

Purification (Taharah)

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1. PURIFICATION (TAHARAH)

Purification is valid with the following types of water: rain water, well water, spring water, river water, sea water [even if salty], and water from melted snow or hail. Such water may be used for purification as long as it remains "purifying," namely, to remain with its natural characteristics, with nothing having mixed with it such as to "condition" it and thereby remove its "purifying" quality. This ruling applies whether the water is flowing or in a large cistern, namely, one with a surface area of at least ten by ten cubits with a depth such that its floor is not exposed by scooping water out [with both hands].

2. ABLUTION (WUDU')

The obligatory integrals (fard, pl. furud/fara'id) of wudu' are four, namely:

1. Washing the face, whose lengthwise demarcation is from the top of the forehead to the bottom of the chin for someone without a thick beard, or [for one with a thick beard] to the bottom of the beard [that lies on the face, as opposed to the hair that hangs below the chin]. Its demarcation in width is from one earlobe to the other, even for someone with a beard;
2. Washing the two arms, up to and including the elbows;
3. Wiping a fourth of the head;
4. Washing the two feet, up to and including the ankles.

Among the emphasized sunna's of wudu' are the following:

1. The intention (niyya),
2. Using the toothstick (siwak),
3. Mentioning the Name of Allah (tasmiya),
4. Washing the hands up to and including the wrists in the beginning of wudu',
5. Maintaining the correct order of limbs, as Allah Most High has listed in His Book,
6. Continuity,
7. Washing [those limbs that are washed] three complete times,
8. Rinsing the [entire] mouth [three times],
9. Rinsing the [soft part of the] nose [three times],
10. Running one's wet fingers through the beard,
11. Running one's wet fingers in between the fingers and toes,
12. Wiping the entire head [once, and the ears with the same water],
13. Rubbing [the limbs when washing them],
14. Starting with the right limb [when washing the arms and feet],
15. Starting with the tips of the fingers and toes [when washing the arms and feet],
16. Starting with the front of the head [when wiping it],
17. Wiping the back of the neck, but not the throat.

Among the etiquette (adab) of wudu' are the following:

1. Facing the qibla [direction of the Ka'ba in Makka],
2. Avoiding the water used in wudu' [from getting on one's body or clothes],
3. Making supplication (du'a') with those words that have been narrated,
4. Mentioning the Name of Allah when washing each limb,
5. Performing wudu' by oneself,
6. Rushing to perform wudu' before the prayer time comes in, unless one has a chronic excuse,

7. Reciting the two testifications of faith after wudu',
8. Drinking from the leftover water afterwards.

Among the things disliked (makruh) in wudu' are the following:

1. Wasting water (israf),
2. Using too little water when washing,
3. Striking or slapping the face with water when washing it,
4. Speaking during wudu', other than making supplication,
5. Having someone else assist one in wudu' without a valid excuse.

The legal reason for performing wudu' is the desire to do that which is not permissible except in a state of wudu', such as the ritual prayer (salat) or touching a copy of the Qur'an; or the legal reason could also be the divine command being directed to someone due to the near expiration of the prayer time.

The conditions of being legally responsible to perform it are the following:

1. Islam,
2. Puberty,
3. Sanity,
4. Termination of menstruation, postnatal bleeding, or the state of ritual impurity,
5. Access to and ability to use sufficient purifying water,
6. Ability to perform the prayer (salat),
7. The divine command being directed to the person due to the near expiration of the prayer time.

The conditions of the validity of wudu' are the following:

1. That purifying water completely encompass the skin [of those limbs that must be washed; i.e., the obligatory integrals];
2. The removal of anything that blocks water from reaching the surface of the skin;
3. The ending of any state that contradicts it [wudu] while washing [i.e., while performing wudu], such as the appearance of urine at the top of the penis.

Its legal ruling (hukm) is the permissibility of that which was impermissible before it, such as performing the prayer and touching a copy of the Qur'an.

Its integrals (rukun, pl. arkan) are its aforementioned four obligatory elements. The categories of wudu' are three: obligatory, mandatory, and recommended.

1. Obligatory (fard), namely, when a person is in a state of minor ritual impurity and intends on doing [any of the following:]:
 1. The ritual prayer,
 2. The prostration of recital,
 3. Touching a verse of the Qur'an [unless with a non-attached barrier];
2. Mandatory (wājib), namely, when a person is in a state of minor ritual impurity and intends on performing circumambulation (tawaf) around the Ka'ba or touching a book of Qur'anic exegesis (tafsir);
3. Recommended (mandub), namely, when a person is in a state of minor ritual impurity, in the following cases:

1. Before touching a book of jurisprudence (fiqh) or the like [out of veneration],
2. To renew one's wudu' for another prayer,
3. To avoid disagreement of scholars of other schools of thought, such as after having touched a woman [or one's genitalia],
4. Before sleeping,
5. After waking up from sleep,
6. After every sin,
7. After laughing out loud outside of the prayer (salat).

Wudu' is nullified by any one of the following things:

1. Anything that exits from the two openings [namely the penis or vagina, and the anus],
2. Filth that flows from other than the two openings, such as blood [or pus],
3. Vomiting a mouthful or more,
4. Sleeping in a position such that the buttocks are not firmly planted onto the ground, such as while lying down or leaning one one's side,
5. Loss of consciousness,
6. Insanity,
7. Drunkenness,
8. Laughing out loud, by an adult, while performing the prayer (salat),
9. Contact between an erect penis and vagina.

3. THE PURIFICATORY BATH (GHUSL)

The following three actions are obligatory integrals of the ghusl:

1. Rinsing the [entire] mouth [once],
2. Rinsing the nose [i.e., up to the bone, once],
3. Washing whatever is possible, without undue difficulty or hardship, of the entire body [once].

Among the emphasized sunnas of the ghusl are the following, in this order:

1. Intention (niyya),
2. Washing the hands until the wrists,
3. Washing one's private parts [front and rear],
4. Washing off any filth from the body,
5. Performing wudu' first, followed by pouring water over the entire body, starting with the head [for a total of three times].

The ghusl is of three types:

1. Obligatory (fard), namely, when any one of the following things occur:
 1. The emission of sperm/sexual fluid (mani) that leaves its normal place inside the body with pleasure [even if it exits without pleasure], for any reason, such as a wet dream or by looking [at someone or something with lust];
 2. The disappearance of the head of the penis into the vagina, or the anus, of a living human being whose body is desirable [even if without emission of sexual fluid];
 3. The ending of menstruation or postnatal bleeding;
2. Mandatory (wājib), namely, for someone who becomes Muslim while in a state of major ritual impurity, although the sounder opinion is that the bath is obligatory (fard) on him, not mandatory (wājib);
3. Recommended (nafl), for any one of the following reasons:
 1. The Friday prayer (jumu'a'),
 2. The two 'Id prayers,
 3. Entering into the state of pilgrim sanctity (ihram),
 4. The Day of 'Arafa,
 5. Entering Makka,
 6. Entering Madina, the Illuminated City,
 7. Visiting the Prophet (ﷺ).

The ghusl is not necessary after any of the following:

- The exit of madhy or wady;
- Waking up after having a wet dream yet finding no wetness, even for a woman;
- The insertion of a finger or the like into the vagina;

4. DRY ABLUTION (TAYAMMUM)

Tayammum is permissible when there is a valid excuse, such as [the following:]

- Being roughly one Hashimite legal mile (mil shar'i) [1.16 mi (1.86 km)] away from water,
- Extreme cold,
- Sickness,
- Wounds on most of the body,
- Fear of thirst,
- Fear of an enemy or a wild beast [around the water],
- Lack of apparatus [to take water out of the well],
- Fear of missing the funeral prayer (janaza) or the 'Id prayer, even if building upon one's prayer [if one's wudu' is nullified during the prayer], as opposed to the Friday prayer or a normal prescribed prayer.

If one forgets that he has water in his caravan [and therefore performs tayammum due to lack of water], he does not have to make up those prayers [upon remembering the water in the caravan]. And Allah knows best.

Tayammum may be performed with any pure substance of the earth, such as dirt, sand, antimony (kuhl), limestone, stones, or dust, even the dust on cloches.

Hence when a Muslim intends to remove the state of ritual impurity, strikes the earth once and wipes his face completely with dirt [or whatever substance he is using], strikes it a second time and wipes his arms [up to and including the elbows] completely with dirt, he becomes pure, even if he were in state of major ritual impurity (junub). He may then perform as many prayers as he wishes [even spanning multiple prayer times], both obligatory (fard) and voluntary (nafl), until either his wudu' is nullified, or his excuse for performing tayammum ends.

If one has wounds on his body, yet his uninjured limbs are more than his injured limbs, he must wash the uninjured limbs and wipe the wounded ones, as long as wiping them does not hurt him. Otherwise, he may leave those limbs [neither washing nor wiping them].

One may not, however, wash some limbs and perform tayammum as well.

5. WIPING FOOTGEAR (KHUFFS)

Both men and women may wipe khuffs, whether travelling or while in residence. The khuffs must cover both ankles, even if made out of dense wool (jukh).

In order to be able to wipe khuffs, one must have completed wudu' before its nullification. However, it is not a condition to complete wudu' before wearing the khuffs. That is, if one were to wash his two feet, wear the khuffs, and then complete his wudu', it would be valid to wipe the khuffs afterwards.

If one is resident [i.e., not on a journey], he may wipe [khuffs] for one complete day and night (24 hours). A traveller, however, may wipe [them] for three complete days and nights (72 hours).

This time period [during which one may wipe khuffs] begins from the time wudu' is nullified, after having worn them in a state of ritual purity.

The minimum required area that must be wiped is an amount equivalent to the surface area of the person's three smallest fingers; this much of the top of each one of the pair must be wiped.

Each khuff must be free from holes that [if combined] are equivalent to the surface area of the person's three smallest toes. Hence, if the holes of one of a pair are less than that area, it is still valid to wipe it, even if each one is such. [That is] the holes of both khuffs are not combined [when estimating; rather, each one of the pair is considered separately].

The sunna method of wiping the khuffs is to begin at the toes, with one's fingers spread apart, and to wipe [once] toward the shin.

The following things invalidate the wiping of khuffs:

- Anything that nullifies wudu',
- Taking [even] one of the pair off,
- The expiration of the time period, unless [based on reasonable likelihood,] one fears harm to his feet due to extreme cold,
- Most of one foot leaving a khuff.

It is not valid to wipe a turban, cap, face veil, or gloves.

6. WIPING CASTS

If one has a broken or wounded limb, he may wipe its cast, bandage, or dressing for as long as the excuse remains, even if it were placed on the limb while the person was in a state of major or minor ritual impurity.

It is not a condition to wipe the entire cast, although it is according to a weaker opinion. It is also not necessary to wash the exposed skin in between the wrapping of a dressing placed over skin where a venesection [or the like] was performed.

If the cast or bandage falls off, and the limb had not yet healed, then neither the [previous] wiping nor the ritual prayer [if he were praying] is invalidated. If a new cast or bandage is placed on the wounded limb [to replace the older one], it is not necessary to wipe it if the original one had previously been wiped, yet it is recommended to do so.

Like khuffs, [wiping] the cast does not require an intention.

7. MENSTRUATION (HAYD), POSTNATAL BLEEDING (NIFAS), AND DYSFUNCTIONAL UTERINE BLEEDING (ISTIHADA)

Menstruation [i.e., menstrual blood (hayd)] is defined as blood that exits from the uterus of a woman free from disease or pregnancy, after the age of adolescence. Its minimum duration is three days [72 complete hours], while its maximum is ten days [240 complete hours]; its average is between the two, i.e., five days.

If the bleeding is for less than three days, or more than ten days, then it [the excess blood] is not menstruation; rather, it is dysfunctional uterine bleeding (istihada).

During the period of menstruation [i.e., its maximum ten complete days], any color that is seen, as well as intermittent breaks from bleeding [again, within the possible ten complete days], is considered menstrual blood, [thus] preventing her from praying or fasting. The fasts must be made up [if during Ramadan], as opposed to the prayers.

The following things are also unlawful during menstruation:

- Sexual intercourse,
- Tawaf,
- Entering a mosque [even if only to pass through],
- Being touched from [right below] the navel to [right below] the knee,
- Reciting the Qur'an,
- Touching a copy of the Qur'an, unless with a [nonattached] barrier.

If her period ends within ten days [but after the duration of her regular habit], she may not have intercourse except after one of three things:

1. Performing a ghusl;
2. Performing tayammum [if there is a valid excuse, as well as praying [salat] with it [that tayammum], even if a voluntary prayer;
3. Missing an obligatory prayer, which occurs if her period ends with enough time to at least perform the ghusl and say the tahrima before the prayer time expires; if that occurs, it is permissible to have intercourse with her afterwards [even if she did not perform the ghusl. If, however, the time between the ending of her period and the expiration of the prayer time is very slight, such that she would not have enough time to take the ghusl [coupled with the tahrima], then she is not considered to have missed an obligatory prayer [and intercourse would remain impermissible].

If her period goes past ten days, it is permissible to have intercourse with her as soon as it passes the tenth day [240 complete hours], due to the certainty [that the menstruation is complete and] that the extra bleeding is dysfunctional uterine bleeding.

The minimum duration of tuhr is fifteen [complete] days [360 complete hours], yet it has no maximum duration, except when establishing a standard menstrual habit in a situation of continuous bleeding.

Postnatal bleeding (or lochia) (nifas), is defined as blood [that exits] after delivery, or after most of the baby has exited, even after miscarriage of a fetus whose body had [some sort of] physical development. Postnatal bleeding has no minimum duration, while its maximum duration is forty days [960 complete hours]. It is from the first of twins. Its ruling [i.e., of postnatal bleeding] is like that of menstruation.

The following cases are considered to be dysfunctional uterine bleeding:

- Any bleeding of a pregnant woman, even [bleeding] during delivery before most of the baby has exited;
- Bleeding [after delivery] for more than forty days [i.e., the excess blood is dysfunctional uterine bleeding];
- If she bleeds past her normal habit, of either menstruation or postnatal bleeding, and the bleeding exceeds the maximum duration [of either one; in that case, the bleeding after the duration of her habit is considered dysfunctional uterine bleeding];
- Any bleeding of a girl that has not yet reached adolescence.

Dysfunctional uterine bleeding (istihada) is like a continuous nosebleed [in its legal ruling]; it does not prevent [the permissibility of] fasting, praying, sexual intercourse, or tawaf.

If such bleeding continues for the duration of an entire prayer time, then the woman must perform wudu' at the beginning of each prayer time, just like someone with chronic urinary incontinence, constant diarrhoea, constant gas release, or continuous bleeding [from any part of the body].

There are three conditions for people with chronic excuses: the condition establishing the excuse, the condition of its continuity, and the condition of its termination.

1. The condition of establishing the excuse, as stated above, is for the excuse to continue for the duration of an entire prayer time, such that the person is unable to perform wudu' and the prayer without the occurrence of the excuse. Afterwards, the person is considered chronically excused; therefore, he may pray any amount of obligatory or voluntary prayers, after having performed wudu' with it [the excuse], despite the occurrence of that excuse [after the wudu']. The wudu' [performed in such a state] is invalidated only by the expiration of the prayer time.
2. The condition of continuity of the excuse is its occurrence in every prayer time afterwards, even if only once [within each prayer time].
3. The condition of its termination [whereby one is no longer excused] is for a prayer time to elapse without a single occurrence of the excuse.

8. TYPES OF FILTH AND PURIFICATION FROM THEM

Filth (najasa) is of two types: heavy (mughallaza) and light (mukhaffafa).

Heavy filth includes [the following:]

- Spilled blood,
- Faeces,
- Wine (khamr),
- Sperm or sexual fluid (mani).

Light filth includes the following:

- Urine of animals whose meat is permissible to eat,
- Urine of horses,
- Droppings of birds whose meat is not permissible to eat.

A place with discernible filth on it is purified by the removal of the body of filth [even if washed only once], except for that which is difficult to remove. A place with indiscernible filth on it is purified by washing and squeezing the area three times. If the area cannot be squeezed, then [it is purified by washing it three times, waiting between each wash] until the water stops dripping.

The amount of heavy filth that is excused [for the sake of the prayer] is the size of a dirham (silver coin). The amount of light filth that is excused is less than a fourth of one's [entire] garment [or one's entire body].

Light spray of urine is excused if [the size of] each dot is [no larger than] the head of a [pin-sized] needle.

[The following situations are examples of filth not transferring from one area to another:]

- The moisture that appears on a dry, pure garment, after being wrapped in a damp, impure garment that would not drip if squeezed, is not deemed impure.
- A wet [clean] foot that steps on impure ground, without any trace of filth appearing on the foot, is not deemed impure.
- A damp, pure garment that is placed on impure ground, without any trace of filth appearing on the garment, is not deemed impure.
- The body of one who sleeps in a [dry] impure garment, which becomes wet from [his] sweat, without any trace of filth appearing on his body, is not deemed impure.

An area [whether body, garment or otherwise] with filth on it may be cleaned by water, even if used (musta'mal), as well as any liquid that [by its nature] removes [filth], such as rosewater or vinegar.

Complete chemical transformation (istihala) is a means of purification [of filth itself], such as feces turning into salt or ashes.

A leather sock (khuff) or the like [such as a sandal] may be purified by [scraping or] rubbing [the affected area] on the ground or with dirt, if the filth on it had a solid body. Washing in that case is not necessary.

A sword or the like may be purified by wiping [its surface].

The ground [of natural earth] may be purified by drying, as long as no trace of the filth remains visible, for the sake of praying [on that earth], but [its dirt may] not [be used] for tayammum [as the dirt is rendered pure, but not purifying].

A garment or one's body with dried sperm on it may be purified by scraping off the sperm.

The hide of [any] dead animal is purified by actual tanning, [carried out by chemical agents] such as sant tree pods (qaraz) or pomegranate seeds; as well as by natural tanning, through the use of dirt, the sun, wind, or the like. Thereafter [once the hide has been purified], one may pray on it or perform wudu' from [water inside] it [like from a water sack made from the hide]. An exception [however] is the skin of pigs and humans.

Hides of animals whose meat may not be eaten may also be purified by slaughtering according to the Sacred Law (dhakhat shariyya), as opposed to the meat [which remains impure].

Anything [i.e., any body part] that does not have flowing blood in it is not rendered impure upon death [of the creature], such as [the following:]

- Hair,
- Cut feathers [as opposed to plucked ones, the ends of which are impure],
- The horn,
- The claw,
- Bone, as long as there is no fat on it.

A deer's pouch of musk, like the musk itself, is pure and may be eaten; the same ruling applies to civet (zabad).

9. WELLS

A small well of water is rendered impure if filth falls into it, such as urine, blood, or chicken droppings, even if a small amount without any trace of it appearing in the water.

The same ruling applies for a large amount of dung of camels, donkeys, or cattle, as opposed to a small amount [which is excused], namely, that which is not considered large by the one who sees it [in the well].

The following things also do not render the well impure:

- Pigeon or sparrow droppings;
- Dead creatures that have no blood in them, such as [large] mosquitoes, flies, wasps and scorpions;
- [Dead] sea creatures;
- A creature that falls in [the well] yet comes out alive, as long as there was no filth on its body, including humans, camels, cattle, donkeys, predatory birds, and predatory land animals [i.e., any- thing but pig].

If an animal dies in a well, then there are three categories [with regard to the legal ruling of how much water to remove, based on the creature's size, namely:]

1. Small, like a mouse, in which case it is mandatory (wājib) to remove 20 buckets [of water];
2. Medium, like a pigeon, in which case it is mandatory (wājib) to remove 40 buckets;
3. Large, in which case it is mandatory (wājib) to remove all of the water. The same ruling applies if the animal was small [or medium], yet its carcass became bloated or fragmented into pieces. If it is not possible to remove all of the water, then it is mandatory (wājib) to remove 200 buckets.

If the saliva of the animal touches the water, then all the water must be removed if the saliva was impure or doubtful. If it was pure yet disliked, then it is [merely] recommended (mustahabb) to remove the water [see next section for detail].

10. TYPES OF SALIVA

Saliva is of four types [with regard to the ruling of water that is mixed with it]:

1. Pure and purifying, and not disliked [to use for purification or to drink]: This is the saliva of a human being whose mouth was clean, even if in a state of major ritual impurity or a non-Muslim; the saliva of horses; and that of animals whose meat is permissible to eat.
2. Impure: This water may not be used for purification in any case, nor may it be drunk except by one in dire need, just as he may eat meat of an animal not ritually slaughtered. This category includes the saliva of dogs, pigs, and [predatory land animals such as] lions, wolves, hyenas, apes, and the like.
3. Disliked if other [pure] water is available: This includes the saliva of housecats, released chickens, predatory birds such as hawks or falcons, and creatures that roam around houses like mice and snakes. If no other water is available, it is not disliked to use this water for purification.
4. Saliva in which there is doubt regarding its purifying nature: This is the saliva of mules and donkeys. If no other water is available, one makes wudu' with this water, followed by tayammum, and then prays.

11. CLEANING AFTER RELIEVING ONESELF (ISTINJA')

[After urination] a man must ensure that no drops of urine remain in the urethra (istibra'), until no trace of wetness [even] appears at the tip of the organ, since its appearance [there] prevents the validity of wudu'.

If the filth [that exits the body] does not move beyond the exit hole itself, then it is sunna to clean that area (istinja'), by using a stone that removes [the filth], or the like. One should wipe forwards and backwards until the area is clean. It is ideal to wash the area afterwards, until one feels convinced that the filth is removed. Moreover, one should continue washing until the bad smell is gone. Finally, it is not permissible to expose one's nakedness [to others, even to perform istinja'].

If the filth moves beyond the exit hole, yet the amount that moved is less than what is excused, the prayer [performed with it] is still valid. If, however, that amount is more [than what is excused], it is obligatory (fard) to remove it [with water or a liquid that removes], just as it is obligatory (fard) to perform the ghusl if one is in a state of major ritual impurity.

It is disliked to clean oneself (istinja') with a bone, dried dung, food, or anything of value like silk or cotton. It is also disliked to use one's right hand for cleaning oneself.

One should enter the lavatory with the left foot, and seek refuge from Allah beforehand. [While relieving oneself] one should sit neither facing the qibla, nor with one's back toward it. Likewise, one should not face the sun or the moon. One should not speak without necessity.

[After finishing] one should exit with the right foot, and then say: "Praise be to Allah, Who removed harm from my body and granted me well-being".

After the servant purifies his garments, body, and prayer area, and commences the prayer (salat) or the like; accompanied with the truly beneficial purification [i.e., of the heart) from the likes of rancor and hatred, and from everything besides Allah; intending to carry out His divine command; bearing in mind the greatness of His majesty and honor; with full hope that He will accept that which He has enjoined on him [of worship]; then it is hoped for him [the servant) to be granted Eternal Joy due to the [divine) acceptance of his devotion.