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The Book of Purification

Purification (or Taharah in Arabic) lexically means cleaning and being free from filth and impurities, both physical and moral. Technically, it means lifting spiritual impurity (hadath) and removing physical impurity (najas or najasah).

Accordingly, Taharah is of **two** types based on the type of the impurities: **Purification from Hadath** and **removal of Najas**. The first type includes Wudu (ablution), Ghusl (ritual bath), or Tayammum (dry ablution). The second types include Istinja' (Cleaning one's private parts after urination and defecation) and removal of impurities from one's body, clothes, and place of prayer.

Taharah can be of one of **four** forms: **Wudu** (for a minor hadath), **Ghusl** (for a major hadath), [and both are with water], **Tayammum** (as an alternative to Wudu and Ghusl in absence of water), and **Removal of physical impurities**.

Taharah can be accomplished by **four** main means: **Water**, **Dust** or Earth, **Stones** (or equivalent), and **Tanning** (for purifying animals' skin).

Water Types:

Water is divided into **four** types in general in our Shari'ah: **1-** Mutlaq (plain) water; **2-** Used water; **3-** Water mixed with pure substances; and **4-** Water mixed with impure substances.





With respect to the ability of water to be used for purification, scholars divide water into **three** main categories: **1-** Pure and purifying; **2-** Pure not purifying; and **3-** Impure water.

The first type in both classifications [the Mutlaq water which is by nature pure and purifying] is the only one that can be used as a mean of Taharah. This water could be one of these **seven** waters: **1-** Rain water; **2-** Sea water; **3-** River water; **4-** Fountain/spring water; **5-** Well water; **6-** Ice/snow water; **7-** Hailstone water.

The second type is the pure but not purifying, which is the water that is mixed with a pure substance(s) and the used water (i.e. the water that was previously used for purification). The opinion about this type is that it cannot be used for taharah.¹

The third type is the impure water, which is a water mixed with any impurities such as urine, blood, or excreta. If the water size is more than Qullatain², and none of the water qualities (color, taste, or odor) changes, then this water is purifying. If one of its qualities change after the mix with (or the fall of) an impurity in it, then it is impure, and hence, cannot be used for taharah. If the water size is less than Qullatain, and an impurity has fallen in it but without any change of its qualities, it is still considered impure and cannot be used for taharah.³

¹ Hanafis has an exception for the pure water that is mixed with a pure solid substance. Malikis has an exception for the used water, they said it can be used in taharah.

² Qullatain is a measure for water that was commonly used in the past. According to the current measures, it is around 190 litres.

³ This last case, Malikis consider it pure and purifying since none of the qualities of water changed.





Impurities:

Impurities⁴ (najasah) refers to everything that is repulsive to people of sound nature. The impurities are of two types: 1- has a substance (called 'ayniyyah or haqiqiyya [real]); and 2- does not have a substance (called hukmiyyah [means has the hukm/ruling of najasah]). An example of the first one is urine or feces, as both have a substance that has a color, a taste and an odor. An example of the latter is a spot that had urine before but it completely dried and after some time, it does not have a color, a taste, or an odor. In this second case, that spot is considered najis (or impure), and if someone is aware of the existence of najasah in it, he has to remove it from that place.

Impurities include:

1. **Urine and excrement:** from human beings and all inedible animals⁵.
2. **Blood:** from human beings and animals, though a slight amount of blood is pardoned.
3. **Madhi:** is the prostatic secretion excreted by one when thinking of sex or during foreplay. It is a thin, clear, and sticky fluid.
4. **Wadi:** is a white, thick fluid that comes out after urination or after carrying something heavy (usually due to an infection or something of that nature).
5. **Semen**⁶ (or Manii in Arabic): the fluid that is gushed out (or ejaculated) during intercourse at the peak of the lust. Only Hanafis and Malikis consider it among the impurities.

⁴ It is important to learn about the impurities, because the existence of an impurity invalidates the prayer whether it is on body, clothes, or place of worship. This will be discussed in the The Book of Prayer.

⁵ Hanbalis and Malikis differed with respect to the urine and excrement of edible animals, they consider it pure. (Note: what is meant by edible and inedible here is the animals whose consumption is lawful, and whose consumption is forbidden, respectively.)

⁶ Shafi'ees and Hanbalis consider it pure. It is added among the impurities to indicate that there is a disagreement about this point.



6. **Vomit:** is impure in general.⁷
7. **Carrion:** refers to the animal that has died without being slaughtered in the legally sanctioned manner. They all are impure except dead fish and locusts. Also, animals/insects that do not have circulation blood in them, such as flies, ants, bees are pure. In regard to human corpses, they are pure⁸.
8. **Hair and feathers:** Hanafis and Malikis said they are pure, regardless if they are taken from an alive or dead animal⁹. Shafi'es said the hair of any non-human hair, wool, or feather becomes impure after death. Hanbalis said animal hair will follow the rule of the rest of the animal, so if the animal is pure, its hair is also pure, in both his life and death.
9. **Animals skin:** the skin of edible animals becomes pure by slaughtering it (according to shari'ah), so as we can eat the animal, we can benefit from its skin.
10. **Wine:** is inherently impure.
11. **Pig:** is inherently impure¹⁰.
12. **Dog:** Shafi'es and Hanbalis said it is impure; Hanafis said it is pure except its saliva; Malikis say it is inherently pure.¹¹
13. **Rennet¹² and milk:** if the rennet is taken from an edible and slaughtered animal, then it is pure. However, if it is taken from an edible

⁷ Malikis said if the food did not change its form or state, or become acidic, then it is pure.

⁸ Hanafis differed about this point. They said only dead Muslims after ghusl are considered pure. Non-Muslims are not considered pure even if ghusl is made for them.

⁹ With the exception of the hair of pig, as Abu Hanfia said it is inherently impure.

¹⁰ Malikis said pig is pure as long as it is alive because the rule of every living thing is purity.

¹¹ Accordingly, if a hunting dog eats from a prey, the majority of jurist say it is impermissible to eat from it, except Malikis.

¹² curdled milk from the stomach of an unweaned calf (an infant or a young mammal that is not accustomed to food other than its mother's milk), containing rennin and used in curdling milk for cheese.

dead animal, it is impure, and so is any cheese made from it¹³. Also, milk of edible living animals is pure. However, the milk that comes from an edible dead animal is impure.

All impurities need to be removed from body, cloth, place of worship immediately. If the impurity cannot be seen by a person with a normal eyesight, it is pardoned¹⁴.

Removal of Impurities:

1. By Water: which has to be a Mutlaq, Tahoor (i.e. pure and purifying) water.¹⁵ A Muqayyad water¹⁶ does not remove impurities.

- Purifying the ground is by pouring water over it that exceeds and covers all the liquid impurity. The water needs to be added until the colour and odour of the impurity is gone.
- Purifying anything else, such as utensils, clothes, etc., is by washing.
- Purifying the urine of an infant boy who is only fed his mother's milk is by sprinkling it.¹⁷

¹³ Ibn Taymiyah said both the milk and rennet of the dead edible animal is pure, and this is also the opinion of Abu Hanifa (but Hanafis do not follow him in that), and one opinion in the Hanbali school. Ibn Taymiyah said the cheese that is made from this rennet is halal, and the evidence for that is that when the companions of the prophet (pbuh) opened Iraq, they ate cheese there, which is made from non-slaughtered animals (by The Magi), and that was common amongst them, and none said it is disliked or haram.

¹⁴ This is the opinion of Shafi'ees and Hanbalis. Malikis said if the impurity is from blood and it is less than a circle with a diameter of 37mm, it is pardoned; however, they said this rule does not include urine or excreta. Hanafis said urine is pardoned if it is less than a size of a Dirham (2.75cm diameter), and if it is a solid impurity (e.g. excreta) if it is less than 4.5gm it is pardoned too, but its removal is preferred.

¹⁵ Abu Hanifa and Abu Yusuf said impurities can also be removed by any pure and purifying liquid.

¹⁶ Any water that cannot be just called water without any additions, e.g. rose water, is a muqayyad water, because we do not call it just 'water', we add 'rose' to it.

¹⁷ This is the opinion of Shafi'ees and Hanbalis.



2. **By Drying:** only Hanafis (except Zufar) said if an impurity is on ground (or walls, trees; but not clothes) and it dried (by sun, air and wind) until its attributes are removed, then the impurity is removed¹⁸. The Jumhoor (the other schools/madhhab) say impurity has to be purified by water and drying is insufficient.
3. **By Transformation (*istihalah*):** which means the attributes of the impure substance change either on its own or by any external mean. Only Hanafis and Malikis agree with this method. For example, the transformation by incineration is acceptable according to Hanafis¹⁹ and Malikis, even the smoke of the impurity is pure. Shafi'ees and Hanbalis said the ash of the impurity is also impure because the impure substance still exists in it. An example that is agreed upon is the transformation of wine to vinegar on its own that makes it pure²⁰.
4. **By Tanning:** if the skin is impure, i.e. the skin of a dead animal, Hanafis and Shafi'ees said tanning will purify it²¹; Malikis has two opinions about this; and Hanbalis said the skin of a dead animal would not be purified if tanned.
5. **By slaughtering:** (this is only for purifying skin), Shafi'ees and Hanbalis said slaughtering of inedible animal does not purify its skin. Hanafis and Malikis said it becomes pure.
6. **By removal:** which means removal of the impure substance and leave only what is pure or not affected by the impurity. This applies only to

¹⁸ However, they said we can pray on that place, but we cannot use it for Tayammum.

¹⁹ Except Abu Yusuf

²⁰ If this transformation is made by external means, then Shafi'ees, Hanbalis, and some of Malikis said the substance, i.e. vinegar that came from this wine, is still impure. Hanafis said this transformation is permissible and the rest of Malikis. If the external mean here is to move the wine from shade to sun, or from sun to shade, Shafi'ees, Malikis, and Hanafis said this transformation is accepted; Hanbalis said it is impermissible.

²¹ The exception here is the skin of a pig, and Shafi'ees said also the skin of dog.



the cases where the impurity is solid and falls on a solid substance (e.g. butter or margarine, if the impurity is totally removed, the rest of the butter is pure and can be consumed). However, this does not apply to the cases where the impurity falls into a liquid.

7. **By Rubbing:** this method is only used with the dry semen on clothes. Instead of using water to remove it, rubbing will be sufficient according to Hanafis.²²
8. **By Soil/Dirt:** this method is only used to purify a bowl in which a dog has licked.²³

Purifying the Private Parts

Istinja' is an act of purifying polluted private parts after using toilet whether with help of water, stones, or similar objects. Istinja' mainly means to remove the remains of one's feces or urine with water, while Istijmar means to remove those remains with rocks, paper, or something of that nature. Therefore, istinja' is washing and istijmar is wiping. Its ruling is wajib if its cause exists²⁴. It is also considered as one of the sunan of wudu²⁵.

The best form of Istinja' is to use both stone (or its alternatives) and water, then water only, and the least form is with stone (or its alternative) alone (even if water exists). Alternatives to stone include every pure solid material that removes the very impurity and that is not something that would harm

²² Malikis said semen has to be removed by washing. With respect to Shafi'es and Hanbalis, semen is pure.

²³ Malikis said using dirt is not needed, and an opinion in Hanafis said to wash the bowl three times is sufficient.

²⁴ Hanafis said it is sunnah not wajib.

²⁵ Malikis said it is not among the sunan of wudu, but it is still preferred to be performed before wudu.



you or something respected²⁶, such as napkins, toilet paper, and pieces of cloth.

Etiquettes of cleaning oneself include using at least three stones (or three toilet papers), if more is needed then the sunnah is to use odd number; to perform istinja' or istijmar with left hand only; one should make sure that he is not seen by others; he should not talk, not even responding to a greeting; one should also mention the name of Allah and seek refuge in Him from male and female noxious beings (devils) when entering the washroom, and ask Allah for forgiveness when leaving; one is recommended to enter the washroom with one's left foot and to step out first with one's right foot; one may urinate while standing if he can guarantee that no impurities will touch his clothes, but it is preferred and more recommended to urinate while sitting; and one should avoid to face or have his back to the qiblah if he reveals himself outdoors.

The Acts Corresponding to the Nature of Humans

These acts are called Sunan al-Fitra, which include: trimming the moustache, letting the beard grow, using the tooth-stick or tooth brush, snuffing water in the nose and rinsing the mouth, clipping the nails of fingers and toes, washing the back of finger joints (in particular for those who have a thick skin), shaving the pubic hairs and plucking the armpits hair, cleaning one's private parts with water, oiling and combing one's hair, leaving the gray

²⁶ Respected materials include any edible pieces, or something that has the name of Allah or the prophet in it, or any verse of Quran or hadith, etc.



hairs in place and dyeing them with henna or katam²⁷, perfuming oneself with musk or other types of perfume, and getting circumcised²⁸.

Ablution (Wudu)

Wudu linguistically means washing any parts of the body, and it comes from the same linguistic root of '*wada'ah*', which means brightness, radiance, or beauty. Technically, wudu is the use of pure water to wash certain parts with a specific intention in a specific way.

Wudu is a precondition for salah (i.e. prayer), therefore, one has to be in a state of wudu before performing salah. However, it is not obligatory to perform wudu if one is already in the state of wudu. One can pray with one wudu multiple prayers as long as he does not commit any of wudu nullifiers.

Description of Wudu

The following is the description of wudu in steps:

1. **Intention** (Niyah): it is a prerequisite²⁹ for wudu.
2. **Basmallah**³⁰ (or Tasmiyah): is to say Bismillah³¹ (in the name of Allah).

²⁷ A type of herb or grass that is used for dyeing hair. It is a reddish dye, and some say it is black but when added to henna it becomes red.

²⁸ It is a recommended act for males and a noble act for females. Circumcision for males is the cutting of the foreskin of the male organ so that urine cannot build up there. With respect to females, it is only the cutting of the tip of the clitoris, which looks like a seed, (which is different from what is known as "female genital mutilation", which implies the removal of the entire clitoris and which is forbidden).

²⁹ Intention is, in general, a prerequisite for all acts of worship. Hanafis said it is sunnah and not a prerequisite.

³⁰ If someone forgets to say it before wudu, he can say it when he remembers during wudu.

³¹ Hanbalis said it is Wajib, but the other schools said it is recommended.

3. **Washing the hands:** three times. It is one of the sunan^{32, 33}.
4. **Rinsing of the mouth** (or Madmadah): three times, and it is sunnah³⁴.
5. **Rinsing of the nose:** by sniffing up and blowing out water. Three times, and it is sunnah.³⁵
6. **Washing the face:** which is the area that starts from the hairline down to the bottom of the jaws and chin in length³⁶, and from the ear to the other ear in width.³⁷ Beard should also be washed; If the beard is abundant, one needs to wash the external part of it, and run his wet fingers through it (called: *takhlii*); if the beard is little³⁸, he should wash it externally and internally³⁹. The fard/wajib is to wash the face one time, and the sunnah is to do so three times.⁴⁰
7. **Washing the arms to the elbows:** this includes hands (and starts from the fingertips⁴¹), forearms, and the elbows. It is fard/wajib to wash them one time, and the sunnah is to do so three times.
8. **Wiping the head:** Malikis and Hanbalis⁴² said to wipe the entire head, Hanafis said to wipe a quarter of the head, and Shafi'es said just wipe over some hairs⁴³ within the head. This disagreement is about the

³² Sunan is the plural of sunnah in Arabic, which means as a fiqhi term that it is recommended to do the act and you are rewarded if you do, and not sinful if you do not.

³³ Washing hands becomes obligatory when one rises from sleep.

³⁴ Hanbalis said it is wajib.

³⁵ Hanbalis said it is wajib.

³⁶ For someone who has a beard, the lower end of the face is the end of the beard hair.

³⁷ In the case of a bald person, the upper end of his face is the point at which hair starts for a person who has hair.

³⁸ Means that it shows the skin underneath.

³⁹ Internally here means to let water reaches the skin.

⁴⁰ Regarding wiping over turban, Ahmad said it is permissible, but Abu Hanifa, Malik, Shafi'e said it is not.

⁴¹ With respect to the dirt under nails, Hanafis and Shafi'es said it should be removed, but Malikis and Hanbalis said that is not necessary, even if the dirt prevents water to reach the skin.

⁴² Hanbalis said for women it suffices that they wipe only over the forehead.

⁴³ Or part of skin of the head for a bald person.

obligatory part. However, to get out of this disagreement, it is better to wipe all of the head⁴⁴.

- 9. Wiping over ears:** Ears are considered part of the head (not the face). It is sunnah to wipe them with a new water.⁴⁵ Also, one puts his wet index fingers in the passage of his ears right up to the ear canal, and places his wet thumbs on the outer ears, and moves them in a circular motion to wipe behind the ears.
- 10. Washing both feet with ankles:** it is fard, and ankles have to be included in the wash.⁴⁶ The sunnah is to wash them thrice.
- 11. Following the prescribed sequence:** in particular, the obligatory acts: intention, washing both arms, wiping over the head, and washing both feet.⁴⁷
- 12. Succession:** between these wudu acts, which entails that there should not be a long time gap before proceeding to the next act of wudu.⁴⁸
- 13. Rubbing:** should be with the palm, and it suffices with foot in washing feet.⁴⁹ Rubbing means passing of the palm on the wudu part with the application of a light pressure, once. It is disliked to that multiple times because that leads to waswasah⁵⁰.

⁴⁴ The entire area of the head is to begin with the forehead/forelock and end with the nape of the neck, and then back to the forehead.

⁴⁵ Abu Hanifa said wiping ears is fard, and they are wiped with the head with the same water.

⁴⁶ Some scholars said the fard is to wipe over them, not to wash, and some said one can choose either to wash or to wipe.

⁴⁷ Malikis and Hanafis said following the sequence is not obligatory; it is sunnah. Therefore, unfollowing the sequence is makroh/disliked but does not invalidate wudu.

⁴⁸ Succession is among the sunnan/recommended acts (not the integrals of wudu) according to Shafi'is and Hanafis.

⁴⁹ Only Malikis said it is wajib. It is sunnah in the other schools.

⁵⁰ Waswasah means suspicion or delusion. It also means insinuating whispers and negative thoughts from the Shaytan.



Sunan Acts of Wudu:

Some of the sunan are mentioned in the section of the 'Description of Wudu' because some schools consider some of those sunan among the obligatory acts of wudu. There many sunan of wudu, that includes:

1. Using the tooth stick before rinsing the mouth.
2. Starting the right parts before the left ones.
3. To rinse mouth and nostrils extensively unless one is fasting.
4. Combining together the rinsing of the mouth and the nose with one handful of water.
5. Washing each part thrice, that also includes wiping the head thrice.
6. Running the wet fingers through the beard
7. Running water or the wet fingers through one's fingers and toes.
8. Elongating the streaks of light, i.e. washing the complete forehead, more than what is obligatory in washing the face; and washing above the elbows and ankles.
9. Economizing the use of water, even if one is at a flowing river.
10. Supplications afterwards.
11. Performing two rak'ahs afterwards.

Nullifiers of Wudu:

A nullifier of wudu is an act that render ablution void and null. It is called 'Hadath' in Arabic. Some wudu nullifiers are agreed upon among jurists, and others are not.

The agreed upon Nullifiers are:

1. The exiting of anything from the private parts (i.e. penis, vagina, or anus, such as urination, defecation, and the passing of wind).



2. Loss of intellect and consciousness through deep sleep⁵¹, fainting, and insanity, or the like⁵².

The disagreed upon nullifiers include:

1. Any impure discharges from elsewhere in the body: Hanafis and Hanbalis count it among the wudu nullifiers.
2. Touching a woman⁵³: Shafi'ees count it as one of the wudu nullifiers, regardless if a desire exists or it does not.⁵⁴ If it happens with a lustful desire, Malikis and Hanbalis consider it a wudu nullifier.⁵⁵
3. Touching the private part⁵⁶ (of one's own or somebody else's) without a barrier: Malikis, Shafi'ees, and some Hanbalis said that negates one's wudu⁵⁷. Hanafis said it does not nullify wudu.
4. Blood: Hanafis said any flowing blood nullifies one's wudu. Hanbalis said it only invalidates the wudu if the amount of blood is large. Malikis and Shafi'ees said it does not nullify wudu.
5. Apostasy: Hanbalis and Malikis and an opinion in Shafi'ees said it invalidates the wudu.
6. Eating camel's meat: Hanbalis only said it nullifies the wudu.⁵⁸

⁵¹ Light sleep (i.e. dozing or drowsing) while one is sitting properly does not nullify his wudu. Shafi'ees, some Hanafis, and some Hanbalis said a deep sleep does not also negate the wudu, if one is sitting properly, even if he is leaning on something, that if it is removed, the person would fall.

⁵² Such as drunkenness or intoxications, coma, or an effect of some medicine.

⁵³ The point of discussion here is about a non-mahram woman, which means a woman that one can marry according to our shari'ah. This includes one's wife. Also, this discussion is also applied to the opposite case, when a woman touched a non-mahram man, including her husband.

⁵⁴ Hanafis, Malikis, and Hanbalis said touching a woman without sexual desire does not nullify one's wudu.

⁵⁵ The ruling for kissing the opposite gender is the same and follows the same rules of touching.

⁵⁶ That includes man's penis and woman's vagina. Shafi'ees and Hanbalis said the anus as well.

⁵⁷ Malik and Shafi'e said that this touch has to happen with the palm or fingertips. If someone touches his penis with the any other body part, including the back of his hand, that does not nullify wudu. Hanbalis said touching whether with palm or the back of the hand, both nullifies wudu.

⁵⁸ The other three schools said it does not invalidate the wudu, but making wudu is mustahab or recommended.



7. Laughing during prayer: Hanafis said it nullifies wudu and invalidates the prayer.⁵⁹
8. Washing the deceased: Hanbalis said wudu after washing a dead person is wajib; Hanafis said it is mustahab.
9. The wetness exits from the woman's private parts: which is the lubrication that is produced in the vaginal canal. This is not urine which is produced in the urethra. This wetness is considered pure, not najis, but it is among what exits from the private parts, and hence is invalidates wudu. If it is continuous, Malikis said it does not nullify wudu.
10. Being in doubt whether or not the wudu is nullified: Malikis only added this to the wudu nullifiers.

Lastly, some scholar including Imam Shafi'e said that wudu is mustahab from any sinful speech, such as: backbiting, gossip, lying, cursing or swearing, giving a false statement, and the like.

The Acts for Which Ablution is Required:

Wudu is required for the following actions:

1. Performing Prayer: whether obligatory or voluntary, or funeral prayers.
2. Performing Tawaf⁶⁰: which is also a type of prayer.
3. Touching the Quran⁶¹: the four schools agreed on this⁶².

Wudu is recommended for the following actions:

⁵⁹ Other schools said it invalidates the prayer only. Shafi'es said it is mustahab to repeat wudu if one laughs during prayer.

⁶⁰ Tawaf is circumambulating the Ka'bah.

⁶¹ This is for touching only, not reading. Reading Quran without wudu is permissible. Shafi'es said also carrying the Quran requires wudu as well.

⁶² Imam Malik and others said a non-Mukallaf child, at the age of discretion, is allowed to touch the Quran without wudu. Mukallaf is an accountable person according to Islamic shari'ah.





1. Mentioning the name of Allah.
2. Before going to sleep.
3. Before sleeping, eating, or resuming intercourse for a person in the state of janabah⁶³ ⁶⁴.
4. For performing Adhan and Iqamah.
5. Before performing ghusl.
6. Renewing wudu for every prayer.
7. For visiting the prophet (pbuh).
8. Before learning and teaching Islamic knowledge.
9. After every act that nullifies wudu.
10. After carrying the deceased.
11. After eating what has been cooked over fire.

Wiping over the Khuffs:

Khuffs are leather socks or shoes that cover feet including ankles. It is permissible to wipe over the khuffs by consensus. Wiping is a concession that was legislated to facilitate the performance of wudu instead of taking off shoes every wudu. Hanafis, Malikis, and Shafi'ees said washing is better; Hanbalis said wiping is better.

The wiping takes place on the top only.⁶⁵

⁶³ Janabah is the state of major ritual impurity.

⁶⁴ All schools except Malikis agreed on this point that wudu is mustahab in this case.

⁶⁵ Malikis said it is mustahab to wipe the bottom of the khuff as well.



THIS BOOK

This book summarizes the main topics in Islamic jurisprudence in the chapters of purification and prayer. The book presents the preponderant view among the different schools of jurisprudence with some useful details in the footnotes.

This book includes most of the sections that could be find under these two chapters in the classic books of Fiqh, which would give students a complete image about the Fiqhi topics in these chapters.

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