

الطُّهُورُ شَطْرُ الْإِيمَانِ (مسلم)

CLEANLINESS IS HALF OF IMAAN (Muslim)

*IS YOUR  
ISTINJAA  
ACCORDING TO  
THE SUNNAH?*

*Including A Few Important Points On  
Tahaarah (Cleanliness), Hanafi And  
Shaafi'ee Wudhu And Ghusl, Etc.*

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## FOREWORD

ALL PRAISES are due unto Allah Ta'aala who instructed us to be clean and expressed His love for those who love to be clean in the following words in the Qur'aan Shareef:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ، (سورة البقرة)

VERILY ALLAH LOVES THOSE WHO EXCESSIVELY  
REPENT AND THOSE WHO PURIFY THEMSELVES (Surah  
Baqarah).

Durood and Salaam be upon the beloved of Allah, Nabi  
Mohammed ﷺ, who even taught us the method of cleansing  
ourselves after using the toilet.

May Allah grant His Divine Pleasure to all the Sahaabah ﷺ, who  
sacrificed their lives, wealth, families and pleasures for Allah and  
His Rasool.

Our elders have always taught us that if we conform any action to  
the Sunnah, it will become Ibaadat and a means of closeness unto  
Allah Ta'aala. Results can be achieved in two ways; one is, by  
doing it according to our whim and fancy, the other is by doing it  
according to the Sunnah. The 'choice' is ours but the benefit lies in  
the Sunnah method only.

Aarif Billaah Hadhrat Moulana Shaah Hakeem Mohammed Akhtar  
Saheb (Daamat Barakaatuhum) explains this very beautifully using  
the following example. He says that "when a person wears his  
pants, he can adopt one of three methods: a) wear it on the right leg

first and then the left leg. (b) Wear it on the left leg first and then the right. (c) Put both legs in the pants simultaneously.

By using any of these methods the pants will be worn, but why not adopt the Sunnah method (which is option ‘a’) and turn this mundane matter into Ibaadat and gain easy Thawaab? Why lose out on the Thawaab?”

This will apply to eating, drinking, sleeping, etc; things that we have to do every single day.

This will apply to Istinjaah too. Every Muslim makes Istinjaah a few times daily. So why not learn the Sunnahs related to Istinjaah and transform this act into Ibaadat? Our Deen is complete and Rasulallah ﷺ, due to its importance in the chain of Tahaarah, has elaborated on this topic.

His concern and affection for the Ummah knows no bounds. It is like a true father's concern for his children.

Read the following Hadeeth Shareef:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعْلَمُكُمْ، فَإِذَا أَتَى أَحَدَكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا، وَلَا يَسْتَطِبُّ بِيَمِينِهِ، الْحَدِيثُ ،  
(أبو داود)

Sayyidina Abu Hurayrah ؓ narrates that Rasulallah ﷺ said: “I am like a father unto you, I teach you (your Deen). When any of you relieves himself, he should not face Qiblah nor turn his back towards it. Nor should he clean himself using the right hand...” (Abu Dawood)

We should be proud that our pristine Shari’ah has taught us the finer details of even Istinjaah, even if others mock at us. The

Sahaabah Kiraam were proud of the teachings of the Deen and proclaimed it. See the following Hadeeth Shareef:

عَنْ سَلْمَانَ: قِيلَ لَهُ: لَقَدْ عَلَّمَكُمْ نَبِيُّكُمْ كُلَّ شَيْءٍ حَتَّى  
الْخِرَاءَةَ! قَالَ: أَجَل! لَقَدْ نَهَانَا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَقْبِلَ  
الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، وَأَنْ لَا نَسْتَنْجِيَ بِالْيَمِينِ، الْحَدِيثُ،  
(أبو داود)

A Kaafir mockingly said to Sayyidina Salmaan ؓ: “Your Nabi taught you everything, even how to relieve yourself!” Sayyidina Salmaan ؓ replied: “Definitely! He ﷺ forbade us from facing Qiblah when defecating or urinating. And we should not clean ourselves using the right hand...” (Abu Dawood)

Remember that if the Istinjaah is not correct, the Salaah will not be valid!

The purpose of this booklet is to elucidate on the Sunnats of Istinjaah so that we can learn and practice. May Allah grant us Taufeeq, Aameen.

Compiler

Rajab 1432

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# REVIEW BY MUFTI SIRAJ DESAI

PRINCIPAL DARUL ULOOM ABU BAKR  
PORT ELIZABETH, SOUTH AFRICA.

I have read through the booklet 'Is your Istinjaa according to the Sunnah' and have made necessary changes with the permission of the author. Alhamdu-lillaah, this booklet, in spite of its brevity, fills an important need regarding cleanliness in Islam. In fact, some of the rules mentioned therein are pivotal to our Ibaadat, for the validity of our Salaah hinges on correct purification, and without knowledge of these rules, proper Tahaarah cannot be obtained. There is a great lack of knowledge on purification among the general Muslim public, yet Rasoolullah (Sallallaahu alayhi wa Sallam) described this as half of Iemaan.

I, therefore, urge readers to appraise themselves with all the detailed laws mentioned therein and to teach the same to their families and children. Inshaa Allah, this treatise will go a long way in equipping readers with all they need to know regarding Tahaarah. This work is the culmination of months of research and seldom would one find such details in the books of Tahaarah that are available today in the English language.

It is, therefore, my heartfelt Du'aa that Allah reward the author with the highest forms of reward for this noble effort, and makes this work a means of guidance for all who read it, Aameen, thumma Aameen.

Humbly in the service of Islam  
(Mufti) Siraj Desai

# THOSE WHO MAKE ISTINJAA WITH WATER ARE PRAISED IN THE QUR' AAN

The Qur'aan says:

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ، وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ،

(سورة التوبة)

IN IT ARE MEN WHO LOVE TO CLEAN AND PURIFY  
THEMSELVES. AND ALLAH LOVES THOSE WHO CLEAN  
AND PURIFY THEMSELVES. (Surah Taubah)

This verse was revealed in praise of those who made Istinjaah with water. It was revealed in favour of those who frequented Masjid Qubaa for Salaah. Some say it was revealed in favour of the Ansaar of Madinah Shareef. In this verse, Allah expresses His love for those who make Istinjaah with water! Rasulallah ﷺ also expressed his happiness with them.

حَدَّثَنِي أَبُو أَيُّوبَ الْأَنْصَارِيُّ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ وَ أَنَسُ بْنُ مَالِكٍ  
أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ  
الْمُطَهَّرِينَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا مَعْشَرَ  
الْأَنْصَارِ! إِنَّ اللَّهَ قَدْ أَتَىٰ عَلَيْكُمْ فِي الطُّهُورِ ، فَمَا طَهَّرْكُمْ؟

قَالُوا: نَتَوَضَّأُ لِلصَّلَاةِ وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِي بِالمَاءِ  
، قَالَ: فَهُوَ ذَاكَ فَعَلَيْكُمْوهُ، (ابن ماجه)

Sayyidina Abu Ayyub Al Ansaari, Jaabir ibni Abdullah and Anas bin Maalik ﷺ narrate that when the verse فيه رجال ... was

revealed, Rasulallah ﷺ (addressing the Ansaar) said: “O people of the Ansaar! Verily Allah has praised you regarding cleanliness. What is your method of cleanliness?” They replied: “We make Wudhu for Salaah, bath after Janaabat and make Istinjaah with water.” He (Rasulallah) ﷺ said: “That's it! So make it compulsory upon yourselves.” (Ibni Maajah)

## SECTION A: ISTINJAA

### SUNNATS OF ISTINJAA

#### Covering the head before entering toilet

Covering the head before relieving oneself is a sign of modesty. The following two narrations prove that it is Sunnah to cover the head before entering the toilet.

عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخِلَاءَ غَطَّى رَأْسَهُ وَ  
إِذَا أَتَى أَهْلَهُ غَطَّى رَأْسَهُ ، (السنن الكبرى)

Hadhrat Aa'ishah (Radhiyallaahu Anhaa) says that when Rasulullah ﷺ entered the toilet, he would cover his head. (As Sunanul Kubraa)

عَنْ عَمْرٍو بْنِ دِينَارٍ قَالَ: قَالَ أَبُو بَكْرٍ: اسْتَحْيُوا مِنْ اللَّهِ ، فَوَاللَّهِ  
إِنِّي لَأَدْخُلُ الْكَنْيْفَ فَأَسْنَدُ ظَهْرِي إِلَى الْحَائِطِ وَأُغْطِّي رَأْسِي  
حِيَاءً مِنَ اللَّهِ عَزَّ وَجَلَّ ، (كنز العمال)

Amar bin Deenaar says that Sayyidina Abu Bakr ؓ said: “Adopt modesty in front of Allah! I take an oath on the Name of Allah, when I enter the toilet I lean my back against the wall and I cover my head out of modesty for Allah ﷻ. (Kanzul Ummaal)

## Removing a ring or anything with the name of Allah or His Rasool on it

It is highly disrespectful to enter the toilet with the name of Allah, a Rasool, the name of an angel, etc. that is not covered. It should be removed before entering the toilet.

عن أنس: أن رسول الله ﷺ لبس خاتماً نقشه محمد رسول

الله، فكان إذا دخل الخلاء وضعه، (السنن الكبرى)

Sayyidina Anas ؓ says that Rasulullah ﷺ had a ring that was inscribed with the words 'Mohammed the Rasool of Allah'. He would remove it whenever he went to the toilet.

(As Sunanul Kubraa)

If it is wrapped up, such as a Ta'weez or hidden in a pocket, etc. it will be permissible to go in the toilet with it.

## Wearing shoes before going to toilet

عن حبيب بن صالح قال: كان رسول الله ﷺ إذا دخل الخلاء

لبس حذاءه وغطى رأسه، (السنن الكبرى)

Habeeb ibni Saalih says that whenever Rasulullah ﷺ went to toilet, he would wear his shoes and cover his head. (As Sunanul Kubraa)

## Facing the correct direction when relieving oneself

عن أبي أيوب الأنصاري قال : قال رسول الله صلى الله عليه وسلم : إذا أتيتُم الغائطَ فلا تستقبلوا القبلةَ ولا تستدبروها ولكن شرفوا أو غربوا " (مشكاة المصابيح)

Sayyidina Abu Ayyub Al Ansaari ؓ narrates that Rasulallah ﷺ said: Do not face the front or the back towards Qiblah when in the toilet. Rather face east or west. (Mishkaat)

Facing the east or west will apply in those countries wherein Qiblah is not in the eastern or western direction.

According to the Hanafi Madhab, it is not permissible to face or turn the back towards Qiblah when relieving oneself, whether one is inside a building or open field.

Although according to the Shaafi'ee Madhab it is permissible to face the back towards the Qiblah when relieving oneself inside a building, (such as the modern day toilets) it is still not advisable to do so.

## To go far off if others can see

عن المغيرة بن شعبة قال كنت مع النبي صلى الله عليه وسلم في سفر فأتى النبي صلى الله عليه وسلم حاجته فأبعدني المذهب (سنن الترمذي)

Sayyidina Mugheerah bin Shu'bah ؓ said that he was on a journey with the Nabi ﷺ. He needed to relieve himself, so he went a distance away. (Tirmidhi)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ  
الْبَرَازَ انْطَلَقَ حَتَّى لَا يَرَاهُ أَحَدٌ (سنن أبي داود)

Rasulullah ﷺ distanced himself from the people so that they could not see him. (Abu Dawood)

## How to enter the toilet

وَيَبْدَأُ بِرِجْلِهِ الْيُسْرَى (البحر الرائق شرح كنز الدقائق)

The method of entering the toilet is to enter with the left foot first.

## Du'aa before entering the toilet

عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَخَلَ  
الْخَلَاءَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ  
(سنن الترمذي)

Sayyidina Anas ؓ reports that when Rasulallah ﷺ entered the toilet he recited the following Du'aa:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

***ALLAAHUMMA INNEE A'OODHU BIKA MINAL  
KHUBUTHI WAL KHABAA'ITH.***

O Allah! I seek protection in You from evil and impurities.  
(Tirmidhi)

The Du'aa will be recited just BEFORE entering the toilet and not after entering.

وَقَالُوا فِي مَنْ نَسِيَ يَسْتَعِيدُ بِقَلْبِهِ لَا بِلِسَانِهِ ، (تحفة الأحوذى)

If one forgot to recite the Du'aa before entering the toilet, it can be recited in the mind, not verbally once inside. (Tuhfatul Ahwadhi)

Place the right foot on the footrest of the toilet first, and then the left.

When getting up, remove the left foot from the footrest first.

Do not recite any Du'aa or Zikr while in the toilet.

When sneezing in the toilet, do not say Alhamdu Lillaah aloud.

Do not speak to yourself in the toilet, nor speak to someone else outside.

Do not answer the Adhaan.

Do not look at the private parts unnecessarily.

Do not look at the faeces and urine unnecessarily. Looking at it unnecessarily causes forgetfulness.

Do not spit in the toilet, nor remove phlegm.

Avoid clearing the throat in the toilet.

Do not look around.

Do not make unnecessary movements.

Do not look towards the sky.

Do not sit longer than necessary in the toilet. This can cause piles.

Do not answer a Salaam when in the toilet.

Do not urinate against the wind because the wind will cause the urine to return on to the clothes and body.

Spread the thighs when urinating.

(Taken from Haashiyatut Tahaawi Alaa Maraaqiyil Falaah and Aaridhatul Ahwadhi)

## Salaam when in the toilet

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَجُلًا مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتَنِي عَلَى مِثْلِ هَذِهِ الْحَالَةِ فَلَا تُسَلِّمْ عَلَيَّ فَإِنَّكَ إِنِ فَعَلْتَ ذَلِكَ لَمْ أَرُدَّ عَلَيْكَ (سنن ابن ماجه)

Sayyidina Jaabir ibni Abdullah ؓ says that a man passed by Rasulullah ؐ while he (Rasulullah ؐ) was relieving himself. This person made Salaam to him. Later on, Rasulullah ؐ said to this person: “When you see me in such conditions, do not make Salaam to me. For, if you do so, I will not answer you (i.e. I will not reply to your Salaam).” (Ibni Maajah)

With regard to the occasions when Salaam should not be made, a few are mentioned in the following poem recorded in ‘Durre Mukhtaar’:

وَفِي النَّهْرِ عَنْ صَدْرِ الدِّينِ الْغَزِّيِّ:  
سَلَامُكَ مَكْرُوهٌ عَلَى مَنْ سَتَسْمَعُ      وَمَنْ بَعْدَ مَا أَبْدَى يُسْنُ وَيُشْرَعُ  
مُصَلِّ وَتَالٍ ذَاكِرٍ وَمُحَدِّثٍ خَطِيبٍ      وَمَنْ يُصْغِي إِلَيْهِمْ وَيَسْمَعُ  
مُكْرَرٍ فَتْهٍ جَالِسٍ لِقَضَائِهِ      وَمَنْ بَحَثُوا فِي الْفِتْهَةِ دَعَهُمْ لِيَنْفَعُوا  
مُؤَدِّنٍ أَيْضًا أَوْ مُقِيمٍ مُدْرَسٍ      كَذَا الْأَجْنِبِيَّاتُ الْفَتِيَّاتُ امْنَعُ  
وَلَعَابُ شِطْرُنْجٍ وَشَبَّهٌ بِخَلْقِهِمْ      وَمَنْ هُوَ مَعَ أَهْلِ لَهُ يَتَمَتَّعُ  
وَدَعٌ كَافِرًا أَيْضًا وَمَكْشُوفَ عَوْرَةٍ      وَمَنْ هُوَ فِي حَالِ التَّغَوُّطِ أَشْنَعُ

Your Salaam is Makrooh on those who you shall soon hear in the following lines

While for all others, Salaam is Sunnah and prescribed

On the one offering Salaah, the reciter of the Qur'aan, the one making Zikr, the Muhaddith (while he is teaching) and on the Khateeb

And on the person who is listening to any one of them.

On the narrator of Fiqh (while he is teaching), on the Judge when he presides for judgement

On those involved in a discussion of Fiqh

So that they may benefit (from the discussion)

On the Muazzin, the Mukabbir, the teacher

Also, to strange young girls it is more strictly forbidden

On the chess player and on those who are involved in similar acts (acts of sin)

And on the person who is being intimate with his wife

And leave out the non-Muslim, and the one who has his Satr exposed (naked person)

And to make Salaam on the one who is relieving himself is more abominable.

## To urinate on soft sand

عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ كَانَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْخَلَاءَ فَأَحْمِلُ أَنَا وَغُلَامٌ إِدَاوَةً  
مِنْ مَاءٍ وَعَنْزَةً يَسْتَنْجِي بِالْمَاءِ (صحيح البخاري)

...ومنها لبش الأرض الصلبة عند قضاء الحاجة خشية

الرشاش (عمدة القارى)

Sayyidina Anas bin Maalik ؓ says that when Rasulullah ﷺ went out to relieve himself, another boy and I would carry a container with water and a spear. He would make Istinjaah with water. (Bukhaari)

This will apply when urinating in an open place (field, etc.). In the explanation of this narration, Allaamah Badrud Deen Ayni (Rahmatullaahi Alayh) states in his commentary ‘Umdatul Qaari’ on Bukhaari Shareef that from among the many benefits of carrying a spear like object, one is that he would use it to soften the earth before urinating to make it absorbent, and thus avoid the splashes of urine.

وَفِي الطَّبَقَاتِ لِابْنِ سَعْدٍ أَنَّ النَّجَاشِيَّ كَانَ أَهْدَاهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، (فتح الباري لابن حجر)

The spear was sent to Rasulullah ﷺ as a gift by Najjaashi, the ruler of Abyssinia. (Fat'hul Baari)

Thus, one should not urinate on such a place or object that will cause the splashes getting on to the clothes or body.

.Hadhrat Mufti Iftikhaarul Hasan Saheb (Mudda Zilluh) mentions the following incident regarding Hadhrat Mujaddid Alfi Thaani (Rahmatullaahi Alayh):

Hadhrat Mujaddid Alfi Thaani was on his death bed. He was already in the critical stages. He wanted to urinate, so he told his assistant to bring the container for urinating. Because of ill health and extreme weakness, he would use this container to relieve himself. Although in such a critical stage, he said to the assistant: “Put some sand in the container to avoid splashes.”

There are severe warnings in Hadeeth with regard to those who do not save themselves from the splashes of urine. Negligence in this is one of the major causes of punishment in the grave.

Take note of the following Hadeeth:

عَنْ ابْنِ عَبَّاسٍ قَالَ : مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرَيْنِ فَقَالَ إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هَذَا فَكَانَ لَا يَسْتَنْزُهُ مِنَ الْبَوْلِ وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ ، الْحَدِيثُ  
(سنن أبي داود)

Sayyidina ibni Abbaas ؓ narrates: Rasulullah ﷺ passed by two graves and said: Verily, both of them are receiving punishment. They are not receiving punishment for ‘major’ issues. One of them never saved himself from (the splashes) of urine. And the other would slander others. (Abu Dawood)

This Hadeeth does not imply that these two issues are minor. It means that people usually consider these two issues to be minor, but in reality they are major sins by Allah, and a means of punishment in the grave.

Another Hadeeth:

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم: تَنْزَهُوا مِنَ الْبَوْلِ فَإِنَّ عَامَّةَ عَذَابِ الْقَبْرِ مِنْهُ ، (سنن الدارقطني)

Sayyidina Anas ؓ says that Rasulullah ﷺ said: Save yourselves from urine, for verily, most of the punishment of the grave is because of it. (Daare Qutni)

The question arises that what is the connection between negligence in the splashes of urine and punishment in the grave? Hadhrat Shaah Wasiyullah Saheb Ilahabadi (Rahmatullaahi Alayh ) writes in his book ‘Tasawwuf aur Nisbate Soofiyah’ that Allaamah Anwar Shaah Kashmiri (Rahmatullaahi Alayh) answers this question with a text from the famous Hanafi Fiqh Kitaab ‘Al Bahrur Raa’iq’:

وَجْهُ مُنَاسِبَةٍ عَذَابِ الْقَبْرِ مَعَ تَرْكِ اسْتِنَازِهِ الْبَوْلِ هُوَ أَنَّ الْقَبْرَ أَوَّلُ  
 مَنْزِلَةٍ مِنْ مَنْازِلِ الْآخِرَةِ وَالِاسْتِنَازَةُ أَوَّلُ مَنْزِلٍ مِنْ مَنْازِلِ الطَّهَّارَةِ  
 وَالصَّلَاةُ أَوَّلُ مَا يُحَاسَبُ بِهِ الْمَرْءُ يَوْمَ الْقِيَامَةِ فَكَانَتْ الطَّهَّارَةُ  
 أَوَّلَ مَا يُعَذَّبُ بِتَرْكِهَا فِي أَوَّلِ مَنْزِلٍ مِنْ مَنْازِلِ الْآخِرَةِ

(البحر الرائق شرح كنز الدقائق)

The connection between punishment of the grave and negligence in saving oneself from urine is that the Qabr is the first station of the hereafter, and saving oneself from urine is the first step in Tahaarah (cleanliness). Salaah is the first issue that one will be questioned about on the Day of Qiyaamah. (Salaah without Tahaarah is not valid). Thus, (one will be questioned regarding the first step of Salaah, which is Tahaarah), on the first station of the stations of the hereafter.

## When to open the clothes

عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ الْحَاجَةَ  
لَمْ يَرْفَعْ ثَوْبَهُ حَتَّى يَدْنُو مِنَ الْأَرْضِ (سنن الترمذي)

Sayyidina Anas ؓ reports that when Rasulallah ﷺ wished to relieve himself, he would not open his clothes until he was close to the ground. (Tirmidhi)

The idea is to expose minimum Satr, whether it is in an open place or a built toilet. The clothes should be opened as one is descending to the sitting position, not while one is in a standing position.

## Places where it is forbidden to relieve oneself

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَّقُوا  
اللَّاعِنِينَ قَالُوا وَمَا اللَّاعِنَانِ يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَتَخَلَّى فِي  
طَرِيقِ النَّاسِ أَوْ ظِلِّهِمْ (سنن أبي داود)

It is narrated from Sayyidina Abu Hurayrah ؓ that Rasulallah ﷺ said: “Beware of the two causes of the curse (of Allah).” They (the Sahaabah) asked: “And what are the two causes of the curse (of Allah), O Rasool of Allah?” He said: “That person who relieves himself in the path of the people and in their shaded areas.” (Abu Dawood)

It is forbidden to relieve oneself in places frequented by people or over which people walk. It is also forbidden in such shaded areas where people rest or sit.

عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُبَالَ فِي الْجُحْرِ (سنن أبي داود)

Sayyidina Abdullah ibni Sarjis ؓ narrates that Rasulallah ﷺ forbade urination in a hole. (Abu Dawood)

The reasons for forbidding urinating in a hole in the ground are;  
(a) According to another narration, holes are the residences of the Jinn. (b) Some holes have animals living in them. (c) If there is a dangerous animal living in that hole, e.g. a poisonous snake, the person can be harmed. There is safety in not relieving oneself in a hole.

عَنْ جَابِرٍ: عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّائِدِ (صحيح مسلم)

Sayyidina Jaabir ؓ says that Rasulallah ﷺ forbade urinating in stagnant water. (Muslim)

عن جابر قال : « نهى رسول الله صلى الله عليه وسلم أن يبَالَ في الماء الجاري (المعجم الأوسط للطبراني)

Sayyidina Jaabir ؓ says that Rasulallah ﷺ forbade urinating in flowing water (Tabraani).

Thus, it is forbidden to relieve oneself in both stagnant and flowing water.

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ: عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا  
يُبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ  
(سنن النسائي)

It is narrated from Sayyidina Abdullah ibni Mughaffal ؓ that  
Rasulullah ﷺ said: Not one of you should urinate in his bathroom,  
for most of the doubts are because of it. (Nasa'i)

In this Hadeeth we are discouraged from urinating in the bathroom,  
i.e. shower, basin, etc. By doing this, doubts eventually are created  
in the mind regarding cleanliness, because the same place is being  
used for both impurities and cleanliness. So do not relieve yourself  
in a place where you bath, make Wudhu, etc. This can also lead to  
a weakened memory.

(قَوْلُهُ: وَفِي مَقَابِرَ) لِأَنَّ الْمَيِّتَ يَتَأَذَى بِمَا يَتَأَذَى بِهِ الْحَيُّ  
وَالظَّاهِرُ أَنَّهَا تَحْرِيمِيَّةٌ؛ لِأَنَّهُمْ نَصُّوا عَلَى أَنَّ الْمُرُورَ فِي سَكَّةٍ  
حَادِثَةٌ فِيهَا حَرَامٌ، فَهَذَا أَوْلَى (رد المحتار)

It is Makrooh Tahreemi to relieve oneself in a graveyard because  
what inconveniences the living also inconveniences the dead.

(قَوْلُهُ: وَيَيْنَ دَوَابِّ) لِخَشْيَةِ حُصُولِ أَدِيَّةٍ مِنْهَا وَلَوْ بِنَجْسٍ  
بِنَحْوِ مَشِيهَا،

It is also forbidden to relieve oneself among animals due to the  
inconvenience caused to them.

Also, do not urinate against the direction of the wind. This will cause the urine to fall onto the clothes thus rendering it unclean. Keep in mind the Ahaadeeth warning against negligence in the splashes of urine.

## Use of clay stones and water

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اسْتَجَمَرَ  
فَلْيُوتِرْ مَنْ فَعَلَ ذَلِكَ فَقَدْ أَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ  
(سنن ابن ماجه)

Sayyidina Abu Hurayrah ؓ says that Rasulullah ﷺ said: The person who makes ‘Istijmaar’ (i.e. uses clay stones) should use an odd amount. Whoever does this has done well, and whoever does not do it (does not use an odd amount), there is no harm. (Ibni Maajah)

It is Sunnah to first use clay stones to remove the Najaasah, before using water. Clay stones have the feature to absorb the drops of urine that are still remaining inside.

رد المحتار - (ج 3 / ص 35)

وَلَيْسَ الْعِدْدُ (ثَلَاثًا) بِمَسْنُونٍ فِيهِ (بَلْ مُسْتَحَبٌّ

According to the Hanafi Madhab, it is Mustahabb to use three clay stones. According to the Shaafi’ee Madhab, it is Waajib (compulsory) to use three clay stones. Nowadays, toilet paper can be used in place of clay stones.

عَنْ عَائِشَةَ قَالَتْ: مُرِّنَ أَزْوَاجِكُنَّ أَنْ يَسْتَطِيبُوا بِالْمَاءِ فَإِنِّي  
 أَسْتَحْيِيهِمْ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُهُ  
 (سنن الترمذي)

Hadhrat Aa'ishah (Radhiyallaahu Anhaa) told the womenfolk:  
 "Instruct your husbands to cleanse themselves with water because I  
 am shy (to tell them myself). Verily Rasulallah ﷺ would do so  
 (cleanse himself with water)." (Tirmidhi)

الْجَمْعُ بَيْنَ الْأَحْجَارِ وَالْمَاءِ أَفْضَلُ،  
 (العرف الشذي)

It is best to do both, i.e. first cleanse oneself with clay stones (or  
 toilet paper), and thereafter with water.

It is Sunnah to use water after the use of clay stones if the Najaasah  
 did not spread further than its place of exit, which will be equal to  
 the size of a Dirham coin. The size of a Dirham coin is  
 approximately the size of the centre of the inner palm and this is  
 approximately 16cm in diameter. If the Najaasah had spread to an  
 area more than this, then it will be Waajib to use water for Istinjaah.  
 In this case, use of only clay stones (or only toilet paper) will not  
 suffice.

Sayyidina Ali ؑ says that the people before you excreted dry  
 faeces. You excrete moist faeces (which spreads). Thus, after using  
 clay stones use water too.

## Things forbidden to use in Istinja

فَقَالَ لَكُمْ كُلُّ عَظْمٍ ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْ فَرَمَا  
يَكُونُ لَحْمًا وَكُلُّ بَعْرَةٍ عَلَفٌ لِدَوَابِّكُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَسْتَنْجُوا بِهِمَا فَإِنَّهُمَا طَعَامٌ إِخْوَانِكُمْ  
(صحيح مسلم)

Rasulullah ﷺ spoke to a Jinn community on one occasion. After the discussion, they asked him for food. He said to them: Every bone on which the Name of Allah has been taken (at the time of slaughter) that reaches you will be covered with flesh (which man will not be able to see, but will be food for you). Every dropping of (animals) will become fodder for your animals. Thereafter Rasulallah ﷺ said (to the Sahaabah ؓ): Do not make Istinja with these two things, for, both of them are food for your brothers (the Jinn) (Muslim).

It is forbidden to use bones for Istinja because it is food for the Jinn. Also, one can get hurt by using bones.

The droppings of animals should not be used, because it is fodder for their animals. Also, droppings are Najis (impure), and impure things cannot be used to obtain Tahaarah. Any impure thing should not be used to clean oneself. Tahaarah will not be achieved by using anything impure.

قَالَ فِي الْحِلْيَةِ : وَإِذَا ثَبَتَ النَّهْيُ فِي مَطْعُومِ الْجِنِّ وَعَلَفِ  
دَوَابِّهِمْ فَفِي مَطْعُومِ الْإِنْسِ وَعَلَفِ دَوَابِّهِمْ بِالْأُولَى  
(رد المحتار)

When it is forbidden to use the food of the Jinn for Istinja, more so will it be forbidden to use edible things of man and their animals. This will apply to all things that man benefits from.

وَيُكْرَهُ الْإِسْتِنْجَاءُ بِالْأَجْرِّ وَالْفَحْمِ وَشَيْءٍ لَهُ قِيَمَةٌ كَخِرْقَةٍ  
الدِّبَاجِ كَذَا فِي الرَّاهِدِيِّ (الفتاوى الهندية)

It is Makrooh to use baked bricks, coal and something which has value, for Istinja, e.g. silk, etc. It is also forbidden to use earthenware, porcelain, china, etc. The above-mentioned objects can be harmful to the body.

وَلَا يَسْتَنْجَى بِالْأَشْيَاءِ النَّجِسَةِ وَكَذَا لَا يَسْتَنْجَى بِحَجَرٍ اسْتَنْجَى  
بِهِ مَرَّةً هُوَ أَوْ غَيْرُهُ إِلَّا إِذَا كَانَ حَجَرًا لَهُ أَحْرَفٌ لَهُ أَنْ يَسْتَنْجَى  
كُلَّ مَرَّةً بِطَرَفٍ لَمْ يَسْتَنْجَى بِهِ فَيَجُوزُ مِنْ غَيْرِ كَرَاهَةٍ.

Istinja should not be made with any impure object, or with a clay stone that has already been used for Istinja, unless the clay stone has a few sides and every time a different side is used.

وَلَا يَسْتَنْجَى بِكَاغِدٍ وَإِنْ كَانَتْ بَيْضَاءَ كَذَا فِي الْمُضْمَرَاتِ  
(الفتاوى الهندية)

Paper should not be used for Istinja, even if there is nothing written on it.

Toilet paper can be used because it is meant for this purpose.

... لَا بِمَا سِوَاهَا مِنْ الْخِرْقَةِ وَالْقُطْنِ وَنَحْوِهِمَا ؛ لِأَنَّهُ رُوِيَ

فِي الْحَدِيثِ أَنَّهُ يُورَثُ الْفَقْرَ (رد المحتار)

Any type of material, weaved cotton (cotton material), etc. should not be used for Istinja. According to the Hadeeth, use of such things for Istinja brings about poverty.

عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَتَنَفَّسَ فِي

الْإِنَاءِ وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ (صحيح

مسلم) وَأَمَّا الْيَمِينُ فَهُوَ فِي الصَّحِيحَيْنِ أَيضًا { إِذَا بَالَ أَحَدُكُمْ

فَلَا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ وَلَا يَسْتَنْجِي بِيَمِينِهِ } (رد المحتار)

Sayyidina Abu Qataadah ؓ narrates that Rasulullah ﷺ forbade blowing into a container (before drinking), from touching the private part with the right hand and from cleaning (the private part) with the right hand. (Muslim)

وَإِذَا كَانَ بِالْيُسْرَى عُدْرٌ يَمْنَعُ الْإِسْتِنْجَاءَ بِهَا جَازَ أَنْ يَسْتَنْجِيَ

بِيَمِينِهِ مِنْ غَيْرِ كَرَاهَةٍ (الفتاوى الهندية)

If there is a problem with the left hand, it will be permissible to use the right hand for Istinja, and this will not be Makrooh.

(قَوْلُهُ : كَمَرِيضٍ إِنْخَ) فِي التَّتَارُخَانِيَّةِ : الرَّجُلُ الْمَرِيضُ إِذَا لَمْ

تَكُنْ لَهُ امْرَأَةٌ وَلَا أُمَّةٌ وَلَا ابْنٌ أَوْ أَخٌ وَهُوَ لَا يَقْدِرُ عَلَى الْوُضُوءِ

قَالَ يُوضُّهُ ابْنُهُ أَوْ أَخُوهُ غَيْرَ الْإِسْتِنْجَاءِ ؛ فَإِنَّهُ لَا يَمَسُّ فَرْجَهُ  
 وَيَسْقُطُ عَنْهُ وَالْمَرْأَةُ الْمَرِيضَةُ إِذَا لَمْ يَكُنْ لَهَا زَوْجٌ وَهِيَ لَا  
 تَقْدِرُ عَلَى الْوُضُوءِ وَلَهَا بِنْتُ أَوْ أُخْتُ تُوضُّهَا وَيَسْقُطُ عَنْهَا  
 الْإِسْتِنْجَاءُ . وَلَا يَخْفَى أَنَّ هَذَا التَّفْصِيلَ يَجْرِي فِيْمَنْ سُئِلَتْ  
 يَدَاهُ ؛ لِأَنَّهُ فِي حُكْمِ الْمَرِيضِ (رد المحتار)

If a person is ill and is not able to make Wudhu and does not have a wife, but has a son or brother, the son or brother can assist him in making Wudhu, but not Istinja, because they cannot touch his private parts. Istinja will be waived from such a person.

If a woman does not have a husband and is unable to make Wudhu, and has a daughter or sister, they can assist her in Wudhu, but not Istinja. Istinja will be waived from her. This law will also apply to a person whose hands are paralysed.

## Urinating while standing

حدثنا علي بن حجر أخبرنا شريك عن المقدم بن شريح عن  
 أبيه عن عائشة قالت : مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ  
 سَلَّمَ كَانَ يَبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا قَاعِدًا  
 (سنن الترمذي)

Hadhrat Aa'ishah (Radhiyallaahu Anhaa) says: Do not believe that person who tells you that The Nabi of Allah ﷺ used to urinate while standing. He would not urinate but while sitting. (Tirmidhi)

وَيُكْرَهُ أَنْ يَبُولَ قَائِمًا أَوْ مُضْطَجِعًا أَوْ مُتَجَرِّدًا عَنْ ثَوْبِهِ مِنْ غَيْرِ  
عُذْرٍ فَإِنْ كَانَ بَعْدَ فَلَائِسَ بِهِ (الفتاوى الهندية)  
(قَوْلُهُ: أَوْ مُضْطَجِعًا أَوْ مُجَرِّدًا) أَنَّهُمَا مِنْ عَمَلِ الْيَهُودِ  
وَالنَّصَارَى غَزَوِيَّةٌ أَوْ لِمَا رُوِيَ { أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَلِ  
قَائِمًا لِجُرْحٍ بِمَا بَضِهَ } بِهَمْزَةٍ سَاكِنَةٍ بَعْدَ النِّمِيمِ وَبَاءٍ مُوَحَّدَةٍ  
: وَهُوَ بَاطِنُ الرُّكْبَةِ ، أَوْ لَوْجِعٍ كَانَ بِصُلْبِهِ وَالْعَرَبُ كَانَتْ  
تَسْتَشْفِي بِهِ ، أَوْ لِكَوْنِهِ لَمْ يَجِدْ مَكَانًا لِلْقُعُودِ ، أَوْ فَعَلَهُ بِيَانًا  
لِلْجَوَازِ وَتَمَامُهُ فِي الضِّيَاءِ . (رد المحتار)

It is Makrooh (reprehensible) to urinate while standing, lying down, and in a state of nakedness, for this is the practice of the non-Muslims, hence should be avoided. It is difficult to attain proper cleanliness when one stands and urinates. If any of these is done with a valid reason, then it will not be Makrooh. Valid reasons are like an injury on the leg or back which prevents one from bending and sitting, a filthy toilet that will soil the clothes if one sits, etc.

There were occasions when Rasulullah ﷺ urinated while standing, but it was with a valid reason. The reason was because of an injury behind the knees or because of an injury on the spine. The Hadeeth of Hadhrat Aa'ishah stated above says that he never urinated while standing. This refers to his regular habit and not to the occasional

need of standing and urinating. Therefore, we should avoid standing and urinating, unless there is a valid reason for doing so.

## The method of relieving and cleaning oneself

Open the clothes when close to the ground.

Put pressure on the left leg while relieving oneself.

Males will squeeze out the last few drops of urine a few times by pressing the organ from the back towards the tip.

Thereafter use clay stones or toilet paper to absorb the remaining drops.

Then use clay stones or toilet paper on the hind private part if one has excreted.

Thereafter wash with water.

The left hand should be washed (wetted) before making Istinja.

Wash the hind private part first and then the front private part.

Wash thoroughly until one is satisfied that the area is completely clean.

If one suffers from the emergence of urine drops after leaving the toilet, place toilet paper over the front private part before dressing.

Thereafter when one is satisfied that the dripping has stopped, remove the toilet paper. Placing toilet paper will protect the clothes from becoming soiled and impure.

If even a single drop comes out after making Wudhu, the Wudhu will break resulting in the Salaah becoming invalid. Istibraa will have to be made first and thereafter Wudhu for Salaah, etc, even if one has to miss Salaah in Jamaat. It is futile for a person with the problem to rush for Jamaat without making Istibraa and a drop or two comes out during Salaah. Such a Salaah is invalid and will have to be repeated.

## FOR THOSE WHO SUFFER FROM DROPS OF URINE AFTER ISTINJAA

### THE PRACTICE OF ISTIBRAA

Istibraa is Waajib after Istinja. Istibraa means to ensure to the best of one's ability that the last few drops of urine in the bladder have been expelled. This can be done in the following ways:

- a) Leaning towards the left side of the body and squeezing the penis just a few times after Istinja.
- b) Lying down on the left side for a little while before going to make Wudhu.
- c) Walking a few brisk paces after Istinja.
- d) Any similar exercise that will ensure removal of urine drops from the penis.

### DU'AA AFTER LEAVING THE TOILET

This Du'aa will be recited AFTER leaving the toilet:

عُفْرَانِكَ ، اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذَى وَ عَافَانِيْ ،

***GHUFRAANAK. ALHAMDU LILLAAHILLADHEE  
ADH-HABA ANNIL ADHAA WA AAFAANEE.***

## SECTION B: TAHAARAH

### NATURAL ACTS OF CLEANLINESS

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَشْرٌ مِنَ الْفِطْرَةِ، قَصُّ الشَّارِبِ وَإِعْفَاءُ اللَّحْيَةِ وَالسَّوَالِكُ وَإِسْتِنْسَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبْطِ وَحَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ يَعْنِي الْإِسْتِنْجَاءَ، وَقَالَ الرَّائِي نَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمُمْضِضَةُ،

(رواه مسلم، مشكوة ص 44)

Hadhrat Aa'ishah (Radhiyallaahu Anhaa) narrates that Rasulullah ﷺ said: "Ten things are from 'Al-Fitrah' – natural or inherent qualities; clipping the moustache, lengthening the beard, using the Miswaak, taking water into the nose, clipping the nails, washing the knuckles (finger joints), plucking the arm-pit hairs, shaving the pubic hairs and the use of water for Istinjaah." (cleansing in the toilet).

The narrator says he forgot the tenth point, but most probably the "rinsing of the mouth." (Mishkaat)

Rasulullah ﷺ described the following actions as "belonging to Al-Fitrah). (Muslim)

It means that even if Islam did not command us to observe these practices, human nature demands that they should be observed. Since all the Ambiyaa (Alayhimus Salaam) carried out these acts

and Rasulallah ﷺ also commanded us to do them, we should follow in their footsteps.

## TEN IMPORTANT POINTS

### Trimming the moustache

زيد بن ارقم رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من لم يأخذ من شاربه فليس منا (رواه الترمذي في كتاب الاستئذان من جامعه وقال حديث حسن صحيح)

Sayyidina Zayd ibni Arqam ؓ narrates that Rasulallah ﷺ said: “Whoever does not trim the moustache is not from among us”. (Tirmidhi)

This is a very severe warning from Rasulallah ﷺ. We should not be neglectful in this regard.

The moustache should be trimmed in such a manner that it does not grow over the top lip-line. It is sinful to let it grow over the lip-line.

### Lengthening the beard

حديث ابن عمر رضي الله عنهما ان النبي صلى الله عليه وسلم قال احفوا الشارب واعفوا اللحى (رواه البخاري ومسلم)

Sayyidina ibni Umar ؓ narrates that Rasulallah ﷺ said: “Trim the moustaches and lengthen the beards.” (Muslim)

Keeping of the beard was a practice of all the Ambiyaa (Alayhimus Salaam). It is the hallmark of a Muslim. By shaving or trimming, one deprives oneself of great reward. The beard should be a minimum of a fist-length on all sides.

# Miswaak

All Sunnahs are valuable and important, but among them the Miswaak holds a very great and sacred position, so much so that there was a great likelihood of it becoming Fardh.

The Noble Rasool of Allah ﷺ is considered to be the first dental educator in proper oral hygiene. He took care for his own teeth and had the concern for the oral hygiene of others.

THE MISWAAK IS A SUNNAH OF THE AMBIYAA  
(ALAYHIMUS SALAAM).

عن أبي أيوب رضي الله عنه قال: قال رسول الله صلى الله عليه و  
سلم: أربع من سنن المرسلين، الْحَيَاءُ و يُرَوَى الْخِتَانُ و  
التَّعَطُّرُ و السَّوَاكُ و النِّكَاحُ، (رواه الترمذي مشكوة ص 45)

Sayyidina Abu Ayyub ؓ says that the Prophet of Allah ﷺ said:  
“Four things are from the Sunnah of the Ambiyaa: modesty, (in  
some narrations circumcision comes instead of modesty), applying  
of Itar (lawful perfumes), to use a Miswaak and Nikah - marriage.”  
(Mishkaat)

From among its major virtues, is the fact that it (the Miswaak) is the Sunnah of the Ambiyaa. Fortunate and blessed are those who use the Miswaak, fulfilling the Sunnah of the Ambiyaa.

Unfortunate are those who neglect this Sunnah. They are depriving themselves of practicing on the Sunnah of not only one or two but many Ambiyaa. Imagine the reward for an act that was adopted by the chosen ones of Allah!

## USE OF THE MISWAAK IS A MEANS OF EARNING THE PLEASURE OF ALLAH.

عن ابنِ عمرَ رضي اللهُ عنه عنِ النبيِّ صلى اللهُ عليه و سلم:  
عَلَيْكُمْ بِالسَّوَاكِ فَإِنَّهُ مَطِيئَةٌ لِلْفَمِّ مَرْضَاةٌ لِلرَّبِّ تَبَارَكَ وَ تَعَالَى،  
(شرح ترمذي تحفة الاجودى ج 1 ص 35)

Sayyidina Abdullah ibni Umar رضي الله عنه narrates from Rasulullah ﷺ:  
“Make compulsory upon yourselves the use of the Miswaak, for it is purifying to the mouth and pleasing to the Lord.”  
(Tuhfatul Ahwadhi)

## THE REWARD OF SALAAH AFTER USING A MISWAAK IS INCREASED.

عن عائشة رضي اللهُ عنها قالت: تُفْضَلُ الصَّلَاةُ الَّتِي يُسْتَاكُ لَهَا  
عَلَى الصَّلَاةِ الَّتِي لَا يُسْتَاكُ لَهَا سَبْعِينَ ضِعْفًا،  
(السنن الكبرى ج 1 ص 38)

Hadhrat Aa'ishah (Radhiyallaahu Anhaa) says: “A Salaah performed after using the Miswaak is seventy times superior to the Salaah performed without Miswaak.” (As Sunanul Kubraa)

- For Shaafi'ees Miswaak is a Sunnah of Salaah, so should be used just prior to Salaah.
- Also for the Shaafi'ees when fasting, it should not be used after Zawaal – after the sun passes its zenith, i.e. when the time of Thuhr Salaah enters.

- Hanafis can use the Miswaak throughout the day while fasting.
- According to the narration of Sayyidina Abdullah ibni Mas'ood رضي الله عنه, the method of holding the Miswaak is to place the middle three fingers over the length of the Miswaak and the thumb and little finger underneath it. The thumb will thus support the Miswaak when brushing the teeth. The right hand should be used.
- Begin brushing with the Miswaak from the right of the top teeth going towards the left and back towards the right. Thereafter clean the bottom teeth in the same manner. The teeth can be brushed horizontally or vertically. It is preferable to clean the teeth horizontally and the tongue vertically. The gums should also be brushed. Also brush the back of the teeth.
- Miswaak is a Sunnah for both men and women.
- It is Haraam to use a toothbrush made of pig bristles. It will be permissible to use one made of nylon. A toothbrush does not replace a Miswaak. The virtues and reward of Miswaak is not gained when using a toothbrush.

## Cleaning the nostrils with water

عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ قَالَ عَمْرُو بْنُ عَبْسَةَ السُّلَمِيُّ فَذَكَرَ حَدِيثًا طَوِيلًا فِي قُدُومِهِ عَلَى النَّبِيِّ صلى الله عليه وسلم مَكَّةَ ، ثُمَّ قُدُومِهِ عَلَيْهِ بِالْمَدِينَةِ ، قَالَ قُلْتُ : يَا رَسُولَ اللَّهِ مَا الْوُضُوءُ؟ حَدَّثَنِي عَنْهُ . قَالَ : مَا مِنْكُمْ

مِنْ رَجُلٍ يُقَرَّبُ وَضُوءُهُ فَيَمَضِمُضُ وَيَسْتَنْشِقُ فَيَسْتَنْشِرُ إِلَّا

خَرَجَتْ خَطَايَا فَمِهِ وَحَيَاشِيمِهِ مَعَ الْمَاءِ (السنن الكبرى)

1) It is mentioned in this Hadeeth that when a person rinses the mouth and cleans out the nose during Wudhu then the sins of mouth and nose emerge along with the water that flows out (As Sunanul Kubraa). Thus, besides the physical cleanliness, a spiritual cleanliness is also being achieved.

2) Sniff the water from the right hand and clean the nose with the small finger and thumb of the left hand.

3) Blow the nose after entering water into it.

لا تَتَنَفَّسُوا الشَّعْرَ الَّذِي فِي الْأَنْفِ فَإِنَّهُ يورث الأكلة ولكن قصوه

قصا رواه أبو نعيم في الطب (حاشية الرملي)

4) Do not pluck the hair in the nose. Rather cut it. Plucking it can cause sores in the nose.

## Trimming the nails

It is a Sunnah for both males and females to trim the nails of the hands and feet. Lengthening the nails, or keeping long nails should be avoided. Some people keep one nail long. This should also be avoided.

من كان ظُفْرُهُ طَوِيلًا يَكُونُ رِزْقُهُ ضَيِّقًا (الفتاوى الهندية)

Keeping the nails long can cause the sustenance of a person to become straitened. (Fataawa Al Hindiyyah)

وَيُنْبَغِي أَنْ يَكُونَ ابْتِدَاءُ قَصِّ الْأَظْفِيرِ مِنَ الْيَدِ الْيُمْنَى وَكَذَا  
 الْإِنْتِهَاءُ بِهَا فَيَبْدَأُ بِسَبَابَةِ الْيَدِ الْيُمْنَى وَيَحْتَمُّ بِإِبْهَامِهَا (الفتاوى  
 الهندية)

Trim the nails of the right hand first. Begin with the forefinger and move towards the small finger. Thereafter begin with the small finger of the left hand, moving towards the thumb of the left hand and end on the thumb of the right hand. The idea is to begin and end on the right hand. This is the view of the Hanafi scholars. (Fataawa Al Hindiyyah).

وَكَفَيْتُهُ تَقْلِيمِ الظُّفْرِ أَنْ يَبْدَأَ بِمَسْبَحَةِ يَدِهِ الْيُمْنَى ثُمَّ بِالْوُسْطَى ثُمَّ  
 بِالْبَنْصِرِ ثُمَّ بِالْخَنْصِرِ ثُمَّ بِخَنْصِرِ الْيُسْرَى ثُمَّ بِبَنْصِرِهَا ثُمَّ بِالْوُسْطَى  
 ثُمَّ السَّبَابَةِ ثُمَّ الْإِبْهَامِ ثُمَّ الْإِبْهَامِ الْيُمْنَى ثُمَّ يَبْدَأُ بِخَنْصِرِ الرَّجْلِ  
 الْيُمْنَى وَحَكَاهَا عَنْهُ فِي الْمَجْمُوعِ وَقَالَ إِنَّهَا حَسَنَةٌ إِلَّا تَأْخِيرُ إِبْهَامِ  
 الْيُمْنَى فَيُنْبَغِي أَنْ يُقْلَمَهَا بَعْدَ خَنْصِرِهَا وَبِهِ جَزَمَ فِي شَرْحِ مُسْلِمٍ  
 (أسنى المطالب في شرح روض الطالب)

The Shaafi'ees will begin from the forefinger of the right hand to the small finger and then the right thumb, thereafter, the small finger of the left hand up to the left thumb.

وفي الرَّجْلِ يَبْدَأُ بِخِنْصَرِ الْيُمْنَى وَيَخْتِمُ بِخِنْصَرِ الْيُسْرَى (الفتاوى الهندية)

- Begin trimming of the toenails from the small toe of the right foot and end on the small toe of the left foot. This method is for both the Hanafis and Shaafi'ees.
- The nails will be trimmed as soon as they are long. The time will differ according to the individual.
- It is Mustahabb to trim the nails on a Friday before Jumu'ah Salaah.

قَطْعُ الظُّفْرِ بِالأَسْنَانِ مَكْرُوهٌ يُورِثُ البَرَصَ (الفتاوى الهندية)

- Do not bite the nails. Biting of the nails is Makrooh and can cause leprosy

حُكِيَ أَنَّ هَارُونَ الرَّشِيدَ سَأَلَ أَبَا يُوسُفَ رَحِمَهُ اللهُ تَعَالَى عَنْ قِصِّ

الأَظْفِيرِ فِي اللَّيْلِ فَقَالَ يَنْبَغِي فَقَالَ مَا الدَّلِيلُ عَلَى ذَلِكَ فَقَالَ قَوْلُهُ

عَلَيْهِ السَّلَامُ الحَيْرُ لَا يُؤَخَّرُ كَذَا فِي العَرَائِبِ (الفتاوى الهندية)

- It is permissible to cut the nails at night. It is recorded that the Ruler Haroon Rashid asked Imam Abu Yusuf (Rahmatullaahi Alayh) regarding cutting nails at night. The Imam answered that it is permissible and advisable because Rasulullah ﷺ said that "good work should not be delayed".

فَإِذَا قَلَّمَ أَطْفَارَهُ أَوْ جَزَّ شَعْرَهُ يَنْبَغِي أَنْ يَدْفِنَ ذَلِكَ الظُّفْرَ وَالشَّعْرَ

المُجْزُورَ فَإِنْ رَمَى بِهِ فَلَا بَأْسَ وَإِنْ أَلْقَاهُ فِي الكَنِيفِ أَوْ فِي المَغْتَسَلِ

يُكْرَهُ ذَلِكَ لِأَنَّ ذَلِكَ يُورَثُ دَاءً كَذَا فِي فَتَاوَى قَاضِي حَانَ يَدْفِنُ  
أَرْبَعَةَ الظُّفْرِ وَالشَّعْرَ وَخِرْقَةَ الْحَيْضِ وَالِدَّمَ كَذَا فِي الْفَتَاوَى  
الْعَتَابِيَّةِ (الفتاوى الهندية)

The cut hair and nails should be buried. It should not be thrown down the toilet or bathroom. It is Makrooh to do so. Four things should always be buried; nails, hair, sanitary pads and blood.

## Washing the joints

This is also necessary. Dirt tends to gather in the joints of the hands (between the fingers) and feet (between the toes). Washing them thoroughly will ensure their cleanliness.

## Removing hair from the armpits

- Removing hair from the armpits will help in eliminating body odour.
- It can be removed by plucking, shaving, or by using a removing agent.
- Although it should not be left for more than forty days, if it is quite lengthy before forty days, it should be removed. This will differ from person to person.
- First remove the hair from the right armpit and then the left.

## Removing the pubic hair

- This is also necessary. This should also not be left for more than forty days. As stated above, if it is lengthy before forty days, it should be removed.
- Although it is best to remove it by shaving (for males), it is permissible to remove it by plucking and by using a removing agent.

- For additional cleanliness, one must also remove the hair that grows around the anus. This will assist in better cleanliness when making Istinjaa. Thus, pubic hair will be removed from the navel up to and including the anal area.
- When removing the pubic hair, begin from the navel.

## Istinjaa

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعْلَمُكُمْ، فَإِذَا أَتَى أَحَدَكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا، وَلَا يَسْتَطِبُّ بِيَمِينِهِ، الْحَدِيثُ،  
(أبو داود)

Sayyidina Abu Hurayrah ؓ narrates that Rasulullah ﷺ said: “I am like a father unto you who teaches you. When any of you relieves himself, he should not face Qiblah nor turn his back towards it. Nor should he clean himself using the right hand...” (Abu Dawood)  
The subject of Istinjaa has already been discussed in this book.

## Gargling the mouth

- As mentioned earlier, rinsing and gargling the mouth in Wudhu is also a means of removing sin.
- Do not gargle if fasting, only rinse.

# SECTION C: HANAFI WUDHU & GHUSL

## WUDHU

### Faraa'idh of Wudhu

There are four Faraa'idh in Wudhu:

1. Washing the entire face i.e. from the top of the forehead to below the chin and from one ear lobe to the other at least once.
2. Washing both arms including the elbows once.
3. Masah of the head i.e. to pass a wet hand over the head. Masah should be made of at least a quarter of the head once.
4. Washing both feet including the ankles once.

### Sunan of Wudhu

WUDHU HAS EIGHTEEN SUNNATS. BY FULFILLING ALL OF THEM, THE WUDHU IS PERFECTED.

1. The intention (Niyah) of Wudhu, e.g. I am making Wudhu so that I can perform Salaah.
2. To recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***BISMILLAAHIR RAHMAANIR RAHEEM.***

Some narration's record the 'Bismillaah' of Wudhu in the following words:

بِسْمِ اللَّهِ الْعَظِيمِ ، وَ الْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ ،

***BISMILLAAHIL AZEEM. WAL HAMDU LILLAHI  
ALAA DEENIL ISLAAM.***

3. To wash both hands up to the wrists.
4. To use a Miswaak. If a Miswaak is not available, rub the teeth with the fingers.
5. To rinse the mouth thrice.
6. To pass water into the nostrils thrice.
7. To blow the nose thrice.
8. To wash each part thrice.
9. To make Khilaal of the beard when washing the face. (Khilaal of the beard means to pass the fingers through the beard if it is thick. If the beard is thin and the skin underneath can be seen, then the skin has to be washed.)
10. To make Khilaal of the fingers and toes when washing the arms and feet. (Khilaal of the fingers means to pass the wet fingers through each other. Khilaal of the toes is made by passing the small finger of the left hand between the toes, starting with the small toe of the right foot and ending with the small toe of the left foot. The foot should first be washed and then the Khilaal made.)
11. To make Masah of the entire head once (to pass the wet hands over the head).
12. To make Masah of the ears after making Masah of the head.
13. To rub the limbs when washing them.
14. To make Wudhu in quick succession.

15. To make Wudhu in the proper sequence.
16. To wash the right before the left.
17. To recite the Kalimah Shahaadah after completing Wudhu:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

***ASH HADU ALLAA ILAAHA ILLALLAAHU WA ASH  
HADU ANNA MUHAMMADAN ABDUHOO WA  
RASOOLUH***

18. Thereafter to recite the following Du'aa:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ ، وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ ،

***ALLAAHUMMAJ ALNEE MINAT TAWWAABEEN.  
WAJ ALNEE MINAL MUTATAH-HIREEN.***

NOTE: Regarding this Du'aa Hadhrat Mulla Ali Qaari (Rahmatullaahi Alayh) has written: Wudhu is a means of external purification whilst this Du'aa is a plea for internal purification. Thus, it is as if the person is saying: The first form of purification i.e. Wudhu, which was within my power, I have carried out. Now, O Allah ﷻ! You, through Your mercy, purify my inner self.

The following Du'aa can be recited during Wudhu:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي ، وَ وَسَّعْ لِي فِي دَارِي ، وَ بَارِكْ لِي فِي رِزْقِي

***ALLAAHUMMAGHFIRLEE DHAMBEE. WA  
WASSI'LEE FEE DAAREE. WA BAARIKLEE FEE  
RIZQEE.***

The following can be said at the time of Khilaal of the beard:

هَكَذَا أَمَرَنِي رَبِّي

***HAAKADHAA AMARANEE RABBEE.***

## Mustahabbaat of Wudhu

There are five Mustahabbaat in Wudhu:

1. To sit on a high place.
2. To face Qiblah during Wudhu.
3. To rub the limbs when washing them.
4. To make Masah of the nape.
5. Not to accept help from any person unless necessary.

## Makroohaat of Wudhu

The five Makroohaat of Wudhu:

1. To make Wudhu in a dirty place.
2. To clean the nose with the right hand.
3. To speak worldly affairs during Wudhu.
4. To perform Wudhu contrary to the Sunnah method and sequence.
6. To waste water even if plenty is available.

## The Factors That Break Wudhu

The factors that break Wudhu are called Nawaaqidh. The singular is Naaqidh. If any one of them occurs then Wudhu breaks.

The NINE Nawaaqidh of Wudhu are:

1. Anything that comes out of the private parts such as urine, stool, pus, stones, etc.
2. Sleeping.
3. Becoming insane.
4. Fainting.
5. Becoming unconscious.
6. Vomiting a mouthful.
7. The flowing of blood or pus from any part of the body.
8. Laughing aloud while performing Salaah (besides in Janaazah Salaah).
9. Spitting of blood if the blood is equal to or more than the saliva.

## Sunnah Method of Wudhu

- a) The Mutawadh-dhi (person making Wudhu) should sit on a raised place and face Qiblah.
- b) Recite the Bismillaah, and the Du'aa before Wudhu.
- c) Make the Niyah. The Niyah can be made in the following words: O Allah! I am making Wudhu to remove Hadath (impurities) and to perform Ibaadah.
- d) Wash the hands till the wrists thrice.

- e) Use a Miswaak to brush the teeth.
- f) Rinse the mouth thrice.
- g) Put water into the nose with the right hand and clean the nose with the small finger and thumb of the left hand. Do this thrice.
- h) Wash the face thrice. If the beard is thick then wash the top of the beard. If it is so thin that the skin underneath can be seen then the skin underneath must also be washed. Make Khilaal of the beard.
- i) Wash the arms beginning with the right and then the left, thrice. Begin washing from the fingertips till above the elbows. Make Khilaal of the fingers.
- j) Make Masah of the head. Wet both hands and place them on the front of the head. Pull the hands from the front to the back once. Thereafter make Masah of the ears and nape. Use the forefinger for the inside of the ears and thumb for the outside. Place the little fingers in the ears and shake them slightly. The back of the hands will be used for Masah of the nape.
- k) Wash the feet till above the ankles beginning with the right and then the left, thrice. Make Khilaal of the toes.
- l) Recite the Kalimah Shahaadah and the Du'aa after Wudhu.

This is the Sunnah method of performing Wudhu.

## A Few Important Laws Regarding Wudhu

1. If a person sleeps in a standing or sitting position without leaning against anything, or sleeps in a Salaah posture e.g. Qa'dah, Wudhu doesn't break.
2. Wudhu doesn't break if the vomit is less than a mouthful.
3. Wudhu breaks when blood or pus flows out from the mouth of the wound. Internal bleeding does not break Wudhu.
4. Wudhu doesn't break when the saliva is more than the blood when spitting.

## GHUSL

### Faraa'idh of Ghusl

The three Faraa'idh of Ghusl are:

1. To rinse and gargle the mouth and throat at least once.
2. To take water into the nose at least once.
3. To wash the entire body at least once.

### The Sunnah Method of Ghusl

- a) Make the Niyah for Ghusl. The Niyah can be made in the following words: "I am performing Ghusl to become Taahir i.e. to become clean and pure."

- b) Wash both hands including the wrists.
- c) Wash the private parts and wash off any impurities on the body.
- d) Perform a Wudhu.
- e) Pour water over the entire body in the following manner: a) pour water over the head thrice, b) pour water over the right shoulder thrice and c) pour water over the left shoulder thrice.

## Aadaab (Etiquette) of Ghusl

1. Ghusl should be performed in a place of total privacy so that the Satr is not exposed to anyone.
2. It is Haraam to expose ones private parts to anyone, besides one's spouse.
3. It is also Haraam to see the private parts of another person, besides one's spouse.
4. Do not face the Qiblah while performing Ghusl.
5. Ghusl can be performed while standing or seated, but it is better to be seated.
6. Do not waste water when performing Ghusl.
7. Do not speak, recite Du'aas or Qur'aan while naked.

## A Few Important Laws Regarding Ghusl

1. When in the state of Janaabah it is forbidden to perform Salaah, recite or touch the Qur'aan, perform Tawaaf and to

enter a Masjid. Janaabah means that state a person goes into that makes Ghusl compulsory.

2. Make sure that water reaches every part of the body so that no part is left dry. If any portion of the body remains dry, the Ghusl will not be complete.
3. If one forgot to rinse the mouth and put water into the nose during Ghusl, then it can still be done after the Ghusl. The entire Ghusl doesn't have to be repeated.
4. If any portion remained dry during Ghusl, wash that part when realizing that it has been left dry. The entire Ghusl doesn't have to be repeated.
5. If water has gathered around the feet during Ghusl, then wash them again after coming out of that gathered water.
6. Water that has already been used should not be re-used. The water should be flowing, e.g. from a jug, shower, tap, etc. One does not become Taahir by sitting in a bathtub of water because that water does not flow away after use but is being re-used. Fill a bucket with water and use a jug to scoop it out and pour over the body.
7. Make sure that the hair is washed properly. When pouring water over the head, rub it thoroughly. Rub the entire body to ensure that no portion has remained dry.
8. When fasting, make sure water doesn't go down the throat when rinsing the mouth and also not taken too high up the nose when cleaning it.

## Fardh And Sunnah Ghusl

Ghusl is Fardh when one is in the state of Janaabah (impurity) i.e. after the emission of sperm with desire whether through sexual intercourse or in any other way, insertion of the penis into the private part of a person whether front or hind irrespective of whether there was ejaculation or not, a wet dream, Haidh and Nifaas.

Ghusl is Sunnah on the following occasions:

- 1) Before Salaatul Jumu'ah.
- 2) Before both Eid Salaahs.
- 3) Before putting on Ihraam for Haj or Umrah.
- 4) Before standing on the Plains of Arafat during Haj.

## Mustahabb Ghusl

Ghusl is Mustahabb on the following occasions:

- 1) On reaching puberty.
- 2) When embracing Islam, if, at that time Ghusl was not Fardh on that person, i.e. nothing transpired with that person before becoming a Muslim that made Ghusl Fardh. If Ghusl was Fardh, then the new Muslim has to bath.
- 3) On the 15th of Sha'baan. (Laylatul Baraa'ah).
- 4) On Laylatul Qadr.

- 5) Before entering Makkah Shareef.
- 6) Before entering Madinah Munawwarah.

# SECTION D: SHAAFI'EE SECTION

## WUDHU

### Faraa'idh of Wudhu

There are six Faraa'idh in Wudhu:

1. The Niyah (intention of Wudhu). The Niyah should be made when first washing the face.
2. Washing the entire face i.e. from the top of the forehead to below the chin and from one ear lobe to the other at least once.
3. Washing both hands and arms including elbows once.
4. Masah of the head i.e. to pass a wet hand over the head. Masah should be done on at least one strand of hair. The hair on which Masah is made should be part of the head and not on the fringe or on hair hanging at the nape.
5. Washing both feet including the ankles once.
6. Tarteeb i.e. order. This means to do the five Faraa'idh in the exact order mentioned above.

### Sunan of Wudhu

Sunan is the plural of Sunnah.

There are sixteen Sunan in Wudhu:

- 1) To recite Ta'awwudh:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ،

The Tasmiyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ،

Thereafter the following Du'aa:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ ،

2. To wash the hands till the wrists.
3. To brush the teeth with a Miswaak.
4. To rinse the mouth.
5. To gargle the throat, if one is not fasting.
6. To pass water into the nostrils.
7. To make Khilaa of the beard if it is thick.
8. To make Masah of the entire head thrice and not only just a few strands of hair.
9. To make Masah of the ears.
10. Tathleeth i.e. to wash each part thrice.
11. Tayaamun i.e. to wash the right first and then the left.
12. To wash more than the required area, e.g. to wash the arms higher than the elbows, to wash the feet above the ankles, etc.
13. To wash one part immediately after the other, before the previous part dries.

14. To perform Wudhu by yourself, without taking assistance from anyone unless necessary.

15. To recite the Kalimah Shahaadah while washing every part.

16. To face the Qiblah after completing Wudhu and to recite the Kalimah Shahaadah and Du'aa after Wudhu.

The Du'aa after Wudhu:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ ، وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ ،  
سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ  
وَ أَتُوبُ إِلَيْكَ ،

The following Du'aa can be recited during Wudhu:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي ، وَ وَسَّعْ لِي فِي دَارِي ، وَ بَارِكْ لِي فِي رِزْقِي

The following can be said at the time of Khilaal of the beard:

هَكَذَا أَمَرَنِي رَبِّي

## Aadaab And Mandoob Acts of Wudhu

These are acts which are meritorious and fulfilling them renders extra reward.

The eight Mustahabbaat of Wudhu are:

1) To face Qiblah during Wudhu.

2) To say the Niyyah verbally, not only in the heart, and to say it right at the beginning of Wudhu.

- 3) To use only the required amount of water and not more.
- 4) Not to speak worldly affairs during Wudhu.
- 5) If one is wearing a ring, bangle, etc. to rotate them so that the water reaches beneath them. If they are tight and water cannot reach beneath them, it will be compulsory to remove them.
- 6) To make Khilaaal of the fingers and toes.
- 7) To pour water from the top when washing the face without splashing the water on the face.
- 8) To let the body parts that were washed during Wudhu dry naturally, without using a towel, unless one fears becoming sick.

NOTE:

\* Khilaaal of the beard means to pass the fingers through the beard if it is a thick beard. Khilaaal is Sunnah if one has a thick beard. Masah of the thick beard will also be made. If the beard is thin and the skin underneath can be seen, then the skin has to be washed. If the beard is thin and water cannot reach the skin without Khilaaal, then Khilaaal will be Waajib.

Khilaaal will be done immediately after washing the face.

\* Khilaaal of the fingers means to pass the wet fingers through each other. This will be done once, after washing both arms.

\* Khilaaal of the toes is made by passing the small finger of the left hand between the toes, starting with the small toe of the right foot and ending with the small toe of the left foot. First wash the right foot and then make Khilaaal. Thereafter wash the left foot and make Khilaaal.

\* If one is fasting then do not gargle, just rinse the mouth, and do not sniff the water high up into the nose.

\* When fasting, the Miswaak can be used up to the time of Zawaal i.e. till the beginning of the time of Thuhr Salaah.

## Makroohaat of Wudhu

The four Makroohaat of Wudhu:

1. To wash the left before the right.
2. To let someone else wash your parts of Wudhu, unless you have a valid reason.
3. To waste water even if there is plenty available.
4. To wash any part more or less than three times.

## The Factors That Break Wudhu

The factors that break Wudhu are called Nawaaqidh. The singular is Naaqidh. If any one of them occurs then Wudhu breaks and has to be repeated for Salaah, etc.

The seven Nawaaqidh of Wudhu:

- 1) When anything comes out of the private parts such as urine, stool, pus, stones, etc.
- 2) Sleeping.
- 3) Becoming insane.
- 4) Fainting.

5) Becoming unconscious.

6) Touching the front or hind private parts with the palm or inside of the fingers, even if it is the private parts of another person or child.

7. Touching of the skin of a non Mahram i.e. strange man by a woman or the skin of a woman by a man, even if it is husband or wife.

## Sunnah Method of Wudhu

a) The Mutawadh-dhi should sit on a raised place and face Qiblah.

b) Recite Ta'awwudh, Tasmiyah and the Du'aa before Wudhu.

c) Make the Niyah. The Niyah can be made in the following words:

نَوَيْتُ فَرَضَ الْوُضُوءِ ،

(O Allah!) I intend to perform the Fardh of Wudhu.

d) Wash the hands till the wrists thrice.

e) Use a Miswaak to brush the teeth.

f) Wash the mouth and nose in the following manner: Take a handful of water. From the handful, take some of that water into the mouth and gargle, and from the same handful, take the rest of the water into the nose and clean it with the little finger and the thumb of the left hand. Repeat this another two times i.e. altogether three times.

g) Repeat the Niyah then wash the face thrice. The beard must also be washed. If the beard is thick then the top of the beard

should be washed. If it is thin then the skin underneath the beard must also be washed.

The eyebrows, moustache and sideburns must also be thoroughly washed. Khilaal of the beard should be made with fresh water.

h) Wash the arms beginning with the right and then the left, thrice. Begin washing from the fingertips till above the elbows. Make Khilaal of the fingers.

i) Make Masah of the head. Wet both hands and place them on the front of the head. Pull the hands from the front to the back and back to the front again. This should be done thrice.

j) Wet the hands and make Masah of the outside and inside of the ears thrice. Use the forefinger for the inside of the ears and the thumb for the outside.

k) Wash the feet beginning with the right and then the left, thrice. Wash till above the ankles. Make Khilaal of the toes.

l) Recite the Kalimah Shahaadah and the Du'aa after Wudhu.

This is the Sunnah method of performing Wudhu.

## A Few Important Laws Regarding Wudhu

If one sleeps in such a manner, that the buttocks remain fixed to the ground and wind has not been passed, then Wudhu does not break.

If a male has touched a strange female or a female has touched a strange male with a material covering, Wudhu does not break.

‘Strange’ means such a person whom one is allowed to marry immediately or in the future. This strange person is called a ‘Non Mahram’.

If one touches a Mahram, the Wudhu does not break. Mahram are those people whom one can never marry e.g. mother, daughter, father, brother, nephew, niece, aunt, uncle, etc. Cousins are Non Mahram.

If one is sure of having made Wudhu, but doubts whether the Wudhu broke or not, the Wudhu is still valid.

If one is sure the Wudhu broke but not sure whether a new Wudhu was made after that, Wudhu will have to be made again.

If one forgot to wash a part in Wudhu and realized it with certainty afterwards that a part was omitted, the omitted part needs to be washed and also the parts that come after it. The whole Wudhu does not have to be repeated. An example of this; a person forgot to wash the left arm. When realising this he will wash the left arm, make Masah and wash both feet. The missed part has to be washed and also the parts after it have to be rewashed.

If one merely doubts whether a part has been washed or not; if the doubt occurs while making Wudhu, one should wash that part and the parts after it. If the doubt occurs after completing Wudhu, do not repeat anything.

It is preferable to be in the state of Wudhu on the following occasions:

1. Before learning or teaching lessons of Deen and before touching Deeni Kitabs.
2. Before entering the Masjid.
3. When carrying the Janaazah.
4. It is best to be in the state of Wudhu at all times. Wudhu is a means of protection from Shaytaan and all types of evil.

# GHUSL

## Faraa'idh of Ghusl

The two Faraa'idh of Ghusl are:

- 1) To make Niyyah (intention) for Ghusl.
- 2) To wet the entire body at least once.

## Sunan of Ghusl

The Sunan of Wudhu applies to Ghusl too, plus the following:

- 1) To wash each part of the body thrice.
- 2) To perform Ghusl without taking help from anyone, unless necessary.
- 3) To let the body parts dry naturally without using a towel, unless one fears becoming sick.
- 4) To recite the Kalimah Shahaadah while washing every part. It can only be recited if the Satr (private parts) are covered during Ghusl.

## The Sunnah Method of Ghusl

- a) Recite Tasmiyah. Make the Niyyah for Ghusl. The Niyyah can be made in the following words: "I am performing a Fardh Ghusl".
- b) Wash both hands including the wrists.
- c) Wash the private parts and wash off any impurities on the body.

d) Perform a Wudhu.

e) Repeat the Niyah for Ghusl when beginning to wash the body.

f) Pour water over the entire body in the following manner:

- Pour water over head thrice and rub the hair, head and beard.
- Pour water over the right shoulder thrice and rub the body.
- Pour water over left shoulder thrice and rub the body

## Aadaab (Etiquette) of Ghusl

1. Ghusl should be performed in a place of total privacy so that the private parts cannot be seen by anyone.
2. It is Haraam to expose ones private parts to anyone.
3. It is also Haraam to see the private parts of another person.
4. Do not face Qiblah while performing Ghusl.
5. Ghusl can be performed while standing or seated, but it is better to be seated.
6. Do not waste water when performing Ghusl.
7. Do not speak or recite Du'aas or Qur'aan Shareef while naked.

## A Few Important Laws Regarding Ghusl

1. When in the state of Janaabah it is forbidden to perform Salaah, recite or touch the Qur'aan Shareef, perform Tawaaf and to remain in a Masjid.

2. Make sure that water reaches every part of the body so that no part is left dry. If any portion of the body remains dry, the Ghusl will not be complete.
3. If any portion remained dry during Ghusl and one realised it after the Ghusl, wash the part that has remained dry. Do not repeat the entire Ghusl.
4. If water has gathered around the feet during Ghusl, then wash them again after coming out of that gathered water.
5. Water that has already been used should not be re-used. The water should be flowing, e.g. from a jug, shower, tap, etc. One does not become Taahir by sitting in a bathtub of water because that water does not flow away after use but is being re-used. Fill a bucket with water and use a jug to scoop it out and pour over the body.
6. Make sure that the hair is washed properly. When pouring water over the head, rub it thoroughly. Rub the entire body to ensure that no portion has remained dry.
7. When fasting, make sure that the water does not go down the throat when rinsing the mouth and is not taken too high up the nose when rinsing it.

## Fardh and Sunnah Ghusl

1. Ghusl is Fardh when one is in the state of Janaabah (impure). Ghusl is Fardh when one is in the state of Janaabah (impurity) i.e. after the emission of sperm with desire whether through sexual intercourse or in any other way, insertion of the penis into the private part of a person whether front or hind irrespective of whether there was ejaculation or not, a wet dream, Haidh and Nifaas.

2. Ghusl is Sunnah on the following occasions:

- Before Salaatul Jumu'ah.
- Before both Eid Salaahs.
- For Salaatul Istisqaa. This is a special Salaah performed asking Allah I for rain.
- For Salaatul Kusoof (Salaah at the time of the eclipse of the sun) and Salaatul Khusoof (Salaah at the time of eclipse of the moon).
- Before putting on Ihraam for Haj or Umrah.
- Before standing on the Plains of Arafah during Haj.
- On the three days of stoning during Haj.
- Before Tawaaful Qudoom, Tawaaful Ifaadhah and Tawaaful Widaa'.
- Before entering Makkah Shareef.
- Before entering Madinah Munawwarah.
- After giving Ghusl to a Mayyit (deceased person).

# SECTION E: FAQ'S AND ADVICES

## FREQUENTLY ASKED QUESTIONS

**Q. Can I perform Ghusl naked in a bathroom? Do I need to cover from the navel to below the private parts during Ghusl?**

A. It is not necessary to cover the area between the navel and the knee during Ghusl if one cannot be seen by others. It is a higher level of modesty to cover this area even if one cannot be seen by others.

**Q. Is it permissible for a husband and wife to bath together?**

A. It is permissible for the husband and wife to bath together. Rasulullah (Sallallaahu Alayhi wa Sallam) also bathed with his wife. (Saheeh Muslim V1 P176). However, he and the noble wife never exposed the Satar to each other. A tub of water would be in-between them to hide each other's Satar.

**Q. What is the ruling regarding women with long thick hair in the state of Janaabah?**

A. When taking a Ghusl (bath), it will be compulsory to wet all the hair and to ensure that water has also reached the roots of the hair. If this is not done, the Ghusl will not be valid. If the woman's hair is tied into plaits then it is not compulsory upon her to open the plaits and wet the hair when bathing. She must just ensure that water reaches the roots of her hair. However, hair that is already loose at the time of Ghusl must be washed completely. Failing to do so will render the Ghusl invalid.

**Q. Do vaginal secretions due to arousal without orgasm make Ghusl necessary?**

A. Ghusl in this case will not be necessary. Washing the area and washing or changing the soiled clothes will suffice. However, Wudhu will break through such discharge.

**Q. When does Ghusl become compulsory?**

A. Ghusl is necessary (Fardh) when there is a discharge of semen through intercourse, Ihtilaam (wet dream), or when the male private part enters the female private part, even if there is no ejaculation. Ghusl is also necessary after Haidh and Nifaas.

**Q. Should showering after sexual intercourse be done immediately?**

A. It is best to bath as soon as possible after intercourse. It is also permissible to delay the bath up to the next Salaah time.

**Q. If a female gets wet during arousal and climaxes but no intercourse has taken place, does she have to make Ghusl?**

A. Yes, Ghusl will be compulsory on her.

**Q. After bathing I rub lotion on my entire body. My hands touch my private parts while rubbing the lotion. Does my Wudhu break? Will I have to repeat a Wudhu if I want to perform Salaah?**

A. If the inside of the hands are touching the private parts (front or back) when rubbing the lotion, the Wudhu will break. Wudhu will have to be repeated for Salaah. (This is according to the Shaafi'ee Madhab. The Wudhu will not break according to the Hanafi Madhab).

**Q. Is it necessary to make Ghusl if one has a discharge of Mazi? Please also explain what is Mazi and Wadi?**

A. Ghusl does not become compulsory when one has a discharge of Mazi, but Wudhu breaks. One will have to make Wudhu before Salaah, etc.

Mazi is a colourless liquid that is discharged from the private part at the time of sexual arousal. Unlike Mani (sperm), it comes out without force and sometimes one is unaware of the Mazi discharge.

Wadi is a white liquid that is discharged from the private part after urinating or sometimes before urinating. This can be caused after lifting a very heavy object or due to sickness. This also does not break Ghusl but necessitates Wudhu.

**Q. I always have problems with cleanliness when leaving the toilet because I am in a rush, how can I improve?**

A. The answer is simply – do not rush! Cleanliness (Tahaarah) holds a very important position in the life of a Muslim. Salaah will not be valid without proper cleanliness. By being neglectful in matters of cleanliness, one is placing Salaah, etc. in jeopardy. By way of example, the Hadeeth is very explicit and stern with regard to splashes of urine on the body and clothes and warns of punishment in the grave for one who is negligent in this regard. Spend as much time in the toilet as is needed to attain proper cleanliness.

**Q. Does Wudhu break if you clean a child's urine or faeces, or if you wash its soiled clothes?**

A. According to the Hanafi Madhab, Wudhu does not break if one cleaned the urine or faeces of a child, or it's soiled clothes. In the Shaafi'ee Madhab too, Wudhu does not break, unless the inner

palm of the person touches the front or anal private part of the child. If this happens, Wudhu will break.

**Q. Is waxing of hands permissible during a Naapaak period?**

A. It is Makrooh (reprehensible) to wax and remove hair or trim nails in a Naapaak state. (Al Hindiyyah V44 P38)

Q. If there is no or very little hair on pubic areas is shaving still compulsory?

A. If there is no hair, there will be no need to shave. If there is little hair and it has lengthened, it will be necessary to shave it. It is necessary to shave at least once every 40 days. So if the hair was left for 40 days, then regardless of how short it is, one must shave. Not to do so is sinful.

**Q. When I urinate I release a faint amount of discharge which only covers a very small area. Is it permissible for me to pray more than one prayer with the same Wudhu considering that a bit of faint discharge is released in between the prayers?**

A. If the discharge comes out after having made Wudhu, the Wudhu will break. If nothing came out between prayers, then it will be permissible to pray more than one prayer with the same Wudhu.

Also note that if there is little bit of discharge then after a while one will have to change or wash the underwear because when the discharge covers an area of about 12 cm in diameter, it has to be washed off.

**Q. Does Wudhu break if you see your spouse without clothes?**

A. Seeing the spouse without clothes does not break Wudhu of either spouse.

**Q. I am Hanafi and my wife is Shaafi'ee, do I break her Wudhu if I touch her?**

A. It is clearly stated in all the Shaafi'ee books of Fiqh that if the husband or a Ghayr Mahram (strange) male touches the female skin on skin, the Wudhu breaks. Your Wudhu will not break by touching her but her Wudhu will break. You should respect her Madhab and not touch her while she is in the state of Wudhu.

**Q. Is it permissible to make the Du'aas for during Wudhu in your heart while in the toilet?**

A. When making Wudhu in a combined bathroom and toilet, one should not read the Du'aas of Wudhu loudly. Instead these should be read in the mind.

**Q. After intercourse and having a bath, sometimes semen releases after a few minutes. Do I have to do the Ghusl again?**

A. After ejaculation, do not take a bath before one of the three points mentioned below is done:

- a) Sleeping for a while.
- b) Walking at least forty steps.
- c) Urinating.

If one of the three was done and then a person took a bath and thereafter there was a release of semen, it will not be necessary to repeat the bath but Wudhu will break. Washing the area and changing or washing the soiled clothes will suffice.

On the other hand, if a person took a bath immediately after ejaculation without doing one of the three things mentioned above and thereafter there was release of semen, the bath will have to be repeated. (Raddul Muhtaar VI P456).

**Q. When I go to the toilet to relieve myself some sperm drops comes out during the urination. I want to know if Ghusl is Waajib for that.**

A. The drops which come out at the time of urinating is Wadi and not sperm. Wadi breaks Wudhu and not Ghusl. Ghusl does not become compulsory after Wadi has been released. (Raddul Muhtar V1 P471).

**Q. After doing Ghusl from intercourse, the sperm of the husband still emerges from the vagina of the wife and continues to come out for days. According to science, sperms stay in the vagina from 3 to 5 days in the body. In this situation, can the wife say her prayers? What should the wife do, should she wait and perform Ghusl after 5 days? Is she still impure during those 3 to 5 days?**

A. She will make Ghusl after intercourse and say her prayers. If anything emerges thereafter, she will wash the area and remove the soiled clothing, make Wudhu and perform Salaah. She will not repeat the Ghusl. This ruling will apply no matter how many days after the couple had intercourse.

If semen leaks out from the wife's vagina after she had sexual relations with the husband and had made Ghusl, and she is certain that it is the husband's semen then she does not need to make Ghusl again. If after sexual intercourse the wife had slept or passed urine or walked for about 40 paces, and upon finishing her bath she noticed her own semen leaking out, then too, she does not need to make Ghusl over again. In both cases she must simply wash her private part and make a fresh Wudhu.

**Q. Is it necessary to change clothes after Mazi emerges or sperm to pray Salaah?**

A. One can either change the clothes for Salaah after the emergence of Mazi or wash the soiled portion of clothes.

The soiled portion should not be more than the size of the centre portion of the palm. This is about 12cm in diameter. This applies to Mazi and Mani (sperm).

**Q. Are men or women allowed to masturbate? Does Ghusl become necessary? If they do and what are the punishments or harm if men or women masturbate?**

A. Sayyidina Ataa' was asked regarding this. He said that a group of people will be resurrected on Qiyaamah and their hands will be pregnant. It will be these people who had been doing this and did not repent. Their fault will be witnessed by everyone on Qiyaamah. Sayyidina Sa'eed ibni Jubayr says that Allah will punish those people who play with their private parts. This applies to both male and female.

A person, who excessively commits this act, will not be physically fit for marriage in later life, eyes and memory becomes weak, etc. Ghusl is necessary on both a male and female after masturbation.

**Q. I have been having trouble in the toilet making Istinjaa. It takes me very long. Till where must you clean at the back, just around the cavity or inside also? In front I normally press it till every drop is out but there is still drops inside the chamber and does not seem to dry up.**

This might be the Waswasah (stray thoughts) from Shaytaan but I do not feel comfortable and this wastes a lot of my time in the bathroom.

Another problem I have been having is that if I do not go toilet for a long time then inside the chamber there is a white liquid but it does not leak out. Is Ghusl required?

A. The area around the anus needs to be cleaned only if Najaasat (the faeces) spread around the opening. Then you need to wash whatever area was covered by the Najaasat. There is no need to clean or wash inside the opening.

When you have finished urinating, do not spend much time squeezing or pressing the penis. Do this for a few times only, then place some toilet paper over the front private part and leave the toilet. If there are any drops left, it will be absorbed by the toilet paper. In this way the clothes will be protected from being soiled. After a few minutes or when you intend making Wudhu, remove the toilet paper and wash the area. There is no need to sit in the toilet and press till every drop comes out.

This white liquid that discharges prior to urinating is called Wadi. Emergence of Wadi breaks Wudhu but not Ghusl. Until it does not come out but remains inside the chamber, Wudhu will not break.

**Q. I am very confused about a certain situation. I stand and urinate at work as I feel the surrounding areas may not be Paak and due to time constraints it is a bit difficult for me to wipe the seat etc, as we do not have a tap in the toilet. Normally I use wet toilet paper to wash myself. Firstly I would like to know if it is allowed to stand and urinate. Occasionally a drop or two of urine might splash on the outside of my pants. From what I understand I need to wash these soiled portions of my pants because it is Naapaak.**

A. Standing and urinating is forbidden in the Hadeeth, unless there is a valid reason. You have to judge whether there is a valid reason or not. Will the few extra minutes really make a difference or not, you have to decide. If valid, you will be permitted to stand and urinate.

If the portion of the Naapaaki on the pants is approximately 16 cm in diameter or more, that portion will have to be washed before making Salaah in it.

The right thing to do to avoid all these doubts and suspicions is to adopt the proper Sunnah method in the toilet. Standing and urinating is the cause of these doubts.

**Q. Is it permissible for a female to remove pubic hair with a razor?**

A. It is permissible for a female to remove pubic hair with a razor but not advisable. This is the opinion of Allaamah Nawawi a famous Shaafi'ee scholar of the past (Fataawa Mahmoodiyah V19 P445/446). It is best to use a hair-removing cream.

**Q. If a woman has an orgasm but there is no discharge of fluid and she did not see the fluid with her eyes, does Ghusl still becomes obligatory on her?**

A. Though fluid or semen is not noticed, it is still a good cautionary measure for the woman to have Ghusl. Sometimes the secretion of fluid is small and not noticeable.

**Q. What is the size of the impurity that is overlooked in Shariah, i.e. the amount that can be left unwashed and your prayer will still be valid?**

A. The soiled portion should not be more than the size of the hollow of the palm, which is about 12cm in diameter. If the line of impurity is equal to 16cm or more, it will not be excusable. Less than this will be excusable.

**Q. Does your Wudhu break if you kiss, hug or touch your husband? Is your Wudhu valid if you have a Ghusl with your husband? Is your Wudhu valid if you see your husband naked?**

A. Wudhu will not break if a wife touches, kisses or hugs her husband. This ruling is according to the Hanafi Madhab. According to the Shaafi'ee Madhab, Wudhu will break if she touches, kisses or hugs her husband

Wudhu will also not break if she sees her naked husband, or she makes Ghusl with her husband. These two acts do not affect the Wudhu at all.

**Q. How can the hair around the anus be removed because it is difficult to shave it with a razor?**

A. If it is difficult to remove the hair in the anal region with a razor then use a hair removal cream for that area. Using hair removal cream or chemical is permissible. (Raddul Muhtaar V27 P34).

**Q. Is it mandatory to take a bath each time after discharge of semen or you can have multiple discharges?**

A. Although it is permissible to have multiple discharges and then have one bath at the end, it is better to have a bath after every discharge. If not, then at least Wudhu should be made between every discharge. If a bath or Wudhu was not taken between discharges, no sin will be incurred. (Raddul Muhtaar V2 P12)

**Q. Is circumcision compulsory for the person who reverts to Islam?**

A. Circumcision is among the salient features and special characteristics of Islam and Muslims. A person who reverts to Islam must undergo the circumcision. He will be excused from circumcision if doctors confirm that the person is too old and weak or too sickly to undergo the procedure. (Fataawa Raheemiyah V10 P134, Imdaadul Ahkaam V4 P428, Al Fataawa Al Siraajiyah P75).

For more questions and answers visit:

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# ADVICES OF THE AULIYAA PERTAINING TO TAHAARAH

HADHRAT SHAYKH ABUL HASAN ALI HAJWERI  
(Rahmatullaahi Alayh)

After Imaan, Tahaarah is Fardh and Tahaarah is divided into two types:

a) external Tahaarah and (b) internal Tahaarah.

Salaah is not valid without external Tahaarah and the recognition of Allah is not achieved without internal Tahaarah. Internal Tahaarah means to be cleansed from spiritual maladies such as jealousy, hatred, ostentation, ungratefulness, etc. (Tadhkirah Auliyya Pak wa Hind P37).

HADHRAT SAYYID MOHAMMED GAYSU DARAAZ  
(Rahmatullaahi Alayh)

Those who wish to reach Allah should always remain with Wudhu. It is desirable (not compulsory if the Wudhu has not broken) to make a fresh Wudhu for every Fardh Salaah. Two Rakaats Tahiyatul Wudhu should be performed after making Wudhu. A person should make Wudhu before sleeping. Do not speak while making Wudhu. (Tadhkirah Auliyya Pak wa Hind P112, 113).

HADHRAT MOULANA RASHEED AHMAD GANGOHI  
(Rahmatullaahi Alayh)

Nowadays people suffer from a weak bladder resulting in a drop or two coming out after urinating. Whoever wishes may test himself and he will notice that after urinating and absorbing the urine with clay stones (or toilet paper), when standing up and stepping away

from the footrest of the toilet, at that very moment drops will emerge (because of the movement). Therefore I advise those who read Salaah behind a Ghayr Muqallid to repeat it, because the Ghayr Muqallid does not use clay stones to absorb the urine after urinating. This causes the pants to become soiled, resulting in his Salaah not being valid. (A Ghayr Muqallid is one who does not follow only one Madhab but takes from each Madhab). So how can the Salaah of the Muqtadi (the one performing Salaah behind him) be valid? (Tadhkiratur Rasheed VI P175).

HADHRAT MOULANA ASHRAF ALI THANWI (Rahmatullaahi Alayh)

A sick person repeatedly expressed his ‘utter helplessness’ with regard to the performance of Salaah due to his clothes remaining Naa-paak – impure and unclean.

In reply Hadhrat said: “It is not a problem. If due to the sickness it becomes too much trouble for the sick person to clean or change his clothes, then his Salaah will be valid in impure clothes. In whatever condition, the sick person is not excused from the performance of Salaah. There is great emphasis on its performance. Although there is great emphasis on its performance, (due to conditions) there is also limitless ease and concessions given (to make it easier for the sick person).”

The sick person was still not satisfied and assured by this answer and repeatedly said that how can the Salaah be valid (in impure clothes)?

Thereafter Hadhrat said: “This is the detrimental result of personal opinions. People think that Salaah in this manner (with impure clothes due to circumstances) will be defective. As it is, the rights of Allah Ta’ala are so vast and overwhelming, our Salaah can never be perfect. (i.e. we will never be able to fulfil His rights of worship. Our Ibaadat will never be up to standard in accordance with His rights and status.)

They erroneously think that if the clothes are pure, there is humility and concentration and everything else is in order, the Salaah is perfect. I say, in spite of all this, the rights and greatness of Allah Ta'aala is still not fulfilled. So, if in every condition the Salaah is imperfect, why is a person not satisfied with performing Salaah in this condition?" (With impure clothes when forced to do so.) (Irshaadaat P9).

HADHRAT MOULANA MOHAMMED MASEEHULLAH  
KHAN (Rahmatullaahi Alayh)

With proper knowledge and without exceeding the limits set by Shari'ah, Istinjaah also becomes an Ibaadat. The closeness (to Allah) achieved by making Istinjaah properly (according to the Sunnah) is far more worthy than thousands of inspirations (Kashf) and thousands of miracles performed. (Majaalis Maseehul Ummat V1 P17).

AARIF BILLAAH HADHRAT MOULANA HAKEEM  
MOHAMMED AKHTAR SAHEB (Daamat Barakaatuhum)

Hadhrat Moulana Abraarul Haq Saheb (Rahmatullaahi Alayh) of Hardoi said: It is mentioned in a Hadeeth that Wudhu is the weapon of a Mu'min. So arm yourself with it (Wudhu) before leaving the home.

Through it one will be protected from casting evil glances and many other things. When Shaytaan sees that you are armed, he will not have the courage to come near you but will keep his distance. Thus, we should arm ourselves before going out. You will personally experience the benefits of this, Inshaa Allah. (Baatein Unki Yaad Rahegi P90).