

' 2 3 H R S O l h a n !

Save yourselves and your families

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Islamic Education

Book Two

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(Rahmatullahi Alaih)

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Section One
Education on Faith
Or
Islamic Beliefs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE FOUNDATION OF ISLAM

Q. On how many things does the Foundation of Islam rest?

A. The *Foundation of Islam* rests on 5 things.

Q. What are the 5 things on which the Foundation of Islam rests?

A. The 5 things are:

1. To sincerely believe in the meaning of *Kalimah Tayyibah* or *Kalimah Shahaadah* and to profess it with the tongue
2. To read Namaaz [Salaah]
3. To give Zakaat
4. To keep the fast of Ramadhaan Shareef
5. To perform Haj

Q. What is Kalimah Tayyibah and what is its meaning?

A. *Kalimah Tayyibah* is this:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

and it means:

“Besides Allah Ta’ala there is nothing worthy of worship and Muhammad (Sallallahu Alaihi Wa Sallam) is the Messenger sent by Allah.”

Q. What is Kalimah Shahaadah and what does it mean?

A. *Kalimah Shahaadah* is this:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

and it means:

“I bear witness that besides Allah Ta’ala there is nothing worthy of worship and I bear witness that Muhammad (Sallallahu Alaihi Wa Sallam) is Allah Ta’ala’s Servant and Messenger.”

Q. Does a person become a Muslim merely by reciting the Kalimah with the tongue; without understanding the translation and meaning?

A. No! In fact, it is necessary to understand the meaning, believe it in the heart and profess it with the tongue.

Q. What is ‘believing in the heart’ and ‘professing with the tongue’ called?

A. It is called *Imaan*.

Q. A dumb person cannot profess with the tongue. How will his Imaan be known?

A. In view of his fated handicap, signs from him will be regarded to be adequate. In other words, he should make known through signs that there is only One Allah and Sayyidina Muhammad (Sallallahu Alaihi Wa Sallam) is Allah Ta'ala's Messenger.

Q. How many things are Muslims required to believe in?

A. In seven things, which are mentioned in *Imaan-e-Mufasssal*.

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

The meaning of this is:

“I believe in Allah, in His Angels, in His Books, in His Messengers, in the Last Day, in good and bad occurring according to the decree of Allah Ta'ala and in the resurrection after death.”

BELIEFS OF MUSLIMS WITH REGARD TO ALLAH TA'ALA

Q. What beliefs should Muslims hold in regard to Allah Ta'ala?

- A.**
1. There is only One Allah.
 2. Only Allah Ta'ala is worthy of worship and homage.
 3. He has no partner.
 4. He knows everything. Nothing is hidden from Him.

- 5.** He is the Almighty.
- 6.** Only He created the earth, the sky, moon, sun, stars, angels, humans, jinn, in short the entire universe and, He is the Sole Master of the whole world.
- 7.** It is He Who takes life away and it is He Who gives life. In other words, life and death of creation occur through His command only.
- 8.** Only He provides sustenance to the entire creation.
- 9.** He does not eat, or drink, or sleep.
- 10.** He always existed independently and will exist for always.
- 11.** No one created Him.
- 12.** He has no father, no son, no daughter, no wife and nor any family. He is pure of all these relations.
- 13.** Everyone is in need of Him. He is not in need of anyone and He does not require anything.
- 14.** He is unique. Nothing is like Him.
- 15.** He is pure of all defects.
- 16.** He is pure of hands, feet, nose, ears and of figure and shape like that of creation.
- 17.** He created the Angels and appointed them over management of the world and special duties.
- 18.** He sent Messengers to guide His creation, that is, to teach them the true religion, show them good things and save them from bad things.

MALAAIKAH (ANGELS)

Q. Who are the Angels?

A. Angels are a creation of Allah Ta'ala which has been created from *Noor* [a heavenly and pure light]. They are hidden from our sight. They are neither males nor females. They are not disobedient unto Allah Ta'ala and they do not sin. They are continuously engaged in the tasks Allah Ta'ala assigned to them.

Q. How many Angels are there?

A. Besides Allah Ta'ala no one knows the number of Angels. Yes, this much is known that they are innumerable and four among the Angels are close to Allah and famous.

Q. Who are the close and famous Angels?

A. The first is Hazrat Jibraeel (Alaihis Salaam) who would bring Allah Ta'ala's Books, Laws and Message to the Ambiya.

The second is Hazrat Israfeel (Alaihis Salaam) who will blow the trumpet on the Day of Qiyaamat.

The third is Hazrat Mikaaeel (Alaihis Salaam) who is appointed with the task of controlling the rain and delivering sustenance to creation.

The fourth is Hazrat Izraaeel (Alaihis Salaam) who is appointed to take away the life of created beings.

THE SCRIPTURES OF ALLAH TA'ALA

Q. How many Scriptures of Allah Ta'ala are there?

A. There are many small and big Scriptures of Allah Ta'ala which have been revealed to the Messengers. However the big Scriptures are called *Kutub* [plural of *Kitaab*] and the smaller Scriptures are called *Suhuf* [plural of *Saheefah*]. Four *Kitaabs* are famous.

Q. What are the four famous Heavenly Kitaabs and to whom were they revealed among the Messengers?

- A. 1.** The *Torah*, which was revealed to Nabi Moosa (Alaihis Salaam)
- 2.** The *Zaboor*, which was revealed to Nabi Dawood (Alaihis Salaam)
- 3.** The *Injeel*, which was revealed to Nabi Isa (Alaihis Salaam)
- 4.** The *Qur'aan Majeed*, which was revealed to our Nabi, Sayyidina Muhammad Mustafa (Sallallahu alaihi wa sallam).

Q. How many Saheefahs are there and to whom were they revealed among the Messengers?

A. The number of *Saheefahs* is not known. Yes, some *Saheefahs* were revealed to Nabi Aadam (Alaihis Salaam), some to Nabi Sheeth (Alaihis Salaam) and some to Nabi Ibraheem (Alaihis Salaam). Besides these there were other *Saheefahs* as well which were revealed to certain Messengers.

THE MESSENGERS OF ALLAH (ALAIHIMUS SALAAM)

Q. Who are the Rasools?

A. The *Rasools* [*Messengers*] are servants of Allah Ta'ala who are humans. Allah Ta'ala appointed them to deliver commandments to His servants. They are truthful. They never speak lies. They do not sin. They deliver the message of Allah Ta'ala fully. They do not deliver anything in excess or reduced. They do not conceal any message.

Q. What does Nabi mean?

A. *Nabi* also means a servant of Allah Ta'ala who is a human and who delivers the Commandments of Allah Ta'ala to His servants. They [the *Ambiya*—plural of *Nabi*] are truthful. They do not lie. They do not sin. They do not increase or decrease the Laws of Allah Ta'ala. They do not conceal any Law of Allah Ta'ala.

Q. Is there any difference between a Rasool and a Nabi, or do both have the same meaning?

A. There is a slight difference between a *Nabi* and a *Rasool*. *Rasool* is that Messenger who was given a new *Shariat* (Code of Life) and Scripture. *Nabi* is any Messenger of Allah, whether he was given a new *Shariat* and Scripture or not. In the second instance, he follows the previous *Shariat* and Scripture.

Q. Can any person become a Nabi, through his own effort and Ibaadat?

A. No! Only one whom Allah Ta'ala makes [a *Nabi*] becomes [a *Nabi*]. In other words, the effort and will of a human play no role in a person becoming a *Nabi* and a *Rasool*. This position is granted by Allah Ta'ala [solely upon His Will].

Q. How many Rasools and Nabis are there?

A. Many *Rasools* and *Ambiya* came to this world. However, only Allah Ta'ala knows their precise number. Me and you should have this belief that all the *Rasools* sent by Allah Ta'ala are true and in fact *Rasools* [of Allah Ta'ala].

Q. Who was the first Messenger?

A. The first Messenger was Hazrat Aadam (Alaihis Salaam).

Q. Who was the last Messenger?

A. The last Messenger was Sayyidina Muhammad Mustafa (Sallallahu Alaihi Wa Sallam).

Q. Will any Messenger come after Sayyidina Muhammad Mustafa (Sallallahu Alaihi Wa Sallam)?

A. No! The reason for this is that the Office of being a *Rasool* and *Nabi* terminated with Sayyidina Muhammad Mustafa (Sallallahu Alaihi Wa Sallam). Till *Qiyaamat* no new *Nabi* will come after him. Whoever claims to be a *Nabi* after him is an impostor.

Q. Who is the greatest from among the Rasools?

A. Our *Rasool*, Sayyidina Muhammad Mustafa (Sallallahu Alaihi Wa Sallam) is the greatest and most eminent of all the *Ambiyaa* and *Mursaleen* [the *Rasools*]. He is also a

servant of and subservient to Allah Ta'ala. Yes, after Allah Ta'ala, his rank is the highest.

THE LAST DAY

Q. What is the Last Day?

A. The *Last Day* is the day when all humans and animals will die and the whole world will perish. Mountains will fly around like balls of cotton. Stars will shatter and fall down. In short, everything will break apart and perish.

Q. How will all humans and animals die?

A. Hazrat Israfeel (Alaihis Salaam) will blow the trumpet. Its sound will be so terrifying and extreme that all will die and everything will break apart and perish out of shock.

Q. When will be the Last Day?

A. The *Last Day* is coming. However, no one knows its precise time besides Allah Ta'ala. This much is known that it will be on a Jum'ah Day on the 10th of Muharram. Furthermore, our Prophet (Sallallahu Alaihi Wa Sallam) has informed us of some signs of the *Last Day*. When we see those signs we can understand the *Last Day* to be near.

Q. What are the signs of the Last Day?

A. Rasoolullah (Sallallahu Alaihi Wa Sallam) said that when sin increases in the world, people start to disobey and be cruel to their parents, trust starts to be abused, singing and dancing increase, people of later times revile seniors of former time, ignorant and stupid people become leaders, shepherds and low-bred people start building

posh houses and mansions and when unqualified persons start receiving high positions then understand that the *Last Day* has drawn near.

TAQDEER (PREDESTINATION)

Q. What is Taqdeer (predestination)?

- A.** For every happening and every good and bad thing an amount or measure is fixed in the Knowledge of Allah Ta'ala. Allah Ta'ala knew everything before it being created. This knowledge and measure of Allah Ta'ala is known as *Taqdeer*. Nothing—good or bad—is beyond the knowledge and measure of Allah Ta'ala.

LIFE AFTER DEATH

Q. What does 'life after death' mean?

- A.** On the *Last Day* everything will become annihilated. Then Israfeel (Alaihis Salaam) will blow the trumpet for a second time and everything will come back into existence. Humans will also come alive. In the *Plains of the Gathering* we will appear before Allah Ta'ala. A reckoning will be taken and compensation for good and bad deeds will be given. That day when all these events transpire is known as *Yowmul Hashr* (Day of the Gathering), *Yowmul Jazaa* (Day of the Compensation), *Yowmul Deen* (Day of the Requit) and *Yowmul Hisaab* (Day of the Reckoning).

- Q. If a person does not accept one or two things from the seven things mentioned in Imaan-e-Mufassal, can he be a Muslim?**

A. Never! As long as a person does not accept the Oneness of Allah Ta'ala, the Rasools as Messengers of Allah, the Scriptures of Allah, the Angels of Allah, the Last Day, predestination and life after death, he can never be a Muslim.

Q. Rasoolullah (Sallallahu Alaihi Wa Sallam) explained five things to be the bedrock of Islam. There is no mention among those five things of Angels, Divine Scriptures, the Last Day, predestination, etc.?

A. Among those five things mention is made of believing in Muhammad (Sallallahu Alaihi Wa Sallam). And when a person believes in Muhammad (Sallallahu Alaihi Wa Sallam) then he necessarily has to accept all those things which Muhammad (Sallallahu Alaihi Wa Sallam) preached.

Furthermore, it is incumbent to believe in the Divine Scripture which Muhammad (Sallallahu Alaihi Wa Sallam) brought [to the world]. All those things mentioned in *Imaan-e-Mufassal* are proven from the Book of Allah Ta'ala, the Qur'aan Majeed and from the statements of Muhammad (Sallallahu Alaihi Wa Sallam).

Q. Is a person who believes at heart in those things and proclaims them with the tongue, but he neither performs Salaat, nor gives Zakaat, nor keeps fast, nor performs Haj a Muslim or not?

A. Yes, he is a Muslim. However, he is a grave sinner and he is disobedient unto Allah Ta'ala. Such a person is called a *faasiq*. Such people will receive punishment for their sins and finally they will attain salvation.

End of Part One

Section Two
Practical Education
Or
Islamic Practices

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

Q. What does ‘Islamic Practices’ mean?

A. The first of those five things (concepts) which make up the *Foundation of Islam* is called *Imaan*. You have read its explanation in Section One, that is, in *Islamic Beliefs*.

The remaining four things (institutions), namely, Salaat, Zakaat, Roza [Saum] of Ramadhaan and Haj of the Baitullah [Ka’bah] are called *Islamic Practices*.

In this second section [of *Islamic Education*] Namaaz is discussed.

NAMAAZ

Q. What is Namaaz?

A. *Namaaz* is a special way of worshipping and showing one's humble service to Allah Ta'ala which Allah Ta'ala and His Messenger (Sallallahu Alaihi Wa Sallam) taught us servants [of Allah Ta'ala].

Q. What are the things which are necessary before reading Namaaz?

A. Before reading Namaaz *seven things* are necessary. Without them Namaaz is not valid. Those things are called the *Conditions and the Faraaidh of Namaaz*.

Q. What are those seven things which are necessary before Namaaz?

A. Firstly, cleanliness of the body
Secondly, cleanliness of the clothes
Thirdly, cleanliness of the place [where one intends reading Namaaz]
Fourthly, covering the *satr*
Fifthly, time of the Namaaz
Sixthly, facing the *Qiblah*
Seventhly, intention

THE FIRST CONDITION OF NAMAAZ

Q. What is meant by 'cleanliness of the body'?

A. By 'cleanliness of the body' is meant that there should not be any kind of *najaasat*, that is, impurity on the body.

Q. How many types of najaasat are there?

A. There are two types of *najaasat* or impurity. One is physical and the second ceremonial.

Q. What is physical impurity?

A. *Physical Impurity* is external impurity which can be seen. Examples are: urine, faeces, blood and wine.

Q. What is ceremonial impurity?

A. *Ceremonial Impurity* is impurity which is proven from an instruction of the *Shariat*. It, however, is not visible. Examples: to be without *wudhu*, and to require a bath.

Q. From which impurity is cleanliness of the body a condition for Namaaz?

A. Cleanliness of the body is necessary from both types of impurity.

Q. How many types of ceremonial impurity are there?

A. There are two types. One is a *minor ceremonial impurity* known as *hadath-e-asghar* and the second is a *major ceremonial impurity* known as *hadath-e-akbar* and *janaabat*.

Q. What is the method of purifying the body from the minor ceremonial impurity?

A. The body becomes purified from the *minor ceremonial impurity* through *wudhu*.

WUDHU

Q. What is wudhu?

A. *Wudhu* is that when a person intends reading Namaaz he takes clean water from a clean dish [or tap water, etc.] and firstly washes the hands till the wrists.

He uses the *miswaak*.¹

Then he rinses the mouth thrice.

Then he puts water into the nostrils and blows the nose.

Then he washes the face thrice.

Then he washes both hands till the elbows thrice.

Then he makes *masah* of the head and ears.

Then he washes both feet till the ankles thrice.

The [detailed] method of making *wudhu* you have learnt in *Book One of Islamic Education*.

Q. Are all these things [the abovementioned] necessary in wudhu?

A. In *wudhu* certain things [acts] are necessary. If left out the *wudhu* is invalid. They are called *fardh*.

Certain things [acts] are such that if left out the *wudhu* is valid, however, it is deficient. These are called *sunnat*.

Certain things [acts] are such that if done the reward [of the *wudhu*] is greater. These are called *mustahab*.

¹ In the original Urdu kitaab this is mentioned after rinsing of the mouth. This gives the impression that *miswaak* should be made after rinsing the mouth thrice which is incorrect. *Miswaak* should be made together with the rinsing of the mouth or before. (Shaami with Durr, 1/233)

Q. How many fardh are there in wudhu?

A. There are 4 *fardh* in *wudhu*.

1. To wash the face from the hair of the forehead to below the chin and from one ear to the other ear.
2. To wash both hands up to and including the elbows.
3. To make *masah* of a $\frac{1}{4}$ of the head.
4. To wash both feet up to and including the ankles.

Q. How many sunnats are there in Wudhu?

A. There are 13 *sunnats* in *wudhu*.

1. To have an intention.
2. To recite *Bismillah*.
3. To firstly wash both hands till the wrists.
4. To use the *miswaak*.
5. To rinse the mouth thrice.
6. To put water in the nostrils thrice.
7. To make *khilaal* of the beard.
8. To make *khilaal* of the fingers and toes.
9. To wash every limb thrice.
10. To make *masah*, that is, to pass wet hands over the entire head once.
11. To make *masah* of both ears.
12. To make *wudhu* in proper sequence.
13. To make *wudhu* without interruption, that is, to wash one limb before the previous limb becomes dry.

Q. How many mustahabs are there in wudhu?

A. In *wudhu* there are 5 *mustahabs*:

1. To start from the right. Some Ulama have listed this among the *sunnats*, and this [latter] view is stronger.
2. To make *masah* of the nape.

3. To make *wudhu* oneself—not to take help from someone else.
4. To sit facing the *Qiblah*.
5. To make *wudhu* sitting on a clean and raised place.

Q. How many things are makrooh in wudhu?

A. There are 4 things that are *makrooh* in *wudhu*:

1. To make *wudhu* in a dirty place.
2. To clean the nose with the right hand.
3. To speak worldly talk whilst making *wudhu*.
4. To make *wudhu* in a manner contrary to the *sunnat*.

Q. How many things cause wudhu to break?

A. *Wudhu* breaks through 8 things. They are called the *nawaaqidh* of *wudhu*.

1. To urinate or defecate, or the emergence of something else from these two paths.
2. To pass wind from the hind private part.
3. Flowing of blood or pus from any part of the body.
4. To vomit a full mouth.
5. To fall asleep in a laying or leaning position.
6. To become unconscious due to sickness or any other reason.
7. To become mentally insane.
8. To laugh aloud in Namaaz.

GHUSL

Q. What is the method of purifying the body from the major ceremonial impurity, that is, from hadath-e-akbar or janaabat?

A. By having a *ghusl* the body becomes purified from *hadath-e-akbar* or *janaabat*.

Q. What is ghusl?

A. *Ghusl* means to have a bath. However, there is a particular method of bathing in the *Shariat*.

Q. What is the method of ghusl?

A. The method of *ghusl* is to,

- Firstly wash both hands till the wrists.
- Then to wash the private parts and wash away *physical impurity* from the body.
- Then to make *wudhu*.
- Then to put a little water over the entire body and rub the body with the hands.
- Then to pour water over the entire body thrice.

Q. How many fardh are there in ghusl?

A. There are 3 *fardh* in *ghusl*.

1. To rinse the mouth.
2. To put water in the nose.
3. To pour water over the entire body.

Q. How many sunnats are there in ghusl?

A. There are 5 *sunnats* in *ghusl*.

1. To wash both hands till the wrists.
2. To wash the private parts and that part of the body that has been soiled with some impurity.
3. To make intention of removing impurity.
4. To make *wudhu*.
5. To pour water thrice over the entire body.

MASAH ON SOCKS

Q. On what type of socks it is permissible to make *masah*?

- A.** It is permissible to make *masah* on 3 types of socks.
1. leather socks which cover the feet including the ankles,
 2. woollen or cotton socks which have leather soles,
 3. woollen or cotton socks which are so thick and durable that one can walk 3-4 miles [+/- 5-6km] wearing only this type of socks [i.e. without shoes,] without them tearing.

Q. When is it permissible to make *masah* on the type of socks mentioned?

- A.** After making *wudhu* or washing the feet and then wearing the socks. Furthermore, the *wudhu* broke whilst wearing the socks.

Q. For how many days is it permissible to make *masah* after putting the socks on?

- A.** If a person is at home or in his hometown [i.e. he is not on *safar*,] then *masah* could be made for 1 day and 1 night [i.e. 24 hours]. And if one is on journey [i.e. a *Shar'i safar* of 77½ km or more] then it is permissible to make *masah* for 3 days and 3 nights.

Q. How does one make *masah* on the socks?

- A.** One should make *masah* on the top. The *masah* is not valid if it is made on the soles or by the heels.

Q. Is it permissible to make the masah in both wudhu and ghusl, or not?

A. It is permissible to make *masah* of the socks in *wudhu*, not in *ghusl*. [In other words, the socks will have to be removed when having a *ghusl*.]

Q. How should one make the masah?

A. Wet the fingers of the hand with water and place [at least] three fingers on the toes drawing them to the top [i.e. to the ankles]. The fingers should be placed fully. To merely place the tips of the fingers does not suffice.

Q. Is it permissible to make the masah on torn socks or not?

A. If the socks are torn to the extent that equivalent to the 3 small toes of the foot is exposed or it becomes exposed when walking, then it is not permissible to make *masah* on it. If less than this is torn then *masah* is permissible.

MASAH ON A SPLINT

Q. What is a splint?

A. A splint is a set of sticks tied [to a limb] to heal a bone-fracture. However, here [the rules applicable to a] splint include sticks, bandages or plasters, dressings of cotton wool and whatever may be used [to heal the bone or a wound etc.].

Q. What is the ruling pertaining to masah on the splint, plaster or dressing?

- A.** If opening or removing of the splint or plaster will cause harm or much pain then it will be permissible to make *masah* on the splint or plaster or dressing.
- Q. Over how much of the plaster should *masah* be made?**
- A.** One should make *masah* over the entire plaster regardless of the wound covering the entire area [of the plaster] or not.
- Q. If there is no harm or pain in opening the plaster then what is the ruling?**
- A.** If washing the wound with water causes no harm then it is necessary to wash [the limb]. If washing with water causes harm, however, *masah* causes no harm then it is *waajib* [obligatory] to make *masah* [over the affected part]. And when *masah* is also harmful, then it will be permissible to make *masah* over the plaster or dressing.

PHYSICAL IMPURITY

- Q. How many types of physical impurity are there?**
- A.** There are two types of *physical impurity* (*najaasat-e-haqeeqiyah*). One is a *major impurity* and the other is a *minor impurity*.
- Q. What is a major impurity and what is a minor impurity?**
- A.** A *major impurity* is one that is *severe* and a *minor impurity* is one that is *moderate*.

Q. How many things are major impurities?

- A.**
1. urine of humans
 2. faeces of humans
 3. faeces of animals
 4. urine of *haraam* animals
 5. flowing blood of humans and animals
 6. liquor
 7. droppings of fowls and ducks

All these are *major impurities* (najaasat-e-ghaleezah).

Q. What are the minor impurities?

- A.**
1. urine of halaal animals
 2. droppings of haraam birds

These are *minor impurities* (najaasat-e-khafeefah).

Q. How much of a major impurity is overlooked?

[In other words, if a person read Namaaz with some *major impurity* on his clothes or body, is the Namaaz invalid regardless of the quantity of the impurity, or is there an amount of the *major impurity* overlooked, allowing the *Musalli* the benefit of his /her Namaaz being valid in the case of such impurity inadvertently remaining on him/her or his/her clothes?]

- A.** If the *major impurity* is a solid, like faeces, then up to 3.4 g is overlooked. If on the other hand, it is a liquid, like liquor, then up to the circumference of a coin [equivalent to the hollow of the palm of the hand, or a R5 coin] is overlooked.

Being “overlooked” means that if Namaaz was read with that much of impurity on the body or clothes then the Namaaz will be done. However, the Namaaz will be

makrooh. To leave that much of impurity intentionally [on the body or clothes] is not permissible.

Q. How much of a minor impurity is overlooked?

A. If it is less than a quarter of [any panel of] the clothes or a limb then it is overlooked.

Q. How are clothes or the body purified from a minor impurity?

A. Washing thrice the clothes or body soiled by *physical impurity*, irrespective of the impurity being *major* or *minor*, purifies the clothes or body. It is furthermore necessary to wring the garment all three times.

Q. Is it possible to use anything else besides water to purify or not?

A. Yes, purification from *physical impurity* can be attained from the use of certain liquids, such as vinegar and the water [juice] of watermelons.

ISTINJA

Q. What is istinja?

A. Purifying the body from any impurity that has soiled the body after passing urine or stool is known as *istinja*.

Q. What is the method of making istinja after passing urine?

A. After passing urine one should dry the urine drops with clean clay stones/lumps of soil. Thereafter, the affected area should be washed with water.

Q. What is the method of making istinja after passing stool?

A. After passing stool clean the affected area with 3 or 5 clay stones/lumps of soil. Then wash with water. [In built up toilets and our homes of today the use of clay stones poses a problem. Toilet paper, therefore, substitutes the use of the clay stone.]

Q. What is the [Shar’i] ruling of making istinja?

A. If the stool or urine did not soil the area around the opening where it emerges from then to make *istinja* is *mustahab*.

If the surrounding area has been soiled, however, the area soiled is equal or less than a dirham [or a 5Rand Coin] then it is *sunnat* to make *istinja*. And if more than a dirham is soiled then it is *fardh* to make *istinja*.

Q. What should be used to make istinja?

A. Clean clay stones/lumps of soil or ordinary stones. [The use of water is obvious. It is permissible to use toilet paper, not any other type of paper.]

Q. With what objects is it makrooh to make istinja?

A. It is *makrooh* to make *istinja* with bones, horse-dung, cow-dung [even though dried], food stuffs, coal, cloth and paper. [Plain toilet paper is an exception.]

Q. With which hand should istinja be made?

A. One should make *istinja* with the left hand. It is *makrooh* to make *istinja* with the right hand.

WATER

Q. With what types of water is it permissible to make wudhu?

- A.**
1. rain water
 2. spring water
 3. well water
 4. river water
 5. sea water
 6. melted ice
 7. melted hailstones
 8. lake water
 9. water of a large pond

It is permissible to make *wudhu* and *ghusl* with all these types of water.

Q. With what types of water is it not permissible to make wudhu?

- A.**
1. water [juice] squeezed from fruit
 2. water extracted from trees
 3. soup water
 4. water whose colour, smell and taste have changed due to the mixture of a pure substance and furthermore the water has become thick
 5. *little water* in which some impure substance or an animal fell into it with the animal dying
 6. water that has been used for *wudhu* or *ghusl*
 7. water in which the sign of impurity is significant
 8. the leftover water of *haraam* animals
 9. essence of fennel, rose or any medicine/herb

Q. What is the water which has been used for wudhu or ghusl known as?

A. Such water is known as *musta'mal* which is pure by itself, but it is not permissible to make *wudhu* or *ghusl* with it.

Q. Which animals' leftover water is impure?

A. The leftover water of dogs, pigs and wild animals is impure. Similarly, the leftover of water drunk by a cat immediately after eating a mouse or any other animal is also impure. The leftover of water drunk by a person immediately after having drunk liquor is also impure.

Q. Which animals' leftover water is makrooh?

A. The leftover of cats (provided that the cat did not eat a mouse just prior to that), mice/rats, lizards and loose fowls [eating dirt and filth], cattle, crows, kites and hawks which eat filth and all *haraam* birds is *makrooh* [detested, worthy of discarding].

Q. Which animals' leftover water is pure?

A. The leftovers of humans and *halaal* animals such as cattle, goats, pigeons, doves and horses are pure.

Q. Which water becomes impure when impurity falls into it?

A. Besides two types of water all other types of water become impure when impurity falls into them. The two are:

1. flowing river water or sea water
2. non-flowing water in large quantity

Q. What is referred to by “non-flowing water in large quantity”?

A. Water that does not flow and in linear measure is $5\frac{1}{2}$ yards in length and $5\frac{1}{2}$ yards in breadth is *water in large quantity*. A pond, pool or lake that big will be regarded to be a large pond/pool/lake.

[1 yard is 90cm. Thus, $5\frac{1}{2}$ yards = 495 centimetres or 4.95 m. Therefore, a large pond or pool will be 4.95m. × 4.95m.]

Q. Besides impurity falling does little water become impure through anything else?

A. If an animal which has flowing blood—e.g. sparrow, fowl, pigeon, cat, rat—falls into water and dies, the water becomes impure.

Q. When does the water of a large pond or pool become impure?

A. When the taste, colour or smell of the impurity is evident. [If on the other end of the large pond or pool there is no trace of the impurity, then the water on that side will be regarded to be pure. *Wudhu, etc.* could be made from that side.]

Q. Which animals’ death in water does not render the water impure?

A. Animals that are born and that live in water—such as fish and frogs—and those animals which do not have flowing blood—such as, flies, mosquitoes, wasps, lizards and ants. Water does not become impure by them dying in it.

WELLS

Q. What makes a well impure?

A. A well becomes impure when a *major* or *minor impurity* (najaasat-e-ghaleezah or khafeefah) falls into it, or an animal which has flowing blood falls and dies in it.

Q. If an animal falls into a well and emerges alive, will the well remain pure or will it become impure?

A. The well will become impure if such an animal fell into it whose leftover is impure or such an animal on whose body there is some impurity. If a *halaal* or even a *haraam* animal whose leftover is not impure [such as a cat] and there is no impurity on its body falls into a well and comes out alive, then as long as there is no certainty of it urinating or defecating in the water the well will not be impure.

Q. When a well becomes impure then what is the method of purifying it?

A. There are five ways of purifying wells:

1. When impurity falls into a well then by drawing all the water it will become pure.
2. When a human, pig, dog, goat, two or more cats, or any other animal equal in size [to the foregoing animals] or larger falls and dies in the well then all the water will have to be removed.
3. When any animal with flowing blood falls into a well and becomes bloated or bursts then all the water will have to be removed, whether the creature is small or large.

4. When a pigeon, fowl, cat or animal of equal size falls and dies in a well without becoming bloated, then 40 buckets will have to be drawn.
5. If a mouse, sparrow or any animal of equal size falls and dies then 20 buckets will have to be drawn.

It is *mustahab* to remove 30 buckets instead of 20 and 60 instead of 40 buckets.

Q. What is the ruling if a dead animal falls into a well?

- A. The ruling of a dead animal falling is the same as an animal falling and dying in the well. For example, all the water will have to be drawn if a dead goat falls in, 40 or 60 buckets will have to be drawn if a dead cat falls in, and 20 or 30 buckets will have to be drawn if a dead mouse falls in.

Q. If a bloated animal or one that has burst falls in then what is the ruling?

- A. All the water will have to be removed, just as when having fallen in and dying it becomes bloated or bursts.

Q. If a dead animal is removed from a well and it is not known when it fell in, then what is the ruling?

- A. The well will be taken to be impure from the time it [the dead animal] was seen [in the well].

Q. What size of bucket is intended?

- A. The bucket which hangs by the particular well is considered.

Q. Should the prescribed number of buckets be drawn all at once or is it permissible to draw them on different occasions?

A. It is permissible to draw them on different occasions. For instance, 60 buckets have to be drawn. Now, 20 could be drawn in the morning, 20 at midday and 20 in the afternoon. This is perfectly permissible.

Q. Is the bucket and rope used to draw water from the impure well, pure or impure?

A. When the stipulated amount of water is removed then the well, bucket and rope all become pure. [There is no need to wash them separately.]

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