

## ISTINJA

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1.

- a) On awakening from sleep, a person should not put his hands in the water (container) until and unless he washes his hands upto his wrists irrespective of whether the hands are pure or impure.
- b) If water has been kept in a small container, such as a pitcher or jug, then it should be carried with the left hand and poured onto the right hand and washed three times. Thereafter, the utensil should be taken into the right hand and the left hand should be washed three times.
- c) If the water is not kept in a small container, but in a big drum, etc., then it should be taken out with a small utensil, such as a jug. Care should be taken that the fingers do not touch the water. If there is no small utensil, then water should be taken out with the palm of the left hand. As far as possible, very little of the fingers should be put in the water.
- d) On taking out the water, first the right hand should be washed, and thereafter, as much of the right hand can be put in the water. On taking out water, the left hand should be washed. **This method of washing the hands is only permissible if the hands are not impure.** If they are impure, then under no condition should the hands be put in the drum.

e) Water should be taken out in such a way that it does not become impure. For example, a clean handkerchief could be dipped in the water and whatever comes onto the handkerchief could be used to purify the hands. Alternatively, any other possible method could be used to purify them.

2. It is *sunnah* to make *istinja* of those impurities emitted from the anterior or posterior private parts.

3. If the impurity does not stick to the sides (or anywhere else), and a person does not use water for *istinja*, but instead uses pure stones or lumps of clay, and wipes in such a way that the impurity goes away and the body gets clean; then this will also be permissible. But this method is contrary to purity consciousness. If there is no water or a shortage of it, then there is no alternative but to cleanse oneself in this way.

4. There is no special method for using stones. But care should be taken that the impurity does not spread and the body gets thoroughly cleaned.

5. After having made *istinja* with stones, it is *sunnat* to

make *istinja* with water. But if the impurity spreads more than the size of a fifty cents coin, it will be *wajib* to wash with water. Without washing, *salaat* will not be valid. If the impurity has not spread, then even after purifying with

stones alone, salaah will be valid, but this is contrary to the *sunnat*.

6. When making *istinja* with water, first the hands upto the wrists should be washed. Thereafter go to a secluded spot, and after loosening the clothes, sit down. Wash until you are thoroughly satisfied that the body is clean. But if a person is always in doubt and he uses a lot of water, and still he is not fully satisfied, then he should wash three or seven times and not more than this.

7. If a secluded place cannot be found, then for the sake of making *istinja* with water, one should not expose one's private parts, neither to women nor men. In such a case, *istinja* should not be made with water (but stones). Salaah should be offered without having made *istinja* (with water). This is because the exposing of one's body is a major sin.

8. Making *istinja* with the following objects is a sin and prohibited, and should be abstained from: bones, impurities such as cow-dung and droppings of goats, coal, coarse limestone, glass, baked bricks, edibles, paper, etc. It is also sinful to make *istinja* with the right hand. But if someone does this, the body will be cleaned.

9. It is prohibited to stand and urinate.

10. It is prohibited to face or turn one's back towards the *qiblah* when passing stool or urinating.

11. It is also prohibited and *makruh* to make small children to face the *qiblah* and pass stool or urinate.

12. It is permissible to use the left-over water of *istinja* for wudu. It is also permissible to use the left over water of wudu for *istinja*, but not to do so is better.

13. When entering the toilet, *Bismillah* should be read outside, and then the following dua should be read:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

O Allah ﷻ, I seek Your protection from the male and female Devil.  
(Tirmidhi, Vol. 1, Pg. 3)

*"Allahumma inni a'udhu bika minal khubusi wal khabaa'is."*

One should not enter the toilet bare-headed. If one is wearing any ring, etc. on which is the name of Allah or His Rasul sallallahu alayhi wa sallam, it should be removed. One should enter with the left foot. Allah's name should not be taken inside. If one sneezes, then *Alhamdulillah* should be recited in the heart only and nothing should be said with the tongue. Nor should one talk or say anything in the toilet. When leaving the toilet, one should step out with the right foot first. After leaving the toilet, the following dua should be read:

غُفْرَانِكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى  
وَعَافَانِي

I seek Your pardon. Praise be to Allah ﷻ who removed from me discomfort and gave me relief.

(Ibnu Majah, Pg.26)

*"Ghufraanaka, alhamdulillahil lazī az'haba anni al-adha wa aafaani."*

After making *istinja*, the left hand should be rubbed on the ground or washed with sand (or soap).

### **Things that one should abstain from when passing stool or urinating**

1. To talk.
2. To cough unnecessarily.
3. To read some verse of the Quran, Hadith, or respected thing.
4. To take something to the toilet on which the following things are written: the name of Allah, any prophet, any angel, or any respected person; any verse of the Quran,

Hadith, or *dua*. But if these things are in the pocket, or wrapped in a *ta'wiz* (amulet), then there's no harm in this.

5. To relieve one's self in a standing or lying down position without any genuine excuse.

6. To remove all the clothes and relieve one's self completely naked.

7. To make *istinja* with the right hand.

8. To face the moon or sun, or to turn one's back towards them while one is passing stool or urinating is *makruh*. It is also *makruh* to do the same on the bank of a river, pond, etc. even if the impurity does not fall inside. Similarly, it is *makruh* to do this under trees in whose shade people sit, or under fruit and flowering trees where people sit in winter in order to get some sunshine. It is *makruh tabrimi* (extremely detestable) to do this in the following places: among animals, very close to the masjid or *eid-gah* whereby the foul smell disturbs the *musallis*, in a grave yard, at a place where people make *wudu* or *ghusl*, on the road, in the direction of the wind, in a hole, on the road-side, near a caravan or some gathering. In other words, it is *makruh* to relieve one's self in such a place where people move around and thereby cause them discomfort; and also in such a place where the impurity can flow back towards the person.

## Unsuitable items for *istinja*

1. Bones, edibles, excreta and all impure substances.
2. That stone or clay which has already been used for *istinja*.
3. Baked bricks, small pieces of broken earthenware, glass, coal, limestone, steel, silver, gold, etc.
4. Those things that do not clean impurities, such as vinegar.
5. Those things that are eaten by animals, such as straw and grass.
6. Those things that are of value, irrespective of whether they are of little or great value, such as clothing or the extract of some plants.
7. Parts of a human, such as hair, bone, meat.
8. The mat, dirt, or broom of a musjid.
9. The leaves of trees.
10. Paper, irrespective of whether something is written on it or not (this excludes toilet paper).
11. *Zam zam* water.

12. Someone else's possessions without their permission, irrespective of whether it be water, clothing, or anything else.

13. Cotton and all similar things from which humans and their animals derive benefit.

### **Suitable items for istinja**

1. Water.

2. Clods of earth.

3. Stones.

4. Clothes that have no value (rags).

5. All those things that are pure, that can remove impurities, that are not regarded as possessions, and are not respected.