

Fiqh — Complete Study Pack

The Thaharah (purification) track — terms, water, wudu, khuffayn, ghusl, ḥayḍ · Exam: Sunday 8:00-11:00 (3 h)

1 · Foundations — fiqh, legal terms, water & utensils

Four blocks: **what fiqh is**, the **legal-term ladder**, the **4 water types**, and **utensils**. The water table and the term-to-example pairs are the most heavily tested.

1 · What Fiqh is, and its sources

Meaning of Fiqh الفقه

- **Linguistically:** *understanding* (from فَقِهَ يَفْقَهُ — "he understood").
- **Technically:** knowledge of the **legal (shar'ī) rulings** on the actions and speech of **accountable people (mukallafīn)**, derived from their **detailed evidences**.
- Fiqh differs from **'Aqīdah** (creed): fiqh is about *actions/rulings*, creed is about *belief*.

The 4 primary sources

1. **The Qur'ān** — Allah's revealed Word, the primary source.
2. **The Sunnah** — the Prophet's ﷺ sayings, actions and approvals; clarifies the Qur'ān.
3. **Ijmā'** (consensus) — agreement of qualified scholars on a ruling.
4. **Qiyās** (analogy) — extending a ruling to a new case by shared cause, e.g. extending wine's prohibition to modern narcotics.

Two more facts the lesson stresses

- Fiqh is **comprehensive** — 7 areas: 'ibādāt (worship), personal-status law, mu'āmalāt (transactions), political jurisprudence, criminal law, ethics (akhlāq), international relations (siyar).
- Fiqh emphasises **ease (yusr)** and removal of hardship — it allows concessions (**rukḥṣah**), e.g. praying seated, shortening/combining prayers when travelling.

2 · The legal-term ladder

Each term has a one-line definition and an anchor example — memorise the example and the term comes free.

- **Farḍ** الفرض (obligatory) — firmly commanded; reward if done, **punishment if left**. Ex: fasting Ramaḍān, the 5 daily prayers.
- **Wājib** الواجب (necessary) — in the **Shāfi‘ī school, Wājib = Farḍ, except in Ḥajj**. A Ḥajj wājib, if missed, the Ḥajj is still valid but a **sacrifice (dam)** is owed. Ex: throwing the stones (al-ramy), entering iḥrām from the miqāt.
- **Farḍ ‘Ayn** فرض العين (individual duty) — every individual must do it. Ex: 5 daily prayers, Ramaḍān fasting, Ḥajj for those able.
- **Farḍ Kifāyah** فرض الكفاية (communal duty) — if some do it, it is lifted from the rest; if **none** do it, all are sinful. Ex: washing & burying the dead.
- **Rukn** الركن (pillar) — a required part **inside** the act. Ex in prayer: reciting al-Fātiḥah, rukū‘, sujūd.
- **Shart** الشرط (condition) — required but **outside / before** the act, making it valid. Ex: wudū, the prayer's time, facing the qiblah.
- **Mandūb** المندوب (recommended) — encouraged; reward if done, **no punishment if left**. Also called **Sunnah, Mustaḥabb, Nafil, Taṭawwu‘**. Ex: Ḍuḥā, Tahajjud, six days of Shawwāl.
- **Ḥarām** الحرام (forbidden) — clearly prohibited; reward if avoided for Allah, punishment if done. Also called sin / disobedience. Ex: killing an innocent soul, consuming wealth unjustly (ribā).
- **Makrūh** المكروه (disliked) — two types: **Taḥrīmī** (close to ḥarām, may be punished — ex: voluntary prayer at sunrise/sunset) and **Tanzihī** (no sin — ex: fasting only Friday, with no day before/after).
- **Adā** الأداء (on-time) — doing worship within its time. **Qaḍā** القضاء (make-up) — doing it after its time has passed (obligatory whether missed with or without excuse). **I‘ādah** الإعادة (repetition) — repeating it within its time for more reward (e.g. repeating a prayer in jamā‘ah).

3 · The four types of water

1. **Pure & purifying (ṭahūr)** — natural water (rain, river). Even if colour/taste changes by **algae, soil, or time**, it stays pure and valid for wudū & ghusl.
2. **Pure & purifying but disliked (makrūh) — sun-heated (mushammas)** water. Disliked only under 3 conditions: (a) a hot country, (b) a metal hammerable container (iron, copper — not gold/silver), (c) used on a body that can get skin disease. Still pure & valid. *Ḥanbalīs: not disliked at all.*
3. **Pure but NOT purifying** — two cases: (a) a small amount of **already-used (musta‘mal)** wudū/ghusl water; (b) water mixed with a pure substance that changes it (tea, soft drinks). Clean to drink/cook, but **cannot** be used for wudū or ghusl.
4. **Impure (najis)** — impurity fell in. Two sub-cases by quantity (see below).

The two-qullah rule (impure water)

- **Small water (< two qullahs)** → becomes impure **the moment najāsah touches it**, even if colour/taste/smell do not change.
- **Large water (≥ two qullahs)** → impure **only if** the najāsah changes its colour, taste, or smell.
- **Two qullahs** ≈ 500 Baghdad raṭls ≈ **192.857 kg** (a cube ~1¼ arm-lengths each side).
- **Valid for purification:** only types 1 and 2. Type 3 is clean but not purifying; type 4 is impure.

4 · Utensils (al-Awānī)

- **Gold & silver** — **forbidden for any use** (wudū, drinking, eating), for **men and women**, except in necessity (no other available). **Keeping** them is also forbidden.
- **Bound/repaired with gold** — **forbidden**, whether the amount is small or large.
- **Bound with silver** — depends: **small & not for decoration** → **permissible**; **large & only for decoration** → **forbidden**; **large out of necessity, OR small for decoration** → **makrūh**.
- **Precious minerals** (diamond, pearl, coral) — **permissible** (no prohibiting text; default is permissibility).
- **Utensils of non-Muslims** — **permissible** to use; washing them first is **recommended, not obligatory** (they may have held wine/pork). Same for their clothes.

Cold-recall tables. Fiqh papers reward the lists exactly — drill these until the rows come without the page.

What is Fiqh?

Concept	Recall
Fiqh الفِقه	Linguistic = understanding · technical = knowledge of the shar‘ī rulings of the mukallaf, from their detailed evidence
The 4 sources	Qur‘ān الْقُرْآن · Sunnah السُّنَّة · Ijmā‘ الْإِجْمَاع (consensus) · Qiyās الْقِيَاس (analogy)

Legal-term ladder

Term	Arabic	One-line	Example
Farḍ	الفرض	Must do; punished if left	5 daily prayers
Wājib	الواجب	= Farḍ in Shāfi‘ī except in Ḥajj (miss → dam)	Throwing the stones
Farḍ ‘Ayn	فرض العين	On every individual	Ramaḍān fasting
Farḍ Kifāyah	فرض الكفاية	Some do it → lifts from all; none → all sin	Burying the dead
Rukn	الركن	Part inside the act	Al-Fātiḥah, sujūd
Sharṭ	الشرط	Required before/outside the act	Wudū, qiblah

Mandūb	المندوب	Reward if done, none if left (= Sunnah/Nafil)	Tahajjud, 6 of Shawwāl
Ḥarām	الحرام	Punished if done	Ribā, killing
Makrūh	المكروه	Taḥrīmī (close to ḥarām) / Tanzīhī (no sin)	Prayer at sunset / Fri-only fast
Adā' / Qaḍā' / l'ādah	الأداء / القضاء / الإعادة	On-time / make-up / repeat-for-reward	Dhuhr in time / missed fast / repeat in jamā'ah

The four waters

#	Type	Arabic	Key fact	Use for wudū/ghusl?
1	Pure & purifying	طَهُور <i>ṭahūr</i>	Natural; OK even if algae/soil/time change it	✓ Yes
2	Pure & purifying but makrūh	طَهُور مَكْرُوه <i>ṭahūr makrūh</i>	Sun-heated metal pot (mushammas), hot land, on the body	✓ Yes (disliked)
3	Pure but NOT purifying	طَاهِر <i>ṭāhir</i>	Used water (musta'mal مُسْتَعْمَل); tea / mixed water	✗ No (clean to drink)
4	Impure (najis)	نَجِس <i>najis</i>	<2 qullah: impure on contact · ≥2 qullah: only if colour/taste/smell change	✗ No

Two qullahs ≈ **192.857 kg** (~500 Baghdad raṭls). Below it = "small water".

Utensils — the silver-binding cases

Vessel / binding	Ruling
Gold or silver vessel — any use	Forbidden (men & women), except necessity. Keeping them is forbidden too.
Bound with gold — small or large	Forbidden
Bound with silver — small, not decoration	Permissible
Bound with silver — large, only decoration	Forbidden

Bound with silver — large for necessity, OR small for decoration	Makrūh
Diamond / pearl / coral	Permissible
Non-Muslims' utensils	Permissible — washing first is recommended, not required

2 · Istinja & Wudu

The exam gold here is the **three wudū lists** kept distinct — 6 farḍ, the sunan, the 5 nullifiers — plus the **touching-the-wife** madhhab split.

1 · Istinja الاستنجاء

- **Meaning:** removing impurity from the private parts after urination/defecation. **Ruling:** **wājib** (obligatory).
- **What may be used:** **water** (primary & best) · any solid, rough material (stones, tissue). Best = stone first, then water. If only one: water is better.

Conditions for using stones (if no water)

1. The material is **dry**.
2. Used **before** the impurity dries.
3. Impurity has **not spread** beyond the exit area.
4. Impurity has not **moved** to another spot.
5. At least **three** stones (or wipes); add more if not clean; an **odd** number is recommended (3, 5, 7).

What must NOT be used

- Anything impure or contaminated (e.g. dung — the Prophet ﷺ called it *rijs*).
- **Edible** items (bread, food) or **food of the jinn** (bones, dung).
- Honoured/respected things — parts of a living animal (liver, leg), and human parts even more so. (*Separated pure parts like a ḥalāl animal's hair or tanned skin are allowed.*)

2 · Etiquettes of relieving oneself

- **Place:** avoid public paths & gathering/shaded resting places; avoid holes/burrows; avoid under fruit-bearing trees; avoid stagnant water.
- **Entering/leaving:** enter with the **left foot first**, leave with the **right foot first**. Say the du‘ā’ before (بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبَائِثِ) and after (...غفرانك...).
- **Direction:** do not face or turn the back to the **qiblah** in the open (or a non-toilet space); allowed in a proper toilet, or behind a cover within ~3 cubits (≈150 cm).
- **Behaviour:** rely on the **left hand** to clean (right hand reserved); don't look at the sky, the private parts, or the excretion; makrūh to talk, eat, drink or play; don't relieve oneself together exposing the ‘awrah.

3 · Wudū — the three lists

The 6 farḍ (obligatory) acts [5:6]

1. **Niyyah** (intention) — formed at the start of washing the face.
2. Washing the **entire face**.
3. Washing the **hands including the elbows**.
4. **Wiping part of the head** (even one hair within the head).
5. Washing the **feet including the ankles**.
6. **Tartīb** — keeping the correct order.

Sunan (recommended) — the most important of 18

Bismillāh · washing the hands 3× before · siwāk · madmaḍah (rinse mouth) · istinshāq/istinthār (nose) · takhlīl of a thick beard · wiping the **whole** head · takhlīl between fingers & toes · wiping the ears with fresh water · doing each act 3× (tathlīth) · starting with the right · dalk (rubbing) · muwālāh (continuity) · ghurra & taḥjīl (extending the washed area) · moderation in water · facing the qiblah · silence · the shahādah & du‘ā’ after.

The 5 nullifiers

1. Anything exiting the **front or back passage** (urine, stool, blood, wind).
2. **Sleep** while **not firmly seated** (firm seating = buttocks resting fully; firm-seated sleep does NOT break it).
3. **Loss of consciousness** — intoxication, fainting, illness, insanity.
4. A man **touching his wife or any non-maḥram woman** skin-to-skin (Shāfi‘ī — see below).
5. **Touching the private parts** (own or another's, front or back) with the inside of the hand, no barrier.

Makrūh in wudū: wasting or being too stingy with water · washing the left before the right · drying the limbs without need · splashing the face · doing more/less than 3× deliberately · being helped without excuse · over-rinsing the nose/mouth while fasting.

4 · Does touching the wife break wudū?

A classic madhhab disagreement built on «أَوْ لَامَسْتُمُ النِّسَاءَ» (al-Mā'idah 5:6) — does "touched women" mean skin contact or intercourse?

- **Shāfi‘ī**: touching the bare skin of the wife (or any non-maḥram woman) **invalidates wudū, even without desire**. Conditions (Bujayrimī): male+female, skin-to-skin (not through hair/nails/teeth), no barrier, both of an age of desire, not maḥram.
- **Ḥanafī**: touching **never** invalidates — wife or not, with or without desire (the Prophet ﷺ touched ‘Ā’ishah without renewing wudū).
- **Mālikī & Ḥanbalī (middle view)**: touching **with desire** invalidates; **without desire** it does not.

Dār al-Iftā’ adopts the **Shāfi‘ī** view as the more precautionary, matching the apparent meaning of the verse.

Keep the three wudū lists in **separate columns** in your head — the paper loves "classify this act".

Istinja — do's & don'ts

Use ✓	Never use ✗
Water (best); stone then water	Anything impure (dung = rijs)
Dry stones/tissue, ≥ 3, odd number	Edible food / bones & dung (jinn-food)
Tanned skin, ḥalāl-animal hair (pure)	Honoured things; animal/human parts

Toilet: **left foot in, right foot out** · don't face/turn back to qiblah (except a proper toilet) · clean with the **left hand**.

Wudū — three lists side by side

6 Farḍ	Key Sunan	5 Nullifiers
1. Niyyah	Bismillāh; siwāk	1. Exit from front/back passage
2. Wash face	Wash hands 3× before	2. Sleep not firmly seated
3. Hands + elbows	Madmaḍah & istinshāq	3. Loss of consciousness
4. Wipe part of head	Wipe whole head; ears	4. Touch non-maḥram skin (Shāfi'ī)
5. Feet + ankles	Tathlīth (3×); start right	5. Touch private parts (palm, no barrier)
6. Tartīb (order)	Muwālāh; shahādah after	

Touching the wife — madhhab grid

School	Ruling
Shāfi'ī	Breaks wudū — even without desire (adopted by Dār al-Iftā')
Ḥanafī	Never breaks wudū — with or without desire
Mālikī & Ḥanbalī	Breaks wudū only with desire

3 · Khuffayn, bandages & Ghusl

Three concession topics. The numbers are the trap: **24 h resident / 72 h traveller** for khuffayn, and the **4 causes of obligatory ghusl**.

1 · Wiping over the Khuffayn الخفّين

Khuffayn = dual of *khuff*: **leather** footwear covering the feet up to and including the ankles. Wiping over them instead of washing the feet is established by the Prophet's ﷺ practice.

5 conditions for validity

1. Worn **after a complete wudū** (in a state of purity).
2. Cover the **whole area obligatory to wash** — up to and including the ankles.
3. **Prevent water** from reaching the feet (except at the seams).
4. **Durable** enough to walk on continuously.
5. **Pure (ṭāhir)** — including tanned leather of a dead animal.

Duration & when it starts

- **Resident: 1 day & night (24 h). Traveller: 3 days & nights (72 h).**
- The period **begins at the first ḥadath** (breaking wudū) **after putting them on** — not from wearing them, not from the first wipe. (*Wudū at Fajr, wear khuffayn, break wudū at sunrise → count from sunrise.*)
- Started **resident then travels** → only 1 day & night. Started **traveller then resides** → completes as a **resident** (more cautious).

How to wipe & what breaks it

- **Obligatory:** wipe any part (even small) of the **upper surface**. The underside alone is not enough. Sunnah: wipe upper + lower in lines.
- **3 invalidators:** (1) removing the khuffayn (both, one, or they fall off); (2) **expiry** of the wiping period; (3) something occurring that **requires ghusl** (e.g. janābah) — because wiping replaces washing the *feet*, not washing the *body*.

Thin modern **socks**: wiping is valid only if they are thick & sturdy like leather, walkable, cover the ankles, pure, and worn after wudū. Most socks today fail this (Shāfi'ī / majority). Ibn Ḥazm & Ibn Taymiyyah permitted even thin socks.

2 · Bandages & Dressings الجبائر والعصائب

- **Jabīrah** = splint on a broken limb; **‘iṣābah** = dressing over a wound.
- **If a bandage is needed, 3 things are required:** (1) wash the **healthy parts** of the limb; (2) **wipe over the whole bandage**; (3) perform **tayammum** for the injured part.
- **No fixed time limit** — wipe as long as the excuse lasts. When the wound heals, washing becomes obligatory.
- Same ruling for minor (ḥadath aṣghar) & major (akbar) impurity.
- **Must make up the prayer (qaḍā’)** if: the bandage was placed **without purity** (and can't be removed); it is on a **tayammum organ** (face or hands); or it **covers more healthy area** than needed.

3 · Ghusl الغسل

Ghusl = causing water to flow over the **entire body** with intention (niyyah). Types: **obligatory (farḍ)** and **recommended (mandūb)** — ghusl for cleanliness is mustaḥabb; ghusl required for a valid act of worship is wājib.

4 causes of OBLIGATORY ghusl

1. **Janābah** (major ritual impurity)
2. **Ḥayḍ** (menstruation)
3. **Wilādah / Nifās** (childbirth / postnatal bleeding)
4. **Death**

The 2 causes of Janābah

1. **Emission of semen (manī)** — by a wet dream, stimulation, etc. ("Yes, if she sees the fluid.")
2. **Sexual intercourse, even without emission** ("When the two circumcised parts meet, ghusl is obligatory").

5 acts forbidden in janābah

1. Prayer (obligatory or voluntary).
2. Staying / sitting in the mosque (**passing through is allowed**).
3. Ṭawāf around the Ka‘bah.
4. Reciting the Qur‘ān.
5. Touching or carrying the muṣḥaf.

Scope note: the course's ghusl lesson focuses on what **obligates** ghusl and the janābah rulings above (not a separate farḍ-vs-sunnah breakdown of the wash itself).
Drill the 4 causes and the 5 janābah prohibitions.

Numbers first — examiners love "how long?" and "from when?".

Khuffayn at a glance

Item	Detail
Resident duration	1 day & night = 24 h
Traveller duration	3 days & nights = 72 h
Period starts	At the first ḥadath after putting them on
Resident → traveller	Only 24 h
Traveller → resident	Complete as resident (24 h)
Obligatory wipe	Any part of the upper surface

5 conditions	3 invalidators
Worn after complete wudū	Removing the khuffayn
Cover up to + incl. the ankles	Expiry of the period
Prevent water reaching feet	Anything requiring ghusl (janābah)
Durable for walking	
Pure (ṭāhir)	

Bandage / splint rules

Case	Rule
Bandage / splint needed	Wash the healthy parts → wipe the whole bandage → tayammum for the injured part
Time limit	None — wipe until the excuse (wound) ends, then wash
Repeat the prayer (qaḍā') if	Placed without purity · on a tayammum organ (face / hands) · covers excess healthy skin

Ghusl

4 causes of obligatory ghusl	2 causes of janābah	5 forbidden in janābah
Janābah	Emission of semen	Prayer
Ḥayḍ (menstruation)	Intercourse (even w/o emission)	Staying in the mosque (passing OK)
Nifās (childbirth)		Ṭawāf

Death		Reciting Qur'ān
		Touching / carrying the muşḥaf

4 · Menstruation & special rulings

The numbers (**1 day min / 15 days max / 6-7 usual, 15-day minimum purity**) and the **ḥayḍ vs istiḥāḍah** distinction carry this lesson. The two handout rulings are likely short answers.

1 · Menstruation (Ḥayḍ) الحيض

Meaning: linguistically "flowing"; in the Sharḥ, natural blood from the innermost womb after puberty, in health, at known times. It **necessitates ghusl**.

Signs of puberty (bulūgh)

- Nocturnal emission (iḥtilām) — male & female.
- Menstruation — for females.
- Otherwise, **completing 15 lunar years**. (Emission/menses can begin after completing **9 lunar years**.)

Durations

- **Minimum: 1 day & night.**
- **Maximum: 15 days & nights.**
- **Common (usual): 6 or 7 days.**
- **Purity (ṭuhr) between cycles: minimum 15 days; no maximum** (may go a year or more).

2 · Istiḥāḍah & the three bloods

- **Istiḥāḍah (irregular bleeding):** blood seen for **less than the minimum** (under 1 day & night) **or more than the maximum** (over 15 days). It is illness-blood from a vein (al-‘ādhil).
- Istiḥāḍah **invalidates wudū** but does **NOT require ghusl** and does **NOT prevent prayer or fasting**. She washes, binds the area, makes **wudū for each obligatory prayer**, then prays.
- **Distinguishing ḥayḍ from istiḥāḍah:** by **colour and intensity** — menstrual blood is dark and thick/recognisable.

Blood	What it is	Ghusl?	Stops prayer/fasting?
Ḥayḍ	Monthly natural blood (1-15 days)	Yes, when it ends	Yes
Istiḥāḍah	Illness blood, outside ḥayḍ limits	No	No (wudū per prayer)
Nifās	Postnatal (childbirth) bleeding	Yes (a cause of obligatory ghusl)	Yes

Scope note: the course lists **nifās** as a cause of obligatory ghusl and treats it like ḥayḍ, but the handout does not give specific nifās day-counts — so don't quote a nifās maximum.

3 • What is prohibited during Ḥayḍ

1. **Prayer** — and she does **NOT** make up missed prayers.
2. **Reciting the Qur’ān**, touching or carrying the muṣḥaf.
3. **Staying in the mosque** (passing through is allowed if no fear of soiling it).
4. **Ṭawāf** around the Ka’bah.
5. **Fasting** — and she **MUST make up** the missed fasts (qaḍā’).
6. **Intercourse** and direct contact **between the navel and the knees**.

Memory hook: **fasts are made up, prayers are not**. Once the menses ends, fasting becomes obligatory **even before** ghusl (but she cannot pray until she does ghusl).

4 • Two special handout rulings

Cat hair

- **Majority (Ḥanafī, Mālikī, Ḥanbalī):** cat hair is **pure** — whether attached or fallen off while the cat is alive (the cat itself is pure: "It is not impure; it is one of those that move among you").
- **Shāfi'ī:** detached cat hair is **impure** if it separates while the cat is alive ("whatever is cut from a living creature is dead"); the cat's body is pure during life, but they recommend avoiding the detached hair.
- **Preferred view:** the majority — pure in all cases (ease, and the explicit hadith).

Covering the head when entering the toilet

- **No authentic hadith** from the Prophet ﷺ establishes it (the narrations are weak).
- **Authentically reported from the Salaf** — Abū Bakr covered his head out of modesty.
- Some scholars (al-Nawawī, al-Ghazālī, etc.) called it a **recommended etiquette (mustaḥabb)**.
- **Not obligatory** — no sin or dislike on whoever leaves it; a praiseworthy adab of modesty for whoever does it.

Lock the ḥayḍ numbers first — every one is a one-mark gift on the paper.

Ḥayḍ numbers

Measure	Value
Minimum ḥayḍ	1 day & night
Maximum ḥayḍ	15 days & nights
Usual ḥayḍ	6 or 7 days
Minimum purity (ṭuhr) between cycles	15 days
Maximum purity	No limit
Puberty by age (if no other sign)	15 lunar years (earliest signs after 9)

Ḥayḍ vs Istihāḍah vs Nifās

	Ḥayḍ	Istihāḍah	Nifās
Nature	Monthly natural	Illness (a vein)	Childbirth
Requires ghusl?	Yes	No	Yes
Stops prayer/fasting?	Yes	No — wudū each prayer	Yes
Tell apart by	Colour & intensity (ḥayḍ = dark, thick); <1 day or >15 days = istihāḍah		

Forbidden in Ḥayḍ & the make-up rule

1 Prayer — **not** made up. · Fasting — **must** be made up.

2 Reciting / touching / carrying the muṣḥaf.

3 Staying in the mosque (passing through OK). · Ṭawāf.

4 Intercourse & contact between the navel and the knees.

Handout rulings

Ruling	Bottom line
Cat hair	Majority (Ḥanafī/Mālikī/Ḥanbalī): pure always · Shāfi‘ī: impure if detached while alive · preferred = pure
Covering head in toilet	No authentic hadith; recommended adab (mustaḥabb) per some scholars; not obligatory

5 · Final drill

Self-test — every quiz question with its answer

Foundations — fiqh, legal terms, water & utensils

Linguistically, **Fiqh** means:

→ **Understanding**

Fiqh linguistically means understanding — from فِيقَهُ يَفْقَهُهُ. Technically it is knowledge of the legal rulings of the mukallaf.

The four **primary sources** of fiqh are:

→ **Qur'ān, Sunnah, Ijmā' (consensus), Qiyās (analogy)**

The four foundations are the Qur'ān, the Sunnah, Ijmā' (consensus) and Qiyās (analogy).

Which is an example of **Farḍ Kifāyah** (communal duty)?

→ **Washing and burying the dead**

Farḍ Kifāyah: if some do it, it lifts from the rest; if none do it, all are sinful — e.g. washing & burying the dead.

In the Shāfi'ī school, **Wājib** is the same as Farḍ **except** in:

→ **Ḥajj**

In Shāfi'ī fiqh Wājib = Farḍ except in Ḥajj: a missed Ḥajj wājib keeps the Ḥajj valid but requires a sacrifice (dam).

How does a **Rukn** differ from a **Sharṭ**?

→ **A rukn is a part inside the act; a sharṭ is required before/outside it**

Rukn = part within the act (Fātiḥah, sujūd). Sharṭ = required before/outside it (wudū, qiblah, the prayer's time).

Mandūb is also called all of these EXCEPT:

→ **Farḍ**

Mandūb is also called Sunnah, Mustahabb, Nafī, or Taṭawwu' — never Farḍ.

Praying a voluntary prayer at sunrise or sunset is an example of:

→ **Makrūh Taḥrīmī**

Makrūh Taḥrīmī is strongly disliked and may be punished — e.g. voluntary prayer at sunrise/sunset. (Friday-only fasting = Tanzīhī, no sin.)

Doing an act of worship **after** its assigned time has passed is called:

→ **Qaḍā'**

Qaḍā' = make-up after the time passed. Adā' = on time. I'ādah = repeating within the time for more reward.

River water whose colour changes because of **algae or soil** is:

→ **Still pure & purifying — valid for wudū**

Type 1: natural water stays pure & purifying even if algae, soil or time change its colour or taste.

A small amount of **already-used** wudū water, and **tea**, are which type of water?

→ **Pure but NOT purifying**

Type 3 (pure but not purifying): musta'mal water and water changed by a pure mix (tea, soft drinks). Clean to drink, but not for wudū/ghusl.

Small water (less than two qullahs) becomes impure when najāsah falls in it:

→ **Immediately — even if colour, taste and smell do not change**

Under two qullahs, water is impure on contact with najāsah even with no visible change. Large water (≥ 2 qullahs) is impure only if a quality changes.

Using **gold or silver** utensils for wudū or drinking is:

→ **Forbidden for both men and women (except necessity)**

Gold and silver vessels are forbidden for any use, for men and women alike, except in necessity. Even keeping them is forbidden.

A vessel with a **small silver** binding that is **not for decoration** is:

→ **Permissible**

Small silver binding, not for decoration → permissible. Large + only decoration → forbidden. Large for necessity, or small for decoration → makrūh.

Istinja & Wudu

The ruling of **istinja** is:

→ **Wājib (obligatory)**

Istinja — removing impurity after relieving oneself — is wājib, established by the Prophet's ﷺ practice.

If using stones for istinja, the **minimum number** is:

→ **Three, with an odd number recommended**

At least three stones/wipes; add more if not clean; an odd number (3, 5, 7) is recommended.

Which of these may **NOT** be used for istinja?

→ **Bones and dung (food of the jinn)**

Bones and dung are the food of the jinn; edible items and honoured/animal parts are also forbidden. Stones, tissue and water are fine.

Entering the toilet you step in with the ___ foot; you leave with the ___ foot:

→ **Left in, right out**

It is recommended to enter with the left foot first and leave with the right foot first — left for the impure place.

Which is a **FARḌ** (obligatory) act of wudū?

→ **Wiping part of the head**

The 6 farḍ are niyyah, face, hands+elbows, wipe part of the head, feet+ankles, order. Madmaḍah, siwāk and the pre-wash are sunan.

Which is a **SUNNAH** of wudū (not farḍ)?

→ **Using the siwāk**

Siwāk is a sunnah. Niyyah, washing the face and tartīb are among the 6 farḍ acts.

How many **farḍ** (obligatory) acts of wudū are there?

→ **Six**

Six: niyyah, wash face, hands+elbows, wipe part of the head, feet+ankles, and order (tartīb).

Which is a **NULLIFIER** of wudū?

→ **Sleeping while not firmly seated**

Sleep without firm seating nullifies wudū. The 5 nullifiers are: exit from a passage, non-firm sleep, loss of consciousness, touching a non-maḥram's skin, touching the private parts.

After washing the face, the correct order of the remaining farḍ acts is:

→ **Hands & elbows → wipe head → feet & ankles**

Tartīb follows verse 5:6: face → hands & elbows → wipe head → feet & ankles.

In the **Shāfi'ī** school, a man touching his wife's bare skin:

→ **Breaks wudū — even without desire**

Shāfi'ī: skin-to-skin contact with a non-maḥram (incl. the wife) breaks wudū even without desire. Dār al-Iftā' adopts this view.

In the **Ḥanafī** school, touching a woman:

→ **Never breaks wudū — with or without desire**

The Ḥanafīs hold that touching never invalidates wudū, citing that the Prophet ﷺ touched 'Ā'ishah without renewing it.

The **Mālikī & Ḥanbalī** (middle) view on touching the wife is:

→ **It breaks wudū only if it is with desire**

Mālikīs and Ḥanbalīs combine the evidences: touching with desire breaks wudū; without desire it does not.

A man lies down on his side and falls deeply asleep, then wakes for prayer. His wudū is:

→ **Invalid — he must renew it (sleep without firm seating nullifies)**

Sleep while not firmly seated nullifies wudū. Only firm-seated sleep (buttocks fully resting) is excused.

Khuffayn, bandages & Ghusl

A **resident** may wipe over the khuffayn for:

→ **One day and one night (24 hours)**

Resident = 1 day & night (24 h). Traveller = 3 days & nights (72 h).

A **traveller** may wipe over the khuffayn for:

→ **Three days and their nights (72 hours)**

The Prophet ﷺ set three days & nights for the traveller and one day & night for the resident.

The wiping period **begins** from:

→ **The first ḥadath (breaking wudū) after putting the khuffayn on**

It starts at the first ḥadath after wearing them — e.g. wudū at Fajr, wear them, break wudū at sunrise → counted from sunrise.

Which is **NOT** one of the five conditions for valid khuffayn?

→ **They must be black leather**

Colour is irrelevant. The 5 conditions: worn after complete wudū, cover up to the ankles, prevent water reaching the feet, durable for walking, and pure.

Which of these **invalidates** wiping over the khuffayn?

→ **Something occurring that requires ghusl (e.g. janābah)**

Janābah invalidates wiping (you must wash the feet in the ghusl context). The 3 invalidators: removing them, expiry of the period, and anything requiring ghusl. Ordinary ḥadath does not.

The **obligatory** wipe over the khuff is on:

→ **Any part of the upper surface**

Obligatory = wipe any part of the upper surface. Wiping the underside alone is not sufficient; doing both in lines is sunnah.

Someone wipes as a resident, then sets out to travel. He may wipe for:

→ **One day and one night only**

Beginning resident then travelling keeps the resident limit — one day and one night only.

For a needed bandage, the three required acts are: wash the healthy parts, wipe the whole bandage, and ___
→ **Perform tayammum for the injured part**

When a bandage is needed: wash healthy parts, wipe over the entire bandage, and do tayammum for the injured part.

The time limit for wiping over a splint or bandage is:

→ **No fixed limit — until the excuse (wound) ends**

Unlike the khuffayn, there is no fixed time for a bandage — you wipe as long as the excuse lasts; when it heals, washing is obligatory.

Which is **NOT** a cause of obligatory ghusl?

→ **Passing wind**

The four causes of obligatory ghusl are janābah, ḥayḍ, nifās (childbirth) and death. Passing wind only breaks wudū.

Which is forbidden for a person in **janābah**?

→ **Reciting the Qur'ān / touching the muṣḥaf**

In janābah: no prayer, no staying in the mosque (passing through is OK), no ṭawāf, no reciting Qur'ān, no touching/carrying the muṣḥaf.

A traveller put his khuffayn on after Fajr wudū and first broke his wudū at 7 a.m. Monday. He may wipe until:

→ **a.m. Thursday (72 hours later) 7**

A traveller gets 72 h counted from the first ḥadath (7 a.m. Monday) → expires 7 a.m. Thursday.

Menstruation & special rulings

The **minimum** duration of ḥayḍ is:

→ **One day and one night**

Minimum ḥayḍ = 1 day & night; maximum = 15 days; usual = 6 or 7 days.

The **maximum** duration of ḥayḍ is:

→ **Fifteen days and nights**

Maximum ḥayḍ is 15 days & nights. Bleeding beyond it is istiḥāḍah.

The **usual / common** duration of ḥayḍ is:

→ **Six or seven days**

The most common duration is six or seven days.

The **minimum purity (ṭuhr)** between two cycles is:

→ **Fifteen days**

Minimum purity between cycles is 15 days; there is no maximum.

Blood seen for less than a day, or for more than fifteen days, is:

→ **Istiḥāḍah (irregular bleeding), not ḥayḍ**

Under the minimum (1 day) or over the maximum (15 days) → istiḥāḍah, not ḥayḍ.

A woman in **istiḥāḍah**:

→ **Performs wudū for each obligatory prayer and prays — no ghusl, and she fasts**

Istiḥāḍah invalidates wudū but needs no ghusl and does not stop prayer/fasting; she washes, binds, makes wudū per prayer, and prays.

Regarding missed prayers and fasts, a menstruating woman:

→ **Makes up the fasts but NOT the prayers**

By the Sunnah and ijma', she makes up the missed fasts (qaḍā') but not the prayers.

With a menstruating wife, what is forbidden?

→ **Intercourse and direct contact between the navel and the knees**

Forbidden is intercourse and intimate contact in the area between the navel and the knees; other affection is allowed ('what is above the izār').

Once a woman's menses ends, before she does ghusl she:

→ **Is obligated to begin fasting that day (but cannot pray until ghusl)**

When the menses ends, fasting becomes obligatory even before ghusl; prayer, however, requires ghusl first.

Cat hair, according to the majority (Ḥanafī, Mālikī, Ḥanbalī), is:

→ **Pure — whether attached or detached**

The majority hold cat hair is pure in all cases — the cat is pure ('one of those that move among you'). This is the preferred view.

The **Shāfi'ī** view on cat hair is:

→ **Detached hair is impure if it separates while the cat is alive**

Shāfi'īs apply 'whatever is cut from a living creature is dead': detached cat hair is impure, though the living cat's body is pure.

Covering the head when entering the toilet is:

→ **Not from an authentic hadith; a recommended etiquette per some scholars, not obligatory**

No authentic Prophetic hadith establishes it; it is reported from the Salaf (Abū Bakr) and called a mustaḥabb adab by some scholars — but not obligatory.

Nifās is best described as:

→ **Postnatal (childbirth) bleeding — a cause of obligatory ghusl**

Nifās is childbirth/postnatal bleeding; like ḥayḍ it requires ghusl and stops prayer/fasting. Istihāḍah is the illness-blood from a vein.

Final drill

Washing the face in wudū is:

→ **A farḍ act of wudū**

Washing the face is one of the 6 farḍ acts.

Using the siwāk before wudū is:

→ **A sunnah of wudū**

The siwāk is a recommended (sunnah) act of wudū, not obligatory.

A man touching a non-maḥram woman's skin (Shāfi'ī) is:

→ **A nullifier of wudū**

In the Shāfi'ī school, skin-to-skin contact with a non-maḥram nullifies wudū — even without desire.

Maintaining the correct order (tartīb) in wudū is:

→ **A farḍ act of wudū**

Tartīb (order) is the sixth farḍ act of wudū.

Reciting the shahādah after finishing wudū is:

→ **A sunnah of wudū**

Reciting the shahādah and du'ā' after wudū is a recommended sunnah.

Bones and dung for istinja are:

→ **Forbidden to use**

Bones and dung are the food of the jinn — forbidden for istinja. Use stones, tissue or water.

Sun-heated water in a metal pot (hot land, used on the body) is:

→ **Pure & purifying, but makrūh**

This is type 2 — pure & purifying but disliked under its 3 conditions; still valid for wudū.

A small amount of already-used wudū water (mustaʿmal) is:

→ **Pure but NOT purifying**

Mustaʿmal water is type 3 — clean to drink but cannot be used again for wudū or ghusl.

How many farḍ (obligatory) acts of wudū are there?

→ **6**

Six: niyyah, face, hands+elbows, wipe part of head, feet+ankles, order.

How many nullifiers of wudū are there?

→ **5**

Five nullifiers — exit from a passage, non-firm sleep, loss of consciousness, touching a non-maḥram, touching the private parts.

A resident may wipe over the khuffayn for:

→ **hours (1 day & night) 24**

Resident = one day and one night = 24 hours.

A traveller may wipe over the khuffayn for:

→ **hours (3 days & nights) 72**

Traveller = three days and their nights = 72 hours.

The minimum number of stones for istinja is:

→ **3**

At least three stones (odd numbers preferred), adding more until clean.

The maximum duration of ḥayḍ is:

→ **days 15**

Maximum ḥayḍ = 15 days & nights; minimum = 1 day & night; usual = 6-7 days.

The minimum purity (ṭuhr) between two menstrual cycles is:

→ **days 15**

Minimum purity between cycles is 15 days; there is no maximum.

How many primary sources of fiqh are there?

→ **4**

Four: Qurʾān, Sunnah, Ijmāʿ, Qiyās. (The 7 is the number of branches/areas of fiqh.)

Ahmed, a traveller, wiped his khuffayn for 4 days straight. The 4th day is:

→ **Invalid — a traveller may wipe only 72 hours; after that he must wash his feet**

A traveller's limit is 3 days & nights (72 h). On day 4 the concession has expired; he must remove them and wash his feet.

Fatima's bleeding continued for 17 days. The blood after day 15 is:

→ **Istiḥāḍah — she washes, makes wudū for each prayer, and prays**

Beyond the 15-day maximum it is istiḥāḍah: no ghusl, wudū per prayer, and she prays and fasts.

A man touched his wife's hand with no desire. In the Shāfiʿī school his wudū is:

→ **Invalidated**

Shāfiʿī: skin-to-skin contact with the wife breaks wudū even without desire. (Ḥanafī: it never breaks; Mālikī/Ḥanbalī: only with desire.)

Bilal has no water and only 2 stones; the only other object is a bone. He should:

→ **Not use the bone — use the 2 stones plus another pure object (or water)**

Bones are the food of the jinn — never used for istinja. He needs three pure items (or water).

A woman's menses ended at dawn but she has not yet done ghusl. That day she:

→ **Must fast — fasting is obligatory once menses ends, even before ghusl (but she cannot pray until ghusl)**

Once the menses ends, fasting is obligatory even before ghusl; prayer, however, requires ghusl first.

Salim put his khuffayn on after washing only some of his wudū limbs (before completing it). Wiping over them is:

→ **Invalid — they must be worn after a complete wudū**

Condition 1 for valid khuffayn: worn after a complete wudū (full purity). Worn mid-wudū, wiping is invalid.

A cup cracked and was repaired with a LARGE silver band out of necessity. Using it is:

→ **Makrūh (disliked)**

Large silver binding for necessity (or small for decoration) = makrūh. Small + non-decoration = permissible; large + only decoration = forbidden.

While in janābah, Yusuf wants to pass through the mosque without sitting down. This is:

→ **Permitted — only staying / sitting in the mosque is forbidden**

In janābah, remaining in the mosque is forbidden but merely passing through is allowed (Qur'ān: 'except passing through').