

كتاب الطهارة

المسائل المهمة المتعلقة بأبواب الطهارة

مع ذكر الأدلة من الكتاب والسنة

(باللغة الإنجليزية)

Book of Purification & Cleanliness

Important Issues of Cleanliness & Purification

With Evidence from Quran & Authentic Sunnah of

Rasool Allah (ﷺ)

(English Language)

إعداد

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ أَمَا بَعْدُ !

Definition of the Fiqh (Jurisprudence)

Linguistic Meaning: (فَهُمْ الْأَشْيَاءَ الدَّقِيقَةَ) To understand intricate things with deep sight.

Technical Meaning: (الْعِلْمُ بِالْأَحْكَامِ الشَّرْعِيَّةِ الْعَمَلِيَّةِ مِنْ أَدَلَّتِهَا التَّفْصِيلِيَّةِ) To have intensive knowledge of the practical commandments with detailed evidences. The evidences include the Qur'an, the Hadith, the 'Ijma. The Prophet (ﷺ) says:
(مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ) Allah bestows him with comprehensive understanding of religion from whom He wills good of him.

Fiqh includes two things:

Fiqh of 'Ibaadat': The rules and commandments concerning 'Ibaadat viz. Cleanliness (Taharat), Salah, Zakaat, Fasting, Haj and jihad.

Fiqh of Dealings (Day-to-Day Affairs): To acquire knowledge about problems and behaviour with other people such as what is valid (halal) and what is invalid (haram), or transaction with other people like sale and purchase, marriage and divorce, dress and food etc.

The above details tell us that the Fiqh on one hand deals with our relation with Allah and on the other hand it deals with our behaviour with other people. Thus, Fiqh is a complete Code of life, guiding man in religious and worldly matters. Islam means to lead life according to the rules and regulations contained therein.

What one must do in case there are differences of Problems and Commandments?

Allah T'ala ordains:

{ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا }

If you disagree over anything, refer it to Allah and His Messenger. If you should believe in Allah and the Last Day. This is the best (way) and best in result. (an-Nisa: 59).

It has been further ordained:

{ اتَّبِعُوا مَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ }

Obey (this Qur'an and Sunnah), revealed by your Provider, and do not obey others than Allah. Very few get advice.)

The Teachings of the Imams relating to obedience to the Qur'an and Hadith:

Imam Abu Haneefah (Rahimatullah):

A number of sayings of Imaam in matters of following the Qur'an and the Sunnah and prohibitions in case of blindly following opposite rulings are quoted:

1. (إذا صح الحديث فهو مذهبي) If a Hadith is proved to be authentic, then my maslak (thought) is the same. (Ibn-e-Aabideen fi al-Hashiya 63/1)
2. (لا يحل لأحد أن يأخذ بقولنا ما لم يعلم من أين أخذناه) It is not permissible for any man to adopt our saying unless it is supported by a proof (daleel). (Ibn-e-Aabideen fi Hashiya al al-Bahr al-raniq 293/6)
3. وفي رواية: (حرام على من لم يعرف دليلي أن يفتي بكلامي، فإننا بشر نقول القول اليوم ونرجع عنه غدا) Whoever does not know the basis of my fatwa, he is prohibited from pronouncing Fatwa. Because to err is human. We say something today and reverse it tomorrow.
4. He further says:
(إذا قلتُ قولاً يخالف كتاب الله تعالى وخبر الرسول صلى الله عليه وسلم فاتركوا قولي)
If I have said something which is against the Qur'an and Sunnah, desist it.
(al-Falani fi al-Iqaz p.50)

Imam Malik Bin Anas (Rehmatullah) says:

1. (إنما أنا بشر أخطئ وأصيب فانظروا في رأيي فكل ما وافق الكتاب والسنة فخذوه وكل ما لم يوافق الكتاب والسنة فاتركوه)
I am a human. When you find my opinion, take it if it is according to the Qur'an and Hadith; and leave what is against the Qur'an and Hadith. (Ibn-e-Abd al Barfi Fi al-Jame 32/6)
2. (ليس أحد بعد النبي صلى الله عليه وسلم إلا ويؤخذ من قوله ويترك إلا النبي صلى الله عليه وسلم) Except Nabi Kareem (ﷺ), everyone's opinion(saying) can be accepted or rejected. (Ibn-e-Abd al-Barfi Fi al-Jame 91/2)
3. Ibn-e-Wahb is quoted to have asked Imam Malik about rubbing fingers (khilal) during the ablution (wazu). He said it was not necessary. When I read out to him a Hadith regarding khilal, he started pronouncing Fatwa about khilal of fingers. (Muqaddama al-jerah w al-t'adil La Ben Ibn-e-Hatim, p. 31-32)

Imam Shaf'ai Says:

1. (ما من أحد إلا وتذهب عليه سنة لرسول الله صلى الله عليه وسلم وتعزب عنه فمهما قلت من قول أو أصلت من أصل فيه عن رسول الله صلى الله عليه وسلم لخلاف ما قلت فالقول ما قال رسول الله صلى الله عليه وسلم وهو قولي)
Anybody may miss the sunnah of the Nabi (ﷺ). Hence if my Fatwa or Law (opinion or ruling) goes against the Hadith, set aside the ruling and practice the Hadith and treat the Hadith as my saying.

(Tareekh-e-Damusc La Ben 'Asakar 3/1/15)

2. (أجمع المسلمون على أن من استبان له سنة عن رسول الله صلى الله عليه وسلم لم يحل له أن يدعها لقول أحد).

It is agreed by All muslims that once the Hadith of Rasool Allah (ﷺ) becomes evident, then that Hadith cannot neglected for the sayings of anybody (any Imaams fatwa) (al-Falani p.68)

3. (إذا وجدتم في كتابي خلاف سنة رسول الله صلى الله عليه وسلم فقولوا بسنة رسول الله صلى الله عليه وسلم ودعوا ما قلت)

What I say, if it is against the Sunnah, leave mine and adopt the Sunnah of the Prophet (ﷺ) (an-Novi Fi al-Majmu', 63/1)

4. (إذا صح الحديث فهو مذهبي) If Hadith is proved to be authentic, my maslak is same as the Hadith. (an-Novi 63/1)

(كل مسألة صح فيها الخبر عن رسول الله صلى الله عليه وسلم عند أهل النقل بخلاف ما قلت فأنا راجع عنها في حياتي وبعد موتي).

In every fatwa issued for a problem which is based on Sahih Hadith, and I have gone wrong in it, I repeal it in this life and even after life. (al-Hulyat 107/9)

5. (إذا رأيتموني أقول قولاً وقد صح عن النبي صلى الله عليه وسلم خلافه فاعلموا أن عقلي قد ذهب)

If you find me pronouncing a Fatwa against any Sahih Hadith, take me to be insane. (Ibn-e-'Asakar ba sanad Sahih 10/15)

Imam Ahmed Bin Hanbal (Rahmatullah) says:

1. (لا تقلدني ولا تقلد مالكا ولا الشافعي ولا الأوزاعي ولا الثوري ، وخذ من حيث أخذوا) Follow neither me, nor Malik, nor Shaf'ai, nor Awz'ai and Thuri, but acquire din(knowledge) from where they have acquired (viz., the Qur'an and Hadith). (A'lam al-Muwq'in , 302/2)

2. (وفي رواية: لا تقلد دينك أحدا من هؤلاء ، ما جاء عن النبي صلى الله عليه وسلم وأصحابه فخذ به)

In your deen (faith) do not follow imams blindly, but accept what is evident from the Prophet (ﷺ) and the Sahabah)

3. (رأي الأوزاعي ورأي مالك ورأي أبي حنيفة كله رأي وهو عندي سواء وإنما الحجة في الآثار)

The sayings of Imam Awz'i, Imam Malik and Imam Abou Haneefah are but their personal opinions, proof and logic are only in the Hadith.(Ibn-e-Abd al-Barfi al-Jame' 149/2)

It is to be noted that these difference of opinion in various problems are not of much significance. They cannot form the basis for Iman and Kufr. These differences are due to their own interpretations (Ijtihad). So we must not be narrow-minded, excited and fiery. We should follow the Qur'an and Sunnah and face the opposite views with open heart and humbleness. We must not allow the difference of opinion to be the cause for creating rift between hearts. This very idea was cherished by Sahabah, Taaba'in and Aamma. In spite of their differences in opinion, they remained well-wishers and cherished sense of love for one another. May Allah T'ala lead us to the path of Righteousness and help us to maintain love and unity among ourselves. Ameen!

Problems concerning Purity and Cleanliness (Taharat)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ أَمَا بَعْدُ !

The Significance of Taharat:

1. Practicing various forms of worship depend on purity and cleanliness. The purity of soul, cleanliness of body and clothes are intertwined. Therefore, the Prophet (ﷺ) himself is not only a model in purity and cleanliness but has set a high standard of cleanliness for the ummah. As Abou Malik Ash'ari (رضي الله عنه) reports the Prophet (ﷺ) to have said :

((الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حَجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو فَبَايِعَ نَفْسَهُ فَمُعْتَقِبُهَا أَوْ مُؤَبِّقُهَا))

“Taharat(cleanliness) is half of the Iman. To utter (once) “Alhamdulillah” fills the balance with good. Uttering “Subhan Allah” and “Alhamdulillah” fills the entire space between the earth and the sky. Salah is (in this world and the Hereafter) the light of face. Charity (Sadaqah) is marker (Burhan). Patience is light. And Qur’an-i-Majeed will bear witness for or against you on the Last Day.” “Every person when wakes up in the morning his life is mortgage: which he frees (by doing good) or which he (by doing wrong) kills. (Muslim)

2. For offering of salah, the most important and basic element of Islam, the Prophet (ﷺ) has regarded cleanliness of body, cleanliness of clothes and cleanliness of place as a mandatory pre-requisite. Abdullah Bin Omar (رضي الله عنها) reports the Prophet (ﷺ) to have said:

((لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طُهُورٍ وَلَا صَدَقَةٌ مِنْ غُلُولٍ)) Allah does not accept Prayer without cleanliness, and charity (sadaqah) of stolen goods from war booty.(Muslim) Hazrat Abou Sayeed Khudri (رضي الله عنه) reports the Prophet (ﷺ) having said

((مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ)) “Cleanliness is the key to Salah. It starts with takbir and ends with Salaam (turning head both sides).” (Ibn-e-Majah : Sahih)

3. Negligence towards cleanliness is considered as cause for chastisement in the grave. Hazrat Ibn-e-Abbas (رضي الله عنه) reports the Prophet (ﷺ) having said

((عَامَةٌ عَذَابِ الْقَبْرِ فِي الْبَوْلِ ، فَاسْتَنْزَهُمُ مِنَ الْبَوْلِ)) The punishment in the grave is mostly due to urination. So take precaution. (al-Bazzar w at-Tabar inni and al-Hakim and Dar Qutni Sahih)

4. **Types of Taharat:** There are two types:

(1) Literal (Internal Cleanliness) – It deals with the cleanliness (purification) of heart, refraining from shirk and sins. It is more important than the cleanliness of body, without which the cleanliness of body is not possible. Allah T’ala says: {إِنَّمَا الْمُشْرِكُونَ نَجَسٌ} (at-Tawbah: 28)

(2) Sensory (External/bodily Cleanliness): Details are given ahead.

5. **Definition of Taharat:** Linguistically it means as purity and cleanliness. Technically it refers to “Rafa ul Hadaths” (obtaining purification (cleanliness) through wuzu or ghusl). Hadath is of two kinds: (1) Minor Hadath: it refers to discharge of urine or stool. In order to cleanse, wuzu is done. (2) Major Hadath: It refers to discharge of seminal fluid or mensuration. To clean these bath (ghusl) is taken.
If wuzu or ghusul are not possible, their substitute, Tayammum is done.

Issues related to Water:

6. The water of seas, rivers, springs, tanks and of rains is pure. We can clean ourselves with it. Allah T’ala says: (وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا) ‘And We have sent to you water from the sky, clean and pure’. (al-Furqan:8). Abu Hurairah (رضي الله عنه) reports the Prophet (ﷺ), in response to a question relating doing wuzu from the water of the sea, to have said: ((هُوَ الطُّهُورُ مَأْوُهُ، الْجِلُّ مَيْتَتُهُ)) The water of sea is pure and dead animal in it is also halal. (Ahmad and Ahl-i-Sunain: Saheeh)
7. If the colour, smell or taste of water changes due to mixing of impurity in it, then the water is impure. As the Prophet (ﷺ) says: (إِنَّ الْمَاءَ طَهُورًا لَا يُنَجِّسُهُ شَيْءٌ...) Water is pure and clean unless its colour, taste or smell changes. (Tirmizi/Sahihah Ahmed). Ibn-i-Qyyam says: It is proved from the Sunnah and traditions of the Sahabah that whatever small quantity of water, it is not impure unless it changes the colour. The people of Madinah, majority of people and a good number of Muhadatheen have the same opinion. (Ighasat-ul-Hifan, p.196)
8. If a small quantity of pure object is mixed with water, it may be used to clean ourselves. But if the state of water is changed (like sharbat or lassi etc.) it cannot be used for cleanliness. Umme Hani (رضي الله عنهما) reports that the Prophet (ﷺ) and Maimuna (رضي الله عنهما) took bath from the same tub. The water of this tub had the effect of solvent flour. (an-Nisai: Sahih). Further it is in the Qur’an (فَلَمْ تَجِدُوا مَاءً) (an-Nisa ; 43) If you don’t get water; here ‘مَاءٌ’ refers to pure or impure water of any kind.
9. The remainder of water after wuzu or ghusl is not impure. Sayedna Jaber Bin Abdullah (رضي الله عنه) reports that he use to fell unconscious due to illness. The Prophet (ﷺ) visited me. He (ﷺ) made ablution and sprinkled the remainder over my body and I became conscious. (al-Bukhari)
10. In the state of impurity (janabat), mostly due to seminal discharge or sexual intercourse), dipping hand in water does not make it impure; though it is forbidden. Syedna Ibn-i-Abbas (رضي الله عنه) reports that the Prophet (ﷺ) used water for wuzu from a pot which his wife had already used for ghusl (bath). He said: (إِنَّ الْمَاءَ لَا يَجُنُبُ) such water is not impure. (Ahmed, Abou Dawud, Nisai : Sahih).

11. The left-off of eatables by all human beings is pure. As seen in case of the Prophet (ﷺ), who ate and drank at the place left off by Hazrat 'Ayesha (رضي الله عنهما) (Muslim). The same is true about halal animals, commonly accepted by ulema. Of haram animals, except the left off of dog and pig, other is pure.
12. Water of the gutters, after filtration and other chemical processes, if restored to original state and there is no effect of pollution is pure. (Resolution by Majlis Haiyat Kabar al-Ulema, writ 64).
13. If there is some doubt about purification of water, the doubt be overlooked. If impure and pure water is doubtful, use which of them tends to be purer.
14. If clothes are doubtful and no other clothes are available, choose which tend to be cleaner to perform salah. The basic principle about doubtful objects is that after ascertaining, doubt be pushed aside. The Sahiheen quotes the Prophet (ﷺ) who was asked if one who prays is doubtful of discharge of gases from the stomach, what he should do? The Prophet (ﷺ) said (لَا يَنْصَرِفُ حَتَّى يَسْمَعَ صَوْتًا، أَوْ يَجِدَ رِيحًا) Don't leave namaz unless sound is heard or it is smelled. (That is one should assure oneself of the discharge of gas.) (al-Bukhari: 137; Muslim: 361)

Issues related to utensils:

15. Water is generally stored in utensils. Besides the utensils of gold and silver, clean utensils of iron, copper, brass, lithic and Chinese clay water can be kept. Be it made of precious jewels. As Allah T'ala says: (هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا) Allah has created everything in this world for you. (al-Baqarah: 29)
16. The utensils made of gold and silver are forbidden for eating, drinking and Taharat. Huzaifah Bin Al Yaman رضي الله عنه is quoted in Sahiheen as the Prophet (ﷺ) having said (لَا تَشْرَبُوا فِي أَنْبِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا) Do not eat or drink in the utensils of gold or silver. But a little quantity of silver can be used to join broken utensil. The Sahih Bukhari (3109) contains that the Prophet (ﷺ) applied silver for his broken bowl.
17. Women are not allowed to use gold and silver utensils but they can wear jewellery. Whereas men are forbidden of using gold, except in case of buttons of clothes and caps for teeth, as per needs.
18. The utensils and clothes of the people of the Book and polytheists can be used if they are clean as we see that the Prophet (ﷺ) drank water from polytheist women leather bag and made wuzu. (Bukhari : 344; Muslim : 682) It is better if they are washed as he taught us. (Bukari: 5478; Muslim: 1930).

19. Except human beings all living beings in the lithosphere become impure after they die. The Sahih Bukhari (283) quotes the Prophet (ﷺ) to have said (المؤمن لا ينجس) (The Muslim is not impure).
20. The animals in which there is no flow of blood, if die do not turn impure. The Prophet (ﷺ) said: if a fly falls in your drink, dip it because in its one wing has disease and the other has cure. Then, if pleased, drink it. That it is not impure, (Bukhari; 3320) (provided, this animal is not born of foul things like cockroach etc.)
21. The dead animals such as fish which cannot survive without water are not impure. The Prophet (ﷺ) said about sea: (هُوَ الطَّهْرُ مَاؤُهُ، أَلْجَلُّ مَيْتَتُهُ) its water is pure and the dead is halal. (Sahih Tirmizi)
22. The skin of the dead animals becomes clean after it is tanned. But the skin of ferocious animals is forbidden. Ummul Muminin Maimuna (رضي الله عنهما) reports the Prophet (ﷺ) have ordered to peel off the skin of a dead goat and said: (يُطَهَّرُهَا الْمَاءُ وَالْقَرْظُ) The water and the bark of the acacia tree clean the skin. (Ahmad and Abou Dawud: Ahsan) Abu Malih Bin Usamah quotes his father that the Prophet (ﷺ) forbade to use the skin of ferocious animals. (Ahmad, Abou Dawud and Nisai : Sahih)
23. The use of hair, wool and feathers of animals of all kinds, halal and haram, are allowed. Because they are lifeless. Therefore, the cloth, sheets and carpet made of them can be used.
24. The bones of the dead animals are not impure. They can be used. Sahih Muslim (363) quotes the saying of the Nabi (ﷺ): (إِنَّمَا حُرِّمَ مِنَ الْمَيْتَةِ أَكْلُهَا) Eating of the dead animal is haram.
25. The part cut off from a living animal is haram (that is impure). In this context the Prophet (ﷺ) said (مَا قُطِعَ مِنَ الْبَيْمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ) (Abou Dawud : Sahih)
26. About the cat the Prophet said it is not impure, because it visits your houses. (Sahih/ Abou Dawud)
27. Scholars are of the opinion that wine is haram but not impure. Therefore the scents and medicines based on a little quantity of alcohol are permissible. (Fatawa Shaikna Muhammad Bin Usmain : 250-260/11)

Problems pertaining removal of filth (najasat):

28. “Najasat” is anything that is filthy from which we have been ordained to keep away. It is of three kinds: (1) Hard (mughalliz) Najasat: like that of dog; (2) Moderate (mutwassit): like that of urine, stool, dead; (3) Soft (khafif) Najasat: refers to filth like urine passed by a baby etc.

29. Basically, all things are pure. To consider anything impure there must be some shar'i proof. The things which are declared impure by the Qur'an and the Sunnah are: the waste discharged by men or by prohibited animals, fluid due to lust (madhi), fluid out of sexual excitement (wadi), discharge of blood during women monthly cycle & post-delivery period, all dead animals except fish and locusts, running blood, pork, saliva of dog.
30. Seminal fluid (mani) of man is not impure. The Sahih Muslim (288) quotes Ummul Muminin 'Ayesha (رضي الله عنهما) that she would scrape seminal fluid (mani) from the clothes of the Prophet (ﷺ) and he would offer prayer with these clothes. If seminal fluid was treated to be impure, simply scraping was not enough. It had to be washed.
31. The waste, urine and saliva of Permitted (halal) animals are not impure. The Sahih Muslim (360) says that the Prophet (ﷺ) permitted offering of namaz in the shed for goats. The Sahiheen (Bukhari: 2855; Muslim: 1671) further say that the Prophet (ﷺ) permitted to drink urine of the camel in the state of illness. If it is impure, he would not permit to drink it.
32. The waste and urine of Prohibited (haram) animals are impure. The Sahih Bukhari quotes that the Prophet (ﷺ) did not use the waste of donkey to dry urine (istanja') and said (إِنَّهَا رَكْسٌ) (verily, it is impure). But the sweat of the donkey or mule is not impure. Because the riders have not been ordained to wash their clothes.
33. If there is blood of menses on the clothes, they can be used for prayer after having them washed well. Asma' bint-e- Abi Bakr reports the Prophet (ﷺ) to have said about the blood of menses (حَتَّى تُمْ تَقْرُصَهُ بِالْمَاءِ ثُمَّ تَنْضِجُهُ ثُمَّ تُصَلِّيَ فِيهِ): First scrape it off, then rub it with water then pour water upon it and offer prayer in the same clothes.
34. Left hand should be applied for removal of najasat. Ummul Mumineen 'Ayesha (رضي الله عنهما) says that the Prophet used to apply right hand for eating and wuzu. For istenja and removal of other filths he used his left hand. (Abu Dawud:Sahih)
35. In order to make Taharat and remove najasat the chief means is water. (فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا) (an-Nisa: 43) (If water is not available do Taymmum.) There are things which turn clean without water. For example, walking on clean soil make the shoes clean. Likewise soil becomes clean after it receives sunshine and air. Syedna Abu Sayeed reports (رضي الله عنه) the Prophet (ﷺ) said: When a person comes to the mosque, he should first check his shoes. If there is any filth attached, clean it by rubbing against the soil and then offer prayer with the same shoes. (Ahmed and Abu Dawud:Sahih)
36. The left off by cat is not impure. Syedna Abu Qatada reports the Prophet (ﷺ) to have said about cat: ((إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوِّافِينَ عَلَيْكُمْ وَالطَّوِّافَاتِ)) It is not impure. It often visits your houses. (Ahl-e-Sunain :Sahih)

37. If a dog puts its mouth in a pot, it should be washed seven times, first with soil. Apart from dog, if any kind of filth is removed by washing once, there is no need to wash it again. The Sahih Bukhari quotes that an Arabi passed urine in the mosque.

(طُهُورُ إِنَاءٍ أَحَدِكُمْ إِذَا وَلَعَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ أَوْلَاهَنَّ بِالتُّرَابِ)

When one tribesman urinated in Masjid, the Prophet (ﷺ) asked the Sahabah Say him nothing.

(دَعُوهُ وَهَرِنُمُوا عَلَى بَوْلِهِ سَجَلًا مِنْ مَاءٍ) 'Pour a bucket of water over urine'.

38. If an infant boy passes urine, sprinkle water so as it becomes wet. However, the urine by a female has to be washed. Syedna Ali Bin Abi Talib (رضي الله عنه) reports the Prophet (ﷺ) to have said: ((بَوْلُ الْغُلَامِ الرَّضِيعِ يُنْضَحُ وَبَوْلُ الْجَارِيَةِ يُغْسَلُ)) (Water should be sprinkled over the urine of a male infant; whereas the urine of a female infant be washed. Qatadah says that this command holds good so long as the children do not eat; when they start eating food, the urine of both should be washed. (Ahmed & Tirmizi: Sahih)

39. If mazi (fluid due to eroticism) discharges, istenja and wuzu both should be done. If it sticks to clothes, they should be washed. Sahih Muslim (247) writes that when the Prophet (ﷺ) was asked about mazi, he said: ((يَغْسِلُ ذَكَرَهُ وَيَتَوَضَّأُ)) the urinary organ should be washed and then wuzu be made.

40. Impureness, be it small or great, must be removed. If it is minutely invisible, it is pardonable.

Issues relating to Toilet:

41. Taking the Qur'an into the toilet is prohibited (haram). Apart from the Qur'an, anything that contains the name of Allah is odious. Syedna Anas Bin Malik says: When the Prophet (ﷺ) intend to go to the toilet, he used to put off his ring (on which was inscribed Muhammad Rasool ullah). (al-Tirmizi , an-Nisai and Ibn-e-Majah)

42. Entering toilet put left leg and say: (اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ)

'O Allah! I take refuge in You from impure Jinns and Jinnies'. (Commonly accepted); and while

moving out, put right leg and say (غُفِرَ لَكَ) O Allah! I want Your forgiveness. (Abu Dawud)

43. While discharging garbage in open air, it is forbidden to face the Qiblah or with back towards it. Syedna Abu Hurairah ® reports the Prophet (ﷺ) to have said:

((إِذَا جَلَسَ أَحَدُكُمْ عَلَى حَاجَتِهِ فَلَا يَسْتَقْبِلَنَّ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا))

When a person sits for discharge, he should not make his face or back towards Qiblah. (Muslim) However it may be done inside a bath-room or behind the cover of wall. Abdullah Bin Omar (رضي الله عنهما) says that I climbed the roof of the house (of my sister, Ummul Mumineen Hafsa) I saw the Prophet (ﷺ) sitting for nature's call. His face was towards Syria and back was towards the Qiblah. (Muslim) There is no proof that keeping face or back towards the sun or the moon is prohibited.

44. It is forbidden to throw urinate on the way or under a shady fruity tree. The Sahih Muslim writes (**اَتَّقُوا اللَّعَائِنَ...**) Refrain from two obnoxious things: discharging waste (urine or feces) on the way or under a shadowy tree. The same prohibition stands good in case of places between graves. (Ibn-e-Majah: Sahih)
45. Passing urine in standing water is forbidden. Syedna Jaber (رضي الله عنه) reports the Prophet (ﷺ) to have said this. (Abu Dawud and Tirmizi: Hasan)
46. Passing urine into a hole or dent is prohibited which are generally the habitats of Jinns or poisonous animals. (Abu Dawud: Hasan) There is no particular direction to assume posture for discharging garbage.
47. Sahihaen contains that purification should be done with three stones or lumps of earth (Bukhari: 161; Muslim :237). Ummul Mumineen 'Ayesha (رضي الله عنها) reports the Prophet (ﷺ) to have said: When you go to attend nature's call take with you three lumps of earth. They serve well in place of water. (That means three lumps of earth will be sufficient to purify and after it namaz is valid.) (Ahmed, Abu Dawud, Nisai:Hasan) Now-a-days tissue paper does the same work as that of the lumps of earth.(Fatawa Shaikna Ibn-e-Uthaimen 112/11). Dependence on any one of earth, stone or water is right. (Abu Dawud:Ahsan)
48. Purifying with anything halal is forbidden. Therefore, the Prophet (ﷺ) forbade to use bone, dung saying (**إِنَّهُمَا طَعَامُ إِخْوَانِكُمُ الْجِنِّ**) 'These two are the food for Ginns'. (Tirmizi:Sahih)
49. While doing Istenja(cleaning private parts) the use of right hand is forbidden. Sahiheen quote the Prophet (ﷺ) having said:(**وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ وَلَا يَتَمَسَّحُ بِيَمِينِهِ**) While doing istenja do not touch the private parts with right hand nor use it. (al-Bukhari: 194; Muslim: 393).
50. Maintaining cover is necessary while doing istenja. The Prophet (ﷺ) used to go for discharging waste where no one can see.(Abu Dawud:Sahih) Syedna Anas says that when the Prophet (ﷺ) used to relieve himself, he would raise clothes when going to sit.(So that not to be unveiled.) (Abu Dawud and Tirmizi:Sahih)
51. Sit while you pass urine. But under circumstance, passing urine in standing posture is allowed. Syedna Huzaifa Bin Al Yaman (رضي الله عنه) reports that the Prophet (ﷺ) happened to pass by a heap of garbage of some people. He stood behind a wall and passed urine. (Bukhari) (because there was no suitable place to sit).
52. While attending nature's call, talking without any necessity is forbidden. Sahih Muslim quotes that once the Prophet (ﷺ) was passing urine when some person greeted him with Salaam. But He did not reply.

53. If there is need to attend nature's call, it should be done before offering prayer. The Sahih Muslim quotes (560) the Prophet (ﷺ) (لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ وَلَا هُوَ يُدْفِعُهُ الْأَخْبَثَانِ) 'At the time of eating and attending nature's call, Namaz can be delayed'.

Miswak and Natural Functions (Fitra) as per Sunnah:

54. At all times, especially during wuzu and namaz doing miswak (brush) is Sunnah. The Prophet (ﷺ) is reported to have said : ((لَوْلَا أَنِ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ مَعَ كُلِّ وُضُوءٍ))

If I was not anxious about the hardship to be laboured by my Ummah, I would have ordered the use of miswak with every wuzu. (Abu Dawud :Sahih) Sahih Bukhari and Muslim quote I would have ordered to use miswak with every namaz. A person who is fasting can brush at any time. The miswak made of Pilu tree is sunnah. But it can be made of any tree. If there is no miswak, use fingers to rub teeth. It will be sufficient to practice Sunnah. (Commonly accepted).

55. **Natural things:** Abu Hurairah (r.z.) reports the Prophet (ﷺ) to have said:

(خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ وَالْإِسْتِحْدَادُ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ الْإِبْطِ وَقَصُّ الشَّارِبِ) Nature includes five things : circumcision, clearing of hair below navel, cutting of nails, clearing of hair of arm-pits and cutting moustache. (Muslim). Ummul Mumineen 'Ayesha (رضي الله عنها) reports the Prophet (ﷺ) to have said:

عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحْيَةِ، وَالسَّوَاكُ، وَالْمُضْمَضَةُ، وَاسْتِنشَاقُ الْمَاءِ، وَقَصُّ الْأَظْفَارِ،
وَعَسَلُ الْبَرَاجِمِ، وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ

There are ten natural things: cutting of moustache, growing beard, doing miswak, gargling, force water into nostrils, washing of the back of finger-joints, clearing of the hair under arm-pits, clearing hair below navel, doing istenja'. (Muslim: 261)

56. The Muslim men and women are required cutting of hair and nails within forty days. Syedna Anas Bin Malik (رضي الله عنه) says that forty days are fixed for cutting moustache, nails, hair under arm-pits and hair below navel. (Muslim)

57. The Prophet (ﷺ) has ordered to cut moustache and grow beard. Abdullah Bin Omar (رضي الله عنه) reports the Prophet (ﷺ) to have said : ((خَالِفُوا الْمُشْرِكِينَ أَحْفُوا الشَّوَارِبَ وَأَوْفُوا اللَّحْيَ)) Grow beard and cut off moustache in opposition to the polytheists. (Muslim)

58. Circumcision is a must for males. If it is not done for some reason, it should be done as soon as it is possible. Abu Hurairah reports the Prophet to have said: Ibrahim (AS) used an axe to circumcise himself. (Bukhari)

Issues relating to Wuzu (Ablution):

59. About Ablution Bari T'ala says :

{يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ}

O you who have believed, when you rise to perform prayer, wash your faces and forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make the difficulty for you, but He intends to purify you and complete his favour upon you that you may be grateful. (al-Ma'idah: 6)

60. Wuzu or any other form of worship is not valid unless the intention of that act is declared.

((إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ)) (Intention is the basis of all acts.) Intention is the will of heart. Its declaration with tongue is against the Sunnah.

61. Wuzu is a pre-requisite for namaz. Syedna Abu Hurairah ((رضي الله عنه)) reports the Prophet (ﷺ) to have said: ((لَا تُقْبَلُ صَلَاةٌ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ)) If wuzu of anyone breaks, his namaz is invalid unless he makes re-ablution. (Muslim) So, during the offering of prayer if someone remembers that he offered namaz without wuzu, he must do fresh wuzu and repeat the namaz. Because wuzu is essential for offering prayer. Besides, wuzu is necessary for Tawaf and touching the Qur'an.

62. **Conditions of wuzu :** (1) Islam, (2) sanity, (3) sense to differ, (4) intention, (5) clean water, (6) prevention of liquid from body, (7) Istenja' or cleanliness (8) Clean from haiz and nifas (9) washing of all organs prescribed.

63. Wuzu has six obligations: (1) Washing complete face (including rinsing out the mouth with water and cleansing nostrils). Bari T'ala commands:

{إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ} When you rise for prayer, wash your face. (2) Washing of arms to the far end of elbows {وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ} And wash your arms up to elbows. (3) Wiping over head with the inner sides of ears {وَأَمْسَحُوا بِرُءُوسِكُمْ} And do masah of your heads. (4) Washing of feet including ankles {وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ} And wash your feet to the end of ankles. (5) Making wuzu in order as directed in the Sunnah. As Syedna Osman (رضي الله عنه) reports in his hadith (Muslim, 235). (6) Carrying out wuzu (ablution) continually. Anas Bin

Malik (رضي الله عنه) reports the Prophet (ﷺ) saw a man that his foot, after he had carried out his wuzu, a place equal to a nail was dry. So he (ﷺ) ordered the man ((ارْجِعْ فَأَحْسِنْ وُضُوءَكَ)) Go back and carry out wuzu well. (Abu Dawud, Nisai : Sahih)

64. The masnoon acts of wuzu : (1) start with Bismillah : (لا وضوء لمن لم يذكر اسم الله عليه):

Who does not utter Bismillah before carrying out wuzu, the wuzu is invalid. (Abu Dawud: Hasan); (2) Applying miswak (See No. 52) ; (3) Washing both hands; (4) Sniffing water into nostrils, if one is not fasting; (5) Wipe dense beard and inner side of fingers with wet fingers; Laqeat Bin Sabrah ® reports the Prophet to have said :

((أَسْبِغِ الْوُضُوءَ وَخَلِّ يَنْ الْأَصَابِعِ وَبَالِغِ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا))

Perform wuzu well, wipe with wet fingers in between the fingers of hand and feet, and if not fasting, sniff water into nostrils (as-Sunain: Sahih); (6) start wuzu with right organs; (7) Wash the organs thrice, except head; (8) After wuzu is complete utter the du'a as explained in 67.

65. Except saying “Bismillah” before starting Wazu there is no proved specific du'a for washing each organ.

66. The masnoon method of performing wuzu is this : Hamran (رضي الله عنه) reports that Hazrat Osman (رضي الله عنه) asked water for performing wuzu. He first washed his palms three times. Then he rinsed out the mouth with water and sniffed water into nostrils. Then he washed his face thrice. Then he washed his right arm up to elbow three times. In the same way he washed his left arm up to elbow thrice. Then he did masah of his head. After masah he washed right foot up to ankle three times. Then he washed left foot up to ankle three times. Then he said : I have seen the Prophet performing wuzu the same way. (Muslim)

67. After the ablution is complete recite this du'a

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

Omar Bin Khatab reports the Prophet to have said : if one recites this du'a after performing complete wuzu, all the eight gates of paradise are opened allowing him to choose whichever he likes to enter.(Muslim) Tirmizi records a further du'a :

((اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ)).

68. The correct way of performance of masah of head is like this: Abdullah Bin Zaid Bin 'Asim giving an account of the method of performing wuzu reports the Prophet (ﷺ) to have done the masah of his head like this: he first wiped the fore part of head with wet hand and then extended it up to neck. Then he detoured from where he had started. (Bukhari)

69. If the hair of head are painted with henna, Ulema opine that masah of head can be done while performing wuzu. But while taking bath, head has to be washed. As it is evident from the practice of the Prophet (ﷺ). He had tied ahram for haj. At that time he had plastered his hair with gum. He did masah of the head till the ahram was untied. (Bukhar & Muslim) (Majmu'a Fatawa Ibn-i-Baz 161/10)

70. Along with the masah of head, wiping the inner and outer sides of ears is necessary. Abdullah Bin Abbas (رضي الله عنه) reports the Prophet (ﷺ) to have done the masah of his head, then wiped with his fore-fingers inner sides of ears and with thumbs outer sides of ears. (Nisai: Sahih)
71. While performing wuzu, the masah of neck is not proved by any Sahih Hadith. So, it is not allowed.
72. The washing of the organs of wuzu once, twice or thrice is permissible. Abdullah Bin Abbas (رضي الله عنه) reports that the Prophet (ﷺ) washed the organs once while performing wuzu. (Bukhari and Muslim) Abdullah Bin Zaid (رضي الله عنه) reports that the Prophet (ﷺ) made wuzu and washed the organs twice. (Bukhari). The Hadith told by Syedna Osman (رضي الله عنه) says the Prophet (ﷺ) washed his organs thrice.
73. If any part of body is painted with nail polish or like things, which prevent water from reaching skin, they need to be removed while performing wuzu or ghusl. But if the parts are covered with henna, ointment or things like oil which tend to penetrate in the body, there is no need to remove.
74. Care should be taken to use water while performing wuzu or ghusl. Anas (رضي الله عنه) reports that the Prophet (ﷺ) used one "Mood" water (= a little more than half a litre) and for ghusl from one Saa' (=nearly 21/2 litre) to five mad (nearly 3 litres). (Bukhari and Muslim)
75. After wuzu or ghusl use of towel or tissue paper for the purpose of drying wetness or disuse is allowed. Ummul Mumineen Maimuna (رضي الله عنه) reports that after ghusl I gave the Prophet a towel to dry up his body, but he returned. (Muslim) It is to be noted that apart from Ibadat, all other practices are valid unless they are proved otherwise.
76. After wuzu there should not be useless or purposeless talks, nor should be useless work. K'ab Bin 'Ajrah (رضي الله عنه) reports the Prophet (ﷺ) to have said: when one walks towards mosque after wuzu he should not entangle the fingers of one hand into the fingers of other hand because after wuzu man is in the state of namaz. (Amed, Tirmizi, Abu Dawud, Nisai : Sahih)

Nullification of the Ablution (Wuzu):

77. There are six things that nullify the wuzu. Discharge of anything from the place of urine or stool for example urine, stools, semen, fluid due to eroticism, blood due to menses, gas etc. Bari T'ala says: {أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ} 'And anyone of you who come after attending nature's call'. Syedna Ali (رضي الله عنه) reports that he asked the Prophet (ﷺ) about *mazi*. He replied that discharge of *mazi* requires one to perform wuzu, and discharge of semen requires one to do ghusl. (Tirmizi: Sahih) Further he said:

(فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتَنَا أَوْ يَجِدَ رِيحًا)

78. Falling asleep or becoming unconscious due to taking drugs or any intoxicating stuff or losing one's reason wuzu becomes nullified. As described under the topic of doing masah over socks (وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ) 'But after discharge of garbage and sleep masah can be done'. (Tirmizi: Hasan). However, in sleep Wuzu does not nullify where one is sure of not discharge of gas. Anas Bin Malik (رضي الله عنه) reports that in the days of the Prophet (ﷺ) the Sahabah would sit waiting for the namaz of Isha till their heads would lower due to sleep. Then they would offer prayer without performing wuzu. (Abu Dawud: Sahih).
79. Touching private parts without a cover of clothe nullifies wuzu. Otherwise does not. Syedna Abu Hurairah (رضي الله عنه) reports the Prophet (ﷺ) to have said: Whoever touches private parts with hand without the cover of cloth, wuzu has to be performed. (Musnad Ahmad: Sahih)
80. After eating the flesh of camel wuzu is a must. Jaber Bin Samrah (رضي الله عنه) reports a man asked the Prophet (ﷺ) if he should perform wuzu after having eaten meat. He (ﷺ) said: Do it if you please or don't do it. The man again asked if he should do wuzu after having eaten camel's flesh. The Prophet (ﷺ) said: Yes. After you eat the flesh of camel, make wuzu. (Muslim) However the soup of camel's flesh does not need wuzu.(Fatawa Aslamia : 280)
81. Everything like janabat, menses and nifas, that makes ghusl a must nullifies wuzu.
82. A man who turns heretic, all his deeds are spoilt. So his wuzu too spoils. Bari T'ala says: (لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ) 'If you associate anything to Allah, all your deeds become worthless'. (al-Zumar: 65) The same is held by Ibn-e-Taimiya and Ibn-e-Baaz. But Ibn-e-Hazm and Ibn-e- Uthaimen do not hold this. That is by turning heretic wuzu is not nullified.
83. There is no Sahih Hadith about nullification of wuzu in case of vomiting and nasal bleeding.
84. Bleeding from any part of body, except from places of urine and stool, does not nullify wuzu. (Ibn-e-Uthaimen). Therefore, namaz may be offered if there is bleeding from wounds. Imam Bukhari quotes the saying of Hasan Bassari that Muslims have always been offering namaz with bleeding wounds. (280/1)
85. The basic principle is surety and overlooking doubt. If after wuzu there is doubt that it has nullified, wuzu remains good; likewise, if after the nullification of wuzu there is doubt to perform wuzu, wuzu is nullified. Abu Hurairah reports the Prophet (ﷺ) having said:
 إِذَا وَجَدَ أَحَدُكُمْ فِي بَطْنِهِ شَيْئاً فَأَشْكَلَ عَلَيْهِ أَخْرَجَ مِنْهُ شَيْءٌ أَمْ لَا فَلَا يَخْرُجَنَّ مِنَ الْمَسْجِدِ حَتَّى يَسْمَعَ صَوْتاً
 أَوْ يَجِدَ رِيحاً
- When any of you feels some trouble in the stomach and is doubtful whether discharge of gas has occurred or not, he should not go out of mosque for doing wuzu until he smells foul or hears the sound. (Muslim)

86. If there is some chronic disease (like discharge of stools or blood etc.) and wuzu does not stay, he should perform namaz in this state. However, for every namaz he should carry out ablution. If there is filth on the clothes, wash them and offer prayer in the same clothes. Allah T'ala says: (وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ) And (Allah) has not made the deen difficult'.(al-Haj: 78). Further the Prophet (ﷺ) said: (إِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ) When I forbid you from something, avoid it; and when I order, do it to your most. (Muttafik Alai (agreed upon))
87. If an ailing person cannot by himself clean, should take others help to do wuzu or taymmum. (Fatawa Aslamiya :264)
88. Wuzu is not necessary to do zikr or recite the Qur'an orally. (Muslim) The same order holds good in listening recitation of the Qur'an through mobile. But to touch the Qur'an, wuzu is necessary. The Prophet (ﷺ) said: (لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ) (Only the clean person should touch the Qur'an.(Nisai)
89. After eating something oily rinsing out the mouth with water is Sunnah. Abdullah Bin Abbas (رضي الله عنه) reports that the Prophet (ﷺ) drank milk and then gargled the mouth with water and said: It contains fat. (Bukhari and Muslim)
90. Sleep or discharge of gas do not need wash. Wuzu is enough. (Fatawa Islamiya: 260)
91. Wuzu is mustahab in the following cases: (1) Zikr and recitation, (2) Before every namaz, (3) Before going to bed, (4) sleeping in the state of janabat, taking food or water, or re-crossing over, (6) Before the ghusl of janabat (discharge of seminal fluid).

Problems regarding masah over socks, turban and plaster:

92. Masah over stockings or socks is a relaxation from Allah T'ala. Majority of ulema of ahl-e-Sunnah regard it as permission. A sequence of hadiths proves its validity. Hasan Bassari says that 70 Sahabah have described to him about masah over stockings. Safwan Bin 'Asal (رضي الله عنه) reports that when we were on journey, the Prophet (ﷺ) would order us to keep on wearing stockings for three days and three nights, whether we go to attend nature's call or go to sleep. However, in case of janabat, he would order to put off stockings. (Tarmizi, Nisai : Sahih)
93. The ahadith on masah over stockings are rare and poor, yet Ibn-e-Munzar says that masah over stockings is corroborated by 9 Sahabah. (al-Awsat: 462/1). Ibn-e-Qadamah says: Sahabah did masah over stockings and in their life, no one opposed it. It proves that Sahabah had common opinion about it. (al-Mughni: 215/1). Further there is hardly any difference between stockings and socks. Because the reason to do masah over them is the same (Fatawa Ibn-e-Taimiyah: 214/21). However, a good number of ulema opine that stockings should be thick for masah. Masah over thin transparent socks is not valid. Ibn-e-Taimiyah and others regard it

rajeh. (Sharah Umda-tul-Fiqah :251/1; Fatawa al-jnnat-ud-Dayemah :104/4; and Fatawa Ibn-e-Baz :110/10).

94. There are four conditions for the use of stockings: (1) They should be worn after having performed wuzu, (2) Feet up to ankles should be covered, (3) Masah be done within fixed time, (4) Socks or stockings should be clean. Syedna Ali Bin Abi Talib (رضي الله عنه) reports the Prophet (ﷺ) to have fixed the period of masah three days and nights for traveller and one day and night for the resident. (Muslim)
95. The period of validity of masah starts with first time masah. For example, if for the namaz of Fajr after wuzu socks are worn, and for the namaz of Zuhr masah is done for the first time, then the masah is valid till next day before Zuhr for the resident; and till next three days for the traveller.
96. The masah over socks from above feet is the Sunnah. Syedna Ali (رضي الله عنه) says:
لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الخُفِّ أَوْلَى بِالمَسْحِ مِنْ أَعْلَاهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى ظَاهِرِ خُفِّهِ
'If Deen runs with personal opinions, masah over socks should start from below instead of from above; but I have seen the Prophet (ﷺ) wiping the over the socks from above'. (Abu Dawud: Sahih)
97. One who started performing masah during his stay and then started journey, he can perform masah till the period of validity of journey (three days). But reverse to it, that is he did masah during journey and took residence, he will do masah for the period suggested for the resident (one day).
98. After wuzu, if stockings or socks are put off it does not affect wuzu; as shaving head does not end wuzu; but in the same wuzu if stockings are put on, masah is not permissible. After re-wuzu stockings have to be put on.
99. The permission to masah is only during performance of wuzu; while during ghusl they have to be removed. As already quoted in the Hadith by Safwan Bin 'Asal (رضي الله عنه) , according to which the Prophet (ﷺ) ordered to remove socks in the state of janabat. (Tirmizi, Nisai : Sahih)
100. If there is turban on the head, masah is permitted. In Sahih Bukhari Omar Bin Ummaiyah (رضي الله عنه) reports to have seen the Prophet doing masah over his turban. But masah is not permitted when there is cap or handkerchief on the head. (Ibn-e- Uthaimen: ash-Sharah al-mat'a 291/1).
101. Women can wipe the "Dupatta" if it is tightly tied and it is difficult or difficult to take it off. (Fatawa Shaikna Ibn-e- Uthaimen 239/1).
102. Masah over bandage or plaster on wounds or broken bone is allowed. There is no condition to do wuzu and put on bandage. Nor is any period fixed for it. If bandage or plaster covers more

part than needed, then the bandage on the excess portion should be removed and washed. (Fatawa Shaikna Ibn-e-Uthaimen 171/11). There is no need to carry out masah over artificial hand or leg. (Fatawa Shaikna Ibn-e- Uthaimen 152/11).

Issues concerning Ghusl-e-Janabat (Bath after sexual intercourse/ ejaculation):

103. After janabat, ghusl is obligatory. Allah T'ala says: {وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا} 'If you are wet (unclean) purify by bath' (al-Maidah: 6). **The Shar'i Meaning of Ghusl:** To wet the body as per Sunnah with an intention of 'Ibaadat'.
104. In the state of uncleanness, offering namaz, performing Twaf, recitation of the Qur'an and staying in the mosque are forbidden. Allah Bari T'ala says: ﴿وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ﴾ 'Do not approach prayer in a state of janabat', (nor do you stay in the mosque) except passing through it until you have washed. (an-Nisa: 43). Syedna Ali (رضي الله عنه) says: "The Prophet (ﷺ) used to teach us the Qur'an without break, except in a state of janabat." (Tirmizi: Sahih)
105. In the state of janabat greeting each other with Salam and doing Zikr are permitted. Ummul Mumineen 'Ayesha (رضي الله عنها) reports: (كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَانِهِ) The Prophet (ﷺ) in every state used to do Zikr. (Muslim: 373).
106. In the state of uncleanness, performing ablution before taking food or sleep. Ummul Mumineen 'Ayesha (رضي الله عنها) says: The Prophet (ﷺ) when wanted to eat or go to sleep, he would make wuzu as is done for namaz. (Muslim)
107. After waking up if there is doubt of ejaculation, and signs are noticed of sperm on clothes, ghusl must be taken, otherwise there is no need to take bath. (Bukhari : 278).
108. Necessities for taking Ghusl:
- (1) When the sexual organs of man and woman meet, whether there is ejaculation or not. As said: (وَمَسَّ الْخِتَانُ الْخِتَانَ فَقَدَ وَجَبَ الْغُسْلُ) (Muslim: 349).
 - (2) Sexual intercourse, ejaculation and discharge of semen, ghusl is necessary (إِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ) When you notice semen, take ghusl. (Abu Dawud: Sahih).
 - (3) After completion of menstrual cycle and post-delivery bleeding, ghusl is must. The Prophet (ﷺ) said to Fatima bint-e- Abi Hubesh (رضي الله عنها): (فَإِذَا أَقْبَلَتِ الْحَيْضَةَ فَدَعِيَ الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاعْتَسِلِي وَصَلِّي) (When menstruation starts, leave prayer, when it ends take ghusl and start offering prayers.(Bukhari: 226).
109. (4) One on whom the Jum'ah prayer is obligatory, the Jum'ah ghusl is also a must. The Sahiheen quote the Prophet (ﷺ) having said: (غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ) Every adult has to take ghusl for Jum'ah).

110. (5) When a non-Muslim embraces Islam, he/she must take ghusl. Qais Bin 'Asim (رضي الله عنه) says: "When I embraced Islam, the Prophet (ﷺ) ordered me to take ghusl of water with the leaves of berry. (Ahmed, Abu Dawud, Nisai, Tirmizi: SAhah).
111. (6) Some Ulema count death as a necessity for ghusl. As said the Prophet (ﷺ) in case of a person who had died in the state of *ahram*: (اغسلوه بماءٍ وسِدْرٍ) (Agreed Upon)
112. For Eid Prayers, for putting on *ahram* for haj and umarah, after having bathed the dead ghusl is admirable. Abu Hurairah reports the Prophet to have said: (مَنْ غَسَلَهُ الْغُسْلُ وَمِنْ حَمَلِهِ الْوُضُوءُ): (After giving bath to the dead, there is ghusl; after carrying the funeral prayer there is wuzu).
113. The *masnoon* Method of taking Ghusl-i-Janabat : At first the intention to do ghusl has to be declared. The Prophet (ﷺ) said: (إنما الأعمال بالنيات). Ummul Mumineen 'Ayesha (رضي الله عنها) reports (Sahih Bukhari: 272) that the Prophet (ﷺ) would first wash both his hands; then by using right hand would wash genital organs with left hand; then he would perform wuzu as is done for namaz; then he would move fingers to wet the roots of hair on his head; then he would pour 3 lip water over his head; then he would run water all over his body; (lastly he would wash both his feet).
114. After the ghusl of Janabat, there is no need to perform wuzu. Ummul Mumineen 'Ayesha (رضي الله عنها) reports that the Prophet (ﷺ) did not perform wuzu after having taken ghusl janabat. (ahl-el Sunan :Sahih).
115. Apart from the above *masnoon* method, if the whole body is got wet it will also serve as ghusl.
116. For taking ghusl, *pardah* (cover) has to be maintained. Yali Bin Ummaiyah (رضي الله عنه) reports that the Prophet (ﷺ) said : Allah T'ala is very Restraining and Modest. He likes hijab and modesty. So any body wishing to take bath, should arrange a cover. (Abu Dawud , Nisai :Sahih).
((إِنَّ اللَّهَ عَزَّوَجَلَّ حَلِيمٌ حَيٌّ سِتِيرٌ يُجِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ))
117. If the hair is dressed in the shape of a bun, there is no need to disband it. Run water to the root of hair. (Muslim: 330).

Tayammum (Issues & Principles):

118. The Literal Meaning: To make intention or decision to do something. Technical Meaning: to wipe over face and hands with sand as per Sunnah, with an intention to perform prayer.
119. Tayammum is a concession from Allah T'ala for His servants, which is a special character of the Shariah and boon for the Ummah. This is a practice proved by the Book, Sunnah and joint opinion of Ulema. Allah T'ala says:

﴿وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾ If you are ill or on a journey, or have attended nature's call or couple with women and you do not find water, then carry out Tayammum of your face and hands with clean earth. (an-Nisa : 43). In the Sahiheen the Prophet (ﷺ) is quoted having said: (وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا) 'The crest of the earth is made for me place of worship and cleanliness. (Bukhari: 238; Muslim :521)

120. Conditions for Tayammum: (1) Islam, (2) Sanity, (3) Sense of differentiation, (4) Intention, (5) Non-availability of water. As has been explained in the preceding ayat:

{ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا } : If you do not get water, wipe over your face and hands with clean earth. Or it (water) cannot be used due to severe illness: { وَإِنْ كُنْتُمْ مَّرْضَىٰ } and if you are ailing, or there is risk of life to use cold water in intense cold: Once Omar Bin A'as (رضي الله عنه) during the course of a battle suffered from ejaculation. Taking ghusl was risky. So he did Tayammum and led the namaz of Fajr. When the Prophet (ﷺ) was told about it, he only smiled; said nothing. (Ahmed, Abu Dawud: Sahih) (Majmu' Fatawa Ibn-e-Timmiah 451/21). (6) The sixth condition is that Tayammum should be done with clean earth. Allah Bari Ta'ala says { فَتَيَمَّمُوا صَعِيدًا طَيِّبًا } (Perform Tayammum with clean earth).

121. Everything on the surface of the earth like clean earth, sands, dust on stone etc. which stick to hands can serve as means for tayammum. In the Sahiheen there is quotation by the Prophet (ﷺ) (وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا) The surface of the earth has been made for me place to prostrate and do Taharat.

122. If one suffers from skin disease and he cannot use water, he should wash that part which is unaffected. The rest should be wiped over with Tayammum. Allah Bari T'ala says: ﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ Fear Allah as far as possible. (al-Taghabun: 16; Fatawa al-Jannat ud-Dayamah 407/24).

123. If one cannot reach water and there is no one to bring him water, he is allowed to to perform Tayammum. (Fatawa Islamiyah: 263).

124. If any person fails to get water or sand, he should offer namaz in the existing state; postponing namaz is not permitted. Allah T'ala says: ﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾ Fear Allah as far as possible. (at-Taghbun: 16).

125. The correct way to perform Tayammum: The Prophet (ﷺ) said: (إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ بِيَدَيْكَ هَكَذَا ثُمَّ ضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ ضَرْبَةً وَاحِدَةً ، ثُمَّ مَسَحَ الشِّمَالِ عَلَى الْيَمِينِ) "You should have done with hands like this" : then he put his both hands

on the earth and wiped right hand over left hand and the palms and wiped over his face. (Bukhari and Muslim)

126. Tayammum nullifies with all things on account of which wuzu is nullified. Further, if water is made available and is capable to use it, tayammum ends. Syedna Abu Zar (رضي الله عنه) reports the Prophet having said: (clean) earth is Taharat (Tayammum) for a Muslim, let the period prolongs ten years; but when water is available, he must wash his body. (Ahmad, and Timizi : Sahih).

Problems of Menstrual & Post-Partum Bleeding:

127. Haiz (menses) is not a sickness. It is natural phenomena. Blood in woman's ovary starts at a fixed time. It is a monthly cycle. Whereas Nifas refers to post-partum bleeding.

128. The period of Haiz or Nifas is not fixed. It depends on woman's family character, her environment and health. When the blood contains the elements of Haiz, it will be treated as Haiz. That's why the Prophet (ﷺ) said to a woman had menses: When menstruation starts, leave namaz; when it ends perform ghusl. (Nisai : Sahih). Ulema are united in their opinion that the minimum age for the issue of menses is the age of 9. It may go on till the age of 50. After this age there are no menstrual bleeding. The period of menses is usually six or seven days. Therefore the Prophet (ﷺ) said to Hamnatah Bint-e-Hajash : After six or seven days take bath and get yourself cleaned. as in case of other women Haiz starts and ends." (Tirmizi: Hasan ; Fatwa Islam Web : 19096).

129. Haiz and Nifas forbid the following: (1) Offering namaz, (2) Keeping fast, (3) Performing Twaf, (4) Touching the Qur'an, (5) Having sexual intercourse. Allah Ta'ala says:

(فَاعْتَرِضُوا النِّسَاءَ فِي الْمَحِيضِ) 'Keep aloof from women during their menstrual cycle'. (al-Baqarah: 222). In Sahih Bukhari Abu Sayeed Khudri has been quoted the Prophet (ﷺ) to have said: ((الَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ)) Isn't it that when a woman has menstruation, she cannot offer prayer, nor can she fast.

130. (6) In the state of menstruation divorcing wife is prohibited, though divorce is considered. In the Sahiheen, Abdullah Bin Omar (رضي الله عنه) reports that he divorced his wife during the menses of her wife. The Prophet ordered him to return to his wife and keep her with him till she gets cleaned. (Bukhari: 4908; Muslim: 1471).

131. Menses are significant (1) to take ghusl, (2) to reach maturity, (3) to count the period of 'Iddat, (4) Ovary vacant of pregnancy (If woman is pregnant or not).

132. The woman with having monthly cycle should not stay in mosque without need; so that mosque should remain clean of blood etc. She should sit away from place of worship. The Prophet (ﷺ) said: (وَأَمَرَ الْحَيْضَ أَنْ يَعْزِلْنَ مُصَلَّى الْمُسْلِمِينَ) The women having monthly cycle were ordered to sit away from the seat of namaz of the Muslims. Most Ulema take it to be a weak Hadith.

133. The atone (Kaffara) for having physical relation with menstruating women, as reported by Abdullah Bin Abbas (رضي الله عنه) is giving away 1 Dinar (4.25 g of gold) or half a dinar (2.12 g. gold) as charity (Sadaqa). (Abu Dawud:Sahih)
134. With the start of Haiz, fast ends, be it a minute before the time of sunset. The Haizah is allowed to eat and drink. However, she will have to compensate it.
135. If any woman becomes clean before the azan of Fajr during Ramazan, and there is no time for ghusl, she should first keep fast and then take ghusl. Ummul Mumineen 'Ayesha (رضي الله عنها) reports the Prophet (ﷺ) in the state of janabat would rise in the morning and (without ghusl) keep fast. (al-Bukhari: 1825).
136. The namaz before the start of menses, which had to be offered, but not done, has to be compensated after the end of Haiz. Similarly, after the end of monthly cycle, the namaz she meets, has to be offered. Ibn-e-Abbas (رضي الله عنه) says after ghusl namaz should be offered though only few seconds are left for the namaz. (al-Bukhari: 324, Fatawa Islamiya : 326).
137. It is allowed for Haiza to do zikr/Azkaar. In Sahiheen Ummu Atiya (رضي الله عنها) reports the Prophet (ﷺ) to have ordered to bring women having monthly cycle to the Idgah so that they could join the congregation and supplication.
138. The Haiza can recite the Qur'an. Prohibition against it is not proved by any Sahih Hadith. (Shaik Ibn-e-Baz: Fatawa Islamiya : 320).
139. The Haiza can touch the Qur'an with some cloth or other thing. Abu Awail (rahimaullah) would send his maid to bring the Qur'an, and she would bring it holding the chord of its cover. (Bukhari)
140. The Sahih Muslim the Prophet (ﷺ) is quoted to have said: ((صَنَعُوا كُلَّ شَيْءٍ إِلَّا النِّكَاحَ)) except sexual intercourse, every activity is allowed with her.
141. If there is a stain of menstrual blood on the clothes, that part can be washed and in the same clothes namaz can be offered. Ummul Mumineen 'Ayesha (رضي الله عنها) says : When our clothes were smeared with the menstrual blood, we could scratch that part , after taking bath and wash it and sprinkle water all over the clothes and offer namaz in the same dress. (al-Bukhari :302).
142. If there are no stains of menstrual blood on the body or clothes of the woman, they are clean. Ummul Mumineen 'Ayesha (رضي الله عنها) says in the state of monthly cycle, I would drink water and give the pot to the Prophet (ﷺ), he would drink water touching his mouth from where I had drunk; (likewise) in the state of monthly cycle, after having pinched flesh from a bone, I would give it to the Prophet (ﷺ) and he would pinch flesh from the same place. (Muslim)

143. After the menstrual blood stops, white coloured liquid discharges. It is a sign that menses have stopped. Ummul Mumineen 'Ayesha (رضي الله عنها) says: "Unless you see white, don't hurry to get Taharat." (Bukhari).
144. After the stoppage of menstrual blood, the discharge of yellow or muddy water is not treated as menstrual blood. As says Umme Atiya (رضي الله عنها): (كُنَّا لَا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ شَيْئًا) (Bukhari).
145. If after the stoppage of menses, ghusl has been taken, and then blood starts again; so till the blood continues, it will be treated as menses; after it has stopped, ghusl is to be taken again. (Shaik Ibn-e-Baz: Fatawa Islamiya: 321).
146. If it is not harmful, medicines can be taken to stop menstruation as per the need of the situation. (Fatwa Committee: Fatwa Islamiya : 322).
147. *Istehaza* is different from *Haiz*: it is the bleeding due to some sickness and continues for a month or more. Its *masail* are different. A woman with *istehaza* is clean. She is permitted to do all that a clean woman does. Ummul Mumineen 'Ayesha (رضي الله عنها) says : one of the wives of the Prophet (ﷺ) would sit in *'itekaf* along with him in her state of *Istehaza*. (Bukhari).
148. There are three different characters of the blood of the menstruation and blood of the *Istehaza*. The menstrual blood is thick, blackish and foul-smelling; whereas the blood of *Istehaza* is thin, red and with smell like any other blood.
149. There are three different conditions for a woman with *Haiz* and *Istehaza* :
- (1) According to the difference of blood a woman has to act differently: the Prophet (ﷺ) said to Fatimah Bint-e-Abi Hubesh : "The colour of the menstrual blood is black ; you can identify it. So when it occurs, do not approach namaz; if the colour is other than that, perform wuzu and offer namaz. (Abu Dawud: Hasan).
 - (2) If the colour of blood of *Haiz* and *Istehaza* is not identified, she already has monthly course, then *Istehaza* starts; she according to her nature should decide the days of menses and take ghusl. The Prophet (ﷺ) said:(دَعِيَ الصَّلَاةَ فَدُرُ الْأَيَّامِ الَّتِي كُنْتِ تَحِيضِينَ فِيهَا) (Bukhari 325; Muslim : 334).
 - (3) A woman who does not have menses, starts *Istehaza*, she should count the general period of *Haiz* (six or seven days) and get herself cleaned by taking ghusl. The Prophet (ﷺ) said to Hamnathah Bint-e- Hajash : "Take ghusl after six or seven days and get cleaned", as it is general occurrence among women." (Tirmizi: Hasan).
150. *Mustahaza* (the woman with *Istehaza*), if possible should conduct fresh wuzu for every namaz. It is quoted in the Sahiheen : The Prophet (ﷺ) said to Fatimah Bint-e-Hajash(رضي الله عنها) : (وَإِذَا أَدْبَرْتُ فَأَغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي) When it is not *Haiz*, wash the blood and offer namaz. This direction holds good in case of every person who is suffering from dysentery or discharge of gases.

151. Generally during pregnancy no menstruation occurs. Still in rare cases blood discharges, like that of menstrual blood, it will be treated as Haiz. But if it is otherwise, it is not *Haiz*.
152. *Nifas* is the pre-partum or post-partum blood. Same rulings of Haiz will be applied for *Nifas*. According to Sahih Ahadith the period of *Nifas* is not fixed. As long as it occurs, namaz and fasts are prohibited. But when it is clear, bath should be taken to get cleaned.
153. If abortion or miscarriage takes place, and in the aborted child human organs (like head and limbs etc) are evident, which generally take shape within 80 days of pregnancy, the blood will be treated as *Nifas*; and the woman will have to observe the guide-lines as stated in post-partum condition. However, if the human organs are not present, it is only a leech, the blood is not treated as *Nifas*. The woman will be required to do as in case of clean women (no impurity rules apply). (Mujallah al-Bahuth al-Faqiha-tul- al-M'assirah : Number 88 ; Fatawa Islamiya :324)

Miscellaneous Issues:

154. Trimming/Shaving of a portion of head and leaving a portion is prohibited. Abdullah Bin Omar (رضي الله عنه) reports the Prophet (ﷺ) to have prohibited "Qazah". (Qazah means to trim/shave some part of head and to leave off some part.) (Bukhari and Muslim)
155. The sweat and hair of a Muslim are clean. Anas Bin Malik (رضي الله عنه) reports that Umme Sulaim (رضي الله عنه) used to collect the sweat and hair of the Prophet (ﷺ) in a bottle and mix them with scent. (Bukhari).
156. After rising from sleep, hands should be washed thrice and nose be cleaned three times. Abu Hurairah (رضي الله عنه) reports the Prophet (ﷺ) to have said:
((إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثًا فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ)) When a man rises from sleep, he should not put them in pots unless he has washed his hands thrice, because one does not know where his hands touched at night. (Muslim).
157. After rising from sleep oral recitation of the Qur'an and uttering supplication are allowed. Abdullah Bin Abbas (رضي الله عنه) once spent a night with the Prophet (ﷺ). He saw that in the mid-night the Prophet (ﷺ) rose and wiped his hands over his face to ward off sleep and recited the last ten verses of the Surah Aal-Imram. Then the Prophet (ﷺ) performed ablution at ease and offered Namaz. (Muslim). Syedna Huzifa (رضي الله عنه) says that the Prophet (ﷺ) used to recite this prayer before going to bed (بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيِي) and would recite after having woken up ; ((الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ)) (Bukhari).

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