

# Fiqh — Tonight's Cram Pack

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

## ☀ Glance sheet — the crib tables (skim these last)

### Foundations — fiqh, legal terms, water & utensils

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 = <b>understanding</b> · technical = knowledge of the <b>shar‘ī rulings</b> of the mukallaf, from their detailed evidence
The 4 sources	Qur‘ān الْقُرْآن · Sunnah السُّنَّة · Ijmā‘ الإجماع (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 <b>except in Ḥajj</b> (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 <b>inside</b> the act	Al-Fātiḥah, sujūd
Sharṭ	الشرط	Required <b>before/outside</b> the act	Wudū, qiblah
Mandūb	المندوب	Reward if done, none if left (= Sunnah/Nafī)	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 ṭahūr	Natural; OK even if algae/soil/time change it	✓ Yes
2	Pure & purifying but makrūh	طَهُور مَكْرُوه ṭahūr makrūh	Sun-heated metal pot (mushammas), hot land, on the body	✓ Yes (disliked)
3	Pure but NOT purifying	ظَاهِر ṭāhir	Used water (musta'mal مُسْتَعْمَل); tea / mixed water	✗ No (clean to drink)
4	Impure (najis)	نَجِس najis	<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	<b>Forbidden</b> (men & women), except necessity. Keeping them is forbidden too.
Bound with <b>gold</b> — small or large	<b>Forbidden</b>
Bound with <b>silver</b> — small, not decoration	<b>Permissible</b>
Bound with <b>silver</b> — large, only decoration	<b>Forbidden</b>
Bound with <b>silver</b> — large for necessity, OR small for decoration	<b>Makrūh</b>
Diamond / pearl / coral	<b>Permissible</b>

Non-Muslims' utensils	<b>Permissible</b> — washing first is recommended, not required
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## Istinja & Wudu

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

## Istinja — do's & don'ts

Use <input checked="" type="checkbox"/>	Never use <input checked="" type="checkbox"/>
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 — <b>even without desire</b> (adopted by Dār al-Iftā')
Ḥanafī	<b>Never</b> breaks wudū — with or without desire
Mālikī & Ḥanbalī	Breaks wudū <b>only with desire</b>

## Khuffayn, bandages & Ghusl

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

### Khuffayn at a glance

Item	Detail
Resident duration	<b>1 day &amp; night = 24 h</b>
Traveller duration	<b>3 days &amp; nights = 72 h</b>
Period starts	At the <b>first ḥadath after</b> putting them on
Resident → traveller	Only 24 h
Traveller → resident	Complete as resident (24 h)
Obligatory wipe	Any part of the <b>upper</b> 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 <b>whole</b> bandage → <b>tayammum</b> for the injured part
Time limit	<b>None</b> — wipe until the excuse (wound) ends, then wash
Repeat the prayer (qaḍāʾ) 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 muṣḥaf

## Menstruation & special rulings

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

## Ḥayḍ numbers

Measure	Value
Minimum ḥayḍ	<b>1 day &amp; night</b>
Maximum ḥayḍ	<b>15 days &amp; nights</b>
Usual ḥayḍ	<b>6 or 7 days</b>
Minimum purity (ṭuhr) between cycles	<b>15 days</b>
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

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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

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

## 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 ( $\geq 2$  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').