

Fatawa Shazlia

The Book of Purification

Mufti Abubaker Siddiq
Al-Qadri Ash-Shazli

:

Tooba Welfare Trust (int')
Jamay Masjid Tooba
Millat Garden Society
Malir-15, Karachi.

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Topic		Topic	
<i>Wudu (ablution)</i>	5	<i>Istinja with tissue paper or stone</i>	19
<i>Definition of handicap (Mazoor)</i>	5	<i>Washing clothes in a washing machine</i>	20
<i>Socks must be taken out for wudu</i>	5	<i>Washing by impure liquid</i>	20
<i>Touching the Quran without purification.</i>	6	<i>Reciting darood shareef during menstruation</i>	21
<i>Touching the CDs of Quran without wudu.</i>	7	<i>Method of Istibra</i>	21
<i>Intention is not obligatory for Wudu</i>	7	<i>Time limitations for menstruation</i>	22
<i>Gastric & Wudu</i>	8	<i>Leucorrhea</i>	23
<i>Watching TV & Wudu</i>		<i>Ghisl of dead body by Zamzam</i>	23
<i>Definition of Madhi & Wadi</i>	9	<i>Release of drops due to lustful imagination</i>	24
<i>Method of Wudu</i>	10	<i>Dry cleaning</i>	24
<i>Reciting Quran in state of minor or major ritual impurity</i>	11	<i>Wudu due to sighting a non-mehram (woman)</i>	25
<i>Does a little drop of blood break Wudu?</i>	11	<i>Touching impure things</i>	26
<i>Performing Wudu nakedly</i>	12	<i>Cleaning of things which can't be washed by water</i>	26
<i>Washing thrice in Ghisl</i>	12	<i>Size of dirham</i>	27
<i>When sex relation makes Ghisl incumbent</i>	13	<i>What is allowed and what is not allowed during menstruation</i>	27
<i>Ghisl in bathtub</i>	13	<i>Women can go to masjid for acquiring knowledge</i>	27
<i>Seminal discharge because of disease</i>	14	<i>Masah (to brush) on footgear instead of washing</i>	28
<i>Ghisl of menses</i>	14	<i>Invalidators of Wudu</i>	31
<i>Release of Madhi</i>	15	<i>Necessitators of Ghisl</i>	32
<i>Istinja</i>	15	<i>Invalidators of Tayammum</i>	32
<i>Cleaning impure cloth</i>	15		
<i>Method of Tayammum</i>	16		
<i>Method of Miswak</i>	17		
<i>Method of Ghisl</i>	17		
<i>Postpartum (Nifaas)</i>	18		

Preface

Alhamdulillah by the grace of the Almighty Allah, 13th book of FALAAH-U-DARAIN series of free books is in your hands. This book is a selection from my previously written five thousand (5000) English fatawas. This effort has been made so that those who are not comfortable with reading Urdu can be benefited. The basic aim of this book is to enlighten the people about the basic problems of purification in an easy way. However, if there is any query please feel free to contact us by post at address of Tooba Welfare Trust or can post their questions on our web-site, www.toobawelfare.com.

May Allah accept this effort and reward all those who helped me in producing this book.

Further those who want to be the part of this "FALAAH-U-DARAIN" series can become the member by sending postage expenses of one year to TOOBA WELFARE TRUST (International). You can also make donations for this purpose. Please contact Allama Abdul Qadir on the following number;

0321-2097440

Tooba Welfare Trust (int')
Jamay Masjid Tooba
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Malir-15, Karachi.

Question No. 1

I have a very problematic question, whenever I perform ablution (*wudu*) it always breaks within minutes. Is there anything I can do to maintain my ablution? Please help.

Answer with the help of Almighty Allah

According to the laws of Shariah, if a person cannot maintain his ablution (*wudu*) even he cannot perform obligatory *raka'ats* with this ablution and a whole time of a prayer passes on him, in this condition, he is handicap (*Mazoor*) in the eyes of Shariah. Shariah allows him to pray in the same condition but he will have to perform fresh *wudu* for the time of every prayer. As the time of new prayer arrives, the previous *wudu* will break itself. However, the *wudu* of a handicap does not break with the problem which made him an handicap. On the contrary, if any other ritual impurity (*hadath*) save this problem, is found after performing *wudu*, it will break his *wudu*.

Allah knows the most

Question No. 2

If I perform *wudu* and wear my socks and after a while my *wudu* is broken due to gastric problems, now to renew my *wudu*, do I have to take out my socks (clothed socks) or should I just brush (*masah*) my socks with wet hands.

Answer with the help of Almighty Allah

Dear brother, a person who wears socks made of cloth, has to take out his socks for ablution (*wudu*). This facility (*masah*) has only been given to a person who wears impermeable socks (in which water cannot pass through). As the socks made of cloth, are not impermeable so you must take it out for *wudu*. To brush (*masah*) such type of socks is not enough for *wudu*.

Allah knows the most.

Question No. 3

Asalaamu Alaikum.

Recently there has been a controversy among many Muslims in US about touching the Holy Qura'n without *Wudu* or in major ritual impurity (*Janabat*). Kindly clarify this problem.

Answer with the help of Almighty Allah

Wa aalikum assalam.

Brother it has been forbidden in the Holy Qur'an to touch it without ablution (*wudu*) and in the state of major ritual impurity (when a man or women needs *ghusl*). Allah Almighty says, "No one should touch it except purified people (those who have *wudu*).¹ The prophetic teachings also clearly forbid to touch the holy Qur'an in major and minor ritual impurities. It has been narrated by Imam Muhammad and Imam Daaru-Qutni in their books *Al-Asaar & Daarul Qutni* respectively,

عن ابراهيم انه قال اربعة لا يقرؤون القرآن الاية ونحوها الجنب، والذي على الغاية والذي يجمع وفي الحمام.²

Translation: Narrated by Ibraheem that he said, The four people can't recite the Qur'an and even its verse, the one who is in state of major ritual impurity, and who is busy in answering the call of nature, and who is in state of sexual intercourse, and who is in toilet.

عن عبدالله عن ابي بكر عن ابيه قال كان في كتاب النبي صلى الله عليه واله وسلم ان لا يمس القرآن الا طاهر.³

¹ Al-Qura'n Verse:79 Chapter:56

² Saheehul Bihaari Vol: 1 Page 131

Printed by: Maktaba Qasimiyah Barakatiyah Hyderabad.

³ Saheehul Bihaari Vol: 1 Page 181

Printed by: Maktaba Qasimiyah Barakatiyah Hyderabad

Translation: It was written in the letter of the holy Prophet (*blessings and peace be upon him*) that no one is allowed to touch the holy Qur'an except a purified person.

As concerning to audio/video cassettes or CDs, it is lawful to touch it without wudu (ablution) or in state of ritual impurity, because these are not books and even in usage (idiom) of the people audio/video cassettes or CDs are not called books. While the above Quranic order relates to the books or written work. For instance, when we see the reflection of the Quranic verse in the mirror and we touch this mirror at the same place where reflection lies, it would not be called touching of the verse because it is merely a reflection not a written work. Exactly same thing happens with videocassettes of Qur'an and as regarding the audio or CDs it is also not a written record but only invisible traces. This is why audio/Video cassettes and CDs do not have the status of written work and books.

Allah knows the most.

Question No. 4

I became a Muslim last year. When I intended to make ablution (wudu), I always said, "I 'm performing ablution, which is obligatory (*fard*), from Allah." Now I read in a book, and I think that my intention of making ablution was incorrect. I also asked someone about intention for making wudu, and she said only, "I 'm performing wudu." She does not say making wudu is obligatory. How can I do? Should I repeat prayers?

Answer with the help of Almighty Allah

Wa alaikum assalam.

To intend for performing wudu is an act of *Sunnah*. Even if wudu is performed without intention, it is not necessary to repeat it. For example, if someone jumps into a river without the intention of performing wudu, wudu would be considered performed (done) in case the parts to be washed during wudu are washed by jumping into the river. Likewise,

wudu will be considered performed without intending to perform wudu if the parts to be washed during wudu are washed whilst having a shower or whilst it is raining. If you do perform the intention, it will be enough to say "I am performing wudu" or "I am performing wudu to acquire purity". Performing wudu is obligatory (fard) when you have to offer prayer (*salah*) and the time of prayer is going to finish. Therefore, you do not need to repeat your prayers. However, it should be noted that to intend for performing wudu is meritorious and causes for more rewards than performing wudu without having intention.

Allah knows the best.

Question No. 5

I love to offer my prayers but the problem is that I have gastric problem. Whenever I stand to offer prayer, I feel that the gastric problem has started. I just not feel it only but it happens in actual, especially in *Juma* prayer where I have to stay for a long time. I find myself helpless. Secondly, I found some drops of urine for about 2-3 minutes after passing my urine. Can I offer my prayer right after passing urine without bothering about drops of urine? There are certain conditions for which I cannot wait the stoppage of urine drops. These two problems are the main causes for which I leave my prayers even for many days or weeks too. However, I am ashamed of doing so. What about the urine drops that touch my clothes? Please help me to bring out from these problems. I will be thankful to you. I hope that you will allow me to offer my prayers continuously without bothering the two said problems under the polite laws of Islam.

Answer with the help of Almighty Allah

According to the laws of Shariah, if a person cannot maintain his ablution (*wudu*) even he cannot perform the obligatory raka'ahs of a prayer, like two raka'ahs in *fajr* or four raka'ahs in *Zuhr* or *Asr* or *Isha*, with this *wudu* and a whole

time of a prayer passes on him in this state he is a handicap (*Mazoor*) person. Shariah allows him to offer his prayer in the same state but he will have to perform fresh *wudu* for the time of every prayer. As the time of new prayer will come, the previous *wudu* will break itself. However the *wudu* of an handicap does not break with the problem which made him handicap but if any other ritual impurity (*hadath*) save this problem is found after performing *wudu* it will break *wudu*. Therefore, if you have such a gastric problem your *wudu* will not break because of gastric. As regarding the drops of urine you should wait rather it is incumbent (*wajib*) upon you to sit until the all drops of urine excrete. However, it is obligatory upon you to make Qaza of all prayers, which you did not perform and repent on this sin. Keep in mind that it is the politeness of Islam that it facilitates you when you are a handicap.

Allah knows the best.

Question No. 6

I would just like to know - Watching Television or using abusive language would affect the ablution (*wudu*) or not?

Answer with the help of Almighty Allah

Watching television or using abusive language does not break the *wudu*. However, it makes *wudu* abominable (*Makrooh*). Yes, if anybody releases the drops of *Madhi* by watching television his *wudu* will, surely, break. *Madhi* or *Mazi* is defined as the clear thin secretion that exits in small amount when having a lustful thought or when making a lustful glance or doing any other lustful activity. On the contrary, *Wadi* is a thick white cloudy secretion that has no smell, and usually follows urination and sometimes comes before it. May Allah Almighty forgive us and shower his mercy upon all of us.

Allah knows the best.

Question No. 7

What is the right way to do wudu (ablution)?

Answer with the help of Almighty Allah

The correct way to perform wudu is given below in sequence:

1. Perform the intention of performing "wudu" (ablution).
2. Recite "*Bismi-llah*" sharif.
3. Wash the both hands up to wrist joints three times.
4. Use "*miswakh*" i.e. clean your teeth with "*miswak*" three times.
5. Rinse the mouth three times and
6. Gargle with water three times.
7. Clean the nose using water and using the small finger of the left hand three times.
8. Wash the whole face three times.
9. Wash the right arm from the fingertips to the elbow three times. Then wash the left arm in the same manner.
10. Wipe the head with your wet hands after that wipe the inner and outer parts of the ears using the index fingers and thumbs of both hands then wipe the back of neck with the backs of the hands.
11. Wash your right foot then left foot using the left hand, three times up to the ankles and by doing so, your "wudu" (ablution) is complete.

Allah knows the best.

Question No. 8

I have some queries kindly reply me if possible.

1. Is it possible for a man without *wudu* to hold the Holy Quran and read it with zikr intention?
2. Is it also possible for a woman who is in menstruation period to hold the Quran and read it with zikr intention?
3. What is about those Quran, which are on sale in a bookshop? Even the non-Muslim read it (those with translation)

Answer with the help of Almighty Allah

1. My dear brother it is **prohibited** for a person to hold Qur'an when he is without ablution (Wudu). As Allah Almighty forbids "No one should touch it except purified people (those who have wudu). Mulana Amjad Ali Khan *rahmatullahi alaihi* wrote in his well-known book Bahare Shariat, "If there is no ablution (*wudu*) so it is obligatory to make wudu to touch the Holy Qur'an, to perform prayer (*salah*), *Sajda-e-Tilawat*, and funeral prayer. Yes, it is lawful for a person to recite Holy Qur'an without holding it when he has not made his wudu".
2. It is unlawful for a woman who is in menstruation period to hold Qur'an and recite it. However, she has been allowed to read it with the intention of *zikir* and supplication (*Dua*) without holding and touching it. It should also be known that she can recite only those verses which consist of praise of Allah (*Hamd*) or supplication (*Dua*).
3. It is unlawful to leave the Qur'an at a place where it is allowed for each person, whether he is a Muslim or a non-Muslim, to hold it. If a non-Muslim holds the holy Qur'an from such places, its sin will be upon seller whether it is a Qur'an with translation or merely translation.

Allah knows the best.

Question No. 9

Does a tiny bit of blood from oneself, so little that it is less than a quarter of smallest fingernail break ablution and does it make clothes impure to pray in?

Answer with the help of Almighty Allah

According to the laws of Shariah the little quantity of blood or pus so little that only appears in a wound and does not come out of its place, does not break the ablution. The same quantity of blood or pus or any other impurity, sticks to the clothes, does not make it impure. On the contrary, if it comes out of the wound and has ability to flow so the ablution

will break and prayer is not allowed in those clothes.⁴ However, in the questioned case such quantity of blood or pus will break the *wudu*. As regarding the clothes, if this impurity does not spread on clothes equal to the measurement of one dirham the prayer will be lawful but it is meritorious to offer prayer after cleaning this impurity.

Allah knows the best.

Question No. 10

Is it allowed to make ablution during taking shower nakedly?

Answer with the help of Almighty Allah

Wa-alaikum assalam.

You can make ablution during having a shower. It should be known that during a bath/shower if the specific parts of the body are washed which are washed during wudu then there is no need to perform wudu again for cleanliness.

Allah knows the best.

Question No. 11

Is it necessary to wash the whole body thrice in *ghusl*?

Answer with the help of Almighty Allah

To wash the whole body three times in *ghusl* is not necessary; rather to wash it once in such a way that at least two drops of water must pass over every part of the body is essential. Moreover, to wash the whole body in the above-mentioned method three times, is an act of tradition of the Holy Prophet (*blessings and peace be upon him*).

Allah knows the most.

⁴ (Bahar-e- Shariat, Vol. 2)

Question No. 12

During sex relation of husband & wife, one or both get discharged without doing intercourse. In this case, should both take a bath (*ghusl fard*) or are they allowed to wash those parts of body only?

Answer with the help of Almighty Allah

In the mentioned condition, if the husband did not insert his member even not the head of it the *ghusl* will be incumbent (*wajib*) on whom who has discharged. However if he has inserted his member in her hind part, even the head of it the *ghusl* will be incumbent (*wajib*) on both of them whether any of them got discharged or not.

Allah knows the most.

Question No. 13

In this country, people perform *ghusl* in a bathtub of water. Please tell me if their *ghusl* is valid since they are using the same water they are sitting in. This is called "having a bath". I now have a shower instead of bath tub.

Answer with the help of Almighty Allah

If they take bath in the state of major ritual impurity they will not get purification rather there is a big chance of getting whole body impure (*najas*) if there is any impure matter on their bodies. Because when they will enter into the tub the whole water of tub will become impure and impure water cannot remove the ritual impurity. However, even if there is no impure substance on their bodies they cannot get purification from ritual impurity because when they will enter into water the whole water will become used (*musta'amal*) and it has been clearly mentioned in the famous books of jurisprudence that used water cannot remove major and minor ritual impurities (*Al-hadath al-akbar and Al-asghar*). On the contrary, if they sit in tub and use shower to take bath and during this they do not store water in the tub rather let it release they get purification from all impurities fulfilling the

condition that at least two drops of water pass over every part of body.

Allah knows the best.

Question No. 14

Often drops of urine and semen leak out during the daytime; I have no control over this. Do I need to take bath every time?

Answer with the help of Almighty Allah

You do not need to take bath because of this problem. According to the laws of Shariah *ghusl* does not become incumbent (*wajib*) due to the emission of urine rather it breaks *wudu* only. Yes the emission of semen makes *ghusl* incumbent (*wajib*) if it departs from its origin in the body in state of lust and if it releases without lust due to weakness or because of any other disease it will not make *ghusl* incumbent (*wajib*) rather it will break only *wudu* if the man was in state of *wudu*.

Allah knows the best.

Question No. 15

Assalamu alaikum

My problem is that "what is the right procedure of bath (*ghusl*) after menses according to Islam?"

Answer with the help of Almighty Allah

Ghusl after menstruation is not different from the *ghusl* of major ritual impurity (*Janabah*). However, it is obligatory in *ghusl* to wash mouth completely and the soft parts of nose with intense care and to wash the whole body in such a way that even a single hair must not be left unwashed.

Allah knows the best.

Question No. 16

What is a Shariah ruling about the emission of *madhi*?

If somebody finds the drops of *madhi* on his *shalwar* or pants, would he have to wash it before offering prayer?

Answer with the help of Almighty Allah

According to the laws of Shariah, *madhi* is an impure substance therefore it will break the wudu. As regarding *madhi* on clothes, if the *madhi* spreads more than the measurement of one *dirham* it is obligatory (*fard*) to wash it and without washing it the prayer will not be valid. If it spreads equal to the measurement of one *dirham* it is incumbent (*wajib*) to wash it and the prayer will be abominable (*makroohe tahreemi*) in these clothes, therefore it will be incumbent to repeat the prayer. And if it spreads less than the measurement of one *dirham* it is *sunnah* to wash it and prayer will be valid in this state but it is not favourable (*makroohe tanzeehi*).

Allah knows the most.

Question No. 17

I have heard that you should clean your body after natural evacuation (*istinja*) with three fingers! My question is “which three fingers”.

Answer with the help of Almighty Allah

The three fingers of the left hand, except the thumb and index finger, will be used for *istinja*.

Allah knows the most.

Question No. 18

How do I wash the impure clothes? Please answer at the earliest.

Answer with the help of Almighty Allah

First, separate the impurity from the impure clothes if possible then wash the cloth three times with water. And if the impurity is a kind of liquid which can't be pulled out then wash the cloth with water three times and squeeze it with full power every time. To squeeze it with power means that you should

squeeze it in such a way that no drop of water should drop from it if you squeeze it next time.⁵

Allah knows the most.

Question No. 19

I am *insha Allah* travelling to Pakistan in the coming week and I would stay there in a village where we do not have geysers so I am worried about *Fajr* prayer if I would get up in the state of major ritual impurity (*Janabat*).

Answer with the help of Almighty Allah

If you have no source to get hot water at the time of prayer and you are sure that you will fall ill by taking bath with cold water then you are allowed to make *tayammum* for performing prayer. *Tayammum* is performed in the following way. Maulana Abdul Aleem Siddiqui (*mercy of Allah be upon him*) writes the essential requisites for the performance of *tayammum*,

- 1) To have the intention in mind to perform *tayammum* for the removal of impurities.
- 2) To strike pure earth lightly with the palms of both hands.
- 3) To pass the palms of the hands over the face once.
- 4) To again strike lightly pure earth with the palms of both hands, and rub alternately from the tips of the fingers to the elbows, the forearms and the hands.⁶

Please see Bahar-e- Shariat for the further details of *tayammum*.

Allah knows the most.

⁵ Bahaare Shariat Vol.1 Part.2 Page.53

⁶ Elementary Teachings of Islam, Page 37,38

Question No. 20

Tell me the complete way to use twig (*miswak*) for cleaning teeth? How can we keep ourselves regular to prayer?

Answer with the help of Almighty Allah

The way to perform "*miswak*" is given below:

- 1) Wash the tip of the *miswak* three times with water.
- 2) Start brushing the teeth, the upper teeth first from the right side to the left.
- 3) Then brush the lower teeth from right to left.
- 4) Repeat this twice more.
- 5) Totally, you should brush the upper and lower teeth three times each and wash the *miswak* every time.
- 6) The *miswak* should be used horizontally not vertically.

Regarding your second question, I advise you to keep the company of pious people. In this way you will Insha Allah *Azawajal* get the habit of offering prayers and performing other good deeds.

Allah knows the most.

Question No. 21

Please tell me the method of *Ghusal*.

Answer with the help of Almighty Allah

The method of *Ghusl* is given as under:

1. First, wash your hands to the wrists thrice.
2. Then perform *istinja*, and then wash the impurity if found on your body then perform *wudu*.
3. Then pour water over the right shoulder three times, then the left shoulder three times.
4. Then pour water over the whole body so that not a single spot from the head to the toes is left dry.

Note: If *ghusl* is *fard*, it is also obligatory to clean whole mouth and rinse the nose well in such a way that every part of the inner mouth and all the soft parts of the nose are washed.

Allah knows the best.

Question No. 22

I want to know till what period a woman is ordered to abstain from prayer (*salah*) or reciting Quran after the birth of a child. Is there any Shariah ruling that a woman should not move out of the house till 40 days and do not perform prayer and fast or recite Quran for 40 days after the birth of a child? Please reply.

Answer with the help of Almighty Allah

The blood, which releases after the birth of child is called postpartum '*Nifas*'. Its longest period is forty days but there is no limitation for its shortest period. Therefore, those days when blood releases a woman is not allowed to perform prayer, to recite or touch the Holy Qura'n, to fast and to have sexual relations with her husband. However, she will have to make '*qaza*' of fasting only, in other days. On the contrary, the prayers of these days would not be made *qaza*. She is allowed to leave birth place of the child. However it should be known that it is a common mistake in women that they have to complete forty days in any condition but according to Islamic laws it is quite wrong. She will have to perform prayers and fast after taking bath if the blood stops before forty days. And if the blood does not stop even after passing forty days then it is obligatory upon her to take bath and perform her daily five times prayers and fast in the month of Ramadan.

Allah knows the most.

Question No. 23

I am a Pakistani student in Kansas. I am living with my uncle in his house. All bathrooms have commodes and I was used to WC. Whenever I go to toilet I have to use tissue paper. Toilet has no drainage system as we have in Pakistan. No passage for releasing water is present there except a bath tub which has a small hole to drain water. I use that tub for taking bath and washing clothes. If I use water then there are great chances that water in commode will come on my body. I use

tissue paper whenever I go to urinate and sometimes water from jug with extreme care. However, the problem becomes worst when I sit for passing stool. In that case I cannot use water because in that case water will definitely come on my back and anywhere else on my body. When I go to take bath, I prefer to sit on commode for second case (passing stool) so that I may take bath and get cleaned. But when after bath (any time during day or night) if I need to sit on commode for second one I feel great problem so I use tissue to clean. What should I do? I offer regular prayers and recite Qura'n. If I use gravel/stone from outside house instead of tissue then will it be cleaned after use or I will have to wash with water. Can I use same stone several times?

Answer with the help of Almighty Allah

If you use tissue paper you will have to wash with water otherwise you will not become pure. If you use stone, it can only be reused when there is no impurity found on it. Furthermore if the filth spreads on your body equal to the measurement of one dirham then it is incumbent (*wajib*) to wash that specific part of the body with water otherwise the prayer will be abominable (*makroohe tahreemi*). And if it spreads on your body more than one dirham it will be obligatory to wash it otherwise prayer will not be valid. However, you can wash your body by water, sitting near the hole after using stone or tissue paper and then flow water in the tub so that no impurity remains in it.

Allah knows the most.

Question No. 24

What is the ruling for using a washing machine for washing impure clothes? As all the clothes are put into washing machine at same time, so the impurity on one cloth dissolves in the water and spreads to others. It is the case with taking bath in a bathing tub. What is the Islamic ruling in this regard? May Allah bless you for sharing your knowledge.

Answer with the help of Almighty Allah

Yes, you are correct. If you want to wash clothes in washing machine you will have to remove impurity from clothes then make that portion of clothes clean by water then you should put them in the washing machine. However, if somebody has used the wrong method of washing clothes, he can make these clothes purified by following method. First of all he should put these impure clothes in a bucket or any other container. Then he should pour water on these clothes until the water overflows the bucket. In this way all things, the water, the bucket and the clothes in it, will become purified. As regarding the taking bath in a tub, if someone is in the state of major ritual impurity (*Janabat*) he cannot make away his ritual impurity (hadath) by taking bath in a stored water of a tub. If he wants to get cleanliness he should not take bath by storing water in the tub but he should take bath in such a way that water should pass over his whole body three times and every time fresh water should be used, not the previously used.

Allah knows the best.

Question No. 25

What if there was something impure in a big bottle such as a cleaning product and I overflowed it by filling it with water until it started flowing so would it become purified and could I use it for cleaning?

Answer with the help of Almighty Allah

It will not become purified until the signs of impurity i.e. its smell, colour and taste remain in it.

Allah knows the best.

Question No. 26

Is it allowed for a woman to recite *Darood Sharif* during her menstruation?

Answer with the help of Almighty Allah

Yes she can recite *Darood Shareef* as says *Allama Maulana Amjad Ali Khan rahmatullahi alaihi*:

"Excluding the Quran all types of Azkar like the Kalima, Darood Shareef etc are permissible to recite without any problem, rather it is preferable (mustahab). And to recite these things after performing ablution or cleaning the mouth is better and there is no harm in reciting them without doing this."⁷

Allah knows the best.

Question No.27

Mufti Sahib I am facing a problem since five or six years that when I go for passing urine some drops of urine release after it which make my clothes impure. It becomes a big problem when I go somewhere because in my home I keep separate clothes for prayer but it is impossible to change clothes else than home. Is it allowed for me to offer my prayer in those impure clothes if not then tell me what should I do?

Answer with the help of Almighty Allah

No, you cannot use the clothes, which have become impure because of urine. It is advised you to sit a little more after passing urine for *Istibra* so that no drop of urine is left in the urine track. It should be know that *Istibra* is a meritorious act for men after urinating. Its purpose is to ensure that no more urine is left in the urethra. There are certain ways of performing *Istibra*, and the best of them is that after the passing of urine, the part between the anus and the root of penis should be pressed thrice, with the middle finger of the left hand. Then the thumb is placed on the penis, and the forefinger below it pressing three times up to the point of circumcision, and then the front part of the penis should be jerked three times.

Allah knows the best.

⁷ Bahare-Shariat, vol. 1, part 2, page 46

Question No. 28

I have read that when a woman has her period for more than 7 days, she can take a bath and perform her prayers. My question is that does it mean that she must take a bath five times a day until it stops? I have been menstruating now for about 9-10 days not full menstruation rather the last 3--4 days a little spotting. I might add that I'm now in 50's and it is pre-menopausal would it make a difference? Please answer this also with reference to prayers, fasting, and Eid etc.

Answer with the help of Almighty Allah

The shortest period of menstruation is three days and three nights and longest period is ten days and ten nights as has been mentioned in Durrul-Mukhtar.⁸ Therefore your menstruation period is for ten days. You cannot offer prayer in these days. The continuity of blood releasing is a condition for its proof not for its completion. Allama Ajmad Ali *rahmatullahi alaihi* says "it is not necessary to be menstruation that the releasing of blood should continue in the whole period rather if it releases time by time, it would be menstruation."⁹ Hence you cannot fast and offer prayers in these days.

Allah knows the best.

Question No. 29

1. Is it necessary for women to take bath (*ghusal*) when white substance comes out from the place of menstruation? If yes for every prayer we have to take bath (*ghusal*)?
2. Is it necessary to wear underwear and brassiere when a woman takes bath?
3. Is it allowed to give ablution by *Zamzam* for *barakah* to a dead body of a Muslim who has been given *Ghusl* already?

⁸ Darre-Mukhtar vol. 1 page 476 (Maktaba Imdadia Multan)

⁹ Bahare-Shariat Vol. 1, part 2

Answer with the help of Almighty Allah

Answers of the asked questions are given below one by one:

1. This white substance is called Leucorrhea. Leucorrhea (US) or leucorrhoea (Commonwealth) is a medical term that denotes a thick, whitish or yellowish vaginal discharge. According to Imam Abuhanifa *rahmtullahi alaihi* this substance is not impure as has been mentioned in *Durrul-Mukhtaar*. Allama Amjad Ali *rahmtullahi alaihi* writes, "The liquid which releases from the urine passage of woman is clean. If it touches the body or clothes then to wash it, is not necessary but to wash it, is meritorious."¹⁰ The mentioned references clearly show that this substance does not make *ghusl* obligatory upon women rather it does not break *wudu* also. In case it is semen and comes out because of lust *ghusl* will be incumbent (*wajib*) and if the semen comes out because of weakness or disease but not by lust *ghusl* will not be *wajib*.
2. No it is not necessary rather for complete cleanliness it should be removed.
3. Yes, it is allowed to give him *wudu* with *Zamzam* for achieving *barakah* if there is no impurity found on those organs, which are washed in *wudu* because to wash impurities with *Zamzam* is *makrooh*.

Allah knows the best.

Question No. 30

I am a sixteen years old boy. I want to ask that if during lustful imagination some drops release from manly parts and stick on cloth equal to the measurement of one dirham and after sometimes disappear whether it would impure the

¹⁰ Bahare Shariat Vol. 1 Part. 2 Page.

clothes? Whether would it make Ghusl obligatory? Kindly reply me as soon as possible and give me relief from this trouble. Thanks

Answer with the help of Almighty Allah

According to the laws of Shariah any liquid comes out from frontal or back hind parts of a man, is impure and it will make clothes impure. If it spreads like the measurement of a dirham, the prayer will be forbidden in those clothes.

Allah knows the best.

Question No. 31

I have some confusion about impurities (*Napaki*). One of them is suppose there is an impurity (*Najasat*) on a cloth and we give it to laundry and they will dry clean it (in dry cleaning they do not use water but oil). Does the cloth get cleanliness (*Paki*) or not?

Answer with the help of Almighty Allah

No it will not be cleaned (Pak) until it is washed by water or any other liquid which is able to remove the impurities. According to our prominent scholars oil cannot remove the impurity completely. Maulana Amjad Ali *rahmatullah alaihi* writes, "Impurity will not be cleaned with milk, soup and oil because it does not remove the impurity."¹¹

Allah knows the best.

Question No. 32

After ablution if we see a "Non-Mehram" should we make *wudu* again?

Answer with the help of Almighty Allah

The ablution will not break by mere looking at a *non- mahram* woman. However looking lustfully at a *non- mahram* is not allowed.

Allah knows the best.

¹¹ Bahare Sharait Vol 1 Part 2 Page 53

Question No. 33

I have to ask some questions to you. A woman who is very frightened with the situation she is facing has asked these questions.

1. If a woman has gastric problem and she wants to perform daily five times prayers but her *wudu* does not stay for a few minutes also due to the gastric problem. She is taking medicines but it's not affecting much because of which she is very frightened. She asked one Maulvi Sahib about this problem. He replied that if your *wudu* breaks because of gastric you have to perform wudu again otherwise if you know that your *wudu* is broken and you continue prayer you also go out of Islam and your marriage is also broken. What should she do if her *wudu* does not stay for long? Should she do the wudu once and complete the whole prayer including obligatory (*fard*), traditional (*sunnah*) and voluntary prayers (*nawafil*)? Or just complete the obligatory prayer and make new *wudu* again and complete rest of the prayers? If she feels that her *wudu* has broken and continues the prayer what will be the condition? Remember that in our area we are also having water shortage problem.
2. If she feels that her clothes, that are hanging on a hanger, are not clean (impure) but are dry and she touches them does she get herself unclean (impure) as well?
3. If she feels that, the door handle or some part of furniture is impure but it is dry, does she get herself impure for touching it? Some things if they are impure cannot be washed like electric switches, etc. If she touches them, does she get impure? In addition, what is the way to clean things, which cannot be cleaned by water?
4. If she sees that dirty drops have fallen on her clothes then what should be the size of those drops that make them impure? Is it a size of a Rupee coin or just a very small drop? Please reply these questions as soon as possible because she is facing a lot of mental difficulty.

Answer with the help of Almighty Allah

Answers of the asked questions are given below:

1. According to the laws of Shariah if a person cannot maintain his *wudu* even he cannot perform the obligatory raka'ahs with this *wudu* and a whole time of a prayer passes on him in this condition he is handicap (*Mazoor*). Shariah allows him to offer his prayers in the same condition but he will have to perform fresh *wudu* for the time of every prayer. As the time of new prayer will reach, the previous *wudu* will break itself. However the *wudu* of an handicap does not break with the problem which made him handicap but if any other ritual impurity (*hadath*) save this problem is found after performing *wudu* it will break *wudu*. Therefore, under the light of above mentioned rulings, she must examine herself whether she can offer her obligatory *rakaahs* with one *wudu* or not. If she is able to offer her obligatory *rakaahs* with one *wudu* she is not a handicap (*Mazoor*). On the contrary, if she is not able to do so she is a handicap (*Mazoor*) and she will act as we have mentioned in the previous lines.
2. If nothing transferred to her hands or clothes by touching impure things, she will not get impure.
3. Answer is the same as I have written in answer no.2. Regarding cleaning those things, which cannot be washed by water like electric buttons, such things can be wiped by a wet cloth until the impurity vanishes. Keep in mind that before wiping the electric buttons disconnect the mainline of electricity.
4. If the drops of impurity spread more than the measurement of one dirham it is obligatory (*fard*) to wash it and the prayer will not be valid in these clothes. If it spread equal to the measurement of one dirham it is incumbent (*wajib*) to wash it and the prayer will be abominable (*makrooh tahreemi*) in these clothes therefore it will be repeated. And if it spreads less than the measurement of one dirham it is prophetic tradition (*sunnah*) to wash it and prayer will be valid

in this state but it will be slightly displeased (*makrooh tanzeehi*). It should be known that **the size of dirham is estimated as the depth of a palm where water stays if we pour it on palm slowly.**

Allah knows the best.

Question No. 34

Could you please tell me what is allowed and what is forbidden for a women during menstruation, e.g. holding counter (*tasbee*), going to mosque etc.

Answer with the help of Almighty Allah

A woman is not permitted to enter a masjid, to recite or touch the Quranic verse during her menstruation. However, she can hold *tasbeeh* and do zikr by it. She can recite *darood shareef* and some quranic verses which contain the praise of Allah or supplications (*Dua*) like *sura al-Fatiha* or *Ayatul Kursi*.

Allah knows the best.

Question No. 35

Respected imam! Is it allowed for women to go to *masjid* during their menstrual period to sit there for listening to the Qura'n, recited in *taraweeh* prayer? I know that they are forbidden to enter the shrines of holy saints but what about the masjid?

Answer with the help of Almighty Allah

According to the opinion of prominent jurists of Islam, women are not allowed to enter a masjid in any state not even for offering her prayer with congregation (*Jama'at*) and not for listening to the Qur'an during *taraweeh*. They can enter a masjid only to acquire knowledge of Islam and if during acquiring knowledge the time of prayer starts they are allowed to perform their prayer at a separate place from gents either with congregation or without it. In menstrual period, women

are not allowed to enter a masjid anyhow. Yes, it is correct that women are not allowed to visit the graveyards.

Allah knows the best.

Question No. 36

Once I visited my friend at his shop. I saw that he did not take off his sport shoes and clothed socks for ablution. He just wiped the top of his shoes and performed prayer. I was very surprised and asked him why he did not take off his shoes for prayer, he said that he has some friends from the Arabian Countries and when they offer their prayer at work, they do not take off their shoes. Can you please explain whether a person should take off his shoes, socks for ablution, and especially is it permitted in Islam to perform prayer with shoes? Thank you.

Answer with the help of Almighty Allah

According to the laws of Shariah it is allowed to wipe the upper surface of the shoes instead of washing feet in ablution as narrates Imam Daru- Qutani from *Sayyidina Abubakar (Radi Allahu Anhu)*,

"The Holy Prophet (*Allah's Grace & Peace be upon Him*) permitted a traveller to wipe footgear for three days and three nights and permitted the resident to wipe foot gears for one day and one night under the condition that traveller / resident had worn it in state of purity." ¹²

The above narration shows that the conditions for wiping the footgear, is that the footgear be worn in state of purity. There are some conditions other than the ones mentioned in the above narration, which have been taken from various other narrations. Moreover, all of those conditions are of so importance even if one of those conditions is not fulfilled the

¹² Bahar-e- Shariat, Vol. 1. Part 2 , page 38

wiping over shoes will not be valid. Those conditions are given as under:

1. The footwear should be as such that it covers the ankles and there is no harm if it lacks to the measurement of one or two fingers but heel must not be bare.
2. The footwear must cling to the feet so that one can walk easily in it.
3. It must be of leather or just the sole must be made of leather and the rest be made of any other thick material like rubber or thick cloth which does not allow to pass the water. People usually wear cotton or woollen socks; it is not permissible to wipe (*masah*) these. It is obligatory to take off clothed socks and wash the feet with water.
4. The footwear must not be worn in the state of minor or major ritual impurity (*al-hadathul asghar and al-hadathul akbar*). And after wearing the footwear, if *ghusl* becomes obligatory then to wipe on footwear is not allowed but he will have to take off the footwear to obtain purity by taking bath.
5. Wiping (*masah*) footwear must be performed within the limitation of time, which is one day and a night for a resident and three days and three nights for a traveller. After passing this period, *masah* is not allowed.
6. The footwear must not be torn to the measurement of three small toes.

In the light of above mentioned rulings if the sport shoes or any other kind of shoes fulfill the conditions *Masah* will be allowed on it.

Here is given the practical of performing *masah*:

First, wet your both hands with pure water then put three fingers of the right hand on the edge of the toes of right foot and three fingers of the left hand on the edge of the toes of the left foot. Then pull both hands towards the ankles at least to the amount of three fingers and it is an act of *sunnah* that hands should be drawn to the shins. As regarding performing prayer in shoes, it is not approved, because it is disrespectful

behaviour according to the custom of Muslims all over the world and if the shoes are not purified, it is forbidden (*haraam*) to offer prayer wearing them. It should be noted that if the sole of the shoes are hard to the extent that during the posture of prostrations *sujood* the bottoms of the toes do not touch the ground, prayer would not be valid. Because according to the laws of Shariah, it is obligatory that the bottom of at least one toe of either of two feet must touch the ground in *sujood*. And it is incumbent (*wajib*) that the bottom of three toes of each foot must touch the ground and it is a *sunnah* of *sujood* that the bottom of all the toes should touch the ground. However, it should be known that an action of an Arab is not a shara'i proof rather Allah Almighty has ordered us to ask the scholars if we do not know.

Allah knows the best.

Question No. 37

In USA we cannot use water for purification (*Taharat*) after passing urine. However we can use papers. Will the use of toilet paper be treated as replacement of water? We cannot wash our feet in office washroom. Can we do '*Masah*' on feet?

Answer with the help of Almighty Allah

If urine does not spread on the organ equal to the measurement of one dirham or more than it, then it is not necessary to use water for *istinja* but it is meritorious to use it. However, in this case you can perform your prayer after taking a complete ablution. And if it spreads equal to the measurement of one dirham or more than it, it will be necessary to wash the affected place of organ with water otherwise Shariah orders to repeat such prayer with complete purification.

After passing urine, you should use water for purification and if this is not possible then clods of earth should be used. In the state of either of these methods not being possible you can use toilet paper as a replacement and act upon the mentioned

above ways regarding use of toilet paper. If a person wears impermeable footgear after the performance of wudu (ablution), it is not necessary for him to remove it for a fresh wudu (ablution). And in case he is a traveller he is allowed to wipe his footgear instead of washing feet, for three days and three nights and in case he is a resident he can wipe his footgear for one day one night. Therefore if you take on impermeable footgear in state of wudu, it is allowed for you to wipe on your footgear for respective durations according to your condition of being a traveller or resident otherwise you are not allowed to do so.

Allah knows the best.

Question No. 38

What are those things which invalidate the wudu?

Answer with the help of Almighty Allah

The following things invalidate wudu:

- 1) Anything which exits from the two pathways except the wind from the frontal part of a woman;
- 2) Blood, pus or serum when they exit from its location to a place which it is incumbent to purify in wudu;
- 3) Vomit, if it was a mouthful;
- 4) Touching directly the female genital organ by erected male genital organ without any hindrance.
- 5) Losing consciousness, which includes insanity, drunkenness, coma, and sleep, except if one is sleeping with his buttocks firmly seated;
- 6) Laughter in any prayer containing *rukū`* and *sujud* (i.e. *salatul Janazah* is not included, yet the prayer is invalidated and must be repeated).

Allah knows the best.

Question No. 39

Dear Mufti Sahib, I don't know when *Ghusl* becomes incumbent. Kindly tell me those causes which make *Ghusl* necessary?

Answer with the help of Almighty Allah

The following necessitates ghusl:

- 1) Emission of semen, accompanied by spurting and excitement, from a man or a woman;
- 2) Contact of the two sexual organ members, even without ejaculation;
- 3) Termination of menses (*haydh*); and
- 4) Termination of postpartum bleeding (*nifas*).

Allah knows the best.

Question No. 40

Imam Sahib! Tell me about a person who makes *tayammum* because he could not get water. Will his *tayammum* be invalidated if he finds water?

Answer with the help of Almighty Allah

According to the laws of Shariah *tayammum* of a man is invalidated because of two following causes

- 1) By everything which invalidates wudu;
- 2) By seeing water, if one is capable of using it.

Therefore, if he is capable of using this water his *tayammum* will be invalidated.

Allah knows the best.