تَعلِيم الإسلام

The Teachings of Islam

Workbook of Islamic Beliefs and Teachings
For Beginners and Children

PART II

English Version of
Ta'leemul-Islaam
by
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تَعلِيم الإسلام

Teachings of Islam*

PART II

بِسمِ اللّٰهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Beneficient, the Merciful

نَحمَدُ اللّٰهَ العَلِيَّ العَظِيمَ وَ نُصَلِّيُ عَلٰى رَسُولِهِ الكَرِيمِ

We praise Allah, the Most High, Most Great, and pray for Allah's blessings upon His noble Prophet.

Teachings of Faith

Q. How many "pillars" of Islam are there?

A. There are five.

Q. Name them.

A. They are:

- Hearty belief in the meaning of *kalimah tayyibah* or *kalimah shahadah* and to express this belief orally.
- Saying *namaaz* (*salaah*).
- Giving *zakaah* (alms to the poor).

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* Based upon *Taleem-ul-Islam* by Allaama Mufti Muhammad Kifaayatullah. Translation by Dr. Mahmood Qaderi. (Sh. Muhammad Ashraf, Lahore, Pakistan. 1981.)

- Fasting during the month of Ramadan.
- Performing the Hajj.

Q. What is the *kalimah tayyibah* and what does it mean?

A. *Kalimah tayyibah* is:

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

Laa ilaa-ha il-lal-laa-hu muhammadur-rasoolul-laah

There is no god except Allah; Muhammad (peace be upon him) is His Messenger.

Q. What is *kalimah shahaadah* and what is its meaning?

A. *Kalimah shahaadah* is:

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

Ash-hadu an-laa ilaaha il-lal-laa-hu wa ash-hadu an-na Muhammadan 'ab-duhoo wa rasooluh

I bear witness that there is no god except Allah and I bear witness that Muhammad (peace be upon him) is Allah's worshipper and His Messenger.

Q. Does a man or woman become Muslim if they recite the *kalimah* without understanding its meaning and intent?

A. No. It is necessary to understand its meanings and believe in it and express this belief in words.

Q. What do you call this belief and its oral expression?

A. It is called "testification" or expression of *imaan*.

Q. How does one receive the testification of a dumb man who cannot talk?

A. Since it his natural inability to talk, his gestures would do. That is, he must express himself by pointing out that Allah is one and that Muhammad (ﷺ) is His prophet.

Q. What are the articles of faith according to Islam?

A. There are seven of them as mentioned in *imaan mufassal* :

اٰمَنْتُ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَ رُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ وَالْقَدْرِ

خَيْرِهٖ وَ شَرِّهٖ مِنَ اللّٰهِ تَعَالٰى وَ الْبَعْثِ بَعْدَ الْمَوْتِ

aamantu bil-laahi wa ma-laa-i-katihi wa kutubihi wa rusulihi wal-yaumil-aakhiri wal-qadri khairihi wa shar-rihi minal-laahi ta'aalaa wal-ba'thi ba'dal-maut.

I believe in Allah, in His angels, in His books, in His messengers, in the Day of Judgement, and (I believe) that all good and evil is decreed by Allah, and in the life after death.

Belief of Muslims Regarding Allah

Q. What is the Muslim's belief about Allah?

A. His belief is that:

- Allah is One.
- None is worthy of worship except Allah.
- He has no partner.
- He knows everything and nothing is hidden from Him.
- He is the Fountainhead of all strength and power.
- He has created the earth, the sky, the sun, the moon, the stars, angels, human beings, *jinn*, and in fact created the whole universe out of nothing. He is the Master of all.
- He creates and destroys. Everything in creation is born or brought to an end by His order.
- He feeds all His creation.
- He neither eats, nor drinks nor sleeps.
- He Himself exists from eternity and will exist to eternity.
- Nobody gave birth to Him.
- He has no father, no son, no daughter, nor has He any relations. He is free from all these relations.
- Everybody and everything depends on Him. He does not depend on anyone. Nor is He in need of anything.

- He is peerless. Nothing is like Him, nothing resembles Him.
- He is above all weaknesses and free from all defects and shortcomings.
- He has no hands, feet, nose, ears or face like human beings.
- He has made angels to look after certain affairs of the world.
- He sent prophets for the guidance of His creatures. They taught them the true religion, instructed them in what is good and tried to keep them away from what is evil.

Angels

Q. What are the angels?

A. They are Allah's creatures, made of light (*noor*). They are not physical beings and therefore are (mostly) invisible to the human eye. They do not disobey Allah nor commit any sin. They keep on readily doing the work assigned to them by Allah.

Q. How many angels are there?

A. Nobody except Allah knows their exact number. This much is known that there are many angels and four of them stand out prominently in respect of their nearness to Allah.

Q. Who are those four prominent angels?

A. The first one is *Hadrat Jibraa'eel* who brought Allah's books, commands and messages to His prophets. The second is *Hadrat Israafeel* who will blow the trumpet on the Day of Judgment. The third is *Hadrat Mikaa'eel* whose work is to bring the rain and give sustenance to Allah's creatures. The fourth is *Hadrat 'Izraa'eel* (peace be upon them all) who is deputed to take the life out of a living creature.[1]

[1] Often known as the "angel of death."

Allah's Books

Q. How many Books of Allah are there?

A. There are many Books of Allah, small and large, which were revealed to the prophets of Allah. The comprehensive books are known as *kutub* (its singular is *kitaab*) and the smaller ones are known as *suhuf* (singular: *saheefah*). Four books are well-known.

Q. What are those four heavenly books and who are the prophets upon whom those were revealed?

A. They are:

- *Tauraah* (Old Testament) which came to *Hadrat Moosa* (عليه السلام)[2].
- *Zaboor* (Psalms), revealed upon *Hadrat Dawood* (عليه السلام).
- *Injeel* (New Testament) upon *Hadrat 'Eesaa* (عليه السلام).
- *Qur'aan al-Kareem*, revealed to our Prophet Muhammad (صلى الله عليه وسلم).

Q. How many *suhuf* are there and to whom were they revealed?

A. The exact number of *suhuf* is not known. Some were given to Hadrat Adam (عليه السلام), some to Hadrat Sheeth (عليه السلام) and some to Hadrat Ibrahim (عليه السلام). There are many more *suhuf* which were revealed to other prophets.

Messengers of Allah

(peace be upon them all)

Q. Who are *rusul* (prophets) ?

A. *Rusul* are Allah's servants and human beings. Allah commissioned them to convey His commands to other human

[2] After the names of the prophets of Allah, Muslims say: *'alaihis-salaam* – "peace be upon him."

beings. They were truthful. They never told lies. They performed miracles by the order of Allah. They did not commit sins. They were infallible. They delivered Allah's commands in all completeness. They neither added anything to His commands nor dropped any part of them, nor did they hide any part of them.

Q. What is meant by *Nabiy* ?

A. *Nabiy* is synonymous with "prophet." They are Allah's servants and human beings. They delivered Allah's commands to other human beings. They were truthful. They never told lies. They did not commit sins. They were infallible. They delivered Allah's commands in all completeness. They neither added nor dropped nor hid any portion of Allah's commands.

Q. Is there any difference between *nabiy* and *rasool* or do both have the same meaning?

A. There is a small difference between the two. Every prophet is a *nabiy*. But a *rasool* is the prophet who was given a new *sharee'ah* (Divine Law) and a Book. A *nabiy* followed the *sharee'ah* that was given to the prophet before him. A *nabiy* is not given a new *sharee'ah* and new Book.

Q. Can anyone become a *nabiy* by his own efforts and devotions?

A. No. A *nabiy* is appointed and chosen only by Allah. This rank is entirely bestowed by Allah. Man's personal efforts or his own desire do not count in the least in this respect.

Q. How many *rusul* were there?

A. Many *rusul* came to the world but only Allah knows their exact number. We should express our *imaan* in all prophets sent by Allah and testify to all of them and believe that they are prophets.

Q. Who was the first prophet?

A. Hadrat Adam (عليه السلام) was the first of all the prophets.

Q. Who is the last of all the prophets?

A. Hadrat Muhammad Mus-tafaa (صلى الله عليه وسلم) is the last of all the prophets.

Q. Will more prophets come after Hadrat Muhammad (صلى الله عليه وسلم)?

A. No. Because the appointment of prophets and messengers was finalized with Hadrat Muhammad Mus-tafaa (صلى الله عليه وسلم). After him no new *nabiy* will come until the Day of Judgment. Someone who says that he is Allah's messenger after the Prophet Muhammad (صلى الله عليه وسلم) is a liar.

Q. Who is the greatest among the prophets?

A. Our Prophet, Hadrat Muhammad Mus-tafaa (صلى الله عليه وسلم) stands above all as regards respect and rank amongst the prophets, but he is still only a servant of Allah and a human being.

The Day of Judgment

Q. What is the Day of Judgment?

A. The Day of Judgment, or *Qiyaamah*, is the day when all creatures will die and the whole universe will be destroyed. Mountains will fly like flakes of cotton, stars will break down. Everything will be shattered and destroyed.

Q. How will all the creatures die on the Day of Judgment?

A. Hadrat Israafeel (عليه السلام) will blow the *soor* (trumpet). Its sound will be so dreadful and so strong that its shock will kill every living being and everything will be shattered and destroyed.

Q. When will *Qiyaamah* come?

A. *Qiyaamah is to come*. But none except Allah knows its exact time. Only this much is known, that it will be Friday and the date will be the 10th of Muharram. Our Prophet (ﷺ) has given some of the signs of *Qiyaamah*. Observing these signs, the nearness of *Qiyaamah* may be known.

Q. What are those signs?

A. Prophet Muhammad (ﷺ) has said that: When sins begin to increase in the world; people begin to disobey their parents and treat them harshly; begin to break trusts and abuse confidences; music and dance prevail in excess; new generations begin to abuse their ancestors; illiterate and people with little education become leaders; mean and ordinary people begin to construct high buildings; and the unworthy people begin to get high posts – it may be taken that the *Qiyaamah* is approaching near.

Fate

Q. What is *taqdeer* (fate) ?

A. In Allah's knowledge, there is an estimate and appraisal for everything good and bad. Allah knew this about every creature before anything was created. This knowledge and the estimate of Allah is called *taqdeer*. Nothing, good or bad, is beyond Allah's knowledge and estimate.

Life After Death

Q. What is meant by life after death?

A. Everything will be destroyed in *Qiyaamah* but when Hadrat Israafeel (عليه السلام) will blow the *soor* for the second time, everything will come to life once again. Human beings will also come to life. All will assemble before Allah in *Maidaan-e-Hashr* (Field of Resurrection). There, an account of deeds

will take place. The day on which this will be done is called *Yau-mul-Hashr* or the Day of Resurrection, *Yau-mul-Jazaa* and *Yau-mid-Deen* (Day of Recompense) or *Yau-mul-Hisaab* (Day of Reckoning).

Q. Is a person entitled to be called a Muslim if he does not accept one or two things out of the seven things mentioned in the *imaan mufassal*?

A. Not at all. Unless one believes fully in the Oneness of Allah, in the prophethood of all the prophets, in Allah's Books and angels, in *taqdeer* (divine predestination) decreed by Allah, and *Qiyaamah* (Day of Judgment) and the Life after Death, he cannot be called a Muslim.

Q. Prophet Muhammad (ﷺ) has named five things as the basis of Islam. But there is no mention of angels, Allah's Books, *Qiyaamah*, *taqdeer*, etc. Why not?

A. Among the five things there is mention of expressing *imaan* on Hadrat Muhammad (ﷺ) and when one believes in the Holy Prophet (ﷺ), he has to accept everything that the Holy Prophet (ﷺ) has said. It will also be necessary to believe in Allah's Book that was revealed to the Prophet Muhammad (ﷺ) and express one's *imaan* in it. All these things are mentioned in *imaan mufassal* and are supported to be true by the Holy Quran and by the traditions (*ahaadeeth*) of the Holy Prophet (ﷺ).

Q. Will one remain a Muslim if one does believe in all these seven things heartily, and testifies to them orally but does not say *salaah* or give *zakaah* or keep fasts or perform the Hajj?

A. Yes, he is a Muslim but he is sinful and disobedient to Allah. Such a person is called *faasiq* (sinner or impious person). These people will be punished for their sins but will be pardoned in the end.

Islamic Practices

Q. What is meant by Islamic *A'maal* (practices) ?

A. Of the five things which form the basis of Islam, the first one is *imaan*. You have read its details above. The rest of the four things: *salaah*, *zakaah*, fasting in Ramadaan and Hajj, are called Islamic *a'maal* or the practices of Islam. This part of the book will deal with *salaah*.

Salaah

Q. What is *salaah* or *namaaz*?

A. *Salaah* is a special type of prayer that has been taught by Allah through His Prophet (ﷺ) to Allah's servants.

Q. What conditions are necessary for *salaah* ?

A. The prerequisites for *salaah* are seven. Without them *salaah* cannot be performed. These conditions are called *fard* or *sharaa-it* of *salaah*.

Conditions for *Salaah*

Q. What are those seven conditions that must be observed before saying *salaah* ?

A. They are:

- *Taahir* (clean) body;
- *Taahir* dress;
- *Taahir* place of prayer;
- Covering the *satar* (the private parts of one's body);
- The correct time of the *salaah*;
- Facing towards the *qiblah*; and
- *Niyyah* or intention of saying *salaah*.

The First Condition of *Salaah*[3]

Q. What is meant by *taahir* (clean) body?

A. That one's body should be clean of all *najaasat* (uncleanliness).

Q. How many kinds of *najaasat* are there?

A. *Najaasat* is of two kinds: one *haqeeqi* and the other *hukmi*.

Q. What is haqeeqi najaasat ?

A. The *najaasat* which can be seen is called *haqeeqi najaasat*, for example urine, stool, blood, wines.

Q. What is hukmi najaasat ?

A. When a man is without *wuduu'* or bath (when he needs it), he has *hukmi najaasat*.

Q. From what type of *najaasat* should one free his body before saying *salaah* ?

A. It is necessary to be free from both types of *najaasat* for saying *salaah*.

Q. How many types of *hukmi najaasat* are there?

A. Two types: One is the lesser type known as *Hadath-e-asghar*, the other is the greater type which is called *hadath-e-akbar* or *janaabat*.

Q. How to clean oneself from the lesser type of *hukmi najaasat*?

A. By *wuduu'* one can clean oneself from the lesser type of *hukmi najaasat*.

[3] In this part of *Teachings of Islam* we will only discuss the first condition of prayer.

The *Wudu'*

Q. What is *wudu'* ?

A. *Wudu'* is a special way of washing the exposed parts of the person. When one intends to perform *wudu'* for *namaaz* or otherwise, he should, with clean water, first wash his hands up to the wrists. Then gargle three times and clean the teeth with a *miswaak* or brush or with the fingers. Then put water in the nose and clean it with the left hand. Then wash the face three times. Then wash both hands up to the elbows and perform *masah* of the head, ears and neck. Then wash both the feet up to the ankles. You have already read the complete method of *wudu'* in the first part of this book.

Q. Are all these things necessary to perform the *wudu'* ?

A. There are certain things that are necessary and without them *wudu'* will not be complete. These are called *fard* (compulsory). There are other things which may be left out and the *wudu'* will be complete, though it will be *naaqis* (improper)- they are called *sunnah*. There are certain other things which bring more blessings of Allah or *thawaab* but if left out, they do not make much difference- these things are called *mustahab* (recommended and desirable).

Q. How many things are *fard* in *wudu'* ?

A. There are four things *fard* in *wudu'*:

- Washing the face from the forehead to the lower portion of the chin and from one ear to the other;
- Washing both the arms, up to the elbows;
- Doing *masah*, covering at least a quarter of the head; and
- Washing of both feet up to the ankles.

Q. How many things are *sunnah* in *wudu'* ?

A. *Wudu'* has 13 things that are *sunnah*:

- *Niyyah* (intention);
- Saying the *bismillaah* before starting;

- Washing the hands three times up to the wrists;
- Brushing the teeth by *miswaak* or fingers;
- Gargling three times;
- Passing water into the nostrils three times;
- *Khilaal – i.e.* to pass wet fingers into the beard;
- *Khilaal* of fingers and toes;
- Washing of each part three times;
- *Masah* of the whole head;
- *Masah* of both ears;
- *Wudhuu'* done systematically, in order; and
- Washing of each part one after the other without pause, so that no part dries up before you finish the whole *wudhuu'*.

Q. What is *mustahab* in *wudhuu'* ?

A. Five things are *mustahab* in *wudhuu'*:

- To begin with the right (*i.e.* the right hand, right arm, etc.- Many *'ulamaa* (scholars) consider this as *sunnah* with very strong opinion);
- *Masah* of the back of the neck;
- Doing everything by oneself without taking someone else's help;
- Facing the *qiblah*; and
- Doing the *wudhuu'* at a clean and elevated or high place.

Q. How many things are *makrooh* (undesirable and obnoxious) in *wudhuu'* ?

A. Four things are *makrooh* in *wudhuu'*:

- Doing *wudhuu'* at a dirty place;
- Cleaning the nose with the right hand;
- Talking unnecessarily while doing *wudhuu'*; and
- Doing *wudhuu'* in a way that is against the *sunnah*.

Q. How many things break the *wudhuu'* ?

A. Eight things break the *wudhuu'*. They are called *nawaaqidh* (breakers) of *wudhuu'*:

- Discharging of urine or stool, or the coming out of anything from the mentioned parts;
- Discharging gases;
- Flowing of blood or pus out of any part of the body;
- Vomiting in mouthful;
- To sleep lying down or while resting the body against something;
- To faint due to some illness or by any other reason;
- Become insane or going mad; and
- Laughing during the *salaah* also breaks *wudu'*.

Bath (*Ghusul*)

Q. How to clean one's body from the *hukmi najaasat, i.e. hadath akbar* and *janaabat*?

A. The body can be cleaned of *hukmi najaasat* by taking *ghusul*.

Q. What is *ghusul* ?

A. *Ghusul* means taking bath; but there is a particular way of taking bath described by *sharee'at* (Islamic law).

Q. What is the way of taking a *ghusul* ?

A. The way of taking *ghusul* is this: First wash the hands up to the wrists. Then wash the private parts and the uncleanness or *haqeeqi najaasat* from the body. Then do *wudu'*. Then pour water over the body three times, gargle and put water into the nostrils.

Q. How many things are *fard* in *ghusul* ?

A. Three things are *fard* in *ghusul*:

- Passing water into and out of the mouth. *i.e.* gargling;
- Putting water into the nostrils; and
- Passing water over the entire body.

Q. How many *sunnats* are there in *ghusul* ?

A. There are five *sunnats* in *ghusul*:

- Washing the hands up to the wrists;
- Washing the private parts and the parts over which uncleanness is found;
- *Niyyah* of washing off *hukmi najaasat*;
- Doing *wuduu'* first; and
- Passing water over the whole body three times.

Masah Over Socks

Q. Is it necessary to wash the feet every time when you do *wuduu'* ?

A. No. It is not necessary all the time. When you are wearing thick socks you can do *masah* over them.

Q. How to do this *masah* ?

A. Wet your fingers with water and then, putting three fingers on the toes, pull your hands upwards. Apply the fingers fully and not only the tips. *Masah* is done on the upper portion of the socks. *Masah* done on the soles or one the toes only is not complete.

Q. On what types of socks can you do *masah*?

A. There are three kinds of socks over which *masah* can be done:
1. Leather socks that cover the feet up to the ankles;
2 and 3. Those cotton and woolen socks which alone, without any other cover over them, are thick enough to carry a man for three or four miles without giving way or becoming torn.[4]

Q. When is *masah* admissible on these socks?

A. When worn after *wuduu'* or after washing the feet only and the socks were worn continuously, even after the *wuduu'* breaks.

[4] Another criterion is that the socks must be so thick that if you drip some drops of water on them, the water does not seep inside of the socks.

Q. For how many days is *masah* allowed on socks once they are put on?

A. *Masah* on socks is allowed for a day and a night- 24 hour- if one is at home, and three days and nights when travelling.

Q. Is *masah* on socks allowed in *wu<u>d</u>uu'* and *<u>gh</u>usul* both?

A. No. The *masah* of socks is allowed only for *wu<u>d</u>uu'* and not for *<u>gh</u>usul*.

Q. Is *masah* allowed on torn socks?

A. *Masah* will not be allowed if the sock is so much torn that it has an opening the size of the three little toes together, or , when walking, it opens to that extent. It is allowed if the sock is torn less than that.

Masah On *Jabeerah*

Q. What is *jabeerah*?

A. *Jabeerah* is the piece of wood (splint) which is used to set right fractured bones. But here *jabeerah* does not mean only a splint but also any bandage or plaster over any part of the body.

Q. What are the orders for *masah* on the bandage, splint or other sort of coverings on wounds?

A. *Masah* is allowed over the bandage or covering if the removal of the piece of wood, bandage or the covering is harmful and causes much pain.

Q. On how much of the bandage should *masah* be done?

A. On the whole of the bandage.

Q. What is the order if the removal of the bandage does no harm nor causes any pain?

A. If washing the wound does not do any harm, nor is it painful, then it is necessary to wash it. If there is harm in washing but no harm in doing *masah* then to do *masah* on the wound is *waajib* (obligatory). If *masah* on the wound may also be harmful, it is allowed to do *masah* on the bandage or the covering of the wound.

The *Haqeeqi Najaasat*

Q. How many types of *haqeeqi najaasat* are there?

A. There are two types of *haqeeqi najaasat*. One is *ghaleeza najaasat* and the other is *khafeefa najaasat*.

Q. Give examples of *ghaleeza* (heavy) *najaasat.*

A. Urine and stool of human beings and the urine and dung of all the *haraam* animals (forbidden to be eaten). Flowing blood of human beings and animals, wines, hen's or duck's excretions – all these are *ghaleeza najaasat*.

Q. What things are *khafeefa* (light) *najaasat.*

A. Urine of *halaal* animals (animals permitted for eating) and the excretion of *haraam* birds are *khafeefa najaasat.*

Q. To what extent is *ghaleeza najaasat* permissible?

A. If *ghaleeza najaasat* is of dense type, *e.g.* stool or excretion, it is excused up to 3 *mashahs*, 3 grams or $1/9^{th}$ of an ounce in weight. If it is a liquid as wine or urine, then its spot equal to the area covered by a rupee or a circle of half an inch radius will be permissible. It means that if the *najaasat* less than this extent is on the body or cloth, one is allowed to say *namaaz*. But such *namaaz* will be *makrooh*.

It is not allowed to keep on even such a *najaasat* if you are aware of it.

Q. How much of *khafeefa najaasat* can be excused?

A. If it covers less than a quarter of a garment or any particular part of the body, it can be excused.

Q. How to clean one's body or clothes from *haqeeqi najaasat*?

A. *Haqeeqi najaasat*, whether it is *ghaleeza* or *khafeefa*, on the body or clothing, can be cleaned by washing three times, and after every washing the garment must be squeezed.

Q. Can it be cleaned by water only or by something else as well?

A. Yes, by all *taahir* (clean) liquids and fluids. Vinegar or watermelon's juice, for example, can also wash and clean the *haqeeqi najaasat*.

Istinjaa

Q. What is meant by *istinjaa* ?

A. Getting rid of uncleanliness, which one gets when one goes to the toilet, is called *istinjaa*.

Q. How to do *istinjaa* after urinating?

A. After urinating, dry the urine with a clean piece of mud or toilet paper and then wash with water.

Q. How to do *istinjaa* after excreting feces?

A. Clean the private part with three or five clean mud pieces or toilet paper and then wash.

Q. When to do *istinjaa* ?

A. If urine or the excreta does not soil parts other than the private parts, *istinjaa* is *mustahab*. If uncleanliness has spread to other parts but covers a space of about a *dirham*, area of the circle of an inch diameter or less than that, it is *sunnah*. And if it is more than that, then *istinjaa* is *fard*.

Q. By what things should *istinjaa* be done?

A. By clean mud pieces or stones.

Q. Use of what things in *istinjaa* is *makrooh* ?

A. The use of bone or eatables, or coal or cloth or paper[5] for *istinjaa* is *makrooh*.

Q. By which hand should *istinjaa* be done?

A. By left hand – *istinjaa* by right hand is *makrooh*.

Water

Q. What sorts of water are good for *wuḍuu'* ?

A. *Wuḍuu'* and *ghusul* are allowed with rain water, well water, spring, sea or river water or the water of melting snow or hail and the water of a big tank or pond.

Q. What sorts of water are not good for *wuḍuu'*?

A. The water extracted from fruits and trees; water that has changed its color and taste and has become thick and dense because something, even *ṭaahir*, was soaked in it; a small quantity of water in which some dirty things have fallen or some animal had died after falling into it; used water of *wuḍuu'* or *ghusul*; polluted and dirty water; water left by *ḥaraam* animals after drinking; and distilled water of rose or aniseed or of any other drug.

Q. What is the water called by which *wuḍuu'* or *ghusul* has been done?

A. Such water is called *musta'mal* (used) water. This, in itself, is *ṭaahir* but *wuḍuu'* or *ghusul* by it is not allowed.

[5] It is not appropriate to use paper for *istinjaa* when you also use it for writing and printing and reading. But with toilet paper, it is different. It can be used for *istinjaa* since it was made only for that purpose, not for writing or printing.

Q. The water left after drinking by what animals becomes *nijs* (polluted)?

A. Water from which dogs, pigs or any other hunting quadruped have drunk is not *taahir*. In the same way, the water which a cat drinks immediately after eating a mouse or any other such thing is also *nijs*. Water left by a person who has just taken wine is *nijs* too.

Q. Water left by which animals is *makrooh* ?

A. Water left by a cat (if it had not just eaten a mouse), lizard, wild hen, filth-eating cow or buffalo, crow, kite, hawk and eagle and all other *haraam* animals.

Q. Water drunk by which animals is *taahir* ?

A. Water left by human beings and that of *halaal* animals, cow, goat, pigeon, dove and horse is *taahir*.

Q. Which water becomes *nijs* when *najaasat* falls into it?

A. All waters, except two, become *nijs* if *najaasat* falls into them. The other two that remain *taahir* are:

- River water and
- Stored water of large quantity, like water in a big tank or big reservoir.

Q. What will be called a "large quantity of stored water?"

A. Stored or standing water, which covers an area of 17 x 17 feet and is deep enough that a man can take out water with his hands without scraping the bottom is considered a "large quantity of water." Any tank or reservoir, as big as this, will be called a big tank or big reservoir.

Q. Does the water of a big tank or reservoir also become *nijs* ?

A. Yes, when the taste, color or smell of the *najaasat* becomes apparent.

Q. What else makes water *nijs* ?

A. If a living thing, other than those born in water such as fish, frogs, etc. and lizards and insects, falls and dies in the water, it makes the water *nijs*. For example, a bird, pigeon, cat or a mouse is drowned in a tank or pond – it will make the water *nijs*.

Q. Which animals do not make the water *nijs* if they die in the water?

A. Animals which live and are born in water like fish and frogs and animals which do not have flowing blood in their veins, *e.g.* flies, mosquitoes, wasps, lizards, ants – if they die in the water, do not make it *nijs*.

Well Water

Q. What things make a well *nijs* ?

A. A well becomes *nijs* if *najaasat*, *ghaleeza* or *khafeefa* falls down into it or an animal having flowing blood falls into it and dies there.

Q. If an animal comes out alive after falling into the well, does the water remain *taahir* or does it become *nijs* ?

A. The well becomes *nijs* if an animal whose drunk water is also *nijs* or an animal with dirt upon its body falls down in it. The water would not become *nijs* if such an animal, *haraam* or *halaal* falls down in the well whose drunk water is regarded as *taahir*, and at the time of falling down, it had no dirt upon its body and comes out alive. The water of the well will be taken to be *taahir* in case it becomes certain that it did not discharge urine or excreta while in the well.

Q. What is the way of making a well *taahir* when it becomes *nijs*?

A. There are five ways of making a well *taahir*:

- When dirt falls into a well, taking out all water will make it *taahir*.
- When a man, pig, dog, goat, two cats or any other animal as big or bigger than these dies after falling down into the well, all water must be taken out.
- If an animal, having flowing blood in its veins, dies and bloats or has burst, the whole water should be taken out, whether the animal is big or small.
- 40 buckets full of water are to be taken out if a pigeon, hen, cat or any other animal as big as that dies after falling down but has not bloated.
- If a mouse or a bird or any other animal of similar size falls down and dies, 20 buckets full of water are to be taken out.

Note: It is *mustahab* (better) to pull out 30 instead of 20 and 60 instead of 40 buckets.

Q. If a dead animal falls into the well, what is the rule for that?

A. The same rule is applicable in the case of a dead animal falling as when dying after falling down. If a dead goat falls into the well, all water should be taken out; if a dead cat, 40 or 60 buckets should be taken out; if a dead mouse, then 20 or 30 buckets.

Q. What if a bloated or burst animal falls down the well?

A. All the water should be taken out as in the case of an animal which died after falling down and became bloated and burst.

Q. What if a dead animal is found in the well and it is not known when exactly it fell in?

A. The well should be treated as *ghair taahir* (unclean) from the time such an animal was found.

Q. How big a bucket should be used?

A. The bucket should be the same as is generally used on that well.

Q. Should the water be taken out all at once or can it be done intermittently?

A. Doing it at intervals is also allowed, *e.g.* if 60 buckets full of water are to be taken out, 20 buckets in the morning, 20 at noon and 20 in the afternoon can be taken out.

Q. Should the rope by which the bucket has been pulled out be treated as *nijs* ?

A. When the required quantity of water has been pulled out, the well, the bucket and the rope all become *taahir*.

THE END OF PART II