

Al-Ghusl (Ritual Bathing)

That which necessitates *al-ghusl* (ritual bathing) are six things.

In three men and women are equal, and they are:

1. The meeting of the two circumcised parts,
2. Ejaculating semen,
3. Death

Three are specific to women, they are:

1. Menstruation,
2. Postnatal bleeding, and
3. Giving birth

The Obligations of *Ghusl* are three:

1. Intention
2. Removing the filth, if it on one's body
3. Pouring water over the entire hair and body

Its Sunnahs are five:

1. The Basmalah
2. Wudhu (Ablution) before it
3. Passing the hands over the body
4. Continuity
5. Beginning with the right side over the left side

The Sunnah baths

The Sunnah baths are seventeen baths:

1. The Friday bath
2. The two Eids
3. Seeking rain prayer
4. Solar Eclipse
5. Lunar Eclipse
6. After washing the deceased
7. The unbeliever when he accepts Islam
8. The Insane who comes to sense

9. The one who regains conscious from swoon
10. At the time of wearing the *Ihrām*
11. For entering Makkah [Mukarramah]
12. For standing at 'Arafah
13. For staying at Muzdalifah
14. For stoning the three Jamarāt
15. For circumambulating [the Holy K'abah]
16. Making Sa'i (pacing between mount Safā and Marwah)
17. Entering the City of the Messenger of Allah (peace and blessings be upon him)

Wiping over the *khuffain*

Wiping over the *khuffain* is permitted on three conditions:

1. That one begins his wiping after a complete purification
2. They cover the area of the feet that is obligatory to wash
3. They are able to be walked in

The resident wipes one day and night and the traveller wipes three days with their nights. The beginning period is from he nullifies his wudhu after having worn the *khuffain*. If he wipes in residency and then travels or he wipes in travel then becomes a resident he wipes as a resident.

The wiping is invalidated by three things:

1. Removing them
2. The terminating of the period
3. Whatever necessitates ritual bathing

Tayammum

The conditions of Tayammum are five:

1. The presence of the excuse such as travel or illness
2. The entering of the time for prayer
3. Seeking water
4. Being unable to use the water and its not being usable after seeking
5. Pure earth having dust; so if it is mixed with plaster or sand it is not valid

Its obligations are four:

1. Intention (including transferring the earth)
2. Wiping the face
3. [Wiping] both hands including the elbows
4. Sequence

Its Sunnahs are three:

1. The Basmalah
2. Beginning with the right over the left
3. Continuity

That which invalidates the Tayammum are three:

1. That which invalidate the Wudhu
2. Seeing water in other than the time of prayer
3. Apostasy

The one with a cast wipes over the cast, then performs tayammum and prayers. There is no repeating [the prayer] for him if he had worn it whilst ritually pure. He makes tayammum for each obligation and prays with a single tayammum whatever he wishes from extra prayers.

(فصل) وَالَّذِي يُوجِبُ الْغُسْلَ سِتَّةُ أَشْيَاءَ : ثَلَاثَةٌ تَشْتَرِكُ فِيهَا

الرِّجَالُ وَالنِّسَاءُ وَهِيَ النِّقَاءُ الْخِتَانَيْنِ وَإِنزَالُ الْمَنِيِّ وَالْمَوْتُ وَثَلَاثَةٌ
تَخْتَصُّ بِهَا النِّسَاءُ وَهِيَ الْحَيْضُ وَالنَّفَاسُ وَالْوِلَادَةُ .

(فصل) وَفَرَائِضُ الْغُسْلِ ثَلَاثَةٌ أَشْيَاءَ : النِّيَّةُ وَإِزَالَةُ النَّجَاسَةِ

إِنْ كَانَتْ عَلَى بَدَنِهِ وَإِيصَالُ الْمَاءِ إِلَى جَمِيعِ الشَّعْرِ وَالْبَشْرَةِ وَسُنَنُهُ

خَمْسَةٌ أَشْيَاءَ : التَّسْمِيَةُ وَالْوُضُوءُ قَبْلَهُ وَإِمْرَارُ الْيَدِ عَلَى الْجَسَدِ وَالْمَوَالَاةُ

وَتَهْدِيمُ الْيَمَنِ عَلَى الْيُسْرِ .

(فصل) وَالْإِعْتِسَالَاتُ الْمَسْنُونَةُ سَبْعَةٌ عَشَرَ غُسْلًا غَسْلُ الْجُمُعَةِ
وَالْمَيْدَيْنِ وَالْأَسْتِسْقَاءَ وَالْحُسُوفِ وَالْكُسُوفِ وَالنُّسْلُ مِنْ غُسْلِ
الْمَيْتِ وَالْكَافِرِ إِذَا أَسْلَمَ وَالْمَجْنُونِ وَالْمَغْمَى عَلَيْهِ إِذَا أَفَاقَا وَالنُّسْلُ عِنْدَ
الْإِحْرَامِ وَاللِّخُولِ مَكَّةَ وَاللُّوقُوفِ بِعَرَفَةَ وَالْمَيْتِ بِمُزْدَلِفَةَ وَرَبِي
الْجَمَارِ الثَّلَاثِ وَاللِّطَوَافِ وَاللِّسْعَى وَاللِّخُولِ مَدِينَةَ رَسُولِ اللَّهِ ﷺ .
(فصل) وَالْمَسْحُ عَلَى الْخَفَّيْنِ جَائِزٌ بِثَلَاثَةِ شَرَائِطَ أَنْ يَبْتَدِيَ
لَيْسَهُمَا بَعْدَ كَمَالِ الطَّهَارَةِ وَأَنْ يَكُونَ سَاتِرَيْنِ لِمَحَلِّ غَسْلِ الْفَرَضِ
مِنْ الْقَدَمَيْنِ وَأَنْ يَكُونَ مِمَّا يُمَكِّنُ تَتَابُعَ الشَّيْءِ عَلَيْهِمَا وَيَمْسَحُ
لِلْمَقِيمِ يَوْمًا وَلَيْلَةً وَالْمَسَافِرِ ثَلَاثَةَ أَيَّامٍ بِلَيَالِيهِنَّ وَابْتِدَاءِ الْمُدَّةِ مِنْ
حَيْثُ نَحَيْتُ بَعْدَ لُبْسِ الْخَفَّيْنِ فَإِنْ مَسَحَ فِي الْحَضَرِ ثُمَّ سَافَرَ أَوْ مَسَحَ
فِي السَّفَرِ ثُمَّ أَتَمَّ مَسْحَ مَقِيمٍ وَيَبْطُلُ الْمَسْحُ بِثَلَاثَةِ أَشْيَاءَ :
بِحُلْمِهِمَا وَأَنْقِضَاءِ الْمُدَّةِ وَمَا يُوجِبُ الْغُسْلَ .

(فصل) وَشَرَائِطُ التَّيْمِ خَمْسَةٌ أَشْيَاءَ : وَجُودُ الْعُذْرِ بِسَفَرٍ
أَوْ مَرَضٍ وَدُخُولُ وَقْتِ الصَّلَاةِ وَطَلَبُ الْمَاءِ وَتَعَذُّرُ اسْتِعْمَالِهِ وَإِعْوَاظُهُ
بَعْدَ الطَّلَبِ وَالتَّرَابُ الطَّاهِرُ لَهُ غُبَارٌ فَإِنْ خَالَطَهُ جِصٌّ أَوْ رَمَلٌ لَمْ يُجْزِ
وَفَرَائِضُهُ أَرْبَعَةٌ أَشْيَاءَ : النِّيَّةُ وَمَسْحُ الْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ وَالتَّرْتِيبُ
وَسُنَّتُهُ ثَلَاثَةٌ أَشْيَاءَ : التَّسْمِيَةُ وَتَقْدِيمُ الْيَمَنِ عَلَى الْبُسْرَى وَالْمُوَالَاةُ
وَالَّذِي يُبْطَلُ التَّيْمُ ثَلَاثَةٌ أَشْيَاءَ : مَا أَبْطَلَ الْوُضُوءَ وَرُؤْيَا الْمَاءِ فِي
غَيْرِ وَقْتِ الصَّلَاةِ وَالرَّدَّةُ وَصَاحِبُ الْجَبَائِرِ يَمْسَحُ عَلَيْهَا وَيَتَيْمُّ
وَيُصَلِّي وَلَا إِعَادَةَ عَلَيْهِ إِنْ كَانَ وَضَعَهَا عَلَى طَهْرٍ وَيَتَيْمُّ لِكُلِّ
فَرِيضَةٍ وَيُصَلِّي بِتَيْمِّ وَاحِدٍ مَا شَاءَ مِنَ النَّوَافِلِ .