



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Study of the book

FIQH US-SUNNAH

DR. IBRAHIM DREMALI

AMERICAN OPEN UNIVERSITY

In cooperation with

**Islamic Center of Greater Austin
(Masjid Khadijah and Nueces Masjid)**

and Sunnahfollowers.net

Purification

للطهارة

At-Taharah (Pt. I)

- Definition of Taharah
- The types of water
- The ruling concerning utensils
- The manners of answering the call of nature
- The nature and cleansing of An-Najasah (impurities)
- Najasah in Food – Dhabihah / Halal meat

Definition of At-Taharah

At-Taharah means:

- Cleanliness and purity
- As a technical term, At-taharah means the removal of Al-hadath and An-najasah (physical impurity)

Al-Hadath means: the acts that nullify one's state of purity, and it is divided into:

- Major Hadath, which requires Ghusl (complete ablution)
- Minor Hadath, which requires Wudhu (ablution)

Categories of Water

The majority of the scholars
(Malik, Al-Shafi'ee, and an opinion of Ahmad)
divided water into three categories

The Tahoor
water

الماء الطَّهْرُ

The Tahir
water

الماء الطَّاهِرِ

The Najis
(impure) water

الماء النَّجِسِ



The Tahooor water

- Refers to water that retains its natural characteristics (rain water, sea water, river water, well water, etc.)
- This water can be used to remove the state of impurity or to remove any impurities that are present in a pure place


The Tahir water

- Refers to water which has had one or more of its color, taste or smell changed by a pure substance (milk, orange juice, salt, etc.)
- This water cannot be used as a means of purification, but it can be used for drinking, cooking, etc.

The Najis (impure) water

- Refers to water that has had one of its color, taste or smell altered by impure substances (urine, blood, etc.)
- However, if the color, taste or smell of water does not change, then it can be used for taharah
- If it does change, it cannot be used for taharah

Substance added	Water	Use for Taharah?
Pure	No change in color, taste, or smell	Yes
Pure	Change in color, taste, or smell	No
Impure	No change in color, taste, or smell	Yes
Impure	Change in color, taste, or smell	No



The majority of the scholars based their distinction between *Tahoor* and *Tahir* water on the following:

- In the Arabic language, the word *Tahoor* is an expression which means: being pure in itself, and can be used to purify other things. This is the type of water described in the Qur'an and the Sunnah as the one to be used for *Taharah*
- The word *Tahir* is an expression that means: being pure in itself, but cannot be used to purify other things. So it cannot be used for *Taharah*

**According to Abu Hanifa
and the other opinion of Ahmad,
water is divided into two categories**

**The Tahoor
water**

الماء الطَّهْرُ

**The Najis
(impure) water**

الماء النَّجْسُ



According to this view, the Tahoor water refers to:

- Water that retains its natural characteristics (rain water, sea water, etc.)
- It also refers to water mixed with pure substances, even if one or more of its color, taste or smell does change, as long as it has not been so mixed with the pure substance that it can no longer be called water

The Hadith of Um Atiyah

- Umm 'Atiyah narrated that the Prophet, صلى الله عليه وسلم entered her house after the death of his daughter Zainab and said, "Wash her three or five or more times--if you see fit to do so--with water and dry tree leaves. For the final washing, use some kafoor or something from kafoor. When you are finished, inform me." She did so, after which he gave the women his outer garment and told them to wrap Zainab in it. **[Related by the group]**

The Hadith of Um Hani

- The Prophet صلى الله عليه وسلم and Maimona washed themselves from a water container that had a trace of dough in it. **[Ahmad, an-Nasa'i and Ibn Khuzaimah]**



QUIZ!


- There is no source of water around, except for two water containers. One contains Tahoor water and the other contains Najis water. You are unable to distinguish between them, and you need to make Wudhu.

What should you do?



The answer...

- You should avoid using both of them and resort to Tayammum



The nature and cleansing of an-Najrasah (Impurities)

Blood

- The blood of animals that have no running blood (bees, ants, etc.) is not Najis
- Blood that pours forth from an animal body (an animal that is permissible to eat its meat) is Najis, except for small amounts which are overlooked and pardoned
- Blood of any animal that is unlawful to eat its meat is Najis
- Human blood is Tahir, except the blood from menstruation, rectal bleeding and bleeding from sexual organs



The nature and cleansing of an-Najrasah (Impurities)

- The urine and dung of an animal that is not permissible to eat its meat are Najis
- Pigs and dogs are Najis
- Dead animals are Najis, with the exception of:
 - Animals that do not have running blood
 - Fish
 - Locusts



The nature and cleansing of an-Najasah (Impurities)

The impure substances are:

- Human urine
- Stool
- Mathi (a white sticky fluid discharged when thinking about intimate relations)
- Wadi (a thick white fluid discharged after urination)

Note: Mani (semen) is not Najis

Najasah in Food - Dhabihah / Halal Meat

Surah al-Maidah (5:3)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ **إِلَّا مَا ذَكَّبْتُمْ** وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ
فِسْقٌ الْيَوْمَ بِيَسِّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَنَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Forbidden to you (for food) are: Al-Maitah, blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or **on which Allah's Name has not been mentioned while slaughtering**, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin, then surely, Allah is Oft-Forgiving, Most Merciful.

Surah al-Maidah (5:4)

يسألونك ماذا أحلّ لهم قلّ أحلّ لكم الطيبات وما علمتم من الجوارح
مكّليين تعلّمونهنّ مما علمكم الله فكلّوا مما أمسكن عليكم وادكروا اسم
الله عليه واتقوا الله إنّ الله سريع الحساب

They ask you (O Muhammad SAW) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibat (all kind of Halal (lawful good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)). And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift in reckoning."

Surah al-Maidah (5:5)

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ
لَهُمْ وَالْمَحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمَحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ
وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Made lawful to you this day are At-Tayyibat (all kinds of Halal foods, which Allah has made lawful.) The food of the people of the Scripture is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due Mahr, desiring chastity not committing illegal sexual intercourse. And whosoever disbelieves in faith then fruitless is his work, and in the Hereafter he will be among the losers.

Surah al-Anam (6:118)

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ
بِآيَاتِهِ مُؤْمِنِينَ

So eat of that (meat) on which Allah's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).

Surah al-Anam (6:119)

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ
مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا
لَيُضِلُّونَ بِأَهْوَائِهِمْ بغيرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ

And why should you not eat of that (meat) on which Allah's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

Surah al-Anam (6:121)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ
الشَّيَاطِينَ لِيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ
إِنَّكُمْ لَمُشْرِكُونَ

Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be Mushrikoon (polytheists)



Cleansing of An-Najasah

- If your clothes or body are contaminated with visible Najasah (e.g, blood), they should be rubbed and scraped off and washed with water until they are cleansed of the Najasah
 - The stains that remain after washing, which is extremely difficult to remove, can be overlooked
- If the Najasah is not visible (e.g, urine), it is sufficient to wash it one time
 - Note: the urine of a weaning boy (not a girl), who does not yet eat solid foods, needs only to be moistened
- If there is Najasah on the ground, it is to be physically removed. If the Najasah is liquid, it is sufficient to pour water over it

Rulings Concerning Utensils

All utensils are allowed to use.

Exceptions are:

- Utensils made of gold or silver
- Gold or silver plated utensils

This is based on the following Hadith:

لا تشربوا في آنية الذهب والفضة ولا تأكلوا في صحافها...

“Do not drink in gold or silver utensils and do not eat in plates made of such metals...” [Agreed upon]

There is one exception:

- When there is a need to use a small amount of silver to fix a cup or a plate

Hadith of Anas Ibn Malik:

انكسر قدح النبي صلى الله عليه وسلم فاتخذ
الشَّعْبِ سِيسِلَةً مِنْ فِضَّةٍ مَكَانَ

“When the cup of the Prophet صلى الله عليه وسلم broke, he fixed it with a silver wire” [Bukhari]



Related points

Is the prohibition (of gold/silver utensils) applied only to eating and drinking or is it extended to other types of usage?

Two opinions

- The majority of the Scholars are of the opinion that the prohibition is extended to other types of usage (decorations, etc.)
- Some of the other scholars say the prohibition is limited only to eating and drinking, because the Hadith mentioned only eating and drinking

The manners of answering the call of nature

- It is recommended to enter the bathroom with your left foot first and to say: “ بِسْمِ اللّٰهِ، اللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ ”
Bismillah, Allahumma inni aouthu bika min al-khubthi wal khabaith (O Allah I seek refuge with you from the male and female devils) [Bukhari and Muslim]
- And to exit with your right foot first and to say: “ غُفْرَانَكَ ”
Ghufranak (I seek your forgiveness) [Abu Dawud, Ibn Majah and At-Tirmidhi]
- It is disliked to urinate or defecate in the roadways, useful areas of shade, under a fruit-producing tree and other similar locations



The manners of answering the call of nature

- It is disliked to face or have one's back toward the Qibla while relieving oneself in open lands. If one is in a building, it is permissible
- It is disliked to touch one's sexual organ with their right hand or clean it with their right hand, when relieving oneself
- It is disliked to speak while in the bathroom, unless there is a need
- It is disliked to enter the bathroom with anything containing the name of Allah or verses of Qur'an in a written form

QUESTIONS

Jazakum Allah Khayran

May Allah SWT increase our knowledge!
AMEEN