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In the name of Allāh, the All-Merciful, the Very-Merciful.

All praise is to Allāh the Almighty and may perpetual peace and blessings be upon His noble Messenger, the Master of Both Worlds, Muḥammad ﷺ.

The great jurist, Ibn Nujaym al-Miṣrī writes in the introduction of his celebrated book Al-Ashbah wa an-Naẓā’ir, “Indeed, Fiqh (jurisprudence) is the most revered of all the sciences in its stature, the most magnificent in its reward, the most rewarding, the most extensive in its benefits, the most elevated in rank and the brightest of the pathways. It fills the eyes with radiance, the heart with happiness and the chest with understanding.”

Bearing this in mind, the treatise in your possession is one of great benefit to the common Muslim as it pertains to a great aspect of his faith - cleanliness. The Noble Messenger Muḥammad ﷺ has mentioned that purity is half of one’s faith. Such is its importance that it can be described as a key that opens a plethora of good. It allows one to attain proximity to their Lord through prayer and by the recital of the Holy Qur’ān. Without attaining purity, a person is left isolated from auctioning the great acts of our faith.

It is for this reason that my dear friend Maulānā Ebrahim Noor has written a succinct but incredibly beneficial document in relation to purification. It highlights a variety of different Islamic rulings, which are often overlooked or forgotten. Indeed, the Sharia has stipulated certain guidelines, which must be adhered to in order to render one pure, and I have great hope that this booklet will assist many in achieving this objective.

I pray to Allāh that He accept this work and make it a means of reward for the author in the Hereafter.

Abdus-Subhan Dalvi, Imām of Masjid e Qubā, London.

23rd December 2014

1 Ibn Nujaym, Al-Ashbah wa an-Naẓā’ir pg. 13
2 Sahih Muslim
Introduction

I begin with Praising Allāh, Lord of the Worlds and sending Peace and Salutations to our beloved Prophet Muḥammad ﷺ.

Cleanliness is a very important aspect in Islam. Our Prophet Muhammad ﷺ mentions the following hadith:

َلا َشَرَّ َطَرَىََِِٰتُ َالِإِيمَانَ

‘Cleanliness is half of Imaan’³.

Great emphasis has been placed on cleanliness and it is mentioned numerous times in both the Quran and the Hadith to show its paramount importance in Islam.

The reason why it is so important is that it is a pre-requisite, a condition for prayer. Before a person can engage in certain types of prayer like Salaat, Tawaaf or reading the Quran, a person must be in a state of Purity. Being in a state of physical purity also safeguards people from many illnesses and diseases.

One of the reasons for compiling this booklet/course was that we found many people had queries about cleanliness both young and old. Whether this is related to specific situations in the workplace or at schools. We also found that there was a genuine knowledge gap where many male adults in our community were not familiar with the basic concepts of hygienic requirements in Islam, such as how to perform Ghusl and what hair needs to be removed etc.

There are many resources available, which explain cleanliness and purity in Islam in great detail, but sometimes it is difficult to translate this information into real life situations. We have prepared this booklet/course with this in mind and Insha’Allāh it will address some of these specific issues related to cleanliness, which affect males. Whether this is in the home, in schools or in the Workplace.

We have also placed great emphasis on prepubescent children – children who are due to become baaligh (mature) and young teenagers. This is a time when their bodies are going through a lot of physical changes and many things happen which can be embarrassing and even frightening in some cases. They face certain scenarios where they are unsure what to do. This then results in a lot of them staying impure without actually knowing it.

A quick overview of the subjects this booklet covers is as follows:

- What makes a person unclean in Islam.
- How do they become pure from the uncleanness.
- What are the requirements in Islam with regards to personal hygiene, i.e. hair removal, cutting nails etc.?
- Address Issues which young teenagers face during puberty.
- Address Issues for children who wish to Pray in Schools.
- Address Issues for people who wish to pray in the Work Place.

It is recommended that both children and parents should read this booklet/course together. There are still subjects today, which are taboo. Many parents still feel embarrassed talking about these things with their children. There is an expectation that the child has acquired this knowledge during his time at the madrassa, but in reality it is the responsibility of the parent to ensure that their child knows all the relevant Masail (rulings) before he comes of age. The child must be comfortable enough to be able to ask their parents any questions they may have and the parent must be comfortable enough to answer them without being embarrassed and more importantly know the correct answers themselves.

Finally I would like to thank all the people who have helped in the compilation of this booklet.

May Allāh ﷻ accept all our efforts, Ameen.
Coming of Age in Islam – Buloogh

When a person comes of age in Islam, it is a life changing experience. The terminology used in Shariah is called Buloogh, so a person becomes ‘Baaligh’ when he reaches the age of Puberty. The person will now have to fulfil all of the acts of Worship, which have been commanded to him by Allāh ﷻ. They will now have to read Salaat 5 times a day and have to keep all the compulsory fasts in the month of Ramadan, they will have to discharge the Zakat if they have enough wealth and also go for Hajj if they can afford to do so. They will now be answerable for all of their actions good and bad.

Note for Parents!

Now before we go into what makes a person mature or Baaligh in Islam it is very important that the child knows how to fulfil all of the obligations that are required of him before he reaches the stage where he now has to do them all. For example, the time to learn how to read Salaat is not after he becomes baaligh but before, so when the time comes, he already knows how to pray and not just that, he is in a habit of praying 5 times a day therefore he doesn’t see any difference in the changeover.

If we try to start teaching our children how to read Salaat after they have become baaligh, by the time they are reading 5 times a day they will have already missed so many Salaat. These Salaat will then have to be made up.

The advice for parents is to follow the advice from the Hadith of our Prophet Muhammad ﷺ where we should command our children to read Salaat from the age of 7. Now the wisdom behind this is that by the time the child has reached 10 years old, in these 3 years, they have gradually built up from reading a few Salaat a week to one a day and slowly building up to 5 Salaat a day. Once they are regular in this then it will be easy for them to maintain this momentum and carry on reading Salaat 5 times a day after they become baaligh.

Signs of a Male becoming Baaligh

The two natural ways in which a child will be classified as having becoming baaligh or mature are as follows

• If a child has a wet dream – this is also known as Ihtilaam (Nocturnal Emissions).
• If a child reaches 15 Islamic years of Age (This equates to approximately 14 years and 6 months in the Western Calendar) and hasn’t had a Wet Dream up until then, he will automatically become baaligh.

Nocturnal Emissions

The Medical Term for a wet dream is called a Nocturnal Emission. Whilst a person is sleeping they will discharge a liquid, which will be sticky and very different from urine. When the person wakes up they will notice the wet sticky patch in their underwear. This is a very common occurrence and one should not be embarrassed when this happens. We will cover this in more detail later when we get to the Common Masail for Teenagers Section.

So to summarize this section, a boy will become baaligh when he experiences a wet dream or reaches 15 years of age without having had a wet dream. This boy will have to complete all of the obligations. In Islam he will be considered an adult.

Important Note:

There are other non-natural ways in which a child may attain puberty but these are prohibited in Islam.
Istinjaa

Istinjaa is the term used to describe the process in which one removes uncleanliness after they have been to the toilet. If Istinjaa is not done properly then it will leave a person in an impure state. If the person is in an impure state then all the worship he does thinking he is clean will not be valid.

Istinjaa is also a Sunnah of our Prophet Muḥammad ﷺ. Hazrat Anas narrates the following Hadith:

> Whenever the Prophet Muhammad went to answer the call of nature, I used to bring water with which he used to clean his private parts.

As mentioned earlier, to be clean is a requirement for worship therefore it is very important that a person knows how to do Istinjaa properly. The following Sahih Hadith also shows the warning for people who don’t do Istinjaa properly.

Ibn Abbas narrates that the Prophet Muḥammad came upon two graves and said: “Their occupants are being punished, but not for a great sin (in their own view). However, it is in fact a great sin. One of them went about spreading slander. The other did not clean himself properly after urination…”

**How to go to the Toilet**

Before we go into details of how to perform Istinjaa, we must learn the best method of how to go to the toilet. The reason for this is that we are trying to limit the area where the uncleanliness spreads to a minimum so it is easier for us to clean ourselves. The more the uncleanliness spreads the harder it will be for us. The other thing we have to remember is that both urine & faeces are ‘napaak’, which means they are unclean. If we get them onto our clothes or body and don’t clean them, then we will not be in a pure state.

**So what is the correct method for urination?**

To begin with, in the western countries there is a habit where people urinate in the standing position.

**What is the problem with urinating standing up?**

- When we urinate standing, there will be splashes from the urine, which will touch our clothes and our bodies. Some will be so minute that we will not be able to see them but they will have made us impure.
- We will not be able to clean ourselves properly when standing up; there is normally no tissue paper or water available with urinals. If one tried to clean themselves then the water would again spill over the person’s body and clothes causing him to become even more unclean.
- A person cannot total relieve himself when standing up. If a person sits down and relieves himself then there is pressure on the bladder, which will allow the maximum amount of urine to pass.
- When standing up it is in a public place, so there is a chance you will be exposing your private parts to other people, which is Haraam, forbidden. There is also a chance that you will see other people’s private parts, which is again forbidden.
- Hygienically, there is greater chance of infections, diseases and smell if a person stands and urinates. This is due to the reason that they cannot clean themselves properly. The person’s underwear as well as his body will become impure ‘Napaak’.
- The person will not be able to do istibra’ properly, this is the process is which a person is sure that there are no more drops of urine left and he has relieved himself properly. We will go through this in more detail later on.

So you can see from the above reasons why it is not advised to pass urine in a standing position. The main reason will be that a person will not be able to attain cleanliness properly thus raising the probability of invalidating any worship carried out in this state.

**Correct method of Going to the Toilet**

Before we go to the toilet, we have to make sure we don’t leave it till the last minute and go when we are completely desperate. If we wait then there is a chance that a few drops of urine can come out and make us impure. It is also not good for our health as we put extra strain on our bladder. So let us make sure that we relieve ourselves properly and in good time.
General Etiquette’s when going to the Toilet

- Before we go to the toilet we should enter with our left foot.

Hazrat Anas narrates the following Hadith.

Whenever the Prophet Muhammad went to answer the call of nature, he used to say,

"Allâhumma inni a’udhu bika minal khubuthi wal khaba’ith" O Allâh, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits).

- Once we have entered, we shouldn’t talk to anyone while we are relieving ourselves.
- We should not read anything inside or use any devices including phones and hand held gaming devices.
- Try and spend the least time inside as possible.
- Remove your socks before wearing any sandals, especially in a Masjid. A very common problem nowadays is people wear their socks while they are in the toilet. The sandals may have some uncleanness on them and when the person leaves their socks on inside the Masjid the uncleanness can spread.
- Make Sure we have no rings or amulets with Allâh’s name on it, or the Quran when we go inside the toilet.
- It is Makruh Tehrimi (very undesirable) to face the Qiblah or have our back towards it while relieving ourselves.

Hazrat Abu Ayub Al-Ansari narrates:

Allâh’s Apostle Muḥammad said: “If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west.”

- When leaving the toilet one should read:

"Ghufaranaka Alhamdulilla hilladhi Adhhaba `Annil Adha Wa`Afani" [O Lord] Your forgiveness. Praise be to Allâh who rid me of the filth and gave me health.

What can we do Istinjaa with?

Before we answer to the call of nature, it is important that we have with us the necessary items we need to become clean. The last thing we want is to go to the toilet and find there is no tissue paper or water to clean ourselves.

We have to remember that the following answers are based on the method, which was used over 1400 years ago so today’s method will be slightly different in application but the result of attaining cleanliness and purity will be the same. So what are the items?

Stones, and that which take their place (i.e. tissue paper etc.), one must wipe [the area] until it is clean.

Originally before tissue paper was invented people used to use stones. The stones were the type which had natural absorbing qualities so the uncleanness would be easier to remove. We also have to remember that the diet of the people in the past was very different to ours so there excretion would be mostly hard, dry and not spread so it was easier to clean. The substitute to stones nowadays would be tissue paper. So if a person cleaned with tissue paper until they were 100% sure that all of the uncleanness has been removed it will be enough.

- Washing it with water is better.

Like it was mentioned earlier, the characteristics of the uncleanness of the past people were different to what it is nowadays. Our diets and food have changed so when we relieve ourselves it is difficult to attain cleanliness with only tissue paper. Therefore to be sure, it is better to use water.

- If the uncleanness exceeds its origin, water has to be used to remove it.

If the uncleanness spreads then we have to use water to remove it. By using just tissue, we will first have to use a lot of tissue. The tissue will also not be able to completely remove it. The cleaning qualities of water and tissue cannot be compared. The water will remove the impurity, the smell and the effect of the impurity, whereas with tissue there is a possibility some of these will remain.

- One should not perform istinjaa with a bone, nor with dung, nor with food, nor with the right hand.

The main point for us from the above is to not do istinjaa with any item that can cause us harm or an item that does not have absorbing qualities. We must also make sure we don’t use the right hand to clean ourselves.
Istibra’
If a person has only urinated then they must do Istibra’. Istibra’ is the process with which a person makes sure that all of the traces of urine have come out completely. So how can we do istibra’?

• To shake, sway or squeeze the private part very gently
• Coughing
• Taking few steps
• Passing water over the private part and waiting

There are no restrictions in how to do istibra’ as long as one is sure that all traces of urine have come out. It is very common that after one gets up they feel that there are still traces of urine coming out. A common remedy for this is to use tissue paper inside the underwear. If any traces do come out then the tissue can be removed and the private part can be washed again. If no traces come out then there is no harm in leaving the tissue in the underwear.

Istinjaa from Greater Impurity

The correct procedure for doing istinjaa is as follows:

Wipe 3 times with tissue paper, the first time from front to back, then back to front, and front to back again. If necessary use more tissue paper.

Wash the hand and use the inner part of the middle finger to clean the soiled area. If needed use the middle parts of the ring finger, little finger and index finger in that order. The reason for using the middle part is so that we don’t cause damage to our private parts as it is very sensitive. We can cause damage if we use our fingertips and have long nails.

We should continue cleaning ourselves until we are confident that the impurity and smell has been removed.

Wash the hands with soap after Istinjaa.

How to put clothes back on after Istinjaa

By using only the middle part of our fingers for istinjaa, our finger tips of the left hand should be clean as well as our right hand. At the very least our left thumb and little finger tip should be clean as well as our whole right hand.

Make sure that we only use the clean portion of our hands to put our underwear back on and our trousers or else there is a risk of making our clothes unclean as we haven’t had a chance to wash our hands properly yet. This will be relevant especially if we are in a cubicle with no sink in there.

Using a Flat Pan/Squatting Toilet

Many of our children and even us nowadays have never used a Flat Pan toilet or the ‘Hole in the Ground’ South Asian style toilet, so we find it difficult to squat in that position. If anybody ever comes across one of these and has not used them before then it is a testing experience. The best advice would be as follows:

• Completely remove the lower garments so they don’t get soiled. Try and make sure the garments don’t touch the ground as there is a chance some uncleanliness is on the ground.
• Sit in a squatting position with pressure on your stomach, this will ensure that the correct pressure is applied to the organs so that we can relieve ourselves quickly and completely.
• Once we have relieved ourselves, perform istinjaa and wash hands.
• Take care when putting clothes back on to make sure that they don’t touch the floor and get dirty. This can get tricky but if we roll them up before we put them on, that can make it easier.
• By using the flat pan toilets regularly, a person can get used to them and it is the cleanest method.
General Questions related to Istinjaa

**Question:** At school or work we have no utensil to go to the toilet for water, how do we perform istinjaa?

**Answer:** You should keep a small empty bottle with you at all times so when the time comes for you to go to the toilet you can take it inside the cubicle with you. If there is no sink inside the cubicle, make sure you fill the bottle before you go in. Make sure you know how to perform Istinjaa with that amount of water. Use tissue paper first to remove the uncleanliness then use water after.

If it is too difficult to take a bottle into the cubicle and you want to be more discrete then other products are available in the market from vendors such as wudhumate who produce plastic containers which can fold up and be easily put inside the pocket.

**Question:** Can I use wet tissue paper to clean myself?

**Answer:** If one has only urinated, then use dry tissue paper first to absorb the remaining drops of urine. Then the wet tissue paper could be squeezed so the water is passed over the private area.

If the person has also passed stool then it is recommended that dry tissue is used first then the wet tissue paper. One must be sure that the uncleanliness has been removed. As much as one can help it they should try and use water so no doubts enter their mind that they are not clean.

**Summary**

Istinjaa is a necessary and integral part of keeping clean. We must learn how to do it and do it properly. Both religiously and hygienically it is beneficial. It safeguards a person from catching infections, diseases, protects them from bad smells and most importantly keeps a person in a pure state from an Islamic Point of View. All of the worship a person does will be valid.

On the other hand a person who stays impure does not fulfil the conditions of prayer. If any of the conditions of a prayer are not complete then the prayer will not be deemed valid. All the effort and time will be futile.

**Note for Parents:**

It is very important for parents to teach their children how to perform Istinjaa from a young age and ensure that they know the correct procedure for going into the toilet. Many parents let their young male children urinate in a standing position thinking they are young yet. The child gets into a habit and then finds it difficult later on in life to sit down and urinate.

We also send our young children to the Masajid and Madaaris. We must ensure that they know how to keep clean before we take them. There have been many occurrences where young children have accidents inside the masajid and this causes great problems for the responsible persons especially when the parents do not help in cleaning up after. So only take our children once they are at an age where we are confident they are clean and they know how to keep clean. That they will not have any accidents and will not disturb other people in their prayers.
Ghusl

Ghusl is the procedure, which a person undertakes to clean their body from ritual impurity or 'janaabat'. If a person does not do Ghusl properly then he will not leave the state of janaabat and any acts of Worship, which require a condition of cleanliness, will not be valid.

When does a person need to have Ghusl?

For males, Ghusl becomes compulsory after any form of ejaculation, which could be in the following scenarios:

- After a wet dream.
- After having intimate relations with your wife.

Once a person has experienced any of the above they enter into a state of Ritual Impurity (janaabat) and must perform Ghusl to become pure again. They must NOT touch the Quran or perform Salaat while they are in this state.

Compulsory acts in Ghusl

There could sometimes be a need to only do the faraidh (compulsory) acts of Ghusl in certain situations: For example, if there is a shortage of water, or of time etc.

For a person to become pure they must perform at a minimum the following actions:

- To gargle the mouth once (If fasting ensure water does not get swallowed, keep water in mouth).
- To clean inside the nose once (again if fasting ensure that the water does not pass through the nose into the head).
- To wash the whole body once, ensuring no space is left dry (even that which is equivalent to a hair).

Once the above have been done a person will now be considered clean, ritually pure or paak.

Sunnah Method of Ghusl

If a person has enough time and there is no shortage of water then it is recommended that they perform the Sunnah method of Ghusl, which is as follows.

- First wash your hands up to your wrists.
- Then wash your private parts ensuring that all uncleanness is removed. Also wash any other areas on your body, which have uncleanness on it. Remember if any uncleanness has moved onto your hands this also now needs to be washed off.
- We must have the intention that we are doing ghusl to remove our state of impurity. This does not have to be verbal as long as we know why we are doing this action.
- Then perform complete Wudhu.
- Finally wash the whole body 3 times (ensuring no part is left dry even equivalent to a single hair).

Note:

If water collects in the place of Ghusl then one should leave washing of the feet to the end. So if you are having a shower and the water is not draining quickly enough then you should complete the whole ghusl except washing the feet. Just before you finish, you should wash both of your feet 3 times. It is recommended that the shower be turned off for a little while, so the water completely drains, and then wash your feet.
Hair Removal

Another integral part of cleanliness and hygiene is to remove hair from certain parts of our body. The removal of this hair is Sunnah and is also very beneficial from a hygiene perspective. They have been mentioned in Hadith as part of ‘Fitrah’, which means pure human nature. The two areas from which hair must be removed is as follows:

Removing Hair from the Pubic Region

There is a lot of misunderstanding as to exactly what this area is. The upper boundary is the naval however this does not mean that one should remove the hair all the way up to the naval. There will be a distinct boundary around the pubic area, which shows the difference between normal hair and pubic hair. Only the pubic hair needs to be removed. This will also include any hair on the private part itself as well as hair on the scrotum.

The ideal way to remove this must be shaving. This must be done very carefully. The best time to do this would be whilst one is having ghusl and has cleaned the area. It is recommended that one remove the hair in a state of purity so if they have been in a state of Janaabat – impurity, they have performed the Ghusl first.

To aid in the removal of the hair, one can use shaving foam, shaving cream or soap if necessary. This sometimes helps in easing the removal of the hair. Try and use a clean blade and do not share this with anyone else.

It is recommended that this hair be removed at least once a week, preferably whilst performing the ghusl for Jumma. This way it will be easier to remove the hair as it will not be that long. If a person cannot do it every week then they should do it every fortnight. The maximum time period one can leave their hair is 40 days however this is only recommended for people who have extremely slow hair growth. One must not leave their hair to grow longer then the length of a grain of rice. If a person does not remove their hair within 40 days then they will be sinful.

If one has a problem in using a blade then it is permissible to use hair removing lotion or cream. This can be in the case of people who have certain medical conditions such as eczema or Psoriasis.

Once the hair has been removed, ensure that the bathing area, shower tray etc. is cleaned leaving no traces of any hair. Clean the blade and put it away in a safe place out of reach of younger children.

Question: If a person has become baaligh but has no growth there, does he still need to shave the area?
Answer: No, only when the hair starts to grow should one start to remove it.

Question: What is the ruling for removing the hair from the rear region around the anus?
Answer: If the hair can be removed without difficulty then it is Mustahab to remove this hair, which means it is desirable. Again one must take great care when removing hair from this area as it is very sensitive and injuries can be caused very easily. This hair does not normally grow until a person gets much older so if there is no hair there, do not attempt to remove it as you could cause yourself injury.

Note:

Parents should advise their children on how to do this and also make sure they are doing it correctly. Make sure you get them everything they need like clean blades and shaving foam if necessary. Also let them know to tell you when they need anything.

Removing Hair from Under the Arm Pits

The armpit is one of the areas where a person sweats a lot. By removing the hair, it removes a lot of smell and bad odour. Many people get bad odour due to having a lot of hair under the armpits so when they sweat, it is harder to clean the area properly and get rid of the smell.

The hair under the armpit must also be removed in the same manner as the pubic hair however it is recommended that it be plucked with tweezers rather than shaved. Some people might wonder how is this possible but if a person has made this a habit from the beginning then it is practical. Otherwise removal using a blade or cream is allowed.

The area will be under the armpit, in the area where the texture of the hair is different to the other hair. All of this hair should be removed. The time scales are the same as they are for removing the pubic hair. The best practise would be to remove the hair every Friday when one does Ghusl for Jumma. For children who go to school this will be difficult as they will be at school so they should wake up early and do ghusl before they go to school.
Cutting Nails

Cutting nails are also a Sunnah of our Prophet Muhammad ﷺ. They are also counted as part of our ‘Fitrah’ or pure nature. Again it is recommended that a person cut’s their nails once a week. They should not let them grow to such a length where impurities collect under the nails. It can also cause us harm when we are performing Istinjaa if we have long or sharp nails.

The recommended method for removing nails is as follows: Start with the nails of the hands first then the feet.

Masail for Teenagers

There are many times where a person who has just become mature, ‘baaligh’ comes across a situation, which can be confusing and also disturbing. In this section we will try and answer some of the most common scenarios. One must remember that these things are natural and a person should not be embarrassed about them.

What to do in the event of a Wet dream?

As soon as a person has woken up and realised they have had a wet dream then they should make preparation for ghusl. It is recommended that a person first make Istinjaa then makes Ghusl right away. If the person has had the dream in the early portion of the night then again it is recommended that they do not wait till the morning but have ghusl as soon as possible.

They should take a towel and a clean set of clothes and make ghusl according to the Sunnah Method. The person’s clothes will also be impure now and sometimes people find it embarrassing to put them into the laundry bin as they might have a strong smell or be quite wet. In that case it is recommended to put the clothes into a plastic bag first.

If this is the first time a person experiences this then they should inform their parents. Most of the time children are embarrassed but once they inform their parents, this eases their worries. They will tell them what to do with their impure clothes and even help them get into some sort of routine whenever they experience this.

Note:

Parents should inform their sons of the possibility of this happening beforehand. So when it does happen they are prepared and know what to do.

If the person’s bed sheets have also become impure then these must also be removed. It is always handy to have a spare set of sheets so they can be changed quickly. If a person frequently experiences wet dreams then it will not be practical for them to keep changing the bed sheets. The best way to protect the sheets from getting dirty is to make sure when sleeping, a person sleeps with underwear and pyjamas, in this way the probability of the sheets getting dirty will be reduced.

Note:

One must definitely not delay the Ghusl so they miss an obligatory Salaat.
Question: A person wakes up thinking they have had a wet dream but can see no signs of any discharge; does the person still need to perform Ghusl?

Answer: If there is no visible evidence that the person has experienced a wet dream then Ghusl will not be necessary.

Question: What if someone has a wet dream in the Masjid while they are on Jamaat?

Answer: You must wake a senior member of the Jamaat right away in a discrete manner and they will escort you to the bathroom so you may perform your ghusl. Make sure that any impure clothes or bedding is not left inside the masjid prayer hall. Once a person has become clean, if they are on a long tashkeel (over a week) then they must wash their clothes as soon as possible. If they are on a short tashkeel then leave the clothes in a bag and keep them outside of the masjid, and wash them as soon as you get home.

Note: It is recommended that you all have a supply of clean underwear with spares so you may need to purchase a few more pairs if you cant get them washed in time. If you know how to use the washing machine yourselves then you can wash your own clothes and bedding if necessary. Also have spare bed sheets.

Again, parents must prepare for this and ensure the child has enough bedding, underwear, pyjamas, towels etc.

Masail for Schools – Reading Salaat at school

Nowadays many children have facilities to read Salaat in schools but still face practical issues. This section will cover the answers to some common scenarios.

Question: I am not allowed to wash my feet in the sink at school, how do I do wudhu?

Answer: This situation also occurs in many work places. Due to health and safety issues sometimes people are not allowed to wash their feet in the sink. We should be mindful that this custom can appear strange to other people who do not know what wudhu is and can also sometimes cause them offence when they see us put our feet in the sink. We have to be sensitive to their feelings and ensure we do not cause anyone any offence.

There are a number of alternatives to washing our feet in the sink as follows:

a. If a person lives near they could go home and do wudhu in the lunch break.

b. If a person is able to keep their wudhu then perform wudhu before leaving for school/work.

c. If the school/workplace has a disabled bathroom, if the teachers/company give permission they could use that bathroom.

d. Many schools have first aid or quite rooms which also have sinks which could be used.

e. If there is no way to wash the feet then use Masah Socks. This will be covered in more detail later on.

Note: When performing Wudhu many people leave a lot of water on the floor, around the sink. We have to realise that other people also use these facilities so we have to make sure we clean all of the water, especially on the floor. It could cause people to slip and have a serious injury. Islam teaches us to be clean, respectful, help protect other people from harm and injury. By leaving a mess and a potential hazard we are acting against the teachings of Islam.
Question: Who should be the imam when reading Salaat at work or at school?

Answer: It should be the person who is the most learned in the rules of Salaat. If there are two people who possess the same amount of knowledge, then it should be the person who knows how to read the Quran with the correct rules of recitation, not necessarily the person who knows the most Quran. Then again if we have 2 people who possess the same knowledge, it will be the person who is the most pious.

Question: If there are no baaligh children in the Jamaat, can a non-baaligh child lead?

Answer: The Salaat of a non-baaligh child is not obligatory therefore if there were no baaligh people in the Jamaat it would be permissible for one of them to lead. It will be used as a learning method so when the time comes that they are baaligh; they are already familiar with how to lead a prayer.

Question: Can a non-baaligh child perform the Iqaamah if other baaligh children are present?

Answer: The Iqaamah will be done but it is recommended that a baaligh child perform it. However if it is for educating them then there is no harm in it.

Question: I joined in a Salaat, which was being led by a non-baaligh child, is my Salaat valid?

Answer: If you are baaligh, you can only read your Salaat behind another person who is baaligh; your Salaat will have to be repeated.

Question: We don't have a place to read Salaat in school what do I do?

Answer: Schools & Academies are not obliged to provide prayer spaces however upon request, many schools will provide a private area to read. This could be a meeting room, or a classroom or even a first aid room. Failing that, the child should try and find a private space to pray where they will not be disturbed. If the child even has problems finding a private space then the next alternative would be get a group of like minded students together and formally ask the school for a private space with the help of their parents and local school governors. The schools in our Country are very respecting and understanding and will cater for the needs of their students. All you have to do is not be shy and ask politely, do not be harsh or forceful, as they are not obliged to provide a place to pray.

Question: We have a small break for Lunch and there are lots of people waiting to read, should we read our whole Salaat, in other words our Fardh, Sunnah and Nawaafil?

Answer: If there is limited space then one should just read their fardh Salaat and make space for the other people to also read there fardh Salaat. They should wait until everyone has read and if there is still time, read their Sunnah and Nawaafil. If there are sisters who also share the room then please be mindful that they also need to pray so complete your Salaat as soon as you can. Do not waste time sitting and talking in the room if other people are waiting.

Question: Can we read in the prayer room when there are sisters also in the room?

Answer: Unless there is some sort of barrier or curtain between the prayers spaces it is not recommended for the boys to read Salaat the same time as the girls. You should have separate time slots and ensure you do not disturb one another’s prayer times.

Note:

If there are sisters inside the prayer room, do not keep disturbing them to see if they have finished. Wait patiently until they have finished, if time is limited you can knock lightly to inform them you are waiting.

Also it may be useful if a small sign is printed on a piece of paper saying ‘Sisters Inside’ so they can hang it up whilst they are reading to stop getting disturbed. As soon as they have finished they can remove the sign and the males can go in.
Masah over Socks

For people who find it hard to wash their feet for Wudhu, whether they are travelling, or at school or work, it is permissible for them to perform Masah over socks. The socks are referred to as Khuffayn. This section contains very important information on how to perform it correctly. If it is not done correctly then cleanliness for prayer will not have been obtained and any subsequent prayers will be invalid.

What type of Socks can we do Masah on?

There are 4 conditions, which the sock must have for the Masah to be permissible which are as follows:

- The socks must be waterproof.
- The socks must not be transparent – see through.
- It must be made from a material which will allow a person to walk for approximately 3 miles without tearing.
- The socks should be able to remain in position without being tied.

If any of the above 4 conditions are not met Masah will not be valid on them.

Note:

The socks which satisfy this condition are normally made out of leather however if there is a sock which satisfies the above 4 conditions the Masah will be permissible.

Nowadays there are some socks made by companies such as SealSkinz and DexShell, which have been approved by Ulema. Not ALL of the socks made by these manufacturers satisfy the conditions therefore we have to ensure we only purchase the socks, which satisfy the conditions. These socks are readily available in outdoor shops as well as Islamic Shops. If unsure please ask the Ulema to verify if they meet the criteria or not.

How will Masah be done on the socks?

Firstly a person must make complete Wudhu including washing his feet before he puts on the socks.

When a person then needs to renew his wudhu, he will simply wipe the part of the sock, which is at the top of the foot starting at the toes and working back towards the foreleg just above his ankles.

He will use his right hand to wipe the right foot and left hand to wipe the left foot. He will only need to wipe each of them once.

How long will the Masah be Valid For?

For a muqeem, a person who is not a traveller, the period of validity is 24 hours AFTER he first broke his wudhu. Look at the following scenario:

- Person does complete Wudhu at 8am and puts on Khuffayn after (socks).
- The person breaks his wudhu at 10 am.
- The Masah will be valid until 10 am the following day.

For a traveller (a musafir) the period will be 72 hours from the moment the Wudhu was first broken.

What breaks the Masah?

- If 24 hours pass for a muqeem or 72 hours for a musafir.
- If the socks are taken off.
- Anything, which breaks the wudhu. If this is within 24 hours for a muqeem, or within 72 hours for a traveller then only Masah will need to be done.

For further Masail on Socks please refer to books such as Talimul Haqq.

Question: Can a person do Masah on Cotton Socks?

Answer: There is no Sahih Hadith which states that Masah can be done over normal socks in either Bukhari or Muslim. The only Hadith, which says it is permissible, is in Abu Dawud Sharif and that hadith has been classed as weak. Therefore it is not advisable to perform Masah over any sock, which does not meet the requirements stated at the beginning of the chapter. If a person does perform Masah over them then the wudhu will not be valid and the Salaat will be invalid. According to all 4 jurists (Imams), Masah will not be permissible on them. For further explanation on this Ruling see the Tafseer Raheemi web site.

Note:

If a person is able to wash his feet then it is preferable to do this, as this is the original ruling.
Masail for the Workplace

In this section we will deal with questions, which are common in the workplace. As more and more people start to read Salaat in the offices and factories, attaining cleanliness, performing Istinjaa, performing Wudhu can all be quite challenging. Insha’Allâh the following section will put some minds to rest.

**Question:** I went to the toilet and noticed some small specs on my underwear and I am not sure what they are, can I still read my Salaat?

**Answer:** Yes, as long as the combined area of the impure specs does not exceed the size of 1 dirham, which is equivalent to about 2.75cm in diameter a person can still read their Salaat, although it will be Makrooh Tanzhi (undesirable).

**Question:** Do I need to change my underwear or remove them if I have specs on them?

**Answer:** If it were possible to change them or remove them, then that would be ideal. However like mentioned earlier if this is not possible then a person can still read Salaat (as long as the area has not exceeded 2.75cm in diameter).

**Question:** Can I just wash the specs by wiping over them a few times with wet tissue?

**Answer:** The correct method of attaining cleanliness would be to wash the garment 3 times. After each washing the garment should be wrung or squeezed. It does not have to dry before you wash it again. Therefore by just wiping over them with a wet tissue will not be sufficient.

**Question:** I read my Salaat and after I noticed that there were specs on my underwear. Is my Salaat counted or do I need to repeat my Salaat?

**Answer:** If you are confident that there was no discharge after making wudhu and during the Salaat then it will be valid. However if you are fairly certain that it occurred during Salaat or prior to that, then you will need to perform Istinjaa and repeat the Salaat.

**Question:** After I do Istinjaa, I keep on leaking, especially in Salaat when I go down into ruku or sijdah, I can feel some slight drops of urine coming out, what do I have to do?

**Answer:** There are a few reasons why this could happen. Firstly a person could have a medical condition. If this occurs so often that it happens between each Salaat, then the person will be classed as a mazoor. They will have to renew their wudhu before each Salaat. Even if there is discharge during Salaat it will still be valid. It is recommended that they visit their local Aalim so he can give them the correct advice to see if they can be classified as mazoor.

Another reason why this could happen is that there is too much pressure on the bladder whilst going into this position. A person should ensure that the trousers he is wearing are not too tight or the belt is not tied to tightly to make this happen.

Finally the most common occurrence of this is due to a person not performing istibra’ properly. This has been mentioned earlier in this booklet. When a person goes to urinate he should be confident that all of the urine has now left the private part. He may need to walk around a little, gently squeeze or sway the private part or perform some other action until all of the urine has come out. It is also recommended that the person leave tissue inside his underwear so even if there is discharge, the underwear does not become soiled. The tissue will simply need to be removed and Istinjaa performed.

**Question:** I led Salaat at work and later I found that there were signs of leakage on my underwear, do I have to repeat my Salaat. Do I have to tell the others to repeat their Salaat as well? What if they follow a different Madhab, do I also have to tell them?

**Answer:** Again as mentioned earlier, if you are certain that the leakage happened either before your wudhu and Salaat, or after your Salaat, then if it is dry and has not spread more then the area of 2.75cm in diameter the Salaat will be valid and there will be no need to inform anyone to repeat their Salaat.

On the other hand, if you are certain that the leakage occurred during Salaat then both your Salaat and the muqtadees (people reading behind you) Salaat will be invalid.

If the muqtadees follow a different Madhab, we should still inform them out of respect. They will then be able to decide whether they need to repeat their Salaat according to their teachings.
**Question:** I only had tissue to clean myself, can I still read Salaat?

**Answer:** If the impurity has not spread on the body more than the size of a dirham (as is often the case with urine or dry stool), then using tissue or toilet paper will suffice.

If the impurity has spread more than the size of a dirham (as is often the case with non-dry stool), merely using tissue will normally not suffice.

A way around this is to wet the tissue so much that water is dripping out of it, to the extent that it could be considered “flowing” water.

**Question:** There are a few specs of sperm on my underwear, can I read Salaat?

**Answer:** One should change their underwear as soon as possible, however if it is not possible to change or remove them, or wash them, if the soiled area does not exceed 2.75 cm in diameter one can read Salaat.

**Question:** Do I need to wear a hat during Salaat?

**Answer:** The hat is from the Sunnats of our Prophet Muḥammad ﷺ. There are many ahaadith, which prove our Prophet Muḥammad ﷺ used to wear one.

When one reads Salaat we must remember that he is presenting himself in the court of Allāh ﷻ and must do so with as much honour and respect as possible. The clothing required in Salaat can be divided in two, compulsory and desirable. Wearing the hat or topi will be classed as desirable - Mustahab.

The Fuqaha (jurists) have judged that if a person does not wear a hat due to laziness or non-importance then this will be classed as Makrooh Tanzhi (undesirable). We should try and fulfil as many Sunnah as we can when we read our Salaat to elevate it as much as we can. An excuse like spoiling our hairstyle is not a valid excuse. Who are we trying to please more, Allāh ﷻ or other people? Therefore the recommendation would be to wear a hat or an imaamah (turban).

**Question:** Can I perform Salaat in shirt and trousers?

**Answer:** There is no harm in reading Salaat in shirt and trousers or any uniform as long as it is clean, covers the satr (private parts) and is modest. In addition, if one is able to keep clothes more suitable for the occasion along with him like a jubba (thobe) or qameez that would be even better.

**Question:** Can I wear a tie and perform Salaat?

**Answer:** There is no harm praying Salaat in a tie if it is part of a school or work uniform.

**Question:** I have been wearing a Silk tie for a long time at work and reading Salaat. I have just found out that I am not allowed to wear silk, do I need to repeat all my Salaat, which I read whilst wearing my tie?

**Answer:** Wearing silk and gold for a male is Haraam, not permissible. One should take precaution and ensure they have no items of clothes or jewellery made from either of them.

If a person has read a Salaat whilst he had a silk tie on or an item of gold, the Salaat will be classed as valid but they should ensure that any item made out of these are not worn.
Glossary

Baaligh
The term used in Islam when a person becomes ‘of age’ or mature. If a person passes away after this point they will be accountable to Allāh i.e., they will be asked by Allāh if and how well they fulfilled their Islamic Duties. If a person passes away before becoming baaligh they will not be held accountable and will enter Jannah (Heaven).

Fitrah
Pure Nature

Ghusl
The term used in Islam for taking a Bath. It usually refers to washing the body whilst fulfilling the Islamic Conditions to become in a state of ritual purity (paak).

Haraam
Impermissible

Ihtilaam
Wet Dream or Nocturnal Emissions

Istibra’
The process through which a person ensures that all urine has left the system.

Istinjaa
The process through which uncleanliness is removed/cleaned after passing urine or stool.

Janaabat
Ritual Impurity, being in a state where one is unable to perform certain acts of prayer until Ghusl is performed.

Makrooh
An act, which is considered undesirable in Islam.

Masah
Describes the action of wiping ones hand over a certain part of the body or clothing.

Napaak
Unclean

Paak
Clean
An Introduction to
Male Hygiene
from An Islamic Perspective

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