



Risala No.:
26

Method of Ghusl (Hanafi)

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 آمَنَّا بِعَدُوِّ قَاعُودٍ يَا اللَّهُ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

METHOD OF GHUSL (HANAFI)

Please read this booklet completely, it's very likely that you may realise many of your shortcomings

EXCELLENCE OF DUROOD SHAREEF

Sarkar-e-Madina, Sultan-e-baqreena, Qarar-e-qalb wa seena, Faiz ganjeena صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Send Durood upon me in abundance, this will purify you." (*musnad Abi Ya'la, V5, P458, Hadith 6383, Dar-ul-Kutubul Ilmiyyah Beirut*)

صَلُّوا عَلَيَّ الْحَبِيبِ ! صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٌ

A STRANGE PUNISHMENT!

Hazrat-e-Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ narrates that Ibn ul Kuraiybi رَحْمَةُ اللهِ عَلَيْهِ said, "One day I had a wet dream so I intended to perform ghusl (bath) immediately, but because it was very cold, my ego (nafs) acted lazy and said, "There's a great part of the night left, what's the rush, you can have a bath calmly in the morning", therefore, I immediately vowed to punish my nafs in an unusual way by performing ghusl without taking my clothes off and by not drying them later, and leaving them to dry upon my body. So that is what I did. Indeed, this is how a disobedient ego should be punished when it slacks in fulfilling the commands of Allah غَرَوَجَلْ. (*Kimiya-e-Sa'adat, V2, P892, Kutub Khana Ilmi Iran*)

Dear Islamic brothers! Did you see how much trouble our pious ancestor's *اللَّهُ تَعَالَى رَحِمَهُمْ* would go through to avoid falling for the tricks of their egos? A lesson should be learnt here by Islamic brothers who have wet dreams at night and then miss Fajr salaah with jama'at, or Allah *عَزَّوَجَلَّ* forbid, miss the salaah altogether because they are ashamed of letting the family know (and are not bothered about being ashamed in the afterlife), or simply because they are lazy in such matters!

One should perform ghusl as soon as it becomes farz to do so. It is reported in a Hadith that angels do not enter a house in which there are pictures, dogs or people that must perform ghusl. (*Sunan Abi Dawood, VI, P34*)

METHOD OF GHUSL (HANAFI)

Without pronouncing anything verbally, make an intention in your heart to perform ghusl ("I am performing ghusl in order to purify myself"). First wash both hands up to your wrists 3 times, and then wash the private parts (regardless of whether or not you can see any impurity). Then wash any impurity off your body (if any). Perform Wuzu the way you would for salah but do not wash your feet (unless you are standing on something elevated, like a stool). Rub water on the whole of your body like oil, especially in winter (this is when you can rub soap over your body). Pour water three times over your right shoulder, then three times over the left, and then the same number of times over your head and the rest of the entire body. After doing this, step aside from where you were standing and if you did not wash your feet during Wuzu, wash them now. Do not face the Holy Ka'ba whilst performing ghusl. Rub your hands all over your body

whilst washing. Make sure that no one can see you while you are performing ghusl. If this is not possible then men should cover their private areas (navel to knees) with a thick piece of cloth. If something thick is not available then two or three layers of thin cloth should be wrapped around the body, because a thin piece of cloth will stick to the body when wet, Allah عَزَّوَجَلَّ forbid, allowing the colour of the thighs or knees to be visible. Women should be extra cautious whilst performing ghusl. Whilst performing ghusl you must not talk or even read a Dua. There is no harm in drying yourself with a towel once you have finished. Get dressed immediately after performing ghusl. It is desirable to read 2 rak'at nafl salah considering it is not Makrooh to do so at that particular time. *(Well Known books of Hanafi Jurisprudence)*

THE 3 FARAIZ OF GHUSL

- (1) Rinsing the mouth.
- (2) Sniffing water up the nose.
- (3) Washing every visible part of the entire body. *(Fatawa Alamgiri, VI, P13)*

(1) RINSING THE MOUTH

Quickly throwing a little water into your mouth and then spitting it back out is not sufficient. You must make sure that you wash every fold of skin, and every corner of your mouth, from the lips to the throat. *(Khulasa tul Fatawa VI, P21)* Water should reach the area behind the back teeth, inside the depths of the cheeks, through any gaps in the teeth, the gums, and over the whole tongue (right back to the edge of the throat). *(dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P254)* If you

are not fasting, you should gargle as well (it is sunnah to do so). Bits of peas or meat that remain stuck in the teeth must be removed, unless it is harmful to do so. (*Fatawa-e-Razaviya, VI, P441, Raza foundation Lahore*) If prior to performing ghusl you did not realise that there were pieces of meat stuck in your teeth, and not only did you complete your ghusl but you prayed your salah as well, then the salah is valid, but you must instantly remove the pieces of meat and wash that area again (it is farz to do so). (*makhooz az Fatawa-e-Razaviya, VI, P206*) If a moving tooth has been kept in place using a fixing agent or braces and water does not get through underneath them, the ghusl will still be valid. (*Fatawa-e-Razaviya, V2, P453*) The type of rinsing that must be done once (and is farz) for ghusl should be done three times in Wuzu in order to fulfil the sunnah.

(2) SNIFFING WATER UP THE NOSE

Quickly splashing a bit of water onto the tip of your nose is not sufficient; in fact, the entire soft part of the inner nose (up to the beginning of the hard bone) must be washed thoroughly. (*Khulasa-tul-Fatawa, VI, P21*) This can only be done by sniffing the water upwards. Remember, if even an area the size of a single hair is left dry then the ghusl will be invalid. It is farz to remove dried phlegm from within the nose. (*Fatawa Alamgiri, VI, P13*) It is also farz to wash the nasal hairs. (*Bahar-e-Shariat, part 2, P34, Madina-tul-Murshid Bareilly Shareef*)

(3) WASHING THE ENTIRE BODY

It is farz to wash every part of the body from the hair on your head right down to the soles of your feet. There are

some parts which will remain dry unless special care is taken. (*Fatawa Alamgiri, VI, P14*)

20 PRECAUTIONS FOR BOTH MEN AND WOMEN DURING GHUSL

(1) If a man's hair is braided, it is necessary for him to open the braids and wash them from the roots right to the edges. Women only need to wash the roots, it is not essential for them to open their braids. However, if the hair is braided so tightly that water cannot reach the roots. then they will have to open them. (*Fatawa Alamgiri, VI, P13*)

(2) If you have pierced your nose or ears then it is farz to make sure that water flows through the piercing. During Wuzu, water only needs to flow through the piercing of the nose but during ghusl it must flow through the piercing of both the nose and ears.

(3) Every single hair of the eyebrows, moustache and beard must be washed from root to tip and the skin beneath them must also be washed.

(4) Wash all parts of the ear and the opening of the ear canal.

(5) The hair behind the ears will have to be lifted in order to wash the back of the ears.

(6) The joint between the chin and the throat will not be washed unless you lift your head upwards.

(7) The arms will have to be lifted properly in order to wash the armpits.

(8) Wash all parts of the arms.

- (9)** Wash every single part of the entire back.
- (10)** Lift the folds of the stomach in order to wash it properly.
- (11)** Pour water into your navel. If you suspect that the navel has not been washed properly then insert a finger inside it and wash.
- (12)** Wash every single hair on the body from root to tip.
- (13)** Wash the joint between the thigh and the area beneath the navel.
- (14)** If you perform ghusl in a sitting position you must remember to wash the back of the knee.
- (15)** The area where both buttocks join, especially when performing ghusl in a standing position.
- (16)** All sides of the thighs (especially the back).
- (17)** The side and back of the shins.
- (18)** All parts of the penis and testicles (especially underneath) up to the root.
- (19)** Bottom of the testicles.
- (20)** An uncircumcised man should lift the foreskin and wash beneath (if possible). (*mulakhkhas az Bahar-e-Shariat, part 2, P34*)

6 PRECAUTIONS FOR WOMEN

- (1)** Lifting breasts and washing beneath.

- (2) The line where the stomach and breasts meet.
- (3) All external parts of the vagina (above and below every fold of skin).
- (4) Inserting the finger inside the private organ is desirable and not compulsory.
- (5) If a woman is bathing at the termination of her menses or pro-child birth bleeding then she should use an old piece of cloth to clean traces of blood from within the vagina (this is desirable).
- (6) It is farz for women to remove nail polish from their nails; otherwise the ghusl will be invalid (however myrtle will not affect it).

BANDAGED WOUNDS

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If one has a bandage wrapped over a wound and opening it is difficult or will prove harmful for the wound then wiping over the bandage will be sufficient. Likewise, if washing a limb causes harm due to an illness or pain, then one can wipe it with his hands. The bandage must not cover any area of the skin unnecessarily, or else wiping it will not be sufficient. If it is not possible to wrap the bandage without covering unwounded areas of the skin (e.g. if the wound is on the upper surface of the arm but the bandage has to be wrapped around the back of the arm as well, resulting in a good area of unaffected skin being covered up) then one must see if he can open up the bandage and wash that unwounded area, if not (it is impossible to open the bandage in the first place, or if it is possible to open it but re-wrapping it in the same manner afterwards will be extremely difficult and cause damage to the wound) then

wiping over the whole bandage is acceptable. Washing the unwounded areas will no longer be necessary in such cases. (*hashiya-tut-tahtawi wa maraqilfalah, P143*)

5 THINGS THAT NECESSITATE GHUSL

- (1) Discharge of sperm (when it leaves its origin due to lust). (*Fatawa Alamgiri, VI, P4*)
- (2) Wet dreams. (*Khulasa-tul-Fatawa, VI, P13*)
- (3) Insertion of the head of the mans penis into the woman's vagina. Regardless of whether or not this happens in a state of lust and whether or not there is seminal discharge, both of them will have to perform ghusl. (*maraqilfalah ma' hashiya-tut-tahtawi, P97*)
- (4) After the termination of menses (haiz). (*ibid, P97*)
- (5) After the termination of pro-child birth bleeding (nifaas). (*tabyi-nul-haqaiq, VI, P17*)

Many women believe that a woman is considered impure after childbirth for a definite period of 40 days, whereas this is not true. Please read the following explanation of nifaas:

IMPORTANT INFORMATION ABOUT NIFAAS

The blood that is discharged after childbirth is termed 'nifaas'. The maximum period for nifaas is forty days (if it continues after this period the woman will be considered ill), therefore one should bath at the end of this 40 day period and if the bleeding stops within 40 days (even if only a minute following the birth) she should perform ghusl and instantly begin her salah and fasting. If the bleeding restarts within the 40 day period then all the days from the birth of the child up until the complete termination of the bleeding are considered nifaas. For instance, if the bleeding stops 2

minutes after the birth, and the mother then performs ghusl and begins her salah but then the bleeding restarts when there are only 2 minutes left to the end of the 40th day, all 40 days are considered nifaas. Therefore, all the salah that were prayed, or fasts that were kept, will be considered invalid. If during that time she performed qada salah or qada fasts, they must also be repeated. (*makhooz az Fatawa-e-Razaviya, V4, P354-356, Raza Foundation Lahore*)

5 IMPORTANT RULINGS

(1) Sperm that does not leave its origin in a state of lust (other reasons include lifting a heavy load or falling from a height or using force to open your bowels when excreting) does not necessitate ghusl. It does however nullify ones Wuzu. (*maraqilfalah ma' hashiya-tut-tahtawi, P96*)

(2) Drops of thin sperm that are discharged whilst urinating (or just whilst standing around) without a feeling of lust, do not necessitate ghusl, but they will nullify ones Wuzu. (*Bahar-e-Shariat, part 2, P38 Maktaba Razaviya*)

(3) If you remember a wet dream but there are no affects of it on your clothing (or bed sheet etc.) then you do not have to perform ghusl. (*Fatawa Alamgiri, VI, P15*)

(4) If you were experiencing lust whilst performing salah and could feel sperm moving but finished your salah before you actually experienced a discharge (which took place immediately after the salah) then your salah is valid, but you will now have to perform ghusl. (*Fathul Qadeer, VI, P54*)

(5) Causing a seminal discharge deliberately by masturbating will necessitate ghusl. It is a sin to do so. It is reported in Hadith that the one who does so is cursed.

(*maraqilfalah ma' hashiya-tut-tahtawi, P96*) This (shameful act) leads to weakness in ones reproductive abilities and experience has proven that many a time it leaves a man unfit to marry.

PUNISHMENT FOR MASTURBATING

AlaHazrat Moulana Shah Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was asked the following question: A majlooq (one who masturbates) despite being told off, does not refrain from this shameful act, what will be his consequences? Please state a Dua that will help him refrain from this act.

AlaHazrat رَحْمَةُ اللهِ عَلَيْهِ replied: He is a sinner, disobedient, guilty of committing a major sin (due to persistence) and a wrongdoer. On the day of Judgement, the palms of such people will look pregnant, and they will be disgraced in front of the greatest gathering of humans. This is if they do not repent. Allah عَزَّوَجَلَّ forgives those whom he wishes and punishes those whom he pleases. Such a man should recite لَاحَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ excessively and when Satan tempts him to masturbate, he should immediately turn towards Allah عَزَّوَجَلَّ and recite 'لَاحَوْلَ' from the depths of his heart. He should pray the five daily salah persistently. After the morning salah he should constantly read Sura Ikhlaas. Allah عَزَّوَجَلَّ knows best. (*Fatawa-e-Razaviya, V22, P244*)

(It is written in 'Shajra-e-Attariya' that if one reads Sura Ikhlaas 11 times every morning, Satan will not succeed in making him sin (even if he tries with his whole army), unless he himself commits sin.) (For detailed information concerning the shocking harms of masturbating please read

a booklet that I have compiled by the name of; ‘Amrad pasandi ki tabahkariyan’)

PERFORMING GHUSL IN FLOWING WATER

If you are performing ghusl in water that is flowing (e.g. a river or a stream), then staying in the water for a little while will mean that the sunan of washing the limbs three times, maintaining the prescribed order and performing Wuzu will automatically be fulfilled (without even moving the limbs). However, if performing ghusl in a pool (where the water is still) you will have to move your limbs 3 times or shift your body to 3 different areas of the water in order to fulfil the sunnah of washing the limbs three times. The same ruling applies to standing in the rain (or under a tap or fountain) or performing Wuzu; soaking the limbs for a short while (in flowing water) and moving them three times (in still water) is equivalent to washing them three times. (*dur-e-mukhtaar ma’ rad-dul-muhtaar, VI, P320*) In both cases (Wuzu and ghusl) you are still required to rinse your nose and mouth.

SHOWERS ARE SIMILAR TO FLOWING WATER

“Fatawa-e-Ahl-e-Sunnat” (unpublished) states that performing ghusl under a fountain (or shower) is similar to having a bath in flowing water, which means that if one remains under it for the time it takes to perform Wuzu or perform ghusl then the sunnah of washing the limbs three times will be fulfilled. The book ‘dur-e-mukhtaar’ mentions that if one stands in flowing water, a large pond, or under the rain for the time it takes to perform ghusl and Wuzu then he has performed the complete sunnah. (*dur-e-mukhtaar ma’ rad-dul-muhtaar, VI, P291*) Remember, you are required to

rinse your mouth and sniff water up your nose when performing ghusl and Wuzu.

PRECAUTIONS WHEN USING A SHOWER

If you have a shower fitted in your bathroom then you must take a close look to see whether or not you face the direction of the holy Ka'ba or have your back towards it when having a shower. You must take a close look at your toilet as well (to see if you face the holy Ka'ba or have your back towards it whilst seated). Having your face or back in the direction of the holy Ka'ba refers to being within a 45 degrees angle of it, so you must be facing an angle that is over 45 degrees away from the direction of the Ka'ba. There are many people who are not aware of this problem.

MAKE SURE THE POSITION OF YOUR TOILET IS RIGHT

Please use a compass to check the direction of your shower and toilet. If it is wrong then please change it so that this minor worldly difficulty protects you from the horrific torment of the hereafter. It is even better to turn the toilet 90 degrees away from the angle of the Ka'ba so that it faces the direction that you turn your head towards at the end of salah (in salaam). Builders often focus on constructional ease and fancy appearances; the direction of the Ka'ba is not an issue for them. Muslims should care about improvements in the hereafter rather than unnecessary improvements in their homes.

WHEN IS IT SUNNAH TO PERFORM GHUSL?

It is Sunnah to perform ghusl on Friday, Eid-ul-Fitr, Eid-ul-Azha, the day of 'Arafah (9th Zul-Hajj) and when wearing ihram. (*Fatawa Alamgiri, VI, P16*)

WHEN IS IT DESIRABLE TO PERFORM GHUSL?

Performing ghusl is desirable in the following situations:

- (1) For the stay in Arafat.
- (2) The stay in Muzdalifah.
- (3) When visiting the Blessed Haram.
- (4) When visiting the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- (5) For tawaaf.
- (6) When entering mina.
- (7) For the three days that Hajis throw pebbles at the devil.
- (8) Shab-e-Bara'at.
- (9) Shab-e-Qadr.
- (10) The night of 'Arafah.
- (11) For a milad gathering.
- (12) For other auspicious and blessed gatherings.
- (13) After washing the body of a deceased person.
- (14) For a madman once he recovers from a state of madness.
- (15) On recovering from unconsciousness.
- (16) Recovering from a state of intoxication.
- (17) For repentance from a sin.
- (18) For wearing new clothes.
- (19) On returning from a long journey.
- (20) On the termination of "istihaazah" (vaginal bleeding due to illness).
- (21) For the salah performed at the occurrence of a solar and lunar eclipse.
- (22) For "Salaa-tul-Istisqa" (the prayer for rainfall).
- (23) In times of fear, extreme darkness and severe storms.

(24) If ones body is stained with impurity but he does not remember where the stain actually is. (*Bahar-e-Shariat, part 2, P41*)

SEVERAL INTENTIONS FOR THE SAME GHUSL

One who has to perform ghusl for several reasons (for instance, if he has had a wet dream, and it's Eid as well, and it's a Friday too) can perform ghusl once intending to perform it for all three occasions, in which case he will have performed ghusl for all of them, and he can also expect to be rewarded for all of them. (*dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P341*)

PERFORMING GHUSL IN THE RAIN

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Performing ghusl whilst exposing ones sitr (private parts) in front of others is Haraam. (*Fatawa-e-Razaviya, V3, P306*) When bathing in the rain (or any other public place), you should wrap a thick shawl over your trousers so that the colour of your thighs is not exposed in case your trousers stick to your body.

LOOKING AT PEOPLE WHO ARE WEARING TIGHT CLOTHING

It is forbidden to look at someone wearing tight clothes, or clothes that (are loose but) are pushed tightly against his body by the wind, or clothes that (despite being thick) are pushed tightly against his body exposing the shape of a complete limb of his sitr (e.g. the thighs), when bathing in the rain or a reservoir. The same applies to those who wear clothes so tight that they expose the shape of a complete

limb of the sitr (to look towards that part of the body will be prohibited).

PRECAUTIONS WHEN BATHING NUDE

If you are naked when performing ghusl or you are wearing trousers that reveal the colour of your thighs when wet, you must take care not to face or turn your back towards the direction of the holy Ka'ba.

WHAT SHOULD I DO IF I FEAR I'LL CATCH A COLD IF I PERFORM GHUSL?

If you have a cold, an eye infection or any other illness and you seriously think that washing the whole body will result in the illness intensifying, or being struck by other illnesses then you should rinse your mouth and nose and perform ghusl without washing your head (from the neck downwards), but wipe the whole head with wet hands. This will be sufficient for your ghusl. Once you regain your health you must wash your head but repeating the whole of the ghusl will not be compulsory. (*Bahar-e-Shariat, part 2, P36, Madina-tul-Murshid Bareilly Shareef*)

PRECAUTIONS TO TAKE WHEN USING A BUCKET FOR GHUSL

If you are using a bucket to perform ghusl, the bucket should be placed on top of a stool or something similar so that drops of water do not splash off your body and back into the bucket. You should also avoid placing the jug (being used to pour water) on the bathroom surface.

KNOTTED HAIR

You do not have to untangle strands of hair that get tied with each other. (*Bahar-e-Shariat, part 2, P36, Madina-tul-Murshid Bareilly Shareef*)

10 RULINGS RELATED TO RECITING OR TOUCHING THE HOLY QUR'AN IN A STATE OF IMPURITY

(1) It is Haraam for someone who must perform ghusl to enter a Masjid, perform tawaaf, touch the Holy Qur'an, recite it even without touching, write a verse of the Qur'an, write a Qur'anic ta'weez (writing a verse of the Holy Qur'an is only prohibited if it requires touching the actual verse, or the Holy Qur'an itself) (*Fatawa-e-AhleSunnah – unpublished*), to touch such a Qur'anic ta'weez, to touch or wear a ring that has Qur'anic verses (even Huroof-e-Muqatta'at) inscribed upon it. (*dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P343*) (There is no harm in wearing or touching a ta'weez that is wrapped in plastic and sewn in leather or any other material)

(2) There is no harm in touching a case containing the Qur'an without Wuzu or ghusl. (*al hidayah ma' Fathul Qadeer, VI, P149*)

(3) There is also no harm in touching the Holy Qur'an using a cloth or handkerchief which is not attached to your body or the Holy Qur'an itself. (*makhooz az rad-dul-muhtaar, VI, P248*)

(4) It is Haraam to touch the Holy Qur'an with your sleeve, the corner of your head scarf (whilst you are wearing it), or the corner of your shawl (when it is over your shoulders) because all of these things are considered to be parts of your body in these cases. (*dur-e-mukhtaar ma' rad-dul-muhtaar,*

VI, P537/Bahar-e-Shariat, part 2, P42, Madina-tul-Murshid Bareilly Shareef)

(5) There is no harm in reciting a verse of the Holy Qur'an intending to use it as a Dua or for blessings such as 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ', or to express thanks (such as 'الْحَمْدُ', 'اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاْجِعُوْنَ', or reciting 'لِلّٰهِ رَبِّ الْعٰلَمِیْنَ'), or reciting 'اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاْجِعُوْنَ' upon hearing news of a Muslims death (or any other sad news), or intending to praise Allah عَزَّوَجَلَّ with the recitation of Sura Fatiha, Aya-tul-Kursi or the last three verses of Sura Hashr. (makhooz az Fatawa Alamgiri, VI, P38)

(6) The last three chapters of the Holy Qur'an can be recited with the intention of praising Allah عَزَّوَجَلَّ. In this case, the word 'قُلْ' should be omitted at the beginning of all three chapters. Reciting them with the word 'قُلْ' is prohibited even though ones intention may be to praise Allah عَزَّوَجَلَّ. This is because it is obvious that now the Qur'an itself is being recited and in this case the intention will be insignificant. (Bahar-e-Shariat, part 4, P43 Bareilly Shareef)

(7) It is Haraam to touch the Holy Qur'an or any Qur'anic verse without Wuzu. However, there is no harm in reciting it off by heart or by looking at it (without touching). (rad-dul-muhtaar, VI, P352 – Bahar-e-Shariat, part 2, P43, Madina-tul-Murshid Bareilly Shareef)

(8) It is Haraam to touch any utensils (such as plates and cups) that have Qur'anic verses inscribed upon them if one is without Wuzu or ghusl. (Fatawa-e-Razaviya, VI, P39)

(9) Using such utensils (no matter who it is) is disliked, however, using them with the intention of curing oneself by drinking water out of them is acceptable.

(Bahar-e-Shariat, part 2, P43)

(10) The same rules apply to touching or reciting a translation of the Holy Qur'an, whether it is in Urdu, Persian, or any other language. (*Fatawa-e-Alamgiri, VI, P39*)

HANDLING RELIGIOUS LITERATURE WITHOUT WUZU

It is disliked (Makrooh-e-Tanzeehi) for someone needing to do Wuzu or ghusl to touch books of Fiqh, Tafseer and Hadith. (*Fatawa Alamgiri, VI, P39*) However, there is no harm in touching them using a piece of cloth, even if it is something that you are wearing. However, touching any Qur'anic verses or their translations is Haraam even in these books. (*Bahar-e-Shariat, part 2, P43, Madina-tul-Murshid Bareilly Shareef*)

One should take care when reading Islamic books, in fact, even newspapers and magazines (in Muslim countries) when not in a state of Wuzu, because they usually have Qur'anic verses or the translations printed inside them.

RECITING DUROOD IN A STATE OF IMPURITY

(1) There is no harm in reciting Durood and Dua when in need of ghusl, however, it is preferable to rinse ones mouth out or perform Wuzu first. (*Bahar-e-Shariat, V2, P43*)

(2) Replying to Azaan is also permissible. (*Fatawa Alamgiri, VI, P38*)

WILL INK ON MY FINGERS AFFECT MY WUDU?

Flour for a cook, ink for a writer and stains left by flies and mosquitoes (for everyone) will not affect ghusl if left unwashed without realising. (*dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P316*) However, when one does realise, he will

have to remove the stain and wash his skin, but any salah performed prior to realising the stain will be considered valid and will not have to be repeated.

(jad-dul-mumtaar, VI, P111)

WHEN DOES A CHILD REACH PUBERTY?

Boys are considered mature when they have their first wet dream between the ages of 12 and 15, and girls between 9 and 15. From this age onwards they are obliged to follow the commands of Shariah. Therefore, if they have matured through a wet dream they must perform ghusl but if no signs of maturity are apparent, both will be considered mature when they reach 15 (according to the Islamic calendar). *(al lubaab fi sharhil kitaab, V2, P16)*

ORDER OF BOOKS

(1) The holy Qur'an should be placed above all other types of books, followed by books of Tafseer, then Hadith, then Fiqh and then other Islamic books.

(dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P354)

(2) Avoid placing anything above books, not even a pen; in fact, even if a book is inside a box, you should avoid placing anything above that box.

USING WRITTEN PAPER FOR PACKAGING

(1) It is prohibited to use pages of religious literature that have writings inscribed upon them (even if only a company name) for packaging purposes, or mats (used for eating on the ground), beddings etc.

(makhoos az dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P355-356)

(2) The letters of all languages should be respected.

(rad-dul-muhtaar, VI, P607)

(For further details please refer to the chapter of ‘Faizan-e-Bismillah’ in Faizan-e-Sunnat)

(3) Also remove company labels attached to the bottom of prayer mats.

HOLY KA’BA ON PRAYER MATS

You should try to avoid using prayer mats that have pictures of the Holy Ka’ba or the blessed green dome printed upon them as there is a good chance of them being treaded upon by ones feet or knees. (*Fatawa-e-AhleSunnat*)

ONE OF THE CAUSES OF EVIL THOUGHTS

Evil thoughts are caused by urinating in the bath. Hazrat-e-Sayyiduna Abdullah bin Mughaffal رَضِيَ اللهُ عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ taught not to urinate in the ghusl area and said, “It causes evil thoughts.” (*Jami’ Tirmizi, VI, P5*)

TAYAMMUM

FARAIZ OF TAYAMMUM

There are three Faraiz in tayammum:

(1) Intention

(2) Wiping the entire face

(3) Wiping both arms entirely including the elbows. (*Bahar-e-Shariat, part 2, P65, Madina-tul-Murshid Bareilly Shareef*)

10 SUNAN OF TAYAMMUM

(1) Reciting ‘بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ’.

- (2) Hitting your hands on the ground.
- (3) Pulling the hands back and forth on the ground.
- (4) Keeping the fingers spread out whilst on the ground. (5) Shaking excess dust off the hands by hitting the base of one thumb against the other (avoid creating a clapping sound).
- (6) Wiping the face before the hands.
- (7) Wiping them both immediately one after the other.
- (8) Wiping the right arm first.
- (9) Passing fingers (khilaal) through the beard
- (10) Passing the fingers of one hand through the other is sunnah if they are already covered in dust. However, if they are not (if tayammum is being performed using a material that is not covered in dust e.g. stone) then this khilaal will become Farz. (*Bahar-e-Shariat, part 2, P67, Madina-tul-Murshid Bareilly Shareef*)

METHOD OF TAYAMMUM (HANAFI)

Intend to perform tayammum (this intention is compulsory, pronouncing it verbally is desirable. Appropriate words for pronouncing the intention would be “I am performing tayammum to purify myself from minor, or major or both types of impurity”). Read **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** and with your fingers spread wide open, place your hands on something pure that is amongst the natural minerals of the earth (e.g. stones, lime, bricks, walls, soil etc.) and pull them back and forth. You can shake some of the dust off your hands if there is too much. Then wipe your entire face with your hands, making sure that not even a single hair is left untouched, otherwise tayammum will not be valid. Place your hands on the ground again and wipe both arms from the fingertips up to (and including) the elbows. The best way to do this is to firstly place all four fingers of the left

hand, except the thumb, on the back of the right hand, and then pull the left hand, beginning at the fingertips of the right hand, up to the right elbow. Then, pull the same left hand along the inside of the right arm, from the elbow up to the right wrist. Finally, use the inside of the left thumb to wipe the back of the right thumb. The left arm should be wiped in the same manner. (*fatawa tataarkhaniya, VI, P227*)

If you were to wipe the whole arm with one movement of the

hand (grabbing the top and bottom of the arm at the same time) the tayammum will still be valid, regardless of whether you begin at the fingertips or the elbows, however, this will not be the sunnah method of doing so. The head and feet are not wiped whilst performing tayammum. (*well known books of fiqh*)

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25 MADANI FLOWERS REGARDING TAYAMMUM

(1) Anything that will not burn or melt is considered a natural mineral (of the earth), and can therefore be used to perform tayammum. Such minerals include soil, lime, antimony, sulphur, stone, emerald, Cornelia and others, regardless of whether or not they are covered in dust. (*bahrurraiq, VI, P256*)

(2) Tayammum can be performed using bricks or utensils made of porcelain or clay. However, if they are covered with a layer of something that is not a natural mineral (e.g. glass), then they can no longer be used for tayammum. (*Fatawa Alamgiri, VI, P27*)

(3) The soil, stone etc. that is being used must be pure, in other words, it must be clean of all impurities, whether visible or invisible. (*dur-e-mukhtaar ma' rad-dul-muhtaar, VI,*

P435) If a piece of land, a wall, or mud on the ground, becomes stained with impurity but the stain then dries and vanishes due to the blowing of the wind or the heat of the sun, they are considered pure for salah, but not for tayammum.

(4) One does not need to be suspicious regarding the land (or object) and think “it might have been dirty at one time”.

(5) A piece of wood, cloth, carpet etc. can be used for tayammum if it is covered in so much dust that if you were to place your hand above it you would leave a handprint. (*Fatawa Alamgiri, VI, P27*)

(6) A lime, mud or brick wall can be used for tayammum, whether it is the wall of your house or the Masjid, unless it is covered in something that is not a natural mineral (oil paint, plastic paint, mat finish, wallpaper etc). Marble is acceptable.

(7) If you have to perform Wuzu or ghusl but do not have access to water then you can perform tayammum. (*Fatawa Qadi Khan ma' Alamgiri, VI, P53*)

(8) An illness that will be intensified or prolonged if Wuzu or ghusl are performed (there must be a high possibility of this happening, or previous experience, or a qualified practicing Muslim doctor must have proven this) is a valid reason for performing tayammum instead of Wuzu. (*dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P441*)

(9) If washing your head during ghusl causes harm then you should wash from the neck downwards and wipe your head (with wet hands). (*Bahar-e-Shariat, part 2, P60, Madina-tul-Murshid Bareilly Shareef*)

(10) Tayammum is permissible if there is no water within a 1 mile radius. (*dur-e-mukhtaar ma' rad-dul-muhtaar, VI, P441*)

(11) If there is sufficient Zam Zam water to perform Wuzu then tayammum is not permissible. (*Bahar-e-Shariat, part 2, P61, Madina-tul-Murshid Bareilly Shareef*)

(12) If it is so cold that you fear you will fall ill or die if you perform ghusl and it is impossible to protect yourself from the cold after the ghusl, you are allowed to perform tayammum. (*Fatawa Alamgiri, VI, P28*)

(13) If a prisoner is not given permission to perform Wuzu, he can perform tayammum and pray his salah but he must repeat it later. If he is not allowed to pray either, he must pray using gestures, and then repeat his salah later. (*ibid*)

(14) If you know that searching for water will make you lose sight of your caravan (or miss your train) then you can perform tayammum. (*ibid*)

(15) If you were sleeping in the Masjid and it became obligatory for you to perform ghusl, you should perform tayammum instantly (wherever you are). This is the most precautionous ruling. (*makhooz az Fatawa-e-Razaviya, V3, P492 Raza Foundation Lahore*) You must then instantly leave the Masjid. Any delay is Haraam. (*Fatawa Alamgiri, VI, P28*)

(16) If you do not have enough time to perform Wuzu or ghusl and then pray salah, you are allowed to perform tayammum and pray, but later you must perform Wuzu or ghusl and repeat the salah. (*Fatawa-e-Razaviya, V3, P307*)

(17) A woman can perform tayammum if her bleeding period (haiz or nifaas) has ended but she does not have

access to water. (*Bahar-e-Shariat, part 2, P64, Madina-tul-Murshid Bareilly Shareef*)

(18) If you are somewhere where you have access to neither water nor soil, then, when the time comes, you should act out all the movements of salah but without intending to actually pray salaah. (*Bahar-e-Shariat, part 2, P65*) However, you will have to perform Wuzu or tayammum and pray your salaah when you gain access to water or soil.

(19) The tayammum for both Wuzu and ghusl is performed in the same manner. (*ibid, P65*)

(20) If you need to perform ghusl, you do not have to perform tayammum separately for Wuzu. Intending to perform both of them in the same tayammum is sufficient. In fact, you can make the intention for only one of the two (and it will be valid) (*Fatawa Qadi Khan, ma' Alamgiri, VI, P53*)

(21) The factors that nullify Wuzu or necessitate ghusl will also nullify tayammum. Access to water will also nullify tayammum. (*fatawa tataarkhaniya, VI, P249, Idara-tul-Qur'an*)

(22) If a woman is wearing a flower (or ring) in her nose then she must remove it, because this will prevent her from wiping that area of her nose. (*Bahar-e-Shariat, part 2, P66*)

(23) There is a part of the lips that is visible when the mouth is closed in a natural position (not too tight), this must definitely be wiped. If you close your lips very tightly whilst wiping your face in tayammum and due to this a small portion of skin is not wiped, it will mean that the tayammum is not valid. The same applies to closing the eyes very tightly. (*Bahar-e-Shariat, part 2, P66*)

(24) If you are wearing a ring or watch, you must remove it and wipe the skin underneath (it is Farz to do so). (*maraqilfalah ma hashiya-tut-tahtawi, P120*) Islamic sisters should move their bangles in order to wipe the skin beneath. More care needs to be taken whilst performing tayammum than Wuzu.

(25) If someone cannot perform tayammum due to a sickness or because his hand or foot has been amputated then someone else should do it for him. In this case, it is the intention of the sick person that will count and not the person performing the tayammum for him. (*Alamgiri, VI, P26*)

Madani suggestion:.

Reading ‘Method of Wuzu’ will be helpful in learning the rules concerning wudu and ‘Method of Salah’ for learning the rulings of salah.

Oh Allah عَزَّوَجَلَّ, make us read, understand, and explain to others the rules of ghusl over and over again and make us perform ghusl according to sunnah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Saying of The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

“Whoever avoids arguing despite being on the truth, I will guarantee him a house in the highest Heaven”.

(*Sunan Abi Dawood, V4, P1332, Hadith 4800*)