

Islamic Academy of Coventry

An Introduction to

# Male Hygiene

from An Islamic Perspective

(3rd Edition)

**Maulānā Ebrahim Noor**



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3rd Edition

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## Foreword

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 ﷺ writes in the introduction of his celebrated book al-Ashbah wa an-Nazā'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."<sup>1</sup>

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.<sup>2</sup> 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 Sharī'ah 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 ﷻ 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-Nazā'ir pg. 13

2 Ṣaḥīḥ 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 Islām. Our Prophet Muḥammad ﷺ mentions the following Ḥadīth narrated by Abī Mālik Al-'Ash'ari رَضِيَ اللهُ عَنْهُ

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُورُ شَطْرُ الْإِيمَانِ ۃ

'Cleanliness is half of Imān'<sup>3</sup>.

Great emphasis has been placed on cleanliness and it is mentioned numerous times in both the Qur'ān and the Ḥadīth to show its paramount importance in Islām.

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 Ṣalāt, Ṭawāf or reading the Qur'ān, 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 Islām, 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 Islām 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 Bāligh (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 covered in this booklet is as follows:

- How does a person become ritually pure from uncleanness?
- What are the requirements in Islām with regards to personal hygiene, i.e. hair removal, cutting nails etc.?
- Address Issues which young teenagers face during puberty
- Address Issues for people who wish to pray in schools or the work-place
- Answer common questions relating to male hygiene

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 Masā'il (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.

In this edition we have provided more clarification on some rulings and made amendments as necessary making it easier to understand. Following feedback from respected scholars we have also added more supporting evidences in certain sections to enable the readers to understand the basis of the subject matter more clearly. We have kept it concise as it is only an introduction to the subject matter. If you need more information or clarification on any ruling then it is always good to consult your local scholars.

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, Āmīn.

Ebrahim Noor (15th Dhul-Hijjah 1437)

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## Coming of Age in Islām – Bulūgh

When a person comes of age in Islām, it is a life changing experience. The terminology used in Sharī'ah is called Bulūgh, so a person becomes 'Bāligh' when he/she reaches the age of puberty. The person will now have to fulfil all of the acts of Worship, which have been commanded to them by Allāh ﷻ. They will now have to read Ṣalāt five times a day, they will have to keep all of the compulsory fasts in the month of Ramaḍān, and they will have to discharge the Zakāt if they have enough wealth and also go for Ḥajj if they can afford to do so. They will now be answerable for all of their actions, good and bad.

The laws of modesty now also become an obligation for both males and females. The body parts which constitute as 'Awrah' or 'Satr' (private parts) have to remain covered in front of the relevant people. For females, they must also observe the rules of Ḥijāb. There are many resources which have further information regarding this subject.

Note for Parents: Teach your children how to read Ṣalāt from an early age

Now before we go into what makes a person mature or Bāligh in Islām, it is very important that the child knows how to fulfil all of the obligations that are required of them before they become Bāligh. For example, the time to learn how to read Ṣalāt is not after they become Bāligh but before, so when the time comes, they already know how to pray and not just that, they are in a habit of praying 5 times a day so they don't see any difference in the changeover

If we try to start teaching our children how to read Ṣalāt after they have become Bāligh, by the time they are reading five times a day they will have already missed so many Ṣalāt. These Ṣalāt will then have to be made up. The advice for parents is to follow the advice from the Ḥadīth of our Prophet Muḥammad ﷺ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ<sup>4</sup>

Our Prophet ﷺ said

“Command your children with Ṣalāt when they are seven years old”.

Now the wisdom behind this is that if a child starts to learn how to read Ṣalāt from the age of seven, by the time the child has reached ten years of age, in these three years, they have gradually built up from reading a single Ṣalāt to one Ṣalāt a day and slowly building up to five Ṣalāt every day. Once they are regular in this, it will be easy for them to maintain this momentum and carry on reading Ṣalāt five times a day after it becomes an obligation on them. We also have to remember that sometimes females reach maturity at a much younger age than males, so the sooner they are taught the better.

4 Sunan Abū Dawūd 418

## Signs of a Male becoming Bāligh

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

- If a child has a wet dream – this is also known as Iḥtilām (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 Bāligh.

### 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 Masāil for Teenagers Section.

So to summarize this section, a boy will become Bāligh 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 Islām 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 Islām.**

## Istinjā

Istinjā is the term used to describe the process in which one removes uncleanness after they have been to the toilet. If Istinjā is not done properly then it will leave a person in an impure state. If the person is in an impure state, then all actions of worship which require a condition of ritual purity will not be valid.

Istinjā is also a Sunnah of our Prophet Muḥammad ﷺ. Anas رَضِيَ اللَّهُ عَنْهُ narrates the following Ḥadīth:

عَنْ أَنَسِ بْنِ مَالِكٍ يَقُولُ  
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ لِحَاجَتِهِ أَجِيءُ أَنَا وَغُلَامٌ مَعَنَا إِدَاوَةٌ مِنْ مَاءٍ يَعْني  
يَسْتَنْجِي بِهِ<sup>5</sup>

Whenever the Prophet ﷺ went to answer the call of nature, I used to come and another boy with me, with a tumbler full of water so that he may wash 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 Istinjā properly. The following Ḥadīth also shows the warning for people who don't do Istinjā properly.

عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ  
إِهْمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَنْتِرُ مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي  
بِالنَّمِيمَةِ ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا نِصْفَيْنِ فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً قَالُوا يَا رَسُولَ اللَّهِ لِمَ فَعَلْتَ هَذَا  
قَالَ لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْبَسَا<sup>6</sup>

Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet ﷺ passed by two graves and he said "Indeed both of them are being punished and they are not being punished for a great thing. As for one of them, he didn't save himself from being soiled with his urine and as for the other; he used to walk around causing enmity between friends". Then the Prophet ﷺ took a fresh palm leaf and split it in half, and planted one on each grave. He was asked why you did this; he said "I hope that their torture might be lessened, till these get dried"

## How to go to the Toilet

Before we go into details of how to perform Istinjā, 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 uncleanness spreads to a minimum so it is easier for us to clean ourselves. The more the uncleanness spreads the harder it will be for us to remove it.

The other thing we have to remember is that both urine & faeces are 'Najāsat-e-Ghalīza', which means they are classed as dense or heavy uncleanness. If we get them onto our clothes or body and don't clean them, then it is possible that we will not be in a ritually pure state depending on how much area the uncleanness covers. If we are not ritually clean, again any acts of worship which require ritual cleanliness will not be valid.

### Correct method of urination

In order to learn the correct method of urination, we have to look at the Sunnah of the Prophet ﷺ.

عَنْ عَائِشَةَ قَالَتْ

مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا  
قَاعِدًا<sup>7</sup>

'Ā'ishah رَضِيَ اللَّهُ عَنْهَا said "Whoever narrated to you that the Prophet ﷺ would urinate while standing, then do not believe him. He would not urinate except while squatting".

We can see from the above Ḥadīth that our Prophet ﷺ would not urinate while standing. Therefore a person should urinate while they are seated or squatted.

## What is the problem with urinating in a standing position?

In many countries and cultures there is a habit where people urinate in a standing position. Apart from being against the Sunnah of the Prophet ﷺ what other problems are there associated with urinating in this position?

- 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 Ḥarām, 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 'Nāpāk'.
- The person will not be able to do Istibrā' properly, this is the process in 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.

### Note: Advice on toilet etiquette

In Europe and America, the most common style of toilet is the seated toilet or commode. These are filled with water at the bottom and it is best practise to put a small amount of tissue paper in the toilet first to reduce the risk of splashing. Splashes can sometimes reach our exposed body parts and cause them to become even more unclean.

Make sure excessive amounts of tissue are not put in the toilet or it will cause blockage.

Also ensure that the seat is clean before sitting on it, so use some tissue paper to clean it first. If needed, you can lay some tissue on the seat as well before sitting to avoid direct contact with your skin. We must ensure that after we have finished, all the tissue paper is disposed of correctly and if the seat is wet, we wipe that clean as well.

## General Etiquettes when going to the Toilet

Before we go to the toilet we should enter with our left foot and recite the supplication mentioned in the Ḥadīth Below.

عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ  
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ  
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ ٨

Anas رضي الله عنه said “Whenever the Prophet Muhammad صلى الله عليه وسلم went to answer the call of nature, he used to say, “Allāh-humma innī a‘udhu bika minal khubuthi wal khabā’ith”.

O Allāh, I seek Refuge with you from all offensive and wicked things (evil deeds and evil spirits).

Once we have entered the toilet, we should try and not talk to anyone while we are relieving ourselves.

We should not read anything inside or use any devices including mobile phones and hand held gaming devices.

Try and spend the least time inside as possible.

When removing your clothes, or lowering your garments, make sure that they do not touch the floor or there is a risk that some uncleanliness can transfer onto your clothes. Some toilets can be very dirty and very often there is urine on the floor as well so take extra care.

Remove your socks before wearing any sandals which are used especially for going to the toilet, especially in a Masjid or Madrassah. A very common problem nowadays is people wear their socks while they are in the toilet. The sandals may have some uncleanliness on them and when the person leaves their socks on inside the Masjid or Madrassah the uncleanliness can spread.

Make sure you have no rings or amulets with Allāh’s name on it, or the Qur’ān, or any other prayer material when we go inside the toilet.

It is Makrūh Teḥrīmi (very undesirable) to face the Qiblah or have our back towards it while relieving ourselves. The Ḥadīth below explains this.

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِذَا أَتَى أَحَدُكُمْ الْغَائِطَ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يُوْهَى ظَهْرَهُ شَرِّقُوا أَوْ غَرِّبُوا ٩

Abū Ayyūb Al-Ansārī رضي الله عنه narrates that Allāh’s Apostle صلى الله عليه وسلم 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 Qiblah, he should either face the east or the west”.

The reason why east and west was mentioned in the above Ḥadīth is because Medinah was to the north of Makkah, so by facing either east or west, you would avoid facing or turning your back towards the Qiblah.

So what should you recite when you leave the toilet?

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ  
غُفْرَانَكَ ١٠

‘Ā’ishah رضي الله عنها narrates that when the Prophet صلى الله عليه وسلم used to come out from the toilet he used to recite “Ghufrānaka” (Your Forgiveness)

In another Ḥadīth, Anas رضي الله عنه narrates that when the Prophet صلى الله عليه وسلم used to come out from the toilet he used to recite

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ  
كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ  
الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي ١١

Alḥamdulillāh hilladhī Adh’haba ‘annil Adha Wa ‘afānī.

(Praise be to Allāh who rid me of the filth and gave me health)

So both of the above supplications (Du‘as) can be read together as follows:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

## What can we do Istinjā 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 or utensil to clean ourselves with.

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 we can use to perform Istinjā?

Clots of soil or stones, and that which take their place (i.e. tissue paper etc.), one must wipe (the area) until it is clean. One must not use writing paper to perform Istinjā. Originally, before tissue paper was invented people used to use clots of soil or stones. The stones were the type which had natural absorbing qualities so the uncleanliness would be easier to remove. We also have to remember that the diet of the past people was very different to ours. Their 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 the uncleanliness has not spread and a person cleaned themselves with tissue paper until they were sure that all of the uncleanliness has been removed, it will be enough.

### Washing it with water is better!

Like it was mentioned earlier, the characteristic of the excretion of the past people was very 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 as well to clean ourselves.

### Note: What to do if uncleanliness spreads

If the uncleanliness exceeds its origin and spreads then we have to use water to remove it. By using just tissue paper, we would first have to use a lot of tissue. The tissue paper 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 paper there is a possibility some of these will remain.

One should not perform Istinjā with a bone, or with dung, or with food, or with the right hand.

The main point for us from the above is to not perform Istinjā 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.

## Method of Cleaning after Urination

There is a difference in the method between men and women when it comes to attaining cleanliness after urination. Males have to perform Istibrā' which is the process of ensuring that no urine is left in the private part after urination. Women do not have to perform this however, they must be confident that they have relieved themselves fully.

Once this has been done, it is recommended to use some tissue paper first (with the left hand) to absorb any drops of urine which may be left and then wash the private area with water.

When washing, the utensil must be held in the right hand and the left hand used to clean the actual area.

### Istibrā'

If a person has only urinated then they must do Istibrā'. Istibrā' 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 Istibrā'?

- 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 Istibrā' 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.

## Istinjā from Greater Impurity

A recommended procedure for doing Istinjā is as follows:

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

After you have finished cleaning with tissue paper, hold the water utensil in the right hand and wash the left hand first if needed and then use the inner part of the middle finger (of the left hand) to clean the soiled area. If needed use the middle parts of the ring finger, little finger and index finger (all of the left hand) in that order. The reason for using the middle part is so that we don't cause damage to our private parts which are very sensitive. By using the fingertips or having long nails can lead to injury when performing Istinjā.

We should continue cleaning ourselves until we are confident that the impurity and smell has been removed. Wash the hands with soap after Istinjā. Ensure that the toilet area is left clean and any water spillage has also been dried.

## How to put clothes back on after Istinjā

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

Make sure that we only use the clean portion of our hands and fingers to put our underwear back on and our lower garments 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

عَنْ عَائِشَةَ قَالَتْ

مَنْ حَدَّثَكُمْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَبُولُ قَائِمًا فَلَا تُصَدِّقُوهُ مَا كَانَ يَبُولُ إِلَّا

قَاعِدًا<sup>12</sup>

ʿĀ'ishah رَضِيَ اللَّهُ عَنْهَا said "Whoever narrated to you that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would urinate while standing, then do not believe him. He would not urinate except while squatting".

12 Sunan Tirmidhī 12

We can see from this Ḥadīth that answering the call of nature in a squatting position is the Sunnah of our Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so this would be the preferred position. This position is also the cleanest as it reduces the possibility of splashes and the toilet can be easily cleaned for use.

Recent medical studies have concluded that the squatting position enables a person to easily relieve themselves by opening up the relevant organs. They have even recommended that people who use a commode or an English Toilet use a stool to raise their legs and simulate a squatting position.

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 can be a testing experience. The best advice would be as follows:

Completely remove the lower garments so they don't get soiled and hang them up away from the floor. When removing them, make sure they don't touch the ground as there is a chance some uncleanliness is on the floor.

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. Make sure you get the correct balance before you start to relieve yourselves as there is a chance you may topple over.

Once you have relieved yourself, perform Istinjā 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 up the trousers legs or skirt/dress before we put them on, that can make it easier.

By using them regularly a person can get used to them and it is also the quickest cleanest & Sunnah method.

## General Questions related to Istinjā

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

**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 Istinjā 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 Wuḍūmate 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

Istinjā 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: Teach your children properly from an early age

It is very important for parents to teach their children how to perform Istinjā from a young age and ensure that they know the correct procedure for going into the toilet. Many parents let their young children go to the toilet and do not teach them the correct method. The child gets into a habit and then finds it difficult later on in life to perform Istinjā properly. For example, letting young male children urinate while standing, or allowing the children to get up after going to the toilet without having cleaned themselves.

We also send our young children to the Masājīd and Madāris. We must ensure that they know how to keep clean before we take them. There have been many occurrences where young children have accidents and soil themselves inside the Masājīd or Madāris causing the prayer area's to become unclean. 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, they know how to keep clean, that they will not have any accidents and will not disturb other people in their prayer.

# Ghusl

Ghusl is the procedure, which a person undertakes to clean their body from ritual impurity or 'Janābat'. If a person does not do Ghusl properly then he will not leave the state of Janābat 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 (Janābat) and must perform Ghusl to become pure again. They must NOT touch the Qur'an or perform Ṣalāt while they are in this state.

## Compulsory acts in Ghusl

There could sometimes be a need to only perform the Farāiḍ (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 ritually 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 (If fasting ensure 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 actions have been completed, a person will now be considered clean and ritually pure.

## Note: Ensure the whole body has been washed

There are certain places in the body where people sometimes forget to wash or it may be difficult for water to reach these areas. Water must reach any opening in the body which is not sealed like an ear piercing. We must also ensure to wash the inner part of the navel and ensure that water reaches the all external parts of our private area. Water must also reach the skin under the eyebrows.

A male must ensure that all of the hairs over his body are washed and water has reached the skin where the roots of the hair exist. If a male has long hair or a thick beard then they must take extra precaution when washing to ensure water has reached the scalp and face areas which are covered by the hair.

## 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 uncleanliness is removed. Also wash any other areas on your body, which have uncleanliness on it. Remember if any uncleanliness 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 Wuḍū.
- Finally wash the whole body 3 times (ensuring no part is left dry even equivalent to a single hair).

## Note: What to do if water collects in the place of Ghusl

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.

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said “5 things are from Fitrah (pure nature), removing the pubic hair, circumcision, trimming the moustache, plucking the armpit hair and shortening the nails”.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

13 حَمْسٌ مِنَ الْفِطْرَةِ الْإِسْتِحْدَادُ وَالْحِثَانُ وَقَصُّ الشَّارِبِ وَنَتْفُ الْإِبْطِ وَتَقْلِيمُ الْأَظْفَارِ

### 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 Janābat – 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 than 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 Bāligh 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 for parents: Keep your kids well supplied

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 one's nails are also a Sunnah of our Prophet Muḥammad ﷺ. They are also counted as part of our 'Fiṭrah' or pure nature as mentioned in the Ḥadīth before. Again it is recommended that a person clips them 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 Istinjā if we have long or sharp nails.

**Cutting the nails in any way or order is permissible.**

### **Note: Don't bite your nails**

There is a habit where people bite their nails. This is unhealthy and not recommended as uncleanliness collects inside the nails and this will then transfer into your mouth!

## Masāil for Teenagers

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

### **So what should you do as soon as you have had a wet dream?**

As soon as the 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 makes Istinjā and 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, a clean set of clothes and make Ghusl according to the Sunnah method. Some of 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, or wash away the impurity first, then put it into the laundry basket.

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: Keep enough spares**

Parents should inform their children 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.

It is also recommended that you have a supply of clean underwear with spares so you may need to purchase a few more pairs if you can't 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. Again, parents must prepare for this and ensure the child has enough bedding, underwear, pyjamas, towels etc.

### **Note: Don't delay, do Ghusl right away**

If a person is now in need of Ghusl, they must not delay at all as there could be a risk they will miss an obligatory Ṣalāt. Many times people delay the Ghusl till the morning and by the time they wake up, they realize there is not much time left for Fajr Ṣalāt and end up missing it.

**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:** I had a wet dream while I was fasting, is my fast broken and do I have to repeat it?

**Answer:** A persons fast does not break if they experience a wet dream, therefore no fasts need to be made up. The person must ensure that they perform Ghusl as soon as they wake up.

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

**Answer:** You must wake a senior member of the Jamāt 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.

## Masāil for Schools – Reading Ṣalāt at school

Nowadays many children have facilities to read Ṣalāt 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 perform Wuḍū?

**Answer:** This situation also occurs in many work places. Due to health and safety, 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 Wuḍū 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 Wuḍū in the lunch break.
- b. If a person is able to keep their Wuḍū, then perform Wuḍū before leaving for school/work
- c. If the school/workplace has a disabled bathroom, if the school/company give permission they could use that bathroom.
- d. Many schools/companies have first aid or quiet rooms which also have sinks which could be used.
- e. If there is no possible way to wash the feet then use Masaḥ Socks. This will be covered in more detail later on.

### Note: Clean up after you have performed Wuḍū

When performing Wuḍū, 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. Islām teaches us to be clean, respectful and help protect other people from harm and injury. By leaving a mess it becomes a potential hazard and we are acting against the teachings of Islām.

**Question:** Who should be the Imām when reading Ṣalāt at work or at school?

**Answer:** It should be the person who is the most learned in the rules of Ṣalāt. If there are two people who possess the same amount of knowledge, then it should be the person who knows how to read the Qur’ān with the correct rules of recitation, not necessarily the person who knows the most Qur’ān. 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 Bāligh children in the Jamāt, can a non-Bāligh child lead?

**Answer:** The Ṣalāt of a non-Bāligh child is not obligatory therefore if there were no Bāligh people in the Jamāt 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 Bāligh; they are already familiar with how to lead a prayer.

**Question:** Can a non-Bāligh child perform the Iqāmah if other Bāligh children are present?

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

**Question:** I joined in a Ṣalāt, which was being led by a non-Bāligh child, is my Ṣalāt valid?

**Answer:** If you are Bāligh, you can only read your Ṣalāt behind another person who is Bāligh, your Ṣalāt will have to be repeated.

**Question:** We don’t have a place to read Ṣalāt 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 Ṣalāt, in other words our Farḍ, Sunnah and Nawāfil?

**Answer:** If there is limited space then one should just read their Farḍ Ṣalāt and make space for the other people to also read there Farḍ Ṣalāt. They should wait until everyone has read and if there is still time, read their Sunnah and Nawāfil. If there are sisters who also share the room then please be mindful that they also need to pray so complete your Ṣalāt 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 Ṣalāt the same time as the girls. You should have separate time slots and ensure you do not disturb one another’s prayer times.

**Note: Use a sign if necessary to inform people the prayer room is in use**

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.

Sometimes you may be in a multi faith prayer room where there are no barriers and no separate section for females to pray. In this case, find an appropriate place in the room so you are positioned in front and away from any females who may be praying.

## Masaḥ over Socks

For people who find it difficult to wash their feet for Wuḍū, whether they are travelling, or at school or work, it is permissible for them to perform Masaḥ over certain types of socks. The socks are referred to as Khuffayn as shown in the Ḥadīth below.

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ  
عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ<sup>14</sup>

Sa'ad ibn Abī Waqqās رضي الله عنه narrates that the Prophet صلى الله عليه وسلم used to perform Masaḥ on 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 Masaḥ on?

The majority of jurists have stipulated certain conditions on which type of sock can be used for Masaḥ. This is based on the quality of leather socks which are referred to as Khuffayn. Any other sock, on which the Masaḥ will be permissible, has to possess the same qualities as the leather socks.

### Note: If there is a rip in the socks

If there is a hole which is equivalent to 3 small toes, then the Masaḥ will not be permissible on them. As mentioned earlier, the jurists have taken these conditions by looking at the condition of leather socks. If any of the above conditions are not met, Masaḥ will not be permissible or valid on them.

### Note: Are there other types of socks we can perform Masaḥ on?

The socks which satisfy these conditions are normally made out of leather (Khuffayn) however if there is a sock which satisfies the above conditions then Masaḥ will be permissible on it. Nowadays there are some socks made by companies such as SealSkinz and DexShell, which have been approved by the '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 the socks meet the required criteria or not.

### How will Masaḥ be done on the socks?

Firstly, a person must make complete Wuḍū including washing their feet before putting on the socks. When a person then needs to renew their Wuḍū, they 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 their ankles. They will use the right hand to wipe the right foot and left hand to wipe the left foot. They will only need to wipe each of them once.

### How long will the Masaḥ be Valid For?

For a Muqīm, a person who is not a traveller, the period of validity is 24 hours AFTER they first broke their Wuḍū. Look at the following scenario:

- Person does complete Wuḍū at 8am and puts on Khuffayn after (Masaḥ socks).
- The person breaks their Wuḍū at 10 am. • The Masaḥ will be valid until 10 am the following day. For a traveller (a Musāfir) the period will be 72 hours from the moment the Wuḍū was first broken.

### What breaks the Masaḥ?

- If 24 hours pass for a Muqīm or 72 hours for a Musāfir from the first time they broke Wuḍū.
- If the socks are taken off.
- Anything, which breaks Wuḍū. If this is within 24 hours for a Muqīm, or within 72 hours for a Musāfir (traveller) then only Masaḥ will need to be done on the sock.
- If a person experiences ritual impurity (Janābat) then Masaḥ will not suffice, the socks will have to be removed and the feet washed.

**Question:** Can a person do Masaḥ on Cotton Socks?

**Answer:** We have to remember that we are only allowed to perform actions which are permissible and have been proved in Sharī'ah. The basis of our Sharī'ah is the Qur'ān and Sunnah and our scholars scrutinize each Masāil with regards to the permissibility or impermissibility of the actions. Sometimes we may see someone else performing an action which we may find desirable ourselves. We have to ensure that these actions are verified before we start to act on them. One such action is performing Masaḥ over cotton socks. There is no Ṣaḥīḥ (Authentic) Ḥadīth which states that Masaḥ can be done over normal socks. The only Ḥadīth, which says it is permissible, is in Sunan Abū Dawūd and has been classed as weak. Therefore it is not advisable to perform Masaḥ over any sock, which does not meet the requirements stated at the beginning of the chapter. If a person does perform Masaḥ over them then the Wuḍū will not be valid and the Ṣalāt will be invalid. According to all 4 jurists (Imāms), Masaḥ will not be permissible on them. If a person is able to wash their feet then it is preferable to do this, as this is the original ruling proven from the Qur'ān.

For further explanation on this ruling our eminent scholars Mufti Taqi Uthmani and Maulana Abdul Raheem Saab have written extensively on this subject. Links are provided below.

[www.albalagh.net/qa/Masaḥ\\_regular\\_socks.shtml](http://www.albalagh.net/qa/Masaḥ_regular_socks.shtml)

[www.tafseer-raheemi.com/q-is-it-permissible-to-wipe-over-thin-cottonsocks-during-Wuḍū/](http://www.tafseer-raheemi.com/q-is-it-permissible-to-wipe-over-thin-cottonsocks-during-Wuḍū/)

## Masāil 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 Ṣalāt in the offices and factories, attaining cleanliness, performing Istinjā, performing Wuḍū can all be quite challenging. Insha'Allāh the following section will put some minds to rest.

**Question:** I went to the toilet and noticed some small specks on my underwear (lesser or greater impurity) and I am not sure what they are, can I still read my Ṣalāt?

**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 Ṣalāt, although it will be Makrūh Tanzīhi (undesirable).

**Question:** Do I need to change my underwear or remove them if I have specks on them before I can pray?

**Answer:** If it is 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 Ṣalāt (as long as the area has not exceeded 2.75cm in diameter which is about the size of a 50p coin).

**Question:** Can I just wash the specks 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:** After I read my Ṣalāt, I noticed that there were specks on my underwear. Is my Ṣalāt counted or do I need to repeat my Ṣalāt?

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

**Question:** After I do Istinjā, I keep on passing drops of urine, especially in Ṣalāt when I go down into Ruku' or Sajdah, 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 excessively that a complete prayer time does not pass without some urine coming out, then the person could be classed as a Ma'dhūr (excused). They will have to renew their Wuḍū before each Ṣalāt. Even if there is discharge during Ṣalāt, the Ṣalāt will still be valid. It is recommended that they visit their local 'Ālim/ 'Ālimah so they can give them the correct advice to see if they can be classified as Ma'dhūr (excused).

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/she is wearing are not too tight or the belt is not tied too tightly to make this happen.

Finally the most common occurrence of this is due to a person not relieving themselves properly or doing Istibrā' properly. This has been mentioned previously in the booklet. When a person goes to urinate they should be confident that all of the urine has now left the private part and then perform Istinjā. 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 if a person suffers from this type of condition, they leave tissue inside the underwear so even if there is discharge, the underwear will not become soiled. The tissue will simply need to be removed and Istinjā performed.

**Question:** I led Ṣalāt at work and later I found that there were signs of leakage on my underwear, do I have to repeat my Ṣalāt. Do I have to tell the others to repeat their Ṣalāt 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 Wuḍū and Ṣalāt, or after your Ṣalāt, then if it is dry and has not spread more than the area of 2.75cm in diameter the Ṣalāt will be valid and there will be no need to inform anyone to repeat their Ṣalāt.

On the other hand, if you are certain that the leakage occurred during Ṣalāt then both your Ṣalāt and the muqtadees (people reading behind you) Ṣalāt 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 Ṣalāt according to their teachings.

**Question:** I only had tissue to clean myself, can I still read Ṣalāt?

**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 Ṣalāt?

**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 Ṣalāt.

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

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

When one reads Ṣalāt 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 Ṣalāt 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 Makrūh Tanzīhi (undesirable). We should try and fulfil as many Sunnah as we can when we read our Ṣalāt 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 imāmah (turban).

**Question:** Can I perform Ṣalāt in my uniform or work clothes?

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

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

**Answer:** There is no harm in praying Ṣalāt with a tie on if it is part of a school or work uniform but it would be better to remove it or tuck it in so it does not hang. This will also be applicable to ID Cards or anything else which may hang down if you go in Ruku‘ or Sajdah.

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

**Answer:** Wearing silk and gold for a male is Ḥarām, 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 Ṣalāt whilst he had a silk tie on or an item of gold, the Ṣalāt will be classed as valid but they should ensure that any item made out of these are not worn.

## Glossary

<b>Bāligh</b>	The term used in Islām when a person becomes 'of age' or mature. If a person passes away after this point they will be accountable to Allāh ﷻ i.e. they will be asked by Allāh ﷻ if and how well they fulfilled their Islamic Duties. If a person passes away before becoming Bāligh they will not be held accountable and will enter Jannah (Heaven).
<b>Fiṭrah</b>	Pure Nature
<b>Ghusl</b>	The term used in Islām for taking a Bath. It usually refers to washing the body whilst fulfilling the Islamic Conditions to become in a state of ritual purity (Pāk)
<b>Ḥarām</b>	Impermissible
<b>Iḥtilām</b>	Wet Dream or Nocturnal Emissions
<b>Istibrā'</b>	The process through which a person ensures that all urine has left the system
<b>Istinjā</b>	The process through which uncleanliness is removed/cleaned after passing urine or stool
<b>Janābat</b>	Ritual Impurity, being in a state where one is unable to perform certain acts of prayer until Ghusl is performed
<b>Makrūh</b>	An act, which is considered undesirable in Islām.
<b>Masaḥ</b>	Describes the action of wiping ones hand over a certain part of the body or clothing.
<b>Nāpāk</b>	Unclean
<b>Pāk</b>	Clean

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