

## Purification (Ṭahāra)

Purification<sup>50</sup> is valid with the following types of water: rain water, well water, spring water, river water, sea water [even if salty], and water from melted snow or hail.<sup>51</sup> Such water may be used for purification as long as it remains “purifying,” namely, to remain with its natural characteristics, with nothing having mixed with it such as to “condition” it and thereby remove its “purifying” quality. This ruling applies whether the water is flowing or in a large cistern, namely, one with a surface area of at least ten by ten cubits with a depth such that its floor is not exposed by scooping water out [with both hands].

### ABLUTION (WUDŪ’)

The obligatory integrals (*fard*, pl. *furūd/farā’id*)<sup>52</sup> of *wudū’* are four, namely:

#### 1. Washing the face, whose lengthwise demarcation is from the top

<sup>50</sup> Legally, purification refers to the removal of filth from one’s body, garments, and place of prayer; as well as the removal of one’s state of ritual impurity, thereby rendering the person in a state of ritual purity (*Ṭahṭāwī* 1:42; *Imdād* 31).

<sup>51</sup> The above list of types of water is not restrictive; rather, it only serves to provide examples of water in nature that may be used for *wudū’* and *ghusl*, namely, unconditioned water. This is in contrast to water that is conditioned, meaning that it may not be referred to as simply “water,” but rather needs a further description that conditions it in order to be accurately identified, such as rose water. That is, rose water cannot be called “water” without the description “rose” that conditions it, while spring water or river water may be accurately identified by the term “water” alone, and hence is unconditioned (*Marāqī ‘l-Falāḥ* 1:46; *Badā’i’* 1:93–4).

<sup>52</sup> An obligatory integral (*fard*) is that which an action is composed of and that which must be performed for the action to be complete and valid. If any one integral is omitted, the entire action is deemed invalid, and the person would have incurred sin if it were intentionally omitted. A mandatory requisite (*wājib*) is that which must also be performed; however, its omission does not entail invalidity, but does entail sin if intentional (*Ṭahṭāwī* 1:92).

of the forehead to the bottom of the chin for someone without a thick beard,<sup>53</sup> or [for one with a thick beard] to the bottom of the beard [that lies on the face, as opposed to the hair that hangs below the chin].<sup>54</sup> Its demarcation in width is from one earlobe to the other, even for someone with a beard;

2. Washing the two arms, up to and including the elbows;
3. Wiping<sup>55</sup> a fourth of the head;<sup>56</sup>
4. Washing the two feet, up to and including the ankles.

Among the emphasized *sunnas*<sup>57</sup> of *wuḍū'* are the following:

1. The intention (*niyya*),
2. Using the toothstick (*siwāk*),
3. Mentioning the Name of Allāh (*tasmiya*),<sup>58</sup>
4. Washing the hands up to and including the wrists in the beginning of *wuḍū'*,<sup>59</sup>

53 The legal definition of washing is causing water to flow over the area such that it drips, with a minimum of two drops (*Marāqī 'l-Falāḥ* 1:92; *Imdād* 60; *Durr, Radd* 1:65).

54 Regarding the obligatory integral of washing the face, it is sufficient to wash the exterior of a thick beard, "thick" meaning that beneath which the skin cannot be seen. For a thin beard, however, water must reach the underlying skin itself (which occurs naturally when running water over the face since that skin appears from beneath the thin beard) (*Marāqī 'l-Falāḥ* 1:99; *Imdād* 64).

55 The legal definition of wiping is *placing* the wet hand onto the limb, or more specifically, wetness *touching* an area (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:96; *Radd* 1:67; *Badā'i'* 1:65).

56 The demarcation of the head is that above the ears. Hence, one may not wipe over hair that hangs below the ears, *even* if tied up above the head; rather, the hair that is wiped must grow out from above the ears (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:96; *Durr, Radd* 1:67; *Badā'i'* 1:71).

57 An emphasized (*mu'akkada*) *sunna* is defined as that which the Messenger of Allāh ﷺ, or his rightly guided successors after him, performed regularly and consistently without omission except once or twice, such as the call to prayer and its commencement (*adhān* and *iqāma*), praying in congregation (*jamā'a*), and rinsing the mouth and nose in *wuḍū'*. Leaving out a *sunna* once without a valid excuse is mildly disliked (*makrūh tanzīhan*) and entails "doing wrong" (*isā'a*). If one persistently leaves a *sunna* without an excuse, then it could be sinful depending on the level of its emphasis, as some *sunna* acts are more emphasized than others. However, the sin is deemed less severe than that incurred by omitting a mandatory requisite (*wājib*), and *a fortiori* an obligatory integral (*fard*) (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:101, 116; *Radd* 1:70-1).

58 That is, to say *Bismillāhi 'r-Raḥmāni 'r-Raḥīm* ("In the Name of Allāh, Most Merciful, Most Compassionate"), or to say *Bismillāhi 'l-'Azīmi wa 'l-ḥamdu li 'Llāhi 'alā dini 'l-islām* ("In the Name of Allāh, the Great. Praise be to Allāh for the religion of Islam") (*Durr, Radd* 1:74).

59 The intention and the mentioning of the Name of Allāh are also to be done at the onset of *wuḍū'*, while the toothstick is to be used before or while rinsing the mouth (*Marāqī 'l-Falāḥ* 1:104-6, 113; *Faḥḥ Bāb al-'Ināya* 1:35; *Durr* 1:72; *Imdād* 68). Using the toothstick is deemed a *sunna* of the *wuḍū'* itself, not the prayer, such that its merit is attained for every prayer performed with a *wuḍū'*

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5. Maintaining the correct order of limbs, as Allāh Most High has listed in His Book,<sup>60</sup>
6. Continuity,<sup>61</sup>  
Washing [those limbs that are washed] three complete times,<sup>62</sup>
8. Rinsing the [entire] mouth [three times],
9. Rinsing the [soft part of the] nose [three times],
10. Running one's wet fingers through the beard,<sup>63</sup>
11. Running one's wet fingers in between the fingers and toes,<sup>64</sup>
12. Wiping the entire head [once, and the ears with the same water],
13. Rubbing<sup>65</sup> [the limbs when washing them],
14. Starting with the right limb [when washing the arms and feet],
15. Starting with the tips of the fingers and toes [when washing the arms and feet],
16. Starting with the front of the head [when wiping it],
17. Wiping the back of the neck,<sup>66</sup> but not the throat.

Among the etiquette (*ādāb*)<sup>67</sup> of *wuḍū'* are the following:

in which the person used it. If one does not have a toothstick or cannot use it for health reasons, then its merit is attained by using one's finger and thumb instead (*Marāqī 'l-Falāḥ* 1:106; *Imdād* 68).

60 Namely, face, arms, head, and feet (see Qur'ān 5:6). Performing *wuḍū'* in this order is not an obligation, yet (as with any emphasized *sunna*) one would have done wrong (*isā'a*) by leaving this *sunna* (*Imdād* 73).

61 That is, to continue washing the limbs of *wuḍū'* without pausing, such that each successive limb is washed before the previous one dries. Some defined it as not engaging in another act, unrelated to *wuḍū'*, while performing *wuḍū'* (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:113; *Imdād* 72; *Tabyīn* 1:6; *Majma' al-Anhur* 1:16).

62 That is, the *sunna* is to *completely* wash each limb three times, irrespective of whether one does so with three scoops of water. For example, if one washes the arm three times yet the entire arm does not get wet except by the third wash, then those three acts of washing are deemed *one* complete wash, and two more remain to fulfill the *sunna*. Hence, to *completely* wash the limb more or less than three times is contrary to the *sunna* (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:110–1; *Radd* 1:80).

63 This is to be done after having washed the face three times (*Imdād* 70, *Radd* 1:79).

64 Placing the hand or foot under running water, such that the skin between the fingers and toes becomes wet, is sufficient in fulfilling this *sunna* (*Marāqī 'l-Falāḥ* 1:110; *Imdād* 71).

65 The legal definition of rubbing is to run one's hand or the like over the washed limb (*Imdād* 72; *Radd* 1:83).

66 After wiping the head, one wipes the back of the neck with the back of one's fingers without taking new water; this is recommended (*mandūb*), not an emphasized *sunna* (*Durr*, *Radd* 1:84).

67 An etiquette (*adab*) is that which the Prophet ﷺ did once or twice without establishing it as a normative practice (*sunna*). One is rewarded for doing it, yet there is no blame or sin for omitting it. It is synonymous with recommended act (*mustaḥabb* or *mandūb*), supererogatory act

1. Facing the *qibla* [direction of the Ka'ba in Makka],
2. Avoiding the water used in *wuḍū'* [from getting on one's body or clothes],
3. Making supplication (*du'ā'*) with those words that have been narrated [p. 185],
4. Mentioning the Name of Allāh when washing each limb,
5. Performing *wuḍū'* by oneself,<sup>68</sup>
6. Rushing to perform *wuḍū'* before the prayer time comes in, unless one has a chronic excuse [see p. 59],
7. Reciting the two testifications of faith after *wuḍū'* [p. 187],
8. Drinking from the leftover water afterwards.

Among the things disliked (*makrūhāt*)<sup>69</sup> in *wuḍū'* are the following:

1. Wasting water (*isrāf*),<sup>70</sup>
2. Using too little water when washing,<sup>71</sup>
3. Striking or slapping the face with water when washing it,<sup>72</sup>

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(*taṭawwu'*), and voluntary act (*nafl*). Its omission is not deemed mildly disliked unless a specific prohibition exists (*Marāqī 'l-Falāh, Ṭaḥṭāwī* 1:116; *Radd* 1:84, 439).

68 This etiquette is conjoined with the next one in the Arabic published edition as well as in the manuscript, yet is actually a separate etiquette, as listed by the author himself in *Nūr al-Īdāh* (see *Imdād* 75–6) and by Imām Tumurtāshī in his *Tanwīr al-Aḥṣār* (1:85–6).

69 There are two types of disliked actions: prohibitively disliked (*makrūh taḥrīmān*) and mildly disliked (*makrūh tanzīhan*). The first type refers to an act that is mandatory (*wājib*) to abstain from, making it sinful to do without an excuse. The second type refers to an act that is better to avoid, yet no sin is incurred for doing it, even without an excuse (*Marāqī 'l-Falāh, Ṭaḥṭāwī* 1:123; *Durr, Radd* 1:89). Between the two is “to do wrong” (*isā'a*)—that is, to do something worse than mildly disliked, yet less severe than prohibitively disliked, and hence not sinful per se. It is often associated with omitting an emphasized *sunna* once, without an excuse; *habitual* omission of an emphasized *sunna* without an excuse, however, would entail sin, albeit less severe than omission of something mandatory (*wājib*), or *a fortiori* obligatory (*fard*) (*Radd* 1:318–19, 381).

70 Wasting is defined as using more water than what is legally deemed necessary. This includes completely washing a limb more than three times, while believing it to be from the *sunna* (*Ṭaḥṭāwī* 1:123; *Radd* 1:89).

71 That is, it is also disliked to use less water than what is established by the *sunna*, whereby washing resembles wiping. If one does so to the extent that the drops of water are not clearly apparent on the limb, then the washing might not even be valid, since the definition of washing is the flowing of water over a limb such that it drips with at least two drops (*Marāqī 'l-Falāh, Ṭaḥṭāwī* 1:92, 124; *Radd* 1:65, 89).

72 This is deemed mildly disliked (*makrūh tanzīhan*), as it entails leaving an etiquette of *wuḍū'*, namely, to avoid getting used water on one's clothes. Slapping one's face is also unbecoming to the demeanor and self-respect of a Muslim, which is also related to etiquette (*adab*) (*Durr, Radd* 1:89).

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4. Speaking during *wuḍū'*, other than making supplication,
5. Having someone else assist<sup>73</sup> one in *wuḍū'* without a valid excuse.

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

The conditions of being legally responsible to perform it are the following:<sup>74</sup>

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

The conditions of the validity of *wuḍū'* are the following:

1. That purifying water completely encompass the skin [of those limbs that must be washed; i.e., the obligatory integrals];
2. The removal of anything that blocks water from reaching the surface of the skin;<sup>75</sup>
3. The ending of any state that contradicts it [*wuḍū'*] while washing

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73 It is not disliked whatsoever to seek assistance in bringing or pouring the water for one's *wuḍū'*. Rather, it is disliked for one without a valid excuse to have someone else assist in the actual washing or wiping of the limbs (*Radd* 1:86).

74 That is, one is not obligated to perform *wuḍū'* unless all of these conditions are fulfilled.

75 That is, for both washing and wiping, a necessary condition of validity is the absence of any solid barrier on the surface of the limb that would prevent the wetness from reaching the limb itself, such as paint (or nail polish). Otherwise, the integral would not be fulfilled and the *wuḍū'* (or *ghusl*) would be deemed invalid. An exception, however, would be for one whose profession entails dealing with such a substance, such as a painter, who would be excused for small amounts on his nails. Furthermore in general, the dirt underneath one's nails is not deemed a barrier (*Marāqī 'l-Filāḥ* 1:99–100; *Majma' al-Anhur* 1:21).

[i.e., while performing *wuḍūʿ*], such as the appearance of urine at the tip of the penis.<sup>76</sup>

Its legal ruling (*ḥukm*) is the permissibility of that which was impermissible before it, such as performing the prayer and touching a copy of the Qurʾān.

Its integrals (*rukn*, pl. *arkān*) are its aforementioned four obligatory elements. The categories of *wuḍūʿ* are three: obligatory, mandatory, and recommended.

1. Obligatory (*fard*), namely, when a person is in a state of minor ritual impurity and intends on doing [any of the following:]:
  - (1) The ritual prayer,
  - (2) The prostration of recital,
  - (3) Touching a verse of the Qurʾān [unless with a nonattached barrier];<sup>77</sup>
2. Mandatory (*wājib*), namely, when a person is in a state of minor ritual impurity and intends on performing circumambulation (*ṭawāf*) around the Kaʿba or touching a book of Qurʾānic exegesis (*tafsīr*);<sup>78</sup>

<sup>76</sup> The phrase used here in the Arabic published edition is a bit confusing, as perhaps a mistake was made during transcription, but the meaning given in the translation is accurate based on the manuscript, as well as the author's other works *Marāqī 'l-Falāḥ* (1:97) and *Imdād al-Fattāḥ* (63).

<sup>77</sup> This prohibition also extends to any writing of a complete Qurʾānic verse, whether in a book, on a coin, or elsewhere. He may not touch *any* part of a copy (*muṣḥaf*) of the Qurʾān (including pages, margins, cover, binding, etc.), yet with other religious books like of jurisprudence or ḥadīth, the prohibition applies only to touching the Qurʾānic verse itself. This prohibition also applies to Qurʾānic translation (and transliteration) in other languages, not just Arabic. The prohibition of touching also extends to the other revealed books, namely the Gospel, Torah, and Psalms, despite their having been tampered with and hence abrogated (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:205–6; *Durr, Radd* 1:118–9, 195). For the prohibition related to touching, to do so with a barrier attached to the book, or with one's sleeve (or any part of one's garment being worn), is deemed prohibitively disliked (*makrūh taḥrīmān*) (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:206), yet with a nonattached barrier is permissible.

For a person in *major* ritual impurity, the following things are prohibited: ritual prayer (*ṣalāt*), recitation of a verse of Qurʾān, touching it (as applied above) unless with a nonattached barrier, entering a mosque, and *ṭawāf* (*Marāqī 'l-Falāḥ* 1:211).

For the prohibitions related to a woman in menstruation or postnatal bleeding, see the related section on p. 56.

<sup>78</sup> Some scholars of the Ḥanafī school deemed it permissible for a person in a state of minor ritual impurity to touch a book of Qurʾānic exegesis *only* if most of its content is not actual Qurʾānic script, which is the opinion that Ibn ʿĀbidīn inclines toward. Others maintained that even if most is Qurʾānic script, one may still touch the rest of the book that is not Qurʾānic script, which is a weaker opinion. In any case, there is agreement that someone in that state may not touch the actual Qurʾānic script in any book, exegetical or otherwise (*Ṭaḥṭāwī* 1:206; *Radd* 1:119).

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3. Recommended (*mandūb*), namely, when a person is in a state of minor ritual impurity, in the following cases:

- (1) Before touching a book of jurisprudence (*fiqh*) or the like [out of veneration],<sup>79</sup>
- (2) To renew one's *wuḍū'* for another prayer,
- (3) To avoid disagreement of scholars of other schools of thought, such as after having touched a woman [or one's genitalia],
- (4) Before sleeping,
- (5) After waking up from sleep,
- (6) After every sin,
- (7) After laughing out loud outside of the prayer (*ṣalāt*).

*Wuḍū'* is nullified by any one of the following things:

1. Anything that exits<sup>80</sup> from the two openings<sup>81</sup> [namely the penis or vagina, and the anus],
2. Filth that *flows*<sup>82</sup> from other than the two openings, such as blood<sup>83</sup> [or pus],

<sup>79</sup> It is recommended to perform *wuḍū'* before touching books of jurisprudence, theology, or hadīth (i.e., religious texts), if one is in a state of minor ritual impurity, yet a dispensation exists for those that deal with such books on a regular basis (*Marāqī 'l-Falāḥ* 1:127, 206; *Hadiyya* 32).

<sup>80</sup> With respect to the two openings, the appearance of filth at the tip or edge of the opening is considered "exit" and therefore nullifies *wuḍū'* (*Marāqī 'l-Falāḥ* 1:131–2; *Badā'ī'* 1:121; *Tabyīn* 1:7; *Ikhṭiyār* 1:18). Hence, a man must ensure that no wetness or filth remains at the tip of the opening before commencing *wuḍū'*.

<sup>81</sup> According to Imām Abū Ḥanīfa, women's clear vaginal discharge is not impure (*najis*) and hence, its exit does not nullify *wuḍū'*, as legally it resembles sweat (*Radd* 1:112, 208, 233). If colored though, its exit nullifies *wuḍū'*, as that entails the flowing of filth.

<sup>82</sup> As opposed to the two openings, "exit" from the rest of the body does not occur by mere appearance at the skin surface. Rather, the filth must "flow" beyond the point of exit, that is, move to a place that normally must be cleaned, before *wuḍū'* is nullified. This ruling applies even if the filth does not exit on its own but is squeezed out (*Hadiyya* 26; *Durr, Radd* 1:92–3). However, if the fluid simply rises and appears at the surface of the skin without actually moving out, such as blood surfacing at an abrasion, then *wuḍū'* is not nullified. As a result, that fluid is not impure, for an internal fluid is only rendered impure if it exits in a manner that nullifies *wuḍū'*. Hence, if such blood (that surfaced without moving) is dabbed with a cloth or affects one's garment, neither of the two would be rendered impure (*Hidāya* 1:17; *Marāqī 'l-Falāḥ* 1:140; *Radd* 1:92, 95; *Fatḥ al-Qadīr* 1:41).

<sup>83</sup> This also includes bleeding in one's mouth, which nullifies *wuḍū'* if the color of one's saliva becomes red or pink, as opposed to yellow. In addition, the blood that exits from one's body due to

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3. Vomiting a mouthful<sup>84</sup> or more,
4. Sleeping in a position such that the buttocks are not firmly planted onto the ground, such as while lying down or leaning one one's side,<sup>85</sup>
5. Loss of consciousness,
6. Insanity,
7. Drunkenness,
8. Laughing out loud, by an adult, while performing the prayer (*ṣalāt*),
9. Contact between an erect penis and vagina.<sup>86</sup>

## THE PURIFICATORY BATH (*GHUSL*)

The following three actions are obligatory integrals of the *ghusl*:

1. Rinsing the [entire] mouth [once],
2. Rinsing the nose [i.e., up to the bone, once],
3. Washing whatever is possible, without undue difficulty or hardship, of the entire body [once].<sup>87</sup>

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

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a mosquito bite is not enough to be deemed “flowing,” and hence does not nullify *wuḍūʿ* (*Hadiyya* 27; *Durr, Radd* 1:94).

84 The criteria of a mouthful is that one's mouth cannot withhold the vomit without strain. This ruling applies to any type of vomit, but not to phlegm, no matter how much comes out (*Hadiyya* 26; *Ikhtiyār* 1:18; *Hidāya* 1:17; *Tabyīn* 1:9).

85 As opposed to sleeping in a position with one's buttocks firmly planted onto the ground (or any firm surface), whereby *wuḍūʿ* is not nullified. This ruling applies even if he were leaning onto something to the extent that, if it were removed, he would fall down (*Hadiyya* 27; *Badāʿiʿ* 1:135; *Tabyīn* 1:10; *Durr, Radd* 1:95–6).

86 That is, without a thick cloth or the like acting as a barrier, “thick” meaning that which prevents feeling body heat from the other organ (*Marāqīʿ l-Falāḥ, Taḥṭāwī* 1:139). Also, according to the Ḥanafī school, direct skin contact with someone of the opposite gender, or direct skin contact with the penis or vagina, does not nullify *wuḍūʿ* (*Hadiyya* 28).

87 Hence, it is obligatory (*fard*) for water to reach the following parts of the body: the immediate inner part of the ears; the skin beneath one's beard, moustache and eyebrows, (for all) regardless of thickness; all of one's hair including the roots, although the roots alone are sufficient for a woman's braided hair; the inside of one's navel; the underskin of a woman's clitoral hood; and the external orifice of the genitals (*Badāʿiʿ* 1:142; *Majmaʿ al-Anhur* 1:21; *Durr* 1:103–4).

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1. Intention (*niyya*),<sup>88</sup>
2. Washing the hands until the wrists,
3. Washing one's private parts [front and rear],
4. Washing off any filth from the body,
5. Performing *wudū'* first, followed by pouring water over the entire body, starting with the head [for a total of three times].<sup>89</sup>

The *ghusl* is of three types:

1. Obligatory (*fard*), namely, when any one of the following things occur:
  - (1) The emission of sperm/sexual fluid (*manī*)<sup>90</sup> that leaves its normal place inside the body *with pleasure* [even if it exits without pleasure], for any reason, such as a wet dream or by looking [at someone or something with lust];
  - (2) The disappearance of the head of the penis into the vagina, or the anus, of a living human being whose body is desirable [even if without emission of sexual fluid];
  - (3) The ending of menstruation or postnatal bleeding;
2. Mandatory (*wājib*), namely, for someone who becomes Muslim while in a state of major ritual impurity, although the sounder opinion is that the bath is obligatory (*fard*) on him, not mandatory (*wājib*);
3. Recommended (*nafl*), for any one of the following reasons:
  - (1) The Friday prayer (*jumu'a*),
  - (2) The two 'Īd prayers,
  - (3) Entering into the state of pilgrim sanctity (*iḥrām*),

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<sup>88</sup> That is, at the onset, along with mentioning the Name of Allāh (*basmala*), which is done before revealing one's nakedness (*'awra*—see p. 74) (*Hadiyya* 28).

<sup>89</sup> If, however, one is immersed under flowing water or rain, and remains therein for the length of time it would take to wash the body three times, then he would have fulfilled the *sunna* of washing the entire body three separate times (*Marāqī 'l-Falāḥ* 1:156).

<sup>90</sup> For males, *manī* refers to sperm; it is defined as a thick, white fluid that exits in spurts as lustful discharge (orgasm), followed by a listlessness of the sexual organ. For females, *manī* refers to sexual fluid; it is thin and yellow, and also comes with an orgasm (*Marāqī 'l-Falāḥ* 1:144).

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- (4) The Day of ‘Arafa,<sup>91</sup>
- (5) Entering Makka,
- (6) Entering Madīna, the Illuminated City,
- (7) Visiting the Prophet ﷺ.

The *ghusl* is not necessary after any of the following:

- The exit of *madhy* or *wady*;<sup>92</sup>
- Waking up after having a wet dream yet finding no wetness, even for a woman;
- The insertion of a finger or the like into the vagina;
- Intercourse with an animal, without the emission of sperm.

#### DRY ABLUTION (*TAYAMMUM*)

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

- Being roughly one Hāshimite legal mile (*mīl shar‘ī*) [1.16 mi (1.86 km)]<sup>93</sup> away from water,<sup>94</sup>
- Extreme cold,<sup>95</sup>
- Sickness,<sup>96</sup>

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<sup>91</sup> That is, for those on the pilgrimage (*hajj*), to be performed after midday (*zawāl*). Also for the first four cases above, *ghusl* is actually an emphasized *sunna*, not merely recommended (*Marāqī ‘l-Falāḥ* 1:160–1).

<sup>92</sup> *Madhy*, or presexual fluid, is defined as a thin, clear fluid that exits when one is aroused, yet not as sperm (*mani*) does, and its exit is not followed by a listlessness of the sexual organ. *Wady* is a thick, murky white fluid that often exits the penis after urination, or could precede it. By scholarly consensus, there is no need to perform *ghusl* after the exit of either *madhy* or *wady*, yet *wuḍū’* would be required (*Marāqī ‘l-Falāḥ* 1:150; *Durr, Radd* 1:111).

<sup>93</sup> This distance is estimated to be about a half-hour walk (*Ṭaḥṭāwī* 1:169). Reasonable likelihood of this distance is sufficient for *tayammum* to be permissible (*Marāqī ‘l-Falāḥ* 1:169; *Radd* 1:155). For the modern equivalent used in the text above, see Bashshār Bakrī ‘Arrābī’s note on the *Lubāb*, p. 34, n. 7.

<sup>94</sup> Whether on a journey or within a city, even one’s city of residence (*Marāqī ‘l-Falāḥ, Ṭaḥṭāwī* 1:169; *Hadiyya* 34; *Durr* 1:155).

<sup>95</sup> Such that the person fears, with reasonable likelihood, illness or loss of (or damage to) a limb by using the water, and does not have access to any means of heating the water (*Marāqī ‘l-Falāḥ, Ṭaḥṭāwī* 1:170–1; *Hadiyya* 34; *Durr* 1:156).

<sup>96</sup> That is, if a person is ill and fears that the sickness will worsen or become prolonged by performing *wuḍū’* or *ghusl*, whether due to the water itself or the movement entailed, then he may

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- 1) Wounds on most of the body,<sup>97</sup>
- 1) Fear of thirst,<sup>98</sup>
- 1) Fear of an enemy or a wild beast [around the water],<sup>99</sup>
- 1) Lack of apparatus [to take water out of the well],
- 1) Fear of missing the funeral prayer (*janāza*) or the 'Īd prayer, even if building upon one's prayer [if one's *wuḍū'* is nullified during the prayer], as opposed to the Friday prayer or a normal prescribed prayer.<sup>100</sup>

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

*Tayammum* may be performed with any pure substance of the earth,<sup>101</sup> such

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perform *tayammum* instead. His fear, however, must be based on reasonable likelihood, whether by (1) a clear and obvious sign, (2) past experience, or (3) a medical opinion from a skilled, Muslim physician who is not openly corrupt (*fāsiq*) (*Durr, Radd* 1:156; *Hadiyya* 34).

<sup>97</sup> See last paragraph of this section with its accompanying note.

<sup>98</sup> Whether for oneself, one's travel partner, or one's animal; at present or in the future (*Marāqī 'l-Falāḥ* 1:171; *Durr* 1:157).

<sup>99</sup> If the fear arose from a threat, or if there was actual prevention from using the water, then the prayer would have to be repeated afterwards, although the *tayammum* was still permissible. If one feared the presence of an enemy or animal without threat or prevention, the prayer would not have to be repeated (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:171; *Durr, Radd* 1:156–7).

<sup>100</sup> That is, if one fears that by performing *wuḍū'*, or even *ghusl*, he will miss the entire funeral or 'Īd prayer, then he may instead perform *tayammum* to ensure catching the prayer, as those two prayers have no replacements. This ruling holds even if he is in the midst of the prayer when his *wuḍū'* is nullified, in which case he could perform *tayammum* and then continue the prayer from where he left off. This ruling does not apply if he himself broke his *wuḍū'*, in which case he would have to restart the prayer as a latecomer after renewing *wuḍū'*. The ruling also does not apply to the Friday prayer or to any of the five daily prescribed prayers, since each has a replacement—*zuhr* for the Friday prayer, and the make-up prayer (*qaḍā'*) for the normal prescribed prayer. For the latter however, if one has reasonable surety or certainty that the prayer time will expire before performing *wuḍū'* or *ghusl*, then out of precaution he may perform *tayammum* and pray (although it does not fulfill his obligation). He would then perform it again (which is obligatory to do so) as a make-up prayer (*qaḍā'*), after having performed the proper *wuḍū'* or *ghusl* (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:172–4; *Durr, Radd* 1:161, 164).

<sup>101</sup> As long as the substance of the earth is not malleable, which excludes metals; nor can burn into ashes, which excludes plantlife or wood (*Marāqī 'l-Falāḥ* 1:175; *Hadiyya* 34–5). If one has access to neither water nor such a substance, or is unable to use either one, then out of reverence for the sacred time, it is mandatory (*wājib*) to perform an “imitation prayer.” That is, one must go through its motions including bowing (*rukū'*) and prostrating (*sujūd*), yet without its intention and—whether in a state of major or minor ritual impurity—without recitation of Qur'ān. The prayer, of course, would later have to be made up (*Durr, Radd* 1:168).

as dirt, sand, antimony (*kuḥl*), limestone, stones, or dust, even the dust on clothes.<sup>102</sup>

Hence when a Muslim intends<sup>103</sup> to remove the state of ritual impurity, strikes the earth once and wipes his face completely with dirt [or whatever substance he is using], strikes it a second time<sup>104</sup> and wipes his arms [up to and including the elbows] completely with dirt, he becomes pure, even if he were in a state of major ritual impurity (*junub*). He may then perform as many prayers as he wishes [even spanning multiple prayer times], both obligatory (*ḥaḍ*) and voluntary (*naḥl*), until either his *wuḍūʿ* is nullified, or his excuse for performing *tayammum* ends.

If one has wounds on his body, yet his uninjured limbs are more than his injured limbs, he must wash the uninjured limbs and wipe the wounded ones, as long as wiping them does not hurt him. Otherwise, he may leave those limbs [neither washing nor wiping them].<sup>105</sup>

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

#### WIPING FOOTGEAR (*KHUFFS*)

Both men and women may wipe<sup>106</sup> *khuffs*, whether travelling or while in residence.

The *khuffs* must cover both ankles, even if made out of dense wool (*jūkh*).<sup>107</sup>

102 That is, provided the dust is visible on the hands after rubbing the garment (*Durr, Radd* 1:160).

103 Unlike with *wuḍūʿ* or *ghusl*, the intention is an obligatory condition (*ḥaḍ*) for the validity of *tayammum*. Moreover, in order to perform a ritual prayer (*ḥaḍ*) with *tayammum*, its intention must be specifically for “leaving the state of impurity” or for “the permissibility of performing a ritual prayer” (*Marāqī ʿl-Falāḥ* 1:167; *Badāʿiʿ* 1:178).

104 “Strike” in this context means “to place.” Both “strikes” are a condition for a valid *tayammum* (*Marāqī ʿl-Falāḥ, Ṭaḥṭāwī* 1:177).

105 For *wuḍūʿ*, “most” of the limbs is based on the number of limbs, while for *ghusl*, it is based on total body surface area. For either type of purification, if half or more of the limbs to be washed are injured, one may perform *tayammum*. If less than half are injured, one may not perform *tayammum* but instead must wash the uninjured limbs, and wipe the injured limbs with a wet hand or, if that entails harm, with a wet cloth. If that too would cause harm, then one may leave the injured limbs altogether and just wash the uninjured ones. Finally, one does not have to wash the uninjured limbs if doing so would cause water to reach the injured limbs (thereby causing damage); rather, he may perform *tayammum* (*Marāqī ʿl-Falāḥ, Ṭaḥṭāwī* 1:182–3; *Hadiyya* 37).

106 For both *khuffs* as well as casts, bandages, dressings and the like, what is meant by “wiping” is its legal definition, namely, wetness touching an area.

107 That is, even if the *khuffs* are not made out of leather, it is still valid to wipe them if they

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

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

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

The minimum required area that must be wiped is an amount equivalent to the surface area of the person's three smallest fingers; this much of the *top* of each one of the pair must be wiped.<sup>108</sup>

Each *khuff* must be free from holes<sup>109</sup> that [if combined] are equivalent to the surface area of the person's three smallest toes. Hence, if the holes of one of a pair are less than that area, it is still valid to wipe it, even if each one is such. [That is] the holes of both *khuffs* are not combined [when estimating; rather, each one of the pair is considered separately].

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

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fulfill the following conditions:

- They are made from thick material, such as wool, or broadcloth;
- Due to their thickness, they remain on the foot without having to be tied (with the exception of a zipper or the like that is attached to the *khuff*);  
They are not see-through;  
They completely cover the foot, up to and including the ankles (which must be covered from the sides, yet there is no harm if they can be seen from above);  
One can walk a distance of at least (approximately) 3.48 mi (5.6 km) (*farsakh*) without their tearing (aside from small holes that are excused—see text above);  
Water does not seep through them when wiping (see *Imdād* 126; *Marāqī 'l-Falāh*, *Taḥṭāwī* 1:186–7; *Ḥalabī Kabīr* 120–3; *Hadiyya* 39; *Tabayin* 1:52; *Lubāb* 42; *Durr* 1:179. For calculation of *farsakh*, see Bashshār Bakrī 'Arrābī's note on the *Lubāb*, p. 34, n. 8).

<sup>108</sup> It is not valid to wipe any other part of the *khuff*, such as its bottom, sides, heel, or leg portion (i.e., above the ankles). Only the top of the *khuff* is given consideration. Also, even if the minimum obligatory (*fard*) area (mentioned above) of the top of the *khuff* becomes wet from purifying water, such as by rain or a wet cloth, it is valid (*Marāqī 'l-Falāh* 1:190–1; *Hadiyya* 40; *Badā'i'* 1:87).

<sup>109</sup> This also includes wear and tear of the *khuff* to the extent that one could not walk at least (approximately) 3.48 mi (5.6 km) (*farsakh*) with such deterioration (*Hadiyya* 41). It does not include, however, the normal lines of stitching of the *khuff*; that is, any hole through which a large sewing needle cannot fit is not given any consideration (*Marāqī 'l-Falāh* 1:189).

## ASCENT TO FELICITY

The following things invalidate the wiping of *khuffs*:<sup>110</sup>

- Anything that nullifies *wuḍū'*,
- Taking [even] one of the pair off,
- The expiration of the time period, unless [based on reasonable likelihood,] one fears harm to his feet due to extreme cold,
- Most of one foot leaving a *khuff*.<sup>111</sup>

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

## WIPING CASTS

If one has a broken or wounded limb, he may wipe<sup>112</sup> its cast, bandage, or dressing for as long as the excuse remains, even if it were placed on the limb while the person was in a state of major or minor ritual impurity.

It is not a condition to wipe the entire cast,<sup>113</sup> although it is according to a weaker opinion.

It is also not necessary to wash the exposed skin in between the wrapping of a dressing placed over skin where a venesection [or the like] was performed.<sup>114</sup>

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<sup>110</sup> Additionally, if water reaches most of one foot (or most of both feet) despite wearing *khuffs*, then one may no longer wipe them (and rather must completely wash both feet) (*Hadiyya* 41; *Radd* 1:184–5).

<sup>111</sup> The *khuff* has two main portions: (1) the foot portion, which is the part that is normally below the ankles, and (2) the leg portion, which is the part that is normally above the ankles.

If one is not intentionally removing the *khuff* but rather the foot comes out on its own (by for example walking), then as long as *most* of the *foot* remains in the foot portion of the *khuff*, one may continue wiping. Once most of the foot reaches the leg portion of the *khuff*, it is as if the entire foot has been taken out, and so one may no longer wipe the *khuff*. If, however, one *purposely* removes the *khuff*, then once most of the *heel* of the foot reaches the leg portion of the *khuff*, one may no longer wipe them (*Hadiyya* 41; *Durr, Radd* 1:184).

<sup>112</sup> For either *wuḍū'* or *ghusl*, one must wash the injured or wounded limb if able to, even if by using warm water. Otherwise if unable to wash it, he must wipe it directly. If he cannot wipe the limb itself, it becomes mandatory (*wājib*) to wipe the cast or bandage placed on it. If wiping the cast or bandage harms him, then he may leave it altogether (*Marāqī 'l-Falāḥ, Taḥṭāwī* 1:195–6; *Durr* 1:186). What is meant by “wiping” in this section is its legal definition, namely, wetness *touching* an area.

<sup>113</sup> Rather, one must wipe *most* of the cast or dressing (*Marāqī 'l-Falāḥ* 1:196; *Durr* 1:187; *Hadiyya* 42).

<sup>114</sup> Rather, one may wipe the exposed skin while wiping the dressing. This exemption from washing the exposed skin applies only if taking off the dressing would harm him, since if he were to wash the exposed skin, the entire dressing might become wet whereby wetness could reach the

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If the cast or bandage falls off, and the limb had not yet healed, then neither the [previous] wiping nor the ritual prayer [if he were praying] is invalidated.

If a new cast or bandage is placed on the wounded limb [to replace the older one], it is not necessary to wipe it if the original one had previously been wiped, yet it is recommended to do so.

Like *khuffs*, [wiping] the cast does not require an intention.<sup>115</sup>

### MENSTRUATION (*HAYD*), POSTNATAL BLEEDING (*NIFĀS*), AND DYSFUNCTIONAL UTERINE BLEEDING (*ISTIḤĀḌĀ*)

Menstruation [i.e., menstrual blood (*ḥayḍ*)] is defined as blood that exits from the uterus<sup>116</sup> of a woman free from disease<sup>117</sup> or pregnancy, after the age of adolescence.<sup>118</sup> Its minimum duration is three days [72 complete hours], while its maximum is ten days [240 complete hours];<sup>119</sup> its average is between the two, i.e., five days.

wound and cause damage to it. If, however, he is able to undo the dressing, he must do so, wash the uninjured skin, and directly wipe the wound. Yet if wiping the wound would harm him, then he may leave it alone and, after washing the uninjured skin, re-wrap the dressing and wipe the dressing over the wound (*Marāqī 'l-Falāḥ*, *Taḥṭāwī* 1:196; *Radd* 1:187).

<sup>115</sup> As opposed to wiping *khuffs*, wiping a cast (or bandage/dressing) has the legal ruling of “washing,” and is hence not deemed a “replacement.” Some key rulings that differ as a result include the following: there is no time limit for wiping a cast; it is not a condition that the cast be worn while the person is in a state of ritual purity (minor or major); a cast may be worn on one leg only, while the other foot is still washed; wiping a cast is not nullified by its removal or coming off (i.e., before healing of the limb); the cast may be replaced with another, without having to re-wipe the new one if the person were in a state of ritual purity, although doing so is better; if it is removed or comes off after healing of the limb, washing the area alone suffices if the person were in a state of ritual purity (as opposed to the entire limb as with the *khuff*); if one wears another cast over the first cast, wiping the second one (i.e., the outer one) suffices; water seeping underneath the cast such that the limb gets washed does not nullify the wiping; the cast does not have to completely cover any particular area, nor prevent water from seeping through, nor remain on the limb by itself without additional fastening; multiple holes in a cast, regardless of how big, do not nullify the wiping; and lastly, the cast may be worn over any limb of the body (*Hadiyya* 42; *Durr*, *Radd* 1:186–8).

<sup>116</sup> And actually comes out of the vagina (*Birgivi* 67).

<sup>117</sup> That is, a disease that would cause blood to exit (*Marāqī 'l-Falāḥ* 1:200).

<sup>118</sup> That is, puberty. Legally, the minimum age of puberty for girls is nine lunar years (about eight years and nine months on the solar calendar) (*Hadiyya* 43; *Marāqī 'l-Falāḥ* 1:200; *Badā'ī* 1:157). Additionally, menstrual blood does not normally come after menopause, which legally occurs at fifty-five lunar years (*Marāqī 'l-Falāḥ* 1:200). However, some women do have a later, or earlier, menopause.

<sup>119</sup> It is not a condition, however, that the bleeding during the ten days be continuous; rather, any break within the possible days of menstruation is deemed menstruation in retrospect (*Marāqī 'l-Falāḥ* 1:201).

If the bleeding is for less than three days, or more than ten days, then it [the excess blood] is not menstruation;<sup>120</sup> rather, it is dysfunctional uterine bleeding (*istihāda*).<sup>121</sup>

During the period of menstruation [i.e., its maximum ten complete days], any color that is seen, as well as intermittent breaks from bleeding [again, within the possible ten complete days], is considered menstrual blood, [thus] preventing her from praying or fasting.<sup>122</sup> The fasts must be made up [if during Ramaḍān], as opposed to the prayers.

The following things are also unlawful during menstruation:<sup>123</sup>

- Sexual intercourse,
- *Ṭawāf*,<sup>124</sup>
- Entering a mosque [even if only to pass through],
- Being touched from [right below] the navel to [right below] the knee,<sup>125</sup>
- Reciting the Qurʾān,<sup>126</sup>
- Touching a copy of the Qurʾān, unless with a [nonattached] barrier.<sup>127</sup>

120 In the Ḥanafī school, it is imperative that a woman record her menstrual habit and lochia habit, as well as any other blood she sees, in order to correctly apply related legal rulings.

121 Another related scenario is if the bleeding exceeds her normal menstrual habit and continues beyond ten complete days (240 hours), in which case the bleeding that occurred after her habit is in retrospect deemed dysfunctional uterine bleeding. If, however, the bleeding does not exceed ten complete days, then all of it is deemed menstruation, and its entire duration is considered her new menstrual habit (*Hadiyya* 43; *Badāʾiʿ* 1:158).

122 However, every time the blood completely stops within the ten days—meaning there is no color at all—she must resume her obligatory worship of praying and, if Ramaḍān, fasting.

123 As well as during postnatal bleeding (*Marāqī ʿl-Falāḥ* 1:204–5).

124 The *ṭawāf* itself would be valid, yet she would have incurred sin, as performing *ṭawāf* in that state is prohibitively disliked (*makrūh taḥrīmān*). She would therefore have to perform expiation (see related section in chapter on *Hajj*, p. 162) (*Marāqī ʿl-Falāḥ* 1:207; *Durr, Radd* 1:194).

125 That is, without a cloth or the like acting as a barrier, even if there is no pleasure. If her husband touches her in that area with a barrier, then there is no harm, even if they both experience pleasure. They may also kiss and lie down together, and they should not purposely sleep in separate beds, as that resembles the behavior of the Jews (*Ṭaḥṭāwī* 1:208; *Hadiyya* 44; *Durr, Radd* 1:194).

126 That is, even a part of a verse, if with the “intention” of recitation. She is, however, allowed to recite Qurʾānic verses of praise, supplication, or protection, such as Sūrat al-Fātiḥa or the last three sūras, with the intention of praise, supplication, or protection, not with the intention of recitation (*Marāqī ʿl-Falāḥ, Ṭaḥṭāwī* 1:204–5; *Hadiyya* 44; *Durr, Radd* 1:195). Lastly, the prohibition applies to recitation of Qurʾān, by moving one’s lips and uttering words, not to mentally “reading” the Qurʾān, which is permissible for a woman in menstruation.

127 See related note on p. 46.

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

1. Performing a *ghusl*;
2. Performing *tayammum* [if there is a valid excuse (see p. 50)], as well as praying [*ṣalāt*] with it [that *tayammum*], even if a voluntary prayer;
3. Missing an obligatory prayer, which occurs if her period ends with enough time to at least perform the *ghusl* and say the *ṭahrima* before the prayer time expires; if that occurs, it is permissible to have intercourse with her afterwards [even if she did not perform the *ghusl*]. If, however, the time between the ending of her period and the expiration of the prayer time is very slight, such that she would not have enough time to take the *ghusl* [coupled with the *ṭahrima*], then she is not considered to have missed an obligatory prayer [and intercourse would remain impermissible].

If her period goes past ten days, it is permissible<sup>128</sup> to have intercourse with her as soon as it passes the tenth day [240 complete hours], due to the certainty [that the menstruation is complete and] that the extra bleeding is dysfunctional uterine bleeding.

The minimum duration of *ṭuhr*<sup>129</sup> is fifteen [complete] days [360 complete hours], yet it has no maximum duration, except when establishing a standard menstrual habit in a situation of continuous bleeding.<sup>130</sup>

Postnatal bleeding (or lochia) (*nifās*), is defined as blood [that exits] after delivery, or after most of the baby has exited,<sup>131</sup> even after miscarriage of a fetus

<sup>128</sup> It is still recommended (*mustahabb*), however, to not have intercourse with her until she performs *ghusl*, so as to avoid scholarly disagreement. The same ruling applies to a woman who completes forty days of postnatal bleeding (*Marāqī 'l-Falāḥ* 1:209).

<sup>129</sup> *Ṭuhr* refers to the interval of purity between two menstrual cycles, or between a lochial cycle and a menstrual cycle.

<sup>130</sup> That is, the only situation when there is a maximum duration of *ṭuhr* is when a standard menstrual habit needs to be established, which occurs if a girl begins puberty with continuous bleeding. In such a case, she is given a menstrual habit of ten days, and a *ṭuhr* duration of the rest of the lunar month, namely, either nineteen or twenty days depending on the month (*Hadiyya* 44).

<sup>131</sup> Hence, once most of the baby has exited—"most" referring to the chest if it comes out head first, or the navel if feet first—then the blood seen afterwards is postnatal bleeding, whereby she is absolved from praying (and fasting, both of which become prohibited for her). Before that, however, any blood seen is deemed dysfunctional uterine bleeding, and so she must still perform the prayer. She should perform *wuḍū'* if able to; otherwise, she may perform *tayammum*. If she is

whose body had [some sort of] physical development.<sup>132</sup> Postnatal bleeding has no minimum duration, while its maximum duration is forty days [960 complete hours]. It is from the first of twins.<sup>133</sup> Its ruling [i.e., of postnatal bleeding] is like that of menstruation.

The following cases are considered to be dysfunctional uterine bleeding:

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

Dysfunctional uterine bleeding (*istihāḍa*) is like a continuous nosebleed [in its legal ruling];<sup>134</sup> it does not prevent [the permissibility of] fasting, praying, sexual intercourse, or *ṭawāf*.

If such bleeding continues for the duration of an entire prayer time, then the woman must perform *wuḍū'* at the beginning of each prayer time, just like someone with chronic urinary incontinence, constant diarrhea, constant gas release, or continuous bleeding [from any part of the body].<sup>135</sup>

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unable to bow and prostrate, she may pray with head movements (see "Prayer of the Sick Person," p. 94). *Despite being in labor*, however, she may not delay the prayer past its time, and if she does then she would have disobeyed her Lord (*Durr, Radd* 1:199; *Hadiyya* 45). As the author of *Munyat al-Muṣalli* states (as quoted by Ibn 'Ābidīn), "So reflect on this situation; do you find any excuse for one [i.e., a healthy-able person] who delays the prayer past its time? O what painful punishment awaits the one who abandons the prayer!" (*Radd* 1:199).

132 Such as a hand, foot, finger, nail, or even hair. If no physical development appears on the fetus, it is not deemed a baby. In that case, the blood that exits afterwards is deemed menstrual blood if it lasts three full days (72 hours) and was preceded by a complete *ṭuhr* (i.e., of at least fifteen days) since her last menstrual period; otherwise, it is deemed dysfunctional uterine bleeding (*Hadiyya* 45; *Durr, Radd* 1:201).

133 That is, if a woman delivers twins, then the blood that exits after the first baby is considered postnatal bleeding, which prevents her from praying and fasting. Legally, twins are two babies from the same womb, separated by less than half a year (i.e., six lunar months) (*Durr, Radd* 1:200).

134 However, dysfunctional uterine bleeding does not have to be continuous; it can be, and most often is, intermittent.

135 That is, she takes the legal ruling of someone with a chronic problem, excused from having

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

1. The condition of establishing the excuse, as stated above, is for the excuse to continue for the duration of an entire prayer time, such that the person is unable to perform *wuḍū'* and the prayer without the occurrence of the excuse. Afterwards, the person is considered chronically excused; therefore, he may pray any amount of obligatory or voluntary prayers, after having performed *wuḍū'* with it [the excuse], despite the occurrence of that excuse [after the *wuḍū'*]. The *wuḍū'* [performed in such a state] is invalidated only by the expiration of the prayer time.<sup>136</sup>
2. The condition of continuity of the excuse is its occurrence in every prayer time afterwards, even if only once [within each prayer time].
3. The condition of its termination [whereby one is no longer excused] is for a prayer time to elapse without a single occurrence of the excuse.

### TYPES OF FILTH AND PURIFICATION FROM THEM

Filth (*najāsa*) is of two types: heavy (*mughallaḥa*) and light (*mukhaffafa*).<sup>137</sup>  
Heavy filth includes [the following:]

- Spilled blood,<sup>138</sup>
- Feces,<sup>139</sup>

to make *wuḍū'* after each occurrence of that problem, based on the criteria mentioned next in the text above.

<sup>136</sup> Or by any other nullifier of *wuḍū'* for which the person is not excused (*Marāqī 'l-Falāḥ* 1:213).

<sup>137</sup> This distinction is only with respect to the amount of filth that is excused for the ritual prayer (*ṣalāt*). Aside from that, both types are equivalent in rendering liquids impure by admixture and in the method of purifying substances rendered impure by them (*Marāqī 'l-Falāḥ* 1:217).

<sup>138</sup> That is, from all animals (including humans, i.e., if it flows). The following, however, are cases in which the blood is not impure: that which remains in the meat and blood vessels of an animal slaughtered according to Sacred Law (*dhabḥ*); blood in the liver, spleen, and heart; blood that does not nullify one's *wuḍū'* (i.e., by surfacing without flowing); blood or any fluid of bugs, mosquitos, or roaches; and blood of fish (*Marāqī 'l-Falāḥ, Taḥṭāwī* 1:219). However, all parts of an animal with flowing blood that is not slaughtered according to Sacred Law, including its meat and hide, are impure (*Marāqī 'l-Falāḥ* 1:219).

<sup>139</sup> This includes the feces of any land animal, predatory or otherwise. The urine of animals

- Wine (*khamr*),<sup>140</sup>
- Sperm or sexual fluid (*manī*).<sup>141</sup>

Light filth includes the following:

- Urine of animals whose meat is permissible to eat,<sup>142</sup>
- Urine of horses,
- Droppings of birds whose meat is not permissible to eat.<sup>143</sup>

A place with discernible filth<sup>144</sup> on it is purified by the removal of the body of filth [even if washed only once], except for that which is difficult to remove.<sup>145</sup>

A place with indiscernible filth on it is purified by washing and squeezing the area three times.<sup>146</sup> If the area cannot be squeezed, then [it is purified by washing it three times, waiting between each wash] until the water stops dripping.<sup>147</sup>

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whose meat is impermissible to eat, as well as the saliva of predatory land animals and dogs, are also deemed heavy filth (*Marāqī 'l-Falāḥ* 1:220).

140 This also includes all intoxicating drinks (*Hadiyya* 47; *Radd* 1:213).

141 Anything whose exit from the human body necessitates *wuḍū'* or *ghusl* is deemed heavy filth, including blood (or pus) that flows; urine; feces; sperm or sexual fluid (*manī*); presexual fluid (*madḥy*); white, murky fluid that accompanies urination in men (*wady*); the blood from menstruation (*hayḍ*), postnatal bleeding (*nifās*), or dysfunctional uterine bleeding (*istihāḍa*); and a mouthful (or more) of vomit (*Marāqī 'l-Falāḥ* 1:220–1; *Badā'i'* 1:193). If *wuḍū'* is not nullified thereby, such as blood that surfaces but doesn't flow, or vomit that is less than a mouthful, then the fluid is not impure (*Ṭaḥṭāwī* 1:220; *Badā'i'* 1:195).

142 Such as deer, sheep, goats, and cows (*Marāqī 'l-Falāḥ* 1:221).

143 That is, predatory birds, such as eagles, falcons, and hawks. Droppings of nonpredatory birds that do not fly, such as chickens, duck, and geese, are heavy filth. Droppings of nonpredatory birds that fly, such as pigeons and sparrows, are pure (*Marāqī 'l-Falāḥ* 1:69, 220–2).

144 Discernible filth refers to that which can be seen after having dried, such as blood. That which cannot be seen after drying, such as urine, is termed indiscernible filth (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:226; *Durr*, *Radd* 1:218–9).

145 Difficulty is defined as having to use other than water, such as soap, to remove any remaining trace of the filth, i.e., color or smell. Hence, once the body of filth is removed with water, one is not obligated to use soap or to heat the water to remove any remaining color that cold water alone cannot remove. Also, once the body is removed with water, any remaining smell is excused even if it is not difficult to remove (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:226; *Hadiyya* 50; *Durr*, *Radd* 1:219; *Tabyīn* 1:75).

146 Placing the affected area under flowing water such that water strikes the area, leaves it, and is replaced with other water for a total of three times (based on reasonable likelihood), takes the place of washing and squeezing three times (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:229; *Durr*, *Radd* 1:222). If one does wash and squeeze, each squeeze should be with one's full strength, until the area stops dripping. If, however, the cloth or fabric is delicate, then after each of the three washes one may simply let it dry so as not to ruin the item (*Marāqī 'l-Falāḥ*, *Ṭaḥṭāwī* 1:228; *Durr*, *Radd* 1:221; *Hadiyya* 51).

147 For that which by its nature cannot be squeezed, such as pottery or carpets, one lets it dry

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The amount of heavy filth that is excused [for the sake of the prayer] is the size of a *dirham* (silver coin).<sup>148</sup> The amount of light filth that is excused is less than a fourth of one's [entire] garment [or one's entire body].<sup>149</sup>

Light spray of urine is excused if [the size of] each dot is [no larger than] the head of a [pin-sized] needle.<sup>150</sup>

[The following situations are examples of filth not transferring from one area to another:]<sup>151</sup>

- The moisture<sup>152</sup> that appears on a dry, pure garment, after being wrapped in a damp, impure garment<sup>153</sup> that would not drip if squeezed, is not deemed impure.
- A wet [clean] foot that steps on impure ground, without any trace<sup>154</sup> of filth appearing on the foot, is not deemed impure.
- A damp, pure garment that is placed on impure ground, without any trace of filth appearing on the garment, is not deemed impure.
- The body of one who sleeps in a [dry] impure garment, which be-

after each wash, for a total of three times. "Drying" in this context means for it to no longer drip, or as Ibn 'Abidin mentions, to become such that one's hand would not get wet from touching it; complete drying is not a condition. Furthermore, one may expedite the process by soaking the water up with a pure cloth (or vacuum suction) after each wash (*Durr, Radd* 1:221).

148 That is, the surface area of the inner concave circle of the palm. The way to determine its size is to place water on the hand with the palm extended; the water which remains on the palm indicates the approximate area (about 3–5 cm in diameter) (*Marāqī 'l-Falāḥ* 1:222; *Durr, Radd* 1:211; *Hadiyya* 48). Although excused, to pray with that amount of filth is disliked (*makrūh tanzīhan*), and entails doing wrong (*isā'a*), yet is not sinful. Praying with filth less than that amount is disliked yet does not entail doing wrong (*Radd* 1:210–11).

149 There are two positions on this matter: the amount excused is (1) one-fourth or less of one's entire body or garment (as inserted in brackets above), or (2) one-fourth or less of the limb affected, such as the hand, foot, etc.; or of the segment of the garment affected, such as the sleeve, front panel of shirt, etc. Ibn 'Abidī inclines toward the latter position (*Radd* 1:213–4), yet both are sound and followable, as each is given precedence by various Ḥanafī imāms (*Durr* 1:213–4; *Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:223; *Hadiyya* 49).

150 The legal reasoning is that such spray is difficult to avoid (*Hidāya* 1:38).

151 Another case is if filth falls into pure water causing some water to splash on one's garment or body—if a trace of the filth appears, the filth transferred; otherwise, it did not (*Marāqī 'l-Falāḥ, Ṭaḥṭāwī* 1:224). In addition, if wind passes over filth and then over a clean garment, the garment is not rendered impure unless a trace of the filth appears on it (*Hadiyya* 49).

152 That is, moisture that has no trace of filth, and that would not drip if the garment were wrung (*Hadiyya* 49).

153 That is, a garment affected with filth that then became wet with water (or any pure liquid), as opposed to a garment damp from urine (or any impure liquid), since the moisture that would then appear on the originally dry, pure garment would be the urine itself and hence impure (*Hadiyya* 49).

154 A trace of filth is either its color, smell, or taste (*Marāqī 'l-Falāḥ* 1:225; *Imdād* 37).

comes wet from [his] sweat, without any trace of filth appearing on his body, is not deemed impure.

An area [whether body, garment or otherwise] with filth on it may be cleaned by water, even if used (*musta'mal*),<sup>155</sup> as well as any liquid that [by its nature] removes<sup>156</sup> [filth], such as rosewater or vinegar.

Complete chemical transformation (*istihāla*) is a means of purification [of filth itself], such as feces turning into salt or ashes.<sup>157</sup>

A leather sock (*khuff*) or the like [such as a sandal] may be purified by [scraping or] rubbing [the affected area] on the ground or with dirt, *if* the filth on it had a solid body.<sup>158</sup> Washing in that case is not necessary.

A sword or the like<sup>159</sup> may be purified by wiping [its surface].<sup>160</sup>

The ground [of natural earth]<sup>161</sup> may be purified by drying,<sup>162</sup> as long as no

155 The legal definition of “used” water (*mā' musta'mal*) is that which is used (a) on the body for any act of worship, such as washing one’s hands before or after a meal with the intention of fulfilling the *sunna*, or (b) on the body, fulfilling an obligatory integral (*fard*) of *wudū'* or *ghusl*, even if unintentionally, such as a person in a state of ritual impurity washing his hands without an intention of *wudū'* or *ghusl*. In any case, “used” water is pure and may be used to remove filth, but is not *purifying* for the purposes of *wudū'* or *ghusl* (*Hadiyya* 14–5). Water used on other than the body, such as pots, clothes, or food, is not legally deemed “used” (*musta'mal*), and hence remains pure *and purifying* (for *wudū'* or *ghusl*) as long as there was no filth on the object (*Radd* 1:133).

156 A liquid that removes (filth) by its nature is one that is readily squeezed out of a cloth (that is soaked in that liquid) when wrung, such as rose water or vinegar, as opposed to milk, oil, or the like (*Tanwir, Durr, Radd* 1:205).

157 Or like grape juice, which is pure, transforming into wine, which is impure, and then transforming into vinegar, which is pure (*Radd* 1:218).

158 Filth with a solid body refers to that which remains and can be seen on the outer surface of the *khuff* after drying, such as dung or blood. If the filth does not have a solid body, such as urine or wine, then the affected area must be washed, as the leather would have absorbed the filth. However, if one immediately rubs the liquid filth in dirt such that it *acquires* a solid body (i.e., after the leather sock becomes affected with the filth yet before its absorption), then the area may be purified by rubbing or scraping as described above (*Hadiyya* 51; *Kanz, Tabyin* 1:70–1; *Hidāya* 1:36; *Durr, Radd* 1:206).

159 That is, any smooth surface without cracks or pores, such as a mirror; fingernail or toenail; bone; glass; china or porcelain; smooth, polished wood, silver, copper, etc., without engraving; or smooth tile surface (excluding the grout in between tiles due to their rough texture). The basis of this ruling is that such surfaces do not absorb the filth, while that which remains on the surface is removed by wiping (*Hadiyya* 51; *Hidāya* 1:37).

160 That is, wiping with a dry cloth—without any need for water or a liquid—such that no trace of filth remains, regardless of whether the filth is solid or liquid, with or without a solid body (*Marāqī 'l-Falāḥ* 1:231; *Hadiyya* 51; *Tabyin* 1:72).

161 That is, as opposed to a rug on the ground. Rather, this issue deals with the earth as well as anything connected to the earth with stability such as trees, plants, or walls of a building (*Hadiyya* 52; *Marāqī 'l-Falāḥ, Taḥṭāwi* 1:231; *Durr, Radd* 1:206–7).

162 Drying here does not refer to becoming completely dry, but rather *for the moisture to disap-*

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trace of the filth remains visible, for the sake of praying [on that earth], but [its dirt may] not [be used] for *tayammum* [as the dirt is rendered pure, but not purifying].

A garment or one's body with dried sperm on it may be purified by scraping off the sperm.<sup>163</sup>

The hide of [any] dead animal is purified by actual tanning, [carried out by chemical agents] such as sant tree pods (*qaraz*) or pomegranate seeds; as well as by natural tanning, through the use of dirt, the sun, wind, or the like.

Thereafter [once the hide has been purified], one may pray on it or perform *wudu'* from [water inside] it [like from a water sack made from the hide]. An exception [however] is the skin of pigs and humans.<sup>164</sup>

Hides of animals whose meat may not be eaten may also be purified by slaughtering according to the Sacred Law (*dhakāt shar'iyya*), as opposed to the meat [which remains impure].<sup>165</sup>

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

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

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

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*pear*; once this occurs—by any means, even if by wind or the passage of time—the area is rendered pure (for the prayer as mentioned above) (*Radd* 1:207).

<sup>163</sup> That is, by scraping it off with one's hand such that it breaks apart (*Radd* 1:207).

<sup>164</sup> The pig is impure in essence (*najis al-'ayn*), meaning every physical part of its body, without exception, is impure. Hence, tanning does not purify its hide. Human skin is pure, yet it is forbidden to use and derive benefit from any part of the human body, out of reverence to it (*Hidāya* 1:23; *Durr* 1:136). The hides of all other animals, including dogs, elephants, and predatory animals, are purified by tanning (*Durr* 136–7).

<sup>165</sup> The general rule is that any hide that may be purified by tanning may be purified by slaughtering according to the Sacred Law. For an animal whose meat is permissible to eat, the meat is also rendered pure by such slaughtering; if its meat is impermissible, the meat remains filthy (*Durr, Radd* 1:137).

## WELLS

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

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

The following things also do not render the well impure:

- Pigeon or sparrow droppings;
- Dead creatures that have no blood<sup>166</sup> in them, such as [large] mosquitoes,<sup>167</sup> flies, wasps and scorpions;
- [Dead] sea creatures;<sup>168</sup>
- A creature that falls in [the well] yet comes out alive, as long as there was no filth on its body, including humans, camels, cattle, donkeys, predatory birds, and predatory land animals [i.e., anything but pig].

If an animal dies in a well,<sup>169</sup> then there are three categories [with regard to the legal ruling of how much water to remove, based on the creature's size, namely:]

1. Small, like a mouse, in which case it is mandatory (*wājib*) to remove 20 buckets [of water];
2. Medium, like a pigeon, in which case it is mandatory (*wājib*) to remove 40 buckets;
3. Large, in which case it is mandatory (*wājib*) to remove all of the water. The same ruling applies if the animal was small [or medium], yet its carcass became bloated or fragmented into pieces. If

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<sup>166</sup> That is, flowing blood (*Radd* 1:123, 148).

<sup>167</sup> Mosquito blood is not impure, even if it was taken from another source, since it is not considered to have "flowed" (*Radd* 1:123; *Hadiyya* 13).

<sup>168</sup> That is, creatures that are born in water and reside therein, such as fish, crabs, frogs, etc. Creatures that are born on land yet reside in water, such as duck and geese, do render wells (or any small body of water) impure upon their death (*Hadiyya* 13).

<sup>169</sup> Or if a dead carcass is cast into the well (*Hadiyya* 16).

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it is not possible to remove all of the water, then it is mandatory (*wājib*) to remove 200 buckets.

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

## TYPES OF SALIVA

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

1. Pure and purifying, and not disliked [to use for purification or to drink]: This is the saliva of a human being whose mouth was clean, even if in a state of major ritual impurity or a non-Muslim; the saliva of horses; and that of animals whose meat is permissible to eat.
2. Impure: This water may not be used for purification in any case, nor may it be drunk except by one in dire need, just as he may eat meat of an animal not ritually slaughtered. This category includes the saliva of dogs, pigs, and [predatory land animals such as] lions, wolves, hyenas, apes, and the like.
3. Disliked<sup>170</sup> if other [pure] water is available: This includes the saliva of housecats, released chickens,<sup>171</sup> predatory birds such as hawks or falcons, and creatures that roam around houses like mice and snakes. If no other water is available, it is not disliked to use this water for purification.
4. Saliva in which there is doubt regarding its *purifying* nature: This is the saliva of mules and donkeys. If no other water is available, one makes *wuḍū'* with this water, followed by *tayammum*, and then prays.

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<sup>170</sup> That is, mildly disliked (*makrūh tanzīhan*) (*Durr* 1:150).

<sup>171</sup> That is, not enclosed in an area and fed, but rather released such that they roam around, as their beaks might touch filth. Enclosed chickens that are fed pure feed, however, do not roam around in filth (other than their own, which they avoid), and hence the use of water mixed with their saliva is not disliked (*Radd* 1:149).

CLEANING AFTER RELIEVING ONESELF (*ISTINJĀ'*)

[After urination] a man must ensure that no drops of urine remain in the urethra (*istibrā'*), until no trace of wetness [even] appears at the tip of the organ, since its appearance [there] prevents the validity of *wuḍū'*.<sup>172</sup>

If the filth [that exits the body] does not move beyond the exit hole itself, then it is *sunna*<sup>173</sup> to clean that area (*istinjā'*), by using a stone that removes [the filth], or the like.<sup>174</sup> One should wipe forwards and backwards until the area is clean. It is ideal to wash the area afterwards,<sup>175</sup> until one feels convinced that the filth is removed. Moreover, one should continue washing until the bad smell is gone. Finally, it is not permissible to expose one's nakedness [to others,<sup>176</sup> even to perform *istinjā'*].

If the filth moves beyond the exit hole, yet the amount that moved is less than what is excused,<sup>177</sup> the prayer [performed with it] is still valid. If, however, that amount is more [than what is excused], it is obligatory (*farḍ*) to remove it [with water or a liquid that removes], just as it is obligatory (*farḍ*) to perform the *ghuṣl* if one is in a state of major ritual impurity.

It is disliked to clean oneself (*istinjā'*) with a bone, dried dung, food, or

172 Ensuring that no drops of urine remain in the urethra (*istibrā'*) can be performed in many ways, such as by walking, clearing one's throat, lying on one's side, or gently squeezing the organ (without harming oneself), depending on whatever the person feels comfortable doing (*Durr* 1:230, *Marāqī 'l-Falāḥ* 1:74). One may not clean oneself (*istinjā'*) beforehand. The aim of *istibrā'* is to be certain that no trace of wetness remains at the surface of exit, which would otherwise prevent the validity of one's *wuḍū'*. Therefore, *istibrā'* is obligatory (*farḍ*), yet only for men, due to the nature of their organ. Women need only remain still for a moment after urination, and then may clean themselves (*istinjā'*) (*Radd* 1:230).

173 Cleaning oneself (*istinjā'*) is an emphasized *sunna* (*mu'akkada*), for both men and women, after using the lavatory. To do so after only passing gas is a reprehensible innovation (*bid'ā*), since the gas itself is not impure (*Marāqī 'l-Falāḥ* 1:75).

174 One may use a stone that removes the filth (as opposed to a smooth stone) or the like, namely, anything that is pure and that removes, without causing harm, and without being an item of value or a respectable item (*Marāqī 'l-Falāḥ* 1:76). It is recommended, but not an emphasized *sunna*, that one wipe three times, or if more is needed, an odd number of times (*Durr, Radd* 1:225). One may use toilet paper, despite it having value, as it is specifically manufactured for cleaning oneself (*istinjā'*).

175 The optimal method is to both wipe (with toilet paper or the like) and to wash with water; followed in merit by only washing; followed in merit by only wiping, yet the emphasized *sunna* is fulfilled by any of these methods (*Radd* 1:226).

176 That is, anyone with whom the person may not have sexual intercourse (*Radd* 1:225).

177 That is, the surface area of the inner concave circle of the palm (see related note, p. 61).

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anything of value like silk or cotton. It is also disliked to use one's right hand for cleaning oneself.<sup>178</sup>

One should enter the lavatory with the left foot, and seek refuge from Allāh beforehand. [While relieving oneself] one should sit neither facing the *qibla*, nor with one's back toward it.<sup>179</sup> Likewise, one should not face the sun or the moon.<sup>180</sup> One should not speak without necessity.

[After finishing] one should exit with the right foot, and then say: "Praise be to Allāh, Who removed harm from my body and granted me well-being" [p. 188].

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

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178 To use any of those things, or to use one's right hand, is prohibitively disliked (*makrūh taḥrīman*) (*Durr, Radd* 1:226–7).

179 Facing the direction of the *qibla* while relieving oneself, or turning one's back toward it, is prohibitively disliked (*makrūh taḥrīman*), even within a building. To face its direction, or turn one's back toward it, while cleaning oneself (*istinjā*) is not sinful, yet entails poor etiquette since one's nakedness is revealed (*Marāqī 'l-Falāḥ, Taḥṭāwī* 1:85–6; *Durr, Radd* 1:228).

180 To face the body (disc) of the sun or moon while relieving oneself is deemed mildly disliked (*makrūh tanzīhan*), unless one is inside a building in which case there is no harm (*Radd* 1:228).

