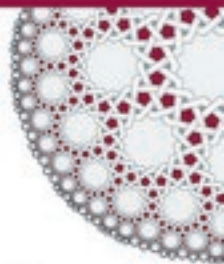




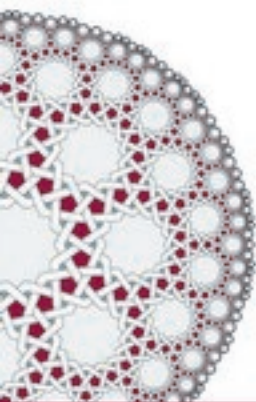
استنجاء کا طریقہ



Method of Istinja

(Hanafi)

(Method of Cleansing the Excretory Organs)



Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
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اِسْتِنْجَا كَا طَرِيقَه (حَنَفِي)

Istinja ka Tareeqah (Hanafi)

Method of Istinja

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Method of Istinja (Hanafi)

An English translation of 'Istinja ka Tareeqah'



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

Method of Istinja (Hanafi)

Satan will probably prevent you from reading this booklet completely but you should foil his attempt, *إِنْ هَاءَ اللَّهُ عَزَّوَجَلَّ* you will see the benefits of it by yourself.

Excellence of Salat- 'Alan-Nabi ﷺ

The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, 'Embellish your gatherings by reciting Salat upon me as your recitation of Salat upon me will be Noor for you on the Day of Judgement.'

(Al-Jami'-us-Sagheer, pp. 280, Hadees 4580)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Torment alleviated

Sayyiduna Ibn 'Abbas *رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا* has narrated that the Noble Rasool *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* passed by two graves and said (revealing the knowledge of Ghayb [unseen]), 'Both of them in these graves are being tormented and they are not being tormented due to something major (which was difficult to avoid), but rather one

did not refrain from urine sprinkles and the other would tell tales.’ The Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked for a fresh twig of a date-tree, cut it in length in two equal parts, planted one on each grave and said, ‘Torment of both will be alleviated unless these have dried out.’ (*Sunan Nasa’ee, pp. 13, Hadees 31; Sahih Bukhari, vol. 1, pp. 95, Hadees 216*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of Istinja

1. Jinns and devils live in toilets. If بِسْمِ اللهِ is recited before entering the toilet, they will not be able to see the Satr [i.e. private parts of the body] by virtue of this recitation. It is mentioned in a Hadees, ‘Recitation of بِسْمِ اللهِ before going to the toilet serves as a veil between the eyes of jinns and the Satr of people.’ (*Sunan-ut-Tirmizi, vol. 2, pp. 113, Hadees 606*)

That is, as a wall or a curtain serves as a barrier to the eyes of people, this recitation of Allah’s name will also serve as a barrier to the eyes of jinns so that they will not be able to see him. (*Mirat-ul-Manajih, vol. 1, pp. 268*)

2. Recite بِسْمِ اللهِ before entering the toilet. It is better to recite the following Du’a (with Salat-‘Alan-Nabi once before and after it).

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

Translation: Allah in the name of! I seek Your refuge from wicked male and female jinns.

(Kitab-ud-Du'a, pp. 132, Hadees 357)

3. Then enter the toilet placing the left foot first.
4. Use the toilet with your head covered.
5. It is prohibited to enter the toilet bareheaded.
6. Neither the face nor the back should face the Qiblah while seating for defecation or urination. If seated with the face or the back facing the Qiblah forgetfully, immediately change its direction beyond 45° as soon as you recall. It is hoped that the one doing so will be forgiven immediately.
7. When sitting children for defecation and urination, make them sit in such a direction that neither their face nor their back faces the Qiblah. If someone does it, he will be a sinner.
8. One should not uncover the body parts unless he is about to sit for defecation or urination, nor should uncover the body more than the required portion.
9. Then, widening the gap little bit between the feet, sit whilst applying the weight of the body on the left foot, as

Method of Istinja

it expands the large intestine and the waste is excreted comfortably.

10. Do not ponder over religious rulings as it is a cause of deprivation.
11. Do not orally reply to one's sneezing, (12) Salam and
13. Azan at that time.
14. Do not say **الْحَمْدُ لِلَّهِ** orally if you sneeze. Instead, say it in the heart.
15. Conversation should be avoided.
16. Do not look at your private parts.
17. Do not look at the faeces excreted from the body.
18. Do not remain seated idly in the toilet as it poses the risk of piles.
19. Do not spit on the urine. (20) Neither blow your nose
21. nor clear your throat unnecessarily. (22) Do not look here and there repeatedly.
23. Do not touch the body unnecessarily; (24) nor look towards the sky.
25. Instead, keep the head bowed down with shame.

26. After defecating, wash the urinary organ first, and then wash the anus.
27. The Mustahab method of doing Istinja with water is as follows: Sit with feet wide apart, pour water gradually with the right hand and wash the anus with the fingers of the left hand. First, keep the middle finger slightly raised, then the ring finger and then the little one. Keep the ewer a bit higher in order to avoid splashes. It is Makruh to do Istinja with the right hand. Place the pressure of breath downwards so that the anus is thoroughly washed, and no sticky traces remain. If one is fasting, one should not place pressure downwards.
28. After one has attained purity, the hands have also become pure. However, one should also wash them with a soap etc. *(Bahar-e-Shari'at, vol. 1, pp. 408-413, Rad-ul-Muhtar, vol. 1, pp. 615)*
29. When getting out of the toilet, place the right foot out first. After coming out of the toilet, recite this supplication (with Salat-'Alan-Nabi once before and after it):

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذْيَ وَعَافَانِيْ

Translation: All praise is for Allah (عَزَّوَجَلَّ) Who has removed harmful things from me and has blessed me with a great relief. (Sunan Ibn Majah, vol. 1, pp. 193, Hadees 301)

It is better to add the following supplication so that one may act upon two Ahadees: 'عُفْرَانِكَ' (Translation: *I ask for forgiveness from Allah عَزَّوَجَلَّ*).

(Sunan-ut-Tirmizi, vol. 1, pp. 87, Hadees 7)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to use Zamzam water for Istinja?

1. It is Makruh to use Zamzam water for Istinja. If clods have not been used, then it is impermissible.
(Bahar-e-Shari'at, vol.1, pp. 413)
2. It is Khilaf-e-Awla (undesirable) to do Istinja with the leftover Wudu-water. *(Ibid)*
3. The water left after Istinja can be used for Wudu. Some people throw it away. This is not good and is considered waste. *(Ibid)*

Install WC in right direction

If, Allah عَزَّوَجَلَّ forbid, the direction of the WC (water closet) in your home is incorrect, i.e. when seating on it, the face or the back is in the direction of the holy Qiblah, take prompt measures to correct [its direction]. Keep in mind that only a little change in the direction of the WC is not sufficient. The WC should be

installed in such a direction that your face or back when sitting for defecation or urination should remain out of the direction of the Qiblah beyond 45°. A convenient way of it is to install the toilet perpendicular to the direction of the Qiblah, i.e. the direction of WC may be kept in either of the two directions in which Salam is performed at the end of Salah.

Wash your feet after Istinja

While using water for Istinja, some water usually splashes over the ankles and feet. Hence take the precaution of cleaning them by washing [after you are done with the Istinja]. Be careful that the water does not splash on your clothes and other parts while washing the ankles and feet.

How is it to urinate in a burrow?

The Holy Rasool ﷺ has stated, ‘None of you should urinate in a burrow.’ (*Sunan Nasa’ee, pp. 14, Hadees 34*)

Martyrdom caused by jinn

The renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The word ‘Juhr’ used in the above Hadees either means a burrow in the ground or a crack in the wall. As poisonous animals or weak creatures such as ants, or jinns often live in the burrows, ants will face trouble by urine or water, and snakes or jinns will come out to harm

us. That is why, urination in such places is prohibited. The companion Sayyiduna Sa'd Ibn 'Ubadah Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ died in this way. He رَضِيَ اللهُ تَعَالَى عَنْهُ urinated in a burrow. A jinn came out and martyred him. People then heard a voice from that burrow:

نَحْنُ قَتَلْنَا سَيِّدَ الْخَزْرَجِ سَعْدَ بْنَ عَبَادَةَ وَرَمَيْنَاهُ بِسَهْمٍ فَلَمْ نُحِطْ فُؤَادَهُ

We have martyred Sa'd Bin 'Ubadah (رَضِيَ اللهُ تَعَالَى عَنْهُ), the chief of the Khazraj tribe and we struck such an arrow which has penetrated his heart. (Mirat, vol. 1, pp. 267; Mirqat, vol. 2, pp. 72; Ashi'a-ul-Lam'aat, vol. 1, pp. 220)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

How is it to urinate in bathing area?

The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Nobody should pass urine in the bathing area as taking a bath or performing Wudu (thereafter) in that area usually causes satanic thoughts.'

(Sunan Abi Dawood, vol. 1, pp. 44, Hadees 27)

Commenting on the aforementioned Hadees, the renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan

رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘There is no harm in urinating in the bathing area if it has a hard floor and a drain. However, it is still better to avoid it. But if it does not have a hard floor and a drain, then passing urine in that area is very bad as the ground will become impure, and impure water will splash back on the body during bath or Wudu.

This Hadees refers to the second case, because the prohibition is highly emphasized. It has been observed that urination in the prohibited case causes satanic whispers or suspicion of urine splashing on the body.’ (*Mirat-ul-Manajih, vol. 1, pp. 266*)

Rulings on using clods for Istinja

1. It is Sunnah to use clods for Istinja when the waste is excreted from private parts. It is also permissible to cleanse the private parts using only water. However, it is Mustahab to use water for Istinja after having used clods.
2. Besides urine and faeces, if some other impurity such as blood, pus, etc. flows from excretory organs, or if an external impurity has come into contact with private parts, they will get pure if mopped by clods provided that the impurity has not spread beyond the (excretory) part. However, washing is still Mustahab.
3. To use clods in any specified number is not a Sunnah. One should use as many clods as are needed to attain

purity. If one clod is sufficient, then the Sunnah will be deemed fulfilled, but if three clods are used and purity is not still attained, Sunnah will be deemed unfulfilled. However, it is Mustahab to use clods in an odd number (i.e. 1, 3, and 5) but use at least three clods. If one has attained purity by using only one or two clods, then one should use one or two more so that the total number of clods used is three. Similarly, if one has attained purity by using four clods, he should use one more so that the clods used are in odd number.

4. Purity with clods will only be attained when the impurity has not spread around the anus more than the size of a dirham¹. If the impurity has spread more than the size of a dirham, then it is Fard to wash it. However, the use of clods will still remain a Sunnah.
5. Pebbles, stones, torn pieces of cloth are all considered clods and can be used without any dislike for purifying the excretory organ. (It is better to use torn pieces of cloth or worthless leftover pieces of cloth, preferably of cotton discarded by tailors. Cotton pieces may absorb impurity quickly.)

¹ For information about the size of dirham, please study page 389 of *Bahar-e-Shari'at*, volume 1 – published by Maktaba-tul-Madinah.

6. For Istinja, it is Makruh to use bones, food, dung, bricks, shard, glass, coal, fodder and things that have some value even if they are worth only a penny.
7. Use of paper for Istinja is not allowed whether or not anything is written on it or even if the name of some unbeliever like Abu Jahl is written on it.
8. It is Makruh to do Istinja with the right hand but if the left hand is disabled, then using the right hand is permissible.
9. It is Makruh to reuse a clod for Istinja. However, if the other side is pure, then that pure side may be used.
10. The method of using clods for a man in summer is to purify [the anus using] the first clod from the front towards the back, the second from the back towards the front, and the third clod from the front towards the back. In winter, use the first clod from the back towards the front, the second from the front towards the back and the third from the back towards the front.
11. It is Mustahab to keep pure clods on the right side and used ones on the left with their impure side towards the ground. (*Bahar-e-Shari'at*, vol. 1, pp. 410-412; *Fatawa 'Aalamgiri*, vol. 1, pp. 48-50)

12. Religious scholars have permitted the use of toilet paper as it is made solely for this purpose, and not for writing. However, it is better to use clods.

Clods and scientific research

According to a research, earth contains ammonium chloride besides other smell-removing strong elements. Urine and faeces are full of germs and can cause harm to the human body if they come into contact with it. There is also a risk of various diseases in case of faeces or urine remaining on the body. Doctor Hulook has stated that the use of clods for Istinja has astonished the scientific world. All elements of earth are antimicrobial [that kill germs]. Hence the use of clods kills bacteria of the excretory organs. In addition, its use even prevents cancer of the urinary organ.

Disclosure by a non-Muslim old doctor

Dear Islamic brothers! Urinating and defecating according to Sunnah is an act of reward of the afterlife and protects against diseases in the worldly life. Even non-Muslims sometimes have to acknowledge the benefits of Islamic traditions. Here is one of such examples.

A senior professor of physiology has stated: I was in Marrakesh in those days. I had fever, and visited an old non-Muslim doctor for medication. He asked me if I was a Muslim. I replied, 'Yes,

I am a Muslim from Pakistan.’ Hearing this he said, ‘If Pakistanis adopt a tradition advised by their Nabi ﷺ, they will be protected from many diseases.’ I asked in astonishment, ‘What is that tradition?’ He said, ‘If people sit for defecation according to the Islamic way, they will not suffer from diseases like appendicitis, chronic constipation, haemorrhoids and disorders of the kidney.’

Method of sitting for defecation

Dear Islamic brothers! Certainly you would like to know that marvellous method. So pay attention. Sayyiduna Suraaqah Bin Maalik رضى الله تعالى عنه has said: The Beloved Rasool ﷺ ordered us to apply weight on the left foot during defecation and to keep the right leg upright.

(Majma'-uz-Zawaid, vol. 1, pp. 488, Hadees 1020)

Wisdom in applying weight on left foot

While sitting for defecation, keeping the right leg upright in its normal position and applying the body weight on the left foot causes the colon, which lies on the left side and carries faeces, to open up properly. Therefore, the waste is excreted easily and completely. Obviously, when the intestines is cleansed properly, many diseases will be prevented.

Chair-like commode

Regretfully! Nowadays the trend of using chair-like commodes for Istinja is growing. While seated on it, one cannot expand gap between his legs nor can he apply weight on the left foot because of being unable to sit with his knees tucked against his chest. Thus, weight is not applied on the intestines and the stomach, affecting the process of excretion and causing some faeces to remain in the intestines. This also causes several disorders of the intestines and stomach. The use of a commode also causes neurological stress and poses a risk of post-urination leakage.

Cancer of excretory organs

It is extremely difficult to keep the body and clothes pure when doing Istinja on a commode. People normally use toilet paper. Some years ago, news regarding the rapid spread of fatal diseases especially cancer of excretory organs in Europe was published in the newspapers. A research board concluded that there were mainly two major causes of such diseases (i) the use of toilet paper and (ii) not using water.

Diseases caused by toilet paper

The chemicals used in toilet paper are very injurious to the skin. The use of toilet paper causes skin diseases like eczema and the discolouration of the skin. Doctor Canon Davis has stated, 'The toilet paper users should be ready to welcome the

following diseases: cancer of excretory organs, anal boil (which is very painful), skin infections and various fungal diseases.’

Toilet paper and disorders of kidneys

Physicians have stated that thorough cleaning is not possible by the use of toilet paper. Bacteria develops and enters the body causing various ailments. They can also reach even the kidneys through the urinary tract of women, sometimes resulting in pus oozing out from the kidneys. However, if Istinja is done with water after using the toilet paper, the harms of toilet paper will decrease to a very great extent.

Harms of defecating on hard ground

The use of a chair-like commode as well as a WC is permissible by Shari’ah but a WC is more convenient than a commode provided that it is wide enough for the person to sit according to the Sunnah. Nowadays, smaller WCs are being installed, making it difficult to sit properly with legs apart. However, if the footrests are flat, not raised, then one may sit with legs apart. To defecate over soft ground is also a Sunnah. It is stated in a Hadees, ‘Whenever anyone from you wants to urinate, he should look for soft ground.’

(Al-Jami’-us-Sagheer, pp. 37, Hadees 507)

Acknowledging the merits of defecating on soft ground, Lowell Paul has said, ‘The existence and mortality of man are both

linked with earth. Ever since man has started defecating on hard ground (i.e. commodes or WCs etc.) instead of soft ground, impotency in men and kidney and gall bladder stones have increased. Defecation on hard ground also affects the prostate glands. When urine or faeces drop on the soft ground, its acidity and germs are absorbed immediately which are not absorbed in a hard surface, resulting in acidity and bacteria affecting the human body and thereby causing various diseases.

The Beloved Rasool ﷺ would go far

How dignified and impeccable were the manners of the Beloved Rasool ﷺ! **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** When he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** needed to defecate, he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would go so far that nobody could see him. (*Sunan Abu Dawood, vol. 1, pp. 35, Hadees 2*)

That is, he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would sit either behind a wall or a tree or would go out of sight when in a bare plain.

(*Mirat-ul-Manajih, vol. 1, pp. 262*)

Indeed every act of the Holy Nabi **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has numerous blessings for our worldly life and afterlife.

If everyone pours an ewer of water into the WC after urination, foul odour and germs will diminish **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**. After defecation, if an ewer of water is sufficient, one should not flush the toilet as it uses several ewers of water.

Benefit of walking before defecation

Nowadays, toilets are made in bedrooms especially in cities, causing germs and diseases. An expert biochemist has stated, 'Ever since the urban population has expanded and number of farms has reduced, diseases have increased. Ever since people have given up walking long distances before relieving themselves, constipation, flatulence, gastric troubles and liver diseases have increased. Walking improves intestinal movement, helping defecation. Nowadays, since people do not walk long distances to use the toilet, defecation takes a longer time.'

Forty seven intentions of using toilet

The Beloved Rasool ﷺ has stated, 'The intention of a Muslim is better than his deed.'

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

1. I will act upon the Sunnah by covering the head (while using the toilet), (2) stepping into the toilet with the left foot first and
3. stepping out with the right foot first, (4) I will recite Masnoon Du'as before and (5) after using the toilet.
6. If there is darkness in the toilet, make this intention: *I will turn the light on so that it is easy to attain purity.*
7. With the intention of avoiding Israaf [wastage], I will turn the light off immediately after I am done with Istinja.

8. Acting upon the Hadees: ‘الطُّهُورُ شَطْرُ الْإِيمَانِ’ (*Purity is half of Iman*). (*Sahih Muslim, pp. 140, Hadees 223*) I will wear slippers to protect feet from filth.
9. Acting upon Sunnah, I will put on the right foot slipper first and (10) take off the left foot slipper first.
- 11-12. I will neither face the Qiblah nor turn my back towards it while the Satr is uncovered.
- 13-14. I will only uncover Satr as much as is needed when close to the ground for defecation.
15. I will cover Satr before rising after the Istinja.
16. I will not look at the excreted waste.
17. I will protect my body and clothes from the splashes of urine.
18. I will keep my head lowered.
19. I will keep my eyes closed if possible.
- 20-21. I will avoid looking at, and touching private parts unnecessarily.
- 22-26. Holding the clod in the left hand, I will attain purity by using it with the left hand, place the used clods on the left side (with their impure side towards the ground), keep pure clods on the right side, and use clods in an odd number i.e. 3, 5, 7, etc. as it is Mustahab to do so.

27. I will touch only my left hand to private parts while purifying them with water.
28. I will not ponder over religious rulings (as it results in deprivation).
29. I will not talk while Satr is uncovered.
- 30-31. I will neither spit nor blow the nose onto urine, etc.
- 32-33. If I do not make Wudu immediately after Istinja, I will wash both hands acting upon the Hadees of purity.
34. I will flush down the excreted faeces (if everyone pours some water into the WC after urination, foul smell and germs will diminish **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**). After defecation, if smell is removed by pouring a little water, then one should not flush the toilet as it uses a lot of water).
35. I will carefully wash feet and ankles after doing Istinja with water (because usually there are splashes of impure water over ankles).
36. I will not stay in the toilet after I have relieved myself.
37. I will close the door of the toilet so that there is no unveiling.
38. I will close the door of the toilet after coming out in order to protect Muslims from disgust.

Make following additional intentions while using public toilets:

- 39-41. If there is a long queue, I will calmly wait for my turn. I will not violate the rights of others. I will not disturb the one using the toilet by knocking the door repeatedly.
42. I will have patience in the toilet if someone repeatedly knocks on the door.
43. If someone is in more need than me, I will let him go to the toilet provided that the time of Salah is not short or there is no unavoidable problem.
44. As long as possible, I will avoid going to the toilet when there is a crowd so that the crowd is not increased and other Muslims feel relieved.
45. I will not write anything on the wall and door of the toilet.
46. I will neither look at the vulgar pictures in the toilet
47. nor read the dirty writings on the walls of the toilet so that my eyes do not give evidence against me on the Day of Judgement.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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The Great Spiritual and Scholarly Luminary of the 21st century, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دَاعِيَةُ بِلَالِ مُحَمَّدِ الْإِسْلَامِيِّ الْعَالَمِيِّ** has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 100 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net.

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