

Najaasat (filth)

- [Najaasate Haqeeqi](#)
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Najaasat is of two types.

1. Haqeeqi – which can be seen
 - a. Ghaliza – heavy type
 - b. Khafifa – light type
2. Hukmi – which cannot be seen e.g. breaking of Wudhu or a need of a bath?

Najaasat Haqeeqi: Uncleanliness or filth that can be seen e.g. urine, stool, blood and wine.

Najaasat Ghaliza: Dense (heavy) types of Najaasat e.g. Urine and stool of human beings.

Najaasat Khafifa: Lighter types of Najaasat e.g. Urine of Halaal animals.

Makruh: Disliked or something which is against the conduct of Islam.

Makruhe Tahreemee: Close to Haraam.

Haraam: Illegal or forbidden.

NAJAASATE HAQEEQI

THERE ARE TWO TYPES OF NAJAASATE HAQEEQI

1. NAJAASATE GHALIZA
2. NAJAASATE KHAFIFAH.

Examples of NAJAASATE GHALIZA:

Urine and stool of human beings and the excretion of all animals and the urine of all Haraam (forbidden) animals, flowing blood of human beings and animals, wine, fowl and duck excretion.

Examples of NAJAASATE KHAFIFAH:

Urine of HALAAL ANIMALS (animals permitted for eating) and the excretion of HARAAM BIRDS.

NAJAASATE HAQEEQI

Whether Najaasate Haqeeqi (Ghaliza or Khafifah) is on the body or clothing can be cleaned by washing three times. After every wash the garment must be squeezed.

	Stool (excrete)	Urine	Blood
Human Beings	Najaasate Ghaliza	Najaasate Ghaliza	Najaasate Ghaliza
Haraam Animals	Najaasate Ghaliza	Najaasate Ghaliza	Najaasate Ghaliza
Halaal Animals	Najaasate Ghaliza	Najaasate Khafifah	Najaasate Ghaliza
Haraam Birds	Najaasate Khafifah	-	Najaasate Ghaliza
Halaal Birds	Tahir (clean)	-	Najaasate Ghaliza

Wudhu

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Najaasat is of two types.

1. Haqeeqi – which can be seen
 - a. Ghaliza – heavy type
 - b. Khafifa – light type
2. Hukmi – which cannot be seen (HADAS)
 - a. Hadase Asghar – in need of wudhu.
 - b. Hadase Akbar – in need of bath.

Najaasate Hukmi: When a person is in need of Wudhu or bath.

Hadas: Breaking of Wudhu or bath.

Najis: Unclean or impure.

Khilaal: The passing of wet fingers between the beard, fingers and toes.

Farz: Compulsory.

Sunnat: The practice of Hazrat Muhammad Mustafa ﷺ.

Mustahab: Preferable.

Makrooh: Disliked.

Nawaaqise: Nullify (break) Wudhu or bath.

WUDHU AND GHUSL

WUDHU AND GHUSL IS ALLOWED WITH THE FOLLOWING WATER:-

1. Rain water.
2. Well water.
3. Spring, sea or river water.
4. Water of melting snow or hail.
5. Water of a big tank or pond.

Water left over after drinking by human beings, Halaal animals and Halaal birds (e.g. cows, goats, pigeons) is TAAHIR (clean).

WUDHU AND GHUSL IS NOT ALLOWED WITH THE FOLLOWING WATER:-

1. All NAJIS or Napaak water.
2. Water extracted from fruit and trees.
3. Water that has changed its colour, taste and smell and becomes thick because something was soaked in it.
4. Small quantity of water in which something NAJIS has fallen, e.g. Urine, blood, stool or wine or some animal had died after falling into it.
5. Used water of Wudhu or Ghusl.
6. Water left over after drinking by HARAAM animals, e.g. dogs, pigs or animals of prey.
7. Water, which a cat drinks immediately after eating a mouse, is NAJIS.
8. Water left by a person who has just drunk wine is NAJIS.

THE NIYYAT (Intention)

It is SUNNAT to make the NIYYAT for WUDHU.

For Wudhu one should make the Niyyat at heart that I am performing Wudhu to get rid of HADASE ASGAR.

HADASE-ASGHAR: Means the need of Wudhu.

Wudhu (ablution)

1. To wash one's hands, face and feet etc. before performing NAMAZ is called WUDHU or ABLUTION. No Namaaz is accepted without Wudhu.
2. One should sit on a high and clean place to perform Wudhu. Face the direction of the Holy KA'BA Sharif if possible.

DUA BEFORE COMMENCING WUDHU (ablution)



"I begin with the name of Allah. And all praises are due to Allah."

3. Using TAHIR (clean) water FIRST wash BOTH the HANDS upto the WRISTS THREE times.

4. Use a MISWAAK for cleaning the teeth and then GARGLE the mouth THREE times. It is SUNNAT to make MISWAAK during WUDHU. By using Miswaak the reward of a NAMAAZ increases 70 times.
5. Thereafter take water upto the NOSTRILS THREE times with the RIGHT hand and clean the nose with the LEFT hand.
6. Then wash your FACE THREE times. Wash from the hairy part of the forehead to below the chin and from one ear lobe to the other.
7. Then make KHILAL of the BEARD.
8. Thereafter wash the RIGHT HAND INCLUDING the ELBOWS THREE times.
9. Then wash the LEFT HAND INCLUDING the ELBOWS thrice.
10. Then make KHILAL of the FINGERS.

DUA WHILST MAKING WUDHU

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَارْزُقْنِيْ فِيْ دَارِيْ
وَبَارِكْ لِيْ فِيْ رِزْقِيْ

"O Allah! forgive my sins and give expansion (abundance) in my home and grant me blessings in my sustenance."

11. Thereafter wet the hands and pass them over the head, ears and nape. This must be done ONCE only. It is known as MASAH.

MASAH

WET THE HANDS AND FINGERS

Keep THREE fingers of each hand together (middle finger, ring finger and little finger).
Keep thumb and index finger raised (away).
Keep thumb, index finger and palm away from the head.
Pass the three fingers from the forehead to the upper portion of the nape.
Then place the palm on the sides of the head and bring forward to forehead.
Then insert the front portion of the index finger into the openings of the ear.
Then make Masah behind the ears with the inner part of the thumb.
Make Masah of the nape with the back of the middle finger, ring finger and the little finger.

12. Then wash BOTH the FEET INCLUDING the ANKLES THREE times. First the RIGHT and then the LEFT foot.
First wash the RIGHT FOOT including the ankle then make KHILAL and of the TOES.
N.B. Use the LEFT HAND for KHILAL of toes and washing of the feet.

Then wash the LEFT FOOT including the ankle and then make KHILAL of the TOES.

DUA AFTER COMPLETING WUDHU

Recite Kalima Shahadat:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I testify that there is none worthy of worship but Allah, and I testify that Muhammad ﷺ is Allah's Worshipper and Messenger."

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

"O Allah Make me of the repenters and make me of the purified."

Also recite Surah Qadr.

MORE ABOUT WUDHU FARAAID OF WUDHU (Compulsory Acts)

There are 4 Farz in Wudhu

NB. If a FARDH is left out the WUDHU is INCOMPLETE.

The items that are FARDH in WUDHU:

1. Washing the FACE from the FOREHEAD to the LOWER portion of the CHIN and from one EAR LOBE to the other.
2. Washing of BOTH the ARMS INCLUDING the ELBOWS ONCE
3. Doing MASAH of a QUARTER of the HEAD ONCE.
4. Washing of BOTH the FEET INCLUDING the ANKLES ONCE.

N.B. If any of the FARAA'ID are left out or a HAIRS BREADTH place is left DRY the wudhu will be INCOMPLETE.

THERE ARE 13 SUNNATS IN WUDHU

If a SUNNAT is left out the WUDHU is COMPLETE but the full SAWAAB of Wudhu is not gained.

1. Niyyat (intention)
2. Reciting of BISMILLAH.
3. Washing of the hands thrice upto the wrists.
4. Brushing the teeth by MISWAAK.
5. Gargling three times.

6. Passing water into the nostrils thrice.
7. KHILAL i.e. to pass wet fingers into the beard.
8. KHILAL of the fingers and toes.
9. Washing of each part THREE times.
10. MASAHA of the whole head ONCE.
11. MASAHA of both the ears ONCE.
12. Wudhu done SYSTEMATICALLY.
13. Washing of each part one after the other without pause, so no part dries up before the Wudhu is completed.

THERE ARE 5 MUSTAHABS IN WUDHU

Carrying out a MUSTAHAB act brings SAWAAB or reward but no sin if left out.
The items MUSTAHAB in WUDHU are:

1. To begin from the RIGHT.
2. To make Masah of the nape.
3. Not to take ASSISTANCE from anyone.
4. To face the QIBLA.
5. To sit on a high and clean place.

THERE ARE 4 MAKROOHS IN WUDHU

Committing of a MAKROOH act in Wudhu causes the full BLESSING of Wudhu to be lost although the Wudhu will not have to be REPEATED.
The items MAKROOH in WUDHU are:

1. To make Wudhu in a DIRTY PLACE.
2. To clean the nose with the RIGHT HAND.
3. To talk of WORLDLY AFFAIRS.
4. To do WUDHU against the SUNNAT.

THERE ARE 8 NAWAQISE IN WUDHU

EIGHT things NULLIFY (break) the WUDHU. They are called NAWAQISE (breakers of) WUDHU.

1. Discharging of URINE, STOOL or the coming out of anything from the PRIVATE PARTS.
2. Discharging of GASES.
3. VOMITING in MOUTHFUL.
4. To fall ASLEEP lying down or by resting the body against something.
5. To FAINT due to some illness or any other reason.
6. Becoming INSANE or going MAD.
7. LAUGHING ALOUD whilst in NAMAAS.
8. FLOWING of BLOOD or MATTER from any part of the body.

MASAA-IL PERTAINING TO WUDHU

1. If blood or matter does not move from the place of the wound or sore, Wudhu will not break. Wudhu will only break if the impurity flows out of the wound or sore.
2. If clots of blood come out of the nose while blowing it, Wudhu will not break. Wudhu will only break if the blood is in the fluid state.
3. If a pimple has to burst in the eye, then the Wudhu will only break if the fluid (that comes out of the pimple) flows out of the eye.
4. If the blood in the saliva is more than the saliva, Wudhu will break. Therefore if one's saliva is reddish because of blood, Wudhu will break.
5. Blood appearing on a toothpick will not break Wudhu if the effect of the blood cannot be seen in the saliva.
6. Fluid from a paining ear will break the Wudhu, even if there is no sore or pimple in the ear.
7. Water which flows from the eyes because of the eyes paining, will break the Wudhu.
8. If males fall asleep in the position of Sajdah, but do not topple over, Wudhu is not broken. However, if females fall asleep in the position of Sajdah, Wudhu will break.
9. A doubt will not break Wudhu. One remembers that Wudhu was made, but cannot remember if the Wudhu was broken. In such a case of doubt the Wudhu will be considered valid.
10. During Wudhu one doubts whether a certain part was washed or not. In this case that particular part should be washed. However, if such doubt occurs after the completion of Wudhu, then the Wudhu will be complete. No notice should be taken of the doubt.
11. After Wudhu if one remembers well that a certain part was not washed or Masah of the head was not made, then that part should be washed only or Masah should be made. There is no need to repeat the whole Wudhu.
12. It is not permissible to touch the Quraan Sharif, tray, plate, etc. on which a verse of the Quraan Sharif is written or engraved, without Wudhu.
13. It is Mustahab (preferable) to make Wudhu for each Salaat even though one may be in the state of Wudhu. It is Mustahab only if at least two Rak'aats Salaat have been performed with the previous Wudhu. Thus if one did not perform any Salaat, it will not be permissible to perform fresh Wudhu before that Wudhu has been either broken or at least two Rak'aats Salaat have been performed.
14. If the four parts (that are Farz to be washed in Wudhu) become soaked in the rain or have been washed by swimming or taking a bath etc., then Wudhu will be valid even if one had no intention of Wudhu.
15. While making Wudhu one should take care not to strike the water against the face causing it to splash. To do so is Makrooh.
16. While making Wudhu the eyes should not be closed so tightly that the water is prevented from moistening the eyelashes or blocking the entry of water into the eye wells. To do so is Makroohe Tahrimi. If even one eyelash remains dry or water has not entered the eye wells, the Wudhu will be incomplete.
17. The mouth should not be closed tightly while making Wudhu. To do so is Makroohe Tahrimi. If any part of the lips remain dry, the Wudhu will be incomplete.
18. Wudhu will not be valid if any substance which does not allow water to seep through, sticks on any one of the four parts that are Farz to be washed in Wudhu, e.g. gum, paint, cutex (finger-nail paint), etc. If one realises after Wudhu that some gum or cutex has covered the fingernail (for example), then the Wudhu will only be valid if the gum or cutex is removed and the

fingernail washed. There is no need to renew the Wudhu.

19. If removal of the ointment from a sore or wound is harmful then it will not be necessary to remove it. If pouring water over the affected part is also harmful then merely make Masah of the affected part.

20. If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for Masah purpose, or Masah on the affected part will be harmful, then Masah should be made over the bandage.

21. If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc., and make Masah on the affected part.

22. It is best to make Masah over the whole of the upper surface of the bandage, etc. It is Wajib to make Masah of more than half the bandage, etc. If only half or less than half the bandage was covered by Masah, the Wudhu will not be valid.

23. After making Masah if the bandage, plaster, etc., comes loose and it is realised that the affected part has healed, then the Masah made will not be valid. It will now be necessary to wash the particular part. It is not necessary to renew the Wudhu.

24. If the beard is thick then it is not Farz for the water to reach the skin under it during Wudhu. If the beard grows sparsely so that the skin under it can be seen, then it is Farz for the water to reach the skin as well.

25. Liquid that comes out of the eye while yawning does not break Wudhu.

26. Finger-nails should be kept short. Dirt accumulates under long finger-nails. Wudhu and Ghusl will not be valid if the dirt is of such a nature that it does not allow water to seep through. It is also against Islamic hygiene and Tahaarat rules to keep long finger-nails and to allow dirt to accumulate under them.

BAD ODOUR (un pleasant smell)

The odour of cigarettes, cigars, raw onions, etc. is offensive to both the Musallies and the Malaa'ikah (Angels). If one has smoked then the mouth should be thoroughly washed before entering the Masjid.

Ghusl

- [Tahaarat \(cleanliness\), Niyyat of Ghusl \(bath\)](#)
- [Faraaidh \(compulsory acts\) of Ghusl](#)
- [Sunnats of Ghusl](#)
- [Rules whilst making Ghusl](#)
- [Procedure for performing Ghusl](#)
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MORE ABOUT WATER

1. The water with which Wudhu or Ghusl has been made is called MUSTA'MAL (used) WATER. This in itself is TAAHIR, but Wudhu or Ghusl is NOT ALLOWED with this water.

2. Water from which DOGS, PIGS or ANIMALS of PREY have drunk is NAJIS (Impure).

The water which a CAT drinks immediately after eating a mouse or any other creature is NAJIS

(Napaak).

Water left by a person who has just drunk WINE is also NAJIS (Napaak).

3. Water left by a cat (if it has not just eaten a mouse), a cow, buffalo or hen that eats anything Napaak (filth), lizard, crow, kite, hawk, eagle and all other Haraam birds is MAKROOH.

4. The water which has been left over after drinking by human beings, Halaal animals, e.g. cows, goats, pigeons, doves and horses, is TAAHIR (clean).

3. All types of water will become NAJIS if NAJAASAT falls into them. However, two types of water are excluded from this rule, namely:-

(a) Flowing water of river or sea and

(b) STORED water in LARGE QUANTITY e.g. large reservoir or huge tank.

5. Stored or standing water which covers an area of approximately 21 X 21 feet that is = 6.5m. X 6.5m) and is deep enough so that a person can take out water with his hands without baring the ground, is regarded as large quantity of water. Any tank or reservoir as big as that will be called a BIG TANK or a BIG RESERVOIR.

7. Any animal or bird which has FLOWING BLOOD and falls into water of a SMALL quantity and dies will make the water NAJIS (Napaak) e.g. birds, fowls, pigeons, cats or mice etc.

8. The water of a big tank or reservoir becomes NAJIS when the TASTE, COLOUR or SMELL of the NAJAASAT becomes apparent.

9. Animals that are born and live in. water e.g. fish, frogs etc. or insects that do NOT have FLOWING BLOOD, e.g. flies, lizards frogs or ants do not make the water NAJIS if they have to die inside the water.

TAHARAT (CLEANLINESS) NIYYAT OF Ghusl (Bath)

TO MAKE THE NIYYAT FOR GHUSL IS SUNNAT. One should make the intention of becoming PAAK (clean) from that HADAS (impurity) which he wishes to get himself clean from, e.g.

I AM MAKING GHUSL TO BECOME CLEAN (PAAK) FROM JANAABAT

Hadase Akbar: NEED OF COMPULSORY BATH.

FARAAID (Compulsory Acts) OF GHUSL

There are three farz in ghusl.

1. Passing water into and out of the mouth, i.e. GARGLING.

2. Putting water into the NOSTRILS.

3. Passing water over the entire body.

Note: if any of the FARAAID are left out or a HAIRS BREADTH place is left dry the Ghusl will be INCOMPLETE.

There are five sunnats in ghusl.

1. Washing hands upto the wrists.
2. Washing the private parts and the parts over which uncleanness is found.
3. Niyyat of washing off Hukmi Najaasat.
4. Making Wudhu before washing the body.
5. Then passing water over the whole body thrice.

Rules whilst making ghusl

1. Ghusl should be made in a place of total privacy.
2. One should not face the Qibla whilst making Ghusl.
3. Ghusl may be performed standing or seated, preferably seated.
4. Use sufficient water. Do not skimp nor be wasteful.
5. Abstain from speaking whilst performing Ghusl.
6. It is better not to read any Kalimah or Aayah while bathing. Before performing Ghusl one should make
7. Niyyah (intention) thus: I am performing Ghusl to become PAAK.
8. Without Niyyah there is no SAWAAB (reward) although Ghusl will be valid.

Procedure for Performing GHUSL

1. Wash both hands including the wrists.
 2. Wash the private parts. The hands and private parts should be washed even if one is not in the state of JANAABAT or NAJAASAT.
 3. If there is NAJAASAT elsewhere on the body, it should now be washed off.
 4. Perform Wudhu. If one is making Ghusl on a stool or platform where water will rapidly flow away, then perform the complete Wudhu. If there is a fear of the feet being dipped in waste water during the Ghusl then postpone the washing of the feet to the end of the Ghusl. Ensure that the mouth and nostrils are thoroughly rinsed THRICE.
 5. After performing Wudhu pour water over the head thrice.
 6. Thereafter pour water thrice over the right shoulder and thrice over the left shoulder.
 7. Then pour water over the entire body and rub.
 8. If the hair of the head is not plaited, it is compulsory to wet all the hair upto the very base.
 - If a single hair is left DRY, Ghusl will NOT be VALID.
 - If the hair of a woman are plaited, she is excused from loosening her plaited hair but it is COMPULSORY for her to wet the base of each and every hair, If she fails to do so then the Ghusl will NOT be VALID.
 - As for men who grow long hair and plait them, they are NOT EXCUSED from leaving their hair DRY.
 - If a woman experiences difficulty or is unable to wet the very bottom of her plaited hair, then it is necessary for her to unplait her hair and wash her entire hair.
 9. It is MUSTAHAB (preferable) to clean the body by rubbing it.
- All parts of the body should be rubbed with the hands to ensure that water has reached all parts

of the body and no portion is left dry.

10. Rings, earrings, etc. should be removed to ensure that no portion covered by them is left dry. Ensure that the navel and ears are all wet. If they are not wet Ghusl will be incomplete.

11. On completion one should confine oneself to a clean place. If, while performing Wudhu the feet had been washed, it is not necessary to wash them again. Dry the body with a clean towel and dress as hastily as possible.

12. If after Ghusl one recalls that a certain portion of the body is left dry.

It is not necessary to repeat the Ghusl. Merely wash the dry portion.

It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too must be rinsed when recalled after Ghusl has been performed.

MASAA-IL PERTAINING TO GHUSL

1. It is permissible to leave the head dry and wash the rest of the body if it is harmful to apply water to the head due to some sickness or ailment. However, once the person is cured of his sickness, it is wajib to wash the head. Water has to flow over it.

2. Make haste in covering the body. One should not delay in wearing one's clothes after completing the Ghusl. The Shar'iah emphasises this so much that if the feet have not been washed as yet, then first put on the clothes and thereafter wash the feet.

3. It is not necessary to remove the ointment from a cut or wound during Ghusl. Just pour water over it.

4. After Ghusl, Wudhu should not be made to perform Salaat or for any other Ibaadat since the Ghusl is sufficient.

It is preferable to cut the nails of the fingers and toes as well as remove the hair from under the armpits and below the navel before taking a bath. If one is in the state of Hadase Akbar or Janaabat then it is not permissible to remove, cut or break any nails or hair from any part of the body. Unwanted hair should preferably be removed once a week. If this is not possible then every second week. Care should be taken that it is not left for more than 40 days. Beyond 40 days the neglecter will be guilty of sin.

Note: It is compulsory for a person who is in the state of Janaabat (impurity) to perform Ghusl. It is also compulsory for a woman to have a bath after Haidh and Nifaas.

Haidh: the female monthly period of menstruation. The maximum period is of ten days.

Nifaas: the blood which flows after childbirth. The maximum period is forty days.

SEQUENCE TO BE FOLLOWED IN CLIPPING OF THE FINGER AND TOE NAILS

Pairing of the fingernails should begin at the SHAHAADAT finger (index finger of the right hand). The nails of the balance three fingers (of the right hand) should be clipped next in order. Thereafter continue with the small finger of the left hand and complete the remaining fingers and thumb in sequence. Lastly, clip the nail of the right thumb. Clipping of the toenails should begin at the small toe of the RIGHT foot and end at the small toe of the LEFT foot in order.

Tayammum and Masah on the Khuf-fain (Mozah-Socks)

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Tayammum

To get rid of NAJAASATE HUKMIYYA by making use of clean earth or clay in a special way is called TAYAMMUM.

TAYAMMUM is permitted when water is not available or when the use of water is injurious to health.

TAYAMMUM IS PERMITTED IN THE FOLLOWING CASES:-

1. When water is not available within a radius of approximately one comma seven kilometres (1.7km).
 2. When there is fear of an enemy or a dangerous animal or a snake is near the water.
 3. When the water is so little that, if the water is used up for Wudhu or Ghusl then there is fear of thirst.
 4. When there is no rope or bucket to draw water from a well or one cannot reach water that is nearby (due to some reason) and no other person is available to fetch the water.
 5. When it is known by ones own experience or a capable doctor says that the use of water would definitely be injurious to ones health.
 6. When one does not have sufficient amount of money to pay for water which is being sold.
 7. If water is sold at a very ridiculous price.
 8. One is at a place where there is no water. He himself guesses or someone tells him that water is available within approximately one mile. It will now be necessary to fetch water and perform Wudhu.
 9. It will not be necessary to fetch water if:
 - a) There is no trace of water,
 - b) No one is present to give information regarding water,
 - c) It is believed that water will be found after a distance of approximately 1 mile or more.
- Tayammum will now be permissible for Wudhu.

10. If so little water is available that a person can only carry out the four FARAA'ID of WUDHU, then TAYAMMUM is not permissible.

11. If something NAJIS had fallen on the ground or sand etc. it is not permissible to use that earth for TAYAMMUM even if it dries up. But Namaaz on that place is permissible after it has become dry.

12. If there is very little water and one is in need of GHUSL or WUDHU and his clothes and body is also NAJIS (Napaak) what should one do?

First, One should wash off the NAJAASAT from ones body and clothes and then do TAYAMMUM.

Faraaid (Compulsory Acts of) Tayammum

There are three FARAA'ID (Compulsory Acts) of TAYAMMUM:

1. NIYYAT (intention).
2. Striking both hands on earth and rubbing them on the face.
3. Striking both hands on earth and rubbing both forearms including the elbows.

MASNOON WAY OF TAYAMMUM

FIRST

RECITE:



AND MAKE NIYYAT.

For GHUSL one should make the intention: *"I am making TAYAMMUM for GHUSL".*

For WUDHU one should make the intention: *"I am making TAYAMMUM for WUDHU".*

Make NIYYAT or intention in the following way:

"O Allah, I am making TAYAMMUM for WUDHU or GHUSL, to perform my NAMAAZ or recite the QURAAN SHARIF, etc."

SECOND

Strike both hands on clean earth or dust. Then dust the hands and blow off the excess dust or earth on the hands.

Rub both the hands over the complete face without leaving a hair's breadth of space.

THIRD

Strike both hands again on the ground.

Then dust the hands and blow off the excess dust.

Rub the left hand over the complete right hand including the elbow.

Rub the right hand over the complete left-hand including the elbow.

Then do KHILAAL of fingers. If one is wearing a ring it is necessary to remove it or at least revolve it.

It is SUNNAT to do KHILAL of the beard also.

TAYAMMUM IS ALLOWED FOR BOTH WUDHU AND GHUSL.

ITEMS ON WHICH TAYAMMUM IS PERMITTED

1. Taahir earth.
2. Sand.
3. Stone.
4. Limestone.
5. Baked earthen pots (Unglazed).
6. Walls of mud, stone or brick.
7. Clay.
8. All items which have thick dust on them.

ITEMS ON WHICH TAYAMMUM IS NOT PERMITTED

1. Wood.
2. Metal.
3. Glass.
4. Food items.
5. All items, which burn to ash, rot or melt.

Things on which TAYAMMUM is allowed need not be covered with dust.

If there is a stone, brick or clay pot, it can be used for TAYAMMUM even after it was washed clean and has no dust on it.

TAYAMMUM is permissible if one is on the point of missing the JANAZA NAMAAZ or EIDAIN NAMAAZ. THERE IS NO QAZA FOR THESE TWO NAMAAZ.

It will not be necessary to repeat the Namaaz already performed should water be found after the Namaaz.

The duration of TAYAMMUM, is as long as water is not available or the helplessness continues. This can last for years.

NAWAQISE (Breakers of) TAYAMMUM

NAWAAQISE TAYAMMUM

Things which break WUDHU also break TAYAMMUM.

TAYAMMUM for GHUSL breaks only after HADASE AKBAR.

TAYAMMUM done when water is not found breaks when water is found.

TAYAMMUM done due to a disease breaks when one is cured from that disease.

One can perform any number of Namaaz by one TAYAMMUM as long as it does not break.

TAYAMMUM done for FARZ Namaaz will be valid for NAFL, for reading the HOLY QURAAN, Janaza Namaaz, Sajda-E-Tilaawat and for all other kinds of Namaaz.

MASAH ON THE KHUF-FAIN (MOZAH)

KHUF-FAIN are a special type of socks. Instead of washing the feet during Wudhu, it is permissible to pass moist hands over such socks.

This is known as **MASAH ALAL KHUFFAIN**.

THE CONDITIONS FOR MASAH

1. The socks must be strong enough to enable walking in them on roads for approximately three miles without the socks tearing.
 2. The socks should remain in position (covering the foreleg) without being tied. They should not slip. Socks which have elastic sewn into them (to keep them in position) will be regarded as being tied.
 3. Water must not be able to seep through.
 4. The socks must not be transparent or even semi-transparent.
- If any one of the four conditions is lacking, Masah on such socks will not be permissible. Khuffain on which Masah is made are generally made of leather, The type of socks - woollen, nylon etc generally worn nowadays are not classified as "Khuffain". It is, therefore, not permissible to make Masah on them. If socks are made of a material other than leather and the afore-mentioned four requirements are met, Masah will be permissible on them.
 - For the Masah Alal Khuffain to be valid it is essential to put on the Khuffain after complete Wudhu has been made.

If the Khuffain have been put on before a complete Wudhu has been made, Masah on them will not be permissible. Firstly, a complete Wudhu has to be made, then only should the Khuffain be put on. Thereafter if Wudhu breaks, it will be permissible to make Masah Alal Khuffain without washing the feet when Wudhu is being made.

- For a MUQEEM (one who is not a traveller MUSAAFIR) Masah Alal Khuffain is valid for a period of 24 hours.

For a MUSAAFIR the period permissible is 72 hours.

- The period of 24 or 72 hours will be reckoned from the time the Wudhu (after which the Khuffain were put on) breaks, not from the time the Khuffain were put on.

For example, a Muqem makes Wudhu at 6 p.m. and after completing his Wudhu he puts on Khuffain. At 8 p.m. his Wudhu breaks. Twenty-four hours will be reckoned from 8 p. m. Hence, it will be permissible for him to make Masah Alal Khuffain each time he takes Wudhu until 8 p.m. the next day.

- Upon expiry of 24 hours Masah Alal Khuffain will no longer be valid. When the period of (24 hours for the Muqem and 72 hours for the Musafir) expires, the KHUFFAIN should be removed and the FEET washed. It is not necessary to renew the WUDHU.

THE METHOD OF MASAH ALAL KHUFFAIN IS AS FOLLOWS

- Draw the fingers of the right hand on the upper surface of the Khuffain starting from the toes and ending (the Masah) at the foreleg (just above the ankle). The Masah should be done once only on each sock. The right hand should be used for the right Khuff and the left hand for the left Khuff.
- If the back of the hand was used to make the Masah, it will be valid. However, one should not unnecessarily depart from the correct Sunnah method.
- It is not permissible to make Masah on the side or at the under surface of the Khuffain. It is FARDH to make Masah on each sock to the extent of three full fingers i.e. the full surface area of three fingers must be drawn from the toes to the foreleg.
- The following acts will nullify the Masah which was made on the Khuffain:

1. All things which nullify Wudhu.
2. Removal of the Khuff (sock).
3. The expiry of the period i.e. 24 hours for the Muqem and 72 hours for the Musafir.

- If only one sock was removed then too, it is Waajib to remove the other one and wash both feet even if only the foreleg is exposed by lowering the Khuff, it will be regarded as if the whole sock has been removed. It will then be COMPULSORY to remove the Khuffain and wash both feet.
- Even if the foreleg is exposed by lowering the Khuff, it will be regarded as if the whole sock has been removed. It will then be COMPULSORY to remove the Khuffain and wash both feet.

1. It is not permissible to make Masah on a Khuff which is torn to such an extent that an area equal to the size of three small toes is exposed. It is permissible to make Masah on the sock if it is torn less than this.
2. If the seam of the Khuff comes loose, but while walking the foot is not exposed, Masah on such Khuffain will be valid.
3. If a Muqem who has made Masah Alal Khuffain goes on a journey before the expiry of 24 hours, then his Masah may be extended to 72 hours. His Masah will now be valid for 72 hours.
4. If a Musafir who has made Masah Alal Khuffain returns to his home town then his Masah will be valid for only 24 hours.
5. It is permissible to make Masah on ordinary woollen etc, socks which have been covered with leather.
6. If Ghusl becomes compulsory then Masah Alal Khuffain will not be permissible even if the valid period has not yet expired. The Khuffain must be removed when the Ghusl is taken and the feet washed.
7. If after making Masah one sets foot in a puddle of water and water enters the Khuff wetting more than half the foot, then Masah will be nullified. Both Khuffain must be removed and the feet washed.