



AS-SUBAH
ACADEMY

Fiqh Unit 1

Tahaarah

Linguistic Definition

Cleanliness and purification.

Legal Definition

Purification from physical impurities called najāsah and ritual impurities called ḥadath which prevent performance of specific acts of worship.



The study of ṭahārah is divided into three parts:



Wuḍū'

Purification from
al-ḥadath al-aṣghar
(minor ritual impurity);



Ghusl

Purification from
al-ḥadath al-akbar
(major ritual impurity);



Tayammum

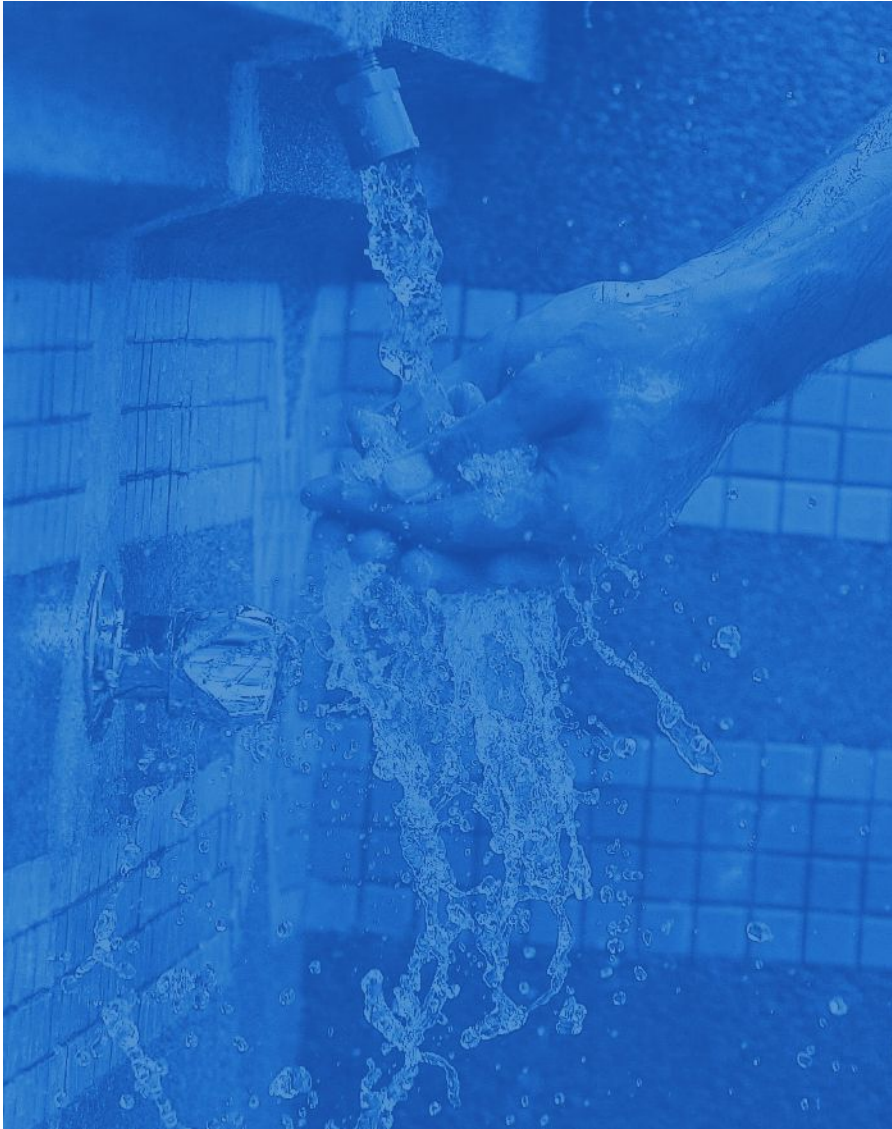
A substitute
purification method in
the absence of water
or its possible use.

Ḥadath: Ritual Impurity

There are two types of ḥadath:

Al-Ḥadath al-Aṣghar (Minor Ritual Impurity): The state in which wuḍū' becomes obligatory in order to perform certain acts of worship.

Al-Ḥadath al-Akbar (Major Ritual Impurity): The state in which ghusl becomes obligatory in order to perform certain acts of worship.



Najāсах (Physical Impurity / Filth)

It is wājib (obligatory) for one offering ṣalāh to remove impurities from their body, clothes and the place of prayer. There are two types of najāсах.

Najāṣah Ghalīẓah (Heavy Filth) & Its Ruling:

- Anything equivalent to or less than the combined extent of a dirham (the size of a 50p coin or 3.5 grams in weight) on the body or clothes is excused for ṣalāh and ṣalāh offered with this amount present will be valid although it will be makrūh tanzīhan (somewhat disliked) and the individual would have done something deemed isā'ah (wrong) but will not be sinful.
- Anything more than the combined extent of a dirham (the size of a 50p coin or 3.5 grams in weight) on the body or clothes is not excused for ṣalāh and ṣalāh offered with this amount present will not be valid.

Najāсах Ghalīzah (Heavy Filth) & Its Ruling:

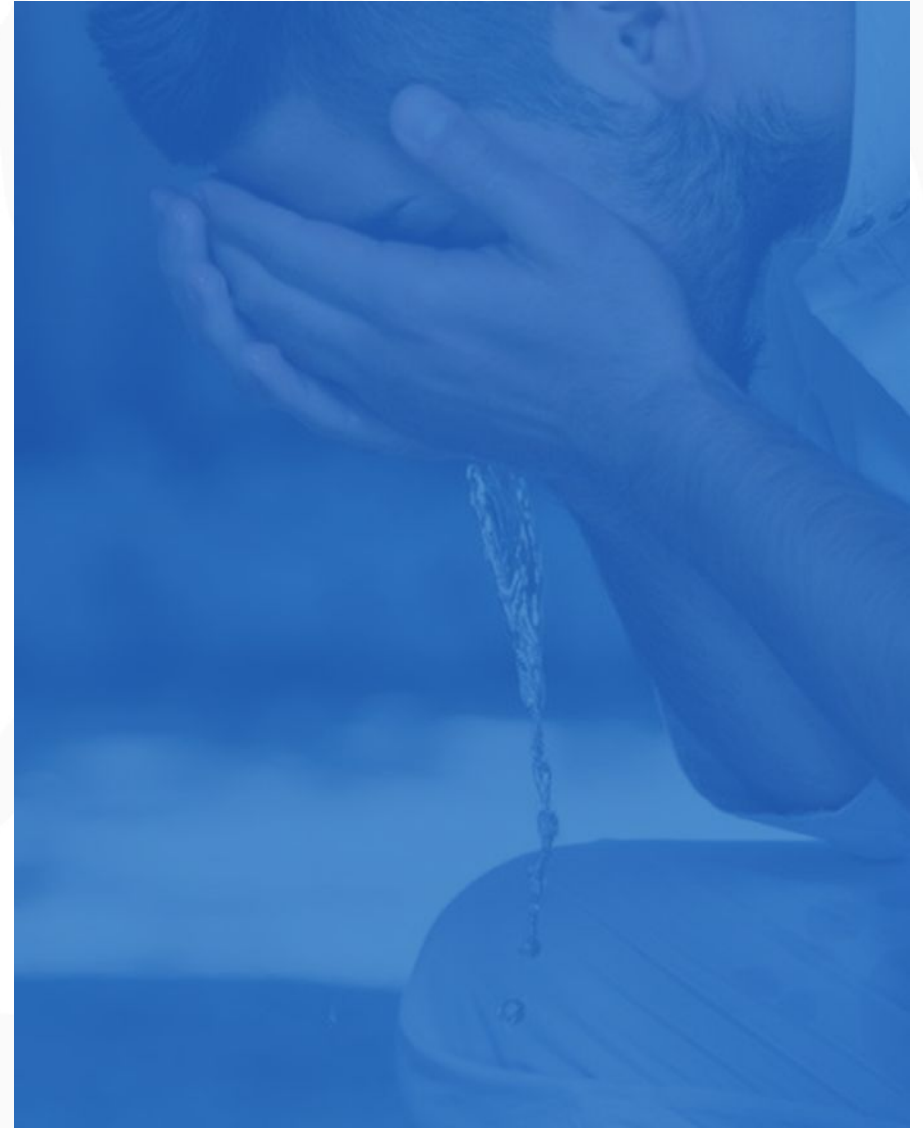
- Due to being difficult to avoid, light flecks of urine will be excused if each spot is no larger than the head of a needle. This is even if the combined extent is more than a dirham (the size of a 50p coin) as the individual flecks are deemed inconsequential.
- If it falls into water, such water will become najāсах ghalīzah.

Najāсах Khafīfah (Light Filth) & Its Ruling:

- Anything less than a quarter of the limb, or segment (such as a sleeve) of the garment, is excused for ṣalāh and ṣalāh offered with this amount present will be valid.
- Anything equal to or more than a quarter of the limb, or segment (such as a sleeve) of the garment, is not excused for ṣalāh and ṣalāh offered with this amount present will not be valid.
- If it falls into water, such water will become najāсах khafīfah.

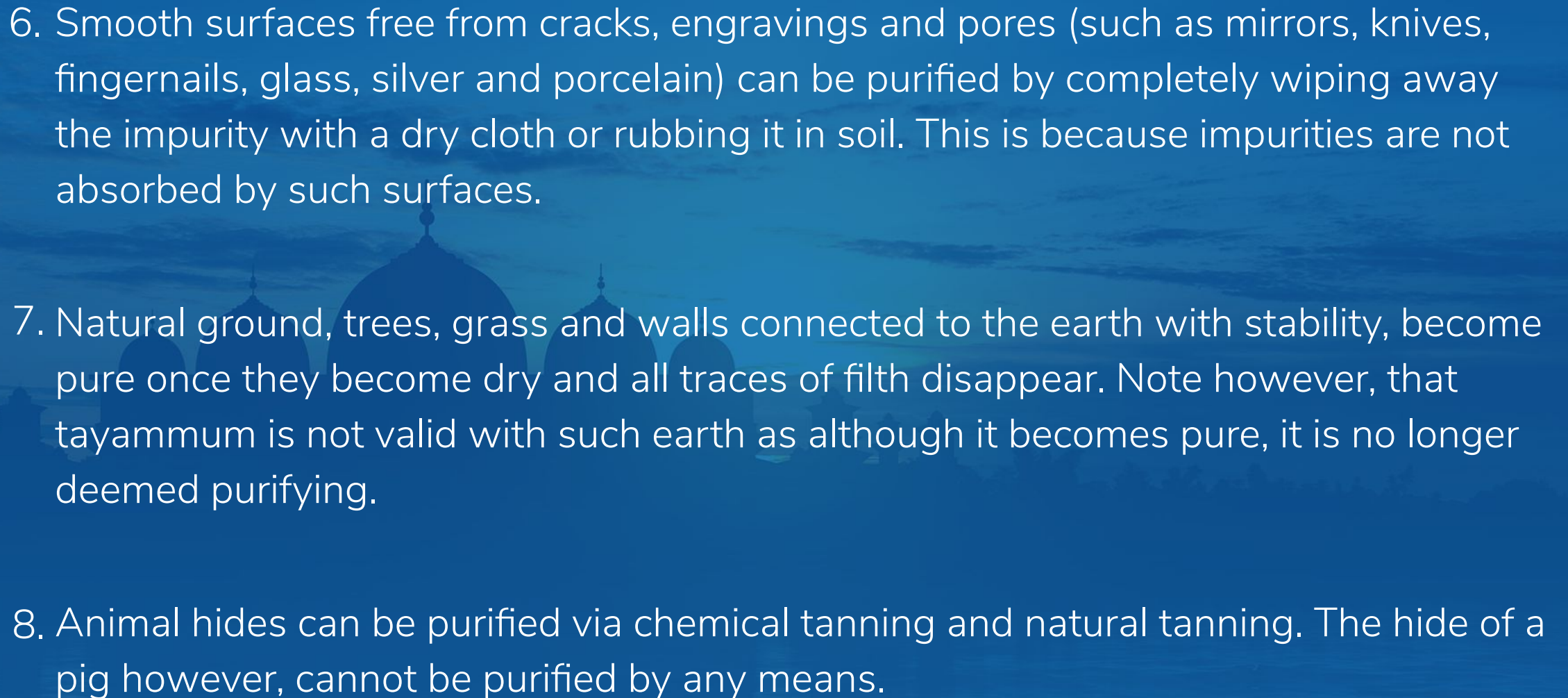
Purification from Najāsah

In regard to purification, filth is divided into two categories - observable impurities (that which is visible to the eye after it has dried, such as blood) and non observable impurities (that which is not visible to the eye after it has dried, such as urine or date/grape alcohol).



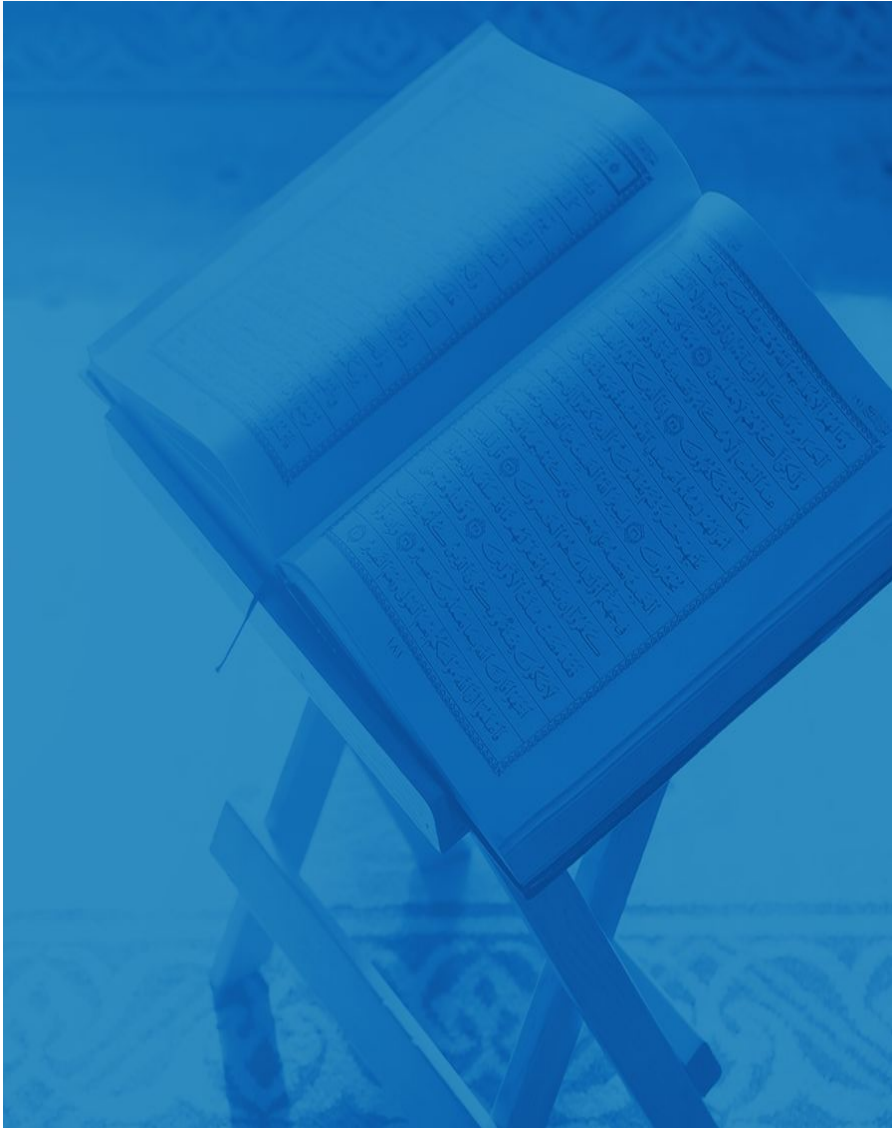
1. Something with observable impurity on it is purified by removing the body of filth, even if this is achieved with a single wash. After this, if a difficult-to-remove trace of impurity remains such as colour or smell, then it is of no consequence. Note: difficulty here is referring to where one has to use something besides cold water, such as soap or heated water, as one is only required to use water.
2. Something with non observable impurity on it is purified by being washed at least three times and wrung with one's full strength after each wash. If the item cannot be wrung or squeezed (as is the case with carpets, utensils etc.) then it should be allowed to dry between each wash to the extent that it stops dripping.

3. Najāsah on clothing, the body or otherwise can be removed with water, musta‘mal water (that which has been used on the body for wuḍū’, ghusl or an act of worship like washing hands before eating), or other purifying liquids such as vinegar and rosewater, which can easily be squeezed out by wringing, unlike liquids such as milk and oil which cannot be used.
4. If there is an observable impurity present on shoes, leather socks or similar such items, it can be purified by scraping/rubbing thoroughly on the ground or with soil until all visible traces have been removed. In the case of it being a non observable impurity however, it must be washed, as here it would have been absorbed by the item.
5. If there is dried semen on clothing or the body, they can be purified by completely scratching/scraping it off.

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6. Smooth surfaces free from cracks, engravings and pores (such as mirrors, knives, fingernails, glass, silver and porcelain) can be purified by completely wiping away the impurity with a dry cloth or rubbing it in soil. This is because impurities are not absorbed by such surfaces.
 7. Natural ground, trees, grass and walls connected to the earth with stability, become pure once they become dry and all traces of filth disappear. Note however, that tayammum is not valid with such earth as although it becomes pure, it is no longer deemed purifying.
 8. Animal hides can be purified via chemical tanning and natural tanning. The hide of a pig however, cannot be purified by any means.

9. If a woman applied impure henna on her hands or feet, then by washing them thoroughly until clean water flows over them, the hands and feet will be purified. It is not obligatory to remove the colour.

10. Impurities can become pure by means of istiḥālah (a complete transformation), such as something becoming salt, soap, dust or ash. A common example is wine turning into vinegar.

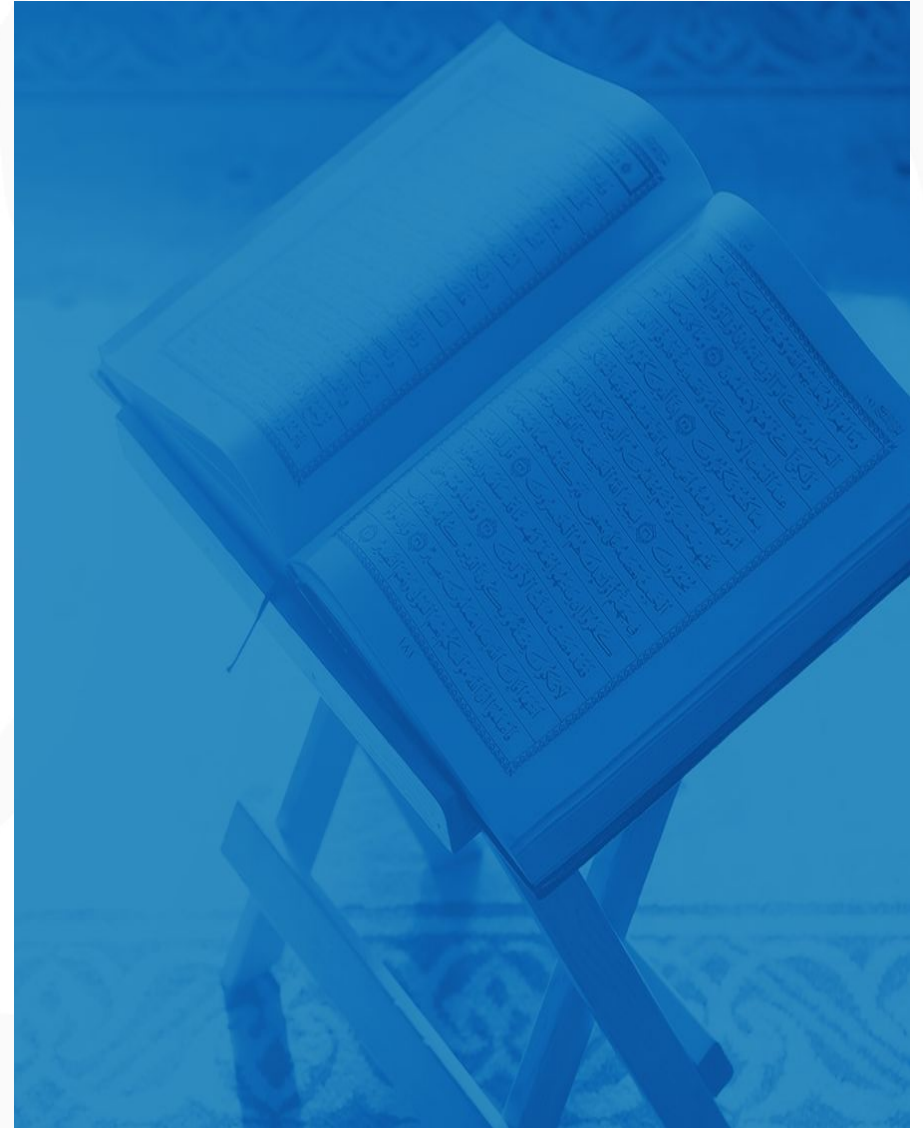


Istinjā'

Cleaning the private parts after relieving oneself by using water and/or something that is pure and can be used to clean without causing harm while not being a respectable item or something of value, such as a stone. Toilet tissue can be used despite having value due to it being made for this purpose.

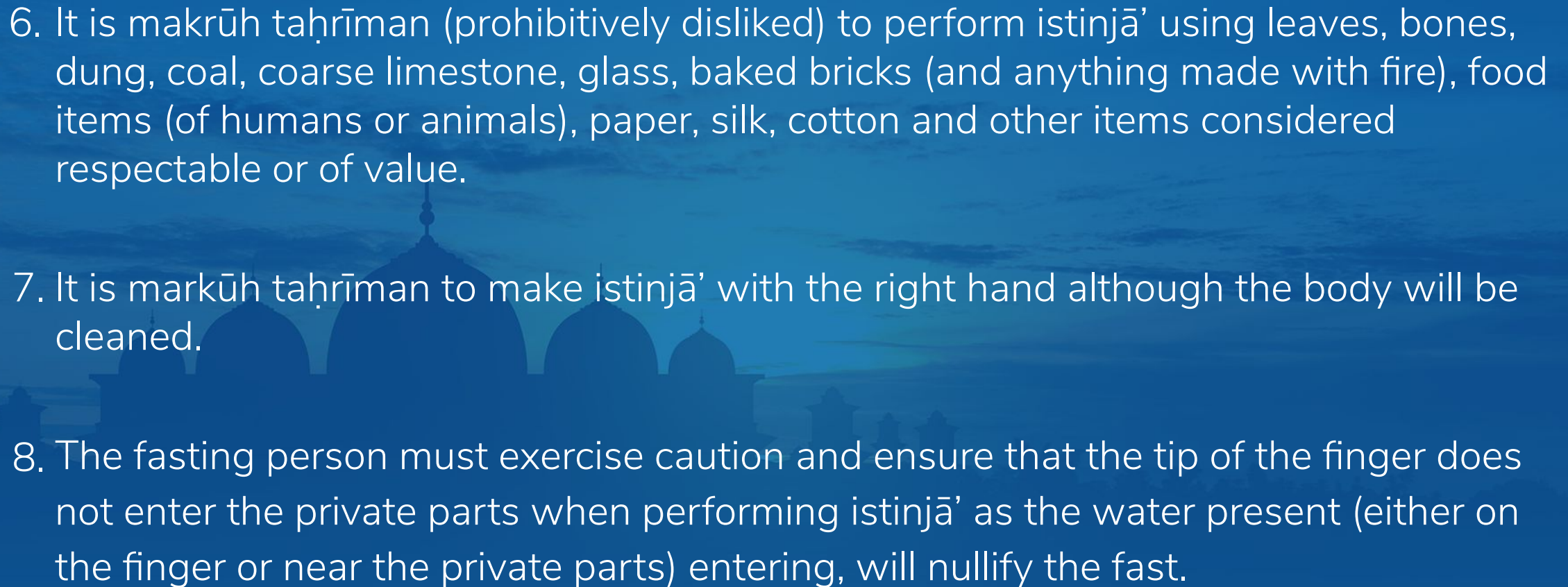
Istibrā'

Ensuring no urine remains in the urethra for men is farḍ. This can be done by coughing, clearing the throat, walking or gently squeezing the organ. Women only need to remain still for a short while after urinating.



1. If the impurity does not spread beyond the egress aperture, it is sunnah mu'akkadah (an emphasised sunnah) to do istinjā' by wiping (using something such as toilet tissue) until satisfied that the impurity has been removed. One should wash the area until the bad odour disappears. The best and most meritorious method is to wipe (using something such as toilet tissue) and wash (with water), followed in merit by just washing, followed in merit by just wiping - the sunnah mu'akkadah however, is fulfilled by any of the three methods mentioned.
2. Great care should be taken that the impurity does not spread beyond the egress aperture, since if it spreads to the extent of a dirham it will be wājib to wash it off and if it spreads beyond the extent of a dirham it will be farḍ to wash it off as ṣalāh will not be valid otherwise.

3. If the impurity has spread beyond the egress aperture but not to the extent of a dirham, ṣalāh will be valid, but contrary to the sunnah due to its removal being sunnah mu'akkadah.
4. If a person suffers from waswasah (doubts and misgivings) they should simply ignore it after having taken the above-mentioned steps. Certainty is not disrupted by doubt.
5. If a secluded place is not available, exposing the 'awrah (private area) is not permitted even for the sake of istinjā', neither to those of the same or opposite gender. In such a case, istinjā' should be performed under the clothes with something such as toilet tissue (without using water) and ṣalāh should be offered. Exposing the 'awrah is ḥarām and one who does so is deemed a fāsiq (an openly sinful person).

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- The background of the slide features a silhouette of a mosque with several domes and minarets, set against a sunset sky with soft, horizontal clouds. The entire scene is overlaid with a semi-transparent blue filter.
6. It is makrūh taḥrīman (prohibitively disliked) to perform istinjā' using leaves, bones, dung, coal, coarse limestone, glass, baked bricks (and anything made with fire), food items (of humans or animals), paper, silk, cotton and other items considered respectable or of value.
 7. It is markūh taḥrīman to make istinjā' with the right hand although the body will be cleaned.
 8. The fasting person must exercise caution and ensure that the tip of the finger does not enter the private parts when performing istinjā' as the water present (either on the finger or near the private parts) entering, will nullify the fast.

Etiquette of the Lavatory

1. Before entering the lavatory, one should recite the tasmiyah and the following du'ā':

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

"O Allāh! I seek refuge with You from the impure male and female jinn."

2. One should enter the lavatory with the left foot first.

3. Facing the qiblah or having one's back towards it while relieving oneself is makrūh taḥrīman, even if within a building. Doing so while performing istinjā' isn't sinful but is poor etiquette.
4. Directly facing the sun or moon while relieving oneself is makrūh tanzīhan. If within a building however, then there is no harm in doing so.
5. Urinating while standing is makrūh tanzīhan (somewhat disliked) except with a valid excuse such as a back injury due to which one is unable to sit.
6. One should not enter the lavatory bare-headed.

7. Rings, etc. with name of Allāh or His Messenger ﷺ should be removed. It is prohibited to take into the lavatory anything on which there is the name of Allāh, the prophets, the angels, Qur'ān verses, ḥadīth, du'ā' etc. If they are wrapped or inside a pocket then there is no harm.
8. One should not talk, or even cough unnecessarily. It is prohibited to mention Allāh's name, make du'ā', recite Qur'ān verses or ḥadīth, etc. If one sneezes, then they should not speak anything (with the tongue), instead they will say al-ḥamdu lillāh only within the heart.
9. It is makrūh taḥrīman to relieve oneself while facing a blowing wind.

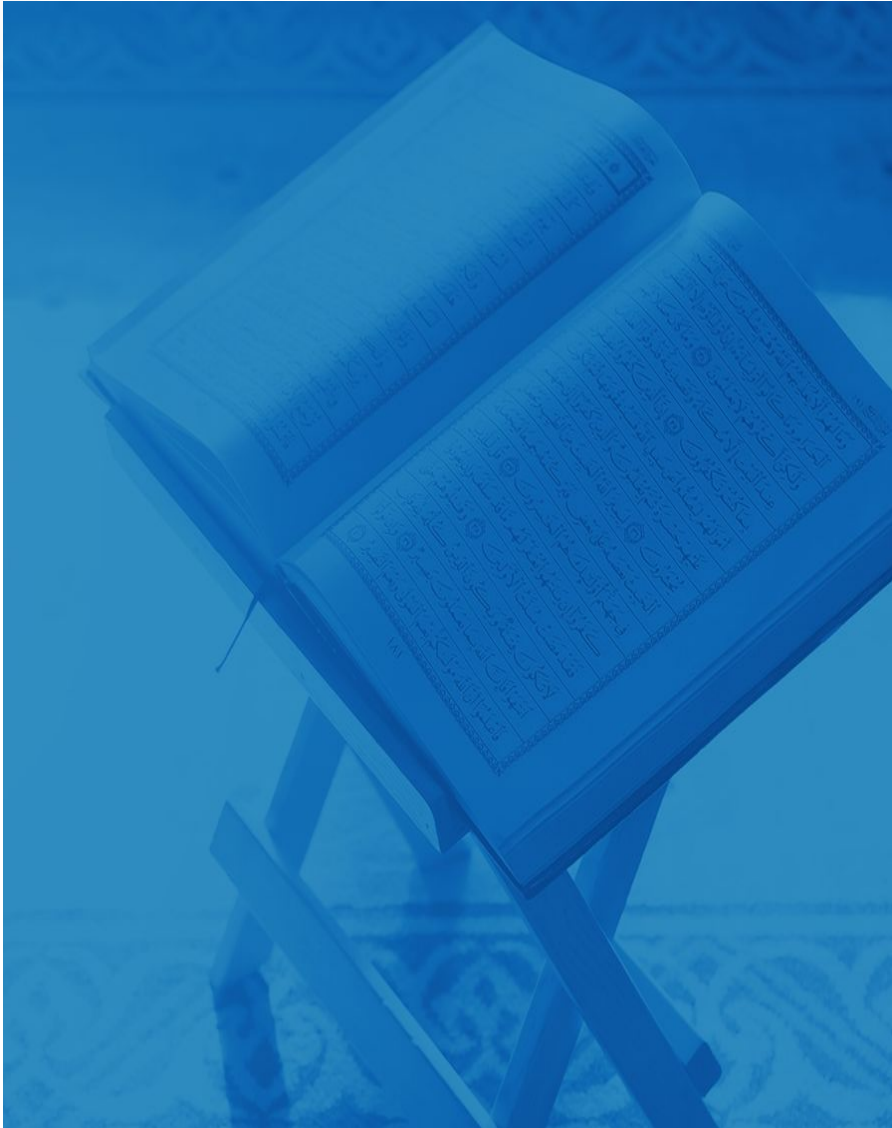
10. It is makrūh taḥrīman to relieve oneself under fruit trees and trees under which people sit (for shade etc.), as well as on riverbanks and in water (even if it is flowing).
11. It is makrūh taḥrīman to relieve oneself where animals dwell, close to masjids, in graveyards, at places where people perform wuḍū'/ghuṣl, on roads/paths, in holes/ditches, on roadsides and near caravans/gatherings.
12. One should exit the lavatory with the right foot first.

13. After leaving the lavatory, the following du‘ā’ should be recited:

عُفْرَانِكَ الْحَمْدُ لِلَّهِ الَّذِي أَدَّهَبَ عَنِّي الْأَذَى وَ عَافَانِي

"I seek Your forgiveness.

All praise belongs to Allāh who has removed from me this discomfort and granted me tranquillity."



Water

Water with which purification from ḥadath (ritual impurity) is valid is that which is defined simply as water alone. This is as opposed to, for example, water which has lost its natural characteristics or its properties have changed due to being mixed with something and is now referred to as something else (eg. rose-water, broth, etc.). From a legal perspective, water by definition is a flowing liquid which has at least two of the following properties:

- No taste
- No smell
- No colour

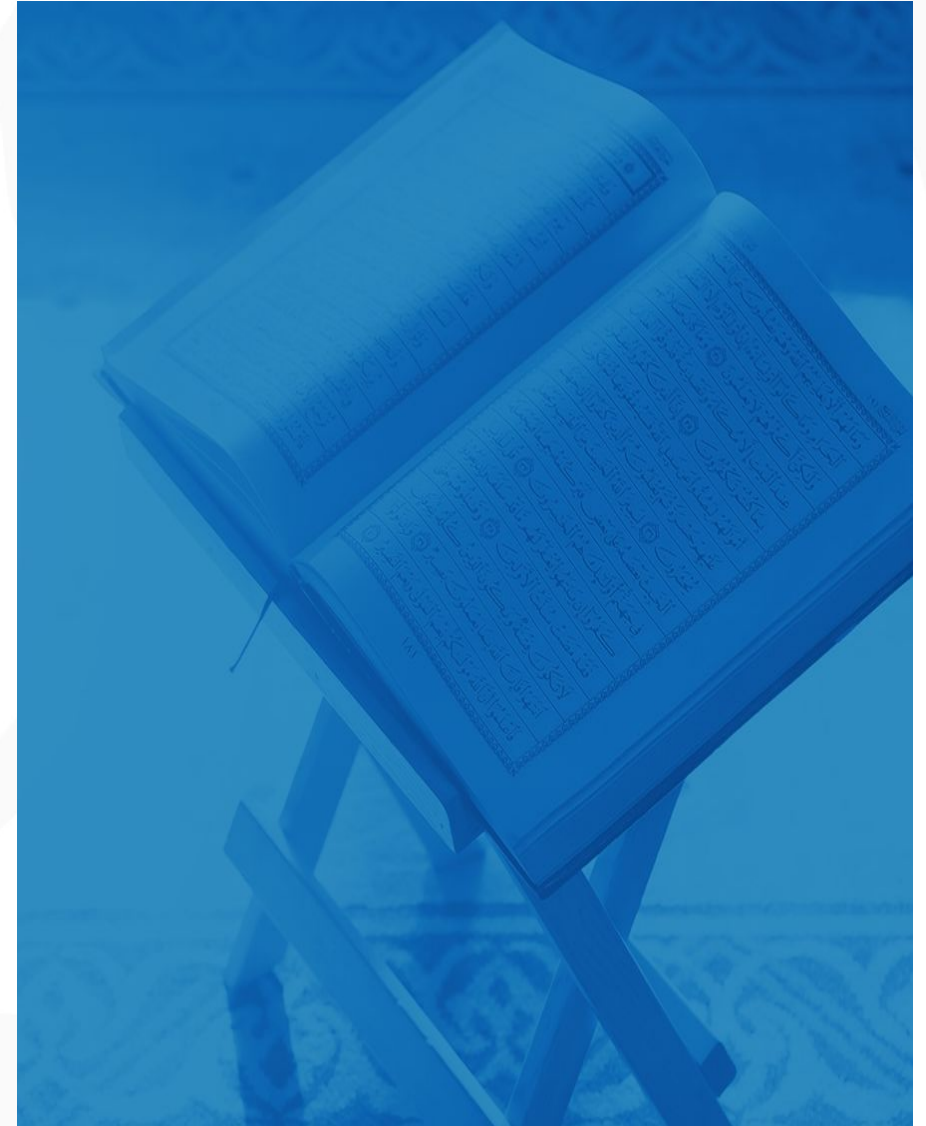
The background of the image is a deep blue gradient. In the lower half, there are silhouettes of several mosque domes and minarets, reflected in what appears to be water. The sky above is a lighter blue with some wispy clouds. The text 'Wuḍū' (Ablution)' is centered in the middle of the image in a white, bold, sans-serif font.

Wuḍū' (Ablution)

Fard acts of wuḍū'

1. To wash the entire face once (from the top of the forehead to the chin and from one earlobe to the other);
2. To wash both hands and arms up to and including the elbows once;
3. To wipe a quarter of the head with wet hands once; and
4. To wash both feet up to and including the ankles once.

If any of these acts are omitted, or if a hair's breadth amount remains dry, wuḍū' will not be valid.



Sunnah mu'akkadah acts of wuḍū'

- To make intention;
- To use the miswāk;
- To recite the tasmiyah;
- To maintain the correct chronological order mentioned by Allāh in the Qur'ān;
- To proceed successively without pausing;
- To wash both hands up to and including the wrists;
- To wash each of the limbs which are washed three times;
- To rinse the entire mouth three times;
- To rinse the soft part of the nose three times;
- To make khilāl* of the beard;
- To rub the limbs when washing them;

- To start with the right limb when washing the arms and feet;
- To wipe the entire head and the ears (with the same water) with wet hands once;
- To start from the front of the head when wiping with wet hands;
- To start from the fingertips and the tips of the toes when washing the arms/feet; and
- To make khilāl* of the fingers and toes.

*Khilāl: passing wet fingers through something.

Nawāqid (nullifiers) of wuḍū’:

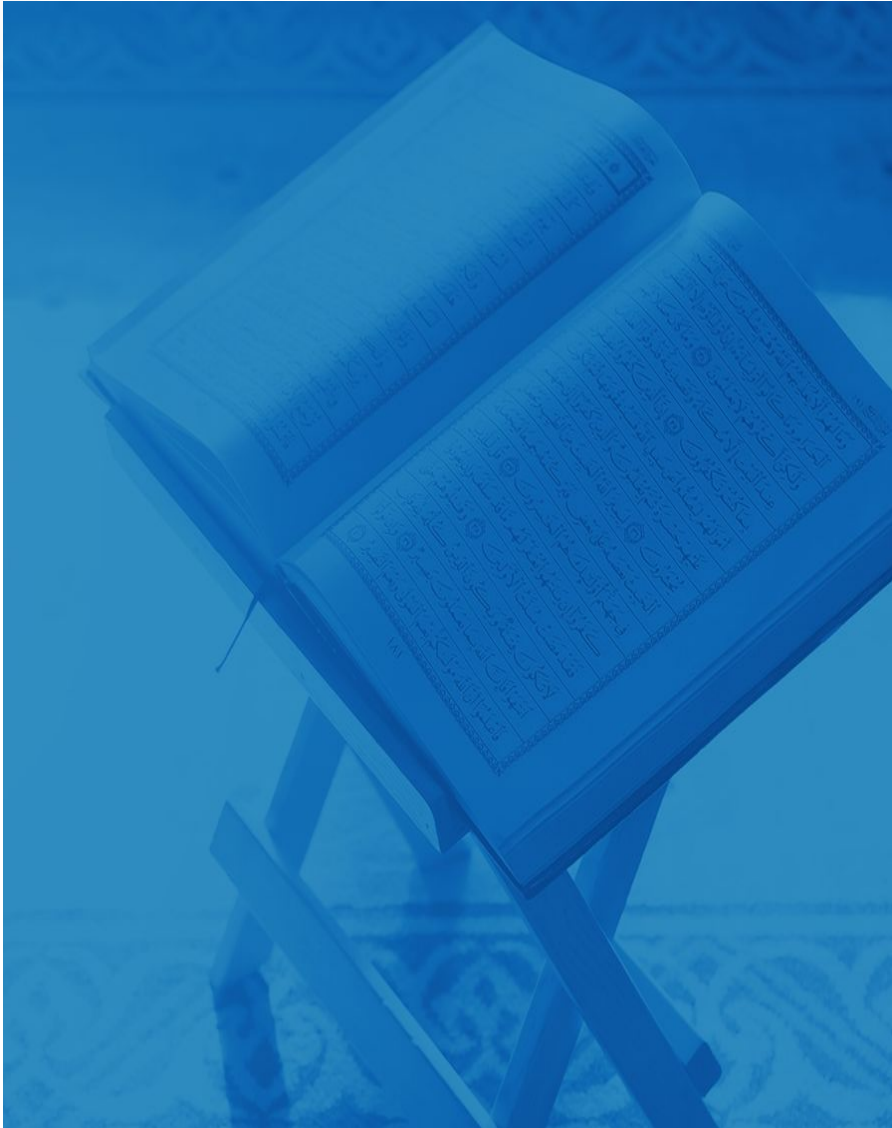
- Anything exiting from the penis, vagina or anus (excluding vaginal flatulence);
- Blood or pus flowing or being squeezed out. This includes bleeding inside the mouth if the saliva becomes pink or red, as opposed to being clear or yellow (note that if blood or pus simply emerges and does not flow or move out from the wound it will not be considered impure and this emergence will not nullify wuḍū’);
- Vomitting in a manner in which effort is required to withhold the vomit (this excludes phlegm, which will not nullify wuḍū’ regardless of the amount) or vomitting numerous times, under the same feeling of nausea, in smaller quantities which, if considered together, would be equal to this;
- An erect penis touching a vagina (without a barrier between them thick enough to prevent feeling body heat);

Nawāqid (nullifiers) of wuḍū’:

- Laughter during a ṣalāh (with rukū’ and sajdah) which is loud enough to possibly be heard by someone else (if it is only loud enough to be heard by the one laughing it will only nullify the ṣalāh); laughter in ṣalāh with no rukū’ and sajdah will only invalidate the ṣalāh;
- Falling asleep in any position where the buttocks are not firmly planted on the ground (such as falling asleep while lying down or reclining);
- Drunkenness/intoxification;
- Insanity; and
- Falling unconscious.

The background of the image features a series of dark silhouettes of mosque domes and minarets against a light blue sky with wispy white clouds. The entire scene is overlaid with a semi-transparent blue filter. The text is centered horizontally and positioned in the middle of the frame.

Ghusl (Purificatory Bath)



Fard acts of ghusl:

- To rinse the entire mouth once;
- To rinse the nose up to the bone once; and
- To wash the entire body once (including inside the navel, the inner part of the ears, the external orifice of the genitals, the inner part of a woman's vaginal lips as well as the underskin of the clitoral hood, the skin beneath the beard, moustache, eyebrows and all of one's hair including the roots - for women with braided hair it is sufficient for water to reach the roots without opening the braids). Ghusl will be incomplete if a hair's breadth is left dry.

Sunnah mu'akkadah acts of ghusl:

- To recite the tasmiyah and make intention (before undressing);
- To wash both hands up to the wrists;
- To wash the front and rear private parts;
- To wash off any impurities from the body;
- To perform wuḍū' completely according to the sunnah method (if water gathers in the place of ghusl, washing the feet should be delayed until moving to a clean place);
- To pour water over the entire body thrice: starting with the head, followed by the right shoulder and then the left (submerging oneself in flowing water or rain for the duration of time it would take to wash the body thrice will fulfil the sunnah); and
- To rub the body while washing to ensure no part of the body is left dry.

Ghusl becomes farḍ due to the following things:

1. Emission of semen/female sexual fluid (manī) for any reason, with or without pleasure (this includes having a wet dream);
2. Insertion of the penis into the vagina or anus* (even if only the head of the penis is inserted) with or without emission of semen/female sexual fluid (manī) - note: anal intercourse is categorically forbidden (ḥarām) by consensus and is deemed a major sin;
3. Menstruation (ḥayḍ) or postnatal bleeding (nifās) coming to an end; and
4. Becoming a Muslim while in the state of major ritual impurity (al-ḥadath al-akbar).

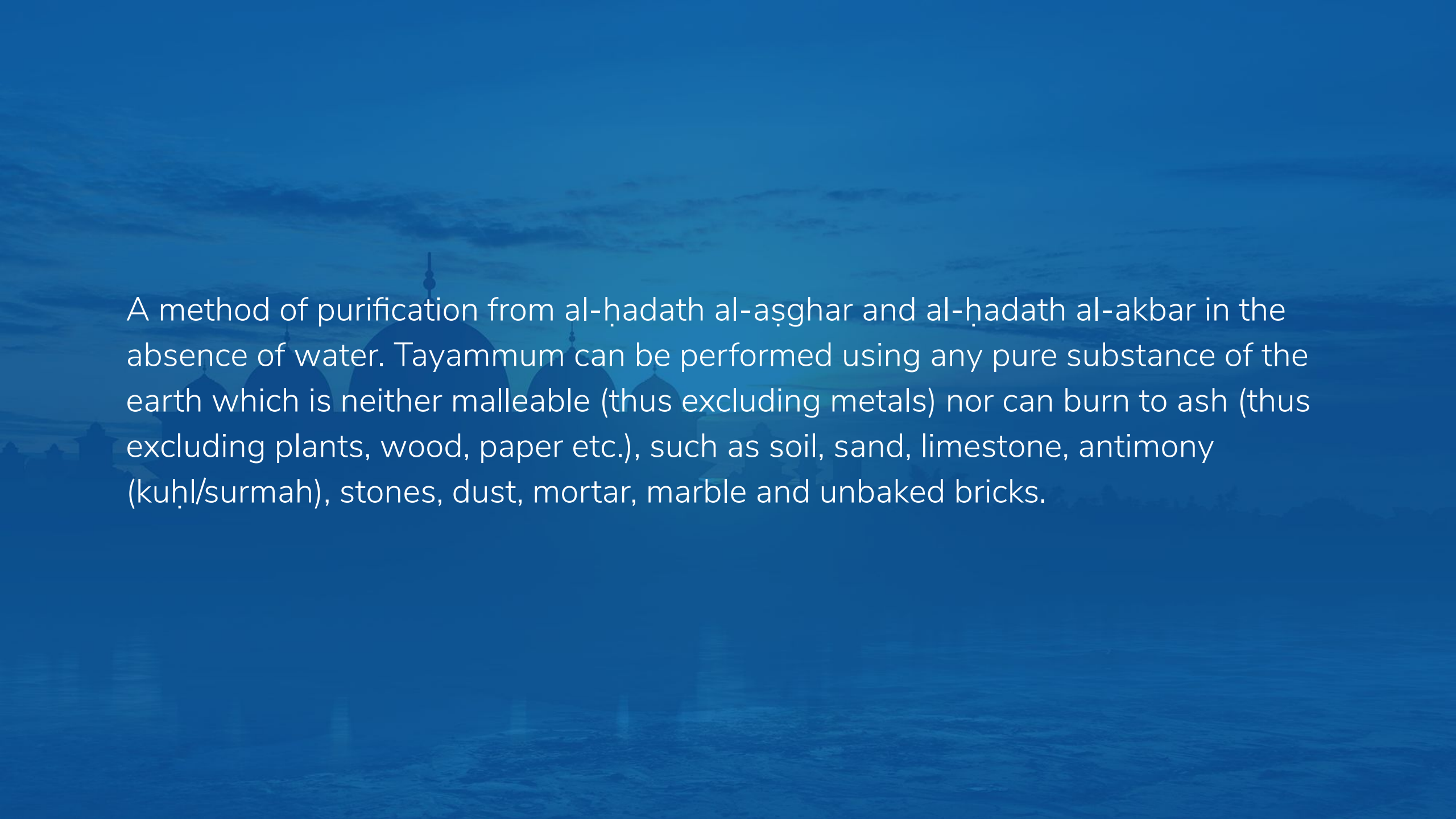
It is farḍ 'ala 'l-kifāyah (a communal obligation) to bathe the body of the deceased.

Rulings relating to a person in the state of major ritual impurity:

- One may not enter a masjid except in the case of dire need;
- One may not touch or recite the Qur'ān even from memory (except reciting Qur'ānic supplications with the intention of making du'ā'); and
- It is not permissible to have sexual intercourse with a woman during ḥayḍ or nifās. Likewise it is not permissible to touch or look at the area between her navel and knees if uncovered.

The background of the image features a series of dark silhouettes of mosque domes and minarets against a light blue sky with wispy clouds. The entire scene is overlaid with a semi-transparent blue filter. The text is centered horizontally and positioned in the middle of the frame.

Tayammum (Dry Ablution)



A method of purification from al-ḥadath al-aṣghar and al-ḥadath al-akbar in the absence of water. Tayammum can be performed using any pure substance of the earth which is neither malleable (thus excluding metals) nor can burn to ash (thus excluding plants, wood, paper etc.), such as soil, sand, limestone, antimony (kuḥl/surmah), stones, dust, mortar, marble and unbaked bricks.

Fard acts of tayammum:

1. To make intention for purification or performance of an act of worship which requires purity (if one makes intention just for touching the Qur'ān, which is not an act of worship in and of itself, then this tayammum is not sufficient to offer acts of worship which require purity, such as ṣalāh);
2. To place both hands on the earth (or any of the above-mentioned things which may be used for performing tayammum) once and then wipe the entire face; and
3. To place both hands on the earth (or any of the above-mentioned things which may be used for performing tayammum) once and then wipe both arms including the elbows.

Valid reasons for performing tayammum as a means of purification:

- Being roughly 1.15 miles (1.85 kilometres) away from water;
- When water is present within 1.15 miles (1.85 kilometres) but is not accessible (such as a well with no means to extract the water within);
- Extreme cold when heated water is not available and using cold water may result in illness/death or loss of (or damage to) a limb;
- Sickness which may worsen or be prolonged by performing wuḍū'/'ghusl either due to using water or because of the movement entailed (this must be based on reasonable likelihood determined by either a clear and obvious sign, past experience or a skilled Muslim doctor who is not a fāsiq);

- Fear of thirst for oneself, their animals or travel companions whether at present or in the future (this includes water in ones possession which is required for making food as a necessity such as dough for baking bread - it will not be permitted for making soup as there is no necessity for it);
- Fear of encountering an enemy or wild animal (if the fear was due to a threat or actual prevention from using water, the prayer must be repeated afterwards with wuḍū’);
- Wounds present on more than half of the body;
- If the only available water within 1.5 miles (1.85 kilometres) must be paid for but is being sold above the usual price and not enough money will remain to purchase water after spending on one's basic necessities;

Nawāqid (nullifiers) of tayammum:

- Everything which nullifies wuḍū' or necessitates ghusl;
- If sufficient water is found or one travels and reaches a place where water is available within 1.5 miles (1.85 kilometres); and
- If the excuse for permitting tayammum is no longer present - such as recovering and being able to perform wuḍū'/ghusl, the enemy retreating, the cold subsiding, heated water becoming available or a means for extracting water becoming available.