

وُضُو كَا طَرِيقَه (حَنَفِي)

Wudu ka Tareeqah (Hanafi)

## Method of Wudu

(Hanafi)

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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## Method of Wudu (Hanafi)

An English translation of 'Wudu ka Tareeqah'



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**2<sup>nd</sup> Publication:** Rabi'-ul-Awwal, 1439 AH – (December, 2017)  
**Translated by:** Majlis-e-Tarajim (Dawat-e-Islami)  
**Publisher:** Maktaba-tul-Madinah  
**Quantity:** 4000

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

#### Note:

Recite Salat- 'Alan-Nabi ﷺ once before and after the Du'a.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Method of Wudu\* (Hanafi)

Please read this booklet from beginning to end. There is a strong probability that you will discover many errors of yours.

### Excellence of Salat-‘Alan-Nabi ﷺ

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever recites Salat upon me three times in the day and three times in the night out of love and devotion for me, Allah عَزَّوَجَلَّ will definitely forgive the sins he committed during that day and night.’ (*Al-Mu’jam-ul-Kabeer, vol. 18, pp. 362, Hadees 928*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### ‘Usman-e-Ghani’s love for Glorious Nabi ﷺ

Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ once asked a person to bring him some water at a particular place and performed Wudu. Thereafter, he رَضِيَ اللهُ تَعَالَى عَنْهُ suddenly smiled and asked his companions if they knew why he had smiled. Then, giving the reply himself, he رَضِيَ اللهُ تَعَالَى عَنْهُ remarked: Once the Revered and

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\* Ritual ablution

Method of Wudu

Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Wudu; then he smiled and asked his companions, ‘Do you know why I smiled?’ Then, the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ answered himself, ‘During Wudu, when a man washes his hands, the sins of his hands are washed away; when he washes his face, the sins of his face are washed away; when he wipes his head, the sins of his head are washed away and when he washes his feet, the sins of his feet are washed away.’ (*Musnad Imam Ahmad Bin Hanbal, vol. 1, pp. 130, Hadees 415*)

*Wudu ker kay khandaan huway shah-e-‘Usman*

*Kaha: Kyun tabassum bhala ker raha hoon?*

*Jawab-e-suwal-e-mukhatib diya phir*

*Kisi ki ‘ada’ ko ada ker raha hoon*

*King ‘Usman, after Wudu, had a smile on his face*

*And asked ‘Why am I smiling?’*

*The answer to which, he himself gave*

*It is my Master whom I am imitating*

Dear Islamic brothers! Did you notice how passionately the glorious companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ imitated each and every act and Sunnah of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? This narration also provides us with a remedy for sins. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ rinsing the mouth results in the sins of the mouth being washed away; washing the nose results in the sins of the nose being washed away; washing the face results in the sins of the face including



those of the eye lashes being washed away; washing the hands results in the sins of hands and the ones beneath the nails being washed away; wiping the head (and ears) results in the sins of the head and ears being washed away and washing the feet results in sins of both feet including the ones beneath the toe nails being washed away.

### Story about sins being eradicated

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The sins of a Muslim are erased when he does Wudu. Here is a faith-enlightening parable: ‘Allamah ‘Abdul Wahhab Sha’rani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrates: Once his Excellency, Sayyiduna Imam-e-A’zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was in the Wudu area of Kufa’s Jami’ Masjid where he noticed a young man performing Wudu. Drops of the water he made Wudu with were trickling down the young man’s body. The great Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘Son! Repent of disobeying your parents.’ ‘I repent.’ The young man instantly replied.

The Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then noticed drops of water dripping from the body of another man and remarked, ‘O brother! Repent of fornication.’ ‘I repent.’ He replied. The Imam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then noticed drops of water dripping from the body of a third individual and remarked, ‘Repent of drinking wine and listening to music.’ ‘I repent.’ He replied.

Sayyiduna Imam-e-A’zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was bestowed with the power of Kashf (spiritual insight) and was able to see

hidden faults of people. He prayed to Allah ﷻ that he lose this power. Allah ﷻ accepted his Du'a and henceforth he no longer saw the sins of people being washed away during Wudu.

*(Al-Meezan-ul-Kubra, vol. 1, pp. 130)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### No reward for Wudu

Deeds depend on intentions: No reward is granted for the deed performed without a good intention. The same ruling applies to Wudu. It is stated on page 292 in the first volume of the 1250-page book 'Bahar-e-Shari'at', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: In order to gain reward for Wudu, you must perform it with the intention of carrying out the Divine order; otherwise, your Wudu will be valid but you will not gain any reward for it.

A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: One making the habit of doing Wudu without an intention will be sinner because the intention for Wudu is Sunnat-ul-Muakkadah.

*(Fatawa Razawiyyah referenced, vol. 4, pp. 616)*

### Whole body becomes pure

Here is a summary of two Ahadees of the Beloved Rasool ﷺ: If anyone begins his Wudu with 'بِسْمِ اللَّهِ',

then his whole body from the head to the toe is purified, but if anyone does not say ‘بِسْمِ اللَّهِ’ before his Wudu, then only his washed body parts are purified.

*(Sunan Dar Qutni, vol. 1, pp. 108, 109, Hadees 228, 229)*

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘O Abu Hurayrah! When you do Wudu, so recite ‘بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ’, your angels (Kiraman Katibeen) will continue to record virtues for you for as long as you remain in the state of Wudu.’

*(Al-Mu’jam-us-Sagheer lit-Tabarani vol. 1, pp. 73, Hadees 186)*

### **Virtue of sleeping with Wudu**

A blessed Hadees states, ‘Anyone who sleeps in [the state of] Wudu is like a Sawm-observing worshipper.’

*(Kanz-ul-‘Ummal, vol. 9, pp. 123, Hadees 25994)*

### **Anyone who dies in the state of Wudu is a martyr**

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘Son! If you have the capability to remain in [the state of] Wudu at all times, then do so, because martyrdom is recorded for anyone who is in [the state of] Wudu when his soul is removed by the angel of death.’

*(Shu’ab-ul-Iman, vol. 3, pp. 29 Hadees 2783)*

A'la Hadrat, Imam Ahmad Raza Khan رحمته الله تعالى عليه stated, 'It is Mustahab (preferable) to remain in Wudu at all times.'

### Tip for avoiding problems

Allah عَزَّوَجَلَّ said to His Beloved Nabi Sayyiduna Musa عليه السلام:  
O Musa! Blame yourself if you suffer a calamity whilst not in [the state of] Wudu. (*Shu'ab-ul-Iman, vol. 3, pp. 29, Raqm 2782*)

It is stated in *Fatawa Razawiyyah*: Remaining in the state of Wudu at all times is a Sunnah of Islam.

(*Fatawa Razawiyyah referenced, vol. 1, pp. 702*)

### Seven benefits of remaining in Wudu at all times

My master, Imam of Ahl-us-Sunnah Imam Ahmad Raza Khan رحمته الله تعالى عليه says: Some saints stated: Anyone who remains in the state of Wudu at all times will be rewarded with seven bounties by Allah عَزَّوَجَلَّ:

1. Angels will be eager to accompany him.
2. The holy pen will constantly write good deeds for him.
3. His body parts will do Tasbih.
4. He will not miss his Takbeer-e-Aula of Salah.
5. When he sleeps, Allah عَزَّوَجَلَّ will send some angels to protect him from the evil of jinns and humans.
6. He will have an easy death.

7. He will remain in the protection of Allah ﷻ for as long as he is in the state of Wudu. (*Ibid*, pp. 702, 703)

### Double reward

No doubt, it is difficult to do Wudu when it is cold or when we are tired or suffering from flu, headache or any other illness, yet if someone does Wudu in this inconvenient state then according to a Hadees he will be given double reward.

(*Al-Mu'jam-ul-Awsat*, vol. 4, pp. 106, Hadees 5366)

### Story about doing Wudu in the cold

Sayyiduna 'Usman-e-Ghani رضى الله تعالى عنه asked his servant Humraan to bring some water for him for Wudu outside in the cold. After Humraan brought the water and Sayyiduna 'Usman-e-Ghani رضى الله تعالى عنه washed his face and hands, Humraan remarked, 'May Allah ﷻ be sufficient for you! It is terribly cold.' Sayyiduna 'Usman-e-Ghani رضى الله تعالى عنه responded, 'I have heard from Rasoolallah صلى الله تعالى عليه وآله وسلم that if anyone does a complete Wudu, Allah ﷻ will forgive his previous and future sins. (*Musnad-ul-Bazaar*, vol. 2, pp. 75, Hadees 422; *Bahar-e-Shari'at*, vol. 1, pp. 285)

### Method of Wudu (Hanafi)

It is Mustahab (preferable) to sit on an elevated seat facing the Qiblah. Making the intention of Wudu is Sunnah. Without an

intention your Wudu is still valid but you will not be rewarded for it. An intention is a firm resolution inside your heart. With the intention being present in the heart, it is preferable to verbally pronounce it. Hence you should say, '*I am doing Wudu in order to fulfil a commandment of Allah عَزَّوَجَلَّ and attain purity*'.

Recite 'بِسْمِ اللَّهِ' because this is also a Sunnah. In fact, you should say 'بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ', since angels will continue to write good deeds for you for as long as you are in the state of Wudu.<sup>1</sup> Now wash both hands up to the wrists three times (with the tap turned off), and do Khilal [i.e. pass the fingers of one hand through the gaps of the fingers of the other rubbing them together].

Clean your teeth using a Miswak at least three times on your right, left, upper and lower teeth; rinse the Miswak each time. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated, 'Use a Miswak, with the intention to clean your mouth for the recitation of the Glorious Quran and remembrance of Allah عَزَّوَجَلَّ.'<sup>2</sup>

Now rinse your mouth three times with water in your right cupped hand (with the tap turned off each time), ensuring that

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<sup>1</sup> Al-Mu'jam-us-Sagheer lit-Tabarani, vol. 1, pp. 73, Hadees 186

<sup>2</sup> Ihya-ul-'Uloom, vol. 1, pp. 182

the water reach all parts of the mouth (up to the throat) each time. Gargle too, if you are not observing Sawm. Then sniff (as much water as can be taken in half of one's right cupped hand) three times up to the soft part of the nose (with the tap turned off each time). If you are not observing Sawm, then sniff water up to the top part of the inner soft bone of the nose. Now clean your nose using your left hand (with the tap closed) and insert your smallest finger into your nostrils.

Pour water on every part of your entire face from the top of your forehead, i.e. the hairline, to below your chin and from one earlobe to the other three times. (With the tap turned off) Do Khilal of your beard if you have one and are not in Ihram (of Hajj or 'Umrah) by inserting your fingers into your beard from beneath and bringing them out to the front. Now wash your right forearm from the tips of your fingers up to and including your elbow three times and wash your left forearm in the same way.

It is Mustahab to wash up to the half of the upper part of the arm. Most people take a small amount of water in their hands and pour it over their arms in the direction of their elbows three times. This involves the risk of water not flowing over the sides of the wrist and the elbow. Therefore, wash arms as mentioned above. Now there is no need to pour a handful of water over the elbow. In fact, doing this (without a valid Shar'i justification) is a waste of water. Now wipe the head (with the

tap turned off). Excluding the index fingers and thumbs, join the tips of the three fingers of both hands and place them on the skin or hair of the forehead. Take these fingers (pressing them gently) from the forehead all the way to the back of the neck without touching palms to the head. Then bring back the palms from the back of the neck to the forehead<sup>1</sup>. During this, the index fingers and thumbs should not touch the head at all.

Now use your index fingers to wipe the insides of your ears; your thumbs to wipe the backs of your ears; insert your small fingers into the openings of your ears, and wipe the back of your neck using the backs of the fingers of both hands. Some people wipe their throats, their already washed forearms and washed wrists; this is not a Sunnah. You should make a habit of closing your tap properly before wiping your head.

It is a sin to waste water by leaving your tap open fully or partially without any Shari'ah reason. Now wash both feet three times, first the right and then the left, beginning from the toes up to the top of the ankles. It is Mustahab to wash feet up to the half shin three times. It is Sunnah to do Khilal of the toes of both feet. (The tap should be kept turned off during Khilal.) Its Mustahab method is to begin Khilal from the little toe of

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<sup>1</sup> Another method for wiping your head, especially more convenient for Islamic sisters is as follows: In order to fulfil the Sunnah of wiping the head, it is also sufficient to place your fingers on the front part of your head and palms on the sides and simply bring them to your nape. (*Fatawa Razawiyyah referenced, vol. 4, pp. 621*)



the right foot to its big toe using the little finger of the left hand, and then, doing Khilal from the big toe of the left foot to its little toe using the same little finger of the left hand.

*(Common books)*

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘While washing each body part, you should hope that the sins of that body part are being washed away.’

*(Ihya-ul-‘Uloom, vol. 1, pp. 183, summarized)*

### **Cure for 70 ailments in leftover Wudu water**

After you have completed Wudu by using a pot etc., you should stand and drink any remaining water. This is cure for diseases. My master A’la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated in *Fatawa Razawiyyah* referenced volume 4, page 575 to 576: Remaining Wudu water is sacred and blessed and the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ drank it whilst standing. One Hadees states that drinking it cures seventy illnesses. Hence, in this regard, it is similar to Zamzam water. Istinja with this water is inappropriate.

In the chapter of ‘manners of Wudu’ in the book ‘*Tanveer*’ it is stated: On the completion of your Wudu, you should drink the remaining Wudu water whilst standing and facing the Qiblah. ‘Allamah ‘Abdul Ghani Nabulusi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: I have experienced that whenever I am ill, I get cured by drinking left

over Wudu water. I do this trusting this authentic narration mentioned in the chapter ‘cures from Nabi’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### All eight portals of Paradise open

A sacred Hadees states, ‘If anyone does Wudu correctly and then recites Kalimah Shahadah whilst looking towards the sky, all eight doors of Heaven will open for him, he may enter through which ever he wishes.’ (*Sunan Daarimi, vol. 1, pp. 196, Hadees 716*)

### Eyesight never weakens

Anyone who looks towards the sky after Wudu and recites Surah Al-Qadr, will never have weak eyesight, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

(*Masa`il-ul-Quran, pp. 291*)

### Virtues of reciting Surah Al-Qadr 3 times after Wudu

It is stated in a Hadees: Anyone who recites Surah Al-Qadr once after Wudu, is among the Siddiqeen, anyone who recites it twice will be amongst the martyrs, and anyone who recites it three times, will be kept with Ambiya *عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام* by Allah *عَزَّوَجَلَّ* on Judgement Day. (*Kanz-ul-‘Ummal, vol. 9, pp. 132, Raqm 26085; Al-Haawi lil-Fatawa lis-Suyuti, vol. 1, pp. 402*)

## Du'a to be recited after Wudu

(Salat-'Alan-Nabi once before and after the Du'a)

If anyone recites the following Du'a after Wudu then it will be sealed and stored under 'Arsh and will be handed over to him on Judgement Day. (*Shu'ab-ul-Iman, vol. 3, pp. 21, Raqm 2754*)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ  
أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

*Translation: O Allah! You are Pure, all praise is for You, I testify that there is no Almighty other than You, I seek Your forgiveness and repent to You.*

Recite also the following Du'a after Wudu: (Salat-'Alan-Nabi once before and after the prayer)

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

*Translation: O Allah! Make me amongst those who repent abundantly and make me amongst those who remain pure.*

(*Sunan-ut-Tirmizi, vol. 1, pp. 121, Hadees 55*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Four Faraaid of Wudu

1. Washing your face.
2. Washing both arms including your elbows.
3. Passing wet hand on a quarter of your head.
4. Washing both your feet including your ankles. (*Fatawa 'Aalamgiri, vol. 1, pp. 3, 4, 5; Bahar-e-Shari'at, vol. 1, pp. 288*)

## Definition of 'washing'

Washing any part of the body means the flowing of at least two drops of water on each and every part of it. If the part of the body is only moistened by wiping it with a wet hand, or if only one drop of water flows over it, then it will not be washed and your Wudu or Ghusl will be invalid. (*Fatawa Razawiyyah referenced, vol. 1, pp. 218; Bahar-e-Shari'at, vol. 1, pp. 288*)

## Fourteen Sunnahs of Wudu

Some Sunnah and Mustahab acts have already been mentioned under the topic 'Method of Wudu (Hanafi)'. Further details follow:

1. Intention
2. Reciting 'بِسْمِ اللَّهِ'. If you recite 'بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ' before Wudu, then angels will continue to record virtues for you for as long as you are in the state of Wudu.

3. Washing both hands up to your wrists three times.
4. Using a Miswak three times.
5. Rinsing your mouth three times, using water in the cupped hand each time.
6. Gargling, if you are not observing Sawm.
7. Sniffing water into your nose three times, using water in half cupped hand each time.
8. Doing Khilal of your beard (if not in the state of Ihram).
9. Doing Khilal of your fingers and
10. toes
11. Passing wet hands on your whole head only once.
12. Wiping your ears.
13. Maintaining the order of Faraaid (i.e. washing the face first, then arms, then passing wet hands on your head and then washing your feet).
14. Washing a body part before the previous one dries.

*(Bahar-e-Shari'at, vol. 1, pp. 293, 294, summarized)*

### **Twenty-nine Mustahabbat (desirables) of Wudu**

1. To face the Qiblah.
2. To do Wudu on an elevated seat
3. whilst sitting.

#### Method of Wudu

4. To wipe your hands over the body parts while washing them.
5. To do Wudu calmly.
6. To moisten the body parts of Wudu before washing them, especially in winter.
7. To avoid taking assistance from anyone else without necessity.
8. To rinse your mouth using your right hand.
9. To sniff water into your nose using your right hand.
10. To use your left hand to clean your nose.
11. To insert your small left finger into your nostrils.
12. To moisten the back of your neck using the backs of your fingers.
13. To insert your wet small fingers into your ear openings whilst wiping your ears.
14. To move any ring you may be wearing if it is loose and you are certain that water has flowed beneath it. However, if the ring is tight, then moving it is mandatory (Fard) in order to ensure the flow of water beneath it.
15. To do Wudu before the time of the Salah actually begins, if you are not a Ma'zoor-e-Shar'i. [Detailed rulings regarding a Ma'zoor-e-Shar'i are mentioned in the next pages].
16. For a person who performs Wudu perfectly i.e. who ensures that no part remains unwashed, taking extra care

whilst washing the corners of his eyes towards his nose, ankles, heels, soles, thick muscles above his heels, the gaps between fingers and elbows, is Mustahab. For careless people, it is Fard to take extra care with these areas since it has been observed that such parts often remain dry due to carelessness. Such carelessness is Haraam and being precautious is Fard.

17. To keep your ewer towards the left side of your body. If you use a dish, pot etc. for Wudu, then keep it towards your right.
18. To spread the water on your forehead, while washing your face, so that you wash some extra area of your head above your face.
19. To enhance the brightness of your face and
20. arms and feet; i.e. to wash more than what is Fard, e.g. washing the arms up to the half of the upper parts of the arms above the elbow and washing the feet above the ankles up to the half of the shin.
21. To wash your face using both hands.
22. To start from your fingers and toes when washing your hands and feet.
23. To wipe droplets from each [washed] body part with your hands so that the drops of water will not fall upon your

body or clothes, especially when you intend to enter a Masjid. It is Makruh Tahreemi to allow Wudu water to drip onto a Masjid floor.

24. To ensure you have the intention of Wudu whilst washing or wiping each body part.
25. To recite Salat-‘Alan-Nabi and Kalimah Shahadat in addition to **بِسْمِ اللّٰهِ** at the beginning.
26. Do not unnecessarily wipe your washed body parts. If you do then avoid totally drying them; leave them slightly wet, since this wetness will be weighed with your righteous deeds on the Judgement Day.
27. Do not jerk your hands after Wudu since this is the devil’s fan.
28. To sprinkle water on the front private area of your trousers. When sprinkling water on this area of your trousers, it is advisable to hide the front of your trousers under your shirt. In fact, keeping this part of your trousers concealed during your entire Wudu but rather at all times by double-covering yourself using your shirt, shawl etc. is closer to modesty.
29. To offer two Rak’at Nafil Salah after Wudu if it is not a Makruh time. These Nawafil are called Tahiyya-tul-Wudu. *(Bahar-e-Shari’at, vol. 1, pp. 293-300)*



## Sixteen disliked acts (Makruhaat) in Wudu

1. To sit in an impure place for Wudu.
2. To allow the Wudu water to drop on an impure place.
3. To allow water droplets from your wet body parts to drop into the ewer etc. (While washing your face, drops of water usually fall into the water in your hands, this should be avoided.)
4. To spit saliva, phlegm or water in the direction of Qiblah.
5. Unnecessary worldly talk.
6. To use excessive water. (Sadr-ush-Shari'ah Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes in *Bahar-e-Shari'at* volume 1, page 302-303: As much water as can be taken in half cupped hand is sufficient for sniffing water into your nose, hence using water in a complete cupped hand for your nose is wastage.)
7. To use an insufficient quantity of water that prevents the fulfilment of the Sunnah. (Neither turn the tap on so much that water is wasted nor so little that it causes difficulty in fulfilling the Sunnah; instead, turn it on to a reasonable extent.)
8. To splash water onto your face.
9. To blow into the water while pouring it over your face.

10. To wash your face with only one hand. This is a custom of the Rawafid and the Hindus.
11. To wipe the front of your neck.
12. To rinse your mouth or sniff water into your nose using your left hand.
13. To clean your nose with your right hand.
14. To wipe your head three times with unused water each time.
15. To use hot water heated by direct sunlight.
16. To tightly close your eyes or lips. If any of these areas remain unwashed then your Wudu will be invalid. It is Makruh to abandon any Sunnah of Wudu, similarly it is Sunnah to abandon a Makruh [act] of Wudu.

*(Bahar-e-Shari'at, vol. 1, pp. 300, 301)*

### **Clarification regarding sun-heated water**

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written in a footnote in volume 1, page 301, *Bahar-e-Shari'at* (referenced version published by Maktaba-tul-Madinah): It is not totally disliked to do Wudu with water that is heated by direct sunlight; rather there are some conditions for this which I intend to explain in the chapter of water. It is Makruh Tanzeehi, not Makruh Tahreemi.

In the chapter of water (page 334) he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ elaborated: Water in hot countries in hot weathers heated in sunlight in a metal container other than gold or silver should not be used for Ghushl or Wudu for as long as it is hot; it should not be drunk either. In fact, you should avoid any body contact with it. If an item of clothing is soaked with it, so avoid wearing it until it has cooled down, since this water can cause leprosy. Nevertheless, Wudu or Ghushl with it is valid.

*(Bahar-e- Shari'at, vol. 1, pp. 301, 334)*

### **An important ruling about used water**

If you are not in the state of Wudu and your hand, fingertip, fingernail, toenail or any other part of your body that must be washed during Wudu, intentionally or unintentionally, comes into contact with water covering less than the surface area of 25 square yards or 225 square feet (e.g. a bucket or tub of water), then that water will become used (Musta'mal), and can no longer be used for Wudu or Ghushl.

Similarly, if an unwashed body area of someone, whom Ghushl is Fard for, comes into contact with water, then this water cannot be used for Wudu or Ghushl. However, if a washed hand or washed part of your body comes into contact with the water, then this is all right. *(Bahar-e-Shari'at, part 2, pp. 333)*

(Please study part 2 of *Bahar-e-Shari'at* for further details about Musta'mal water, Wudu and Ghushl.)

## Wudu with muddy water

Wudu is permissible with mud-mixed water if the water is still thin. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: But using mud-mixed water unnecessarily is prohibited, since this involves the disfiguring of the human face which is forbidden (Haraam).

*(Fatawa Razawiyyah referenced, vol. 4, pp. 650)*

(It shows that disfiguring the face by rubbing mud on it or blackening it, like thieves' faces are sometimes blackened with coal etc., is forbidden (Haraam). Deliberately disfiguring a disbeliever's face is also not permissible.

Wudu with the water in which something smelly has been mixed is disliked (Makruh). If it smells during Salah, so this will be Makruh Tahreemi. *(Ibid, pp.650)*

## Attention Paan (betel leaves) eaters!

My master A'la Hadrat, Imam of Ahl-us-Sunnah, eradicator of Bid'ah, reviver of Sunnah, Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Pan addicts (especially addicts with gaps in their teeth) know from experience that small particles of Paan get stuck in all parts, corners, cavities of their mouths and rinsing three or even ten times does not help in cleaning them properly. Even a toothpick or Miswak cannot solve the problem. The only thing that can help is repeated rinsing which allows water to flow through the gaps and cavities and gradually removes

the small Paan particles. There is no limit to this. Thoroughly cleaning the mouth is greatly emphasized.

Numerous Ahadees stated: When a man stands for Salah, an angel places its mouth on his mouth, anything he recites exits from his mouth and enters the angel's mouth. If, at that time, there are particles of food stuck in his teeth, the angels are terribly hurt by it more than anything else.

The Holy Nabi ﷺ declared: When anyone of you stands at night to offer Salah, you should clean your teeth with a Miswak because when you recite the Quran an angel places his mouth on yours and whatever exits from your mouth enters the angel's mouth. (*Shu'ab-ul-Iman, vol. 2, pp. 381, Raqm 2117*)

The following is a narration by Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ in the book *Kabeer* written by Imam Tabarani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: There is nothing more troublesome for both angels than seeing their companion offering Salah with particles of food stuck between his teeth. (*Al-Mu'jam-ul-Kabeer, vol. 4, pp. 177, Hadees 4061; Fatawa Razawiyyah referenced, vol. 1, pp. 624-625*)

### **A great Madani advice of Tasawwuf (Sufism)**

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated: When you are going to Salah after completing your Wudu, you should ponder the following, 'My external visible body parts are clean but standing in the court of Allah عَزَّوَجَلَّ

without a purified heart is despicable since Allah عَزَّوَجَلَّ watches hearts too.’

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further added: Whoever washes his external body by making Wudu should never forget that the purity of the heart lies in repentance, giving up sins and adopting good manners. The person who does not purify his heart from the filth of sins and only pays attention to external purity and beauty is like the one who invites the king to his house. He cleans and paints the outside of the house to please the king but pays no attention to the interior. Will the king be pleased or displeased when he enters the house and sees it in a complete mess? Every wise person can understand how the king would react.

*(Ihya-ul-‘Uloom, vol. 1, pp. 185, summarized)*

### **Five rulings regarding bleeding from a wound**

1. If there is a discharge of blood, pus or yellowish fluid that has the potential to flow onto any body part that is Fard to wash in Wudu or Ghusl, then your Wudu will become invalid. *(Bahar-e-Shari’at, vol. 1, pp. 304)*
2. If blood emerges onto your body surface without flowing; for example, if you are pricked with the tip of a needle or knife; or you use a toothpick, Miswak or your finger to clean your teeth; or while biting an apple etc. there is a blood mark on the apple; or if you see traces of blood on your finger after inserting it into your nose, but this blood

did not have the potential to flow, then it will not affect your Wudu. *(Ibid)*

3. If it flows but not onto an area of skin that is Fard to wash in Wudu or Ghusl, e.g. you have a spot in your eye that bursts but the fluid remains within your eyelids; or blood or pus remains inside your ear and did not flow out of your ear; then your Wudu will not be affected. *(Ibid, pp. 27)*
4. Even if a wound is large and the fluid is visible, your Wudu will not become invalid unless the fluid flows outside the wound. *(Ibid)*
5. If you continued to clean any emerging blood from a wound and did allow it to flow, then ask yourself whether the wiped quantity of blood was capable of flowing or not; if the answer is yes, then your Wudu is invalid, otherwise not. *(Ibid)*

### **Skin cracks due to intense cold**

If you have skin cracks on body parts due to cold temperatures, so wash them, if possible. If cold water causes damage, using warm water is Wajib, if possible. If even warm water causes harm, then wipe your skin; if wiping is also harmful, then flow water over the bandage or cream. If even this is harmful, then wipe the bandage or cream. If even this is harmful, then it is permissible for you to leave it unwashed and unwiped.

*(Fatawa Razawiyyah referenced, vol. 4, pp. 620)*

## **Ruling on Wudu in case of using henna and kohl**

If a woman didn't realize that she had a layer of henna on her hands or feet, her Wudu and Ghusl is valid. However, when she realizes she must remove that layer and wash beneath it.

*(Fatawa Razawiyyah referenced, vol. 4, pp. 613)*

If you didn't realize that some kohl was remaining in the corners or brows of your eyes, there does not seem to be any harm in this. If you realized after the completion of your Salah then there is absolutely no harm. *(Ibid)*

## **Do injections nullify Wudu?**

1. An injection into the muscle will only invalidate your Wudu if there is a discharge of blood that has the potential to flow.
2. Injections in veins usually require sucking your blood upwards in the syringe and the quantity is usually enough to flow, hence these injections will nullify your Wudu.
3. Similarly, the injection of liquid glucose into veins via a drip (IV) will invalidate your Wudu since a flowable amount of blood rises into the tube. If somehow, a flowable amount of blood does not enter the tube then your Wudu will not be invalid.
4. Extracting blood from your body through a syringe for a blood test will also nullify your Wudu since it is a flowable



amount. This blood is as impure as urine. Your Salah will be invalid if you offer Salah with a bottle of blood in your pocket. It is also impermissible to bring a bottle of blood or urine in to a Masjid even if it is tightly sealed; this would be a sin.

### **Tears of an ailing eye**

1. Tears that flow out due to an infection or illness of the eyes are impure and nullify Wudu. *(Bahar-e-Shari'at, vol. 1, pp. 310)*  
Unfortunately, many people are unaware of this verdict and wipe these tears like ordinary tears with their sleeves, clothes etc. thus turning their clothes impure.
2. The fluid discharged from a blind man's eye due to illness is impure and nullifies Wudu. *(Bahar-e-Shari'at, vol. 1, pp. 306)*

### **Pure and impure fluid**

Any fluid that is discharged from the human body but does not nullify Wudu is not impure. Examples are blood or pus that cannot flow, or less than a mouthful of vomit.

*(Bahar-e-Shari'at, vol. 1, pp. 309)*

### **Blisters and pimples**

1. If you burst a blister and the fluid within it flowed, then your Wudu will become invalid; otherwise not. *(Ibid, pp. 305)*

2. If a pimple has completely healed; only its dead skin remains which is hollow with an opening on the top, and if water fills inside that empty space and you press it to squeeze the water out, then neither will your Wudu become invalid nor is that water impure.
3. However, if some traces of blood etc. were present inside it, then your Wudu will become invalid and that ejected water is also impure. (*Fatawa Razawiyyah referenced, vol. 1, pp. 355-356*)
4. If there is no flowable fluid in a pimple or itchy skin area, there is only stickiness; then no matter how many times your clothes touch that sticky surface, they will remain pure. (*Bahar-e-Shari'at, vol. 1, pp. 310*)
5. If dried blood comes out of your nose, it will not affect your Wudu. However, it is preferred to repeat it.

*(Fatawa Razawiyyah referenced, vol. 1, pp. 281)*

### **When does vomiting nullify one's Wudu?**

A mouthful vomit of food water or bile invalidates Wudu. Vomit is classified as a mouthful when it cannot be stopped without difficulty. A mouthful of vomit is as impure as urine; hence it is vital to protect your clothes and body from splashes of it.

*(Bahar-e-Shari'at, vol. 1, pp. 306, 390)*

## Rulings about laughing

1. If an adult offering a Salah containing Ruku' and Sujood laughs so loudly during the Salah that the people around him heard him laughing, his Wudu and Salah both will become invalid. If he laughs and only he hears his voice of laughing, his Salah will become invalid but Wudu will remain unaffected. Smiling will neither invalidate Wudu nor Salah. Smiling means only revealing your teeth without making any sound at all. (*Maraqil Falah, pp. 64*)
2. If an adult individual laughs audibly in a funeral Salah, his Salah will become invalid but not his Wudu. (*Ibid*)
3. Although audibly laughing when not offering Salah will not invalidate your Wudu; however, it is desirable to repeat it. (*Maraqil Falah, pp. 60*)

Our Holy Rasool ﷺ never laughed audibly; hence, we ought to make an effort to revive this Sunnah and avoid loud laughing. The Beloved Rasool ﷺ has said: 'الْمَهْفَهَةُ مِنَ الشَّيْطَانِ وَالتَّبَسُّمُ مِنَ اللَّهِ تَعَالَى' Smiling is from Allah ﷻ and laughing is from Satan.

(*Al-Mu'jam-us-Sagheer lit-Tabarani, vol. 2, pp. 104*)

## Does looking at someone's private area nullify Wudu?

Many people think that exposing one's own knees or Satr<sup>1</sup> or looking at one's own or someone else's knees or Satr nullifies Wudu; this is a misconception. However, keeping your Satr area covered is one of the etiquette of Wudu. In fact, the Satr area should be covered immediately after washing the excretory organs in the toilet. Exposing your Satr area unnecessarily is prohibited and in front of others is Haraam.

*(Bahar-e-Shari'at, vol. 1, pp. 309)*

## Wudu during Ghusl is sufficient

Once Wudu is done during Ghusl (bath), there is no need to repeat it, even if you were naked during your bath. In fact, even if you did not do Wudu during Ghusl, you will be considered to have done it since the body parts [washed] in Wudu are also washed during Ghusl. Changing your clothes does not invalidate Wudu either.

## Blood in saliva

1. If you bleed from your mouth and the blood dominates your saliva, then it will invalidate your Wudu; otherwise not. Blood will be considered dominant if your saliva is red; in this case your Wudu has become invalid and this

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<sup>1</sup> Satr for men includes the area from beneath the navel up to and including knees.

saliva is also impure. If your saliva is yellowish in colour, it will be considered dominant over the blood hence your Wudu will not become invalid and neither is this saliva impure. (*Bahar-e-Shari'at, vol. 1, pp. 305*)

2. If mouth-bleeding has reddened the saliva of a person and he takes water into his mouth by touching his lips to a bowl or glass to rinse his mouth, so the bowl or the glass and the whole water will become impure. In such a case, he should take water in his cupped hands and then rinse the mouth taking care that splashes should not fall on his clothes etc.

### **Five rulings about uncertainty in Wudu**

1. If you have doubt for the first time in your life as to whether or not you have washed a particular body part in Wudu, so wash that part. If you often have the same doubt, ignore it. Similarly, if you have a similar doubt after Wudu, ignore it. (*Bahar-e-Shari'at, vol. 1, pp. 310*)
2. If you had Wudu but later doubted whether or not it became invalid, then your Wudu still exists since doubt does not nullify Wudu. (*Ibid, pp. 311*)
3. Repeating Wudu in case of a Waswasah (satanic whisper) is not precaution; rather it is obedience to Satan. (*Ibid*)

4. Your Wudu will remain valid until you are certain enough to be able to swear that your Wudu is nullified.
5. If you know that a body part remained unwashed during Wudu, yet cannot recall which one, then wash your left foot. (*Durr-e-Mukhtar, vol. 1, pp. 310*)

### **Sleeping positions that do or don't nullify Wudu**

There are two conditions for the invalidation of Wudu due to sleep: (1) Both buttocks not firmly resting on the ground. (2) Sleeping in a manner that does not prevent deep sleep.

If both these conditions coexist, then sleeping will nullify your Wudu. If you sleep in a posture in which only one of these two conditions is fulfilled, then your Wudu will not be invalidated by this sleep.

### **Ten sleeping positions that do not nullify your Wudu:**

1. Sitting with both your buttocks firmly resting on the ground and both legs stretched out in one direction. (Sitting on a chair, in a bus/train seat etc. is a similar situation.)
2. Sitting with both your buttocks resting on the ground and both your shins encircled by your hands; regardless of whether your hands are on the ground or you rest your head on your knees.

3. Sitting cross-legged, whether on the ground, a bed or anything else.
4. Sitting straight on your knees (as in Qa'dah during Salah).
5. Sitting on a saddled horse or mule.
6. Sitting on a bare backed horse or mule that is travelling uphill or on an even (plain) ground.
7. Sleeping while resting against a pillow with your buttocks firmly resting, even if you will fall on the removal of the pillow.
8. Standing
9. In Ruku' position
10. In the position in which men perform Sajdah according to Sunnah i.e. belly separated from thighs, and arms separated from sides.

Sleeping in these positions will not nullify your Wudu and Salah whether you are inside or outside Salah, even if you sleep deliberately. However, any part of Salah that you offered while totally sleeping must be repeated. If you started it while awake then fell asleep, the part you offered while awake does not need to be repeated but the part offered while sleep must be offered.

**Ten sleeping positions that nullify Wudu:**

1. Sitting on the soles of your feet with your knees raised (parallel to each other and buttocks not touching the ground.)
2. Sleeping on your back.
3. Sleeping on your belly.
4. Sleeping on your right or left side.
5. Sleeping while resting on one elbow.
6. Sitting down leaning to one side with one or both buttocks raised from the ground.
7. Sitting on a bare backed animal travelling downhill.
8. Sleeping on your knees (as in Tashahhud during Salah) with your stomach pressed against your thighs and both buttocks not resting firmly.
9. Sitting cross-legged with your head resting on your thighs or shins.
10. Sleeping in the position of Sajdah done by females, that is, belly pressed against the thighs, arms against sides or forearms spread on the ground.

Sleeping in any of these postures will nullify your Wudu regardless of whether or not you are in Salah. However, deliberately sleeping in any of the mentioned postures will



nullify your Salah too. If it happens unintentionally, only Wudu will become invalid, not Salah.

After repeating Wudu, one can resume the Salah (under certain conditions) from where the Salah was discontinued because of sleeping. If he is unaware of those conditions he must start from the beginning. (*Fatawa Razawiyyah referenced, vol. 1, [REDACTED]*)

### The sleep and Wudu of the Holy Ambiya

- ❖ The Wudu of the eminent Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ is not nullified by sleeping. Their eyes sleep but never their hearts.
- ❖ Some Wudu invalidators don't apply to the glorious Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ due to the fact that it is impossible for the Ambiya to get involved in those invalidators such as madness and audible laughter during Salah.
- ❖ Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ can faint only physically, yet their hearts remain awake and conscious.

(*Fatawa Razawiyyah referenced, vol. 4, pp. 740*)

### Masjid Wudu areas

Cleaning your teeth with a Miswak can sometimes result in bleeding that dominates your saliva, consequently making it impure. Unfortunately this is an issue many people are careless about. Masjid Wudu areas are usually shallow; as a result,

drops of water from your blood-dominated-mouth saliva can splash onto your clothes and body. This is even worse during Wudu on the hard floor of bathroom in homes.

### **Build a Wudu facility inside your home**

People nowadays tend to do Wudu in sinks at home while standing, which is undesirable. Regretfully, people construct huge luxurious villas but do not consider including their own Wudu facilities. My Madani request to all Islamic brothers who are eager to follow the Sunnah is, if possible, to arrange for the construction of a Wudu facility with at least one tap at your home. Ensure that the water does not fall directly (perpendicularly) on the surface of the drain, instead it falls on to a slope (leading to the drain) otherwise the same risk of impure saliva splashing back on to your clothes and body will remain.

If you wish to get built a Wudu area with careful consideration, you can use the guideline given on the back cover of this booklet. Drops of water usually splash around one's ankles when using a toilet; hence, as a precautionary measure, you should wash your ankles (after using a traditional Asian toilet).

### **Construction plan for a Wudu area**

A household Wudu area should be 42.5 inches long, 48.75 inches wide and 13.75 inches high, with a 7.5 inch high and 32.5 inch wide seat that stretches across the length of the entire structure.

The distance between the seat and the wall ahead should be 25 inches. There should be a slope at the front of the platform with the drain being no wider than 7.5 inches. Leave a little more space than the length of your feet for standing (approximately 11.25 inches). The front 4.5 inches of this entire foot area should be rough allowing you to clean your feet by rubbing your soles against this rough surface (especially in winter).

Have an 'L' or 'U' shaped mixer-tap fitted at a height of 32 inches above the drain. The tap should be fitted in such a way that the stream of water falls onto the slope, making it easy to remain protected from blood from the mouth, etc. Following the same construction plan and making some changes, a Wudu area may also be made in Masajid.

**Note:** If you wish to have tiles fitted, then have white tiles fitted at least on the slope so that any bloodstains from your mouth during the use of a Miswak can be visible.

### **Nine Madani pearls of a Wudu area**

1. If possible, use the plan at the back cover of this booklet to construct a Wudu area in your home.
2. (Without listening to the builder's arguments), ensure the foot slope is 2 inches according to the sketch given at the back of this book.

#### Method of Wudu

3. If you wish to install more than one tap, then have a 25-inch gap between each set of taps.
4. Fix a plastic etc. nozzle on the tap as per your requirement.
5. If the water pipe is installed from outside the wall then move your seat an additional one or two inches further away.
6. It is safer to test out your Wudu area by doing Wudu once or twice on it before finalizing its construction.
7. If you are going to install tiles on the floor of your Wudu area or bathroom, then install slip resistance tiles to minimize the risk of slipping.
8. You should avoid having tiles on the edge of your foot rest and at least on two inches of the slope; rather get it cemented with a rough and rounded edge, allowing you to clean your feet by rubbing them on this rough surface.
9. When making a drain in your kitchen, bathroom, toilet, roof, Masjid Wudu area or anywhere else where water may accumulate, you should unhesitatingly increase the ground slope by 1.5 times more than what your builder suggests (e.g. if he says 2 inches, then have him make it 3 inches).

Your builder will try to convince you saying that *'there is no need to worry because not a single drop of water will remain on the floor'*. Actually, it is often seen that water remains at different places on floors etc. If you allow

yourself to be persuaded by him, then you will risk having an inadequate drain. And if you do not trust him, you will see its benefits yourself, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

### Six rulings for anyone who cannot retain his Wudu

1. Wudu is nullified by a discharge of a drop of urine, breaking wind, discharge from a wound, flowing of tears from an ailing eye due to the disease; flowing of water from your navel, ears, or breasts; flowing of fluid from a pimple, and diarrhoea.

If someone suffers continuously from any of these ailments and a whole time span (of a Fard Salah) passes, from beginning to end, without him being able to complete one Fard Salah with Wudu; then he is a Shar'i Ma'zoor (lawfully exempted). This means that he may offer as many Salah as he likes with one Wudu during one single time span; his Wudu will not be invalidated by that ailment. (*Bahar-e-Shari'at, vol. 1, pp. 385; Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 1, pp. 553*)

Let me further simplify this ruling. Such patients, whether male or female, can check whether they are Shar'i Ma'zoor or not by attempting to offer at least Fard Rak'at of Salah after they have made Wudu any time between the time of two Fard Salah. If, despite repeated attempts, they are unable to offer Salah with Wudu during the whole time

i.e. sometimes the ailment occurs during the Wudu and sometimes during the Salah, and the ending time of Salah has also approached [in the same condition], they are allowed in such a case to offer Salah after making Wudu. Their Salah will be valid. [They can continue Salah] even if impurity is being discharged from the body due to ailment during the Salah.

Islamic jurists رَحْمَةُ اللهِ تَعَالَى have stated that if someone has a nosebleed or liquid flows from his wound, he should wait till the ending time. If blood does not stop (but rather oozes out continuously or occasionally), he must offer Salah before the time ends. (*Ar-Bahr-ur-Raa'iq*, vol. 1, pp. 373-374)

2. The Wudu of a Ma'zoor becomes invalid as soon as the time of Fard Salah ends. For example, if someone makes Wudu at the time of 'Asr, his Wudu will become invalid after the sunset. If someone makes Wudu after the sunrise, his Wudu will remain valid unless the time of Zuhr is over because the time of no Fard Salah has yet ended. Shar'i Ma'zoor loses his Wudu when the time of Fard Salah ends. This ruling is applied when the cause of 'Uzr (i.e. exemption) is found during Wudu or after Wudu. If this is not so and there is no other cause invalidating Wudu, then Wudu will not become invalid even after the time of Fard Salah has elapsed. (*Bahar-e-Shari'at*, vol. 1, pp. 386; *Durr-e-Mukhtar*, *Rad-dul-Muhtar*, vol. 1, pp. 555)

3. Once the 'Uzr (exemption) has been confirmed, it will remain valid as long as the cause emerges at least once in the total Salah time span. For instance, if someone experiences a constant discharge of urine drops in a full time span and does not get the opportunity to make Wudu and offer Fard Salah, he is Ma'zoor. Now in the following time spans, if he has the opportunity to make Wudu and offer Salah, but during these periods, even if only one or two drops are discharged, he is still a Ma'zoor.

However, if an entire Salah time span elapses without a single droplet leaking, then he is no longer a Ma'zoor. If that previous condition reoccurs (i.e. the ailment reoccurs during the whole time span), he will again become a Ma'zoor. (*Bahar-e-Shari'at, vol. 1, pp. 385*)

4. A Ma'zoor's Wudu is not nullified by the ailment that caused him to be a Ma'zoor; however, if any other Wudu-nullifier occurs, the Wudu will become invalid. For instance, if someone has an ailment of constant wind-breaking; his Wudu will become void if he urinates. Similarly, if someone has an ailment of constant discharge of urine drops, then his Wudu will become void if he breaks wind. (*Ibid, pp. 586*)
5. If a Ma'zoor does Wudu after the emergence of a Wudu-nullifier and during Wudu the reason due to which he is

classified as a Ma'zoor does not emerge but then after Wudu that cause emerges, then his Wudu will be nullified.

(This ruling applies when a Ma'zoor did Wudu due to a situation other than the reason for him being a Ma'zoor. If he does Wudu due to his 'Uzr, the Wudu will not be invalid if that 'Uzr occurs after Wudu). For instance, someone was a Ma'zoor due to constant discharge of urine drops; he did Wudu due to breaking wind. During Wudu there was no discharge of urine drops, but after Wudu, some urine drops emerged, in this case his Wudu will be invalid. However, if this urine drops discharge emerges during Wudu, then his Wudu will remain valid.

*(Bahar-e-Shari'at, vol. 1, pp. 387; Durr-e-Mukhtar, Rad-ul-Muhtar, vol. 1, pp. 557)*

6. If the 'Uzr is one that causes the clothes to become impure, and the stain of the impurity on the cloth is larger than the size of a dirham and you have enough time to purify the cloth and offer Salah wearing purified clothes, then it is Fard for you to offer Salah in purified clothes.

On the other hand, if you are certain that while offering Salah, your clothes will become impure again to the same extent (larger than the size of a dirham), then purifying your clothes is not necessary. You can offer your Salah with these same clothes, even if your prayer mat is stained, your Salah will be valid. *(Bahar-e-Shari'at, vol. 1, pp. 387)*



(For detailed rulings regarding a Ma'zoor's Wudu, please refer to *Fatawa Razawiyyah*, volume 4, pages 367 to 375, *Bahar-e-Shari'at*, volume 1, pages 385 to 387)

### Seven different verdicts

1. The passing of urine, stool, semen, worms or stones from the front or rear [excretory organ] of a man or woman will nullify Wudu. (*'Aalamgiri, vol. 1, pp. 9*)
2. The breaking of even a minor amount of wind from a man or woman's rear excretory organ will nullify Wudu. The passing of wind from a man or woman's front excretory organ will not nullify Wudu. (*Ibid; Bahar-e-Shari'at, vol. 1, pp. 304*)
3. Fainting nullifies Wudu. (*'Aalamgiri, vol. 1, pp. 12*)
4. Some people believe that saying the word 'pig' nullifies Wudu, this is false.
5. If your Wudu breaks due to the breaking of wind or any other reason during Wudu, then re-start your Wudu; your previously washed organs are now considered unwashed. (*Fatawa Razawiyyah, vol. 1, pp. 255*)
6. It is Haraam to touch the Holy Quran, any Quranic Ayah or its translation in any language without Wudu. (*Bahar-e-Shari'at, vol. 1, pp. 326, 327 etc.*)
7. There is no problem in reciting the Glorious Quran without Wudu by looking at it or by heart without touching it.

## **Important verdict about touching a paper with an Ayah on the other side**

In a book or newspaper, wherever an Ayah is written, it is not permissible to touch the front or back of that Ayah. However there is no harm in touching any other part of that paper. Reciting it without Wudu is permissible; but even reciting it off by heart is Haraam (forbidden) if you need to do obligatory bath. Allah ﷻ knows best.

*(Fatawa Razawiyyah referenced, vol. 4, pp. 366)*

## **Touching the Glorious Quran from anywhere is not permissible without Wudu**

Touching an Ayah without Wudu is forbidden (Haraam) even if that Ayah is written in another book. Moreover, it is also Haraam to touch the empty space at any side of the pages of the Holy Quran or the cloth or the leather that has been attached to its cover by sticking or sewing. However touching a Quran case (box) is allowed. Without Wudu you are not even allowed to touch the Glorious Quran with your chest.

If someone without Wudu has one end of a long shawl on his neck and wishes to touch the Glorious Quran with its other end in his hand, then this will be allowed if the shawl is so long that its other end will not move when he sits or stands; otherwise this will not be allowed.

*(Fatawa Razawiyyah referenced, vol. 4, pp. 724, 725)*

## Wastage of water in Wudu

Nowadays, many people waste a lot of water by opening taps too much. What is even worse is that some people open taps as soon as they reach the Wudu area before they even start rolling up their sleeves subsequently wasting a lot of water.

Similarly, many people leave taps open while wiping their heads. We must all fear Allah ﷻ and avoid such wastage because, on Judgement Day, we will be accountable for each and every drop and particle. Here are four Ahadees condemning the wastage of water. Read them and tremble with Allah's fear:



### 1. Wastage at a stream

The Beloved Nabi ﷺ passed by Sayyiduna Sa'd رضى الله تعالى عنه whilst the latter was doing Wudu. The Beloved Rasool ﷺ remarked, 'Why this wastage?' 'Is there wastage of water in Wudu too?' Sayyiduna Sa'd رضى الله تعالى عنه asked respectfully. 'Yes, even at a flowing stream.' He ﷺ replied. (*Sunan Ibn Majah, vol. 1, pp. 254, Hadees 425*)

### Fatwa of A'la Hadrat

A'la Hadrat, Imam of Ahl-us-Sunnah رحمه الله تعالى عليه elaborates on this blessed Hadees: This Hadees proves that wastage of water

is possible even at a flowing river and wastage is condemned by Shari'ah. This Glorious Quran says:

وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٢٦٦﴾

*And do not be wasteful. Indeed He does not like the spendthrift.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 8, Al-An'aam, Ayah 141)*

This Ayah is general, hence this (Wudu) wastage is also condemned and prohibited. In fact, there is a prohibition on 'wastage in Wudu' and a prohibition leads to declaring something to be Haraam.

*(Fatawa Razawiyyah referenced, vol. 1, pp. 731)*

### **Mufti Ahmad Yar Khan's commentary**

A renowned commentator, Mufti Ahmad Yar Khan رحمته اللہ تعالیٰ علیہ explains the Ayah quoted by A'la Hadrat رحمته اللہ تعالیٰ علیہ (Ayah 141 of Surah Al-An'aam): Spending on prohibited things is wastage; donating all your wealth thereby causing your own family to become destitute is also improper use of wealth; spending more than what is required is also wastage; hence washing the body parts of Wudu four times (without a Shar'i reason) has also been considered as wastage. *(Noor-ul-'Irfaan, pp. 232)*

## 2. Don't waste water

Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ noticed someone doing Wudu and remarked, ‘Do not waste, do not waste.’ (*Sunan Ibn Majah, vol. 1, pp. 254, Hadees 424*)

## 3. Wastage is satanic deed

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: There is no good in using a large quantity of water in Wudu, this is from Satan.  
(*Kanz-ul-‘Ummal, vol. 9, pp. 144, Hadees 26255*)

## 4. Asking for a white palace in Heaven?

Sayyiduna ‘Abdullah Ibn Mughaffal رَضِيَ اللهُ تَعَالَى عَنْهُ heard his son say the following prayer, ‘Ya Allah عَزَّوَجَلَّ I beg you for a white palace on the right side of Paradise.’ To which his father remarked, ‘Son! Ask Allah عَزَّوَجَلَّ for Paradise and seek His refuge from Hell. I heard Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say that some people in my Ummah will exceed limits in Wudu and prayer (Du’a).’ (*Abu Dawood, vol. 1, pp. 68, Hadees 96*)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ elaborated on this Hadees: Exceeding the limits of Du’a refers to unnecessary specifications like his son did. It is better to ask for Firdaus (the highest kind of Paradise). This is not one’s personal specification. Rather it is the specification of a kind. This has been commanded.

(*Mirat-ul-Manajih, vol. 1, pp. 293*)

## Evil and injustice

A Bedouin asked the Holy Nabi ﷺ how to do Wudu. He ﷺ demonstrated its method in which he washed each sacred body part three times. He ﷺ then remarked, ‘This is how Wudu should be done, anyone who increases or decreases in this has committed evil and injustice.’

*(Sunan Nasa`ee, pp. 31, Hadees 140)*

## Wasting is a sin only in two cases

My master A’la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written: The above saying is a warning to the person who washes body parts more than three times, believing that extra washes are Sunnah. However, if he believes that washing three times is a Sunnah but he washes body parts more than three times in order to repeat his Wudu or to get satisfied when in doubt or to cool down or to have cleanliness or he washes less than three times due to some need, so there is no harm in it. Wastage is impermissible and sin only in two cases: (1) Spending and using something for a sin and (2) wasting wealth for no reason.

Washing body parts more than three times in Wudu or Ghusl is certainly not wastage if done for a valid purpose because spending in a permissible cause is neither a sin nor useless wastage. *(Fatawa Razawiyyah, vol. 1, pp. 940 to 942)*

## Practically learn Wudu

Dear Islamic brothers! The above Hadees shows that the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself gave the Bedouin a practical demonstration of Wudu. Acting upon this Hadees, the preachers should demonstrate the method of Wudu to Islamic brothers washing each required body part thrice only without wasting water. Take care not to wash any body part four times without a valid reason. Then, anyone who is willing to have his mistakes rectified should also give the preacher a demonstration of Wudu.

This Madani practice can be excellently done in the company of devotees of the Rasool during the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami. It is absolutely important for you to learn the correct method of doing Wudu. It is very difficult to comprehend the correct method of Wudu by merely reading it one or two times; it requires repeated practice.

Dawat-e-Islami's publication department, Maktaba-tul-Madinah, has released a VCD 'Method of Wudu'. You will find it highly useful for learning about Wudu.

## Wasting Masjid and Madrasah water

The ruling of 'Waqf (endowment) is applied to the water in Masjids and Madrasahs. There is a difference in the rulings of endowed water and household water. People who carelessly waste water in Masjids or unnecessarily wash their body parts more than three times in Wudu due to ignorance or carelessness

must ponder about the following blessed Fatwa, tremble with fear of Allah عَزَّوَجَلَّ and repent.

A'la Hadrat, Imam of Ahl-us-Sunnah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: Scholars unanimously agree that it is Haraam to use more than the required amount of Waqf water for Wudu, since it is not permissible to use this water more than required. The same ruling applies to the water in Islamic Madrasahs. It is endowed (Waqf) only for people who do Wudu according to the Shari'ah.

*(Fatawa Razawiyyah referenced, vol. 1, pp. 658)*

Dear Islamic brothers! Anyone who cannot refrain from wasting water should use his own personal water, i.e. he should make Wudu at his home. Allah forbid عَزَّوَجَلَّ! This doesn't mean that you are allowed to waste as much personal water as you wish, but rather you must learn the Shar'i Wudu by practicing it at home in order to avoid committing a Haraam act by wasting Masjid water.

### **Seven guidelines by A'la Hadrat to avoid wastage**

1. Some people fill water in their hands in a way that water spills. The spilled water is wasted. Care must be taken in this regard.
2. It is not necessary to use water in a full cupped hand every time. One should make a judgement about the amount of



water required for different purposes. For instance, water only in half cupped hand is sufficient for sniffing to the soft part of your nose. A full cupped hand is not necessary even for rinsing your mouth.

3. The nozzle of the ewer should be moderate in size i.e. neither so narrow that the water can barely flow nor so wide that the water pours out more than required. You can notice that excessive water is used when Wudu is performed with a bowl. Similarly, a wide tap will cause excessive use of water. If your ewer has a wide nozzle, take care and do not let it flow like a jet stream; instead, pour water in a thin stream. (Similar precautions should be taken while opening taps.)
4. Wet your body parts using a wet hand before washing them, this will allow swift and minimal water usage. This is especially useful in winter since skin is usually dry and it has been observed that the stream of flowing water leaves some dry patches.
5. You should remove hair of forearms (if you have any) since they will increase the quantity of water. Shaving them will make them hard; hence trimming with a machine is better since it ensures proper hair removal. The most preferred method is to use hair removing powder (called Noorah) since this is approved by Sunnah.

Umm-ul-Mu`mineen Sayyidatuna Umm-e-Salamah صَلَّى اللهُ تَعَالَى عَلَيْهَا narrated: Whenever Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used Noorah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ applied it to his sacred Satr with his own blessed hands and it was applied to other parts of his sacred body by his blessed wives.’

*(Sunan Ibn Majah, vol. 4, pp. 226, Hadees 3751)*

If you don't do this, then you can moisten these hairs before washing them to totally flatten them, otherwise if water flows in the roots of any erect hair but does not flow over the hair tips, then your Wudu will be invalid.

6. If you are using an ewer for Wudu, the stream of water should flow from your nails towards your elbows and ankles continuously so that all parts are washed only once in one go, otherwise the slow movement of your hand will result in water being poured on the same spot several times (which will be wastage).
7. Some people pour water from their nails towards their elbows or ankles and then keep the water flowing as they bring it back to their nails to start a second wash and then bring it back (with the water still flowing) for a third wash whereas in fact this results in washing that area of skin five times rather than three.

When the stream of water reaches your elbows or ankles, stop flowing water each time. Bring your hand to your

nails and restart pouring water from your nails towards your elbows or ankles. The Sunnah is to wash from your nails towards your elbows/ankles, not the other way round (elbows/ankles to nails).

The comprehensive verdict on this issue is that you should be reasonable. Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ rightfully said, 'With moderation, a little is sufficient; without moderation, even ample amount does not suffice.'

*(Fatawa Razawiyyah referenced, vol. 1, pp. 765-770)*

## Fourteen Madani pearls to avoid wastage of water

1. Repent of all past unlawful wastage and make every possible attempt to avoid it in future.
2. Think and plan well so that you do Wudu and Ghisl in accordance with the Sunnah whilst using a minimal quantity of water at the same time. Warn yourself with the fact that you must account for each drop and tiny particle on the Judgement Day. Allah عَزَّوَجَلَّ declares in part 30 Surah Az-Zilzaal, Ayah 7 and 8:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ

*So whoever does a good deed equal to the weight of an atom, will see it. And whoever does an evil deed equal to the weight of an atom, will see it.*

*[Kanz-ul-Iman (Translation of Quran)]*

3. During Wudu, open the tap carefully. During Wudu, keep one hand on the tap wherever possible and keep turning the tap off when the water is not needed.
4. Less water is used if Wudu is done with a ewer compared to using a tap. Do Wudu by using a ewer if possible. If you cannot avoid the use of a tap, then you can possibly wash some body parts using a ewer, if convenient. Using a tap for Wudu is permissible; however, one should take all possible measures to refrain from wastage [of water].
5. Make a habit of turning your tap off completely so that not a single drop of water leaks while using a Miswak, rinsing, gargling, cleaning your nose, doing Khilal of your beard, hands, feet; and wiping your head.
6. Avoid draining cold water for using hot water for Wudu, Ghusl, washing clothes, utensils etc. Pay attention to it especially in winter. You can avoid wasting this cold water by collecting it in some sort of container (for later use).
7. Also use water carefully when forming soap lather (rubbing your hands) in order to clean your hands or face. For example, in order to wash your hands, you should

first take a few drops of water in your hands and then take the soap before forming lather. If you open the tap with the soap already in your hands you might use more water.

8. After use, place your soap in a totally water free soap holder. Placing the soap in water will cause it to dissolve and waste. Don't leave your soap on the sides of your sink either, for the same reason.
9. Rather than throw away any leftover drinking water in a glass, offer it to someone else or make some other good use of it.
10. These days, people unnecessarily waste a lot of water while washing fruits, clothes, utensils, floors, teacups or tea spoons. This is indeed a very heart-rending sight for any sensitive and responsible individual.

*May my suggestions find a place in your heart.*

11. In most Masajid, homes, offices, shops etc., lights, ACs, fans unnecessarily remain switched 'on' day and night. Make a habit of turning lights, fans, ACs, computers 'off' after use, when you no longer need them. We must all fear judgement in the Hereafter and refrain from all forms of wastage.
12. Use a ewer in the toilet since a hand shower consumes more water and will usually stain your feet. Everybody

should sprinkle some water on the edges of the W.C. every time they pass urine and also pour some water into the hole of the W.C. from a height (protecting your clothes from splashes of dirty water). **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, this will help remove foul smell and prevent bacteria growth. Flush tanks consume too much water.

13. If you have a constantly leaking tap, you must take immediate action to get it repaired; otherwise water will continue to go to waste. Sometimes, taps in Masajid and Madaris drip continuously but nobody cares about it. Managements should take prompt remedial actions fulfilling their responsibility for the betterment of their own afterlife.
14. Be very careful when eating, drinking tea or other beverages, cutting fruits etc. so that each and every particle of food and drop of beverage is used.

### **A bouquet of 40 Madani pearls**

All of these Madani pearls are taken from page 613 to 646 of 'Fawa'id-e-Jaleelah' contained in the fourth volume of referenced *Fatawa Razawiyyah*.

1. One should not tightly close his eyes during Wudu. However, if anyone does so, his Wudu will still be valid.
2. If Wudu is made with lips tightly closed without rinsing the mouth, it will not be valid.

3. The water of Wudu will be placed onto the pan of good deeds on the Day of Judgement. (Remember! Using water in excess is Israaf.)
4. If Miswak is available, then cleaning the teeth with a finger is not sufficient to fulfil Sunnah and to gain reward. However, if Miswak is not available, then cleaning teeth with a finger or a coarse piece of cloth is sufficient to fulfil Sunnah. For women to clean teeth with herbal powder is sufficient even if Miswak is available.
5. If one is wearing a loosely fit ring, then washing the skin beneath it by moving the ring is Sunnah. If the ring is tightly fit and water cannot reach beneath it without moving it, then washing the skin beneath the ring by moving it is Fard. The ruling applies to earring etc. as well.
6. To wash parts of the body by rubbing them thoroughly is Sunnah both in Wudu and Ghusl.
7. When washing the parts of body during Wudu, it is Wajib to wash them a little more than the minimum limit determined by Shari'ah so that there is no doubt about them being washed up to the Shari'ah-determined minimum limit.
8. To give up rinsing the mouth or sniffing water into the nose during Wudu is Makruh. One habitual of doing so will be a sinner. Those who do not rinse the mouth in

such a way that every part of the mouth up to the throat is washed as well as those who only touch the handful of water to the nose without sniffing it are all sinners. If this mistake is made during Ghusl, then the Ghusl as well as the Salah will not be valid at all. One should always remember this ruling.

9. During Wudu, it is Sunnat-ul-Muakkadah to wash every part of the body completely three times. One habitual of missing it will be a sinner.
10. One should not make Wudu in a hurry. Instead, make it calmly and carefully. There is a common misconception that one should make Wudu like a young man [i.e. very quickly] and offer Salah like an old man [i.e. very slowly]. This is not correct about Wudu.
11. When washing the face, one should neither start by throwing water on the cheeks nor on the nose. Nor should he throw water on the forehead with force as all of them are the practices of the ignorant. What one should do is to pour water gently over the top part of the forehead so that it flows down up to the chin.
12. During Wudu, if the water dripping from the face falls over the arm – for example – and one makes it flow over the arm without washing it separately – Wudu will not be valid. As for Ghusl, the ruling is different. For example,



the water poured over the head will purify all area it flows over. There is no need to wash that area with unused water.

13. If someone sits to perform Wudu but could not finish it owing to some hindrance, he will gain reward for every act he had so far done even if Wudu is incomplete.
14. One who had already intended to make half Wudu will not gain reward for those acts. Similarly, one sitting to make Wudu does not complete it without any valid reason should not deserve to be rewarded for all the acts he had done.
15. If so many drops of rain fall over the head of a person that one fourth part of it gets wet, Mash 'مَسْح' [wiping] will be valid even if he neither touched his head nor intended to do.
16. If dewdrops fall over the head uncovered, wetting one fourth part of it, wiping will be valid.
17. It is Makruh to make Wudu with so much hot or cold water which cannot be properly poured over the body, making it impossible to fulfil Sunnah. If any Fard is not fulfilled due to this water, Wudu will not be valid.
18. To use water purposelessly or to throw it away is Haraam. (Those throwing away leftover water of the glass or the jug after they or anyone else has drunk should repent and refrain from it in future.)

19. If yellowish fluid flows out of the navel, Wudu will become invalid.
20. If blood or pus flows inside the eye and has not flowed out of the eye, Wudu will remain valid. If it is wiped with a piece of cloth and the cloth is put into water, the water will not be impure.
21. If a wound is bandaged but the bandage is stained with blood etc. in so much quantity that it would have flown if the wound had not been bandaged, so Wudu will become invalid; otherwise neither Wudu will become invalid nor will the bandage get impure.
22. If one feels as if a droplet will come out of the penis or blood etc. flows within the penis, Wudu will remain valid unless the droplet comes out from the opening of the penis. If urine only appears at the opening of the penis, this will invalidate Wudu.
23. Non-pubescent [i.e. those who have not reached puberty] never lose their Wudu and Ghusl. They are advised to make Wudu and Ghusl in order that they learn manners, becoming habitual of Wudu and Ghusl. No Wudu-invalidating act invalidates their Wudu; nor is Ghusl Fard for them in case of intercourse.
24. If a person who is in the state of Wudu washes the clothes of his parents or washes fruits for them to eat or Masjid

floor to earn reward, water will remain unused; even though these deeds are performed for Divine pleasure.

25. If a non-pubescent puts his pure hand or any other part of his body into water even when not in the state of Wudu, that water will still remain usable for Wudu.
26. To keep the body clean and to remove dirt are advised by Shari'ah, as Islam is based on cleanliness. If someone in the state of Wudu washes his body with the same intention, he will definitely be gaining reward; and water will remain unused.
27. Used water is pure and can be used to wash clothes with. However, Wudu cannot be made with used water. To drink used water or to knead the dough with it is Makruh (Tanzeehi).
28. If someone has stolen the water of anyone else or has taken it forcefully into his custody without permission, though Wudu will be valid with this water, this is Haraam. However, if someone has filled/taken water from a well despite being forbidden by its owner, it is permissible to use this water.
29. It is better not to make Wudu with the water into which the jet or drops of used water have fallen.

30. In case of making Wudu during winter, if someone fears that he will feel uncomfortable and will get severe cold but there is no risk of any disease, then Tayammum is not allowed.
31. Satan spits and blows causing the Salah-offering person to suspect that he has passed a urine droplet and has broken wind. The ruling is that the Salah-offering person should not pay attention to this satanic whisper unless he is so sure that he can take an oath about his Wudu being invalidated. If Satan says, 'Your Wudu has been invalid'; he should reply in the heart, 'O Satan! You are a liar.' He should continue offering Salah.
32. It is Wajib to protect Masjid from anything disgusting even if it is pure, such as saliva, phlegm, spittle, mucus, watery nasal discharge, Wudu water.
33. **Admonition:** After making Wudu, some people wipe their face and arms with their hands and then jerk their hands in Masjid [causing the drops of water to fall onto the Masjid-floor]. This is Haraam and impermissible.
34. To urinate into water is absolutely Makruh even if he is in river.
35. If some impurity is lying anywhere, it is Makruh to recite the Holy Quran there.

36. To waste water is Haraam.
37. To waste wealth is Haraam.
38. To make Wudu and Ghusl with Zamzam water is quite permissible. If one has used clods (after urination etc.) it is Makruh to wash the excretory organ etc. with Zamzam water. Washing impurity off excretory organs with Zamzam water (for example, washing the urinary organ after urination with Zamzam water without drying it with a tissue paper) is a sin.
39. The Israaf that is impermissible and sin can take place in the following two conditions: (1) To spend something on a sin. (2) To waste wealth purposelessly.
40. If some people give a funeral bath to a deceased person in order to teach it to others without intending to give the funeral bath, the deceased person will get pure and Fard will also be considered to have been fulfilled by living people. The deliberate action of giving the funeral bath is sufficient. However, no reward will be granted without intention.

O Lord of Mustafa! Grant us the ability to refrain from wastage of water and to remain in the state of Shari'ah-complying Wudu at all times.

Method of Wudu

### **Anyone who dies with Wudu is a martyr**

If you are able to remain in Wudu at all times, then do so since martyrdom is recorded for anyone who is in [the state of] Wudu when his soul is removed by the angel of death.

*(Shu'ab-ul-Iman, vol. 3, pp. 29, Hadees 2783)*

**Muhammad Ilyas Attar Qadiri**

5 Zul-Hijja-til-Haraam, 1435 AH (October 1, 2014)



### **Tip for easy childbirth (Maryam Bibi flower)**

As labour pains start, place a 'Maryam Bibi flower'<sup>1</sup> in some water in an open container or tub, the wetter it gets, the more it will open. By the benevolence of Allah ﷺ and blessing of this Maryam Bibi flower, this will bring about an easy delivery.

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<sup>1</sup> Also known as "Maryam's herb" or "Maryam's palm" since it looks like the palm of a hand when dry. It can be available at herbal shops. In Makkah and Madinah it is also possible to obtain it from local females and children selling it on the ground. Devotees of Rasool who are aware of its uniqueness and blessings bring it with them as sacred items and gifts. Explaining the method of using is vital before giving it to anybody. The fresher they are the better.

## Childbirth without an operation

(Benefit of Maryam Bibi flower)

The following is a statement by a Mudarris Madani Islamic brother from Jami'a-tul-Madinah: On the occasion of the birth of my second child, my wife was in the hospital labour room. A short while later, I received news of the birth of my Madani son. In the hospital waiting room, I talked to a man who coincidentally mentioned the Maryam Bibi flower. Upon my query, he told me that after the labour pains starts, if you place this dry flower in some water in an open container or box, the wetter it gets the more it opens up, and the advantage of it is that it makes labour easy.

About two years later, my wife was expecting my third child. The lady doctor told my wife that she should be mentally prepared for an operation. I recalled the Maryam flower. Hence I purchased one from a herb seller.

As the birth time approached, I placed the flower inside a container. By the benevolence of Allah عَزَّوَجَلَّ, my Madani daughter was born without an operation.

Even on the birth of our fourth child, our doctor was sure we would need an operation but again I used a Maryam flower in addition to other invocations (mentioned in Maktaba-tul-Madinah's book '*Gharaylu Ilaj*') and, once again, by the grace

of Allah ﷺ, we had another Madani daughter without an operation.

Approximately two years later, my wife expected our fifth child and once again we consulted with a doctor who told us in light of multiple medical reports and personal experience that we should prepared for an operation. I managed to get money for the expenses of the operation, and also utilised invocations and once again placed a Maryam flower in some water inside an open container.

Despite the fact that the doctor made every possible effort to avoid the operation, she finally said that it was inevitable. I withdrew the money from my bank account from an ATM near the hospital and deposited it to the hospital cashier. But before any operation took place, by the grace of Allah ﷺ, I received the good news of the birth of a healthy Madani son without operation.

I have recommended the use of Maryam flowers to four or five Islamic brothers. Many of them were advised operations by doctors but ﷻ they were blessed with children without going through the ordeals of operations.