

**CHAPTER 2**

IBAADAT  
(DEVOTIONS)

SALAAH  
AND RELATED MATTERS

## TAHARAH (PURIFICATION)

### TAHARAH IS A CONSTITUENT OF EEMAN (FAITH)

Hadrat Abu Malik-Al-Ashar (Radi Allaahu Ta'ala Anhu) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said:

"Taharah is a constituent of Eeman; saying

الْحَمْدُ لِلَّهِ

(Praise be to ALLAAH) fills the scale; saying

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ

(Glory be to ALLAAH and Praise be to ALLAAH) fills the space between the heavens and the earth: Salaah is a light: Sadqa is a proof, endurance is a shining glory and the Holy QURAAN is a proof on your behalf or against you. All men go out early setting themselves free or destroying themselves.

[Sahih Muslim, Ma'arif -ul- Hadis]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Holy Prophet (Sallallahu Alaihi Wa Sallam) said: Ten characteristics belong to the religion of Islam.

- (1) Clipping the moustaches;
- (2) Letting the beard grow,
- (3) Using miswak (tooth stick),
- (4) Snuffling up water in the nose and cleaning it,
- (5) Cutting the nails
- (6) Washing the fingers joints (to remove the dirt that usually accumulates there),
- (7) Plucking the hair under the armpits,
- (8) Shaving the pubes
- (9) Doing ISTINJA (washing) with water.

The narrator said, "I have forgotten the tenth but it may have been "rinsing the mouth."

[Sahih Muslim, Ma'rif -ul- Hadis]

## **HOLY PROPHET'S (Sallallahu Alaihi Wa Sallam) PRACTICES IN THE MATTER OF RELIEVING ONESELF**

### Istinja

(1) The Prophet (Sallallahu Alaihi Wa Sallam) used to enter the privy putting his left foot forward, and to come out putting the right foot out. [Tirmizi]

(2) While entering the privy, he used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبَيْثِ وَالْخَبَائِثِ

('O ALLAAH! I seek refuge in thee from the foul male and female devils)

(3) On coming out of Privy, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

or

غُفْرَانَكَ

('I seek thine forgiveness Praise be to ALLAAH, who has removed harm from me and kept me in health)

[Zad -ul- ma'ad, Tirmizi, Ibn Majah]

(4) When he sat down to answer a call of nature, he would not raise his garments until he was quite close to the ground. [Zad-ul Ma'ad]

(5) When he wanted to pass water, he would look for a soft ground. If he did not find such a place, he would dig and delve the earth with a piece of wood or other hard thing to make the soil loose and soft.

[Zad-ul-Ma'ad]

(6) Habib bin Saleh (Radi Allaahu Ta'ala Anhu) narrated that when the Prophet (Sallallahu Alaihi Wa

Sallam) entered the privy, he would put on his shoes and cover his head. [Ibn Sa'd]

(7) Sometimes he would use water for ISTINJA, or at other times mud and sometimes both: the number of lumps of mud would always be odd - at least three. He would use his left hand for ISTINJA. When he used water for this purpose, he would wash his hand after rubbing them on ground repeatedly. [Za'dul ma'ad]

(8) When he would sit on his knees to make water, he would keep his thighs wide apart. If he wanted to ease himself, he would sit behind a mound or hillock or a date palm etc.

(9) When he sat down to ease himself, he would neither face nor turn his back towards the QIBLAH. [Zad -ul- Ma'ad]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated: whenever Prophet (Sallallahu Alaihi Wa Sallam) would go to the privy, I used to give him water for ISTINJA. After which he would rub his hands on the ground. Then I used to give him another jug of water with which he would perform WUDU (ablution). [Abu Daud]

### CLARIFICATION

The intention is that the Prophet (Sallallahu Alaihi Wa Sallam) also used to purify himself with water after using the mud etc. after that he would first rub his hands on the ground and wash them and then perform WUDU (ablution). As is clear from this tradition that it was usual with the Prophet (Sallallahu Alaihi Wa Sallam) that he would perform WUDU (ablution) after answering a call of nature and doing ISTINJA. But in order to indicate that performing WUDU (ablution) is only a commendable and excellent practice he has occasionally omitted it, as is related in Sunan Abu Dawud and Sunan Ibn MAJAH on the basis of the

following traditions from Hadrat ' Aishah. Once after the Prophet (Sallallahu Alaihi Wa Sallam) had passed urine Hadrat Umer brought a jug of water. The Prophet (Sallallahu Alaihi Wa Sallam) thereupon asked: O'mar! What is this water for? Omar replied, Water for your Wudu. The Prophet (Sallallahu Alaihi Wa Sallam) remarked, I have not been required to perform Wudu each time after I have passed water, If I were do so, it will become a sunnah and an established practice.

[Ma'ruf -ul- hadis]

### **INSTRUCTIONS ABOUT RELIEVING AND CLEANING ONESELF**

Hadrat Abu Huraiah narrated that the Prophet said: "I am to you just like a father to his son, (i.e. Just as it is the responsibility of a father to wish them well and to teach them the manners, so it is my duty to educate you properly) for I give you instruction: When you go to relieve yourself, do not face or turn your back towards the QIBLAH."

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) has commanded that three stones be used, he forbade the use of dung and decayed bones, and also forbade the use of right hand for the purpose of ISTINJA.

[Ma'rif -ul- Hadis, Sunnan Ibn Majah, Darimi]

Hadrat Abdullah bin mughaffal (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) has enjoined that no one should pass water in the bath room and then take a bath or perform Wudu at the same place because evil prompting come from such a practice.

[Ma'rif -ul- hadis, Sunan Abu Dawud]

### **THE DUA (SUPPLICATION) TO BE RECITED WHEN ENTERING THE PRIVY**

Hadrat Zaid-bin-Arqam (Radi Allaahu Ta'ala Anhu)

narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: These privies are peopled by jinns and devils, so when one of you goes there he should say, "I seek refuge in ALLAAH from the foul male and female devils." [Abu Dawud; Ibn Majah, Ma'riful Hadis]

Hadrat Abdullah bin Arqam (Radi Allaahu Ta'ala Anhu) narrated that he heard the Prophet (Sallallahu Alaihi Wa Sallam) say: "When the time for Salaah comes and one of you needs to relieve himself, he should do that first."

[Tirmizi, Sunan Abu Dawud, Ma'rif -ul- Hadis]

### **INSTRUCTIONS ABOUT ISTINJA (From Bihishti Zewar)**

(1) Whatever impurity is excreted either from the front or back makes it imperative to cleanse the affected part i.e. to perform ISTINJA.

(2) If the impurity has not spread on the sides of the affected part and water is either not available at all or is not sufficient for ISTINJA, then it is permissible to wipe the affected part clean with stones or earth until all the impurity has been removed and the body has become free from it. However, being repugnant to be the basic idea of cleanliness and purity this method should be resorted to only in extreme circumstances. [Tanwir-Shami]

(3) No specific manner has been laid down for cleaning with mud. The only thing to be kept in mind is that the impurity does not spread around and that the body is rendered free from it. [Futuhe-Hidia]

(4) After cleaning with mud it is Masnun to clean with water. [Tirmizi]

(5) However, if the impurity covers a space larger than depression of a palm then it is obligatory to wash

with water. Unless the impurity has been washed clean with water, Salaah will not be in order. If however, the impurity has not spread to that extent and one cleans it with only mud, then it is permissible to perform Salaah; nevertheless, this will be inconsistent with the Sunnah. [Sharahul Tanwir]

(6) Before entering the privy one should say BISMILLAAH and the masnun supplication.

(7) While entering the privy, one should put in the left foot first.

(8) One should not go to the privy bare - headed.  
[Zad -ul- Ma'ad]

(9) Before entering the privy, one should put off the ring on which the name of ALLAAH or his Prophet (Sallallahu Alaihi Wa Sallam) is engraved. [Nasai]

(10) Entering the privy with a ta'wiz encased in waxcloth or even ordinary cloth is permissible.

(11) If one has to sneeze while in the privy, he should say (Al-hamdulillaah) only in mind and not with tongue.

(12) As long as one is in the privy, one should not talk or speak. [Mishkat]

(13) While coming out of the privy one should put the right feet out and recite the prescribed prayer.

(14) Left hand should be used for cleaning. If the left hand is missing, the right hand may perforce be used.

(15) After ISTINJA one should rub the left hand well on the ground or with soil and then wash it.

(16) Sitting for natural evacuations at a place where

private parts of the body which have to be covered, are open to other's view is sinful. Passing water while standing, or in a tank or well or on their edges is makruh (undesirable). So also is the case of evacuation of bowels.

(17) It is forbidden to evacuate beside the wall of a mosque and in graveyard. It is also forbidden to pass water in a rat's hole or any other hole in the ground.

(18) Passing water from a low place towards a higher spot; relieving one-self where people sit or walk or evacuating at a place where people take bath or perform Wudu is forbidden.

(19) While easing oneself one must not speak except under un-avoidable circumstances.

(20) One must not touch the penis with the right hand while passing water or doing ISTINJA; instead left hand should be used for this purpose.

[BukhAri, Muslim]

(21) One should be very careful against being scattered with urine or excreta, for torment in the grave is often the result of failure to guard oneself from the sprinkling of urine. [Tirmizi]

(22) If one has occasion to ease himself while in a thicket or away from habitation, he should do so at a place beyond people's view.

[Marif -ul- hadis, Sunan Abu Dawud, Tirmizi]

(23) Or, he should go to a low place where he is out of people's view.

(24) One should find a spot with softsoil so that the urine does not get sprinkled but is absorbed in the soil. [Tirmizi]



(25) In order to pass water, one should sit down: One should not do so while standing. [Tirmizi]

(26) If after passing water, one wants to soak it in clods, he should do so behind the wall or take other cover. [Bahishti Gohar]

### **MISWAK (THE TOOTH - STICK)**

There are a number of traditions relating to the excellence and significance of cleaning the teeth with a miswak.

The prophet has said: "Were it not that I might distress my people, I would order them to use the miswak at every time of prayer." [Sahih Bukhari; Sahih Muslim]

The use of miswak is a means of purifying the mouth and is pleasing to ALLAAH. [Bukhari]

He said: Whenever **JEBRAEEL عليه السلام** came to me, he asked me to use the tooth-stick with the result that I have been afraid of chafing the front of my mouth.  
[Musnad Ahmad]

Whenever the Prophet (Sallallahu Alaihi Wa Sallam) intended to recite the Holy QURAN or to go to sleep, he would use a miswak, he used to do the same when he would enter the house. Hadrat Aishah (Radi Allaahu Ta'ala Anha) says; the first thing which the prophet would do on entering the house was to use miswak (tooth stick). He also did so when he performed Wudu (Ablution) and perform his Salaah.

It is enough to use a finger to clean the teeth, whether this be his own finger or another person's, Abu Naim and Baihaqi have reported that the Prophet (Sallallahu Alaihi Wa Sallam) used to apply miswak to his teeth breadthwise. In Mawahib -e- Ladunniyah it is said

that the miswak be used with the right hand: doing so is mustahab (a praiseworthy act).

Some of the commentators on the traditions have said that in using miswak one should begin with the right side. Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet's miswak used to be kept near him at night, for when he got up to pray during the night, he cleaned his mouth with the miswak before performing the ablution.

[Bukhari, Muslim, Ibn Sa'd]

Hadrat Aishah narrated that it was customary with the Prophet (Sallallahu Alaihi Wa Sallam) that when he got up after sleep by day or by night, he would use the miswak before performing ablution. [Marif -ul- Hadis, Musnad Ahmad, Sunan Abu Dawud]

The last act of the Prophet (Sallallahu Alaihi Wa Sallam) on his death-bed was to use a miswak.

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated "The Salaah before which the miswak is used is seventy times more excellent than that before which it is not used." [Baihaqi in Shu'ab al-Iman]

### **SUNNAH ABOUT MISWAK**

- (1) The miswak should not be longer than one span and should not be thicker than a finger. [Bahrur Raeq]
- (2) The miswak should be rubbed on the gums at least three times and should be dipped in water every time.
- (3) In case finger is to be used in place of miswak, then the upper and lower jaws on the right side should be cleaned with the thumb and the left side should be cleaned similarly with the first finger.

## HOW TO HOLD THE MISWAK

(4) The miswak should be held in such a manner that the small finger is below the miswak and the thumb is below the tip of it. The other finger should be on its upper side. [Shami]

The miswak should be rubbed on the teeth from right to left and back. On the tongue it should be rubbed lengthwise. The inner and the outer sides of the teeth, the jaws and the upper and the lower sides of the mouth should also be cleaned with the miswak. [Tahavi]

## OCCASIONS WHEN THE USE OF MISWAK (TOOTH - STICK) IS MASNUN OR MUSTAHABB

- 1) On awakening after sleep.
- 2) While performing Wudu (ablution).
- 3) Before recitation of the QURAAAN.
- 4) Before reading or teaching the holy traditions.
- 5) When the mouth smells foul or the teeth appear to be discoloured.
- 6) When standing up if a long interval has elapsed between Wudu and Salaah.
- 7) Before meditation.
- 8) Before entering the Ka'bah or the Hateem.
- 9) After entering one's house.
- 10) Before participating in any sacred gathering.
- 11) On getting hungry or thirsty.
- 12) At the time of taking Sehari (light food before fasting).
- 13) Before taking meals.
- 14) Before setting out for a journey.
- 15) On returning home from a journey.
- 16) Before going to bed.
- 17) On feeling the intimations of death.

[Al-Tarhib-wa-At-Tarhib]

## GHUSL (BATH)

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: When the Prophet (Sallallahu Alaihi Wa Sallam) took bath after a seminal emission, he first washed his hands, then washed his private parts with his left hand, then poured water over his left hand with his right hand, (this was due to the fact that there was no small vessel for taking water), then performed ablution as he did for prayer, then put his fingers into the water and moved them through the roots of his hairs till he was satisfied that water has reached the roots fully, then poured three handfuls on his head with both his hands then poured water over all his body and then washed his feet." [Bukhari, Muslim]

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated a tradition similar to the above one on the authority of (Hadrat) Maimunah (Radi Allaahu Ta'ala Anha) in which it is further related: "I handed him a garment, but he did not take it, he went off shaking his hands." [Bukhari, Muslim]

Full details of the way the Prophet (Sallallahu Alaihi Wa Sallam) used to take a bath are available in these two traditions from Hadrat Aishah and (Hadrat) Maimunah (Radi Allaahu Ta'ala Anha). These are: First of all he would wash both his hands three times (because it is with the hands that the rest of the body is washed). Then he would wash the private parts with the left hand pouring water on it with right hand. After that he would wash the left hand having rubbed it repeatedly on the ground or with soil. Next he would perform WUDU in the course of which he would rinse his mouth thrice with water, then he would snuffle up water, clean the nose well and blow it, Then he would clean the inner side of his mouth and nose. After this he would pass his fingers through the hair of his beard as he usually did, and see that the water had reached the roots of the hair. He would similarly wash the hair

of his head carefully ensuring that the water had reached the ends of the hair. Then he would wash the rest of his body. Finally, he would withdraw from the bathing place and wash his feet. (He probably did so because the bathing places were not pucca and clean). [Marif -ul- Hadis]

Hadrat 'Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that the prophet said: The women who is menstruating and the one who is seminally defiled must not recite any part of the Holy QURAAN. (This means that recitation of the Holy QURAAN, which is the holy word of ALLAAH, is forbidden for both of them). [Marif -ul- Hadis, Tirmizi]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the messenger of ALLAAH has said; There is sexual defilement under very hair, so wash the hair and cleanse the skin." (So that portion of the body which remains hidden beneath the hair is purified) and that part of the body which is visible (on which there are no hair) should also be cleansed well and carefully.

[Sunan Abu Dawud, Tirmizi, Ibn Majah, Marif -ul- Hadis]

## **CIRCUMSTANCES IN WHICH GHUSAL IS MASNUN**

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: "It is the duty of every Muslim to take a bath once a week (i.e. on Friday), washing his head and body." [Bukhari, Muslim, Marif -ul- Hadis]

Hadrat Samura bin Jundab (Radi Allaahu Ta'ala Anha) narrated that the Messenger of ALLAAH said: If any one performs ablution on Friday, well and good; but if any one takes bath, bathing is more excellent.

[Ahmad, Abu Dawud, Tirmizi, Marif -ul- Hadis]

- (1) For those whom it is obligatory to attend the congregational Salaah on Friday, it is masnun to take bath at any time between the Morning Salaah (Salaah fajr) and the congregational Salaah. (Jumah Salaah)
- (2) So is the case with Salaah Eideen.
- (3) It is masnun to take a bath before donning Ihram.
- (4) For one performing Hajj it is Masnun to take a bath on the day of ARFAH after the sun has crossed meridian. [Bahishti Gohar]

### **WUDU [ABLUTION]**

#### **BRIGHTNESS OF THE PARTS OF BODY WASHED IN ABLUTION ON THE DAY OF RESURRECTION**

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: "My people will be summoned on the day of resurrection with white faces and hands and feet from the marks of ablution. If any of you can extend his brightness, let him do so." [Bukhari - Muslim]

#### **THE MANNER OF PERFORMING WUDU**

Hadrat Usman (Radi Allaahu Ta'ala Anhu) narrated that one day he performed ablution, pouring water over his hands three times, then rinsing his mouth and snuffle up water in the nose, then washing his face three times, then washing his right arm upto the elbow three times, and similarly the left arm upto the elbow three times, then wiping his right foot three times, then the left three times. He then said, "I have seen the Messenger of ALLAAH performing ablution as I have done just now, adding "If anyone performs ablution as I have done, then perform two Rakaat Salaah without allowing his thought to be distracted, his past offences will be forgiven him". [Bukhari, Muslim]

While performing ablution, the Messenger of ALLAAH used to recite the following supplication:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ  
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ  
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ  
وَاجْعَلْنِي مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ؕ

I bear witness that there is no God but ALLAAH, who is one and without partner, and I bear witness that Mohammad is His servant and apostle. O ALLAAH! Make me of those who turn to Thee (or, who repent) and make me of those who purify themselves, who have no fear and who shall not grieve:

'According to the Sunan Nasai, the Messenger of ALLAAH used to say after ablution.'

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ ؕ (زاد المعاد)

Glory to ALLAAH! I bear witness that there is no God but Thou. I ask Thy pardon and turn to Thee in repentance. Hadrat Abu Musa al-Ash'ari (Radi Allaahu Ta'ala Anhu) narrated that once he visited the Prophet (Sallallahu Alaihi Wa Sallam) when he was performing Wudu. He heard him saying.

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَوَسِّعْ لِي فِي بَيْتِي وَبَارِكْ لِي فِي رِزْقِي (زاد المعاد)

"O Allah! Forgive me my sins, make my house plentiful and bless me in sustenance."

Hadrat Al-Mustaurid bin Shaddad (Radi Allaahu Ta'ala Anhu) narrated: "I saw the Messenger of ALLAAH rubbing his toes with his little finger when he performed ablution." [Tirmizi-Abu Daud-Ibn Majah-Ma'riful Hadis]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that when the Messenger of ALLAAH performed Wudu he took a handful of water, and putting it under his

chin made it go through his beard, saying, "Thus did my ALLAAH command me."

[Ma'rif -ul- Hadis, Sunnan Abu Dawud]

In performing ablution, the Messenger of ALLAAH would use water freely but would impress upon his ummah to avoid wasting water.[Zadul Madd]

## **THE SUNAN AND REGULATIONS OF WUDU**

Hadrat Abu Haurairah (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: O Abu Hurairah! When you perform ablution, say Bismillah -Wal- Hamdo Lillah (The result would be that) so long as this ablution would continue (i.e. one would remain in a state of purity), the Kiramun Katibeen (recording angels) would continue to write good deeds in his name. [Mu'jim Sagir - Tabarani, Ma'rif -ul- Hadis]

Hadrat Laqit bin Sabirah (Radi Allaahu Ta'ala Anhu) narrated that he asked the Messenger of ALLAAH to tell him about ablution (i.e. tell me the specific things which I should take care of in ablution) and he said: "Perform ablution completely (there should be no laxity) and (the second is that) let the water run between the fingers and toes, and (the third is that) snuff up water freely cleaning the nostrils fully unless you are fasting (i.e. during fast snuffle up water lightly). [Ma'rif -ul- Hadis, sunan Abu Dawud, Timizi]

The messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) often used to perform ablution by himself and occasionally some one would help him. [Zadul Ma'ad]

## **ABLUTION INSPITE OF BEING IN A STATE OF PURITY**

(Hadrat) 'Abdullah Ibn 'Umer (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: "He who performs



Wudu inspite of being in a state of purity will have ten blessing recorded for him." [Tirmizi]

The Prophet (Sallallahu Alaihi Wa Sallam) often performed ablution afresh and sometimes perform a number of Salaah's in continuity with the same ablution. [Zad -ul- Ma'ad]

## THE MASNUN MANNER OF PERFORMING ABLUTION

Before ablution one should have a definite intention (NIYYAH) that he is performing ablution in order to perform Salaah (this enhances the blessings). One should sit at a raised place facing Qiblah so as to be safe from the spray of falling water then one should commence Wudu saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of ALLAAH Most Gracious, Most Merciful).

According to some traditions one should say:

بِسْمِ اللَّهِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ عَلَى دِينِ الْإِسْلَامِ

1. In the name of ALLAAH Most Glorious and praise be to ALLAAH for the religion of Islam.
2. Then both hands upto the wrists should be washed three times.
3. Then the teeth and mouth should be cleaned with miswak (Tooth - stick). In case miswak is not available, the teeth should be rubbed with the forefinger and gargle three times in such a way that water reaches every part of the mouth (If one is fasting, one should not gargle in order to avoid water reaching the throat.

4. Then water should be snuffed up thrice and nostrils should be cleaned with the left hand. (If one is fasting, one should not snuff up water beyond the soft portion of the nose).

5. Then the face should be washed thrice from the forehead down to the lower portion of the chin and from the lobe of one ear to the other. water should flow on every part so as to reach under the eyebrows. While washing the face, one should pass fingers through the beard and this should be done by passing the fingers upwards beginning from under the chin.

6. Then the right hand should be washed upto the elbow and similarly the left hand should be washed upto the elbow each action being performed three times and fingers of one hand should be passed through the fingers of the other hand. If a woman is wearing ring or glass bangles, these should be moved so that no portion remains dry.

7. Then the entire head including the ears should be wiped with wet hands, the inner side of the ears should be wiped with the forefingers and the upper side should be wiped with the thumbs. Then the nape of the neck should be wiped with the back of the hands (The throat should not be wiped as this is forbidden). For wiping the ears it is not necessary to take clean water. Whatever water is left over after wiping the head is enough. [Tirmizi - Mishkat]

8. Then the right foot should be washed upto the ankles three times and similarly the left foot. The small finger of the left hand should be passed between the toes at the point of the feet; beginning with the right foot and ending on the left. [Bahishti Zewar]

### **Regulations about ablution:**

1. The parts of the body washed in ablution should be rubbed before washing.
2. There should be continuity in all actions.
3. There should be an interval between washing one part and the other.
4. The prescribed order of washing should be followed.

*During the course of ablution the following supplication should be recited.*

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي نَارِي وَبَارِكْ لِي فِي رِزْقِي (زاد المعاد)

*Having performed ablution, one should recite the following supplication:*

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

I testify that there is no God but ALLAAH alone who has no partner, and I testify that Muhammad is His servant and Messenger.

Thereafter the following should be recited:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ  
سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ (ترمذی) بہشتی زیور

'O ALLAAH put me among the penitent and put me among those who are purified.

### **TAYUMMUM**

Hadrat Jabir (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: "The chief thing in tayammum is to strike the hand on (clean) ground, once for the face and

and again for both the hands upto the elbows.

[Mustadrak]

The Prophet (Sallallahu Alaihi Wa Sallam) would not perform tayammum afresh for each Salaah. He did not even enjoin this either; he has made it a complete substitute for ablution. [Zadul Ma'ad]

The method of tayammum according to Imam Abu Hanifah Imam Malik and Imam Shafi (Mercy of ALLAAH be on them) is to strike the hands twice on the (clean) ground, once for the face and again for both the hands upto the elbows. [Madarijum Nubuwah]

Mas'alah (regulation) The ground on which tayammum becomes justified as a substitute for ablution, also justifies tayammum as a substitute for Ghusal (bath) (being fard) (obligatory in case of sexual emission). Tayammum for Ghusl (bath) is performed in the same manner as laid down for ablution. [Bahishti Zewar]

### **MAS'SLAH (REGULATION)**

Tayammum can be performed on either of the following things: Clean soil and sand: Stone and lime; unglazed earthenware (whether baked or unbaked), baked and unbaked bricks walls of other baked and unbaked bricks, of stone or of lime (white washed) or of red chalk or of yellow earth.

### **FOLLOWING ARE OBLIGATORY IN TAYAMMUM**

1) Niyyah; 2) Striking both the hands on the ground and then wiping the face with them; 3) Striking both the hands on the ground and wiping both the hands upto the elbows. [Bahishti Zewar]

### **THE MASNUN METHOD OF TAYAMMUM**

The method of performing tayammum is to make up one's mind (NIYYAH) that he is performing tayammum

for purification from defilement. He should then say Bismillah and strike both the hands on a clod of earth, blow the excess dust and wipe the face with the hands so as not to leave any place untouched then rub both the hands again on the clod and after blowing the excess dust; first run the four fingers of the left hand from under the tips of the fingers of the right hand upto the elbow on the under side and then run the palm of the left hand from the elbow of the right hand upto the tips of the fingers and along the thumb or the upper side deal with the left hand similarly and finally rub the spaces between the fingers of one hand with those of the other if one has a ring on any finger he must either remove it or move it. To run the fingers of one hand through the fingers of the other is also obligation. The above method is applicable for tayammum either for ablution or Ghusl.

### **REPEATING SALAAH IS NOT NECESSARY**

Hadrat Abu Sa'id al-Khudri (Radi Allaahu Ta'ala Anhu) narrated that from amongst the Companions of the Messenger of ALLAAH two persons went out on a journey, and when the time for Salaah approached, having no water with them, they performed ablution with clean earth and then performed Salaah. Immediately after that, they found water and one of them repeated the Salaah after performing ablution with water, but the other did not. When they came to the Messenger of ALLAAH sometime afterwards they mentioned what they had done. The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said to the one who had not repeated the Salaah, "You have observed the sunnah and your Salaah was enough for you", To the other who had repeated the Salaah after performing ablution, he said: "You will have a two fold reward for your second Salaah became supererogatory (NAFL), and ALLAAH does not leave good deeds unrewarded". The Shariah, therefore, lays down that it is not necessary to repeat a Salaah said with tayammum. [Sunan Abu Dawud, Musnad Darime, Ma'rif -ul- Hadis]