

WUDU', GHUSL AND TAYAMMUM

الوضوء و الغسل و التيمم

JURISPRUDENCE

LEVEL 5

Lesson 1: Wuḍū'

Teacher's Note: For lesson 1, teachers have a choice between two lessons depending on the level of their students. If the students are already competent with Wuḍū' and its rules, use the first lesson provided. If not, use the second.

In previous years, we have learnt the rules regarding Wuḍū' as well as the mustahab acts and supplications that we recite during Wuḍū'. In this lesson we will focus on the spirituality of Wuḍū' and its significance. Before we begin, an important principle to remember is that Allah, the Exalted, often commands us to perform external physical acts in order to symbolise a spiritual process that we should be going through. Because it is difficult for us to conceptualise or control the spiritual process, Allah, the Exalted, due to His Mercy, allows us to perform a similar physical process. If we perform this physical process correctly, He, by His Mercy, allows the spiritual process to occur more easily and thus we reap the benefits of that spiritual process. There are many examples of this in Islam, including Ḥajj, Ghusl, Tayammum and others. One of the major examples of course is Wuḍū'.

THE GATE TO A SACRED MEETING

As stated by the Prophet (saw), the daily prayer is the spiritual ascension of a believer to His Lord. There are many prerequisites that lead to this ascension that and Wuḍū' is one of them.

Objectives >>>

Students should:

- Revise the obligation of Wuḍū' and/or Ghusl as a preparation for prayer and other acts of worship
- Know the major rules of Wuḍū'
- Discuss the significance of Wuḍū'
- Know what invalidates Wuḍū'
- Review Tayammum as an alternative to Wuḍū' under certain conditions
- Know the method and general requirements of performing Tayammum
- Understand the rules of Ghusl al-Janābah and Ghusl Mass al-Mayyit
- Review the different reasons requiring Ghusl
- Discuss further rules regarding Ghusl
- Know the situations in which Tayammum becomes obligatory
- Know how to perform Tayammum
- Know the objects which one can use to perform Tayammum

Consider prayers as a fortress wherein is the sacred, secret meeting place between one and his Lord. This fortress has doors which must be protected; if they are left open or broken then the sacred meeting with The Lord cannot take place. *Wuḍū'* is one of these doors. If carried out correctly, the door to the fortress is closed from intruders leading to the occurrence of the meeting, and furthermore, if performed with knowledge and understanding that door is strengthened.



SPIRITUAL ROLE OF WATER

Allah (SWT) has created water as the substance that enables life and cleanses dirt and filth and hence it is a mercy and blessing from Allah. When we perform *Wuḍū'*, we are approaching the water as the purifier of our external body and also as the manifestation of Allah's mercy to purify our hearts from sins and the evils of Satan.

When we meet with important persons, we try our best to meet them in our most perfect state. There is no doubt that the most important and beloved One to all believers is Allah (SWT). Hence when we want to meet with Him during prayers, it is only right that we approach Him with a pure body and pure heart. This is what we achieve through *Wuḍū'*. Our body parts must be cleansed because with them we obey and worship Allah and we supplicate and ask Him for guidance and sustenance. Our heart must also be cleansed as it is the centre of our love and faith in our Powerful Creator. Furthermore, *Wuḍū'* removes laziness, expels sleep and directs our attention to the Presence of Allah.

Wuḍū' also symbolises the purification of our bodies and hearts before our major meeting with Allah on the Day of Judgement (the daily prayer also serves to remind us

of that Day). That is why we utter the different supplications when we are washing or wiping the different body parts in *Wuḍū'*; we ask Allah to brighten our faces on the Day of Judgement, to give us our book of deeds in our right hand and not in our left, to encompass us with His Mercy and Forgiveness and to keep our feet firm on the path that we will all have to pass on that Day. Once we've asked Allah for these things, we proceed to standing in Allah's presence on the Day of Judgement (prayers).

Review Questions

Try to keep all these different aspects in mind when performing *Wuḍū'* throughout the week. By the end of the week, reflect on your actions and judge yourself as to whether it has had a positive impact on your spirituality in prayers.

Lesson 1 (alternative): a Practical Lesson on *Wuḍū'*

Practical Activity

Your teacher will take you to the nearest washrooms. There, each of you should demonstrate *Wuḍū'* to your teacher. Your teacher will assess you on the *Wājib* and *Mustaḥab* aspects of *Wuḍū'*.

WHEN DO WE NEED TO PERFORM WUḌŪ'

It is *Wājib* to perform *Wuḍū'*:

- Before our daily prayers
- Before we touch the script of the *Qur'ān* in Arabic
- Before we touch the names of Allah

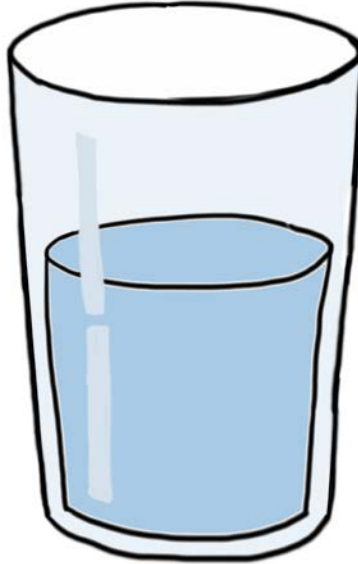
It is recommended to perform *Wuḍū'*:

- Before we touch the names of the the Prophets and *Ahlul Bayt*
- Before any act of worship, such as reading the *Qur'ān* or *du'ā'*
- Before sleeping
- All the time

CONDITIONS OF WUDŪ'

When we are about to perform *Wuḍū'*, we need to remember the following rules:

1. The water we use and the place we are doing *Wuḍū'* in need to be *Mubāḥ*-this means that we must have permission to use them.
2. The water we use must be plain water (*mutlaq*). It must also be *ṭāhir*
3. Before we start *Wuḍū'*, the parts of our body which we will wash or wipe during *Wuḍū'* must be *ṭāhir*.
4. A person has to do *Wuḍū'* for themselves without help from anyone, unless they are disabled.
5. We should do the different parts of *Wuḍū'* in quick order and should not wait a long time between them.
6. We must make sure to perform the actions of *Wuḍū'* in the correct order.
7. It is important to remember that we are allowed to wash our face and arms a maximum of two times during *Wuḍū'*. As for wiping the head and feet, this can only be done once.



GENERAL RULES

- It is important to understand that *Wuḍū'* can be performed with very little water – even half a glass of water is sufficient, as it takes only about a handful of water for each act of washing.
 - When performing *Wuḍū'* with tap water, it is recommended that you close the tap after each act, while you wash/wipe, so as to avoid wasting water.
 - You should not delay or miss your prayers because of not having access to water – as there is an alternative to this called *Tayammum* which we will discuss in the next few lessons.
 - If a person is about to pray but is not sure whether they have performed *Wuḍū'* or not, they must perform *Wuḍū'* before praying.
- If a person is certain they have performed *Wuḍū'*, but are now not sure if it has become void or not, they should assume that their *Wuḍū'* is still valid. Even if a person doubts whether their *Wuḍū'* has become void during prayer, they should continue their prayer and complete it.

THINGS WHICH INVALIDATE WUDŪ'

There are seven things that make *Wuḍū'* void. If any of these occur, a person must renew their *Wuḍū'* before they can do something that requires *Wuḍū'*.

These seven things are:

- Urinating
- Defecating
- Passing wind from the rear
- Sound sleep (in which one cannot hear anything)
- Situations in which a person loses his senses e.g. insanity, intoxication or unconsciousness. A common example would be fainting or going under an anaesthetic for an operation.
- Menstruation (in women only)
- Discharge of semen (for example after a wet dream or after sexual intercourse)

Review Questions

Q1. Which of the following voids *Wuḍū'*?

- a) Light sleep
- b) Complete sleep in which one cannot hear anything
- c) Sleep does not void *Wuḍū'*

Q2. When performing *Wuḍū'*:

- a) We should use lots and lots of water
- b) We should use as little water as possible
- c) Using lots of water for *Wuḍū'* is not considered waste

Q3. The water used for *Wuḍū'* must be:

- a) Plain (*mutlaq*)
- b) *Ṭāhir*
- c) Both a & b

Lesson 2: Ghusl

As we have learnt in previous years, a number of situations cause us to enter a state for which we need to perform Ghusl. The main two situations are entering a state of Janābah and being in a state of Ḥayḍ or Istiḥāḍa (menstruation, for females). In this lesson, we will learn some general rules for Ghusl and the states of Janābah and Ḥayḍ. Female students will have another comprehensive lesson on the rules of Istiḥāḍa and Ḥayḍ later.

GHUSL OF JANĀBAH

A person enters the state of Janābah under three main circumstances which makes Ghusl Janābah obligatory upon them:

- When sexual intercourse occurs. This is for both men and women. As soon as there is penetration of the male organ into the female organ, both persons have to perform Ghusl.
- If semen is discharged from a male due to being aroused. For a female, this also applies if a fluid is discharged with lust due to being aroused.

As we have learnt previously, once someone enters the state of Janābah, certain acts (which will be mentioned) become forbidden to that person. In order for a person to be able to purify themselves and resume those acts, Ghusl becomes obligatory.

ACTS WHICH ARE FORBIDDEN

Certain things become forbidden to a person in the state of Janābah. This impurity can only be removed by Ghusl (or Tayammum depending on circumstances). The forbidden acts are five, and they also apply to a woman who is menstruating:

- Touching the script of the Qur'an, the names of Allah and the infallibles (whichever language they are in) with any part of one's body
- Entering Masjidul Ḥarām (in Mecca) or Masjid al-Nabi (in Medina), including passing through one gate and exiting another
- Stopping in any of the Shrines of the Imams or any other Masjid. However it is not forbidden to cross

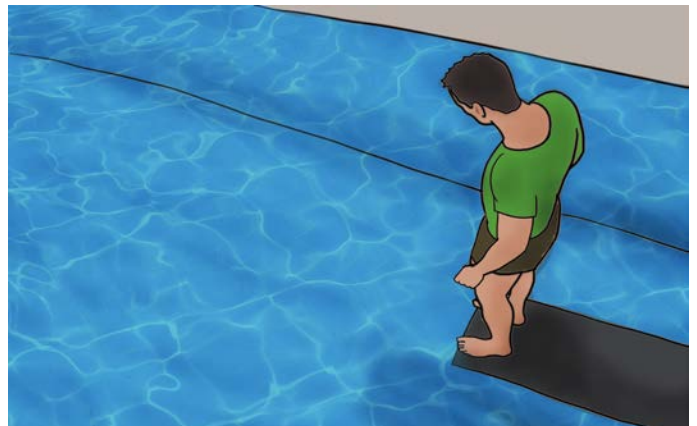
through a mosque (without stopping) entering through one gate and exiting from another

- To enter a mosque with an intention of lifting away something or placing something in it
- Reciting the verses of the Qur'an in which Sajdah is obligatory. These include:
 - Surat al-Sajdah (chapter 32), ayah 15
 - Surat Fuṣṣilat (chapter 41), ayah 38
 - Surat an-Najm (chapter 53), ayah 62
 - Surat al-'Alaq (chapter 96), ayah 19

CONDITIONS FOR THE WATER OF GHUSL:

The conditions of the water required for Ghusl are the same as those required for Wuḍūʾ:

- Mutlaq: plain or unmixed water
- Mubāḥ: water which one has permission to use
- Sufficient for the whole body: If the water available is not enough to make Ghusl for the whole body then one must resort to an alternative such as Tayammum.



BEFORE PERFORMING GHUSL

- Remove any barriers that may prevent water from reaching the skin
- Remove any impurities (things that are najis); however if these impurities are of the type that can definitely be removed during the Ghusl (i.e. while diving into water or pouring water over the body), then they may be left on the body provided they are removed during the Ghusl and water reaches the skin beneath them.

INTENTION

We must have an intention for the type of Ghusl we want to perform. The intention for Ghusl does not have

to be verbalized rather it is a thought in the mind whereby you know what you are doing and for which purpose. For example, if someone was to ask you at that time which Ghusl you are doing, you know that you are performing the Ghusl for Friday - this is the intention.

If a person has more than one Ghusl to do for different reasons (such as Ghusl of Janabah and Ghusl for Friday and Ghusl for touching a dead body) they can do one Ghusl with the intention of all the reasons. However doing Ghusl with the intention of one of the reasons or with the intention of complying with the orders of Allah is enough to represent all others and hence the Ghusl will be valid.

TYPES OF GHUSL

As you have learnt in previous years, there are two ways in which Ghusl can be performed:

Ghusl Irtimāsi: this applies mostly to performing Ghusl in rivers, swimming pools etc. When performing Ghusl in this way, the entire body should be completely out of the water and then submerged into water at once or it can be done gradually with the intention of Ghusl. If after performing Ghusl Irtimāsi it becomes known that water has not reached some part of the body one should repeat the entire Ghusl.

Ghusl Tartībi: one must wash the head and neck first and then the right side of the body (from the shoulders down to the toes) then likewise the left side of the body. In order to be certain that the water has reached all parts of the body, one should include part of the left side while washing the right side and vice versa.

IGNORANCE OR BEING HEEDLESS OF OR DURING GHUSL:

As mentioned earlier, Ghusl is one of the prerequisites for our acts of worship. Hence if it is not correct, our acts of worship will be void and will need to be repeated once Ghusl has been corrected.

If after entering the state of Janabah, or menstruation, one did not perform Ghusl due to not knowing about Ghusl or did not know that certain circumstances require Ghusl, then those prayers performed will need to be repeated. Depending on the type of ignorance, the fasts

offered during that state may or may not need to be repeated (refer to your own marja's fatwa).

In some circumstances, such as if someone did not know that Janabah required Ghusl but performed a different Ghusl (whether mustahab or wājib) done with the intention of complying to the orders of Allah it will be deemed sufficient and hence the prayers offered would not need to be repeated.

GHUSL SUFFICING FOR WUḌŪʿ:

After performing an obligatory Ghusl, one does not need to perform Wuḍūʿ for prayers (except in certain situations for women) as the Ghusl would suffice.

As for mustahab Ghusl (e.g. Friday Ghusl), there are different opinions about whether this can substitute for Wuḍūʿ. Check your marja's ruling on this, but in general it is better to perform Wuḍūʿ after a mustahab Ghusl.

GHUSL FOR TOUCHING A DEAD BODY

We may come across situations in life where we come in contact with a dead body (such as while resuscitating someone who dies in the process, or dissecting bodies at university). If we touch a dead body, the following rules apply:

- If it is the body of a non-Muslim, we must perform Ghusl afterwards
- If it is the body of a Muslim, and the body has gone cold, but has not been washed yet, we must perform Ghusl afterwards.
- If it is the body of a Muslim, and the body has not gone cold (i.e. the person has just passed) or the body has been washed with Ghusl al-Mayyit, then we do not need to perform Ghusl.

The Ghusl for touching a dead body is performed in the same way as Ghusl Janabah.

Homework

1. Summarise in point form, the sequence of Ghusl Tartībi, include the prerequisites to the Ghusl including the conditions of the water, intention etc...

Lesson 3: Tayammum

In previous years, we have learnt that Tayammum is another way of attaining the ritual cleanliness required for daily prayers and some other acts of worship. Tayammum is basically cleaning with soil rather than water and is a substitute for *Wuḍūʿ* or *Ghusl* when one cannot perform *Wuḍūʿ* or *Ghusl* for some reason. In this lesson, we will discuss in more detail the situations in which Tayammum becomes obligatory. We will also quickly review the method of performing Tayammum as well as the things that we can use to perform Tayammum.

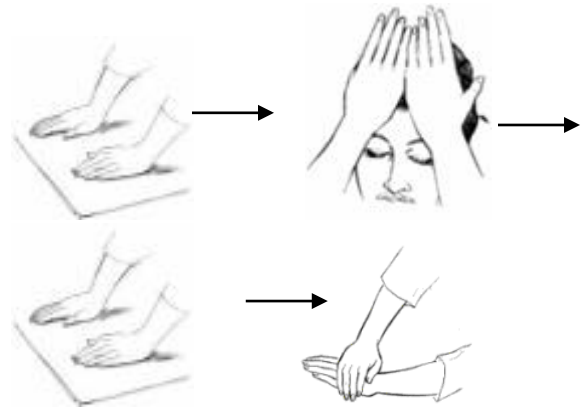
PERFORMING TAYAMMUM

The method of performing Tayammum is very easy. It is outlined in the following steps:

- 1- Remove any barriers that may stop the dust of Tayammum reaching the hand or forehead (e.g. rings). Also, if there is any uncleanness on these areas, it should be purified.
- 2- One must make the intention (*Niyyah*) of performing Tayammum for the sake of Allah. As you know by now, this need not be said out loud, you simply need to know in your mind what you are doing and why.
- 3- One must strike both palms together on the object which they are using to perform Tayammum
- 4- The entire forehead should be stroked or wiped with the palms of both hands, from where the hair begins to grow down to the eyebrows (passing the palms over the eyebrows is recommended) and just above the nose. Start from the top and wipe downwards towards the eyebrows.
- 5- (Recommended step): Strike the hands on the object of Tayammum again
- 6- Stroke the left palm over the whole back of the right hand and then stroke the right palm over the whole back of the left hand. Start from just above the wrist and make sure the whole back of the hand is wiped. However, you do not need

to wipe between the fingers. Start from the wrist and wipe towards the tips of the fingers.

When striking the hands on the object of Tayammum, particles of the object should stick to the hands, and after striking, one should not shake off all those particles from the hand.



OBJECTS OF TAYAMMUM

The following objects can be used for Tayammum, in descending order of preference:

- 1- Earth (the soil from the earth)



- 2- Sand



3- Lump of clay or stone



4- Gypsum



5- Lime-stone



6- Mud



7- Dust which gathers on clothes or carpets, provided that its quantity is such that it can be termed as soft earth

CLASS ACTIVITY

The rest of this lesson explains most of the major rules of Tayammum and the situations in which we should perform Tayammum. Because there is a lot here to memorise, you will be given some time to read through this information, and then you will be split into teams and we will have a quiz to do. The winning team will receive a small prize.

OTHER IMPORTANT RULES FOR OBJECTS OF TAYAMMUM

1-If none of these objects are available, one can pray without Tayammum. However, they must repeat their prayer as Qadhā' later.

2-If a person does not have anything to perform Tayammum with, but can buy such a thing, it is obligatory for them to buy it.

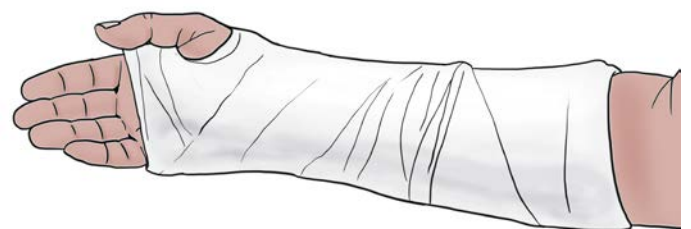
3-Whatever object is used, it must leave some particles of dust on the person's hand.

4-Whatever object is used, it must be pure (Ṭāhir).

5-The above things should not be mixed with another substance on which Tayammum is not allowed. For example, mud mixed with straw is not a sufficient for Tayammum.

FURTHER RULES OF TAYAMMUM

1-If a person is obligated to perform Tayammum but his forehead or hands are bandaged with a bandage that cannot be removed, he should wipe over the bandage. Even if the palms are bandaged, one can strike the object of Tayammum with the bandaged hand.



2-If at the beginning of the prayer time, one cannot perform *Wuḍūʿ* or *Ghusl*, and they are sure that the reason why they are not able to do so will continue till

the end of the time for prayers, they can perform Tayammum at the beginning of the prayer time and pray. However, if they know or have a hope that they will be able to do Ghusl or Wuḍūʿ before the end of the prayer time, they should wait until that time and perform Wuḍūʿ or Ghusl and pray with that Wuḍūʿ or Ghusl.

3-Once the reason for performing Tayammum disappears, the Tayammum becomes invalid.

4-The things which invalidate Wuḍūʿ invalidate the tayammum performed instead of Wuḍūʿ also. Similarly, the things which invalidate Ghusl invalidate the tayammum performed instead of Ghusl also.

5-In cases where a person plays a part in having to do Tayammum instead of Wuḍūʿ or Ghusl (e.g. intentionally delaying prayers or intentionally entering a state of Janābah knowing there may not be water available), it is better to repeat the prayer which he performed with Tayammum.

SITUATIONS IN WHICH TAYAMMUM BECOMES THE OBLIGATION

1-When it is not possible to procure enough water for Wuḍūʿ or Ghusl.

A person should first do his best to search for water in the place where he is. If he does not find it, he can perform Tayammum.

2-Lack of access to water due to Special Circumstances

If a person is unable to get water on account of old age or weakness, or fear of a thief or a beast, they can perform Tayammum.

3-When water is harmful

If a person is certain or has a reasonable fear that using water will harm his health, he should perform Tayammum.

4-When water is needed for drinking

If there is a shortage of water, and if one uses this water for Wuḍūʿ, he or other people, or even animals under his care, would go thirsty, he should save the water for drinking, and perform Tayammum.

5-When Water is needed to clean clothes

If a person's clothes in which he must pray or his body are unclean, he should prioritise the use of the water he has to clean them and then should pray with Tayammum.

6-When the water container is usurped

If the only water a person has is in a usurped container, the person cannot use that water and must perform Tayammum instead.

7-When the time for prayer is running out

When the time left for Prayer is so little that if a person does Ghusl or Wuḍūʿ he would be obliged to offer the entire prayers or a part of it after the prescribed time he should perform tayammum. This includes the time it takes to look for water or get ready for Wudhu. Of course, if it is quicker to perform Wuḍūʿ or Ghusl, he should do them rather than Tayammum.

Quiz

10 points for answering a question correctly. If not answered correctly, passed on to the other team, who get 5 points for answering correctly.

Team A	Points	Team B	Points
1. If we cannot perform Wudhu and none of the objects of Tayammum are available, what should we do?		1. Is one allowed to wipe all the dust off one's hand after performing Tayammum?	
2. True or False. The object used for Tayammum should be Tahir.		2. True or False. The same things that invalidate Wudhu invalidate Tayammum.	
3.If a person could not do Wudhu and had to do Tayammum, but it was because of a fault of their own, are their prayers with Tayammum accepted?		3. Dhuh Adhan just happened. At the moment I cannot do Wudhu for a valid excuse. However, I have a feeling that my reason for not doing Wudhu will disappear before sunset. What is my obligation?	
4.Name two situations where Tayammum becomes obligatory?		4.Name another two situations where Tayammum becomes obligatory?	
5.If I have something to perform Tayammum with, but I only have enough water to purify my Najis clothes in which I need to pray and not enough water for Wudhu, which takes priority, purifying my clothes or performing Wudhu?		5.If there is very little time left for prayers. and I am scared if I perform Wudhu I will not have time to pray. What is my obligation: <ul style="list-style-type: none"> a. a.perform Tayammum and pray? b. b.perform Wuḍū and pray c. c.perform either Wudhu or Tayammum, whichever takes less time 	
6.If I am not sure whether doing Wudhu or Ghusl would mean I have no time left to pray, what should I do? <ul style="list-style-type: none"> a) a.perform Tayammum and pray? b) b.perform Wudhu and pray c) c.perform either Wudhu or Tayammum, whichever takes less time 		6.If I know that if I perform Wudhu, I will only have enough time to pray without any Mustahab acts and without reciting the second surah of Qira'a, whereas if I perform Tayammum, I will have time to pray with all the obligatory and Mustahab acts. What should I do: <ul style="list-style-type: none"> a) a.Perform Tayammum and pray b) b.Perform Wudhu and pray 	
7.Choose one member of your group to go around the centre's premises to find the most suitable object for Tayammum. Then choose someone else to perform Tayammum in front of the class. You will be marked on your accuracy.		7. Choose one member of your group to go around the centre's premises to find the most suitable object for Tayammum. Then choose someone else to perform Tayammum in front of the class. You will be marked on your accuracy.	
<u>Total Points</u>		Total Points	

Homework:

1. List the seven situations in which Tayammum becomes obligatory:

2. List three objects on which one can perform Tayammum.

3. Practical: prepare a Tayammum pack for yourself. Find some soil and place it in a small box somewhere handy. You may need it, especially if you wake up just before sunrise and you have no time to perform Wuḍūʿ.