



# Module Four

## Purification

## REVIEW

- Ghusl
- Tayammum
- Wiping bandages and casts



# THE OBLIGATORY INTEGRALS OF GHUSL

- 1] Rinsing the entire mouth [once].
- 2] Rinsing the entire nose once.
- 3] Washing the entire body once—making sure water reaches every part of the body. Being careful to ensure that water reaches all parts of the body.

*(What about braids?)*



## THE SUNNAS OF THE GHUSL

- *Tasmiyya* along with intention.
- Begin with washing the hands up to the wrists.
- Wash away any impurity if it is on the body.
- To wash the sexual organs (even if there is no noticable impurities)
- To make the wudu' one makes for prayer.
- To pour water on the body three times—beginning with the head, then right shoulder, then left shoulder
- To rub the body (*Dalk*) with water and wash successively without pausing.





# TAYAMMUM—THE DRY ABLUTION

Tayammum is permissible when there is a valid excuse:

- 1] Being roughly **one Hashimi Mile** (1.16 mi/1.86 km—about a half hour walk) away from water.
- 2] **Extreme cold**, such that a person fears a likelihood of illness or damage to a limb if water is used, and does not have access to any means of heating the water.
- 3] **Sickness**—fearing it will lengthen or worsen or be prolonged by wudu' or ghusl, whether due to the water itself or the effort entailed.
- 4] Wounds on most of the body.
- 5] **Fear of thirst** (for oneself, one's travel partner, one's animal, now or in the future).
- 6] **Lack of means** to take water out of a well.
- 7] **Fear of missing** the Funeral Prayer or the Eid Prayer.



## WHAT TO USE FOR TAYAMMUM

Tayammum may be performed with any pure substance of the earth as long as it is not malleable and does not turn to ash.

- Malleable: metals
- Turns to ash: plantlife and wood.

Tayammum can be done with: sand, dirt, limestone, stones, dust.



## HOW TO MAKE TAYAMMUM

1] Make intention to remove status of 'ritual impurity' (unlike wudu' and ghusl, a specific intention is required).

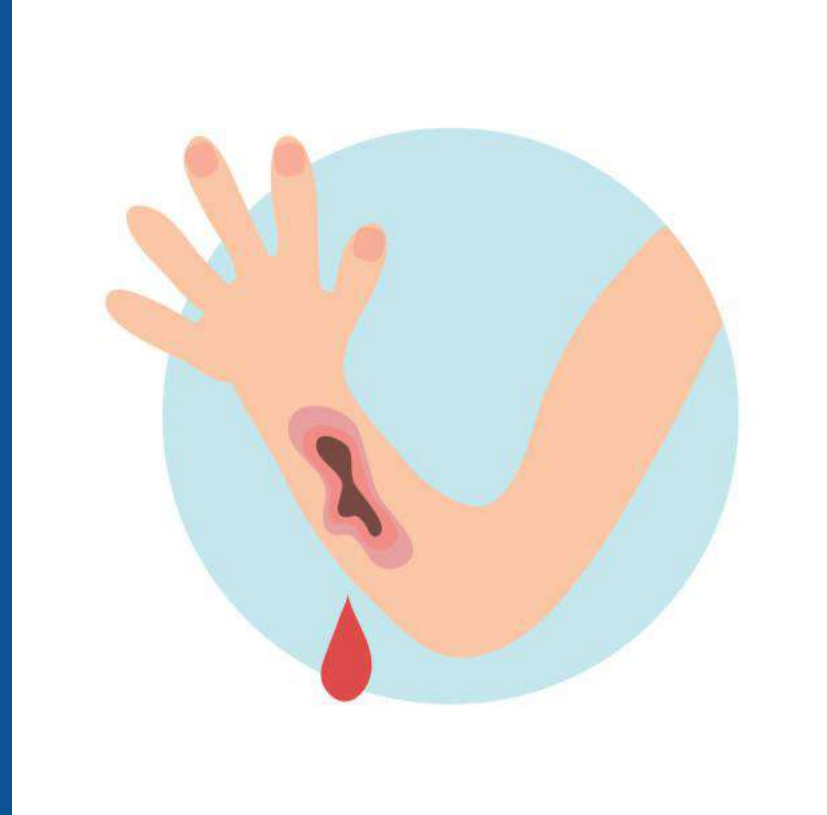
2] Strike the earth [or object] once and wipe the face completely.

3] Strike the earth [or object] a second time and wipe the arms up to and including the elbows.



## WOUNDS, BANDAGES, AND CASTS

If one has wounds on his body, but his uninjured limbs are more than his injured limbs, he must wash the uninjured limbs and **wipe** the wounded limbs as long as wiping does not hurt them. Otherwise, he may leave those limbs, neither washing nor wiping them.





## WOUNDS, BANDAGES, AND CASTS

If one has a broken or wounded limb and cannot wipe over it, he may wipe its cast, bandage, or dressing as long as the excuse remains, even if it was placed while the person was in a state of major or minor 'ritual impurity.'

If the cast or bandage falls off and the limb has not healed, the previous wiping and prayer are NOT invalidated.



## LEARNING OBJECTIVES

- Wiping footwear
- Impurities



## WIPING FOOTWEAR

Wiping *khuffs* is a dispensation (*rukhsa*) conveyed to us from the Prophet (Allah bless him and give him peace) through mass-transmission (*tawatur*).

Wiping over the khuffs is a replacement for washing the feet, thus water must **not** reach the feet while wiping, since that would mean they are no longer serving as a replacement.



## CONDITIONS FOR FOOTWEAR

1. Must be 'thick material' such as leather, wool, etc.
2. Due to their thickness, they remain on the foot without having to be tied (with the exception of a zipper, which is attached to them).
3. They are not see-through.
4. They completely cover the foot, up to and including the ankles.
5. One can walk in them at least (approximately) 3.48 miles (5.6 km) –a *farsakh*– without their tearing aside from small holes.
6. Water does not seep through them when wiping.





## RULINGS FOR WIPING

1. One must have completed wudu'.
2. A resident may wipe them for a day and a night [24 hours]. A traveller may wipe them for three complete days and nights [72 hours]. (After time has expired, one must remove the *khuffs* and wash the feet alone.)
3. The time during one may wipe them begins from the moment *wudu'* is broken, after having worn them in a state of ritual *purity*.
4. *Each* khuff must be free of holes that, if combined, would be equal to the surface area of one's three smallest toes. If the holes are less than that area, it is still valid to wipe them.
5. To wipe, one begins at the toes, with one's fingers spread apart, wiping upward toward the shin.





## WHAT INVALIDATES WIPING

1. Anything that breaks wudu'.
2. Taking one or both off.
3. The expiration of the time period.
4. Most of one foot leaving a khuff.



## CAN WE WIPE OVER THESE?



## IMPURITIES (*NAJASAT*)

There are two types of *najasa*:

1] Heavy (*mughallaza*)

2] Light (*mukhaffafa*)

This distinction is only with respect to the amount of *najasa* that is excused for Salat. Both heavy and light forms of *najasa* are equal in rendering liquids impure.



# IMPURITIES (*NAJASAT*)

## HEAVY:

1] **Spilled blood from humans and animals** (excluding what remains in the meat and vessels of an animal slaughtered according to Shariah (*dhabb*)).

**\*NOTE\*** The 'blood' in meat isn't blood, but myoglobin, the protein that delivers oxygen to an animal's muscles. The verse prohibiting the consumption of blood refers to 'flowing blood' from the animal.

2] Feces (of any land animal, predatory or otherwise).

3] Wine (and any intoxicating drink).

4] Sperm or sexual fluid (*mani*).

5] Urine

6] Mouthful or more of vomit.

## LIGHT

1] Urine of animals whose meat is permissible to eat.

2] Urine of horses.

3] Droppings of birds whose meat is not permissible to eat (predatory birds like eagles, falcons, and hawks).

## REMOVING IMPURITIES

In terms of visibility, there is a) **discernable filth** and b) **indiscernible filth**. Discernible filth is that which can be seen after having dried (such as blood, feces). Indiscernible filth that which cannot be seen after it has dried is (such as urine).

### **DISCERNABLE:**

A place with discernable filth is purified by removing the filth (even if washed only once), except 'what is difficult to remove,' which is defined as any filth that requires the use of other than water, such as soap, to remove its traces (color or smell).

### **INDISCERNIBLE:**

A place with indiscernible filth is purified by washing and squeezing the area three times. If the area cannot be squeezed (carpets, pottery, etc.), then it is purified by washing three times, waiting between each wash until the water stops dripping.



## CASE STUDY: WASHING MACHINES

**DISCERNABLE:** If the washing machine goes through at least two rinse cycles (with pure water), then one may clean their clothes with impurities without a preceding handwash. The reason for the two rinses is the [1] one is to get out the filth and detergent, [2] and the second with pure water to complete the purification process.

After one has removed the blood stains and washed the garment, whatever remains that cannot be removed is excused (Ibn 'Abidin). What is required, according to the jurists, is *al-zann al-ghalib* (pre-dominant/strong presumption), not absolute certainty.

**INDISCERNIBLE:** If the washing machine goes through three rinse cycles (with pure water), then one may clean their clothes without a preceding handwash. If it is two rinse cycles, one must do a single preceding handwash and wring it out before placing it in the washing machine, so the total number of washings is three.



## MISCELANIA

- The amount of heavy filth that is excused for prayer is the size of a dirham (silver coin) [about 3-5 cm in diameter]. Although excused, it is disliked.
- The amount of light filth that is excuse for prayer is what comes into contact with less than a quarter of one's dress or body. [E.g., quarter of one's sleeve, scarf, hand, etc.]
- A light spray of urine is excused if the size of each dot is no larger than a pin-sized needle. (The legal reasoning is that such a spray is difficult to avoid).
- An area with filth may be cleaned by 'used water' or any liquid that, by its nature, removes filth. (E.g., rosewater)
- A leather sock or shoe may be purified by scraping or rubbing the affected area on the ground with dirt, if the filth on it has a solid body.
- The ground is purified by drying as long as no trace of filth remains visible.
- The hide of any dead animal is purified by tanning (with chemical agents or other means). [only exception is the skin of pigs and humans]
- Hides of animals whose meat cannot be eaten are purified by slaughtering them according to the Shariah.