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PREFACE

Alḥamdulillāhi Ladhi bi 'idhnihi tatimu 's ṣālīhāt

All praise is due to Almighty Allah for making it possible for us to write this book.

This work *Al'Izziyyah for the English Audience* is part of a design to make some of the Arabic books written by traditional authors on Islamic Jurisprudence available to numerous Muslims who desire to know more about Islam especially *Fiqh* but are handicapped due to the fact that the books are written in Arabic which they do not understand. The situation should not be allowed to remain unchanged.

Attempts have been made earlier by Dr. Y. A. Quadri in this direction by writing both *Islamic Acts of Worship According to Al'Ashmāwī and Al'Akhḍarī's compendium on Islamic Acts of Worship*. Another scholar in person of Alhaji Bello Muhammad Daura had translated *Ar-Risālah* into English language while Mallam I.O.Oloyede is currently working on *Mukhtaṣar Khalīl*.

With these books available in English language, it is hoped that many people will find a tremendous fulfilment of their desire to quench their thirst for Islamic Jurisprudence — *Fiqh*.

We must not fail to acknowledge the inspiration given to us by Professor I.A.B. Balogun, former Head, Department of Religions, University of Ilorin to whom this work is dedicated. Also, we express our appreciation to our colleague Dr. Z. I. Oseni for his usual useful advice and invaluable suggestions.

Y. A. Quadri
I. O. Oloyede

INTRODUCTION

In the Name of Allah the Beneficent the Merciful

Praise is due to Allah the Lord of the worlds. I bear witness that there is no God but Allah alone. He has no Associate. I also bear witness that Muhammad is His servant and messenger. Blessing and peace of Allah be upon him, the generality of prophets and messengers; the household of each of them and on all those who follow them in righteousness till the Day of Resurrection.

The devotee (of Allah) who is in need of the benevolence of Allah, the most Exalted, Abū 'L-Ḥasan 'Alī, Al-Mālikī, Ash-shādhilī¹, May Allah forgive him, his parents, his teachers, his brothers and the entirety of the people who tread on the prophet Muhammad's path until eternity, says: This is a presentation of issues of worship and other matters, according to the school of Imām Mālik b. Anas — May Allah the Most Exalted have mercy on him. It is hoped that the youths and their ilks will benefit from it. God willing. I have extracted it from my book entitled 'Umdat al-Salik 'ala madhhab al-Imām Mālik fi 'l-'Ibādāt wa ghayri dhālika'. I name it (this book) al-Muqaddimat 'l-'izzīyat lil-jama'at 'l-'azhariyyah. It consists of eleven chapters.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﷺ، وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، وَالْأَكْلِ كُلِّ وَالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

﴿أَمَّا بَعْدُ﴾ :

فَيَقُولُ الْعَبْدُ الْفَقِيرُ إِلَى اللَّهِ تَعَالَى أَبُو الْحَسَنِ عَلِيُّ الْمَالِكِيِّ الشَّاذِلِيُّ غَفَرَ اللَّهُ لَهُ وَلَوْلَدَيْهِ وَمَشَابِيهِ وَإِخْوَانِهِ وَسَائِرِ أَهْلِ السُّنَّةِ الْمُحَمَّدِيَّةِ : هَذِهِ مُقَدِّمَةٌ فِي مَسَائِلَ مِنَ الْعِبَادَاتِ وَغَيْرِ ذَلِكَ عَلَى مَذْهَبِ الْإِمَامِ مَالِكِ ابْنِ أَنَسٍ رَحِمَهُ اللَّهُ تَعَالَى.

لِيَتَفَعَّلَ بِهَا الْوُلْدَانُ وَنَحْوُهُمْ إِنْ شَاءَ اللَّهُ تَعَالَى لَخَصَّتْهَا مِنْ كِتَابِي الْمُسَمَّى بِمُقَدِّمَةِ الْمَالِكِ عَلَى مَذْهَبِ الْإِمَامِ مَالِكٍ فِي الْعِبَادَاتِ وَغَيْرِ ذَلِكَ، وَسَمَّيْتُهَا ﴿بِالْمُقَدِّمَةِ الْعِزِّيَّةِ لِلْجَمَاعَةِ الْأَزْهَرِيَّةِ﴾ مُشْتَمِلَةً عَلَى أَحَدٍ عَشَرَ بَابًا.

CHAPTER ONE

PURIFICATION

Allah the Most Exalted said: "And We have sent down purewater from the sky" (Qur'an 25:48). Pure water is that which is in itself clean and can also cleanse other things; such as river-water, well-water, and rain-water², provided none of its three qualities – colour, taste and odour – has been changed by what is normally extraneous to it, such as milk, honey, urine or excreta. If any of its qualities is changed by anything including those mentioned, it is not valid for ablution, ritual bath, or cleansing from filth (i.e. after visiting the toilet).

Water which is changed by a clean material remains clean but not pure; it can be used for general purposes but it is not to be used for religious acts. Pure water that is polluted by filth is filthy; it is neither used for general purposes nor for religious acts. If water is changed by its habitat; such as sand, salt or lime; or by what procreates in the water such as watermoss; or that which had stayed in the water for a long period, then such is not harmful; it is for both general and religious uses. When filth falls into a small quantity of water – such as the water in a container meant for ablution or for ritual bath – but the filth does not effect any change in the water, then cleansing or purification with the water is proper but using it is objectionable if another pure water can be found.

Water which had been used for ablution or ritual bath is pure, but it is objectionable to use it for purification, if another pure water is available. Concerning its uses for other things such as using it for cooling one self in bath³, and *Jumu'ah* – bath,⁴ there are two views. One objects to it while the other does not.

الباب الأول في الطهارة

قَالَ اللَّهُ تَعَالَى : وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا الْمَاءُ الطَّهُورُ : مَا كَانَ طَاهِرًا فِي نَفْسِهِ ، مُطَهَّرًا لِغَيْرِهِ كَمَا الْبَحْرُ وَالْبَيْرُ وَالْمَطَرُ إِذَا لَمْ يَتَغَيَّرْ شَيْءٌ مِنْ أَوْصَافِهِ الثَّلَاثَةِ ، وَهِيَ اللَّوْنُ وَالطَّعْمُ وَالرَّيْحُ بِمَا يَنْفَكُ عَنْهُ غَالِبًا كَاللَّبَنِ وَالْعَسَلِ وَالْبَوْلِ وَالْعَذِرَةِ فَإِنْ تَغَيَّرَ شَيْءٌ مِنْ أَوْصَافِهِ الثَّلَاثَةِ بِمَا ذُكِرَ وَنَحْوِهِ فَلَا يَصِحُّ الْوُضُوءُ مِنْهُ وَلَا الْغُسْلُ وَلَا الْإِسْتِنْجَاءُ ، وَالتَّغْيِيرُ بِالطَّاهِرِ طَاهِرٌ غَيْرُ طَهُورٍ يُسْتَعْمَلُ فِي الْعَادَاتِ وَلَا يُسْتَعْمَلُ فِي الْعِبَادَاتِ ، وَالتَّغْيِيرُ بِالنَّجِسِ نَجِسٌ لَا يُسْتَعْمَلُ فِي شَيْءٍ مِنَ الْعَادَاتِ . وَلَا فِي شَيْءٍ مِنَ الْعِبَادَاتِ ، وَإِذَا تَغَيَّرَ بِمَا هُوَ مِنْ قَرَارِهِ كَالْتَرَابِ وَالْمِلْحِ وَالتُّورَةِ . أَوْ بِمَا تَوَلَّدَ مِنْهُ كَالطُّحْلِ أَوْ بِطَوْلِ الْمُكْتِ فَإِنَّهُ لَا يَضُرُّ وَيُسْتَعْمَلُ فِي الْعَادَاتِ وَالْعِبَادَاتِ ، وَإِذَا وَقَعَ فِي الْمَاءِ الْقَلِيلِ كَأَنِّيَةِ الْوُضُوءِ لِلْمُتَوَضِّئِ رَأْيِيَةِ الْغُسْلِ لِلْمُغْتَسِلِ نَجَاسَةً وَلَمْ تَغَيِّرْهُ فَإِنَّهُ يَصِحُّ التَّطْهِيرُ بِهِ ، لَكِنْ يُكْرَهُ إِذَا وَجِدَ غَيْرَهُ وَالْمَاءُ الْمُسْتَعْمَلُ فِي الْوُضُوءِ وَالْغُسْلِ طَهُورٌ يُكْرَهُ التَّطْهِيرُ بِهِ مَعَ وَجُودِ غَيْرِهِ ، وَفِي الْمُسْتَعْمَلِ فِي غَيْرِهِ ، كَالْمُسْتَعْمَلِ فِي التَّبَرُّدِ ، وَغُسْلِ الْجُمُعَةِ قَوْلَانِ بِالْكَرَاهَةِ وَعَدَمِهَا .

THE PURE BODIES

Every living being either human or others, is clean. Also clean is its sweat, saliva, mucus, tears and egg which is not addle. That is the egg which has changed and become rotten. The milk of a living human being is clean. Likewise is the milk of the living animal lawful for consumption such as cow, sheep and camel. So also are urine and excreta of an animal whose flesh is lawful provided the animal does not feed on filth. The (lawfulness or unlawfulness of) milk of others will be decided in accordance with the status of the flesh of the animal. So whatever animal whose meat is an unlawful food, its milk will be filthy, such include horses, mule or ass. Whatever the consumption of its flesh is objectionable such as beasts of prey, its milk is also objectionable. The dead body of that without any flowing-blood, such as flies, ants and worms; is clean.

THE IMPURE BODIES

The corpse of any human being other than that of a prophet is filthy. Also filthy is the carcass of whatever has flowing — blood such as that of louse, according to popular view, and such as fleas, according to the view of Ibn al-Qassar. Also filthy is what is extracted from a living or dead⁵ animal among those things which are sustained by life — such as horn, bone, nails and skin. Also impure are the milk of a dead body, and milk of an animal whose flesh is forbidden such as a pig and a she-ass. The urine and excrement of *Jalālah* are impure. *Jalālah* is every animal that feeds on filth. Also impure are the urine and excreta of a human being other than the excrements of prophets; the urine and excreta of an animal whose flesh is forbidden or that whose consumption is objectionable; such as lion

﴿فَصْلٌ فِي الطَّهَارَةِ﴾

كُلُّ حَيٍّ فَهُوَ طَاهِرٌ آدَمِيًّا أَوْ غَيْرَهُ ، وَكَذَلِكَ عَرَقُهُ وَلُعَابُهُ ^{saliva} وَمُخَاطُهُ وَدَمْعُهُ وَيَبَضُّهُ غَيْرَ الْمَذَرِ بِالذَّالِ الْمُعْجَمَةِ وَهُوَ الْمُتَغَيَّرُ ^{mucus} الْمُتَيْنُ ، وَلَبَنُ الْآدَمِيِّ فِي حَالِ حَيَاتِهِ طَاهِرٌ ، وَلَكِنْ مُبَاحُ الْأَكْلِ طَاهِرٌ كَالْبَقَرِ وَالنَّمْرِ وَالْإِبِلِ ، وَكَذَلِكَ بَوْلُهُ وَرَجِيعُهُ . مَا لَمْ يَتَغَيَّرْ بِنَجَسٍ ، وَلَكِنْ غَيْرُهَا تَابِعٌ لِلْخَنِيمِ فَمَا حَرَّمَ أَكْلُ لَحْمِهِ فَلَبَنُهُ نَجَسٌ كَالْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ ، وَمَا كَرِهَ أَكْلُ لَحْمِهِ كَالسَّيِّحِ فَلَبَنُهُ مَكْرُوهٌ وَمَيْتَةٌ مَا لَا نَفْسَ لَهُ سَائِلَةٌ كَالذُّبَابِ وَالنَّمْلِ وَالِدُّودِ طَاهِرَةٌ : ^{worms}

﴿فَصْلٌ فِي نَجَسَةِ﴾

مَيْتَةُ الْآدَمِيِّ غَيْرِ الْأَنْبِيَاءِ نَجَسَةٌ ، وَكَذَا مَيْتَةُ مَالِهِ نَفْسٌ سَائِلَةٌ كَالْقَمَلَةِ عَلَى الْمَشْهُورِ ، وَالْبَرْغُوثِ عِنْدَ ابْنِ الْقَاصِرِ ، وَمَا أُبِينَ مِنَ الْحَيِّ أَوْ الْمَيِّتِ مِمَّا تَحُلُّهُ الْحَيَاةُ كَالْقَرْنِ وَالْعَظْمِ وَالظَّفْرِ وَالْجِلْدِ نَجَسٌ ، وَلَبَنُ الْمَيْتَةِ وَمُحَرَّمُ الْأَكْلِ كَالْخِتْرِ وَالْأَتَانِ وَبَوْلُ الْجَلَالَةِ وَرَجِيعُهَا ، وَهِيَ كُلُّ حَيْوَانٍ يَسْتَعْمِلُ النَّجَاسَةَ ، وَالْبَوْلُ وَالْعَذِيرَةُ مِنَ الْآدَمِيِّ غَيْرِ فَضَلَاتِ الْأَنْبِيَاءِ ، وَهِيَ مُحَرَّمُ الْأَكْلِ وَمَكْرُوهٌ كَالسَّيِّحِ .

and wolf. Also filthy are bloody pus, white-pus, and flowing blood of a human being and other beings, vomit that has changed from the normal state of the food, and intoxicants such as liquor.

Also filthy are:

- (i) *Al-maniyyu* (sperm): It is a thick white liquid from a man and its coming out is by gushing. It smells like pollen or very similar to the smell of dough. When it is dry, the smell is similar to that of an egg. From a female it is a light and yellowish water.
- (ii) *Al-Wadyu* (Semenal urine): It is a thick white liquid that comes out mostly after urine.
- (iii) *Al-Madhiyyu* (Semenal fluid): It is a light liquid which comes out during sexual enjoyment, either with the erection i.e. rising of the penis during romance or recollection (of sexual romance or cohabitation) i.e. thinking about it.
The ashes and smoke of a filthy thing are filthy.

REMOVAL OF FILTH

It is compulsory to remove filth from the garment, body and place of worship of a worshipper. These are what come in contact with parts of his body. It is compulsory provided he remembers (during or before the worship) and he is capable of its removal with pure water. If he removes it with something other than pure water and he thereafter offers his ritual prayer, the ritual prayer is invalid.

If filth falls on a worshipper while he is performing a ritual prayer, the prayer becomes invalid. The same (invalidity) applies if one remembers while on a ritual prayer, that either his garment, body, or place of worship contains filth.

When a place is filthy, and a worshipper places on it a clean and thick cover, the prayer on such a cover is gen-

وَالذَّبِّ ، وَالْقَيْحُ وَالصَّدِيدُ وَالْدَّمُ الْمَسْفُوحُ مِنَ الْأَدَمِيِّ أَوْ غَيْرِهِ ، وَالْقَيْحُ الْمُتَغَيَّرُ عَنْ حَالَةِ الطَّعَامِ ، وَالْمُسْكِرُ كَالْخَمْرِ . وَالْمَيْيُ : وَهُوَ مِنَ الرَّجُلِ مَاءٌ أَيْضٌ تُخِينُ بِمِثْلَةِ أَيِّ غَلِيظٍ يَتَدَفَّقُ فِي خُرُوجِهِ رَائِحَتُهُ كَرَائِحَةِ الطَّلَعِ بِالْعَيْنِ أَوْ الْحَاءِ الْمُهْمَلَتَيْنِ وَقَرِيبٌ مِنْ رَائِحَةِ الْعَجِينِ ، وَإِذَا يَبَسَ كَانَ كَرَائِحَةِ الْبَيْضِ ، وَمِنْ الْمَرْأَةِ مَاءٌ أَصْفَرُ رَقِيقٌ ، وَالْوَدَى بِدَالٍ مُهْمَلَةٌ ، وَفِي الْبَاءِ وَجْهَانِ التَّشْدِيدِ وَالتَّخْفِيفِ وَهُوَ مَاءٌ أَيْضٌ تُخِينُ يَخْرُجُ غَالِبًا عَقِبَ الْبَوْلِ . وَالْمَذْيُ يَكْسِرُ الذَّالَ الْمُعْجَمَةَ مَاءٌ أَيْضٌ رَقِيقٌ يَخْرُجُ عِنْدَ اللَّذَّةِ بِالْأَنَاعِطِ أَيَّ قِيَامِ الذَّكَرِ عِنْدَ الْمُلَاعَبَةِ أَوْ التَّذَكُّارِ يَفْتَحُ النَّاءُ أَيَّ التَّفَكُّرِ وَرَمَادُ النَّجَسِ وَدُخَانُهُ نَجَسٌ .

﴿فصل﴾ إزالة النجاسة

تَجِبُ إِزَالَةُ النِّجَاسَةِ عَنْ ثَوْبِ الْمُصَلِّي وَبَدَنِهِ وَمَكَانِهِ ، وَهُوَ مَا تَمَسَّهُ أَعْضَاؤُهُ إِذَا كَانَ ذَاكِرًا لَهَا قَادِرًا عَلَى إِزَالَتِهَا بِالمَاءِ الْمُطْلَقِ فَلَوْ أَزَالَهَا بِغَيْرِهِ وَصَلَّى لَمْ تَصِحَّ الصَّلَاةُ وَإِذَا سَقَطَ عَلَى الْمُصَلِّي وَهُوَ فِي الصَّلَاةِ نَجَاسَةٌ بَطَلَتْ صَلَاتُهُ وَكَذَا إِذَا ذَكَرَ وَهُوَ فِي الصَّلَاةِ أَنْ يَتَوَضَّعَ أَوْ يَدْنِيَ أَوْ يَمْسَسَ نَجَاسَةً وَإِذَا كَانَ الْمَكَانُ نَجِسًا وَجَعَلَ

rally accepted for both the sick and healthy, according to Ibn Yunus⁶

PARDONABLE FILTH

Overlook is a little quantity of blood in all cases. Be it menstrual blood, post-natal blood or blood from a dead body. (It is overlooked) when the worshipper discovers it on his body, garment or place of worship either during ritual prayer or outside (before or after) it.

Also pardonable is a little bloody or white pus. Little is what is not up to a *dirham*. What is meant by a *dirham* is of mule's fore-arm. Also over-looked is the stain from the spot of a boil if it is not pressed; or stains of blood of fleas or rain-mud, even if it contains excreta. It is, however, not overlooked if the filth is more than the mud or if the filth is distinct from the mud.

OBLIGATORY ASPECTS OF ABLUTION

The obligatory aspects of ablution are seven:

- (i) *Intention*: It is the intention within the mind. One offers the intention in one's mind while washing the face. The intention can be (a) "For making obligatory ablution" (b) "removal of (minor) filth" or (c) "For making lawful what has been made unlawful by the discharge of impurity."
- (ii) *Washing the whole face*: Its length is from the beginning of where hair normally grows up to the end of the chin, while its breadth is whatever falls between the two ears. He specially washes the linings on his fore-head i.e. the wrinkles on the fore-head. So also are the tips of the lips and the tip between the two nostrils. It is compulsory to wipe a light beard and wash a long thick beard.

عَلَيْهِ سَائِرًا طَاهِرًا كَيْفًا بِمِثْلَةِ أَيِّ نَحِيفًا جَازَتْ الصَّلَاةُ عَلَيْهِ مُطْلَقًا ، أَعْنِي لِلْمَرِيضِ وَالصَّحِيحِ عَلَى مَا رَجَّحَهُ ابْنُ يُونُسَ .

﴿فَضْلٌ﴾

يُعْنَى عَنْ بَسِيرِ الدَّمِ مُطْلَقًا أَعْنِي سَوَاءَ كَانَ دَمَ حَيْضٍ أَوْ نَفَاسٍ أَوْ مَيْتَةٍ رَأَاهُ فِي الصَّلَاةِ أَوْ خَارِجَهَا مِنْ جَسَدِهِ أَوْ غَيْرِهِ وَيَسِيرِ الْقَيْحِ وَالصَّدِيدِ ، وَالْيَسِيرُ مَا دُونَ الدَّرْهِمِ ، وَالْمَرَادُ بِالدَّرْهِمِ الْبَغْلِيُّ أَيْ الدَّائِرَةُ الَّتِي تَكُونُ بِيَاطِنِ الذَّرَاعِ مِنَ الْبَغْلِ ، وَعَنْ أَثَرِ الدَّمَلِ إِذَا لَمْ يَنْكَ أَيَّ لَمْ يُعْصَرْ ، وَعَنْ دَمِ الْبَرَاغِيثِ وَطِينِ الْمَطَرِ ، وَإِنْ كَانَتْ الْعَذْرَةُ فِيهِ إِلَّا أَنْ تَكُونَ النَّجَاسَةُ غَالِبَةً ، أَوْ يَكُونَ لَهَا عَيْنٌ قَائِمَةٌ .

﴿فَضْلٌ﴾ فَرَائِضُ الْوُضُوءِ

فَرَائِضُ الْوُضُوءِ سَبْعَةٌ : الْأُولَى النِّيَّةُ وَهِيَ الْقَصْدُ بِالْقَلْبِ فَيَنْوِي بِقَلْبِهِ عِنْدَ غَسْلِ وَجْهِهِ فَرَضَ الْوُضُوءِ أَوْ رَفَعَ الْحَدَّثَ أَوْ اسْتِیَاحَةَ مَا كَانَ الْحَدَّثُ مَانِعًا مِنْهُ الثَّانِيَةُ غَسْلُ جَمِيعِ الْوَجْهِ ، وَحَدُّهُ طَوْلًا مِنْ مَنَابِتِ شَعْرِ الرَّأْسِ الْمُعْتَادِ إِلَى آخِرِ الذَّقَنِ وَعَرْضًا مَا بَيْنَ الْأُذُنَيْنِ وَيَتَفَقَّدُ فِي غَسْلِهِ أَطْسَارِيرَ جَبْهَتِهِ وَهِيَ التَّكَامِيشُ الَّتِي تَكُونُ فِي الْجَبْهَةِ وَظَاهِرَ الشَّفَتَيْنِ وَمَا بَيْنَ الْمَنْخَرَيْنِ ، وَيَجِبُ تَخْلِيلُ شَعْرِ اللَّحْيَةِ الْخَفِيفَةِ وَغَسْلُ مَا طَالَ مِنَ اللَّحْيَةِ الْكَثِيفَةِ ؛

(iii) Washing the hands up to, and including, the elbows. It is compulsory to rub in-between the fingers of the two hands,

(iv) Wiping of the whole head. Starting from the beginning of the fore-head up to the end of the skull.

Whoever performs ablution and thereafter cuts his nails or shaves his head, needs not rewash or rewipe the places. Opinions differ if one shaves one's beard after ablution. Some scholars opine that one should rewash its place, while others say he need not.

(v) The washing of the two feet up to and including the ankles. These are the two protruding bones at the edges of the shins. It is recommended that the toes be rubbed through.

(vi) Proper rubbing. It is passing the palms over the relevant part of the body with water. It is not a condition that the rubbing should be done simultaneously with the pouring of water on the part of the body.

(vii) *Continuity*: It is to perform the whole ablution quickly at one stretch without an extraneous interruption while one remembers that one is in ablution and one is capable of performing it at once.

SUNNAH ASPECTS OF ABLUTION

The *Sunnah* aspects of ablution are eight:

- (i) The washing of the two hands before dipping them into the container. The washing should be with the intention of worship. Each of the hands is separately washed thrice.
- (ii) Rinsing of the mouth. That is putting water into the mouth. Then it is stirred and then spit out.

الثالثة غسل اليدين مع

المرفقين ويجب تحليل أصابعهما، الرابعة مسح جميع الرأس، وأوله من مبدأ الوجه، وآخره منتهى الجمجمة، ومن توصاً ثم قلم أظافر أو حلق رأسه فإنه لا يعيد غسل موضع التقليم ولا مسح الرأس، واختلاف إذا حلق لحيته بعد الوضوء، فقيل يعيد غسل موضعها وقيل لا يعيد؛ الخامسة غسل الرجلين مع الكعبين ومما العظمان النابتان في طرفي الساقين، وتدب تحليل أصابعهما؛ السادسة ذلك وهو إمرار اليد على العضو مع الماء ولا يشترط مقارنته للصب، السابعة الموالاة وهو أن يفعل الوضوء كله في فور واحد من غير تفريق متفاحش مع الذكر والقدرة، وسنته ثمانية:

الأولى غسل اليدين قبل إدخالهما في الإناء، ويتوي بغسلهما التبعيد، ويغسل كل واحدة على حديتها ثلاثاً. الثانية المضغضة وهي إدخال الماء في الفم ثم يخضخضه ويمجه. الثالثة

- (iii) *Sniffing*. That is, allowing water into the nostrils.
- (iv) *Exhaling*: It is the blowing out of water from the nostril while one places the left thumb and index fingers on the nose. One who is not fasting should be thorough in his rinsing and sniffing. It is preferred that the rinsing should be with three (fresh) handfuls and then the sniffing with three separate handfuls of water.
- (v) Wiping of the ears. Both their outer and inner surfaces. (This is done) by putting the index fingers into the earcavities while the thumbs are placed behind the ears.
- (vi) Renewal of water for the wiping of the ears.⁸
- (vii) The return of the hands from the occiput to the forehead when wiping the head.
- (viii) Arranging the obligatory aspects of the ablution in sequence.

NOTE:

Whoever omits any obligatory part of ablution will re-do it and he shall repay the ritual prayer (which he might have performed on the basis of the incomplete ablution). Whoever omits a *Sunnah* aspect of ablution needs not repay the ritual prayer; he would re-do the *Sunnah* only for the subsequent ritual prayers.

VIRTUOUS ACTS OF ABLUTION

Virtuous acts of ablution are eleven:

- (i) Mentioning the name of Allah at the inception of the ablution by saying: "In the name of Allah". If it is forgotten at the beginning, and it is remembered during the performance of the ablution, one will say it then.

الِاسْتِنْشَاقُ وَهُوَ جَذْبُ الْمَاءِ بِنَفْسِهِ لِدَاخِلِ أَنْفِهِ. الرَّابِعَةُ الْإِسْتِثَارُ وَهُوَ دَفْعُ الْمَاءِ مِنَ الْأَنْفِ بِنَفْسِهِ مَعَ جَعْلِ السَّبَّابَةِ وَالْإِبْهَامِ مِنْ يَدِهِ الْيُسْرَى عَلَى أَنْفِهِ، وَيُبَالِغُ غَيْرُ الصَّائِمِ فِي الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ وَالْأَفْضَلُ أَنْ يَتَمَضَّمَصَ بِثَلَاثِ غُرَفَاتٍ ثُمَّ يَسْتَنْشِقُ بِثَلَاثِ غُرَفَاتٍ. الْخَامِسَةُ مَسْحُ الْأُذُنَيْنِ ظَاهِرٍ هِمَا وَبَاطِنِهِمَا بِأَنْ يُدْخَلَ سَبَّابَتُهُ فِي صِمَاحِيهِ وَيَجْعَلَ إِبْهَامَيْهِ عَلَى ظَاهِرِ هِمَا. السَّادِسَةُ تَجْدِيدُ الْمَاءِ لِمَسْحِ الْأُذُنَيْنِ. السَّابِعَةُ رَدُّ الْيَدَيْنِ فِي مَسْحِ الرَّأْسِ الثَّامِنَةُ تَرْيِيبُ قَرَائِصِهِ.

﴿تَنْبِيْهُ﴾

مَنْ تَرَكَ فَرْضًا مِنْ قَرَائِصِ الْوُضُوءِ فَإِنَّهُ يَأْتِي بِهِ ثُمَّ يُعِيدُ الصَّلَاةَ، وَمَنْ تَرَكَ سُنَّةً فَإِنَّهُ لَا يُعِيدُ الصَّلَاةَ وَيَفْعَلُ تِلْكَ السَّنَةَ لِمَا يُسْتَقْبَلُ مِنَ الصَّلَوَاتِ.

[وَفَضَائِلُهُ] إِحْدَى عَشْرَةَ. الْأُولَى: التَّنْسِيَةُ فِي

إِبْتِدَاءِ الْوُضُوءِ بِأَنْ يَقُولَ: بِسْمِ اللَّهِ وَإِذَا نَسِيَهَا فِيهِ اسْتَدَّاهُ ثُمَّ تَذَكَّرَهَا فِي آخِرَتِهِ أَمَّا بِهَا.

- (ii) Prayer at the completion of the ablution by saying while raising one's index finger towards the sky: "I bear witness that there is no God but Allah alone, He has no associate and I bear witness that Muhammad is His servant and Messenger. Oh God, make me one of the repentants and make me one of the pure ones".
- (iii) One should not talk during one's ablution.
- (vi) Minimizing the quantity of water to be used. This has no specific limit. It is like the case in ritual bath, but with due cognisance of the requirements of each of them.
- (v) Brushing the teeth with wet or dry stick, but the fresh one is preferred for a non-fasting person. If one does not find a stick, the fingers or any coarse object is used. The right hand is used for brushing. It is done before the ablution and the mouth is rinsed after the brushing. When there is a long period between an ablution and its use for the ritual prayer one brushes the teeth. If it is time for another ritual prayer while one is still with a valid ablution, one still brushes the teeth for the second ritual prayer.
- (vi) That one performs the ablution in a clean place.
- (vii) That the water container is placed on one's right-hand side if it is (wide) opened.
- (viii) That one washes the right parts before the left.
- (ix) That one starts (the wiping of the head) from the forehead.
- (x) Arranging the *Sunnah* aspects together such as rinsing of mouth and sniffing water into the nostrils.

الثَّانِيَةُ الدُّعَاءُ بَعْدَ الْفَرَاغِ مِنْهُ بِأَنْ يَقُولَ وَهُوَ رَافِعٌ طَرْفَهُ إِلَى السَّمَاءِ: (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ. / الثَّالِثَةُ أَنْ لَا يَتَكَلَّمَ فِي وَضُوئِهِ. الرَّابِعَةُ قَلَّةُ الْمَاءِ بِمَا حَدِّدَ كَالْفِغْلِ مَعَ إِحْكَامِهِمَا بِكَسْرِ الْهَمْزَةِ. أَيُّ إِنْقَانِهِمَا. الْخَامِسَةُ السَّوَالُ بِغُودٍ رَطْبٍ أَوْ يَابِسٍ وَالْأَخْصَرُ أَفْضَلُ لِغَيْرِ الصَّائِمِ فَإِنْ لَمْ يَجِدْ غُودًا فَبَأْضِيعِهِ أَوْ بِشْيِهِ خَشِينٍ وَيَسْتَاكُ بِالْيَمْنَى وَيَكُونُ قَبْلَ الْوُضُوءِ وَيَتَمَضَّمُ بَعْدَهُ، وَإِذَا بَعْدَ مَا بَيْنَ الْوُضُوءِ وَالصَّلَاةِ اسْتَاكَ، وَإِنْ حَضَرَتْ صَلَاةٌ أُخْرَى وَهُوَ عَلَى طَهَارَةٍ اسْتَاكَ لِلثَّانِيَةِ. السَّادِسَةُ أَنْ يَتَوَضَّأَ فِي مَكَانٍ طَاهِرٍ. السَّابِعَةُ أَنْ يَكُونَ الْإِنَاءُ عَنْ يَمِينِهِ إِنْ كَانَ مَقْتُوْحًا. الثَّامِنَةُ أَنْ يُقَدِّمَ غَسْلَ الْمِْيَامِينَ عَلَى الْمِْيَاسِيرِ. التَّاسِعَةُ أَنْ يَبْدَأَ بِمَقْدَمِ الرَّأْسِ. الْعَاشِرَةُ أَنْ يُرَتِّبَ الْمَسْنُونِ مَعَ الْمَسْنُونِ كَالْمَضْمَضَةِ وَالِاسْتِنْشَاقِ. الْحَادِيَةَ

- (xi) Washing the parts thrice with the exception of the head and the ears. It is not recommended that the wiping of each of the latter should be repeated.

NOTE:

Washing in excess of thrice is not in conformity with the law.⁹ There are two popular views on whether such excess is only reprehensible or forbidden. Excess is not recommended. Excess is to exceed the limit of what is compulsory to be washed such as the face and the hands up to, and including the elbows. Wiping the neck is not recommended. It is not bad to wipe the parts with handkerchief.

CLEANSING FROM DISCHARGED FILTH

*Istinjā'u*¹⁰ is compulsory. It is the washing with water of the outlet of discharged filth. Such cleansing is done in respect of everything that consciously comes out of the two outlets except (the blow of) wind.

Its description is as follows:

One shall begin with the washing of one's left hand before its contact with the filth; then the washing of the source of excreta. One pours water into the hand using it to wash the spot. One relaxes the body a bit. The rubbing is thoroughly done until the place is clean. Then one rubs the hand over sand or similar materials.¹¹

Istibrā'u is compulsory. It is to completely free the two outlets of filth that comes out through them. As for urine, it is done by a male putting his penis between his thumb and his index finger; the two fingers are tightly passed over the penis from its stalk up to the penis-cap, then it is shaken. This is done thrice. The rubbing off and the shake are gently done. The washing of the whole penis is compulsory once sperm is discharged. There are two views on the necessity or otherwise of giving intention for the cleansing.

عَشْرَةً أَنْ يُكَرَّرَ الْمَغْسُولُ ثَلَاثًا بِخِلَافِ الْمَسْحُوحِ وَهُوَ الرَّأْسُ وَالْأَذْنَانِ فَإِنَّهُ لَا يُسْتَحَبُّ تَكَرُّارُ مَسْحِهِ.

﴿تَنْبِيْهٌ﴾

الزِّيَادَةُ عَلَى الثَّلَاثَةِ غَيْرُ مَشْرُوعَةٍ ، وَاخْتَلَفَ هَلْ تَكَرَّرُهُ أَوْ تُنَجِّحُ قَوْلَانِ مَشْهُورَانِ ، وَلَا يُسْتَحَبُّ إِطَالَةُ الْغُرَّةِ وَهِيَ الزِّيَادَةُ عَلَى مَا وَجَبَ غَسْلُهُ مِنَ الْوَجْهِ وَالْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ وَلَا مَسْحُ الرِّقْبَةِ وَلَا بِأَسٍ بِمَسْحِ الْأَعْضَاءِ بِالْمِنْدِيلِ

﴿فَضْلٌ﴾ الْإِسْتِنْجَاءُ

الْإِسْتِنْجَاءُ وَاجِبٌ ، وَهُوَ غَسْلُ مَوْضِعِ الْحَدَثِ بِالمَاءِ ، وَيُسْتَنْجَى مِنْ كُلِّ مَا يَخْرُجُ مِنَ الْمَخْرَجَيْنِ مُعْتَادًا سِوَى الرِّيحِ وَصِفَتُهُ أَنْ يَبْدَأَ بِغَسْلِ يَدَيْهِ الْيُسْرَى قَبْلَ مَلَأَتَيْنِ الْأَذَى ، ثُمَّ يَغْسِلُ مَحَلَّ الْبَوْلِ ، ثُمَّ يَسْقِلُ إِلَى مَحَلِّ الْغَائِطِ ، وَيَصُبُّ الْمَاءَ عَلَى يَدَيْهِ غَاسِلًا بِهَا الْمَحَلَّ وَيَسْتَرْخِي قَلِيلًا وَيَجِدُّ الْعَرَكَ حَتَّى يُنْقِيَ الْمَحَلَّ ، ثُمَّ يَغْسِلُ يَدَهُ نَعْدَ ذَلِكَ بِالتُّرَابِ وَنَحْوِهِ وَالْإِسْتِيزَاءُ وَاجِبٌ وَهُوَ اسْتِفْرَاقُ مَا فِي الْمَخْرَجَيْنِ مِنَ الْأَذَى ، وَصِفَتُهُ مِنَ الْبَوْلِ أَنْ يَجْعَلَ ذِكْرَهُ بَيْنَ أَصْبُعَيْهِ السَّابِغَةِ وَالْأَبْهَامِ فَيَمْرُغُهُمَا مِنْ أَصْلِهِ إِلَى بُسْرَتِهِ وَيَتَرَهُ يَقَعْلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ بِخِفَةٍ فِي السَّلْتِ وَالتَّرِي ، وَيَجِبُ غَسْلُ الذَّكَرِ كُلِّهِ لِيَخْرُجَ الْمَذْيُ ، وَفِي وَجُوبِ النِّبَةِ فِي غَسْلِهِ قَوْلَانِ .

TOILET ETIQUETTES

- The etiquettes of easing oneself are fourteen:
- (i) Remembrance of Allah while one intends entrance into, and before one gets to the lavatory. One says: "In the name of Allah. Oh Allah, I seek refuge in you from filth and impurity."
After the exit from it one says:
"I seek Your forgiveness, all praise is due to Allah who has taken filth off from me and has overlooked my sins." It is not proper for one to enter the lavatory with anything that contains the name of the Almighty Allah, such as a ring and a coin. It is also not proper to cleanse with any material containing the name of the Almighty Allah.
 - (ii) To enter first with his left leg and come out first with his right leg.
 - (iii) To stoop¹² while discharging the filth.
 - (iv) To continue to cover one's nudity until one gets very close to the ground.
 - (v) To rest on the left leg.
 - (vi) To put a jar one's thighs
 - (vii) To avoid a very hard surface.
 - (viii) To avoid stagnant water.
 - (ix) To cover one's head
 - (x) Not to talk,¹³ except for necessity such as fear of losing life or property.
 - (xi) To avoid the direction of the wind, a burrow¹⁴ and the three places where one can be cursed. These are the sitting spot of the people and their paths.¹⁵
 - (xii) To veil oneself from the sight of people.
 - (xiii) To go far from where one can hear the talk of others if it is in an open space or bush.
 - (xiv) Not to face or turn directly one's back towards the *Qiblah*,¹⁶ if it is in a jungle and there is no barrier but if there is a veil there are two opposing views on its prohibition. The preferred view is prohibition.¹⁷
Concerning its taking place in a house, it is allowed whether

﴿فَضْلُ﴾ آدَابُ قَضَاءِ الْحَاجَةِ

آدَابُ قَضَاءِ الْحَاجَةِ أَرْبَعَةٌ عَشَرَ آدَابًا: الْأَوَّلُ ذِكْرُ اللَّهِ عِنْدَ إِرَادَةِ الدُّخُولِ قَبْلَ الْوُصُولِ إِلَى مَوْضِعِ الْأَذَى فَيَقُولُ: بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ وَيَقُولُ بَعْدَ الْخُرُوجِ مِنْهُ: غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي، وَلَا يَجُوزُ دُخُولُ الْخَلَاءِ بِشَيْءٍ فِيهِ ذِكْرُ اللَّهِ تَعَالَى كَالْخَاتَمِ وَالذَّرْعِ، وَلَا يَجُوزُ الْإِسْتِنْجَاءُ بِشَيْءٍ فِيهِ ذِكْرُ اللَّهِ تَعَالَى. الثَّانِي أَنْ يُقَدِّمَ رِجْلَهُ الْبُسْرَى فِي الدُّخُولِ وَالْيَمْنَى فِي الْخُرُوجِ.

الثَّالِثُ أَنْ يَقْضِيَ حَاجَتَهُ وَهُوَ جَالِسٌ. الرَّابِعُ أَنْ يُدِيمَ السِّرَّ حَتَّى يَذْنُبَ مِنَ الْأَرْضِ الْخَامِسُ أَنْ يَتَعَمَّدَ عَلَى رِجْلِهِ الْبُسْرَى. السَّادِسُ إِلَى الرَّابِعِ عَشَرَ أَنْ يُفَرِّجَ بَيْنَ فَخْذَيْهِ وَأَنْ يَجْتَنِبَ الْمَوْضِعَ الصُّلْبَ وَالْمَاءَ الدَّائِمَ، وَأَنْ يَغْطِيَ رَأْسَهُ وَأَنْ لَا يَتَكَلَّمَ إِلَّا لِسُوءٍ كَخَوْفِ فَوَاتِ نَفْسٍ أَوْ مَالٍ، وَأَنْ يَتَّقِيَ الرِّيحَ وَالْجَحْرَ وَاللَّاعِنَ الثَّلَاثَ وَهِيَ مَوَاضِعُ جُلُوسِ النَّاسِ وَطُرُقَاتُهُمْ، وَأَنْ يَسْتَتِرَ عَنْ أَغْيُنِ النَّاسِ وَأَنْ يَتَّعَدَّ عَنْ

مَسَامِعِهِمْ إِذَا كَانَ فِي الْفَضَاءِ وَأَنْ لَا يَسْتَقْبِلَ الْقِبْلَةَ وَلَا يَسْتَدْبِرَهَا إِذَا كَانَ فِي الْفَضَاءِ وَلَمْ يَكُنْ فِيهِ سَائِرٌ فَإِنْ كَانَ فِيهِ سَائِرٌ فَقَبْلُ مَنْعِهِ قَوْلَانِ: الْمُخْتَارُ مِنْهُمَا الْمَنْعُ، وَأَمَّا فِعْلُهُ فِي الْمَنْزِلِ فَيَجُوزُ مُطْلَقًا

or not there is a barrier and irrespective of whether or not it is difficult (to turn away from the *Qiblah*).

VITIATIONS OF ABLUTION

Acts that vitiate ablution are four:

- (i) Apostasy. It is denunciation of Islam by a Muslim.
- (ii) Doubt as to the subsistence of valid purity or on the existence of discharge of filth; or as to which of the two precedes the other (i.e. purification and discharge of impurity), provided the person is not habitually in doubt (in such matters).
- (iii) Discharge of filth: It is what comes out from the two outlets in a good state of health and consciously.
- (iv) The causes, and these are three:
 - (a) Touching of one, from whose touching one normally derives sexual pleasure, such as one's wife¹⁸ – or maid.¹⁹ If one intended, with the touching, to derive sexual pleasure whether or not one derived it. So also if one derived sexual pleasure without intending it. The exception is mouth-kissing which vitiates ablution in all cases. The issue of sexual pleasure does not matter in the case of mouth-kissing.

Our statement that "touching of one from whose touching one normally derives sexual pleasure" is to exempt those from whose touching one does not normally derive any sexual pleasure, and in which case, does not vitiate it. Such as touching of a minor female that does not generate attraction; or touching a close relation who is within the prohibited degrees, such as mother, daughter or sister.²⁰

- (b) Touching one's penis with bare inner part or sides of the palm, or with either inside or side of fingers without any barrier. It is same whether it is done

أَعْنِي سَوَاءَ كَانَ هُنَاكَ سَائِرٌ أَمْ لَا كَانَ هُنَاكَ مَشَقَّةٌ أَمْ لَا.

﴿فَضْلُ﴾ نَوَاقِصُ الْوُضُوءِ

نَوَاقِصُ الْوُضُوءِ أَرْبَعَةٌ : الْأَوَّلُ الرَّدَّةُ ، وَهِيَ كُفْرُ الْمُسْلِمِ .
 الثَّانِي الشَّكُّ فِي وَجُودِ الطَّهَارَةِ أَوْ فِي الْحَدَثِ أَوْ فِي السَّابِقِ مِنْهُمَا
 مَا لَمْ يَسْتَكْبِخْهُ الشَّكُّ . الثَّلَاثُ الْحَدَثُ وَهُوَ مَا خَرَجَ مِنْ أَحَدِ
 السَّيْلَيْنِ عَلَى وَجْهِ الصَّحَّةِ وَالْإِعْتْيَادِ الرَّابِعُ الْأَسْبَابُ وَهِيَ ثَلَاثَةٌ :
 الْأَوَّلُ لَمَسُ مَنْ تُوْجِدُ اللَّذَّةُ بِلَمْسِهِ فِي الْعَادَةِ كَالزَّوْجَةِ وَالْأَمَةِ إِنْ
 قَصَدَ اللَّذَّةَ وَوَجَدَهَا أَوْ لَا أَوْ وَجَدَهَا مِنْ غَيْرِ قَصْدٍ إِلَّا الْقُبْلَةَ فِي الْقَمْرِ
 فَإِنَّهَا تَنْقُصُ مُطْلَقًا فَلَا تُرَاعَى فِيهَا اللَّذَّةُ ، وَقَوْلُنَا لَمَسُ مَنْ تُوْجِدُ
 اللَّذَّةُ بِلَمْسِهِ عَادَةً اخْتِرَازًا مِمَّنْ لَا تُوْجِدُ اللَّذَّةُ بِلَمْسِهِ عَادَةً فَإِنَّهَا لَا
 تَنْقُصُ كَالصَّغِيرَةِ الَّتِي لَا تُشْتَهَى ، وَالْمَحْرَمِ كَالْأُمِّ وَالْبِنْتِ
 وَالْأَخْتِ . الثَّانِي مَسُّ ذَكَرِ نَفْسِهِ الْمُتَّصِلِ بِبَاطِنِ كَفِّهِ أَوْ جَنْبِهِ أَوْ
 بِبَاطِنِ الْأَصَابِعِ أَوْ بِجَنْبِهَا مِنْ غَيْرِ حَائِلٍ عِنْدًا أَوْ سَهْوًا التَّلَا أَمْ
 لَامَسَهُ مِنَ الْكَمَرَةِ أَوْ غَيْرِهَا وَلَا يَنْقُصُ بِمَسِّهِ مِنْ فَوْقِ حَائِلٍ وَلَوْ

intentionally or unconsciously; whether or not one derives sexual pleasure from it, and whether it is the gland of the penis or any part of it that is touched. Touching through a veil, no matter how thin does not vitiate ablution. Ablution is not vitiated by laughter during a ritual prayer.

According to the Maliki school of law, ablution is not vitiated by a woman's touch of her private part. It is however the opinion of some scholars that it vitiates it in all circumstances, while others say that it only vitiates ablution if she holds it or if the finger sinks into the private part. i.e. if she puts her hand in between the lips of the private part. Touching the outer surface of the private part does not vitiate ablution, just as touching the buttocks or the testicles. It is not vitiated with the erection of the penis which is not accompanied with sexual pleasure, or with sexual pleasure which is as a result of looking provided sperm is not discharged. So also is sexual thought accompanied with sexual pleasure in the heart, without the erection of the penis.

Two Sub-issues

One: Serious stomach-rumbling necessiates new ablution.
Two: It is said in the book - *Al-mudawwanah*²¹:-

If one worships while one is suppressing the discharge of filth one would ever repay the worship. Other scholars opine that if the suppression prevents one from completing obligatory acts one must repay it; if it prevents one from completing the *Sunnah* acts one would repay the ritual prayer if within the specified period only; and if it prevents one from the completion of optional acts, one need not repay.

(c) Loss of reason, through fainting, madness or drunkenness. Drunkenness is same whether it is by unlawful or lawful means. It may also be from sleep if it is deep in respect of whether it is long or short. The contrast is

كَانَ خَفِيفًا وَلَا بِالْفَهْقَةِ فِي الصَّلَاةِ ، وَلَا بِمَسِّ امْرَأَةٍ فَرْجَهَا عَلَى الْمَذْهَبِ ، وَقِيلَ بِتَقْصُصٍ مُطْلَقًا ، وَقِيلَ بِتَقْصُصٍ إِنْ قَبِضَتْ عَلَيْهِ أَوْ أَلْطَمَتْ أَيْ أَدْخَلَتْ يَدَهَا بَيْنَ شَفَرَيْهَا ، وَلَا بِتَقْصُصٍ إِنْ مَسَّتْ ظَاهِرَهُ وَلَا بِمَسِّ الدُّبُرِ وَلَا الْأَنْثَيْنِ وَلَا بِالْإِنْعَاطِ مِنْ غَيْرِ لَذَّةٍ وَلَا بِاللَّذَّةِ بِالنَّظَرِ مِنْ غَيْرِ مَذَى وَلَا بِالتَّفَكُّرِ مَعَ اللَّذَّةِ فِي قَلْبِهِ مِنْ غَيْرِ إِنْعَاطٍ .

[فَرَعَانِ : الْأَوَّلُ] الْقَرَقَرَةُ الشَّدِيدَةُ تُوجِبُ الْوُضُوءَ . الثَّانِي قَالَ فِي الْكِتَابِ إِنْ صَلَّى وَهُوَ يُدَافِعُ الْحَدَثَ أَعَادَ أَبَدًا : وَقَالَ الْأَشْيَاخُ إِنْ مَنَعَهُ ذَلِكَ مِنْ تَمَامِ الْفَرَائِضِ أَعَادَ أَبَدًا وَإِنْ مَنَعَهُ مِنْ تَمَامِ السُّنَنِ أَعَادَ فِي الْوَقْتِ وَإِنْ مَنَعَهُ مِنْ تَمَامِ الْفَضَائِلِ فَلَا إِعَادَةَ عَلَيْهِ . الثَّلَاثُ زَوَالُ الْعَقْلِ بِالْإِغْمَاءِ أَوْ الْجُنُونِ أَوْ الْبُكَرِ كَانَ السُّكْرُ بِحَرَامٍ أَوْ حَلَالٍ أَوْ يَنُومٍ إِنْ ثَقُلَ وَطَالَ أَوْ قَصُرَ ،

light sleep which does not vitiate even if it is long. A light sleep is that in which the person concerned can recognise one who leaves and one who arrives. A deep sleep is that in which the concerned person is not conscious of that.

Prayer, circumambulation (of the Ka'bah), prostration when reading the Qur'ān, prostration of rectification, touching the Qur'ān with a bare hand or with a stick, and carrying it with its chart or with strap are prohibited for one with impurity.

It is permissible for a teacher and learners who are without ablution to touch the slate.²² So also is touching of a portion of the Qur'ān by a learner, even if the learner is mature. It is objectionable for minors to touch a complete Qur'ān without ablution.

RITUAL BATH

Incidents which necessitate a ritual bath are four. Cessation of the flowing of menstrual blood; post-natal blood; death; and sexual impurity. The latter is of two kinds. Discharge of sperm which is accompanied with sexual pleasure which is normally experienced by man and woman either asleep or awake. Awake is the opposite of sleeping. Ritual bath is also necessary for the discharge of sperm which is not accompanied by sexual pleasure. Such as if one cohabits and derives pleasure from it but sperm is not discharged, then sperm comes out thereafter, but before one performs a ritual bath. The second is the enclosure of the cap of the penis of a mature male — i.e. the head of the penis — or in the case of a penis that has been cut, dipping of the size of a penis-cap into the private part of a human being or animal, whether or not the being is female or male; living or dead even if sperm is not discharged.

Sexual impurity inhibits what minor impurity inhibits with the addition of the prohibition of Qur'anic reading

بِخِلَافِ النَّوْمِ الْخَفِيفِ فَإِنَّهُ لَا يَنْقُضُ وَلَوْ طَالَ وَهُوَ الَّذِي يَشْعُرُ
صَاحِبُهُ بِمَنْ يَذْهَبُ وَمَنْ يَأْتِي . وَالثَّقِيلُ هُوَ الَّذِي لَا يَشْعُرُ صَاحِبُهُ
بِذَلِكَ وَيَحْزَمُ عَلَى الْمُحْدِثِ الصَّلَاةَ وَالطَّوَّافَ وَسُجُودَ التَّلَاوَةِ
وَسُجُودَ الْيَسْتَهْرِ وَمَسُّ الْمُضْحَفِ يَلِيهِ أَوْ يَعُودُ وَحُطْلُهُ بِخَرِيطَةٍ أَوْ
عَلَاقَةٍ .

وَيَجُوزُ مَسُّ اللَّوَجِ لِلْمُعَلِّمِ وَالْمُتَعَلِّمِ عَلَى غَيْرِ وُضُوءٍ ، وَمَسُّ
الْجُزْءِ لِلْمُعَلِّمِ وَلَوْ كَانَ بِالْغَا ، وَيُكْرَهُ لِلصَّبِيَّانِ مَسُّ الْمُضْحَفِ
الْجَامِعِ لِلْقُرْآنِ مِنْ غَيْرِ وُضُوءٍ .

﴿فُضْلُ﴾ الْغُسْلُ

وَمَوْجِبَاتُ الْغُسْلِ أَرْبَعَةٌ : انْقِطَاعُ دَمِ الْحَيْضِ ، وَدَمِ
النِّفَاسِ ، وَالْمَوْتُ ، وَالْجَنَابَةُ ، وَهِيَ نَوَعَانِ . خُرُوجُ الْمَنِيِّ
الْمُقَارِنِ لِلذَّوِّ الْمُعْتَادَةِ مِنَ الرَّجُلِ أَوْ الْمَرْأَةِ فِي نَوْمٍ أَوْ يَقْظَةٍ يَفْتَحُ
الْقَافَ ضِدَّ النَّوْمِ وَقَدْ يَجِبُ الْغُسْلُ

لِخُرُوجِهِ مِنْ مُقَارَنَةِ الذَّوِّ مِثْلُ أَنْ يُجَامِعَ فَبَلَدًا وَلَمْ يَنْزِلْ ثُمَّ يَخْرُجُ
مِنْهُ الْمَنِيُّ قَبْلَ أَنْ يَغْتَسِلَ ، وَمَغِيبُ حَشْفَةِ الْبَالِغِ ، وَهِيَ رَأْسُ
الذَّكَرِ أَوْ مَغِيبُ مِثْلِهَا مِنْ مَقْطُوعِهَا فِي فَرجِ آدَمِيٍّ أَوْ غَيْرِهِ أَتْنَى أَوْ
ذَكَرٍ حَيٍّ أَوْ مَيِّتٍ وَإِنْ لَمْ يَنْزِلْ ، وَتَمَنُّعُ الْجَنَابَةِ مَوَانِعَ الْحَدَثِ
الْأَصْغَرِ ، مَعَ زِيَادَةِ تَحْرِيمِ قِرَاءَةِ الْقُرْآنِ إِلَّا الْآيَةَ وَنَحْوَهَا عَلَى

except one or few verses for the purpose of seeking refuge with Allah, seeking protection and maintaining justice. It also prevents entry into the mosque or staying in it. A ritual bath for the removal of sexual impurity is made up of compulsory, *Sunnah* and virtuous acts.

The compulsory acts are five:

- (i) Intention of removal of great impurity,
- (ii) Passing water over the surface of all parts of the body
- (iii) Proper rubbing.
- (iv) Making water penetrate the hair.
- (v) Doing it at a stretch; without any break.

The *Sunnah* acts are four:

- (i) Starting with the washing of the two hands before dipping them into the vessel,
- (ii) Wiping the cavity of the ears,
- (iii) Rinsing of the mouth,
- (iv) Sniffing water into the nostrils.

The virtuous acts are seven:

- (i) Mentioning Allah's name.
- (ii) Starting by removing filth from the body.
- (ii) Complete ablution — each part washed or wiped once with the intention of the removal of sexual impurity from each of the parts.
- (iv) Pouring water on the head thrice.
- (v) Pouring water on the right half of the body before the left half.
- (vi) Starting from the upper parts before the lower parts.
- (vii) Minimising water within the limit of the requirements of bath i.e. doing it properly.

EMERGENCY PURIFICATION (AT-TAYĀMUM)

Emergency purification is sand purification which is made up of wiping the face and the two hands (including arms).

Its principal necessity is non-availability of water or what can be so regarded such as if the available water is not sufficient or the availability of water on which one is

وَجْهَ التَّوَدُّدِ وَالرَّقَى وَالِاسْتِدْلَالَ وَدُخُولِ الْمَسْجِدِ وَالْمَكْتَرِ فِيهِ
وَالْفُتْلُ مِنَ الْجَنَابَةِ مُشْتَمِلٌ عَلَى فَرَائِضَ وَسُنَنِ وَفَضَائِلَ. فَأَمَّا
فَرَائِضُهُ فَخَمْسَةٌ: نِيَّةُ رَفْعِ الْحَدَثِ الْأَكْبَرِ وَتَغْيِيمُ ظَاهِرِ الْجَسَدِ
بِالْمَاءِ وَالذَّلْكُ وَتَخْلِيلُ الشَّعْرِ وَالْمَوَالَاةُ، وَأَمَّا سُنَنُهُ فَارْبَعَةٌ: الْبَدءُ
بِغَسْلِ الْيَدَيْنِ قَبْلَ ادْخَالِهِمَا فِي الْإِنَاءِ وَمَسْحُ صِمَاحِ الْأُذُنَيْنِ
وَالْمُضْمَضَةُ وَالِاسْتِشْقَاقُ، وَأَمَّا فَضَائِلُهُ فَسَبْعَةٌ: التَّسْمِيَةُ وَالْبَدءُ بِغَسْلِ
مَا عَلَى بَدَنِهِ مِنَ الْأَذَى ثُمَّ الْوُضوءِ كَامِلًا مَرَّةً مَرَّةً وَيَتَوَيَّ بِرَفْعِ
الْجَنَابَةِ عَنْ تِلْكَ الْأَعْضَاءِ، ثُمَّ إِضَافَةُ الْمَاءِ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ
إِضَافَةُ الْمَاءِ عَلَى شِقِّهِ الْأَيْمَنِ قَبْلَ الْأَيْسَرِ وَالْبَدءُ بِالْأَعَالِي قَبْلَ
الْأَسْفَلِ، وَتَقْلِيلُ الْمَاءِ مَعَ إِحْكَامِ الْغَسْلِ بِكَثْرِ الْهَمْزَةِ؛ أَيْ
إِتْقَانِهِ.

﴿فَضْلُ التَّيْمُمِ﴾

التَّيْمُمُ طَهَارَةٌ تُرَائِيَةُ تَسْتَمِلُ عَلَى مَسْحِ الْوَجْهِ وَالْيَدَيْنِ وَسَبِيهِ فَقَدْ
الْمَاءَ حَقِيقَةً أَوْ مَا مَوْفِي حُكْمِهِ مِثْلُ أَنْ يَكُونَ مَعَهُ مِنَ الْمَاءِ مَا لَا
يَكْفِيهِ أَوْ مَاءٌ يَخَافُ بِاسْتِعْمَالِهِ قَوَاتَ نَفْسِهِ أَوْ قَوَاتَ مَقْعِهِ