

كتاب الطهارة

ṬAHĀRAH – PURIFICATION

قال الله تعالى :

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الكَعْبَيْنِ ﴾

Allah, exalted is He, said:

“You who have imān! when you get up to do ṣalāh, wash your faces
and your hands [and your arms] to the elbows, and wipe over your
heads, and [wash] your feet to the ankles.”

(Al-Mā'idah 5:6)

WUḌŪ' – MINOR RITUAL PURIFICATION

فرض الطهارة : غسل الأعضاء الثلاثة ومسح الرأس والمرفقان
والكعبان تدخلان في فرض الغسل عند علمائنا الثلاثة خلافاً لغير
رحمهم الله تعالى والمفروض في مسح الرأس مقدار الناصية و هو
ربع الرأس لما روى المغيرة بن شعبة أن النبي صلى الله عليه وسلم
أتى سباطة قوم فبال وتوضأ ومسح على الناصية وخفيه

The Obligations (*Farā'id*) of *Wuḍū'*

Hence, the obligations of purification are washing the three limbs,¹ and wiping (*mash*) the head.

The elbows and the ankles are comprised in the obligation of washing, according to our three '*ulamā'*,² contrary to [the opinion] of Zufar, may Allah have mercy upon them.

The prescribed obligation in wiping the head is the extent of the forelock [and that is a quarter of the head] according to what al-Mughīrah ibn Shu'bah reported, that the Prophet ﷺ arrived at the camp of a tribe and he passed water. He then performed *wuḍū'* and wiped over the forelock and his *khuffs*³ (Muslim, an-Nasā'ī, Aḥmad, Abū Dāwūd and others).

وسنن الطهارة: غسل اليدين ثلاثا قبل إدخالهما الإناء إذا استيقظ المتوضئ من نومه وتسمية الله تعالى في ابتداء الوضوء، والسواك والمضمضة والاستنشاق ومسح الأذنين وتخليل اللحية والأصابع وتكرار الغسل إلى الثلاث

The Sunnahs of Purification [sought in *Wuḍū'*]

1. Washing both hands thrice before entering them into the pot [of water] when the person performing *wuḍū'* wakes from sleep,
2. Mentioning the name of Allah ﷻ at the commencement of *wuḍū'*,
3. Using the toothstick,
4. Rinsing the mouth (*maḍmaḍah*),
5. Rinsing the nose (*istinshāq*),
6. Wiping both ears,
7. Combing the beard [with wet fingers],
8. Combing the fingers [of each hand with wet fingers of the opposite hand],
9. Repetition of the washing up to three times.

1 The three limbs to be washed in *wuḍū'* are: i. the hands and arms up to and including the elbows, ii. the face, and iii. both the feet.

2 They are Imams Abū Ḥanīfah, Abū Yūsuf and Muḥammad ash-Shaybānī, may Allah have mercy upon them all.

3 *Khuffs* are leather socks covering the ankles.

ويستحب للمتوضئ أن ينوي الطهارة ويستوعب رأسه بالمسح
ويرتب الوضوء فيبدأ بما بدأ الله تعالى بذكره وبالميمن والتوالي
ومسح الرقبة

Matters that are Recommended (*Mustahabbāt*) in *Wuḍū'*

It is recommended for the person making *wuḍū'* that:

1. He intends purification,
2. He covers [the entire] head with wiping,
3. He performs *wuḍū'* in order and commences with what Allah ﷻ mentions first,
4. [He commences] with the right [limbs first],
5. [He does the acts] in succession, and
6. He wipes the [nape of the] neck.

والمعاني الناقضة للوضوء : كل ما خرج من السيلين والدم
والقيح والصدید إذا خرج من البدن فتجاوز إلى موضع يلحقه
حكم التطهير والقيء إذا كان ملاً الفم والنوم مضطجعا أو متكئا
أو مستندا إلى شيء لو أزيل لسقط عنه والغلبة على العقل بالإغماء
والجنون والقهقهة في كل صلاة ذات ركوع وسجود

That which Nullifies *Wuḍū'*

1. All that exits from the two passages,⁴
2. Blood, pus and serum – [such that] when they exit from the body they flow to a place that is subject to the rule of purification,
3. Vomit, when it is a mouthful,⁵
4. Sleep, when the person is lying down, reclining, or leaning on something such that if it was removed he would fall over because of it,

4 These are the passages whence are excreted urine and faeces, i.e. the anus, excreting faeces and the urethra, excreting urine.

5 A mouthful of vomit is the minimum for the nullification of *wuḍū'*.

5. The intellect being overcome by fainting or insanity, and
6. Laughter in every prayer that consists of bowing (*rukū'*) and prostration (*sujūd*).

GHUSL – MAJOR RITUAL PURIFICATION

وفرض الغسل : المضمضة والاستنشاق وغسل سائر البدن

The Obligations of *Ghusl*

1. Rinsing the mouth,
2. Rinsing the nose, and
3. Washing the entire body.

وسنة الغسل: أن يبدأ المغتسل بغسل يديه وفرجه ويزيل النجاسة إن كانت على بدنه ثم يتوضأ وضوءه للصلاة إلا رجليه ثم يفيض الماء على رأسه وعلى سائر بدنه ثلاثاً ثم يتنحى عن ذلك المكان فيغتسل رجليه، وليس على المرأة أن تنقض صفائرها في الغسل إذا بلغ الماء أصول الشعر

The Sunnahs of *Ghusl*

The sunnahs of *ghusl* are that:

1. The person performing the *ghusl* commences by washing both his hands, and
2. His genitalia,
3. He removes the physical impurity (*najāsah*) if there is any upon his body,
4. Then he performs *wuḍū'* as he would perform *wuḍū'* for the prayer, except [the washing of] his feet,
5. He pours water over his head and [over] his entire body, thrice,
6. He moves away from that place [where he performs the *ghusl*] and washes his feet,
7. It is not [incumbent] on women to undo their plaits in *ghusl* if the water [easily] reaches the roots of the hair.

والمعاني الموجبة للغسل: إنزال المني على وجه الدفق والشهوة من الرجل والمرأة والتقاء الختانين من غير إنزال والحيض والنفاس

The Factors which make *Ghusl* Obligatory

1. The ejaculatory discharge of spermatic fluid with passion by the man and the woman,
2. The meeting of both the external genitals [in sexual intercourse] [even] without ejaculation,
3. Menstruation (*ḥayḍ*), and
4. Postnatal bleeding (*nifās*).

وسنّ رسول الله صلى الله عليه وسلم الغسل للجمعة والعيدين والإحرام وعرفة، وليس في المذي والودي غسل وفيهما الوضوء

When *Ghusl* is Sunnah

The Messenger of Allah ﷺ set *ghusl* as a sunnah for:

1. The Friday prayer,
2. The two 'īds,
3. *Iḥrām* (entering upon *ḥajj* or 'umrah), and
4. [Staying at] 'Arafah.

There is no *ghusl* [obligatory] in [the cases of] *madhy* (pre-seminal or pre-ejaculatory fluid) and *wadī* (post-urinal fluid), but *wuḍū'* is [required] for them.

والطهارة من الأحداث جائزة بماء السماء والأودية والعيون والآبار وماء البحار

Water

Purification from *ḥadath* (ritual impurity) is valid with water from:

1. The sky,⁶

⁶ This includes rainwater, melted snow and melted hail.

2. River valleys,⁷
3. Springs,
4. Wells, and
5. Seawater.

ولا تجوز الطهارة بماء اعتصر من الشجر والثمر ولا بماء غلب عليه غيره فأخرجه عن طبع الماء كالأشربة والخل والمرق وماء الباقلاء وماء الورد وماء الزردج

Purification is not permitted with water that has been squeezed out from trees (i.e. sap) or fruits⁸ (e.g. fruit juice etc.), nor with water in which something alien is dominant and which has changed it from the natural state of water, like beverages, vinegar, broth, legume soup, rosewater and carrot juice.

وتجوز الطهارة بماء خالطه شيء طاهر فغير أحد أوصافه كماء المد والماء الذي يختلط به الأشنان والصابون والزعفران

Purification is permitted with water in which something pure is mixed and [which] has changed [only] one of its properties, like floodwater and water in which saltwort, soap and saffron are mixed.

وكل ماء دائم إذا وقعت فيه نجاسة لم يجز الوضوء به قليلا كان أو كثيرا لأن النبي صلى الله عليه وسلم أمر بحفظ الماء من النجاسة فقال ﴿ لا يبولن أحدكم في الماء الدائم ولا يغتسلن فيه من الجنابة ﴾

When physical impurity falls into any [type of] still water, *wudū'* is not permitted with it, be [that water] less or more [in quantity], because the

⁷ This includes streamwater, riverwater and water of lakes and large ponds.

⁸ *Thamar* refers to the fruit of trees such as olives, whereas *fākihah* refers to fruit such as strawberries, melons, etc., i.e. those which are sweet.

Prophet ﷺ has instructed [us] to protect water from impurity, for he said:

“None of you should ever urinate in standing water, and neither should he bathe in it for [the removal of] *janābah* (major ritual impurity).”

(Al-Bukhārī, Ibn Mājah, Abū Dāwūd)

وقال عليه الصلاة والسلام: ﴿إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنْامِهِ فَلَا يَغْمَسَنَّ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَ يَدَهُ﴾

He ﷺ [also] said:

“Whenever any of you wakes from his sleep, he must not dip his hand into the pot [of water] until he has washed it⁹ three times, for he does not know where his hand spent the night.”

(Muslim, Abū Dāwūd, an-Nasā’ī, Ibn Mājah, Aḥmad, ad-Dāraquṭnī)

وأما الماء الجاري إذا وقعت فيه نجاسة جاز الوضوء منه إذا لم ير لها أثر لا تستقر مع جريان الماء

With regards to running water, when physical impurity falls into it, [the performance of] *wuḍū’* is permitted with it, [provided] any effect of it is not noticeable, because [physical impurity] does not settle with the flowing of water.

والغدير العظيم الذي لا يتحرك أحد طرفيه بتحريك الطرف الآخر إذا وقعت في أحد جانبيه نجاسة جاز الوضوء من الجانب الآخر لأن الظاهر أن النجاسة لا تصل إليه

When physical impurity falls into either of the two sides of a large pond, in which one of the two sides does not move when one causes motion on the other side, then *wuḍū’* is permitted at the other side, because it is evident that the physical impurity has not reached it.

9 His hand.

وموت ما ليس له نفس سائلة في الماء لا يفسد الماء كالبق والذباب
والزنابير والعقارب وموت ما يعيش في الماء لا يفسد الماء كالسمك
والضفدع والسرطان

بجوه

The death in water of that which does not have blood flowing in it, like bugs, flies, wasps and scorpions, does not spoil¹⁰ the water nor does the death in water of that which lives in water, like fish, frogs and crabs, spoil the water.

Used Water

والماء المستعمل لا يجوز استعماله في طهارة الأحداث، والماء المستعمل
: كل ماء أزيل به حدث أو استعمل في البدن على وجه القربة

The use of previously used water is not permitted for purification from ritual impurities.

Previously used water is all water with which a ritual impurity has been removed, or that has been used on the body for the purpose of [seeking] nearness [to Allah].

On Tanning

وكل إهاب دبغ فقد طهر جازت الصلاة فيه والوضوء منه إلا
جلد الخنزير والآدمي

Every hide becomes pure when it is tanned; prayer is permitted on it, and [the performance of] *wuḍū'* is permitted with it, except [with] the hides of swine and human beings.

وشعر الميتة وعظمها طاهر

The hair and bones of the carcass are pure.

10 Spoiling the water, here, refers to spoiling the purifying nature of the water.

On Wells

وإذا وقعت في البئر نجاسة نزحت وكان نرح ما فيها من الماء طهارة لها، فإن ماتت فيها فارة أو عصفورة أو صعوة أو سوادنية أو سام أبرص نرح منها ما بين عشرين دلوا إلى ثلاثين بحسب كبر الدلو وصغرها

When a physical impurity falls into a well, it is taken out, and purification [of the well is achieved by] draining whatever water is in it.

If a mouse, sparrow, wagtail, king crow or gecko dies in [the well], between twenty to thirty buckets are emptied out from it, depending on the largeness or smallness of the bucket.¹¹

وإن ماتت فيها حمامة أو دجاجة أو سنور نرح منها ما بين أربعين دلوا إلى خمسين، وإن مات فيها كلب أو شاة أو آدمي نرح جميع ما فيها من الماء

If a pigeon, chicken or cat dies in it, between forty to fifty buckets are emptied out from it.

If a dog, goat or human being dies in it, all of the water that is in [the well] is drained.

وإن انتفخ الحيوان فيها أو تفسخ نرح جميع ما فيها صغر الحيوان أو كبر

If the animal has become bloated in it, or has putrefied, everything in [the well] is drained, [irrespective of whether] the animal is small or large.

وعدد الدلاء يعتبر بالدلو الوسط المستعمل للآبار في البلدان فإن نرح منها بدلو عظيم قدر ما يسع من الدلاء الوسط احتسب به

The number of buckets is reckoned according to the medium-sized

11 Thirty small buckets, twenty large buckets or twenty-five medium sized buckets.

bucket used for wells in the lands. If [the water is] emptied out with a bucket of large volume which is more capacious than the medium-sized bucket, it is calculated according to that.

وإن كان البئر معيناً لا ينزح ووجب نزح ما فيها أخرجوا مقدار ما فيها من الماء، وعن محمد بن الحسن رحمه الله تعالى أنه قال: ينزح منها مائتا دلو إلى ثلاثمائة

If the well is spring-fed, and is not drainable, and it is obligatory to drain whatever is in it, they take out the equivalent of whatever water is in it. It has been reported by Muḥammad ibn al-Ḥasan, may Allah have mercy on him, that he said, "Between two hundred to three hundred buckets are emptied out of it."

وإذا وجد في البئر فارة ميتة أو غيرها ولا يدرون متى وقعت ولم تنتفخ ولم تتفسخ أعادوا صلاة يوم وليلة إذا كانوا توضؤوا منها وغسلوا كل شيء أصابه ماءها

If a dead mouse or something else is found in the well, and they do not know when it fell in, and it has not become bloated nor has it putrefied, then they are to repeat the prayers of a day and a night if they had performed *wuḍū'* from it, and they are to wash everything that its water had come in contact with.

وإن انتفخت أو تفسخت أعادوا صلاة ثلاثة أيام ولياليها في قول أبي حنيفة رحمه الله تعالى وقال أبو يوسف ومحمد رحمهما الله تعالى: ليس عليهم إعادة شيء حتى يتحققوا متى وقعت

If it had become bloated or had putrefied, then they are to repeat the prayers of three days and nights, according to a saying of Abū Ḥanīfah, may Allah have mercy on him. Abū Yūsuf and Muḥammad,¹² may Allah

12 Imam Abū Yūsuf and Imam Muḥammad, may Allah have mercy on them.

have mercy on them, said that they do not have to repeat them until they ascertain when it fell in.

Leftover Water

وسؤر الآدمي وما يؤكل لحمه طاهر، وسؤر الكلب والخنزير
وسباع البهائم نجس، وسؤر الهرة والدجاجة المخلاة وسباع
الطيور وما يسكن في البيوت مثل الحية والفارة مكروه

Water leftover (*su'r*) by a human being and by [an animal] the meat of which is [legally] eaten,¹³ are both pure.

Water leftover by dogs, pigs and predatory animals is impure (*najis*).

Water leftover by cats, stray chickens, birds of prey and of those creatures which inhabit houses, for example snakes and mice, is [all] disapproved (*makrūh*).

وسؤر الحمار والبغل مشكوك فإن لم يجد الإنسان غيره توضأ به
وتيمم وبأيهما بدأ جاز

Water leftover by donkeys and mules is doubtful. Therefore, if any person does not find anything other than this [type of water], he performs *wuḍū'* with it and [also] performs *tayammum* (dry ablution), and it is valid for him to commence with either of the two.¹⁴

13 These are the animals the meat of which is *ḥalāl* for human consumption.

14 He may perform either *wuḍū'* or *tayammum* first.