

## منهج السالكين: كتاب الطهارة

Workbook

### Manhaj as-Sālikīn: Chapter of Ṭahārah (Purification)

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{فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَبِهِ نَسْتَعِينُ. الْحَمْدُ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَتُوبُ إِلَيْهِ. وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَلِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﷺ.

أَمَّا بَعْدُ: فَهَذَا كِتَابٌ مُخْتَصَرٌ فِي الْفِقْهِ، جَمَعْتُ فِيهِ بَيْنَ الْمَسَائِلِ وَالذَّلَائِلِ وَاقْتَصَرْتُ فِيهِ عَلَى أَهَمِّ الْأُمُورِ وَأَعْظَمِهَا نَفْعًا لِشِدَّةِ الضَّرُورَةِ إِلَى هَذَا الْمَوْضُوعِ. وَكَثِيرًا مَا أَقْتَصِرُ عَلَى النَّصِّ إِذَا كَانَ الْحُكْمُ فِيهِ وَاضِحًا لِسَهُولَةِ حِفْظِهِ وَفَهْمِهِ عَلَى الْمُبْتَدِئِينَ، لِأَنَّ الْعِلْمَ: مَعْرِفَةُ الْحَقِّ بِدَلِيلِهِ.

In the name of Allāh, ar-Raḥmān (the most merciful), ar-Raḥīm (the bestower of mercy); and his aid we seek.

All praise is for Allāh; We praise him, seek his aid, ask for his forgiveness, and turn to him in repentance. We seek refuge in Allāh, from the evil of ourselves, and from [the consequences of] our bad deeds.

Whoever Allāh guides, there is none who can misguide them; and whoever Allāh allows to be misguided, there is none who can guide them.

I bear witness that there is no deity worthy of worship except Allāh, alone with no partners, and I bear witness that Muḥammad is his worshipper and messenger – may Allāh send salutations of praise and peace upon him, and his family

To proceed: This is a summarised book on Fiqh, in which I have compiled both the issues and proofs. I have limited it to the most important matters, which contain the most benefit, due to the great need for this topic.

In many instances, I have restricted myself to [the wording] of the textual proof - when the ruling is clear - to keep it easy for the beginner to memorise and understand.

This is because knowledge is: knowing the truth, with its proof.

وَالْفِقْهُ: مَعْرِفَةُ الْأَحْكَامِ الشَّرْعِيَّةِ الْفَرْعِيَّةِ بِأَدِلَّتِهَا مِنَ الْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْقِيَاسِ الصَّحِيحِ. وَأَقْتَصِرُ عَلَى الْأَدِلَّةِ الْمَشْهُورَةِ خَوْفًا مِنَ التَّطْوِيلِ. وَإِذَا كَانَتِ الْمَسْأَلَةُ خِلَافِيَّةً اقْتَصَرْتُ عَلَى الْقَوْلِ الَّذِي تَرَجَّحَ عِنْدِي؛ تَبَعًا لِلأَدِلَّةِ الشَّرْعِيَّةِ.

[١] الْأَحْكَامُ خَمْسَةٌ: أ/ الْوَاجِبُ: وَهُوَ مَا أُثِيبَ فَاعِلُهُ وَعُقُوبَ تَارِكُهُ. ب/ وَالْحَرَامُ: ضِدُّهُ. ج/ وَالْمَكْرُوهُ: مَا أُثِيبَ تَارِكُهُ وَلَمْ يُعَاقَبْ فَاعِلُهُ. د/ وَالْمُسْنُونُ: ضِدُّهُ. هـ/ وَالْمُبَاحُ: وَهُوَ الَّذِي فِعْلُهُ وَتَرْكُهُ عَلَى حَدِّ سَوَاءٍ.

[٢] وَيَجِبُ عَلَى الْمُكَلَّفِ أَنْ يَتَعَلَّمَ مِنْهُ كُلَّ مَا يَحْتَاجُ إِلَيْهِ فِي عِبَادَاتِهِ وَمُعَامَلَاتِهِ وَغَيْرِهَا.

قَالَ ﷺ: "مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ". مُتَّفَقٌ عَلَيْهِ.

Fiqh is: Knowing the Shari'ī rulings, pertaining to the subsidiary matters, along with their proofs from the Book, Sunnah, Ijmā' (unanimous agreement) and valid Qiyās.

I have limited myself to [citing] the more well-known proofs, for the sake of avoiding over-lengthening [it].

If the issue is differed over, I have restricted myself to the view which I deem correct, based upon Islamic proofs.

[1] The [Shari'ī] Rulings are five:

- Obligatory: A person who performs it, is rewarded; and the one who leaves it, is punished.
- Prohibited: Its opposite.
- Disliked/Discouraged: A person who leaves off this action is rewarded, however a person who does it is not punished.
- Recommended/Encouraged: Its opposite.
- Permitted: That which is equally permissible to do or leave.

[2] It is obligatory for a person held accountable to learn from it everything they require to [fulfil] their acts of worship, dealings, and other matters.

He ﷺ said: "Whoever Allāh intends good for, he grants him understanding in the religion." [al-Bukhārī & Muslim]

[٣] قَالَ النَّبِيُّ ﷺ: "بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ". مُتَّفَقٌ عَلَيْهِ

[٤] فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ: عِلْمُ الْعَبْدِ وَاعْتِقَادُهُ وَالتَّزَامُهُ أَنَّهُ لَا يَسْتَحِقُّ الْأُلُوهِيَّةَ وَالْعُبُودِيَّةَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. فَيُوجِبُ ذَلِكَ عَلَى الْعَبْدِ: إِخْلَاصُ جَمِيعِ الدِّينِ لِلَّهِ تَعَالَى، وَأَنْ تَكُونَ عِبَادَتُهُ الظَّاهِرَةُ وَالْبَاطِنَةُ كُلُّهَا لِلَّهِ وَحْدَهُ، وَأَنْ لَا يُشْرِكَ بِهِ شَيْئًا فِي جَمِيعِ أُمُورِ الدِّينِ. وَهَذَا أَصْلُ دِينِ جَمِيعِ الْمُرْسَلِينَ وَاتَّبَاعِهِمْ، كَمَا قَالَ تَعَالَى: {وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ} الْأَنْبِيَاءُ: ٢٥

### The Book of Purification

[3] The Prophet ﷺ said, "Islām is built upon five [pillars]: testifying there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh; establishing Ṣalāh; giving Zakah; performing Ḥajj to the House (Ka'bah); and fasting Ramaḍān." [al-Bukhārī & Muslim]

[4] Bearing witness that there is no deity worthy of worship except Allāh is: A person knowing, believing and committing to the sole right of Allāh to worship, and complete submission for Allāh alone, without any partners.

This requires from a person: sincerity in every religious action, for the sake of Allāh, the most-high.

That: all acts of worship, outward and inward, are for Allāh alone, and that a person does not make a partner for Allāh in any aspect of the religion [by directing acts of worship to others].

This is the core principle of the religion of all messengers and followers, as Allāh the most-high said,

{And we did not send before you any messenger except that we revealed to him: There is no god except me, so worship me} [21:25]

[٥] وَشَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ: أَنْ يَعْتَقِدَ الْعَبْدُ أَنَّ اللَّهَ أَرْسَلَ مُحَمَّدًا ﷺ إِلَى جَمِيعِ الثَّقَلَيْنِ الْإِنْسِ وَالْجِنِّ، بَشِيرًا وَنَذِيرًا، يَدْعُوهُمْ إِلَى تَوْحِيدِ اللَّهِ وَطَاعَتِهِ، بِتَصَدِيقِ خَبَرِهِ، وَامْتِثَالِ أَمْرِهِ، وَاجْتِنَابِ نَهْيِهِ، وَأَنَّهُ لَا سَعَادَةَ وَلَا صَلَاحَ فِي الدُّنْيَا وَالْآخِرَةِ إِلَّا بِالْإِيمَانِ بِهِ وَطَاعَتِهِ، وَأَنَّهُ يَجِبُ تَقْدِيمُ مَحَبَّتِهِ عَلَى مَحَبَّةِ النَّفْسِ وَالْوَلَدِ وَالتَّائِسِ أَجْمَعِينَ.

وَأَنَّ اللَّهَ أَيْدَهُ بِالْمُعْجَزَاتِ الدَّالَّةِ عَلَى رِسَالَتِهِ، وَبِمَا جَبَلَهُ اللَّهُ عَلَيْهِ مِنَ الْعُلُومِ الْكَامِلَةِ، وَالْأَخْلَاقِ الْعَالِيَةِ، وَبِمَا اشْتَمَلَ عَلَيْهِ دِينُهُ مِنَ الْهُدَى وَالرَّحْمَةِ وَالْحَقِّ، وَالْمَصَالِحِ الدِّينِيَّةِ وَالدُّنْيَوِيَّةِ.

وَأَيَّتُهُ الْكُبْرَى: هَذَا الْقُرْآنُ الْعَظِيمُ، بِمَا فِيهِ مِنَ الْحَقِّ فِي الْأَخْبَارِ وَالْأَمْرِ وَالنَّهْيِ، وَاللَّهُ أَعْلَمُ.

[5] Bearing witness that Muḥammad is the Messenger of Allāh: A person believing that Allāh sent Muḥammad to both beings - mankind and jinn, as a giver of glad-tidings and a warner; calling them to the tawḥīd of Allāh and his obedience. Also, by believing in his message, following his commands, and avoiding his prohibitions.

It also means believing that there is no happiness or success in the worldly life or the Hereafter except by having imān in him, and in obeying him; and that loving him is prioritized over loving oneself, one's children, and all others.

And that Allāh aided him with miracles, which prove his prophethood, along with the knowledge which Allāh endowed him with; [his] noble manners, and what his religion contains from guidance, mercy, truth, and religious and worldly benefits.

And his greatest sign is: this magnificent Qur'ān, with the truth of its information, commands and prohibitions - and Allāh knows best.

## فَصْلٌ فِي الْمِيَاهِ

[٦] وَأَمَّا الصَّلَاةُ: فَلَهَا شُرُوطٌ تَتَقَدَّمُ عَلَيْهَا، فَمِنْهَا:

[٧] الطَّهَارَةُ: كَمَا قَالَ النَّبِيُّ ﷺ: "لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طَهْوٍ". مُتَّفَقٌ عَلَيْهِ

فَمَنْ لَمْ يَتَطَهَّرْ مِنَ الْحَدَثِ الْأَكْبَرِ وَالْأَصْغَرِ وَالتَّجَاسَّةِ فَلَا صَلَاةَ لَهُ.

[٨] وَالطَّهَارَةُ نَوْعَانِ:

[٩] أَحَدُهُمَا: الطَّهَارَةُ بِالْمَاءِ، وَهِيَ الْأَصْلُ.

### Section Regarding Types of Water

[6] As for Ṣalāh, it has conditions which must be fulfilled prior [to praying], they include:

[7] Purity, as the Prophet ﷺ said: **"Allāh does not accept Ṣalāh without purity"**. [al-Bukhārī & Muslim]

So, whoever does not purify themselves from major and minor symbolic impurity, and physical impurities, has no Ṣalāh.

[8] Purification is two types:

[9] First: Purification with water, and this is the default method.

[١٠] فَكُلُّ مَاءٍ نَزَلَ مِنَ السَّمَاءِ أَوْ نَبَعَ مِنَ الْأَرْضِ فَهُوَ طَهُورٌ، يُطَهَّرُ مِنَ الْأَحْدَاثِ وَالْأَخْبَاثِ، وَلَوْ تَغَيَّرَ لَوْنُهُ أَوْ طَعْمُهُ أَوْ رِيحُهُ بِشَيْءٍ طَاهِرٍ، كَمَا قَالَ النَّبِيُّ ﷺ: "إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ". رَوَاهُ أَهْلُ السُّنَنِ، وَهُوَ صَحِيحٌ.

[١١] فَإِنْ تَغَيَّرَ أَحَدُ أَوْصَافِهِ بِنَجَاسَةٍ فَهُوَ نَجِسٌ، يَجِبُ اجْتِنَابُهُ.

[١٢] وَالْأَصْلُ فِي الْأَشْيَاءِ: الطَّهَارَةُ وَالْإِبَاحَةُ.

[١٣] فَإِذَا شَكَّ الْمُسْلِمُ فِي نَجَاسَةِ مَاءٍ أَوْ ثَوْبٍ أَوْ بُقْعَةٍ أَوْ غَيْرِهَا: فَهُوَ طَاهِرٌ، أَوْ تَيَقَّنَ الطَّهَارَةَ وَشَكَ فِي

الْحَدِيثِ: فَهُوَ طَاهِرٌ؛ لِقَوْلِهِ ﷺ فِي الرَّجُلِ يُخَيَّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ: "لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا". مُتَّفَقٌ عَلَيْهِ.

[10] Every type of water which descends from the sky, or springs from the earth, is pure and purifying – it can be utilised to purify from symbolic and physical impurities, even if its colour, taste or smell changes due to another pure substance [being mixed in it].

The Prophet ﷺ said, **“Water is pure, nothing makes it impure.”** [Collected in the Sunnan and it is authentic].

[11] If one of its qualities changes due to an impure substance [being mixed into it], it then becomes impure and must be avoided.

[12] The default rule for things is: purity and permissibility.

[13] If a Muslim has doubt that some water, clothing, land, or anything else is impure, it is assumed it is pure. Similarly, if a person was certain of purity, and then doubted a state of symbolic impurity: they remain in the state of purity.

This is due to his ﷺ statement regarding a person who feels something (i.e. the passing of wind) during ṣalāh: **“They should not turn away (i.e. breaks the ṣalāh) until they hear a sound or smell an odour.”** [al-Bukhārī & Muslim]

[١٤] وَجَمِيعُ الْأَوَانِي مُبَاحَةٌ.

[١٥] إِلَّا آنِيَةَ الذَّهَبِ وَالْفِضَّةِ، وَمَا فِيهِ شَيْءٌ مِنْهُمَا، إِلَّا الْيَسِيرَ مِنَ الْفِضَّةِ لِلْحَاجَةِ؛ لِقَوْلِهِ ﷺ: "لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ". مُتَّفَقٌ عَلَيْهِ

### The Chapter of Utensils

[14] [The default ruling with regards to] all types of utensils is: permissibility.

[15] Except gold and silver utensils, or a utensil containing some gold or silver, except for a very little amount of silver due to a need.

This is due to his ﷺ saying: “Do not drink gold and silver utensils, and do not eat from their plates, for it is for them [the disbelievers] and for you [the believers] in the Hereafter.” [al-Bukhāri & Muslim]

## بَابُ الْإِسْتِنْجَاءِ وَأَدَابِ قَضَاءِ الْحَاجَةِ

[١٦] يُسْتَحَبُّ إِذَا دَخَلَ الْخَلَاءُ: أَنْ يُقَدَّمَ رِجْلُهُ الْيُسْرَى، وَيَقُولَ: "بِسْمِ اللَّهِ" و "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ".

[١٧] وَإِذَا خَرَجَ مِنْهُ: أ/ قَدَّمَ الْيُمْنَى. ب/ وَقَالَ: "عُفْرَانُكَ" و "الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي".

[١٨] وَيَعْتَمِدُ فِي جُلُوسِهِ عَلَى رِجْلِهِ الْيُسْرَى، وَيَنْصِبُ الْيُمْنَى.

[١٩] وَيَسْتَتِرُ بِحَائِطٍ أَوْ غَيْرِهِ.

[٢٠] وَيُبْعِدُ إِنْ كَانَ فِي الْفَضَاءِ.

### Chapter: Istinjā (Cleaning oneself) and the Etiquettes of Relieving Oneself

[16] When entering the toilet area, it is encouraged to enter with the left foot, and say "In the name of Allāh" and "O Allāh, I seek refuge in you from male and female shayāṭīn."

[17] When leaving:

- Leave with the right foot.
- Say: "Your forgiveness [I seek]", and "All praise is for Allāh, who has removed the harm from me and granted me well-being."

[18] When squatting, a person should [place their weight on] their left leg, and keep the right leg upright [for balance].

[19] Concealing behind a wall or something else [for privacy].

[20] If out in an open space, distance oneself [from people].

[٢١] وَلَا يَحِلُّ لَهُ أَنْ يَقْضِيَ حَاجَتَهُ فِي: أ/ طَرِيقٍ. ب/ أَوْ مَحَلٍّ جُلُوسِ النَّاسِ. ج/ أَوْ تَحْتَ الْأَشْجَارِ الْمُثْمِرَةِ. د/ أَوْ فِي مَحَلٍّ يُؤْذِي بِهِ النَّاسَ.

[٢٢] وَلَا يَسْتَقْبِلُ الْقِبْلَةَ أَوْ يَسْتَدْبِرُهَا حَالَ قَضَاءِ الْحَاجَةِ، لِقَوْلِهِ ﷺ: "إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَا تَسْتَدْبِرُوهَا، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا". مُتَّفَقٌ عَلَيْهِ

[٢٣] فَإِذَا قَضَى حَاجَتَهُ: أ/ اسْتَجْمَرَ بِثَلَاثَةِ أَحْجَارٍ وَنَحْوِهَا، تُنْقِي الْمَحَلَّ. ب/ ثُمَّ اسْتَنْجَى بِالْمَاءِ.

[٢٤] وَيَكْفِي الْإِقْتِصَارُ عَلَى أَحَدِهِمَا.

[٢٥] وَلَا يُسْتَجْمَرُ: أ/ بِالرَّوْثِ وَالْعِظَامِ، كَمَا نَهَى عَنْهُ النَّبِيُّ ﷺ. ب/ وَكَذَلِكَ كُلُّ مَا لَهُ حُرْمَةٌ.

[21] It is not permitted to relieve oneself on:

- a. On a path/road.
- b. Where people sit.
- c. Under a tree which bears fruit.
- d. Near a place wherein it will harm people.

[22] A person should not face the Qiblah, nor face their back to the Qiblah whilst relieving oneself, due to his ﷺ statement: "**When you go to relieve yourself, do not face the Qiblah with your faeces or urine, nor turn your back to it. Instead, face east or west.**" [al-Bukhārī & Muslim]

[23] After finishing, they should:

- a. Wipe themselves with three stones or something similar, which cleans the area.
- b. Wash the area with water (istinjā).

[24] It is sufficient to suffice with one of the above.

[25] A person should not wipe themselves with:

- a. Dung and bones, as the Prophet ﷺ forbade this.
- b. Anything which has a sanctity.

## فَصْلُ: إِزَالَةُ النَّجَاسَةِ وَالْأَشْيَاءِ النَّجِسَةِ

[٢٦] وَيَكْفِي فِي غَسْلِ جَمِيعِ النَّجَاسَاتِ عَلَى الْبَدَنِ أَوْ الثَّوْبِ أَوْ الْبُقْعَةِ أَوْ غَيْرِهَا: أَنْ تَزُولَ عَيْنُهَا عَنِ الْمَحَلِّ؛ لِأَنَّ الشَّارِعَ لَمْ يَشْتَرِطْ فِي جَمِيعِ غَسْلِ النَّجَاسَاتِ عَدَدًا، إِلَّا فِي نَجَاسَةِ الْكَلْبِ، فَاشْتَرَطَ فِيهَا سَبْعَ غَسَلَاتٍ، إِحْدَاهُنَّ بِالتُّرَابِ، فِي الْحَدِيثِ الْمُتَّفَقِ عَلَيْهِ.

[٢٧] وَالْأَشْيَاءُ النَّجِسَةُ: أ/ وَبَوْلُ الْإِنْسَانِ. ب/ وَعَذِرَتُهُ. ج/ وَالْدَّمُ، إِلَّا أَنَّهُ يُغْفَى عَنِ الدَّمِ الْيَسِيرِ.

وَمِثْلُهُ: الدَّمُ الْمَسْفُوحُ مِنَ الْحَيَوَانِ الْمَأْكُولِ، دُونَ الَّذِي يَبْقَى فِي اللَّحْمِ وَالْعُرُوقِ، فَإِنَّهُ طَاهِرٌ.

### Section: Removing physical impurity, and impure things.

[26] To remove all impurities from the body, clothing, land, or anything else, it is sufficient for the impure substance itself to be removed.

This is because the Legislator did not stipulate a specific number of washes for all types of impurities, except for the impurity of a dog, for which seven washes are required, one of them with earth, as mentioned in the ḥadith in al-Bukhārī & Muslim.

[27] The impure matters are:

- Human urine.
- Human Faeces.
- Blood. However, a small amount is overlooked.

Like this is blood which is discharged [from the body] of an animal which is eaten, whereas the blood which remains in the tissue and veins [of the animal] is pure.

وَمِنَ النَّجَاسَاتِ:

د/ بَوْلٌ وَرَوْثٌ كُلُّ حَيَوَانٍ مُحَرَّمٌ أَكْلُهُ. هـ/ وَالسَّبَاعُ كُلُّهَا نَجِسَةٌ. و/ وَكَذَلِكَ الْمَيْتَاتُ، إِلَّا: مَيْتَةَ الْإِنْسَانِ، وَمَا لَا نَفْسَ لَهُ سَائِلَةٌ، وَالسَّمَكَ وَالْجَرَادَ؛ لِأَنَّهَا طَاهِرَةٌ.

قَالَ تَعَالَى: {حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ} إِلَى آخِرِهَا الْمَائِدَةُ: ٣

وَقَالَ النَّبِيُّ ﷺ: "الْمُؤْمِنُ لَا يَنْجُسُ حَيًّا وَلَا مَيْتًا".

وَقَالَ ﷺ: "أَحَلَّ لَنَا مَيْتَتَانِ وَدَمَانِ، فَأَمَّا الْمَيْتَتَانِ: فَالْحَوْتُ وَالْجَرَادُ، وَأَمَّا الدَّمَانِ: فَالْكَبِدُ وَالطَّحَالُ".  
رَوَاهُ أَحْمَدُ وَابْنُ مَاجَهَ.

Also, from the impure matters are:

- d. The urine and dung of any animal which is forbidden [for us] to eat.
- e. All predatory animals are impure.
- f. Similarly, animals which died without being slaughtered, except the body of a deceased human; animals which do not have flowing blood; fish and locusts – they are all pure.

The most-high said: {Forbidden to you (for food) are dead meat, blood...} [05:01]

The Prophet ﷺ said: "A believer does not become pure, neither alive nor deceased."

He ﷺ said: "Two kinds of dead animals and two kinds of blood are permitted for us. As for the two dead animals, they are fish and locusts; and as for the two kinds of blood, they are the liver and the spleen." [Collected by Ahmad & Ibn Mājah]

[٢٨] وَأَمَّا أَرْوَاثُ الْحَيَوَانَاتِ الْمَأْكُولَةِ وَأَبْوَاهُهَا: فَهِيَ طَاهِرَةٌ.

[٢٩] وَمَنِيُّ الْآدَمِيِّ طَاهِرٌ، كَانَ النَّبِيُّ ﷺ يَغْسِلُ رَطْبَهُ وَيَفْرُكُ يَابِسَهُ.

[٣٠] وَبَوْلُ الْغُلَامِ الصَّغِيرِ، الَّذِي لَمْ يَأْكُلِ الطَّعَامَ لَشَهْوَةٍ: يَكْفِي فِيهِ التَّضْحُّ؛ كَمَا قَالَ النَّبِيُّ ﷺ: "يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ، وَيُرْتَشُّ مِنْ بَوْلِ الْغُلَامِ". رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ.

[٣١] وَإِذَا زَالَتْ عَيْنُ النَّجَاسَةِ طَهَرَ الْمَحَلُّ، وَلَمْ يَضُرَّ بَقَاءُ اللَّوْنِ وَالرَّيْحِ؛ لِقَوْلِهِ ﷺ لِخَوْلَةَ فِي دَمِ الْحَيْضِ: "يَكْفِيكَ الْمَاءُ وَلَا يَضُرُّكَ أَثَرُهُ".

[28] The dung and urine of animal who are permitted to eat is pure.

[29] Human semen is pure; the Prophet ﷺ would wash it [from his clothing] if it was wet, and scratch it off if it was dry.

[30] As for the urine of a young boy who has not yet begun to eat food out of desire, it is sufficient to sprinkle water over it, as the Prophet ﷺ said: **"The urine of a girl is to be washed, and the urine of a boy is sprinkled over."** [Collected by Abū Dawūd and an-Nasā'ī]

[31] If the physical impurity is removed, the place becomes pure. The remnants of some colour or smell does not affect this, as the Prophet ﷺ said to Khawlah regarding menstrual blood: **"Water is sufficient for you, and its trace does not harm you."**

## بَابُ صِفَةِ الْوُضُوءِ

[٣٢] وَهُوَ: أ/ أَنْ يَنْوِيَ رَفْعَ الْحَدَثِ أَوْ الْوُضُوءَ لِلصَّلَاةِ وَنَحْوِهَا. وَالنِّيَّةُ شَرْطٌ لِجَمِيعِ الْأَعْمَالِ مِنْ طَهَارَةٍ وَغَيْرِهَا؛ لِقَوْلِهِ ﷺ: "إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى". مُتَّفَقٌ عَلَيْهِ

ب/ ثُمَّ يَقُولُ: "بِسْمِ اللَّهِ". ج/ وَيَغْسِلُ كَفَيْهِ ثَلَاثًا. د/ ثُمَّ يَتَمَضَّمُ وَيَسْتَنْشِقُ ثَلَاثًا، بِثَلَاثِ غُرَفَاتٍ.  
هـ/ ثُمَّ يَغْسِلُ وَجْهَهُ ثَلَاثًا. و/ وَيَدِيهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا. ز/ وَيَمْسَحُ رَأْسَهُ مِنْ مُقَدِّمِ رَأْسِهِ إِلَى قَفَاءِ يَدَيْهِ، ثُمَّ يُعِيدُهُمَا إِلَى الْمَحَلِّ الَّذِي بَدَأَ مِنْهُ مَرَّةً وَاحِدَةً...

### Chapter: The Description of Wudū

[32] It is:

- To have an intention to remove symbolic impurity or performing wudū for ṣalāh etc... Having an intention is a condition for all actions, including purification and other [acts of worship]. This is due to the saying of the Prophet ﷺ "Actions are only according to intentions, and for each person is what they intended." [al-Bukhārī & Muslim]
- Then say: "In the name of Allāh".
- And wash the hands - three times.
- Then rinse the mouth, and nostrils - three times, with three separate handfuls of water.
- Then wash the face - three times.
- And the hands to the elbows - three times.
- And wipe over the head with the hands, from the front of the head to the neck, and then return the hands to the beginning point [of the head] - once...

ح/ ثُمَّ يُدْخِلُ سَبَاحَتَيْهِ فِي صَمَاحِي أُذُنَيْهِ، وَيَمْسَحُ بِإِبْهَامَيْهِ ظَاهِرَهُمَا. ط/ ثُمَّ يَغْسِلُ رِجْلَيْهِ مَعَ الْكَعْبَيْنِ ثَلَاثًا ثَلَاثًا.

هَذَا أَكْمَلُ الْوُضُوءِ الَّذِي فَعَلَهُ النَّبِيُّ ﷺ.

[٣٣] وَالْفَرَضُ مِنْ ذَلِكَ:

أ/ أَنْ يَغْسِلَ مَرَّةً وَاحِدَةً. ب/ وَأَنْ يُرَتِّبَهَا عَلَى مَا ذَكَرَهُ اللَّهُ فِي قَوْلِهِ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ} ج/ وَأَنْ لَا يَفْصَلَ بَيْنَهَا بِفَاصِلٍ طَوِيلٍ عُرْفًا، بِحَيْثُ لَا يَنْبَنِي بَعْضُهُ عَلَى بَعْضٍ، وَكَذَلِكَ كُلُّ مَا اشْتَرَطَتْ لَهُ الْمُؤَالَاةُ.

h. Then put the index fingers in the ears, and wipe behind the ears with the thumbs.

i. Then wash the feet, to the ankles - three times.

This is a complete [description] of the wudū which was performed by the Prophet ﷺ.

[33] The obligatory requirements from the above are:

a. Washing [each limb] once.

b. Washing according to the sequence mentioned by Allāh, in his saying:

**{O you who have imān, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles}**  
[05:06]

c. To not delay between washing the limbs with a lengthy pause, according to what is customary, such that washing one limb is not followed by the next. The same applies to everything for which continuity is required.

## فَصْلٌ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ وَالْجَبِيرَةِ

[٣٤] فَإِنْ كَانَ عَلَيْهِ خُفَّانِ وَنَحْوُهُمَا مَسَحَ عَلَيْهِمَا إِنْ شَاءَ:

أ/ يَوْمًا وَلَيْلَةً لِلْمُقِيمِ، وَثَلَاثَةَ أَيَّامٍ بَلَيَالِيَهُنَّ لِلْمُسَافِرِ. ب/ بِشَرَطٍ أَنْ يَلْبَسَهُمَا عَلَى طَهَارَةٍ. ج/ وَلَا يَمَسَحُهُمَا إِلَّا فِي الْحَدَثِ الْأَصْغَرِ.

عَنْ أَنَسٍ مَرْفُوعًا: "إِذَا تَوَضَّأَ أَحَدُكُمْ، وَلَيْسَ خُفَّيْهِ فَلْيَمْسَحْ عَلَيْهِمَا، وَلْيُصَلِّ فِيهِمَا، وَلَا يَخْلَعُهُمَا إِنْ شَاءَ إِلَّا مِنْ جَنَابَةٍ". رَوَاهُ الْحَاكِمُ وَصَحَّحَهُ.

### Section: Wiping over leather socks and bandages

[34] If a person is wearing a pair of leather socks, or anything similar, they can wipe over them if they want:

- For a night and day if resident, for three days and their nights if a traveller.
- With the condition that the socks were worn in a state of purity.
- They can only be wiped over from Minor Symbolic Impurity.

Anas narrated, [and the statement is] attributed to the Prophet ﷺ: **"If one of you makes wuḍū, and wears leather socks, then wipe over them, and pray wearing them, and do not remove them – if he wants – except due to Major Ritual Impurity (janābah)."**

[Collected by al-Ḥākim, and he graded it authentic]

[٣٥] فَإِنْ كَانَ عَلَى أَعْضَاءِ وُضُوئِهِ جَبِيرَةٌ عَلَى كَسْرٍ، أَوْ دَوَاءٌ عَلَى جُرْحٍ، وَيَضُرُّهُ الْغَسْلُ: مَسَحَهُ بِالمَاءِ فِي السَّحْدِ الْأَكْبَرِ وَالْأَصْغَرِ حَتَّى يَبْرَأَ.

[٣٦] وَصِفَةُ مَسْحِ الْخُفَّيْنِ: أَنْ يَمْسَحَ أَكْثَرَ ظَاهِرِهِمَا.

[٣٧] وَأَمَّا الْجَبِيرَةُ: فَيَمْسَحُ عَلَى جَمِيعِهَا.

[35] If a person is wearing a bandage on the limbs which are washed during wuḍū, due to an injury or requiring medicine upon the cut, and they will be harmed by washing them: they can wipe over it with water, from Major or Minor Symbolic Impurity, for as long as the person does not recover.

[36] The manner of wiping over leather socks is: To wipe over the top of them both.

[37] As for wiping over bandages, the whole bandage is wiped over.

## بَابُ نَوَاقِصِ الْوُضُوءِ

[٣٨] وَهِيَ: أ/ الْخَارِجُ مِنَ السَّبِيلَيْنِ مُطْلَقًا. ب/ وَالْدَّمُ الْكَثِيرُ وَنَحْوُهُ. ج/ وَزَوَالُ الْعَقْلِ بِنَوْمٍ أَوْ غَيْرِهِ. د/ وَأَكْلُ لَحْمِ الْجَزُورِ. هـ/ وَمَسُّ الْمَرْأَةِ بِشَهْوَةٍ. و/ وَمَسُّ الْفَرْجِ. ز/ وَتَغْسِيلُ الْمَيِّتِ. ح/ وَالرَّدَّةُ: وَهِيَ تُحْبِطُ الْأَعْمَالَ كُلَّهَا.

لِقَوْلِهِ تَعَالَى: {أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ} الْمَائِدَةُ: ٦  
وَسُئِلَ النَّبِيُّ ﷺ: "أَتَوَضَّأُ مِنْ لُحُومِ الْإِبِلِ؟" فَقَالَ: "نَعَمْ". رَوَاهُ مُسْلِمٌ  
وَقَالَ فِي الْخُفَيْنِ: "وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ". رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ وَصَحَّحَهُ.

### Chapter: Invalidators of Wudū

[38] They are:

- Anything which is discharged from the private parts.
- A discharge of a lot of blood, and other similar [substances].
- Loss of consciousness due to sleep, or another reason.
- Eating camel meat.
- Touching a woman with [carnal] desires.
- Touching the private parts.
- Washing the deceased.
- Apostacy: This invalidates all actions.

Allāh said: {Or one of you comes from relieving himself, or you have touched women} [05:06]

The Prophet ﷺ was asked: "Should we perform wudū after eating camel meat?" He replied: "Yes". [Collected by Muslim]

And he ﷺ said regarding wiping over leather socks: "But [it is invalidated] by defecation, urination, and sleep." [Narrated by an-Nasāī & at-Tirmidhī, who graded it authentic]

## بَابُ مَا يُوجِبُ الْغُسْلَ وَصِفَتُهُ

[٣٩] وَيَجِبُ الْغُسْلُ مِنْ: ١/ الْجَنَابَةِ: وَهِيَ: أ/ إِنْزَالُ الْمَنِيِّ بِوَطْءٍ أَوْ غَيْرِهِ. ب/ أَوْ بِالتَّقَاءِ الْخِتَانَيْنِ.

٢/ وَخُرُوجُ دَمِ الْحَيْضِ وَالنِّفَاسِ. ٣/ وَمَوْتُ غَيْرِ الشَّهِيدِ. ٤/ وَإِسْلَامُ الْكَافِرِ.

قَالَ تَعَالَى: {إِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا} المائدة: ٦

وَقَالَ تَعَالَى: {وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ} الآية البقرة: ٢٢٢  
أَي: إِذَا اغْتَسَلْنَ.

### Chapter: What obligates Ghusl and its description

[39] Ghusl is required due to:

a. Janābah (Major Ritual Impurity), which is:

i. When there is discharge of semen, due to intercourse or other reasons.

ii. When the private parts [of spouses] touch.

b. A discharge of blood due to menses or post-natal bleeding.

c. Death, other than martyrdom.

d. A non-Muslim accepting Islām.

The most-high said: {And if you are in a state of major ritual impurity, then purify yourselves} [05:06]

And he said: {...and do not approach them until they become pure. Then when they have purified themselves, go to them from where Allah has commanded you} [02:222]

i.e. when they have performed ghusl.

وَقَدْ أَمَرَ النَّبِيُّ ﷺ بِالْغُسْلِ مِنْ تَغْسِيلِ الْمَيِّتِ.

وَأَمَرَ مَنْ أَسْلَمَ أَنْ يَغْتَسِلَ.

[٤٠] وَأَمَّا صِفَةُ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ: أ/ فَكَانَ يَغْسِلُ فَرْجَهُ أَوَّلًا. ب/ ثُمَّ يَتَوَضَّأُ وَضُوءًا كَامِلًا.  
ج/ ثُمَّ يَحْثِي الْمَاءَ عَلَى رَأْسِهِ ثَلَاثًا، يُرَوِّيهِ بِذَلِكَ. د/ ثُمَّ يُفِيضُ الْمَاءَ عَلَى سَائِرِ جَسَدِهِ. هـ/ ثُمَّ يَغْسِلُ رِجْلَيْهِ بِمَحَلِّ آخَرٍ.

[٤١] وَالْفَرَضُ مِنْ هَذَا: غَسْلُ جَمِيعِ الْبَدَنِ، وَمَا تَحْتَ الشُّعُورِ الْخَفِيفَةِ وَالْكَثِيفَةِ.

وَاللَّهُ أَعْلَمُ.

The Prophet ﷺ instructed the person who washed the deceased, to perform ghusl.

He also instructed a person who enters Islām, to perform ghusl.

[40] As for the description of the ghusl of the Prophet ﷺ from Major Ritual Impurity (Janābah):

- He would first wash his private parts.
- Then perform a complete wuḍū.
- Then pour water over his head, three times, thoroughly soaking it.
- Then pour water over all his body.
- Then wash his feet, in a different place.

[41] The minimum obligation is: To wash the entire body, and what is under the hair (i.e. the scalp), whether it is light or dense hair.

Allāh knows best.

## بَابُ التَّيَمُّمِ

[٤٢] وَهُوَ النَّوعُ الثَّانِي مِنَ الطَّهَارَةِ.

[٤٣] وَهُوَ بَدَلٌ عَنِ الْمَاءِ، إِذَا تَعَدَّرَ اسْتِعْمَالُ الْمَاءِ لِأَعْضَاءِ الطَّهَارَةِ أَوْ بَعْضِهَا، لِعَدَمِهِ، أَوْ لَخَوْفِ ضَرَرٍ بِاسْتِعْمَالِهِ.

[٤٤] فَيَقُومُ التُّرَابُ مَقَامَ الْمَاءِ بِأَنْ: أ/ يَنْوِي رَفْعَ مَا عَلَيْهِ مِنَ الْأَحْدَاثِ. ب/ ثُمَّ يَقُولُ: "بِسْمِ اللَّهِ".

ج/ ثُمَّ يَضْرِبُ التُّرَابَ بِيَدَيْهِ مَرَّةً وَاحِدَةً. د/ يَمْسَحُ بِهِمَا جَمِيعَ وَجْهِهِ، وَجَمِيعَ كَفَّيْهِ.

[٤٥] فَإِنْ ضَرَبَ مَرَّتَيْنِ فَلَا بَأْسَ.

### The Chapter of Tayammum

[42] It is the second method of purification.

[43] It is an alternative to using water - when using water on the limbs, or some of them, is not possible due to an absence of water, or fearing a harm when using it.

[44] In this situation, clean earth is used as an alternative to water.

- A person makes an intention to remove - through [tayammum] - symbolic impurity.
- Then says: "In the name of Allāh".
- Then strikes (i.e. places) their palms on the earth, once.
- Then wipes over the entirety of the face, and hands.

[45] There is nothing wrong with placing the hands [on the earth] twice.

قَالَ اللَّهُ تَعَالَى: {فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ} المائدة: ٦

وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: "أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيُّمَا رَجُلٍ أَذْرَكَتُهُ الصَّلَاةُ فَلْيُصَلِّ، وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً". متفق عليه

Allāh, the most high said: {And if you do not find water, perform tayammum with clean earth and wipe over your faces and your hands with it. Allāh does not intend to place hardship upon you, but he intends to purify you and to complete his favour upon you, so that you may be grateful} [05:06]

Upon the authority of Jābir, that the Prophet ﷺ said: "I have been given five things that were not given to any prophet before me: I was aided with fear for a distance of a month's journey; the earth was made for me, a place of ṣalāh and a means of purification, so wherever a person is, when the time for ṣalāh enters, let them pray; spoils of war (war booty) were made lawful for me, though they were not lawful for anyone before me; and I was given the shafā'ah (intercession); each prophet used to be sent to his own people specifically, whereas I was sent to all humanity." [al-Bukhārī & Muslim]

[٤٦] وَمَنْ عَلَيْهِ حَدَثٌ أَصْغَرُ لَمْ يَحِلَّ لَهُ:

أ/ أَنْ يُصَلِّيَ. ب/ وَلَا أَنْ يَطُوفَ بِالْبَيْتِ. ج/ وَلَا يَمَسَّ الْمُصْحَفَ.

[٤٧] وَيَزِيدُ مَنْ عَلَيْهِ حَدَثٌ أَكْبَرُ:

أ/ أَنَّهُ لَا يَقْرَأُ شَيْئًا مِنَ الْقُرْآنِ. ب/ وَلَا يَلْبَثُ فِي الْمَسْجِدِ بِلا وَضُوءٍ.

[٤٨] وَتَزِيدُ الْحَائِضُ وَالنَّفَسَاءُ:

أ/ أَنَّهَا لَا تَصُومُ. ب/ وَلَا يَحِلُّ وَطُوءُهَا. ج/ وَلَا طَلَاقُهَا.

[46] The following matters are not permitted for a person who is in a state of Minor Symbolic Impurity:

- a. Praying ṣalāh.
- b. Making ṭawāf around the ka'bah.
- c. Touching the muṣḥaf.

[47] Additionally, the following matters are impermissible for a person in a state of Major Symbolic Impurity:

- a. They cannot recite anything from the Qur'ān.
- b. They cannot remain in the Masjid without wuḍū.

[48] In addition to the above, a woman during her menses or post-natal bleeding:

- a. Does not fast.
- b. Sexual intercourse is not permitted.
- c. She cannot be divorced.

## بَابُ الْحَيْضِ

[٤٩] وَالْأَصْلُ فِي الدَّمِ الَّذِي يُصِيبُ الْمَرْأَةَ: أَنَّهُ حَيْضٌ، بِلاَ حَدٍّ لِسِنِّهِ، وَلَا قَدْرٍ، وَلَا تَكَرُّرٍ.

[٥٠] إِلَّا إِنْ أَطْبَقَ الدَّمُ عَلَى الْمَرْأَةِ، أَوْ صَارَ لَا يَنْقَطِعُ عَنْهَا إِلَّا يَسِيرًا، فَإِنَّهَا تُصِيرُ مُسْتَحَاضَةً.

[٥١] فَقَدْ أَمَرَهَا النَّبِيُّ ﷺ أَنْ تَجْلِسَ عَادَتَهَا.

[٥٢] فَإِنْ لَمْ يَكُنْ لَهَا عَادَةٌ، فَإِلَى تَمْيِيزِهَا.

[٥٣] فَإِنْ لَمْ يَكُنْ لَهَا تَمْيِيزٌ، فَإِلَى عَادَةِ النِّسَاءِ الْغَالِبَةِ: سِتَّةَ أَيَّامٍ أَوْ سَبْعَةً.

وَاللَّهُ أَعْلَمُ

### The Chapter of Menstruation.

[49] The default ruling regarding blood that affects a woman [from her private parts] is that it is considered menstruation, without a defined limit for its age of onset, its amount, or its frequency.

[50] However, if the bleeding becomes continuous for a woman, or only stops for a very short time, it takes the ruling of continuous irregular bleeding.

[51] In that case, the Prophet ﷺ instructed a woman to observe her regular menstrual pattern [of days and duration].

[52] If she does not have a regular pattern [of bleeding], she should rely on distinguishing characteristics [by which she can differentiate between the blood of menses, and irregular bleeding].

[53] If she is unable to distinguish, then she should follow the prevailing practice of women: six or seven days.

Allāh knows best.

