَادَ عَلَىٰ هَذَا فَقَدْ أَسَاءَ وَتَعَدَّىٰ وَظَلَمَ

“[That is how the ablution is to be performed.] Whoever adds to that has done evil, transgressed and done wrong.” (Recorded by al-Nasaai.¹)

(3) Being wasteful with respect to the amount of water used. The Messenger of Allah (peace be upon him) used to make ablution with an amount of water equivalent to what a person can hold with his two hands cupped together. Furthermore, extravagance and waste in any matter is prohibited.

(4) Leaving one or more of the recommended acts of the ablution. Not performing them means that one will miss the reward of that act and one should be very keen upon getting such rewards. Therefore, he should not leave that act.

¹ Recorded by al-Nasaai and others. According to al-Albaani, it is *hasan sabih*. See Muhammad Naasir al-Deen al-Albaani, *Sabeeh Sunan al-Nasaai* (Riyadh: Maktab al-Tarbiyyah al-Arabi li-Duwal al-Khaleej, 1988), vol. 1, p. 31.—JZ

What Nullifies One's Ablution

(1) Anything that comes out of the body via the private parts.

(2) Losing consciousness [or sanity] through temporary insanity, fainting or intoxication.

(3) The person, him or herself, touching his or her sexual organ.

(4) A man touching a woman with desire or a woman touching a man with desire.

(5) Eating camel meat.

(6) Everything that obligates *ghusl* (the complete washing) also obligates ablution, such as accepting Islam, releasing sperm and so forth— except for death which mandates *ghusl* only and not ablution.

[(7) A sound sleep.¹]

Topic Seven:

***Ghusl* or Complete Washing**

The Lexical and Technical Definition of *Ghusl*

Lexically, *ghusl* (غسل) is the water; *ghasl* is the act; and *ghisl* is the cleaning agent.

Technically, it refers to putting water over all of the body, from the top of the head to the bottom of the feet, with purifying water in the specified manner. Men and women are the same with respect to *ghusl* except that after menses or post-partum bleeding, the woman must completely remove all of

¹ For some reason, perhaps simply a printing mistake, this was not included in the Arabic text but it is definitely one of the agreed upon and established acts nullifying the ablution.—JZ