

BOOK OF PURIFICATION 1 (16/10/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
1	Encouragement to be sincere and to hope for the reward of the hereafter in purification and in fact in every act of worship.
2	Purification is a condition for the prayer to be accepted.
3	Washing the heel is part of washing the feet in Wudu.
4	Sniffing water in the wudu is an obligation. The obligation of wiping oneself in the toilet an odd number of times (minimum three). Obligation of washing the hands three times after rising from sleep at night.
5	Urinating in standing water (if it's less than “Qulatain” = 300 litres) impurifies it even if there is no change to the properties of the water. Water used to remove ritual impurities changes the water from “Tahoor” to “Tahir” and therefore cannot be used by someone else for wudu or a bath.
6	The saliva of a dog is the strongest class of impurity. Preferable to make the <u>first washing</u> with soil or similar.
7	The hadith implies eight washings, however what is meant is seven, as per the previous hadith. The use of the soil with one of the seven is technically an eighth “washing” – so there is no contradiction between the two hadith.
8	Description of the wudu. The importance of focussing in the prayer. Prayer and wudu eliminate the minor sins.
9	Practical demonstrations are valuable in teaching things like the wudu. Sunnah to start the wudu by washing the hands thrice. Washing the limbs in a single wudu can vary between once, twice and thrice, apart from wiping of the head which is always once. The wiping of the head between washing the limbs indicates the wudu has a set order.
10	The desirability of starting with the right hands side in wudu, wearing shoes etc.
11 & 12	The Ummah of the Prophet(s) will be recognised by the traces of Wudu on their limbs. Ibn Taymiyyah said that the encouragement to extend the washing in the wudu is not from the statement of the Prophet(s), but rather from the statement of Abu Huraira.
13	Dua for entering the toilet. The presence of male and female Shaitans in these places.
14-15	The greatness of the Ka’bah Facing or having your back to the Ka’bah whilst relieving oneself is not allowed in the open. It is however permissible indoors, however should be avoided where possible in the construction of homes.
16	Use of water in cleaning oneself after urinating or defecating.

BOOK OF PURIFICATION 2 (23/10/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
17	It's disliked (<i>Makrooh</i>) to (i) hold the penis with the right hand whilst urinating. (ii) to clean one's self in the toilet with the right hand (iii) to blow into a drinking vessel.
18	Carelessness in warding off urine splashes from underwear is from the causes of punishment in the grave. Placing a branch on the grave to lessen the punishment in the grave, according to some scholars, is specific to the Prophet Muhammad(s) alone. Spreading tales is a major sin.
19	The excellence of wudu and prayer when a Miswaak has been used. The concern of the Prophet(s) for his Ummah.
20	Desirability of using the Miswaak whenever the smell of the mouth changes, especially when rising from sleep.
21	Preference of using a moist Miswaak Use of the Miswaak with great care when cleaning the teeth. Permissibility of using someone else's Miswaak after cleaning it. The Prophets are given a choice before death.
22	The Miswaak can at times be used on the tongue.
23	Wiping on the <i>Khuff</i> in place of washing the feet in wudu. The feet must have been washed in Wudu before wearing the <i>Khuff</i> .
24	Wiping on the <i>Khuff</i> as a traveller.
25	<i>Mazi</i> is an impurity which must be removed by washing the penis. <i>Mazi</i> does not necessitate a <i>Ghusl</i> .
26	Certainty is not repelled by doubt. Wudu is only broken by certainty e.g. noise and smell of wind.
27, 28	The urine of a baby boy who has not been weaned can be cleaned by sprinkling water without the need to wash. The humility of the Prophet(s).
29	Urine on the ground can be cleaned by pouring water on it once. Gentleness in teaching people.
30	The Fitrah is five: Circumcision, shaving pubic hair, trimming the moustache, clipping the nails and removing armpit hair.
31	Being in a state of Janaba does not mean you are impure. Permissibility of delaying the ghusl of Janabah. Desirability of being in a good state when meeting people of knowledge.
32	Description of the ghusl of Janabah. Permissibility of a husband and wife taking the ghusl together.
33	To start the ghusl by washing the hands two or three times followed by the private parts and then cleaning the hands again. To ensure the water arrives at the roots of the hair.

BOOK OF PURIFICATION 3 (30/10/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
35	Disliked for someone to sleep in the state of Janaba without making wudu or ghusl.
36	A woman needs to take a ghusl like a man if she had a wet dream and saw the discharge. The resemblance of the child is linked to the discharge of the parents. Embarrassment should not stop a person asking about a religious matter where there is a need.
37 & 38	Semen is pure and there is no obligation to wash it from the clothes and body. However, it is desirable to remove it. If the semen stain is wet, it should be washed off and if it's dry it should be scraped off. If someone prayed with a semen stain on their clothes, the prayer would be valid.
39	In the Qu'ran and Sunnah there is no crude use of language when referring to intercourse. The ghusl of Janaba is an obligation after intercourse even if there was no ejaculation. This hadith abrogates the hadith “water is from water”.
40	Desirability of economising in the use of water in purification. For a ghusl: 1 <i>Saa'</i> = 4 <i>Mud</i> For wudu: 1 <i>Mud</i> = Amount of water held by an average man cupping both hands. Censuring the one who opposes the Sunnah of the Prophet Muhammad(s).

BOOK OF PURIFICATION 4 (6/11/2019)

HADITH NO.	MAIN POINT(S) OF BENEFIT
41	<p>Tayammum can take the place of Wudu and Ghusl</p> <p>Tayammum is only for the one who cannot find water or is harmed by using water.</p> <p>Get your facts right before enjoining the good and forbidding the evil!</p>
42	<p>Must look for water before resorting to Tayammum.</p> <p>Tayammum for wudu and ghusl follow the same procedure. Ammar® thought it must be different to the Tayammum for Wudu, hence rolled on the ground to make it like the Ghusl.</p> <p>To strike the ground once and then to wipe the face and then the top of the right hand with the left and then the top of the left hand with the right – in sequence.</p>
43	<p>The greatness of the Prophet Muhammad(s) and his Ummah.</p> <p>The prayer is generally valid in all places.</p> <p>The suitability and ease of the Shariah for all times and places.</p>
44	<p>Menstrual blood is different from defective bleeding.</p> <p>Defective bleeding does not prevent the prayer etc.</p> <p>Menstrual bleeding prevents the prayer and the prayer isn't made up later</p> <p>The one with defective bleeding who has a regular cycle leaves that number of days and then bathes.</p> <p>Blood is an impurity which must be washed off.</p>
45	<p>The one with defective bleeding who has a regular cycle leaves that number of days and then bathes.</p> <p>The Prophet(s) did not command Umm Habiba to take a bath for every prayer, rather that was her personal understanding.</p>
46, 47 & 48	<p>It's allowed for a man to have relations with his wife during menses except intercourse. It's desirable she wears a lower garment to safeguard against the possibility of intercourse.</p> <p>A woman on her menses should not be regarded as impure.</p>
49	<p>A woman on her menses should not be regarded as impure.</p> <p>The woman on her menses does not read the Qur'an (like the one in the state of Janaba) - Note: Ibn Taimiyah says it's permissible without touching the Mushaf.</p> <p>A menstruating woman, like the one in a state of Janabah, is not permitted to enter a masjid, except for passing through.</p>
50	<p>The woman on her menses makes up the missed fasting but not the missed prayers.</p> <p>Religious questions should not be asked for argumentation.</p>