

BAHAAR E SHARIAT VOLUME 2

[BOOK OF PURIFICATION]

COMPRISING APPROXIMATELY
11 VERSES OF THE HOLY QUR'AN
97 AHADITH & 657 LAWS OF FIQH

COMPILED BY
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PREFACE

الحمد لله الواحد الاحد الصمد * المتفرد ذاته وصفاته فلا مثل له ولا ضد له ولم يكن له كفوا احد * والصلوة والسلام الاتقان الاكملان على رسوله وحبيبه سيد الانس والجان * الذى انزل عليه القران هدى للناس ويبينات من الهدى والفرقان * وعلى اله وصحبه ما تعاقب الملوان وعلى من تبعهم باحسان الى يوم الدين لا سيما الائمة المجتهدين * خصوصا على افضلهم واعلمهم الامام الاعظم * والهمام الافخم * الذى سبق في مضمار الاجتهاد كل فارس * وصدق عليه لو كانا العلم عند الثيالناله رجل من ابناء فارس * سيدنا ابي حنيفة النعمان بن ثابت - ثبتنا الله به بالقول الثابت * في الحياة الدنيا وفي الآخرة * واعطانا الحسنى و زيادة فاخرة * وعلينا لهم وبهم يا ارحم الرحمين * والحمد لله رب العلمين *

There was a time when every Muslim possessed essential knowledge regarding the necessities of Deen. Through the Grace of Allah, there were also many Ulama present in that time and the people simply enquired from them in regards to that which they did not understand, as Hazrat Farooq-e-Azam رضي الله عنه had commanded, 'Only one who is a Faqih should be allowed to trade in our market place.' [Reported in Tirmizi from Alaa bin Abdur Rahmaan bin Ya'qub who reported from his father, who reported from his father]

Then, the further the time moved away from the magnificent era of the Beloved Prophet ﷺ, the less the knowledge became. Now, we have entered such an era, wherein not only the laymen, but even some of the Ulama are not familiar with the necessary daily issues, whilst some are not even familiar with the Faraa'id and Waajibaat. On the one hand, there are those who possess knowledge, but make no attempt to perform it (their Faraa'id and Waajibaat) correctly, in-

turn depriving the laymen from practicing correctly by following their correct example. It is due to this weakness in their knowledge that they (the laymen) reject many essential laws (masa'il), as they have no experience in finding solutions to them.

There are those who neither possess any knowledge nor do they have the zest to learn and acquire this knowledge from the truly learned. Such people do not even attempt to keep the company of the Ulama. Keeping the companionship of the Ulama is a means of attaining great blessing. This is also a means of learning many important laws.

Till date, no book has been published in the Urdu language which is simple, yet concise and easy to understand. Many of the books which have been published either lack the appropriate clarification in regards to the necessary daily laws, or they have too many errors in them. There is thus a definite need for a book which will allow even those with the least knowledge to benefit from it.

Bearing this and the plight of the Muslims in mind, and on the basis of *الدين التّصّح لي كل مسلم* 'The Deen is the guidance to every Muslim', this humble servant (Sadrush Shariah) has placed his trust in Almighty Allah, and has taken a firm resolve to prepare a book which will fulfil the needs of the Muslims; whereas I know very well, that this is not my position and neither am I worthy of such a service, nor do I have the amount of time required for this task, but:

وحسبنا الله ونعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم

(1) I will attempt to the best of my ability, to keep the text in this book as simple as possible, so that it does not take one too much time to grasp and understand the theories, also so that those with minimal knowledge and women and children may attain benefit from it as well. However, it must be noted that knowledge is something which is very complicated. There is no guarantee that one will not find any difficulty in understanding the knowledgeable discussions that are being presented herein.

There will surely be such instances where one will find the need for assistance and the need to present oneself before the people of knowledge (i.e. the true Ulama) will arise; in order to better comprehend any complications that one may encounter. Studying the Bahaar-e-Shariat will at least make one more cautious, encouraging those with little knowledge to present themselves before the Ulama; so that they may assist them in understanding the relevant issues.

(2) Evidence and proof relating to the laws which are being presented (in this book) will not be provided in this book. Firstly, not every person has the capability of understanding these intricate proofs and substantiations. Secondly, presenting the proofs in this book will make it difficult to grasp the actual laws. Thus, only the clear rulings will be presented in this book. If someone has the enthusiasm to view the proof and references then he should peruse Fatawa Razvia Shareef, as every law has been so thoroughly researched and explained in it that there is no other book in its rank equivalent to it in the world today. One will even find in it such in-depth explanations of laws which even some Ulama have not heard of.

(3) I will attempt to the best of my ability, to avoid discussing any differences of opinion in this book as when Ikhtilafaat (differences of opinion) or two are presented to the common folk, it causes them confusion and they become unsure in regards to which ruling to act upon. On the other hand there are also some slaves of desire, who search for laws which suit them and it is that which they act upon. They do not do this because the ruling is a righteous one but merely because it suits them well to act according to that particular ruling. When (such people) find that they can achieve their whims by latching on to some other ruling, they leave the first one and lunge towards the next. This is not permissible, as it is not regarded as obeying the Shariah but it is really obedience of one's desires (Nafs). Thus, in all cases, the law and ruling presented will be the relied upon (Muftah Bihi), authentic, most correct and predominant ruling, so that every person may be able to act upon it without any difficulty. I pray that Almighty Allah affords us the blessed opportunity to be righteous, and I pray that the Muslims may attain benefit through this. I also pray for Allah to accept the humble efforts of this servant who has no resources.

وما توفيقى الا با الله عليه توكلت واليه انيب وصلى الله تعالى على حبيبه المختار واله الاطهار
وصحبه المهاجرين والانصار وخلفاء الاختان منهم والاصهار والحمد لله العزيز الغفار وهانا
اشعر في المقصود بتوفيق الملك المعبود

Allah Almighty says

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

'And I have created not jinn and man, but so that they should worship Me'

[Surah 51 Verse 56]

Even the person with the very least understanding of things, knows that anything which is made for a specific purpose is only useful if it fulfils its purpose for being made (created); otherwise it is regarded as useless; so a human being who does not recognise his Creator and who does not fulfil his obligation to worship his Creator, is in reality not a true human but he is merely a human by name. He is actually regarded as useless. It has thus been understood that man truly becomes man through Ibaadat (worshipping Allah) and it is through this, that he attains true deliverance in the world and salvation in the hereafter.

It is thus necessary upon every human being to know and understand the categories, methods, manners, conditions and regulations pertaining to Ibaadat; for without knowledge it is impossible for one to practice correctly. It is for this reason that it is Fard (obligatory) to acquire knowledge.

The foundation of Ibaadat (Worship) is based on Imaan (True Faith). Ibaadat without Imaan is of no use, for if there is no foundation then how will the results be attained. A tree only blooms and bears fruit if its roots are well established. When a tree is separated from its roots, it becomes the fuel for fire. Likewise, no matter how much Ibaadat an unbeliever performs, it is all useless and he becomes fuel for the fire of hell. Allah Almighty says

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنشُورًا

‘And to whatever (deeds) the infidels did, We treated it in such a manner, that we caused them to become scattered like particles of dust’

[Surah 25 Verse 23]

When a human becomes a Muslim, there are two categories of Ibaadat that become obligatory (Fard) upon him; one is that which has to do with the physical body and the other is that which has to do with the heart. The laws and the issues regarding the second category are discussed in Ilm-e-Sulook (Knowledge of Spiritualism / Tasawwuf) and the first category is discussed in Fiqh (Jurisprudence/Islamic law).

I currently intend to discuss the laws of the first category in this book. That which is related to the physical body is also divided into two categories, the first being that which is related to the physical body, in other words, it is that which is only between the servant and his Creator and the servant has no right of making any changes in it.

In simple terms, it means that every person needs to be continuously dutiful regarding this; such as the five daily Salaahs and fasting, as it is such an action that can be fulfilled without others, even if there be a need for others in a particular case, such as in Namaaz with Jama'at or Jummah or the two Eid Prayers. In other words, these cannot be correctly fulfilled without Jama'at (congregation). However, all these in reality are related to the Ibaadat of Allah and is not something that has to do with one another or some personal issue.

The second category is that which is related to the rectification of the mutual affairs of the servants, such as Nikah or issues related to Purchases and sales etc. The first category is known as 'Ibaadaat' and the second is known as 'Mu'amilat' (day to day Affairs/dealings). Even though there does not seem to be any (apparent) materialistic benefit associated to the first category, yet in Mu'amilat there is undoubtedly worldly benefit present and it is this section which is

more predominant; but (it must be noted) both are Ibaadat, because if Mu'amilat is also performed in accordance with the commands of Almighty Allah and His Rasool ﷺ, then it is deserving of reward; otherwise it will be sinful and a means of punishment.

The first category, Ibaadaat has 4 parts; Namaaz (Five daily prayer), Rauza/Saum (Fasting in the month of Ramadan), Hajj (Pilgrimage to Makkah and Madinah) and Zakaat (Poor-Due). The most important and most exalted amongst them is Namaaz (Salaah), and Almighty Allah loves this Ibaadat dearly. It is thus befitting for us to discuss this Ibaadat before any other discussion.

However, before performing Salaah, a Namaazi (worshipper) must be pure and clean, since 'Purification (Tahaarat) is the key to Salaah'. In light of this, the laws and rules pertaining to Tahaarat will first be discussed, followed by the laws and rules pertaining to Salaah (Namaaz).

Sadrush Shariah Qadi Amjad Ali Aazmi Razvi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

TAHAARAT (PURIFICATION)

Tahaarat (Purification) is an absolutely essential aspect of Namaaz and without it Namaaz can never be regarded as being valid. Actually, the Ulama have written that it is kufr (infidelity) to intentionally perform Namaaz without Wudu and why should this not be the case, whereas the person who has performed Namaaz without Wudu or Ghusl has disrespected and insulted Namaaz. The Holy Prophet ﷺ said, *'The key to Jannat is Salaah and the key to Salaah is Tahaarat (Purification)'*. This Hadith has been narrated by Imam Ahmed from Hazrat Jaabir رضي الله عنه. Once Nabi ﷺ was reciting Surah Rum during the Fajr Salaah and he was hesitant during the recitation. On completion of the Salaah, He ﷺ said, *'What is the condition of those who perform Salaah with us, but do not perform proper Tahaarat (purification)? It is because of them that the Imam has an uncertainty in the Qir'at (recitation of the Qur'an).'* This Hadith has been reported by Nasa'i from Shubaib bin Abi Ruh who narrated it from a particular Sahabi. If this is the case when performing Salaah without proper Tahaarat, then what can be said about the ill-fortune of performing Namaaz without any Tahaarat? It has been mentioned in one Hadith that *'Tahaarat is half of Imaan'* Tirmizi has reported this Hadith on the merit of it being Hassan. Tahaarat is divided into 2 categories, namely: 1. *Sughra - Minor* 2. *Kubra - Major*

Sughra (minor ritual purification) refers to Wudu (ritual ablution) and Kubra (Major Purification) refers to Ghusl (ritual bath). Factors which cause only the Wudu to become necessary are known as **Hadath-e-Asghar** and factors which cause Ghusl to become Fard (obligatory) are known as **Hadath-e-Akbar**. These along with all those things related to them will be discussed in detail as we proceed.

CHAPTER 1

WUDU RITUAL ABLUTION

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Allah ﷻ says

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

‘O Believers! When you intend to perform Namaaz (and you have no Wudu), then wash your faces, and your hands up to your elbows and make Masah of your heads and wash your feet up to your ankles.’ [Surah 5 Verse 6]

It seems appropriate to first present a few Ahadith pertaining to the excellence and virtues of Wudu before the laws pertaining to Wudu are discussed.

HADITH 1: Imam Bukhari and Imam Muslim report from Hazrat Abu Hurairah ؓ that Rasoolullah ﷺ said ‘My Ummah will be summoned on the Day of Qiyaamat in a condition whereby their faces, hands and feet will be glowing from the vestiges of Wudu, thus whosoever of you has the ability to do so, should increase this glow.’

HADITH 2: It is in Sahih Muslim on the authority of Hazrat Abu Hurairah ؓ that Rasoolullah ﷺ said to his companions, ‘Should I not inform you of such a thing through which Almighty Allah will remove your sins and exalt your status?’ The companions said, ‘Yes, O Prophet of Allah ﷺ’, He ﷺ said, ‘to perform proper Wudu at the time when you feel awkward in making Wudu and to go swiftly towards the Masjid, whilst waiting (in anticipation) after one Namaaz for the next. The reward of this is like tying your horse on the frontier of the infidels, for the sake of supporting the Muslim Empire.’

HADITH 3: Imam Maalik and Nasa'i narrated from Abdullah Sanabahi رضي الله عنه that Rasoolullah ﷺ said, 'When a Muslim performs Wudu, then by rinsing his mouth, the sins of the mouth fall away and when he inserts water into the nostrils and cleans them out, then the sins of the nose are released and when he washes his face then the sins of his face are washed away, to the extent that the (sins) of the eye lashes are washed away and when he washes his hands, then the sins of his hands are removed, to the extent that the (sins) of the finger nails are washed away and when he performs masah of his head, then the sins of the head fall away, to the extent that even the (sins) of the ears are washed away and when he washes his feet, then the sins of the feet are washed away, to the extent that they are washed away from (beneath) the toe nails. Thereafter, his endeavour towards performing his Namaaz is an additional (blessing) to this.'

HADITH 4: Baz'zaar has reported a Hassan (close to sound) narration, that Hazrat Uthman رضي الله عنه requested his servant Hamraan to bring him some water to perform Wudu and he then wished to go out, whereas it was a cold winters night. Hamraan says, 'I brought the water to him and he performed his Wudu. He then washed his hands and feet (in other words he performed Wudu), so I said to him, (I pray) Allah rewards your intention but it is a very cold night (to be going out). On hearing this, he said, I heard Rasoolullah ﷺ saying, 'Allah forgives the past and future sins of a person who makes Kaamil (proper) Wudu.'

HADITH 5: Tabrani reported in Awsat from Hazrat Ameer-ul-Momineen Maula Ali كرم الله تعالى وجهه that the Holy Prophet ﷺ said, 'There is two folds reward for that person who performs proper Wudu in intense cold weather.'

HADITH 6: Imam Ahmed bin Hambal narrates from Hazrat Anas رضي الله عنه that Huzoor Sayyid-e-Aalam ﷺ said, ‘He who makes Wudu once (meaning he washed each part of the body that needs to be washed in Wudu, once), then this is (of that which is) essential and for the one who washes twice, there is twofold reward and for the one who washes each part thrice, then this is my manner of Wudu and the Wudu of the past Prophets.’

HADITH 7: It is in Sahih Muslim on the authority of Uqba bin Aamir رضي الله عنه that Rasoolullah ﷺ said, ‘Jannat becomes Waajib (compulsory) upon a Muslim who performs Wudu thoroughly and thereafter stands with complete spiritual and physical devotion, and performs two Raka’ats of Salaah.’

HADITH 8: It is in Muslim on the authority of Ameer ul Momineen Farooq-e-Azam Hazrat Umar ibn-e-Khattab رضي الله عنه that Rasoolullah ﷺ said, ‘When anyone from amongst you performs Wudu thoroughly and then recites:

‘أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ’

*Ash Hadu Al Laa ilaaha il lal laahu Wahdahu La Shareeka Lahu wa Ashhadu
An’na Muhammadan Abduhu wa Rasooluhu*

All 8 Doors of Paradise shall be opened unto him and he may enter it through whichever Door he wishes.’

HADITH 9: Tirmizi reported on the authority of Hazrat Abdullah ibn Umar رضي الله عنه that Rasoolullah ﷺ said, ‘Ten virtuous deeds will be

recorded for a person who performs (fresh) Wudu over the Wudu which he already has.’

HADITH 10: Ibn Khuzaima narrates in his Sahih that Abdullah ibn Buraidah رضي الله عنه reported from his father that one day Rasoolullah ﷺ summoned Hazrat Bilal رضي الله عنه and said ‘O Bilal رضي الله عنه ! Through which action of yours did I find you walking ahead of me in Jannat? I visited Jannat last night and I could hear your footsteps ahead of me.’ Bilal رضي الله عنه said, ‘Ya Rasool’Allah ﷺ! After calling out the Azaan, I perform 2 Raka’ats of Salaah, and whenever my Wudu becomes void (i.e. breaks), I immediately perform Wudu again.’ Nabi ﷺ said, ‘It is for this reason.’ (I heard your footsteps in Paradise).

HADITH 11: Tirmizi and Ibn Majah have reported from Sa’eed ibn Zaid رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The Wudu of one who did not pronounce the Bismillah is not complete.’ (In other words he has not performed thorough Wudu. The meaning of this is the same as mentioned in the other Ahadith)

HADITH 12: Darqutni and Baihaqi have reported in their Sunan from Hazrat Abdullah ibn Mas’ud رضي الله عنه that Rasoolullah ﷺ said, ‘The body of one who pronounces Bismillah before performing Wudu, has become purified from head to toe and as for the one who performed his Wudu without proclaiming Bismillah, then only those parts of his body have been purified, over which he poured water.’

HADITH 13: Imam Bukhari and Muslim report on the authority of Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘When one awakens from a dream (sleep), he should perform Wudu and clean his nostrils thrice, for shaitaan spends the night in his nostrils.’

HADITH 14: Tabrani narrates a Hassan narration on the authority of Hazrat Ali رضي الله عنه, citing that Rasoolullah ﷺ said, 'If I did not feel that it would be difficult upon my Ummah, I would have commanded them to perform miswak with every Wudu. (In other words I would have made it Fard. In some narrations the term Fard has also appeared).'

HADITH 15: It is also mentioned in one narration of Tabrani that Rasoolullah ﷺ never went for any Salaah without performing Miswak (cleaning the teeth).

HADITH 16: It is in Sahih Muslim on the authority of Hazrat A'isha رضي الله تعالى عنها that when Rasoolullah ﷺ would return home from any (journey), he would first perform Miswak.

HADITH 17: Imam Ahmed narrates from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Make it a habit to perform Miswak, as it is a means of cleansing the mouth and a means of attaining the pleasure of Allah.'

HADITH 18: Abu Nu'aim narrates on the authority of Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'To perform 2 Raka'ats after performing Miswak is more exalted than 70 Raka'ats which is performed without performing Miswak.'

HADITH 19: It has been mentioned in one narration that the Namaaz which is performed after Miswak is 70 folds more exalted than the Namaaz which is performed without making Miswak.

HADITH 20: It is narrated in Mishkaat Shareef from Hazrat Sayyidah A'isha رضي الله تعالى عنها that there are 10 actions which are of

Fitrat (inherent qualities) [In other words these actions were commanded in every Shariat]:

1. *To trim the moustache*
2. *To lengthen the beard*
3. *To perform Miswak*
4. *To put water into the nostrils (cleansing the nostrils)*
5. *To clip the nails*
6. *To wash between the toes*
7. *To remove the hair from under the arms*
8. *To remove the pubic hair*
9. *To perform Istinja (to clean oneself after answering the call of nature)*
10. *To rinse the mouth*

HADITH 21: It is on the authority of Hazrat Ali عليه السلام that Rasoolullah ﷺ said, ‘When a servant (believer) performs Miswak and then stands for Salaah, an Angel stands behind him and listens to his Qir’at (recitation). The Angel then comes so close to him, that it places its mouth against the mouth of that person (the Namaazi).’

The Masha’ikh (Pious Grandmasters) have mentioned that a person (believer) who is habitual of making Miswak, will be blessed with the opportunity of being able to recite the Kalima at the time of his death and that person who uses opium, will not be blessed with the opportunity of reciting the Kalima at the time of his death.

LAWS OF JURISPRUDENCE

It is evident from the verse of the Holy Qur'an cited in the inception of this discussion, that there are 4 Fard (Obligatory) actions in Wudu;

1. To wash the complete face
2. To wash both the hands including the elbows
3. To make Masah of the head (pass wet hands over the head)
4. To wash both feet including the ankles

IMPORTANT NOTE: The washing of a part or limb, means that at least a minimum of two drops of water should pass over every part of that limb. If that part (limb) merely becomes moist or water is merely rubbed over that portion of the body like one does with oil, or if simply one or two drops merely run over that portion, it will not suffice and it will not be regarded as having being washed (properly). Washing in this way, will neither validate Wudu or Ghusl.

One should take heed to this important fact. People do not give much consideration to this and this causes their Namaaz to be unfulfilled. There are certain parts of the body that unless one does not pay careful attention (when washing), water does not reach these parts (as it should) and in this case, the water will thus not pass over it properly.

This will be explained in detail when we explain the rules regarding washing of each part. When wetness reaches an area which needs to be washed in facilitating fresh Wudu, it is called masah.

1ST FARD - WASHING THE FACE: vertically, the area from the forehead (from the hairline where the growth ends) up to the chin and horizontally, from one ear to the other ear, is regarded as the face. To pass water once within that area over every part of the skin is Fard.

LAW: For a person whose hair has fallen off from the forehead hairline area or if he has no hair growth there, then (when washing the face) he should wash from where the hair generally grows. If someone has hair growing lower than where the hair usually grows for most people, it is Fard for that person to wash that hair up to the roots.

LAW: If the hair of the moustache, eyebrows or the tuft of hair under the lower lip of men (which is regarded as being part of the beard) is so thick that the skin is not visible at all, then to wash the skin (underneath it) is not Fard but to wash the hair is Fard and if the hair in those areas is not thick, then it is Fard to also wash the skin (under the hair).

LAW: If the moustache is overgrown and causes the lips to be hidden then even though it may be thick it is Fard to spread the hair apart and wash the lips.

LAW: It is also Fard to wash the skin under the beard, if the beard hair is not too thick. However, if the beard is very thick then it is Fard to wash the area which when the (hanging part of the) beard is pressed against the throat, falls within the area of the face. To wash up to the roots (in this case) is not Fard and it is not necessary to wash that part (of the beard) which is below that area. If there are some areas of the beard that are very thick and others that are

scarce, then in the areas where there is thick growth, just the washing of the hair (is Fard) and where there is a light grown, there the washing of the skin is also Fard.

LAW: It is Fard to wash that outward portion of the lip that is normally visible when one closes the lips. If someone closes the lips tightly, causing that portion to be hidden to the extent that water does not reach it or if he did not rinse the mouth which would have allowed it to be washed, then the Wudu (in such a case) will be regarded as being invalid. However, it is not Fard to wash that portion (of the lip i.e. inner lip) which is normally hidden when one closes the lips.

LAW: It is Fard to wash the temples of the head which is the area between the cheek and the ear. It is Fard to wash the hair of the beard in that area, if the hair is thick there. If there is no hair in that area or if it is not thick then to wash the skin is also Fard.

LAW: It is Fard to pass water through the hole of a nose ring if the hole is not sealed. If it reduced in size, then the nose ring should be shaken slightly when washing the area; otherwise it is not necessary.

LAW: It is not necessary to wash under the eyelids etc. Actually, one should not wash these areas as it is harmful to do so.

LAW: If one tightly shuts the eyes when washing the face and this causes a very fine area which is parallel to the eyelashes to be hidden, whereas it is usually visible if one closes the eyes and in doing so, if water did not pass over that area, the Wudu will still be valid. This should still be avoided. However, if a larger area is left unwashed, it will render the Wudu invalid.

LAW: To pass water over the eyelid is Fard, but if the residue of Surma is left on the eyelid and on the eye lashes and one has already made Wudu and did not realise this, and read Namaaz in this condition, then there is no harm. Both, the Namaaz and Wudu will be regarded as valid. However, if one realises it, then it is necessary to remove it and allow water to pass over it.

LAW: In all circumstances, it is Fard to wash the entire eyelashes thoroughly. If any dirt or anything else that has become hard on it, it is Fard to remove it.

2ND FARD - WASHING THE HANDS: The Washing of the elbows is included in this ruling as well.

LAW: If any part (of the limb) even equivalent to one speck is left unwashed from the elbows right up to the finger nails, the Wudu will be regarded as invalid.

LAW: If any type of permissible or impermissible (jewellery) such as a thick ring, ordinary ring, bracelets, glass bangles (any jewellery etc.) or silk hanging ornaments etc. are so tightly worn that the water does not pass underneath it, then to remove such jewels etc. is Fard and if water passes under such these things by merely shaking them or moving them, then to move or shake them is sufficient and if they are so loose that the water passes underneath them comfortably, then to remove, move or shake them is not necessary.

LAW: It is necessary to pass water over the eight spaces of the hands (between fingers), the sides of the fingers, the inner section of the finger nails that are visible and over every single hair of the wrist from the tip to the root. If any part has been left unwashed

thoroughly or if the water did not pass over the base of the hair, (in other words) even if the tip of one single strand has been left unwashed, the Wudu will be regarded as invalid (not done). However, the dirt that is in the nails is exempted.

LAW: If a person has six fingers instead of five, then it is Fard to wash all of them. If a person has two hands on one shoulder, then for him to wash the hand that is completely formed is Fard and to wash the second hand is not Fard but Mustahab (desirable). However, it is Fard to wash that part of the second hand which is joined to the same portion, in line with the hand that is Fard to wash.

3RD FARD - MASAH OF THE HEAD (PASSING WET HANDS OVER THE HEAD): To perform Masah of quarter head is Fard.

LAW: When making masah of the head, it is necessary for the hands to be wet, be it from wetness that has remained on the hands after washing the other parts during Wudu or wetness caused by using fresh water (to wet the hands). If there is wetness on the hands after making masah of one part of the body, it is not sufficient to use the same wet hands to make masah over another part.

LAW: If a person does not have any hair then for him to make masah of quarter of the head (scalp) is Fard and if he does have hair, then to make masah of quarter of the head (meaning over the hair) is Fard. This is regarded as the masah of the head.

LAW: To make masah over a turban, hat or scarf is not valid, unless the hat and the scarf is so thin that the wetness seeps through and moistens one quarter of the head. In this case the masah will be

valid. Making masah of hair which is merely hanging from the head is not sufficient.

4TH FARD - WASHING OF BOTH FEET INCLUDING THE ANKLES ONCE

LAW: The ruling regarding the foot bracelets and rings (etc.) is the same as mentioned above (in the section regarding washing of the hands).

LAW: Due to certain illnesses, certain people tend to tie a string on thread on the toe. This thread is tied (knotted) so tightly that leave alone water passing freely underneath it, the water does not even wet the area under the string. It is necessary for them to abstain from this, as in this case the Wudu will not be done.

LAW: It is Fard to wash between the toes, the sides of the toes, the soles of the feet, the heels, the ankles and the area behind the ankle and above the heel.

LAW: It is a condition for the water to pass freely over the parts which are Fard to wash. It is not necessarily that the water should pass over with intent, as even if it passes over without intent, the Wudu will still be regarded as valid. In other words, if it rained and at least two drops of rain water passed over those each part of the limbs which need to be washed in Wudu, causing them to become wet, the Wudu will be regarded as being valid. Another example is that of a person who falls into a pond (even though without intent) and water passed over all the parts which needed to be washed in Wudu, the Wudu will be regarded as being valid in this case as well.

LAW: If that which is a commonly or specifically a requirement for a person but he has no real control over it even if he takes care to avoid it, such as in the case where something is stuck under or on the finger nails or on any other part that needs to be washed and it stains that portion of the body, thereby not allowing water to pass underneath it, then even if it is something that has become hard, Wudu will still be regarded as being valid; such as in the case of the dough under the finger nails or on the hands of a chef or a baker, the stain of dye on the hands of a person who dyes clothing etc., the stain of Mehndi (henna) on the hands of a female, the stain of ink on the hands of writers, the stain of soil on the hands of labourers, and generally, the stain of 'surmah' (collyrium) on the eyelashes of people. Similarly, the same law applies to grime, sand, dust and the droppings of flies and mosquitoes etc. on the body.

LAW: If one had a blister which dried up but the (dry) skin on the blister did not fall off, then in such a case it is not necessary to remove the skin and pass water over it. It is sufficient to merely pass water over the skin (covering) of the blister. If thereafter one removed the skin then in such a case it is still not necessary to pass water over it again.

LAW: If the scales of a fish remain stuck to the part of the body which is necessary to wash in Wudu, the Wudu will not be regarded as being valid, as the water will not be able to pass underneath it.

SUNNAT ACTIONS OF WUDU

LAW: It is essential to perform Wudu with the intention of acquiring its reward and to fulfil the command of Allah, otherwise the Wudu will be valid but one will not attain the reward for it.

LAW: To commence by proclaiming the **بِسْمِ اللّٰهِ** 'Bismillah'. If one needs to make 'Istinja', i.e. answer the call of nature, before performing Wudu, then one should also proclaim the Bismillah before this as well. This should however be done before entering the toilet and before exposing the body (i.e. before removing the clothing), because it is disallowed to make 'Zikr-e-Ilahi' in an impure place and after revealing the 'Satr', i.e. the private parts of the body.

LAW: Commence by first washing each hand thrice up to (and including) the wrists.

LAW: If only a large dish or vessel is available and there is no smaller vessel (jug etc.) in to which one can pour out the water, then in such a (dire) situation, one should join together the fingers of the left hand and only using those fingers, one should scoop out sufficient water to wash the right hand up to the wrist thrice. In doing so, no portion of the palm should enter the water. He may then put his right hand up to the area that has already been washed into the water without any hindrance. He may then use the right hand to scoop out water in order to wash the left hand.

LAW: This ruling only applies in the case when the hand is not polluted by any Najaasat (impurity). Otherwise, it is not permissible at all to put the polluted hand into the water. If he dips the hand into the water, it will cause the entire water to become impure.

LAW: If the water is in a small vessel (dish etc.), or if the water is in a large vessel, but there is also a small vessel available, but one put his hand into the water without washing it, or even if he only dipped in the entire finger nail of one finger, all the water in the vessel will be unsuitable for Wudu. It will be regarded as 'Ma-e-Musta'mal' (already used water).

LAW: This ruling applies in the case where the part of the hand that was dipped into the water was not washed at all before one dipped it into the water. If he dipped that portion of the hand which had already been washed before and in the interim of it being washed and being dipped into the water, no 'Hadath' occurred (i.e. impurity was passed), then in such a case, if only the portion which has been washed is put into the water, it will not cause the water to be regarded as 'Musta'mal', even if he has to dip the hand up to the elbow into the water.

Actually if one who is not a 'Junub' (a Junub is one in an impure state, requiring the compulsory ritual bath to remove impurities) has washed his hand up to the elbow, then thereafter he is allowed to dip his hand up to the armpit into the water, because now there is no impurity remaining on his hand.

However, one who is a 'Junub' may only dip that part of the hand above the elbow into the water, which he has thoroughly washed, because his entire body is regarded as being impure.

LAW: When a 'Junub' awakens from his sleep, he should wash his hands before and after making 'Istinja'.

LAW: One should perform ‘Miswak’¹ of the upper, lower, right and left teeth at least thrice. When doing so, wash the miswak every time. The miswak should neither be too soft nor too hard. It is better for the miswak to be made from a ‘peelu’, olive, salvadora or margosa tree or from any other bitter wood. It should not be from fruit trees or from trees that bear sweet smelling flowers. It should be as thick as the little finger in thickness, and not more than one span in length. It should also not be so small that it becomes difficult to perform miswak with it. The shaitaan sits on a miswak which is more than one span in length. When the miswak becomes old and not fit for use any longer, it should either be buried or kept away in a safe place, avoiding it from falling into any impure place, because firstly, it is an instrument which is used to fulfil a Sunnat and must thus be treated with respect, and secondly because the water or saliva from the mouth of a Muslim should not fall in an impure place. It is for this very reason that the Ulama have declared it inappropriate behaviour to spit in the toilet.

LAW: One should perform Miswak with the right hand. It should be held in a manner whereby the little finger is at the base of the Miswak and the remaining 3 fingers are above it, and the thumb should be below the head of the Miswak. One should not close the fist when performing Miswak.

LAW: Miswak should be performed with horizontal strokes on the teeth, and not by performing vertical strokes. One should not perform Miswak whilst lying down flat.

1. Miswak: To perform miswak is to cleanse the teeth with a stick according to the Sunnah method.

LAW: First clean the upper teeth on the right side, followed by the upper teeth on the left side. Thereafter clean (brush) the lower teeth on the right side, followed by the lower teeth on the left side.

LAW: Wash the miswak before and after using it. It should not be left lying down on the ground but place it standing up, with the bristles facing upwards.

LAW: In one does not have a Miswak, he may use his fingers or a durable piece of fabric to clean the teeth. Similarly, if one does not have any teeth, he should run the fingers or a cloth over the gums.

LAW: Miswak is not Sunnat for Namaaz but it is Sunnat for Wudu. Thus, he who performs many Namaaz with a single Wudu will not be requested to perform Miswak for each Namaaz, as long as there is no change in the smell of the mouth because if one has bad breath then Miswak is deemed Sunnat for every Namaaz. If one did not perform Miswak during Wudu he may perform Miswak at the time of Namaaz.

LAW: He should then rinse the mouth with 3 handfuls of water making sure that the water passes through every nook and corner of the mouth each time. If he is not fasting, he should also gargle.

LAW: Thereafter, using 3 separate handfuls of water, he should suck in water thrice into the nostrils, in a manner whereby the water reaches the area of soft flesh inside the nose every time. If one is not fasting then he should allow water to reach the root, i.e. end of the nostrils. Both these actions should be done with the right hand, thereafter using the left hand he should clean the nostrils.

LAW: When washing the face, make 'Khilaal' of the beard, on condition that one is not in the state of 'Ehraam'. The method of performing Khilaal is to thrust the fingers into the beard from the direction of the throat, bringing them out from the front.

LAW: Make Khilaal of the fingers and the toes. When making Khilaal of the toes, do so using the little finger of the left hand by first commencing with the little toe of the right foot and ending with the big toe. Thereafter make Khilaal of the left foot, commencing with the big toe and ending with the little toe. If the water is not able to pass between the toes without performing Khilaal, then to perform Khilaal becomes Fard (obligatory). Water reaching between the toes even without Khilaal is in the sense when the toes are spread apart and water is poured in or in the case where one dips his foot into a pond.

LAW: To wash each part which requires washing thrice. On every attempt it should be washed so thoroughly that no area is left unwashed. Otherwise, the Sunnat will not be fulfilled.

LAW: If one washed a part in the sense where in the first instance only part of it was washed then in the second instance a bit more was washed and then finally after the third instance the entire part (limb) was washed, then this will be regarded as only having been washed once. The Wudu will be regarded as being valid but it is 'Khilaaf-e-Sunnat' 'contrary to the Sunnah' to do this. The handfuls (amount) of water used (in washing) are not given credence in this case, but credence is given to the washing of the entire part. It should be washed thrice, no matter how many handfuls of water are used to fulfil this.

LAW: To make ‘Masah’ of the entire head and to make Masah of the ears and ‘Tarteeb’, i.e. to follow sequence; in other words to wash the face then the hands (up-to the elbows) followed by the Masah of the head and then to finally wash the feet. If one performs Wudu contrary to the prescribed sequence or omits any other Sunnat then the Wudu will still be regarded as being valid. To do this one or two times (i.e. occasionally) is not a good habit and if one makes it a habit to omit that which is ‘Sunnat-e-Mu’akkadah’, then he is held in contempt and is regarded sinful for this. To make Masah of the strands of beard which fall under the area of the face is Sunnat and to wash it is Mustahab (desirable). To wash each limb; one after the other whereby the limbs that have already been washed do not completely dry up is also Sunnat. The above laws thus confirm that the Sunnats of Wudu are:

1. Niyyat (intention)
2. Reciting Bismillahir-Rahmanir-Rahim
3. Washing of the hands thrice up to the wrists
4. Performing Miswak
5. Rinsing the mouth 3 times
6. Sucking water into the nostrils thrice
7. Using the right hand to put water into nostrils
8. Using the left hand to clean the nostrils
9. Khilaal of the beard, i.e. to pass wet fingers into the beard
10. Khilaal of the fingers and toes
11. Washing of each part (limb) thrice
12. Masah of the entire head once
13. Masah of both ears once
14. Tarteeb (Wudu performed in order of sequence)
15. Making Masah of the beard strands under the area of the face (i.e. the hanging part of the beard)

16. Washing of each limb, one after the other without delaying, so that no limb dries up before the next limb is washed

MUSTAHAB (DESIRABLE) ACTIONS OF WUDU

Many of the Mustahabs of Wudu have already been mentioned above in passing, whilst some of them have not as yet been mentioned. They are as follows:

LAW: To commence from the right, except for both the cheeks, which should be washed simultaneously, similarly the Masah of both ears should be done simultaneously. However, if a person has only one hand then when washing the face and in making Masah, he should wash the right side first; to use the back of the fingers to make Masah of the nape; to sit facing the direction of the Kaaba; to sit on a raised platform; to make sure that the Wudu water falls in a clean place and to run the hands over the limbs when pouring water, especially during winter; to first apply water to the limbs, like one applies oil, especially in winter; to fill up Wudu water with your own hands; to have water filled and kept for the next time of Namaaz; to avoid taking assistance from another person in Wudu without need; If one is wearing a ring, to shake it if it is loose, so that water may pass under it. Otherwise it will be regarded as Fard. If one is not a Saahib-e-Uzr¹, he should perform Wudu in advance. It is also Mustahab to make Wudu in a relaxed manner. It is a well-known saying amongst the laymen that '*One should perform Wudu like a young man and Namaaz like an old man*', in other words, Wudu should be performed swiftly. One should not be so hasty that it causes one to

1. Saahib-e-Uzr refers to one who is exempted due to a valid reason recognised by the Shariah.

omit a Sunnat or Mustahab. It is also Mustahab to protect the clothing from falling droplets of water and to insert wet small fingers into the cavity of the ears when making Masah of the ears.

It is Mustahab for one who takes heed when performing proper and correct Wudu, to pay special attention not to leave out any part, especially parts like the eyelids, ankles, heels, soles of the feet, the area above the heel, the spaces between the fingers and toes and the elbows. As for those who do not really pay attention or are simply careless then for them it is Fard (obligatory) to pay special attention to all these parts. It has often been observed that these parts remain dry. This is the result of negligence. This type of negligence is Haraam. To take special care in such a situation is Fard. The vessel used for Wudu should be made from sand (i.e. clay). There is no objection if it is made from copper etc. but it should be plated. If the vessel being used for Wudu is a type of spouted jug, it should be kept to your left and if it is a type of dish etc. it should be kept to the right. If a spouted jug has a handle attached, the handle should be washed thrice. When holding it, the hand should be kept on the handle and not on the spout. It is also Mustahab to use the right hand when rinsing the mouth and putting water into the nostrils; to clean the nostrils with the left hand; to put the little finger of the left hand into the nostrils; to wash the feet with the left hand; when washing the face, to use sufficient water on the upper forehead that allows a larger area to be washed.

NOTE OF CAUTION: Many people have the tendency of putting a handful of water either over the nose, eyes or eyebrows and then rubbing their hands over the entire face thinking that the face has been washed, whereas merely applying water on the face does not signify anything. Washing in this manner does not validate the

washing of the face and the Wudu is thus not regarded as being valid. It is also Mustahab to wash the face with both hands; to commence from the fingers when washing both hands and from the toes when washing both feet; to increase the radiance of both hands and feet, in other words, to pass water over a greater area than that which is Fard to wash. In other words, when washing the hands, wash up-to halfway the arm and when washing the feet, wash upto halfway the shin. The Mustahab manner of performing Masah of the head is to bring together the 3 finger tips of each hand, leaving out only the Kalima (index) fingers and thumbs, thereafter placing them on the hair or skin of the forehead and then running them over towards the nape, whereby the palms remain away from the head. On reaching the nape bring the hands back over the head using the palms to perform the masah. Then, using the stomach of the Kalima finger, make masah of the inside of the ear whilst using the stomach of the thumbs to make masah of the outer ear and making masah of the neck with the rear of the fingers; After washing each part, it is advisable to run the hands over it so that the droplets of water do not drip onto other parts of the body or clothing, especially if you intend to enter the Musjid, as it is Makruh-e-Tahreemi to allow the droplets to fall in the Musjid; A very heavy vessel should not be used when performing Wudu, especially if one is a weak person, as this will cause water to wastefully spill; To audibly say, I am performing Wudu; To have the constant intention of Wudu in mind whilst washing every part; To recite the Bismillah; To recite Durood Shareef; To recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

صلى الله تعالى عليه وسلم

And when rinsing the mouth to recite:

اللَّهُمَّ اغْنِنِي عَلَى تِلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَحُسْنِ عِبَادَتِكَ

When putting water into the nose, to recite:

اللَّهُمَّ ارْحِنِي رَائِحَةَ الْجَنَّةِ وَلَا تُرْحِنِي رَائِحَةَ النَّارِ

When washing the face, to recite:

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وُجُوهُ وَتَسْوَدُ وُجُوهُ

When washing the right hand, to recite:

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبِي حِسَابًا يَسِيرًا

When washing the left hand to recite:

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَانِي وَلَا مِنْ دَرَاءِ ظَهْرِي

When making masah of the head, to recite:

اللَّهُمَّ أَظِلَّنِي تَحْتَ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ عَرْشِكَ

When making masah of the ears, to recite:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَبْعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ

When making masah of the neck, to recite:

اللَّهُمَّ اعْتِقْ رُقْبَتِي مِنَ النَّارِ

When washing the right foot, to recite:

اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تَزُولُ الْأَقْدَامُ

When washing the left foot, to recite:

اللَّهُمَّ اجْعَلْ ذَنْبِي مَغْفُورًا وَسَعْيِي مَشْكُورًا وَتِجَارَتِي كَنْ تَبُورَ

On completing the Wudu, to recite:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْ لِي مِنَ التَّطَهِّرِينَ

To stand up and drink some of the remaining water of Wudu, as it is cure for illnesses and to thereafter recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Also recite Kalima Shahaadat and Surah 'Inna Anzalna'. The limbs washed in Wudu should not be wiped without reason and if

wiped then they should not be wiped to the extent whereby they become completely dry. A slight moistness should remain, as this will be kept on the scale with all our other virtuous deeds; one should also abstain from dusting the hands by shaking it, as this is regarded as the fan of shaitaan. After Wudu, sprinkle some water on the gusset.

If it is not a Makruh time then one should also perform 2 Raka'at of Nafil Namaaz. This 2 Raka'at Namaaz is known as 'Tahiyatul Wudu'.

MAKRUH ACTIONS IN WUDU

1. To use the remaining Wudu or Ghusl water of a female to perform Wudu
2. To sit in an impure place for Wudu
3. To allow Wudu water to drop in an impure place
4. To perform Wudu inside the actual Musjid
5. To allow water from the limbs which have been washed to drip into the vessel used for Wudu
6. To allow mucus from the nostril or spittle to fall into Wudu water
7. To spit, gargle or cough out phlegm in the direction of Qibla
8. To discuss worldly issues without reason
- * Qadi Sadrush Shariah has presented at least 65 Mustahabs in the above mentioned discussion on Mustahabs of Wudu.
9. To use excessive amounts of water
10. To use such an insufficient amount of water, that the Wudu is not properly fulfilled
11. To splash water on the face
12. To blow when putting water on the face
13. To wash the face with one hand. This is the practice of the Ruffaad and the Hindus.

14. To make Masah of the throat
15. To use the left hand to put water into the mouth when gargling and when cleaning the nostrils
16. To clean the nostrils with the right hand
17. To set aside a specific vessel or jug etc. for yourself
18. To make masah of the head thrice with 3 fresh amounts of water
19. To wipe the limbs washed in Wudu with the same cloth that was used to dry one's self after Istinja
20. To perform Wudu with water heated by the sun
21. To shut the eyes or lips tightly. If however one closes it so tightly that the necessary areas are not washed, then the Wudu is not valid. The omission of every Sunnat is Makruh and similarly to abstain from every Makruh is Sunnat.

MISCELLANEOUS LAWS REGARDING WUDU

LAW: If one does not have Wudu, it is Fard (obligatory) to perform Wudu for Namaaz, Sajdah-e-Tilaawat and Janaazah Namaaz and to touch the Qur'an.

LAW: Wudu is Waajib (compulsory) when performing Tawaaf of the Kaaba.

LAW: It is also Sunnat to perform Wudu before Ghushl of Janaabat; before a Junub has anything to eat or drink; before sleeping; before calling out the Azaan and Iqaamat; before the Khutbah or Jummah and both Eids; before presence at the Rauda-e-Mubaarak of Rasoolullah ﷺ; for the Waqif of Arafat and for performing Sa'ee between Saffa Marwah.

LAW: It is also Mustahab to perform Wudu before going to bed; after waking up from sleep; after bathing a deceased and after carrying a deceased; before sexual intimacy with ones wife; when one is overwhelmed by anger; when reciting the Holy Qur'an audibly (from memory); before reading or teaching any Hadith; before reading or teaching any other Deeni knowledge; and with exception of Jummah and Both Eids, to make Wudu for any other Khutbah; before touching any Deeni Books; after touching the private parts of the body; after telling lies; after being vulgar; after swearing; after touching the body of an unbeliever; after touching a cross or an idol; after brushing against a person who has leprosy or leucoderma; after scratching the armpit, if a foul smell emanates; after backbiting; after bursting into laughter; after reciting absurd poetic stanzas; after eating camel meat; if your body rubs against the body of a female without any cloth in-between and for a person who is about to read Namaaz, even though he may be in Wudu.¹

LAW: It is Mustahab to perform Wudu if ones Wudu has been nullified (i.e. it is Mustahab to remain in Wudu at all times).

LAW: Wudu is not Fard upon a Na-Baaligh² but it is better to have him or her make Wudu, so that they may get into the habit of making Wudu, thereby learning how to make Wudu and also becoming conscious in regards to the laws related to Wudu.

1. It is Mustahab (desirable) to perform Wudu in all the above mentioned cases. It must however be noted that even though the law is that one should make Wudu if one swears or says something vulgar or touches a cross or an idol etc., it does not mean that to do these things is permissible. Such actions are definitely impermissible but to perform Wudu thereafter symbolises how important it is to cleanse oneself from all of these actions.

2. Na-Baaligh: refers to a child who has not reached the age of puberty

LAW: The spout of the jug used to make Wudu should not be so narrow that it becomes difficult to pour out the water and it should also not be so broad that it causes water to spill out unnecessarily, thereby leading to wastage. The spout should be of medium thickness.

LAW: When taking water in the hand, be sure not to allow water to spill (without reason) as this will be regarded as 'Israaf' (being wasteful). Similarly, when taking water in the hand for anything, be sure to estimate the correct amount that is required and do not take more than what is required. For example, in order to wash the nostrils, only half a handful of water is sufficient, so one should not take a complete handful of water, as this will be regarded as 'Israaf'.

LAW: If one has excessive hair on the hands, legs, chest or back, it should be shaved off or trimmed, so that that excess water is not used when washing.

IMPORTANT NOTE: 'Walhaan' is the name of a shaitaan who causes 'waswasa' 'distraction' to a person in Wudu. A very effective method of protection from his distraction is to seek protection in Allah by reciting the complete **أَعُوذُ بِاللَّهِ** A'oozu Bil'laah, followed recitation of **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** La Hawla Wa La Quw'wata il'la Bil'laah; then Surah Naas; followed by the recitation of **أَمِنْتُ بِاللَّهِ وَرَسُولِهِ** Aamantu Bil'laahi Wa Rasoolihi; and:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ^{عَلِيٌّ} وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

And Subhaanal Maalikel Khal'laqi; followed by:

إِنْ يَشَاءُ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٠٠﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

This will allow the distractions to be cut off from the origin. Another way to remove any such thoughts is not to allow the mind to be occupied by any distractive thoughts and not to pay any attention to such thoughts and to act contrary to the evil distractions which occur in the mind.

FACTORS WHICH NULLIFY (BREAK) THE WUDU

LAW: If stool (faeces), urine, Wadi¹, Mazee², Manee³, a worm or a stone is passed from either the front or rear passage of the private organ of a male or female, it will cause the Wudu to be nullified (i.e. broken). If a male has not been circumcised and any one of the following things came out of the opening of the male organ but still remained in the foreskin, the Wudu is still regarded as being nullified.

LAW: If a similar thing happens in the case of a female and it is still within the outer layer of skin, the Wudu will still be regarded as being nullified.

1. Wadi: refers to Urinary fluid: Urinary fluid is a grimy thick white fluid that has no smell. It is emitted after urinating but can sometimes precede it.

2. Mazee: refers to Pre-ejaculation fluid: Pre-ejaculation fluid. The fluid is thin and white and is emitted at the time of desire and not due to desire.

3. Manee: refers to semen/sperm

LAW: That clear fluid (discharge) which is released from the vagina of a female without any blood mixed in it does not cause the Wudu to be nullified. If this comes onto the clothing, the clothing will still be regarded as being 'Paak' (pure).

LAW: If a male or female passes air from the rear, it will cause Wudu to be nullified.

LAW: If the tissue between both the private parts of a female tears apart, causing it to become one and if she passes air it is advisable to repeat the Wudu, even if she is confident that it came out through the front.

LAW: If a male inserted something into the opening of the penis (urethra) and it came back out, the Wudu will not be nullified.

LAW: If one had an enema administered and some of the medication came back out or if something was put into the rear and it came out, the Wudu will be nullified. Similarly, if a female had a cloth or something else placed in the vagina and there was no sign of anything on it from the outer vagina but when it was removed, it was soiled with blood or some other impurity then now the Wudu will be regarded as nullified.

LAW: If blood, pus or a yellowish fluid flows from anywhere and if it had the ability of flowing (spreading) up to an area that is Fard to wash in Wudu or Ghusl then in such a case, the Wudu will be nullified. However, if it only is very little blood on the skin and does not flow, such as in the case when one is pricked by the tip of a needle or side of a knife, causing the blood to just come up onto the skin (without flowing); or in the case when one makes Khilaal or

miswak or brushes the teeth with the finger or bites something with the teeth and finds traces of blood on it; or if one places the finger into the nostril and the redness of blood becomes evident on it but (in all these cases) if the blood did not have the ability of flowing, the Wudu will not be nullified.

LAW: However, if one of the above mentioned oozed (flowed) out but did not spread to the area which is Fard to wash in Wudu, then the Wudu will not be nullified. For example, if there was a pimple (or boil) inside the eye which burst in the eye and whatever was discharged from it flowed into the eye and did not spread and flow out of the eye or if a boil etc. burst inside the ear and the fluid from it did not flow out of the ear, then in such cases, the Wudu will not be nullified.

LAW: If a fissure or hole is formed in a wound and some kind of discharge appeared in it but did not flow out, the Wudu will not be nullified.

LAW: If a wound etc. began to bleed and one continuously wiped out the blood, not giving it the chance to flow then one should observe whether it would have flowed out or not if he had not wiped it. If it would have flowed out then the Wudu will be nullified, otherwise not. The same ruling applies if he continuously used ash and earth to dry it up.

LAW: If one squeezed an abscess or pimple thereby causing blood to flow out of it then even though it would not have flowed out if he did not squeeze it, the Wudu will still be nullified.

LAW: Liquid (or tears) which flow from the eye, nose, navel or breast etc. due to a pimple, ulcer or some other infection will cause the Wudu to break.

LAW: If a worm falls out of a wound or from the nose, ears or mouth it will not break the Wudu. Similarly, if a piece of flesh separates from a wound and falls off, the Wudu will not be nullified. This is on condition that there is no impurity such as blood or pus or any other impure fluid which has the ability to flow, evident on it.

LAW: If one put oil into the ear and it flowed out from the ear or nose a day later, the Wudu will not be nullified. Even if it comes out of the mouth, the Wudu will not be nullified. However, if one is able to determine that it flowed from the brain into the stomach and it has now actually come from the stomach then in such a case the Wudu is nullified.

LAW: If a blister was squeezed and the fluid from it flowed out, the Wudu is nullified, otherwise not.

LAW: If blood came out of the mouth and is predominant over the saliva then the Wudu will be nullified, otherwise not.

IMPORTANT NOTE: The distinguishing factor in regards to predominance is as follows: If the spit turns reddish, it will indicate the predominance of blood and if it turns yellowish it will indicate the predominance of saliva.

LAW: If a big leech draws blood and drinks an amount that if it had been a normal bleed, it would have had the ability to flow then the Wudu will be nullified, otherwise not.

LAW: If a small leach, lice, bed bug, mosquito, fly or flea, draws blood, the Wudu will not be nullified.

LAW: If whilst cleaning the nostrils, dry blood comes out, it will not cause the Wudu to be nullified.

LAW: If any fluid flows out of the navel, the Wudu will be nullified and if a thread (cotton etc.) comes out of it, the Wudu is still valid.

LAW: The fluid that flows from the eye of a blind person due pain (an infection etc.), will nullify the Wudu.

LAW: Vomiting a mouthful of food, water or bile nullifies the Wudu.

IMPORTANT NOTE: Vomiting a mouthful is in the sense when one vomits without intent, i.e. it is something that he could not control or stop from happening.

LAW: Vomiting phlegm does not nullify the Wudu, no matter how much it may be.

LAW: Vomiting blood that has the ability to flow, will nullify the Wudu if it is not predominated by saliva. However, if one vomits cloths of blood then it will not nullify the Wudu unless it is a mouthful, i.e. vomiting a mouthful of blood clot will nullify the Wudu.

LAW: If one drank water and it entered the stomach, thereafter the same water comes up in a clear and transparent form of vomit then if this is equal to a mouthful, the Wudu is nullified and that water is regarded as being 'Najis' (impure). However, if this water had only

reached the chest when one choked and brought this water up then neither is such water regarded as being impure and nor will this nullify the Wudu.

LAW: Vomiting a few times, a little at a time, an amount of vomit which equals a mouthful, which is from just one bout of nausea then it will nullify the Wudu. However, if the nausea subsided and there was no effect of it remaining, then the nausea started all over again which brought about the vomiting and the vomit of both bouts are not separate mouthfuls each but if combined it would make up a mouthful, then this will not nullify the Wudu. However, if this happens in one session, it is advisable to perform fresh Wudu.

LAW: If one only vomits worms (maggots) or snakes, the Wudu will not be nullified. However, if there is some fluidity (something liquid) with this then it will be seen whether it equals a mouthful or not. If it is a mouthful it will nullify the Wudu otherwise not.

LAW: If a person falls asleep, it will cause the Wudu to be nullified on condition that both the buttocks are not firmly planted on the ground or if he fell asleep in any such position which does not hinder him from heedlessly falling asleep. For example, If a person falls asleep whilst squatting; or whilst lying on the back or stomach; or whilst lying on his side; or by sitting whilst leaning on one elbow falling to one side whereby one or both buttocks are not on the ground; or if he is riding without a saddle and the animal is descending a slope; or if he is sitting on the hams and resting his stomach (whilst bending over) on his lap, in a manner whereby the both buttocks are not planted on the ground; or if he is sitting cross-legged and his head is on his lap or shins, or if he is sitting in the position in which females perform Sajdah (prostration) the Wudu

will be nullified. In other words to fall asleep in any one of the above mention positions or postures will nullify the Wudu. If one intentionally falls asleep in Namaaz, in any one of the said positions then both the Wudu and the Namaaz will be nullified. One must perform fresh Wudu and repeat the Niyyah (intention). If one did not fall asleep intentionally, the Wudu will be nullified but the Namaaz will not be nullified. He should perform Wudu afresh and then continue with the 'Rukn', i.e. (essential position) of Namaaz in which he fell asleep. It is however better to start the Namaaz afresh.

LAW: If both the buttocks are planted on the ground or on a chair or on a bench and if both legs are spread out to one side; or if one is sitting on both buttocks and the knees are upright and the hands are encircling the shins, even if on the ground; if one is sitting upright on his hams or sitting crossed legged; or sitting on a saddled animal; or if one is sitting on a bare back animal which is ascending a slope or if the road is level; or if one fell asleep whilst standing; or like when in the posture of Ruku (bowing); or in the posture of Sajdah that is the recommended posture for males; then in all the above situations the Wudu will not be nullified. If any of these situations occur in Namaaz then neither will the Wudu nor the Namaaz be nullified. However, if one completed the entire Rukn (Position) whilst asleep then it is necessary to repeat it. If one was awake in that particular Rukn and then fell asleep then in this case if one fulfilled that which suffices for this Rukn, it is sufficient, otherwise it should be completed.

LAW: If one fell asleep in a position that does not nullify the Wudu and whilst asleep his posture changed to that which nullifies the Wudu, then if he awoke immediately without any pause, then the Wudu has not been nullified otherwise it is nullified.

LAW: If one fell asleep whilst sitting, hanging his legs alongside a hot ‘Tanoor’ (oven etc.), it is advisable to make fresh Wudu.

LAW: If a sick person was performing Namaaz whilst lying down and he fell asleep, his Wudu will be nullified.

LAW: Yawning or dozing whilst sitting does not nullify the Wudu.

LAW: If one felt light-headed and fell but opened his eyes immediately, the Wudu is not nullified.

LAW: Sometimes whilst seated waiting for Namaaz to commence, one is overwhelmed by sleep and one wishes to get rid of this but sometimes it happens such that he is not even aware of what is said to him at this time. Actually after being called two or three times, he awakens and he thinks that he had not slept. There is no credibility with regards to this thought of his, if a credible person informs him that he was totally unaware of what was happening around him (i.e. he was definitely asleep). If he did not answer when called or if he is questioned in regards to something that happened at that time and he cannot tell you anything about it then it is necessary for him to make fresh Wudu.

IMPORTANT NOTE: When Ambia عليهم السلام sleep, it does not interfere with their Wudu in any way. Their eyes sleep but their hearts are awake and alert.

There is a difference of opinion in regards to whether with the exception of sleep, the other things which nullify Wudu of ordinary people, undoes the Wudu of the Ambia عليهم السلام or not.

The correct ruling is that it does undo their Wudu but this is because of their excellence and status and not because of the Najaasat (impurities), because that which emanates from their bodies is pure and unpolluted and to consume it is Halaal and means of Barkat.

LAW: Unconsciousness, insanity, fainting and intoxication to the extent that causes ones legs to wobble when walking, nullifies the Wudu.

LAW: 'Qahqaha' (laughing out loud by a conscious adult when one is standing in close proximity can hear the laughter), in a Namaaz consisting of Ruku and Sajdah will nullify the Wudu and will also render the Namaaz invalidated.

LAW: If one in an unconscious state (i.e. who has fallen asleep) in Namaaz, or one in Janaazah Namaaz, or one performing Sajdah-e-Tilaawat makes Qahqaha, the Wudu will not be nullified but the Namaaz and Sajdah will be rendered invalid.

LAW: If one smiles to the extent that the teeth are noticeable but no sound at all is emitted then this will neither nullify the Wudu nor the Namaaz.

LAW: 'Mubashirat-e-Faahisha' will nullify the Wudu. This refers to a male touching his erect penis against the private parts of a female or the private parts of another male; or if a female rubs her private part against the private part of another female and there is nothing (clothes etc.) between them, the Wudu will be nullified.¹

LAW: If a male rubbed his penis against the private part of a female and the penis was not erect, the Wudu of the female will still be

nullified in this situation; even though the Wudu of the male will not be nullified.

LAW: If after passing stool one used a clod (of clay) to clean himself and then performed Wudu; later remembering that he had not used water after passing stool then if he performs the cleaning ritual in the recommended manner, i.e. by sitting with the legs apart and pushing down with the force of the breath then the Wudu will be nullified and if he just cleans without doing this, it will be regarded as being valid. However, it is advisable for him to repeat the Wudu.

LAW: If a sore (blister etc) has healed completely but it still has a dead outer skin which has an opening on the top and empty inside; then if water goes into it and one squeezes out the water, neither will the Wudu be nullified nor will that water be regarded as being Najis (impure). However, if there is some wetness (or fluidity) of blood etc. still present in it,] then the Wudu will be nullified and that water will be regarded as impure.

LAW: It is commonly mentioned amongst the laymen and ordinary people that if ones knees or private parts are disclosed or if one sees his own private parts or that of others the Wudu is nullified. This is simply baseless and incorrect. However, it is definitely from amongst the ethics of Wudu to make sure the 'Satr', i.e. the area between the

1. It must be noted that for a male to have any sexual intimacy with a male and for a female to have any such intimacy with a female is a cursed, forbidden and sinful act. One who does this invites the Wrath of Allah and will be severely punished for this huge sin in the hereafter. These situations are only being explained here to clarify the Shariah rulings in this regard. This point should be kept in mind when reading any other law in this relation throughout the Bahaar e Shariat or in any other authentic book of Islamic law. Giving examples of such cases in no way implies or makes such sinful acts permissible.

navel and below the thigh is properly covered. Actually this area should be covered immediately after Istinja because it is disallowed to leave the 'Satr' uncovered unnecessarily and to open the 'Satr' in the presence of others is Haraam.

OTHER MISCELLANEOUS LAWS

That wetness or fluid which comes out of the body of a person and does not nullify the Wudu is not regarded as being impure, such as blood which did not flow out from its actual spot and very little vomit which is not equal to a mouthful. These are regarded as being Paak (pure).

LAW: If rash (eczema etc.) has a moistness or fluid that does not flow out of its place but only has a greasy nature then if a cloth is used to dab it over and over again, no matter how moist the cloth becomes, the cloth will still be regarded as being pure (i.e. can still be used in Namaaz etc).

LAW: The drool which comes from the mouth, even if it emanates from the stomach and has a bad odour, it is still regarded as being Paak (pure).

LAW: The water that flows out from the mouth of a deceased is regarded as being impure.

LAW: Tears which come from an infected eye is regarded as being impure and nullifies the Wudu. To be cautious with regards to this is necessary.

LAW: If a newborn baby (suckling baby) vomits milk then it is regarded as being impure if it is a mouthful. If it soils an area that is more than the size of a dirham, it will make that area impure. However, if this milk did not reach the stomach but only reached the chest and then came up again, it will be regarded as being Paak.

LAW: If one passes air (i.e. flatulence) whilst performing Wudu or if any other thing which nullifies the Wudu occurs, then the Wudu must be started all over again and all the parts that have been washed before must be re-washed; as those parts will be regarded as being unwashed once the Wudu has been nullified.

LAW: If one took water in the palm of the hand and some impurity was passed then that water is not usable anymore and must thus be discarded. The said water cannot be used to wash any other parts.

LAW: If an amount of blood which causes the saliva to become reddish is discharged from the mouth and in such a case if one put his mouth to a jug etc. to take water for rinsing the mouth, then the jug and all the water in it will be regarded as being impure. One should take water in the palm of the hand and use that to rinse the mouth. In this case, one should wash the hand each time after rinsing the mouth.

LAW: If whilst making Wudu, one has a doubt as to whether a particular part was washed or not then if one finds himself in such a predicament for the first time in his life, he should wash that part. However, if this kind of suspicious thought always occurs, one should not pay any attention to it. Similarly if one has a similar suspicion in one's mind after completing Wudu, he should not repeat it.

LAW: If a person was in the state of Wudu then later he doubts whether he has Wudu or not then in such a condition it is not necessary for him to make Wudu. However, it is better to repeat Wudu, as long as this suspicion is not emanating from any 'waswasa' 'shaitaani distraction'.

LAW: A person sat down to make Wudu but now cannot remember whether he made Wudu or not. In this case, it is not necessary for him to make Wudu again.

LAW: One sat down to pass urine or stool but thereafter cannot remember if he passed urine or stool or not. In this case it is Fard for him to make Wudu.

LAW: If one knows that he has forgotten to wash a certain part but cannot remember which part he has not washed then in such a case he should wash the left foot.

LAW: One notices some moistness on the gusset but he is not able to determine whether it is water or urine. If this is the first time in his life that he has faced such a predicament, he should make Wudu and wash that area. However, if he always has this kind of suspicions, he should not pay attention to it, as it is shaitaani distraction 'waswasa'.

CHAPTER 2

GHUSL THE RITUAL BATH

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Allah ﷻ says

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا

'If you are in an impure state, purify yourself well.'

i.e. perform Ghusl [Surah 5, Verse 6]

Almighty Allah says

حَتَّى يَطْهُرْنَ

'Until they (menstruating females) become properly pure'

[Surah 2, Verse 222]

Allah ﷻ says

يَتَأْتِيَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا

'O Believers! Do not approach Namaaz when in an intoxicated state, until such time that you are able to understand that which you are saying; and neither approach it in an impure state, until such time that you have not purified yourself, unless on journey, so if you do not get water there, perform tayammum in place of Ghusl.' [Surah 4, Verse 43]

HADITH 1: It is in Sahih Bukhari and Muslim from Hazrat Sayyidah A'isha رضى الله تعالى عنها that when the Prophet ﷺ would take the bath of Janaabat, he would commence by first washing his hands. Thereafter he would perform ablution like for Namaaz. He would then dip his fingers into the water, wetting the roots of the hair. He would

thereafter pour 3 handfuls of water thrice over the head and he then poured water over the entire body.

HADITH 2: It is reported in Sahih Bukhari and Sahih Muslim from Ibn Ab'bas رضى الله تعالى عنها that Ummul Momineen Hazrat Maymuna رضى الله تعالى عنها says, 'I kept out water for Nabi ﷺ to take a bath and I used a fabric as a curtain. Huzoor ﷺ poured water over his hands and washed them; again he poured water over his hands and washed them. Then using his right hand, he ﷺ poured water over the left hand. He ﷺ then washed the private parts. He ﷺ then struck his hands on the earth and rubbed them and then washed them. He ﷺ then rinsed his mouth and cleaned out his nose. He ﷺ then washed his face and poured water on his head. He ﷺ then move to one side and washed his sacred feet. I then handed him a towel (to dry himself with) but he ﷺ did not use it.'

HADITH 3: It is reported in Bukhari and Muslim on the authority of Hazrat A'isha Siddiqa رضى الله تعالى عنها that a woman from amongst the Ansar, enquired from Rasoolullah ﷺ in regards to taking a bath (Ghusl) after menstruation. He ﷺ explained to her how she should take the ritual bath. He then said that she should use a piece of fabric which is scented with musk to cleanse herself. She asked in regards to how she could purify herself with it. He ﷺ said, 'Purify yourself with it'. Again she asked as to how she could purify herself with it. He ﷺ said, 'Subhaan'Allah! Purify yourself with it'. Hazrat Sayyidah A'isha رضى الله تعالى عنها says I pulled her towards me and said, 'Remove any traces of blood with it.'

HADITH 4: Imam Muslim reported on the authority of Ummul Momineen Umm-e-Salma رضى الله تعالى عنها wherein she says, 'I said, Ya Rasool'Allah ﷺ I tie the plait of my hair very tightly, so should I undo it when performing Ghusl of Janaabat?', He ﷺ said, 'No, It is

sufficient for you to pour water thrice over your head and then to pour water over yourself thrice, you will be cleansed.’ *In other words, this is only if the roots of the hair become wet. If the hair is tied so tightly that the water does not reach the roots of the hair, then to untie it is Fard.*

HADITH 5: Tirmizi, Ibn Majah and Abu Dawud report on the authority of Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘Impurity lurks under every strand of hair, so (thoroughly) wash the hair and clean the skin.’

HADITH 6: Abu Dawud reports from Hazrat Ali رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘That person who leaves the area equivalent to a single strand of hair unwashed; will have his hand dealt with in such and such manner by the fire (i.e. he will be punished).’ Hazrat Ali رضي الله تعالى عنه says, ‘It is for this reason that I have formed an enmity with my hair.’ He repeated this thrice. (In other words, he shaved off all his hair, so that no area remains unwashed because of the hair).

HADITH 7: The Ashaab-e-Sunan Arba’a reported on the authority of Ummul Momineen A’isha Siddiqa رضي الله تعالى عنها wherein she says, ‘Nabi ﷺ did not perform Wudu after performing Ghusl.’

HADITH 8: Abu Dawud reported from Ya’la رضي الله تعالى عنه that Rasoolullah ﷺ once noticed a person taking bath in an open field. He ﷺ then ascended the Mimbar (Holy Pulpit) and after Praising and Glorifying Allah, He ﷺ said, ‘Allah is Modest and Discreet. Modesty and Discretion is dear to him. When one of you takes a bath, one should cover one’s self.’

HADITH 9: It has been reported in numerous authentic books from numerous Sahaba-e-Kiraam رضي الله تعالى عنهم that Huzoor ﷺ said, ‘One who believes in Allah and in the Last Day should not bathe in a public

bath without wearing a waist-cloth and one who believes in Allah and the Last Day should not send his wife to a public bath.’

HADITH 10: Ummul Momineen A’isha Siddiqa رضى الله تعالى عنها queried about females going to public baths and Huzoor ﷺ said, ‘Going to the public bath is not good (i.e. safe) for females.’ She said, ‘They wear a waist-cloth whilst there.’ He ﷺ said, ‘Even if she goes there wearing a waist-cloth, cloak (dress) and head stole.’

HADITH 11: It is in Sahih Bukhari and Muslim that Ummul Momineen Umm-e-Salma رضى الله تعالى عنها says that Hazrat Umm-e-Sulaym رضى الله تعالى عنها said, ‘Ya Rasool’Allah ﷺ! Allah is not shy of the truth. Does a woman have to perform Ghusl when she has ‘Ihtilaam’ (nocturnal emission, i.e. wet-dream)?’, He ﷺ said, ‘Yes, if she sees any discharge (semen).’ Hazrat Umm-e-Salma رضى الله تعالى عنها hid her face (in bashfulness) and said, ‘Ya Rasool’Allah ﷺ! Do women get Ihtilaam?’, He ﷺ said, ‘Yes, if this is not so then how does the child resemble the mother.’

NOTE: The Ummuhaatul Momineen (Mothers of the Believers, i.e. The Sacred and Pure Wives of Rasoolullah ﷺ) are protected from Ihtilaam even before they entered into Nikah with Rasoolullah ﷺ. The reason for this is because Ihtilaam is caused by interference of shaitaan and the Sacred Wives of the Prophet ﷺ are free and pure from such interferences of shaitaan. It is for this reason that they were astonished by this question of Umm-e-Sulaym.

HADITH 12: It is reported by Abu Dawud and Tirmizi from Hazrat A’isha رضى الله تعالى عنها that Rasoolullah ﷺ was asked whether a man should perform Ghusl if he notices some wetness but does not remember having Ihtilaam. He ﷺ commanded that he should

perform Ghusl. It was also asked in regards to a person who remembers having Ihtilaam but does not see any traces of wetness (semen). He ﷺ decreed that there is no need for him to perform Ghusl. Umm-e-Sulaym asked that if a woman notices traces of wetness, does she have to perform Ghusl. He ﷺ said, ‘Yes, females are similar to men (in this).’

HADITH 13: It is reported in Tirmizi from Hazrat A’isha رضى الله تعالى عنها that Rasoolullah ﷺ said, ‘When the head of a man’s private part enters into the private part (vagina) of a female, Ghusl becomes Waajib (compulsory).’

HADITH 14: It is reported in Sahih Bukhari and Muslim on the authority of Abdullah ibn Umar رضى الله تعالى عنهما that Hazrat Umar رضي الله عنه mentioned to Rasoolullah ﷺ that it sometimes became necessary for him to take the Ghusl at night. He ﷺ said, ‘Perform Wudu, wash the private part (penis) and then go to sleep.’

HADITH 15: It is in Bukhari and Muslim from A’isha رضى الله تعالى عنها that when the Prophet ﷺ was in need of a bath and wished to eat or sleep, he would perform Wudu like is done for Namaaz.

HADITH 16: It is in Muslim from Abu Sa’eed Khudri رضي الله عنه that Rasoolullah ﷺ said, ‘If any of you is intimate with his wife and then wishes to go to her again, he should perform Wudu.’

HADITH 17: Tirmizi reports from Umar رضي الله عنه that Rasoolullah ﷺ said, ‘A menstruating female and one in the state of Janaabat should not recite anything from the Qur’an.’

HADITH 18: Abu Dawud reported from Sayyidah Ummul Momineen Siddiqa رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘Turn the course of those homes away from the Musjid, for I do not declare it Halaal for a menstruating female and a person in an impure state to enter the Musjid.’

HADITH 19: Abu Dawud reported from Hazrat Ali رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘The Angels (of Mercy) do not enter that home in which there are pictures (of living beings), dogs, and impure people.’

HADITH 20: Abu Dawud reported on the authority of Hazrat Am‘mar bin Yaasir رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The Angels do not go near 3 people; a deceased unbeliever; one who is immersed in Khulooq (saffron coloured fragrance); and a Junub (one in an impure state), unless he performs Wudu.’

HADITH 21: Imam Maalik reported that in the letter which Rasoolullah ﷺ had written to Amr bin Hazm, it said, ‘The Qur’an should only be touched by a pure person.’

HADITH 22: Imam Bukhari and Imam Muslim reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘One who comes for Jummah should take a bath (before coming).’

LAWS OF JURISPRUDENCE REGARDING GHUSL

Those things which necessitate Ghusl, making it Fard (obligatory) will be explained later on. Firstly the procedure of Ghusl will be explained. There are 3 important factors in Ghusl. If there is a shortcoming in any one of them the Ghusl will not be regarded as being valid. It can be said that there are 3 Fard in Ghusl:

1ST FARD - TO RINSE THE MOUTH: To allow water to pass through the entire mouth, over every nook and corner, upto the back of the throat. Many people think that merely taking a little water into the mouth and then spitting it out is sufficient to rinse the mouth, even though the water may not reach the back of the tongue and the edge of the throat. Merely rinsing the mouth in this manner will not allow the Ghusl to be valid and neither will any Namaaz that is performed with such a Ghusl be regarded as being valid. It is actually Fard to allow the water to pass behind the teeth, in the layer below the cheeks, on the base of the teeth, between the gaps in the teeth and over every part of the tongue, upto the edge of the throat.

LAW: If something is trapped in the base of the teeth or in the gaps between the teeth, thereby obstructing water from passing through, then it must be removed. This is applicable if it does not cause any discomfort or pain in removing it. Pieces of beetle nut and strings of meat are examples of such things. If removing it causes discomfort and injury, like in the case of those who excessively eat beetle leaf, causing it to become fixed to the base of the teeth, or in the case of residue from some toothpowders used by females which fuse to the

teeth, and where there is a danger that if scraped out, it will cause damage to the teeth and gums, then these are excused (exempted).

LAW: Similarly, if a loose tooth was fixed with a wire brace or if a tooth that had come out was fixed with some kind of bonding agent etc. and the water does not pass under the wire or bonding agent etc. then this too is excused. The same applies to the particles of food and beetle leaves which remain in the teeth and taking notice of it is difficult. However, after it has been noticed, it should be removed and that area should be rinsed if the water has not as yet reached those areas.

2ND FARD - CLEANING THE NOSE: To clean the nose means to rinse both nostrils up to the soft area. This is done by sniffing (sucking) the water into the nostrils. Not a single area equivalent to a hair should be left unwashed; otherwise the Ghusl will not be regarded as being valid. If mucus has dried up inside the nostrils, it is Fard to remove this. It is also Fard to wash the nose hairs.

LAW: If the hole of a septum ring (i.e. nose ring) has not been sealed then it is also necessary to pass water into it. If it is narrow, it is necessary for one to give some motion (shake it) to allow water to reach it, otherwise there is no need.

3RD FARD – TO WASH THE SURFACE OF THE ENTIRE BODY: In other words, to pass water over the surface of the entire body, making sure that water passes on every limb and every fine strand of hair on the body. Many in the general public (i.e. laymen) and also some educated people think that to merely pour water over the head and then run the hands over the entire body suffices as Ghusl, whereas there are certain parts in the body that unless one does not

pay special attention to them, they will not be washed and the Ghusl will thus not be valid. We are thus explaining these in detail.

Those parts which are necessary to pay attention to whilst performing Wudu have already been explained when discussing the importance of washing them (in the chapter on Wudu). Whilst making Ghusl, it is also very important to pay attention in this regards as well. With the exception of these, special care should also be taken when washing certain other parts in Ghusl as well. They are:

1. If the hair is not plaited then it is of utmost importance to allow water to pass from the tips to the root over every strand of hair. If the hair is plaited then it is Fard for a male to open this hair (even though men should not plait the hair) and pass water over it from the root to the tips. For females, it is sufficient to only wet the roots of the hair. It is not necessary for them to undo the plait. However, if the plait or pony tail is tied so tightly that without it being undone, the roots of the hair will not become wet then in this case it will be necessary to open the hair (i.e. the plait).
2. The ruling regarding a hole pierced in the ear for an ear-ring or other jewellery etc. is the same ruling which applies to the hole pierced for the nose ring. The ruling is as explained in the chapter on Wudu.
3. To ensure that water reaches the skin beneath the beard, moustache and eyebrows and to ensure that the hairs are washed from root to tip.

4. All the parts of the ear and the entrance of the ear cavity should be washed.
5. To wash behind the ear. One must move the hair whilst doing so.
6. The area (joint) between the chin and the face which cannot be thoroughly washed unless one raises the face.
7. The armpits will not be washed without one raising the hands.
8. Every angle of the shoulder.
9. Every spot of the back.
10. Lift the folds of the stomach and wash thoroughly.
11. Clean the navel, by inserting the finger into it, if there is doubt with regards to water reaching it.
12. Every fine hair of the body from tip to root.
13. The joint between the thigh and the legs.
14. When sitting, pay attention to washing the joint between the thigh and the shin (under as well).
15. The area where both buttocks join, especially when bathing in a standing position.
16. To wash around the thighs.

17. To wash all around the shin (i.e. sides and under as well).
18. The surface area between where the penis and the testes meet. This cannot be washed unless held apart.
19. From the surface of the testes till the lower area.
20. The area under the testes upto the end of it
21. For a person who has not been circumcised, to clean the inner part of the foreskin by raising the foreskin if it can be raised.

FEMALES MUST ALSO PAY SPECIAL ATTENTION TO THE FOLLOWING ADDITIONAL PARTS WHICH MUST BE THOROUGHLY WASHED IN GHUSL:

22. To lift up and wash the area under the breasts if they are sagging.
23. To wash the area between the breast and the stomach.
24. To ensure that water reaches every part of the external part of the vagina, paying attention that it is washed thoroughly. However it is not Waajib (compulsory) to wash the inner vagina using the finger. It is however Mustahab.
25. If tinsel strips are sprinkled on the forehead (which are used to bedeck the hair) it is necessary to remove them.

LAW: If knots are formed in the hair, it is not necessary to open the knots and pass water over them.

LAW: If one has a bandage tied over any area due to an injury and opening it will cause harm and if one has an illness which does not allow water to pass on a certain area due to the danger of harm being caused then masah must be performed over the entire area. If even this is not possible then perform masah over the bandage etc. as this will be sufficient. The bandage should not be tied on an area more than necessary, otherwise the masah will not suffice. If the bandage is wrapped only around the area of necessity, such as if there is a wound on one side of the arm but it is necessary when tying the bandage to tie it around the arm as well, otherwise it will not cover the wound properly then in this case the area underneath will fall in the category of the area that can be washed because washing it will not cause any harm, so if it is possible to open that part of the bandage then to open it and wash that area is Fard. However, if it is not possible to do this and after opening it, one will not be able to wrap the bandage as it needs to be wrapped which will in-turn lead to a fear of harm being caused then in this case it is sufficient to make masah over the entire bandage. In such a case, the washing of that particular area of the body (covered by the bandage as explained above) which is not affected, will also be excused (exempted).

LAW: If one has a (severe) cold, flu or eye infection and one is certain that by washing the hair during Ghusl will cause the illness to worsen or if one is certain that it will lead to another illness then in such a case, one should rinse the mouth, clean the nostrils by putting water into them and take a bath from the neck down. In this case, one should run wet hands over the entire head. In doing so, the Ghusl will be valid. Once one recovers, one should wash the head. There is no need to repeat the entire Ghusl.

LAW: Ghusl will be valid if the finger nails of a cook are stained with the stains or residue of dough, or if the fingernails of writers etc. are stained with the stain of ink, or if fly and mosquito droppings are stuck to the bodies of the people in general. However, after discovering it, it is necessary to remove this and wash it off. The Namaaz which one read before this will be regarded as valid.

SUNNATS OF GHUSL

1. To make the Niyyat of Ghusl.
2. To first wash both hands thrice upto and including the wrists.
3. To wash the private parts, if there are traces of Najaasat (impurity) evident or not.
4. To wash away any Najaasat (impurity) from anywhere else on the body.
5. Thereafter perform Wudu (ablution) like one does in Namaaz but do not wash the feet at this time. However, if one is sitting on an elevated place, like a platform or on a rock etc. then one may wash the feet.
6. Thereafter rub water over the body like one applies oil. This should be done especially in winter.
7. Pour water over the right shoulder thrice.
8. Pour water over the left shoulder thrice.

9. Thereafter pour water thrice over the head and the entire body.
10. Then move slightly away from the actual place where you made Ghusl and if you have not as yet washed your feet during Wudu, wash them now.
11. Do not face the direction of Qibla when bathing.
12. Run your hands over the entire body.
13. Rub the hands over the entire body.
14. Bathe in such a place where none is able to see you.
15. If this is not possible then it is necessary to at least cover the area between the navel and below the knee (This is for males only. Females must bathe in an enclosed area). If one is not able to fulfil even this requirement then one should perform Tayammum. However, this is something that is very rarely needed.
16. Neither make conversation nor read any Dua whilst bathing.
17. There is no harm in wiping the body with a towel after taking a bath.

LAW: If the bathroom does not have a roof or one is taking a bath without any clothes on, there is no objection to this on condition that it is a place where ones privacy is not invaded in any way. However, females should take very special care. It is best for females to sit whilst taking a bath. They should immediately put on their clothing after completion of the bath. Those things which are Sunan

and Mustahab in Wudu are Sunan and Mustahab in Ghusl except if one is completely naked, one should not face the direction of the Qibla but if one is wearing a waist-cloth then it is fine.

LAW: If one is taking a bath in flowing water, such as in the sea or in a river then remaining in it for a short while, will fulfil all the requirements (of Ghusl) and will be equivalent to washing all the parts thrice and the sequence, Wudu and all the Sunnats will be also regarded as being fulfilled. It is also not necessary in this case to give motion to each limb thrice. However, if one bathes in standing water, such as in a pond etc. then giving motion to each limb thrice or changing spots in the water thrice will allow the Sunnat to be fulfilled. If one stood in the rain then the ruling in this regards is the same as the ruling for standing in flowing water. If one performs Wudu in flowing water then to allow the limb to remain in the water for a short while is equivalent to washing thrice and when making Wudu in standing water (like in a pond), to give motion to each limb thrice is equivalent to washing it thrice.

LAW: The amount of water which is required for Wudu and Ghusl is not the same for everyone. This theory is very common amongst the general public and is simply incorrect. Some people are well built whilst others are slim. Some have more hair on their bodies than others and some have thicker beards compared to others, whilst some have no beard at all and some have thick long hair whilst others have no hair at all; thus based on this analogy, how is it possible to have the same amount of water stipulated for everyone?

LAW: It is Makruh for a female to go to a 'Hamaam' (public bath) but it is permissible for a male to go. However, he should take care in

regards to covering his 'Satr'. It is Haraam to bathe naked in the presence of other people.

LAW: It is not advisable to go too early in the morning to the public bath as this reveals the private affairs of a person to the people.

FACTORS THAT MAKE GHUSL FARD (OBLIGATORY)

(1) The emission of 'Manee' (semen) from the penis which has departed from its origin whilst in an aroused state makes Ghusl Fard (obligatory).

LAW: If it was not emitted from its origin in the state of arousal (Shahwat) but because of lifting something heavy or due to falling from a high place then Ghusl will not be Waajib (compulsory).

LAW: If semen left its origin through arousal but as it was about to be emitted, the man held his penis tightly, thereby not allowing it to be emitted but after some time when the feeling of arousal subsided, the semen was released then even in such a case Ghusl will be regarded as Waajib.

The ruling is based on this because even though it was not released in the state of arousal at the time of emission but because it initially left its place due to arousal.

LAW: If some semen was emitted and one makes Ghusl before passing urine, sleeping or walking 40 paces and then reads Namaaz but later finds that the remainder of the semen has been emitted then he must make Ghusl as this is regarded as part of the same semen which was initially emitted from its origin due to arousal.

There is no need to repeat the Namaaz which he has already performed, as it is regarded as valid. However if the person makes Ghusl after passing urine, sleeping or walking 40 paces and the semen was then emitted without any feeling of arousal, it will not necessitate Ghusl, and this semen will not be regarded as being part of the actual semen which was initially emitted.

LAW: If the semen has become so thin that it is emitted during urination or a few drops trickle out at any given time without any arousal then the Ghusl does not become compulsory. The Wudu will however be nullified.

(2) Ihtilaam (Nocturnal Emissions-Wet Dream): In other words a person went to sleep and when he awoke he found some wetness on his body or clothing and he is either confident or suspects that it is either semen or 'Mazee', then in such a case, Ghusl becomes Waajib (compulsory) upon him, even though he does not remember dreaming anything. However, if he has complete confidence that it is neither 'Manee' nor 'Mazee', but it is perspiration, urine or Wadi or some other liquid substance then even though he remembers having Ihtilaam and he remembers the pleasure of seminal discharge, the Ghusl will still not be regarded as Waajib upon him. If he is completely confident that it was not semen but he has a doubt that it could be Mazee but he cannot remember having nocturnal emissions in the dream then Ghusl is not Waajib upon him, otherwise it is Waajib.

LAW: If he remembers having Ihtilaam but there is no trace of it on the clothing etc. then Ghusl is not Waajib upon him.

LAW: If before sleeping he was in a state of arousal and the male organ was erect then when he woke up, he found traces of it and there is a predominant likelihood of it being Mazee but he cannot remember the dream, the Ghusl is not Waajib unless there is predominant likelihood of it being Manee (semen).

If before he went to sleep he had no feeling of sexual arousal at all or if he did have a feeling of sexual arousal but it had already subsided just before going to sleep and that which was emitted was already cleaned out, then in this case there is no need for there to be a predominant likelihood of it being semen; the mere presumption that it could be semen is sufficient in this scenario to cause the Ghusl to become Waajib. This law is a common one and yet many are unaware of it. We must pay careful attention to this.

LAW: If a person became dizzy due to illness or lost consciousness whilst in an intoxicated state and after attaining consciousness he found Mazee on his clothing, this will cause Wudu to become Waajib and not Ghusl and if this happens after sleeping then Ghusl is Waajib. These laws are based on the condition that there was no sexual arousal before going to sleep.

LAW: A person had a dream and his eyes opened before emitting any semen, so he held the penis so that no semen is emitted. Then, as the erection subsided, he released it. Thereafter, the semen was emitted; Ghusl becomes Waajib.

LAW: Whilst in Namaaz he had a feeling of arousal and he could feel the semen being released but it had not as yet been emitted, allowing him to complete his Namaaz. In this case, Ghusl will become Waajib but the Namaaz will be regarded as valid.

LAW: If one fell asleep whilst standing, sitting or walking and when he awoke, he found traces of Mazee; Ghusl becomes Waajib.

LAW: At night he had Ihtilaam but when he woke up, he found no traces of it, so he performed Wudu and read his Namaaz; thereafter, semen was emitted. This will now make the Ghusl Waajib but the Namaaz he read is regarded as valid.

LAW: A women had a dream but Ghusl will not be Waajib upon her unless the semen was not emitted from the inner part of the vagina.

LAW: A man and woman were both sleeping on the same bed. When they awoke, they found traces of semen on the bed and each of them refuses to acknowledge that they had Ihtilaam. It is a precautionary measure for each one of them to have Ghusl. This is the correct ruling in this regard.

LAW: If a boy reached puberty (became Baaligh) by way of having a wet dream then Ghusl becomes Waajib upon him.

(3) In the case where the 'Hafsha' in other words the head of the penis was entered into the vagina or rear of a female or the rear of a male, it cause Ghusl to become Waajib upon both of them, whether it is done out of sexual arousal or not, or whether there was any emission of semen or not, on condition that both of them are Mukal'laf (adult with sense of understanding). If one of them is Baaligh (i.e. has reached puberty/adult) then Ghusl is Fard on him and even though the Ghusl will not be Fard on a Na-Baaligh (minor), the command of Ghusl will still be given.

For example, if the male is Baaligh and the girl is Na-Baaligh then Ghusl is Fard on the male but the female will also be commanded to make Ghusl. If the female is Baaligh and the boy is not Baaligh then Ghusl is Fard upon the female but the male will also be commanded to make Ghusl.¹

LAW: If the head of penis is severed (cut off) then if the remaining part of the penis, equivalent to the head of the penis enters then the ruling is the same as entering the head of the penis.

LAW: If a person has intercourse with an animal, dead person or with such a small girl with whom intercourse is not allowed but did not emit semen then Ghusl is not Waajib upon him until there is no emission.²

LAW: A man inserted his penis between a female's thighs and after emission, semen entered into the vagina or if he had intercourse with a virgin and he also emitted semen but the vaginal tissue did not break, then Ghusl is not Waajib upon the woman but if it is later established that she is pregnant then Ghusl becomes Waajib upon her.

1. The above laws are being presented to show whether Ghusl to attain bodily purification is compulsory or not and numerous circumstances are presented here and in the rest of the book for the purpose of understanding. This however does not mean that to do such things as entering a female from her rear (anus) or entering a male by another male or having an illicit sexual relation, or any other forbidden and cursed action is permissible. It is of utmost importance that this is kept in one's mind throughout the book. Those who commit such acts are sinful and worthy of the Wrath of Allah

2. Here again, it must be clarified that these are sinful and cursed acts but these are explained so that the ruling in such cases may become clear.

In this case, she must repeat all the Namaaz which she performed from the time of being intimate, until the time she makes Ghusl.

LAW: If a woman inserts her finger or the private organ of an animal or dead person or some other object made from rubber or clay etc. which resembles the penis, into her vagina then until she does not have any emission, Ghusl does not become Waajib on her. In the same way, if a man had intercourse with a 'Pari' (female Jin) and if she was not in human form at that time, then without emission of semen, Ghusl will not be Waajib, but if she was in the human form, then just by the head of the penis disappearing into her, will make the Ghusl Waajib.

LAW: If a woman had Ghusl after intercourse and then after that Ghusl, some remainder semen of the male came out of her, Ghusl does not become Waajib upon her again, however the Wudu will be nullified.

BENEFICIAL NOTE: For any of the 3 reasons mentioned above, if Ghusl becomes Fard upon a person then that person is called 'Junub' (one in an impure state) and this condition is known as 'Janaabat' (condition of impurity).

(4) After completing of Haidh (menstruations – females monthly cycle).

(5) After Nifaas (i.e. after postnatal bleeding).

LAW: A child was born but the woman did not bleed at all. The correct ruling in this case is that Ghusl is Waajib.

A detailed explanation regarding Menstruation and postnatal bleeding will be discussed in the chapters pertaining to them.

LAW: A kaafir male or female is regarded as Junub. If a non-Muslim women who was menstruating or bleeding after childbirth accepts Islam and even though the menstruation and Nifaas came to an end before she accepted Islam, the proper ruling is that Ghusl is still Waajib upon them. However, if they had already made Ghusl before accepting Islam or through some way water had passed over the entire body then all that they need do is to put water into the nostrils upto the soft part of the inner nose and this will be sufficient, as this is the one thing that the unbelievers are not really able to do. Drinking huge gulps of water will also fulfil the requirement of gargling and if this too hasn't been done then this too must be fulfilled. In other words if all those parts of the body which are Fard to wash thoroughly during Ghusl after intercourse were already washed whilst in the condition of kufr then there is no need to repeat the Ghusl again, otherwise it is sufficient to just wash those areas that are Fard to wash and have not as yet been thoroughly washed. However, it is Mustahab (desirable) after this to still make the entire Ghusl.

LAW: It is Fard-e-Kifaayah upon a Muslim to bathe the Muslim deceased. If at least one person fulfils this duty, all are absolved from this responsibility and if no one bathes the deceased then all are accountable and sinful.

LAW: A Muslim was found dead in water (river, sea etc). It is Fard to bathe him as well. However, if the person retrieving him from the water doused him under the water before taking him out with the

intention of Ghusl then the Ghusl is done, otherwise he must be bathed.

LAW: It is Sunnat to take a bath for Jummah, Eid, Baqr Eid, the day of Arafat and when tying the Ehraam. It is Mustahab (desirable) to make Ghusl for Waqoof-e-Arafat, Waqoof at Muzdalifa, before presenting yourself in the Holy Haram, before presenting yourself in the Holy Court of the Holy Prophet ﷺ, for Tawaaf, for entering Mina, and to pelt the Jamraat with pebbles on all 3 days, for Shab-e-Bara'at, Shab-e-Qadr on the Night of Arafat, for entering the gathering of Meelad Shareef, and for going to other blessed gatherings, and after bathing a deceased, and after an insane person starts to regain his sanity, and after regaining consciousness from an unconscious state, after starting to come out of an intoxicated state, after repenting (making Tauba) from your sins, before wearing new clothing, after returning from a journey, after the blood of Istihaaza (blood that flows from the vagina due to illness) stops, for Namaaz of Lunar and Solar Eclipse, for Salaat ul Istisqa (to pray for rain), during times of fear and darkness and when being pounded by fierce winds, and if there is impurity on the body and one does not know where on the body it is. For all the above mentioned occasions it is desirable to make Ghusl.

LAW: For those making Hajj, there are five incentives for them to bathe on the 10th of Zul Hijjah:

1. *Waqoof at Muzdalifa*
2. *Entering into Mina*
3. *When stoning the Jamraat*
4. *When Entering Makkah*
5. *for Tawaaf*

This is if they do the 3 last mentioned things on the 10th as well and if it is Friday then the Ghusl of Jummah too is on them. Similarly, if the Day of Arafat or Eid falls on a Friday then for them there shall be two Ghusl.

LAW: For those who need to make many Ghusl (as mentioned above), one Ghusl with the Niyyat (intention) of all things will fulfil the Ghusl and it will give them the reward of all.

LAW: If a woman was Junub (in an impure state) and then started menstruating, she may either make Ghusl immediately or after the menstruations end.

LAW: A Junub made Ghusl of Janaabat on the day of Eid or on a Friday and he also made the intention of Jummah and Eid then all have been fulfilled, if he makes Eid and Jummah Namaaz with the same Ghusl.

LAW: If a female had to purchase water for Ghusl or Wudu then the payment for that is the responsibility of her husband on condition that Ghusl or Wudu is Waajib upon her or if she is doing so to remove dirt from the body.

LAW: One who is in need of Ghusl should not delay doing so. It has been mentioned in the Hadith Shareef as follows: 'The Angels of Mercy do not enter that home in which there is a Junub (person in an impure state).' If one delays Ghusl for a duration whereby the end time of that Namaaz is approaching then to make Ghusl immediately is Fard. Now, if he still delays, he will become sinful. If a person in an impure state wishes to eat or drink anything or have intercourse with his wife then he should first make Wudu, or wash his hands and

face, or at least rinse his mouth first and if he does the above mentioned things without doing any of the said actions, there is no sin upon him but it is Makruh (undesirable) to do so and this brings upon a person dependency and if a person has intercourse with his wife without having Ghusl or making Wudu then there is no sin. However, if a person had Ihtilaam, he should not go to his wife without first making Ghusl.

LAW: If during the month of Ramadan a person is Junub then it is better to make Ghusl before Fajr starts, so that every segment of the fast is free from anything impure. However, if he does not make Ghusl before this time, it will still not affect the fast in any way but it is more appropriate to gargle (enter water into throat) and to suck water up into the nostrils, so it reaches the upper tip of the inner nasal passages. Both these should be done before the time of Fajr commences, as you will not be able to fulfil these correctly whilst fasting. If one delays making Ghusl to such an extent that the sun has risen and ones (Fajr) Namaaz has become Qaza (Expired) then this is a sin even on any other day and it is even more sinful in Ramadan.

LAW: For a person who needs to make Ghusl, it is Haraam (forbidden) to enter the Masjid, make Tawaaf and touch the Holy Qur'an, even though he is just touching its blank parts of paper, its spine or tassels. It is Haraam for such a person to read the Qur'an by looking into it or even by not looking, to write any verse (Ayat) or even to write any Ayat in Taweez form or to touch or wear such a ring that has the Arabic alphabets on it.

LAW: If the Qur'an-e-Azeem is inside a Juzdaan (casing or cloth covering etc.) then there is no harm in touching the Juzdaan.

Similarly, it is permissible to touch it with such a cloth that is not part of your clothing or part of the Qur'an. It is forbidden to touch it or hold it with part of your sleeves or lower portion of a ladies head scarf, or even if a shawl is on your head and you touch it with the other end which is in your hand, as these are all related to your person just as the tassels of the Qur'an are regarded as attached to the Qur'an.

LAW: There is no harm in reciting verses of the Qur'an with the intention of Dua, like saying Bismillah hir Rahmaan nir Raheem for blessings, or Alhamdu lil laahi Rab bil Aalameen after sneezing, or too say In na lil laahi wa in'na ilaihi Raaji'oon on hearing some sad news, or to read the entire Surah Faateha with intention of Glorification, or to read with the same intention Ayat ul Kursi or the last three verses of Surah Hashr from; Huwal laa hul ladhee until the end. In all the above mentioned cases if the Niyat is not that of reciting Qur'an then there is no objection. One can also read the three Quls by leaving out the word 'Qul' from each one with the intention of Glorification, as this is allowed. However if one adds the words Qul, it is not allowed even though the intention is to Glorify, for the said circumstance it is definitely regarded as reciting Qur'an and the Niyat has no bearing in such a case.

LAW: If there are verses of the Qur'an printed on money then it is Haraam for all of them (viz: one without Wudu, Junub, one who is menstruating, one in Nifaas) to touch it. However, if it is in a purse then they may carry the purse. The same law applies to them touching plates or tumblers etc. which have Surahs inscribed on them. It is Haraam for all of them to touch it in an impure state and to use such utensils (with Surahs inscribed on them) is Makruh for

everyone, except when the intention is purely for Shifa (attaining cure).

LAW: To touch or read the translation of the Qur'an in Persian, Urdu or any other language holds the same ruling as reading the Qur'an.

LAW: There is no harm if any of those mentioned above look at the Holy Qur'an even though their sight may fall upon the alphabets and they are able to understand the words and they read in their minds.

LAW: It is Makruh for all those who have been mentioned above to touch the Books of Fiqh, Hadith and Tafseer. There is however no harm if they touch it with any cloth even though they are wearing it or covering themselves with it but to place their hands on the actual area where verses of the Qur'an are written in these Books is also Haraam.

LAW: For all of them, to touch and read the Taurat, Zaboor and Injeel is Makruh.

LAW: There is no harm in them reading Durood Shareef and Duas but it is better for them to do so after making Wudu or rinsing the mouth.

LAW: It is permissible for all of them to give the reply to the Azaan.

LAW: If the Holy Scripture is in a state whereby it cannot be read any longer then it should be shrouded (covered with a cloth) and buried in such a place where none will walk over it.

LAW: Unbelievers should not be allowed to touch the Holy Scripture (Qur'an) and even the actual alphabets should be kept away from them.

LAW: The Qur'an should be kept on top of all other Kitaabs, and then below it should be Tafseer, then Hadith, then other Religious Books, on condition of their excellence.

LAW: Do not keep anything else on a Kitaab, even a pen or ink. Even that box in which there are other Kitaabs should not be kept on it. In other words nothing should be kept on it.

LAW: To use pages on which Islamic laws are written to tie parcels or to use a table mat on which there are Islamic poetic verses written or to use any bedding with something written on it are all disallowed.

CHAPTER 3

DISCUSSION REGARDING WATER

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Allah ﷻ says

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

'And We sent down from the sky, water which purifies'

[Surah 25, Verse 48]

Allah ﷻ says

وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْسَ الشَّيْطَانِ

'He sends down water upon you from the sky, so that you may be purified by it, and so that you may be cleansed of the filth of

Shaitaan' [Surah 8, Verse 11]

HADITH 1: Imam Muslim reported on the authority of Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'Anyone from amongst you who is in an impure state (i.e. state of Janaabat) should not bathe in standing water (i.e. in very little water which is not a 'Dah-Dardah' because a 'Dah-Dardah' falls within the ruling of flowing water). The people then enquired from Abu Hurairah رضي الله عنه as to what they should do. Hazrat Abu Hurairah رضي الله عنه said, 'Take water from it (for Ghusl).'

HADITH 2: It is reported in Sunan Abu Dawud, Tirmizi and Ibn Majah from Hakm bin Amr رضي الله عنه that Rasoolullah ﷺ forbade us from using the remaining water which was used by a female for her purification.

HADITH 3: Imam Maalik, Abu Dawud and Tirmizi report on the authority of Abu Hurairah رضي الله عنه that a person enquired from Rasoolullah ﷺ saying, ‘We journey by sea and only carry a necessary amount of water with us. If we use this water for Wudu, we shall remain thirsty, so can we perform Wudu (ablution) with the water from the sea?’ He ﷺ said, ‘Its water is pure and its dead animal (i.e. fish) is regarded as Halaal.’

HADITH 4: Ameer ul Momineen Farooq-e-Azam رضي الله عنه said, ‘Do not bathe with water that has been heated by the sun as this causes leprosy.’

PERMISSIBLE AND IMPERMISSIBLE WATER FOR WUDU

NOTE OF CAUTION: Water which is permissible for Wudu is also permissible for Ghusl and water which is impermissible for Ghusl is also impermissible for Wudu.

LAW: Rainwater; sea water; stream water; spring water; river water; well water; water from melted ice and water from melted hail are all permissible for Wudu.

LAW: That water into which something was mixed, thereby causing it to be recognised by some other name, such as ‘sharbat’ (juice etc.) or if such a thing was mixed and boiled with the water which was not aimed at cleaning any dirt from it, such as in the case of gravy, tea, rose water or any other essence then Wudu and Ghusl is not permissible with such water.

LAW: If one mixes any such thing in it or boils any such thing in it with the aim of cleansing any dirt from it, such as soap or leaves of a

jujube tree then in this case Wudu with this water is permissible as long as its liquidity is not lost. If it becomes thick like Situ (Situ is a sweet non-alcoholic beverage made from parched barley), then Wudu with it is not permissible.

LAW: If something pure was mixed in it, thereby altering its colour, smell or taste but its liquidity has not been changed, such as in the case of sand, lime or a small amount of saffron then Wudu with it is permissible. However, if the colour of the saffron becomes so predominant that it can be used to dye fabric then Wudu with it is impermissible. The same applies to colour from any dye. If an amount of milk has been mixed in it that does not allow the colour of the milk to become predominant in it then Wudu with it is permissible, otherwise not. If old or dry leaves fall into it and their nature is altered then there is no harm, as long as the leaves do not cause it to become thick.

LAW: Flowing water refers water wherein if a blade of grass is placed, it should have the ability of carrying it away. This type of water is pure and a purifying agent for others. If any impurity falls into it, it will not cause it to become impure, as long as that impurity does not cause its colour, taste or smell to change. If some impurity causes its colour, taste or smell to change then it is regarded as being impure. This will now only be regarded as pure water after the impurity settles and the original quality of the water re-appears or if such an amount of water is added into it which carries the impurity away (i.e. it flows away) or if the colour, taste and smell of the water normalises. If something which is regarded as pure caused the colour, taste or smell of flowing water to change then Wudu and Ghusl with this water is still permissible as long as one of the things mentioned does not re-occur.

LAW: If a dead animal is found lying in the girth of a river and water is flowing over it then in the general sense, if the amount of water that flows after touching it, is less than the amount of water that is passing over it, or it is more or equal, the Wudu is absolutely permissible from anywhere in this water even from the area where this impurity is lying as long as the intrinsic quality of the water does not change. This is the correct and reliable ruling.

LAW: If rainwater (whilst it is raining) falls from the drainpipe (gutter) on the roof, it is regarded as being pure even though there may be Najaasat here and there on the roof, even if there is some impurity on the opening of the gutter and even though the water which is falling after touching the impurity is less than half or equal or more in proportion. It will be regarded as pure for as long as the impurity does not change the intrinsic quality of the water. This is the correct ruling and reliable. However, if the rain stops and the water stops flowing then that stagnant water and whatever drips from the roof is regarded as being Najis (impure).

LAW: Similarly, the water which flows in the external drains is regarded as being pure until such time that the colour, taste or smell does not appear in it. To make Wudu with this water if pieces of 'Najaasat-e-Mar'iyah', i.e. visible impurity can be seen flowing in it, to the extent that if one takes any handful of water from it, one or two particles of impurity will definitely come into the hand then in such a case merely taking it in the hand will cause the hand to become impure. Wudu with this water is Haraam. If none of this is evident then Wudu with it is permitted. However, it is advisable and better to abstain from using such water.

LAW: If the water in an external drain has stopped flowing after rain and if there are signs of impurity in it or if one notices a change in its colour or smell then it will be regarded as being impure, otherwise it will be regarded as pure.

LAW: That pond which is 10 hands in length by 10 hands in breadth is called a 'Dah-Dardah' or a 'Big Pond'. The same applies if it is 20 hands in length and 5 hands in breadth or 25 hands in length and 4 hands in breadth. In other words its complete surface area should be equal to 100 hand lengths. If it is round then its circumference should be approximately 35 and a half hands length. If the entire surface area is not equal to 100 hand lengths, it will be regarded as a small pond and its water will be regarded as a little water, no matter how deep the pond may be.

NOTE OF CAUTION: When ascertaining whether the pond is a big or small pond, the size will not be judged by the measurement of the actual pond but it will be judged by the amount of water. In other words it will be judged by the external surface area of the water which is in the pond. Thus, if the actual pond is big but the amount of water inside it has become less, thereby not qualifying it as a Dah-Dardah any longer then in such a case, it will no longer be regarded as a 'Big Pond'. Not only those ponds (Haudh) which are constructed in Musjids and on Eid Gahs will be recognised as ponds but every such hole which has a surface area of 100 hand lengths, will be regarded as a 'Big Pond' and if it is smaller than this, it will be regarded a 'small Haudh (pond)'.

LAW: All that is required for a Dah-Dardah pond is that no part of the ground in the pond should be opened (visible) from anywhere. This has been mentioned in many books that when taking a single

handful or both handfuls of water, the ground should not open anywhere. This is mentioned so that it remains sufficient because if when taking water into the hand, the ground is visible (open) from anywhere then the surface area would not be within the area of 100 hand lengths. The water of such a Pond (i.e. a Dah-Dardah) is in the ruling of flowing water. If any impurity falls into it, it will not cause it to become impure unless the impurity does not change the colour, smell or taste of the water. Even though such a pond will not be regarded as being impure if any impurity falls into it, it is still disallowed to intentionally put any Najaasat into it.

LAW: The condition for a 'big pond' not to become impure is for its water to be associated (to it). So, if sticks or rafters are buried (inserted, poked into) such a pond then with the exception of these sticks and rafters, if the remaining area is bigger than one hundred hand lengths then it is a pond, otherwise not. However, thin things such as grass and crops etc. do not hinder it from being regarded as adjoined (connected).

LAW: If the big pond is polluted with the kind of impurity that is not visible, such as alcohol or urine then Wudu from anywhere in the pond is permissible. However, if impurity such as faeces or a dead creature is visible in it then it is better and advisable not to make Wudu from that section of the pond which has the impurity. One should make Wudu from another part of the pond.

NOTE OF CAUTION: That Najaasat (impurity) which is visible is known as 'Mar'iyah' and that impurity which is not visible is known as 'Ghair Mar'iyah'.

LAW: If many people make Wudu at once at such a pond (i.e. big pond) there is no objection to this even though Wudu water may fall into it. One should not gargle into it or blow the nose in it as this is contrary to ethics of cleanliness.

LAW: If a pond or 'big Haudh' becomes frozen at the surface but the water under the ice, the length and the breadth of the amount of water is joined and equal to the amount of a Dah-Dardah and one broke a hole in it and performed Wudu from it then this is permissible. This is even if it is polluted by some impurity. However if it is not joined to a Dah-Dardah and some impurity has fallen into it then it is regarded as impure. If before any impurity entered into it, one made a hole in the ice and water gushed out of it and spread out to the extent of a Dah-Dardah then now even though some impurity had fallen in, it is still regarded as being pure and the ruling in regards to the depth is the same as mentioned above.

LAW: In any impurity fell into a dry pond and it rained, causing pure flowing water to enter it, to the extent that before the flow stopped, it became a Dah-Dardah then that water is regarded as being pure. If it remained less than a Dah-Dardah with the rainwater then after it rained again it became a Dah-Dardah then all of the water will be regarded as being impure. However, if it becomes completely full and flows over then it will become pure even if it flowed over for a distance of 1 or 2 hand lengths.

LAW: Impurity fell into the water of a Dah-Dardah and thereafter, the water of the Dah-Dardah became less then it is still regarded as being pure. However, if the impurity is still in it and is visible then it will be regarded as being impure. Now, until such time that it does not become full and flow, it will not be regarded as being pure.

LAW: A 'Small Pond' becomes impure. Thereafter, its water spread out and it became a Dah-Dardah. In this case it will still be regarded as being impure. However, if pure water causes it to flow away then it will become pure.

LAW: There are some ponds that are narrow at the top and broad at the bottom. In other words it is not a Dah-Dardah at the top but it is either a Dah-Dardah or more than a Dah-Dardah at the bottom. If a pond of this nature is brimful and impurity pollutes it, it is regarded as being impure. Now, if its water becomes less and it becomes a Dah-Dardah then it will be regarded as being pure.

LAW: The water inside a Huqqa (Mogul Pipe), i.e. the water inside the base of a Huqqa, is regarded as being Paak (pure). Even if there is a change in its colour, smell or taste it is still permissible to perform Wudu with it. If sufficient is available, tayammum is not permissible whilst this water is present.

That water which drips from the body after Wudu and Ghusl is pure but Wudu or Ghusl with it is not permissible. Similarly, if the hand, finger or complete finger nail or any other part of a limb that needs to be washed in Wudu, is dipped into water less than a Dah-Dardah with or without intent then that water is not suitable for Wudu or Ghusl. Similarly if any unwashed part of the body of a person who is in need of a Fard Ghusl touches the water then that water is no longer suitable for Wudu and Ghusl. If a washed portion of the hand or another part of the body touches it then there is no harm.

LAW: If the hand (of a Junubi) was already washed and he puts the hand into the water again with the intention of washing it and this washing it is for the purpose of attaining thawaab (blessings), such

as; for eating or for Wudu then this water is regarded as being 'Musta'mal' (i.e. water which has been used). In other words, it is no more suitable for Wudu and to drink this water is also Makruh.

LAW: If he put his hand into the water due to absolute necessity, such as if the water is in a huge vessel and he is not strong enough to tilt it to pour out the water and a smaller vessel is not available which he can use to take some water then in such a situation he is permitted to put only that portion of the hand into the water which is necessary, so that he may scoop out some water. A similar situation is if the bucket and rope of a well have fallen inside and there is no other way of getting it out except by climbing into the well and he does not have any other water with which to wash his hands or feet before climbing in, then in such case if he puts in his feet and uses it to pull out the bucket and the rope, it will not cause the water to be regarded as 'Musta'mal'. Very few people are aware of these laws. We should thus pay attention to them.

LAW: If Musta'mal water mixes with good water, such as in the case when drops fall into the jug or into the bucket then if the good water is more it will be still suitable for Wudu and Ghusl; otherwise all will be regarded as being unsuitable.

LAW: If ones hand went into the water or if it somehow became Musta'mal and one intends to do something to make the water suitable for use then one should pour into it, good water which is more than it. Another way of doing this is to pour in water from one side of the vessel so that water overflows from the other side of the vessel. In this case, all the water will be suitable for use. Similarly, impure water can be purified in this manner. Similarly every such thing which has the ability to flow (i.e. has liquidity) becomes pure

after being caused to overflow by adding more of it or by adding in water thereby causing it to overflow.

LAW: Water that is squeezed out of any tree or fruit, such as the water from water from a banana, grapes, pomegranate or sugar cane juice is not permissible for Wudu

LAW: That water which has been heated by the sun in a hot country, in a vessel made from any metal other than gold or silver should not be used for Wudu or Ghusl as long as the water is still hot. One should also abstain from drinking this water. Actually it should not be used for anything to do with the body, to the extent that even if clothing becomes wet with this water, one should abstain from wearing it until such time that it does not become cold because there is a danger of getting leucoderma by using this water. However, if one does use it for Wudu or Ghusl, the Wudu and Ghusl will be regarded as being valid.

LAW: If there is water present in small pits and one is not aware of any impurity polluting it then Wudu with this water is permissible.

LAW: The (khabar) information given by a kaafir in regards to any water being Paak (pure) or Na-Paak (impure) will not be given any credence. It will be regarded as being pure in both conditions because the actual nature of water is pure.

LAW: The water which a Na-Baaligh (child who has not reached puberty) has filled is regarded as his property, in the light of Shariah and can thus not be used to drink, make Wudu or Ghusl or for any other purpose. In other words, this water is not permissible to be used by anyone except his parents and for his employer even if he permits them its use. If one performed Wudu using this water, the

Wudu will be valid but one will be regarded as being sinful (for using it). This should be a lesson to the Muálimeen (Teachers) who generally ask Na-Baaligh children to fill water for them which they in-turn use for their own needs. Similarly, it is Haraam to even use water filled by one who is Baaligh (i.e. one who has reached puberty) without his permission.

LAW: It is not permissible for one to use any water if its colour, smell or taste has been altered due to any impurity. It is also impermissible to feed this water to animals as well. It can be used for making mud etc. but it is impermissible to use this mud on the walls etc. of the Musjid.

DISCUSSION REGARDING THE WATER OF A WELL

LAW: If human or animal urine, blood (which can flow), toddy, date liquor or even a single drop of any other alcohol pollutes a well, all the water of the well must be removed. The same ruling applies if an impure piece of stick, clothing soiled with impurity or any other impure (Najis) thing falls into the water.

LAW: The water in a well will be rendered impure (Na Paak) if polluted by the urine or faeces of animals that are not suitable for consumption. Similarly, the water in a well will be rendered impure if polluted by the droppings of a hen or duck. In all such cases, all the water in the well must be removed.

LAW: Even though the droppings of sheep, goats, camels, cow dung, the dung of a horse and donkey are regarded as impure but on the basis of necessity, if a very small amount of this falls into a well, it will be excused and the command to render it impure will not be

given. Similarly if the droppings of Halaal birds such as pigeons and sparrows or the droppings of birds of prey such as eagles, falcons or hawks fall into the water of a well it will not render the water impure. Similarly the urine of rats and bats will not render the water impure.

LAW: It (the well water) will not be rendered impure if a very small droplet of urine, like the amount resembling the tip of a needle or an impure speck of dust falls into it.

LAW: Even if a single drop of water from an impure well falls into a pure well, it will render all the water therein impure. The ruling in regards to both will thus be the same. Similarly, if one puts the bucket, rope or earthen pot polluted by water from an impure well into a pure well it will render all its water impure. If a human, a goat, a dog or any other ‘Damawi’¹ animal equivalent or larger in size falls into a well and dies, all the water in the well must be removed.

LAW: If any Damawi animal, such as a rooster, hen, cat, rat or lizard etc. dies or swells and disintegrates in the water all the water must be removed.

LAW: If any of the above died outside the well and then fell in, the ruling will still remain the same.

LAW: If the severed tail of a lizard or rat falls into a well then all the well water must be removed. This applies even if it did not swell or disintegrate. However, if there was some wax etc. stuck to the root

1. A ‘Damawi’ animal refers to an animal in which blood flows.

(end) of the tail when it fell in then only 20 buckets of water will be removed.

LAW: If a cat pounced upon and injured it but the rat managed to get free and fell into the well then in this case all the water will be removed.

LAW: If a Damawi animal such as a rat, mole, sparrow, lizard, chameleon or any animal equal in size or smaller than it falls in and dies then 20 to 30 buckets of water will be removed.

LAW: If a pigeon, hen or cat dies after falling into a well, 40 to 60 buckets of water will need to be removed.

LAW: The ruling in regards to a human child is the same which applies to an adult human and the ruling in regards to a baby goat is the same as which applies to a goat.

LAW: The ruling with regards to an animal smaller than a pigeon is that which applies in the case of a rat and the ruling in regards to an animal smaller than a goat is that which applies to a hen.

LAW: If 2 rats die after falling into a well then 20 to 30 buckets of water must be removed. If 3, 4 or 5 rats fall in and die then 40 to 60 buckets of water will be removed and if 6 rats fall in and die then all the water must be removed.

LAW: If 2 cats die after falling into a well, all the water must be removed.

LAW: If the body of a deceased Muslim falls into a well after Ghusl, then in reality there is no need to remove any water. If a Shaheed (martyr) on whose body there are no traces of blood falls into a well, no water will be removed and if there were traces of blood on the body which did not have the ability to flow then in this case as well, no water will be removed even if this blood from the body washed away with the water and mixed in the water. If blood which has the ability to flow is evident on the body of a Shaheed but has become dry and separated from his body before he fell in, the water will still be regarded as being pure. The reason for this is that for as long as the blood of a Shaheed remains on his body, no matter how much it may be, it is regarded as being 'Paak' (pure). However, if this blood separates from his body and falls into the water then the water will now be regarded as impure.¹

LAW: If a dead kaafir falls into a well even if he has been washed a hundred times or even if his finger or finger nail enters the water, the water will become Najis (impure) and all the water must be removed.

LAW: If a miscarried or a stillborn child falls into a well; all the water will be removed even if the baby was given a bath before falling in.

LAW: If a person who is in need of making Wudu or one in need of making Ghusl enters into the well without a valid reason and there is no impurity on his body then 20 buckets of water must be removed. However, if he climbed in to retrieve the bucket then no water needs to be removed.

1. In other words, this is in the case where only the blood falls into the water and not in the case where the martyr falls in with blood on his body.

LAW: If a pig falls into the water, all the water has become impure and must be removed. This ruling applies even if the pig just falls in and does not die.

LAW: With the exception of a pig, if any other animal falls into the water and came out alive and there are no definite traces of impurity on its body and its mouth did not touch the water then this water will be regarded as being pure. It is permissible to use this water but as a precautionary measure it is better to remove 20 buckets of water. However, if one is definite that there was some impurity on the body of the animal then all the water must be removed. If its mouth touched the water then the ruling which applies to its saliva and 'jhuta' (leftover) also applies in this case. If it's 'jhuta' is impure or 'Mashkuk' (doubtful) then all the water must be removed and if its 'jhuta' (leftover) is Makruh then in the case of rats etc. 20 buckets should be removed, in the case of free range poultry 40 buckets must be removed and it is better for 20 buckets of water to be removed in the case of those animals whose 'jhuta' is regarded as Paak (pure). For example, if a goat falls into a well and then comes out alive, 20 buckets of water should be removed.

LAW: If an animal whose 'jhuta' is pure or Makruh fell into the well and one used this water to perform Wudu without removing any water, the Wudu will still be valid.

LAW: If a shoe or ball fell into a well and one is sure that it was impure, all the water must be removed, otherwise 20 buckets must be removed. The mere assumption of it being impure is not reliable.

LAW: If an aquatic creature, i.e. an animal that is born in water, dies in a well or after dying falls into the well, it will not make the well

impure even if it swells up and disintegrates in the water. However, it is Haraam to drink that water if it disintegrated and its parts mixed in the water.

LAW: The ruling regarding a frog that lives in water and one which lives on land is the same. In other words, even after it dies and even decays, it will not cause the water to become impure except for the huge frogs which are found in the jungles and have blood which has the ability to flow in them. The ruling in their regards is that which is applicable to rats. The frogs that live in water have webbed feet whilst the ones that live only on land don't.

LAW: If a creature which is not born in water but lives in water, such as a duck or goose dies in the water, the water will become impure.

LAW: If a child or a kaafir put their hand into the water and it is known that their hands had impurity on it then it is obvious that the water will be regarded as being impure, otherwise it will not be regarded as being impure but it is better to use some other water for Wudu.

LAW: If those creatures which do not have flowing blood in them, such as flies and mosquitoes etc. die in it, it will not make the water impure. **BENEFICIAL NOTE:** If a fly falls into curry etc. dip it in and then throw it away and make use of the curry.¹

1. In other words there is no harm in such food. The reason for this is because the fly carries illness on one wing whilst the Shifa for it is on the other wing and it always falls in on the wing which carries illness, so by dipping it in the wing which has Shifa will remove any illness, leaving the food safe to consume.

LAW: If the bones of a carrion (dead animal) which has some flesh or sliminess on it falls into the water, the water will be regarded as being impure and all the water should thus be removed. If it did not have any flesh or sliminess on it, the water will be pure. However, the water will become totally impure if contaminated by the bone of a pig (swine).

LAW: If water in a well has become impure and the amount of water which needed to be removed was correctly removed, then its rope and bucket with which the water was removed will also be regarded as purified and there will be no need to even re-wash these.

LAW: When it is said that all the water must be removed, it means that it should be removed to an extent that if the bucket is put into the well after the removal of the water then even half a bucket of water should not be available. There is neither any need to remove the sand from inside the well and nor is there any need to wash the inner walls of the well, as it will be regarded as being purified.

LAW: The command that has been decreed regarding removing such and such an amount of water actually means that the impure thing which has fallen into the water should first be removed. Thereafter, the necessary amount of water should be removed. If the impure thing is still in the water, no matter how much water one takes out it will be in vain.

LAW: However, if that thing (which has fallen) in, has decayed and turned into sand or if it was something that was not by itself impure but became impure because of being soiled by an impurity, such as in the case of clothing etc. then if removing such things is not

possible then simply removing the stipulated amount of water will allow it to be purified.

LAW: There is no stipulation in regards to the size of the bucket to be used in the well. The bucket that is fixed for that particular well is the bucket that will be the correct one. If there is no fixed bucket that is used at a particular well then it should be of a size that can hold at least 1 'Sa' of water.

LAW: It is not necessary for the bucket to be filled to the brim. If some water spilled out or dripped out but the amount of water in the bucket exceeds half a bucket, it will be counted as 1 bucket.

LAW: If there is a fixed bucket for a well but another bucket was used and it is either bigger or smaller than the fixed bucket for that well or if there is no fixed bucket for that particular well and the bucket that was used can hold more or less 1 'Sa' of water then in such cases, one should calculate and drain out water based on the equivalent size of the fixed bucket or equal to 1 'Sa' per bucket.

LAW: If a dead animal was taken out of a well and if the time of death is known then the water will be regarded as being impure from the time of death of the animal. If anyone performed Wudu or Ghusl with this water after that time neither is the Wudu nor their Ghusl valid and he will have to repeat all those Namaaz which he read with either that Wudu or Ghusl, because none of those Namaaz will be regarded as being completed. Similarly, if that water was used to wash any clothing or it came into contact with his body or clothing through some other way then it is necessary for him to purify those clothes and his body. It is Fard upon him to repeat all the Namaaz which he performed whilst wearing those clothes. If the

time of death is not known then it will be regarded as being impure from the moment it was discovered even though it swelled and disintegrated. The water will not be regarded as being impure before this. There is no harm to the Wudu, Ghusl or Namaaz which he performed before it was seen. There is also no harm in regards to clothes that were washed with this water before it was seen. On the basis of ease, our practice is accordingly.

LAW: If there is such a well that its water does not completely drain out, no matter how much water you drain and some impurity has fallen in or an animal has fallen in, necessitating all its water to be drained out then in such a situation, the ruling is that one should enquire as to how much water it contains and that entire amount of water should be removed. The amount of water that seeps in will not be accounted for whilst the other water is being removed. The manner of finding out how much water the well contains at that time should be done by enquiring in this regard from two pious Muslims who have the knowledge of telling how much of water it holds by looking at the breadth and depth of the water. The amount of buckets that should be drained out will thus be based on the amount of buckets they agree upon. The second method is to correctly measure the depth by means of a long pole or rope and a few people should quickly get together and for example, remove 100 buckets of water and then measure the depth again. The water should now be drained out on the basis of the amount of water that has become less. The well will then be regarded as being purified. An example to better understand this situation is as follows: When measuring it for the first time, one noticed that the water is about 10 arm lengths in depth then after draining the water one noticed that the remaining depth is now 9 arm lengths. This would mean that in

removing 100 buckets, the water level dropped by an arm's length, so the 10 arm lengths of water equals 1000 buckets¹.

LAW: In the case of a well wherein the water can be completely drained and it will finally come to an end but there is a danger of the well collapsing or being badly damaged then in this case as well, one should remove the amount of water that the well is currently holding. There is no need to drain out every bit that is coming in.

LAW: One has the choice of either draining out all the water that needs to be drained out at once or a little at a time. It will be regarded as being purified in both cases.

LAW: If a fresh egg of a hen which also has some wetness on it, falls into the water, it will not make the water impure. Similarly if a baby goat fell into the water immediately after birth and did not die, the water will not be regarded as being impure.

1. This is only an example that is being given for understanding purposes. It does not mean that in every such well, one has to drain out 1000 buckets of water. This has been presented to help estimate how much water one will remove in the said situation.

THE LEFTOVERS OF HUMANS AND ANIMALS

LAW: The leftovers 'Jhuta' of a human-being is regarded as pure; be it of one who is in the state of impurity, be it that of a female who is menstruating or bleeding after childbirth (postnatal bleeding). Even the leftover of an unbeliever is regarded as pure but to abstain from it is better, just as is the case with saliva, nasal mucus and phlegm which is regarded as pure but people are offended by this. The leftover of an unbeliever should be viewed with more dislike.

LAW: If the mouth of a person bled to the extent that it caused the saliva to become reddish in colour and he then immediately drank water then his leftover water from this will be regarded as being impure. It is necessary upon him to thoroughly rinse the mouth and cleanse it once the reddish colour subsides. If he did not rinse the mouth but the saliva circulated a few times over the area polluted by the impurity and no traces of the impurity are evident due to either swallowing the circulated saliva or spitting it out, then the mouth will be regarded as being purified. If one drinks water thereafter, the water will be regarded as being pure. However, it must be noted to swallow the saliva in the said situation is extremely impure and is regarded as a sinful act.

LAW: (Allah Forbid) If a person consumed alcohol and then immediately drank water, the water has become Najis (impure) and if he waited for a duration whereby the traces of the alcohol mix with the saliva and go down the throat then it is not regarded as being impure but one must take precaution to stay away from alcohol and from its leftovers (i.e. anything contaminated by it).

LAW: If the moustache of a person who consumes alcohol is big and alcohol gets onto it then as long as it is not cleansed, it will cause the water which he drinks and the vessel used for drinking to become contaminated (i.e. impure).

LAW: For a male to partake in the leftovers of a strange female (Ghair mahram) and for a female to partake in the leftovers of strange male knowing that it is the leftover of a particular person and to partake in it to attain pleasure is Makruh. If one does not know whose leftovers they are and one partakes in it without the intention of attaining such pleasure then to do so is not objectionable. Actually in certain circumstances it is regarded as being a virtuous act, such as by partaking in the leftovers of an Aalim who acts in accordance with the Shariah or the leftovers of a truly religious 'Peer' (Spiritual Guide) because people partake in this regarding it as 'Tabarruk' (being sacred).

LAW: The leftovers of animals which are suitable for consumption is regarded as being pure; be (it the leftovers of) quadruped animals or birds even if they are male. Examples of such animals are cows, oxen, buffalo, goats, pigeons and partridges etc.

LAW: The leftovers of a free-range chicken which roams around freely putting its beak into filth is Makruh. If it is kept caged or enclosed, its leftover is pure.

LAW: Similarly, the leftovers of certain cows which are in the habit of eating filth is also Makruh. If it had just eaten some impurity and thereafter there is no sign that it did anything that allowed its mouth to be cleansed (such as by drinking from flowing water or by drinking from 3 different places in stagnant water) and it puts its

mouth into any other water in this condition, the water will be regarded as being impure. Similarly if an ox, buffalo or goat (i.e. the males) as per habit sniffed the urine of the female, then this caused the mouth to become impure and neither did it go out of sight nor did such an amount of time pass by in which its mouth could have been cleansed then their leftovers are impure. If such an animal puts its mouth into 4 different waters, the initial 3 will be regarded as being impure and the 4th will be regarded as pure.

LAW: The leftovers of a horse are regarded as being pure.

LAW: The leftovers of a pig, dog, lion, cheetah, wolf, elephant and jackal and all other beasts of prey are regarded as being impure.

LAW: If a dog put its mouth into a vessel and if the said vessel is made from porcelain, metal, if it is earthen ware which is oily or used and fatty it will become purified if washed thoroughly thrice, otherwise only if it has been dried each time. However, if the porcelain has a hairline crack or if a vessel has a fracture in it then it will only be regarded as being purified if it is dried thrice. It will not be regarded purified by only washing it thrice.

LAW: If a dog licked the outside of an earthen pot then the water inside will not be regarded as being impure.

LAW: The leftover of birds of prey, such as that of the Hawk, Falcon, female hawk and Eagle are regarded as Makruh. The same ruling applies to the leftover of the crow. If the birds of prey have been kept and trained for hunting and there is no sign of any impurity on their beaks then their leftovers are regarded as being pure.

LAW: If a cat starts to lick ones hand, one should immediately pull the hand away. It is Makruh to allow the cat to continue licking ones hand. One should immediately wash the hand. If one read Namaaz without washing the hand then the Namaaz will be regarded as being valid but it is 'Khilaaf-e-Ulaa' (contrary to what is best).

LAW: If a cat ate a rat and then immediately put its mouth into a vessel then it has become impure but if it licked its mouth clean with its tongue leaving no apparent signs of blood then it is not regarded as impure.

LAW: The leftovers of animals which live in water are regarded as being pure whether they are born in water or not.

LAW: The leftovers of a donkey and a mule are 'Mashkuk' 'doubtful'. In other words there is a doubt in regards to whether it is suitable for Wudu and Ghusl or not. Thus, it cannot be used for Wudu because the definite necessity for ablution will not end by the use of water which is doubtful.

LAW: Wudu and Ghusl is permissible with that leftover water which is regarded as being pure. However, if a Junub (one in need of compulsory bath) drinks water without rinsing his mouth then Wudu with that leftover water is not permissible because such water is now regarded as being 'Musta'mal' (used water).

LAW: It is Makruh to use Makruh water to perform Wudu or Ghusl when good water is available. If good water is unavailable then there is no harm in using the Makruh water. Similarly, it is Makruh for a wealthy person to eat or drink leftovers that are Makruh to eat or

drink. There is no offence in a poor or needy person eating or drinking this.

LAW: It is impermissible to use doubtful water to perform Wudu and Ghusl when good water is available. If there is no good water available then one may use it to perform Wudu and Ghusl but tayammum (dry ablution) must also be performed in this case. It is better to perform Wudu first and then tayammum but if one did the opposite, i.e. he made tayammum first and then performed Wudu, there is still no harm in this. In this situation it is necessary to make intention for Wudu and Ghusl. If one made Wudu and did not make tayammum or if he made tayammum and did not make Wudu then the Namaaz will not be valid.

LAW: One should not eat or drink doubtful leftovers.

LAW: If doubtful water becomes mixed up in good water, then if the good water is more, it can be used for Wudu, otherwise not.

LAW: The sweat and saliva of animals whose leftover is impure is also regarded as being impure, and if its leftover is pure, then its sweat and saliva is also regarded as pure. The sweat and saliva of an animal whose leftover is Makruh, is also regarded as Makruh.

LAW: If the saliva or sweat soils the clothing, the clothing will be regarded as being pure, regardless of the quantity.

CHAPTER 4

TAYAMMUM

DRY ABLUTION

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Allah ﷻ says

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ

'If you are ill, or on a journey, or one of you has returned after answering the call of nature, or you have been intimate with women, and you are not able to find any water, then take pure sand, and wipe with it your faces and hands.' [Surah 4, Verse 43]

HADITH 1: It is reported in Sahih Bukhari on the authority of Ummul Momineen Siddiqah رضي الله تعالى عنها wherein she says; 'We were on a journey with Rasoolullah ﷺ, and on reaching Bayda, or Zaat Al Jaysh, my necklace broke off, so Rasoolullah ﷺ stopped over, to look for it, and everyone else stopped over with him ﷺ. There was no water present there, and neither did the people have any water with them, so the people went to Hazrat Abu Bakr Siddique رضي الله عنه and said, 'Do you not see what Hazrat A'isha رضي الله تعالى عنها has done? She has caused Rasoolullah ﷺ and everyone else to stop at a place where there is no water and nor are they carrying any water with them.' Hazrat Abu Bakr Siddique رضي الله عنه approached me and noticed that Rasoolullah ﷺ had been resting with his head on my lap. He said, 'You have held up Rasoolullah ﷺ and everyone else in a place where there is no water and they are not carrying with them any water as well!' Hazrat Abu Bakr رضي الله عنه then rebuked me say whatever Allah willed for him to say, and he then started to poke me in the side with his hand, and the only reason I did not move, was because Rasoolullah ﷺ was resting on my lap. The day dawned at a place in which there was no water. Rasoolullah ﷺ woke and noticed there

was no water. The verse of Tayammum was then revealed, so everyone performed tayammum. Usaid bin Hudair رضي الله عنه said, 'O Family of Abu Bakr! This is not the first blessing which you have brought us!' (i.e. you are always bringing forth such blessings). She further says, 'The camel on which I was seated got up and we found the necklace beneath it.'

Translator's Note: It should be noted that had this event not occurred we would not had Tayammum. This incident also points to the Ilm-e-Ghaib of Rasoolullah ﷺ. The Wahabis say that this incident proves that he did not have knowledge of the unseen, whereas in reality it proves that he did and actually abstained from informing his companions about the whereabouts of the jewels as he knew that there was a greater blessing in them not finding it, meaning that he was aware that the verses regarding Tayammum would be revealed. If this is not Ilm-e-Ghaib, then what is?

HADITH 2: It is reported in Sahih Muslim on the authority of Huzaifa رضي الله عنه that Rasoolullah ﷺ said, 'There are 3 things through which we have been blessed with excellence over others (1) Our 'Saffs' (lines in Namaaz) have been made like the 'Saffs' of the Angels; (2) The entire earth has been made a Musjid for us (i.e. we can pray on any pure piece of earth); (3) when we are not able to find any water then the sand of the earth has been made a purifier for us.'

HADITH 3: Imam Ahmed, Abu Dawud and Tirmizi have reported on the authority of Abu Zirr رضي الله عنه that Rasoolullah ﷺ said, 'Pure sand is the ablution of a Muslim even if he is not able to find water for 10 years and when he finds water then he should use it for his body (i.e. he should perform Ghusl and Wudu with it), as this is better for him.'

HADITH 4: Abu Dawud and Daarmi reported on the authority of Abu Sa'eed Khudri رضي الله عنه wherein he says, 'Two people went on a journey and they had no water with them. When the time of Namaaz approached they performed tayammum with pure sand and performed their Namaaz. Then whilst still within the stipulated time for that Namaaz they found water, so one from amongst them performed Wudu and repeated his Namaaz whilst the other did not repeat his Namaaz. On returning they presented themselves before Rasoolullah ﷺ and mentioned their situation to him. Addressing the person who did not repeat, Rasoolullah ﷺ said, 'You did which was Sunnat and your Namaaz is valid.' Then addressing the person who performed Wudu and repeated his Namaaz, Rasoolullah ﷺ said, 'You have received two folds reward.'

HADITH 5: It is in Sahih Bukhari and Sahih Muslim on the authority of Imran رضي الله عنه, wherein he says, 'We were on a journey with Rasoolullah ﷺ. Huzoor ﷺ led the Namaaz and on completion he noticed a person who was sitting away from everyone else and had not performed Namaaz with the rest of the people. He ﷺ said, 'What has hindered you from performing your Namaaz with the people?' He said, 'I am in need of a bath (Ghusl) and there is no water available'. He ﷺ said, 'Use sand for it is sufficient for you.'

HADITH 6: It is reported in Sahihain on the authority of Abu Juhaim bin Haarith رضي الله عنه that Rasoolullah ﷺ was returning from the direction of Birr Al Jamal. A person greeted Rasoolullah ﷺ but he did not reply to him until he came to a wall and made masah of his holy face and blessed hands. Only thereafter did he reply to him.'

LAWS OF JURISPRUDENCE REGARDING TAYAMMUM

LAW: One who is not in the state of Wudu or is in need of taking the ritual bath but cannot locate water may perform 'Tayammum' in place of Wudu and Ghusl. There are a few situations where one is not able to make use of water.

1. IN THE CASE OF ILLNESS: If one is ill and he knows that performing Wudu or Ghusl will definitely increase the illness or delay the recovery and he has ascertained this personally by noticing that making Wudu or Ghusl causes the illness to worsen or if a qualified Muslim doctor who is not noticeably an open sinner tells him that the use of water will be harmful to him. (In this case one may perform Tayammum).

LAW: Tayammum is not permissible if one merely assumes that the use of water will worsen the illness. Similarly, the advice given by a kaafir, open-sinner or an unqualified doctor is not regarded as reliable to legitimise Tayammum.

LAW: If the use of water does not cause his sickness to worsen but movement for the sake of Wudu and Ghusl will cause him harm or if he is not able to perform the Wudu himself and he has no one else who can assist him to perform it then even in such a case he may perform Tayammum. Similarly, if one's hands are badly injured and he is not able to perform Wudu by himself then in such a case he may make tayammum if there is none available to assist him.

LAW: If the greater portion of the limbs that need to be washed in Wudu of a person who is in need of performing Wudu or most of the

body of a Junub is affected by injury or measles then he may perform tayammum.

Otherwise, he should wash those parts of the body which are not affected. He should perform masah (use wet hands to wipe) over the area of injury and in the case of harm he should make masah around it as well. If there is a risk of harm being caused in making masah (directly) then he should place a piece of cloth over that part and make masah on the cloth.

LAW: If cold water causes harm to one during an illness and warm water does not cause any harm then the use of warm water is necessary. In this case tayammum will not be valid. However, if one is at such a place where warm water is not available then one is permitted to perform tayammum.

Similarly, if Wudu or Ghusl causes harm when it is cold and does not cause any harm when it warms up then one should perform tayammum in cold weather then when the weather becomes warmer at the time of the next Namaaz one should perform Wudu. There is no need to repeat the Namaaz which was already performed with the tayammum.¹

LAW: If pouring water over the head causes harm then one should bath from the neck down and make masah of the entire head.

1. In other words if one has an illness that becomes worse by using water when it is cold, such as at the time of Fajr then one may perform tayammum at that time but when it becomes warmer, such as at the time of Zuhr then one should perform Wudu, if the use of water causes no harm when the weather becomes warmer.

2. IF WATER IS NOT AVAILABLE: In other words if water is not available for a distance of 1 mile (i.e. approximately 1,6km) in all four directions (one may perform Tayammum).

LAW: If one has an idea that water will be located within a mile then to search for the water is necessary. To perform tayammum without looking for the water is not permissible. If one made tayammum and performed Namaaz without searching for water and thereafter one locates water on searching for it then it is necessary to perform Wudu and repeat that Namaaz. In the case where one did not search for the water and there was none available from whom one may be able to enquire regarding the availability of water then one later found out that water is available nearby, in such a case there is no need to repeat the Namaaz. However, the tayammum will now not be valid. If there was someone present there and you did not enquire from him in regards to the availability of water and then you later find out that there is water nearby then in this case the Namaaz must be repeated.

LAW: If one has no real idea whether there is or isn't any water nearby then to search for the water is Mustahab (desirable). However, if one makes tayammum and performs Namaaz without searching then the Namaaz will be valid.

LAW: If one has the blessed Zamzam water in his possession which he is carrying with him as a sacred gift for the people or to give it to a sick person then if it is an amount of water that will suffice for Wudu then tayammum is not permissible.

LAW: If you do not wish to use the Zamzam for Wudu and want to legitimise tayammum upon yourself then the manner of facilitating

this is to gift the water to a person whom you trust, knowing that he will return it to you and you should have something fixed in return for it. In this case, tayammum will be permissible.

LAW: One who is neither in a populated area nor in the vicinity of a populated area and he has water in his possession but did not remember having it, so he performed tayammum and performed his Namaaz then in this case the Namaaz is regarded as being valid. If he is in a populated area or in the vicinity of a populated area, he must repeat the Namaaz.

LAW: If your companion has water with him and you have an idea that by asking he will share some with you then in such a case it is impermissible to perform tayammum before asking for the water. If you did not ask but made tayammum and read Namaaz then thereafter you asked and if he agreed to give the water or if he offered water without you asking then in both cases it is essential for one to perform Wudu and repeat the Namaaz. However, if you asked for water and he did not give it then the Namaaz which was performed with tayammum is valid. If one did not even ask him for the water after performing his Namaaz, thereby not knowing whether he would have given it, not given it or if he did not personally offer any water. In this case the Namaaz is valid and even if one knew that there was no predominant likelihood of him giving the water and one thus performed Namaaz with tayammum then the ruling is the same, i.e. if he gives the water afterwards, one must perform Wudu and repeat the Namaaz and if he does not give it then the Namaaz is valid.

LAW: If whilst reading Namaaz (after making tayammum), ones sight fell upon someone who has some water and one knows for sure that

he will give you water if he is asked then in such a case it is necessary to break ones Namaaz and ask him for the water. If one did not ask him for the water and after Namaaz he personally offered the water or one asked after the Namaaz and he agreed to give the water then in both cases one must make Wudu and repeat the Namaaz, but if he does not give the water then the Namaaz is regarded as being valid. If one was not sure whether he would give the water or not but after one completed Namaaz, he offered the water by himself or he gave water on being asked then in this case one must also perform Wudu and repeat the Namaaz. If neither he offered nor did you ask for water by which one is not able to ascertain whether he would have given it or not then in this case the Namaaz is valid. If whilst in Namaaz the person calls out saying that you should take some water and perform Wudu then if the one is calling out to you in this case is a Muslim then the Namaaz will be suspended and to break the Namaaz is Fard. If the one who is saying this is a kaafir then one should not break the Namaaz. However, if he does give the water after one has completed Namaaz then one should perform Wudu and repeat the Namaaz.

LAW: If one has an idea that even though water will not be found within a mile but the water will be found at a distance slightly more than a mile then it is Mustahab to delay the Namaaz till the final Mustahab time. In other words, one should not delay Asr, Maghrib and Esha to the extent that the Makruh time appears. If one does not delay but rather makes Tayammum and performs the Namaaz then the Namaaz will be valid.

3. SEVERE COLD: If it is severely cold and you are certain that there is a serious risk of either dying or becoming very ill if you take a bath and you do not have anything warm such as a duvet (or blanket) etc.

with which to cover yourself as protection from the cold after bathing or if you are unable to kindle a fire so as to use its heat to keep warm then tayammum in this case is permissible.

4. THE FEAR OF AN ENEMY: In other words, one fears that if seen by the enemy, he will either be killed or robbed of his valuables; or if one is a debtor but poverty-stricken and is aware that he will have one imprisoned; or if one sees a snake there (i.e. near the water) which will bite you or a lion which will tear you apart and eat you; or if there is an immoral person there and the one in need of water is a either female or a young beardless lad and they strongly believe that he will cause dishonour to them (i.e. sexually harass or molest them) then in all the above situations tayammum is permissible.

LAW: If the enemy is such a person who will generally not say anything to you but he says that if you take any water for Wudu he will kill or imprison you then in such a situation the ruling is that you should make tayammum and perform your Namaaz. You should then make Wudu and repeat your Namaaz when you get the chance to do so.

LAW: If the prison authorities do not permit a prisoner to perform Wudu then he should perform Tayammum and make his Namaaz then later repeat it. If those rivals or prison authorities do not even permit him to perform Namaaz then he should perform his Namaaz with signs and thereafter repeat it (when he gets the chance to).

5. WHEN IN AN ISOLATED AREA: If one is in a jungle (i.e. completely away from civilisation) and you do not have a bucket or rope to draw water then in such a case one may perform tayammum.

LAW: If your companion has a rope and bucket and he says that he will lend it to you after first taking water for himself, it is Mustahab to wait. If one does not wait but makes tayammum and performs Namaaz then the Namaaz will still be valid.

LAW: If one has a very short rope that cannot reach the water but one also has in his possession some type of fabric etc. such as a shawl, turban or scarf etc. which he can attach to the rope, thereby lengthening it in order to get the water then in such a case tayammum is not permissible.

6. FEAR OF THIRST: In other words, one has water in his possession but if he uses it for Wudu or Ghusl then there is a risk that either him or a fellow Muslim or his animal or the animal of the other person be it a dog (the kind which one is permitted to keep) will remain thirsty; or if one amongst them is presently thirsty, or will become thirsty later and they know for sure that the road on which they are travelling is one on which they will not find any water for a long time then in such a case tayammum is permissible.

LAW: If one has some water but there is a need to knead dough (for food) then tayammum is permissible. If it is needed to make gravy then this will not legitimise tayammum.

LAW: If the body or clothing is soiled by impurity to the extent that it prevents one from performing Namaaz in such a state but one has only sufficient water with which one may either perform Wudu or cleanse out the impurity (i.e. one will not be able to do both with that amount of water) then in such a case one should use the water to cleanse the impurity and then perform tayammum for Namaaz. If one made tayammum first and then cleaned the impurity one should repeat the tayammum as the first tayammum is invalid.

LAW: If a Musafir (traveller) finds water on the road then if there is someone there then he should enquire in regards to the water. If the person says that the water is only for drinking then one should make tayammum. Wudu with it will not be permissible, no matter how much water is there. If the person says that the water is for drinking and for Wudu then tayammum is not permissible in this situation. If there is none there who can inform in regards to that water and it is a very small amount of water then one should make tayammum and if the water is abundant, then one must make Wudu.

7. IF WATER IS EXPENSIVE: In other words if the water is being sold at double the normal selling price of that place then tayammum is permissible but if there is not a big difference in the price then tayammum is not permissible.

LAW: If water is being sold for cash and one does not have cash over and above the amount which he needs for his daily necessities then in such a case tayammum is permissible.

8. FEAR OF BEING LOST OR ABANDONED: If one believes that by looking for water his travel group will leave him behind or he will miss his train (i.e. his transport) then in such a case tayammum is permitted.

9. FEAR OF MISSING NAMAAS: If one believes that by making Wudu or Ghusl he will miss his Eid Namaaz (i.e. this refers to either one of the Eids) either because the Imam would have completed the Namaaz by then or by the appearance of Zawaal then in both cases one is permitted to perform tayammum.

LAW: If one made Wudu and was in the midst of Eid Namaaz, and his Wudu broke and he knows that by performing fresh Wudu either the time will expire or the Jama'at will be concluded then in this case he should make tayammum and read the Namaaz.

LAW: It is permissible to perform tayammum for Namaaz of Eclipse if there is a possibility of the eclipse subsiding or the congregation concluding.

LAW: If one knows that by making Wudu the ending time for the latter Sunnats of Zuhr, Maghrib, Esha, Jummah or the prescribed time for Chasht Namaaz will expire then in such a case he should make Tayammum and perform the Namaaz.

10. FEAR OF MISSING JANAAZAH NAMAAZ: It is permissible for a 'Non-guardian' who fears that he will miss the Janaazah Namaaz to make tayammum for Janaazah Namaaz. Tayammum is not permissible for a 'Wali'¹ 'Guardian', because the people are obligated to wait for him and even if they do perform the Janaazah without him then he has the right to perform it again.

LAW: It is not permitted for the one who has been permitted by the 'Guardian' to perform the Janaazah Namaaz to make tayammum. If in this situation the 'Guardian' fears that he will miss the Janaazah Namaaz then he may perform tayammum. Similarly, if there is a more senior 'Guardian' present there compared to him then in this case he may make tayammum as well if he fears missing the

1. A 'Wali' here refers to the Next of kin of the deceased who is appointed to manage and direct the affairs of his funeral. In other words, it is his guardian/executor.

Janaazah Namaaz. The fear of missing the Namaaz in this case means that there is a risk of missing all four Takbeers. If one believes that he will get even one Takbeer then tayammum is not permitted.

LAW: In one made tayammum for one Janaazah and read the Namaaz then thereafter another Janaazah arrived, and if he had sufficient time in between in which to make Wudu but he did not do so and now if he makes Wudu the Namaaz will elude him then in such a case he may perform tayammum again for the second Janaazah. However, if there was not sufficient time between the two Janaazahs in which he could have made Wudu then the tayammum which he made for the first Janaazah is sufficient for the second.

LAW: It is permissible to make tayammum in order to reply to salaam, to recite Durood Shareef and other Wazifas etc., for sleeping, to enter the Musjid without Wudu or to recite the Holy Qur'an from memory. All these are permissible with tayammum even if one has water available to him.

LAW: It is not permissible for one who requires taking a Fard bath to make tayammum to enter the Musjid without a valid reason. However, if he has no other option but to enter, such as if he needs the rope and bucket to draw out water, and this is kept in the Musjid, and there is none available to get it for him then in such a case he may perform tayammum and enter the Musjid for this purpose and leave as soon as possible.

LAW: If one was asleep in the Musjid and the need to bath arose then in such a case the moment his eyes open he should perform tayammum at the spot where he slept and he should then immediately leave the Musjid. It is Haraam for him to delay this.

LAW: It is not permissible to make tayammum to touch the Holy Qur'an, to perform Sajdah-e-Tilaawat or Sajdah-e-Shukr when water is available.

LAW: If the time remaining is so little that if one performs Wudu or Ghusl then the time of Namaaz will expire (i.e. become Qaza) then in such a case one should make tayammum and read the Namaaz and thereafter one should make the Wudu or Ghusl and repeat it.

LAW: If a female has become clean after menstruation or postnatal bleeding and water is not available to her then she should perform tayammum.

LAW: If a deceased cannot be given Ghusl because there is no water available or because it is not permissible to touch the body of the deceased, such as in the case of a strange female or your own wife whose body you are not permitted to touch after death then one should make tayammum for them.

When a non-Mahram including a woman's husband performs tayammum on the deceased female then there should always be a cloth used in between.¹

LAW: If a Junub, a menstruating female, a deceased and one who needs to make Wudu are all in one place and there is enough amount of water which will only suffice for Ghusl of one person and says that whoever wishes may use it then in this case it is best for the Junub to

1. This law is in absolute need and not for just any male. It is in such cases where a male and female are in such a place where there is no female available to give Ghusl to the deceased.

perform Ghusl with it and then perform tayammum for the deceased. The others should make tayammum as well. If the person who made the water available says that there is a share for everyone in the water and each person got an amount of water that is still not sufficient to fulfil their requirement, then in such a case each one of them should give their share of the water so that it can be used to bathe the deceased and all the others should make tayammum.

LAW: If there are two people, namely a father and a son and someone gives them enough water with which one person can perform Wudu then in this case the father will be given the right of using the water.

LAW: If a person is at such a place where there is neither any water available nor any pure earth with which he can perform tayammum then in such a case he should simply perform the actions of Namaaz at the time of Namaaz without any intention.

LAW: If a person finds that droplets of urine are being emitted when he makes Wudu but this does not happen when he makes tayammum then in this case it is necessary for him to perform tayammum.

LAW: If a person is in need of Ghusl and he only finds enough water to make Wudu then he should use it to perform Wudu and in place of the Ghusl he should perform tayammum.

LAW: The manner of performing Tayammum is to spread out the fingers of both hands and strike the hands on anything which is a pure earthly substance, thereafter pulling it back (i.e. rubbing it on the earth). If the hand becomes too dusty (i.e. sandy) then shake off the excess dust and then use the hands to make masah of the entire

face (i.e. wipe the hands over the entire face). Then repeat this practice of striking the hands on the earth once more and make masah over both hands from the fingernails upto and including the elbows.

LAW: The tayammum for Wudu and Ghusl is the same.

LAW: There are 3 Fard in Tayammum:

1ST FARD - NIYYAT (INTENTION): If one strikes his hands on the earth and wipes the face and the hands without the intention then the tayammum will not be valid.

LAW: If an unbeliever made tayammum to accept Islam then Namaaz with that tayammum is not permissible because he was not eligible of making intention at that time. If he is not able to acquire any water at this time then he should perform tayammum afresh.

LAW: Namaaz is permissible with tayammum that was made with the intention of achieving purification or if it was made for such a specified form of worship which is not permissible without Tahaarat (purification). Thus if a person made tayammum with the intention entering or leaving the Musjid, or to touch the Qur'an, or for Azaan and Iqaamat (none of which is Ibaadat-e-Maqsuda); or if he made tayammum for conveying or replying to Salaam for visiting the graves, or for burying a deceased, or if one who does not have Wudu made tayammum to recite the Qur'an (i.e. Tahaarat is not a condition for any of these) then Namaaz with this tayammum is not permissible. Actually, it is impermissible for one to perform any other Ibaadat with this tayammum with the exception of the intention for which he intended it.

LAW: If a Junub performed tayammum in order to recite the Qur'an then he may perform Namaaz with this Tayammum. However, if he made Tayammum with the intention of performing Sajdah-e-Shukr then Namaaz will not be valid with this tayammum.

LAW: If one made tayammum in order to teach another how to make tayammum then Namaaz with that tayammum is not permissible.

LAW: If one performed tayammum for Janaazah Namaaz or the Namaaz of both Eids or to perform Sunnats with the intention that if he had to perform Wudu then the Namaaz will elude him. Then in such a case he may only perform with that tayammum then the Namaaz which he intended it for. It is not permissible for him to perform any other Namaaz with it.

LAW: If a person performed tayammum for Janaazah Namaaz and Namaaz of Eid because he was ill or because of water not being available then in such a case it is permissible for him to perform any other Fard Namaaz or any other Ibaadat with it.

LAW: It is also permissible to perform Namaaz with the tayammum intended for Sajdah-e-Tilaawat.

LAW: If it is Fard for a person to take a bath then in such a case it is not necessary for him to make a separate tayammum for Wudu and a separate one for Ghusl but he is permitted to make one tayammum with the intention of both; both will be fulfilled. However, if he only made the intention of either Ghusl or Wudu then this too will suffice.

LAW: If a sick person or a person with no hands and feet is not able to perform tayammum by himself then someone else should make

his tayammum for him. It must however be noted that in such a situation there is no credibility with regards to the intention of the one assisting him but the valid intention is that of the person who requires the tayammum.

2ND FARD – MASAH OF THE FACE: To wipe the hands over the entire face in a manner whereby no portion is left un-wiped. If an area equivalent to a hair is left un-wiped then the tayammum will not be valid.

LAW: It is necessary to pass the hands over the hair of the beard, moustache and eyebrows. We have already explained what is meant by the entire face in the chapter on Wudu. One should pay particular attention to the area in-between the eyebrows, above the eye and also to the area under the nose. If one does not pay attention to these areas then one will not pass the hands over them and the tayammum will thus not be valid.

LAW: If a female is wearing a flower on her nose then she should remove it, if not the area on which the flower is will remain un-wiped. If she is wearing a nose ring then she should also be careful that no area is left un-wiped due to the nose ring.

LAW: There is no need to wipe inside the nostrils.

LAW: It is necessary to wipe over that portion of the lips which are habitually visible when the mouth is closed. Thus, if whilst wiping the face one closed the lips so tightly that the portion of the lips which is generally visible gets hidden and is left un-wiped then the tayammum is not valid. Similarly if one closes the eyes so tightly that the area above the eye which needs to be wiped is not wiped then the tayammum will also not be valid in this instance.

LAW: If the hair of the moustache becomes so long that it causes the lips to be hidden then the hair must be lifted and the lips wiped. Merely running the hands over the hair is not sufficient.

3RD FARD – MASAH OF THE BOTH HANDS: To make masah of (i.e. to wipe) both hands upto and including the elbows. One must also pay careful attention that in doing this as well that no area is left un-wiped or else the tayammum will not be valid.

LAW: If one is wearing a ring or an equally wide ring (band without a stone) then it is necessary to remove it and run the hand under it. The females need to pay special attention to this. They should either move or remove all bangles and other jewellery items they have on their hands, so that they are able to run the hands over the entire skin surface thoroughly. This situation demands more care than that which is needed when performing Wudu.

LAW: There is no masah (wiping) of the head and feet in tayammum.

LAW: If one struck the hands on pure earth once only and then wiped the face and hands through this one strike then the tayammum is not valid. However, if he wiped the face with the first strike and the one hand with the second strike then thereafter made a further strike with which he wiped the other hand the tayammum is valid but it is 'Khilaaf-e-Sunnat' (contrary to the Sunnat).

LAW: If one or both hands of a person have been amputated from the bottom, then he should make masah of the portion that is left attached to the elbow. If it has been amputated from above the elbow then there is no need for him to make Masah of the area above

the elbow. However, it is better if he makes masah of the area from where it has been amputated.

LAW: If a person is crippled or both his hands are amputated and there is none there who can help with doing his tayammum then to the best of his ability he should rub his face and hands on the ground or on a wall, as far as he is able to and thereafter he may perform his Namaaz. However, he cannot perform Imamat (lead the congregational prayer) in this condition unless there is some other just like him then in such a case he may lead the Imamat with him.

LAW: If a person rolled on the ground with the intention of tayammum and the dust went over every portion of his face and hands which need to be wiped in tayammum then the tayammum is valid otherwise not. It is still advisable for one to run his hands over his face and hands in this situation as well.

SUNNATS OF TAYAMMUM

1. To proclaim the Bismillah
2. To strike the hands on the ground (i.e. pure earth)
3. To keep the fingers spread apart
4. To dust off the fingers. In other words by knocking the base of the thumb of one hand against the base of the thumb of the other hand, in a manner which sounds like a clap.
5. To return the hand (i.e. rub it) on the ground after striking it

6. To first make masah of the face and then the hands
7. To make masah of each part, one after the other without delay
8. To first make masah of the right hand and then the left hand
9. To make Khilaal of the beard
10. To make Khilaal of the fingers in the case when the dust reaches it properly. If dust does not reach the area, such as when striking the hands on a rock etc. which has no dust on it then in such a case Khilaal is not just Sunnat but Fard.

The best way to performing the masah (wiping) of the hands is as follows: With the exception of the left thumb, place all four fingers of the left hand on the back of the right hand then using the fingertips wipe the entire hand right upto the elbows. Now, from there using the palms of the left hand rub over the stomach of the right hand down to the wrists and with the stomach of the left thumb wipe over the back of the right thumb. The same procedure should be adhered to when using the right hand to make masah of the left hand.

If one makes masah of the entire hand including the fingers and palms in one action then the tayammum will be still be regarded valid, even if he wipes from the elbows to the fingers or from the fingers to the elbow. However, in the first instance (i.e. elbows to fingers) it is regarded as being contrary to the Sunnat.

LAW: If one uses only 3 fingers when performing the Masah it will still be regarded as being valid. However, if one uses only 1 or 2

fingers to perform the Masah then the tayammum will be invalid even if he passed it over all the required parts.

LAW: Tayammum should not be repeated if one has already performed Tayammum.

LAW: It is not necessary to strike the earth when making Khilaal.

PERMISSIBLE AND IMPERMISSIBLE SUBSTANCES FOR TAYAMMUM

LAW: Tayammum can be performed with something which is regarded a substance of the earth. That which is not regarded as a substance of the earth cannot be used for Tayammum.

LAW: It is necessary for the soil that is being used for tayammum to be Paak (pure). In other words, there should be no signs of any impurity visible on it and it should also not be such that the effect of the impurity is only absent because of it drying up.

LAW: That thing on which an impurity has fallen and then dried up cannot be used for tayammum even if there are no signs or effects of the impurity remaining. However, Namaaz can be performed on such a place.

LAW: Mere suspicion that some impurity could have dropped on the particular area at some time is futile and baseless and will not be regarded as being reliable.

LAW: That which neither turns into ash after burning and that which does not melt or become soft is regarded as being from the

substance of the earth. Tayammum with it will be regarded as being permissible. Tayammum is permissible with sand, lime, antimony, arsenic, sulphur, dross of lead, red ochre, stone, jasper, turquoise, cornelian, emerald and other gemstones etc. even if there is no dust on them.

LAW: It is permissible to use a baked brick, a porcelain or earthen vessel (plate etc.) which has been coloured with something that is a substance of the earth, such as red ochre or chalk. If its colour is not from a substance of the earth but its stain is not on the vessel then tayammum is permissible in this case as well. However, if it is not a substance of the earth and it stains the vessel then tayammum with it is not permissible.

LAW: Tayammum is permissible with nitre which has not been put into water and washed as yet, otherwise not.

LAW: Tayammum with salt which is obtained from water is impermissible. However, rock salt (sodium chloride) which is obtained by mining is permissible for tayammum.

LAW: Those things which turn to ash after being burnt, such as wood and grass etc. or minerals which melt or become soft, such as silver, gold, copper, brass and iron etc. are not regarded as being substances of the earth and tayammum with any of them is not permissible. However, if these minerals were not removed from the mine and melted and particles of soil are still present on them then tayammum is permissible with them. If they have been melted and cleaned but there is still sufficient dust on it that by striking the hands on it the signs of the dust will be evident on the hands, then in

this case tayammum is permissible with this dust otherwise it is not permissible.

LAW: If there is dust on grain, wheat, barley etc., on wood, grass or glass then tayammum with that dust is permissible if it is an amount that comes on to the hand.

LAW: Tayammum is not permissible with musk, amber, camphor and laubaa (incense).

LAW: Tayammum is not permissible with pearls, oyster shells or conch-shells even if they have been ground (to powder). Tayammum is also impermissible with lime derived from this.

LAW: Tayammum is also impermissible with the oxide from ash, gold, silver and steel.

LAW: Tayammum is permissible on earth or stone which has turned black from being burnt. Similarly, if stone burns and turns to dust then tayammum with it is still permissible.

LAW: If ash mixes with sand and the sand is more, then in such a case it is permissible to use it for tayammum otherwise not.

LAW: Tayammum is permissible with yellowish, reddish, greenish, and blackish sand. If the colour from this sand is released and stains the hands and face then tayammum is not permissible with it unless in absolute necessity. However, if one does perform tayammum using this then the tayammum will be valid.

LAW: Tayammum is permissible with wet sand on condition that the sand is dominant.

LAW: If a Musafir (traveller) passed by a place where that is completely muddy and neither can he find any water with which to perform Wudu or Ghusl nor is there any dust on his clothing then in such a case, he should swiftly put the clothes into the mud and remove it and then leave it out to dry, thereafter using it to perform tayammum. If the time (for Namaaz) is expiring then due to compulsion he should use the mud to perform tayammum on condition that the sand is dominant.

LAW: If there is dust on a mattress or carpet etc. one may use this to make tayammum even though there maybe sand available there on condition that it has so much of dust on it that when he runs his hand over it, it leaves the mark of his fingers.

LAW: If there is dust on impure clothing, tayammum with it is impermissible. If dust settled on this clothing after it dried then to use this dust is permissible.

LAW: If whilst constructing or demolishing a house or in any other situation dust came onto ones hands and face and one made masah of the face and hands with the intention of tayammum then the tayammum will be considered as being valid.

LAW: Tayammum is permissible on a cement wall.

LAW: Tayammum is not permissible on fake 'murdah sang' (dross of lead).

LAW: Tayammum is not permitted with coral or with its ash.

LAW: One is allowed to make tayammum from the spot where another person has already made tayammum. It has become common talk that it is impermissible or Makruh to perform Tayammum from the wall or ground of a Musjid. This is incorrect.

LAW: If one struck his hands on the ground to perform tayammum and even before making the masah something which nullifies the tayammum occurred then tayammum with that is not permissible (i.e. with that strike of the hands. He should start all over again).

FACTORS WHICH NULLIFY THE TAYAMMUM

LAW: Those things which nullify the Wudu or cause Ghushl to become Waajib (compulsory) also nullify the tayammum. With the exception of these then the power over water (i.e. to have water available to you) will also nullify the tayammum.

LAW: If a sick person performed tayammum in for Ghushl and has now recovered to the extent where making Ghushl will not cause him any harm then in this case the tayammum becomes nullified.

LAW: If a person performed one tayammum for both Wudu and Ghushl then something which causes the Wudu to be nullified occurred; or if one found water which is only sufficient for him to perform Wudu with; or if he was ill and has now recovered to the extent that performing Wudu will not harm him in any way but performing Ghushl will still harm him then in such cases only the tayammum for Wudu will be nullified. The tayammum for the Ghushl will remain valid.

LAW: If the condition in which tayammum was impermissible, presents itself after tayammum then the tayammum will be nullified such as in the case where the person who has performed tayammum passes by a place that has water available within a mile of it then in this case the tayammum will be nullified. It is not necessary that he should reach the water.¹

LAW: A person found water that is not sufficient for Wudu. In other words it is not enough for him to wash his face, both hands and both feet once, hence in this case the tayammum he made for Wudu will not be nullified but if the water is sufficient to wash each of the parts mentioned once then the tayammum is nullified. Similarly, if a person who has made tayammum for Ghusl acquires water that is insufficient to make Ghusl then his tayammum will not be nullified.

LAW: If one passed by a place that has water nearby but there is a lion, snake or an enemy close to the water and one knows that going there will definitely put his life, wealth or honour at risk; or if he knows that by taking the water then the tour group will leave him too far behind; or if he is in such a position that he cannot disembark from his conveyance, such as in the case of being on a train or if he is on a horse which will not stop even if he tries to stop it; or if it is the kind of horse that will allow him to dismount but will not allow him to mount again; or if the person is so weak that he will not be able to mount by himself; or if there is water available in a well but he does not have a rope or bucket to get it then in all these cases the tayammum will not be nullified.

1. In other words it does not mean that the tayammum will be nullified only if he reaches the water but it will be nullified the moment he becomes aware of water being within a mile of the said location.

LAW: If a person passed by water but was asleep then his tayammum will not be nullified. However, if the tayammum was for Wudu and he was in such a deep sleep that generally nullifies Wudu then undoubtedly the tayammum will be nullified and this will not be because of passing by the water but because of falling asleep. If he passed by the water yawning (i.e. feeling sleepy) and he was informed of the availability of water then the tayammum will be nullified otherwise not.

LAW: If one passed by water and could not remember that he was in tayammum then the tayammum will still be nullified.

LAW: If whilst in Namaaz, one noticed the 'jhuta' (leftover) water of a donkey or mule then one should complete the Namaaz, thereafter he should perform Wudu with this water and then perform tayammum as well and then repeat the Namaaz.

LAW: If whilst in Namaaz one noticed sand glittering at a distance. If he thought it was water and took even one step (towards it) and then realised that it was sand then the Namaaz will become invalid but the tayammum will not be nullified.

LAW: If a few people had performed Wudu when someone brought out some water to them which is only sufficient for one person to perform Wudu and he said, *'whosoever wishes to, may use this water to perform his Wudu'*, then in this case, all of their tayammums will be nullified and if all of them were in Namaaz then the Namaaz of all is invalid. However, if he said, *'all of you make Wudu with it'*, then none of their tayammum will be nullified. Even if he says, *'I have made all of you the owner of this water'*, their tayammum will not be nullified.

LAW: If one made tayammum because he could not locate any water and when he found water he became so ill that the water will cause him harm, then in this case the initial tayammum will be nullified. He should now perform a fresh tayammum due to the illness. Similarly, if he performed tayammum due to illness and now that he has become well but he cannot locate water then he must now make a fresh tayammum because of this situation.

LAW: If a person performed Ghushl but a small portion of the body remained dry.

In other words, water did not pass over that particular part and now there is no water available with which to wash that part of the body with, so he performed tayammum for this purpose.

Thereafter, his Wudu became nullified (due to that which nullifies Wudu), so he performed tayammum for Wudu as well. Then thereafter he found sufficient water with which he would be able to perform Wudu and wash that area which was left unwashed, hence the tayammum for both Wudu and Ghushl will be nullified.

However, if he finds an amount of water that is neither sufficient to perform Ghushl nor for washing the unwashed area then both the tayammums are still valid but he should use that water to wash as much of the unwashed area as possible.

In the case where he finds the amount of water which is sufficient to perform Wudu and it is not sufficient to wash the unwashed area, so the tayammum for the Wudu will be nullified.

He should perform Wudu with this water. If the water is only enough to wash the unwashed area and not sufficient for Wudu then in this

case the tayammum for Ghusl will be nullified and the tayammum for the Wudu will still be valid.

He should use this water to wash the area that was left unwashed. If he has sufficient water with which he can either perform Wudu or wash the unwashed area then in this case the Tayammum for Ghusl will be nullified and the tayammum for Wudu will still be valid.

CHAPTER 5

MASAH ON THE KHUFAIN (LEATHER SOCKS)

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HADITH 1: Imam Ahmed and Abu Dawud reported from Mughira رضي الله عنه wherein he says that Rasoolullah ﷺ performed masah on the leather sock, so I said, ‘Ya Rasool’Allah ﷺ; Huzoor has not remembered!’ Huzoor ﷺ said, ‘Actually, it is you who has forgotten. It is this which my Creator ﷻ has commanded.’

HADITH 2: Darqutni has reported from Abu Bakr رضي الله عنه that Rasoolullah ﷺ permitted a Musafir (traveller) to perform masah on the leather sock for 3 days and 3 nights and he has permitted this to a Muqem (resident) for 1 day and 1 night on condition that he wears it with Tahaarat (purification).

HADITH 3: Tirmizi and Nasa’i reported on the authority of Safwaan bin As’sal رضي الله عنه (who says), ‘Whilst we were travelling, Rasoolullah ﷺ would command us not to remove our leather socks for 3 days and 3 nights; except in the case of Janaabat and not after passing urine, stool or falling asleep.’

HADITH 4: Abu Dawud reported that Hazrat Ali رضي الله عنه said, ‘If Deen would have been based on our own analysis then the masah of the sole of the leather sock would be better compared to the top.’

HADITH 5: Abu Dawud and Tirmizi have reported that Mughira bin Shu’ba رضي الله عنه says, ‘I saw Rasoolullah ﷺ performing masah on the upper part (i.e. top) of the leather socks.’

LAWS OF JURISPRUDENCE REGARDING MASAH ON THE LEATHER SOCK

If one who is wearing 'Khuf' 'leather sock' makes masah on it instead of washing the feet then it is permissible. It is however better to wash the feet, provided that one regards Masah as being legitimate.

Many Ahadith have been related in regards to its permissibility which are almost at the level of 'Tawatur' (uninterrupted successive narration).

It is for this reason that Imam Karghi رحمه الله عليه has mentioned that there is risk of the person who does not accept its permissibility becoming an unbeliever. Imam Sheikh-ul-Islam says, 'One who does not accept it as being permissible, is misguided.'

Our Imam Azam رضى الله تعالى عنه was asked in regards to the characteristic of the Ahl-e-Sunnat Wa Jama'at and he said

تَفْضِيلُ السَّيِّخِيْنَ وَحُبُّ الْخَتَنِيْنَ وَمَسْحُ الْخُفِّيْنَ

In other words, 'To regard Ameer ul Momineen Hazrat Abu Bakr Siddique and Ameer ul Momineen 'Hazrat Farooq-e-Azam رضى الله تعالى عنهما as being more exalted than all the other Sahaba and to have love for Ameer ul Momineen Hazrat Uthman-e-Ghani and Ameer ul Momineen Hazrat Maula Ali-e-Murtuza رضى الله تعالى عنهما and to make Masah on the leather socks.'

The reason why Imam Abu Hanifa رضى الله تعالى عنه stipulated particularly these 3 characteristics was because he lived in Kufa and there was a

majority of raafdis there, so he mentioned these characteristics as a manner of refuting them.

This narration does not however mean that simply possessing these characteristics are sufficient to be regarded as a 'Sunni'. Characteristics are found in a thing. The thing is however not necessary for the characteristic.

An example of this is which has been mentioned in the Hadith of Sahih Bukhari Shareef in regards to the characteristic of the wahabiya, wherein in it mentioned:

سِيَاهُمُ التَّحْلِيْقُ

'Shaving their heads is one of their traits'

This however, does not mean that merely a shaven head is sufficient to categorise someone as a Wahhabi.

Hazrat Imam Ahmed ibn Hambal رضى الله تعالى عنه says,

'I have no apprehension in regards to its permissibility (i.e. permissibility of masah on the leather socks) for I have received numerous Hadith in this regard on the authority of 40 Sahaba-e-Kiraam.'

LAW: Performing masah on leather socks is not permissible for one upon whom Ghusl is Fard.

LAW: Even females are allowed to perform masah on leather socks.

There are certain conditions for permissibility of Masah on the Leather socks. They are:

1. The socks should cover the ankles (i.e. it should cover the entire foot up-to the ankles). There is no need for it to exceed this stipulation. If it is one or two fingers shorter than this, masah will still be regarded as permissible; on condition that the heel is not open (i.e. the heel should not be visible).
2. It should cling to the feet (i.e. it should fit tightly), allowing one to walk continuously properly.
3. It should be made from leather or at least the sole should be made from leather and the rest of it can be made from any other thick layered material etc.

LAW: Masah on cotton or woollen socks etc. which are generally worn in India (and almost everywhere else today), is impermissible. It is Fard to remove them and wash the feet.

4. It should be worn after performing Wudu. In other words from after wearing it till before anything which nullifies Wudu occurred, it should be such a time that in that particular time one is in the state of Wudu be this by wearing it after performing the complete Wudu or if one wore it after only washing the feet and then later completed the Wudu.

LAW: If one wore the leather socks after washing the feet and he had washed his face and hands and made masah of the head before

anything which nullifies the Wudu occurred then too masah in this way is regarded as being permissible.

If a person only washed his feet and put on the leather socks and thereafter did not perform the complete Wudu then masah will now not be permissible when making Wudu (i.e. he will have to wash the feet by removing the leather socks in this case).

LAW: If a person wore the leather socks without performing Wudu and then walked into water, thereby causing the feet to be washed then in this case if he washes the remaining parts that have to be washed in Wudu and makes masah of the head, then masah is permissible or else it is not.

LAW: If a person performed Wudu and then wore the leather sock on only one foot, not wearing the other one and that which nullifies the Wudu occurred then in such a case, masah on even that one sock is not permissible. It is Fard to wash both the feet (in Wudu).

LAW: If one wore the leather socks after performing tayammum, masah on them is not permissible.

LAW: For a Ma'zoor¹, masah on the leather sock is only permissible during the one time (of Namaaz) in which he wore it. However, if the 'Uzr' (reason which excuses him) ceases to exist after he wore it and

1. A Ma'zoor is one who is excused due to an illness etc., on the basis of a valid reason in the Shariat. In Shariah terminology, a Ma'zoor is basically a person suffering chronic annulment of Wudu. The name given to this chronic annulment of Wudu in the Shariah terminology is 'Uzr'. Further explanation will follow in the detailed discussion regarding a Ma'zoor.

before any Hadath (occurrence which nullifies Wudu) then in this case the duration for him is the same which applies to a normal healthy person.

5. Neither was it worn in the state of Janaabat nor did he become Junub after wearing it.

LAW: If a Junub performed tayammum for Janaabat and then performed Wudu and wore the leather socks, he is permitted to perform masah on the leather socks except if the tayammum for Janaabat is nullified then in this case the masah will not be permissible.

LAW: If a Junub performed Ghusl but a portion of the body remained dry but he wore the leather socks and then washed that area before any Hadath then the masah is permissible. If the part which was left unwashed, was from the limbs of Wudu, and if Hadath occurred before it was washed then the masah in this case is impermissible.

6. It should be worn only within the stipulated duration. The duration for a Muqem (resident) is 1 day and 1 night and the duration fixed for a Musafir (traveller) is 3 days and 3 nights.

LAW: The first time that one had any Hadath (i.e. from the first time the Wudu breaks) after wearing the leather socks will be counted as the start time of the stipulated duration for that person. For example, if one wore the leather socks in the morning and the first Hadath occurred at the time of Zuhr then in this case a Muqem may perform masah on the leather socks until the Zuhr of the following day and the Musafir will make masah until Zuhr of the fourth day.

LAW: If a Muqem wore the leather socks and the duration of 1 day and 1 night had not as yet expired and he embarked on a journey then in this case he is permitted to make masah on the leathers socks for a further 3 days and 3 nights from after the first time he has any Hadath. If a Musafir decided to stay at any place (whereby removing him from the ruling of a Musafir) then in such a case if the duration for which he has been wearing the leather socks exceeds 1 day and 1 night then the masah will be nullified and to wash the feet in Wudu will now be Fard. If he was in Namaaz (when the time expired) then the Namaaz will be regarded as being invalid. If the 24 hour period has not been completed then he may complete this duration.

7. No sock should be torn equivalent to the size of 3 little toes space (i.e. little toe times three). In other words when walking 3 toes space of the body should not be visible. If the sock is torn equivalent to the size of 3 toes space but an area of the body which is less than 3 toes space is visible then the masah will be permissible. If both the leather socks are torn less than 3 toes space each and together they make up the area of 3 toes space or more then too one is allowed to make masah. The same ruling applies if the seam opens up, in other words, if each is opened less than 3 toes space it is permissible to make masah on it otherwise not.

LAW: If the leather sock has torn or the sutures have come loose and wearing it in this manner does not show 3 toes of the foot but when one walks then 3 toes are visible, so in such a case masah on it is impermissible.

LAW: If it tore in such a place or the sutures opened in such a place that the actual toes are visible then in this case the size of the toes

will not be considered, as long as 3 toes are visible (i.e. the ruling will apply).

LAW: If the sock has numerous holes on it in different places and the size of each hole is such that a 'sawtali' (i.e. instrument used to make holes in leather) can go through it and the size of all the holes together is less than 3 toes space, then in such a case masah is permissible otherwise not.

LAW: It does not matter if the leather sock is torn above the ankle, no matter the size of the tear.

METHOD OF PERFORMING MASAH ON LEATHER SOCKS

1. The 3 fingers of the right hand should be placed on the tip of the back (i.e. top) of the right foot and the 3 fingers of the left hand should be placed on the tip of the back of the left foot.

2. Then pull the fingers towards the shin for at least a 3 finger distance. It is however Sunnat to pull the fingers up-to the shin.

LAW: It is necessary for the fingers to be wet. It is permissible to make masah using the wetness (moistness) that exists after washing the hands. If one made masah of the head and there is still wetness on the hands then this is not sufficient. One should wet the hands with fresh water. There is no objection even if a small portion of the palm is also included.

LAW: There are 2 Fard actions in Masah of the leather socks:

1ST FARD: The masah of each leather sock should be equal to at least the area of 3 small fingers of the hand.

2ND FARD: The masah should be done on the back (i.e. top) of the leather sock.

LAW: If one masah of one sock equals to 2 fingers and the masah of the other sock equal to 4 fingers then in this case the masah is not valid.

LAW: If one made masah on the sole, sides, ankle area, shin area or heel of the sock, then the masah will be invalid.

LAW: It is Sunnat to make masah using the stomachs of the entire 3 fingers; to pull the fingers up to the shin and to keep the fingers spread apart.

LAW: If one made masah using the back of the fingers, if one pulled the fingers from the direction of the shin towards the toes, made masah of the breadth of the sock, kept the fingers together or made masah with the palms then in all these cases the masah will be regarded as being valid but contrary to the Sunnat.

LAW: If a person made masah with one finger thrice, wetting the finger with fresh water each time, making masah in 3 places, it will still be regarded as being valid.

He has however not fulfilled the Sunnat in doing this. However, if he made masah on the same spot (i.e. same place) all 3 times or if he did not wet the finger each time; the masah will be regarded as being invalid.

LAW: If one made masah using only the tips of the fingers and if the tips had sufficient water on them that constantly dripped over the fingers then the masah will be valid, otherwise not.

LAW: If there is an empty space close to the tip of the sock on which there is no part of the feet then if one makes masah of this empty spot the masah will not be valid and if one got the fingers to reach there freely and then made the masah, then it is valid but if the foot moves from there then the masah will immediately be nullified.

LAW: In masah neither is the Niyyat (intention) Sunnat and nor is it Sunnat to perform the action thrice. It is sufficient to perform the action just once.

LAW: If one is wearing a normal sock over the Khuf and he performs masah on the normal sock then in this case if the wetness reaches the leather sock then the masah will be valid, otherwise not.

LAW: If one wore a leather sock and walked in dew, or if water fell on the leather sock or drops of rain fell on it and the area on which masah is performed becomes wet equal to 3 fingers space, then the masah will be regarded as valid and there is even no need to run the hands over this area.

LAW: Masah is permissible on the English boot and shoe (i.e. the modern day shoe or boot) on condition that it covers the ankles. Masah is not permissible on the turban, Burqah, Niqab or hand gloves.

THINGS THAT NULLIFY MASAH ON THE KHUFAIN

LAW: Those things which nullify Wudu also nullify the Masah.

LAW: Once the stipulated duration has expired, the Masah becomes nullified and in this situation, to just wash the feet is sufficient. There is no need to repeat the entire Wudu. However, it is better to repeat the entire Wudu.

LAW: If the stipulated duration for the Masah expires and one strongly believes that by removing the leather socks, his feet will perish (i.e. he may lose his feet) due to the intense cold then in such a condition he should not remove them and he should perform complete masah of the entire leather socks right upto the ankles, not leaving any area without making masah on it (i.e. he should make masah on the soles, top, sides and heels of the leather sock).

LAW: Removing the leather socks will cause the masah to be nullified even if only one foot is removed. Similarly, if even one foot comes out more than half way from the leather sock then the masah will be nullified. In regards to removing the sock or in the case of most of the foot coming out of the sock, refers to the part of the foot between the ankles to the tips of the toes. The shin is not counted. In both such conditions it is Fard to wash the feet.

LAW: If the leather sock is so loose that in walking, the heel comes out of the sock then in this case the masah will not be regarded as invalid but if the heel is taken out of the sock with the intention of removing it then the masah will be nullified.

LAW: If one walked into the water wearing leather socks causing more than half of one foot to be washed or if water entered the leather sock by some other means and more than half of the foot was washed by this then the masah will be nullified.

LAW: If one made masah on normal socks (worn over the leather sock) in a manner whereby the wetness reached the leather socks then in this case removing the normal socks will not nullify the masah.

MASAH OVER THE BANDAGE AND SPLINTS

LAW: If the parts that need to be washed in Wudu fracture or if it has an abscess or is inflicted by some other illness and passing water over it causes one harm or immense pain then to pass wet hands over that area is sufficient. If this causes harm as well then one should place a cloth over the area and make masah over the cloth. If this is harmful as well then it is excused. If some medicine has been filled into it then there is no need to remove this medicine. To pass water over it is sufficient.

LAW: If one has tied a bandage over a sore, a wound or over an area on which phlebotomy was performed and to open it and pass water over it, or making masah on that area, or opening the bandage will cause harm, or if there is none who can open or tie it then in such a case one should make masah on the bandage. If there is no harm in opening the bandage to make masah then to wash the said area is necessary. If one is able to perform the masah on that particular limb then masah on the bandage is impermissible. If there is no harm in passing water in the areas around the wound then these areas must be washed.

If doing this causes harm then masah should be performed on these areas as well. If masah cannot be performed on these areas as well then masah should be made on the bandage. It is better to make masah over the entire bandage. It is however necessary to make masah on the greater portion of the bandage. To perform the masah just once is sufficient. There is no need to do it repeatedly. If one is not able to make masah on the bandage as well then leave it without doing anything. When one reaches a comfort level where making masah on the bandage will not cause any harm then immediately perform masah on the bandage. In one recovers to the extent where one is able to pass water over the bandage without causing any harm then one should do this. Thereafter when one recovers to the level where one is able to perform masah on the actual limb without causing any harm then one should do this. When one recovers to the level where one is now able to pass water over the limb without causing any harm then one should do so. In other words, if one has the ability and control to do that which is greater and the more this ability increases then the more should one strive to fulfil the greater purpose. To be simply content with the lesser stipulation in this case is not permissible.

LAW: If a splint has to be tied due to a broken bone then the ruling is the same.

LAW: If the splint or bandage opens up and there is still the need to tie it again then there is no need to make masah again. The first masah is sufficient.

If there is no need to have it re-tied then in this case the masah will be nullified. Now, if this area can be washed it should be washed otherwise masah should be made on the actual limb.

CHAPTER 6

Haidh MENSTRUATION

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Allah ﷻ says

وَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ
 حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
 الْمُتَطَهِّرِينَ

‘O Beloved! They enquire from you in regards to menstruation. You say, It is an impure thing, so keep away from women during their menstrual cycles, and do not be intimate with them, until they have become pure. So, when they have purified themselves, come to them from where Allah has commanded you to. Verily, Allah loves those who repent, and those who have purified themselves.’ [Surah 2, Verse 222]

HADITH 1: It is reported in Sahih Muslim on the authority of Anas bin Maalik رضي الله عنه that when any Jewish woman would enter into her menstrual cycle neither would they allow her to eat with them nor did they keep her with them in their homes. The Sahaba enquired in this regard from the Prophet ﷺ, so due to this Almighty Allah ﷻ revealed the verse وَيَسْئَلُونَكَ عَنِ الْمَحِيضِ [Surah2, Verse222], so the Prophet ﷺ said, ‘With the exception of having sexual intercourse do whatever else you wish.’ When the Jews heard of this they began to say that he ﷺ wishes to do everything contrary to us. Due to this Usaid bin Hudair and Ubad bin Bishr رضي الله تعالى عنهما came forth and said, ‘The Jews are saying such and such a thing, so should we not have intercourse with them (so that we may act totally against them)?’ The expression on the Holy Face of Rasoolullah ﷺ changed to the extent that we thought that he would become upset at them. The two of them left and after them, someone sent a gift of milk to Rasoolullah ﷺ. Huzoor ﷺ then sent someone out to summon them

and then fed the milk to them, so they understood that Huzoor ﷺ was not displeased with them.

HADITH 2: It is in Sahih Bukhari that Umm ul Momineen Sayyidah Siddiqa رضي الله تعالى عنها says, ‘We departed for Hajj and when we reached ‘Suruf’, my cycle started, so I began to weep and Rasoolullah ﷺ approached me and said, ‘What has happened, are you in your cycle?’ I replied in the positive, so he ﷺ said, ‘This is such a thing which Almighty Allah has written (i.e. ordained) for the daughters of Adam, so do everything else which all those in Hajj do except for the Tawaaf of the Holy Kaaba.’ She further says, ‘Huzoor ﷺ sacrificed a cow on behalf of all his Holy wives.’

HADITH 3: It is reported in Sahih Bukhari that Urwah was asked, ‘Can a female who is in her menstrual cycle serve me and can an impure female (Junub) sit close to me?’ Urwah replied, ‘All this is easy upon me and all of them can serve me and there is no objection to any of them in this regard. Umm ul Momineen A’isha رضي الله تعالى عنها informed me that she used to comb the sacred hair of Rasoolullah ﷺ whilst she was in her cycle and when Huzoor was in seclusion (I’tekaf), he would place his head close to her and she would be inside her room.’

HADITH 4: It is in Sahih Muslim from Umm ul Momineen Sayyidah Siddiqa رضي الله تعالى عنها wherein she says, ‘During my cycle, I used to drink water and then give it to Rasoolullah ﷺ, so Huzoor ﷺ used to place his holy mouth at the spot that my mouth had touched.’

HADITH 5: It is in Sahihain from Umm ul Momineen Sayyidah A’isha Siddiqa رضي الله تعالى عنها wherein she says, ‘Whilst I would be in my

cycle, Huzoor ﷺ would keep his sacred head on my lap and recite the Holy Qur'an.'

HADITH 6: It is reported in Sahih Muslim from Umm ul Momineen Siddiqah رضى الله تعالى عنها wherein she says, 'Huzoor asked me to stretch out my hand and pick the Musal'la (prayer mat) from the Masjid, so I replied by saying that I was in my cycle (menstruating). Huzoor ﷺ said, 'your cycle is not in your hand.'

HADITH 7: It is reported in Sahihain from Umm ul Momineen Maymuna رضى الله تعالى عنها wherein she says that Rasoolullah ﷺ used to pray his Namaaz in a sheet, a portion of which was on me and a portion on him and I was in my cycle at this time.

HADITH 8: Tirmizi and Ibn Majah report on the authority of Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'One who has intercourse with a menstruating female, or has intercourse with a female from her anus, or one who goes to a fortune teller, he has committed ungratefulness (i.e. disbelief) of that which has been revealed upon Muhammad ﷺ.'

HADITH 9: It is in the narration of Razeen that Mu'az ibn Jabl رضى الله تعالى عنه said, 'Ya Rasool'Allah ﷺ! What is Halaal (lawful) upon me from her, when my wife is menstruating?' He ﷺ said, 'That which is above the waist-cloth (i.e. above the navel) and to avoid even that is better.'

HADITH 10: The Ashaab-e-Sunan Arba'a reported on the authority of Ibn Ab'bas رضى الله تعالى عنه that Rasoolullah ﷺ said, 'One who has intercourse with his wife during her menstrual cycle should give half a dinar in Sadqa.'

There is another narration in Tirmizi on the authority of Ibn Ab'bas رضي الله عنه which says that, he رضي الله عنه said, 'When the blood is red, he should give 1 dinar and when it is yellowish, he should give half a dinar.'

THE INSIGHT AND JUDICIOUSNESS REGARDING MENSTRUATION

It is natural for more blood than is generally required, to be produced in the body of a female who has reached the age of puberty, so that this blood may assist in the nourishment of the child, in the condition of pregnancy, so that this blood may become milk in the time when the child is being suckled. If this does not happen then it will put the life into jeopardy during pregnancy and during the child's suckling period. This is the reason that a female does not have her menstruation during pregnancy and in the early stages of breastfeeding. If this blood does is not discharged from the body in the time when she is not pregnant or not breastfeeding then it causes numerous illnesses to arise.

LAWS OF JURISPRUDENCE REGARDING MENSTRUATION

LAW: The blood which routinely flows from the private part (vagina) of a female who has already reached the age of puberty and which is not due to childbirth or illness, is termed as 'Haidh', i.e. Menstruation. The bleeding which occurs due to illness is termed 'Istihaaza', i.e. irregular vaginal bleeding, and if this blood flows after childbirth it is termed 'Nifaas', i.e. post natal bleeding.

LAW: The minimum duration for Haidh is 3 days and 3 nights, in other words, a full 72 hours. If she bleeds for even one minute less

than this it is not regarded as Haidh. The maximum duration for menstruation is 10 days and 10 nights.

LAW: If the bleeding stops even a short while before 72 hours it will not be regarded as Haidh but rather it will be regarded as being Istihaaza. However, if it commenced at the crack of dawn and 3 days and 3 nights later it ended at the crack of dawn then it will be regarded as Haidh, even if it is at the time of year when the day is growing and when the sunrise continue to become earlier every day and sunset continues to become later; at the time of the year when the days become shorter when the sunrise will be later and sunset will be earlier. It is for this reason that in this case it is not necessary for the 3 days and 3 nights to be equal to 72 hours but in this case it is necessary to count 1 day and 1 night from the actual time of sunrise to the sunrise and from sunset to sunset.

If the bleeding starts in any other time except this then the normal duration of 24 hours will be counted as 1 day and 1 night, for example; if she started bleeding today at precisely 9:00am and the full one sixth of the sun has risen then the next day precisely at 9:00am will be regarded as 1 day and 1 night even if the full one sixth of the sun has not risen, on condition that today's sunrise was later than that of yesterday or than one sixth of the sun has risen, whereas the sunrise of today is earlier than the sunrise of yesterday.

LAW: Whatever blood which comes after 10 nights and 10 days and if this is the first time that she has had her menstrual cycle then whatever has come in the full 10 days is Haidh and that which comes after that is Istihaaza. If she already had her menstrual cycle before this (i.e. it is not her first time having menstruating) and her habit

was less than that of 10 days then all that which comes more than the habit is regarded as Istihaaza.

It can be better understood from this example; She had a habit of 5 days but she had not bled for 10 days before then in this case the entire days will be regarded as Haidh but if she bled for 12 days, then the habitual 5 days will be regarded as Haidh and the remaining 7 days will be regarded as Istihaaza.

If she did not have a fixed habit for her cycle but some months are 4 days whilst other months are 5 days then in this regard the amount of days she bled for in the last month will be regarded as the days of Haidh in this month and the remainder will be Istihaaza.¹

LAW: If it's not necessary for her to be bleeding continuously throughout the duration of the cycle. It will be regarded as Haidh whenever she bleeds during the cycle even if she only bleeds at certain times in the day only, it will still be regarded as Haidh.

LAW: The minimum age in which Haidh commences is 9 years and the maximum age of Haidh, i.e. when it stops coming, is regarded as 55 years. A woman at this age is known as 'Aáisa' (Menopausal) and this age is known as 'Sun-e-Ayaas' (Menopause).

1. If it is within the ten days, it will all be regarded as Haidh, but if it exceeds the 10 days, then excluding the habit or the amount that one bled in the last month, for a woman who has no habit, the rest is Istihaaza. For example, if a woman bleeds for different amount of days every month, then if last month she bled 6 days, and this month she bled 10 days, all will be regarded as Haidh, but if she bled 6 days last month and 12 days this month, then 6 days will be regarded as Haidh and the remaining 6 days will be regarded as Istihaaza.

LAW: That blood which comes before the age of 9 is regarded as Istihaaza. The same applies to the blood which comes after the age of 55. However, in the latter case, if just blood comes out or if it comes in the same way as it used to come in the past, i.e. in the same colour, then it is still regarded as Haidh.

LAW: When a pregnant female bleeds during pregnancy it is regarded as Istihaaza. Similarly, the blood which comes during childbirth before the child has come out halfway, is regarded as Istihaaza.

LAW: It is necessary for there to be a minimum 15 day interval between two menstrual periods. Similarly it is necessary for there to be a 15 day interval between the end of Nifaas and commencement of Haidh. Thus, if after the end of Nifaas, there was an interval of less than 15 days before the next period, and bleeding commenced, then it is regarded as Istihaaza.

NOTE: This 15 day gap is known as the 'Tuhur', i.e. an interval of purification between two periods.

LAW: It will only be classified as Haidh if the blood has entered into the 'Farj-e-Kharij' i.e. the outer vagina, so in the case where a cloth etc. was placed inside the vagina, thereby not allowing the blood to come into the outer vagina, and is held back inside the inner vagina, then for as long as she does not remove that cloth, she will not be regarded as menstruating. In this case she will read her Namaaz and keep fast as normal.

LAW: There are 6 colours of Haidh: black, red, greenish, yellowish, murky and sand coloured.

LAW: If there is even a slight murkiness in the discharge during the 10 days, it will be regarded as being Haidh, and if there is still the sign of murkiness even after the 10 days and 10 nights, then for a female who has a habitual cycle, the days that fall within her habit will be regarded as Haidh, and whatever is after the habitual days will be regarded as Istihaaza (in the manner as explained above), and if she does not have any fixed habit or pattern, then whatever is within 10 days 10 nights is Haidh and anything over that is Istihaaza.

LAW: If the cushion she sat on was wet, and the wetness was yellowish or murky, and after drying it became white, then if it happened during the menstrual cycle, it will be regarded as Haidh. If it was white when one noticed it and then after drying if it became yellowish, then it is not Haidh.

LAW: The ruling in regards to a female who continuously bled for months or years without even having a 15 day interval from the first time she got her cycle, then from the day that her bleeding commenced, she should count 10 days as being Haidh, and 20 days as Istihaaza, and for as long as her bleeding continues (without any interval) she should follow this procedure.

LAW: If a woman did have her cycle before (and now has continuous bleeding without an interval for months and years on end), then the amount of days that she bled for during her past cycle, should be regarded as the days of Haidh in 30 days, and the remaining days should be regarded as Istihaaza.¹

1. For example if her cycle was of 6 days in the past and now she bleeds without having any interval, then in such a case, 6 days of the month will be regarded as Haidh and the remaining 24 days of the month will be regarded as Istihaaza.

LAW: In the case where a woman had her cycle only once and thereafter she had an interval of at least 15 days purification period, and then bled continuously thereafter, but she cannot remember how many days she had bled for in the cycle and how many days were her 'Tuhur', but she does remember that she had her menstrual cycle only once in the month, then in this duration, from the time the bleeding commenced, she should leave Namaaz for 3 days, and then for 7 days she should perform Ghusl in the time of every Namaaz and then read her Namaaz, and she should not be intimate with her husband during those ten days. Thereafter, for the remaining 20 days, she should make fresh Wudu in the time of every Namaaz, and perform her Namaaz, and in the following month, she should make Wudu and read her Namaaz for 19 days, and she may be intimate with her husband during these 19 or 20 days.

In the case where she cannot remember whether she bled once or twice in the one month, then in this case, she should not read her Namaaz for the first 3 days, then for the next 7 days she should make Ghusl in the time of each Namaaz and read the Namaaz of that time, then for 8 days, she should make Wudu in the time of each Namaaz and read the Namaaz of that time and her husband may only be intimate with her during these 8 days. This procedure should be applied after these 8 days for always.

In the case where a female is able to remember her 'Tuhur', in other words, she remembers having been pure for 15 days and does not remember any further information in this regard, then in this case, she should not read Namaaz in the first 3 days, thereafter for 7 days she should perform Ghusl in the time of each Namaaz and read that Namaaz, and thereafter for 8 days she should make fresh Wudu in the time of each Namaaz and read that particular Namaaz.

Thereafter for a further 3 days, she should make fresh Wudu in the time of each Namaaz and read the Namaaz of that time, then thereafter for 14 days, she should make Ghusl in the time of each Namaaz and then make that Namaaz. Then for another 1 day she should make fresh Wudu in the time of each Namaaz and read that Namaaz then for always as long as she is bleeding she should make Ghusl in the time of every Namaaz.

In the case where a female remembers for how many days she had her cycle, for example, she remembers that it had come for 3 days but she is not able to remember the 'Tuhur', then in this case she should leave the Namaaz for the first 3 days. Thereafter for 18 days she should make fresh Wudu in the time of every Salaah and read that Salaah of which the first 15 will definitely be regarded as 'Tuhur' and the remaining 3 days will be regarded as being doubtful. Thereafter, she should always make Ghusl in the time of each Namaaz and read that Namaaz. In the case where a female remembers that she only had Haidh once in the month and she also remembers that it was for 3 days but she is not able to remember the actual dates, then in this case she should perform fresh Wudu for every Namaaz in the times of Namaaz for the first 3 days of the month. For the remaining 27 days she should make Ghusl in the time of each Namaaz to read that Namaaz. Similarly, in the case where a female remembers her Haidh being for 4 or 5 days then in this case she should perform fresh Wudu in the time of each Namaaz and read the said Namaaz in these 4 or 5 days. In the remaining days she should make Ghusl in the time of each Namaaz to read the Namaaz. In the case where a female remembers that she used to get her cycle towards the end of the month but she cannot remember the actual dates, then in this case, for 27 days she should perform fresh Wudu in the time of each Namaaz and read the said Namaaz. She should

not read Namaaz for 3 days and when the month comes to an end she should make Ghusl once. In the case where a female knows that her cycle used to start on the 21st of the month but she is unable to remember the amount of days the cycle lasted for then after 20 days she should leave Namaaz for 3 days. Then in the 7 days which remain thereafter she should make Ghusl in the time of every Namaaz and read the said Namaaz in this time. In the case where a female remembers that in the particular five dates it came for 3 days but she is not able to remember which of those 5 days the 3 days were then in this case, in the first 2 days of the five she should make fresh Wudu in the time of each Namaaz and read the said Namaaz, leaving out the 1 day in the middle and in the remaining 2 days she should make Ghusl in the time of each Namaaz to read that particular Namaaz. If she remembers 3 of 4 days then in this case she should make fresh Wudu in the time of each Namaaz and read the said Namaaz in the first day. In the 4th days she should make Ghusl in the time each Namaaz to read that Namaaz and she should not read any Namaaz in the middle 2 days. If she remembers that it was 3 days of 6 days then in this case she should make Wudu in the time of each Namaaz and read that Namaaz in the first 3 days and in the last 3 days she should make Ghusl in the time of each Namaaz to read that Namaaz. If she remembers that it was 3 days of 7, 8, 9 or 10 days then in the first 3 days she should only make Wudu and read the Namaaz and for the remaining days she should make Ghusl for each Namaaz.

The gist of all this is that the days (i.e. part of the month) within which she is certain of having had Haidh but if she is not able to accurately remember the exact days on which they were then in this case, she should note whether these days are twice as much as the days of Haidh or whether they are more than twice as much or less than this. If they are less than double the days of Haidh then she

should not read Namaaz on the days that are definitely days (of the month) on which the Haidh would have come and as for the days regarding which she has no certainty, i.e. she is not sure whether they are definitely from the days of Haidh or not. In this case if they are the beginning days (of the month) then she should perform Wudu and read her Namaaz and if they are the ending days (of the month) then she should make Ghusl in the time of each Namaaz and read the Namaaz. If it is twice as much or more than twice as much then for the beginning days she should make Wudu and read Namaaz for the amount of days equal to the days of Haidh. Thereafter she should make Ghusl in the time of every Namaaz to read that Namaaz. In the case where she is not able to remember how many days were days of Haidh and how many were days of Tuhur and if she is not sure if it occurred during the first ten days of the month, the middle ten days or in the last ten days of the month then in this case she should try to solve this by searching her thoughts. Thereafter acting on the first thing which she firmly establishes in her heart as being correct. In the case where she is not able to firmly establish anything (and is still confused in this regard) she should perform Ghusl for every Namaaz then she should read all her Fard, Waajib and Sunnat and Mu'akkadah. She should not perform the Mustahab and Nafils. She should keep her Fard fasts and not keep any Nafil fasts. With the exception of these, all the other things which are impermissible upon a menstruating female will be regarded as impermissible upon her, such as reciting or touching the Holy Qur'an, entering the Masjid or performing Sajdah-e-Tilaawat.

LAW: A female who is not able to remember when she had her first menstrual cycle and neither can she remember on which dates it came and now she has bled for 3 days or more then it stopped. However the 15 days of 'Tuhur' had not as yet passed and she began

to bleed again and this bleeding continued forever then the ruling for her is the same as for the person who bled for the first time and the bleeding never stopped but continued forever. In other words, 10 days will be counted as Haidh and the remaining 20 days will be counted as days of 'Tuhur' (purification period).

LAW: A female who does not have a fixed cycle, for example, she sometimes bleeds for 6 days and sometimes for 7 days but now when she bled the bleeding is continuous and is not stopping then in regards to her Namaaz and fasting, the minimum duration will be counted as the days of Haidh. In other words, 6 days will be counted as Haidh (if the least she ever bled was 6 days. If the least she bled was 4 days then this will be the minimum duration) and on the 7th day (as per the example given) she will have her Ghusl and read her Namaaz as normal, and keep her fasts etc. However, after completing 7 days the command is that she should take Ghusl again and she should then make Qaza (repeat) the Fard fast which she kept on the initial 7th day. In the case of passing the Iddat and going to the husband the maximum duration will be taken. In other words, 7 days will be regarded as Haidh meaning that it is impermissible for her to be intimate with the husband on the 7th day (i.e. she can only be intimate after making Ghusl on completion of the 7 days).

LAW: If a female bled for 1 or 2 days and then stopped and 10 days had not finished as yet and she began to bleed again but it then stopped on the 10th day, then all ten days will be counted as Haidh. However, if the bleeding continued after 10 days and she does have a fixed pattern or habit then the days according to habit will be regarded as Haidh. The remainder will be regarded as Istihaaza (in the manner as explained earlier) otherwise 10 days will be regarded as Haidh and the remaining days as Istihaaza.

LAW: If a female's habit was to get her cycle on a particular date but this time she bled a day before and then the bleeding stopped. It then did not come for 10 days and then started again on the 11th day then from the 10 days in which she did not bleed she should regard the days of her normal habitual cycle as Haidh. In the case where the date of her normal cycle was fixed but the number of days was not always the same then all 10 days in which she did not bleed will be regarded as days of Haidh.

LAW: A female bled for less than 3 days and then before the completion of 15 days she bled again then the first time from when the blood came will be regarded as Haidh. If she does have a normal habitual cycle then the days equivalent to her habitual cycle will be counted as days of Haidh, otherwise the bleeding of the first 10 days should be regarded as Haidh and the blood that came later will be counted as Istihaaza.

LAW: If a female bled for 3 days and nights and then stopped but her previous habitual cycle was for longer than this then after 3 days and nights she began to have a discharge of white fluid until the end of the days of her habitual cycle. In her case, the initial 3 days and nights will be regarded as Haidh and her habitual cycle has been altered.

LAW: If a female bled for less than 3 days and nights and then she remained clean for 15 days then again she bled for less than 3 days and nights; then neither is the first or this bleeding regarded as Haidh. Both are Istihaaza.

CHAPTER 7

NIFAAS POSTNATAL BLEEDING

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We have already explained what Nifaas (postnatal bleeding) refers to. We will thus discuss the laws related to it.

LAW: There is no fixed minimum period for Nifaas. If a female bleeds even for a single moment after the baby has emerged more than halfway then that bleeding will be regarded as Nifaas. The maximum duration for Nifaas is 40 days and nights. The duration for Nifaas will be counted from the moment the baby has come out more than halfway. Whenever we refer to the baby being born in this chapter, it will be referring to the baby emerging more than halfway out.

LAW: If a female bled for more than 40 days and if this is her first child or if she is not able to remember how long she bled for when having her last baby, then 40 days and nights will be counted as Nifaas and whatever days are more than this, will be regarded as Istihaaza. If she has a habit in regards to Nifaas and she is able to remember this then the day's equivalent to the habitual bleeding during Nifaas will be regarded as Nifaas and the remaining days will be regarded as Istihaaza. In other words, if it was her habit to bleed for 30 days and this time she bled for 45 days then in this case 30 days will be regarded as Nifaas and 15 days will be regarded as Istihaaza.

LAW: The blood which comes before the child was born is not regarded as Nifaas but is Istihaaza even if the baby has come out halfway.

LAW: If a female miscarried and some limbs of the child have been formed, such as the hands, feet or fingers etc. then this bleeding will be regarded as Nifaas, otherwise if it remained for 3 days and nights and 15 days of 'Tuhur' has passed before this then it is regarded as

Haidh. However, if it stopped before the end of 3 days or if the full 15 day purification period has not as yet finished then it is regarded as Istihaaza.

LAW: If the child is removed in a caesarean (c-section, where the stomach is cut open to remove the baby) then the bleeding will be counted as Nifaas after the baby has been removed more than halfway.

LAW: If she bled a little before having a miscarriage and then she bled after the miscarriage; the blood which came before the miscarriage is Istihaaza and the bleeding after the miscarriage is Nifaas. This is in the case when some limbs have been formed; otherwise if the first bleeding qualifies as Haidh it will be regarded as Haidh or else it will be regarded as Istihaaza.

LAW: If she had a miscarriage and is not able to recognise whether any limbs were formed or not and neither does she know how many months pregnant she was (i.e. by which one would be able to ascertain whether any limbs were formed or not, because if 120 days have passed then it will be understood that the limbs were formed) and if after the miscarriage she bled continuously, then the ruling which is for Haidh in such a case will be applicable to her.

In other words, once the days according to her habitual cycle pass, she should perform Ghusl and commence with Namaaz and if she did not have any set habit then she should take Ghusl after 10 days and all the other rules are based on that which have already been explained in the chapter on Haidh.

LAW: A female who had twins born to her (i.e. there is less than a 6 month gap between the birth of both) then it will be regarded as Nifaas after the first child has been born. Then, if the second was born within the 40 days of the first baby and she bled then the blood from the first birth upto 40 days will be regarded as Nifaas and thereafter it will be regarded as Istihaaza. If the second child was born after 40 days then the blood that came after the second child is Istihaaza and not Nifaas but she will still be commanded to make Ghusl after the birth of the second child as well.

LAW: A female who had 3 children born to her (triplets) and the gap between the first and second child is less than 6 months and the gap between the second and the third is less than six months then even though the gap between the first and the third child is of six months, Nifaas will be counted from the birth of the first child.

If the two others were also born within the 40 days then after the first upto 40 days it will be regarded as Nifaas and if they were born after 40 days then the bleeding after this will be regarded as Istihaaza. However even after this she will be commanded to make Ghusl.

LAW: If there is a gap of 6 months or more than 6 months between both of them then the bleeding after the second child is also Nifaas.

LAW: If she bled for some days and didn't bleed for some days within the 40 days, all will be regarded as Nifaas even if there is a 15 day gap between bleeds (as long as it is within the 40 days).

LAW: The rulings regarding the colours of Nifaas are the same as that of Haidh.

LAWS REGARDING ONE WHO IS IN HAIDH AND NIFAAS

LAW: It is Haraam for a menstruating female or one in postnatal bleeding to recite the Qur'an either by looking or from memory. She is also not permitted to touch the Holy Qur'an, its cover, pages or sides be it with the hand, fingertips, fingers or with any part of her body as this too is regarded as being Haraam.

LAW: It is also Haraam to touch any piece of paper on which a Surah or even an Ayat (verse) is written.

LAW: If the Qur'an is kept in a Juzdaan (casing) then there is no harm in touching the Juzdaan.

LAW: Whilst in this condition it is also Haraam for her to touch the Qur'an with the lower portion of the kurta (dress), or with the ends of the scarf, or with any other cloth which she is wearing or using to cover herself. Thus basically, the ruling in regards to touching the Qur'an-e-Majeed and all other Deeni Kitaabs is the same as that which applies to a person who is in need of a Fard bath. This has already been explained in detail in the chapter on Ghusl.

LAW: If a Mu'alima (Female Islamic Teacher) has Haidh or Nifaas then in this case she should teach by reading each word separately by breaking them up taking breaths. There is also no harm in spelling the words out.

LAW: It is Makruh to recite Dua-e-Qunoot whilst in this condition. Dua-e-Qunoot is from **بِالْكَفَّارِ مُلْحِقٌ** up to **اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ**

LAW: With the exception of reciting the Qur'an, it is not only permissible but also Mustahab (desirable) without any objection to recite all other Azkaar (words of remembrance) such as the Kalima Shareef and Durood Shareef etc. It is however better to make Wudu or to rinse the mouth before reciting these. If one reads these without Wudu or without rinsing the mouth it is still regarded as being permissible. There is also no objection to touching these as well.

LAW: It is permissible for a female in these conditions to respond to the Azaan.

LAW: It is Haraam for a female in this condition to enter the Masjid.

LAW: There is no harm if she entered the Masjid due to fear for a wild animal or due to fear for a thief but she should perform tayammum. Similarly, if there is water kept in the Masjid or if there is a well inside and there is no water available anywhere else then it is permissible for her to perform tayammum and then enter the Masjid.

LAW: There is no harm in her entering the Eid Gaah (Area set aside for performing Eid Prayers).

LAW: It is permissible for her to stretch out her hands to take something from the Masjid.

LAW: To enter the Holy Kaaba and to make Tawaaf of the Kaaba even if it is from outside the Masjid-e-Haraam is Haraam for women in this condition.

LAW: If the last (final) time of Namaaz has approached and she has not as yet performed her Namaaz and she began menstruating or she gave birth to a baby; then the Namaaz of that time is pardoned even if the time was so limited that there was no way to perform a Namaaz in it.

LAW: If she began menstruating or gave birth whilst in Namaaz then that Namaaz is pardoned (i.e. it is excused and there is no Qaza for it). However, if it was a Nafil Namaaz then its Qaza is Waajib (compulsory).

LAW: She should perform Wudu and engross herself in Zikr-e-Ilaahi, Durood Shareef and other Waza'if in the times of Namaaz equivalent to the amount of time it takes to perform that Namaaz, so that the habit of being in Ibaadat remains.

LAW: If a menstruating female bled for less than 3 days, she should keep her fasts and make Wudu and perform her Namaaz. There is no need to make Ghusl. Then if she bleeds again within 15 days, she should not make Ghusl. She should subtract the days of her habitual period and make Qaza for the remaining days. A female who does not have a habitual cycle should make Qaza for all the Namaaz after 10 days. However, if a female who has a habitual cycle or one who does not have a habitual cycle made Ghusl after 10 days then the Namaaz of those days will be valid. There is no need to perform any Qaza. She should keep Qaza for the fasts that came before the days of her habitual cycle. The fasts that are after this are regarded as being valid.

LAW: If a female stopped bleeding after 3 days and nights but the days of her usual habitual cycle have not ended as yet or the

bleeding of Nifaas stopped before the habitual bleeding period during Nifaas for her, then in this case she should perform Ghushl immediately after it stops. She should not wait for her habitual days to come to an end.

LAW: If the bleeding exceeds her habitual days then she should wait for 10 days in Haidh and 40 days in Nifaas. If the bleeding stops within this duration then she should take a Ghushl and commence her Namaaz. If the bleeding continued even after this duration then too she should take a bath and she should make Qaza of the Namaaz for the remaining days after the habitual cycle.

LAW: If the Haidh or Nifaas stopped before the habitual days ended then she should wait until the final Mustahab time (of the Namaaz). Thereafter she should make Ghushl and perform her Namaaz. If the habitual days have ended then there is no need to wait.

LAW: If her Haidh ends after the full 10 days and the Nifaas after the full 40 days and the amount of time remaining for a Namaaz is sufficient in which to say the words 'Allahu Akbar', then the Namaaz of that time has become Fard upon her. After taking a bath she should make Qaza of that Namaaz. If the bleeding stopped even before this and there is sufficient time to quickly take a bath, change her clothes and say 'Allahu Akbar' once; it will also become Fard upon her. She should perform the Qaza if it expires. If this is not the case, i.e. if there is not enough time to even say 'Allahu Akbar' once, then there is no need to make the Qaza.

LAW: If she became cleansed after a full 10 days and there is not sufficient time of night left wherein she can say 'Allahu Akbar' once, then the fast of that day is Waajib upon her and if she becomes

cleansed in less time than this but she has sufficient time to take a bath, change her clothes and say 'Allahu Akbar' before 'Subho Saadiq' then that fast is Fard upon her. It is better for her to take a bath otherwise she may make Niyyat (intention) for the fast even without taking a bath and she may take the bath in the morning. If she does not have sufficient time as mentioned above (from the time her bleeding stopped) then the fast of that day is not regarded as being Fard upon her. However, it is Waajib upon her to behave in the manner in which those who are fasting behave. It is Haraam for her to do anything which is contrary to a person who is fasting, such as to eat or drink etc.

LAW: If Haidh or Nifaas started whilst she was fasting that fast will be nullified. The Qaza for that fast should be kept. If it was a Fard fast, then it is Fard to keep the Qaza and if it was a Nafil fast, then to keep the Qaza is Waajib.

LAW: Sajdah-e-Shukr and Sajdah-e-Tilaawat are Haraam whilst in this condition and if she hears 'Ayat-e-Sajdah' in this condition it is not Waajib upon her to perform the Sajdah.

LAW: If she was clean when she went to sleep but when she woke in the morning she noticed signs of Haidh then the command of Haidh will be given from that moment forth. If she had not as yet read her Esha Namaaz, it is Fard for her to make the Qaza for it once she becomes cleansed.

LAW: If a female who is in Haidh slept at night but when she woke in the morning there is no sign of Haidh on the duvet or mattress etc. then she will be regarded as being clean as of that night. She should take a bath and make Qaza for her Esha Namaaz.

LAW: Sexual intercourse in this condition (i.e. when a female is menstruating or in postnatal bleeding) is Haraam.

LAW: To regard sexual intercourse as being permissible in this condition amounts to kufr (infidelity) and if one regarded it as Haraam but still did it then one is severely sinful for this. It is Fard upon one to repent for this. If one had intercourse during the beginning of the period it is Mustahab to give one dinar in Khairaat and if it was done close to the end of the period then it is Mustahab to give half a dinar as Khairaat (alms/compensation).

LAW: It is not permissible for a male to touch the body of a female with any part of his body from her naval to her knees whilst she is in this condition if there is no cloth between them, be this whilst aroused or not. If there is something between them that does not allow him to feel the warmth of her body there is no harm in touching.

LAW: There is no harm in touching any part above the naval or below the knee or taking any benefit from any of these areas. Similarly, there is no harm in lying together or kissing.

LAW: There is no harm in allowing her to eat with you or sleep next to you. To abstain from sleeping next to her because of this reason is Makruh (disliked).

LAW: A female is permitted to touch every part of the male's body whilst in this condition.

NOTE: It must be noted that wherever we mention a male being permitted to touch a female or a female being permitted to touch a

male, in this chapter, it refers to husband and wife touching each other. For a man to touch a female who is not his wife or for a female to touch a man who is not her husband is a serious offence and a sinful act.

LAW: If one feels that by sleeping together with her will cause one to be aroused and one will not be able to control his feelings, then it is better to sleep separately. However, if one definitely thinks (i.e. if he knows that there is a predominant likelihood) that he will not be able to control his feelings then in this case it is sinful to sleep together with her.

LAW: If the Haidh remained for a full 10 days then from the moment she becomes cleansed it is permissible to have intercourse with her even if she has not made Ghusl as yet. However, it is Mustahab (desirable) for him to be intimate with her after she has prayed her Namaaz, i.e. after she has taken Ghusl.

LAW: If she became clean in less than 10 days then until such time that she does not make Ghusl or the time of that Namaaz in which she became cleansed does not pass, intercourse with her is impermissible. If the remaining time (in which she became cleansed) was not sufficient time in which she could take a bath, have a change of clothes and say Allahu Akbar then it is permissible to have intercourse with her when the Namaaz time has passed or after she makes Ghusl. With the exception of either of these intercourse is not permitted.

LAW: If her cycle has ended before her habitual amount of days then even if she makes Ghusl intercourse is not permitted until the duration of her habitual cycle ends. For example, if her cycle usually

lasts for 6 days and this time it only lasted for 5 days then in this case she is commanded to perform Ghusl and start her Namaaz but it is Waajib (compulsory) for her to wait one more day before having intercourse.

LAW: If she became cleansed from Haidh but she has no water at her disposal with which she may perform Ghusl; in this case if she made tayammum for Ghusl then intercourse with her is not permitted until such time that she does not perform Namaaz with that tayammum. After performing Namaaz with that tayammum, intercourse with her is permissible even though she now has water at her disposal but did not use it to make Ghusl.

IMPORTANT NOTE: In the above mentioned issues the ruling in regards to Nifaas is the same as that of Haidh.

LAW: It is permitted for a female to come out of the maternity home whilst she is in Nifaas. There is no harm in allowing her to eat with you or to eat her leftovers. In some places in India etc. some females even keep completely separate eating plates etc. for themselves and these plates etc. are regarded as being equivalent to utensils that are Najis (impure). These are Hindu customs and it is essential for us to abstain from such frivolous customs. It is also a practice amongst some women that until the entire duration (of 40 days) does not come to an end even if they are clean before this duration neither do they read Namaaz and nor do they regard themselves worthy of reading Namaaz. This is mere ignorance. The moment the Nifaas ends she should perform Ghusl and commence with Namaaz. If there is a definite fear of illness due to bathing then she should make tayammum.

LAW: If she has not as yet delivered the child more than halfway and the time of Namaaz is expiring and she believes that before the child is delivered more than halfway, the time will definitely expire then she should read the Namaaz of that time in whichever manner possible. If she is not able to make Qiyaam, Ruku or Sujood then she should read the Namaaz by making gestures (signs) and if she is not able to make Wudu, she should read it by making tayammum. If she misses this Namaaz then she has committed a sin. She should repent and after Tahaarat (purification), she should make the Qaza of that Namaaz.

ISTIHAAZA IRREGULAR VAGINAL BLEEDING

HADITH 1: It is reported in Sahihain from Umm ul Momineen Siddiqah رضي الله تعالى عنها that Faatima bint Hubaish رضي الله تعالى عنها said, 'Ya Rasool'Allah ﷺ! I have Istihaaza and it does not stop; so should I not read Namaaz?' He ﷺ said, 'No, This is blood from the vein. It is not Haidh, so when the days of Haidh come, leave your Namaaz and when they pass; wash away the blood and read your Namaaz.'

HADITH 2: It is reported in Abu Dawud and Nasa'i with regards to the narration regarding Hazrat Faatima bint Hubaish رضي الله تعالى عنها that Rasoolullah ﷺ told her that when it is the blood of Haidh then it is blackish. It will be recognised and when this happens leave your Namaaz and when it is of some other type then perform Wudu and read your Namaaz, as this is the blood from the vein.'

HADITH 3: It is reported in the narration of Imam Maalik, Abu Dawud and Daarimi that there was a lady who had continuous bleeding. Umm ul Momineen Umm-e-Salma رضي الله تعالى عنها asked a Fatwa

(Decree) from Rasoolullah ﷺ in this regard. He ﷺ said, 'For the amount of days in a month wherein she used to get her cycle, she should leave her Namaaz in accordance with these days and when those days pass, she should take a bath, wear a loincloth and then perform her Namaaz.

NOTE: Wearing a loincloth actually refers to wearing something tight under the clothing which will avoid any blood from coming through flowing freely.

HADITH 4: It is reported in Abu Dawud and Tirmizi that He ﷺ said, 'Abstain from Namaaz in the days when you used to have your cycle, thereafter she should take a bath and perform Wudu in the time of each Namaaz and she should keep her fast and perform her Namaaz.'

LAWS OF JURISPRUDENCE REGARDING ISTIHAAZA

LAW: Neither is Namaaz nor fasting excused or pardoned in Istihaaza. Intercourse with a female in Istihaaza is also not Haraam.

LAW: If the Istihaaza has become so severe that she does not even get enough time to make Wudu and perform her Fard Namaaz, then when one full Namaaz time passes in this manner from the beginning of that Namaaz time until the end of it, she will be regarded as a Ma'zoor (one suffering chronic annulment of Wudu). In this condition, she may read as many Namaaz as she wishes in that particular Namaaz time with one Wudu. Even if she bleeds the Wudu will not break.

LAW: If she is able to hold back the blood by using a cloth etc. giving herself sufficient time to make Wudu and perform her Fard Namaaz then in this case the Uzr will not be proven. In other words she will not qualify as a Ma'zoor.

LAWS OF JURISPRUDENCE REGARDING A MA'ZOOOR

LAW: Any person who has such an illness, wherein one complete time of Namaaz has gone by in a manner where he was not able to make Wudu and perform Namaaz (due to the illness) then such a person is regarded as a Ma'zoor. The ruling applicable to him is the same. In other words, he should make Wudu in the time of that particular Namaaz and he may read as many Namaaz as he wishes with that one Wudu in the time of that one Namaaz. That illness will not cause his Wudu to be nullified, such as in the case if he has an illness where droplets of urine are discharged, or he has chronic diarrhoea, or an illness where he always passes air (flatulence), or fluid that flows from an infected eye, or fluid which continuously flows out of a sore or abscess, or fluid which is discharged from the ear, naval or breast. All these are illnesses which cause the Wudu to be nullified. However, if one complete time of Namaaz passes in a condition that even though one makes a concerted effort to fulfil it, he is still not able to keep his Wudu long enough to make the Namaaz within the prescribed time and the time lapses in this way then in this case the Uzr is established.

LAW: Once the Uzr has been established then in every time (of Namaaz) for as long as that cause is prevailing even once, he will remain a Ma'zoor. For example, if at one stage a female could not find the slightest time to make Tahaarat because of Istihaaza and

now she is able to get enough time in-between, in which to make Wudu and perform her Namaaz but even now, every now and again, there is some bleeding in the time of each Namaaz then in this case she is still regarded as being Ma'zoor. The same ruling applies in all such illnesses. If the entire time passes by and she does not have any bleeding any longer then she will not be classified as being a Ma'zoor any longer. If the initial condition does transpire in the future then again she will be regarded as being a Ma'zoor and if again the entire time passes without anything then the UZR will not be regarded as being valid any longer.

LAW: A time of Namaaz passed by in a state in which there was no UZR present but one did not read the Namaaz. Now, when one intends to perform that Namaaz then the Wudu becomes nullified due to Istihaaza or such a chronic annulling condition; to the extent that the remaining time passed in this condition and one read the Namaaz in this condition then in this case if the entire time of Namaaz which follows after this time, passes in the same condition of Istihaaza or any other such illness then the Namaaz that one read in the preceding time will also be regarded as being valid. However, if one managed to get sufficient time in during the time of the Namaaz to make Wudu and perform the Namaaz, one should repeat the Namaaz that was read in the preceding time.

LAW: If one made Wudu whilst blood was flowing (oozing) and the bleeding stopped after Wudu but one performed ones Namaaz with the same Wudu then the time which followed also passed by without any bleeding at all, then one should repeat the preceding Namaaz. Similarly, if the bleeding stopped in Namaaz and there was no bleeding at all in the next time of Namaaz then too one should repeat that Namaaz.

LAW: The moment the time for that Fard Namaaz expires, the Wudu of a Ma'zoor will be regarded as nullified. For example, if a person who is a Ma'zoor made Wudu in the time of Asr Namaaz, his Wudu will be nullified immediately at sunset. If someone made Wudu after sunrise then until the time of Zuhr does not expire, his Wudu will not be nullified because no other time of Fard Namaaz has come in this interim.

LAW: At the time of making Wudu, if the cause for annulment which classifies him a Ma'zoor was not evident and it was not even evident after he made his Wudu, to the extent that the remaining time of Namaaz elapsed without this being evident, then in this case the Wudu is not nullified because of the time elapsing. Similarly, if this reason for annulment was evident before Wudu but was not evident in the remaining time after Wudu or in the following time of Namaaz then in this case the Wudu will not be nullified on the basis of the time elapsing.

LAW: If that cause for annulment was evident before performing Wudu and if it was evident after Wudu in the remaining time as well; or if it was evident whilst performing Wudu and was not evident in the remaining time after Wudu but was evident in the following time then in this case the Wudu will be nullified once the time elapses even though that (Hadath) nullifying agent is not evident.

LAW: The Wudu of a Ma'zoor is not nullified through the reason which classifies him a Ma'zoor. However, if some other factor which nullifies the Wudu occurs, it will nullify the Wudu. For example, if a person is Ma'zoor because of having an illness where droplets of urine are discharged then if he passes air his Wudu will break. Similarly, if a person is classified as a Ma'zoor because of an illness

wherein he passes air then droplets of urine will cause his Wudu to be nullified.

LAW: If a Ma'zoor performed Wudu after something occurred which nullified his Wudu and whilst performing Wudu that which classifies him as a Ma'zoor is not evident but after performing Wudu, that annulling factor appears then the Wudu will be nullified. For example, if a female who was in Istihaaza, performed Wudu after passing urine or stool and whilst performing Wudu there was no bleeding but the bleeding started once again after Wudu then in this case the Wudu has been nullified. If the annulling factor would have existed at the time of making Wudu then there would have been no need to make Wudu again.

LAW: If one nostril of a Ma'zoor was bleeding and after Wudu then the other nostril began bleeding, the Wudu will be nullified. Similarly, if one wound was weeping and now another wound is weeping to the extent that one pimple of measles was weeping but now another pimple is weeping, then in this case the Wudu will be nullified.

LAW: If there is some means of either reducing or stopping the UZR, it is Fard to follow this procedure. For example, if reading in a standing position causes one to bleed but sitting stops the bleeding then it is Fard to read whilst sitting.

LAW: If the Ma'zoor has such an UZR which causes his clothes to become soiled with impurity then if an area more than the size of a dirham has become soiled with impurity and he knows that he has sufficient time to wash it off and read Namaaz with pure clothing, then in this case it is Fard for him to wash it off and read Namaaz in pure clothing. If he knows that whilst reading Namaaz, the same

amount of clothing will become soiled with impurity again then it is not necessary for him to wash it. He may read in this condition even if the Musal'la becomes soiled. There is no harm in this. If the impurity has soiled an area the size of a dirham then in the first instance to wash it is Waajib (compulsory). If the soiled area is less than the size of a dirham then to wash it is Sunnat and in the second instance if one does not wash it at all then there is no harm in this.

LAW: If a female who is in Istihaaza performs Ghusl and performs her Zuhr Namaaz in its last proper time and she performs Wudu and makes her Asr Namaaz in its beginning time, and she makes Ghusl for Maghrib and reads it in its last valid time, and she makes Wudu and reads her Esha in its beginning time, and if she reads her Fajr Namaaz after making Ghusl as well it is better; it will not be surprising that by acting in accordance with this and through the blessing of this etiquette which has been mentioned in the Hadith that there will be benefit in her illness, i.e. it will relieve her illness.

LAW: If a fluid which does not have the ability to flow (ooze) comes out of a wound neither does it nullify the Wudu nor will one be classified as a Ma'zoor due to it. This fluid is also not regarded as an impurity.

CHAPTER 8

NAJAASAT IMPURITIES

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HADITH 1: It is in Sahih Bukhari and Muslim from Asma' bint Abu Bakr رضي الله تعالى عنهما that a lady said, 'Ya Rasool'Allah ﷺ! When our clothing is soiled by some blood of Haidh, what should we do?' He ﷺ said, 'When blood of Haidh soils the clothes of any of you, first scrape it off, then wash it with water and thereafter read Namaaz in it.'

HADITH 2: It is reported in Sahihain that Umm ul Momineen Siddiqa رضي الله تعالى عنها says, 'I used to wash off any semen from the clothing of Rasoolullah ﷺ and he ﷺ would then go out for Namaaz and the signs of it being washed would be evident.'

HADITH 3: It is in Sahih Muslim that she رضي الله تعالى عنها says, 'I used to rub out (i.e. wash out) the semen from the clothing of Rasoolullah ﷺ and Rasoolullah ﷺ would thereafter perform Namaaz in them.'

HADITH 4: It is in Sahih Muslim on the authority of Abdullah ibn Ab'bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'When skin (animal hide) has been cooked (boiled) it becomes Paak (pure).'

HADITH 5: Imam Maalik reports from Umm ul Momineen Sayyidah Siddiqa رضي الله تعالى عنها that Rasoolullah ﷺ commanded that when the hide of the dead animals are cooked (boiled) they should be used.

HADITH 6: Imam Ahmed, Abu Dawud and Nasa'i have reported that Rasoolullah ﷺ forbade the use of the skins of beasts of prey.

HADITH 7: It has been mentioned in another narration that he forbade us from wearing and sitting on them.

LAWS OF JURISPRUDENCE REGARDING IMPURITIES

Impurity (Najaasat) is of two types. The one is that concerning which the ruling is absolutely severe. This type of impurity is called 'Ghaleeza' (i.e. major impurity). The second type is that regarding which the ruling is not as severe. This is called 'Khafeefa' (i.e. minor impurity).

LAW: The ruling in regards to Najaasat-e-Ghaleeza is that if the clothing or body is polluted by it and this pollution is more than one dirham, then to clean it off is Fard. If one performs Namaaz in this condition without cleaning it off the Namaaz will not be valid at all. If one intentionally performed Namaaz in this condition it is regarded a sinful act and if one did this with the intention of vilification and contempt then it is kufr. If the impurity is equivalent to the size of a dirham, then to clean it is Waajib (compulsory) and it is Makruh-e-Tahreemi to read Namaaz without cleaning it off. In other words, it is Waajib (compulsory) to repeat such a Namaaz. If one read Namaaz in this condition intentionally then he is regarded as being sinful as well. If the impurity is less than the size of a dirham then it is Sunnat to cleanse it, meaning that the Namaaz will still be regarded valid even if it was not cleaned but it is Khilaaf-e-Sunnat, i.e. contrary to the Sunnat. It is better to repeat that Namaaz.

LAW: If the impurity is thick in nature, such as faeces, horse and donkey dung and cow dung etc. then the ruling regarded it being equivalent, or more or less than a dirham actually means that it should be equivalent, or more, or less than a dirham in weight. Here, the weight of a dirham in Shariat is 4 and half mashas¹ and in the

case of Zakaat the weight of a dirham is counted as 3 Masha and 1 and 1/5 ratti. If the impurity is thin, such as in the case of the urine of humans or alcohol then its comparison to a dirham is based on its length and breadth. The Shariat has stipulated its quantity and measure to be that which is equivalent to the depth of the palm of the hand. The manner of deducing this, is to spread open the palm, keeping it nice and flat then slowly pour onto the palm the maximum amount of water that can remain on it. The size of the dirham will thus be regarded based on the extent of the water on the palm and here (in India) the size of a dirham is approximately the size of an Indian rupee.

LAW: If impure oil fell onto the clothing and the area it soiled was not equivalent to the size of a dirham but thereafter it spread and covered the area equivalent to the size of a dirham, then in this regard there is a vast difference of opinion amongst the Ulama but the superior view is that it is Waajib to purify (clean) the clothing.

LAW: The ruling in regards to Najaasat-e-Khafeefa is that if it has polluted less than quarter of the portion of the clothing or part of the body, then it is excused (pardoned) and Namaaz in this condition will be valid. If the entire one quarter of that portion of the garment or part of the body is polluted by it then without washing it clean the Namaaz will not be valid.

NOTE: An example of this is that it has polluted the skirt (i.e. lower portion) of a garment then it should be less than a quarter of the

1. This is approximately 4.7 grams. Some say it is equal to approximately 4.25 grams. The measure of 3 Masha, 1 and 1/5 ratti is approximate 3.144 grams.

skirt. If it has polluted the sleeve then it should be less than quarter of the sleeve and similarly if it has polluted the hand then it should be less than quarter of the hand for it to be excused.

LAW: The different laws which have been stipulated in regards to Najaasat-e-Ghaleeza and Najaasat-e-Khafeefa are only applicable when they pollute the body or clothing. If they fall into (i.e. pollute) anything which is fluid like, such as water or vinegar, then all of it will become Na-Paak (contaminated and impure) be it Ghaleeza or Khafeefa even if just a single drop falls into it, unless that fluid like substance does not fall within the category of being regarded as a Dah-Dardah.

LAW: Najaasat-e-Ghaleeza is that which comes out of the body of a human and necessitates Wudu or Ghusl, such as; faeces, urine, flowing blood, pus, mouthful of vomit, the blood from Haidh (menstruation), Nifaas (postnatal bleeding) or Istihaaza (irregular vaginal bleeding), Mani (semen), Mazee (pre-ejaculation fluid also known as prosthetic fluid, or pre-seminal fluid) and Wadi (urinary fluid).

LAW: As long as the blood on the body of a Shaheed Faqih (i.e. one who is regarded as a Shaheed [martyr] by the Shariah) does not separate from his body it is regarded as being pure.

LAW: The water (fluid) which comes out of an infected eye is Najaasat-e-Ghaleeza. Similarly, the fluid which is discharged from the breast or naval due to pain (or infection) is regarded as Najaasat-e-Ghaleeza.

LAW: If phlegm is discharged from the nose or the mouth, it is not regarded as being impure even if it came from the stomach or even if it is due to an illness.

LAW: The urine of milk drinking child be it a male or female is Najaasat-e-Ghaleeza. There is a common theory amongst the laymen that the urine of milk drinking children is Paak (pure). This is completely incorrect.

LAW: If a milk drinking baby (infant) vomits milk, it will be regarded as Najaasat-e-Ghaleeza if it is a mouthful of vomit.

LAW: The flowing blood of every animal which lives on land, the flesh of the carrion (dead animal) and its fat, Haraam quadruped animals such as the dog, lion, fox, cat, rat, donkey, mule and elephant; the faeces of a swine and its urine; the dung of a horse; the droppings of every Halaal quadruped animal such as the dung of the buffalo, the droppings of goats and camels; the droppings of birds which do not fly at a height, such as chickens and ducks, be they big or small; every type of alcohol and that which causes intoxication, toddy drink, date liquor; the urine and stool of a snake and the flesh of those wild snakes and frogs which have flowing blood in them even if they have been made Zibah are regarded as Ghaleeza.

The same applies to their skin even if it has been boiled (i.e. tanned) and the flesh, bones and hair of the swine even if it has been made Zibah. All that which have been mentioned above are categorised as Najaasat-e-Ghaleeza.

NOTE: If that animal which has flowing blood dies without being made Zibah according Shariah it is regarded as carrion even if it was

made Zibah, i.e. slaughtered, such as in the case of the Zabiha of a Majoosi, i.e. fire worshipper, idol worshipper or murtad (apostate) even if he sacrificed an animal that is Halaal for consumption, such as a goat etc. the meat and skin etc. of such an animal has become impure. If a person slaughters a Haraam animal using the Shariah method of Zibah then its meat has become Paak (pure) even though it is Haraam to eat. This ruling excludes a swine, as it is Najis ul Ain, i.e. intrinsically impure. It can never become pure in any way.

LAW: The blood of a lizard or chameleon is Najaasat-e-Ghaleeza.

LAW: If the syrup (sap) from grapes falls onto the clothes then even if many days pass the clothing is still pure.

LAW: The discharge (fluid) from the trunk of an elephant and the saliva (dribble) of a lion, dog, cheetah and other quadruped beasts of prey is Najaasat-e-Ghaleeza.

LAW: The urine of animals whose flesh is Halaal (such as cow, ox, buffalo, goats/sheep and camels etc.), the urine of horses and the droppings of those birds whose flesh is Haraam be they predatory birds or not (such as crows, eagles, falcons, hawks and female hawks) is regarded as Najaasat-e-Khafeefa.

LAW: The droppings and urine of a bat are both regarded as being pure.

LAW: The droppings of high flying Halaal birds such as pigeons, starlings, wild-ducks, geese etc. are regarded as being pure.

LAW: The ruling in regards to the cud¹ of every quadruped animal is the same as the ruling in regards to its faeces.

LAW: The ruling in regards to the bile of every animal is the same as the ruling in regards to its urine. The bile of Haraam animals is Najaasat-e-Ghaleeza and the bile of Halaal animals is Najaasat-e-Khafeefa.

LAW: If Najaasat-e-Ghaleeza mixes with Najaasat-e-Khafeefa then all of it is Najaasat-e-Ghaleeza.

LAW: The blood of fish, other aquatic creatures, bed-bugs and mosquitoes, the perspiration, the saliva of donkeys and mules is regarded as being pure.

LAW: If the very light spray (drops) of urine such as the size of the tip of a needle get onto the body or clothing then the body and the clothing is still regarded as being Paak (pure).

LAW: If the clothing on which such a light spray of urine (as mentioned above) touches any water then even that water will not be regarded as being Na-Paak (impure).

LAW: That blood which has not oozed (flowed) out of a wound is regarded as being pure.

1. Cud is the portion of food that returns from the ruminant's stomach, into the mouth to be chewed for the second time. A ruminant is an animal that digests plants, grass etc. by initially softening it in the animals first stomach then regurgitating the semi-digested mass known as cud and then chewing it again.

LAW: The blood which remains in the meat, spleen or liver is regarded as being pure but if these things are soaked in flowing blood then it is regarded as being Na-Paak (impure). They will not be deemed as being Paak (pure) until they have been washed.

LAW: If a person read Namaaz whilst carrying a stillborn child in his arms then the Namaaz will be invalid even if the child was given Ghusl. However, if a person carried a child who was born alive and then died even without giving the child Ghusl in his arms and read Namaaz then the Namaaz will still be invalid. If one carried the child in his arms and read Namaaz in this condition, after giving the child Ghusl then the Namaaz will be valid but to do this is contrary to that which is Mustahab (desirable). These rules apply when it is a Muslim's child. If it is the dead child of an unbeliever then the Namaaz will not be valid under any condition; i.e. whether the baby was given Ghusl (a bath) or not.

LAW: If one performed Namaaz having a bottle in ones pocket etc. which contains urine, blood or alcohol then in this case the Namaaz will not be valid. If there is an egg in ones pocket and its yolk has turned into blood then in this case the Namaaz will be regarded as valid.

LAW: If one unrolled a woollen garment (i.e. its seams were opened) and a dried up rat was found inside then if it had a hole in it (i.e. if the garment had a hole) then one must repeat the Namaaz of 3 days and 3 nights (if Namaaz was read in it for many days). If there was no hole in it then one must repeat all the Namaaz which one read in this garment.

LAW: If there is Najaasat-e-Ghaleeza on different portions of a garment or different parts of the body and it is not equivalent to a dirham on any one place but if it is gathered, it will be equivalent to a dirham then in this case the Najaasat will be regarded as being equivalent to a dirham and if it is more then in the case of it being more then in Najaasat-e-Khafeefa as well. The ruling will be given in regards to all of it being put together, i.e. the total amount of Najaasat will be counted.

LAW: The milk of Haraam animals is regarded as Najis (impure). However, the milk of a female horse is regarded as being pure but to consume it is not permissible.

LAW: If rat droppings become mixed and ground in wheat or if it fell into oil then the oil and flour is regarded as being pure. However, if there is any alteration in its taste then it is regarded as being Najis (impure). If it becomes mixed in roti (bread) then the parts and pieces around it should be removed and there is no harm in the remainder.

LAW: The droppings and the fluid of the silkworm is regarded as being pure.

LAW: If pure (clean) clothing was wrapped in impure clothing or if impure clothing was wrapped in pure clothing and the impure clothing causes the pure clothing to become wet (damp), then in this case the pure clothing will not be regarded as being impure, on condition that the colour or the smell of the impurity is not visible on the pure clothing; otherwise it will be regarded as impure even by merely becoming damp. However, if it becomes wet it will be regarded as being impure and this is in the case where the impure

clothing is soaking with water; if the wetness of urine or alcohol is in it then the pure clothing will be regarded as impure even if it becomes damp through this. If the impure clothing was dry and the pure clothing was wet and the impure clothing became damp through the wetness of the pure clothing, and the impure clothing became so wet that this wetness seeped from the impure clothing onto the pure clothing then this too has become impure otherwise not.

LAW: If wet feet are placed on impure earth or on bedding then the feet will not be regarded as being impure even if the imprint of the wet feet is evident on it. However, if the earth or bedding becomes so wet with the wetness of the feet that it rubs on to the feet again then in this case the feet will become impure.

LAW: If one places his dry feet on wet impure earth or on impure bedding and its wetness came onto the feet then the feet will become impure. If they are merely moist then it is not regarded as being impure.

LAW: If an area was prepared with cow dung and it has already dried then keeping wet clothes on it won't make it impure until such time that the wetness of the clothes does not reach it to the extent where this wetness now comes out of it and rubs back onto the clothing from the dung.

LAW: If one slept whilst wearing Najis (impure) clothing or slept on impure bedding and perspired, then in this case if the impure area became wet due to the perspiration and the body then became wet with it then he has become impure otherwise not.

LAW: If wind passed over something impure and then touched the body or clothing, it will not make it impure.

LAW: If the gusset of the clothes was wet and one passed wind then the clothing will not be regarded as being impure.

LAW: If the smoke from some impure thing comes onto the body or clothing, it will not make it impure. The same applies to the steam that came out when burning something which is impure. It will not make the body or clothing impure even if it causes the entire clothing to become wet. However, if the signs of impurity become visible on it then it will be regarded as being impure.

LAW: If the smoke of a dung-cake (used to burn when cooking etc.) touches the roti (bread), it will not cause it to become impure.

LAW: If some impure thing was thrown into the water of a Dah-Dardah and due to this drops of water splashed onto the clothing; the clothing will not be impure. However, if you are aware that those drops are from the impure substance or thing then in this case the clothing will be impure.

LAW: If flies flew over faeces and then sat on clothing the clothing will not be impure.

LAW: The mud (sludge) on the road is regarded as being pure until such time that its impurity is not known; so if it comes onto the feet or clothing and one reads Namaaz without washing it off the Namaaz will be valid but it is better to wash it off.

LAW: If water was being sprinkled on the road and tiny drops from the ground splashed onto the clothing then in this case the clothing will not become impure but it is better to wash it.

LAW: If the skin of a human even if it be the size of a finger nail, falls into some water (i.e. less than the amount of Dah-Dardah), it will make the water impure and if the fingernail by itself falls in then it is not impure.

LAW: If one cleaned one's self after passing stool or urine with clods and thereafter that area began to perspire and the perspiration got onto the clothing, it will not make the clothing impure.

LAW: If impure water was mixed in pure sand, it has become impure.

LAW: If impure chaff was mixed in pure sand then if it is a little, it is absolutely pure and if it is a lot, it will not be regarded as being pure until such time that it dries up.

LAW: If a dog touches ones clothing or body then even if its body is wet the body and the clothes are regarded as being pure. However, if there is any impurity on its body then it is a different issue; if its saliva touches the body and clothing then it is impure.

LAW: If a dog or any other animal whose saliva is regarded as impure puts its mouth into flour then if the flour has already been kneaded into dough then the area that was touched by its mouth should be removed and the remainder is regarded as pure. If the flour was dry (i.e. not as yet kneaded into dough) then the amount of flour that has become wet should be thrown away.

LAW: 'Aab-e-Musta'mal', i.e. used water is regarded as being pure. 'Naushaadar' is also pure.

LAW: With the exception of a swine (pig), all the bones of other animals which do not have the greasiness of the dead animal on it and the hair and teeth of these animals are regarded as being clean.

LAW: The (clear) discharge which is emitted from the vagina of a female is regarded as being clean. If it comes onto the clothing or body then to wash it is not necessary. It is however, better to wash it off.

NOTE: This does not refer to semen or discharge due to arousal etc.

LAW: Meat which has become rotten and has a bad odour is Haraam to eat even though it may not be classified as being Najis (impure).

METHOD OF PURIFYING CONTAMINATED ITEMS

Those things which are intrinsically Najis (impure) and are classified as being an impurity in itself, such as alcohol or faeces etc. cannot become Paak (pure) until it does not change or is (completely) altered from its natural state. Alcohol will remain impure until it is alcohol but if it becomes vinegar then now it is regarded as being pure.

LAW: If alcohol was kept in a vessel and the alcohol became vinegar in the vessel then the portion of the vessel which contains the vinegar will also be regarded as being purified. If droplets of alcohol contaminated the top of the vessel before it became vinegar then

that portion of the vessel will not be regarded as being purified merely on the basis of the alcohol becoming vinegar. Similarly, if alcohol was full to the mouth of the vessel and some fell out, leaving the vessel slightly empty and thereafter the alcohol turned into vinegar then in this case the upper section of the vessel which was impure before will now not be regarded as being purified. If the vinegar is poured out of it then even the vinegar will be regarded as being impure. If a ladle etc. (such as that which is used for measuring out liquids) is used to remove the vinegar then it will be regarded as being pure. If onions or garlic etc. fell into the alcohol then these will also be regarded as being pure after the alcohol has become vinegar.

LAW: If a rat fell into alcohol and swelled up and disintegrated then even after it becomes vinegar, the vinegar is impure, if the rat did not swell up and disintegrate then if the rat was removed before the alcohol became vinegar and it only became vinegar thereafter then it will be regarded as being pure. If it was removed and thrown away after the alcohol became vinegar then the vinegar is also regarded as being impure.

LAW: If a drop of urine fell into alcohol, if a dog put its mouth into the alcohol or if impure vinegar was mixed into the alcohol then even after becoming vinegar, it will still be regarded Haraam and impure.

LAW: To purchase alcohol, order it, transport it or store it are all Haraam even if it is for the purpose of turning it into vinegar.

LAW: If an impure (Najis) animal fell into a salt mine and turned into salt then that salt is regarded as being pure and Halaal.

LAW: The ash of a dung-cake is pure and if it became extinguished before burning into ash then it is impure.

LAW: There are numerous methods of purifying those things which are not intrinsically Najis (impure) but become impure because of being polluted by some impurity. An impurity can be cleansed off and made pure by using water or any liquid substance that has the ability of flowing (and which will remove the impurity). For example, vinegar and rose water (essence) can be used to remove an impurity, thus they can be used to wash and purify the body and the clothing.

BENEFICIAL NOTE: To use vinegar and rose water etc. to purify and cleanse something without a valid reason is impermissible, as it is a waste of money.

LAW: If used water and tea is used to clean off an impurity it will purify it (i.e. the clothing etc.).

LAW: If the use of saliva causes some impurity to be removed, it will be regarded as being pure, such as in the case where a child drinks milk and then vomits it on the breast; thereafter if the child drank milk a few more times causing the sign of the vomit to fade away then in this case the breast area is pure.

NOTE: In other words, if a breastfeeding child vomits on the breast of the mother the breast is purified by the saliva of the child when the child drinks a few times thereafter by suckling. Another example is that which is in regards to the condition of the mouth of the one who consumes alcohol. This ruling has been explained earlier in this section.

LAW: Cleaning with milk, gravy (soup) or oil will not make something pure, as these liquids do not allow the impurity to be removed.

LAW: If the impurity is thick, such as faeces, dung and blood etc. there are no conditions stipulating how many times it needs to be washed. It is actually necessary to wash it off completely. If it only takes one wash to clean it off then washing it once is sufficient to make it Paak (purified) and if it only becomes pure by washing it four or five times then it must be washed four or five times. However, if the impurity is cleaned off in washing less than thrice then in this case it is Mustahab (desirable) to complete washing it thrice.

LAW: If the impurity has been washed off but some effects of it, such as its smell or colour is still evident then it is necessary to get rid of this as well. However, if it is very difficult to get rid of this effect then to get rid of it is not necessary. Washing it thrice will make the item pure. To wash using soap, something sour or hot water is not necessary.

LAW: If an impure colour (dye etc.) stained the hand or if one used impure Mehndi (henna) on the hand, it should be washed so many times that clean water starts to drop off. It will then be regarded as being purified even if the colour (stain) is still evident on the hand or clothes.

LAW: If one mixed some saffron or dye to dye clothing and a child makes urine in it; or if any other impurity pollutes it then in this case if one has already dyed the clothing with it, washing the clothing thrice will make it purified.

LAW: In regards to tattooing wherein a needle is used to prick a hole and collyrium is used in it (as ink); In this case, if the amount of blood which came out is an amount that can flow then it is obvious that the blood is impure and the collyrium which was applied on it, will also become impure. Thereafter, if that area is washed it will become purified even if the colour of the impure collyrium remains there. Similarly, if ash was filled into a wound and was then washed out it will be purified even if the colour is still visible.

NOTE: This however does not mean that tattooing is permissible. Tattooing is totally forbidden and a sinful act. The ruling in regards to purifying this area has been explained in order to explain the rule of purification of impurities. For detailed explanation on the ruling regarding tattooing peruse Bahaar e Shariat Volume 16, Chapter 39.

LAW: If impure oil polluted the body or clothing, washing it thrice will allow the area to be purified even if the greasiness of the oil is still evident. There is no need for one to take the trouble of washing it with soap or hot water. However, if it was polluted by the fat of a dead animal (carrion) then until such time that its greasiness does not fade away it will not be regarded as being purified.

LAW: If the impurity is fluid like then to wash it thrice and squeeze it adequately, using ones full strength thrice will purify it. To squeeze it adequately with ones full strength means that the person who is squeezing it should squeeze it with his full strength, to the extent that if he squeezes it after this again, no drop should come out of it. If he worries about the clothing and does not squeeze it thoroughly, it will not be purified.

LAW: If the person who washed the garment squeezed it adequately to his full strength, but now it is such that if some other person who is stronger than him squeezes it, then one or two drops of water will drip off. In this case, it is regarded as purified for the one who washed it and impure for the second person. The strength of the second person is not taken into account in this case. However, if the second person washed it and squeezed it with the same amount of strength as the first person then it would have been regarded as being impure.

LAW: It is better to purify (i.e. wash) the hand after squeezing it for the first and second time and squeezing it for the third time purifies the garment and the hand as well. If there is still an amount of wetness left in the garment that if it is squeezed, one or two drops of water will still drip out then both the clothing and the hands are impure.

LAW: If one did not wash the hands after squeezing it for the first and second time and its wetness caused the clean portion of the garment to become wet then this too has become impure. Then if it became wet by squeezing after the first time, it should be washed twice more and if it became wet with the wetness on the hand after squeezing it for the second time then it should be washed once. Similarly, if some pure clothing becomes wet due to the garment which was washed and then squeezed once then this too must be washed (i.e. rinsed) twice and if that clothing became wet through it after squeezing it for the second time, then it will become purified by washing it once.

LAW: If one washed any clothing thrice and squeezed it adequately after washing it each time but after hanging it out to dry, water

dripped from it then this water is regarded as clean but if one did not squeeze it adequately then this water is regarded as impure.

LAW: The ruling with regards to a male or female milk drinking child is the same. In other words, if their urine pollutes the clothing or body it must be washed and squeezed thrice.

LAW: Items which cannot be squeezed, such as grass-mats, utensils and shoes etc. should be washed and left out until such time that the water stops dripping from it. The same process should be repeated for a second and third time. Once the water stops dripping for the third time, it will be regarded as being purified. It is not necessary to dry it each time after washing it. Similarly, that fabric which cannot be squeezed due to its delicate nature should be purified in the same manner.

LAW: If the item is such that the impurity did not become soaked into it, such as a china (porcelain) plate, an old used greasy earthen plate or items made from metals such as iron, copper and brass then to simply wash them thrice is sufficient. It is also not necessary to leave it out long enough for the water to stop dripping from it.

LAW: It is better to scour impure crockery (plates, bowls etc.) by using (pure) earth.

LAW: If boiled (tanned) hide becomes impure then if it can be squeezed it should be squeezed, otherwise it should be washed thrice and each time it should be left out for the amount of time it takes for the water to stop dripping from it.

LAW: If a mattress, carpet or any other impure fabric is left in flowing water for the entire night, it will become clean. The authenticity in this matter is that, if there is a predominant likelihood that if left in the water for a certain amount of time the flowing water will carry away the impurity, it will be regarded as being clean within that time, as squeezing the item is not a condition when purifying it with flowing water.

LAW: If a portion of the clothing has become impure and one is not able to remember which portion of the clothing this is then in such a case it is better to wash the entire garment. In other words, this is in the case where one has no idea at all regarding which portion of the clothing has been polluted. If however, one knows that the sleeve or collar has become impure but one is not sure which part of the sleeve or collar has become impure then in this case, washing the sleeve or collar is in reality equivalent to washing the entire garment. If one considers using assumption in regards to the polluted area and one thus washes that area which one assumes has been polluted then too it will become clean. Even if one washes just any portion of the garment without even considering it then too it will be regarded as being cleaned. However, in this case if after performing a few Salaahs whilst wearing this clothing, one realises that the correct area had not been washed then it should be rewashed and those Namaaz should be repeated. If one washed it after consideration and then after reading Namaaz in those clothes realised that the wrong portion has been washed then in this case the clothing should be rewashed but there is no need to repeat the Namaaz.

LAW: It is not necessary to wash all 3 times at once. If it is washed thrice over different times and even over a period of different days, it will still be regarded as being purified.

LAW: If an item made from iron, such as a knife, dagger or sword etc. which has no rust on it or has no design or engraving on it becomes impure then properly wiping it clean will purify it. In this case, it will not make any difference whether the impurity is thick or a liquid. Similarly, wiping all other metal items such as silver, gold, gilt etc. will allow it to become pure. This is on condition that the item has no engraving or design on it or it has not become rusted. If the item has a design or has become rusted then simply wiping it will not make it pure; it must be washed.

LAW: If mirror or glassware and china (porcelain) dishware, greasy earthenware or polished (i.e. varnished) wood; in other words all such things which have no pores are wiped with a cloth or with leaves, to the extent that no sign or effect of the impurity is left on it at all, it will become purified.

LAW: If semen gets onto the clothing and becomes dry then simply rubbing it and dusting it off and cleaning it, will allow the clothing to become purified even if some stain of it is still left on the clothing after rubbing it off. In this issue, the ruling regarding semen of males, females, all humans, animals, a healthy person, a person suffering from Bright's disease (also known as chronic nephritis) is alike.

LAW: If semen gets onto the body it may also be cleansed in the same manner (as mentioned above).

LAW: If after passing urine one did not clean ones self either with water or by using a clod and semen pass on the area which has urine on it then this will not be purified by rubbing but it is necessary to wash it. In the case where one has cleaned one's self or if the semen spurts out, in a manner whereby it did not touch that actual area where there was the impurity (of the urine) then it will become purified if rubbed off properly.

LAW: The clothing which is purified by being rubbed clean will not become impure if it becomes wet by water.

LAW: If semen got onto the clothing and is still wet, it will only be cleansed by washing. Rubbing it off in this case will not be sufficient.

LAW: If thick impurity such as faeces, dung or semen gets onto the sock or shoe then even though that impurity is thick, it will be cleansed by scraping or scratching it off.

LAW: If the impurity that has got onto the clothing is thin like urine and earth, ash or sand etc. is put on it and scratched, it will still be regarded as being purified but if one did not do this and the impurity dried up then now it will not be regarded as being purified until such time that it is washed.

LAW: If impure ground (earth) becomes dry and the signs and effects of the impurity, such as its colour and smell vanish, it has become purified even if it dried due to the wind, the suns heat or due to fire. However, to use it for tayammum is not permissible but Namaaz can be performed on this ground.

LAW: If there was impure water in a well and the entire well dried up, it has become purified.

LAW: Trees, grass, walls and bricks that are fixed in the ground will all become purified by becoming dry. If the brick is not fixed to the ground, it will not become pure by becoming dry but it is necessary to wash it. Similarly, if a tree or grass was cut off before it dried, it is necessary for it to be washed to become cleansed.

LAW: If stone (rock) is of such a type that it cannot be separated from the ground then it will become cleansed by drying, otherwise it must be washed.

LAW: A grinding stone will become cleansed by drying.

LAW: Those stones or pebbles which are above the ground will not become cleansed by drying and those which are associated with the earth will fall within the ruling of earth.

LAW: Those things which were connected to the earth (ground) and became impure but were separated after becoming dry, will still be regarded as being pure.

LAW: If impure sand (clay etc) was used to make earthenware, then for as long as it is unbaked, it is regarded as being impure. It will become purified after being baked (i.e. after becoming hardened).

LAW: If drops of impure water were sprinkled on a 'Tanoor' (oven/stove) or 'Tawa' (hot plate or pan on which roti is made) and the heat caused the wetness or moisture to evaporate. Thereafter, the roti (bread) that is cooked on it will be regarded as pure.

LAW: It is permissible to burn dry dung-cakes in order to cook food.

LAW: If something which became cleansed by drying or by scraping etc. and then became wet afterwards it will not be regarded as being impure.

LAW: With the exception of a pig, the flesh and hide of every animal, be it Halaal or Haraam as long as it is an animal that can be made Zibah and it was sacrificed by saying 'Bismillahi Allahu Akbar' is regarded as being Paak (clean). In other words, if that meat is in the possession of a Namaazi (worshipper) or if he performed his Namaaz on that animal hide, the Namaaz will be regarded as being valid. However, making a Haraam animal Zibah will not render it Halaal. It will still remain Haraam.

NOTE: It must be noted that there is a difference between something being pure, i.e. clean and it being Halaal. It does not mean that if something is regarded as clean, it is Halaal for consumption or use. An example of this is sand. Even though sand is pure, it is not Halaal for consumption.

LAW: With the exception of a pig, the hide of every animal becomes clean after drying (tanning) whether it was tanned by boiling it with 'khari namak' or with any other chemical, or if it was simply left out to dry in the sun or it dried due to the wind and all its moisture dries off allowing its odour to fade away. In both cases, it will be regarded as being purified and Namaaz on it is permissible.

LAW: Even though the hide of a predatory beast has been tanned, one should neither sit on it nor perform Namaaz on it as this causes one to become harsh in temperament and it leads to pride and

arrogance. Sitting on goat and ram hide and wearing it as well causes one to become gentle in temperament and brings about humility. Even if the hide of a dog has been tanned or it has been made Zibah, it should not be used as it is advisable to protect yourself from the differences of the Learned Imams and from the repulsion of the people.

LAW: If a portion of wool has become impure and one has a positive notion that this will be blown away whilst wool-combing then combing it will allow it to be purified, if not it will not be cleansed without being washed. If one is not aware how much of it is impure then wool-combing will also allow it to become cleaned.

LAW: If the corn is on the tree (or under the feet) and whilst stamping it the oxen urinated in it then if it was distributed amongst a few people who share in it, if it was paid out as wages to the labourers or if it was distributed as Khairaat (charity) then all will be regarded as being cleansed. If all of it remains in its actual form then it is regarded as being impure. If however, one washes and purifies an amount believing that more than it could not have become impure then all of it will be become clean.

LAW: When pewter and lead are melted they become clean.

LAW: If a rat falls into clarified-butter (Ghee) which has solidified and dies then the ghee from near the rat should be removed whilst the remainder will be regarded as being pure and can be eaten. If the ghee is thin (liquid) then all the ghee has become impure and to eat it is impermissible. However, it can be used for something wherein the use of such an impurity is not disallowed. The ruling with regards to oil is the same.

LAW: If honey becomes impure then the method to clean it is as follows: Pour more water than the amount of honey into it and boil it until all the water evaporates leaving only the amount of honey which was there. Following this process thrice will purify the honey.

LAW: The method of cleaning impure oil is as follows: An amount of water equivalent to the oil should be poured into it and it should be stirred well. Thereafter the oil should be removed from the surface and the water should be thrown away. This should be done thrice. Another method is to make a hole at the bottom of the vessel allowing all the water to flow out and only the oil to remain. Doing this thrice will also purify the oil. Another method is to put in the same amount of water and then boil the oil until such time that all the water evaporates and the oil remains. Doing this thrice will also purify the oil. One other method is to take pure oil or water and keep it in a separate vessel and both the impure oil and the pure oil should be poured out in one strain together from a height. However, in this method one should make sure that the strain of the impure oil should not separate at any time from the strain of the pure oil or water and should make sure that not a single drop of impure oil has fallen into the vessel before this and nor afterwards; otherwise it will become impure again. The method of purifying other flowing things such as (liquid) ghee etc. is the same. If the ghee has become solidified then it should be melted and one of the above mentioned methods should be used to purify it. One other method of purifying such things is to keep a vessel under the roof drain-pipe and to allow something pure of the same type or water to be mixed with it and it should be allowed to flow in a manner whereby both strains fall from the drain-pipe as one strain. In this way all will become pure. Another method is to boil it with its own type of thing or with water. In this way it will be purified.

LAW: In order to read Namaaz, the area on the prayer mat (Musal'la) where the hands, feet, forehead and nose touch must be Paak (pure). If there is impurity on any other part of the prayer mat it will not hinder the Namaaz. However, it is necessary in Namaaz not to come in close contact with any impurity.

LAW: If some impurity soiled any fabric and the impurity remained on one side and did not affect the other side at all then in this case one cannot turn it over and read Namaaz on the other side, no matter how thick the fabric is; unless the impurity has not soiled the actual area on which Sajdah is made, i.e. the actual area of Namaaz as mentioned above.

LAW: If one layer of a two layer fabric has become impure and both have been sewn together then Namaaz on the other layer is not permissible. If they are not sewn together then Namaaz on the other layer is permissible.

LAW: If a wooden panel becomes impure from one side then if it is so thick that it can be ripped (split) in thickness then one may turn it over and read Namaaz on it, otherwise not.

LAW: Namaaz is not permissible on that ground which has been prepared with dung, even if it becomes dry. However, if a thick cloth has been placed over it then Namaaz may be performed on the cloth even if it has some wetness on it. The wetness should however not be to the extent that it causes the ground to become wet and in turn wets the cloth because in this case the cloth will become impure and Namaaz on it will be impermissible.

LAW: If impure Surmah (antimony) or Kaajal (collyrium) was applied to the eye and it spread then to wash it is Waajib. If it is inside the eyes only and is not on the outside then it is excused.

LAW: If one sees some impurity on the clothing of another Muslim and he believes that by informing him of this, he will clean it out then in such a case it is Waajib to inform him of it.

LAW: The clothing used by a fasiq (sinful person) where it is not known whether it is impure or not, will be regarded as being pure but the precaution in regards to the pants etc. of a person who does not pray his Namaaz is that the gusset should be purified (cleaned) because many non-Namaazis just wear their pants after passing urine. One must be even more cautious with regards to cleaning of such clothes of the unbelievers.

CHAPTER 9

ISTINJA

CLEANSING ONE'S SELF AFTER ANSWERING THE CALL OF NATURE

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Allah Almighty says

فِيهِ رِجَالٌ تَحْمُونَ أَن يَتَّظَّهُرُوا ۖ وَاللَّهُ تَحِبُّ الْمُطَهَّرِينَ .

'In this Mosque (Musjid Al Quba) there are those who are fond of remaining pure, and Allah loves those who are pure.'

[Surah 9, Verse 108]

HADITH 1: It is reported in Sunan Ibn Majah on the authority of Abu Ayub, Jaabir and Anas رضى الله تعالى عنهم that when this verse was revealed, Rasoolullah ﷺ said, 'O assembly of Ansaar! Allah has praised you with regards to your purification, so tell me about this purification of yours.' They said, 'We perform Wudu (ritual ablution) for Namaaz and we perform Ghusl (ritual purification bath) from Janaabat and we perform Istinja with water.' He ﷺ said, 'Then it is this, so make this necessary (i.e. a habitual practice).'

HADITH 2: Abu Dawud and Ibn Majah report on the authority of Zaid bin Arqam رضى الله تعالى عنه that Rasoolullah ﷺ said, 'The toilets are where the Jins and shaitaans are present, so when anyone enters into a toilet, he should read:

أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

HADITH 3: In the Sahihain, this Dua has been mentioned as follows:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

HADITH 4: It is mentioned in the narration of Tirmizi from Ameer ul Momineen Ali رضي الله تعالى عنه that the veil between the eyes of the Jin and the private ornaments of a human is to proclaim ‘Bismillah’ when entering the toilet.

HADITH 5: Tirmizi, Ibn Majah and Daarimi report from Umm ul Momineen Siddiqa رضي الله تعالى عنها that when Rasoolullah ﷺ would emerge from the toilet, he would say: **عُفِّرَ اِنَّكَ**

HADITH 6: It is reported in Ibn Majah from Anas رضي الله تعالى عنه that when he ﷺ would emerge from the toilet, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذْيَ وَاعْقَابِيْ

HADITH 7: It is in Hisn Haseen that he ﷺ used to say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَخْرَجَ مِنْ بَطْنِيْ مَا يَبْصُرُنِيْ وَابْقَى فِيْهِ يَنْفَعُنِيْ

HADITH 8: It has been mentioned in numerous books from various Sahaba-e-Kiraam رضي الله تعالى عنهم that Rasoolullah ﷺ said, ‘When answering the call of nature, neither face the direction of the Qibla nor allow the Qibla to be at your back.’ He ﷺ also disallowed us from holding the private part with the right hand and cleaning the private parts with the right hand.

HADITH 9: It is reported in Abu Dawud, Tirmizi and Nasa’i from Anas رضي الله تعالى عنه that Rasoolullah ﷺ would remove his ring when entering the toilet, as his blessed name was engraved on it.

HADITH 10: Abu Dawud and Tirmizi report from Anas رضي الله عنه that when he رضي الله عنه would intend to answer the call of nature, he would not raise his clothing until he was close to the ground.

HADITH 11: Abu Dawud reported on the authority of Jaabir رضي الله عنه that when Huzoor ﷺ would go out to answer the call of nature, he would go so far away that none would be able to see him.

HADITH 12: Tirmizi and Nasa'i have reported from Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'Do not use dung and bones to clean your private parts as they are the foods of your brothers the Jins.' It is mentioned in one narration of Abu Dawud that he رضي الله عنه also cautioned us against the use of coal.

HADITH 13: Abu Dawud, Tirmizi and Nasa'i have reported from Abdullah ibn Maghfal رضي الله عنه that Rasoolullah ﷺ said, 'One should not urinate in a bathroom, thereafter bathing or performing Wudu in it, because most evil distractions are caused by this.'

HADITH 14: Abu Dawud and Nasa'i have reported from Abdullah bin Sarjas رضي الله عنه that Huzoor ﷺ disallowed us from urinating in a hole.

HADITH 15: Abu Dawud and Ibn Majah reported on the authority of Mu'az رضي الله عنه that Huzoor ﷺ said, 'Abstain from the 3 things which are the cause of being cursed; urinating on a quayside, urinating on the road (publicly) and urinating under the shade of a tree.'

HADITH 16: Imam Ahmed, Tirmizi and Nasa'i report from Umm ul Momineen Siddiqah رضي الله تعالى عنها wherein she says, 'If any person tells you that Rasoolullah ﷺ passed urine whilst standing then do not

regard him as being truthful. Huzoor ﷺ never passed urine except whilst sitting.'

HADITH 17: Imam Ahmed, Abu Dawud and Ibn Majah report from Abu Sa'eed Khudri رضي الله عنه that Rasoolullah ﷺ said, 'Allah becomes displeased with two people who go out to answer the call of nature and they uncover their private parts and (sit there) talking to one another.'

HADITH 18: It is reported in Sahih Bukhari and Sahih Muslim from Abdullah ibn Ab'bas رضي الله تعالى عنهما that Huzoor ﷺ passed by two graves and said, 'Both these persons are being punished and not for a serious (which could not be avoided) reason. One of them never used to protect himself from the droplets of urine and the other was involved in tale-bearing.' Huzoor ﷺ then took a fresh date branch and broke it into two pieces and planted a piece on each grave. The Sahaba said, 'Ya Rasool'Allah ﷺ! Why did (Huzoor ﷺ) do this?' He رضي الله عنه said, 'In hope that as long as they do not become dry, there punishment will be lessened.'

LAWS OF JURISPRUDENCE REGARDING ISTINJA

LAW: When going to urinate or pass stool it is Mustahab to recite this Dua outside the toilet (i.e. before entering the toilet):

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Enter with the left foot first and when coming out of the toilet, come out with the right foot and after coming out, recite:

غُفِّرَ انْكَرَاحُكَ اللَّهُ الَّذِي أَذْهَبَ عَنِّي مَا يُؤْذِنِي وَأَمْسَكَ عَلَيَّ مَا يَنْفَعُنِي

LAW: When urinating or passing stool or when cleansing yourself thereafter, do not direct your face or back towards the Qibla and this command is general whether you are inside a building or in an open field. If you have directed your face or back towards the Qibla by error then on remembering immediately change your direction. In this there is hope of attaining forgiveness for this immediately.

LAW: It is Makruh for a person who has taken a child to the toilet to have him face the direction of the Qibla. The one responsible for taking the child to the toilet is charged with the sin for this.

LAW: When urinating or passing stool one should not direct ones face or back towards the sun or the moon. Similarly, one should not urinate in the direction where the wind is blowing.

LAW: To urinate or pass stool on the edge of a well, pond or spring or in water even if it is flowing water; on a quayside; under a fruit

tree, in an orchard which has fruits, in the shade where people usually sit; beside the Musjid or the Eid Gaah; in a cemetery; on a road or in a place where cattle are kept is Makruh. Similarly, it is Makruh to urinate in a place where Wudu and Ghusl are performed.

LAW: To sit on a low place and allow the strain of urine to flow towards a high place is disallowed.

LAW: To urinate on hard ground from which the drops of urine splash up towards you is disallowed. One should grade such a place and soften it or dig a pit and urinate therein.

LAW: To urinate whilst standing whilst naked and whilst lying down is Makruh. It is also disallowed to go to urinate or pass stool without covering the head or to take with you an item on which a Dua or the Name of Allah and His Beloved Rasool ﷺ or the name of any pious personality is written. Similarly, it is Makruh to talk whilst in the toilet.

LAW: One should not remove the clothing from the body until such time that one is close to sitting and one should not expose the body more than required. Thereafter, one should sit with the legs well spread apart, putting weight on the left leg. At this time one should not ponder in regards to any Deeni issue as this is a means of deprivation. One should also not reply to a sneezing person, to Salaam and to Azaan audibly; when sneezing do not say Alhumdulillah with the tongue (i.e. audibly). It should be said in the heart. One should also not look towards the private parts unnecessarily. One should also not look towards the impurity that has been excreted from the body. One should not sit too long in the

toilet as there is a risk of haemorrhoids and piles in doing so. One should neither spit into the urine nor should one blow the nose or clear the throat without reason, or look around unnecessarily, or touch the body without reason or look towards the sky. One should rather lower the head with modesty. When one has completed answering the call of nature, a male should rub the penis from the base towards the head, so that those drops of urine that are held back may come out. Thereafter, one should cleanse oneself using a Dhela (clod) and stand up. He should cover his body before standing up straight. When the drops have stopped, he should move away to some other place and then sit down to perform purification. In doing so, he should first wash both hands thrice each. When entering the purification area, he should recite:

بِسْمِ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ أَللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ
الْمُتَطَهِّرِينَ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

He should then pour water with the right hand and clean the area with the left hand. He should hold the jug that is being used to pour water at a height when pouring, so that drops of water do not splash onto you. He must first wash the front private part and thereafter he should wash the rear private part (anus). When performing purification, put pressure on ones breath pushing downwards and keep a clod and then wash thoroughly, so that afterwards there is no odour left on the hand. Thereafter use a pure (Paak) piece of cloth to dry the area. If one does not have a cloth, he should use the hand to wipe the area a few times until there is no real moistness remaining. If one is overwhelmed by ‘waswasa’ (shaitaani distraction) then sprinkle some water on the gusset. Then emerge from this area and recite:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَ الْمَاءَ طَهُوْرًا وَّ الْاِسْلَامَ نُوْرًا وَّ قَائِدًا وَّ دَلِيْلًا اِلَى اللّٰهِ وَاِلَى جَنّٰتِ النَّعِيْمِ
اَللّٰهُمَّ حَصِّنْ فَرْجِيْ وَّ طَهِّرْ قَلْبِيْ وَّ مَحْصُ ذُنُوْبِيْ

LAW: If one passes any impurity from either the front or rear private part, it is Sunnat to clean oneself using a clod. If one only used water to perform the purification then this too is permissible, but it is Mustahab to make Tahaarat with water after using the clod.

LAW: If any other impurity comes out of the front or rear private parts, such as blood or pus etc. or if impurity comes onto that area due to excretion then too if one uses a clod to perform purification, it is valid as long as it did not spread out of that area. However, it is Mustahab to still wash using water.

LAW: The usage of a prescribed number of stones is not Sunnat. It all depends on how many are sufficient to attain purification. If the use of just one clod/cleansing stone allows one to become cleansed, the Sunnat has been fulfilled. If one took 3 clods and one was still not able to become clean then the Sunnat has not been fulfilled. However, it is Sunnat to use an odd number of cleansing stones and at least 3 should be used. If using 1 or 2 allowed one to be cleansed then one should complete the counting of 3. If one used 4 to cleanse oneself then one should use 1 more, so that it will become an odd number.

LAW: Purification with a clod will only be valid if the area around the opening of the private part is not messed more than the area of one dirham. If it becomes messed more than a dirham then to wash is Fard. However, it is still Sunnat to use the clod.

LAW: Stones, pebbles and torn (old) fabric also fall within the category of a clod. To cleanse oneself with any of these is also permissible without any objection. One may also use a wall to dry (i.e. stone from a wall) on condition that it is not the property of someone else. If it is the property of another person or it is 'Waqf' then in this case, to make use of it for Istinja is Makruh. However, if one does use it, the purification will be regarded as valid. One can dry off Istinja from the wall of the building which he is renting.

LAW: To use a cleansing stone from the wall of a stranger is not permissible even if the house is being rented by him.

LAW: It is Makruh to make Istinja (cleanse one's self) with bones, food, dung, baked bricks, pottery, glass, coal, hay for animals and any such thing which has some value to it even if it is one or two cents.

LAW: To make Istinja using paper is not allowed even if nothing is written on it or even if it has the name of an unbeliever such as Abu Jahl written on it.

LAW: It is Makruh to use the right hand to perform Istinja. If a person's left hand is paralysed (or he is not able to use it due to some injury etc) then he may use the right hand.

LAW: It is Makruh to touch the private parts with the right hand or to hold the cleaning stone in the right hand when passing it over this area.

LAW: It is Makruh to re-use the cleaning stone that has already been used once for the purpose of Istinja. If the opposite side of it is clean then that side may be used.

LAW: The Mustahab manner of using the clod after passing stool is as follows for males: During summer, use the first cleaning stone, wiping from the front to the back and the second from the back to the front and then the third from the front going towards the back. During winter, the first clod should be used to wipe from the back to the front, the second from the front to the back and the third from the back to the front.

LAW: Females should always (i.e. during any season) use the method that the males use in summer.

LAW: It is Mustahab to keep the clean clods on ones right and to keep them to ones left after using them, in a manner whereby the area which is soiled with impurity should be kept facing the back.

LAW: After passing urine, if one has a doubt that some drops are still remaining and it will be released then in this case it is Waajib (compulsory) for him to perform 'Istibra' (i.e. after passing urine to do something which will cause the drops that are held back to drop off). Istibra can be performed by walking, striking the feet on the ground, by applying pressure by keeping the right leg on the left or the left leg on the right, by coming down from a high place, climbing onto a high place from a low place, by coughing or by lying on the left side. One should perform Istibra until such time that the heart is content. Some Ulama have mentioned that one should walk 40 paces but the correct view is that it depends on whatever makes the heart content and sure. This ruling of Istibra is only for males. Females

should wait a short while after finishing and then perform purification.

LAW: The Mustahab method of performing Istinja with water after pasting stool is as follows: One should sit with both legs well spread out, pouring water slowly and using the stomach of the fingers to wash. The tips of the fingers should not touch. One should first raise his middle finger over the rest when commencing the Istinja then the finger which is next to it and then the little finger should be raised. One should wash thoroughly. One should not use more than 3 fingers to wash. One should wash slowly so that all the greasiness goes away.

LAW: Purification (Tahaarat) will also be valid if one washes using the palm of the hand.

LAW: A female should wash herself using only her palm and she should sit with her legs more spread out than a male.

LAW: The hands will become purified after Tahaarat but to still wash the hands thereafter and to do so using sand is Mustahab.

NOTE: Nowadays soap etc. is used to wash the hand. This is permissible on condition that the soap does not have any impure and Haraam ingredient in it.

LAW: During winter, one should make a greater effort and wash more intensely compared to in summer and if one uses hot water to perform the purification in winter, then one should be as intense as one is in summer. There is more thawaab (reward) in performing

purification with cold water than with hot water and using hot water for this person is not without the risk of illness.

LAW: When fasting one should not sit with the legs spread out too wide and one should also not wash too intensely.

LAW: If a man's hand is disabled then his wife may assist him in Istinja and if the wife's hand is disabled then the husband may assist her in Istinja. If a man does not have a wife or if lady does not have a husband; then in this case, any other relative such as ones daughter, son, brother or sister are not allowed to make the Istinja for them. In such a case it is excused.

LAW: It is Makruh to cleanse one's self during Istinja by using Zamzam Shareef and if one did not use the clod prior to this then it is impermissible.

LAW: The leftover water which is remaining after purifying oneself may be used for Wudu. Some people throw this water away. This should not be done as it falls within the category of being wasteful.

قَدُّتُمْ بِحَبْدِ اللَّهِ سُبْحَانَهُ، وَتَعَالَى هَذَا الْجُزْءُ مِنْ مَسَائِلِ الظَّهَارَةِ وَلَهُ الْحَبْدُ أَوَّلًا وَآخِرًا وَبَاطِنًا وَظَاهِرًا كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَآبِنِهِ وَذُرِّيَّتِهِ وَعُلَمَائِهِ وَمَلَّتِهِ وَأَوْلِيَاءِهِ أُمَّتِهِ أَجْمَعِينَ آمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَأَنَا الْفَقِيرُ الْبُقْتَمِيُّ إِلَى اللَّهِ الْعَنَى أَبُو الْعُلَا أَمَّجَدَ عَلَى الْأَعْظَمِيِّ غَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ آمِينَ

The Venerable Endorsement and unparalleled Commendation by The Helper of the Deen and The Muslim Nation, The Reviver of the Shariah, The Demolisher of waywardness, The Extinguisher of Innovations, The Reformer of this Century, The Expert and Conqueror, my Leader, my Support, my Treasure and my Grand Reservoir (of Knowledge), for my present and my future, Aala Hazrat Maulana Maulvi Haji Qaari Mufti Ahmed Raza Khan Saahib Qaadiri Barkaati (Allah grant benefit to Islam and the Muslims, through his kindness and blessings).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى وسلم على عباده الذين اصطفى لا سيما على
الشارع البصطفى ومقتفيه في المشارع اولى الظهارة والصفاء

This humble servant غفر له المولى القدير perused the blessed book Bahaar e Shariat which discusses the rules of Tahaarat and is the superb compilation by my brother in the Deen of Allah; the honourable, dignified, pleasant in nature, sound thinker, exalted and highly acclaimed Maulana Abul Ulaa Maulvi Hakeem Muhammad Amjad Ali Qaadiri Barkaati Aazmi رزقه الله في الدارين الحسنی

Alhamdulillah, I have found the book to comprise correct, sound, well researched and well clarified rulings. Nowadays, there was a need for such a book, so that our brothers in the general public may obtain the correct laws in simple Urdu language, thereby protecting themselves from being misled and drawn into error by raising their sights to look in the direction of fake and gilded ornaments.

I pray that Allah ﷻ blesses the author will abundance in his age, deeds and blessings, affording him the guidance to compile a complete book of this nature discussing every topic from Aqaa'id, to the essential branches of Religion which will serve as a sufficient contribution and which will be efficacious, adequate and a cleanser.

I pray that Allah ﷻ publicises him amongst the Ahle Sunnat, making him beneficial and well accepted in this world and in the hereafter.

والحمد لله رب العالمين و صلى الله تعالى على سيدنا و مولانا محمد
والله و صحبه و ابنه و حزيه و حبيبه اجمعين امين

١٢ ربيع الآخر شريف ١٣٣٥ هجرية
على صاحبها و اله الكرام افضل الصلوة و التحية آمين

APPENDIX TO BAHAAAR-E-SHARIAT VOLUME 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the section wherein this humble servant listed the Juziyyaat (fine points and details) regarding Aab Mutlaq (water which is absolutely pure and can be used to purify) and Aab Muqay'yad (restricted water) one of the laws stipulated there was in regards to the water of the Huqqa being regarded as pure, even though there maybe some alteration to the colour, smell or taste of the water.

Wudu with such water is permissible. If there is a sufficient amount of this water available, tayammum is not permitted. There was unnecessary difference in this regard, amongst some of the general public in certain areas of Kathiawar and a letter was sent here by them in which they requested proof in this regard.

In actual fact, those opposing this ruling should be the ones furnishing the proof against it, as furnishing the proof is their responsibility and not ours because water in reality is pure and purifying. Almighty Allah says

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا

'And We sent down from the sky water, (as) a purifier'

[Surah 25, Verse 48]

And Almighty Allah says

يُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ

He (Allah) caused water to rain down upon you from the sky, so you that you may be purified through it' [Surah 8, Verse 11]

It is mentioned in Raddul Muhtar as follows:

ويستد بالآيه ايضا على طهارة اذا لامنه بالنجس

That ruling of Jurisprudence states that if a kaafir gives information with regards to any water being impure (najis), his word will not be accepted and Wudu with that water is permissible because Najaasat is conditional and the statement of an unbeliever in the issues of Diyanaat (Issues of Faith i.e. Religious Issues) is not regarded as reliable; thus the water will remain in its natural state of being pure. This alone, is sufficient in support of our statement but all this is only of benefit to one who says or is intending to say that which is in accordance with the rules and theories of Shariat and nowadays this can hardly be found الا ماشاء الله

Nowadays, the manner of people is to utter anything and then cause dispute and confusion amongst the general masses. They do not even care whether (what they are saying) is correct or incorrect, even though those who are objecting regard (water) as being impure. Thus, it was sufficient for us to merely present this evidence

in regards to its Tahaarat, that it is water and water by itself (naturally) is not impure, until such time that it is not contaminated or mixed with anything which is Najis (impure). Only then will it be regarded as becoming impure (due to contamination). Contamination due to impurity is in the case of it being contaminated through alcohol, urine or other such impurities which become mixed in it. So, if the (water) is a little, in other words, if it is less than that which is in a Dah-Dardah then in this case it will be regarded as becoming impure (due to such contamination). However, if it is a Dah-Dardah, then contamination (mixing in it) of any impurity will only cause the water to become impure if that impure thing caused the colour, smell or taste of the water to be altered. It is in Durr-e-Mukhtar:

وينجس بتغيير احد اوصافه من لون او طعم او ريح بنجس الكثير ولو جارياً اجباعاً القليل
فإن نجس وان لم يتغير

It is in Fatawa Alamgiri

الباء الراكدا اذا كان كثيراً فهو بمنزلة الجارى لا يتنجس جميعه بوقوع النجاسة في طرف منه الا
ان يتغير لونه او طعمه او ريحه وعلى هذا اتفق العلماء وبه اخذ عامة المشائخ رحمهم الله تعالى
كذا في المحيط

Touching the water (i.e. mixing) means that the impurity should touch the water; even if its pieces or parts do not mix in the water (touching the water is sufficient). Little water (i.e. less than Dah-Dardah) will become impure; such as in the case of any part of the body of a pig touching the water even if it be only the hair; even if it

was immediately moved away and even if no saliva or anything else from its body fell into the water.

It is mentioned in Hindiya:

وان كان نجس العين كالخنزير فانه يتنجس وان لم يدخل فاه

It is mentioned in Hindiya as well:

اما الخنزير فجميع اجزائه نجسة

It is mentioned in Raddul Muhtar:

وظاهر الرواية ان شعرة نجس و صححه في البدائع و رجحه في الاختيار فلو وصل و معه منه اكثر
من قدر الدرهم لا تجوز و لو وقع في ماء قليل نجسه

Similarly, if any Damawi animal dies after falling into the water or if it falls in already dead then the water will be regarded as being impure, even if its saliva etc. does not mix with the water, as the contact of the corpse with the water, causes ‘Aab-e-Qaleel’ (water less than that of a Dah-Dardah) to become impure. It is mentioned in Durr-e-Mukhtar:

او مات فيها (اي في برردون القدر الكثير او خارجها) التي فيها حيوان دموي

With the exception of a pig, if any other animal falls in then the saliva of which is impure and that animal emerged alive then until one cannot confirm that its mouth touched the water, it will not be regarded as being impure.

It is mentioned in Fatawa Alamgiri:

والصحيح ان الكلب ليس بنجس العين فلا يفسد الماء ما لم يدخل فاه هكذا في التبيين وهكذا
سائر ما لا يوكل لحمه من سباع الوحش والطيور لا يتنجس الماء اذا خرج حيًّا ولم يصل فاه في
الصحيح هكذا في محيط السرخسى

It is mentioned in Durr-e-Mukhtar:

لو اخرج حيًّا وليس ينجس العين ولا به حدث او خبث لم ينزح شيء الا ان يدخل فيه الماء فيعتبر
بسؤره فان نجسا نزع الكل والا الهو الصحيح

It is mentioned in Raddul Muhtar:

بخلاف ما اذا كان على الحيوان خبث اى نجاسة و علم بها فانه ينجس مطلقا قال في البحر و
قتيدنا بالعلم لانهم قالوا في البقر و نحوه يخرج حيًّا لا يجب نزح شيء وان كان الظاهر اشتبال بولها
على افخاذها لكن يحتمل طهارتها بان سقطت عقب دخولها ماء كثيرا مع ان الاصل الطهارة اه
ومثله في الفتح اه

From this statement of Durr-e-Mukhtar, it is evident that unless there is no definite evidence of something being impure, the ruling regarding it being impure will not be given, even if apparently it is said to be impure, so in regards to the water of the Huqqa; unless it cannot be confirmed definitely that it is impure, it cannot be regarded as being impure. Leave alone it being definitely confirmed as being impure, in the case (of the Huqqa), there is not even an assumption or thought of it being impure. It will only be regarded as

being impure, if there is definite confirmation that it was contaminated by impurity mixing in it or touching it and both these are absent, so it will be regarded as remaining in its natural state of purity. This is our objective (i.e. it has been already explained, but I must further say), that every person knows well, that this is the same water which was pure and purifying before it was put into the Huqqa. However, if one refreshed (prepared) the Huqqa with impure water (i.e. already contaminated with impurity), or there was impurity in that Huqqa, or afterwards some impurity got into that water, be it inside the Huqqa, or after taking it out (of the Huqqa) then in all such cases it will undoubtedly be regarded as being impure. Who can ever be of the opinion that such water is pure? Instead of the Huqqa, if a clay pot or jug etc is impure then the ruling of the water being impure will also apply here; no sane and intelligent person can say that the water of a pot or the jug will be regarded as being absolutely impure (in such a case) because this impurity of the water is only because the pot or the jug was impure (thus the water became contaminated, so one cannot say that the jug water is impure), and it is not so that the water is regarded as impure because it was kept in a pot or a jug (but it was because of impurity in that particular pot or jug). Similarly (in the case of the Huqqa), the water will only be regarded as being impure if the utensil has impurity in it or if some impurity contaminated (i.e. mixed in) the water.

It cannot be said, that because it is a Huqqa, it is reason for the water to be impure. The argument that we are presenting here is that, the smoke of the Huqqa passing over the water will not cause the water to become impure, so when this is the same water which was pure from before and now its qualities have changed due to the passage of time and smoke, then it must be said that if the changing of the

qualities is the cause of it becoming impure, then it will be necessary that milkshake, juices, rose essence, fragrant essence, tea, gravy and that water in which saffron or Shahaab have been put or all those things which cause the quality of the water to be altered, will all be regarded as having become impure and this is intuitively baseless, so it has been proven that it (water) will not be regarded as becoming impure, by just anything mixing in it but for it to be regarded as Najis (impure), it is necessary for the impurity to have contact with it.

So firstly, (those who oppose the ruling) should first prove that the (said) tobacco is impure and then they should prove that the smoke also according to Shariah is impure. Only thereafter they should declare it being impure. It is well known even to every child in India that tobacco is the leaf of a tree in which some things are mixed and people, eat, smoke and inhale it. Here also, the same applies that the leaves are not impure. As for the other ingredients such as syrup or other ingredients that are added to it for fragrance or other benefits, such as 'Sumbulut Teeb (Nardostachys jatamansi), pineapple, Amaltas (a kind of fruit), Jujube, jackfruit etc. and none of these things are regarded as being Najis, so (this) tobacco is still regarded as being pure.

It must however be said that if eating or smoking it causes one to lose consciousness or such a condition then due to becoming weak, to eat and smoke it to such an extent is regarded as Haraam as it has been mentioned:

نهى رسول الله صلى الله تعالى عليه وسلم عن كل مسكر ومفتير

It must be noted that being Haraam is one thing and being Najis is another issue. Even to eat sand to the extent of it causing harm is also Haraam, whereas sand is pure and is regarded as a purifying agent. There are numerous Juziyaat in the books of Fiqh which mention the eating of many things in excessiveness to be Haraam but those things are regarded as being pure. It is in Tanweerul Absaar طاهر حلال and based on this, the author of Raddul Muhtar has mentioned that:

زاد قوله حلالاً لأنه لا يلزم من الطهارة الحل كما في التراب منح اي
فان التراب طاهر ولا يحل اكله

When Tobacco is regarded as being Paak (pure), how then can its smoke be regarded as being impure? A thing that is pure is something which is by itself regarded as pure. In regards to the ruling on smoke, the Hanafi Jurists have mentioned that as long as the effect of that impure thing is not evident in it, it will be regarded as being pure. It is mentioned in Raddul Muhtar:

إذا حرقت العذرة في بيت فاصاب ماء الطابق ثوب انسان لا يفسده استحساناً ما لم يظهر اثر
النجاسة فيه و كذا الاصطيل اذا كان حاراً و على كوته طابق او كان فيه كوز معلق فيه ماء
فترشح و كذا الحمام لو فيها نجاساتٍ فعرق حيطانها و كواتها و تقاطر

It is in Fatawa Alamgiri:

دخان النجاسة اذا اصاب الشوب او البدن الصحيح انه لا ينجس هكذا في السراج الوهاج وفي
الفتاوى اذا حرقت العذرة في بيت فعلا دخانه و بخارها الى الطبق و انعقد ثم ذاب و عرق

الطابق فاصاب ماءة ثوباً لا يفسد استحساناً ما لم يظهر اثر النجاسة وبه افتى الامام ابو بكر
 محمّد بن الفضل كذا في الفتاوى الغياثيه وكذا الاصطبل اذا كان حاراً و على كوتها طابق او
 بيت البالوعة اذا كان عليه طابق و تقاطر و كذا في فتاوى قاضيخان

Naushaadar (Amoni Chloridium) which is made from gathering the steam of unclean substances is regarded as being pure by the Ulama.

It is in Raddul Muhtar النوشادر المستجمع من دخان النجاسه فهو طاهر

From these quotations, it has been well proven through the Just and compliant Fuqaha (Jurists) that the water from the Huqqa is pure. As for this ignorant reservation, that if it is pure then why do we not drink it? (It must then be said) that mucus from the nose is also regarded as being Paak (pure), so why is it not eaten? Saliva is also pure, but why do we not just drink it? Even opium and cannabis are also not regarded as impure, so will you smoke it? When paak things are to the degree of being Haraam, then according to temperament how hard is it for it to be Makruh and disliked. These are all the proofs which I have furnished. Now, those who regard it as being impure should also present there evidence and show from which Verse of the Qur'an, which Hadith or which authentic book, they can prove this; and when there is no (proof) from anyone of these then will this not be regarded as levelling a false charge against the Shariah or not? Muslims should abstain from making false charges against the Shariah. Allah bless them with guidance and Taufeeq! Aameen

As for the issue of it (the Huqqa) water being a purifying agent (i.e. can be used for purification as mentioned in the inception of this discussion), then it must be noted that this argument is based on the

ruling of ‘Maa-e-Mutlaq’ (Natural water), because Wudu and Ghusl with Mutlaq water is permissible. It not from ‘Muqay’yad’ (i.e. restricted water) كما هو مصرح في المتنون so, we will first explain what is ‘Mutlaq’ water, by which one will be able to easily make a distinction between ‘Mutlaq’ and ‘Muqay’yad’ waters. The comprehensive definition of ‘Mutlaq’ which does not challenge the recognized Juziyaat, is that which has been presented in the book رساله النور النورق by Sayyidi wa Sanadi, Mustanadi, The Mujaddid of the Century, Aala Hazrat ﷺ wherein he states: ‘Mutlaq water is water which remains in its natural thin form (i.e. with its natural fluidity), and any such thing which is more or equivalent to it in volume has not been mixed in it. Nor has any such other such thing been mixed in it, that after been mixed, it will be regarded as some other thing, for some other purpose, causing the name of the water to be changed, such as if it is now called, juice, lassi (milk drink), Nabeez (date drink) or ink etc.’

All its branches and issues have been explained in two stanzas:

مطلق آبے است کہ بر رقت طبعی خود است نہ دردمزج دیگر چیز مساوی یا بیش
 نہ مخلطے کہ بہ ترکیب شود چیز دیگر کہ بود ز آب جدا در لقب مقصد خویش

For further reassurance, I also felt it appropriate to give the definition regarding the restrictions as well, so that the one, who is making the claim, may understand it without difficulty. The first condition and restriction is that the natural fluidity should remain.

In this regard it is in Shabia ala Zail’ee as follows:

الماء المطلق ما بقى على اصل خلقتة من الرقة والسيلان فلواختلط به طاهر واجب غلظه صار مقيدا

It is mentioned in the Fatwa of Faqih An Nafs Qadi Khan:

لو وقع الشدح في الماء وصار ثخيناً غليظاً لا يجوز به التوضؤ لانه بمنزلة الجهد وان لم يصير ثخيناً جاز

Similarly, it is in Khania and Fatawa Alamgiri

لو بل الخبز بالماء وبقي رقيقاً جاز به الوضؤ

It is in Khania

ماء صابون و حرض ان يقيت رقته ولطافته جاز التوضؤ به

Muhaqqiq alal Itlaaq Imam Ibn Humaam states in Fathul Qadeer

في الينا يبع لو نطق الحنص والياقلاء و تغير لونه وطعمه و ريحه يجوز التوضؤ به فان طبخ فان كان اذا يرد و سخن لا يجوز الوضؤ به اولم يشخن ورقة الماء باقية جاز

It is also further mentioned in the same book as follows:

لاباس بماء السبيل مختلطاً بالطين ان كانت رقة الماء غالبية فان كان الطين غالباً فلا

It is in Bada'i of Imam Malikul Ulama as follows:

لو يغير الماء بالطين او بالتراب يجوز التوضؤ به

It is stated as follows in Muniya:

يجوز الظهاره بماء خالطه شئ طاهر فغير احد او صافه كماء المدّ و اماء الذي اختلط به التعفران بشرط ان يكون الغلبة للماء من حيث الاجزاء ولم يزل عنه اسم الماء وان يكون رقيقاً بعد محكمه حكم الماء المطلق

It is in the Fatwa of Imam Gharbi Tamartaashi:

ماء الصابون لو رقيقا يسهل على العضوي يجوز الوضوء به وكذا الواعى بالاشنان وان سخن لا كما في البوزايه

In brief, just these few statements are sufficient to clarify the ruling, and similar to this, there are numerous others in the books of Fiqh which mention that once the fluidity and thinness of the water is lost, it is not suitable for Wudu and Ghusl any longer. The second restriction or condition is that such a thing should not be mixed with it, which is more or equal in volume, such as the essence of 'Gauzuban' (onosma bracteatum) or 'kyawra' (fragrant plant), rose essence and willow musk essence etc. which does not have fragrance and which does not have any real taste. If these are mixed in the water, then as long as the water is more in quantity, the Wudu is permissible otherwise not.

It is in Bahrur Raa'iq:

ان كان مانعا موافقا للماء في الاوصاف الثلاثة كالماء الذي يؤخذ بالتقطير من لسان الثور و ماء الورد الذي انقطعت رائحته اذا اختلط فالعبرة للاجزاء فان كان الماء المطلق اكثر جاز الوضوء بالكل وان كان مغلوبا لا يجوز وان استويا لم يذكر في ظاهرا الرواية وفي الهدائم قالوا حكمه حكم الماء المغلوب احتياط

It is in Durr-e-Mukhtar

لو كان المخالط مانعا فلو مبيانا لاوصافه فتغيرا اكثرها او موافقا كمين فياخذها او مباحثا كاستيل فبالاجزاء فان المطلق اكثر من التصف جاز التطهير بالكل والا

It is in Hindiya

وان كان لا يخالفه فيها تعتبر في الاجزاء وان استويا في الاجزاء لم يذكري ظاهر الظاهر الزاوية قالوا حكمه حكم الماء المغلوب احتياطاً
هكذا في البدائع

The third restriction and condition is that such a thing should not be mixed in it which causes it to become something other than water, and its use is for some other purpose, whereby it is given some other name instead of water, be this by boiling it after adding something to it, such as soup and gravy etc. which is now not classified as water any longer.

It is mentioned in Mukhtasar Al Qudoori, Hidaya and Sharah Wiqaaya and other well-known books: لا يجوز بالبرق

It is in Bahrur Raa'iq

لا يتوضؤ بماء تغير بالتبخيم بما لا يقصد التنظيف كماء البرق والباقلائه بماء مطلق

Also if one did not cook anything in it but even if one just mixed something in it such as juice of honey or shakr misri.

It is in Hidaya etc.

لا يجوز بالاشربة

Regarding this, it has been mentioned in Inaaya, Kifaayah, Binaaya and Ghaya as follows:

ان اراد بالاشربة الحلو لمخلوط بالماء كالدبس والشهد المخلوط به كانت للماء الذي غلب عليه غيره

It is mentioned in Majma 'ul Anhur

قال ساحل الفرائد المراد من الاشربة الحلو المخلوط بالماء كالذّبس والشهد

If such a thing is mixed in it, the aim of which is to remove dirt or was mixed and cooked in it then unless the thinness and fluidity of that water does not vanish, it is valid for Wudu. Categorical statements have already been presented from Fathul Qadeer, Fatawa Khania and Fatawa Imam Sheikh Al Islam Tamartaashi (in this regard).

It is mentioned in Bahr:

اما لو كانت النّظافة تقصد به كالسّدر والاشنان والصابون يطبخ به فانه يتوضّؤ به الا اذا خرم الماء عن طبعه من الرقّة والسّيلان

It is in Hindiya:

وان طبخ في الماء ما يقصد به المبالغة في النّظافة كالاشنان والصابون جاز الوضؤ به بالاجماع الا اذا صار تخيناً فلا يجوز هكذا في محيط السمرحسنى

Similarly, if an amount of saffron or dye is mixed in water, whereby clothes can now be dyed with it, then in this case, this water is not valid for Wudu even though the thinness and fluidity may still be prevailing because this water will now not be called water. It will be classified as a colour or dye.

It is in Raddul Muhtar:

ومثله الزعفران اذا خالط الماء و صار بحيث يصبغ به فليس بماء مطلق من غير نظر الى الشخانة

It is in Muniya:

لا تجوز بالباء المقيّد كماء الزعفران الا قتال في الحلية محمول على ما اذا كان الزعفران

Most likely it is in Hindiya

وان غلبت الحبرة وصار متماسكاً لا يجوز التوضي كذا في فتاوى قاضيخان

If it is not of the condition where it can be used to dye clothing then it can be used for Wudu. It is in Sagheeri as follows:

القليل من الزعفران يغير الاوصاف الثلاثة مع كونه رقيقاً فيجوز الوضوء والغسل به

It is in Hindiya:

التوضي بماء الزعفران والورد ح والصفير يجوز ان كان رقيقاً والباء غالب

Similarly, if alum or gall-nut is mixed in it, allowing one to be able to write with it (like ink) then in such a case Wudu is not permissible with it because it is no longer regarded as water but will be called ink.

It is in Tajnees, Bahrur Raa'iq, Hindiya and Raddul Muhtar:

وكذا اذا طر ح فيه زائج او عقص وصار ينتقش به ليزوال اسم الباء عنه

If it cannot be used for writing, then Wudu with it is permissible, even if it becomes black, because the name has not actually changed.

It is in Hindiya:

إذا طر ح الزواج او العفص في الماء جاز الوضوء به ان كان لا يبتقش اذا كتب كذا في البحرنا قلاعن التجنيس

It is in Fatawa Khania:

إذا طر ح الزواج في الماء حتى اسود لكن لم تذهب رقتة ، جاز به الوضوء

It is in Huliya:

صرح في التجنيس بان من الترييح على اعتبار الغلبة بالاجزاء قول الجرجاني اذا طر ح الزواج او العفص في الماء جاز الوضوء به ان كان لا يبتقش اذا كتب فان نقش لا يجوز الماء هو المغلوب

Similarly, if gram, potherb or any other grain etc is soaked in the water; or if mud, mortar or lime was mixed with it then as long as its fluidity is still prevailing, Wudu with it is permissible otherwise not. The details in regards to all of these are present in all the general books (of Fiqh).

It is in the Bada'i of Imam Malik al Ulama:

تغير ماء المطلق بالطين او بالتراب او بالحص او بالنورة او بوقوم الاوراق او الشمار فيه او بطول الكس يجوز التوضوء به لانه لم يزل عنه اسم الماء ويبقى معناه

Also, from the definition of Mutlaq water and from all the details presented, it has become completely clear that, the mere alteration of the qualities is not sufficient grounds for the water to be restricted; until such time that the name of the water is not changed.

The water in which gram was soaked, or a small amount of saffron was soaked, a little gall-nut was mixed, thereby not allowing it to become useful for writing or similar things which have been clarified

in the books of Fiqh and which is still valid for Wudu. In this regard, have the qualities of such waters not been altered? If the changing of the qualities makes the water absolutely and completely restricted then it could never be valid for Wudu. Now, we will present statements which show that even though all 3 qualities have changed, it is still regarded as valid for Wudu. If a rope which is hanging in a well, causes the colour, taste and smell of the water to be altered, i.e. all 3 qualities are altered, Wudu with it is still permissible.

It is has been mentioned in the Fatawa of Imam Sheikh al Islam Tamartaashi:

سئل عن الوضوء والاعتسال بماء تغير لونه و طعمه و ريحه يحبله المعلق عليه الاخراج المماء فهل يجوز امر لا اجاب يجوز عند جمهور اصحابنا اه ملتقطاً

During autumn months if leaves fall into the water in abundance, causing the 3 qualities to be altered then even if the colour has changed to an extent that if it is taken in the hand, it can be noticed but if the fluidity is still prevailing then according to the proper Madhab, it is permissible for Wudu.

It is in Siraaj Wahaaj, Fatawa Alamgiri, Jauhira Nayyira and the Fatawa of Imam Gharbi Tamartaashi:

فان تغيرت اوصافه الثلثة بوقوع اوراق الاشجار فيه وقت الخريف فانه يجوز به الوضوء عند عامة اصحابنا رحمهم الله تعالى

It is also in Fatawa Imam Gharbi from Mujtaba Sharah Qudoori:

لوغير الاوصافه الثلثة بالاوراق ولم يسلب اسم المماء عنه ولا معناه عنه فانه يجوز التوضؤ به

It is in Inaaya, Huliya, Bahr, Nahr, Miskeen and Raddul Muhtar:

المنتقول عن الاسابذة انه يجوز حتى لو ان اوراق الاشجار وقت الحريف نقتم في الحياض فيبتغير ماؤها من حيث اللون والطعم والرائحة
ثم انهم يتوضون منها من غير تكبير

It is in Durr-e-Mukhtar:

وان غير كل اوصافه في الاصح ان يقيت رقتة اى واسبه

It is in Raddul Muhtar under the statement في الاصح

مقابله ما قيل انه ان ظهر لون الاوراق في الكف لا يتوضو به لكن يشرب والتقيت بالكف اشارة الى كثرة التغير لان الباء
قديري في محله متغيراً لونه لكن لو رفع منه شخص في كفه لا يراه متغيراً تامل

If dates were put into water, causing the water to become sweetened, yet it did not reach the extent of become Nabeez (traditional date drink) then it is unanimously agreed that Wudu with it is permissible.

It is in Hilya, Tabayyan and Hindiya as follows:

الباء الذي القى فيه تبيرات فصار حلوا ولم يزل عنه اسم الباء وهو رقيق يجوز به الوضو بلا خوف بين اصحابنا

From the statements of the distinguished Jurists and esteem Imams, it can be ascertained that merely the alteration of the qualities, is not sufficient to classify the water to be invalid for Wudu, until such time that it becomes some other thing for some other purpose, whereby the name of water is no longer applicable to it.

Now, in regards to the issue being discussed, if the Huqqa was refreshed (i.e. prepared) using some used water or some other thing

which was not valid for Wudu, such as rose, or essence of Gauzuban or essence of aniseed; then it must be noted that all of these things were not valid for Wudu or Ghusl from inception, so what fault is it of the Huqqa.

We have not even claimed that Wudu with such things is permissible. The only time it can be objected to, is if the water was invalid for Wudu from before, and if it became altered because of the Huqqa, then the same previous ruling is applicable. Now, after preparing it, even if one smoked one round of it, then it is common that the alteration of the qualities are not really felt, so what argument can there be in this case, in regards to Wudu being permitted with it, and in the case where there has been alteration, even if it is to all the qualities, but the fluidity still remains. Based on statements of the A'ima and the Ulama of the Madhab, no Hanafi should have any objection to this because the definition of Mutlaq water is still applicable to it because neither has the fluidity been diminished, nor has any such thing been mixed in it which is more or equal and nor is it some other thing, which is for the purpose of something else, whereby its name has been changed and it is not classified as water any longer; but actually everyone still refers to it as water. Even the person objecting is saying that 'The Huqqa water is being said to be pure'

It is mentioned in Tanweerul Absaar and Durr-e-Mukhtar:

يجوز بهاء خالطه طاهر جامد، مطلقاً (كفاكهة وورق شجر) وان غير كل اوصافه
 (في الاصح ان بقیة رفته) ای اسبه

It is in Ghurar يجوز وان غير اوصافه جامد كذعفران وورق في الاصح

It is mentioned Noor ul Idha لا يضرّ تغيّراوصافه كلّها بجامدٍ كنعفران

Now, as for the issue of it being attributed to the Huqqa when it is being mentioned (by saying Huqqa Water), then this does not cause the water to be completely restricted water, just as one says ‘clay pot water’ or ‘Deg water’. This attribution is an attribution of description and not restrictive, such as in the case of saying ماء البئر ماء البحر ماء الزعفران
It is in Tabayyan:

إضافة إلى الزعفران ونحوه للتعريف بإضافة إلى البئر

It is in Shabia alal Zail’ee

إضافة إلى الوادي والعين إضافة تعريف لا تقبيبه لأنه تتعرف ماهيته بدون هذه الإضافة

If one has this notion, that it is impermissible because the water of Huqqa has a foul odour, then firstly, this notion that the water of Huqqa has a foul odour, is absolutely incorrect, and secondly the ruling is based on it being Mutlaq or Muqay’yad and not in regards to whether it has a good fragrance or an odour, such as in the case of Saffron; if saffron is mixed in a huge quantity in water, whereby it can now be used to dye clothing, then Wudu with it is not permissible, no matter how good the fragrance may be.

Rose (essence) has a beautiful scent, but it has been mentioned in the general books that to use it for Wudu is impermissible. It is in Hidaya and Hindiya as follows: لا يهأء البورد

It is mentioned in Muniya and Ghuniya:

لا يجوز الطهارة الحكيمية بقاء الورد وسائر الازهار

Will there be no foul smell, if leaves fall into the water causing the 3 qualities to be altered? Whereas it has been proven from the categorical statements of the Madhab that Wudu with this water is still permissible. We have already heard the statement of Imam Sheikh al Islam Gharbi Tamartaashi regarding a rope which is hanging in a well, thereby causing the 3 qualities of the water to be altered, yet he decrees its use permissible for Wudu. If tar falls into the water causing the water to give off a strong foul odour, Wudu is still permissible with this water, if it has not become thick.

It is in Fatawa-e-Zainiyah

سئل عن الباء المتغير بريحه بالقطران ان يجوز الوضوء منه ام لا اجاب نعم يجوز ثالثاً

It has been mentioned in numerous books that the mere alteration of the 3 qualities does not hinder the permissibility of Wudu (with such water). None of the scholars have restricted its use due to either good fragrance or foul odour, so Praise to Allah, the ruling is in accordance (with what we have mentioned).

So, in the light of the clear evidence which we have presented, it has been confirmed that this water is regarded as being pure and a purifying agent. If one washes his face and hands and then runs out of water to wash his feet, and has no other water to complete his Wudu, except for Huqqa water, which is sufficient for him to wash his feet; then on the basis of no other water being available to him at all, and the water of the Huqqa being sufficient for washing the

limbs of Wudu, the command of Tayammum cannot be given, as Almighty Allah commands:

فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا

‘It water cannot be found, then perform Tayammum on pure sand’ (The order of Tayammum cannot be given because he has water in his possession).

Those who refute and object to this must say whether they are not opposing the command of Allah by not making use of the water available to them, and performing Tayammum instead; and is his Tayammum valid or not in such a situation?

He is definitely going against the command of Allah, and his Tayammum is definitely invalid. However, if the time is still remaining (i.e. sufficient for a Salaah), and there is a foul odour, then it is necessary for one to wait for a while, until the odour fades away, as it is Makruh for a foul odour to emit from the body whilst in Namaaz. Such a person will not be permitted to enter the Musjid in this condition, as it is Haraam to enter the Musjid with such a bad odour prevailing. In regards to raw garlic and onions, it has been mentioned in the Hadith:

من أكل من هذه الشجرة المنتنتة فلا يقرب من مسجدنا فإن الملائكة تتأذى مما يتأذى به الإنس

‘One who eats from the foul-odour tree should not come near our Musjid, as the Angels feel discomfort in that which causes discomfort to humans’ [Reported in Bukhari and Muslim from Jabir رضي الله عنه]

It has been further mentioned: 'None should pass through a new Mosque, carrying raw meat'. It is mentioned in Durr-e-Mukhtar in this regard: واكل نحوثوم

It is in Raddul Muhtar:

اى كيصلي ونحوه متاله رائحة كريهة للحديث الصحيح في النهي عن قرايات اكل الشوم والبصل

It is for this reason that it is Haraam to burn paraffin and such lamps and wicks which emit foul odour, in the Musjid. It is mentioned in Raddul Muhtar:

قال الامام العيني في شرحه على صحيح البخارى قلت علتة النهى اذى الملائكة و اذى المسلمين ولا يختص بسجدة عليه الصلوة والسلام بل الكل سواء لرواية مساجدنا بالجمع خلافاً لىن شذاً و يلحق بها نص عليه في الحديث كل ماله رائحة كريهته ما كولا او غيره و انما خص الشوم ههنا بالذكر وفي غيره ايضا بالبصل والكراث لكثرات اكلهم لها و كذلك الحق بعضهم بذلك من بقتية بخرايه جرح له رائحة و كذلك القصاب والسماك والمخدوم والابرس اولى بالالحاق اه و صلى الله تعالى خير خلقه سيدنا محمداً وآله وصحبه وابنه وحزبه اجمعين والحمد لله رب العالمين والله سيخنه وتعالى اعلم وحلمه جل مجداه اتم واحكم

MUHAMMAD AMJAD ALI AAZMI RAZVI



ابو العلا امجد على الاعظمى القادري
كتبه

عفى عنه بمحمدن النبي الامى

صلى الله تعالى عليه وآله وصحبه وسلم

ENDORSEMENT BY
 THE REFORMER OF THE 14TH CENTURY HIJRI
 AALA HAZRAT ASH SHAYKH AL IMAM
 AHMED RAZA KHAN رحمۃ اللہ علیہ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
 نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

That which has been written by Maulana Maulvi Amjad Ali Saaheb Qaadiri Aazmi سلبہ in regards to the water of the Huqqa being pure and a purifying agent; and in regards to it being used in the condition of necessity and when water cannot be found, thereby making the use of it (for Wudu) necessary; and to perform Tayammum when this is available, is not valid; and the issue of using it for Tahaarat without a valid reason when it has a foul odour is not advised; and to enter the Masjid whilst the odour is still prevailing is Haraam, and Namaaz in this condition is Makruh, is correct, and to oppose (what he has written) is either plain ignorance or blatant animosity, and it is Fard-e-Qat'ee upon every Muslim to abstain from such (characteristics). واللہ تعالیٰ اعلم



فقیر احمد رضا قادری عفی عنہ

ENDORSEMENT BY

ALLAMA MUHAMMAD ISRAAR-UL-HAQ
SIDDIQI CHISHTI NIZAMI ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The in-depth explanation which Hazrat Maulana Maulvi Amjad Ali Saaheb Aazmi Razvi has presented in regards to the water of Huqqa being pure and a purifying agent, from the authentic books of Fiqh, is without any doubt correct and proper. In the presence of such clear and evident research; for one to oppose it is blatant ignorance and an error on their part. Alhamdulillah, Hazrat Maulana has not left any degree of doubt and no stone unturned in explaining this ruling. He presented the ruling after carefully study and consideration on this issue. It is necessary upon a Muslim that once he has been informed in regards to that which had no knowledge of before, he should not reject or oppose it, but should accept it with an open heart and pure intention. I am completely satisfied and in agreement with this decree of Hazrat Maulana, and with the supporting endorsements of the other distinguished Senior Ulama.

والله تعالى اعلم وعليه اتم واحكم

خاکسار ابوالابرار محمد اسرار الحق حنفی صدیقی چشتی نظامی قادری رھتکی عفا اللہ عنہ

ENDORSEMENT BY

ALLAMA QADI MUHAMMAD
EHSANUL HAQ NAEEMI رحمۃ اللہ علیہ

الحق ان الحق فی ہذا الصورة مع العلامة اللیبیب الحضرت مولانا امجد علی صاحب القادری
الرضوی سلمہ اللہ تعالیٰ والحق احق ان یتبع

کتبہ العبد المعتصم بذیل النبی محمد احسان الحق نعیمی قاضی بلدہ و مفتی درگہ معلی
بہرائچ شریف

ENDORSEMENT BY

ALLAMA ABDUL AHAD رحمۃ اللہ علیہ
STUDENT OF
HUZOOR MUHADITH-E-SURTI رحمۃ اللہ علیہ

That which has been written by Hazrat Maulana Al Hakeem, the helper of the Sunnat, the destroyer of innovations, the ingenious scholar, the radiant and meritorious scholar, Maulvi Amjadi Ali Saaheb Qaadiri Razvi is the correct, true and proper view.

فقط فقیر قادری حکیم عبد الاحد خادم مدرسۃ الحدیث پیلی بہیت تلمیذ مولانا وصی احمد
صاحب قبلہ محدث سورتی قدس سرہ العلی بجاہ النبی الامی صلی اللہ تعالیٰ علیہ وسلم واللہ
تعالیٰ اعلم وعلیہ جل مجدہ اتم احکم

ENDORSEMENT BY

ABU SIRAAJ ABDUL HAQ RAZVI
STUDENT HUZOOR MUHADITH-E-SURTI ﷺ

ما اجاب به العالم النبيل والفاضل الجليل مولانا البولوى محمد امجد على صاحب
فهو حق صريح

ابوسراج عبد الحق رضوى تلميذ مولانا البولوى محمد وصى احمد سورقى غفر الله العلي

ENDORSEMENT BY

ALLAMA SAYYID MUHAMMAD HASSAN AL SANOOSI AL
MADANI AL HANAFI AL MUJADDIDI ﷺ

بسم الله الرحمن الرحيم و بحمده و عونته فكل ما حرره العالم العليم الذى هول لقلوب حكيم قوى
حضرت مولانا وبالفضل اولانا جناب البولوى امجد على حراسه ربه القوى و نصره على كل
مخالف بجاه النبى العربى صلى الله عليه وسلم فهذا تحرير الطهارة ماء القليان بعد استعماله
فيه لاشك فى طهارة و طهورية كما فى الاصل و انا الحقيقير سيد محمد حسن السنوسى البدنى
الحنفى المجددى عفى عنه

ENDORSEMENT BY

THE ROVING AMBASSADOR OF ISLAM
ALLAMA ABDUL ALEEM SIDDIQI رحمۃ اللہ علیہ

مبسلا و حامدا و محبداً و مصليا و مسلما محبداً

By writing such a comprehensive book like Bahaar-e-Shariat (Volume 2) on the topic of Laws relating to Tahaarat (purification), Hazrat Maulana Amjad Ali Saaheb دامت برکاتہم has done a great service to the Muslims of India, for which true gratitude can never be shown.

I pray that Almighty Allah rewards the respected Maulana abundantly. The evidence in regards to the water of Huqqa being pure and a purifying agent has been presented with complete evidence in this book.

It has been clearly mentioned in this book that, 'In the case of availability of this water, Tayammum is not permissible'. Nowhere has he mentioned that one should make Wudu with this water without reason, if there is better water available. Opposing this is the action of those whose aim is to cause dispute and mischief.

واللہ تعالیٰ اعلم وعلیہ جل مجدہ اکمل واتم

فقیر محمد عبد العلیم الصدیقی قادری عنی عنہ