

Jurisprudence

(Fiqh)

BISMILLA HIR RAHMAA NIR RAHEEM
ALLAH (THE EXALTED)'S NAME I START WITH, THE MOST
BENEFICENT AND MERCIFUL

Lesson One

FIQH OF PURIFICATION

TYPES OF WATER

The types of water simply explain the 7 sources of water that can be used for purification.

1. Rainwater. 2. Seawater. 3. River water. 4. Well water. 5. Water from melted ice. 6. Water from melted hail. 7. spring water.

THREE STATES OF WATER

1. PURE / PURIFYING

- If water is neither filthy (najis), nor used (musta'mal), nor mixed with another substance that overcomes it, then it remains 'pure/purifying'.
- Pure/purifying means, It is clean and also it can be used for wudu and Ghusl.

2. PURE / NOT PURIFYING

Used water

- Water is classed as being used, after it is applied and separates from the body.

- Used water is pure, but not purifying- meaning it can be used for cleansing oneself for istinja and other usages (as long as there are no impurities that have mixed with it), but It cannot be used to make wudu or Ghusl.

Note: Therefore, if one is going to use a bucket to make ghusl/wudu, then one should always wash the hands separately first, before touching the water in the bucket/container...to avoid making the water musta'mal (used)- which would make it unfit for purification.

- To make 'used' water fit for usage again for 'purification'...one can add fresh clean water, more than the amount of 'used' water that is held in the container.

Mixed with pure substances

Liquid substances:

- When liquid substances mix with the water, it is assessed by the qualities of taste, colour and smell (when two of these three appear in the water, then the water is deemed overwhelmed).
- A trace of soap or sulphur or rose extract would not affect the usability of water. However, if you put so much rose extract in the water for example, that it could no longer be called 'water', and rather described now as rose-water, then you cannot use it for wudu or ghusl.
- For example, if milk is added to water and the colour of the water changes to the colour and taste of the milk, then it is not allowed to perform Wudu or have a ghusl with this water- as it would no longer be called water as the water is deemed overwhelmed (because two of its qualities, colour and taste have changed) and would now rather be described as milk.

Solid substances:

- When solid substances mix with the water, it is assessed by its qualities of thinness and flowing nature.
- The water will be classed as overwhelmed when it loses its thin and easy flowing nature, in which case it would not be fit for purification.

3. IMPURE

Small amount of water

- A small quantity of water is that amount which is less than ten by ten.
- If impurity falls in a small amount of stagnant water, it will be regarded impure even though the signs of najasa are not visible afterwards.

Large amount of water

- Ten by ten in current measurements in a surface, its width and length being 225ft or 20.9m. and depth must be at such that if one reaches into it to scoop up water, the base of the water would not appear. (According to Imam Abu Hanifa, a large amount of water is that which when agitated on one side of the bank, will not immediately influence the other side).
- It will not become impure by having impurities added in it- unless the taste, colour or smell change due to the impurity... and this will apply to determine whether it is fit for use or not.

Flowing water

- It will not become impure by having impurities added in it- unless the taste, colour or smell change due to the impurity... and this will apply to determine whether it is fit for use or not.

LAVATORY MANNERS

Etiquettes

- One prays the required dua for entering the lavatory.
- And enters the lavatory with the left foot.
- To always sit and relieve oneself (unless one cannot due to some valid reason, like an injury that prevents one from sitting etc.).
- To lean upon the left side when sat on the toilet.
- To avoid talking unless there is a need.
- To not face the qibla or put ones back to it, whilst on the toilet.
- To leave the lavatory with the right foot first.

Manner of cleansing

The excretory passage

1. Ideally use toilet paper/tissue first, to remove the uncleanness (however, if the impurity has exceeded the orifice, then use water straight away).
2. Then use water to wash and clean the area (pour water with the right hand and clean with the left hand).

3. After that use toilet paper again, to dry and remove smell.

* This approach is closest to the Sunnah*

The front passage

- On passing urine, a person must ensure that the leakage of urine has stopped, and his mind is satisfied with it. This may be achieved through means such as coughing, leaning to one's side etc.
- Severe warnings in hadiths are mentioned– for carelessness with drops of urine.
- After one is satisfied that the urine has stopped, then they are to wash the area.
- One good and cautious practice is to always use tissue paper to dry the area after washing, so one can judge whether they are free from the drops of urine

Note: One should take extra care to ensure to only carry out wudu, once they have cleaned themselves properly and are sure that the urine drops will not leak again, once leaving the lavatory.

If urine emerges whilst carrying out wudhu, it will nullify the wudhu and make their clothes impure.