استنجاء کا طریقہ

Method of Istinja

(Hanafi)

(Method of Cleansing the Excretory Organs)

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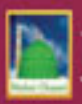

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Method of Cleansing the Excretory Organs

This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aĥl-e-Sunnat, the founder of Dawat-e-Islami ʻAllāmaĥ Maulānā Abū Bilāl Muḥammad Ilyās ʻAṭṭār Qādirī Razavī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistake in the translation or composing, please inform translation Majlis on the following postal or email address and gain reward [*Šawāb*].

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Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṫ/ṫ	ص	Ṣ/ṣ	ۃ/ ہ / ھ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	ـَ	A/a
ح	Ḥ/ḥ	ع	‘	ـُ	U/u
خ	Kh/kh	غ	Gh/gh	ـِ	I/i
د	D/d	ف	F/f	ومدّہ	Ū/ū
ڈ	Ḋ/ḋ	ق	Q/q	یٰمدّہ	Ī/ī
ذ	Ż/ż	ک	K/k	امدّہ	Ā/ā

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ط وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ ط
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

Method of Istinjā*

Method of Cleansing the Excretory Organs

Satan would try his best to prevent but you do read this booklet completely; اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will see benefits of it yourself.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of Mankind, the Peace of our Heart and Mind, the most Generous and Kind صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘You should embellish your gatherings by invoking Ṣalāt upon me as your recitation of Ṣalāt upon me would be refulgence (Nūr) for you on the Day of Judgment.’ *(Al-Jami’us-Ṣagīr, pp. 280, Ḥadīš. 4580)*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Torment Alleviated

Sayyidunā Ibn ‘Abbās رَضِیَ اللهُ تَعَالٰى عَنْهُمَا has reported that the Sultan of Madīnaĥ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by two graves and said

* Ḥanafī

(revealing the knowledge of the Ghayb), 'Both of them in the graves are being tormented and they are not being tormented due to something major (which is difficult to avoid). Instead one had not been refraining from urine sprinkles and the other one had been indulging in tale-telling.'

Then the Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked for a fresh twig of a date-tree, sheared it along the length in two halves, planted one on each grave and declared, 'Torment of both will be alleviated till these desiccate (dry out).' *(Sunan Nasāiī, pp. 13, Ḥadīš 31) (Ṣaḥīḥ Bukhārī, pp. 90, vol. 1, Ḥadīš 216)*

صَلُّوا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Method of Istinjā

❖ Jinns and devils reside in the toilets. If بِسْمِ اللّٰه is recited before entering, they will not be able to see the Sitr-ul-'Awraĥ (private parts of the body) by virtue of this recitation.

It is reported in a Ḥadīš, 'Recitation of بِسْمِ اللّٰه whilst going to toilet becomes a veiling between eyesight of Jins and Sitr-ul-'Awraĥ of the people.' *(Jāmi' Tirmiżī, pp. 113, vol. 11, Ḥadīš 606)* That is, the manner in which a wall or a curtain becomes a barrier to the vision of people, similarly this invocation of Allah's عَزَّوَجَلَّ name will be a barrier to the vision of Jinns such that the Jinns will not be able to see him. *(Mirāt-ul Manājīḥ, pp. 268, vol. 1)*

- Recite بِسْمِ اللّٰه before entering the toilet; however it is better to recite the following supplication (recite Ṣalāt-ʻAlan-Nabī before and after it).

بِسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّیْٓ اَعُوْذُبِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

Translation: With the name of Allah عَزَّوَجَلَّ! O Allah عَزَّوَجَلَّ, I seek Your refuge from evil Jinns (male & female).

(Kitāb-ud-Du'ā, pp. 132, Ḥadīš 357)

- Then enter the toilet with the left foot first.
- Keep the head covered while performing Istinjā.
- It is not permissible to enter the toilet bare headed.
- Do not face nor orient your back towards the Holy Qiblaĥ while seating for defecation or urination. If seated with the face or back oriented towards the Qiblaĥ accidentally, immediately change the direction beyond 45° as soon as you recall. There is a hope in this case that he will be forgiven then and there.
- Do not make the children defecate or urinate whilst keeping their face or back towards the Qiblaĥ. If someone does, he will be a sinner.
- One should not take off his clothes until he is about to sit for defecation/ urination. Also, one should not uncover the body more than what is required.

- Then, widening the gap between the feet, sit whilst applying the weight of the body on the left foot as it expands the anus and the waste excretes comfortably.
- Contemplation on religious rulings should not be done as it is a cause of deprivation.
- Do not utter the reply to one's sneezing, Salam and Ażān (call for Ṣalāĥ) orally at that time.
- Do not utter اَلْحَمْدُ لِلّٰه orally if you sneeze; instead, utter it within your heart.
- Conversation should not be done.
- Do not look at your private part.
- Do not look at the faeces excreted from the body.
- Do not remain seated idly in the toilet as it poses the risk of piles.
- Do not spit into the urine; nor sniff the nose nor clear your throat; do not look here and there frequently; do not touch the body unnecessarily; do not look towards the sky; instead, keep the head bowed down with humility.
- After defecating, first wash the urinary organ, and then wash the anus.
- The Mustaḥab method of using water for Istinjā is as follows:

Sit with the feet wide apart, pour water gradually with the right hand, wash the anus using the palmer aspect (side) of the fingers without using the finger tips and keep the middle finger higher than its adjacent ring finger and the ring finger higher than the pinky. Keep the ewer high in order to protect it from sprinkles.

It is Makruĥ to do Istinjā with the right hand. When washing the excretory area, apply pressure as you normally would to force the faeces out so that anus is thoroughly washed, such that no sticky traces remain. If one is fasting, he should not apply pressure.

❖ After one has attained the state of purification, the hands have also become purified; however, wash them using soap etc. *(Baĥār-e-Sharī'at, pp. 408 to 413, vol. 1), (Rad ul Muḥtār pp. 615 etc. vol. 1)*

❖ Step out with the right foot first whilst exiting from the toilet. Recite this supplication after exit (invoke Ṣalāt-'Alan-Nabī صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم before and after it):

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذٰى وَ عَافَانِيْ

Translation: All Praise is for Allah عَزَّوَجَلَّ who distanced harmful things from me and bestowed me with tranquillity.

(Sunan Ibn Mājah, pp. 193, vol. 1, Ḥadīš 301)

It is even better to add the following supplication so that one may act upon two Aḥādīš: "غُفْرَانَكَ" (Translation: I ask absolution from Allah عَزَّوَجَلَّ). *(Jāmi' Tirmižī, pp. 87, vol. 1, Ḥadīš 7)*

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

How is it to Use Zam Zam Water for Istinjā

- It is Makrūĥ to use Zam Zam for Istinjā, and impermissible if lumps of dry earth (stone) have not been used (before it). *(Baĥār-e-Sharī'at, pp. 413, vol. 1)*
- It is Khilāf-u-Aulā (undesirable) to use water leftover from Wuḍū for Istinjā.*(ibid)*
- Water leftover after Istinjā can be used for Wuḍū. Some people throw it away; this is not good and is considered as wasting. *(ibid)*

Install W.C. in the Right Direction

If, Allah عَزَّوَجَلَّ forbid, the direction of the W.C. (water closet) in your home is incorrect i.e. when seating on it, the face or back is oriented towards the Holy Qiblaĥ, take prompt measures to rectify [the direction].

Keep in mind that tilting [the direction] a little is not sufficient. The W.C. should be installed such that the face or back point in a direction beyond 45° from the direction of Qiblaĥ. It is

most convenient if the toilet is installed in a direction perpendicular to the direction of the Holy Qiblaĥ i.e. the direction of W.C. may be kept in either of the two directions in which Salām is paid at the end of Ṣalāĥ.

Wash Your Feet after Istinjā

While using water for Istinjā, some water usually splashes over the ankles of the feet. Hence precaution is to purify those parts of the feet [after you are done with the Istinjā]. Be careful; that the water does not splash onto your clothes and other parts while washing your feet.

How is it to Urinate in a Burrow

The Merciful Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم states, "None of you should urinate in a burrow." *(Sunan Nasāiī, pp. 14, Ḥadīš 34)*

Martyrdom Caused by a Jin

Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْحَنَّان has stated: Juḥr either means a burrow in the ground or a crack in the wall. Poisonous animals or weak creatures like ants or Jinns often dwell in the burrows. Ants will face trouble by urine or water and snakes/Jinns will come out to harm us. That is why urination in such places was prohibited.

The companion Sayyidunā Sa'd bin 'Ubādaĥ رَضِیَ اللهُ تَعَالٰی عَنْهُ died in this way. He رَضِیَ اللهُ تَعَالٰی عَنْهُ urinated in a burrow. A Jin came out

and martyred him. People then heard a voice from that burrow stating:

نَحْنُ قَتَلْنَا سَيِّدَ الْخَزْرَجِ سَعْدَ بْنَ عُبَادَةَ وَ رَمَيْنَاهُ بِسَهْمٍ فَلَمْ نُخْطِ فُؤَادَهٗ

i.e. We have martyred Sa'd bin 'Ubādaẖ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ, the chief of the Khazraj tribe and we struck such an arrow which penetrated his heart.

(Mirāt-ul Manājīḥ, pp. 267, vol. 1) (Mirqāt-ul Mafātīḥ, pp. 72, vol. 2) (Ashi'at-ul-Lam'āt, pp. 220, vol. 1)

May Allah عَزَّوَجَلَّ bless him and forgive us for his sake!

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

How is it to Urinate in Bathing Area

The Sultan of Madīnaẖ صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم said, 'Nobody should pass urine in the bathing area; as taking a bath or performing Wuḍū in that area causes Satanic whispers to occur.' *(Sunan Abī Dāwūd, pp. 44, vol. 1, Ḥadīš 44)*

Commenting on the aforementioned Ḥadīš, the renowned Mufassir of the Holy Quran, Muftī Aḥmad Yār Khān عَلَیْہِ رَحْمَۃُ الْمَنَّان has said, 'There is no harm in urinating in the bathing area if it has a hard floor and provision for drainage; however, it is better to avoid it. But if it does not have a hard floor nor a drain, then passing urine in that area is very bad as the ground will become unclean and unclean water will splash back on to the body during bathing or doing Wuḍū.

Here (in that Ḥadīš), this second case has been addressed. This Ḥadiš refers to the second case, because the prohibition has been highly emphasized; it causes satanic whispers and baseless thoughts, which have been observed to occur; or satanic whispers of sprinkles of urine splashing back will remain in [one's] thought.' *(Mirāt-ul Manājīḥ, pp. 266, vol. 1)*

Rulings Regarding Use of Lumps of Earth for Istinjā

- It is Sunnaĥ to use lumps of earth for doing Istinjā when the waste is excreted from the private organs. It is also permissible to purify using only water. However, it is Mustaḥab to use water for cleansing after having used lumps of earth.

- Besides urine and stool, if some other impurities like blood, pus etc. emerge out from excretory organs, or if impurity sticks there from outside, mopping by mud clod will still render cleanness provided that impurity is not beyond that (excretory) exit; but washing is Mustaḥab.

- The number of the lumps of earth to use has not been specified in the Sunnaĥ; instead, the quantity should be sufficient to attain the state of purity. If one lump of earth is sufficient then the Sunnaĥ will be deemed fulfilled, and if three lumps of earth were used but purity was not achieved, then Sunnaĥ will be deemed unfulfilled. However, it is Mustaḥab to use an odd quantity of the lumps but they should be at least three. If you achieve purity using

one or two lumps, then add extras to complete the quantity to three that is to the nearest odd number; so, if you needed four then use another to round it off to five.

Purification by lumps of earth are only applicable if the impurity does not spread on an area more than the size of a Dirham[1] around the exit points of the excretory organs and if the area affected is more than the size of a Dirham, then it is Farḍ to wash them. However, the use of lumps of earth is still a Sunnaĥ.

- Pebbles, stones, torn pieces of cloth; all fall in the category of lumps of earth and it is permissible to use them for purifying without any aversion (Karāĥat) whatsoever. (It is better to use torn pieces of cloth or worthless leftover pieces of cloth (cotton) that the tailors throw away so that they can absorb the impurities quickly).
- For Istinjā, it is Makruĥ to use bones, food, dung, bricks, shard, glass, coal, fodder for the livestock and things that have some value even if they are worth only a penny.
- Use of paper for Istinjā is prohibited whether nothing is printed on it or name of some disbeliever like Abū Jaĥl is inscribed on it.
- It is Makruĥ to do Istinjā with the right hand; but if the left is disabled, then using the right hand is permissible.

[1] An ancient coin, size of which is sometimes used as unit of area, see Page. 389, Vol. 1 of Baĥār-e-Sharī'at for details about the Dirham.

- It is Makruĥ to reuse a lump of earth that has already been used once for Istinjā; however, if the other side is still clean, then that (side) may be used.

- The method of using lumps of earth for purifying the anus for a man during the summer is to wipe [the anus using] the first lump of earth from the front towards the back; the second, from the back towards the front; and the third, from the front towards the back. In the winter [the directions are reversed]; the first from the back towards the front; the second, from the front towards the back; and the third, from the back towards the front.

- It is Mustaḥab to keep the clean lumps of earth on the right side and to place the used ones on the left such that the unclean side remains at the bottom. *(Baĥār-e-Sharī'at, pp. 410 to 412 vol. 1) ('Alamgīrī pp. 48-50 vol. I)*

- Religious Scholars have permitted the use of toilet paper as it is produced solely for this purpose and it is not used for writing. However it is better to use lumps of earth.

Lumps of Earth and Scientific Research

According to a research, sand (earth) contains Ammonium Chloride and other elements that neutralize foul odour. Urine and stool are full of bacteria and are harmful if they remain on the body. There are risks of developing various diseases if traces of these impurities are left on the body. Dr. Hulook has stated that the use of lumps of earth for Istinjā has astonished

the scientific world. All elements of the sand are antimicrobial (kill germs); hence, the use of earth kills bacteria present on the excretory organs. In addition, its use prevents cancer of the urinary organ.

Disclosure by a Disbelieving Aged Doctor

Dear Islamic brothers! Urinating and Defecating according to Sunnaĥ is rewarding in the Hereafter and protects one from diseases in this world. Even disbelievers (of Islam) sometimes acknowledge the benefits of Islamic traditions. The following is an example of such an incident.

A senior professor of physiology states: I was in Marrakesh those days. I was suffering from fever. I visited an experienced, aged doctor who was not a Muslim. He asked me if I was a Muslim. I replied, 'Yes, I am a Muslim and I am from Pakistan.' Hearing this he said, 'If one of the tradition dictated by your Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is revived in your Pakistan, the people of Pakistan may be protected from many diseases.'

I asked out of astonishment, 'What is that tradition?' He said, 'If sitting for defecation is done according to Islamic traditions, diseases like appendicitis, long lasting constipation, and disorders of the kidney may be prevented.'

Method of Sitting for Defecation

Dear Islamic brothers! Certainly you would like to know what that marvellous method is. So pay attention. Sayyīdunā Surāqaĥ

bin Mālik رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ says, 'The beloved and blessed Rasūl of Allah صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم ordered us to put weight on the left foot during defecation and to keep the right leg upright.' *(Majma'-uz-Zawāid, pp. 488, vol. 1, Ḥadīš 1020)*

Wisdom in Applying Weight on the Left Foot

While sitting for defecation, keeping the right leg upright in its normal state and applying your (body) weight on the left foot causes the descending colon, which lies on the left side and carries faeces, to open up properly. Therefore, the waste excretes easily and completely. Obviously when the intestines are cleaned properly, many diseases will be averted.

The Chair-like Commode

Alas! Nowadays the use of the chair-like commode for Istinjā is ever growing. The legs do not stretch out properly while sitting on it, like that in a chair and one cannot apply the body weight on the left foot. Thus, pressure is not exerted on the intestines and the stomach, resulting in improper excretion and residues of faeces in the intestines. This causes several disorders of the intestines and stomach. The use of a commode also causes neurological stress and poses a risk of post-urination leakage.

Cancer of the Urinary Organs

It is extremely difficult to perform Istinjā on a commode and also keep the body and clothes purified. People normally use

toilet paper. Latest research regarding the rapid development of fatal diseases specifically the cancer of the urinary organs was recently published in the newspapers. A research board concluded that there were primarily two major causes of such disease, the use of toilet paper and the lack of using water.

Diseases that are Caused by Use of Toilet Paper

The chemicals used in the production of toilet paper are very injurious to the skin. The use of toilet paper causes skin diseases like eczema and the discolouration of the skin. Dr. Canon Davis says, 'The toilet paper users should be ready to welcome the following fours diseases: cancer of the urinary organs, development of a pustule near the anus (which is very painful), skin infections and various fungal diseases.'

Toilet Paper and Disorders of the Kidney

Physicians proclaim that thorough cleaning is impossible with the use of the toilet paper. Bacteria flourish and enter the body causing various ailments. They can also reach up to the kidneys through the urinary tract of women and sometimes result in the infection of the kidneys. However, if Istinjā is done with water after using the toilet paper, the harms of toilet paper will remain no more.

Harms of Defecating on Hard Ground

The use of the chair-like commode is permissible in Sharī'aĥ; however, the W.C. is more convenient to use as compared to

the commode provided that it is wide enough for the person to sit according to the Sunnaĥ.

Nowadays, smaller W.C.'s are being installed which prevents one from sitting properly by spreading the feet wide; however, if the footrests are aligned with the floor, one may sit widely. One of the Sunnaĥ in regards to defecation is to excrete on soft ground.

As it is stated in a Ḥadīš of the Noble Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: Whenever anyone from amongst you wants to urinate, he should look for soft ground. *(Mu'jam Ṣaghīr, pp. 38, Ḥadīš. 507)*

Acknowledging the merits of defecating on soft grounds, Lowell Powell has said, 'The survival and the demise of man, both are earthen. Ever since man began to excrete on hard ground (i.e. commode, W.C. etc.) instead of soft, impotency (in men) and disorders of kidney stones have increased. Defecation on hard ground also affects the prostate glands. When stool or urine touches the soft ground, its acidity and germs are absorbed instantaneously which the hard surface does not absorb; and hence, acidic and bacterial effects rebound back on to the body thereby causing many diseases.'

The Beloved Prophet ﷺ would Go Far

How solemn and dignified were the manners of Sultan of Madīnaĥ, the Mercy for the Universe صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Whenever he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would have to respond to the call of nature,

he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would go so far that nobody would be able see him. *(Sunan Abī Dāwūd, pp. 35, vol. 1, Ḥadīš. 2)*

What this means is that, he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to sit behind either a wall or tree, or he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم used to go far beyond the sight of others if he was present on a clear barren ground. *(Mirāt-ul Manājīḥ, pp. 262, vol. 1)*. Indeed, every act of the Great Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has uncountable virtues for worldly life and the life in the Hereafter.

If everybody would drain a ewer of water after urination, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ foul smell and germs will diminish. After passing stool, if a ewer of water can suffice for flushing it away, one should not drain the whole flush tank as it contains water equivalent to several ewers.

Merits of Walking Prior to Defecation

Nowadays, toilets are adjacent to the bedrooms, usually in the cities, which are sources of the exponential growth of germs and the spread of disease.

A biochemist states, 'Ever since the expansion of the cities, growth of the population and the decline in the number of agricultural lands have become commonplace; diseases have been on the rise.' Ever since people have abandoned the practice of walking long distances for relieving themselves, disorders of constipation, flatulence, gastric troubles and lever have increased. Walking engenders activity in the intestines, which results in proper defecation. Nowadays, since people do

not have to walk long distances in order to use the toilet, defecation takes longer.

47 Intentions Related to the Use of Toilet

Saying of the Exalted Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم: The intention made by a Muslim is better than his deed. *(Mu'jam Kabīr, pp. 185, vol. 1 Ḥadīš 5942)*

- Will act upon the Sunnaĥ by covering the head (while using the toilet), stepping in with the left foot first and stepping out with the right.
- Will read supplications of entry and exit as specified by the Sunnaĥ.
- Make this intention only in darkness: Will turn the lights on so that I can properly purify.
- Will turn the lights off, with the intention of refraining from wastage [of resources], immediately after finishing up [with the Istinjā].
- Will act upon the Ḥadīš: 'اَلطُّهُوْرُ شَطْرُ الْاِيْمَان' (Translation: Cleanness is half of the Faith). *(Hajjāj Nayshāpūrī, Saḥīḥ Muslim, pp. 140, Ḥadīš 223)*
- Will wear slippers to protect the feet from filth and impurities.
- Will wear the slipper in the right foot first.

- Will take the left slipper off first in order to act upon the Sunnaĥ.
- While the Sitr-ul-ʻAwraĥ is unveiled, I will neither face the Holy Qiblaĥ nor turn my back towards it.
- Will only unveil the Sitr-ul-ʻAwraĥ when close to the surface (for defecation) and only unveil that is absolutely required for me to properly carry out the defecation.
- Will cover the Sitr-ul-ʻAwraĥ before rising after completion of the Istinjā.
- Will not look at the excreted waste.
- Will abstain from the sprinkles of urine.
- Will keep the head bowed in humility.
- Will keep the eyes closed as much as possible.
- Will abstain from looking at, and touching the private parts as much as possible.
- Will hold the lumps of earth in the left hand; purify with the left hand; place the used lumps on the left side with the unclean side facing downwards; keep the clean lumps on the right side; and use an [odd] quantity of lumps i.e. 3, 5, 7 etc, which is Mustaḥab to do so.
- Will only touch the private parts with the left hand while purifying with water.

- Will not contemplate over religious rulings (as it results in deprivation).
- Will not talk while the Sitr-ul-'Awraĥ is uncovered.
- Will not spit or blow the nose into the urine etc.
- If unable to do Wuḍu [immediately] after achieving the state of purification, I will wash both hands acting upon the Ḥadīš regarding cleanliness.
- Will flush away the excreted matter (If everybody would drain a ewer of water after urination, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ foul smell and germs will decrease. After passing stool, if a ewer of water can suffice for flushing it away, one should not drain the flush tank as it contains water equivalent to several ewers).
- Will wash the feet up to the ankles carefully after doing Istinjā with water (as sprinkles of unclean water splash towards the ankles).
- Will quickly exit the toilet after relieving myself.
- Will close the door of the toilet to refrain from exposing my nakedness.
- Will close the door of the toilet after exit, in order to save other Muslims from feelings of disgust.

صَلُّوا عَلَى الْحَبِيْب　　صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

Make Following Additional Intentions While Using Public Toilets

- If there is a long queue, I will wait for my turn with patience, I will not violate rights of others; will not give trouble to the one inside (the toilet) by knocking on the door.
- I will remain patient inside the toilet if someone repeatedly knocks the door.
- If someone will be in more need, I will sacrifice my turn for him provided there is no risk of the loss of Ṣalāĥ or any other unavoidable problem.
- Will give an ardent effort not to go to the toilet at peak rush times; thus decreasing the burden on other Muslims by not contributing to the increase in the crowd.
- Will not write anything on the walls and doors of the toilet.
- Will not look at the vulgar pictures in the toilet.
- Will not read the profane statements written on the walls of the toilet so that my eyes do not become witness against me on the Day of Judgment.

صَلُّوا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Blossoming of Sunnah

By the Grace of Allah عزوجل Sunnahs of the Holy Prophet صلی اللہ تعالیٰ علیہ واٰلہٖ وسلم are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْ شَآءَاللّٰه عزوجل you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **"I must strive to reform myself and people of the whole world** اِنْ شَآءَاللّٰه عزوجل."

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah اِنْ شَآءَاللّٰه عزوجل.

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