

PURIFICATION OF IMPURITIES

1. *Najaasat* (impurity) is of two kinds: one that is very thick or hard, and even if a little touches a person, it will have to be washed. This *najaasat* is called *najaasat-e-ghaleezah* (heavy impurity). The other is a little less and lighter, and is called *najaasat-e-khafeefah* (lighter impurity).

2. The following substances are regarded as *najaasat-e-ghaleezah*:

blood; stool, urine and semen of humans; intoxicating drinks; the excreta and urine of cats and dogs; the meat, hair, bones, and everything else of pigs; the dung of horses, donkeys, mules, cattle, oxen, buffaloes, etc; the droppings of goats and sheep; in other words the excreta of all animals; the droppings of fowls, ducks and wild ducks; and the urine of donkeys, mules and all *haram* animals.

3. The stool and urine of a small child that is still being breast-fed is also *najaasat-e-ghaleezah*.

4. The excreta of *haram* birds and the urine of *halaal* animals, such as goats, cows and buffaloes. The urine of horses is *najaasat-e-khafeefah*.

5. With the exception of fowls, ducks and wild ducks, the excreta of all other *halaal* birds such as pigeons, sparrows, etc. is pure. The urine and stool of bats is pure.

6. If a *najaasat-e-ghaleezah* that is thin and flowing falls on the body or clothes, it will be excused if the area on which it falls is equal to

or less than a fifty cents coin in extent. If the person performs his salaah without washing it off, his salaah will be valid. But to refrain from washing it and to continue offering his salaahs in this way is *makruh*. If it is more than a fifty cents coin, then it will not be excused. Salaah will not be valid if it is not washed off.

If a *najaaat-e-ghaleezah* is thick and solid, for example stool or the excreta of fowls, etc. and its weight is equal to or less than about 4 grams, then performing salaah without washing it off will be valid. But if it is more than this weight, salaah will not be valid.

7. *Najaaat-e-khafeefah* falls on the body or clothing. If it is less than a quarter of the area on which it fell, it will be excused. But if it is equal to a quarter or more, it will not be excused. In other words, if it falls on one sleeve, it is less than a quarter of that sleeve. If it falls on one panel of a shirt, it is less than a quarter of it. If it falls on a scarf, it is less than a quarter of that scarf. Only if it is less than a quarter of all these it will be excused.

Similarly, if the *najaaat-e-khafeefah* falls on one hand or on a leg, then if it is less than a quarter of that hand or leg, salaah will be valid if it is not washed. In other words, on whichever limb the *najaaat* falls, less than a quarter of that limb will be considered. If it is equal to a quarter or more, then it will not be excused. It will have to be washed. Salaah that is performed without washing it will not be valid.

8. The water in which *najaaat-e-ghaleezah* falls also becomes *najas-e-ghaleez*, and the water in which *najaaat-e-khafeefah* falls also becomes *najas-e-khafeef*.

9. Impure oil fell on one's clothing but the extent of it was less than three centimetres in diameter. However, after some time it

spread and became more than three centimetres in diameter. As long as it was less, it will be excused. But once it spreads beyond the limit, it will not be excused. Washing it off will be *wajib*. If it is not washed off, *salaat* will not be valid.

10. The blood of fish is **not** impure. There is no harm if it falls on a person. The same applies to the blood of flies, bugs and mosquitos.

11. If a drop of urine equal to the eye of a needle falls, and it cannot be seen except after very careful examination, then there's no harm in it. It is not obligatory to wash it off, but to do so is preferable.

12. If a *najaasat* which can be seen, such as stool or blood, falls on the clothing, it should be washed until the *najaasat* is removed and no stain remains. There is no limit to the number of times it should be washed - the moment the *najaasat* is removed, it will become pure. The same rule applies when it falls on the body.

However, if the *najaasat* is removed in the first instance, it will be better to wash it two more times. And if it is removed in the second time, it will be better to wash it one more time. In other words, it is preferable to wash it three times.

13. If the *najaasat* is such that despite washing it several times and despite it being removed, the foul smell still remains or some stain is still there. Even in this instance, the clothing will be purified. It is not necessary to use any soap or detergents in order to get rid of the smell or stain.

14. If any impurity similar to urine which cannot be seen, falls on the clothing; then it should be washed three times. Each time that

it is washed, the water should be squeezed out of it. After washing it the third time, the cloth should be wrung with full force - only then will it be purified. If it is not wrung with full force, the cloth will not be purified.

15. If any impurity falls on such a thing which cannot be wrung or squeezed, such as a bed, mat, jewellery, sand, utensils, bottles, shoes, etc., then the method of purifying these things is as follows: the item should be washed once and then the person should wait. When the water stops dripping from it, it should be washed a second time. When the water stops dripping, it should be washed a third time. In this way it will be purified.

16. If anything is thin and pure like water, it can also be used to wash off any impurity. If a person uses rose-water, or the extract of any herb, or vinegar; even then that thing will be purified. However, it is not permissible to use ghee, oil, milk and other similar substances which are sticky or fatty. That thing will remain impure.

17. Semen fell on the body or clothes and got dried. The body and clothes can be purified by scraping it off and rubbing it thoroughly. But if it has not dried as yet, it will have to be washed. But if a person did not wash himself after passing urine, and at that time semen came out; it will not become purified by rubbing it off. It will have to be washed.

18. If *najaa*sat which can be seen, eg. dung, stool, blood, semen, etc., falls on one's shoes or leather socks, it could be removed and purified by rubbing it thoroughly on the ground. Similarly, it can also be purified by scraping it off. Even if it is not dry, and it is thoroughly scraped and rubbed off to such an extent that no sign of the *najaa*sat remains, it will be purified.

19. If any *najaasat* like urine which is not seen, falls on the shoes or leather socks, then it cannot be purified except by washing.

20. As for clothing and the body, these can only be purified by washing. This is irrespective of whether the *najaasat* can be seen or not.

21. If mirrors, knives, gold and silver jewellery, copper, brass, steel, etc. become impure, they can be purified by wiping them thoroughly, or scraping them, or rubbing them with sand. But if these items have been engraved, they cannot be purified except by washing.

22. Some *najaasat* fell on the ground and got dried in such a way that there is no sign of it - there is no stain nor any foul smell of that *najaasat*. If it gets dry in this way, the ground will be pure. However, *tayammum* on such a piece of ground will not be permissible. However, it will be permissible to perform salaah there. The same rule applies to bricks and stones that have been embedded with limestone or mortar into the ground in such a way that these cannot be removed except by digging them out. That is, once the *najaasat* dries and no sign of it remains, they will be purified, but *tayammum* will not be permissible.

23. Those bricks that have just been placed on the ground without being embedded with lime or cement will not get purified with the drying of the *najaasat*. They will have to be washed.

24. Grass which is growing on the ground also becomes purified with the drying and disappearance of the *najaasat*. But if the grass is cut, it will not be purified without washing.

25. If impure knives, earthen and copper utensils are placed on a blazing fire, they will also get purified.

26. There was some impurity on one's hand. Someone removed this *najaasat* by licking it off three times. It will become purified, but it is prohibited to lick it. A child vomitted milk on one's chest, and thereafter it licked the vomit and drank it up. The chest will be purified.

27. If an unused earthenware utensil becomes impure, and it is such that it absorbs the impurity, then it will not become purified by merely washing it. Instead, it should be filled with water and when traces of the impurity appear in the water, the utensil should be emptied. It should be filled again, and emptied again. This should be continuously done until no sign of the impurity remains - neither its colour nor its smell. Only then will it be purified.

28. The utensils which a potter makes with impure clay will remain impure as long as they are unbaked. Once they get baked, they will become pure.

29. Honey, syrup, ghee or oil became impure. Whatever the amount may be, add the same amount or more of water to it and keep it to boil. Once the water has evaporated, add more water and do the same three times. In this way it will get purified.

Alternatively, add the same amount of water and stir the contents. Once it comes on top of the water, remove it in some way or another. Repeat the process three times and it will be purified. If the ghee is gone hard, add water to it and heat it. Once it melts, remove it.

30. Clothes were dyed in an impure dye. It should be washed until clean water begins to come out of it. It will now be purified, irrespective of whether the dye comes out of the clothes or not. However it is preferable to wash it at least three times.

31. The ashes of dung-cakes, droppings of goats and other impure things are pure. Their smoke is also pure. If it comes onto one's bread, there is no harm in it.

32. One corner of a mat is impure and the balance of it is pure. It will be permissible to offer salaah in the corner that is pure.

33. Land that has been plastered by dung is impure. Salaah on it is not permissible without having laid some pure thing over it.

34. If the land which has been plastered by dung is dry, then it is permissible to spread even a wet cloth over it and offer salaah. But it should not be so wet that some soil from that ground comes onto one's clothing.

35. After having washed his feet, a person walked bare-footed on some impure place and his foot-prints were visible on that place. His feet will not become impure. However, if due to the wet feet, the ground gets so wet, that some sand or impurity from that ground comes onto the feet; then they will become impure.

36. A person slept on an impure carpet and due to perspiration his clothes became damp. The same rule applies here, i.e. his clothes and body will not become impure. However, if they get so wet that some impurity from the carpet gets onto his clothes or body, they will be rendered impure.

37. A woman applied impure henna (*mehendi*) on her hands or feet. By washing them thoroughly until clean water flows out of them, the hands and feet will be purified. It is not obligatory to remove the colour.

38. A person applied *surmah* (antimony) or *kajal* (eye-pencil) which was impure. It is not necessary to wipe or wash it off. However, if it spreads and comes out of the eye, it will be obligatory to wash it.

39. If one applied impure oil onto one's head or body, then according to the normal procedure, it should be washed off three times. It is not necessary to remove it by putting soap or any such thing.

40. A dog put its mouth in flour or a monkey ate some of it. Whatever portion of the flour got dirty should be removed. It is permissible to eat the rest of it. If the flour was dry, then wherever its saliva is, that place should be removed. The balance of it is pure.

41. The saliva of a dog is impure, but the dog itself is not impure. So if a dog touches anyone's body or clothes, they will not become impure irrespective of whether the dog's body is dry or wet. However, it will be a different case if there is some *najaasat* on the dog's body.

42. A person passed wind at a time when his underclothing were wet. His clothing will not become impure by passing wind in such a state.

43. The clothes that got wet with impure water were wrapped with clean clothes. The wetness from the impure clothes got into the clean clothes, but no colour or smell of the impurity got into them.

If these clean clothes got so wet that by wringing them one or two drops of water fall down, or at the time of wringing them, the hands get wet - then these clean clothes will also become impure. However, if they are not so wet, they will remain pure. And if the clothes that got wet with some specific impurity such as urine, were wrapped with clean clothes, then even if a little dampness or smell of those clothes gets into the clean clothes, they will also become impure.

44. A wooden plank is impure on one side and pure on the other side. If it is so thick that it can be sawed off in the centre, he can turn it over and perform salaah on the pure side. But if it is not so thick, it will not be permissible.

45. A particular cloth is double-folded - one fold is impure and the other is pure. If both the folds are not stitched, it will be permissible to offer salaah on the fold that is pure. But if both folds are stitched, salaah will not be permissible even on the fold that is pure.

RULES REGARDING PURITIES AND IMPURITIES

1. At the time of threshing out the grain, an ox urinates on the grain. Because of necessity, this will be excused. In other words, the grain will not become impure. But if it urinates on it at some other time, the grain will become impure because there is no necessity now.
2. The food prepared by a disbeliever, his utensils, and his clothes will not be regarded as impure until and unless there is some proof or indication of its impurity.
3. It is wrong of some people to use the fat of lions, etc. and to regard it as pure. However, if a religious-minded doctor says that there is no cure other than the fat, then in such a case, some *Ulama* say that it will be permissible. But it will be necessary to purify oneself from it when performing salaah.
4. Mud and dirty water that is on the roads is excused on condition that the impurity is not seen on the body or clothes. This is the *fatwa* on this matter. However, caution demands that the person who does not travel to the markets and on the roads very often, should always try and cleanse his body and clothes from this mud and dirty water even if he does not see any impurity.
5. When any impurity is burnt, its smoke becomes pure. If it becomes hard and something is made out of it, then it will also be pure. As has been said of sal ammoniac, that it is made out of impure smoke.

6. Sand and dust that is on top of some impurity is pure on condition that the dampness of the impurity does not make them damp as well.

7. Gases that rise from impurities are pure. Worms that emerge from fruits are pure, but it is not proper to eat them if they are alive (or even dead). The same rule applies to the worms of wild figs, etc.

8. When edibles such as meat, sweetmeats, etc. get stale and begin to stink, they do not become impure. But when taking into consideration the harm that can be caused, it will not be proper to consume them.

9. Musk and the bag from which it is extracted is pure. The same applies to amber.

10. The saliva which comes out from a person's mouth while he is sleeping is pure.

11. An egg whose colour has changed is pure as long as it is not broken.

12. The skin of a snake is pure.

13. The water with which impure clothes were washed is also impure, irrespective of whether the water was used to wash the first, second or third time. However, the difference in these three waters is that if the water which was used to wash the first time falls on some clothing, this clothing will be purified after it is washed three times. If the water of the second time falls, then the clothing will be purified after it is washed twice. And if the water of the third time falls, then it will be purified after washing it once.

14. The water with which a dead person is given a bath is impure.
15. The skin of a snake is impure, i.e. the skin which is still attached to its body. The skin which it sheds is pure.
16. The saliva of a dead person is impure.
17. On one side of a cloth an excusable amount of impurity falls and seeps through the other side. The impurity that seeps through is also of an excusable amount. However, if both these excusable amounts are added together, they exceed the excusable limit. Even then it will be regarded as less and therefore excusable. But if the cloth is double-folded or two cloths have been placed together, and when added together they exceed the limit, it will not be excusable.
18. If one or two pieces of dung or excreta of a cow or goat fall into the milk while they are being milked, it is excusable as long as the dung or excreta is removed immediately. If it falls at some time other than the time of milking, the milk will become impure.
19. If a four to five year old boy who does not understand what *wudu* is, makes *wudu*; or an insane person makes *wudu*, then the water will not be considered to be *musta'mal* (in other words that water can be used for *wudu* by someone else).
20. Water that is used to wash clean clothes, utensils and other pure items can be used for *wudu* and *ghusl* as long as its density does not change and as long as it is still referred to as water in normal conversation. But if there was some food or drink in the utensils, then using that water for *wudu* or *ghusl* will only be permissible if at least two of the three qualities of water remain

unchanged. If two qualities change, *wudu* or *ghusl* will not be permissible.

21. It is *makruh* to drink used water, or to use it in cooking. *Wudu* and *ghusl* with such water is not permissible. However, it can be used to wash impurities.

22. The one who is in need of *wudu* should not make *wudu* with *zam zam* water. Nor should it be used by the one who has to have a bath. To wash impurities with it and to make *istinja* with it is *makruh*.

However, if one is compelled to use it, in the sense that water cannot be found within 1.6 kilometres, and one cannot purify one's self in any other way, then all these things will be permissible with *zam zam* water.

23. The water that is left behind by a woman after she made *wudu* or *ghusl* should not be used by a man to make his *wudu* or *ghusl*. Although this is permissible according to the Hanafi Mazhab, it is not permissible according to Imam Ahmad (Hanbali Mazhab). It is therefore better to abstain from those matters in which there is difference of opinion.

24. To make *wudu* or *ghusl* with the water of those places where some nation was punished by Allah Ta'ala, such as the people of *Thamud* and *Aad*, is not proper. There is also difference of opinion in this matter. It is therefore better to abstain from this. But if one is compelled, then the same rule as that for *zam zam* water will apply.

25. An oven which has become impure can be purified by lighting a fire in it on condition that after it gets hot, no traces of the impurity remain.

26. If an impure piece of ground is covered with sand and the impurity gets concealed in such a way that even its smell does not come, then the surface of the sand will be pure.

27. Soap made with impure oil or fat will become pure.

28. If the place of venesection (cutting of veins) or any other wound from which blood or pus came out became impure and washing it will be harmful, then it will be sufficient to wipe it with a wet cloth. It will not be necessary to wash the place after it has healed.

29. If an impure dye falls on the body or clothes or the hair gets coloured with this dye, it will be sufficient to wash them until clear water begins to flow even if the colour is not removed.

30. If a tooth which broke off is refitted with some pure or impure substance; or a broken bone is replaced by an impure bone; or a wound is filled with some impure substance; and all these get healed; then they (i.e. the impure substances) should not be removed. They will automatically become pure.

31. If any sticky substance which is impure, such as oil, ghee, the fat of a dead animal, gets stuck to something and is washed until clear water begins to flow, it will be purified even if the stickyness of that impurity remains.

32. Some impurity falls into pure water. By its falling, the water splashes and a few drops fall on someone. These drops are pure

on condition that there are no traces of that impurity on the person.

33. If a cloth having two folds or a cloth that is filled with cotton (such as duvets) becomes impure on one side and is pure on the other side, then the whole cloth will be regarded as impure and salaah on it will not be permissible. This is only if the impure area of the impure side is the area on which the *musalli* will stand or prostrate. Another condition is that both the cloths must be sewn together.

If they are not stitched together, then impurity on one side will not render the other side impure. In fact, salaah will be permissible on the pure side on condition that the cloth is so thick that the traces and smell of the impurity underneath do not come on top.

34. If a chicken or any other bird is boiled in water before its stomach, intestines and other filth can be removed, as is the custom today, it can in no way be regarded as pure.