

# *Evil Thoughts* **And Its'** **Remedy**

*He (devil) said, "Now since you have adjudged me to go perverted, I shall necessarily sit to (block) them from your straight path. (Mislead mankind)<sup>1</sup>*

*Surah A'araf; Verse 15*

Muhammad 'Abd al-Mannan

## **BISMILLA HIR RAHMAA NIR RAHEEM**

ALLAH (THE EXALTED)'S NAME I START WITH, THE MOST BENEFICENT AND MERCIFUL

### **INTRODUCTION**

Praise to Almighty Allah the Most High, the Creator of the Universe and the Sustainer of all the worlds. Who inspired His slave Muhammad, Allah grant him peace, the Qur'an and wisdom, as a mercy unto the worlds.

Countless blessings and bounties of Almighty Allah be upon the beloved Prophet, Allah grant him peace, the seal of all Prophets, the crown of the Universe and Mercy for all the worlds and to his family and his companions. I seek refuge in Allah from the Shaytan. Allah's name I begin, the Most Beneficent, the Most Merciful.

*'Shaytan will do everything to distract you from reading this booklet, however, you should fight him and read it to the end, Insha-Allah you will benefit from this!'*

It is the nature of this life that people will suffer from evil thoughts, because this world is the place of hardship and suffering. Hence, among the things that distinguish Paradise from this world is the fact that there are no worries, stress or evil thoughts there.

People's thoughts will differ, according to the differences in their motivations, circumstances and individual responsibilities.

Everyone is a victim of evil thoughts. As Muslims, we should be grateful that we have been given a way to deal with all problems faced on a daily basis. Islam has not left any stone unturned as Islam is a complete way of life. Insha-Allah this booklet will assist you in understanding and tackling this problem.

I ask Allah that he accept this work from me and my friends who helped me complete this book and we pray that this work becomes a cause to save the Ummah from hardship and the Hell fire. All the beauty in this book is from Almighty Allah and shortcomings are due to my ignorance. May Almighty Allah accept this humble effort and grant me the ability to serve Islam and forgive my shortcomings. Ameen!

Muhammad 'Abd Al-Mannan

## WHAT ARE EVIL THOUGHTS?

Evil thoughts in Urdu are known as 'Waswasa'. These thoughts are from the Shaytan. It is a fact that Allah Almighty has appointed an angel who calls a person towards good and there is also a Shaytan who calls a person towards evil.

### **Shaytan is with you!**

It states in *Mirqat* and *Ashi'atul Lamaat* books written by great Scholars, that when a person is born, at the same time a child of a Shaytan is also born, in Arabic it is called Waswaas.<sup>1</sup>

'Abd Allah Bin Mas'ud, May Allah be pleased with him, narrates the Prophet, May Allah bless him and grant him peace, as saying: "There is no one from amongst you who does not have a Shaytan companion and an angel companion:" the companions enquired: "O messenger of Allah? What about you?" The Prophet, May Allah bless him and grant him peace, replied: "and me, however, Allah helped me and the Shaytan became a Muslim, now he only gives me good advice."<sup>2</sup>

We find from this that there is a Shaytan who gives us evil thoughts. Although we can't see him, he is always distracting us and working to misguide us.

### **Challenge the Shaytan**

Imam Abu Hamid Muhammad Al-Ghazali, May Allah be pleased with him, the reviver of Islam in the fifth century, states in *Minhaaj-ul-Aabideen* the saying of Mu'az Razi, May Allah be pleased with him, who says: "Shaytan is free and you are occupied; he sees you. However, you do not see him. You have called him but he did not call you. And within you are the helpers of the Shaytan; this is why you should fight with him, as you will not be saved from his corruption and mischief. And the Shaytan is very close to us as the Prophet, May Allah bless him and grant him peace, states: "The Shaytan runs within a person's body as the blood flows."<sup>3</sup>

The Shaytan announced his enmity with us when he disobeyed the command of Allah!

*He (devil) said, "Now since you have adjudged me to go perverted, I shall necessarily sit to (block) them from your straight path. (Mislead mankind)"<sup>4</sup>*

We should ask Allah for his protection from Shaytan, as the Shaytan is a deceiver. Shaytan does not attack every body with the same evil thoughts. He gives the scholars evil thoughts according to their environment. And with the common people he puts thoughts according to their environment. Depending on the prey, he will use the catch to trap the person. Shaytan only has a small book of tricks and uses the same tricks all the time.

### **Evil thoughts about Allah?**

The Shaytan places such an attack through evil thoughts regarding Almighty Allah that at times he comes and says he is Allah, (Allah forbid) and tries to misguide us.

Once Shaytan came to Shaykh Abd-Al Qadir Jilani, the great saint, from the sky and said "Ya Abd Al Qadir, I have forgiven your Salaah; you need not worship me." The Shaykh thought, Salaah was not forgiven on the Prophet, May Allah bless him and grant him peace, or on his companions, so who am I?

<sup>1</sup> Mirqat-Explanation of Mishkat by Mulla Ali Qari

<sup>2</sup> Mishkat

<sup>3</sup> Mukashifa-Tul-Quloob

<sup>4</sup> Surah A'araf; Verse 15

He recited *Lahawla Wala Quwata...* And the Shaytan ran and said Ya Shaykh! Your knowledge has saved you today! The Shaykh said; "It's not my knowledge, but the virtue of Allah that has saved me".

This is a way the Shaytan attacks the scholars. However, the great Shaykh knew straight away and caught the devil out!

The Messenger of Allah, May Allah bless him and grant him peace, has warned us about the Shaytan, as at times he comes and whispers in our hearts and we ask ourselves; "Who has created such a thing?" To the extent he puts in our heart 'Who created Allah?' (Allah forbid) When it reaches this extent recite; "*A'oodhu Billa...*"<sup>5</sup>

Meaning, do not even try and answer his question or else he will continue to question. Act upon this hadith as Allah has stated in the Qur'an:

And if the Shaytan (devil) gives you any pricking, then seek refuge of Allah. Surely, it is he who is hearing, knowing.<sup>6</sup>

You have read the verse from the Qur'an and the Hadith of the Prophet, May Allah bless him and grant him peace, now read the incident of a friend of Allah.

### **Shaytan's games**

Imam Fakharud-Deen Al-Raazi, a great scholar and debater was on his deathbed, Shaytan came to try and take his Iman. The Shaytan said; "All your life you spent debating. Prove to me Allah is one?" The great Imam said; "of course Allah is one" the Shaytan said: "what is your evidence?" the great Imam gave him the first proof.

Remember the Shaytan was the teacher of the angels at one time, and he broke the first proof given by the Imam. The Imam gave his second proof and the Shaytan challenged it. The great Imam gave his third proof and the Shaytan challenged that too, to the extent the Imam gave ninety-nine proofs but the Shaytan challenged them all one by one. The Imam was in a very distressing position.

His Shaykh; Najmud-Deen Kubra, May Allah be pleased with him, was in a very far place performing ablution; from there he proclaimed to Imam Raazi, tell the Shaytan you believe in Allah without any proof!"<sup>7</sup>

You have read about some dangerous games the Shaytan plays with one's faith. Shaytan makes us a fool at times and we say 'We are bound to do what my fate has destined'. We commit sins and blame our fate (Allah forbid), this is ignorance, we are not like stones, useless, but Allah, The Exalted, has written our fate because that is what we were going to do. If we reject this, then we are challenging Allah's Knowledge (Allah forbid) which leads to disbelief (kuffar) and out of the folds of Islam. Just recite *A'oodhubillah...* and save yourselves!

### **Faith**

In Sahih Muslim it states that some companions were in the company of the Prophet, May Allah bless him and grant him peace, and asked, "We get such thoughts in our hearts that to tell people about them

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<sup>5</sup> Bukhari & Muslim

<sup>6</sup> Surah A'araf; Verse 199

<sup>7</sup> Al-Malfooz

we feel it's a major sin." The Messenger of Allah, May Allah bless him and grant him peace, said: "This is faith (Iman)."<sup>8</sup>

We find from this that if you make a mistake or an evil thought comes in your heart and you regard this as a sin or at least feel bad about it, this is evidence of faith (Iman). At times things are not in our control and we make mistakes, however, as soon as you realise stop and feel bad in your heart!

### **Forgiveness**

Imam Abu Hamid Muhammad Al-Ghazali, May Allah be pleased with him, states in *Kimiyae Sa'adat* that the Messenger of Allah, May Allah bless him and grant him peace, states; "Allah has forgiven the evil thoughts in the hearts of my followers."

Although this is true, however, one should feel bad in the heart because if we don't then the Shaytan may even misguide us to actually committing the sin. The companions of the Prophet, May Allah bless him and grant him peace, are guaranteed paradise, Ten companions (*Ashara Mubasharah*<sup>9</sup>) were given the good news of paradise in this world, however, they did not leave the Salaah, or start committing sins even after having this great virtue bestowed upon them so beware!

### **Evil thoughts in worship**

Mufti Ahmad Yaar Khan, May Allah be pleased with him, states: "Shaytan has many groups; they have different names and different jobs. There is a group of Shaytan for ablution (wudhu), a group for Salaah and a group for the Masjid who put evil thoughts and cause corruption in the community."<sup>10</sup>

We have read about the Shaytan using different methods to catch the Scholars and the common people. You have read how Shaytan tries to catch the Scholars, now read how he misguides the common people.

### **Evil thoughts in Wudhu**

The Messenger of Allah, May Allah bless him and grant him peace, said, "There is a Shaytan specified for Wudhu whose name is 'Walhaan'. Ask Allah for protection from it."<sup>11</sup>

This Shaytan creates many doubts in a person's mind, for instance whilst performing ablution he puts doubts such as, 'You forgot to wash a part, 'You only washed this part twice and not three times'. In the same way he puts doubts in a person's mind who already has ablution, 'that you have broken your Wudhu, A lot of the time has passed how can you keep Wudhu for this long etc.' Do not pay attention to this type of evil thought.

### **What to do?**

In the great encyclopaedia of Hanafi Islamic law book, *Bahare Shariat*; it states; if you have a doubt whilst performing Wudhu regarding washing a part and it is the first time that this has happened, then wash this part again. However, if this keeps on occurring then do not pay any attention. Similarly if you doubt the fact you have Wudhu or doubt that it has broken then there is no need to perform Wudhu. To perform it again is better when it is not a "thought" and if it is just a "though" then do not follow it, as this is from Shaytan.

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<sup>8</sup> Mirkat

<sup>9</sup> Abu Bakr Siddique, Umar Farouq, Uthman-e-Ghani, Ali Murtada, Talha, Zubair, Sa'ad, Saeed, Abdul-Rahman, Abu Ubaidah, May Allah be pleased with them all.

<sup>10</sup> Mirat

<sup>11</sup> Mukashifatul Quloob

'Abd Allah Bin Mur'ah, May Allah be pleased with him, states: "When the Shaytan sees that you are easily deceived, then he tries even harder on you."<sup>12</sup>

Respected brothers/Sisters! A mere doubt nor a thought is not sufficient, one should be certain otherwise ablution does not have to be performed again.

### **Breaking of Wudhu**

The thought of breaking Wudhu, or a drop of urine has come out or wind has been released etc. is all from Shaytan. Shaykh Ahmad Raza in his famous work, *Fatawa-e-Razwaiyya* states, after citing some Hadith that; 'Sometimes the Shaytan gives thoughts and places doubts in a person praying Salaah, the Shaytan will come in front and spit near the private parts, and someone thinks a drop of urine has come out, at times he blows at the back and makes one think that he has let wind out. Do not break your Salaah until you feel wetness, hear or smell something!' Meaning you have to be certain, just a mere thought is not good enough!

### **You are a liar!**

In Ibn Haban and Hakim, Abu Saeed Khudri, May Allah be pleased with him, narrates the Messenger of Allah, May Allah bless him and grant him peace, saying: "When the Shaytan comes to you to put thoughts that "Your Wudhu has broken" then reply straight away, "You are a liar". If the thought does not go by saying this then say: "O Shaytan, I prefer my Wudhu to be incomplete or broken or for me to pray three rakats rather than four then to follow you!" When one says this, this will cut the evil thought from its roots. (This does not by any means mean to pray without Wudhu but means to rid you of the thoughts by Shaytan).

### **Rid the thought**

To save oneself from the evil thought of Shaytan use the following method; after Wudhu sprinkle water on your lower garment (trouser), then if you have a thought that it may be a drop of urine then think it is the water that you have sprinkled. It is different if one has an illness of dropping urine.

### **Thoughts regarding cleanliness**

The Shaytan puts the thought into one's mind that this is not clean or your clothes are not clean and do not pray Salaah etc. We should be able to differentiate between what the Islamic Law (Shariah) has declared impure. Items such as sweat, dirt, smoke are not impure and Salaah can be prayed in this state but it is better (not necessary) to change the clothing. This is not an excuse to miss Salaah and if one Salaah is missed then it is a Major sin. If one thinks his clothing is not clean and misses his Salaah then this is an evil thought from Shaytan. Islam has made it very easy but due to our ignorance we always fall in to the trap of following the Shaytan. If items such as alcohol, urine, blood etc. fall on the clothing then it can be cleaned using the method told to us by the Islamic law, but to miss Salaah is misguidance.<sup>ii</sup> Remember, a mere thought that my clothing is not clean or I feel dirty is not good enough!

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<sup>12</sup> Fatawa-e-Razwaiyya

### **Mud on the street!**

Even if it was raining and your clothing got some stains of mud or rain. If there is no sign of impure items such as toilet, urine or blood etc. then this garment is clean. A mere thought that this is impure is not good enough, one has to be certain. One can be certain by looking at it, smelling or by the taste.

### **Evil thoughts in Ghusl<sup>iii</sup>**

The Shaytan puts thoughts in a person's heart in the same way he does in Wudhu, for instance the thought of the back being dry, or the hair on the head has not been washed properly, or such a part has been left dry.

Remember! To urinate in the bath creates evil thoughts, so abstain from this. In the Hadith it states; no one should urinate in the place of bathing and then have a bath as evil thoughts are from here.<sup>13</sup>

### **Thoughts in Salaah**

The Shaytan also puts doubts in our minds in Salaah regarding how many units we have prayed. It states in the Hadith that a person came to the Messenger of Allah, May Allah bless him and grant him peace, and said "I don't know if I had prayed 2 or 3". The Messenger of Allah, May Allah bless him and grant him peace, Said; "When this happens then strike your left knee with the index finger of the right hand and recite "Bismillah" as this is a knife for the Shaytan. (Do this after Salaah).<sup>14</sup>

In Bahar-e-Shariat it states, 'Whoso has doubt in his Salaah regarding the units i.e. 3 or 4 and this is the first time after one has become an adult (*Baligh*) then perform the Salaam or an action that breaks the Salaah and repeat the Salaah from the beginning. If this is not the first time and it happens often, then if you are in doubt between 3 and 4 units then think you have prayed 3 and pray another and if in doubt of 2 and 3 units then think you have prayed 2 and pray another and make it 3.

### **Thoughts in the Masjid**

Even in the Masjid Shaytan does not leave his tricks out. It is very important that one does not leave any gap between us when standing in the rows to offer Salaah, or the Shaytan will come between. We should stand shoulder to shoulder<sup>15</sup>.

Another thing worth mentioning, that the Scholars say that tighten your hands below your navel against the stomach as the Shaytan puts evil thoughts if the hands are left loose. In order to keep the Shaytan away we need to be attentive in our worship and do not become heedless. If we concentrate and do everything for the sake of Allah and understand what we are praying, then we will not loose our concentration Insha-Allah.

Shaykh Ahmad Raza Khan writes: "The heart is not the name of a piece of meat (referring to the physical heart) but is something which is unseen (the spiritual heart), however, it's centred in a piece of meat on the left hand side (meaning, the spiritual heart is centred in the physical heart). The centre of desires (*nafs*) is below the navel. This is why the Shafi'ees<sup>16</sup> tie there hands below the chest and above the navel so the desires that come from near the navel doesn't reach the heart and the Hanafis<sup>17</sup> tie there hands below there navel. This is the reason it is written to tie the hands firmly (against the stomach) as the whispers will then stop.<sup>18</sup>

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<sup>13</sup> Abu Dawood

<sup>14</sup> Fatawa-e-Razawiyya

<sup>15</sup> According to the Hanafi Mad-hab, however, according to the Maliki Mad-hab it is standing feet to feet.

<sup>16</sup> The followers of one of the four Sunni schools of thought.

<sup>17</sup> Ibid.

<sup>18</sup> Al Malfooz; Vol: 3; Page: 63

Abu Hurairah, May Allah be pleased with him, narrates the Messenger of Allah, May Allah bless him and grant him peace said; "When one of you is in the Masjid the Shaytan strokes a person just as one would stroke his horse. If the person stays there, meaning if he does not separate himself from the evil thought then he is tied."

As soon as you get an evil thought, distract yourself from this thought and concentrate on what you are doing and do not fall in the trap of the Shaytan.

### Medicine for evil thoughts

- 1) When one gets these evil thoughts recite "A'oodhubillah....." once and spit (without saliva) 3 times over the left shoulder. If in Salaah then after Salaah.
- 2) Everyday recite "A'oodhubillah....." 10 times, as Allah appoints an angel to protect a person.<sup>19</sup>
- 3) Recite Surah Ikhlas (Qul huwallahu ahad) 11 times in the morning.<sup>20</sup>
- 4) When one gets an evil thought recite '*La Hawla Wala Quwata' or 'Aamatu Billahi Wa Rasoolih'*'<sup>21</sup>
- 5) Reciting Surah Naas also rids you of these thoughts.
- 6) The Sufis state that in the morning and evening recite 21 times "*La Howla Wala Quwata*" and blow into a glass of water and drink it and one will be saved from these thoughts.<sup>22</sup>
- 7) Recite '*Al-Khabir*' (The Totally Aware) for seven days will be saved from the whispers of the heart.

May Allah Protect Us All From The Accursed Shaytan. Ameen!

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<sup>19</sup> Tafsir-e-Naimi

<sup>20</sup> Al Malfooz

<sup>21</sup> Al Malfooz

<sup>22</sup> Mirqat

## ii THERE ARE FOUR POINTS IN ABLUTION THAT ARE OBLIGATORY

1. To wash the face. Meaning from the beginning of the forehead where hair starts growing upto the bottom of the chin. Also from one ear to the other ear. To ensure that the skin of the face is washed once leaving no part dry.
2. To wash both hands up to and including the elbows once.
3. To perform Masah of one quarter of the head. Meaning to run wet hands over a quarter of the head and at least so that the hair gets wet slightly.
4. To wash both feet up to and including the ankles once.

The above four aspects are obligatory in ablution. Except for these, whatever methods have been reported are either Sunnat or Mustahhab. There are many Sunnats and Mustahabs in ablution and if you would like to know these in detail, then consult larger books such as 'Bahar-e-Shariat' or 'Fatawa-e Razawiyya'.

- To wash a part means to at least drop two drops of water over each part. The ablution or bathing would not count if the water is spread over the parts lightly, and not washing the parts thoroughly.
- To wash the skin above and below the lips, nails, eyes, the hair on eyelashes, eyebrows, the skin underneath jewellery and even the hole pierced in the nose, the skin underneath the mouchtache hair and beard hair unless it is thick and every part or every part in the four parts mentioned is obligatory. If a pinpoint of it was left dry then the ablution will not count.

## ii METHOD OF CLEANING IMPURE ITEMS

There are two types of impure items. Firstly there is the item that is in itself impure which is known as impurity, such as, alcohol, faeces, urine, dung etc. these items until they keep to it's original form, they cannot be made clean. Alcohol will remain impure as long as it stays as alcohol, and if it is made into vinegar then it becomes clean. Cow dung will remain impure until it is burnt and turned into ashes, then it is clean [*Muniya, etc.*].

Secondly there is the item which is itself not impure, but due to having impurity stuck on it, it becomes impure, such as, a piece of clothing has had alcohol on it, the clothing is now impure. To clean these items there are various methods. Many will become clean after washing them; some will become clean after drying, some after shaking, some after burning, some after tanning and some after cutting.

**Rule:** You can clean impurity from items with clean water and any other clean liquid which would be able to clean it. Such as, vinegar, rose water, tea water, banana water etc.

**Rule:** Used water from Wuzu and Ghusl (ablution and bathing) can be used to clean impurities (this water is clean for cleaning but cannot be re-used to perform ablution or bathing).

### *Method of cleaning solid impurities*

If the impurity is thick, such as faeces, dung, blood etc. then there is no rule on how many times it should be washed, if it takes just once to wash it clean then this is sufficient, however, if it takes four or five times to clean then this must be done. If the impurity is cleaned off the first time it is Mustahhab to clean it three times.

### ***The order on the colour or smell remaining after cleaning***

If the impurity is cleaned off but there is still some smell, colour or a sign left, then it is important to clean this also. However, if it is very difficult to get rid of its existence, then washing it three times will be sufficient, it is not necessary to wash it with soap, acid or hot water [Alamgiri, Maniya etc.].

### **Method of cleaning liquid impurities**

#### ***Squeezing and its limit***

If the impurity is a liquid, then to wash it three times and also adequately squeeze the clothing three times will clean the item. To squeeze it adequately means that every person squeezes the item to their own strength and ability, so that if the item was squeezed again more drops would not fall. If you think of the clothing and do not squeeze it adequately, then the item will not become clean [Alamgiri, Qazi Khan].

If the person who has washed the clothing squeezed it adequately, then another person came who had more strength than the first person and squeezes the clothing and more drops fall, then the item is still considered clean because the first person washed it not the second person as the second person's strength is not taken into account, however, if the second person washed it and only squeezed it with the same strength as the first person, then the item is not clean.

After squeezing the first two times it is better to also clean the hands and after squeezing the third time, both the clothing and hands are clean. If the clothing is still wet that even half a drop of water falls, then both the clothing and hands are unclean.

There are two types of impurities, Ghaliza and Khafifa. If impurity Ghaliza gets on your clothes and is more in size than a Dirham (fifty pence piece), then to clean it is compulsory (Fardh), without cleaning it your Salaah will not count. If the impurity on your clothes is the same size as a Dirham, then to clean it is necessary (Wajib) and therefore if Salaah is prayed, you must repeat it as the Salaah is Makrooh-e-Tahrimi (close to Haraam) and to pray it again is Wajib. If the impurity is less in size than a Dirham, then to clean it is Sunnat and if Salaah is prayed, it will count but is against the Sunnat and to repeat it is better.

If the impurity is solid such as stools, dung excrement etc. then the measure of a Dirham is in weight. If the impurity is liquid such as urine, alcohol etc. then the measurement of a Dirham is in length and width. According to Shariat the weight of a Dirham in this text is four and a half grams. The size in length and width of a Dirham according to Shariat is the inside of a palm (and therefore approx. size of a fifty pence piece) [Durr-e-Mukhtar, Bahar-e-Shariat].

If clothing was washed the first and second time, the hands were not washed after this, and the water drops from the hands fall on a clean part of the clothing, then the clean part will become impure. If after this, the clothing is wet after washing it the first time, then it must be washed twice, and if it gets wet after washing it twice with drops of water from the hand, then it must be washed once more and squeezed and if a clean part of clothing gets wet after the first wash and squeeze then it must be washed and squeezed twice more and if it gets wet after squeezing it twice then washing it once more and squeezing it will get the clothing clean.

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Clothing is washed three times and is squeezed adequately three times and now it does not have any drops of water falling from it, then it is hung and some more water drops, this water is clean. If the clothing was not squeezed adequately and water dropped, then the water is not clean.

iii THERE ARE THREE OBLIGATORY ASPECTS IN BATHING, AND ARE AS FOLLOWS

1. To perform mouthwash so that every single part of the inside of the mouth from the beginning of the lips upto the throat is cleaned with water. Water must reach the gaps between the teeth, the gums, and all the sides of the tongue and the edge of the throat. If you are not fasting then you must gargle so that the water reaches clearly all parts. If there is anything stuck in the teeth (like strands of meat, the skin of a betel nut, the leaf of a paan etc.) then unless it is impossible to release or would cause serious pain it is necessary that they are removed, because without doing this the bath won't count and therefore the Salaah won't count.

2. To clean the nose out with water. Meaning to suck up water into both nostrils until it reaches the bone, so that not even a hair or its equivalent size remains dry, otherwise the bath will not count. If the nose is pierced then the water must reach the hole, as this is also necessary. If mucus has dried in the nose then to release it is necessary and to wash the nostril hair is also necessary.

To wash every single part of the body. Meaning to make sure water washes all the body upto and including the soles of the feet, ensuring that every hair and every pimple is washed, because even if only one hair or it's point's equivalent remains dry, the bath will not count.

*Notice:* A lot of people bathe by wearing an unclean cloth and think by bathing they will become clean and at the same time wash the cloth that they are wearing. This is not the case because when they rub their hands on it they actually spread the impurity all over and therefore make the whole body, cloth, and the container of water unclean. This is why before bathing it is important to wash the impurity stuck on the body or on the clothing, otherwise they won't clean the body but in fact make everything that they touch unclean. This is possible if they are bathing in a river or sea and the impurity is such that it will flow away without the need for rubbing or scrubbing, if this is not so then it will remain a problem.

**What aspects makes it obligatory to bathe**

There are five aspects that make it obligatory for a person to have a bath, and they are as follows;

1. The ejaculation of sperm from it's place with lust.
2. To have a wet dream. Meaning nocturnal emission that is the releasing of sperm whilst sleeping.
3. The head of the penis to enter the vagina, whether it is with or without lust, with or without orgasm, the bathing would be obligatory on both.
4. To become clean from menstruation (period).
5. To become clean from blood after childbirth.

If sperm was ejaculated from it's place but not due to lust, i.e. it was done by lifting a heavy load or falling from a height, then to bathe is obligatory, however, the Wudhu is broken. If semen dropped but was very thin and it came out whilst urinating or on it's own accord without lust then the bath does not become necessary but the Wudhu will break.

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