كتاب الطهارة

TAHĀRAH – PURIFICATION

قال الله تعالى:

"يا أيها الذين آمنوا إذا قامتم إلى الصلاة فاغسلوا وجوجهكم وأيديكم إلى المرفقين وأمسحوا يدودكم وأرجلكم إلى الكعوبين"

Allah, exalted is He, said:

“You who have imān when you get up to do salāh, 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-Māʾidah 5:6)

WUDūʿ – MINOR RITUAL PURIFICATION

ففرض الطهارة: غسل الأعضاء الثلاثة ومسح الرأس والمرفقان والكعبان تدخلان في فرض الغسل عند علمنا الثلاثة خلافاً لزفر رحمهم الله تعالى والمفروض في مسح الرأس مقدار الناصية وهو ربع الرأس لما روى المغيرة بن شعبة أن النبي صلى الله عليه وسلم أت سبأة قوم فبال وتوضأ ومسح على الناصية وخفية
The Obligations (Farā'id) of Wudu’

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 ‘ulama’;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-Mughirah ibn Shu’bah reported, that the Prophet ﷺ arrived at the camp of a tribe and he passed water. He then performed wudu’ and wiped over the forelock and his khuffs ³ (Muslim, an-Nasā’ī, Aḥmad, Abū Dāwūd and others).

The Sunnahs of Purification [sought in Wudu’]

1. Washing both hands thrice before entering them into the pot [of water] when the person performing wudu’ wakes from sleep,
2. Mentioning the name of Allah ﷻ at the commencement of wudu’,
3. Using the toothstick,
4. Rinsing the mouth (madmadaḥ),
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.

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¹ The three limbs to be washed in wudu’ are: i. the hands and arms up to and including the elbows, ii. the face, and iii. both the feet.
² They are Imams Abī Ḥanīfah, Abū Yūsuf and Muḥammad ash-Shaybānī, may Allah have mercy upon them all.
³ Khuffs are leather socks covering the ankles.
Matters that are Recommended (Mustahabbāt) in Wudū’

It is recommended for the person making wudū’ that:
1. He intends purification,
2. He covers [the entire] head with wiping,
3. He performs wudū’ 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.

That which Nullifies Wudū’

1. All that exits from the two passages,
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,
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 wudū’.
5. The intellect being overcome by fainting or insanity, and
6. Laughter in every prayer that consists of bowing (rūkū') and prostration (sūjūd).

**GHUSL – MAJOR RITUAL PURIFICATION**

وفرض الغسل: المضمنة 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 المغسل بغسل يديه وفرجه ويزيل النجاسة
إن كانت على بدنه ثم يتوضأ وضوءه للصلاة إلا رجله ثم يغسل
الماء على رأسه وعلى سائر بدنه ثلاثا ثم يتحلى عن ذلك المكان
فيغسل رجليه، وليس على المرأة أن تنقض ضفائرها 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 wudū’ as he would perform wudū’ 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.

**The Factors which make Ghusl invalid**
1. The ejaculatory discharge of man and the woman
2. The meeting of blood [even] without ejaculation
3. Menstruation (hayān)
4. Postnatal bleeding

سل للجمعة والعيدين
سل وفيهما الوضوء

**When Ghusl is Sunnah**
The Messenger of Allah (ﷺ) stated:
1. The Friday prayer,
2. The two Ḥalqats of hair on the head,
3. Ḥirm (entering upper garments)

There is no ghusl [obligatory pre-ejaculatory fluid] and
no purification for them.

**Water**
Purification from ḥadaa
1. The sky,

6 This includes rainwater,
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).

When Ghusl is Sunnah
The Messenger of Allah set ghusl as a sunnah for:
1. The Friday prayer,
2. The two ʿĪds,
3. Ḥabr (entering upon ḥajj or ‘umrah), and

There is no ghusl [obligatory] in [the cases of] madīḥ (pre-semenal or pre-ejaculatory fluid) and wādī (post-urinal fluid), but wudū’ is [required] for them.

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,
3. Springs,
4. Wells, and
5. Seawater.

Purification is not permitted with water that has been squeezed out from trees (i.e. sap) or fruits\(^7\) (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 عاطر من الشجر والثمر ولا بماء غلب عليه غيره فأخرجه عن طبع الماء كالأشربة والحل والملح وماء البقالاء وماء الورد وماء الزردج

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 يبول أهدهم في الماء الدائم ولا يغتسلن فيه من النجاسة"

When physical impurity falls into any [type of] still water, \(wudu\) 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 fākīḥah refers to fruit such as strawberries, melons, etc., i.e. those which are sweet.

Prophet ﷺ has instructed [us] [that] "None of you should ever into the bathe in it for [the removal of] menstruation."

نظ أحدكم من منامه فلا فإنه لا يدري أين باتت

\(wudu\) [also] said:

"Whenever any of you wash, don’t add water into the pot [of water] until you don’t know where his hand servants."

(Muslim, Abū Dāwūd, \(wudu\))

جاز الوضوء منه إذا لم

With regards to running water, [the performance of] \(wudu\) is not noticeable, because of the flowing of water.

\(wudu\) [also] said:

"When physical impurity falls into any pond, in which one of the two sides is in motion on the other side, because it is evident that the

\(^9\) His hand.
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:  ﷺ إذا استيقظ أحدكم من منامه فلا يغمسن يده في الإناء حتى يغسلها ثلاثاً فإنه لا يدري أين باتت يده

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 it nine 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 طرفه بتحرك 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.
On Wells

When a physical impurity is inside the well, purification [of the well is needed].

If a mouse, sparrow, worm, or any small animals enter it, then it is considered dirty. If a large animal enters it, then it is considered safe.

On Tanning

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

The hair and bones of the carcass are pure.

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

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.\(^\text{11}\)

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.

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

\(^{11}\) 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 البتر معينا لا ينزلح و وجب نزح ما فيها أخروا
مقدار ما فيها من الماء، وعن محمد بن الحسن رحمه الله تعالى أنه
قال: ينزلح 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.”

و إذا وجد في البترفارة ميطة أو غيرها ولا يدرون متى وقعت ولم
تنفسخ ولم تفسخ أعادوا صلاة يوم وليلة إذا كانوا توضئوا 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 ḥudūd from it, and they are to wash everything that its water had come in contact with.

و إن انتفخت أو تفسخت أعادوا صلاة ثلاثة أيام ولياليها في
قول أبي حنيفة رحمه الله تعالى وقال أبو يوسف محمد 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, 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**

وسوء الآدمي وما يؤكل لحمه طاهر، وسوء الكلب والخنزير وسباع البهائم نجس، وسوء الهمرة والدجاجة المخلة 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, 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 (mahrūh).

وسوء الحمار والبغل مشكوك فأن لم يجد الإنسان غيره توضأ به وتبين و بأيهما 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 wudu’ with it and [also] performs tayammum (dry ablution), and it is valid for him to commence with either of the two.⁴

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

14 He may perform either wudu’ or tayammum first.