

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامَ

The Religion before God is Islam (Submission to His Will)

NISAB AHLE KHIDMAT-E-SHARIA

(Syllabus for Observers of Islamic Law)

PART - III

Comprising of Necessary Rules

**Azan, Wudu, Ghusl, Tayammum,
Auqat-e-Namaz, Janaza.
Syllabus (Nisab) for Moazzin**

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INTRODUCTION

Definition Azan

Azan is defined as to inform and to make alert. But according to the Shariat it is a special method, with specific words, to make the people know and to invite them for obligatory prayers (Salath) . Hence it is called Azan.

The Essence of Azan:

Azan is brief but perfect one comprising of auspicious words in which the faith and practice are combinedly preached. Through these words belief and obligatory deeds are pursued in a decent and perfect manner. Firstly through the words Allahu Akbar اللهُ أَكْبَرُ the greatness and sovereignty of the Almighty Allah is proclaimed because he is the greatest of the great. In fact the purpose of announcement of these words is to declare unequivocally that Allah alone is entitled for worship (These words are announced loudly four times in azan continuously in order to cause special effect on the believers which make them alert and divert their attention towards Namaz against worldly affairs. These words are more effective than magnetic and electric power). After it the oneness of Allah and His holy Messenger is witnessed. Through these words the faith of the believer becomes stronger. In addition it is a news of bliss for the entire universe. After it the words Hayya Alal Falaah حَيُّ عَلَى الْفَلَاحِ and Hayya Alas Salah حَيُّ عَلَى الصَّلَاةِ are announced loudly to call the people towards Salah and virtuous deeds. These words mean to say come for Salah and for virtuous deeds. The word Falaah also stands for success and triumph because after the Salah is performed the result will be well being in this world and hereafter and it is achieved through prayers. Again once more the word Allahu Akbar اللهُ أَكْبَرُ is announced twice loudly to show the excellence and sovereignty of Allah. The word La Ilaha Illallah لَا إِلَهَ إِلَّا اللهُ stands for ' there is no one to be worshiped'. These words are used with an intention to alert the people towards dedication for prayers. They will also intend to guide

people to always bear in mind that there is no one except Allah to make our destination and our eyes must always cast towards the Omnipotent and the Omnipresence.

Nearness to Allah is our goal. Our physical and spiritual activities are to seek pleasure of Allah only. Azan Starts with the word Allah and completes on the word Allah. The concept of Azan is now complete. This signifies that Allah is from eternity to eternity and the rest is mortal and will be destroyed. There is a teaching of firmness in belief and acting thereon. To achieve divine pleasure one should concentrate on prayers by relegating all the worldly affairs and to devote the rest of the life to seek eternal bliss. Eventhough Azan is an invitation by which muslims are called to perform Salath yet there is a philosophy in it that after hearing the Azan one refreshes his belief and makes it perfect then comes forward for Salath. Belief is compulsory for good deeds in other words for virtues. It is only an introduction to Azan whereas there are many secrets and blessings of Azan description of which in detail is beyond our capacity.

IMPORTANCE OF AZAN:

Azan is a very favourite feature in prayers and it is liked by Allah. There is open announcement of oneness of Allah and His Holy Messenger. The glory and victory of Islam is evidenced in it. In a hadith it is shown as a praiseworthy feature as the Holy Prophet has said that a person delivering Azan will be admitted in Jannah immediately next to the prophets and martyres. In another hadith it is mentioned, 'a person delivering Azan will be confirmed a high place in the hereafter'. It is also evident from the hadith⁽¹⁾ that the entire area covered by the sound of Azan will give testimony of the belief of the Moazzin. If the people come to know the value and significance of Azan will arrange for draw amongst themselves and if their names do not appear they will quarrel for its deliverance. Further it is ordained that a person delivering Azan continuously for seven years he will be saved from the fires of Hell and there is a good news for him of heavens. (It is because according to Hadith and Quran he has not delivered Azan for (7) years but for (70) years in other words the whole life). Further at the time of Azan the Satan is frightened and

(1)There is Hadith that if a person makes an intention only to perform good deeds one virtue is noted in his record book whereas if he actually does it 10 virtues are recorded (it is only an extract of Hadith)

runs beyond the place the sound reaches. The place from where the Azan is delivered blessings and mercy of Allah befalls thereon. This place is saved from misfortunes and evil effects.

(Warning):- Azan is required for salath and the salath without cleanliness is not correct. Therefore the subject relating to cleanliness i.e. abultion and bathing is explained below. The Rules regarding Azan will also be explained.

CLEANLINESS

Definition of Cleanliness (Taharah).

1. Taharah means cleanliness and according to Shariat it is to make oneself clean from impurity⁽¹⁾ and real dirt.
2. Virtues of Taharah :-
 - i. The Holy Prophet has said that Islam is pure. Hence the Muslims should adopt cleanliness because clean people only be admitted in the Heavens.
 - ii. He also ordained that the key to Heavens is Salath and the key to Salath is cleanliness.
 - iii. It is further ordered that cleanliness is equal to half of the belief⁽²⁾
 - iv. Furthermore Almighty Allah befriends the clean and devout and who maintains cleanliness as ordered in Shariat.
 - v. Keep your bodies clean and pure. The Almighty Allah will clean your hearts in return.

(Warning):- There are many more merits of cleanliness. It is to be noted that cleanliness is very important for Salath because without it there is no Salath. Certain religious scholars have described that saying Salath without cleanliness intentionally is infidelity (kufr).⁽³⁾

1. The definition will come subsequently
2. There are two parts of Belief (Imaan) (which is the main part of Ima'an) and the deeds (which is not the main part of Imaan yet it is the source of strength and decoration of belief and metaphorically stands as a part of Imaan). Hence its major part i.e. Salath is based on cleanliness therefore it is called equal to half of the belief.
3. Because it is undoubtedly desecration of Salath and its insult.

3. TYPES OF CLEANLINESS:-

There are two types of cleanliness:- (1)

- (i) Minor (ii) Major

Minor cleanliness is ablution and major cleanliness is bathing.

THE RULES REGARDING WUDU are noted below:-

4. Definition of Wudu - Cleanliness from minor impurity such as washing mouth, hands and feet and wiping of head is called Wudu (ablution)

5. The merits of Wudu:-

There are many traditions of the Holy Prophet regarding the merits of Wudu a few of them are noted below:-

- i. The Holy Prophet has said that a Muslim doing Wudu perfectly well and recites Kalima Sahadat immediately after it, all the eight doors of the Heavens will be kept open for him (from whichever door he can enter).
- ii. When a Muslim undertakes ablution the Almighty Allah wipes out his minor sins.(2)
- iii. The parts of the body involved in Wudu will be glowing(3) and bright when a Muslim undertakes Wudu, as a reward from the Almighty Allah.
- iv. The holy Prophet said that He will identify His believers on the day of judgement. When the companions enquired as to how in such big crowd recognize them. The answer was that the sign of the believers will be ablution due to which their faces, hands and legs will be glowing.

1. There are other types of cleanliness also e.g. cleanliness of clothes and cleanliness of the place

(2) In a hadith it is explained like this:- By washing face those sins are wiped out which are committed by the eyes etc., by washing hands those committed by the hands and by washing feet those committed by feet so much so after Wudu a man becomes free from minor sins.

(3) The Holy Messenger of Allah said on the day of judgement His believers will be called by the name 'Ummatul Ghra Al Mahjaloon امة الغراء المحجلون (glowing and bright believers because the parts of the body will be glowing due to washing them in ablution.

v. If a Muslim is under ablution will be protected from the wickedness of the satan.

vi. A Muslim always under ablution will die a martyre death.

6. THE ATTRIBUTES OF ABLUTION

The attributes of ablution are as follows:-

Compulsory ⁽¹⁾ for salath (Whether it is a regular prayer or obligatory or Nafil, Wajib or Sunnat and funeral prayers or Sajde Tilawat). Thouching of the Holy Quran without cover.

Obligatory for circumambulation of Ka'bah (Tawafe Ka'bah).

Sunnat before taking bath.

Mustahab (desirable) for delivering Azan and Iqamat. At the time of delivering Sermon⁽²⁾. While touching the Holy Books. During the visit to the Holy Shrine of the Prophet. After washing the dead body. A woman undergoing Mensus and during confinement of delivery for every Salath. A man under ceremonial impurity before eating and drinking, before intercourse. After consuming camel meat, after touching the secret parts of the body, after toucing a woman's body, after telling lie and backbiting, after a loud laughter, before sleeping, after awakening from sleep, for every salath even if the ablution is continued.

7. REQUISITES OF ABLUTION (wudu):-

1. Drawing water on all the required parts of the body ⁽³⁾ (if a little space equal to the hair is left dry the ablution will not be complete.
2. There should not be anything on the body restricting ⁽⁴⁾ the water from reaching there.
3. Conditions under which ablution is to be renewed ⁽⁵⁾ or the things which nullify the ablution should not occur during the ablution provided he is not physically handicaped

(1) The definitions of Farz, Wajib & Sunnah can be seen in the chapter of Aqaed.

(2) Whether Friday Sermon, Eid Sermon or Nikah etc.

(3) Provided there is no objection.

(4) For example tallow, wax or tight rings in the fingers.

(5) Except loud laughter.

because the ablution of the handicap will hold good with certain exceptions for example if his urine leaks even during undertaking ablution the ablution be perfect.

8. THE TRADITIONAL OR DESIRABLE WAY OF ABLUTION.

The method of performing ablution is that first water is taken in a container (earthen pot) sit on an elevated place facing the Kabah and after making intention (Niyyat)⁽¹⁾ utter Bismilla Hil Azeem Val Hamdulillahi Ala Deenil Islam ⁽²⁾(take handful of water in the right hand) both the hands are washed thrice upto the wrist⁽³⁾ then (take handful of water in the right hand) wrinse the mouth three times upto the throat (provided not under fasting).⁽⁴⁾ While washing the mouth brush the teeth⁽⁵⁾ (if the brush is not available the teeth are rubbed with the index finger) The water is applied inside ⁽⁶⁾ the nose with the right hand and every time the nose is cleaned with the left hand. Then the entire face is washed with both the hands thrice from forehead to chin⁽⁷⁾ in the length and from one ear lobule to another ear lobule in the width in order that not a small space is left dry (if the bear ⁽⁸⁾ is

(1) نويت ان اتوضا للصلاة تقرب الى الله تعالى (I intend to do ablution for salath and seek nearness to the Almighty Allah)

2. I start with the glorification of Allah and satisfied of being a muslim.

3. Washing means the water is drawn from one corner to the other and falling of few drops from these parts of the body.

(4) This is commonly called Gharghara (expectoration).

(5) Brushing of the teeth with Miswak should be in such a way that the Miswak is held in the right hand, the little finger at one end and the thumb near the other end, the rest of the fingers on the miswak. The Miswak is rubbed on the upper side teeth from right to left in length. Similarly on the lower part of the teeth thrice each (warning) Further details about the use of miswak are shown at item No. 3 page No.11.

(6) The water reaches at the roots of the nostrils provided not keeping fast.

(7) The place from where the hairline of the head starts.

(8) Take handful of water and wet the hairs of the chin at the roots. Then with the fingers of the same hand comb the hairs of the beard (While keeping the back of the palm towards the neck move the fingres upwards from the hairs.

grown it is to be combed) then both the left and right hands are washed from fingers⁽¹⁾ to the elbows thrice. First right hand and then the⁽²⁾ left including the digital web of the fingers⁽³⁾. Then wet the hands with water and rub them on the⁽⁴⁾ entire head, ears neck one time each. Thereafter⁽⁵⁾ both the legs are washed upto the ankles. First⁽⁶⁾ right leg then the left, move the fingers of the⁽⁷⁾ hand in the webs of the leg fingers (now the ablution) is complete. After the ablution is complete look at the sky and utter Kalima Shahdath

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ and this Dua
 أَللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ . Further recite surah Inna Anzalna. During Wudu also while washing each part continue to recite special Dua and Durud Shareef (The specific Dua are mentioned in the chapter of Mustahibat-e-Wudu). It is to be kept in mind that all the parts are washed one after another before they are dried. If there is something like wax, tallow or a tight ring which do not allow the water to reach the skin it may be removed and the tight ring is moved hither and thither otherwise the Wudu will not be complete.

- (1) Upto the elbows.
- (2) No space equal to an hair is left dry.
- (3) The back of the palm of one hand is put on the palm of the other hand and the fingers of the upper hand are pulled by inserting them in the fingers of the lower hand.
- (4) 'Masah' means rubbing hand on any parts of the body. It is also called wiping.
- (5) The method of wiping is that by making both the hands wet with water (except thumb and index finger) three fingers of each hand with palm are kept on the front portion of the head and carried them upto the nape and bring them back. Then rub the ear in such a way that the index fingers will move inside the ears and the thumb moves on the outer part of the ear. Then rub the back of the fingers on the neck. New water is not required for rubbing the ear and neck. However after rubbing the head if the headgear or the cap is touched then they may be made wet with new water.
- (6) No place equal to an hair size is left dry.
- (7) The little finger of the left hand is inserted in the web of the leg fingers both right and left from the upper side and also from the lower side (the combing of the web is to be started from the little finger of the right foot and end with the little finger of the left foot.)

(Warning) The method of Wudu as explained above includes the prime requisites of Farz, Sunnat, Mustahab (desirable). Now each prime requisite is dealt with separately so that one can know what items are farz (missing of which there will be no Wudu) and what are the items of Sunnah (forsaking them will complete the Wudu but it will remain defective and involve a sin) and which is Mustahab (desirable) (the dropping of it will not invite any sin but by adopting them will be virtuous one and makes the Wudu perfect one).the parts are washed one after another before they are dried. If there is something like wax, tallow or a tight ring which do not allow the water to reach the skin they may be removed and the tight ring is moved hither and thither otherwise the Wudu will not be complete.

9. THE ESSENTIALS OF ABLUTION (WUDU):-

There are four essentials of ablution (Wudu)

- i. Washing of the entire face.**
- ii. Washing of both the hands upto elbows.**
- iii. Rubbing of one fourth head.**
- iv. Washing of both the legs upto ankles.**

(Warning) 1. Washing these parts one time is obligatory.

2. If a small portion of these parts is left dry the ablution will not be complete.

3. Flowing water on these parts is the condition.

It is not necessary to flow the water intentionally. Whereas if the water is flown unintentionally on these parts the ablution will be complete (e.g. due to rainfall two two

drops of water are shed from these parts or due to falling in a tank, well, etc. or due to swimming, water is flown on these parts the ablution will be complete.

Details of the First essential:-

- (1) The entire face means the surface which starts from forehead to lower part of the chin (in length) and from one ear lobule to another ear lobule (in width).
- (2) Washing inside the eyes, nose, mouth is not obligatory (farz) whereas washing of eyelids and if there is dirt on eyelids it is obligatory (farz) to be removed through water.
- (3) The corners of the eyes closed to the nose are obligatory (farz) to be washed because dirt often gathers here. Water must be applied after removing the dirt.
- (4) If the beard, moustaches and eye lashes are thick and the skin under them is not visible it is not obligatory (farz) to wash the skin, washing of hairs is obligatory. If the hairs are not thick the skin is obligatory to be washed.
- (5) the space between cheeks and ears which is called temple is obligatory (Farz) to be washed. The space covered by thick hairs of the beard the hairs and where there are no hairs the skin is obligatory to be washed.
- (6) If there is a hole in the nose and it is not closed water is drawn inside and if there is nose pin in this hole and it is tight the nose pin is moved while washing otherwise not necessary. The parts of lips which are visible even after closing the mouth is obligatory to be washed.

Details of The Second Essential:-

- (1) Washing hands includes the elbows.
- (2) It is compulsory to comb the digital web of the fingers if the water does not reach there.
- (3) If there is tight ring in the fingers, tight anklet or bangles in the wrist and the water does not reach the skin it is

obligatory to wash them by removing. If the water reaches by shaking is enough.

Details of the Third Essential:-

- (1) Rubbing of the head to the extent of 1/4th with wet hands is obligatory (Farz).
- (2) If there are no hairs on the head 1/4th of the skin and if there are hairs on the head 1/4th of them are rubbed with wet hands.
- (3) Hairs of the head which are dangling wiping them with water will not do rubbing of the head is essential..
- (4) For rubbing hands must be wet with water if the water is remained after washing the required parts are made wet with fresh water.

Details of the Fourth Essential:-

- (1) In washing legs ankles are included.
- (2) If the water does not reach the digital web of the leg fingers it is obligatory to move the fingers of the hand in the web.
- (3) Some people due to some ailment wear rings in the thumb of the leg or wind them with thread, water does neither flow on them nor the skin is made wet therefore it is compulsory to remove them otherwise the ablution will not be complete.

10. Traditional way of ablution.

The Holy Prophet while making ablution used to practice the following:-

i. Intention (Niyat)(1)

ii. Reciting the name of Almighty 'Allah'. (2)(3)

1. Niyat for ablution should be made before undertaking ablution.

Niyah means to make an intention that ablution is performed only to get divine pleasure (not to clean the hands and face). Uttering the Niyah with tongue is better. (Warning) Owing to Niyah the ablution will become part of the prayers.

2. By chanting the name of Allah the entire body becomes pious.

3. Start ablution (Wudu) by chanting.

بِسْمِ اللّٰهِ الْعَظِيْمِ وَالْحَمْدُ لِلّٰهِ عَلٰى دِيْنِ الْاِسْلَامِ يَا بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ.

- iii. Washing both hands upto wrist.⁽¹⁾
- iv. Gargling.⁽²⁾
- v. Cleaning the teeth with 'miswak'⁽³⁾
- vi. Washing inside of the nose.⁽⁴⁾
- vii. Combing the beard with fingers⁽⁵⁾.
- viii. Rubbing the digital webs of the hand fingers.
- ix. Wiping the head once.
- x. Wiping both the ears once.
- xi. Wiping the webs of the leg fingers.
- xii. Washing every required part thrice.
- xiii. Washing every part quickly and spontaneously.
- xiv. Maintaining the order in ablution.

11.Desirable things in Ablution (Mustahebate Wudu):-

The following are the desirabilities for making Wudu (Ablution).

1. To sit on an elevated place.
2. Facing the 'Qibla'.
3. Take water in an earthen or any pot.

1. Even if the hands are clean it is traditional way to wash them upto the wrist before washing the face. Washing the hands upto the elbows after washing the face is obligatory (farz) but before washing them up to the elbows to wash them afresh is sunnah.
2. For rinsing the mouth fresh and adequate water should be used.
3. At the time of rinsing the mouth brush the mouth with Miswak. Use of miswak is sunnat-e-Muakkada (stressed sunnat). The Holy Prophet has said that the Salath performed after using miswak will be 70 times better than the salath performed without miswak. There are several benefits of miswak. Use of Miswak is Sunnat-e-Muakkada (Stressed Sunnat). After use the miswak is rinsed and again used after washing thrice. Then it is to be put up in a shelve and not to be thrown on the ground. While rubbing it is not held by the fist and it is moved in the width of the teeth. (Not in the length). The miswak should be of olive, piloo and nim full of bitterness, straight without knot. Neither extremely hard nor very soft. Thick in the size of little finger and one span long. (more than one span will be the toy of devil). (The Holy Prophet has said that the Salath performed after using miswak will be 70 times better than the salath performed without miswak. There are several benefits of Miswak).
4. Take new water at every time for cleaning the nose. and not to mix it with gargle.
5. The method of combing is shown on page (97).

4. Take water in the right hand for gargle. Apply water in the nose with the same hand.
5. Clean the nose with left hand.
6. Wash the face with both the hands.
7. In washing hands start from fingers (Not from elbows.)
8. While rubbing the ears insert the little finger in the hole of the ear.
9. Rubbing the neck.
10. Wash the legs with left hand.
11. While washing rub the required parts and then wash.
12. Wash the right member before the left member.(1)
13. Wash the required parts beyond the prescribed limits.(2)
14. Move the loose rings.(3)
15. While performing the ablution not to seek the help of other.
16. Drink the surplus water by standing after ablution.
17. At the time of washing or rubbing the required parts recite اللهم بسم الله , Kalima-e-Shahadat and also recite the particular Dua as appeared in Ahadith.

- 1.While Gargling. اللَّهُمَّ اعْنِي عَلَى تِلَاوَةِ الْقُرْآنِ وَذِكْرِكَ وَحُسْنِ عِبَادَتِكَ
2. While taking water in the nose.. اللَّهُمَّ ارْحَنِي رَائِحَةَ الْجَنَّةِ وَلَا تُرْحَنِي رَائِحَةَ النَّارِ
- 3.While washing the face. اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَبْيِضُ وَجُوهٌ وَتَسْوَدُ وَجُوهٌ
- 4.While washing the right hand. اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَحَاسِبِي حِسَابًا يَسِيرًا
- 5.While washing the left hand. اللَّهُمَّ لَا تَعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءِ ظَهْرِي .
- 6.While wiping the head.

- 7.While wiping the ears. اللَّهُمَّ أَظْلِنِي تَحْتَ ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّ عَرْشِكَ
 - 8.While rubbing the neck. اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ
 - 9.While washing the right leg. اللَّهُمَّ أَحْقِ رَقَبَتِي مِنَ النَّارِ
 - 10.While washing the left leg. اللَّهُمَّ ثَبِّتْ قَدَمِي عَلَى الصِّرَاطِ يَوْمَ تُزَلُّ الْأَقْدَامُ .
- (Further after washing the required parts it is pleasant to recite Durude Shareef).

18. After Ablution utter Kalima-e-Shahadat,Dua-e-Masura (4)

1. Washing of both the cheeks are simultaneous. the rubbing of both the ears are also simultaneous.
- 2.Washing more than the limit fixed.
3. Tight ring in the fingers is to be moved compulsorily.
4. Dua after ablution is prescribed at page 7.

and Sura-Inna Anzalna انا انزلنا (if the time is not prohibited) say two Rakat supererogatory prayers (Nafil) (called Tahiatul Wudu) which is desirable.

12. Abhorrents (Makruhat) in Wudu:-

The following acts are not desirable during ablution:-

- i. Doing against the desirable way of Wudu.
- ii. Using water excessively or very little.
- iii. Without necessity having worldly talk.
- iv. Striking water with force on the face or other required parts.
- v. Washing the required part more than thrice.
- vi. Wiping thrice with new water.
- vii. Twitching hands after ablution.
- viii. Making ablution with the surplus water left by a woman.
- ix. Undertaking the ablution inside the mosque.
- x. Undertaking the ablution at dirty place.

13. ABLUTION BY A PHYSICALLY HANDICAPED:-

1. The parts which are compulsory to be washed during the ablution, if there is pain or burst or having any other ailment, applying water over them causes harm, then there is no need to wash them. Only rubbing over them and if the wiping also causes harm they are left as they are.
2. If any part of the body is covered with a bandage due to ulcer or wound or fracture or due to any other reason it is covered with the bandage the following things are observed.

First Illustration:- The removal of bandage is harmful (whether washing the body is harmful or not)

Second Illustration:- There is no harm in removing the bandage but it is difficult to rewind it.

Third Illustration:- Neither the removing of bandage⁽¹⁾ is harmful nor it is difficult to rewind it.

In the first and second case the entire bandage is rubbed (Whether⁽²⁾ the bandage is equal to the wound or more)⁽³⁾.

If wiping is also harmful it may be left as it is. In the third case

1. There is no one to wind the bandage and he himself does not know how to wind it up.
2. At least more than half of the bandage is wiped with, otherwise the ablution will not be complete.
3. It is on the proper part of the body only.

after removing the bandage the entire part is washed, provided washing the wound may not cause harm, otherwise the wounded portion is left and the remaining part is washed and the wounded portion is wiped and even if the wiping also causes harm the bandage is tied and rubbed over the bandage (1).

3. If a person is suffering from an ailment (2) which continues to disturb the ablution very frequently even during a particular Namaz such person, in order to complete the obligatory prayers (namaz), make fresh ablution (3) for every namaz because with the lapse of time for that (4) namaz the ablution nullifies. The ailment which he is suffering will not nullify the ablution until he observes that prayers for which the ablution is undertaken. For the next prayer he should do fresh ablution (5).

14. CERTAIN THINGS WHICH NULLIFY THE ABLUTION:-

The things which nullify the ablution are as follows:-

1. Ejection of something through the orifice of stool and Urine (Whether it is due to habit (6) or not(7).
2. Blood or pus oozing and flowing from the body.
3. Mouthful of vomiting (8). (The vomit includes bile, food, water or condensed blood (9).

1. If the bandage is stuck to the wound removal of which will revive the wound then rub the bandage and the open skin.
2. For example if the urine continuously comes out or regular farting or the moisture comes out from the wound or suffering from piles or metorrhagia, etc.
3. And perform the prayers as many as possible with this ablution.
4. Or by creation of new impurity.
5. If such a person has undertaken ablution before the noon and except this ailment there was no other reason to nullify it this ablution will be valid upto the time of Zohr then it will be nullified . Fresh ablution is to be performed for Asr prayers.
6. Such as farting, stool, urine, prostatic secretion, etc.
7. Such as worms, stone, etc.
8. Mouthful of vomiting is that which is beyond one's control or it is troublesome to avoid it (Warning) If the vomiting is piecemeal and collectively a mouthful, caused by only one nausea, the ablution will be nullified otherwise not.
9. Spit or phlegm even if mouthful will not nullify the ablution.

4. Ejection of blood mixed with phlegm from mouth or nose forming a major part of the excreta⁽¹⁾.
5. Sleeping by taking support ⁽²⁾ on one side or on one hip or flat or to lie face downward ⁽³⁾.
6. Unconsciousness (Due to any disease or due to any shock etc.
7. Lunacy.
8. Intoxication. (befogged by consumption of any intoxicant).⁽⁴⁾.
9. Loud laughter⁽⁵⁾ by any major person during the salat⁽⁶⁾ of Ruku and Sajda which is called loudlaughter⁽⁷⁾
10. Indecent copulation. (Joining the hidden parts of the body of two major⁽⁸⁾ persons⁽⁹⁾ with lust without maintaining any cloth in between.

WARNING: Naked men and women looking the hidden parts of

1. If it is less, the ablution will not be nullified.
2. If that support is removed the person sleeping will fall.
3. Dozing or drowsiness while sitting will not nullify the ablution. However if one falls in such condition and did not wake up for a long time the ablution has to be renewed (warning) sleep during Namaz will not nullify the ablution whether slept during ruku or sajda.
4. To the extent that the legs are staggering.
5. Loud laughter in the funeral prayers or in Sajda Tilawat the ablution will not be nullified but the namaz and sajda will be defective.
6. Loud laughter out of namaz will not nullify the ablution, similarly the ablution of a person, who slept in Namaz and laughed during the sleep,, will not be nullified.
7. Laughing so loudly that the people around him would hear (Warning) with loud laughter ablution and namaz both will be spoiled.
8. Whether both are men or women or one male and one female.
9. whether prostatic secretion is discharged or not to them.

of each other⁽¹⁾ or touching⁽²⁾ them (Provided prostatic secretion is not discharged) the ablution will not be nullified. Similarly automatic coming out of the milk from the breast of a woman or by squeezing or by sucking of a child or having a belch (even if it is of bad smell). Ejection of some clean object from the ear, nose etc. mildly laughing during the prayers which the nearer person cannot hear, falling⁽³⁾ of flesh or an insect from the wound, getting the head tornished after ablution or cutting nails⁽⁴⁾ or by removing the dead skin from the wound will not nullify the ablution.

15. ORDERS REGARDING MINOR IMPURITY:

The religious condition that found in the body of a muslim after nullification of ablution is called minor impurity (hadase asghar). During the minor impurity saying of Namaz is prohibited (whether five time prayers or obligatory, Friday prayers, Idd prayers, Funeral prayers, Nafil, Sajda-e-Tilawat or Shukr) and touching of the Holy Quran without cover.

Circumambulation of Holy Ka'ba is prohibited to the point of prohibition.

It is permitted to touch the Holy Quran (When it is in cover or wrapped in a cloth which is not pasted to it).

Recitation of the Holy Quran or teaching Quran (By seeing or by oral) handing over the Holy Quran to a minor child or getting it touched by them etc.

1. The formalities of ablution are that the parts of the body from naval to knee are covered and it is demanded that always, without necessity, this part is prohibited to be exposed or opened before the others.
2. The ablution will not be nullified by touching a woman or touching or seeing ones own hidden parts but as a precaution the Imam has to renew his ablution if he experiences such things and then lead the Namaz as Shafai sect dissents this issue. As the people of all the 4 sects follow the Imam he must be careful.
3. The dirty water that comes out from the ear and eyes with the pain will nullify the ablution.
4. There is no need to wash the skin which is exposed due to shaving of head and removing the nail.

16. THE WIPING OF SOCKS:

1. The fourth essential of ablution (Wudu) is washing of both the legs up to ankles. But if a person after fully got cleaned then wears the socks (from the time of impurity) for a settler one day and one night and for a traveller upto three days and nights, (instead of washing the legs by removing the socks), wiping the socks once with wet hands is enough (1).
2. The socks are such that which cover the ankles. They are either of skin or of something thick on which water does not effect and without trouble one can walk .
3. If the socks are torn to the extent that while walking a portion of the leg equal to three small fingers is exposed wiping over it is not rightful.
4. The wiping of socks must be by three small fingers on the upper side of each sock.
5. The thing which nullify the ablution will also nullify the wiping and also when the time limit fixed is expired or the socks are removed from the leg or from a major portion of the leg.

17. RULES REGARDING BATHING: غسل کے مسائل**Definition of bathing:-**

Removal of ceremonial impurity that means washing of the body physically from head to leg is called bathing (Ghusl) which is possible without any pain.

1. The obligation of washing the legs will be discharged when the wiping is done according to the rules. But it is preferable to wash the legs by removing the socks. Provided the wiping of the socks ensures the fulfilment of the conditions laid down under the rules.

18. DIFFERENT KINDS OF BATHING : غسل کے صفات

The following are the different kinds of bathing.

1. Obligatory. On the discharge of semen with lust.
2. After nocturnal pollution.
3. Copulation by two males.
4. After the menstrual course.
5. After the puerperium post partum period.

Warning:- The detailed explanation regarding the problems for making the bathing obligatory will follow.

Collective responsibility of muslim to wash a muslim's dead body.

Obligatory:- On a pagan who is under ceremonial impurity at the time of embracing Islam.

Tradition of the Holy Prophet (Sunnah):-

1. On Friday
2. On Idul Fitr
3. On Idul Azha
4. For Ahram, Haj or Umrah.

On the day of Arafath for the revellers of Haj.

Pleasant (مستحب)

1. On Shabe Barath (1)
2. On Shabe Qadar (2)
3. On Shabe Arfa (3)
4. On Solar or Lunar eclipse (4)
5. For wearing new clothes
6. On return from Journey
7. Entering the Holy Ka'ba (visit and circumambulation).

1. The night of 15th Sha'ban.

2. The night of Shabe-Qadar falls in the odd nights of the last decade of Ramazan. There is a dispute about its determination yet the 27th night is commonly accepted.

3. The Ninth night of Zulhajja.

4. Provided there is no objection.

8. On entering "Madina" (In obeisance of the Holy Messenger.

9. At the time of supplication (Dua) for rain etc.

19. CONDITIONS FOR PERFECT BATHING

غسل کے صحیح ہونے کی شرطیں

1. The outer surface of the entire body is made wet with water. If any portion is left dry equal to the hair the ghusl will not be complete.
2. There should not be any thing on the body that does not allow the water to reach.⁽¹⁾
3. The condition for which the ghusl is made compulsory should not occur during the ghusl ⁽²⁾

20. ESSENTIALS OF BATHING (GHUSL) غسل کے فرائض

There are three essentials of ghusl.

1. Gargle
2. Taking the water inside the nose
3. Flow water on the entire body.

Warning:-⁽¹⁾It is compulsory to flow the water once on the entire parts of the body.

Warning:-⁽²⁾ If any place equal to hair remains dry on these parts ghusl will not be complete.

DETAILS OF THE FIRST ESSENTIAL:-

1. To gargle in ⁽³⁾ such a way that the water reaches inside the mouth entirely.
2. Instead of gargling, if a person drinks water mouthfully this essential will be complete ⁽⁴⁾.

1.For example tallow, tight ring finger, tight earring etc.

2. Bathing during the discharge of semen will not be correct.

3. Some people who have no knowledge take some water in the mouth and spit it out but it does not reach the throat and the base of the tongue. This will not complete the bath.

4. The spitting of the water is not the condition but it is safe to spit it out.

3. If something is found at the roots of the teeth or in the gap between them restricting ⁽¹⁾ the flow of water it must be removed provided there is no harm.

DETAILS OF SECOND ESSENTIAL:-

1. Drawing water inside the nose upto the soft area is compulsory.
2. The dirt which is gathered inside the nose due to the discharge of excreta must be removed and the water is drawn on the skin.

DETAILS OF THIRD ESSENTIAL:-

- 1 Drawing water on the entire surface of the body from head to feet⁽²⁾ which includes making the ⁽³⁾ hairs of the head wet (from root to the end), the hairs of the beard, moustashes, eyebrows, and its inner skin (even if these things are thick and the skin underneath them does not appear) washing inside of the ears and belly button. If there are holes in the ear and nose and they are not closed drawing water inside is also included.
2. If the hairs are braided it is not necessary for a woman to remove the plaits but only the roots are enough to be made wet. But it is compulsory for males to make the plaits wet and draw the water at the roots. If the hairs are loose it is compulsory for man or woman to wash them totally⁽⁴⁾. For woman making the roots wet only will not be enough.
3. If one wears a tight ring in the finger or earrings in the ears or nosepin and if the water does not reach the surface of skin without moving them they are to be moved and if they are extremely tight they can be removed at the time of bathing.

1. The pieces of bone, areca nut or paint on the lips etc.
2. The wiping of the body is not compulsory but flowing water (wiping is only desirable)
3. Even though something like gum etc. is licked.
4. Even a single hair is left dry the ghusl will be incomplete.

4. If there is blot on the forehead or dried flour is stuck due to kneading it must be removed and the skin be made wet (1).
5. If a person is not circumcised he should draw the water inside the prepuce provided there is no difficulty, otherwise not necessary.

Warning:- If there is difficulty or harm in washing certain parts it is not necessary to wash them e.g. The inside surface of the eyes, (2) the holes of ears and nose which are closed etc.

21. TRADITIONAL (SUNNAT) WAY OF BATHING:-

There are five traditions. (Practiced by the Holy Prophet).

1. Washing both the hand up to the wrist.
2. Washing hidden parts (3) of the body.
3. Removal of dirt (Wherever found) from the body.
4. Making ablution,
5. To draw water thrice on the body.

22. DESIRABLES (MUSTAHIBATH) OF BATHING:-

The following are the desirable things (Mustahibat) in bathing (ghusl).

1. To make intention (Niyat) for bathing.
2. Utter 'Bismillah' بسم الله while washing the hands.
3. Scrubbing the body.
4. Taking bath at a lonely place where no one can see.
5. Doing the things which are desirable in ablution.

(Except facing towards 'Ka'ba' reciting Dwa and drinking the remaining water).

1. If there is dust or sand on the body it is not necessary to remove it because they are not against purity. Similarly any colour or myrtle found on the body, or the oil or greasiness found on the body, by rubbing it, is not an abstacle to bathing.
2. Eventhough some dirty antimony is applied in the eyes.
3. Whether the dirt is found or not.

23. ABOMINABLES IN BATHING:-

The following are the abominables or unpleasant acts in bathing.

1. Without necessity taking bath at such a place where persons of prohibited degree will see.
2. Bathing nakedly facing towards Holy 'Kaba'.
3. Uttering Dua other than Bismillah.
4. Talking unnecessarily.
5. Doing the acts which are undesirable in ablution also.

24. THE TRADITIONAL (MASNOON) WAY OF BATHING:-

First make intention ⁽¹⁾ for bathing and utter 'Bismillahir Rahma Nirrahim' (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) wash both the hands up to wrist thrice. (Then wash the private parts eventhough there is no impurity). Then wash the body where there is impurity (After this hands are rubbed well on the earth and washed). Then undertake ablution ⁽²⁾ (if there is stagnation of used water at the place of taking bath the legs need not be washed ⁽³⁾). After completion of bath wash them at some distant place.

After ablution the hairs of the head ⁽⁴⁾ are first made wet by pouring water over the head, then on the right shoulder, then on the left shoulder (to such an extent that the body becomes wet ⁽⁵⁾ and the water starts falling) and entire body is rubbed with hands (it is one time that the water is poured on the entire body).

1. Niyyat means an intention to get himself clean from the ceremonial impurity. If so desired these words can also be uttered

(نويت ان اغتسل من الجنابة لرفع الحدث)

2. Complete the ablution including rubbing of the head. Only Bismillah الله بِسْمِ is to be uttered and no other Dua.
3. When bath is taken while sitting on a wodden cot or stool then legs are also washed.
4. Comb the hairs by inserting fingers in the hairs right side first and then left side.
5. Not even a space equal to single hair is left dried.

Similarly two more times the water is poured on the head and shoulders so that the water reaches the entire body thrice as it was the practice of Holy Prophet (the bathing is complete). After taking bath get aside from the place. If legs are not washed previously they are now washed and cover the body with dry and clean cloth.

(Warning)

1. At the time of bathing any piece of cloth or leg gear (lungi) is kept tied to the body from naval to knee. One can take bath threadbare at a place where no one can see him (but by sitting down).
2. Bathing can be completed without ablution provided that three essentials (gargle, applying water inside the nose and drawing the water on the entire body) are fulfilled. And if after ablution water is drawn on entire body the first two essentials will also be fulfilled.
3. Some people first scrub their body and wash it and before completing the bath they undertake ablution after that they recite some Arabic words calling it as 'Niyyat' of the ghusl or pour water by breathed in on the head and shoulders thrice and feel that without this particular practice bathing will not be complete. More so some ladies who do not know the 'Niyyat' of 'ghusl' they get the water breathed in by others and use it as stated above. This is absurd and bogus⁽¹⁾. Whereas in bathing the important thing is to perform the essentials. (Gargle, applying the water inside the nose and on the entire body.) If any defect is found or any smaller space equal to hair is left dry the bathing will not be complete, eventhough thousand times the 'Niyyat' is recited and several mugs of water is poured on the body, no use. The impurity will remain as it is.

1. More or less there is Niyyat in it which is desirable (mustahab) for bathing and if it is left over no harm, the bath will be complete.

25. CAUSES FOR BATHING:-

The reasons which make the bathing (ghusl) essential are as follows:-

1. Discharge of semen with lust.
2. Nocturnal pollution.
3. Carnal conjunction.
4. End of menses
5. Forty days of childbirth.

(Warning):-Further details of each item and their requirements are given below:-

Explanation of the first requiremen. (Discharge of semen with lust).

1. This is a distinct feature. While awoke semen⁽¹⁾ is parted from its place and ejects from the body with lust⁽²⁾ (Whether it is by touching or seeing a woman or by imagination and perception or due to masturbation e.g. 'jalaq'etc.) Eventhough at the time of discharge of semen from the body there is no lust⁽³⁾.
2. The semen is discharged with lust and a bath is taken. Before passing the urine or sleeping and walking⁽⁴⁾ and observed namaz. Then after the bath the remaining semen is discharged without lust again the bath is essential. But no need to repeat the Namaz.
3. If the semen is not discharged with lust but due to lifting of weight or falling from a height or due to any shock it comes out bath is not compulsory.
4. If some one is suffering from a disease and the semen is discharged continously bath is not compulsory for him.

1. The semen of male is white and thick and female is yellow and thin.
2. If does not come out the bath will not be compulsory.
3. For example a person who held his male organ tightly not allowed the semen to come out and when the lust is over the semen came out.
4. The measurement of which is 40 steps or more (warning) After passing urine or sleeping or walking more than 40 steps took bath and thereafter the semen came out without lust then no bath is compulsory.

5. By discharge of prostatic secretion ⁽¹⁾ or urethral secretion ⁽²⁾ bathing is not compulsory.

DETAILS OF THE SECOND FEATURE

Nocturnal Pollution (Ehtelam).

1. 'Ehtelam' is pollution during sleep, whether coition is felt or not.
2. If a male or female after getting up from sleep finds the body or clothes wet and it is believed to be semen (whether the pollution is remembered or not.) or it is believed that it is prostatic secretion and remembers the nocturnal pollution or doubts that it is semen or prostatic secretion but the nocturnal pollution is remembered then in all these three cases bathing is compulsory. And if there is confidence that it is not semen but prostatic secretion or urethral secretion but the nocturnal pollution is not remembered or there is a doubt that it is semen or prostatic secretion but nocturnal pollution is not remembered but before sleep the penis was in erect position in both the circumstances bathing is not compulsory.
3. If the nocturnal pollution is remembered (discharge with lust also) but there is no effect of it on the body or clothes bathing is not necessary (The female is also included in this order).

Explanation of third feature:-

1. The glans ⁽³⁾ of any person (which is called 'hashfa' in Arabic) is penetrated in the vagina of a woman (particular part) or anus of a male or female is called carnal conjunction (wati).
2. In 'wati' the sodomite and his minion, bathing is compulsory for both. (Whether the semen is discharged or not). Provided

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| <ol style="list-style-type: none"> 1. Prostatic secretion is a thin liquid which comes out from the penis due to lasciviousness or due to some special movement. 2. Urethral secretion is that thick liquid which comes out followed by urine. 3. The Description of the round extreme portion of the penis is to explain the size that means if only the glans is inserted bath becomes compulsory. If the glans is partly inserted the bath will not be compulsory. |
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the sodomite and the minion are adult⁽¹⁾ otherwise whoever is adult bathing is compulsory for him (the minor will also be ordered to take bath so as to create the habit of cleanliness).

3. If a person commits carnal conjunction with any four footed animal or dead person or small girl (who has no taste for lust) bathing will not be compulsory unless there is discharge of semen ⁽²⁾.
4. If the head of the penis of a person is cut off the size will be valued from the remaining portion.

Warning: By these acts i.e. (discharge of semen with lust, nocturnal emission, sodomy) the person upon whom bathing is compulsory will be called ceremonially impure 'junubi' and the causes are called impurity (janabat).

Explanation of Fourth Feature (menses):-

1. Menses is the monthly flow of blood from the womb of an adult woman.
2. The period of menses is minimum three (3) days and nights and maximum ten (10) days and nights. If the bleeding is for less or more than this it is not menses but disease which is called Metorrhagia (istehaza)⁽³⁾.
3. During the period of menses, except extreme white any other coloured fluid comes out will be taken as menses.

1. If the woman is a virgin and the membrane of vagina is destroyed otherwise bath will not be compulsory for her.
2. The cause of bathing will be the discharge of semen and not the penetration (Warning) This regulation is for bath only. One should not take it as an act free of sin. Because sexual intercourse with the dead and animals and sodomy (livatat) are immoral and indecent acts of major sins that are prohibited one. All the Muslims should abstain from these acts.
3. In Metorrhagia (istehaza) is uterine bleeding usually of normal amount, occurring at completely irregular intervals, the period of flow sometimes being prolonged. It is generally due to bursting of the veins.

4. The early age of menses is atleast 9 years and maximum 55 years and the blood coming out before 9 years or to an older woman of 55 years will not be menses, it is Istehaza⁽¹⁾. However in case of the latter if the blood is pure red as used to bleed previously will be called menses.
5. The period of purity between two menses (which is called 'Tahar' طهر) is of minimum fifteen days. No limit for the maximum⁽²⁾ period. If before fifteen days there is second bleeding it is called 'Istehaza'.
6. If during the period of menses purity is felt it is also counted as menses (This is called lucid interval of purity).
7. The women who has formed habit of menses if there is a bleeding for more than the habit and does not last more than ten days it will be understood as menses but exceeds⁽³⁾ more than ten days as per the normal period according to habit it will be counted as 'Istehaza'. And for those whose habit is not formed ten days will be treated as menses and more than ten⁽⁴⁾ days it is counted as 'Istehaza'.

Explanation of fifth feature:-

1. Pureperium (Nifas) is that blood which comes out from the womb of a woman after the child birth.
2. Nifas is counted from after half of the baby comes out. The blood which comes out before it is not 'Nifas' but 'Istehaza'.
3. The period of Nifas is maximum forty (40) days and nights and there is no limit of minimum. (It is also possible that Nifas does not, at all, occur to a woman).
4. During the period of Nifas except white matter the blood of any colour will be treated as 'Nifas'.
5. The intervening period of 'Nifas' and menses is fifteen (15) days minimum.

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| <ol style="list-style-type: none"> 1. Similarly the bleeding of uterine of a pregnant woman is metorrhagia. 2. Absence of menses during the whole life is also possible. 3. The habit of menses for 5 days is prolonged for 11 days then 5 days will count as menses and the remaining as of metorrhagia. 4. Till the habit is formed (This rule is to be followed). |
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6. If the habit of a woman is fixed and if the bleeding is for more than her habit but does not exceed forty (40) days it will be entirely treated as 'Nifas'. If it exceeds forty (40) days it will be treated as 'Istehaza'.
7. In case of abortion any part of the baby is formed it will be treated as 'Nifas'. (Otherwise not.)
26. **RULES REGARDING THE MAJOR IMPURITY:**
 1. The things which make bathing essential and the conditions which prevail on the body of a human being under Shariat is called ceremonial impurity. (Hadase Akber **حدث اکبر**).
 2. During the state of major ceremonial impurity (hadas-e-akbar) observing prayers, prostration, circumambulation of the Holy 'Ka'ba', touching the Holy 'Quran,' ⁽¹⁾ recitation of Holy 'Quran' intentionally ⁽²⁾ (eventhough it is less than one verse,) writing of any verse, touching of any ring on which any Quranic verses are inscribed or written, entering the mosque etc. are totally prohibited.
 3. During menses and child birth a woman is barred from observing fast.
 4. During the menses and child birth saying prayers are exempt, and when the menses are complete and the bleeding due to child birth is stopped there is no objection to observe the make up salath. It is compulsory to make up for fasting.
 5. A woman who is a teacher and under menses can teach word by word without reciting a full verse.
 6. During the menses sexual intercourse is prohibited and seeing the body of a woman from naval to thigh and touching and hugging it without veil is disapproved to the point of being forbidden. (However the rest of the body can be touched and can be rejoiced.
 7. To sleep ⁽³⁾ with a woman under menstruation and to use her leftover, water and other material, and to get the food prepared by her etc. is lawful.

1. If it is in a seperate cover it is lawful to touch.
2. By seeing or oral.
3. To sleep seperately or to abstain from union is abhorrent because it resumbles the practice of christians or jews.

8. If a woman forgets her days of menses or suspicious about the period of menses and purity or to become free from menses, in such circumstances she can perform prayers after taking fresh bath.
9. The menses of a woman are stopped after ten days and nights carnal conjunction is permitted before taking bath. (however without bathing intercourse is unpleasant). And the menses which last for less than ten days and nights but according to the formed habit it is stopped then intercourse is not permitted unless she takes bath or a segment of one prayer is lapsed. (however after bath it is permitted or after lapse of one prayers time intercourse is permitted without taking bath) ⁽¹⁾ and if it lasts for a lesser period than the formed habit then unless and until that period according to the habit is not completed intercourse is not permitted. (eventhough a woman has already taken bath).
10. Metorrhagia (Istehaza) does not make the bath compulsory and under this state prayers, fasting, etc. all are permitted provided fresh ablution is made for every prayers.
11. During 'Istehaza' intercourse is permitted.

Warning:- On whom bating is essential he must take bath without delay⁽²⁾. If it is so much delayed that one segment of prayers is about to lapse it is obligatory to take bath immediately. Some women even after the ceaser of menses and puerperium delay in getting out of ceremonial impurity and wait for complete 40 days and feel themselves as incapable of observing prayers is nothing but ignorance and mistake. Immediately after ceaser get bathed and start observing prayers.

27. RULES REGARDING WATER:-

Kinds of water:-

The water is of two (2) kinds.

1. Absolute
2. Confined

1. It is lawful but not desirable.

2. There is a "hadith" that the angels of peace do not visit that house where a person under major ceremonial impurity is found.

Again absolute water is of two kinds:-

1. flowing
2. Stagnant

Stagnant water is also of two kinds,

1. Large quantity
2. Small quantity

The definitions and orders about them are mentioned in seriatum.

28. ABSOLUTE WATER:-

1. Absolute water is that water which is commonly known as water and the word water strikes in our mind to be rain water, sea water, river, canal, tank, cistern, pool, spring, well water, melted snow, hail storms and dew water.
2. Absolute water is pure which can be used for ablution and bathing and the impure things can be purified by it.
3. Absolute stopped water or water confined or collected in a container or by falling of fruits and leaves in it, it does not become impure even though its three attributes (colour, smell and taste) are changed. However when its thinness is over and it will not remain as water then using it for ablution and bathing will not be correct.
4. If pure things e.g. earth, lime, sugar, saffron and milk etc. or any other things are mixed with absolute water or boiled after mixing something with an intention to clean it such as soap, berry leaves, etc. due to which colour, smell and taste is changed but the nature of water is not changed that means the thinness and its name is remained then ablution and bathing with it is correct. If water becomes thick due to mixing of 'SATTU' (Ground wheat) or it is not commonly called water but it has acquired a different name as cool drink etc. or it is cooked by mixing something else with intention not to clean its dirt such as tea, soup^① etc. or gained the colour of saffron for

1. From these things the unclean things and clothes etc. can be cleaned provided they are capable to remove the dirt.

dying clothes or the colour of milk or its smell is predominant over the water in such circumstances ablution and bath with this water is not correct.

29. FLOWING WATER:-

1. Flowing water is that water which can carry the straw of grass with it is called by the people, flowing water.
2. The flowing water will not become impure even if some dirt is fallen in it or any animal is fallen and died unless and until any of its qualities (colour, smell, and taste are changed). If any one of the qualities are changed the water will become impure and it will become pure when its qualities are restored⁽¹⁾.
3. In any small canal a dead animal is found but half or more than half of the water does not flow through it and any of its qualities are not changed water will remain pure⁽²⁾. Otherwise the ablution and bathing will not be correct⁽³⁾.
4. The rain water falling⁽⁴⁾ from the conduit of any roof will be called flowing water and it is pure eventhough dirt⁽⁵⁾ is available at different places on the roof. However the dirt is not at the mouth of the conduit. Even if it is there and half and more than half of the water is not changed⁽⁶⁾ due to dirt.
5. Making ablution by some persons sitting together at the bank of the canal will be correct (Eventhough the canal is very small).
6. If there is less water in the canal and flows slowly ablution to be made in such a way that the used water does not mix with the other water e.g. in lifting the water delay should be caused so that the used water is flown away .(The rules regarding used water will be discussed later.)

1. Whether the dirt is sunk and purity of water is restored or the clean water, in large quantity, is mixed with it and the dirt is removed.
2. The water which flows downwards.
3. Unless and until the attribute of the water are changed.
4. As long as the rain falls.
5. The water dropped from the dirty roof (as long as the rain falls) will not make the clothes dirty provided, the attributes of water are not changed.
6. The rain water flowing through the drains is clean unless and until the dirt is not noticed.

30. STAGNENT WATER:-

Stagnent water is that which is stored at one place. (Does not flow.) It is of two kinds:-

31. Ample water**1. Ample (2) Small**

1. Ample quantity of water is such that if it is shaken at one side it will have no effect on the other side⁽¹⁾. (that means doing ablution and bathing with it will not create any effect on the other side.) The quantity generally determined for this (as determined by the religious theologians of the later period) is that the water which is called 'Dah Dardah' i.e. squarely 10 yards in length⁽²⁾ and 10 yards in breadth⁽³⁾ is also called 'Abe Kaseer'.
2. The depth of 'Abe Kaseer' is such that if the water is extracted by joining two palms the earth will not be touched and water will not become muddy.
3. 'Abe Kaseer' falls under the category of flowing water that means it will not become dirty even if some dirt is fallen in it unless and until any of its attributes are changed (it will become impure⁽⁴⁾ if any one of the attributes are changed).
4. If in this 'Abe Kaseer' (large quantity of water) some dirt is fallen which is not visible e.g. wine or urine etc. from every corner of it ablution or bathing will be correct. And which is visible like stool, dead animal, etc. then performing ablution and bathing with this water at a distance of four yards from the dirt⁽⁵⁾ will be correct.

1. The effect of dirt of one side does not effect the other side.
2. One yard is equal to 7 fist.
3. 40 yards in square. 36 yards round (warning) this measurement refers to length and breadth of the water. The depth is not important.
4. This will become pure when the impurity and its effect is removed.
5. The place of dirt is unanimously declared as dirty.

5. If a cistern or fountain is such that the water available in it seems to be 10x10 on the surface and it is less than 10x10 beneath, despite of falling dirt in it, ablution and bathing with this water is correct. Until and unless the quantity of the water will not reduce from the limit of 10x10 and when reduced from this limit then it will not be correct. Water in any cistern or pond is less than 10x10 on the upper side but 10x10 in the lowest level if any dirt is fallen in it ablution and bathing with this water, will not be correct, unless and until the upper layer of the water is exhausted and touches the limit⁽¹⁾ of 10x10.
6. If in any dirty cistern clean water is entered and starts flowing then its water becomes clean.
7. If in any cistern or tank lichen is grown and it is so thick that when water is moved it also move then ablution and bath will be correct otherwise not.
8. If there is foul smell in any pool of water but dirt does not appear or in any pool there is possibility of dirt being fallen but not sure then ablution and bath is correct.

32.LITTLE WATER (Small quantity of water):-

1. Little water is that which is not in large quantity. That means less⁽²⁾ than 10x10 yards.
2. Little water with slight quantity of dirt(e.g. one drop of wine or urine or blood or a little stool) will become dirty eventhough any of its attributes are not changed.
3. The animals which contain blood their body becomes dirty after death. If such animals fall in the little water and die the water will become dirty. However those animals which do not contain flowing blood fall and die or fall after the death the water will not become impure. Similarly if the watery⁽³⁾ animals die in the water it will not become unclean.

1. When this limit is reached ablution and bath will be lawful.
2. Or the effect of dirt of one side reaches the other.
3. That animal which takes birth in water lives in water and produce their offsprings in the water.

4. In the forest the rain water stagnated at different places even if it is little and apparently there is no dirt found in it, it is clean (only on perception it may not be taken as dirty).

Warning:- Well water eventhough little in quantity but inspite of being little it will become clean by cleaning it. The rules regarding it will be explained seperately.

33. CONFINED WATER:-

1. Stagnant water in common parlance is that water which can not be called water e.g. rose, keoda, vinegar or water which is given special name as melon water or coconut water.
2. With stagnant water ablution and bath will not be lawful. However dirty things can be cleaned by it.

34. USED WATER:-

1. The water which is used for removing the dirt or spent to gain virtue ⁽¹⁾ provided that water falls from the body and no dirt is prima facie found on the body.
2. Used water is clean water (but it can not clean). Hence ablution and bath with this water is not correct. However the apparent dirt can be cleaned by it.
3. Drinking the used water or using it in food is abhorrant.

Warning:- While performing the ablution or bath it is to be taken care that the used water which falls from the body does not allow to fall in the remaining water which is to be used for ablution and bath (because there is a contradiction⁽²⁾ among the jurists regarding used water.

1. For example ablution or bath is undertaken or the hands are washed before eating or after eating.

(Warning) The water used by a person already under ablution without intention to do ablution or to keep his hands and legs cool or to remove the dirt or to teach the method of ablution to another it will not be called used water.

2. Take care to abstain from it.

35. RULES REGARDING WELL WATER:-

1. Well water is clean⁽¹⁾ water unless and until some thing falls in it making the water unclean.
2. The things which make the water unclean are of two kinds. First is that by which the entire water becomes unclean. Second is that which does not make the entire water unclean.

36. The things which make the entire water unclean are:-

1. Dirt little or more major or minor⁽²⁾(A drop of wine or urine or blood or a small quantity of stool or any impurity and dirt is fallen).
2. Animals of big body⁽³⁾ (goat, man etc.) die after falling in the well even if not swollen or burst.
3. The animals containing flowing blood whether they are small like birds, mice, etc. or of average size such as hen etc. but not living in the water⁽⁴⁾ if they fall in the well and swell⁽⁵⁾ or burst or fallen after swollen or burst.
4. The dead body of a nonbeliever is fallen (whether before cleaning or after cleaning).
5. Dead muslim before cleaning⁽⁶⁾.
6. Falling of a single swine⁽⁷⁾ dead or alive).

1. Well means water which is stagnant and not 10x10 yards. The well which is 10x10 yards will come under the category of ample water.
2. The thick and light dirt will be explained in the chapter of dirt.
3. Warning(i):-There are three categories of animals that fall in a well according to the divine law goat, man, mouse. The animal equal to the size of a goat or bigger than the goat they come under the category of goats. The animals which are equal to a cat or bigger than a cat but lesser than a goat they fall under the category of cat. Those animals which are equal to size of a rat or bigger but smaller than a cat they are under the category of rat.
(ii):- Three rats are equal to one cat and two cats or six rats are counted as one goat.
4. Fish, Frog, etc.
5. Falling of hairs includes swelling and bursting.
6. Dead Muslims fall after washing, the water will not become dirty. It is the bounty of Islam.
7. The body of swine is like stool and urine is an absolute dirt. Hence if a single hair of it falls in the well the entire water will become dirty.

7. The animal whose leftover is dirty and suspicious which is removed alive after falling in the well provided its mouth is dipped in the water before removal.
8. The falling of water of the well whose entire water is declared dirty. (for example the bucket used in the dirty well or rope is used in the well as a result a drop of dirty water has fallen in the clean well the entire water of that well will become dirty).
- 37. Rules Regarding Falling of certain things which do not render the entire water of the well dirty.**
1. Mouse or sparrow or equal to it (or bigger but smaller than cat) has fallen in the well and die or died before falling but not swollen or burst the entire water will not become dirty. Removing of 20 to 30 buckets of water from this well will make it clean ⁽¹⁾. (20 buckets are compulsory and 30 is desirable).
 2. Cat or pigeon (or equal) or bigger to them but smaller than goat) has fallen in the well and die or died before falling but not swollen or burst, this will not make the entire water unclean and in such case removing of 40 to 60 buckets of water, the entire water will be clean ⁽²⁾. Removal of 40 buckets is obligatory and 60 buckets are desirable.
 3. If the water of any well mentioned at Sr. No.1 and 2 is fallen in a clean well, the quantity of water which is to be emptied in those cases is also obligatory to be removed from this well.

Warning:- The rules laid down above will be applicable to the well water and will not apply to any small ⁽³⁾ quantity of water. Hence if the water contained in a pot etc. has turned dirty the entire water will have to be thrown away.

1. It is the same order for two mice.
2. It is the same order for a cat and a mouse together.
3. The small pits containing rain water are included in this rule.

38. THE METHODS TO CLEAN THE WELL WATER:-

1. Any thing that has fallen in the well rendering its water dirty should be removed first. Then according to the procedure prescribed by Sharia, water is removed from this well. Unless that particular thing is not removed from the well, water will not be clean, eventhough any quantity of water is removed from it. Even after making efforts it could not be removed e.g. dirty wood, or a piece of cloth then ⁽¹⁾ by removing the sufficient quantity of water at that time. The well will be clean.
2. When the entire water of the well rendered unclean in such case the method of cleaning the well water is to remove the entire water from it until the bucket can not be filled to the extent of half with the available water. As a result the well will be cleaned.
3. If the entire well-water⁽²⁾ cannot be fully emptied 2 to 3 hundred buckets⁽³⁾ of water may be removed from it (two hundred buckets of water is compulsory and three hundred buckets is pleasant).
4. Under the circumstances where the entire water is not turned unclean 20 to 30 or 40 buckets of water as per the procedure⁽⁴⁾ is emptied from this well it will become clean.

1. Both the well and that particular object will become clean because the dirt of that object was not inherent. On the contrary the thing which is dirty by itself such as meat of a carrion in which case the well is left unused for a time till that object is dissolved. According to Islamic law that duration is six months. After that the well will be clean by removing the required water.
2. For the reason that the well is rich with sources and the removal of water will not have any effect therein.
3. This rule is for convenience sake otherwise the water to the extent available in the well is to be removed. The survey of the available water in the well be got done by two pious muslims who possess knowledge of the water. The number of buckets which they prescribe may be removed or the water of the well may be measured with the help of a rope and remove the water to that extent. (Suppose there is water to the extent of 10 cubit, by removing 100 buckets, water recedes upto one cubit then 900 buckets of water may be removed. When it is not possible 2 to 3 hundred buckets water is removed the well water will become clean
4. The procedure as mentioned in Rule 37.

5. If the quantity of water required to be emptied as per the orders (e.g. 40 buckets is obligatory but the available water is only 20 buckets) if the entire well is emptied the well becomes (1) clean.
6. The unclean well is got dried it will become clean(2), provided there is no effect of the dirt.

39. THE MEASUREMENT OF THE BUCKET:-

1. The bucket which is already in use in that particular well to extract water will be valid i.e. the same bucket is used to empty the water from the well.
2. If there is no specific bucket a standered bucket is valid which contains one sa'a (2 1/4seer 9 tolas and 7 mashas) of water (3).
3. It is not necessary that the water is removed mouth full of the bucket. If it will be more than half it will be treated as full bucket.
4. If a container is so big that it contains 20 buckets of water the removal of water with this container at one time will be enough.

40. ESTIMATION OF DIRT OF A DIRTY WELL.

Any well which is turned dirty by falling of any dirt or any animal it will be declared as dirty, from the time of falling of dirt and if the time is not known and there is no swelling or bursting of the animal, one day and night before and if found swollen or burst, from three days and nights before. In the first case the prayers performed is repeated, pertaining to one night and day and in the second case for three days and nights if the water of this well was used for ablution or bathing. Further the things which have touched this water should be washed.

1. After this if the water is gathered in the well there is no need to remove it.
2. After fully dried water is struck in it will be clean.
3. One sa'a is equal to (2 1/4seer 9 tolas and 7 mashas) or 189 tolas. 7 mashas

41. THE THINGS WHICH DO NOT RENDER A WELL DIRTY.

1. Animals dwelling in the water ⁽¹⁾ (fish, frog, etc) or the animals which do not contain flowing blood (house fly, mosquito, scorpion etc.) If they fall in the well and die or fall after the death this does not render the well dirty even if they are swollen ⁽²⁾ or burst.
2. One or two ⁽³⁾ droppings ⁽⁴⁾ of camel or goat (except hen and duck.) or the beat of the crow, vulture ⁽⁵⁾, bat etc. is fallen in the well the water will not become dirty.
3. (Except swine)⁽⁶⁾ Dry bones or nails or hairs of all animals are fallen (even if they are of carrion) the well water will not render dirty, provided the bones are shorn of flesh or sweat ⁽⁷⁾.
4. If there is a pit or drain near the well in which dirty water ⁽⁸⁾ is stagnated its effect is not felt in the well water will not be unclean.
5. If the skin of a man and flesh less than the nail size is fallen in the well it will not be unclean.

1. The watery animals are those which take birth in water and dwell in water certain animals though dwell in water but they are not born in water such as wild duck, duck, etc. or the wild frog which contains flowing blood. They are not watery the well becomes dirty by them.. (warning) The wild frog is that which does not have skin between his fingers. He is treated as rat if he falls in the well.
2. Drinking its water is abhorrent.
3. Little is the quantity by appearance it is little and the people also declare it as little.
4. The droppings are no doubt dirty but keeping in view the utility of water they are exempt if fallen in small quantity.
5. It is difficult to save from the beat of crows and vultures.
6. Swine is contaminated, its every thing is polluted and dirty (Warning) It is true that the dog is not contaminated unless and until its mouth is dipped in the water the water will not be polluted.
7. Otherwise it will be polluted and unclean.
8. If the effect is felt it will become unclean. The distance is not important but the effect counted.

6. The dead body of a Muslim after washing, similarly the child which wept after birth, has fallen,⁽¹⁾ after washing, the well will not be unclean ⁽²⁾.
7. If a man falls in a well and comes out alive or dived to remove the bucket etc. the water of the well will not be dirty, provided there was no dirt on his body or clothes.
8. Except swine if any animal falls in the well and removed alive the well water will not be dirty provided there was no dirt on its body and its mouth is not dipped(if its mouth is dipped the rules relating to left over will be applied that means the leftover is clean the water will be clean and the left over was dirty or of a suspicious nature or unbecoming (makrooh) the water will also be dirty and suspicious or abhorrent.

42. RULES REGARDING LEFT OVER FOOD:-

1. Clean Left Over:

- i. The left over food of a clean man is eatable whether he is a muslim or non believer⁽³⁾ whether man or women⁽⁴⁾ under ceremonial impurity or menses (with a condition that they have not eaten any prohibited food such as wine, pork, etc.)
- ii. Horse, permitted animals (four footed or winged) watery animals and those not containing flowing blood (permitted or prohibited) the left over of all of them is eatable. However country fowl and cow which eats dirt their left over is abhorrent.

43. ABHORRENCE OF THE LEFT OVER FOOD:-

The prohibited domestic animals such as cat, rat, lizard etc and prohibited birds such as crow, vulture, hawk, baz, etc. Similarly those permitted animals which are let loose and eat and drink anything they like such as hen, cow if they eat dirt their left

1. If not wept before death and fell in the well (washed several times before falling) the well will become unclean.
2. Provided neither swollen or burst nor any dirt is stuck to the body.
3. The dirt of the infidel is owing to his disbelief and not physical one. If it was apparent Rasoolullah (SAS) would not have permitted them to stay in the mosque. (This case is of necessity and not beyond necessity therefore their left over will have that effect).
4. The left over food of a woman is abhorrent for a stranger and vice versa.. It is not owing to abhorrence but as a precautionary measure to protect temptations.

over food is abhorrent (Makrooh-e-Tanzeehi). (However a cat immediately after eating a mouse puts her mouth in any thing that is prohibited).

44. LEFT OVER OF SUSPICIOUS NATURE:-

Mule who is born to a female donkey its leftover and the leftover of a donkey is suspicious (Warning) The mule born to a mare its left over is not suspicious.

45. THE ANIMALS WHOSE LEFT OVER IS PROHIBITED:-

1. Swine, dog, elephant, etc. the left over of all the prohibited four footed animals is prohibited.
2. The left over of any living being is eatable, if they eat any prohibited thing and put their mouth in any thing that thing will become prohibited. However after some interval the excreta falls from their mouth once or twice cleaning the mouth then the thing in which they put their mouth will not be unclean.

46. RULES REGARDING SWEAT AND SALIVA:-

1. The sweat of a human being is clean.
2. Every animal whose sweat and saliva that falls in his left over is clean, the left over is also clean. If their left over is prohibited or suspicious or unbecoming then it will be prohibited or suspicious or unbecoming.
3. The saliva that falls from the trunk of an elephant is prohibited.

47. RULES REGARDING DRY ABLUTION (TAYAMMUM):-

Definition of Tayammum:- In terms of shariat making ablution with clean sand and earth or by any thing which forms part of the earth, with intention, by striking and rubbing them on face and both hands is called tayammum.

48. RULES REGARDING TAYAMMUM:-

1. Ablution with clean sand and earth will be an alternative to ablution and bath with water (any one requiring ablution due to ceremonial impurity or under menses, or delivery of child

have no control over the water (in reality ⁽¹⁾ or rules ⁽²⁾ then instead of ablution and bath with water can have ablution with clean sand and earth which is permitted.

2. The circumstances which do not demand cleaning (recitation of Quran orally or visiting the grave yard and participation in burial ceremony) even having control over the water tayammum is permitted.
3. The circumstances which demand ablution compulsory ⁽³⁾ tayammum is also compulsory. And for those ablution is obligatory or sunnat or mustahab tayammum is also obligatory, sunnat and mustahab. Similar is the rule for bathing (tayammum for bathing). ⁽⁴⁾ When bathing is felt necessary.
4. With one tayammum many prayers of different segments comprising of farz, nafil, etc. can be performed.
5. Tayammum is lawful before prayers and it will not be revoked ⁽⁵⁾ by passing of time.
6. A person with 'Tayammum' can perform 'Imamat' of a person who has undertaken ablution with water.

49. CONDITIONS FOR PERFECT TAYAMMUM:-

There are six (6) conditions of 'Tayammum'

- (1) Invocation.
- (2) Rubbing.
- (3) Rubbing with three or more fingers.
- (4) Earth or any thing belonging to earth.
- (5) Clean earth or anything of earth that can clean.
- (6) When water is harmful.
- (7) Must be a muslim.
- (8) The part of the body on which tayammum is under taken must be free from any obstruction ⁽⁶⁾ and for women stopage of menses and bleeding after child birth is the condition.

1. Infact the water is not really available

2. By rule means there is water but cannot be used due to ailment etc.

3. See Rule 6

4. See Rule 18

5. Tayammum is lawful provided one is not physically handicapped because the tayammum of a handicap will be nullified with the passing of time.

6. For example fat, wax, tight finger.

Warning:- If any one of the above conditions are not fulfilled tayammum will not be complete.

50. ORDERS REGARDING INTENTION (Niyyat)

Details of condition No.1.

1. For tayammum invocation is a precondition. For perfect 'tayammum' intention to get divine blessings is sufficient. Saying Salat with this tayammum will be perfect. But the tayammum will be valid for such prayers intended for and for which cleanliness is necessary as an alternative to ablution.

Warning:- Intention for attaining purity from minor impurity, ceremonial impurity, through tayammum for the perfection of prayers is an alternative to the purity for the desired prayers.

2. If tayammum is made with intention to perform 'nafil' prayers or compulsory or regular prayers, other prayers can also be performed with it.
3. For certain acts which do not form part of any regular prayers (such as entering in the mosque, touching of Holy Quran 'Azan' and Iqamat etc.) or where the cleaning is not precondition (for recitation of Holy 'Quran' without ablution visiting graves, burial ceremony, etc.) if 'Tayammum' is performed namaz will not be correct with this tayammum.
4. If a person under ceremonial impurity undertakes tayammum, namaz can also be performed.
5. The tayammum performed for sajda-e-tilawat, namaz can also be performed with it.
6. Thanks giving prostration (Sajda-e-shukr):-Intention made for the thanks giving prostration (Sajda-e-shukr) or to show the method of tayammum to any other person, namaz can not be performed with this tayammum.
7. Tayammum undertaken to join the burial prayers or Idd prayers for want of time, otherwise these prayers will be missed, with this tayammum except that particular prayers no

other prayers will be lawful. If it is performed due to lack of water or due to any disease other prayers will also be performed.

8. Person under ceremonial impurity performs 'Tayammum' with due intention for ablution (that person will become free from ceremonial impurity also by the tayammum).
- 9 If a person gives ablution to an ill person intention should be made by ill person only.
- 10.If an infidel, to embrace 'Islam' and for this purpose performs 'tayammum' it will not be lawful for him to say prayers (namaz) with this 'tayammum' (because intention for 'tayammum'⁽¹⁾ is conditional and the disbeliever is not capable to make an intention).

51. RULES REGARDING RUBBING (Masah):-

Details of second and third condition:-

1. In tayammum rubbing is a must.
2. Rubbing over the entire face⁽²⁾ and both the hands including elbows is compulsory. In such a way that no place is left unrubbed (the eyes and eye brows and the space between the nostrils and if the hairs of mustaches⁽³⁾ are longer hiding the lips, the hairs are lifted and the lips are rubbed. Similarly if there are bracelets or bangles in the hands they are pushed aside and the skin beneath it is rubbed. Hence the entire face and skin of both the hands is rubbed). Otherwise the tayammum will not be complete.
3. If on these parts there is some thing which hinders the rubbing e.g. fat, wax, tight ring in the finger this can be removed and if the dust has not reached⁽⁴⁾ between the skin of the fingers it is compulsory to comb them.
4. Rubbing must be done with three or four fingers rubbing with less than three fingers is not lawful.

1. As against the ablution intention is a precondition for tayammum. Hence the ablution undertaken during infidelity will be valid for the prayers
2. The limit of the face is shown in Rule-9.
3. It should not be misunderstood that it is lawful to elongate the mustaches. No, the shariat has ordered to cut them down.
4. For the reason that the hands are struck on a stone, etc. when there is no dust.

52. THE THINGS WITH WHICH DRY ABLUTION**(Tayammum) WILL BE LAWFUL:-****Details of fourth and fifth condition:-**

1. With the earth or any thing belonging to earth 'tayammum' is lawful, even if they are not dusty (and the things which do not belong to earth or part of the earth or belonging to earth the 'tayammum' will not be lawful).

Warning:- The things which form part of the earth are those which do not become mild by burning them with fire and they do not turn into ashes by burning them e.g. sand and stones such as aqeeq, cornelion, feroza (turquoise), marble, sulphur, antimony, red earth and black salt etc. and things which become mild by burning or turn into⁽¹⁾ ashes such as gold, silver, copper, brass, iron, wood, cloth and grain etc. do not belong to the nature of earth.

2. The things which do not belong to the category of earth but they are covered by dust 'tayammum' is lawful⁽²⁾.
3. With lime, lime mortar, burnt bricks, moist⁽³⁾ earth and earthen ware 'tayammum' is lawful. Provided on the pot there is no paint which is not of earthen category.
4. If some thing is mixed with earth which does not belong to the category of the earth the major portion thereof will be valid.
5. Simply with the dust 'tayammum' is lawful⁽⁴⁾.
6. At one place or with one unit of sand or earth many people or only one person can perform 'tayammum' several times.

1. Tayammum is not lawful with ashes whereas lime is exempt despite the fact that lime is the ash of stone and tayammum is valid with it.
2. Provided the dust is not on a dirty cloth whereas if it is gathered after the dirty cloth is dried otherwise not valid.
3. The condition is that the proportion of earth is larger but without emergency the wet earth should not be used for tayammum as there is possibility of turning the face ugly. If there is dire need it may be pasted on a cloth and after dry use it for tayammum.
4. During demolishing a wall or by any other way the dust covers the body. Tayammum will become lawful if the hands and face are rubbed with it.

7. It is necessary that the earth or any thing belonging to earth is clean and capable of cleaning (hence the earth is dried after it was dirty and the effect of the dirt is wiped of, prayers can be performed on it and not 'tayammum'⁽¹⁾)

53. CIRCUMSTANCES UNDER WHICH 'TAYAMMUM' IS LAWFUL:-

Details of sixth condition:-

The circumstances making the 'tayammum' lawful on having no control over the water are as follows:-

1. Water is not available ⁽²⁾ and there is no trace of it up to one mile ⁽³⁾. (To the extent required for ablution or bathing).
2. Water is available but its use will increase the disease or apprehension⁽⁴⁾ of abatement of recovery of health. Similarly when there is extreme cold the person under ceremonial impurity is afraid of losing any limbs by bathing or afraid ⁽⁵⁾ of contracting any disease when hot water can not be secured.
3. There is danger ⁽⁶⁾ of any beast or enemy while reaching the water.
4. Water is available but it is kept for drinking⁽⁷⁾ and there is fear that we ourselves, co-travellers and animals⁽⁸⁾ carrying will remain thirsty.

1. If the earth becomes dry three times after receiving rain the tayammum is lawful
2. One mile is 1.609 kilometers.
3. During journey or outside the village.
4. Whether by experience or at the advice of a wise muslim physician whose sins are not known.
5. This is the rule for a person under major ritual impurity. It is not lawful for a person fearing the cold undertakes tayammum instead of ablution.
6. If there is wild animal near the water or there are robbers in the way. Similarly a bankrupt afraid of the creditors or woman terrified of being outraged of her modesty. If tayammum is undertaken with the fear of the people (as if some say, " If you do ablution I will kill you"). As soon as this fear is over the prayers offered with this tayammum will all hav to be repeated.
7. Water is for kneading the flour, if it is for poridge it is unlawful.
8. Or the pet dog rearing of which is permitted in Shariath.

5. There is a well but bucket and rope (or anything⁽¹⁾) required to extract water is not available).
6. Water is available on cost and there is double cost or the cost is not known.
7. There is a fear of loosing⁽²⁾ the prayers, if ablution or bath is undertaken, for which there is no alternative or makeup such as 'Eid' prayers (funeral prayers, provided he is not the successor of the dead.)

Warning:-

- 1) If availability of water is expected it may be searched ⁽³⁾ for or if it is available with any one and there is hope of getting it, it is obligatory to ask for it, without search or seeking it the 'tayammum' is not lawful.
- 2) Tayammum is lawful, if any one on whom ablution or bathing is compulsory, is suffering from small pox or there are many wounds on the body used for ablution.
3. If the water available is sufficient only for ablution but on the clothes or body there is major dirt to the extent (prohibiting the prayers) this water can be used for cleaning the dirt then 'tayammum' can be performed instead of ablution.
4. If the water is of suspicious nature (such as the leftover of the donkey) undertake ablution and bath with it then perform 'tayammum'.
5. If a traveller carried water with his luggage and he forgot and performed 'tayammum' and observed prayers, it is lawful. (after saying prayers he remembered that water was available with him then it is not necessary to repeat the prayers.)

1. A towel, headgear, etc. which is dipped in the well and wrung out to extract water to make ablution.
2. loosing the prayers means the entire prayers are lost. Tayammum is not lawful if undertaken to join the partly finished prayers or with the hope of getting some takbeerat.
3. Search means to walk upto 300-400 yards personally or to send some one for search.

6. The prayers which carry make up prayers (Qaza) or alternate such as 5 times prayers of different segment or Friday prayers and there is apprehensions of being lost 'tayammum' is not lawful.

54. INGREDIENTS OF TAYAMMUM:-

There are two ingredients of tayammum.

1. Two strokes (that means the first stroke on the earth and rubbing the face, then the second stroke rubbing both the hands to the elbows).
2. The 'Isteab' that means the whole face and both the hands are rubbed in such a way that no space equal to hair is left unrubbed.

Warning:- For rubbing the digital webs of the finger the hands need not be striken on the earth again.

55. THE TRADITIONAL(sunnat) WAY OF TAYAMMUM:-

There are eight (8) traditions:-

1. Recitation of 'Bismillah'. بِسْمِ اللّٰهِ
2. Striking both the palms on the earth.
3. While keeping the palms on the earth push them ahead.
4. Pulling the palms backside.
5. Dusting the earth with hands.
6. At the time of striking hands the fingers are kept wide open.
7. Arrangement (e.g. face is rubbed first then right hand and then left hand.)
8. Rubbing is performed in quick turns.

56. METHOD OF PERFORMING TAYAMMUM:-

The method of performing 'tayammum' is to recite 'Bismillah' and make intention then both the palms are kept wide open from fingers and strike them on clean earth and push them ahead and then pull them back. Rub them on the entire face after removing the excess earth⁽¹⁾ without leaving any space. (If there is beard, it may be combed). Similarly both the hands are striken again on the earth and after removing the extra earth, the four

1. The back of one thumb is hit twice or thrice on the back of the thumb of another hand allowing the earth to drop.

fingers of the left hand are placed on the back of the right hand fingers and pulled them upto elbows (rub the elbows) and the left palm (from the right elbow) is pulled inside so that it reaches the inner portion upto the right palm and then rub the right hand thumb on its back. Similarly the left hand is rubbed and without striking the hands on the earth the fingers are combed.

Warning:- The method of tayammum is same for ablution and bath.

57. THE THINGS WHICH NULLIFY THE 'TAYAMMUM':-

1. The things which nullify the ablution will also nullify the 'tayammum' and the reasons which make the bathing essential will nullify the 'tayammum' for bath.
2. The reasons for which 'tayammum' was performed if they are not existing any more (e.g. water is made available⁽¹⁾ or one is able to use water) will nullify the ⁽²⁾ 'tayammum'.
3. If for ablution and bath only one 'tayammum' was performed thereafter something taken place which nullified the ablution or water was secured with which only the ablution can be performed or previously ill and now became healthy and that the performance of ablution will not cause harm in all such circumstances 'tayammum' is lost as against ablution only but tayammum will be in force for bathing, unless and until the bath is made essential.

Warning:- Islam has permitted that when there is no control over the water 'tayammum' can be performed as for many days as possible there should not be any doubt that 'tayammum' will not clean fully. This is the evil perception because as a man attains purity through ablution and bath and enables himself to observe the prayers, similarly he becomes clean through 'tayammum' also. This is Allah's extra mercy which is special for the followers of our Hazrat Mohammed (S.A.S.) who has made the earth clean for 'His' servants like us. وَالْحَمْدُ لِلَّهِ عَلَىٰ ذَٰلِكُمْ

1. If the water is made available after the beginning of the namaz, the tayammum and namaz both will be void and if found after completion of namaz both ablution and namaz are correct no need to repeat.
2. Eventhough another objection is immediately formed for example tayammum was performed due to non availability of water and when the water is made available he fell ill tayammum is nullified. Now another tayammum is to be performed for the second excuse.

58. PROBLEMS RELATING TO DIRT**Types of dirt:-**

There are two types of dirt.

1. Ceremonial impurity is that impurity which renders a person unable to observe prayers and touch the Holy 'Quran'. This is also called impurity (hadas).
There are two types of impurities (hadas).
 - a. Major ceremonial impurity (hadas-e-Akbar). It is a condition under which without bathing (or performing dry bathing with clean earth and sand) one can not perform prayers and touch the Holy 'Quran.'
 - b. Minor ceremonial impurity (hadas-e-asghar) is that condition under which without performing ablution prayers cannot be performed and the Holy 'Quran' can not be touched.
2. Actual Dirt means filth and dirty things such as stool, urine etc. it is also of two kinds.
 - i. Major Dirt (Najasat-e-Ghaliza):- there is no doubt (1) about its being unclean (there is no difference of opinion about it among the Islamic Jurists.)
 - ii. Minor Dirt (Najasat-e- Khafifa):- About which there is doubt of its being unclean (there is dissenting opinion among the Jurists).

59. CEREMONIAL UNCLEANLINESS (Najasat-e-Hukmi):-

- a. It is compulsory to remove legal dirt (which can not be wiped of under any excuse.
- b. Legal impurity can be removed only by water and it can not be cleaned by confined water.

Warning:- The methods of cleaning the legal impurity have already been explained in the rules regarding ablution, bathing and dry ablution.

60. ACTUAL DIRT. (Najasat-e-Haqiqi):-

1. Removal of (3) actual dirt is also compulsory but when it is to that extent which prevents the prayers and it is possible (4) to remove it without much effort.

1. When there is no dispute between two orders.
2. That means there is contradiction between two categorical orders.
3. That means removal of it from the body and clothes and place of worship.
4. And if it is not equal to the quantity which prohibits the prayers (Salat) it is not necessary to remove it (The dirt more than a Dirham prohibits the prayers.)

2. The actual dirt can be removed by water as well as by the confined water and it can also be removed by other methods.

Warning:- The method for removing the actual dirt and the rules regarding them are explained in the case of ablution, bath and tayammum.

61. MAJOR DIRT (Najasad-e-Ghaleeza):-

The following are the major dirts.

1. Anything which⁽¹⁾ comes out from the body of a man for which ablution or bathing is compulsory e.g. stool,⁽²⁾ urine, semen, prostatic secretion, urethral secretion, blood of menses, blood after child birth, blood of metorrhagia, puerperium, mouthful vomitting, ⁽³⁾ flowing blood and flowing puss⁽⁴⁾
2. Urine of the prohibited animals.
3. The dung of all four footed animals (permitted animals or prohibited ⁽⁵⁾ animals).
4. The beat of nonflying permitted birds (hen, duck etc.)
5. The semen of all the animals.
6. Milk of all prohibited animals.
7. Eggs of all prohibited birds.
8. Flowing blood⁽⁶⁾ and puss of all the living beings.
9. Wine, Sendhi, and Tadi (Liquors).
10. The water used for cleaning the dirt.
11. Water is used for burial bath.
12. The juice extracted from the dirty things.
13. Swine⁽⁷⁾ (dead or alive).

1. Other than farting as there is no dirt in it.
 2. Eventhough it is of a child under fostrage.
 3. Eventhough it is of a child under fostrage.
 4. Similarly dirty water that comes out with pain from eyes or ears or belly button.
 5. This includes the cat and the rat.
 6. The blood of watery animals such as fish, etc., is not a dirt.
- Warning:-** After slaying animals the blood found in the veins, muscles and bones is dirty. Provided it does not stick after having frozen. Moreover it is not of the same limb.
7. Swine is absolutely prohibited and every thing belonging to it (hairs muscles, bones skin etc.) is dirty and unclean.

14. The parts of the dead animals (big or small) which contain flowing blood.
15. Any amputated part of any living being that contains flowing blood.
16. The insects which are born in the dirt (stool, etc.)
17. The droppings of the leech.
18. The droppings of the snakes, its urine and skin.
19. The meat, fat and skin ⁽¹⁾ of prohibited animals including the dead animals which are not slaughtered properly. (The skin ⁽²⁾ becomes clean after tanning).
20. The saliva of a dead person.
21. The left over of the prohibited animals their sweat and saliva.
22. The moisture which comes out of the dead body of the animals containing flowing blood.

Warning:- The cud of every animal is counted as its dung and gal bladder as urine.

62. ORDERS REGARDING MAJOR DIRT:-

1. If the major dirt is thick or solid then if it weighs equal to a Dirham (4 ^{1/2} Mashas) and if it is thin and if measures equal to one dirham in size (equal to the pit of the palm is exempt). That means if so much dirt sticks on the clothes and body and if prayers are performed without removing it, they will be valid eventhough disapprived to the point of being forbidden.
2. Dirt more than a dirham size is compulsory⁽³⁾ to be removed and if equal to the size of a dirham it is obligatory⁽⁴⁾ to be removed. If it is less⁽⁵⁾ than a dirham its removal is sunnath⁽⁵⁾.
3. If the thick dirt sticks which is less than a dirham in weight but in measurement it exceeds a dirham the validity will be according to weight ⁽⁶⁾.

1. Similarly the congealed blood or a lump of flesh in which parts of body have been formed.
2. Except swine because its skin will not be clean even after tanning.
3. Otherwise the prayers will be void.
4. Otherwise the prayers will be disapprived to the point of being forbidden.
5. Otherwise the prayers (namaz) will be abhorrent.
6. Because the thick dirt cannot be measured.

63. MINOR DIRT (Najasat-e-Khafifa):-

The following are the minor dirts.

1. The urine of permitted (halal) animals.
2. Urine of horse.
3. The beat of prohibited (haram) birds.

64. ORDERS REGARDING MINOR DIRT:-

1. If minor dirt sticks to clothes or body to the extent of 1/4th of that part is exempt.
2. Not the 1/4th of the entire clothes or body but a part of the clothes such as sleeves or piece of cloth used in a shirt or trouser or hand or leg.
3. If it is more than 1/4th is compulsory to be removed and if it is 1/4th it is obligatory and less than 1/4th its removal is sunnat.

Warning:-

1. The rule regarding major dirt and minor dirt (which are explained) separately pertain to clothes and body only. If in any liquid substance (vinegar etc.) or in a little quantity ⁽¹⁾ of water, a drop of dirt or bit thereof falls the entire thing will become dirty⁽²⁾.
2. If on any cloth or body both major and minor dirt sticks and the quantity of both separately are lesser than the quantity exempted, in such case the minor dirt will be⁽³⁾ counted as major dirt.
3. If on any cloth dirt (minor or major) sticks to the extent exempted but if it spreads such as dirty oil then it will not be exempted⁽⁴⁾.

Caution:- In the following context certain exemptions granted to the people are explained under Shariat.

1. This includes a well.
2. However the well will not become unclean if the beat of the forbidden birds has fallen therein.
3. When both clubbed will exceed the size of a dirham the prayers will be defective.
4. But it is compulsory to remove.

1. The small showers of any dirt (equal to needle point) stick on the clothes or body⁽¹⁾ are exempted. (even if the total thereof exceeds the limit legally exempted).
 2. The mud on the roads or dirty water found on the road is under exemption provided that the effect of the dirt is not noticed.
 3. The drops of water used for washing the dead body are fallen on the person washing are exempted.
 4. If one or two droppings of the animals are fallen in the milk while milking are exempt, provided they are removed immediately.
 5. The droppings of the mouse are grounded in flour but its effect is not felt in the flour it is exempted. Similarly if it is cooked with bread but it remained hard, as it was, then it is exempt.
 6. Urine of rat and cat (except utensils used for water) is exempt.
 7. Any dirt falls in the water of 10 x 10 capacity and its drops fall on the clothes or body are exempted. Provided the effect of this dirt is not visible in these drops.
 8. Dirty ground or floor or on any dirty thing (which is dry), if any body lays on it with wet body or puts his wet foot or spreads any wet cloth or while sleeping sweat comes out in all these circumstances if the effect of the dirt is not felt then it is exempt.
- 65. THE THINGS WHICH ARE NOT UNCLEAN:-**

The following is the list of things which are not unclean:-

1. The blood of a martyr till it is on the body.
2. The blood of watery animals (fish etc.)
3. The blood and pus found in the wounds of all the living beings which do not flow from its place.
4. The blood in the flesh or veins of the slaughtered animals provided it is of the same part⁽²⁾.
5. The blood found in the heart, liver, spleen, after slaying.
6. Those animals which do not contain flowing blood⁽³⁾ (permitted or prohibited, living or dead.)

1. If falls in the water, other than clothes or body, when the water is not in large quantity or flowing then the water will become unclean.
2. If the flowing blood of other part sticks then it will be unclean.
3. Such as spider, locust, scorpion, lizard, cockroach etc.

7. Watery animals (dead or alive) (1).
8. Skin of (2) the slaughtered animal (permitted or prohibited) which is not even tanned.
9. The skin of the dead animal after tanning.
10. (Except swine) the hairs (3), feathers, muscles, bones, hoofs cloven hoofs, horns, nails, beak, teeth, (either of slaughtered animal or dead) provided there is no fat or humidity on the body.
11. Living dog and elephant (4).
12. Snake skin.
13. The insects found in the clean things (fruits etc.)
14. The water of cocoons and their eyes and beat.
15. Rotten eggs (of permitted birds).
16. The milk of ass (5).
17. The saliva of a slept person (mouth water) from the mouth or stomach.
18. Less than mouthful vomitting.
19. The sweat of those whose left over is clean.
20. Eatables (flesh, sweet, etc.) if they are rotten and throw foul smell (6).
21. The gases which rise from the dirt.
22. Smoke of dirt (when the dirt is burnt).
23. Unclean things whose nature is changed (7).
24. The droppings of permitted birds which fly (8).
25. The beat and urine of the bats (9).

1. Their blood however much more it may be.
2. Except swine.
3. Similarly the hairs of a man when they are not plucked but cut or shaved.
4. According to consensus of opinion not unclean.
5. But its use is not correct.
6. But eating them is not lawful.
7. e.g. wine is turned vinegar or stool becomes earth or a carrion falling in the salt is turned as salt.
8. Such as pigeon sparrow, etc.
9. Either stuck to clothes or body or fallen in the water.

66. THE METHOD OF CLEANING THE DIRT:-

Warning:- The things which are dirty by nature (such as stool, wine, etc.) can never be clean. However if their nature is changed e.g. the stool transforms into earth, the wine takes the shape of vinegar then they will become clean. And the things which are not dirty by nature but temporarily become dirty by sticking dirt they will become clean by cleaning. A sketch is given below from which the method of cleaning and the things which can be easily cleaned will be known easily

THE METHOD OF CLEANING

<p>1. Bathing:- Ghusl (washing) whether with clean water (or used water) which is clean and flowing and can clean the dirt, such as rose, vinegar, water melon and coconut water, or which is squeezed out from the trees as against the milk, oil, etc. due to their greasiness can not clean the dirt.</p>	<p>The things which become clean:- Things become clean with this method the dirt of which is not permanent but temporary that means those have become unclean by other dirt. e.g. clothes, body etc. (this method is applied thrice in case of the invisible dirt. In case of visible dirt it is applied till the dirt is removed)⁽¹⁾</p>
<p>2. Alteration and change:- (Change of nature) Either by burning or by applying medicine or through any experiment.</p>	<p>With this method all the unclean things will become clean whether their dirt is natural or temporary.</p>
<p>3. Rubbing (wiping):- With wet hand or with wet cloth or with any wet thing.</p>	<p>By this method things are cleaned which are neither porous (nor capable to absorb the water) such as mirror, sword, knife table knife etc.</p>

1.The details of this item will be explained in the context of cleaning the cloth.

4. Burning (burning with fire)	Through this method things which are made of earth or sand or any thing which is capable of being burnt and things which are not porous becomes clean.
5. <u>Licking</u> :- ⁽¹⁾ (Licking with tongue) Whether licked by animal (whose leftover is clean such as cow and goat) or an insane child or elder.	Through this method things temporarily become unclean will become clean e.g. breast of a woman (by vomitting of child) becomes clean if licked by a child ⁽²⁾ .
6. <u>Rubbing</u> :- (Rubbing of dry semen) scrubing with hand or rubbing or by any other way.	This method is only for clothes or body which has become unclean due to sticking of semen provided the semen has dried up (whether it is the semen of male or female).
7. <u>Peeling thrashing and rubbing</u> :- Whether peeling with knife etc. or by nail or by any other thing and rubbing on the ground by pouring earth on it.	This method is used for leather goods made out of leather such as socks, shoes, furcoat, etc.
8. <u>Digging and turning</u> :- ⁽³⁾	This method cleans the earth that became unclean. Turning the lower layer up by digging and vice versa so that the bad smell is vanished.

1. This method is related to item No.1.
2. This method is explained in the next page.
3. This method is also related to item No.1.

<p>9. <u>Drying</u>:- Whether by sun or fire or wind.</p>	<p>This method cleans the things which belong to earth or which are grown on earth. Provided they are standing on the earth. Such as trees, grass, wooden log frame of the doors and shutters etc.</p>
<p>10. <u>Removing water from well</u>:-</p>	<p>This method cleans the remaining water of the well and the mud found therein. Its bricks and buckets used for removing the water including the hands and legs of the person emptying the well will also be clean.</p>
<p>11. <u>Slaughter</u>:- Removal of blood according to shariat from the animals containing the blood.</p>	<p>Through this method meat of the permitted animals becomes clean and except swine the skin of all the animals will become clean. (Whether permitted animals skin or prohibited animals and whether the skin is tanned or not).</p>
<p>12. <u>Tanning</u>:-(Removal of the moisture from the skin). Either with chemicals or without chemicals. So that foul smell is removed.</p>	<p>By this method the skin of the animals except swine becomes clean. (Permitted animals or prohibited slaughtered or carrion).</p>

CAUTION:- Now in the following context things which can be made clean are explained separately and individually so that the entire method of cleaning of each item will be in the proper perspective.

'A' 1. Method of cleaning of the body:- If any part of the body becomes unclean, by washing it thrice (due to an exception and difficulty) or licked⁽¹⁾ it by any one thrice it becomes clean. If the dirt is visible then the limit of three times is not important. Whereas it should be washed till the dirt is removed.

2. If the semen is dried on the body then by scrubbing it the body will become clean⁽²⁾, provided the semen is not stuck on the portion where the urine or any other dirt ⁽³⁾ is already there. (it will not be cleaned by scrubbing but will have to be washed).
3. If the dirty oil has fallen on the body it will be cleaned by washing thrice even if it is still greasy. Contrary to it the fat of a carrion⁽⁴⁾ will not be cleaned unless the greasiness is not removed from the body.
4. Punctured place or any other part which has become unclean by sticking of blood or puss and if its washing harms wiping it with clean and wet cloth thrice will be enough.
5. If the dirty colour is fallen on the body or turned the hairs coloured by it they may be washed to the extent that clean water comes out even if the colour is not removed.

1. e.g.wine (which is dirty and unclean and its use in medicine is also not permitted without the opinion of the surgeon general) is mixed with the medicine and stuck to the fingers, if it is licked thrice or in the case of a woman's breast which has become unclean due to vomiting of the child and if the child sucks it thrice it becomes clean.

Warning:- That means if the above method is followed it makes clean it is not that this method is lawful for a muslim to lick an unclean part of the body or without any reason the child is allowed to suck the unclean breast.

2. This method is only meant for attaining the cleanliness from semen only. The other dirt will not be cleaned without washing (or licking).
3. If any one after passing urine has not washed it with water or dried with an earthen cake and at that place semen is stuck where urine is stuck in this case it will not be clean by scrubbing but washing is compulsory.
4. Because the fat of a carrion is exact dirt.

6. If some dirty thing is inserted inside the skin ⁽¹⁾ it becomes clean by washing. It is not necessary to remove that by thrashing the skin.
7. If the top of the breast of a woman becomes unclean due to falling of invisible dirt it will become clean if a child sucks it thrice. If the dirt is visible sucking it thrice is not counted but sucking it till the dirt is removed will be enough.

'B' Method of cleaning the clothes:-

1. If semen has fallen on the cloth and dried it will become clean ⁽²⁾ by rubbing ⁽³⁾ (eventhough after rubbing some effect is found on it) whether it is new cloth or old, either single or double and such cloth is made clean by rubbing and then becomes wet with water it will not become unclean.
2. If the semen has fallen on the clothes and they are still wet, only rubbing will not be enough, but compulsory to be washed, without washing they will not be clean.
3. (Except semen) any other dirt is fallen on the clothes and visible it is to be washed with clean water. Number of times washing is not the condition but the exact dirt and its diminishing effect is compulsory to be removed. Whether it is washed one time or more even then it is not removed, it is to be continuously washed till it is removed. However its spots are remained on it and it is difficult to remov them it is unnecessary to wash it (by applying soap or hot water) only the removal of the nature of dirt is sufficient e.g. dirty colour or blood has fallen on the clothes then it is washed to the extent that clean water comes out even if the colour remains.

1. As the Hindus and some illiterate Muslims tattoo the skin.
2. This method is special for semen. Except semen the other dirt will not be clean without washing.
3. There is a uniform rule for the semen of female, male, human and animal healthy and those suffering from spermaturia(bright disease).
4. If the dirt is removed by washing once it is alright if required to be washed four or five times it is washed four or five times. However it is necessary to be washed till the dirt is removed. If the dirt is removed by washing it less than three times, it is better to be washed three times.

4. If invisible dirt has been stucked to the clothes then by washing it three times and squeezing it every time by applying his personal force (full force means the person squeezing them out applies his own force⁽¹⁾ and if it is squeezed by the same person for the second time it will not shed further water.) the clothes will become clean.
5. After squeezing for the first and second time, it is better to wash the hands. However squeezing them for the third time will clean hands and clothes, provided in the third squeeze no water is shed from them, otherwise the clothes and hands both will be unclean.
6. If a person washes the clothes thrice and every time particularly in the third time after squeezing them with full force not a single drop is shed from them and after that the clothes are hanged and if it sheds water the clothes and hands and the water (which is dropped) all are clean and if it is not squeezed with proper force every thing is unclean.
7. Invisible dirt has fallen on a thing, which is difficult to be squeezed, such as big carpet, gunny bag, mat, etc. if they are washed thrice and every time after washing is dried then they will become clean. (The limit of drying is left to the extent till water shedding stops)⁽²⁾. Same method⁽³⁾ applies to a very thin cloth which will be torn if squeezed with force.
8. If any thing (squeezing thereof is difficult) is such that the dirt is not fully absorbed on it, is enough to wash it thrice. (Drying it every time and leaving it till shedding of water stops, is not necessary).
9. Dirty gunny bags, big carpet, or any dirty cloth which is difficult to be squeezed if thrown in the flowing water for a long time till the dirt is expected to have been removed they will become clean⁽⁴⁾.
10. Dirty oil or ghee fallen on the clothes they will become clean by washing them thrice eventhough their oilishness remains, ⁽⁵⁾except in the case of fat of a carrion⁽⁶⁾, in which case till this greasiness is removed the clothes will not be clean.

1. Here the force of the other person is invalid.

2. Fully drying is not the condition.

3. Based on the necessity.

4. The flowing of water is an alternative to the squeezing.

5. Because the oil or ghee is not unclean by itself. But they have become unclean due to mixing of some dirt in it. It will be removed by washing them.

6. Because it is dirty by nature.

11. The dirty cloth which is compulsory to be washed thrice it is not necessary to wash it continuously whereas the body is compulsory to be washed continuously⁽¹⁾.
12. If any part of any cloth has become unclean and not remembered, which part it is, then if any part is washed it will become clean⁽²⁾. But better to wash the entire cloth.

'C'. THE METHOD OF CLEANING THE SKIN:-

1. Except swine⁽³⁾ every animal (whether permitted or prohibited) when slain (according to Sharia) while reciting 'Bismillahi Allahu Akbar' its skin will become clean⁽⁴⁾. And if died without slaying (carrion) its skin will become clean after tanning⁽⁵⁾ (Whether tanning is done by a pagan or a muslim).
2. If the skin is tanned with a dirty thing (the tallow of a carrion etc.) or a tanned skin has become unclean with some dirt and if it is possible to wrench it then wash it thrice and every time squeeze it, will become clean. When squeezing is not possible wash it thrice and every time leave it till the water shedding stops.
3. If visible dirt has fallen on socks or shoes such as stool, dung, etc. (whether dry or wet) it will become clean by rubbing or by scrubbing them if the dirt is invisible such as wine or urine and it is wet then rub them with the sand or ash and then wipe off. If it is dry it may be washed.
4. If the dirt has fallen on the jacket and it is invisible and dry it will become clean by rubbing it.

D..METHOD OF CLEANING THE LAND ETC.:-

- a. If a particular land has become unclean it will be made clean by the following methods.
 - i. By drying⁽⁶⁾ and when the effect of the dirt (colour and smell) does not exist.⁽⁷⁾

1. The body cannot be wrenched therefore it has to be washed continuously.
2. Whether duly considered or not. There is one benefit in washing duly thought out that the namaz performed with these clothes need not be repeated. But washed without afterthought, the clothes are to be washed again to remove the dirt as well to repeat the namaz.
3. The swine being dirty animal its skin will never be clean either by slaying or by tanning.
4. The skin can be used for namaz as well for a bucket.
5. Tanning means removal of moisture and bad smell. It is either by applying salt or any medicine (bark of babool etc.) to be cooked with it or by drying in the sun or air.
6. Whether it is dried in sun or air or fire.
7. Saying prayers are lawful on any land which is got cleaned by becoming dry but tayammum is not lawful with it.

- ii. Due to falling of rain the effect of the dirt is removed.
 - iii. By flowing water⁽¹⁾ thrice (in such a way that effect of the dirt is removed).
 - iv. By pouring water thrice and every time rubbing with hand and wiping⁽²⁾ out with clean cloth.
 - v. By turning the earth from upward down and vice versa.
 - vi. Hiding the dirt by pouring earth etc. over it (in such a way that the smell of the dirt is vanishes).
- b.** The land which became clean after it is dried and if water is poured on this land it will not become dirty again.
- c.** The things which are standing on the earth or fastened⁽³⁾ to it such as trees, grass, walls, threshold, pillars, etc. or laid as floor such as bricks, stones etc. They will become clean after dried and those which are not like them. (e.g. fallen tree or grass or unused bricks⁽⁴⁾) they will not become clean unless they are washed. However the rough stone (grinding stone) becomes clean by drying like the earth.
- d.** The earthen pots made of dirty clay will become clean by burning.
- E. Method of cleaning iron, glass, etc.**
1. Iron, copper, brass, silver, made of gold such as sword, knife, kitchen knife, jewellery, glass, mirror, or coloured vessels, all such things which do not absorb water and if they become unclean, by rubbing⁽⁵⁾ and by wiping or by washing them thrice they will become clean.
 2. Carved jewellery or utensils etc. will not become clean unless they are washed.

1. If the earth is very loose.
2. If the earth is hard.
3. It cannot be separated from the earth.
4. Can be moved from one place to another place and which is not fixed to the land.
5. To the extent that the effect of the dirt goes away but in wiping or rubbing there is a condition that the object used is not carved one.

F. Method of cleaning the utensils

1. The new earthen pots or those made of wood etc. (which absorb water), if they become unclean they are washed thrice and every time left to be dried⁽¹⁾, they will become clean.
2. Painted utensils, crockery, old earthen utensils can be cleaned by rubbing⁽²⁾ or wiping also.
3. The earthen pot or pots made of stone will also become clean by burning.
4. If a dog has put his mouth in any utensil or licked it, it will become clean by washing thrice and drying it every time but it is better to wash seven times at least once with earth or sand.

G. The method of cleaning oil, ghee, honey etc.

1. If a mouse falls in the Hydrognated⁽³⁾ ghee and dies, if the ghee found around the mouse is removed, the rest of the ghee will be clean.
2. If in the fluid ghee or oil any dirt is fallen then water equal to 1/5 of it is mixed and boiled till the water evaporated and ghee and oil remains, or shaken by mixing equal water then the oil or ghee which comes up is removed and the water is thrown or in that container (in which oil or ghee is found) a hole is made in the bottom so that the water is emptied and the oil or ghee is remained. Similarly all the above methods are performed three times to make them clean.
3. When the honey becomes unclean 1/5 of its size water is mixed and boiled, when the entire water is evaporated and the honey comes in its original form then again water is mixed and boiled. If this process is done three times it will become clean.

1. That means it is left out till water shedding stops.
2. Which do not absorb water and not carved one.
3. Hydrogenated ghee is that if it is removed from one side the level of the ghee does not change.

H. Method of cleaning miscellaneous things:-

1. If the head and legs of the slain goat are stained with blood they will become clean by burning. If a little quantity of grain has become dirty in a barn (godown) (similarly at the time of thrashing if the animals have dropped their dung or pass urine) it is not known which part of it becomes dirty then a portion of it is removed and washed and mixed with the entire grain or a small portion of it is removed and given away to some one in charity. Then the entire quantity will become clean. If a small quantity of grain found in a place other than the thrashing ground and it becomes dirty or unclean it will be washed thrice and dried every time.
2. If a small quantity of cotton becomes dirty it will become clean by beating it. And in beating it there is possibility of being flown away, it will become clean by beating. Otherwise it will not be clean without washing. And if it is not known as to how much became dirty it will also become clean by beating it.

ORDER FOR CLEANING OR WASHING AFTER NATURAL EVACUATION OR PISSING:-**67. Definition of 'istenja'.⁽¹⁾**

Cleaning of the place of natural evacuation (front and back), from dirt is called 'istenja' (washing with hand or removal of dirt with water all have the same meaning)

68. ORDERS REGARDING 'ISTNENJA':-

1. Cleaning after evacuation is the stressed order of the Hadith ⁽²⁾ (Sunnat Mawkkadda) when the dirt has not been spread at the place of evacuation. If it is spread more than one Dirham in size washing it is obligatory and if it is more than one dirham in size it is compulsory.

1. Istenja does not mean pissing as it is commonly understood.
2. Whether the dirt is evacuated based on the routine or normal habit such as stool, urine, etc. or abnormally blood, puss or any dirt which sticked to that place.

2. Only after passing urine cleaning is desirable.
3. In opening a vein, farting and getting up from sleep, istenja is undesirable.
4. Cleaning (istenja) must be done both with mud cake and water. Eventhough cleaning only with mud cake⁽¹⁾or water the tradition of the Holy Prophet will be fulfilled. But it is better to use both ⁽²⁾.
5. In cleaning with water seclusion is necessary and if it is not possible to get clean without removing the clothes, cleaning with water must be avoided⁽³⁾
6. There is no limit of mud cakes in cleaning whereas cleaning and removal of dirt is the condition either with one or more but it is desirable to use in odd numbers or minimum three.
7. If the hands of any person are crippled or paralysed, his wife can clean it. Similarly if the wife is handicapped it is for the husband to do it and if wife or husband are not available the cleaning (istenja) is exempted.

69. THE THINGS WHICH CAN BE USED FOR CLEANING THE DIRT:-

1. It is the traditional way to clean the dirt with earthen cake, stone ⁽⁴⁾, sand and water. Besides these every thing⁽⁵⁾ which is clean and capable of removing the dirt is permitted ⁽⁶⁾ (however
 1. Provided the dirt is less than one dirham in size otherwise washing is compulsory (even then the use of mud cake will however be traditional).
 2. The best way is washing with water after applying mud cake. Least is to rely on water. Lastly is to depend upon the mud cakes for cleaning.
 3. Cleaning with the mud cake will be sufficient because nudity is a sin and it is prohibited to expose the hidden part of the body.
 4. The stone should not be very rough to cause pain, not so polished that will not remove the dirt.
 5. Such as old cotton, the piece of old torn cloth, old skin, wood, etc.
 6. But cleaning with other than these four things i.e. mudcake, stone, sand, water, will invite poverty and misery.

the things which are useful for human beings and animals such as eatables, fodder, leaves of trees, valuables or sacred such as paper or cloth (written or plain) or the spare water remained after ablution or 'Zamzam' (1) water it is unbecoming to use them for cleaning. Further burnt bricks or tiles, coal, iron, glass, bone, lime, wall of the others, horse dung, and entire dirty things and the mud cakes or stone which is already used for cleaning (2) all such things used for cleaning will be unbecoming).

70. The method of 'istenja' and rules regarding passing urine & evacuation.

When any one feels necessary for evacuation and passing urine he should go to toilet or any other lonely place (If it is forest or a stretch of land go to a far off place where the people can not see him) while going carry the mud cakes with him. Ring or any other thing on which the name of 'Allah' and 'prophet' or any verse of Qura'n is engraved it should not be carried (3) and also not bear headed. When reach the door of the toilet then recite (4)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

then put the left foot try to enter inside and at the time of sitting (5) remove the clothes (to the extent necessary) and keep the legs apart . Putting force on the left leg. Must not face west or east, concentrate on evacuation not on the other things particularly on religious matters (6) and should not talk others and no

1. The absolute water eventhough useful and costlier but exempted.
2. But with the other side which is clean that means it was not used for cleaning now it can be used and it is not abhorrent if even only one mud cake that has three sides is used for cleaning.
3. And keep towards right side.
4. (Translation) O! Allah! I seek your refuge from all the dirt and wicked souls.
5. One gets quick relief.
6. It will be a cause of deprivation from virtue.

chanting the name of Almighty 'Allah'. Neither recite الحمد لله (1) (Alhamdu Lillah) on sneeze, nor to give reply to 'Azan,' nor to see his hidden parts without necessity, nor to see the stool, nor to spit, nor to clean the nose, nor to expectorate, nor to see hither and thither, nor to play vainly with the organ and not to see towards sky. Not to sit for a long time(2). Whereas sit gently by bending the head down feeling ashamed and shy. Try to get rid of the natural call fully and quickly. After evacuation according to the need the mud cakes are to be used. The first mud cake is moved from farward to backward and the second one from the back to the fore. Then the third one from forward to backward if it is summer season otherwise(3) the first cake from backward to forward, second from forward to backward and then third from back to fore. The female in every time bring the cake from back to fore. After cleaning stand up. Before standing the body is covered with clothes (4) then come out of the toilet by putting right foot outside first and recite(5) ' غُفْرَانِكَ يَا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَ عَافَانِي ' then dry the urine(6) with the mud cake(7) from the glans till fully satisfied(8) Then sitting easily at a place other than the place of evacuation wash with water in such a way that both the hands are first washed thrice. Then with fingers of the left hand the dirt is washed(by raising the fingers

1. However without moving the tongue there is no harm remembering in hearts.
2. Because it will develop piles.
3. During the winter season.
4. (Translation) O! 'Allah' I seek your pardon.
5. (Translation) Thanks to Allah who has removed my pain and granted peace.
6. This order is for males, ladies wait for some time then wash with water.
7. But hiding from the sight of the people, because using a mud cake openly to clean the urine while walking on a thoroughfare is very bad.
8. Whether by walk or excretion or by striking the legs with force on the ground or by any other way. There is a tradition of Holy Prophet which narrates perfect cleanliness from the urine saves from torment in the grave which will be due to it.

first⁽¹⁾ with the middle finger then the nearer⁽²⁾ finger then with the little finger and then with the index finger), from the place of evacuation⁽³⁾ to the full satisfaction. After washing the body it is dried with a clean cloth or wiped of with hand several times (The wetness is nominally remained so that the dress is saved from the used water). The hands will also be automatically cleaned by this washing . But it is desirable that the hand is washed again by rubbing it on the soil and earth three times.

71. The places which are prohibited for passing of urine and evacuation:-

In and around the mosque and a place where the 'Idd'⁽⁴⁾ prayers are performed (Idgah), in the grave yard, in between the four footed animals, water, canal, well, on the steining wall of the cistern etc. (eventhough the dirt does not fall in the water) in the fields where crop is fully grown, under the fruit bearing trees, in a shed where the people use to sit, on the roads, near the gathering, under the conduit, place where ablution and bath is undertaken at a place where one has to face or back⁽⁵⁾ the Kabah (whether house or forest). In all such cases evacuation and passing urine is prohibited. Further in any hole, in the opposite direction of the air, on the hard soil, on the heap of dirt, while sitting on the lower level ground and passing urine on a higher place not correct.

72. The acts which are abhorrant (makrooh) at the time of cleaning bowls and passing urine:-

Without reason passing urine while standing or by laying on the ground or totally naked or bare headed at the time or keeping

1. Wash with the fingers from the palm's side using their width and not with their tips.
2. First wash the place of evacuation thereafter the place of urine.
3. That means wash exessively when not keeping fast. If keeping fast not to sit with ease not to wash extravagently.
4. If some place is reserved for toilet there is no harm.
5. If any one sits without knowledge but immediately changes his direction it is expected that he will be pardoned.

face or back towards 'Kabah' or carrying a thing on which the holy verses (Quranic verses, hadith, etc.) or the names of 'Allah' or the name of 'Prophet' are engraved or reciting the Holy words or touching the hidden parts with right hand or cleaning with it or any kind of misbehaviour all such things are abhorrent⁽¹⁾

73. The Timings For The Prayers (Namaz):- نماز کے اوقات

Timings for compulsory Prayers (Namaz) فرض نماز کے اوقات

Compulsory Prayers are five (5) فرض نمازیں پانچ ہیں

(1) Fajr (2) Zohar (3) Asr (4) Maghrib and (5) Isha

1. Timings of Morning Prayers (Fajr) starts from the day break
(2) till the sun rise.

2. Timings of the Noon Prayers (Zohar). It starts from the declining⁽³⁾ of the sun when every thing casts its shadow (other than the real⁽⁴⁾ image) equal to two shadows. That means it is upto the casting of double the shadow other than the real image⁽⁵⁾ (The timings of Friday (Juma) prayers is also the same).

3. The timings of the After Noon (Asr) prayers. It starts after the physical objects cast their shadow double of their size which lasts till the sunset.

4. Evening Prayers (Maghrib) starts after setting of the sun and lasts till the disappearance of the twilight⁽⁶⁾.

5. Night Prayers (Isha). It starts after disappearance of the twilight in the horizon till the day breaks and the timings of the Vitar prayers are also the same which is performed after night prayers.

1. It is included in clause No.70.

2. Early morning means whiteness that spreads on the eastern horizon till the sun rises as against pseudo morning, which appears in the length. then darkness again spreads. The time of Morning prayers (Fajr) does not fall in the pseudo morning.

3. When the sun comes down from the head it is called decline.

4. At the exact noon the image formed of every thing is called the real image.

5. As a precaution the noon prayers are performed with in the formation of single virtual image.

6. As a precaution the prayers of Maghrib are to be performed before the start of the white twilight.

[Warning:-

1. It is desireable (mustahab) to say the morning prayers (Fajr) after the spread of the brightness on the horizon. So much time is necessarily be reserved to repeat the prayers on any apparent defect, which includes recitation 'Holy Quran' (that is "sura-e-Fatiha and other forty or fifty verses) and the ladies should perform the prayers in darkness (1).
 - a. The noon prayers (zohr) in the winter season are performed early and in the summer season with delay as it is desirable (but in all respects it is performed with in one virtual image).
 - b. It is desirable that the after noon prayers (Asr) are performed with delay in all the seasons (the limit of the delay is that the sun will not turn yellow and one cannot see it with naked eye).
 - c. The evening prayers (Maghrib) is desirable to be performed early in every season.
 - d. The night prayers (Isha) are desireable to be delayed till 1/3 of the night is passed. Till the midnight it is allowed (mubah). In 'Vitr' prayers delay is desireable till the end of the night. The person who can not wake up perform it before sleeping.
2. During the cloudy days after noon and night prayers are performed early and the rest of the prayers with delay.
3. Afternoon prayers, till the sun becomes yellow, or till the shining of the stars saying evening prayers and night prayers after the midnight without any excuse is disapproved to the point of being forbidden. (Makrooh Tanzeehi).

74. PROHIBITED TIMINGS:-

The timings during which performance of prayers (namaz) is prohibited. They are three

- (1) At the time of Sunrise⁽²⁾ (2) At exact noon and⁽³⁾ (3) during sunset⁽⁴⁾.

1. Further the males during 'Haj' will perform the prayers (namaz) in the darkness at 'Muzdalifa'.
2. Till the sun rises to an extent of one lance (after 21 minutes)
3. Until the sun is not declined.
4. That means after the sun becoming red till it is set.

But afternoon prayers of the same day can be performed at the time of sun set, with abomination⁽¹⁾. Further saying of funeral prayers during the above three timings is lawful without abhorrance if the dead body (janaza) is brought at that time.

75. UNDESIRABLE TIMINGS:-

A) During the following timings performing of supererogatory (Nafil) prayers are undesirable⁽²⁾.

- 1. Before morning (Fajr) prayers (other than sunnat of fajr.)**
- 2. After morning prayers⁽³⁾ till the sunrise to the extent of 21 minutes.**
- 3. Subsequent to afternoon prayers (Asr) (till the sunset)**
- 4. Before the evening prayers (Maghrib)**
- 5. During the tight timings (except compulsory prayers of that segment).**
- 6. At the time of calling (iqamat) for compulsory prayers⁽⁴⁾.**
- 7. At the time of delivery of sermons (either Friday or Idd, etc.)**
- 8. Before Idd prayers (In home or Iddgah).**
- 9. After the Idd prayers (only in Iddgah).**
- 10. Before two compulsory prayers⁽⁵⁾ in 'Arafat' and 'Muzdalifa'.**

B) During the following timings compulsory prayers (Farz) and obligatory (wajib) or supererrogatory (Nafil) and any type of prayers are abhorrent.

- 1. At the time of nature call i.e. evacuation or passing of urine.**
- 2. At the time of farting.**
- 3. After the food is served when one is hungry (these are rules due to which one can not concentrate on the prayers (namaz)).**

- 1. This is better than makeup salat (Qaza) better to repeat afterwards.**
- 2. This includes supererogatory prayers (Sunnat)**
- 3. If one feels the sunnat of the morning prayers (Fajr) as defective or it is not performed before farz it is not correct to perform it immediately after the farz.**
- 4. If there is no apprehension of missing the congregational prayers of 'Fajr' saying sunnat of 'Fajr' is not abhorrent.**
- 5. 'Arafat' is the name of a mountain in 'Mecca' and 'Muzdalifa' is the place where during the Haj period two compulsory prayers are performed at a time.**

76. JOINING OF TWO PRAYERS AT A TIME:-

Saying of two prayers at a time except at 'Arafat' and 'Muzdalifa' are not permissible. (In 'Arafat' the 'zohar' and 'Asr' prayers at noon and in 'Muzdalifa' Maghrib and Isha are permitted.)

77. RULES REGARDING AZAN:-

Definition of Azan:- The meaning of Azan is to give a call and inform (1) and in terms of 'shariat' giving call for the compulsory prayers in a particular way with fixed words to the public is called 'Azan' (2).

78. THE WORDS OF AZAN:-

There are fifteen (15) words of Azan

اللَّهُ أَكْبَرُ⁽³⁾، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ⁽⁴⁾، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ. (5) حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ⁽⁶⁾ حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ⁽⁷⁾، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. لَا إِلَهَ إِلَّا اللَّهُ⁽⁸⁾

But in the call for morning prayers (Fajr) after Hayya Alal Falah the word Assalatu Khairum Minan Naum⁽⁹⁾) الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ is also used . Accordingly there are seventeen words for 'Fajr' call.

1. So that all the muslims gather in the mosque to join the congregational prayers.
2. Person delivering 'Azan' is called moazzin.
3. (Translation) 'Allah' is great and Supreme in Command.
4. I give witness that there is no God except 'Allah' (it is a rule that unless a person knows fully well about some thing he cannot give evidence. here under this heading it is the intention to get meaningfull and committed affirmation.)
5. I witness that Hazrat. Mohammed (S.A.W.S.) is a messenger of Allah.
6. Come to say prayers.
7. Come for well being (that means for prayers which is for well beings.)
8. (Translation) Except God there is no one to worship.
9. Prayers are better than sleep (because the time of 'Fajr' prayers is such that a man will be in sound sleep rendering it difficult for him to wake up. Therefore it is a reminder that the prayers are better than sweet sleep.)

79. DEFINITION OF 'IQAMAT':-

To invite people present in and around the mosque to join the congregational prayers using specific words known as 'Iqamat' (1) words which is generally called Takbeer.

80. THE WORDS OF 'IQAMAT':-

There are totally seventeen (17) words of 'Iqamat', Fifteen (15)(2) are the same as 'Azan' in addition thereto قَدْ قَامَتِ الصَّلَاةُ ، قَدْ قَامَتِ الصَّلَاةُ حَتَّى عَلَى الْفَلَاحِ .

81. ORDERS REGARDING 'AZAN' AND 'IQAMAT':-

1. Giving call(3) (Azan) for all the five (5) compulsory prayers is stressed sunnat (4) for the males (5) whether it be obligatory prayers or make up(6) or congregational or individual.

1. Which are used only for the 'Fajr' prayers.
2. Certainly prayers (Namaz) started.
3. For Friday prayers it is masnoon to give call (Azan) twice. First as usual from outside the mosque and second within the mosque opposite to the dias after the Khateeb having been sat to deliver the sermon. The second call (Azan) will be in a lower voice.
4. For ladies azan and iqamat are not masnoon whether it is for congregational or individual.
5. For the person saying prayers in his house call (azan) is not masnoon (desirable-mustahab) provided call was delivered from the mosque of the locality or tower because the call from the mosque is enough for all. When the call was not delivered from the mosque or there is no mosque at all then it is masnoon. Likewise call (azan) is not masnoon for a traveller but desirable (mustahab)
6. If the prayers are not performed by all of them due to some reason call (azan) may be delivered openly for it. If it is omitted due to any special reason the call (azan) may be delivered slowly so that the omission is not disclosed to others. Because the omission of namaz is not to be disclosed to others. As the omission of namaz is the proof of negligence and laziness. Negligence and lethargy is the positive commitments of Islam is a sin and it is not better to expose the sin.
(Warning) If the omitted prayers are many and they are performed at a time the call (azan) given for the first prayers will be masnoon. For the rest only iqamat.

2. 'Iqamat' like 'Azan' for obligatory prayers of five (5) times is masnoon.
3. Except for obligatory prayers no 'Azan' and 'Iqamat' whether it be collective prayers (funeral prayers) or 'Vitr' and 'Idd' prayers or supererogatory (nafil).
4. For Friday prayers giving call (azan) for two times is masnoon.

82. THE CONDITION FOR CORRECT AZAN:-

1. The call given for a particular prayer must be within the prescribed segment. It is not correct to give call (azan) before time otherwise it will be repeated, (whether it is morning prayers or any other prayers).
2. The words of 'azan' should be in 'Arabic' as approved by the Holy Prophet.
3. The call giver (moazzin) be a male.
4. The call giver must be a sane⁽¹⁾ (insane child and mentally deranged is not justified).

83. THE TRADITIONAL WAY AND DESIRABILITY OF 'AZAN' AND 'IQAMAT':-

1. The call is given from a high place outside⁽²⁾ the mosque and 'iqamat' within the mosque.
2. 'Azan' is delivered by standing position.
3. Call is given with loud voice.
4. At the time of giving call the index fingers are put in the ears.
5. The words of the call 'azan' are recited maintaining some pause⁽³⁾ between words and the 'iqamat' quickly.

1. Maturity is not necessary. A sensible boy can deliver the azan. Hence the azan by an insensible is not correct.
2. When loudspeaker is used for the call (azan) it can be delivered from inside the mosque because the loudspeakers are kept out of the mosque which will serve the purpose. The second 'azan' of Friday is delivered from inside the mosque opposite to the dias.
3. If a person delivering the call (azan) in quick terms like iqamat it is desirable to be repeated.

6. In 'azan' at the time of reciting Hayya Alas Salah, (حَيَّ عَلَى الصَّلَاةِ) turn the face towards the right side and at the time of Hayya Alal Falah (حَيَّ عَلَى الْفَلَاحِ) towards left side (in such a way that the chest and steps should not turn from the 'Qibla'.
7. 'Azan' and iqamat are recited facing the 'qibla'.
8. The words of 'azan' and 'iqamat' are recited in the serial order.
9. At the time of delivering 'azan' and 'iqamat' no other talk is allowed (even it may a reply to the salam).

First Warning:-

1. At the time of delivering⁽¹⁾ 'azan' one must be free from major impurity which is sunnat and minor impurity is also desirable.
2. At the time of iqamat one must be free from both impurities ⁽²⁾

Second Warning:-

The moazzin should possess these qualities, sane, loud voice, knowledge of the general principles of the religion (the direction of 'qibla' and timings of the prayers), accomplished with the knowledge of Hadith, pious and religious minded. (Further he must have a commanding appearance so that he can reprimand those who miss the congregational prayers.)

84. THE APPROVED FORM OF 'AZAN' AND 'IQAMAT':-

- a. The approved form of 'azan' is that the call giver (moazzin) (making himself free from legal impurity and ceremonial impurity) from outside of the place of worship and from an elevated place facing the 'kaaba' stand straight and while keeping the index fingers of both hands in the ears. Tell 'Allahu Akber (in a loud voice) four times in two spells. Affirmation of belief (shahadathain) four times. First affirmation twice and second affirmation twice each with a small break then while

1. If a person delivered the call 'azan' is under ceremonial uncleanness it is disapproved to the point of being forbidden. Such azan is desirable to be repeated.
2. If the iqamat is said when one is under ceremonial uncleanness or legal uncleanness it is also disapproved to the point of forbidden. But repetition of iqamat is not desirable.

turning the face towards right recite Hayya Alas Salah two times in two breaths and turning the face towards left Hayya Alal Falah⁽¹⁾ two times in two breaths. Then Allahu Akbar two times in one breath and La Ilaha Illal Llah in one breath. The call (azan) will be complete. For the 'fajr' call (azan) the words 'Assalatu Khairum Minan Naum' is recited twice after the words 'Hayya Alal Falah' in two breaths without turning the face. The words of 'azan' are recited seperately and with small pauses. The first two words of Allah Akbar are recited giving time to an extent that the persons listening them can reply.

Similarly after every sentence of 'azan' a little pause is to be maintained.

- b. The rules for 'iqamat' are the same as 'azan'. The difference is only that the 'azan' is delivered out side the mosque whereas the 'iqamat' inside the mosque. 'Azan' is delivered some time earlier than the compulsory prayers and iqamat just before the compulsory prayers. Azan loudly and iqamat slowly. Instead of Assaltu Khairum Minan Naum as recited in the fajr, Qad Qamatis Salah is to be recited. In it there is no need to keep index fingers⁽²⁾ in the ears and to turn the face⁽³⁾ towards the right and left while reciting Hayya Alas Salah and Hayya Alal Falah.

Warning:-

1. (i) If in the Allahu Akbar الله اكبر the alif of Allah is uttered with elongation like long vowel (آله) and the noon of اشهد ان is uttered with an expansion will amount to unbelief. (ii) while uttering Akber (اكبر) by adding alif (اكار) between 'Ba' and 'Ra' 'azan' becomes defective.

1. In such a way that the chest and feet are not turned out from qibla.
2. Because the fingers are kept in the ears to increase the sound which is not required here.
3. Because the 'iqamat' is to inform persons present.

(iii)The 'Daal' (د) of the word Mohammed uttered with 'pesh' (پ) will be wrong. Whereas it is to be uttered with 'Zabar' (ز) taking care of these things is quite necessary.)

2. If the call giver (moazzin) makes any change in the order of preference or forgets certain things he should repeat from where he has forgotten. If he utters أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ first and then أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ he should repeat the words from where he missed and not from the beginning according to the preferential order and complete it.

85. ABHORRANCE IN THE CALL 'AZAN':-

1. Overriding affect. (that means uttering affirmation (shahadatain) slowly first and later with loud voice)
2. Creating melody⁽¹⁾ (that means presentation of alphabets and vowels with low and high tune, change in the words and turn them like a song).
3. Delivering azan under one's own capacity.
4. Contravening the principles of the approved form of (azan) (these contraventions are abhorrent).

86. THE PERSONS WHOSE AZAN OR IQAMAT IS PROHIBITED & ABHORRENT:-

1. The call (azan) delivered by an infant or insane person is prohibited which is to be repeated.
2. Call (azan) by a woman, by an inebriated person and debauched is abhorrent. The call given by the debauched though abhorrent need not be repeated. Whereas the call by woman and intoxicated one is desirable to be repeated.
3. The call or iqamat given by a person under ceremonial impurity (junubi) (the person requiring post coitus bath) are both abhorrent. The iqamat by such person need not be repeated.

Warning:-

1. The call (azan) and iqamat is given by a man or sensible boy is lawful.

1. Delivering and listening of the call like a song are both abhorrent. Whereas in a decent tone which does not change the sound of the words is good. Decent tone and nice accent of the call giver without melody is better.

2. The call (azan) by person without ablution is correct but the Iqamat is abhorrent.

3. The call (azan) by an illeterate, illegitimate and a blind⁽¹⁾ is lawful without doubt. Any way it will be better to avoid it.

87. Recall (Tasweeb):-

1) Reminding after azan and iqamat for namaz is called tasweeb (using words Assalath, Assalath or salath is ready etc.)

2) Tasweeb is lawful for salath except Maghrib.

3) The duration of azan and tasweeb in Fajr will be such during which 20 verses of Quran can be recited. This pause should also be maintained between tasweeb and iqamat.

4) The duration between azan and iqamath will be to allow some time to observe 2 to 4 sets of prayers in between (10 verses of Quran can be recited in each rakat).

5) The second call for salath (tasweeb) is not necessary to be in Arabic. It will be enough if one says that the salath is ready. Any signal will also serve the purpose such as coughing etc. to alert the persons to gather for salath.

88. RULES FOR THE PERSONS LISTENING THE CALL (AZAN):-

1. It is obligatory for a muslim, male or female, ceremonially cleaned or uncleaned to respond to the azan.

2. After listening azan except responding it, no other engagement even salam and reply thereto. If reciting Quran stop reciting and to stop walking even.

3. After hearing the first azan of Friday (Juma) it is obligatory to go to the mosque for Friday (Juma) prayers. It is prohibited to make any adventure at that time.

4. It is not necessary to respond to the second azan of Juma

5. When there are many calls from different mosques for the same salath it is obligatory to respond to the first one.

6. One should not respond or reply to the azan under the following states.

1. When there is someone to show time to the blind person.

1. In namaz.
2. During the sermon of Eid or Friday.
3. Observing funeral prayers.
4. While hearing or imparting religious education.
5. While eating.
6. During coition (sexual intercourse).
7. During evacuation.
8. Under menses.

89. ANSWER TO AZAN:-

1. Response to azan is of two kinds, by word and by deed. By word is that a person who is inside the mosque provided he is neither teaching nor learning he should respond by words. The person outside the mosque he must reply by words and by deeds. After hearing azan while leaving all the engagements even recitation of Quran, one should present himself in the mosque that is the only answer in addition he should give reply with his tongue.
2. The answer to the call (azan) is that he is to repeat the words of azan slowly. But in response to **حَيَّ عَلَى الْفَلَاحِ** and **حَيَّ عَلَى الصَّلَاةِ** the reply should be **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** (1) and in reply to **صَدَقْتَ وَبَرَّرْتَ** (2) he should say **الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ**
3. On hearing for the first time the words **أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ** should utter **صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ** (3) and by hearing for the second time while fixing the nails of the thumbs on the eye it is desirable to say **قُرْءُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ. اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصْرِ** (4).
4. After azan (5) the moazzin and the audience should both recite this dua. **اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةَ التَّامَّةَ وَالصَّلَاةَ الْقَائِمَةَ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَالْبَعَثَةَ مَقَامًا مَحْمُودًا وَالَّذِي وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ**

1. No power or force except with the help of Allah.
2. You told the truth and better.
3. O'Messenger of Allah, Allah will shower His Blessings on you.
4. O'messenger of Allah, I feel delighted with your name. O'Allah favour my ears to listen the name of the Holy Prophet and my eyes to have His Glimpse.
5. After the end of azan neither the moazzin nor the audience to add the words **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** whereas they should recite durood and dua. There is no authenticity to utter **وَأَرْزُقْنَا شَفَاعَتَهُ** after the **وَعَدْتَهُ** and at the end **أَرْحَمَ الرَّاحِمِينَ**

and at the end of dua uttering **أَرْحَمَ الرَّاحِمِينَ** is not necessary⁽¹⁾.

5. It is desirable to raise hands during dua and rub them on the face after dua.

90. REPLY TO IQAMAT :-

It is desirable to give reply to Iqamat by words and by deeds.

By words is to repeat the words which are heard. In reply to **قَدْ أَقَامَتِ الضَّلْوَةَ** say **أَقَامَهَا اللَّهُ إِدَامَهَا**⁽²⁾ and by deed is to join the congregation immediately.

91. AZAN & IQAMAT FOR OTHER THAN SALATH:-

1. On the birth of a child it is desirable (mustahab) to deliver azan in his right ear and iqamat in his left ear.
2. A person who is in distress or suffering from epileptic affects or burnt, it will be useful to deliver azan in his ears.
3. A person who lost his route and there is no one to guide him or there appears, evil spirits who tease the people in all such cases it is better to give azan.

92. MISCELLANEOUS RULES REGARDING AZAN & IQAMAT:-

1. It is abhorrent to observe farz namaz without call (azan) and iqamat.
2. After hearing azan it is abhorrent for a person to leave the mosque without⁽³⁾ saying salath.
3. In the call (azan) and iqamat there is no invocation (niyyat) whereas it is a virtuous deed.
4. It is abhorrent for a moazzin to deliver azan and say salah in one mosque and repeat the same in another mosque.
5. The person who gives the call (azan) is entitled for iqamat. With his permission or in his absence another person can do so. But it is abhorrent to deliver iqamat against his will.
6. For the sake of louder voice many persons can deliver azan.
7. Moazzin can lead the prayers after delivering azan and iqamat.
8. On sneezing utter **الحمد لله** or its reply (is not lawful) during salath
9. When there is shortage of time for salat, azan can be avoided.

1. O, Allah the master of this perfect dua (Azan) and the namaz which is performed grant favour to Hazrat Mohammed Mustafa (S.A.S.) to be our intercessor and honour him and offer the seat at Muqam-E-Mahmood as You have Promised which you will without doubt arrange.

Warning:- Vaseela is an exalted place in Heavens. This place will be provided to our prophet by His Grace. There is a Hadis that whoever seeks vaseela after Azan for mediation it will become compulsory for him to mediate.

2. Trans. God shall always grant permanency to namaz.
3. However he can join the jamath by returning after some time which is not abhorrent.

10. If moazzin while delivering azan is fainted or his voice is choked or forgotten there is no one to prompt him in such cases it is traditional way (masnoon) to repeat it.
11. It is necessary to maintain some gap between azan and iqamat. Azan is delivered at the start of the time and iqamat in the middle except for maghrib, for which a gap as required for reciting three small verses of Quran or one big verse is maintained.
12. If there was a big gap after iqamat and the jamath was not formed, iqamat will have to be repeated, if there was no delay it need not be repeated.

93. RULES PERTAINING TO MOSQUE

Respect of the mosques:- Important points to be observed in the mosques are as follows:-

1. While entering the mosque use the right leg and while coming out use the left leg and at both occasions recite drood-e-shareef.
2. No reservation of place in the mosque.
3. Do not jump⁽¹⁾ over the people.
4. No irrelevant or worldly talks⁽²⁾ in the mosque.
5. Do not recite poetry⁽³⁾ in the mosque.

1. And do not try to go ahead by disturbing the rows.
2. Even lawful talk in the mosque is abominable. The sin will swallow the virtues as the grass is swallowed by the animals. Worldly talks in the mosque, during religious education, near the dead body, in the grave yard, during azan and during recitation of Quran will spoil the virtuous deeds of thirty years.

warning:- When the lawful talks are prohibited then what will be the fate of those who use filthy language and arrange unlawful assemblies in the mosque.

3. The poetry containing the praises of Allah and His Messenger can be recited. If they contain the sermons reminding the bounties of Almighty Allah and his exaltation, if they contain the knowledge and tributes to the saints it is better to read them. If they contain the historical facts of the past nations and antiquity it is acceptable to be read. If they contain description of the curves and contours of men and women etc. is abhorrent to read. If they contain the insinuations or slanders against any muslim it is prohibited.

6. Avoid⁽¹⁾ eating, drinking and sleeping.
7. The mud and dirt of the legs need not be cleaned with the pillars or walls of the mosque.
8. Do not allow⁽²⁾ the infants and the insanes in the mosque.
9. Do not search for anything lost in the mosque.
10. The garbage of the mosque or grass should not be thrown on ugly places.
11. Do not snap the fingers in the mosque.

94. THE THINGS WHICH ARE ABHORRENT IN THE MOSQUE

1. Closing⁽³⁾ the doors of the mosque.
2. Cleaning of bowls on the roof of the mosque, passing urine and sexual intercourse.
3. Rinsing the mouth and making ablution inside the mosque⁽⁴⁾
4. Spitting or cleaning the nose on the walls of the mosque⁽⁵⁾.
5. Entering the mosque with soiled body.
6. Entering the mosque with the footwear full of filth.
7. To unsheath the sword in the mosque.
8. Uproar and quarrel in the mosque.
9. Laughter, ludicrous and amusements in the mosque.
10. Eating things in the mosque which give bad⁽⁶⁾smell.

Similarly without cleaning the mouth after smoking⁽⁷⁾

Warning:-Persons under ceremonial impurity and manstruation are prohibited to enter the mosque.

1. It is not abhorrent for those who are in etekaf (secluded oneself for prayers) and travellers.
2. If there is apprehension of making the mosque dirty it is abhorrent.
3. During odd hours for the purpose of safety and security it is not abhorrent to close it.
4. It is not abhorrent to keep a container in which the used water of ablution is collected so as to save the water from falling on the ground where the people offer prayers.
5. If found necessary it is to be collected in his own clothes.
6. As the stinking smell annoys the people similarly the angels too.
7. Such people can enter the mosque after brushing the teeth by miswak.

95. CONTEMPTABLE TO ASK AND GIVE ALMS AND CHARITY IN THE MOSQUE

1. It is prohibited to beg for alms in the mosque.
2. It is abhorrent to give alms to one who jumps over the necks of the people who gather to observe prayers.

96. INTOXICANTS ARE PROHIBITED TO ENTER MOSQUE

It is prohibited to enter the mosque after taking intoxicants, even though not dozed it is better to remove him from the mosque.

97. BUSINESS AND TRADE IN THE MOSQUES

1. Business and trade or to do any profession in the mosque is unlawful⁽¹⁾.
2. Under seclusion for prayers (Etekaf) buying and selling is lawful provided the goods are not stocked in the mosque.
3. There is nothing wrong if a person keeping watch and ward of the mosque can do some job therein for earnings.

98. FUNERAL PRAYERS IN THE MOSQUE

Funeral prayers need not be performed⁽²⁾ in the mosque. However if there are no mosques for such prayers or it is raining etc. it can be performed in the mosque when necessity arises.

99. MARRIAGE IN THE MOSQUE:-

It is desirable (mustahab) to celebrate the marriages and to deliver sermons of Nikah in the mosque.

MISCELLANEOUS RULES OF THE MOSQUE

1. Not lawful to use the mosque as a thoroughfare.
2. It is not better to inscribe or write the verses of Quran on the walls of the mosque.
3. Decoration of the walls particularly the niche (mehrab) towards qibla of the mosque (more or less) is abhorrent.

1. The mosque is meant for offering religious prayers therein and not for worldly affairs.
2. This will waste the virtue.

However simple decoration of the ceiling is made there is no harm. If more it is also abhorrent.

4. The money used for⁽¹⁾ decoration of the mosque eventhough it is for the ceiling of the mosque is preferable to be distributed among beggars.
5. Religious education can be imparted in the mosque.
6. The nests of the pigeons and bats can rightly be removed from the mosque eventhough they contain the eggs and new borns.
7. Mosques are kept clean from dirt and cobwebs.
8. The mosques should be kept fragrant.
9. The services to mosques is very auspicious and like virtuous deeds. Almighty Allah will grant His grace and compassion to the Muslims⁽²⁾. And enable us to observe the daily prayers. Because the salath is the main virtue through which we can invite Lords Bliss and Divine Pleasure. The rules in detail in this regard will follow.

1. The main decoration of the mosque is by prayers only which are performed therein.
2. (Translation) The formation of virtue.

End of Part III



Religious Education and Training Centre for Girls**KULYAT-UL-BANAT, JAMIA NIZAMIA**

Situated at Qazipura, Hyderabad

Praise be to Almighty Allah, Jamia Nizamia has formed Kulyat-ul-Banat (Girls college) for religious education and training to the muslim girls. Education is imparted in this centre according to the syllabus of Jamia Nizamia from the beginning upto Ph.D. Education is quite free in this college.

Highly qualified lady teachers are appointed in this college for teaching.

The academic year of Kulyat-ul-banat starts from 9th Shawwal to 15th Shaaban.

The girl students who know urdu reading and writing well be given admissions.

The certificates awared by Kulyat-ul-Banat are also recognised by Osmania University like those of Jamia Nizamia.

KULYAT-UL-BANAT, JAMIA NIZAMIA

Situated at Qazi pura, Hyderabad

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