

وضو کا طریقہ

Method of Wudu

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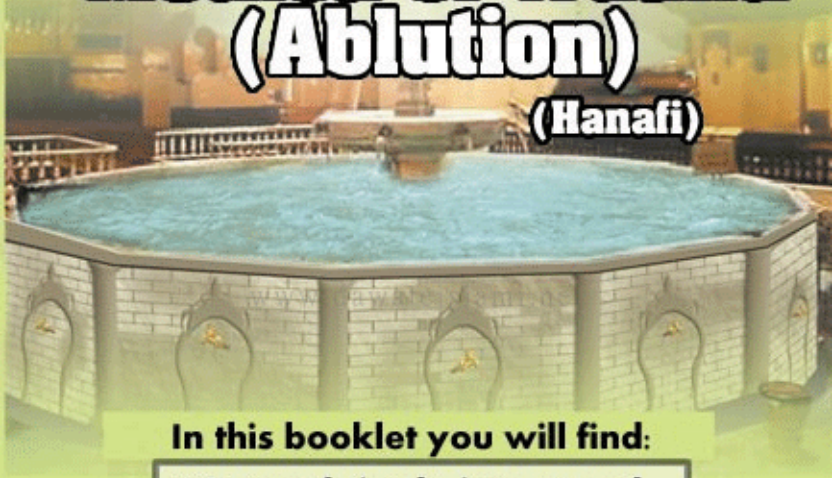
Ameer-e-AhleSunnat Hazrat'e Allama Moulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ

وضو کا طریقہ

Risala No: 21

Method of Wudhu (Ablution)

(Hanafi)



In this booklet you will find:

- Story of sins being erased
- Method of Wudhu (Hanafi)
- Attention all paan eaters!
- A tip to avoid calamities
- Do injections nullify Wudhu?
- Will never suffer from weak eyesight

Presented by: Majlis Maktaba-tul-Madina

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

METHOD OF WUZU (ABLUTION)

(HANAFI)

Please read this booklet from beginning to end. There is a good chance of you becoming aware of many shortcomings in the way you perform your wuzu.

EXCELLENCE OF DUROOD SHAREEF

Sarkar-e-Madina, Sultan-e-baqreena, Qarar-e-qalb wa seena, Faiz ganjeena صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, "Anyone who recites Durood upon me three times in the day and three times in the night due to love and devotion for me, Allah عَزَّوَجَلَّ will forgive the sins he committed during that day and night." *(at'targheeb wat'tarheeb, V2, P328)*

صَلُّوا عَلَى الْحَبِيْب ! صَلَّى اللّٰه تَعَالٰى عَلٰى مُحَمَّد

THE PROPHETIC LOVE OF USMAN-E-GHANI رَضِيَ اللهُ عَنْهُ

Hazrat-e-Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ once had some water brought for him in order to perform Wuzu. After the completion of Wuzu, he رَضِيَ اللهُ عَنْهُ smiled and asked his companions if they knew why he had smiled. Upon answering himself, he رَضِيَ اللهُ عَنْهُ said, "Once Sarkar-e-Madina صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم performed Wuzu at this very

place and then smiled and asked his companions, "Do you know why I smiled?" The companions replied, "Allah and His Rasool عَزَّوَجَلَّ و صَلَّى اللهُ تَعَالٰى عَلَيْه وَاله وَسَلَّم know best". The Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْه وَاله وَسَلَّم said, "When a person performs Wuzu and washes his hands, the sins of his hands are washed away and when he washes his face the sins of his face are washed away and 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."" *(mulakhkhasan Musnad Imam Ahmad, V1, P130, Hadith 415, Dar-ul-Fikr Beirut)*

Dear Islamic Brothers! So you see how the blessed companions' عَلَيْهِمُ الرِّضْوَان would imitate every single habit and sunnah of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْه وَاله وَسَلَّم with great passion and devotion. This narration also tells us a **remedy for sins**. Alhamdu-Lillah 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 not just the face but also the eyelids being washed away, washing the hands results in the sins of not just the hands but 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 not only the sins of both feet but the sins beneath the toenails being washed away.

STORY OF SINS BEING ERASED

Hazrat-e-Allama Abdul Wahhab Sha'rani رَحْمَةُ اللهِ عَلَيْه says that once Hazrat-e-Sayyiduna Imam-e-Azam Abu Hanifa رَضِيَ اللهُ عَنْهُ was in the Wuzu area of the Jami' Masjid in Kufa and saw a young man performing Wuzu. Drops of water

were dripping from his body. The Imam رَضِیَ اللّٰہُ عَنْہُ said, "Son! Repent from disobeying your parents". The young man instantly replied, "I repent". The Imam رَضِیَ اللّٰہُ عَنْہُ then saw drops of water dripping from the body of another man and said, "Brother! Repent from adultery". The man replied, "I repent". The Imam رَضِیَ اللّٰہُ عَنْہُ then saw drops of water dripping from the body of a third person and said, "Repent from consuming alcohol and listening to music". He replied, "I repent". Hazrat-e-Sayyiduna Imam Abu Hanifa رَضِیَ اللّٰہُ عَنْہُ had been given the power of kashf (spiritual insight) and was able to see the faults of people but he asked Allah عَزَّوَجَلَّ to take this power away from him. Allah عَزَّوَجَلَّ accepted his request and from then on he could no longer see the sins of people during Wuzu. *(al Mizan-ul-Kubra, V1, P130, Dar-ul-Kutubul Ilmiyyah Beirut)*

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صَلُّوا عَلَی الحَبِیب ! صَلَّی اللّٰہ تَعَالیٰ عَلیٰ مُحَمَّد

THE WHOLE BODY WILL BE PURIFIED

Two Hadith summarised tell us that anyone who begins Wuzu saying بِسْمِ اللّٰہ purifies his whole body from head to toe, but anyone who does not say these words will only purify the limbs that are washed". *(Sunan Dar Qutni, V1, P158-159, Hadith 228-229)*

EXCELLENCE OF SLEEPING IN A STATE OF WUZU

A Hadith states, "A person who sleeps in a state of Wuzu is similar to someone who worships in a state of fasting". *(Kanzul-Ummal, V9, P123, Hadith 25994)*

THE ONE WHO DIES IN A STATE OF WUZU IS A MARTYR

Tajdar–e–Madina صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to Hazrat-e-Sayyiduna Anas رَضِيَ اللهُ عَنْهُ, "Son! If you can spend all your time in a state of Wuzu then do so, because when the Angel of death captures the soul of a person in a state of Wuzu, he is written down as a martyr". *(Kanzul-Ummal, V9, Hadith 26060, Dar-ul-Kutubul Ilmiyyah Beirut)*

AlaHazrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن says that to remain in a state of Wuzu at all times is desirable. *(Fatawa-e-Razaviyah, V1, P702, Raza Foundation Lahore)*

A TIP TO AVOID CALAMITIES

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Allah عَزَّوَجَلَّ said to Hazrat-e- Sayyiduna Musa عَلَيْهِ السَّلَام, "O Musa! If you face a calamity when you are not in a state of Wuzu then only blame yourself". *(ibid)*

"Remaining in a state of Wuzu at all times is a sunnah of Islam". *(ibid)*

7 BENEFITS OF STAYING IN A STATE OF WUZU AT ALL TIMES

Imam-e-Ahl-e-Sunnat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن says, "Some Gnostics رَحِمَهُمُ اللّٰهُ تَعَالٰي have said that anyone who stays in a state of Wuzu at all times will be awarded 7 benefits by Allah عَزَّوَجَلَّ:-

(1) Angels will desire to be in his company.
(2) The pen will constantly write good deeds for him.

(3) His limbs will praise Allah عَزَّوَجَلَّ. **(4)** He will never miss his Takbeer-e-Tehreema (first takbeer of Salaah). **(5)** When he sleeps, Allah عَزَّوَجَلَّ will send Angels to protect him from the evil of jinn and humans. **(6)** He will die an easy death. **(7)** He will remain in the protection of Allah عَزَّوَجَلَّ for as long as he is in this state. *(ibid, P702-703)*

DOUBLE THE REWARD

We all know that performing Wuzu is hard when it's cold or when we are tired or suffer from flu, headache or any other illness, but if someone does succeed in performing Wuzu in a state of difficulty then according to Hadith he will be rewarded twice as much. *(mulakhkhasan al mu'jamul awsat, V4, P106, Hadith 5366, Dar-ul-Kutubul Ilmiyyah Beirut)*

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METHOD OF WUZU (HANAFI)

To sit on an elevated seat facing Qibla is desirable. To make intention for Wuzu is sunnah. Intention means to focus with the heart, but to verbally pronounce it is even better. You should say: "I am making Wuzu in order to fulfil the command of Allah عَزَّوَجَلَّ and to purify myself." It is sunnah to say بِسْمِ اللّٰه. If you say بِسْمِ اللّٰهِ وَالْحَمْدُلِلّٰه, Angels will write good deeds for you for as long as you are in that state. Wash both hands up to the wrists three times each and do khilaal of the fingers as well (with the tap closed). Then use a Miswaak to clean your teeth, both top and bottom, washing the Miswaak each time. Hujja-tul-Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْه says, "Whilst using a Miswaak, your intention should be to clean your mouth in order for you to recite the Holy Qur'an and to do the Zikr of

Allah عَزَّوَجَلَّ." *(Ihya-ul-Uloom, V1, P182 Dar-us-Saadir Beirut).* Now rinse your mouth three times with three handfuls of water (closing the tap off each time) making sure that water reaches all parts of the mouth and gargle as well if you are not fasting. Now using three half handfuls, sniff water into the nose. It is necessary to sniff the water right up to the hard bone and if you are not fasting then intake the water right up to the top of the bone. Keeping the tap turned off, use the small finger of the left hand to clean the inside of the nose. Wash the whole face three times making sure that water flows on every part of the skin from the top of the forehead (the point where the hair naturally begins to grow) to the bottom of the chin and from one earlobe to the other. If you have a beard and are not in state of Ihram then do khilaal (with the tap turned off) by inserting the fingers into the beard from the neck towards the front. Now wash the right arm, making sure you wash every part of skin from the tips of the fingers up to (and including) the elbow three times and then wash the left arm in the same manner. To wash up to halfway up the upper arm is desirable. Many people take a small amount of water in their hand and tip it over their arm expecting it to wash the whole arm, whereas the elbows and wrists will probably remain unwashed if this is done. Therefore, they should be washed properly as mentioned. Once they have been washed, there is no need to tip a handful of water over the arms. In fact, doing this (without a proper excuse) despite having washed both arms is a waste of water. Now (with the tap closed) wipe the head; this should be done by joining the tips of the three fingers, other than the index fingers and thumbs of both hands and placing them on the forehead. They should then be pulled towards the back of the neck without letting the palms touch the head. Each palm should then be placed on

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either side of the head and pulled across the sides back to the forehead. The index fingers and thumbs should not have touched the head yet. Now use the index fingers to wipe the insides of the ears, the thumbs for the back and the small fingers should be inserted inside the ears. Now wipe the back of the neck using the back of both hands. Some people are seen to be wiping the front of the neck and the forearms and wrists, this is not sunnah. Make a habit of turning the tap off before wiping the head. To allow water to be wasted by leaving the tap open completely or partially is a sin. Now wash both feet three times, first the right and then left, beginning from the toes up to the top of the ankles. In fact, it is desirable to wash up to halfway up the shin. To do khilaal of all the toes of both feet is sunnah. The tap should be kept turned off during khilaal. The desirable way to do this is to use the small finger of the left hand and begin with the small toe of the right foot and work your way up to the big toe. Then, using the same finger of the left hand, work your way from the big toe of the left foot to the small toe. *(Common books)*

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Hujja-tul-Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْه says, "When washing each limb, you should hope that the sins of that limb are being washed away." *(mulakhkhasan Ihya-ul-Uloom translation, V1, P346)*

صَلُّوا عَلَى الْحَبِيب ! صَلَّى اللّٰه تَعَالٰى عَلٰى مُحَمَّد

THIS DUA SHOULD BE READ AFTER WUZU (WITH DUROOD BEFORE AND AFTER)

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

Translation: Oh Allah عَزَّوَجَلَّ! Make me amongst those who repent abundantly and make me amongst those who stay clean.

(Jami' Tirmizi, V1, P9)

ALL 8 GATES OF HEAVEN ARE OPENED

One Hadith mentions, "If a person does Wuzu correctly and then looks towards the sky and reads Kalima-e-Shahadah, all 8 gates of Heaven are opened for him and he may enter through whichever one of them he pleases." *(mulakhkhas az Sahih Muslim, V1, P122)*

THE EXCELLENCE OF READING SURA QADR AFTER WUZU

One blessed Hadith mentions, "If a person reads Sura Qadr once after completing Wuzu, he will be amongst the truthful and if he reads it twice he will be amongst the martyrs and if he reads it three times, Allah عَزَّوَجَلَّ will keep him with His prophets on the day of judgement". *(Kanzul-Ummal, V9, P132, Hadith 26085, Dar-ul-Kutubul Ilmiyyah Beirut)*

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WILL NEVER SUFFER FROM WEAK EYESIGHT

If a person looks up to the sky after Wuzu and reads Sura Qadr, In'shaa-Allah عَزَّوَجَلَّ his eyesight will never become weak. *(Masail-ul-Qur'an, P291)*

صَلُّوا عَلَى الْحَبِيب ! صَلَّى اللّٰه تَعَالٰى عَلٰى مُحَمَّد

4 FARAIZ OF WUZU

(1) Washing the face.
(2) Washing both arms including the elbows.
(3) Wiping a quarter of the head.
(4) Washing both feet including the ankles.

(fatawa-e-Alamgiri, V1, P3)

DEFINITION OF 'WASHING'

Washing a limb means that at least 2 drops of water must flow over that limb. If the limb is simply moistened by rubbing a wet hand over it, or if only 1 drop of water flows over it then it will not be considered washed and the Wuzu or ghusl will not be considered complete. *(maraqil falah ma' Hashiya-tut-tahtawi, P57 – Fatawa-e-Razaviyah, V1, P218, Raza Foundation)*

12 SUNAN OF WUZU

Some sunan and desirable acts have already been mentioned under the heading "Method of Wuzu (Hanafi)". Further details follow,

(1) Making intention.

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(2) Reading بِسْمِ اللّٰه. If you read بِسْمِ اللّٰهِ وَالْحَمْدُلِلّٰه before making Wuzu, angels will write good deeds for you for as long as you are in the state of Wuzu. *(majma-uz-zawaid, V1, P513, Hadith 1112, Dar-ul-Fikr Beirut)*

(3) Washing both hands up to the wrists three times.

(4) Cleaning teeth with a Miswaak three times.

(5) Rinsing the mouth three times using three handfuls of water.

(6) Gargling if you are not fasting.

(7) Sniffing water into the nose three times using three half handfuls of water.

(8) Doing khilaal of your beard (when you are not in a state of ihram).

(9) Doing khilaal of the fingers and toes.

(10) Wiping the whole head only once.

(11) Wiping the ears.

(12) Maintaining the order of the faraiz (i.e. washing the face first, then the arms, then wiping the head and then washing the feet) and washing each following limb before the previously washed limb dries. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P235 - Fatawa-e-Alamgiri, V1, P6)*

26 DESIRABLE ACTS OF WUZU

(1) Sitting facing the Qibla on an elevated seat.
(2) Rubbing the limbs with the hands whilst washing them.
(3) Doing Wuzu calmly.
(4) Moistening the limbs first, especially in winter.
(5) Avoiding taking assistance from anyone without necessity.
(6) Rinsing the mouth using the right hand.
(7) Inserting water into the nose using the right hand.
(8) Using the left hand to clean the nose.
(9) Inserting the small finger of the left hand into the nostrils.
(10) Using the back of the hands to wipe the back of the neck.
(11) Inserting the small finger of each hand into each ear whilst wiping the ears.
(12) Loosening and moving any ring you have on your finger if you are sure the skin beneath it has been washed without loosening it. If it is stiff (and the skin beneath cannot be washed unless the ring is moved) then to move it will become farz. *(Khulasa-tul-Fatawa, V1, P23)*
(13) Doing Wuzu before the time of the Salaah has begun if you are not a ma'zoor-e-Shari' (further detail regarding this will follow shortly).
(14) For a person who takes care in his Wuzu (i.e. does it properly) to take special care when washing the corners of his eyes, his ankles, heels, soles, the gaps between one's

fingers and toes and one's elbows is desirable. For someone who does not take care, taking special care with these areas will become farz. It is often seen that these parts are left dry due to being careless. Such carelessness is Haraam and to be mindful of these things is farz. *(Bahar-e-Shariat, Part 2, P19, Madina-tul-Murshid Bareilly Shareef)*

(15) Keeping the lota (traditional vessel used for istinja/Wuzu) towards your left hand side. If you use a tub for Wuzu, it should be kept towards your right side.

(16) Spreading the water across the forehead when washing the face allowing some hair above the forehead to be washed as well.

(17) Extending the light of the face, hands, and feet; this means washing more than the farz areas, (washing the arms to halfway up the upper arm and washing the feet beyond the ankles up to halfway up the shins.)

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(18) Using both hands when washing the face.

(19) Starting from the fingers and toes when washing the hands and feet.

(20) Wiping each part with your hands after washing it so that drops of water do not fall upon your body or clothes especially when you intend to enter a Masjid because letting drops of water drop on to the floor of the Masjid is Makrooh-e-Tahreemi. *(Khulasah az Bah-rur-raiq, V2, P530 – Bahar-e-Shariat, Part 2, P20 Madina-tul-Murshid Bareilly Shareef)*

(21) Maintaining the intention for Wuzu at the time of washing/wiping each part.

(22) Reciting Durood Shareef and Kalima-e-Shahada as well as بِسْمِ اللّٰه at the beginning.

(23) Do not unnecessarily dry the washed limbs. If you have to, you should avoid drying them completely; in other words preserve some wetness, because on the day of judgement it will be weighed amongst the pious deeds.

(24) Do not shake your hands because this is the fan of Satan. *(Kanzul-Ummal, V9, P136, Hadith 26133 Beirut)*
(25) Flicking water on to the front of ones shalwaar. *(Kanzul-Ummal, V9, P134, Hadith 26101 Beirut)* (When flicking water on to the shalwaar, it is wise to keep the front part of the shalwaar hidden under the kurta. In fact keeping this part of the shalwaar concealed throughout the whole of the Wuzu and at all other times using your shirt or a blanket is closer to modesty).
(26) Praying two rak'at nafl (if it is not Makrooh at that time). These nawafil are called Tahiyya-tul-Wuzu. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P266)*

15 MAKROOHAAT (UNDESIRABLE ACTS) OF WUZU

(1) Sitting in an impure place for Wuzu.
(2) Allowing the water to fall on an impure surface.
(3) Allowing drops of water to fall back in the vessel being used for Wuzu (When washing the face, drops of water usually fall into the hand. This should be avoided)
(4) Spitting, blowing phlegm, or rinsing your mouth in the direction of Qibla.
(5) Using too much water. (Sadrush-Shariah Mufti Maulana Amjad Ali رَحْمَةُ اللهِ عَلَيْه says in Bahar-e-Shariat, (Part 2, P23, Publishers Madina-tul-Murshid Bareilly Shareef), "Half a handful of water is sufficient for inserting water into the nose so filling all the hand with water will be considered wasting.")
(6) Not using enough water to allow yourself to wash according to the Sunnah (in other words the tap shouldn't be opened too much but not too less either, in fact it should be kept at a reasonable level allowing an appropriate flow of water).

(7) Smacking the water on your face.
(8) Blowing when pouring water over your face.
(9) Washing the face with only one hand as this is a practice of rawafiz and Hindus.
(10) Wiping the front of the neck.
(11) Rinsing the mouth or inserting water into the nose using the left hand.
(12) Cleaning the nose with the right hand.
(13) Using three sets of fresh water to wipe the head three times.
(14) Using water that has been heated by the sun.
(15) Closing the eyes and lips tightly. If this prevents these parts from being washed, the Wuzu will actually become invalid. To leave out any Sunnah of Wuzu is Makrooh and to leave any Makrooh of Wuzu is Sunnah. *(Bahar-e-Shariat, Part 2, P22, Madina-tul-Murshid Bareilly Shareef)*

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AN IMPORTANT RULING ABOUT USED WATER

If you are without Wuzu and your hand, fingertip, fingernail, toenail, or any other part of your body that must be washed during Wuzu comes into contact with water covering less than the surface area of 25 square yards/225 square feet *(Fatawa-e-Mustafawiyyah P139, Shabeer Brothers Lahore)* for example, a bucket or tub of water, that water will be classed as **musta'mal** (used), and unfit to use for Wuzu or ghusl, regardless of whether this was done deliberately or unintentionally. Similarly, if you must do ghusl and any unwashed part of the body comes into contact with water, it will no longer be fit to use for Wuzu or ghusl. However, if the hand or area was washed before it came into contact with the water, it will not affect it. *(Bahar-e-Shariat, Part.2, P48)* (Please study part 2 of Bahar-e-Shariat for more information on musta'mal water)

ATTENTION ALL PAAN EATERS!

AlaHazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْه says, "Those who are addicted to paan know from experience that small particles of the paan get stuck in all parts of the mouth (especially when there are gaps in the teeth) and rinsing the mouth three times or even ten times does not help in cleaning it properly. In fact, even using a toothpick or Miswaak does not help, whereas cleaning the mouth properly has been stressed greatly. It has been mentioned in numerous Hadith that when a person stands to pray salah, an angel places its mouth next to his mouth and anything he recites leaves his mouth and enters the mouth of the angel. If at that time there are particles of food stuck in his teeth, the angel feels disgusted more than ever.

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Sultan-e- Makka-tul-Mukarramah, Tajdar-e- Madina-tul-Munawwarah صَلَّى اللهُ تَعَالٰى عَلَيْه وَاٰله وَسَلَّم said, "When you stand at night to pray, you should clean your teeth with a miswaak because when you recite the Qur'an an angel places its mouth next to yours and anything coming out of your mouth enters the mouth of that angel." *(Kanzul-Ummal, V9, P319)* And there is a report narrated by Hazrat-e- Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ in the Kabeer written by Imam Tabarani that there is nothing more disliked by both angels than seeing their companion praying with pieces of food stuck in his teeth. *(mu'jamul Kabeer, V4, P177 – Fatawa-e-Razaviyah, V1, P624-625, Raza Foundation Markaz-ul-Auliya Lahore)*

A GREAT MADANI POINT OF TASAWWUF (MYSTICISM)

Hujja-tul-Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْه says, "When you turn your attention towards salah after completing your Wuzu, think to yourself; "The parts of my body that people can see are clean but to stand in the court of Allah عَزَّوَجَلَّ without a clean heart is contrary to shame, because Allah عَزَّوَجَلَّ can see hearts as well as outer appearances". He further goes on to say that one should remember that the purity of the heart is to repent, abandon sins and adopt praiseworthy characteristics. A person who neglects the inner purity and only pays attention to the outer purity is like a person who invites a king to his house for a feast, and in order to please the king he cleans, polishes, and colours the outside of his house but neglects the interior. How will the king feel when he enters his house and sees filth everywhere? Will he be happy or disappointed? Everyone knows the answer to this. *(Mulakhkhas az Ihya-ul-Uloom, V1, P185, Publishers. Dar-us-Sadir Beirut)*

5 RULINGS REGARDING BLEEDING

(1) Blood or pus that is discharged by the body which flows (or can flow) onto a part of the body which must be washed either in Wuzu or ghusl will invalidate the Wuzu. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P286)*

(2) If the blood only rises to the surface and does not flow, for example when the skin is cut slightly with the point of a sewing pin, or knife, or when using a toothpick, or when using the Miswaak to clean your teeth, or when biting an apple causes slight bleeding, or if you see traces of blood on your finger after inserting it into your nose (considering that blood did not flow), the Wuzu will not be affected. *(Mulakhkhas az Fatawa-e-Razaviya, V1, P280, Raza Foundation Lahore)*

(3) If it flows but not on to a surface of skin that must be washed in Wuzu or ghusl (e.g. you have a spot in your eye that bursts but the fluid remains within the eyelids, or you feel bleeding inside your ear canal but the blood stays inside), the Wuzu will not be affected. *(Mulakhkhas az Fatawa-e-Razaviya, V1, P280, Raza Foundation Lahore)*
(4) Even if the wound is quite large and the fluid is visible, the Wuzu will not break unless the fluid (pus/blood) flows from the wound. *(ibid)*
(5) If you wiped away the blood and did not allow it to flow then you must ask yourself; "If I had left it would it have flown?" If the answer is yes then the Wuzu has become null otherwise not. *(ibid)*

DO INJECTIONS NULLIFY WUZU?

(1) Injecting a needle into a muscle will only nullify Wuzu if the amount of blood discharged can flow.
(2) However, when a fluid is to be injected into the veins then blood is first drawn into the needle and enough is discharged to nullify the Wuzu.
(3) Similarly, when liquid glucose is inserted into the body via a drip, the Wuzu will no longer remain valid because in such cases blood flows into the tube. If somehow, blood does not enter the tube the Wuzu will not be affected.
(4) Having blood removed for a blood test will also nullify the Wuzu. This blood is as impure as urine, therefore, praying salah with a tube of blood in one's pocket is prohibited.

TEARS DUE TO ILLNESS

(1) Tears that are due to an infection or illness of the eyes are impure and nullify Wuzu. *(dur-e-mukhtaar ma' rad-dul-*

muhtaar, V1, P554) Unfortunately, many people are unaware of this ruling and therefore wipe away such tears with their sleeves believing them to be ordinary tears but in fact they make their clothes impure.

(2) The fluid discharged by the eye of a blind man is impure and nullifies Wuzu. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P554)*

(3) Any fluid that is discharged by the body but does not nullify Wuzu is not impure *(Makhooz Fatawa-e-Razaviya takhreej shudah, V1, P280)*; examples are blood or pus that do not flow, or vomit that is less than a mouthful.

BLISTERS AND PIMPLES

(1) If a blister is burst, the Wuzu will break if any fluid flows from it, otherwise not. *(Fathul Qadeer, V1, P34)*

(2) If a spot or pimple that has healed and is empty on the inside, gets full of water which is then discharged due to external pressure, then the flowing of this water will not nullify ones Wuzu. *(Khulasa-tul-Fatawa, V1, P17)* However, if there is blood or pus inside it, the Wuzu will no longer remain valid and the water will be considered impure. *(Fatawa-e-Razaviya takhreej shudah, V1, P356, Raza Foundation)* **(3)** If a spot or pimple has burst and there is no flowing fluid underneath, but the outer layer of skin has peeled off to leave the wet and sticky flesh exposed, then no matter how many times your clothes touch that area of flesh they will remain clean. *(Makhooz az Fatawa-e-Razaviya takhreej shudah, V1, P280)* **(4)** During cleaning the nose, if dried up blood is seen, it will not affect the Wuzu; however, repeating the Wuzu is preferred. *(ibid, P281)*

WHEN DOES VOMITING NULLIFY ONES WUZU?

Vomiting food or water that is a mouthful invalidates Wuzu. It is considered a mouthful when it cannot be prevented easily. This vomit is as impure as urine, so it is vital to protect the clothes and body from being stained by it. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P289)*

LAUGHING

(1) If a Muslim who has reached puberty laughs loud enough for a second person to hear in a salah that consists of ruku' and sujood, not only will his Wuzu be nullified but so will his salah. If he laughs only loud enough for himself to hear, his salah will be invalidated but not his Wuzu. Smiling (without creating a sound) invalidates neither the Wuzu nor the salah. *(Maraqil falah ma' Hashiya-tut-tahtawi, P91)*
(2) If a Muslim of the same age category laughs loudly in a funeral prayer, his salah will become invalid but not his Wuzu. *(ibid)*
(3) Laughing other than in salah does not invalidate Wuzu but to repeat it is preferable. *(Maraqil falah ma' Hashiya-tut-tahtawi, P84)*

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Our Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْه وَاٰله وَسَلَّم never laughed loudly so we should attempt to revive this blessed sunnah and avoid laughing out aloud. Our Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْه وَاٰله وَسَلَّم has said: Smiling is from Allah عَزَّوَجَلَّ and laughing is from the devil. *(Al Mu'jamus Saghir Littabarani, juz 2, P104, Dar-ul-Kutubul Ilmiyyah Beirut)*

DOES LOOKING AT A PERSONS SITR BREAK WUZU?

Many amongst the public believe that exposing ones own knees or sitr or looking at ones own or someone else knees

or sitr nullifies Wuzu, this is definitely wrong. *(Makhooz az Fatawa-e-Razaviya, V1, P352, Raza Foundation)* However, to keep the sitr concealed is preferable throughout the whole of Wuzu; in fact the sitr should be concealed immediately after istinja. *(Ghuniya-tul-mustamli, P30)* To expose the sitr unnecessarily is prohibited (even when alone) and to expose it in front of others is Haraam.

THE WUZU DONE DURING GHUSL IS SUFFICIENT

Once Wuzu is done during ghusl, it does not need to be repeated again. In fact, even if one does not perform Wuzu during ghusl, because the parts of Wuzu are washed anyway, he will be considered to have performed it. Changing your clothes does not affect Wuzu either.

BLEEDING FROM YOUR TEETH

(1) If there is bleeding in the mouth and the blood dominates the colour of the spit, it will invalidate the Wuzu, otherwise not. The blood will be considered dominant if the spit is redder than white, and this spit will be impure. If the spit is yellowish in colour it will be considered dominant and therefore the Wuzu will not break and neither will the spit be impure. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P291)*

(2) In the case of blood being dominant, if one was to drink water from a cup or container, both the cup and all the water inside will be impure. In this case, it is better to fill the hand with water and use it to rinse the mouth out away from the cup and away from your clothes and body (before drinking).

URINE AND VOMIT OF A BABY

(1) The urine of a one day old baby is as impure as anyone else's. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P574)*
(2) If a baby vomits a mouthful of milk, it is as impure as urine, but if the milk had not reached the stomach and had only yet reached the chest it will not be impure. *(Bahar-e-Shariat, Part 2, P29, Madina-tul-Murshid Bareilly Shareef)*

5 RULINGS REGARDING DOUBTFUL SITUATIONS IN WUZU

(1) If you find yourself doubting whether or not you have washed a particular area, you must think to yourself whether or not this is the first time in your life you have had this doubt. If it is the first time, you should wash it but if you have had the same doubt before, ignore it. The same applies if you find yourself in doubt after Wuzu as well. *(dur-e-mukhtaar ma' **rad-dul-muhtaar, V1, P309)***
(2) If you had Wuzu but later found yourself doubting whether or not it had become invalid, you are in Wuzu, because doubt does not affect the Wuzu. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P309)*
(3) Doing Wuzu in cases of wasawis (satanic whisperings) in the name of "precaution" is in fact obedience to Satan.
(4) Wuzu will remain valid until you are so certain that you can swear it has been nullified.
(5) If you know you have left an area unwashed but cannot recall which area it was, wash your left foot. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P309)*

IF A DOG TOUCHES YOUR BODY!

Clothes do not become impure if they come in to contact with the body of a dog, even if it is wet. *(Makhooz az Fatawa-e-Razaviya, V4, P452, Raza Foundation Lahore)* However, the

saliva of dogs is impure. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P425)*

BREAKING OF WUZU DUE TO SLEEP

Two things break Wuzu due to sleeping: -
(1) The buttocks not being pressed firmly against the floor (or any other surface).
(2) Sleeping in a manner which does not prevent negligence. So sleeping with the buttocks not pressed firmly in a position that does not prevent you from indulging in deep sleep will nullify the Wuzu. If there is one without the other the Wuzu will not be affected.

The following are ten positions of sleeping that do not affect Wuzu: -
(1) Sleeping with both buttocks pressed firmly on the ground and both legs spread out in front of you. (This applies to sitting on a chair, in a bus, train etc.)
(2) Sitting with both buttocks on the ground and both knees raised, regardless of whether your hands are wrapped around your knees or on the ground, and whether or not your head is tucked into your knees.
(3) Sitting with your legs folded, regardless of whether you sit on the ground or a bed etc.
(4) In the position of tashahhud with your back straight.
(5) Sitting on a saddled horse or mule.
(6) Sitting on a bare backed horse or mule if it is walking upwards or straight (the buttocks will remain pressed firmly against the animal's body in this case).
(7) Sleeping against a pillow with the buttocks firmly on the ground, even if removing the pillow causes you to fall over.
(8) Standing.

(9) In ruku' position.
(10) In the position of sajdah when it is done according to sunnah (with a gap between the stomach and thighs, arms and sides).

Sleeping in these positions will not nullify Wuzu. Even if one is in salah, the salah will not be nullified either, even if one was to sleep deliberately. However, the part of salah that is spent asleep must be repeated. If any action is done partly awake and partly asleep, the portion done awake does not need to be repeated but the portion done asleep must be.

The following are ten positions of sleeping that nullify Wuzu: -
(1) In a half sitting position (with the buttocks not touching the ground).
(2) Sleeping on ones back.
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(3) Sleeping on one's stomach.
(4) Sleeping on one's side.
(5) Sleeping with one elbow raised.
(6) Sitting down leaning to one side with one or both buttocks lifted off the ground.
(7) Sitting on a bare backed animal walking downwards.
(8) Sleeping in the position of tashahhud with the stomach pressed against the thighs and both buttocks not pressed firmly.
(9) Sitting with your legs folded and your head resting on your thighs or shins.
(10) In the position of sajdah if it is done according to the female method (stomach pressed against the thighs, arms against sides, forearms on the ground).

Sleeping in any of these positions will nullify the Wuzu regardless of whether or not a person is in salah. However,

deliberately sleeping in any of the mentioned postures will nullify the salah too. If it is unintentional, only the Wuzu will break and not the salah. After completing Wuzu, one can continue the salah from where he left off (under certain conditions) but if he is unaware of the conditions he should start from the beginning. *(Makhooz az Fatawa-e-Razaviya Shareef takhreej shudah, V1, P365 – 366, Raza Foundation)*

THE WUZU FACILITIES IN MASAJID

Cleaning the teeth with a Miswaak sometimes results in bleeding that dominates the spit making it impure. Unfortunately, because the Wuzu areas in the Masajid are usually shallow, this causes drops of impure spit to splash on one's clothes and body when rinsing one's mouth. This is worse in household bath tubs as their hard surfaces cause more splashing. www.dawateislami.net

MAKE A WUZU AREA IN YOUR HOME

People nowadays tend to do Wuzu in the sinks at home standing up, which means they miss a desirable act. It is a shame how people spend huge amounts of money on extending their homes and buying luxuries but no one seems to consider making their own little Wuzu area inside the house. I plead to all Islamic Brothers who are concerned about following the Sunnah; if possible you must definitely have a Wuzu area with at least one tap inside your homes. Make sure the water does not splash everywhere when it falls, in fact have a drain constructed to prevent impure spit from splashing on the clothes and body. An example of a possible Wuzu area has been added at the end of this booklet and can be used as a guideline for anyone wishing to construct one. Drops of water usually end up being

splashed around the ankles when doing istinja in the toilet; therefore, one should wash the ankles afterwards as a precaution.

HOW TO CONSTRUCT A WUZU AREA?

A household Wuzu area should cover an area of 40 square inches and be raised 16 inches off the ground with a 9 inch high seat (10.5 inches wide and 40 inches long). The distance between the seat and the wall ahead should be 26 inches. The drain should not be wider than 3.5 inches. There should be a sloped surface at the front of the platform but this slope should not cause the drain to be wider than 3.5 inches. Leave slightly more space than the length of your feet for standing on (approximately 11.5 inch). Dig another slope 4.5 inches wide in the centre of the platform, but remember, this slope should not allow the drain to become wider than 3.5 inches. The slope should be smooth all the way down without any bumpy areas. The tap should be fitted at a height of 32 inches from the drain and it should be a mixture tap. The water should drop onto the deeper slope in the centre and should therefore In'shaa-Allah عَزَّوَجَلَّ make it easier for you to protect your clothes and body from being stained by blood and other impurities. With slight changes, these guidelines can also be used for Wuzu areas in Masajid.

10 MADANI FLOWERS OF A WUZU AREA

(1) If possible, use the plan at the back of this booklet to construct Wuzu facilities in your home.

(2) Ignore the builder's arguments and get him to make the front slope 2 inches.

(3) If you are having more than one tap fitted, there should be a gap of 25 inches between each tap.
(4) Have a nipple fitted onto the tap if necessary.
(5) If the water pipe is fitted on the outside of the wall, the seat should be made one or two inches further away.
(6) It is safer to construct the Wuzu area temporarily first and then to use it a few times to check it. If you are satisfied, you can get the work completed permanently.
(7) For safety reasons, if you are having tiles fixed on to the floor of the Wuzu area or bathroom, make sure they are slip resistant.
(8) To be on the safe side, have checked tiles fitted on to the Wuzu surface to avoid accidents.
(9) If you do not have checked tiles fitted, make about 2 inches of the edge of the foot area and the same amount of the slope in front of the foot area rough, stony and round to make cleaning the soles of the feet easier by rubbing them against the rough surface if needed.
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(10) When making a drain in your kitchen, bathroom, toilet, on the roof, in the Masjid or anywhere else where water will gather, don't trust the plumber when he tells you how wide the slope of the ground alongside the drain should be. Make sure it is slightly wider than what he tells you (if he says 2 inches make it 3). The plumber will probably try to convince you not to worry and that the water will flow without stopping but listening to him might cause problems. Usually water is seen splashed around the drain on the floor.

6 RULINGS FOR SOMEONE WHO CANNOT MAINTAIN HIS WUZU

(1) Wuzu is nullified by the exiting of urine or air, flowing of blood or pus, flowing of tears due to illness, flowing of water from the nose, ears, or breasts, and the exiting of fluid from a pimple. As an illness, if someone constantly experiences one of the above to the extent that the whole time for salah passes without having the opportunity to do Wuzu and pray farz salah, he will be considered ma'zoor (excused). He can do Wuzu and pray as much as he wants within the present prayer time; his Wuzu will not be nullified due to the cause of illness. *(Maraqil falah ma' Hashiya-tut-tahtawi, P149)*

(2) The Wuzu of a ma'zoor remains unbroken until the time of the present prayer comes to an end, but this is if the uzr (excuse) is experienced during or after the salah. If not, the Wuzu will not break despite the ending of the prayer time (unless another cause for the nullification of Wuzu is experienced). *(Mulakhkhasan dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P556)* The Wuzu of a ma'zoor is automatically nullified by the termination of the prayer time, so if someone does Wuzu for Asr it will automatically end as soon as the sun sets and Wuzu done in Zuhr time will automatically end as soon as the time for Asr begins. *(Alhidayah ma' Fathul Qadeer, V1, P160)*

(3) Once an uzr has been confirmed, the person will be considered ma'zoor for as long as that uzr is experienced within one prayer time, even if it is only experienced once throughout the whole prayer time. For instance, if someone experiences a constant discharge of urine and finds it impossible to do Wuzu and pray salah without having a discharge he will be classed ma'zoor. Now, later on if it does become possible for him to do Wuzu and pray salah

without a discharge within a prayer time but he still experiences a discharge within that time then he remains ma'zoor. However, if a complete prayer duration passes without experiencing the uzr a single time, he will not remain ma'zoor. If later on he again experiences an uzr for the complete duration of a prayer time he will become ma'zoor again. *(Fatawa-e-Alamgiri, V1, P41)*

(4) The Wuzu of a ma'zoor person will not be affected by the cause of his uzr but it will be affected by any other cause, for instance, someone with the uzr of passing wind will break his Wuzu due to urine discharge, and vice versa.

(5) If a ma'zoor does Wuzu due to hadath (anything that nullifies Wuzu) and during Wuzu he does not experience his uzr but after Wuzu he does then this Wuzu will break (this is if he does Wuzu for a reason other than his uzr. If it is due to the uzr then Wuzu will not break when he experiences it afterwards), for instance, someone is ma'zoor due to a constant discharge of urine, now due to the exiting of air he does Wuzu and during the Wuzu he does not experience the discharge of urine, but afterwards he does, his Wuzu will break. If he experienced a discharge of urine during the Wuzu it will not break afterwards. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P557)*

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(6) If the uzr causes one's clothes to become impure, and the stain is larger than the area of a dirham, considering it is possible to purify them and pray wearing clean clothes, it is farz for one to do so, but if one knows that despite purifying them they will definitely become stained again to the same surface area, it is not necessary to clean them. His salah is valid even if the prayer mat becomes stained with impurity. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P556 – Fatawa-e-Razaviya, V4, P375, Raza Foundation Lahore)*

(For detailed rulings regarding the Wuzu of a ma'zoor refer to Bahar-e-Shariat, Part 2)

7 MISCELLANEOUS RULINGS

(1) The exiting of urine, excretion, wadi, mazi, or semen from the private parts of a man or woman will break Wuzu. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P286)*

(2) The exiting of even a minor amount of air from the rear will nullify Wuzu. *(ibid)* The exiting of air from the front of either a man or woman will not nullify Wuzu. *(dur-e-mukhtaar ma' rad-dul-muhtaar, V1, P286)*

(3) Loss of consciousness nullifies Wuzu. *(Fatawa-e-Alamgiri, V1, P12)*

(4) There is a misconception that mentioning the word pig nullifies the Wuzu. This is false.

(5) If one's Wuzu breaks whilst he is performing it, it must be started again. The washed parts will be considered unwashed. *(Makhooz az Fatawa-e-Razaviya, V1, P255, Raza Foundation)*

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(6) To touch the Holy Qur'an, or any verse within it, regardless of whether it is in Arabic or a translation, is Haraam without Wuzu. *(Fatawa-e-Alamgiri, V1, P38)*

(7) There is no harm in reciting the Qur'an without touching it or off by heart without Wuzu.

Oh Lord of Mustafa عَزَّوَجَلَّ و صَلَّى اللهُ تَعَالٰى عَلَيْه وَاٰله وَسَلَّم give us the ability to avoid wasting water and to perform Wuzu properly and remain in a state of Wuzu at all times.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْه وَاٰله وَسَلَّم

WASTING WATER IN WUZU

Nowadays, many people open the taps too much when doing Wuzu and allow a great deal of water to be wasted. In fact, some open the tap as soon as they reach the Wuzu area and then start rolling their sleeves up allowing water to be

wasted. The majority of people leave the tap running whilst wiping the head as well. We must all fear Allah عَزَّوَجَلَّ and avoid such wastage because on the day of judgement each drop will be accounted for. Here are 4 Ahadith warning against wastage. Read them and tremble:

WASTAGE AT A RIVER

(1) Nabi-e-Rahamat, Shafi-e-Ummat, Shahanshah-e-Nubuwat, Tajdar-e-Risalat صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by Hazrat-e- Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ whilst he was performing Wuzu. Sultan-e-Madina صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم asked, "Why this wastage (of water)?" Hazrat-e- Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ requested, "Can a person waste water in Wuzu?" He صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, "Yes, even at a river" (even if a person is sat on a river bank doing Wuzu). *(Ibn-e-Majah, Hadith 425, V1, P254, Dar-ul-Ma'rifah Beirut)*

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ALAHAZRAT,S رَحْمَةُ اللهِ عَلَيْه FATWA

AlaHazrat, Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْه comments on this Hadith saying, "This Hadith proves wastage of water even at a river and wastage is disliked by Shariah. The verse

اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

'Verily he does not like those who waste.' *(Para 8, Al An'aam, V141)* encompasses all types of wastage, which means that even this wastage is disliked and prohibited. In fact, Hadith specifically prohibit wastage of water during Wuzu and this prohibition means Haraam. *(Fatawa-e-Razaviya Shareef takhreej shudah, V1, P731)*

MUFTI AHMAD YAAR KHAN رَحْمَةُ اللهِ عَلَيْه EXPLANATION

The renowned Mufassir Hazrat-e- Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْه explains verse 141 of Sura Al An'aam mentioned by AlaHazrat رَحْمَةُ اللهِ عَلَيْه in his fatwa by saying, "Spending on prohibited things is a wastage, spending everything one owns and leaving the family without anything is also a wastage, spending more than necessary is also a wastage, this is why washing the parts of Wuzu four times (without a proper reason) is considered a wastage". *(Noor-ul-Irfan, P232)*

DON'T WASTE WATER

(2) Hazrat-e- Sayyiduna Abdullah bin Umar1 narrates that Sultane-e- Makka-tul-Mukarramah, Tajdar-e- Madina-tul-Munawwarah صَلَّى اللهُ تَعَالٰى عَلَيْه وَاٰلِه وَسَلَّم saw someone performing Wuzu and said, "Do not waste, do not waste". *(Ibn-e-Majah, Hadith 434, V1, P254 Dar-ul-Ma'rifah Beirut)*

WASTING IS A SATANIC ACT

(3) Hazrat-e- Sayyiduna Anas رَضِيَ اللهُ عَنْهُ says, "There is no good in using great amounts of water in Wuzu, this is from Satan". *(Kanzul-Ummal, Hadith 26255, V9, P144)*

ASKING FOR A WHITE PALACE IN HEAVEN?

(4) Hazrat-e- Sayyiduna Abdullah ibn Mughaffal رَضِيَ اللهُ عَنْهُ heard his son saying the following words in his prayer, "Ya Allah عَزَّوَجَلَّ I ask you for the white palace on the right side of Heaven". He رَضِيَ اللهُ عَنْهُ said, "Son! Ask Allah عَزَّوَجَلَّ for paradise and protection from Hell. I heard the Rasool Allah

عَزَّوَجَلَّ و صَلَّى اللهُ تَعَالى عَلَيْه وَاله وَسَلَّم say that there will be people in this Ummah who will exceed limits in Wuzu and salah(prayer)". *(Abu Daood, Hadith 96, V1, P68 Dar Ihyaittura-thil-Arabiy)*

Dear Islamic Brothers! The renowned Mufassir Hazrat-e-Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْه comments on this Hadith by saying, "Exceeding limits in salah refers to specifying things unnecessarily the way his son did. It is best to ask for Firdous (the greatest Heaven); if someone was to ask for this he wouldn't be specifying a particular thing. He would only be specifying the category. Exceeding limits in Wuzu could refer to either of two things; exceeding the number of washes (more than three) and exceeding the surface to be washed (washing the feet up to the knees, washing the arms up to the armpits), both are prohibited. *(Mir'aat, V1, P239)*

INJUSTICE

A Bedouin asked the Holy Prophet صَلَّى اللهُ تَعَالى عَلَيْه وَاله وَسَلَّم how to perform Wuzu. Aaqa صَلَّى اللهُ تَعَالى عَلَيْه وَاله وَسَلَّم showed him and washed each part three times. Then he صَلَّى اللهُ تَعَالى عَلَيْه وَاله وَسَلَّم said, "This is how Wuzu must be performed, anyone who does more or less has done wrong and injustice". *(Nasai, V1, P88, Dar-ul-Jeel Beirut)*

USE DEMONSTRATIONS TO LEARN WUZU

Dear Islamic Brothers! This blessed Hadith proves that it is Sunnah to practically demonstrate the method of Wuzu in order to teach others. Mubaligheen (preachers) should follow this Sunnah and demonstrate the method of Wuzu to

Islamic Brothers, avoiding wasting water at the same time by using just about enough water to wash the limbs three times each. Make sure no limb is washed four times without a good reason, and then anyone else willing to demonstrate can do so and have his mistakes pointed out to him by the Mubaligh. This Madani task can be accomplished very easily if one was to travel on a Dawat-e-Islami Madani Qafila in the company of **Ashiqaan-e-Rasool** for the **education of the Sunnah**. You must definitely learn the proper method of Wuzu. It is difficult to comprehend the complete **method of Wuzu** by reading it only once, you will have to practice it again and again.

WASTAGE OF WATER IN THE MASAJID AND MADARIS

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The water in Masajid and Madaris (Islamic Schools) is classed as being "waqf", there is a difference between this water and household water. Anyone who carelessly splashes water in the Wuzu areas in Masajid or washes his limbs more than three times due to carelessness or ignorance must read this blessed fatwa (ruling) carefully, tremble with the fear of Allah عَزَّوَجَلَّ and repent for the future. AlaHazrat Imam-e-Ahl-e-Sunnat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْه says, "To use more than necessary amounts of waqf water is Haraam in the eyes of all scholars, the same ruling applies to the water in Islamic schools. This water is waqf for only those who perform Wuzu correctly". *(Fatawa-e-Razaviya Shareef takhreej shudah, V1, P658, Raza Foundation)*

Dear Islamic Brothers! Anyone who does not prevent himself wasting water should use his own water (household

water) for Wuzu. Allah عَزَّوَجَلَّ forbid, this does not mean that it is permissible to waste one's personal water. What it means is that he should use the water at home to practice the proper method of Wuzu so that he does not commit a Haraam sin by wasting the water of the Masjid.

7 TIPS TO AVOID WASTAGE BY ALAHAZRAT رَحْمَةُ اللهِ عَلَيْه

(1) Some people allow the hands to overfill when filling them with water, this should be avoided.

(2) The hands do not always have to be filled to the top with water; one must think as to what purpose he is taking the water for. For instance, only half a handful of water is needed when inserting water into the nose, a handful is not even needed for rinsing the mouth.

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(3) If a pot is being used to pour water, the nozzle should not be too tight or too wide (in which cases the water will either flow very slowly and more time will be taken to perform Wuzu or too much water will pour out). The difference is evident when a person uses a pot (without a nozzle) for Wuzu, as a great deal of water is used in this case. If a pot does have a wide nozzle, care must be taken and rather than tilting the pot fully it should be tilted slightly so that a narrow stream of water pours out (the same precautions should be kept in mind when using taps).

(4) It is preferable to wet the limbs before washing. This helps the water to flow easily, and therefore less water will be required, especially in winter because experience has shown that when water is poured on to very dry skin it does

not flow easily in fact the stream of water splits in two as it flows.

(5) Hair on the back of one's hands should be removed as they will require extra amounts of water, but shaving these hairs will make them stiffer therefore, it is preferable to use an electronic hair remover for this purpose, and even better is hair removal powder/cream (the use of this is proven from Sunnah): Ummul mu'mineen Hazrat-e- Sayyidatuna Umm-e-Salamah رَضِیَ اللّٰہُ عَنْہَا says, "When the Rasool Allah عَزَّوَجَلَّ و صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم used to use noorah (a type of hair removal powder), He صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم would apply it to his blessed sitr with his own blessed hands and it was applied to other parts of the blessed body by one of the chaste wives رَضِیَ اللّٰہُ عَنْہَا". *(Ibn-e-Majah, Hadith 3715, V4, P225 Dar-ul-ma'rifah Beirut)* In case of this hair not being removed, it should be moistened and flattened using the other hand because if these hairs are left standing there is a good possibility of the roots being washed but the tips remaining dry.

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(6) If you are using a pot for Wuzu, the stream of water should be moved from the fingers/toes towards the elbows/ankles constantly so that all parts are washed only once in one go, otherwise the slow movement of the pot will result in water being poured on the same spot several times (which will result in wastage of water).

(7) Some people pour the water from the fingers to the elbows (or toes to the ankles) and then keep the water flowing as they bring it back to the fingers 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 the arm 5 times instead of 3. Instead of this, the flow of water

should be stopped when it reaches the elbows or ankles, the pot should be then moved back to the fingertips and the water be poured again, and the same method should be applied the 3rd time round. To start the flow of water from the fingers and toes and not the elbows and ankles is Sunnah.

To summarise what has been said, one should think carefully when doing Wuzu. Imaam Shafi'ee رَحْمَةُ اللهِ عَلَيْه has very rightly said, "If care is taken, even a little amount is sufficient but if not then even great amounts do not suffice". *(Az Ifadat: Fatawa-e-Razaviya Shareef takhreej shudah, V1, P765 – 770, Raza Foundation)*

14 MADANI FLOWERS FOR AVOIDING WASTING WATER

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(1) You must repent for all the water that you have wasted in the past and try your best to avoid this in the future.

(2) Figure out for yourself the best way to perform Wuzu and ghusl according to sunnah by avoiding wasting water at the same time. Warn yourself that you will have to answer for every drop on the day of judgement.

(3) Open the tap carefully when performing Wuzu and keep one hand on the tap all throughout the Wuzu so that you can turn it off whenever it is not needed (this will result in turning it off several times).

(4) Less water is consumed when using a pot than a tap, so if possible one should use a pot. If the use of a tap cannot be avoided but it is possible to use a pot for some parts then a suggestion would be to use both the tap and pot. There is

no harm in using a tap but wasting water must be avoided in whatever possible way.

(5) Not a single drop of water should be dripping from the pot or tap whilst using a miswaak, rinsing one's mouth, gargling, cleaning one's nose, passing one's wet fingers through the fingers, toes or beard, and whilst wiping one's head.

(6) In winter, instead of pouring out the cold water already in the pipes and letting it go to waste whilst waiting for the warm water to reach the tap in order to perform Wuzu or ghusl or wash one's clothes or plates, let the cold water pour into a container and avoid wasting it.

(7) Water must also be used carefully when trying to create foam from soap in order to wash the hands and face. Foam can be created by taking a few drops of water in one hand (and turning the tap off). If one was to hold the soap in his hand and then pour water on top it would result in excessive amounts of water being used.

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(8) After using a soap bar it should be placed in a dry soap box as water cause the soap to dissolve and be wasted. Also avoid placing it on the sink edges as this will also bring it into contact with water.

(9) Leftover water after drinking from a glass and water left in a jug after a meal should not be spilt; in fact it should be stored for later use.

(10) Nowadays people tend to use much more water than is needed when washing fruits, clothes, plates, floors, in fact even a cup or spoon. A sensitive person finds it extremely difficult to observe such carelessness!

(11) As is seen in many households, lights and fans are left operating throughout the whole day. Make a habit of turning lights and fans off when not needed. We should all fear the judgement in the afterlife and avoid wastage in all things.

(12) In toilets, instead of pipes, pots should be used because less water is used and pipes usually result in water splashing over one's ankles. After using the toilet for urination, take a pot of water and sprinkle some water on the edges of the toilet and then (avoiding splashes) pour some onto the toilet hole. This will In'shaa-Allah عَزَّوَجَلَّ put a stop to foul odours and the spreading of germs. Too much water is consumed when flushing the toilet.

(13) If there is a leak in your tap you must have it fixed immediately or else a large amount of water will be wasted. No one usually bothers if there is a leaking tap in a Masjid or Madrassa, whereas the people in charge should accept their responsibility and for the sake of their afterlife should get the problem solved.

(14) Special care should be taken not to waste a single drop or piece when eating, drinking, slicing fruits etc. and to use every single bit.

Ya Rab-e-Mustafa عَزَّوَجَلَّ و صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Make us avoid wastage of anything and make us do Wuzu properly and remain in a state of Wuzu at all times.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم