Recap>>> 

Chapters done before summer break:

1. At-Tahaarah - Purification
   - رفع الحدث / Raf'al hadath - Ritual Purity
   - إزالة النجاسة / Izaalat-un-Najaasah - Removal of dirt

2. Al-Miyaah (Water)
   - الماء الطهور / Al Maa' at-Tahoor - Purest water
   - الماء النجس / Al Maa' an-Najas - Impure /dirty water

3. Ahkaam An-Najaasaat (Rulings on the Impurities)
   - النجاسة الذاتية / An-Najaasah-az-Zaateeyah - Dirty/Impure by itself
   - النجاسة الحمكية / An-Najaasah-al-Hakmiyyah - Impure due to the presence of dirt by chance but not dirty by itself.

4. Al-Ifraazaat - Discharges

5. Ahkaam Qadhaa’al-Haajah – Rulings on answering the call of nature.

What is Mandatory/Obligatory (Al-Waajib)
What is Forbidden (Al-Haraam)

What is Al-Mustahabb (The Recommended)

What is Al-Makruh (The Disliked)

6. Al-Istinjaa’ wal-Istijmaar

7. Al-Wudhu'

- Hukmul Wudhu' (Rulings of Wudhu')
- Fadhaa’il-al-Wudhu' (Merits of Wudhu’)
- Sifat-il-Wudhu' (Components of Wudhu')
- Shuroot Al-Wudhu’ (Conditions of Wudhu’)
- Waajib Al-Wudhu’ (Mandatory Acts of Wudhu’)
- Furoodh Al-Wudhu’ (Obligatory Acts of Wudhu’)
- Sunan Al-Wudhu’ (Sunnah acts of Wudhu’)
- Nawaaqidh al-Wudhu' (Nullifiers of Wudhu')
- Ahkaam-il-Wudhu (Rulings on Wudhu’)

New Chapter (related to tahaarah/wudhu’) >>>


AS-SIWAAK (cleaning the mouth and teeth with siwaak)
The siwaak is a stick or twig used for the purpose of cleaning the mouth including the gum and tongue.

These days we use different types of tooth brushes for the purpose of cleaning the teeth, gum and tongue separately. Siwaak is used for cleaning all these organs [3 in 1 😊].

*Tandheef al-asnaan wa-l-lithah wa -l-lisaan* – It (siwaak) cleans the teeth, gum and tongue.

**Hukmu**/Rulings on using the siwaak:

As-Siwaak is Sunnah Mu'akkadah (highly recommended Sunnah)
(Using of the siwaak) was ordered by the Prophet (sallAllahu 'alayhi wa sallam) and was highly encouraged by him in many hadiths.

Evidences from his sayings (hadith):

Prophet (sallAllahu 'alayhi wa sallam) said: “Were it not for the fact that I did not want to make things too hard for my ummah, I would have commanded them to use the siwaak at every time of prayer.” (Bukhaari, Muslim)

In another hadith:

The Prophet (sallAllahu 'alayhi wa sallam) said, ‘Siwaak cleanses the mouth and pleases the Lord.’ (Bukhaari, Ahmad, An-Nasaa’i)

According to the first hadith, it doesn't mean that using siwaak is obligatory but it emphasizes that it is a highly recommended Sunnah.

Both hadiths indicates the importance of using siwaak and this is why it is Sunnah Mu'akkadah.

Cases where siwaak is recommended-

1- When the prayer.
2- When getting up for salat.
3- When finishing the prayer, if there is a doubt that the salat has been performed correctly, use siwaak.
4- When reading the Quran.
5- When entering the house, whether it is because of a reason of Allah or for other reasons.
6- When changing one's diet, and whatever the reason is, long distances, licks, or fasting, and other things.
Al-haalat al-latee yatta'kud feehaa…..

Cases where siwaak is used:

1. 'Ind-al-wudhu'- When making wudhu'

This means anytime you are making wudhu' you can use siwaak. No specific time is mentioned and so don't make it difficult.

2. 'Indal qiyaami ila-s-salaat - When (ie; before) standing for prayers

When you are praying, you are meeting Allah Subhanahu wa Ta'ala and you are reciting the Qur'aan to Him. So you should be in the best state.

Normally if you are going to meet or talk to someone, you need to take care of your appearance and speech. Then imagine how important is to take care of your appearance and speech when you are going to meet Allah Subhanhu wa Ta’ala and talk to Him!

3. ‘Indal intibaah min an-nawm- When getting up from sleep

Evidence from Hadith:

Hudhayfah ibn al-Yamaan (radhiyAllahu ‘anhu) reported that when the Prophet (sallAllahu ‘alayhi wa sallam) got up during the night, he would clean his mouth thoroughly with the siwaak. (Bukhaari, Muslim)

Using the siwaak will help you to awake from sleepiness.

4. ‘Inda qiraa’atil Qur’aan - when reading the Qur’aan

Use the siwaak when you want to recite the Qur’aan.

5. ‘Inda dukhulil manzil – When entering (one’s) house

Evidence from the Hadith:
‘Aa’ishah (radhiyAllah ‘anha) said, “When he (sallAllahu ‘alayhi wa sallam) entered his house, the first thing he would do was to use the siwaak. (Muslim)

This shows the Prophet’s (sallAllahu ‘alayhi wa sallam) diligence in keeping himself clean even if he (sallAllahu ‘alayhi wa sallam) is at home with his wives.

From this we understand the importance of keeping ourselves clean even if we are at home with our family.

6. ‘Inda taghayyur raa’ihat al-fam – When the smell of the mouth changes

The reason for this (bad odor) is mentioned here-

This may be:

- Because of eating food with a strong odor (such as onion, garlic etc.)
- Because of keeping quiet (ie; not talking) for a long time, etc.

It is recommended to use the siwaak in these cases in order to cleanse the mouth and expel the bad odor.

So in all the cases mentioned above, using siwaak is highly recommended.

We can see all these are about the manners and etiquettes.

(The next page is about the tooth paste. Our teacher didn’t discuss that page in detail. She said that we can use tooth paste and it is not haram but using siwaak is more preferred)

This is all about As-Siwaak.
Do we need المسح/al-mash or not? Why do we need it?

We need المسح/al-mash because we prefer to do المسح/al-mash in winter and in travelling.

المسح means to wipe. We can wipe on socks, plaster, bandage etc.

So first we will see al-mash ‘ala-al-khuffayn wal-jourabayn which means to wipe over the shoes and socks.

الخفين means leather shoes (as shown in the picture)

الخوربين means socks (as shown in the picture)
It is important that the shoes or socks should cover the whole feet including the ankles as shown in the picture.

Some people actually don’t know whether wiping over the shoes or socks is allowed or not and so they make it difficult on themselves.

**Hukm-al-Mash [Rulings on wiping over them (shoes and socks)]**

![Image](image-url)

**Yajooz al-mash ‘ala-l-khuffayn wal jourabayn…**

One can wipe over the shoes and socks. It is permissible because we have evidences from many hadiths.

**Hadith:**

Al-Mugheerah ibn Shu’bah (radhiyAllahu ‘anhu) said: I was with Prophet (sallAllahu ‘alayhi wa sallam) in travel. I kept down to remove his shoes, so he (sallAllahu ‘alathi wa sallam) said: “Leave them, for I put them on when I was clean,” So he wiped over them.” [*Narrated by al-Bukhaari and Muslim*]

This hadith states that it is allowed to wipe over the shoes or socks. It is not mentioned here that it is obligatory or recommended but it states that it is allowed.
Shuroot al-Mash ‘ala-l-Khuffayn – Conditions of wiping over the shoes (or socks)

1. *Libsuhumaa ba’da kamaalin at-tahaarah* –

Wear them (shoes/socks) when one is in a state of tahaarah (purity, i.e., when one has wudhu’)

So you need to make wudhu’ and then wear your shoes/socks.

2. *Sitruhumaa ar-rijulayn ila-l-ka’abayn, falaa yumsah ‘ala maa doon-al-ka’abayn* –

They (shoes/socks) should cover the feet till (above) the ankles (covering the ankles). So do not wipe on them (shoes/socks) if they are below the ankles.
You cannot use those types of shoes/sandals or short socks which are below the ankles as shown in the above picture.

3. *An-yakoonaa masnoʻain min shayyin taahir* –

**They (shoes/socks) should be made of pure/clean things**

This means they should not be made of things which are dirty because it doesn’t make sense to wipe on something which is not clean.

4. *An-yakoonaa mubaahayn-*

**They should be (made of) permissible (things)**

This means the socks should be made of linen, wool, cotton etc. and the shoes should be made of leathers from the skins of animals which are permissible / allowed to eat (halal), Ex: Camel, cow, zebra etc.

They **should not be made of leathers** from the skins of animals **which are** not allowed to eat (haram), Ex. pig, dog etc.

There is a difference of opinion (Ikhtilaf) among the scholars as to whether the skins of animals such as donkey, snake, crocodile etc. (whose meat is haram/ not permissible to eat) can be made pure by tanning and can be used as leathers or not. Allahu A’lam

*(We had discussed this issue in one of our previous classes. Please check the Fiqh notes on 24.04.2012 & 01.05.2012 for the details of tanning and leathers of halal and haram animals)*

5. *An-yakoon al-mash fi asnaaʻil muddat al-muhaddadah-*

**They (shoes/socks) should be wiped during the specified time (only)**

We will talk about the specified period later inshaAllah.

They (shoes/socks) should be wiped only in the purification of minor ritual impurity/hadath al-asghar (ie; wudhu’), but not in the purification of major ritual impurity/hadath al-akbar (ie; ghusl)

Wiping of shoes or socks may be done only when making wudhu’ and not when making ghusl.

To enumerate >>>>

SIX CONDITIONS OF WIPING

<table>
<thead>
<tr>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. First make wudhu’ before wearing the shoes/socks</td>
</tr>
<tr>
<td>2. Shoes or socks should be above the ankles</td>
</tr>
<tr>
<td>3. They should be taahir (pure)</td>
</tr>
<tr>
<td>4. They should be mubaahayn (lawful)</td>
</tr>
<tr>
<td>5. Wiping of shoes/socks should be done only in the specified period</td>
</tr>
<tr>
<td>6. Wiping is only done when making wudhu’ and not when making ghusl.</td>
</tr>
</tbody>
</table>

Muddat-al-Mash (Specific period of wiping)
Muddat-al-mash yawm wa laylah lil-muqeem, wa thalaatha ayyaamin bi layaaleehaa lil-musaafir……

The specified time for wiping is one day and one night for the one who is not travelling (ie; for a resident), and three days and three nights for the one who is travelling.

Evidence for this from the Hadith:

‘Ali ibn Abi Taalib (radhiyAllahu ‘anhu) said: “The Prophet (sallAllahu ‘alayhi wa sallam) stated one day and one night for the one who is not travelling, and three days and three nights for the one who is travelling.” [Muslim]

For the one who is not travelling (ie; resident), this period starts from the first time he/she wipes over the shoes/socks when doing wudhu’ and it ends 24 hours later and for the one who is travelling, it ends 72 hours later.

<table>
<thead>
<tr>
<th>SPECIFIED PERIOD FOR WIPING:</th>
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<tr>
<td>Resident → 1 day &amp; 1 night = 24 hours</td>
</tr>
<tr>
<td>Traveler → 3 days &amp; 3 nights = 72 hours</td>
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</table>

Imagine people travelling in flight/train/bus for long hours (for ex; more than 2 days) or if they are engaged in warfare. In such situations it would be difficult for them to remove the shoes/socks when making wudhu’ and so they can do the wiping in the specified period.

Once the specified time expires, the socks should be removed and then when you make wudhu’, clean your feet and wear a clean/new socks.

Everything is mentioned in the hadith.
Bidaayat-il-muddah wa nihaayatihaa (The beginning of the specified time and its ending)

Tabda’il muddah min awwali mash ba’ada hadath, fa ithaa labisa al-jourabayn ‘ala tahaarah, thumma ahdatha thumma masaha fa man haath-al-mash…..

The starting of the (specified) time is from the first wiping (when making wudhu’) after the minor ritual impurity (hadath), if wearing socks in a state of tahaarah/purity. Then from this first wiping (onwards) it is calculated one day and one night (ie; 24 hours) for the residents.

Look at this picture (showing the specified time of wiping for a muqeem/resident):
The man is making wudhu’. He washes his feet and then wears the socks and prays Salat-ul-Fajr (ie; at 5am). Then at 10 am, he breaks his wudhu’ and when the time reaches 11 am, he makes wudhu’ to pray Salaat ad-Dhuha, he wipes over his socks. Here, he may continue to wear socks and wipe on them till 11 am, the next day.

**Yawm wa laylah → 1 day 1 night → 24 hours**

Another example given by our teacher: When you make wudhu’ for Salat-ul-Fajr at 5am, you wash your feet and wear the socks (in a state of tahaarah). Then when you renew your wudhu’ next time at 10am after the hadath (ie; after minor ritual impurity like passing wind, urine, stool etc.) you can wipe over your socks and this first wiping is the starting of the specified time.
For example:
Specified time for residents: If the first wiping is at 10 am on Monday, then it ends at 10 am on Tuesday.
Specified time for travelers: If the first wiping is at 10 am on Monday, then it ends at 10 am on Thursday.
This is all about the specified time for wiping.

**Kayfiyat-al-Mash (How to make wiping):**

Yamsah a’la-l-jourab min asaabi’ rijulayh ila saaqah yadayhi wa humaa muballalatan bil maa’, marrah waahidah, yumsah…

Wipe over the socks from the top of the toes to the shin/leg (till ankles) with both hands and with little water in them. It should be done (only) once. The right foot should be wiped with the right hand and left foot with the left hand (at the same time). [As shown in the first picture below]
And do not wipe below the socks, and also do not (wipe) the back (of the feet/socks). [Shown in the second picture above]

Narrated ‘Ali ibn Abi Talib (radhiyAllahu ‘anhu): If the religion were based on opinion, it would be more important to wipe the under part of the shoe than the upper but I have seen the Messenger of Allah(sallallahu ‘alayhi wa sallam) wiping over the upper part of his shoes. [Abu Dawood]

So the wiping is done only once with wet hands over the upper part of the socks/shoes from toes to shin (both feet at the same time) and not done below or side or back of the socks/shoes. This is how we should make the wiping.

You cannot take religion based on logic. Logically if you make wiping, you will wipe the bottom of your socks/shoes because you think that they should be cleaned as they are in contact with dust and dirt. You might think that it won’t be clean if you wipe only the upper part and not the under part. This thought which comes to you is the trick of shaytan. Actually this wiping is not done for the purpose of cleaning rather it is done as an act of worship. It is all about your heart/intention.

Mubtilaat-al-Mash (That which nullify the wiping)
1. Inqidha‘il muddat-al-mash…….

Expiry of the specified period of wiping

If the specified period expires, it is not permissible for one to wipe after that.

This means if the specified period which is 24 hours (1 day 1 night) for the residents and 72 hours (3 days 3 nights) for the travelers expires, it is not allowed for them to continue wiping over the socks/shoes anymore. They need to wash their feet when making wudhu’.

2. Khal’-al-jourabayn ou ahadahimaa….

Taking off (both) the socks or one of them

If one takes them off (both) or (takes) one of them (before the time expires), it is not permissible for him/her to wipe on them anymore.

This means when you make wudhu’ and wear your socks/shoes, you should not remove them before the specified time expires. The moment you take them off or even one of them, you cannot make wiping on them anymore. So removing the socks before the expiry time nullifies the wiping.

Actually it is not good to wear only one shoe or one sock and walk around. As soon as we wear one shoe/sock we need to wear the other too. There is some wisdom behind it. We need to take care of this even in the case of small children. And Allah knows best.

Sharing what I read regarding wearing one shoe so that we can take care in future inshaAllah (Please note: This is not from our teacher)
Sometimes when we come out of the masjid we find our one shoe/slipper missing, so we put on one shoe/slipper and walk around whilst trying to find the other one which is missing. It is better not to wear one of them till we find out the missing one and then wear them both so that we can avoid walking on one shoe/slipper. And Allah knows best.
3. *Husool-il-hadath-il-akbar*…

Getting/having major ritual impurity

And this needs *ghusl*.

This means having hadath-al-akbar (major ritual impurity) such as menstrual periods (haydh), sexual intercourse (Jimaa’) etc. before the expiry of the specified time will nullify the wiping because in order to purify one from hadath-al-akbar, one needs to make *ghusl* and to make *ghusl* one needs to remove the shoes and socks 😊

Remember >>>

<table>
<thead>
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<th>The 3 things which nullify the wiping:</th>
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<td>1. Expiry of the specified period of wiping</td>
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<td>3. Getting/having major ritual impurity which needs <em>ghusl</em></td>
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So this is all about the three things which nullify the wiping.

To be continued next week inshaAllah

-  *And Allah, Al-‘Aleem knows best*