

Purity and Purification

الطهارة والتطهير



For ICC Level 2

ṬAHĀRAH AND NAJĀSAH

Definitions

Ṭahārah: Purity, freedom from contamination or pollution

Ṭāhir: Pure, unpolluted, clean (and figuratively: chaste, innocent, honest)

Muṭahhir: Purifier, purifying agent (*ṭaṭ-heer* = purification)

Ṭahūr: Pure in itself and a means of purification (i.e., both *ṭāhir* and *muṭahhir*)

Ṭaṭ-heer: Purification

Najāсах: Impurity, filth, pollution or uncleanness. Also a physical impurity, an impure substance or filth (*khabath*).

Najas or najis: Impure, polluted, filthy, unclean

Ḥadath: Ritual impurity, being of two types: major (resulting from sexual intercourse, ejaculation, menstruation and post-natal bleeding), which is removed by *ghusl*, and minor (resulting from the passage of urine, feces, gas or prostatic fluid and from unconsciousness and sleep), which is removed by *wudhū'*. The removal of both major and minor *ḥadath* is a pre-condition for *ṣalāh* (prayer) and *ṭawāf* around the Ka'bah.

Impurity

There are two different types of impurity: *ḥadath* and *najāсах*, each requiring its own kind of purification.

1. Ritual Impurity (Ḥadath)

The first is purification from ritual impurity (*ḥadath*). Ritual impurity is an abstract, subtle concept which applies only to human beings. Clothing and other objects are not in any way affected by ritual impurity.

Ritual impurity is of two kinds: minor (*ḥadath asghar*) and major (*ḥadath akbar*).

Minor ritual impurity is the state of a person when something has come out of the frontal or rear private area or when a person sleeps or loses his consciousness or reason. When a person is in this state, he may not pray until he performs ablution (*wudhū'*).

It is important to note that this has nothing to do with cleaning one's body or removing impure substances. When a person sleeps, he does not need to wash himself but merely perform *wudhū'* since he has fallen into a state of minor ritual impurity.

Major ritual impurity occurs as a result of sexual intercourse (penetration), ejaculation, menstruation and post-natal bleeding and is removed by a full bath (*ghusl*).

2. Physical Impurity (Najāсах or khabath)

Physical impurity is the impurity of actual substances. Examples of these are blood, urine, feces, pig flesh and canine saliva. These impurities must be removed from whatever they contaminate.

If a person's skin, clothing, or place of prayer is contaminated by physical impurities his prayer will not be valid. If there are physical impurities on a person's skin, clothing, or prayer mat they must be washed away. If the impurity is on one portion of a person's skin, clothing, or prayer area, then only that area must be washed.

Slight amounts of physical impurities that can neither be seen nor smelled do not affect a person's worship. Negligible amounts are often unavoidable and are overlooked in Islamic law. In addition, one should not act upon doubts or uncertainties, but rather ignore them and thus defeat Shayṭān.

Contact with a physical impurity (*khābath*) does not cause ritual impurity (*ḥadath*). If someone touches urine, feces or blood, he must wash it off his hands. However, if he had previously made *wuḍḥū'* or *ghuṣl*, his *wuḍḥū'* or *ghuṣl* has not become invalidated and is not affected.

If a person were to fall into a pool of impure substance and be completely submerged in it, he would undoubtedly have to take a bath to wash it off. However, this bath would not be a ritual *ghuṣl*. It would only be a means of washing off the physical impurity because his previous *wuḍḥū'* and *ghuṣl* were not affected by his contact with it. The reason for this is that ritual impurity and physical impurity are completely independent of one another.

Physical purification is accomplished either by alteration of the impure substance or by washing it away with water.

Categories of water

Fresh water (*muṭḥaq*): Includes rain, snow, hail, *zamzam* and sea water. Unconditionally pure and suitable for purification.

Used water (*muṣṭa'mal*): That which has been poured onto a person performing *wuḍḥū'* or *ghuṣl* and collected in a container. Pure and suitable for purification.

Water containing other substances: It must still be recognizable as water and does not include mixtures that have become something else, such as tea or soup; these are pure but not suitable for purification. This water may be categorized as:

a) **That mixed with pure substances** (such as soap, sand, rust, leaves, etc.) - Pure and suitable for purification.

b) **That mixed with impure substances** (such as urine or blood) - If the impurities are of such a small amount that neither the smell, taste or color of the water has changed it remains pure and suitable for purification. If there is alteration in one of these three, it has become impure and is not suitable for purification.

c) **What remains in a container after drinking** – Water left in a glass or dish after any human being (Muslim or non-Muslim) has drunk from it is pure. The same is true of that drunk by cats and most other animals because their saliva is not impure. But what is left after drinking by a dog or a pig is impure and should be avoided.

Najāsāt (impure substances)

Normally, everything is assumed to be pure unless there is textual evidence or a consensus of scholars to the contrary. The following are known to be impure; a Muslim should avoid and remove them from himself and should wash anything contaminated by them.

Carcasses of dead animals, meaning those who have died without having been slaughtered Islamically for food, as well as their meat. Allah instructed His Messenger (ﷺ): ***Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine – for indeed, it is impure."***¹ Included

¹ Sūrah al-An'ām, 6:145. See also Sūrah al-Mā'idah, 5:3.

are any parts cut from live animals, based on the ḥadīth: *What is cut from an animal while it is alive is [considered as] dead.*²

Excepted from this ruling by consensus of the scholars are:

- ♦ Fish, shellfish and similar sea creatures,³ locusts, insects without flowing blood such as ants and bees. All of them are pure and do not require slaughter.
- ♦ The bones, horns, claws, hair, feathers and tanned hides and skins of animals, whatever the cause of death. Although their meat is prohibited according to the aforementioned *āyah*, there is no mention of anything else once it has been cleaned.

Blood that has flowed,⁴ which means from the veins of an animal alive or dead, and blood resulting from menstruation and childbirth. Other human blood is also considered impure, though there is a strong scholarly opinion based on evidence that bleeding does not invalidate *wuḍhū*.⁵

Negligible amounts of blood on the body or clothing, such as what comes from mosquitoes or boils is excused. Additionally, whatever remains in the veins of a slaughtered animal after draining the blood, or in its meat, is not impure and permissible for consumption.⁶

The flesh of swine, as mentioned in Sūrah al-An‘ām, 6:145.

Human urine and excrement, as universally agreed upon. The Prophet (ﷺ) made an exception for urine of the infant boy who is nourished solely by breastfeeding.⁷

Other discharges from the private parts with the exception of semen (*mani*) and the normal white discharge of women which indicates that menstruation has ceased. Both these liquids are considered pure, similar to saliva and mucus.

Vomit is considered impure by most scholars, while others point out that in spite of its foul odor there is no textual evidence of its impurity.

Urine and dung of animals whose meat is not permissible to eat; however, what cannot be avoided of it⁸ is excused.

Scholars consider the urine and dung of animals whose meat is eaten to be pure since none of the *ṣaḥābah* ruled otherwise. The Messenger of Allah (ﷺ) prescribed drinking the milk and urine of she-camels to some people who had a stomach ailment.⁹

The jallālah, which is an abnormal animal or bird that eats impurities such as feces or the flesh of other animals to the point that a change in its odor is noticeable. The Prophet (ﷺ) forbade riding such animals, eating their meat or drinking their milk.¹⁰ However, once it has been kept away from those impurities and eats pure feed for some time until the bad effects are gone, the animal

² Abu Dāwūd and at-Tirmidhi - ḥasan.

³ Refer to 5:96. What is permissible for those in *iḥrām* is undoubtedly permissible for everyone.

⁴ Mentioned in 6:145.

⁵ Several narrations mention occasions when *ṣaḥābah* prayed while blood flowed from their injuries.

⁶ Several of the *ṣaḥābah* reported that they would eat meat whose blood was seen in the cooking pot.

⁷ Narrated by al-Bukhāri and Muslim.

⁸ For example, during farming or *jihād*.

⁹ Narrated by Aḥmad, al-Bukhāri and Muslim. The urine of camels is used as medication even today.

¹⁰ In *ḥadīths* narrated by Abu Dāwūd, Aḥmad, an-Nasā‘i, al-Bukhāri and Muslim. Mad cow disease has been found to result from adding ground flesh and bone to the feed of cattle.

becomes pure once again. It is permissible to feed dead meat and other impure substances to animals which are not eaten, such as cats and dogs.

The dog, its body and saliva – most scholars exclude its hair for lack of evidence. The Prophet (ﷺ) said, "*When a dog has licked someone's vessel let him wash it seven times, the first time with earth.*"¹¹

Alcoholic intoxicants (khamr) are considered impure by many scholars based upon the words of Allah: *O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters and divination by arrows are but filth from the work of Satan, so avoid it that you may be successful.*¹²

Others state that the order to avoid it does not indicate that it is impure. In this verse it is described as 'filth' not in the physical sense but allegorically in the same way as is gambling, sacrifice on stone alters (dedicated to other than Allah) and divination by arrows. The order is merely to stay away from all of these "unclean" (unlawful) practices. Moreover, a harmful substance is not always unclean, and something does not become impure simply because it is prohibited. A rule of fiqh states that everything impure is prohibited but not everything prohibited is impure.

There is no clear evidence to indicate that alcoholic drinks or other intoxicants are impure. Had it been so, the Prophet (ﷺ) could not have allowed his companions to pour wine into the streets after its prohibition.

As for other kinds of alcohol used in hospitals and in products like shampoo, perfumes, etc., their chemical composition is different from ethanol, which is the intoxicating agent in *khamr*. There is no Islamic legislation against alcohols as a chemical group and they are not impure substances. It is intoxicants that are prohibited and not alcohols.

Istihālah refers to a process of chemical alteration – one substance changes through some process into another substance having different characteristics. This can work in two ways: that which was pure and *halāl* may become impure and *harām*, and that which was impure may become pure and *halāl*. So an impure substance may undergo treatment making its origin unrecognizable and thus become a pure substance that is Islamically permissible.

If anyone claims that something is *harām* because it is impure he must bring evidence of that. It is not the origin of the substance that matters, but what it has now become. The ruling on an impurity does not remain after the nature and chemical makeup of the substance has been completely changed.

For example, pig fat that has undergone a process of change (*istihālah*) and turned into a substance which is no longer fat may be used in soap, toothpaste, creams and cosmetics. However, if its chemical makeup has not been sufficiently altered these products remain impure and it is not permissible to use them.

¹¹ Narrated by Aḥmad and Muslim.

¹² Sūrah al-Mā'idah, 5:90.

Purification from najāsah

Physical purification of the body is accomplished by washing off any impurities with water.

Ritual purification is accomplished by the intention to remove from oneself the state of impurity (*ḥadath*) and then by:

Ghusl – washing the entire body with water, wetting every part of the skin

Wudhū' – washing with water the face, hands and forearms, wiping over a portion of the head and washing the feet and ankles

Tayammum – using a clean substance of the earth (soil, sand, dust, etc.) for purification instead of water, wiping once over the face and hands. It substitutes for *wudhū'* and *ghusl* in particular circumstances.¹³

Purification of clothing is achieved by completely washing out the impure substance. Any stain remaining thereafter (such as a trace of blood) is excused, and one may pray in the garment.¹⁴

Purification of shoes or sandals is by scraping and rubbing them in soil or sand on the ground. The Prophet (ﷺ) said, "*When one of you has stepped in something unclean with his shoes, the earth is its purifier.*"¹⁵

Purification of the ground is by pouring water over the impurity if it is a liquid, as was ordered by the Prophet (ﷺ).¹⁶ The ground also becomes pure once the liquid dries completely. In the case of a solid impurity, the ground is purified only by its removal or disintegration.

Purification of a smooth surface is by wiping it clean; washing is not necessary. During *jihād* the *ṣaḥābah* would pray wearing their swords after wiping off the blood.

Doubts about purity

Actions, particularly acts of worship, should not be based on uncertainty or confusion. All substances must be assumed pure unless it is known otherwise. For example, one need not worry about water in the street being impure if his clothing becomes wet from it, nor should he ask about it. The same applies to mud on one's shoes. Such concerns are suggestions from Shayṭān and ought to be ignored.

Similarly, doubt whether one's *wudhū'* is still valid does not invalidate it. Only when he knows for certain that it was invalidated must he renew it.

¹³ Such as when water is unavailable or scarce or when using water would cause further harm to illness or injury.

¹⁴ This is indicated in the reply by the Prophet (ﷺ) to a question concerning menstrual blood, as narrated by al-Bukhāri and Muslim. If an impurity is found in clothing or on the body after praying of which a person was unaware or had forgotten, the prayer is valid and is not repeated.

¹⁵ Abu Dāwūd - *ṣaḥeeh*.

¹⁶ In the incident when a Bedouin urinated in the *masjid*. (Al-Bukhāri)

SUNAN AL-FIṬRAH

Islam places great emphasis on both physical and spiritual, cleanliness and purification. Muslims are required to take care that their bodies, clothing, and surroundings are clean and that they are well groomed. They are also instructed to follow certain practices which Allah had chosen for His prophets (peace be upon them), and these are known as *sunan al-fiṭrah*, meaning practices which are compatible with human nature; and basically they involve personal hygiene.

The Prophet (ﷺ) said, "Five things are part of the *fiṭrah*: shaving pubic hair, circumcision, trimming the moustache, removing hair of the armpits and cutting the nails".¹⁷

It is recommended to do this weekly, and it is not permissible to leave them for more than forty nights. Anas reported, "The Messenger of Allah set a time limit for us to trim the mustache, cut nails, remove armpit and pubic hairs; we were not to leave that for more than forty nights."¹⁸

This is the natural and innate way and the ancient sunnah practice which was followed by all the prophets and enjoined by the legislation they taught. When these are done, it is in accordance with the natural pattern on which Allah created mankind.

- Removal of pubic hair makes it easier to maintain cleanliness. While shaving is mentioned, the hair may be removed by whatever method is safest and easiest for each individual.
- Circumcision is recommended to be done on the 7th day after the birth of the child, although no time frame was specified in the Sunnah. It is preferable at an early age when it heals more quickly. However it is also permissible any time. Circumcision becomes required (wājib) at the age of puberty when ablution and ṣalāh become obligatory. It is obligatory for males, providing they do not fear that it may harm them. But if it is difficult for a new Muslim to get circumcised, he is not to be forced.

The majority of scholars agree that female circumcision is optional according to custom. The Prophet (ﷺ) cautioned a woman circumcising a baby girl not to take much.¹⁹

- Trimming the moustache was ordered by the Prophet (ﷺ), who said, "Leave the beard and trim the moustache."²⁰ The scholars differ over whether or not the moustache should be shaved off completely. However, all agree that it should be trimmed so that the hair does not come down over the lip.
- Removing armpit hair makes it easier to keep that area of the body clean and free of odor. Although plucking is mentioned in the ḥadīth, any hair removal method is permissible. The Prophet (ﷺ) ordered that the hair be removed from the armpits and pubic area and that the nails and moustache be trimmed at least once every forty days.²¹
- Cutting the nails and keeping them short is mainly for cleanliness and hygiene.

In another ḥadīth 'Ā'ishah reported that the Messenger of Allah (ﷺ) said, "There are ten deeds according to the *fiṭrah*: clipping the mustache, letting the beard grow, using the tooth-stick

¹⁷ Al- Bukhari and Muslim.

¹⁸ Muslim.

¹⁹ Al-Ḥākim - ṣaḥeeḥ.

²⁰ Al-Bukhari.

²¹ Muslim.

(*siwāk*), drawing water into the nose, cutting the nails, washing the knuckles, plucking the armpit hair, shaving the pubic hair and *istinjā'* (cleaning the private parts with water)." The narrator said that he forgot the tenth one, but it may have been rinsing the mouth.²² Some others said that what the narrator forgot could have been circumcision.

The Prophet (ﷺ) instructed his followers to trim their moustaches but leave their beards.²³ Several other hadiths specifically mention letting the beard grow. For example, he (ﷺ) said, "Be different from the polytheists; leave the beard and trim the moustache."²⁴

And he encouraged cleaning the teeth, saying, "The *siwāk* cleanses the mouth and pleases the Lord."²⁵ And he said, "Had it not been that I might overburden my ummah, I would have ordered them to use the tooth-stick with every *wuḍḥū*."²⁶ A toothbrush would serve the same purpose. Sniffing water into the nose is a *mustahabb* (recommended) act in *wuḍḥū*.

Clipping the nails and washing the knuckles are also part of good grooming. And removing hair from the armpits and pubic area was mentioned in the first ḥadīth as well.

Other narrations mention keeping the hair neat and leaving grey hairs in place. The Prophet (ﷺ) said, "Whoever has hair should honor it."²⁷ And he said, "Do not pull out gray hair, for indeed it is light for a Muslim on the Day of Resurrection."²⁸ It may either left as is or dyed without removing it.

RELIEVING ONESELF / QADHĀ' AL-ḤĀJAH

One should not take anything with Qur'ānic verses or the name of Allah written on it into the toilet area. Additionally, one should not speak while relieving himself and should be well hidden from others. One should avoid facing or turning his back to the *qiblah* when relieving himself outside in an open area, and one should avoid splashing himself with urine.

If impurities are contacted (i.e., blood, feces, etc.) and adhere to the body or clothing, they must be washed off.

Also, one should clean the private parts by wiping at least three times or washing with water, using the left hand.

It is *sunnah* to enter the toilet with the left foot, seeking refuge with Allah from Satan, and to exit with the right foot, asking forgiveness.

²² Muslim.

²³ Al-Bukhari.

²⁴ Al-Bukhari and Muslim.

²⁵ Aḥmad and al-Bukhari.

²⁶ Al-Bukhari.

²⁷ Abu Dāwūd - ṣaḥeeḥ.

²⁸ Aḥmad, Abu Dāwūd, at-Tirmidhi, an-Nasā'i and Ibn Mājah - ḥasan.

WUDHŪ'

Wudhū' is ablution, which is performed by using water to wash the face and forearms, wipe over the head and wash the feet.

Evidence for it is found in the Qur'an, the Sunnah and a consensus of Muslim scholars.

1- **The Qur'an:** Allah (ﷻ) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

"O you who have believed, when you arise for prayer, wash your faces and your forearms up to the elbows and wipe over your heads and wash your feet to the ankles." (Al-Ma'idah, 5:6)

2- **The Sunnah:** The Messenger of Allah (ﷺ) said, "Allah does not accept the prayer of one of you who has lost his *wudhū'* until he performs *wudhū'* [again]." (Al-Bukhari, Muslim, Abu Dawud and at-Tirmidhi)

3- There has been a **consensus of scholars** from the time of the Prophet (ﷺ) until today that *wudhū'* is part of the religion.

Many hadiths state benefits of *wudhū'*, among them:

The Messenger of Allah said, "Shall I inform you of that by which Allah erases sins and raises degrees?" They said, "Yes, O Messenger of Allah." He said, "Perfecting *wudhū'* under difficult circumstances, taking many steps to the masjid and waiting for the [next] prayer after praying the [last] prayer. That is *ribaaṭ*." (Muslim, at-Tirmidhi and an-Nasā'i)

The Messenger of Allah (ﷺ) passed by a grave site and said, "Peace be upon you, home of believing people. Allah willing, we shall meet you soon, although I wish I could see my brothers." They asked, "Are we not your brothers, O Messenger of Allah?" He said, "You are my companions. My brothers are the ones who will come after (us)." They said, "How will you know the people of our nation who will come after you, O Messenger of Allah?" He said, "If a man has a herd of horses with white forelocks among horses with black forelocks, will he not recognize his horses?" They said, "Yes, O Messenger of Allah." He said, "They (my brothers) will come with white streaks from their *wudhū'*, and I will meet them at my pool. But there will be some who will be driven away from my pool as a stray camel is driven away. I will call them to come but will be told, 'They changed matters after you.' So I will say, 'Away with you, away with you.'" (Muslim)

The obligations of *wudhū'*

The following are required to make one's *wudhū'* valid.

∴ **Intention (niyyah)**

The Prophet (ﷺ) said, "*Deeds are only [valid] by intentions, and every person will have only what he intended.*" (Al-Bukhari and Muslim) The correct niyyah is an intent to do something to please Allah by obeying His command. Pronouncing it aloud is an innovation and should be avoided.

∴ **Washing the face** from the top of the forehead to the bottom of the jaws, and from one ear to the other

∴ **Washing the forearms** to and including the elbow

∴ **Wiping over the head** with wet hands – The Prophet (ﷺ) wiped his entire head, from the front to the back, and then back to the front. (Al-Bukhari and Muslim)

∴ **Washing the feet**, heels and ankles

The above obligations are the ones mentioned in Surah al-Ma'idah.

∴ **Following the prescribed order** – The Prophet (ﷺ) never departed from this order and demonstrated it as a principle of worship.

Sunnahs of wudhū' – Doing them earns additional reward while omitting them is not blameworthy.

- **Saying "Bismillāh before beginning**
- **Cleaning the teeth** with a siwāk or toothbrush
- **Washing the hands three times**
- **Then rinsing the mouth and nose three times** – The Prophet (ﷺ) sniffed up water into his nose and mouth at the same time. But each may be done separately also.
- **Rubbing water into the skin and beard, and running water between the toes**
- **Beginning each washing with the right side**
- **Repeating each washing three times** – The Prophet (ﷺ) at times performed each washing only once or twice as well. But he would wipe over his head only once.
- **Wiping the ears** – The sunnah is to wipe the interior of the ears with the index fingers and the exterior portions with the thumbs. It is an extension of wiping over the head, as the ears are part of the head.
- **Following the prescribed sequence without interruption**
- **Increasing the light** from *wudhū'* (in the Hereafter) – This means washing the face slightly beyond the hairline, the arms above the elbows and the feet above the ankles.
- **Economizing in the use of water**
- **Du'aa' after wudhū'** – The Prophet (ﷺ) said, "There is none among you who performs *wudhū'* well and then says, '*Ash-hadu allā illāha ill-Allāhu waḥdahu lā shareeka lahu, wa ash-hadu anna Muḥammadan 'abduhū wa rasūluh*' but that the eight gates of Paradise are opened for him to enter any of them he wishes." (Muslim) No other du'aa' is mentioned in a sound hadith. And there is no basis in the Shari'ah for supplications during *wudhū'* when washing each limb.
- **Praying two rak'ah after wudhū'** – After demonstrating *wudhū'*, the Prophet (ﷺ) said, "Whoever makes ablution like this, my *wudhū'*, and then prays two rak'ah without his mind wandering, his past sins will be forgiven." (Al-Bukhari and Muslim)

What invalidates wudhū':

- ∴ The exit of anything from the front or back passages, which would include urine, feces and gas. One should be certain of this. Doubts are to be ignored.
- ∴ Deep sleep in which a person is completely unaware of his surroundings – If one is seated upright firmly during the period of sleep no new *wudhū'* is necessary. This was done by the Prophet's companions.
- ∴ Loss of consciousness owing to fainting, intoxication, medication or a mental condition for any length of time
- ∴ Touching the private part directly (according to the majority view) – There is an exception for small children.
- ∴ *Wudhū'* is not valid if there is a waterproof substance on any of the areas to be washed (such as nail polish and some types of makeup).

What does not invalidate wudhū':

- ∴ Touching the spouse – this was demonstrated by the practice of the Prophet (ﷺ)
- ∴ Bleeding from a wound, cupping or nosebleed – the Ṣaḥābah would pray with their wounds bleeding.
- ∴ Doubt whether one's *wudhū'* is still in effect
- ∴ Vomiting – there is no evidence that it nullifies *wudhū'*
- ∴ Washing a dead body – narrations that it nullifies are weak.
- ∴ Eating camel meat – scholars differ over this.

Additional notes:

- It is permissible to speak while performing ablution. There is nothing reported from the sunnah that prohibits it.
- There are no supplications to be said when washing each part of the body. Doing so is based on a false ḥadīth and is contrary to the Sunnah.
- Any substance on the body which would prevent water from reaching the areas required to be washed must be removed before performing *wudhū'*. Coloring, such as henna, is permissible, as it is not a barrier.
- One may be assisted by others in performing ablution and may use a towel to dry himself.
- Those with uncontrollable medical problems, such as women with *istiḥādḥah* (bleeding between menstrual periods) and people who cannot control urine or gas, should clean the private area if necessary and then perform *wudhū'* after each *adhān*. They may then pray, perform ṭawāf and read the Qur'an, and what escapes from the body is excused. This process must be repeated after the beginning of each new prayer period.

WIPING OVER THE SOCKS OR SHOES

Wiping over the socks is part of the sunnah. The strongest hadith on this point has been related by Ahmad, al-Bukhari, Muslim, Abu Dawud and at-Tirmidhi. Jareer bin 'Abdullah said, "I saw the Messenger of Allah (ﷺ) urinate and then do it."

It is allowed to wipe over the socks - during travel or at home, whether necessary or not – for anyone, including a woman at home or a handicapped person. Even if there are some holes or cuts in the socks, it is permissible to wipe over them.

It is also allowed to wipe over slippers (*khiff*) or shoes, as this has been related from many companions. There is no real difference between socks and slippers and they take the same ruling. Similarly, it is permissible to wipe over any foot covering, which has been used to avoid the cold, protect a wound, etc.

Conditions for wiping over the socks

One must have put his socks (or whatever covering he is using) while in a state of purity. A companion asked, 'O Messenger of Allah, may we wipe over our socks?' He said, "Yes, if you put them on while you were in a state of purity." After one completes his *wudhū'* and puts on his socks or slippers, it is appropriate for him to wipe over them later on when he wants to perform ablution. He is permitted to do that for one day and night if he is resident, and for three days and

nights if he is a traveler. 'Aishah said about wiping over socks, 'For the traveler, three days and three nights; for the resident, one day and night.' (Narrated by Ahmad, Muslim and at-Tirmidhi)

The top of the sock or shoe is to be wiped. Al-Mughīrah said, "I saw the Messenger of Allah (ﷺ) wipe over the top of his socks." (Related by Ahmad, Abu Dawud and at-Tirmidhi, who graded it ḥasan.) 'Ali observed, "If the religion had been based on opinion, the bottom of the sock would seem more likely."

What invalidates the wiping:

- 1- The termination of the permissible time period for wiping.
- 2- Removal of the socks. If this occurs while in a state of purity, one need only wash his feet.
- 3- Post-sex impurity (*janābah*). If one is in a state of post-sex impurity, he must remove his socks for ghusl.

Wiping over a cast or bandage

One need not be in a state of purity when an injury is covered by a cast or bandage, nor is there any time limit for wiping over it. He can continue to wipe over it as long as it is needed to protect the injury from further harm until it is removed.

GHUSL

Ghusl means washing the entire body with water. Allah said in the Qur'an,

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

"If you are *junub* (sexually impure), then purify yourselves." (Al-Mā'idah, 5:6)

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ

"They ask you about menstruation. Say: It is harm, so keep away from wives [i.e., refrain from sexual intercourse] during menstruation. And do not approach them until they are pure." (Al-Baqarah, 2:222)

A complete bath (*ghusl*) is **required** for the following:

1. The discharge of seminal fluid as a result of sexual feeling (not from illness or feeling cold) whether the person was awake or asleep (i.e., experienced a dream) – If one dreams but does not find liquid upon awakening, ghusl is not required.
2. Sexual intercourse – This is realized by penetration, whether or not there is ejaculation.
3. The cessation of the woman's monthly period and bleeding due to childbirth – The Messenger of Allah (ﷺ) said to Fāṭimah bint Abu Ḥabish, "Do not pray during your period. After it has ended, perform ghusl and pray." (Related by al-Bukhari and Muslim.)

Post-childbirth bleeding is similar according to the consensus of the companions. If a woman gives birth and has no flow of blood afterwards, some scholars say that she must perform ghusl, while others say that it would not be necessary. There is no textual authority on this point.

4. Death – The body of the deceased Muslim (except for the martyr) must be washed before it is prepared for burial.

The bath is **preferred** (but not obligatory) for the following:

1. Before attending the Friday sermon and prayer (*salāt al-Jumu'ah*) and the two feast celebration prayers ('*Eid al-Adhḥā* and '*Eid al-Fiṭr*)

Muslims are encouraged to perform ghusl before they gather for the Friday prayer. The Prophet (ﷺ) said, "Ghusl on Friday is *wājib* on every adult, as is using a toothbrush and applying some perfume." (Related by al-Bukhari and Muslim) The meaning of "*wājib*" here is that it is highly recommended. This understanding of the Prophet's saying is derived from what al-Bukhari recorded about an incident from Ibn 'Umar about his father. One day, 'Umar bin al-Khaṭṭāb was standing and delivering the *khutbah* when a man called 'Uthmān entered. 'Umar said to him, "Now, at this time?" He said, "I was busy and could not return home. When I heard the call to prayer, I could not do more than *wuḍhū*.'" 'Umar said, "And *wuḍhū*' only, when you know that the Messenger of Allah told us to perform ghusl?" Commenting on the incident, ash-Shāf'ī said, "'Uthmān did not leave the prayer to perform ghusl, nor did 'Umar order him to do so. This illustrates that the companions knew that this was merely preferred."

Muslim recorded that Abu Hurayrah reported that the Prophet (ﷺ) said, "Whoever makes *wuḍhū*' and perfects it, and then goes to the Friday prayer and listens attentively, will have forgiveness between that Friday and the next, plus an additional three days." The mention of *wuḍhū*', the reward and acceptability points to the fact that ablution alone is sufficient." Ibn Ḥajr stated, "It is one of the strongest proofs that ghusl for the Friday prayer is not obligatory.

The same ruling applies to the Eid prayers as there is no sound ḥadīth stating otherwise.

2. Before *iḥrām* for *ḥajj* or '*umrah* - Although many scholars prefer it, the ḥadīth stating that the Messenger of Allah (ﷺ) did ghusl when he intended to perform *ḥajj* is regarded as weak. If one does not do so there is no *fidyah* required and no sin involved.

3. When a non-Muslim embraces Islam - It is *sunnah* to pray two *rak'ahs* after this bath. Thumāmah al-Hanafi was captured and bound in the masjid. The Prophet (ﷺ) would pass by him and say, "What do you have to say for yourself, O Thumāmah?" He said, "If you kill me, you would be killing a relative. If you give me a favor (set me free), I would be thankful. If you want wealth (as a ransom), we can give you what you wish." The companions of the Prophet preferred the ransom and said, "What would we gain if we killed him?" Then, he finally embraced Islam. The Prophet (ﷺ) untied him and told him to go to the garden of Abu Ṭalḥah and perform *ghusl*. He performed *ghusl* and prayed two *rak'ahs*. The Prophet said, "Your brother became a good Muslim." (The hadith is related by Aḥmad and is referred to in narrations by al-Bukhari and Muslim)

Requirements to Make Ghusl Valid

1. The *niyyah* (intention) to remove from oneself the state of impurity or to do it in adherence to a *sunnah*. The intention is in the heart, and should not be stated with the tongue.
2. Washing the entire body (from head to toe) with water - Soap or other cleansing agents may also be used as necessary but are not obligatory.

The Sunnah Acts of Ghusl – The practice of Allah's Messenger (ﷺ) as related by 'Ā'ishah:

1. Washing the hands three times and then washing the private parts
2. Washing the hands again and then making *wudhū'* as one would for prayer
3. Pouring water over the head three times, rubbing it into the roots of the hair
4. Pouring and rubbing water over the whole body, beginning with the right side –

Additional Notes About Ghusl

1. One who is in a state of sexual impurity (*junub*) is not allowed to pray, make *Āwḥf*, touch the Qur'ān or recite it until he has taken the complete bath. One in this state may not stay in a masjid but may pass through it.
2. The woman's bath is like the man's, except that she is not required to undo braided hair when washing for sexual impurity. However, most scholars have ruled that she must undo her braids after a menstrual period or after post-childbirth bleeding.
3. During her monthly period, a woman may recite verses of the Qur'ān for the purpose of learning, teaching or remembrance.
4. One ghusl may be done for two purposes, such as sexual impurity and Friday prayer, or Friday prayer and 'umrah, if they occur at the same time, and as long as the intention is made for both.
5. A person who has completed ghusl is automatically in a state of *wudhū'* unless he or she has done something to invalidate the *wudhū'*.
6. During *ghusl*, any injured part of the body covered by a cast or a bandage need not be uncovered or wetted but simply wiped over.
7. Muslims may enter a public bath (or swimming area) as long as they neither expose the private area (from the navel to the knees) nor look at the private areas of others. Men must not see this area of other men nor women of other women.

TAYAMMUM

Tayammum means using a clean substance from the earth (e.g., soil, sand, dust, etc.) for purification instead of water. It is made legitimate by the Qur'an (An-Nisaa', 4:43), the Sunnah and *ijmaa'* (consensus of Muslim scholars). The Prophet (ﷺ) said, "*All of the earth has been made for me and my nation a pure place of prayer. Whenever someone from my ummah wants to pray, he has something with which to purify himself, that is, the earth.*" (Related by Aḥmad)

'Ā'ishah related, "We went out with the Messenger of Allah on one of his journeys until we reached Baida'. At this place, a necklace of mine broke and fell somewhere. The Messenger of Allah and others began to look for it. There was no water at that place, nor did anyone have any water with him. The people went to Abu Bakr and said, "Do you see what your daughter has done?" Abu Bakr came to me, while the Prophet was sleeping on my thigh. He blamed me and said to me whatever Allah willed him to say and he jabbed me in my side. I could not move as the Prophet (ﷺ) was sleeping on my lap. He slept until the morning without any water available. Then Allah revealed the verse of tayammum and someone said, 'That was not the first blessing from the family of Abu Bakr.' The camel I was riding on stood up and we found the necklace had been underneath it." (Related by al-Bukhari and Muslim)

Tayammum is allowed in the following conditions as a substitute for both *wudhū'* and *ghusl'*:

1. When there is no water available or an insufficient quantity for purification
2. When the water is extremely cold and there is no way to heat it
3. When the person is injured or ill and using water would cause further harm
4. When water is near but some danger prevents one from reaching it
5. When the amount of water available is needed for drinking, cooking or watering animals

How To Do Tayammum

1. Any substance that is of the earth (i.e., ground) is permissible, such as sand, clean soil, stones or dust that has settled on something.
2. Begin with the intention as in *wudhū'* and *ghusl'*, saying, "*Bismillāh.*"
3. Strike the ground (or the substance being used) with both hands, and then blow off any excess dust. Wipe the face with the hands. Then wipe the hands over one another to the wrists.

Tayammum replaces *wudhū'* or *ghusl'* and enables a person to do any acts of worship that normally require *ghusl'* or *wudhū'*. It does not need to be renewed for every prayer as long as the previous *tayammum* has not been invalidated.

What Invalidates Tayammum

1. All of that which invalidates *wudhū'*
2. The availability of sufficient water and the ability to use available water

Additional Notes About Tayammum

1. If a person has already prayed with *tayammum* and then water becomes available, his completed prayer is valid and need not be repeated. However, if during the prayer water becomes available, one must make *wudhū'* and begin the prayer again.
2. If a person has done *tayammum* in place of *ghusl'*, the completed prayers are valid and need not be repeated. However, one is obliged to take the bath as soon as water becomes available.
3. If for some reason one is incapable of doing either *wudhū'* or *tayammum*, the prayer must not be neglected or postponed. Rather, one in this circumstance must pray in an impure state and need not repeat the prayer later.

SPECIAL ISSUES CONCERNING WOMEN

1. Menstruation / Haidh

Most scholars consider that menstruation may begin at the age of nine. If blood is seen before that age, it is not menstrual blood. There is nothing stated about an age when a woman stops menstruating.

There is no stated minimum or maximum length of time for the duration of menses. All statements dealing with this topic are scholarly opinions but not binding. If a woman has a customary number of days for her menses, she should act according to it.

Additionally, there is no minimum or maximum time between two menstrual periods. Some consider the maximum period to be fifteen days and the minimum three days, although there is no evidence for this. It may be longer or less.

During her monthly period (and during post-natal bleeding), a woman cannot pray, perform *ṭawāf* or (according to most scholars) touch the Qur'ān (specifically, the Arabic *muṣ-ḥaf*). However, she may recite what she knows by heart or read Qur'ānic verses from other books, even ones which explain the Qur'ān (*tafseer*) and contain large amounts of its scripture. She does not make up prayers missed during this time.

She cannot fast but must make up any days of fasting missed during the month of *Ramadhān*. If she sees blood at any time during a day of fasting (from *adhān* at dawn until *adhān* at sunset), that day of fasting is rendered invalid (unless it is due to *istiḥādah* – see number 4 below), even if the blood was spotted only seconds before the *maghrib adhān*.

'Ā'ishah was asked, 'Why must we make up the fasts missed due to our menstruation, and not the prayers?' She said, 'That is what the Messenger of Allah (ﷺ) said. We were ordered to make up the fasts and were told not to make up the prayers.'
(Al-Bukhari and Muslim)

She is also prohibited from sexual intercourse during these two times, although nothing else is forbidden between her and her husband. The Messenger of Allah (ﷺ) said, "Do everything except intercourse."
(Narrated by Muslim)

At the end of menstrual and postpartum bleeding the woman must perform *ghusl*. Normally, all traces of blood (whether red, blackish, brown or yellow) must be completely gone before she can take her bath for purification.

2. Post-Natal Bleeding / Nifās

There is no minimum time for bleeding after childbirth. Whenever all traces of blood cease, the woman must take a bath (*ghusl*). She is then considered purified in all respects and must re-establish prayer. However, the maximum time for refraining from the acts of worship listed above is 40 days. If after that she is still bleeding (see number 4 below), she must take a bath and then make *wudhū'* for every prayer until the bleeding ceases. At that time it is not required for her to perform *ghusl* again.

The rules which apply to the circumstances after childbirth also apply to the circumstances following a miscarriage. Blood following surgical procedures (such as D and C) does not prevent prayer or fasting.

3. Notes: If a woman gets her period or starts post-natal bleeding during the time for prayer and has not yet offered that prayer, that prayer becomes a debt upon her. The prayer must be made up immediately after she stops bleeding and has performed *ghusl*. For example, if *thuhr adhān* is called and she has not offered the prayer before the onset of blood, she must pray that *thuhr* prayer before any other prayer once she is again purified.

The call to prayer (starting with the first "*Allāhu akbar*") is considered the beginning of the prayer time. Therefore, any flow of blood due to menstruation or post-partum bleeding occurring during the call to prayer prevents the woman from offering that prayer and consequently requires her to make it up.

4. Other bleeding / Istihādah

Sometimes a woman has vaginal bleeding at times other than the usual monthly period or longer than the maximum of forty days after childbirth. If it is an extension of the normal period of bleeding, she should perform *ghusl* at the end of the specific time (in the case of periods, at the end of the usual number of days). She is then considered to be in a pure state and must do everything required of her (i.e., prayer, fasting, etc.). If bleeding or spotting occurs between monthly periods, no bath is required. However, in all of these cases certain rules apply:

- a. Renewal of *wudhū'* is required for every obligatory prayer. After each *adhān* is called, she must clean the private parts and replace any sanitary items to prevent the flow or spotting of blood onto the clothing. Then she must make *wudhū'* and pray. Any flow occurring after *wudhū'* is excused; she may pray as much as she likes of voluntary *ṣalāh*, read the Qur'an, and she need not renew her *wudhū'* until the next prayer time.
- b. In spite of continued bleeding, she is considered to be pure, so she may have sexual relations with her husband and perform all acts of worship as usual. She may pray, fast, perform *'umrah*, remain in the masjid, recite and hold a copy of the Qur'an.
- c. There is no need for a second *ghusl* whenever the flow finally ceases, although some scholars prefer it.

والحمد لله رب العالمين