

Ilm Essentials

Tahārah Lesson 2

The Book of Purification

كِتَابُ الطَّهَّارَةِ

Importance of Purification

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- “Indeed, Allah loves those who are repentant and He loves those who purify themselves” (Quran 2:222)
 - ▣ Verse uses the hyperbolic form
 - Indicates that repentance and purification are ongoing acts
 - ▣ Entire dīn can be summarized as purification
 - Īmān is purification of beliefs
 - Islām is purification of actions
 - Ihsān is purification of the heart
- We will be recognized on the Qiyāmah by the purification that we performed in this dunyā

Importance of Purification

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- Tahārah (ritual purity) is a basic condition for the validity of worship
 - Without it salāh is invalid
 - Tawaf cannot be performed
 - Quran cannot be touched
 - All other acts of worship are increased when done in a state of purity
- Linguistically, tahārah means purification and/or cleanliness
 - Technically, tahārah refers to the purification of objects from either physical or ritual impurity
 - In both cases, water is the primary means of purification
 - Even the deep purification of the heart is by the water of the eyes
 - Delicate balance to water
 - It sustains life, but also destroys it
 - Necessary to be balanced in order to benefit from anything

Difference Between Clean and Pure

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- Cleanliness refers to the removal of something that is pure (but may be disliked)
 - ▣ The Prophet (sallallahu alaihi wa sallam) encouraged worshippers, when coming to the masjid, to cleanse their mouths after eating raw garlic
 - Washing your hands after gardening, etc.
 - ▣ Can be determined by personal practice, cultural norms, etc.
- Purity refers to removing things which are considered “impure”
 - ▣ Cleaning blood off a cut
 - The sharīah defines not only what is pure and impure, but also how to remove different impurities from different items

Understanding Impurity

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- Impurity can be divided into 2 types
 - ▣ Physical impurity (najāsah)
 - Visible substances that are established as impure by the sharīah
 - Affects only the areas they contact
 - For example blood, urine and vomit
 - ▣ Ritual impurity (hadath)
 - A non-visible state that results from particular acts that the sharīah establishes as causing the body to become impure
 - Affects the entire body
 - For example sleep, bleeding and relieving oneself

Categories of Water

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- Water is divided into 3 different categories
 - Tahūr
 - Water which is both pure and purifying
 - Can remove both physical and ritual impurity
 - Tāhir
 - Water which is pure, but only partially purifying
 - Cannot remove ritual impurity
 - But can remove physical impurity
 - Najas
 - Water which is impure
 - Cannot be used for any type of purification or cleaning

Understanding Pure Water

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- “And We sent down, from the sky, purifying water” (Quran 25:48)
 - “He sent down upon you, from the sky, water to purify you” (Quran 8:11)
- Water has 3 essential characteristics
 - Color
 - Taste
 - Smell
- All natural sources of water which maintain their original color, taste and smell are both pure and purifying

Types of Tahūr Water

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- Rainwater
- Well water
- Spring water
- River water, including lakes and ponds
- Seawater, even if it is salty
- Water from melted ice/snow or hail
 - ▣ The above have all been established through Quran and hadīth
- Tap water

Substances Mixed with Water

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- When something mixes with water, the water may
 - ▣ Remain pure and purifying (tahūr)
 - Remain pure, but lose its ability to purify (tāhir)
 - ▣ Become impure itself (najās)
- This change depends on two factors
 - ▣ Whether the mixed substance is pure or impure
 - The effect of the mixed substance on the core characteristics of the water

Pure Substances Mixed with Water

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- If a pure substance is mixed with water
 - ▣ The water remains pure
 - So it can always be used to remove physical impurity
 - ▣ But it may not be suitable for wudū or ghusl
- Its suitability for wudū or ghusl will depend on whether the water retains its core characteristics

Pure Liquid Mixed with Water

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- If a pure liquid is mixed with water
 - ▣ Can be used for wudū or ghusl provided no more than 1 of its 3 essential characteristics change
 - If 2 or more change, it cannot be used for wudū or ghusl
 - 3 characteristic are color, taste and smell
- Fruit punch contains pure substances mixed with water and is therefore pure
 - ▣ However, since the water's color, taste and smell change, its ability to purify becomes restricted
 - Fruit punch cannot be used to perform wudū or ghusl
 - But it could be used to purify fabric soiled with blood
- What if 1 drop of milk fell into a tall glass of water

Pure Solid Mixed with Water

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- If a pure solid is mixed with water, it will be considered overtaken if it causes a change in its fluidity
 - ▣ Irrespective of the 3 essential characteristics changing
 - If you drop a few granules of sugar into a tall glass of water
 - It remains suitable for wudū or ghusl
 - As you keep adding sugar, at some point its fluidity will change
- However if a pure solid is mixed with water and its fluidity does not change
 - ▣ It can only be used for wudū or ghusl if it can still be called water
 - Example of mixing tea leaves with water
- As a general rule, if a new mixture can no longer be called water, it is considered overtaken
 - ▣ Cannot be used for wudū or ghusl
 - But can be used to remove physical impurity
 - Juice, soda, kool aide, etc.

Washing Machines

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- Question: What about using laundry detergent in the washing machine
 - ▣ What about making wudū with soapy water

Impure Substances Mixed w/ Water

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- If an impure substance mixes with water
 - ▣ May or may not become impure
- The distinguishing factor lies in whether the volume of water is large enough to absorb and nullify the effects of the impurity
 - ▣ The ability of something to nullify the effects of an impurity are dictated by the sharīah
 - Not necessarily based on what is apparent to us

Impure Substances Mixed w/ Limited Water

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- A single drop of impurity renders a limited (qalīl) amount of water impure
 - ▣ Irrelevant of any changes to the essential characteristics of the water
 - “When one of you wakes from sleep, he should wash his hands three times before he enters them into a vessel (of water) because he doesn’t know where his hands slept” (Muslim)

Impure Substances Mixed w/ Abundant Water

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- An abundant (kathīr) amount of water is rendered impure when at least 1 essential characteristic of the water is changed
- Abundant water is defined as something 10 arm-lengths (about 15 feet) in both length and width
 - ▣ Deep enough that removal of a handful of water does not reveal its floor
 - For example a pond or swimming pool
 - A bathtub or large bucket would be not be abundant
- Flowing water is also considered abundant
 - ▣ Remains pure unless the signs of impurity become apparent in it

Impure Substances Mixed w/ Abundant Water

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- If an impurity falls into abundant water and none of its characteristics change
 - ▣ The water remains pure
 - Example of a swimming pool
- If an impurity falls into abundant water and none of its characteristics change
 - ▣ But the impurity can be seen
 - Only the affected area will be considered impure
 - Example of a bleeding deer on the edge of a lake

Types of Tahūr Water (Summary)

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- Naturally occurring pure water
 - ▣ Rainwater, well and spring water, river and seawater, water from melted ice/snow or hail
- Tap water
- Water mixed with something pure, provided the water is not overtaken
 - ▣ Water mixed with a small amount of sugar
 - Fluidity must not be changed
 - ▣ A few drops of food color in a glass of water
- Water which is overtaken by something pure added to enhance its cleansing ability
 - ▣ Provided it is still referred to as water
- All of the above can be used for wudū, ghusl and to remove physical impurity

Types of Tāhir Water

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- Water that has lost its nature through being cooked with a pure substance
 - ▣ Gripe water (still called water)
 - ▣ Broth, coffee, soup, tea, etc. (no longer called water)
- Water that has been overtaken by something pure being mixed with it
 - ▣ Juice, soda, etc. (no longer called water)

Types of Tāhir Water

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- Water which has been used for wudū or ghusl
 - ▣ Even if the person was already in a state of wudū
- Water is considered used (musta'mal) as soon as it falls from the body part
 - ▣ A small amount of used water does not affect a larger amount of fresh water
 - No problem if drops from the face fall into the next handful of water

Questions and Discussion