



EAST PRESTON ISLAMIC COLLEGE

Islamic Studies.

Term Two Holiday Homework.

Grade Five: HB, SK, SF.

Student Name _____

Teacher: Mr. Bilal Nachabe.

Due Date: 18th July 2018.

Parents Signature: _____

Parents Comments: _____

Teacher's comments: _____

Purification: *Physical and Spiritual "Hygiene"*

Objective of the Lesson:

Purification of the body is as important as purification of the mind. Islam encourages both forms of purification. One form of purification can be done by wūdū and ghusl. The other form of purification can be done by giving charity. The lesson discusses both forms of purification and encourages students to remember to purify their bodies and souls.



As we live and work in our daily lives, our bodies often become dirty. Sometimes our minds also become dirty. It is also possible that our wealth becomes "dirty" because of the way we earn our money.

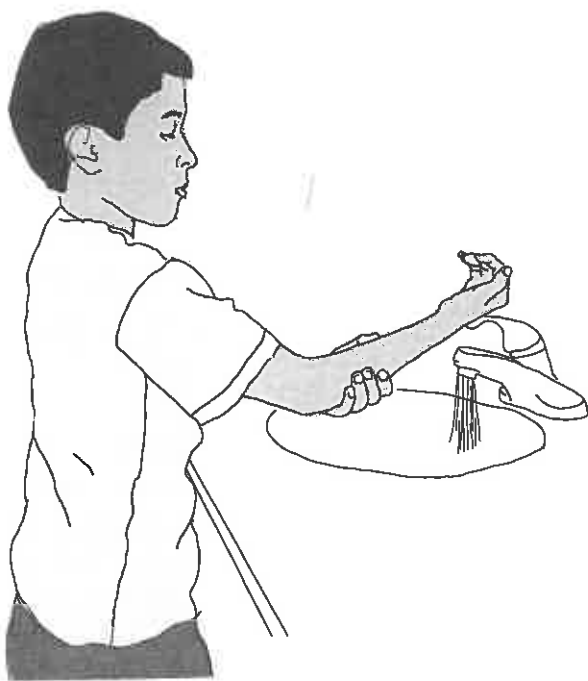
As Muslims, we have methods to purify ourselves. These methods are designed to ensure physical and spiritual purification. Physical purification is very important, but spiritual purification is equally important. Let us study some of the accepted ways we have to purify ourselves, starting with cleaning the body.

Physical purification: The most common and readily noticeable form of purification is physical purification. In this process, we purify ourselves for salāt. Depending on our state of cleanliness and availability of water, we may cleanse ourselves in three ways. Sometimes, even when water is available, we cannot use it due to sickness or other reasons. Therefore, we may use other forms of purification. The three methods of purification are:

- (a) Wūdū—this is called minor ablution
- (b) Ghusl—this is called major ablution
- (c) Tayammum—this is called dry ablution

Ablution means the washing of one's body or part of it as a religious rite.

Wūdū: This is the most common form of purification. We make wūdū before every salāt. In the Qur'an, Allāh says:

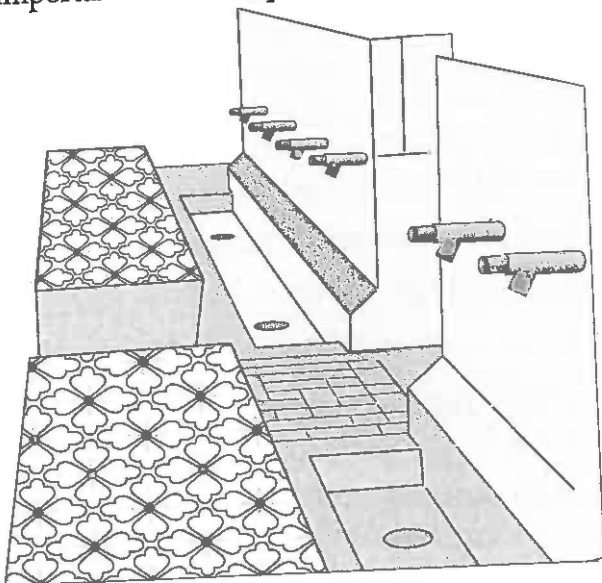


O you who believe! when you stand up for Salāt then wash your faces, and your hands up to the elbows; and wipe your heads and your feet up to the ankles. And if you are unclean, then purify yourselves. But if you be sick or on a journey; or if one of you comes from the toilet, or if you had contacted women and cannot find water, then betake yourselves to clean earth and wipe your faces and your hands with it. Allāh does not intend to impose upon you any difficulty, but He intends to purify you and to complete His favor upon you, so that you may give thanks. (5:6)

By making wūdū we cleanse ourselves. Along with wūdū, we must make sure our clothing is clean. Unless our bodies and clothing are clean, our salāt will not be valid. Wūdū can be done with clean water. Colored water cannot be used for wūdū. Any natural water from rain, rivers, ponds, or lakes can be used for wūdū. Tap water is also perfectly fine for completing wūdū.

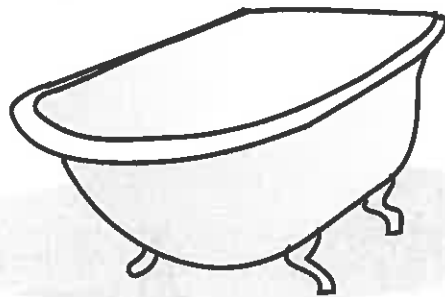
Spiritual purification from wūdū: Although the outward purpose of wūdū is physical purification, the main purpose is spiritual purification. This will become clear once we understand why wūdū may need to be performed again.

If you use the toilet, pass gas, bleed, vomit, fall asleep, or pass out, you are required to make wūdū again. This is because spiritual purification is important. For example, if you pass gas, you do



not go to the bathroom to clean your body, but still your wūdū is canceled. This means your spiritual cleanliness is spoiled. You are required to make wūdū again. Similarly, when you use the toilet, you wash yourself in the bathroom, but you are still required to make wūdū because your spiritual cleanliness is spoiled.

Ghushl: Wūdū cleans the minor impurities on your body. But if your body has major impurities, then you have to perform ghushl or take a full shower or bath. There are many ways our body can become impure, requiring a full shower or bath. All you



need to remember is that ghushl should be completed whenever your body becomes impure. Allāh says that with some forms of physical impurity, we cannot perform salāt until we take a shower.^{4:43}

Tayammum: Tayammum means “dry purification.” Islam allows tayammum as a symbol of purification. It can be performed under special circumstances, such as when water is not available, water is contaminated, or water is scarce, or if a person is sick and he or she cannot touch water. However, as long as water is available, a healthy person cannot make tayammum as an alternative of actual wūdū.

Tayammum is done by gently patting the hands on dry sand or gravel. If dry sand or gravel cannot be found, then patting on a clean, dry wall is allowed. If sand or gravel is used, then blow off the remaining dust from your hands and gently wipe your hands across your face. Again, gently pat the sand or gravel, dust off the excess and then wipe your right hand up to the elbow, and your left hand up to the elbow. This is a symbolic form of purification. This symbolic purification also purifies us spiritually.

Spiritual purification: We have already seen that wūdū, ghusl, and tayammum have a spiritual meaning. There are many other forms of spiritual purification. One of the main forms of spiritual purification is paying sadaqah or giving to charity. Donating to charity purifies people.^{92:18} Allāh told Rasūlullāh (S) to take sadaqah from Muslims to purify them.

You take for charity out of their wealth, that you may purify them and sanctify them with it, and you bless them. Your blessing is indeed happiness to them. And Allāh is all-Hearing, all-Knowing. (9:103)

When prophet Ibrāhīm (A) built the Ka'bah, he prayed to Allāh to raise a prophet among the Arabs, so that he might recite to them the divine revelation, give them knowledge, and purify them. In response to the prayer, Allāh sent Prophet Muhammad (S).

One of his missions was to purify the people from their spiritual diseases.^{2:151}

Our Lord! and raise up among them a messenger out of them, he may recite to them Your Messages, and teach them the Scripture, and the Wisdom, and purify them. You indeed, You are the Exalted in Might, the most Wise. (2:129)

Concerning the Israelites, Allāh says that those who conceal what Allāh has revealed and exchange it for a paltry price, will eat nothing but Fire. Allāh will not speak to them on the day of Awakening, and He will not purify them, and for them, this is a painful punishment.^{2:174}

From the discussion above, we see that it is equally important for us to purify ourselves both physically and spiritually. Spiritual purification cannot be achieved unless we first purify ourselves physically.

from Hadith

Nu'aim b. 'Abdallāh reported: He saw Abu Huraira perform ablution. He washed his face and washed his hands up to the arms. He then washed his feet and reached up to the shanks and then said: I heard Allāh's Messenger (S) say: My people would come (on the Day of Judgment) with bright faces and bright hands and feet on account of the marks of wūdū, so he who can increase the lustre of his forehead (and that of his hands and legs) should do so. (Muslim, Bukhārī)

1. What are the three major forms of purification?

1. _____

2. _____

3. _____

2. Which form of physical purification is most common and is done several times a day?

3. You have running water at home, but you are too lazy to perform wūdū. Can you make tayammum? Explain your answer.

4. Which form of purification has a spiritual meaning?

- A. Wūdū.
- B. Tayammum.
- C. Sadaqah.
- D. All of the above.

5. You are compelled to make tayammum. Which of the following can you use for tayammum?

- A. Clean water.
- B. Pure dry sand or gravel.
- C. Wet clay or sand.
- D. Clean spring water.

6. Read verse 79:18. Mūsā (A) asked Fir'awn to do something. What did Mūsā (A) ask him to do?

7. Read verse 9:103. The Prophet (S) was asked to take something to purify people. What was he asked to take?