



Method of Ghusl



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METHOD OF GHUSL

(Ritual Bath)

غسل کا طریقہ (حنفی)

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Du'ā for Reading the Book

Read the following *Du'ā* (supplication) before studying a religious book or Islamic lesson, لَنْ شَاءَ اللهُ عَزَّوَجَلَّ, you will remember whatever you study.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ عَلَيْنَا
رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

TRANSLATION

Yā Allah عَزَّوَجَلَّ! Open the portal of knowledge and wisdom for us, and shower Your mercy on us! O the one who is the most honourable and glorious!

(Al-Mustaṭraf, VI, P40, Dar-ul-Fikr, Beirut)

Note: Recite Durūd Sharīf once before and after the Du'ā.

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	S/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/ẓ	ا	A/a
ح	Ḥ/ḥ	ع	‘	ا	U/u
خ	Kh/kh	غ	Gh/gh		I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدّه	Ā/ā

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

METHOD OF GHUSL^{*}

(Hanafī)

Please read this booklet completely, it's quite likely that you would be aware of your several mistakes.

Excellence of Durūd Sharīf

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Recite *Durūd Sharīf* abundantly upon me, no doubt, it is purification for you.” (*Musnad-e-Abī Ya'lā, Vol-5, P-458, Ḥadīṣ 6383, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A Strange Punishment!

Ḥaḍrat Sayyidunā Junaīd Baghdādī رَحِمَهُ اللهُ عَلَيْهِ states that Ibn-ul-Kuraybī رَحِمَهُ اللهُ عَلَيْهِ said, “Once I had nocturnal emission so I intended to perform Ghusl. Since it was an extremely cold

* Ritual Bath.

night, my Nafs (psyche) lazily suggested, “A long part of night is still remaining; what is the hurry! You may perform Ghusl at dawn.” I immediately swore to give a strange punishment to my Nafs by taking bath at the very same moment wearing clothes and drying the clothes on my body. So I did that. Surely a disobedient Nafs who is sluggish in abiding by Allāh’s عَزَّوَجَلَّ commandments must be punished in such a way.

Dear Islamic brothers! Did you see! Our past saints would bear severe pains to thwart evil plans of Nafs. The foregoing parable contains a great lesson for the Islamic brothers who, in case of nocturnal emission at night, miss the Jamā’at of Fajr or (Allāh عَزَّوَجَلَّ forbid) even miss Ṣalāh out of laziness feeling shyness from their family members ignoring the horrible shame of the Hereafter. Whenever Ghusl becomes Farḍ, one should immediately perform Ghusl. A Ḥadīṣ Sharīf states, “Angels do not enter the home in which there is a portrait, a dog or a Junub (a person for whom Ghusl has become mandatory due to sexual intercourses, nocturnal emission, or ejaculation of semen with lust).” (*Sunan Abī Dāwūd, Vol-1, P34*)

Method of Ghusl (Ḥanafī)

Make the following intention in heart without uttering any word with tongue: “I am going to take bath for acquiring purity.” First wash both hands up to wrist three times. Wash excretory organs whether impurity is present over there or not. Now, if there is impurity on any part of body, remove it. Perform Wuḍū as done for Ṣalāh but do not wash feet. In case of

performing Ghusl on some stool, wash feet as well. Now moisten the body with wet hand, especially in winter season (during this, soap may be applied). Now pour water three times over right shoulder, three times on left shoulder, on head and then three times on the whole body. Now shift apart from place of Ghusl and wash feet if not washed during Wuḍū. Do not face towards Qiblaḥ during Ghusl. During bath, rub all the body by hands. Take bath at such a place where nobody could see you. If such place is not available, a man should cover his *Sitr* [from navel upto (including) knees] with a thick cloth. If thick cloth is not available, two or more thin cloths can be wrapped on *Sitr* as thin cloth will stick with the body and colour of thighs / knees may be exposed (Allāh ﷻ forbid). A woman has to take more cautions. Neither talk during Ghusl nor recite any invocation. After bath, body may be wiped with a towel etc. Wear cloths immediately after the completion of Ghusl. If it is not a Makrūh time, offering two Rak'āt Ṣalāḥ is *Mustaḥab*.
(Well Known books of Ḥanafī Jurisprudence)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Three Farāiḍ of Ghusl

1. Rinsing the mouth
2. Sniffing water inside the nose
3. Ablution of the whole apparent body. (*Fatāwā-e-'Alamgīrī, Vol-1, P-13*)

Rinsing the Mouth

Taking a little water into mouth and then spitting it out quickly is not sufficient. It is essential to pass water in mouth over every part, every cavity from lips to the end of throat. (*Khulāṣatul-Fatāwā Vol-1, P-21*)

Water must reach the cavities behind the back teeth, gaps and roots of teeth, all sides of the tongue and the brim of throat. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, Vol-1, P-254*) If you do not have fast, you should gargle as well (it is Sunnah to do so). If bits of betel nuts or fibres of meat are stuck in the teeth, they must be removed. If there is a fear of harm in case of removing them, removal is exempted. (*Fatāwā-e-Razaviyyah, Vol-1, P-441, Razā foundation Lahore*) Prior to performing Ghusl, the fibres of meat etc. were stuck in the teeth but the one bathing did not feel them and, therefore, offered Ṣalāh having performed Ghusl without removing them; later, he came to know that fibres of meat etc. were stuck in the teeth, it is now Farḍ for him to remove them and pass water over there. The Ṣalāh offered is valid. (*Derived from Fatāwā-e-Razaviyyah, Vol-1, P-206*) If a loose tooth has been fixed with some compound or fastened with wire and water could not reach below compound or wire, it is exempted. (*Fatāwā-e-Razaviyyah, Vol-2, P-453*) The thorough rinsing of mouth is Farḍ once in Ghusl and such thorough rinsing three times in Wuḍū is Sunnah.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sniffing Water into the Nose

Quickly splashing a bit of water onto the tip of one's nose is not sufficient; it is essential to wash nose up to the end of soft bone i.e. up to the start of hard bone. (*Khulāṣa-tul-Fatāwā, Vol-1, P21*) This can only be done by sniffing water upwards but remember, if even a part equal to a hair tip is left unwashed, Ghusl will be invalid. If dried mucus has accumulated inside the nose, it is Farḍ to remove it. (*Fatāwā-e-'Alamgīrī, Vol-1, P-13*) It is Farḍ to wash the nasal hairs. (*Bahār-e-Sharī'at, Part 2, P-34, Madīna-tul-Murshid, Bareilly Sharīf*)

Ablution of the whole apparent Body

It is obligatory to pass water on each and every part and down (soft fine hair) of apparent body from hairs of the head up to soles of the feet. There are some such body-organs which may well remain unwashed, if special care is not taken, and Ghusl will not be valid on this account either. (*Fatāwā-e-'Alamgīrī, VI, P14*)

Twenty Cautions for both Man and Woman during Ghusl

1. If a man's hair is braided, it is Farḍ to wash these hair from roots up to the tips having unbraided them. Women only need to wash the roots, it is not essential for them to undo their braids. However, if the hair is braided so

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tightly that water cannot reach the roots, it is essential to undo braids. (*Fatāwā-e-'Alamgīrī, Vol-1, P-13*)

2. If the hole of the pierced nose or ears is not closed, it is obligatory to pass water through the hole. During Wuḍū, flowing water through the hole of the nose only is needed but during Ghusl it must flow through the holes of both the nose and ears.
3. Every single hair of the eyebrows, moustache and beard must be washed from root to tip and the skin beneath them must also be washed.
4. Wash all parts of the ear and the mouth of the ear canal.
5. The hair behind the ears will have to be lifted in order to wash the back of the ears.
6. The joint between the chin and the throat will not be washed unless you lift your head upwards.
7. The arms will have to be lifted properly in order to wash the armpits.
8. Wash all sides of the arms.
9. Wash every part of the entire back.
10. Lift the folds of the belly in order to wash it properly.
11. Pour water into your navel. If you suspect that the navel has not been washed properly, then insert a finger inside it and wash.
12. Wash every down of the body from root to tip.

Method of Ghusl (Ritual Bath)

13. Wash the fold between the thigh and the area beneath the navel.
14. If you are performing Ghusl in a sitting position, you must remember to wash the fold between thigh and shin.
15. Wash the part where both buttocks join, especially when performing Ghusl in a standing position.
16. Pass water on all sides of the thighs
17. Pass water on all sides of the shins.
18. Pass water on lower side of the penis and testicles up to the end.
19. Pass water on surface beneath the testicles upto the end.
20. An uncircumcised man should lift, if possible, the foreskin and wash penis and make water enter the additional skin.
(Derived from Bahār-e-Sharī'at, part-2, P-34)

Six Cautions for Women

1. Lift up the sagging breasts and pass water beneath.
2. Wash the line where the belly and breasts meet.
3. Wash all external parts of the vagina (above and below every fold of skin).
4. It is Mustahab but not Farḍ to wash internals of vagina by inserting finger.

5. If a woman is bathing at the termination of her menses or post-natal bleeding, it is Mustahab to clean traces of blood from within the vagina using some piece of cloth.
6. It is Farḍ to remove nail polish; otherwise Ghusl will be invalid. However, there is no harm in henna colour.

Bandage of Wound

If a bandage is wrapped over a wound and opening the bandage is harmful for the wound, just wiping over the bandage will be sufficient in this case. Likewise, if washing an organ may cause harm to a wound inflicted on some part of that organ, wiping instead of washing is sufficient. The bandage must not cover excessive area of the organ uselessly, otherwise wiping will not be sufficient. If it is not possible to wrap the bandage on injury without covering additional and unwounded areas of the organ e.g. if the wound is on the upper surface of the arm but the bandage has to be wrapped around the arm covering unwounded areas as well, then if it is possible to uncover the unwounded part, it is Farḍ to wash that part after uncovering it, but if it is impossible or although opening the bandage is possible, he would not be able to fasten the bandage again like before giving rise to the danger of harm to the injury, it is sufficient to wipe the whole bandage in this case. The unwounded part under the bandage will also be exempted of washing.

(Hāshiyā-tuṭ-Taḥṭāwī-o-Marāqil falāḥ, P-143)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ghusl will become Fard in following five conditions

1. Discharge of semens from its organ after leaving its origin due to lust. (*Fatāwā-e-'Alamgīrī, Vol-1, P-4*)
2. Nocturnal emission (ejaculation of semen during sleep). (*Khulāṣa-tul-Fatāwā, Vol-1, P-13*)
3. Entrance of the head of the man's penis into the woman's vagina regardless of whether or not this happens in a state of lust and whether or not ejaculation takes place; both of them will have to perform Ghusl. (*Marāqil falāḥ ma' Ḥāshiyatuṭ-Ṭaḥṭāwī, P-97*)
4. After the termination of menses (*Ḥaiḍ*). (*ibid, P-97*)
5. After the termination of post-natal bleeding (*Nifās*). (*Tabyīn-ul-Haqāiq, Vol-1, P-17*)

Most of the women are under the impression that a woman is considered impure after childbirth for a definite period of 40 days, this is absolutely incorrect. Please read the following explanation of *Nifās* (post-natal bleeding):

Necessary Explanation of Post-Natal Bleeding

The blood that is discharged after childbirth is called '*Nifās*'. The maximum duration for *Nifās* is forty days. If bleeding continues even after forty days, it is the indication of a disease and woman should perform Ghusl at the end of 40th day. If the bleeding stops before 40 days, or even just a minute after the

delivery, she has to perform Ghusl on the termination of bleeding and start Ṣalāh and fasting. If bleeding restarted within 40 days, all the days from delivery to the ending of bleeding will be counted for *Nifās*. For example, bleeding stopped two minutes after the delivery and woman started Ṣalāh and fasting after performing Ghusl; but bleeding started again just two minutes before the completion of forty days, all the 40 days will be counted in *Nifās* i.e. Ṣalāh and fasting of these days became null and void. Even *Qaḍā Ṣalāh* and/or *Qaḍā* fasting offered in this duration will have to be repeated. *(Derived from Fatāwā-e-Razavīyyah, Vol-4, P354-356, Razā Foundation Lahore)*

Five Important Rulings

1. If semens moved from origin without lust e.g. semens released as a result of lifting weight or falling from height or due to stress applied during passing of stool, Ghusl will not become *Farḍ* but *Wuḍū* will become invalid. *(Marāqil falāh ma' Hāshiya-tuṭ-Taḥṭāwī, P96)*
2. If the semen is dilute and its drops released while passing urine or doing any other act without lust, Ghusl will not become *Farḍ* but *Wuḍū* will be invalid. *(Bahār-e-Sharī'at, part 2, P-38 Maktaba Razavīyyah)*
3. If one can recall that nocturnal ejaculation had taken place but there is no impression of it on clothing etc, Ghusl is not *Farḍ*. *(Fatāwā-e-'Alamgīrī, VI, P15)*

4. If there was lust during Ṣalāh and semen was felt moving but the Muṣallī (the one offering Ṣalāh) completed Ṣalāh before the release of semen, Ṣalāh is valid but Ghusl has now become Farḍ. (*Faiḥ-ul-Qadīr, Vol-1, P54*)
5. Discharge of semen by masturbating will make Ghusl Farḍ. It is a sin to do so. Such a person has been called as Mal'ūn (cursed) in a Ḥadīṣ. (*Marāqil falāḥ ma' Hāshiya-tuṭ-Taḥṭāwī, P-96*) This (shameful act) brings about impotence and it has been observed that such a person becomes incapable for marriage.

Torment of Masturbation

A'lā-Ḥaḍrat Maulānā Shaḥ Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ was asked the following question: “There is a *Majlūq* (masturbator) who does not refrain from this shameful act despite counselling; in which state he will be resurrected? Please let us know some supplications which may break this habit.”

Ala-Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ replied: “He is a sinner, disobedient, guilty of committing a major sin (due to persistence) and a wrongdoer. On the day of Judgement, the palms of such people (those who masturbate) will be resurrected pregnant and they will be disgraced in front of a great gathering of people. This intense humiliation awaits him if he does not repent. Allāh عَزَّوَجَلَّ forgives those whom He wants and punishes those whom He wants. Such a person should recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ abundantly and when Satan tempts him to masturbate, he

should immediately turn towards Allāh عَزَّوَجَلَّ and recite ‘لَا حَوْلَ’ from the bottom of his heart. He should pray the five daily Ṣalāh regularly. After the Fajr Ṣalāh he should regularly recite Sura-e-Ikhlāṣ. Allāh عَزَّوَجَلَّ knows all.” (*Fatāwā-e-Razaviyyah, Vol-22, P-244*)

(It is written in ‘Shajrā-e-‘Aṭṭāriyyah’ that if someone recites Sura-e-Ikhlāṣ 11 times every morning, satan along with all his troops will not succeed in making such a person commit sin unless he himself commits sin. (For detailed information concerning the shocking harms of masturbation, please read the 18 page booklet ‘**Amrad Pasandī kī Tabāh̄kariyān**’ published by Maktaba-tul-Madina)

Method of Ghusl in Streaming Water

If someone takes bath in streaming water such as river or canal and stays in water for a while, the *Sunan* of washing thrice, maintaining order in washing and making Wuḍū – all will be fulfilled. It is not required to move organs three times in streaming water. However, in case of performing Ghusl in a pool (where the water is still) organs will have to be moved thrice to act upon the Sunnah of washing thrice. Standing in rain (or under tap or shower) has rulings of streaming water. In case of making Wuḍū in streaming water, just keeping the organs into water for a while is sufficient. Similarly, in case of making Wuḍū in still water, moving the organs thrice in water amounts to washing the organ thrice. (*Durr-e-Mukhtār, Rad-dul-*

Muhtār, Vol-1, P-320) In all these cases of Wuḍū and Ghusl, rinsing of mouth and washing of nose will have to be done.

Ruling of Shower is same as that of Streaming Water

“Fatāwā-e-Ahl-e-Sunnat” (unpublished) states that performing Ghusl under a fountain (or shower) is similar to having a bath in flowing water, which means that if one remains under it for the time it takes to perform Wuḍū or perform Ghusl, then the Sunnah of washing the organs three times will be fulfilled. The book ‘Durr-e-Mukhtār’ mentions that if one stands in flowing water, a large pond, or under the rain for the time it takes to perform Ghusl and Wuḍū, then he has performed the complete Sunnah. (*Durr-e-Mukhtār, Rad-dul-Muhtār, Vol-1, P-291*) Remember! Rinsing of mouth and washing of nose are required in Ghusl and Wuḍū.

Cautions when using a Shower

If there is shower in bathroom, ensure that your face or back is not towards Holy Ka’baḥ while having bath naked under the shower. Similar caution must also be taken in latrine. The direction of face or back towards Qiblah means that face or back is within 45° towards Qiblah. Therefore, it is necessary that the direction of face or the back is out of 45° from Qiblah. Most of the people are unaware of this ruling.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Correct the Direction of W. C.

Please check the direction of shower and W.C. in your homes etc. using compass or some other device. If it is wrong, get it corrected so that this minor pain may secure you from the horrific torment in the Hereafter.

It is better to get W.C. installed at 90° on the axis of Ka'bah i.e. the direction in which head is turned for performing Salām at the end of Ṣalāh. Masons usually go for ease in construction and beauty; they do not bother about manners related to Qiblah. Muslims should focus on real betterment in Hereafter rather than unnecessary beauty of home.

When is it Sunnah to Perform Ghusl?

It is Sunnah to perform Ghusl on Friday, 'Eid-ul-Fiṭr, 'Eid-ul-Aḍḥā, the day of 'Arafah (9th Ṣul-Ḥajja-tul-Ḥarām) and when going to wear Iḥrām. (*Fatāwā-e-'Alamgīrī, Vol-1, P-16*)

When is it Mustahab to Perform Ghusl?

Performing Ghusl is *Mustahab* on the following occasions:

1. Holy Stay in 'Arafāt
2. Holy Stay in Muzdalifah
3. When visiting the Blessed Ḥaram
4. When presenting oneself in the court of Holy Prophet

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Method of Ghusl (Ritual Bath)

5. For Ṭawāf
6. When entering Minā
7. On the three days when grit is thrown at the devils
8. Shab-e-Barā'at
9. Shab-e-Qadr
10. The night of 'Arafāh
11. For a Milād gathering
12. For other auspicious and blessed gatherings
13. After giving bath to a deceased person
14. For a madman when he recovers from madness
15. On recovering from unconsciousness
16. Recovering from a state of intoxication
17. For repentance from a sin
18. For wearing new clothes
19. On returning from a long journey
20. On the termination of "Istiḥāḍah" (vaginal bleeding due to illness)
21. For the Ṣalāh offered at the occurrence of a solar and lunar eclipse
22. For "Salā-tul-Istisqā" (the prayer for rainfall)
23. In times of fear, extreme darkness and severe storms

24. If body is stained with impurity but it is not known where the stain actually lies. (*Baḥār-e-Sharī'at, part-2, P-41*)

Several Intentions in one Ghusl

If several conditions co-exist for Ghusl, for instance, if one had a nocturnal emission and it is 'Eid day as well as Friday, performing one Ghusl with intentions for all three conditions is sufficient and he will be rewarded for all. (*Durr-e-Mukhtār, Rad-dul-Muhtār, Vol-1, P-341*)

Performing Ghusl in Rain

Performing Ghusl whilst exposing one's *Sitr* in front of others is *Ḥarām*. (*Fatāwā-e-Razavīyyah, Vol-3, P-306*) When bathing in rain etc. one should wrap a thick shawl over trousers so that the colour of thighs is not exposed to others when wet trousers stick with the body.

How is it to look at a Person Wearing Skin-Fit Cloth?

It is not permissible to look at an organ of *Sitr* of someone wearing tight clothes, or clothes that are loose but stick around the organ by wind or stick due to bathing in rain, sea side etc. in such a way that the shape of complete organ e.g. complete roundness of thigh is apparent. The same ruling applies for seeing towards projected full organ of *Sitr* of a person wearing tight clothes.

Be Careful while Bathing Naked

In case of performing Ghusl naked alone or wearing trousers that may reveal colour of thighs due to sticking when wet, ensure that neither face nor back is towards the Holy Ka'bah.

If Ghusl Causes Cold, Then ...?

If one is suffering from cold or eye infection etc. and according to his correct guess, his disease will intensify on taking bath from head or other diseases will attack him, he is allowed to take bath from neck, but he has to rinse mouth and sniff water into nose. After wiping every part of the head with wet hand, his Ghusl will be complete. After healing from ailment, he has to wash the head; complete renewal of Ghusl is not necessary.

(Bahār-e-Sharī'at, part-2, P36, Madīna-tul-Murshid Bareilly Sharīf)

Caution while Using a Bucket for Ghusl

While using a bucket for Ghusl, place the bucket on some stool etc. so that water droplets do not fall into it. Also do not place mug used for Ghusl on the floor.

Knot in Hair

If there is a knot in hair, it is not necessary to untie and wash it in Ghusl. *(Bahār-e-Sharī'at, part-2, P-36, Madīna-tul-Murshid Bareilly Sharīf)*

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Ten Rulings of Reciting or Touching the Holy Qurān in the state of impurity

1. If Ghusl is due on somebody, it is *Ḥarām* for him to enter Masjid, perform *Ṭawāf*, touch the Holy Qurān, recite Qurān without touching it, write a verse of the Qurān, write a Qurānic Ta'wīz (this is *Ḥarām* only when touching the paper while writing is involved; otherwise it is allowed). (*Fatāwā-e-Aḥl-e-Sunnat-unpublished*) Similarly, touching such a Qurānic Ta'wīz, touching or wearing a ring that has Qurānic verses or Ḥurūf-e-Muqatta'āt written on it is also *Ḥarām*. (*Durr-e-Mukhtār, Rad-dul-Muhtār, VI, P343*) (There is no harm in wearing or touching a Ta'wīz that is wrapped in plastic and sewn in leather or cloth)
2. If the Qurān is in a casing, there is no harm in touching the case without Wuḍū or Ghusl. (*Al-Ḥidāyah ma' Fath-ul-Qadīr, Vol-1, P149*)
3. Similarly, there is no harm in holding the Holy Qurān with such a cloth or handkerchief etc. which is neither associated to your dress nor to the Holy Quran in any way. (*Derived from Rad-dul-Muhtār, Vol-1, P-248*)
4. It is *Ḥarām* to touch the Holy Qurān with sleeve of shirt or with the part of headscarf or with one end of shawl while other end is on shoulder because all of these things are directly associated with the Junub. (*Durr-e-Mukhtār, Rad-dul-Muhtār, VI, P537 / Bahār-e-Sharī'at, part 2, P42, Madīna-tul-Murshid, Bareilly Sharīf*)

5. There is no harm in reciting a verse of the Holy Qurān with the intention of *Du'ā* (prayer) or for spiritual benefit e.g. reading 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', reading 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' as gratefulness or reading 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ' upon hearing news of a Muslim's death (or any other sad news), or intending to praise Allāh عَزَّوَجَلَّ with the reading of *Sura-e-Fātiḥah*, *Āya-tul-Kursī* or the last three verses of *Sura-e-Hashr* provided that in all these cases, there is no intention of reciting Qurān. (derived from *Fatāwā-e-'Alamgīrī, Vol-1, P38*)
6. The three *Quls* of the Holy Qurān may be recited by leaving out the word *Qul* with the intention of praising Allāh عَزَّوَجَلَّ. Reading with the word *Qul* even for the praise of Allāh عَزَّوَجَلَّ is not permissible (when Ghusl is due) as in this case, it is defined as Qurān; intention is not applicable. (*Baḥār-e-Sharī'at, part 4, P43 Bareilly Sharīf*)
7. It is *Ḥarām* to touch the Holy Qurān or any Qurānic verse without Wuḍū. However, there is no harm in reciting it by heart or by looking at it (without touching). (*Rad-dul-Muḥtār, Vol-1, P352 – Baḥār-e-Sharī'at, part-2, P43, Madīna-tul-Murshid, Bareilly Sharīf*)
8. If someone does not have Wuḍū or if Ghusl is due on him, it is *Ḥarām* for him to touch any utensils (such as plates, cups etc.) that have Qurānic verses inscribed upon them. (*Fatāwā-e-Razavīyah, Vol-1, P39*)

9. Use of such utensils is disliked for all; however, there is no harm in drinking water etc. in such utensils for the sake of curing. (*Bahār-e-Sharī'at, part 2, P43*)
10. The same rules apply for touching or reciting translation of the Holy *Qurān* in Urdu, Persian, or any other language. (*Fatāwā-e-'Alamgīrī, Vol-1, P39*)

Touching Religious Books without Wuḍū

It is *Makrūh-e-Tanzīhī* for the one who does not have Wuḍū as well as the one on whom Ghusl is Farḍ to touch books of *Fiqh* (Islamic Jurisprudence), *Tafsīr* (Commentary of *Qurān*) and *Ḥadīṣ*. (*Fatāwā-e-'Alamgīrī, Vol-1, P39*) However, there is no harm in touching them using even such a piece of cloth that one is wearing. However, touching any Qurānic verse or its translation present in these books is *Ḥarām*. (*Bahār-e-Sharī'at, part 2, P-43, Madīna-tul-Murshid Bareilly Sharīf*)

One should take care when reading Islamic books or newspapers without Wuḍū as usually they contain Qurānic verses and their translations.

Recitation of Durūd Sharīf in the State of impurity

1. There is no harm in reciting *Durūd* and *Du'ā* etc. when Ghusl is due; however, it is preferable to rinse one's mouth or perform Wuḍū first. (*Bahār-e-Sharī'at, Vol-2, P43*)

2. Replying to Azān is also permissible. (*Fatāwā-e-‘Alamgīrī, Vol-1, P38*)

If Finger has Coating of a Layer of Ink...?

Flour coating on a cook’s nails, ink coating on a writer’s nails and stains left by flies and mosquitoes (for everyone) will not affect Ghusl if left unwashed out of inattention. (*Durr-e-Mukhtār, Rad-dul-Muhtār, Vol-1, P316*) However, on coming to know about it, it is necessary to remove the coating/ stain and wash the surface underneath; the Ṣalāh previously offered without removing the stain out of inattention will be considered valid. (*Jad-dul-Mumtār, Vol-1, P111*)

When does a Child Reach Adulthood?

Boys are considered adult when they have their first nocturnal emission between the age of 12 and 15 years, and girls are considered adult when they have their first nocturnal emission between the age of 9 and 15 years. As soon as they reach adulthood, they are bound to act upon the laws of *Sharī‘ah*. Hence in case of achieving adulthood by nocturnal emission, Ghusl becomes due on him/her. If no sign of adulthood appears, both (boy and girl) will be considered adult when they reach the age of complete 15 years according to Hījri calendar. (*Al- lubāb fī Sharh-il-Kitāb, Vol-2, P16*)

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Order of Placing the Books

1. The Holy *Qurān* should be placed above all books, then the books of Tafsīr, *Ḥadīṣ*, *Fiqh* and other Islamic books be placed in that order. (*Durr-e-Mukhtār, Rad-dul-Muhtār, Vol-1, P354*)
2. Do not place any thing, even a pen, upon the books. Likewise, do not place any thing upon a baggage containing the (Islamic) books.

Using of Paper for Packaging

1. It is prohibited to use pages of religious literature for packaging. Use of bed-sheets, dinner mats having prints of couplets or writings (e.g. name of company etc.) in any language is prohibited. (*Derived from: Durr-e-Mukhtār, Rad-dul-Muhtār, Vol-1, P355-356*)
2. The alphabets of all languages should be valued. (*Rad-dul-Muhtār, Vol-1, P607*)

(For further details, please refer to the chapter “Faizān-e-Bismillāh” in the book ‘Faizān-e-Sunnat’)

3. Usually, company labels are stitched at a corner of prayer mats. These should be removed.

The Image of Holy Ka’bah on Prayer Mats

In case of using prayer mats printed with images of the Holy Ka’bah or the sacred Green Dome, there is a risk of placing

foot or knee on the sacred images while using them for prayers. Hence, use of such prayer mats is not suitable. (*Fatāwā-e-Aḥl-e-Sunnat*)

A Cause of Satanic Whispers

Satanic whispers (Waswasah) are caused by urinating in bathroom. Ḥaḍrat Sayyidunā ‘Abdullāh bin Mughaffal has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ laid down prohibition from urinating in bathroom and said, “No doubt, this usually causes Satanic whispers.” (*Jāmi’-e-Tirmiḏī, Vol-1, P5*)

Tayammum (Wiping)

Farāiḍ of Tayammum

There are three *Farāiḍ* in Tayammum:

1. Intention.
2. Wiping hands on the entire face.
3. Wiping both arms including the elbows. (*Bahār-e-Sharī’at, part 2, P65, Madīna-tul-Murshid, Bareilly Sharīf*)

Ten Sunan of Tayammum

1. Reciting بِسْمِ اللّٰهِ
2. Hitting the hands on the ground
3. Moving the hands back and forth on the ground
4. Keeping gap among the fingers

Method of Ghusl (Ritual Bath)

5. Jerking the hands by hitting the base of one thumb against the other but taking caution not to make a clapping sound
6. Wiping the face first and then the hands
7. Wiping them one after the other without delay
8. Wiping the right arm first and then the left arm
9. Picking (doing *Khilāl of*) the beard
10. Picking (doing *Khilāl of*) the fingers if dust has reached (among the fingers). If dust has not reached e.g. if hands were hit (for *Tayammum*) on stone etc. carrying no dust, *Khilāl* of the fingers is *Fard*. There is no need to hit the hands on the ground again for *Khilāl*. (*Bahār-e-Sharī'at, part 2, P67, Madīna-tul-Murshid, Bareilly Sharīf*)

Method of Tayammum (Hanafi)

Make *Niyyat* (intention) to perform *Tayammum* (*Niyyat* is the name of the intention of heart and pronouncing it verbally is better. For example, make intention in these words: I am performing *Tayammum* to purify myself from impurity and to make myself eligible for offering *Ṣalāh*). Read بِسْمِ اللّٰهِ and, with fingers spread wide open, hit hands on some pure object that is earthen in nature (e.g. stones, limestone, bricks, walls, soil etc.) and drag the hands back and forth on that object. If hands become over-dusty, reduce excessive dust by jerking hands. Wipe entire face with hands such that no part of the face is left unwiped; *Tayammum* will not be valid if even a part equivalent

to a hair is left unwiped. Again hit hands on that object like before and wipe both arms from the fingertips up to (and including) the elbows. A better way to do this is to first wipe right hand with inner side of four fingers of the left hand, leaving the left thumb, starting from exterior side of fingertips of the right hand and dragging on exterior side up to the right elbow. Then, wipe with palm of left hand from interior side of right elbow up to the right wrist dragging left palm on interior side. Finally, use the inside of the left thumb to wipe the back of the right thumb. The left arm should be wiped in the same manner using right hand. (*Fatāwā-e-Tātārkhāniyyah, Vol-1, P227*)

And if wiping is done with palm and fingers jointly, Tayammum will still be valid whether traversing is done from fingers towards elbow or vice versa. But this would be contrary to Sunnah. Tayammum does not require wiping of head and feet. (*Common books of Islamic Jurisprudence*)

Twenty-Five Madanī Pearls of Tayammum

1. The thing that neither turns into ash nor melts and nor softens on being burnt is classed as earthen and may be used for Tayammum. Tayammum is allowed with sand, limestone, kohl, sulphur, stone, emerald, and other gems, regardless of whether or not dust is present on them. (*Al-Baḥr-ur-Rāaiq, Vol-1, P256*)
2. Tayammum is allowed with pots made up of baked bricks, porcelain or clay. However, Tayammum will not be allowed

if they are coated with a layer of non-earthen material e.g. glass. (*Fatāwā-e-'Alamgīrī, Vol-1, P27*)

3. The dust, stone etc. that is being used for Tayammum must be pure i.e. there should be no traces of impurity on it. Further, even if the impression of impurity had disappeared due to evaporation, it is not allowable for Tayammum. (*Durr-e-Mukhtār, Rad-dul-Muhtār, Vol-1, P435*) If a piece of land, a wall, or mud on the ground becomes stained with impurity but the stain then dries and vanishes due to the blowing of the wind or the heat of the sun, they are considered pure for Ṣalāh, but cannot be used for Tayammum.
4. Mere suspicion that it may have been impure is useless and not applicable.
5. A piece of wood, cloth, carpet etc. can be used for Tayammum if it is covered in so much dust that impressions of fingers develop on it on hitting hands. (*Fatāwā-e-'Alamgīrī, Vol-1, P27*)
6. Tayammum is permissible from lime, mud or brick wall of *Masjid* or home provided it is not coated with oil paint, plastic paint, matte finish, wall paper or something which is non-earthen. If marble is fitted on wall, it is allowable for Tayammum.
7. If Wuḍū or Ghusl is due on somebody and water is not in his reach, he may perform Tayammum in the place of Wuḍū and Ghusl. (*Fatāwā-e-Qāḍī Khān with 'Alamgīrī, Vol-1, P53*)
8. If there is a true fear that Wuḍū or Ghusl would intensify or prolong the illness, or it has been personal experience

that whenever Wuḍū or Ghusl was performed, the illness intensified or, similarly, any good and capable Muslim doctor who is not *Fāsiq* (one who does not follow obligatory religious rulings) suggests that water will cause harm, Tayammum may be performed in these cases. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, Vol-1, P441*)

9. If water causes harm on bathing from head, take bath from neck and perform wiping of complete head. (*Baḥār-e-Sharī'at, part 2, P60, Madīna-tul-Murshid, Bareilly Sharīf*)
10. Tayammum is permissible if presence of water is not known within a radius of one mile. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, Vol-1, P441*)
11. If Zam Zam water is available in a quantity by which Wuḍū is possible, Tayammum is not permissible. (*Baḥār-e-Sharī'at, part 2, P61, Madīna-tul-Murshid, Bareilly Sharīf*)
12. If there is severely cold and it is strongly suspected that bathing would result in death or illness; and no means of protection against cold after taking bath is available either, Tayammum is permissible. (*Fatāwā-e-'Alamgīrī, Vol-1, P28*)
13. If a prisoner is not allowed to perform Wuḍū, he should perform Tayammum and pray his Ṣalāh but repeat this Ṣalāh later. If jailers or enemies do not let the prisoner offer prayer, then he has to offer Ṣalāh by gestures, and repeat this Ṣalāh later on. (ibid)

14. If it is suspected that the caravan will go out of sight (or train will leave) because of searching water, Tayammum is permissible. (*ibid*)
15. One was sleeping in the Masjid and Ghusl became Fard (because of nocturnal emission), he should perform Tayammum instantly at the same place. This is the most cautious way. (*Derived from Fatāwā-e-Razavīyyah, Vol-3, P492 Razā Foundation Lahore*) He must then instantly leave the Masjid. Any delay is *Ḥarām*. (*Fatāwā-e-'Alamgīrī, Vol-1, P28*)
16. If the available time for Ṣalāh is too short that the Ṣalāh would become Qaḍā (i.e. its stipulated time would elapse) in case of making Wuḍū or Ghusl, perform Tayammum and offer Ṣalāh. Then repetition of that Ṣalāh is must having performed Wuḍū/ Ghusl. (*Fatāwā-e-Razavīyyah, Vol-3, P307*)
17. If a woman whose menses or post-natal bleeding has ended does not have access to water, she has to perform Tayammum. (*Bahār-e-Sharī'at, part 2, P64, Madīna-tul-Murshid, Bareilly Sharīf*)
18. If a person is present at such a place where neither water nor any earthen object is available for Tayammum, he should perform all acts of Ṣalāh within that Ṣalāh timing without making intention for Ṣalāh. (*Bahār-e-Sharī'at, part 2, P65*) On having access to water or earthen object, that Ṣalāh will have to be offered after performing Wuḍū / Tayammum.

19. The method of Tayammum in place of Wuḍū and Ghusl is same. (*ibid*, P65)
20. If Ghusl is due on somebody, he does not need to make Tayammum twice for Wuḍū and Ghusl; instead he may make intention for both in the same Tayammum and if intention was made for only Ghusl or only Wuḍū, it is also sufficient. (*Fatāwā-e-Qāḍī Khān, with 'Alamgīrī, Vol-1, P53*)
21. The acts that nullify Wuḍū or Ghusl will also nullify Tayammum. Access to water will also nullify Tayammum. (*Fatāwā-e-Tātārkhāniyyah, Vol-1, P249, Idāra-tul-Qurān*)
22. If a woman is wearing some jewellery in her nose she must remove it; otherwise the part of the nose beneath the jewellery would not be wiped. (*Bahār-e-Sharī'at, part 2, P66*)
23. The part of the lips that is visible when the mouth is closed in a natural position (not too tight) must be wiped. If someone shut his mouth so tightly that some part remained unwiped, Tayammum will not be valid. The same ruling applies in case of closing the eyes very tightly. (*Bahār-e-Sharī'at, part 2, P66*)
24. If one is wearing ring or watch, these must be removed to wipe beneath them. (*Marāqil falāḥ ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī, P120*) Islamic sisters should move their bangles in order to wipe the skin beneath. More care is to be taken whilst performing Tayammum as compared to Wuḍū.
25. If a sick or such a disabled person who does not have hands and legs cannot perform Tayammum himself, somebody

else should help him perform Tayammum. In this case, the helping person does not need to make intention; instead, the one being helped in performing Tayammum will have to make his intention. (*'Alamgīrī, Vol-1, P26*)

Madanī Suggestion

Going through the booklets 'Method of Wuḍū' and 'Method of Ṣalāh' will be useful in learning the rulings concerning Wuḍū and Ṣalāh respectively.

O Allāh **عَزَّوَجَلَّ**, make us read, understand, and explain to others the ruling of Ghusl over and over again and make us perform Ghusl according to Sunnah. **Āmīn!**

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صَلُّوا عَلَى الْحَبِيبِ

My Family used to turn me out of the House

An Islamic brother of **Muzaffar-Gar** (Punjab, Pakistan) says: I was extremely wicked. At night, I would listen to 3 or 4 music cassettes before going to sleep. I used to spend my entire nights loitering around and committing sins. I would quarrel with my family over trivial matters, **my family used to turn me out** of the house due to my misbehaviour. I would stay out of the home for one or two days, then the situation settled down and I would come back. In short, the days of my life were being ruined.

My cousin was the Nigrān of the area Mushāwarat of Dawat-e-Islami. He made Individual effort on me and made me take part in the collective I'tikāf of Dawat-e-Islami in the last 10 days of Ramadan (1425A.H.2004) in the “**Aḍḍay Wālī**” Masjid (Muzaffar-Gar). I got extremely impressed by the praiseworthy character of a Muballigh from Bāb-ul-Madīna Karachi. I repented of my previous sins and then adorned my head with a beautiful green turban by his hands.

On the 27th night, my heart was deeply affected by the heart-rending Du'ā that took place after the Sunnah-inspiring speech; it made me cry all night. On the second day of 'Eīd, at the time of Fajr, whilst still asleep, I dreamt of a Holy person; he called me by my name and said, 'It's time for Fajr, and you're still asleep!' Whilst asleep, I instantly folded my hands as though I was performing Ṣalāh and then I woke up; my hands were folded in the same position. I received deep inspiration from this dream, and I went to the Masjid without delay and offered Fajr Ṣalāh with the Jamā'at. I consistently attended the weekly Ijtima' in my city. By the grace of Allah ﷻ, I am now doing Dars-e-Nizāmī in Jāmi'a-tul-Madīna (Bāb-ul-Madīna Karachi). I am responsible of Madanī In'amāt in my class; to express my gratitude, I would like to say that Allah ﷻ has especially blessed me because I practise all the 92 Madanī In'amāt formulated for students. It is my Madanī request that all Islamic brothers say prayer for my steadfastness.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَلْتَدْرِكُهُ رِبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِنَا مُحَمَّدٍ أَتَقَابَلُهُمَا فَالْحَمْدُ لِلَّهِ مِنَ الشُّعْبِ الرَّابِعِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Mahallah Saudagrān, Old Sabzi Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ ﷺ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللَّهُ ﷺ**.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِنْ شَاءَ اللَّهُ ﷺ**.



Maktaba-tul-Madina

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