

Fiqh **(Laws)**

Lesson 1

Du'a for Wudu

Wudu is an act of worship ('ibādah). When we perform wudu we should already be thinking of preparing ourselves to stand before Allāh in salāh. We should not be talking to others, watching TV or engage in any worldly activity when performing wudu. One way to help us focus on wudu is to make a habit of reciting the du'a for wudu aloud whilst performing it.

The du'a for wudu is beautiful because it is short and easy to remember and has a separate part to recite for each action of wudu. And all the parts of the du'a for wudu refer back to the Day of Judgement so it helps us focus on the hereafter and makes us humble as we prepare to stand before our Creator, Allāh.

Make sure you recite the du'a for wudu in Arabic but that you also understand the meaning of what you are reciting. What you memorize when you are young, you will always remember even when you are an adult.

Du'a for the Mustahab Parts of Wudu

<p>Before you start, when you first see the water</p>	<p>بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجِسًا</p>
	<p>In the Name of Allāh and with Allāh's help I start. All praise is for Allāh Who made water tāhir and not najis.</p>
<p>When washing hands before starting wudu</p>	<p>اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ</p>
	<p>O Allāh! Make me of those who repent and purify themselves.</p>

When rinsing mouth	<p>اللَّهُمَّ لَقِّنِي حُجَّتِي يَوْمَ الْقَاكِ وَ اطْلِقْ لِسَانِي بِذِكْرِكَ</p>
	O Allāh! Let me meet my proofs the Day I meet You and make my tongue fluent with Your remembrance.
When rinsing nose	<p>اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَ اجْعَلْنِي مِمَّنْ يَشُمُّ رِيحَهَا وَ رَوْحَهَا وَطِيبَهَا</p>
	O Allāh! Do not deprive me of the scent of Paradise and make me of those who get to smell its scents and enjoy its pure rewards.

The du'as for the wājib parts of wudu are given on the next page separately and to fit one page so you can make a copy of it and stick up somewhere easy to see at home e.g. your bedroom or even near the kitchen sink if you wish to read it whilst doing wudu.

Du'a for the Wājib Parts of Wudu

While washing face for wudu	<p>اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُّ فِيهِ الْوُجُوهُ وَ لا تُسَوِّدْ وَجْهِي يَوْمَ تَبْيِضُ فِيهِ الْوُجُوهُ</p>
	<p>O Allāh! Make my face bright on the Day when faces will be darkened. And do not darken my face on the Day when faces will be made bright.</p>
While washing right hand	<p>اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَ الْخُلْدَ فِي الْجَنَانِ بَيْسَارِي وَ حَاسِبِي حِسَابًا يَسِيرًا</p>
	<p>O Allāh! Give me my book of deeds in my right hand and (the right of) permanent stay in Paradise in my left hand and make my reckoning an easy and a favourable one.</p>
While washing left hand	<p>اللَّهُمَّ لا تُعْطِنِي كِتَابِي بِشِمَالِي وَ لا مِنْ وَرَاءَ ظَهْرِي وَ لا تَجْعَلْهَا مَغْلُولَةً إِلَى عُنُقِي وَ أَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ النَّيرانِ</p>
	<p>O Allāh! Do not give my book of account in my left hand nor from behind my back nor make it chained to my neck. I seek refuge in you from Hellfire.</p>
During mas-h of head	<p>اللَّهُمَّ غَشِّنِي بِرَحْمَتِكَ وَ بَرَكَاتِكَ وَ عَفْوِكَ</p>
	<p>O Allāh! Cover me with your mercy, blessings and forgiveness.</p>
During mas-h of feet	<p>اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ يَوْمَ تَزَلُّ فِيهِ الْأَقْدَامُ وَ اجْعَلْ سَعْيِي فِي مَا يُرْضِيكَ عَنِّي يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ</p>
	<p>O Allāh! Keep me firm on the path (to paradise) on the Day when the feet will slip. And let my efforts be for things that will make You pleased with me, O' the Magnificent and Most Honourable!</p>

A Quick Review of Tayammum

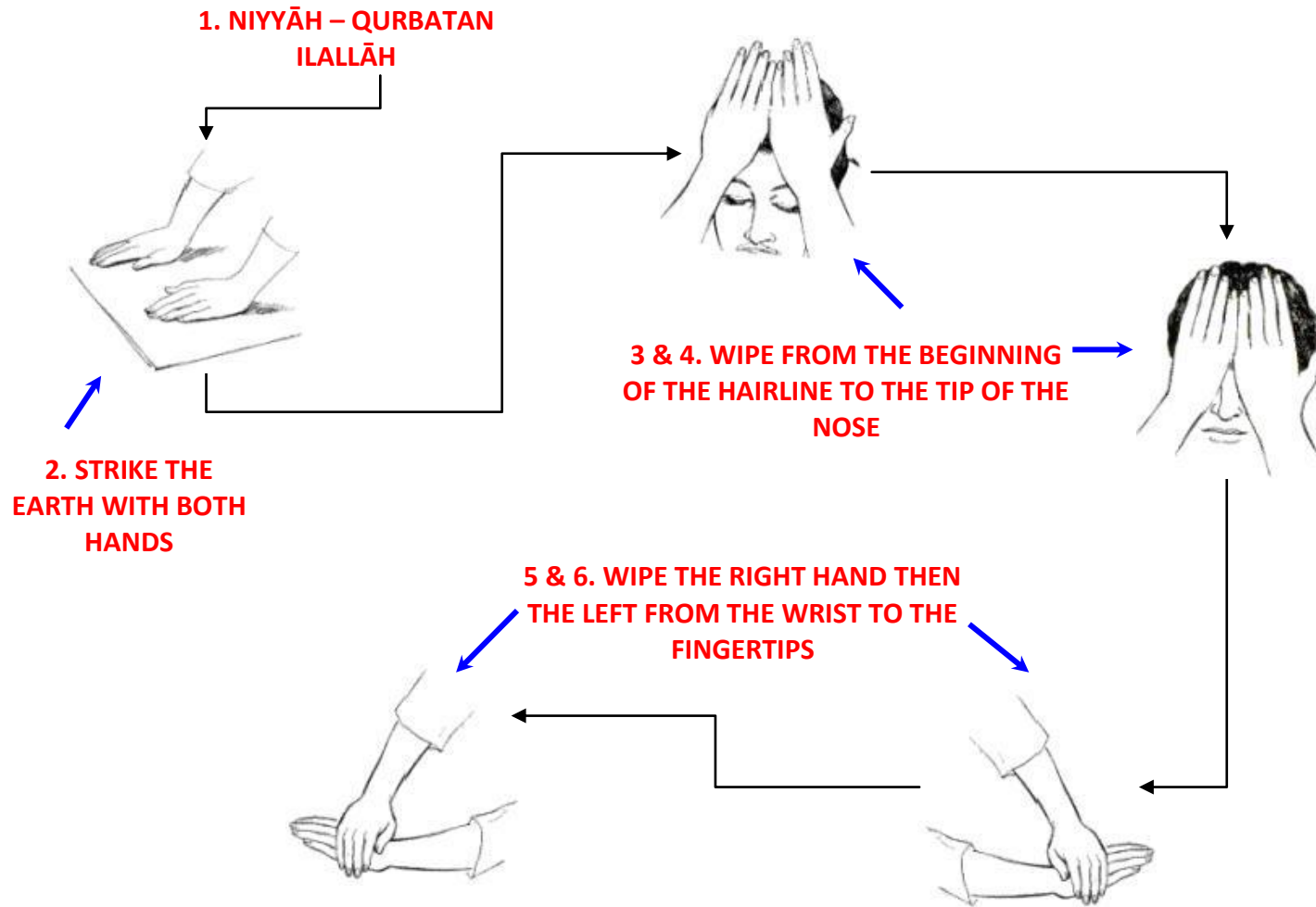
Allāh tells us in the Qur'ān in Surah an-Nisā (4) āyah 43 (and very similarly in Surah al-Māidah, 5:6):

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ... فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾

*And if you are sick or on a journey...and you cannot find water, then do tayammum
on clean ground and wipe a part of your faces and your hands...*

Tayammum is wājib when you have no water and you have to perform wudu or ghusl. You have learnt how to perform Tayammum in Book 5 (Fiqh Lesson 5). The diagram below is a summary of how to do tayammum. You can also review the notes in Book 5 on when tayammum is permitted and what surfaces you can do tayammum on. Your teacher may test you on this to see if you still remember.

How to Perform Tayammum



It is mustahab to repeat steps 2, 5 and 6 again.

Lesson 2

Shak in Salāh

Types of Doubts

Whenever you have a doubt in salāh, it will be one of three possible types of doubts:

1. A doubt to be Ignored.
2. A doubt that cannot be fixed – you have to say your salāh again.
3. A doubt that can be fixed and has a remedy.

Doubts to Ignore

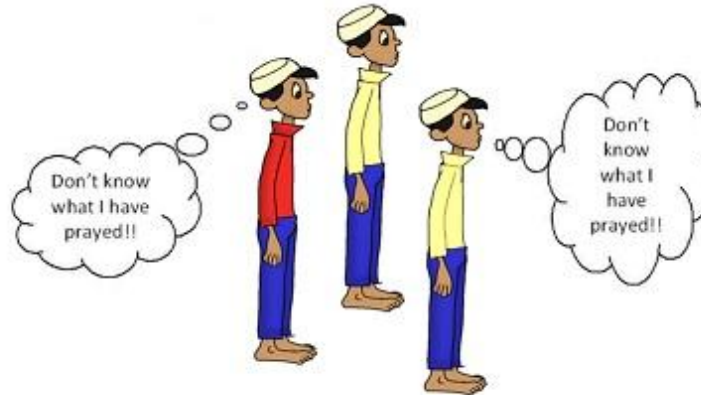
1. Doubts in a mustahab salāh. Ignore the doubt. Go with your best hunch.
2. Doubts in Jamā'ah (congregational) salāh. If you are following and you have a doubt, go with what the Imām of the salāh does. If you are leading the salāh, those following behind you will correct you.
3. Doubts of a person who doubts excessively about everything. Such a person is called *Kathir ash-Shak* (Excessive Doubter).
4. Doubts about a part of the salāh after you've moved on to the next part. For example, doubts about ruku when you are already in sajdah.
5. Doubts about a salāh *after* completing the salām. Unless of course your doubt would make the salāh bātil either way. For example, if after you complete a 4 rak'ah salāh, you doubt whether you prayed 3 rak'ahs or 5 rak'ahs, then either way your salāh is bātil. But *after* you complete salām of a 4 rak'ah salāh if you doubt whether you prayed 3 or 4 rak'ahs, then you can ignore the doubt.
6. Doubts about a salāh whose time has passed (i.e. it has become *qadā*).

The above six doubts to be ignored are shown with pictures on the next page:

Doubts to Ignore in Salāh



Doubt in a **Mustahab** Salāh.



Doubt in **Jama'ah** Salāh. The Person in Doubt follows the one who is sure.



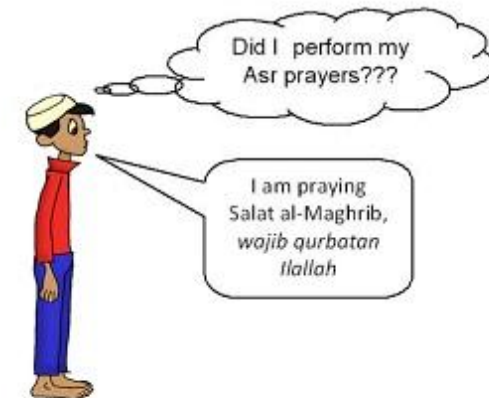
Kathir ash-Shak (Compulsive Doubter).



Doubt **after Salāh** is complete.



Doubt **after a part of Salāh** is complete.



Doubt **after time has passed**.

Remember: There is a difference between having a 'doubt' and being sure. If you're *sure* you missed a rak'ah or a part of it, you must repeat the salāh or act on its remedy (as explained later).

Doubts that make Salāh Bātil

Some doubts have no remedy in salāh. This means there is no way to fix it. You must repeat the salāh. The most common doubts that make a wājib salāh bātil and have no fix are:

1. Doubt about the number of rak'ah in a wājib 2 rak'ah or 3 rak'ah salāh (like salāt al-fajr or salāt al-maghrib).
2. Doubt about the number of rak'ah in a wājib 4 rak'ah salāh but *before* you complete the first two rak'ahs i.e. before the end of the 2nd sajdah in the 2nd rak'ah.
3. In a wājib 4 rak'ah salāh, if you have no recollection at all of how many rak'ahs you have prayed. Most doubts are between two known rak'ahs e.g. is it 3rd or 4th rak'ah, is it 2nd or 3rd rak'ah, etc. But when one is completely confused and has no idea, this makes the salāh bātil regardless of whether you get confused before the 2nd sajdah of the 2nd rak'ah or after it.

Note: When you have any of the above doubts, the correct procedure is not to break the salāh immediately, but to pause and think. If you have a strong feeling that removes the doubt, you should act according to that. Otherwise, as a last resort, the salāh should be stopped. You can stop the salāh by turning away from the qibla and then restart the salāh with a renewed niyyah.

Doubts that make Salāh Bātil and Cannot be Fixed



Doubt about number of Rak'ahs in a wājib two rak'ah or three rak'ah salāh.



Doubt about number of Rak'ahs in a wājib four rak'ah salāh before the 2nd sajdah of 2nd rak'ah.



Doubt about number of Rak'ahs in a wājib 4 rak'ah salāh but completely confused which rak'ah you are in.

Note to Teacher:

There are other kinds of doubts that make salāh bātil but they are not taught in this lesson because they are very unlikely to occur. These uncommon doubts that make salāh bātil involve the number of rak'ah that are non-consecutive e.g. doubt whether it is the 3rd or 5th rak'ah, doubt whether it is the 4th or 6th rak'ah, and so on. Most people doubt about the number of rak'ahs that are consecutive like 3rd and 4th rak'ah or 4th and 5th rak'ah. For these uncommon types of doubts (that are not covered here), the student should know where to find them in the risāla of the marj'a but should be taught in class only if time permits and after the common doubts above have been understood clearly.

Lesson 3

Shak in Salāh (cont'd)

Doubts with a Remedy

The following doubts have a cure (remedy). When you have any of these doubts, you must act according to the remedy given. But remember, a doubt can be corrected only if it occurs in:

- a. a wājib 4 rak'ah salāh, *and*
- b. after the completion of the 2nd sajdah of the 2nd rak'ah.

The remedy is usually to pray Salāt al-Ihtiyāt and/or to perform Sajdat as-Sahw. You will learn how to perform these further below.

Remember also: If a doubt changes to a strong feeling that removes the doubt, then act according to that feeling, ignore the doubt, and do not apply the remedy.

To make it easier to guess the remedy, remember the following rules:

1. Whenever you doubt the number of rak'ahs, always assume the higher number, unless it is more than 4 rak'ahs. In which case assume the lower number. For example, if you doubt, "is it my 2nd or 3rd rak'ah?", assume it is 3rd. If you doubt "is it my 3rd or 4th rak'ah?", assume it is 4th. However if you doubt "is it my 4th or 5th rak'ah?" assume it is 4th (since 5th is not possible).
2. Whenever there is a possibility that you performed less rak'ahs, then for each rak'ah possibly missed, you will need to perform 1 rak'ah Salāt al-Ihtiyāt. For example, if you doubt, "is it my 3rd or 4th rak'ah?", the remedy is to assume the higher number i.e. that it is your 4th rak'ah. And then you pray a 1 rak'ah Salāt al-Ihtiyāt just in case it was your 3rd rak'ah.
3. Whenever there is a possibility that you performed more rak'ahs, then for each extra rak'ah possibly done, you do two Sajdat as-Sahws. For example, if you doubt, "is it my 4th or 5th rak'ah?", the remedy is to assume the lower number i.e. that it is your 4th rak'ah and after you finish the salāh, you perform 2 Sajdat as-Sahw just in case it was your 5th rak'ah.

Now review the cases below. In the interest of time, the teacher will only review one or two examples to show you how to look up the table. The student must study the table on their own for any tests/exams:

#	Doubt Whether the rak'ah is:	During qiyām	During ruku	After Ruku	During sajdah	After 2 sajdahs of 2 nd rak'ah	Remedy
1	2 nd or 3 rd	The Salāh is void (bātil)				The Salāh is valid	<ol style="list-style-type: none"> 1. Assume it is 3rd rak'ah. 2. finish 4th rak'ah as usual. 3. Remedy: 1 rak'ah salāt al-ihṭiyāt standing.
2	2 nd or 4 th	The Salāh is void (bātil)				The Salāh is valid	<ol style="list-style-type: none"> 1. Assume it is 4th rak'ah. Finish salāh as usual. 2. Remedy: 2 rak'ah salāt al-ihṭiyāt standing.
3	2 nd , 3 rd or 4 th	The Salāh is void (bātil)				The Salāh is valid	<ol style="list-style-type: none"> 1. Assume it is 4th rak'ah. Finish salāh as usual. 2. Remedy: 2 rak'ah salāt al-ihṭiyāt standing and another 2 rak'ah sitting.
4	3 rd or 4 th	The Salāh is valid					<ol style="list-style-type: none"> 1. Assume it is 4th rak'ah. Finish salāh as usual. 2. Remedy: 1 rak'ah salāt al-ihṭiyāt standing.
5	4 th or 5 th	The Salāh is valid	The Salāh is void (bātil)			The Salāh is valid	<p>If it is during Qiyām:</p> <ol style="list-style-type: none"> 1. sit down immediately, recite tashahhud & salām, complete the salāh. 2. Remedy: 1 rak'ah salāt al-ihṭiyāt standing . 3. mustahab to also perform 2 sajdāt al-sahw for extra qiyām. <p>If it is after the 2 sajdahs:</p> <ol style="list-style-type: none"> 1. Assume it is 4th rak'ah. Finish salāh as usual. 2. Remedy: 2 sajdāt al-sahw
6	3 rd or 5 th	The Salāh is valid	The Salāh is void (bātil)				<ol style="list-style-type: none"> 1. sit down immediately, recite tashahhud & salām, complete the salāh. 2. Remedy: 2 rak'ah salāt al-ihṭiyāt standing. 3. It is ihtiyāt mustahab to also perform 2 sajdāt al-sahw for extra qiyām.
7	3 rd , 4 th or 5 th	The Salāh is valid	The Salāh is void (bātil)				<ol style="list-style-type: none"> 1. sit down immediately, recite tashahhud & salām, complete the salāh. 2. Remedy: 2 rak'ah salāt al-ihṭiyāt standing and another 2 rak'ah salāt al-ihṭiyāt sitting. 3. It is ihtiyāt mustahab to also perform 2 sajdāt al-sahw for extra qiyām.
8	5 th or 6 th	The Salāh is valid	The Salāh is void (bātil)				<ol style="list-style-type: none"> 1. sit down immediately, recite tashahhud & salām, complete the salāh. 2. Remedy: 2 sajdāt al-sahw. 3. It is ihtiyāt mustahab to also perform another 2 sajdāt al-sahw for extra qiyām.

Notes to Teacher:

1. In some cases, instead of praying 1 rak'ah Salāt al-Ihtiyāt standing, there is an option to pray 2 rak'ah Salāt al-Ihtiyāt sitting instead. To keep it simple, this option is not mentioned in the table on the previous page, but can be found in the risāla of the marj'a.
2. There are some other instances that can be remedied but are very rare to occur and therefore not mentioned in this lesson e.g. doubt whether it is the 5th or 6th rak'ah, doubt whether it is the 3rd or 5th rak'ah, doubt whether it is the 3rd, 4th or 5th rak'ah and so on. These too can be reviewed from the marja's risāla if time permits. The student should know how to look up the solutions in the risāla of the marj'a.

Other Types of Doubts

You will notice that all the above doubts were about the number of rak'ahs in a salāh. Sometimes we may have other types of doubts:

1. If a person doubts about whether they have prayed at all or not and there is still time to pray, then he or she should pray that salāh. If the doubt occurs after the time of the salāh has passed, they should ignore the doubt.
2. If while praying, a person has a strong doubt or is sure and realizes that one of the muqadamāt of salāh was not done properly e.g. wudu or wājib ghusl was not done, or that one is wearing clothes that are najis, or that the place of salāh is ghasbi, etc. then the salāh should be immediately interrupted. If a person realizes this after the salāh is finished, the salāh is bātil and must be repeated. And even if the time for the salāh is over, the *qadā* salāh must be performed.

Salāt al-Ihtiyāt & Sajdat as-Sahw

Salāt al-Ihtiyāt and Sajdat as-Sahw are used to fix any salāh when a doubt occurs in it. If you follow the remedies in the table that was given in the previous page, you don't have to repeat your salāh.

How to Perform Salāt al-Ihtiyāt

Salāt al-Ihtiyāt means 'The Precautionary Salāh'. It is performed as a precaution, just in case we missed a rak'ah.

Salāt al-Ihtiyāt can be performed either sitting or standing. Two rak'ah sitting is equivalent to 1 rak'ah standing. We will learn how to pray it standing.

Method of Performance

1. Immediately after finishing the 4 rak'ah wājib salāh and without turning away from qibla, stand up and make your niyyah e.g. "I pray Salāt al-Ihtiyāt one (or two) rak'ahs wājib qurbatan Ilalāh".
2. Perform the takbirat al-ihram and recite Surah al-Fātiha (both in silent whisper). There is no second surah.
3. Then perform ruku and the two sajdahs.
4. If it is a 1 rak'ah salāt al-ihram, recite tashahhud and salām and the salāh is complete. If it is a 2 rak'ah salāt al-ihram, the 2nd rak'ah should be performed like the first (with no second surah and no qunut) and then complete with tashahhud and salām.

Sajdat as-Sahw

There are six reasons for which Sajdat as-Sahw may be required immediately after completing a salāh:

1. If you talk by mistake in salāh. (If you talk on purpose, your salāh is bātil and it must be repeated all over.)
2. If you forget to recite tashahhud e.g. in the 2nd rak'ah.
3. If you recite salām in the wrong place by mistake.
4. When you miss a sajdah by mistake.
5. You add or leave out by mistake any such thing that is not rukn⁸ e.g. if you sit down before performing ruku' or if you stand before reciting tashahhud and then sit down again.
6. In a wājib 4 rak'ah salāh, you doubt after the 2nd sajdah of the 2nd rak'ah whether it is your 4th or 5th rak'ah. You should assume it is your 4th rak'ah, and complete the salāh and then perform Sajdat as-Sahw.

Method of Performance

1. Immediately after the salāh is over, make niyyah of performing Sajdat as-Sahw e.g. "I am performing Sajdat al-Sahw for missing Tashahhud (or Salām or Sajdah or Qiyām, etc; as the case may be) wājib qurbatan Ilallāh."
2. Go into sajdah.
3. Recite the following in sajdah:

⁸ You learnt about rukn and ghayr rukn in Book 5 (Fiqh Lesson 6).

بِسْمِ اللَّهِ وَبِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Translation: In the name of Allāh, and through Allāh. May Allāh bless Muhammad and the Family of Muhammad.

4. Sit up. Don't say anything. Go into sajdah again and recite the same as first sajdah.
5. sit up and recite tashahhud and the last phrase of the salām only (*as-salāmu 'alaykum wa rahmatullāhi wa barakātuhu*).

Note: For everything you added or omitted in your salāh, you should perform a set of 2 Sajdat as-Sahw as given above. For example, if you spoke something by mistake in your salāh and you missed tashahhud, you should do the 2 Sajdat as-Sahw twice. Or if you spoke two separate times by mistake, you should also repeat the above twice as well.

Lesson 4

Mutahhīrāt and Najāsāt

You already studied Mutahhīrāt and Najāsāt in Book 5. In this lesson we will review the topics in more detail.

Before the review, you should already know the following:

In Islām, there is difference between something unclean and something that is najis. Najis means 'ritually unclean' but not necessarily dirty. Najāsah requires a special cleaning process to become tāhir (ritually pure) again. For example, mud or dust or oil may look dirty or feel unclean but it is not najis. That means you can even pray salāh with dust or mud on your body or clothes. On the other hand, urine or alcohol may even be transparent. But in Islām they are considered to be najis (ritually unclean). If they touch your clothes, though you cannot see it and there is no 'dirt' visible, you must change your clothes or purify them before you can pray with them.

The opposite is also true. There is a difference in Islām between something clean vs. something that is tāhir. Tāhir means 'ritually clean' or not najis. If a glass of water has a drop of alcohol in it, it may look clean but it is not tāhir. On the other hand, your shirt may have mud on it and may not look clean but it is still tāhir, because mud is not najis.

It is very important that you understand the difference between tāhir and najis versus clean and unclean in the general sense. Ask your teacher for more examples until you understand this difference very well.

How Something Tāhir becomes Najis

There are ten things that are najis by nature. They can never become tāhir by simply washing them. Some of them can never become tāhir no matter what you do. These ten things are called *najāsāt al-'ayn* (singular: *najis al-'ayn*).

Everything else in the world is tāhir (ritually pure). It only becomes najis if it comes into contact with one of the ten najāsāt al-'ayn and there is some wetness or dampness exchanged between them. If a thing that is tāhir becomes najis, it is called *mutanajjis*. Mutanajjis means 'made najis but not najis by its own nature'. Since a thing that is mutanajjis is not one of the ten najāsāt al-'ayn, there is always a way to make it tāhir again.

Before we can pray, everything around us must be tāhir. For example, the water we use for wudu, the clothes we wear while praying, our body, the prayer mat, and so on.

Remember: For a thing to become najis, it must:

1. come into contact with one of the ten najāsāt al-‘ayn (plural of najis al-‘ayn).
2. there has to be some wetness or dampness between them.
3. You must be sure. Nothing becomes najis just by suspicion. If you are in doubt then you should assume the thing that was tāhir is still tāhir. To be sure that a thing is najis:
 - a. You must have seen it becoming najis yourself.
 - b. Someone who is the owner of a thing tells you it is najis e.g. a cook tells you the food or pot is najis.
 - c. Two ‘ādil (just) Muslims tell you they know something is najis.

Note:

In the case of food, meat is an exception to the rule. For all foods, when you don't know for sure if something is najis or not, you can assume it is tāhir e.g. fruits and vegetables. But in the case of meat, you must be 100% sure it is halāl and tāhir. If you are doubtful, you cannot eat it. You can be sure meat is halāl if a Muslim butcher tells you so and appears to be trustworthy or a Muslim restaurant owner tells you the meat is halāl and seems to be a practising Muslim. If you are invited to a practising Muslim's house to eat, you do not have to ask and you can assume the meat is halāl. Unless of course the Muslim restaurant owner, butcher or host does not seem to be practising Islām and for example, doesn't pray salāh, drinks or serves alcohol and/or eats or serves pork. In this case, you should not trust them.

Najāsāt al-‘Ayn

The 10 najāsāt al-‘ayn are:

1. Urine
2. Faeces
3. Blood
4. Semen
5. Any dead body (human or animal)
6. Dogs
7. Pigs
8. Any intoxicating liquid e.g. alcohol, beer, wine.
9. Kāfir
10. The sweat of an animal fed on najāsah (such as excrement) or the sweat of person who is in the state of janābah because of a committing a harām act.

Urine and Faeces

The urine and faeces of humans and animals whose meat is harām are najis. The excrement of small animals whose blood does not come out with a gush (like

some kinds of fish and insects) and also the excrement of animals whose meat is *halāl* to eat (e.g. cows, goats, sheep, etc.) are not *najis al-‘ayn* and are *tāhir*.

Blood

The blood of humans and the blood of animals whose blood comes out with a force is *najis al-‘ayn*. The blood of animals whose blood does not spurt (like fishes and insects) is *tāhir*.

When blood is seen as a red speck in an egg, the parts of the egg where the blood has not spread is *tāhir* but as *ihtiyāt wājib*, you should not eat an egg that has even a small speck of blood.

If some blood is seen on clothes and you are not sure whether it is the blood of a mosquito or human blood, it is *tāhir*. Remember: For something to be *najis*, you have to be sure.

Semen

The semen of men and of animals whose blood comes out with a gush (spurting blood) is *najis al-‘ayn*.

Dead Body

Once human beings die and their body becomes cold, the dead body is *najis*, whether it is the body of a Muslim or non-Muslim. But the body of a Muslim can be made *tāhir* by giving it a special wash called *Ghusl al-Mayyit*.

The carcass of an animal that has spurting blood and that has not been slaughtered according to the *shari‘ah* is *najis*. This includes animals that die a natural death. But the dead body of an animal whose meat is *halāl* and has been slaughtered according to the laws of *shari‘ah* is *tāhir*.

Dogs and Pigs

Dogs and pigs are *najis al-‘ayn*. Any food or drink that has been touched by a dog or a pig is *najis* and it is *harām* to eat it.

If a dog licks a pot or container, it should be first rubbed with clean earth mixed with a little water and then washed. Then it should be purified at least twice with running water.

Intoxicating Liquids

Wine, beer and all other intoxicating liquids are *najis al-‘ayn*. Drugs that are intoxicating but are not in liquid form are *harām* to use but are not *najis al-‘ayn*.

Industrial alcohol that is used in perfume and some paints is *tāhir*. This means if such paint touches something it doesn't become *najis*. Similarly, we can use perfume with industrial alcohol and pray with it on our clothes and bodies.

Kāfir

A *kāfir* is a person who denies Allāh, or believes that Allāh has a partner, or does not accept the prophethood of Prophet Muhammad (s). Similarly, a Muslim who denies what is *wājib* in Islām (e.g. *salāh*, *sawm*, *hajj*) becomes a *kāfir*. But a Muslim who does not pray or fast, etc. does not become a *kāfir* if he or she does not openly deny that it is *wājib*.

Those who exaggerate in their love for Rasulullāh (s) and the Ahl al-Bayt ('a), elevating them to the rank of Allāh, as well as those who hate and curse Rasulullāh (s) and the Ahl al-Bayt ('a) are also classified in *fiqh* as *kāfirs*.

The body of a *kāfir* is *najis al-'ayn* meaning it makes others *najis* if there is any physical contact that involves wetness or dampness e.g. shaking hands when one of the hands is damp or wet.

Some people believe it is wrong to call any human being *najis*. This is because they think '*najis*' means 'unclean' or 'dirty'. Remember *najis* does not mean dirty. Even a Muslim's blood or dead body is *najis*. Later you will learn that at the certain times even Muslim men and women become *najis* and have to take a special bath (*ghusl*) to become *tāhir* again. As soon as a *kāfir* becomes a Muslim, they become *tāhir*.

You should also understand that just because something is *najis* does not mean we should hate it. For example, just because the body of a dog is *najis* does not mean we should hate dogs. They too are creatures of Allāh. Imām Hasan ('a) was once seeing sharing his food with a dog. Similarly, if a *kāfir* is *najis* it does not mean Muslims should hate them. The rules of *tahārah* and *najāsah* need to be known and understood because they affect our *ibādāt* (acts of worship) like *salāh*.

Sweat of Harām

If an animal has been eating *najāsāt* such as excrement, its sweat becomes *najis al-'ayn*, until such time when it is fed clean food and its body is said to be purged of the dirt. If a person becomes *junub* because of engaging in a *harām* act, his or her sweat is also *najis al-'ayn* until they have done *ghusl* of *janābah*. We will learn more about *janābah* in Lesson 7 and in Book 9 *inshā* Allāh.

Lesson 5

Mutahhirāt and Najāsāt (cont'd)

Mutahhirāt

We have said that most things in the world are tāhir and only become najis when they come into contact with a najis al-‘ayn and that too, only if the two come into direct physical contact and there is some wetness or dampness exchanged between them.

Najāṣah can also be passed on and carried forward. For example, if your wet hand or a wet cloth touches something that is najis al-‘ayn, it becomes najis. Thereafter if the wet hand or cloth that is now najis touches something else, that too becomes najis, and so on. If the najis cloth falls into a bucket of water for example, and there are other clothes in it, then the bucket, the water and the other clothes all become najis.

There are 10 things that can purify something that is mutanajjis and make it tāhir again. These 10 things are called mutahhirāt (‘The Cleansers’) because of their ability to make najis things tāhir again.

The Cleansers (Mutahhirāt)

1. Water
2. The Ground (Earth)
3. The Sun
4. Physical Transformation (Istihāla)
5. Chemical Transformation (Inqilāb)
6. Translocation (Intiqāl)
7. Islām
8. Association (Tab‘iya)
9. Removal of Najāsah from the Body (Istibra)
10. Disappearance of a Muslim (Ghaybat al-Muslim)

1. Water

Pure (mutlaq), clean (tāhir) water cleanses everything. The experts of fiqh (fuqaha) have divided water into different kinds, each with different sets of rules.

First of all, water can be pure (mutlaq) or mixed with something (mudāf). For example, watermelon juice, rose water, water mixed with mud, etc. are not najis but are mudāf water. You cannot do wudu with them and you cannot use them to clean something najis.

To clean a mutanajjis you need mutlaq water that has not changed in its colour, taste or smell. Review the notes on **Types of Water** in Book 5 (Fiqh Lesson 3).

If a solid object becomes najis with alcohol it should be washed three times. If a solid object becomes najis with urine it should be washed until the urine is removed and then washed again once more. Liquids that become najis cannot be made tāhir.

How to Make a Mutanajjis Tāhir with Water

When tāhir and mutlaq water is little in quantity (less than 400 litres or 100 gallons), it is called 'qalil' in Arabic. Such water, if it is touched by anything najis, also becomes najis itself.

However when tāhir, mutlaq water is in a large quantity, called *kurr water* (approx. 400 litres or 100 gallons), it doesn't become najis as long as the najāsah is not enough to change the taste, colour or smell of the water e.g. water in a lake or a large swimming pool. Similarly, running water (like water from a faucet or hosepipe that comes from a source that has *kurr water* or more) is also able to clean a najāsah without becoming najis itself.

If a utensil (like a pot) becomes najis, first remove the najāsah completely then wash it three times with kurr or running water to make it tāhir. If you only have qalil water, fill the utensil with water and empty it out completely, three times. Or, alternatively, pour some water into the utensil and shaking it in such a way that the water reaches all the najis parts of the utensil (from which you have already removed and cleaned the najāsah before) then pour the water out and repeat (three times total).

If a rug or clothing becomes najis, remove the najāsah first then wash it three times with *kurr* or running water. If you only have qalil water, remove the najāsah, wash it, then wring it and squeeze all the water out, then repeat again (total three times).

If the carpet or rug cannot be moved, remove any visible najāsah, then pour clean water on it (covering a wider area), then dry it, and repeat the process three times.

2. Earth

'Earth' means soil, stone (or brick) paved paths, or the like.

The earth acts like a cleanser (*mutahhirāt*) by walking on it when the soles of our feet or shoes become najis.

The conditions are three: the earth itself should be clean (not najis), secondly the earth should be dry, and thirdly, the najis substance (e.g. blood or urine) should come off by walking on the earth.

Also, the earth cleanses only that najāsah that came about in the first place from walking; if the najāsah is the result of something other than walking, then the earth cannot be used to make the sole tāhir again.

To use the earth as a cleanser, you should rub the sole of your feet (or shoes) that are najis and walk at least fifteen steps or as long as is required to remove any lingering signs of najāsah.

3. The Sun

The Sun cleans the earth, buildings, walls and all such large immovable objects when they become najis. First the najāsah on them has to be removed and the area has to be made wet. Thereafter the **direct** rays of the sun are sufficient to dry it and make it tāhir again.

4. Physical transformation (Istihāla)

'Transformation' means that the najis thing becomes something else. For example, a piece of najis wood burns and turns into ash. The ash is now tāhir because istihāla has taken place. Or if a dog dies and then its body decomposes and changes to earth/dust. The earth will be tāhir due to istihāla.

If however the change is not into something completely different, it does not become tāhir. For example, if wheat becomes najis and it is used to bake a bread, the bread is still najis because the wheat is just an ingredient of the bread and not a complete transformation to a new thing.

5. Chemical Transformation (Inqilāb)

Inqilāb is very similar to Istihāla but the change is in the property of the thing and not the physical appearance necessarily. Sometimes a thing does not change physically (like from dog to earth or wood to ash) but its properties or chemical composition changes and it transforms to another thing. This can also make it tāhir if the chemical transformation is complete. For example, when wine is left open for a while, it changes to vinegar. The vinegar is tāhir.

6. Translocation (Intiqāl)

It means when something moves from a najis place to a non-najis place and becomes part of it, it also becomes tāhir. For example, human blood is najis. But if a mosquito bites a human and drinks some of its blood and the blood becomes a part of its body, then the blood is tāhir because the blood of a mosquito is tāhir in general.

This means if you kill a mosquito and some of its blood touches you or your clothes, it is tāhir. However if you know the mosquito just bit you or another human being and the interval was so short that the blood from the mosquito can still be called

human blood, then it is najis. Intiqāl occurs when it becomes a part of the mosquito's blood.

7. Islām

If a kāfir accepts Islām and recites the shahadatayn⁹, he or she becomes a Muslim and is also considered to be tāhir. However any clothes worn before becoming a Muslim are still najis.

8. Association (Tab'iya)

When a najis thing becomes tāhir, another associated with it also becomes tāhir. For example, when wine turns into vinegar its container becomes tāhir as well. Similarly the hands used to wash a najis object also become tāhir with the object during the washing. This is called Tab'iya.

9. Removal of Najāsah from the Body (Istibra)

The body of an animal whose meat is halāl and that is slaughtered according to Islāmic law is usually tāhir. But if the body of a halāl animal becomes najis due to eating najāsah all the time, it can be made clean again by feeding the animal clean food for a while until its body can be said to be purged of the najāsah. The removal of najāsah from the body is called Istibra or sometimes Zawāl al-'Ayn. The animal's body is then said to be tāhir again. And if it is a halāl animal, its meat will also be tāhir when it is slaughtered according to Islāmic law.

10. Absence of a Muslim (Ghaybat al-Muslim)

If the body or clothing of a Muslim become najis, and then he is not seen for some time (at least for the duration of one salāh), and then he is seen again with the same clothes, then we can conclude that he must have cleansed himself, and therefore we can assume that his body, clothes, etc. are now all tāhir without asking him.

Hadath vs. Khabath

Najāsah that are not najāsah al-'ayn (i.e. things that are called mutanajjisāt) are sometimes also divided into hadath and khabath.

A hadath najāsah is one that requires a specific niyyah (solemn intention) with wudu and/or ghusl to remove it and make it tāhir again. The ones that require ghusl are further grouped as Hadath al-Akbar (e.g. touching a dead body or janābah). And

⁹ Shahādatayn means 'two shahādas', which are: *ash-hadu an lā ilāha ilallāh* (I bear witness there is no god but Allāh) and *ash-hadu anna Muhammadur Rasulullāh* (I bear witness that Muhammad is the Messenger of Allāh). Anyone who declares this is considered a Muslim.

those that require wudu only are called Hadath al-Asghar (e.g. sleep, passing wind, using the washroom).

A khabath najāsah does not require any niyyah, wudu or ghusl to make tāhir again. This is usually a najāsah that is external to (outside) the body such as a najis utensil or najāsah that touches the outside of your body. You simply wash it away without requiring any wudu or ghusl.

The niyyah (usually with wudu or ghusl) is required for a hadath because it is a form spiritual uncleanliness that needs to be removed to restore spiritual cleanliness (tahārah).

When a person uses the washroom, they experience both types of najāsah, khabath and hadath. Khabath is the najāsah on the outside of their body (e.g. urine) that they must wash away with clean water three times (if it is qalil e.g. in a jug) or with running water. But the hadath najāsah is only removed with wudu, which will restore their spiritual purity and enable them to perform salāh again.

Lesson 6

Gender-Specific (for Boys)

Istibra

When studying mutahhirāt, we said Istibra was to remove najāsah from the body. Istibra is therefore also the method a Muslim man is required to clean himself after urinating. This is highly recommended because it allows a man to assume that any wetness found on his clothes or body later on is not najāsah. Otherwise he would have to assume it to be urine and he would have to change his clothes, etc.

The method of performing Istibra after urinating was taught in Book 7 (Fiqh Lesson 6). It is given here again briefly as a revision.

The Method of Performing Istibra

1. If after the passing of urine, any part of the body also becomes najis, it should be washed and purified first.
2. Thereafter the part under the root of the urinary organ should be pressed thrice with the middle finger of the left hand.
3. Then the thumb should be placed above the urinary organ and the index finger should be placed below it and it should be pressed thrice up to the point of circumcision.
4. Finally, the front portion of the organ should be shaken three times.

And finally the urinary organ must be cleaned twice (wājib), (better thrice) with water.

Note: Even though it is common to see non-Muslim men standing at urinals in public washrooms and urinating, Muslims should sit down to urinate. It is makruh to stand and urinate and there is also a greater chance of urine sprinkling on one's clothes and making them najis. It is also not dignified and decent for a Muslim to stand and relieve himself.

When using a public washroom, make sure you wipe the toilet seat so that it is dry and clean before you sit on it. It is a good idea to keep a small bottle of water with you when out for a long time, in case you need to use a public washroom. Remember: Do not be ashamed to practice your faith, even in public – whether it is tahārah or even praying salāh in public. Only be ashamed of disappointing Allāh, as He is always watching you.

Signs of Bulugh

The age at which Islām considers a human being to be responsible and accountable for his/her actions before Allāh is called the age of bulugh. When a boy reaches the age of bulugh he is said to be bāligh and a girl is called bāligha. Being ‘accountable before Allāh’ is also sometimes called being a ‘mukallaf’.

A Muslim boy is considered to be bāligh when any one of these three signs appear in him:

1. The body begins to produce and discharge semen.
2. Growth of pubic hair on the abdomen. Pubic hair is described as coarse hair. Soft hair is not a sign of becoming bāligh.
3. The boy reaches the age of 15 according to the Islāmic (lunar) calendar.

As a boy starts maturing physically, he will also experience the growth of hair under the armpits, as well as mustache and facial hair (beard). If a boy does not see pubic hair and his body does not start giving out semen until the age of 15 (Islāmic year), he must assume he is bāligh on his 15th Islāmic birthday.

Once a boy is bāligh, all the matters of wājib and harām in Islām apply to him, as they do to all adult Muslims. For example, praying five times a day, fasting in the month of Ramadān, Khums and Zakāh if he has earnings, Hajj, matters related to Tahārah and Najāsah, and so forth. A bāligh boy should therefore make an intention of the marj’a he will refer to in any fiqh issue that he needs advice and guidance on i.e. he should make an intention for taqlid.

Personal Hygiene - Removal of Pubic Hair

It is makruh for a man or woman to leave pubic hair (the hair that grows in the armpits and abdomen) so long that it is unsightly or dirty. It is recommended to shave or at least trim pubic hair.

Semen as form of Najāsah

In previous madrasah years, you have learnt about tahārah and najāsah and you know that some forms of najāsāt can never be made tāhir and are called *najis al-‘ayn*, such as urine and blood. Semen is also a type of *najis al-‘ayn*.

When semen comes out from the body of a man, voluntarily or involuntarily, due to a halāl or harām act, the man is said to be a *junub* or in the state of *janābah*. Janābah is a state of being ritually impure. We say ‘ritually impure’ because such impurity cannot be removed only by cleaning or washing oneself or taking a regular bath. It can only be removed by performing a special bath (ghusl) with a wājib niyyah called *Ghusl al-Janābah*.

Ghusl al-Janābah

You have already learnt how to perform the mustahab ghusl for Fridays in Book 6 (Fiqh Lesson 7). A wājib ghusl is done in the exact same manner, the only difference being the niyyah. Whenever a bāligh boy or man becomes junub, he must do a ghusl with the niyyah of 'I am performing ghusl al-janābah, wājib qurbatan ilallāh' before he is considered to be pure again and before he can pray salāh or fast again.

Ghusl al-Janābah is mustahab in itself. But it becomes wājib when the time of salāh arrives or before the start of a wājib fast (e.g. in the month of Ramadān).

It is mustahab, that after a man becomes junub, he should urinate and perform istibra first before performing the ghusl of janābah. This will then allow the man to assume that any wetness that comes out after the ghusl is tāhir and neither urine nor semen.

If a person does not do istibra after urinating they cannot assume any wetness on their clothes to be tāhir. They will have to assume it is urine and change their clothes and wash up again. Similarly, if a person does ghusl without urinating and without istibra, they may have to do ghusl again if they experience any wetness on their clothes later on and are not sure if it is semen or not.

After the ghusl of janābah, there is no need to do wudu for salāh unless something happens that would normally break your wudu (like passing gas, falling asleep or urinating after the ghusl).

Lesson 6

Gender-Specific (for Girls)

Signs of Bulugh

The age at which Islām considers a human being to be responsible and accountable for his/her actions before Allāh is called the age of bulugh. When a boy reaches the age of bulugh he is said to be bāligh and a girl is called bāligha. Being ‘accountable before Allāh’ is also sometimes called being a ‘mukallaf’.

You have already learnt in Book 7 (Fiqh Lesson 6) that when a girl starts becoming bāligha, physical changes begin to appear in her body. The growth of pubic hair is a sign of bulugh. A girl is said to be bāligha in Islām when she either starts experiencing menstruation (*haid*) or she is 9 years old according to the Islāmic (lunar) calendar.

Once a girl is bāligha, all matters of shari’ah (relating to wājib and harām) apply to her such as salāh, sawm, hajj, zakāh, khums, hijāb, matters relating to tahārah and najāsah, and so on. A bāligha girl should therefore make an intention of the marj’a she will refer to in any fiqh issue that she needs advice and guidance on i.e. she should make an intention for taqlid.

Personal Hygiene - Removal of Pubic Hair

It is makruh for a man or woman to leave pubic hair (the hair that grows in the armpits and abdomen once one becomes bāligh) for so long until it is unsightly or dirty. It is recommended to shave or at least trim pubic hair.

Wājib Ghusl

You have also learnt in Book 7 that there are three types of wājib ghusls specific to Muslim women only:

1. Ghusl of *Haid*: Wājib after the end of the monthly period
2. Ghusl of *Istihādha*: Wājib after certain kinds of irregular bleeding
3. Ghusl of *Nifās*: Wājib after the bleeding of childbirth

After her period is over, a woman must perform *Ghusl of Haid* with the intention of ‘I am performing ghusl of *haid*, wājib qurbatan ilallāh’. For *Istihādha*, the ghusl is not done at the end but rather it is done on a need-to-do basis and you will learn when it needs to be done in the next lesson.

In this and the next lesson, you will learn more details about the specific types of *Haid* and *Istihādha* that women experience and the rules regarding ghusl for them.

Haid

Menstruating women have been grouped according to their different kinds of menstruation habits, in order to make it convenient for them to determine the Islāmic laws that apply to them.

First of all, all women who are of the age of experiencing periods (*haid*) are divided in two broad categories:

- those who have their period regularly every month
- those who do not bleed regularly

By 'regular bleeding' or 'regular period' we mean that in two consecutive months a woman follows the same pattern as far as the start date and duration of her menses is concerned.

Those who have a regular period are further divided into three categories:

1. Those whose period is regular both in start date and duration of the period.
2. Those whose period is regular in the start date but not in the duration.
3. Those whose period is regular in the duration but not the start date.

And those who do not have a regular period are also divided into three categories:

4. The beginner (*mubtadiyah*): the girl who has just started experiencing her period and is therefore not aware of any regular pattern.
5. The fluctuator (*mudtaribah*): the woman whose period varies from occasion to occasion and follows no regular pattern.
6. The forgetful (*nāsiyah*): the woman who has forgotten the dates or duration of her menses.

Besides the regular monthly period called *haid*, women will sometimes experience irregular bleeding called *istihādha*. During *istihādha*, a woman is still expected to pray salāh and to fast. It is only harām for her to pray and fast if it is during her *haid*. The challenge is that sometimes a woman is not sure if her bleeding is *haid* or *istihādha* and therefore she is not sure whether to pray and fast or not. Keeping in mind that *haid* is never less than 3 days and never more than 10 days in each monthly cycle, we will now review briefly the different rules for each of the six categories of women listed above:

1. **Rules for the woman who has a regular period, both in dates and duration**
 - a. Always assume it is *haid* even if on some occasions it begins two or three days prior to the usual date or is late by a couple of days.
 - b. If it is a few days before the regular period, precaution should be taken (by avoiding both what is harām during *haid* and what is harām in *istihādha*). If later she is convinced that it was not menses (*haid*) (if, for instance, the bleeding stops before three days – since *haid* is a minimum of 3 days), the woman should compensate for the missed prayers (as qadā).

- c. The period of *haid* cannot exceed ten days. If it exceeds ten days, the woman in this category should consider only those ten days which correspond to her regular period as the days of menses, the rest will be considered as *istihādha*.
- d. When a woman of this category experiences bleeding that stops after three days, and starts again after a few days, and once again continues for three days, she should consider the bleeding that falls during her regular period as *haid* and the other as *istihādha*. If both bleedings occur during her regular period and the duration of the two bleedings, including the intervening time when there was no bleeding, does not exceed ten days, all days are to be treated as her menstrual period (*haid*). But if it exceeds ten days, only the days which correspond to her regular period will be considered days of *haid*, while the rest will be considered as *istihādha*.

2. Rules for the woman who has a fixed start date for *Haid* but no fixed duration

- a. Such a woman can also assume it is *haid* even if sometimes, instead of starting at the regular date, it starts two or three days earlier or later than her due date.
- b. If the bleeding exceeds more than ten days, she should refer to the habit of her relatives and use that as a guideline to determine how many days (out of the first ten days) she had were *haid* and how many were *istihādha*. Of course the days after ten days are *istihādha*. But she should calculate the first day of her menses according to her regular date. Remember that *haid* cannot exceed ten days.
- c. One who does not know about the habit of her relatives should consider the first seven days after her due date as *haid* and the rest as irregular bleeding (*istihādha*).

3. Rules for the woman who has a fixed duration of *Haid* but no fixed start date

- a. As long as it is between three days and ten days and she has not already experienced *haid* in that month's cycle, she should assume her bleeding is *haid*.
- b. If such a woman sees blood for more than ten days, she should count the number of fixed days which corresponds to her regular period as *haid* (from the beginning of the bleeding) and the rest of the days as *istihādha*.

4. Rules for the Beginner (mubtadiyah)

- a. A girl who is experiencing her menstrual period for the first time and sees blood for more than ten days should refer to the habit of her

relatives in order to determine how many days she should consider as *haid* and the rest will be considered *istihādha*.

- b. If it lasts for less than 10 days, then all of it is *haid*.
 - c. If some of the bleeding has the signs of menses (for instance, the colour of the blood is red), and then after a few days she has bleeding which has the clear indication of *istihādha* (for instance, discharge of yellowish blood), she should consider the first as *haid* if it has continued for more than three days, and the latter as *istihādha*.
 - d. But if she has bleeding with the signs of *haid* that is followed by bleeding with the signs of *istihādha*, and once again bleeding with the signs of menses (*haid*), and the total of the bleeding that has the signs of menses exceeds ten days, only the first bleeding should be considered as menstrual (*haid*) and the rest as *istihādha*.
5. **Rules for the woman whose duration *and* dates are irregular (mudtaribah)**
- a. If such a woman experiences bleeding for more than ten days she should refer to the habit of her relatives and calculate her menstrual period in accordance with it; the rest is to be considered *istihādha*.
 - b. If she does not know about the habit of her relatives or they also do not have any, she should consider the first seven days after the start of bleeding as menses (*haid*), and the rest as *istihādha*.
 - c. If the regular period of her relatives is less than seven days, for instance five days, she should consider her definite *haid* period as five days, but should observe the rules for *haid* for two more days, as a matter of precaution.
 - d. If such a woman starts bleeding and thinks this is *haid*, she should not pray or fast and assume it is *haid*. But if it stops before three days, and she realizes it was *istihādha*, she must repay the prayers and fasts she missed. But initially, when she didn't know, she must assume it is *haid* and it is *harām* for her to pray or fast or do anything that is *harām* during *haid* (just in case it is *haid*).
6. **Rules for the woman who forgets about the duration or date of her period (nāsiyah)**
- a. If she experiences bleeding for more than ten days, she should consider that blood which has the signs of *haid* as menses and the rest as *istihādha*.
 - b. If she cannot tell the two apart from signs, as a matter of obligatory precaution (*ihtiyāt wājib*) she should consider the first seven days as her menstrual period (*haid*) and any extra days as *istihādha*.

Lesson 7

Gender-Specific (for Boys) – cont'd

Janābah and Salāh

A bāligh boy or man in the state of janābah is not allowed to pray any salāh that requires wudu until they perform the *ghusl of janābah*.

If the time before *qadā* for the salāh is very little, they should perform tayammum and pray and then perform the ghusl. If they delay doing the ghusl until there isn't enough time, then they have committed a sin and should ask Allāh for forgiveness along with doing tayammum, praying and then performing the ghusl.

Janābah and Sawm

Making oneself junub breaks one's fast unless one becomes junub unintentionally e.g. in sleep. Remaining in the state of janābah also breaks a fast and a person who is in the state of janābah must perform *ghusl of janābah* before the time of fajr when the fast starts.

If a man does anything intentional (halāl or harām) that results in ejaculation of semen from his body, whilst he is fasting, the fast becomes bātil. He will have to repay that fast as *qadā* and also pay a penalty (*kaffāra*) for it, which is to feed 60 poor people or to fast for 60 days after the month of Ramadān (of which 30 days must be continuous). This *qadā* and *kaffāra* is wājib for each fast broken on purpose.

However if it is involuntary e.g. a man who is asleep while fasting and wakes up in the state of janābah, then he should perform ghusl as soon as possible and his fast would still be valid.

If a man becomes junub in the night before a wājib fast, and does not perform the wājib *ghusl of janābah* before the adhān of fajr (i.e. the start of the fast), then his fast is bātil and he must pay its *qadā* and *kaffāra*.

If a person set the alarm with the intention of waking up and doing the ghusl before fajr time but then oversleeps, their fast is still valid. They should perform the ghusl and pray as soon as possible. However if they go to sleep knowing they will not wake up in time to do the ghusl, then their fast is bātil because they intentionally neglected doing the ghusl.

If a man deliberately delays the ghusl to the extent that there is no time left for it but it is not yet the time for adhān, they should do tayammum instead and their fast will be valid. Although, they would have committed a sin and should ask Allāh for

forgiveness and they should also perform ghusl before praying fajr salāh even if the time of adhān has occurred.

What is Harām in the State of Janābah

1. Touching the letters of the Qur'ān, the names of Allāh, and the names of the prophets and the fourteen ma'sumeen ('a).
2. Entering the sacred masjid of Makkah (Masjid al-Harām) and the sacred masjid of Rasulullāh (s) (Masjid al-Nabawi) at Madina, even if it is only to pass through them. As an *ih̥tiyāt mustahab*, one should not pause or stop within the area around an Imām's tomb either.
3. Staying at other masājid or taking anything in or out of the masjid is also harām. However, passing through masājid without stopping is allowed. A masjid is only the area designated as a 'masjid'. It is not harām to be in a hall where people pray but also have other functions (e.g. a Husainiya) when in the state of janābah. But it is good to do ghusl first out of respect for the place.
4. Reciting any of the four āyāt of Qur'ān for which sajdah is wājib is harām when one is in janābah. These are:
 - Surah as-Sajdah (32), āyah 15
 - Surah al-Fussillat (41), āyah 38
 - Surah an-Najm (53), āyah 62
 - Surah al-Iqra (96), āyah 19

What is Makruh in State of Janābah

1. Reading more than seven āyāt of the Qur'ān
2. Touching the cover or blank pages of the Qur'ān (touching the writing is harām)
3. Dyeing the beard or colouring the hands with henna
4. Rubbing oil on the body
5. Sleeping
6. Eating or drinking

If a person needs to eat, drink or sleep before doing ghusl al-janābah, it is recommended for them to do wudu first.

A Word on the Mubtilāt of Wudu

In Book 4, you had learnt of five things that break wudu. Anything that requires wājib ghusl also breaks wudu. So in total, there are seven actions that break wudu and these are:

1. Passing urine
2. Defecation
3. Passing wind
4. Sleep
5. Unconsciousness (fainting)
6. Taking intoxicant of any kind (alcohol, drugs, etc.)
7. All actions for which ghusl is wājib e.g. *janābah*, *Istihādha*, *mass al-mayyit*, etc.

Lesson 7

Gender-Specific (for Girls) – cont'd

Istihādha

Istihādha is the irregular bleeding (other than the regular monthly period called *haid*) that women sometimes experience. Any bleeding from the womb which is not of the monthly period (*haid*) or childbirth (*nifās*) is considered to be *istihādha*.

Istihādha are of three kinds:

1. Light bleeding (*qalila*)
2. Medium bleeding (*mutawassita*)
3. Heavy bleeding (*kathira*)

How to Differentiate *Haid* From *Istihādha*

Istihādha blood is often yellowish and cool, and comes out without straining and burning, unlike the blood of *haid* that is usually thick, warm and of black or dark red colour and comes out with slight straining and burning.

In order to qualify as *haid*, the duration of the bleeding must not be less than three days or more than ten days. If it is less than three days it will be considered *istihādha*. Likewise bleeding after ten days will not be *haid* but *istihādha*.

In *haid* there must be regular and continuous bleeding for the first three days.

If the bleeding is not continuous and, for example, a woman sees blood in the first three days then the bleeding stops for a few days and then starts again, but the total number of days from the start of the first bleeding to the end of the second, including the days when it had stopped does not exceed ten days, then the entire period will be considered a period of *haid*.

If a woman has bleeding for less than three days, then it stops for some time, starts again, and continues for three or more days, the first bleeding will not be considered *haid* (because it was less than three days) whilst the second bleeding will be considered *haid*.

Rules of Salāh During Haid and Istihādha

Unlike in *haid*, during *istihādha* women are not exempt from the daily salāh or wājib fasting (e.g. in the month of Ramadān). But they are certain rules for salāh and sawm during *istihādha*:

During light bleeding (*qalila*) the woman has to change her sanitary pad, wash away the uncleanness and do wudu for each *salāh* (i.e. even between *dhuhr* and *'asr* and between *maghrib* and *'ishā salāh* if they are being prayed consecutively).

During medium bleeding (*mutawassita*), the woman has to practise the same as during *qalila*, and in addition, has to do a *ghusl* once a day, in the morning before *fajr salāh*. If the *istihādha* starts after the *fajr salāh*, she will have to perform *ghusl* before the next *salāh*, but one *ghusl* is enough for all the prayers of that day. The *ghusl* can only be done *after* the time of the *salāh* has started – not before it. And the wudu (as per *qalila* rules) should be done *before* the *ghusl*. So for example, if it is the 2nd day of *istihādha mutawassita*, the woman should wait for the time of *fajr* to start, then do wudu, then *ghusl* and then pray *salāt al-fajr*.

During heavy bleeding (*kathira*), a woman has to follow the rules of *qalila* and also perform at least three *ghusls*. The first *ghusl* before the morning (*fajr*) *salāh*, the second *ghusl* for the noon (*dhuhr*) and afternoon (*'asr*) *salāh*, and the third *ghusl* for the evening (*maghrib*) and night (*'ishā*) *salāh*. This is provided she is praying the *dhuhr* and *'asr salāh* together, one after the other, and likewise with the *maghrib* and *'ishā salāh*. If she performs the *salāh* separately, she will need to do *ghusl* for each of them (i.e. five *ghusls*). The wudu should always be done before the *ghusl*.

Additional Notes:

1. *Salāh* should always be performed immediately and as soon as possible after the *ghusl* for *istihādha*, without any delay, unless a woman wishes to recite the *adhān* and *iqāmah*.
2. When a woman is not sure whether her *istihādha* is light (*qalila*), medium (*mutawassita*) or excessive (*kathira*) bleeding, she should use a fresh sanitary pad and wait a while and check. After determining which kind of bleeding she has she should act accordingly.
3. If after doing the above a woman is still unable to determine the kind of *istihādha* she has and remains in doubt, she should assume the lesser form of *istihādha*. For instance, if she does not know whether her bleeding is light or medium, she should act according to the rules of light bleeding. If she is in doubt whether the bleeding is of the medium or the excessive type, should act according to the rules of the medium type. If she discover later that she had acted wrongly she should make up for the *salāh* as *qadā*.
4. When the bleeding of a woman changes from one form to the other e.g. from light to medium or from heavy to light, she should follow the rules of the new form for the next *salāh*.

Unlike *istihādha*, during *haid*, a woman is exempt from the daily *salāh* and all those *salāh* that require wudu (e.g. *salāt al-āyāt*). In fact she is not allowed to pray the *salāh* and does not even have to pay them back later as *qadā*. She can, however, pray the *salāh* that do not require wudu, *tayammum* or *ghusl* (like *salāt al-mayyit*).

If a woman delays her *salāh* and then her period (*haid*) starts, she should compensate that particular *salāh* as *qadā* after her *haid* ends and she has done her *wājib* ghusl for *haid*. It is also recommended that before a woman does the ghusl of *haid* (when her period ends), she should first do wudu.

And if a woman's period stops before the end of a *salāh* time, should also perform wudu, do the *wājib* ghusl and then pray the *salāh* for which it is time. But if there is no sufficient time to perform ghusl before the time for the *salāh* comes to an end, then that *salāh* is not *wājib* for her.

If a woman does not pray because she thought she was menstruating, but realizes later on that it was not menses (*haid*), she should make up all the prayers with compensatory (*qadā*) prayers.

Rules of Sawm During Haid and Istihādha

Just like the rules for *Salāh*, during *haid* it is *harām* for a woman to fast but during *istihādha*, she must continue fasting (regardless of whether it is little, medium or heavy).

But unlike the case of *salāh*, a woman has to compensate for the *wājib* fasts that she misses during *haid*, by fasting later on as *qadā*.

If the *haid* or *nifās* (see below for rules of *nifās*) of a woman ends before the *adhān* of *fajr*, she must perform ghusl and fast. If there is not enough time to do ghusl, she must do *tayammum* before the *fajr adhān* and then perform the ghusl. If she does not do *tayammum* either and remains in the state of ritual impurity, then her fast is *bātil*.

If a woman becomes clean from *haid* after the *fajr adhān*, she cannot fast for that day. Similarly if she starts bleeding during the day (even a little before *maghrib* time), she cannot count that day's fast. Out of respect for the month of *Ramadān* though, she should not eat in public and in front of others who are fasting.

Using Your Best Judgement

If a woman starts bleeding and she assumes it is *haid* and so she stops praying and fasting and then it stops before three days and she realizes it was *istihādha*, she must compensate for the missed *salāh* as *qadā*.

Similarly, although it is *harām* for a woman to pray and fast during *haid*, if she is convinced her bleeding is irregular (*istihādha*) and she continues praying and fasting, and then it continues for more than three days and she realizes it is *haid*, she should simply stop praying and fasting immediately.

Nifās

The bleeding that women experience at the time of giving birth to a child or when a foetus is aborted is called nifās. The Rules of Nifās will be studied in Book 10.

What is Harām for a Woman During Haid

As a revision to what was taught in Book 7, during *haid*:

- Praying salāh of any kind that usually requires wudu, ghusl or tayammum is harām.
- Entering a masjid or haram of Rasulullāh (s) or any of the Imāms ('a) is also harām. She can enter the areas that are not designated as masjid within the building (such as the Husainiya).
- Touching the writings of the Qur'ān.
- Reciting any of the four āyāt of Qur'ān for which sajdah is wājib. These are:
 - Surah as-Sajdah (32), āyah 15.
 - Surah al-Fussillat (41), āyah 38.
 - Surah an-Najm (53), āyah 62, and
 - Surah al-Iqra (96), āyah 19.

Unlike in *haid*, in *istihādha* it is not harām to stay at masājid or to enter into the sacred masjid of Makkah (Masjid al-Harām) or the sacred masjid of Rasulullāh (s) (Masjid an-Nabawi) in Madina. Likewise, it is permitted to read the prostration āyāt (*āyāt as-sajdah*). But for touching the writing of the Qur'ān, those who have little bleeding should perform wudu and those with heavy bleeding should perform both ghusl and wudu.

A Word on Mubtilāt of Wudu

In Book 4, you had learnt of five things that break wudu. Anything that requires wājib ghusl also breaks wudu. So in total, there are seven actions that break wudu and these are:

1. Passing urine
2. Defecation
3. Passing wind
4. Sleep
5. Unconsciousness (fainting)
6. Taking intoxicant of any kind (alcohol, drugs, etc.)
7. All actions for which ghusl is wājib e.g. *janābah*, *haid*, *Istihādha*, *mass al-mayyit*, etc.

