



QUESTIONS AND ANSWERS REGARDING WUDU

A written compilation of the statements of Ameer e Ahl e Sunnat,
the founder of Dawat-e-Islami, Allamah Maulana
Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (دامت برصاتهم العالیة)

امیرِ اہلِ سنت سے وضو کے بارے میں سوال جواب

Ameer-e-Ahl-e-Sunnat say wuzu kay baray mayn suwal jawab

Questions and Answers regarding Wudu

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 Qaadiri Razavi دامت برکاتہم العالیہ in Urdu. **Translation Department** (Dawat-e-Islami) 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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Questions and Answers regarding Wudu

An English translation of ‘Ameer-e-Ahl-e-Sunnat say wuzu kay
baray mayn suwal jawab’



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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

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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Questions and Answers regarding Wudu

Du'a of the successor of Ameer of Ahl al-Sunnah

O Allah! Whoever reads or listens to the booklet *Questions and Answers regarding Wudu*, grant him inward and outward purity, and forgive him without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Sending Salat upon the Prophet

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Do not make me like the cup of a rider. He fills it with water, then leaves it and tends to belongings. He then drinks from it when needed and performs wudu, otherwise he throws it away. Instead, remember me at the beginning, end and middle of your supplications.¹

صَلُّوا عَلَيَّ عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Question: Does the Quran issue a ruling regarding wudu?

¹ *Majma' al-Zawaid*, vol. 10, p. 239, Hadith 17256

Answer: Yes. The Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ^١

Translation from Kanz al-Iman: *O believers! When you intend to stand up for Salah; so, wash your faces, and your hands up to [i.e. including] the elbows, and pass wet hands [i.e. perform Massah-wipe] over your heads and wash your feet up to [i.e. including] the ankles.*²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Question: Is it *kufr* or a sin to pray without wudu?

Answer: It is *kufr* if one prays without wudu and considers it permissible. This means, the person considers it unnecessary to offer prayer whilst in a state of wudu.³ If someone offers prayer without wudu accidentally, he is not sinful. Wudu will still have to be performed and the prayer repeated, however.⁴

Question: I am 64 years old and I have suffered from paralysis for some time, due to which I can only perform wudu with one

¹ Al-Quran, 6:6

² Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 2, p. 457

³ Bahar-e-Shari'at, vol. 1, p. 282, part. 2

⁴ Bahar-e-Shari'at, vol. 1, p. 705, part. 4; Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 3, p. 359

hand. How should I perform wudu, and does Shari'ah grant me leeway in this matter? Also, will I be required to fast?

(Sohail Mughal, Islamabad)

Answer: May Allah have mercy upon you and grant you complete recovery for the sake of His beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Be strong, as this is a trial and test, only those who remain steadfast can be successful. Imam Husayn رَضِيَ اللهُ عَنْهُ offered Fajr prayer in congregation at Karbala. After witnessing his loved ones being martyred, he himself was martyred as he prostrated to his Lord.

Salah is to be offered however possible, whilst remaining within the boundaries of Shar'iah, and learning about matters relating to the prayer is essential. In relation to this, a patient's method of prayer is mentioned in the fourth volume of *Bahar-i-Shari'at*.

Those who have suffered from paralysis may think, "How can I fast if I cannot pray?" Keep in mind, fasting and praying are two separate forms of worship. It is not the case if one worship cannot be performed, the other falls under the same ruling. Both must be offered. If, Allah forbid, someone did not offer a prayer, his fast will be valid. Likewise, if, Allah forbid, someone did not fast but offered prayers, the latter will be valid.

Guidance is given in regards to the prayer of those who have impaired feet, and those who suffer from urinary incontinence,

whose bed is not in the direction of the qiblah. (The Mufti sitting with Ameer of Ahl ul-Sunnah stated :) There are two scenarios:

1. If urine continues to release consistently, such that he does not have time to offer *fard* prayer after performing wudu, he will be considered exempt by Shar'iah. This is upon the condition that the effects of the disorder are found at least once during that time.¹ Let's say he is exempt at the time of 'Asr. He will perform wudu and offer as many prayers as he wills during that time, but will have to renew his wudu for Maghrib.
2. If he is not exempt by Shar'iah, i.e. he has enough time to offer the *fard* prayer, he will have to take precautions and offer the *fard* after performing wudu. Anyhow, if he is unable to perform wudu himself but there is someone present who can help him, help should be given. Otherwise, he will perform *tayammum* and must ask someone to turn his bed/chair in the direction of the qiblah. Then he will offer the prayer through gestures.

(Ameer of Ahl ul-Sunnah said :) If he must pray whilst lying down, the bed should be turned so his feet are facing the qiblah². When stating he does not have enough time to pray

¹ *Bahar-e-Shari'at*, vol. 1, pp. 385-386, selected

² If the patient is unable to be seated, he should offer the prayer whilst lying down. Irrespective of whether he lies on his left or right side, he should face the qiblah, regardless if his legs are pointing towards the qiblah. But the legs should not be spread as it is disliked (Makruh). Rather the knees should be raised and a pillow

after performing wudu, this refers only to the *fard*; the Sunnah and *nafl* are excluded. If he has enough time to perform the *fard* prayer after performing wudu, he should pray the *fard*.¹

Question: Does eating raw onion invalidate wudu?

(*Nur al-Ayn*)

Answer: It is better to refrain from eating raw onion as it causes bad breath. However, it is permissible to eat and wudu is not rendered void. Eating onion and garlic which has been cooked in a gravy is permissible, as the odour does not remain after cooking it. It does not cause bad breath either.²

Question: How is it to wet the limbs before washing them for wudu?

Answer: It is *mustahab* [liked] to wet the limbs before commencing wudu.³ It is especially good to do this during the winter as the skin becomes dry and some areas become wrinkled. Thus, if wudu is not done perfectly, some areas may remain dry. If we apply water to the limbs beforehand, our skin will become soft, water will flow with ease and wudu will be completed quickly. Everyone should make a habit of performing this *mustahab* act.⁴

etc should be placed beneath the head so the face is facing the qiblah. Praying like this is superior. (*Durr-e-Mukhtar*, vol. 2, pp. 686–687; *Bahar-e-Shari'at*, vol. 1, p. 722, part .4)

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 6, p. 406

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 6, p. 463

³ *Bahar-e-Shari'at*, vol. 1, p. 297, part .2

⁴ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 6, p. 463

Question: As I am performing wudu, I develop doubts; “such and such area is still dry and your prayer will be invalid.” Hence, rid myself of these uncertainties, I wash the limb multiple times. This results in a lot of wasted water. Please give me advice regarding this.

Answer: In essence, acting upon Satanic whispers is obeying Satan himself, whose wretched goals and objectives are completed when a person does this.

Cast these whispers away and wash the limbs three times, in accordance with the Sunnah. However, if you are certain the limb is dry, you must wash it again. When you pour water over the required limbs and you can see they have been washed, and there is nothing preventing the water from reaching the skin, the limbs have been washed correctly. During wudu, the outer area of the skin is to be washed, and this includes the washing of any hair that is present. You must develop your mindset in this regard, otherwise, as you already know, this is all chronic doubt. Excessive washing is not out of caution, but is an act of obedience towards Satan. For that reason, you must refrain from acting on the impulses of doubt. May Allah Almighty protect you from Satanic whispers.¹

اٰمِيْنَ بِجَاةِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 6, p. 464

Question: How is to avoid gargling and sniffing water through the nose, out of fear of breaking the fast?

(Zaynab Attariyyah)

Answer: It is an emphasised Sunnah to sniff water to the soft part of the nasal bone clean the nostrils, and for water to reach the root of the throat. Likewise, it is Sunnah to wash the limbs three times.¹ Consequently, not washing the mouth and not sniffing water through the nose will fulfil the obligations of wudu, but the Sunnah will be neglected. These two actions are obligatory during ghusl, and as a result, ghusl will not be valid if they are abandoned.² Hence, gargle and sniffle water through the nose with care. Alongside having utmost concern for your fast, also ensure there are no shortcomings in performing wudu and ghusl!³

Question: My mother's index finger is severed. When she takes a handful of water, the water flows out of her hand. Can she use her left hand to put water in her mouth and nose?

Answer: If she is excused by Shar'iah, then she may.⁴

Question: Can the azan be given without being in the state of wudu?

¹ *Durr-e-Mukhtar ma' Rad-ul-Muhtar*, vol. 1, p. 253

² *Durr-e-Mukhtar*, vol. 1, p. 311

³ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, ep. 156, p. 12

⁴ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, ep. 182, p. 9

Answer: It is better to deliver azan in a state of wudu.^{1,2}

Question: If an individual sees someone else perform wudu after he has performed ghusl, how is it for him to say “this is a sign of ignorance”?

Answer: By performing complete ghusl, wudu is also complete, so it is not necessary to perform wudu again.³ If someone performs wudu after ghusl with the thought that wudu is incomplete, this is a sign of little knowledge. Thus, stating his action to be “a sign of ignorance” is correct. However, saying this will generally hurt someone’s feelings. For this reason, you should not say this to another Muslim. Instead, tell him about this issue in a polite manner, by explaining, “When you have performed complete ghusl, wudu is also completed alongside it. There is no need to perform wudu after ghusl.”⁴

Question: Does killing lice nullify wudu?

(Question received from social media)

Answer: Killing lice and similarly, sacrificing a goat does not

¹ The azan of someone not in a state of wudu is valid (*Durr-e-Mukhtar*, vol. 2, p. 75). It is disliked to deliver the azan without being in a state of wudu. (*Haashiyah al-Tahtaawi a’la Maraqi al-falah*, p. 199) It is mentioned in *Fatawa Razawiyyah*: Delivering the azan whilst not being in a state of wudu is permissible. This means the azan is valid but it should be avoided. There are Hadith which prohibit us from doing so. (*Fatawa Razawiyyah*, vol. 5, p. 373)

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, ep. 182, p. 5

³ *Mirat al-Manajih*, vol. 2, p. 256

⁴ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, ep. 178, p. 8

nullify wudu. **مَعَاذَ اللَّهِ** if someone kills an individual whilst in a state of wudu, the wudu will not be nullified. Wudu is not invalidated by hitting and beating someone.¹

Question: The names “Allah” and “Muhammad” are written on the beads of a *tasbih*. Is it permissible to touch them without wudu or whilst in a state of impurity?

Answer: It is permissible to touch a *tasbih* of this nature. However, it is possible that you enter the washroom with it in your pocket or touch it with unclean hands. Hence, it is better not to possess such a *tasbih*. If you do possess one like this, hang it on a nail and use it to recite incantations so there is no form of disrespect. Despite this, when touching the writing with your fingers, the effects of the writing can remain on your fingers and the ink can come into contact with many things. Therefore, such *tasbihs* should not be made, but it is difficult for us to prevent its production. Thus, we should not buy them. If you receive it as a gift, do not waste it and use it with extreme care.²

Question: People who are bald wear synthetic wigs. Will wudu and salah be valid whilst wearing one?

(Wasim Raza Attari - Toba, Dar ul-Salaam)

Answer: If the wig is removable, it must be removed during wudu and the head is to be wiped. If the wig cannot be

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, ep. 248, p. 24

² *Malfuzaat-e Ameer-e-Ahl-e-Sunnat*, vol. 5, p. 364

separated from the head, you must wipe upon it during wudu and wash it during ghusl.^{1, 2}

Question: If a prayer is offered immediately after completing wudu, will it be classed as *tahiyyat al-wudu*? Will the reward of a *nafl* be received or not?

Answer: *Tahiyyat al-wudu* should be offered if it is not a *makruh* time. It is better to offer this prayer whilst the limbs are still wet.^{3, 4, 5}

Question: If wudu is nullified after offering the Sunnah prayers, will they have to be repeated or will they suffice?

(*Khalid Mahmood Attari, Kasur, Punjab*)

Answer: They will be sufficient.⁶

¹ Using a wig made of human hair or implanting and patching using human hair is forbidden. If synthetic hair is used or hair from an animal that is not inherently impure, it is permissible. (*Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*)

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 5, p. 266

³ The Prophet ﷺ said: Whoever performs Wudu (ablution) well, then stands and offers two cycles of prayer with full focus, Paradise will be guaranteed for him. (*Muslim*, p. 118, *Hadith: 553*) It is mentioned in *Bahar-i-Shari'at* volume 1 page 675: It is recommended to offer two cycles of prayer after performing wudu before the limbs become dry. (*Tanveer Al-Absaar Ma' Durr-e-Mukhtar*, vol. 2, p. 563) offering a fard prayer after performing wudu will also suffice as *tahiyya tul wudu*. (*Rad Al-Mukhtar*, vol. 2, p. 563)

⁴ *Fatawa Hindiyyah*, vol. 1, p. 8

⁵ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 6, p. 227

⁶ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 6, p. 218

Question: Can water be wasted whilst performing wudu?

Answer: Yes! If someone is performing wudu to offer a *nafl* prayer or to remain in a state of wudu, it is a *mustahab* action for which he will be rewarded. He will not be sinful if he chooses not to perform these actions. However, if he is seated and turns the tap prior to rolling up his sleeves, or allows the water to continuously run whilst he is using miswaak, it will be a waste of water. I have seen many people use an inconsiderate amount of water whilst performing wudu. Some people have no remorse in wasting water. If they were told to use less water during wudu, they would perhaps be unable to recognise what is considered more and less! But yes, they will be well aware of what is considered to be a lot or little money, even though water is more valuable than money. To understand the value of water, envision this scenario. You are in a desert and you have a brick of gold, but no water. You are experiencing severe thirst and you are nearing closer to death. You would attempt to trade the brick of gold for a glass of water, or even a half a glass in order to save yourself.¹

Some people were with Imam Ahmad Raza Khan رحمته اللو عليه, and someone drank half a glass of water and threw the rest away. This shows the illness of throwing away leftover water was prevalent a long time ago. Even today, people drink a small amount of water and throw the rest away. Anyhow, Imam Ahmad Raza Khan رحمته اللو عليه gave him Madani pearls of advice and narrated an incident:

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 5, p. 17

Scholars would often be present in the company of Harun Rashid. One day, he felt thirsty and asked for a glass of water. , “Wait!”, a scholar exclaimed, “Tell me, if you were in a desert or jungle and felt severe thirst as you are feeling now, but could not find any water, what would you give in exchange for this glass of water?” Harun Rashid replied, “I would give half of my kingdom for the glass of water, in order to save my life.” The scholar told him to drink the water after hearing the reply. When he finished drinking the water, the scholar asked, “If the water you drank remained within you, did not release through urine and became life threatening, what would you give in exchange for treatment?” Harun Rashid answered, “If I had to give my entire kingdom to save my life, I would do so.” The scholar responded, “May you remain safe! Be proud of your kingdom as much as you please, but half of it can be sold for a glass of water, and the other half for medical treatment.”¹

Water is truly valued in places where water is scarce. We take the blessings of Allah for granted. We will be accountable for every drop of water. Only use the amount of water you need when performing wudu, and do not allow absurd amounts of water to be wasted. Wasting the water provided by a Masjid or madrassah is worse, and there are many issues related to this. It could be the case that people use little water at home but use more at the masjid. People could waste a lot of water when showering at home too.²

¹ *Malfuzaat-e-A'la Hazrat*, pp. 375–376; *Tareekh al-Khulafa*, p. 293, summarised

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 5, p. 18

Question: For whom did sleep not nullify wudu? If we sleep in a state of wudu, will it remain until we awaken for Fajr prayer?

Answer: The sleep of the noble Prophets **عَلَيْهِمُ السَّلَام** did not nullify their wudu, as their eyes sleep but their hearts remain awake.¹ The sleep of us Muslims will nullify our wudu but there are conditions that must be met. How did you sleep? Were you sleeping obliviously? Were you sitting firmly on the floor? If you were sitting firmly on something (with the buttocks joined together) and fell asleep, such as falling asleep whilst sitting on a chair, wudu will not become void. If your buttocks were not firmly placed, then it will be nullified. More details regarding this can be found in the booklet *Method of Wudu*, which is a part of the book *Laws of Salah*. (The Mufti sitting beside Ameer of Ahl ul-Sunnah said :) If someone sleeps in a state that usually prevents someone from sleeping, even though he is not seated firmly upon something, wudu will not become void (such as sleeping whilst standing).²

Question: I am affiliated with the showbiz industry. **اَلْحَمْدُ لِلّٰهِ** we pray five times a day. If we act in a state of wudu, will we have to repeat our wudu to pray or will it suffice? My second question is about swearing. People swear, lie and say obscene things carelessly. **اَلْحَمْدُ لِلّٰهِ** they are Muslims but it seems they are unaware that these actions are major sins.

(Question asked by a film actor present in Faizan-e-Madinah, Karachi)

¹ Bukhari, vol. 1, p. 297, Hadith 857

² Fatawa Razawiyyah, vol. 1, p. 488, Juzz Alif; Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, vol. 1, p. 478

Answer: It is good he considers acting to be bad, as he is fearful his wudu may be nullified because of it. Be strong, and leave this field of acting altogether. Anyhow, wudu is not nullified by acting. As for swearing and lying, it is unfortunate these sins have become widespread in our society. Muslims should not swear, lie and backbite. Likewise, Muslims should refrain from sins like breaking oaths and thinking bad of one another.^{1, 2}

Question: If a frog falls into a water tank, can the water be used to perform wudu?

(Question received via SMS)

Answer: It is mentioned in *Fatawa Amjadiyyah*, volume 1, page 20: If a land or water frog that is not large and blood flows within it, dies in a well or is dead before falling into the well, and even if it bloats and explodes, the water is pure and performing wudu and ghusl with this water is permissible. However, when the pieces of the frog are mixed with the water, it is haraam [forbidden] to drink it. If a large land frog in which blood flows, dies in the water, the water will become impure.³

Question: Can Salat upon the Prophet be recited without being in a state of wudu?

¹ It is recommended to perform wudu after lying, backbiting, laughing loud, [useless] poetry, eating camel meat and after every sin. (*Durr-e-Mukhtar*, vol. 1, p. 206)

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 6, p. 84

³ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 4, p. 342

Answer: Salat can be recited without being in a state of wudu. The Quran can also be recited, but it cannot be touched unless you are in the state of wudu.¹

Question: How is it to recite the Quran whilst walking and putting on shoes? How is it to recite the Quran if you are not in a state of wudu?

Answer: It is permissible to recite the Quran without being in a state of wudu. Touching the Quran without being in a state of wudu is impermissible.² There is no harm in reciting the Quran whilst walking etc.³

Question: Do tears that are released when cutting onions invalidate wudu? If these tears come into contact with clothing, do they become impure?

Answer: The tears that are released when cutting onions are pure. Wudu does not become void and clothes do not become impure.⁴

Question: Nowadays, the henna that is worn becomes flaky and breaks off after a day. Will wudu and ghusl be valid whilst it is applied?

Answer: Do not apply henna that forms a layer on the skin of

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 2, p. 475

² *Durr-e-Mukhtar ma' Rad Al-Mukhtar*, vol. 1, p. 348

³ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 3, p. 511

⁴ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 3, p. 463

the hands and feet, because wudu will not be valid for as long as it remains. If wudu is not valid, prayer cannot be offered. Similarly, if a *fard* ghusl is performed in this state, it will not be valid. Therefore, only apply henna that does not form a layer above the skin. The henna that we apply to our beards does not do this, unlike the henna women apply. (The Mufti sitting beside Ameer of Ahl ul-Sunnah said :) The first layer of every henna sticks and can eventually be removed. However, the colour of many chemical hennas and hennas stored in cones becomes visible after the hands are washed. But when women wash their hands etc, it flakes off. Issues pertaining to wudu arise when henna of this nature is applied. The fatwa of Dar al-Iftha Ahl ul-Sunnah in this regard, can be found on the last page of the booklet *Some Attacks of Satan*. Women who enjoy applying henna should only apply the non-chemical version, which does not form a layer above the skin.

(Ameer of Ahl ul-Sunnah said :) In the past, girls would make thin henna. With this, they would draw patterns and flowers. There would be no issues related to it. After the henna was applied, it would be washed off and the colour would appear. If they wanted to the colour of the henna to be darker, they would continuously open and close their fists. Some would apply henna and tie their fist closed throughout the night and the colour would appear darker in the morning. People say the cost of living has increased but they do not pay attention to how much money is wasted when purchasing henna. Normal henna can be purchased but it takes a lot of effort to make. In

the past, people would work hard to make it as it was difficult to find, but now that it is common, and the fear of Allah is no longer with us, women use the other types of henna (which lead to issues in wudu and ghusl). I have given an answer in light of the fatwa from Dar al-Ifta Ahl ul-Sunnah. The henna which forms a layer above the skin and flakes off should not be worn.¹

Question: Is wudu invalidated if a patient is administered a drip?

Answer: If blood is released when the drip is inserted, wudu will be nullified. If there is no blood, wudu will remain intact. If an injection is given that causes bleeding, such that it flows, wudu will become void. Otherwise, injections do not nullify wudu. If blood is to be extracted for testing, wudu will become invalid. When testing sugar levels, the finger is pricked by a needle; this does not cause blood to flow, it only emerges. Thus, wudu does not become void. However, if it begins to flow when it is not wiped, wudu will be nullified.

(The Mufti sitting beside Ameer of Ahl ul-Sunnah said :) The principle is as follows: if from the area the blood is extracted, blood flows onto an area that is obligatory to wash during wudu or ghusl, then wudu will be nullified.² (Ameer of Ahl ul-Sunnah said :) In this scenario, the principle can only be mentioned. During a sugar test, blood may only emerge for

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 3, p. 47

² *Fatawa Hindiyyah*, vol. 1, p. 10

some people and for others, blood may flow as soon as their finger is pricked by a needle.¹

Question: Can a supplication or Salat be recited whilst washing hands in the bathroom?

Answer: Nothing can be recited in attached bathrooms i.e. where the bath and toilet are in the same area. Nothing can be recited whilst performing wudu there also. Therefore, recite 'بِسْمِ اللّٰهِ' and anything else outside the bathroom before entering and performing wudu.² (It was stated in another Madani Muzakarah:) Nowadays, the wealthy ensure they have every luxury and decoration in their homes. Similarly, people who call themselves poor when they are not, have decorations in their home but nowhere to perform wudu. There are even some people affiliated with the Madani environment who do not have such preparations in their homes, whereas people have been encouraged to build a wudu area in their homes. A structural blueprint of a wudu area has been published in the booklet of Maktabah al-Madinah, *Method of Wudu*, in order to help people with this. Nowadays, people perform wudu by using a sink/basin, and this is usually in the bathroom. Remember! If the sink/basin is in the bathroom, 'يَا قَادِرُ' cannot be recited whilst performing wudu within it, nor can 'بِسْمِ اللّٰهِ' cannot be recited beforehand. Reciting 'بِسْمِ اللّٰهِ' before

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 3, p. 43

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 3, p. 134

performing wudu is recommended (Mustahabb), and mentioning the name of Allah is an emphasised (Muakkadah) Sunnah before wudu.¹ If a habit of abandoning this is adopted for the reason of performing wudu at a sink/basin (in the bathroom), you will be sinful. Hence, it is necessary to recite 'بِسْمِ اللَّهِ' before entering the bathroom to perform wudu.²

Question: If we are unaware if we are in a state of wudu or not, do we have to perform wudu before praying?

(Question received via SMS)

Answer: If you know you performed wudu and have absolute certainty that your wudu is void, such that you can swear an oath that it has been nullified, you will have to perform wudu before praying.³ If you remember performing wudu, but a Satanic whisper tells you it has been a long time since you performed wudu, so it must be void by now; wudu is not nullified by this.⁴

Question: An Islamic brother had an eye operation. After the operation, if tears leave his eyes or the medicine applied to his eyes comes out and falls on his clothes, will his clothes become impure? Will wudu become invalid?

Answer: If a pure medicine is applied to the eyes and it comes

¹ *Bahr Al-Raa'iq*, vol. 1, p. 39; *Haashiyah al-Tahtaawi A'la Mara'iq al-Falah*, p. 67

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 1, p. 213

³ *Durr-e-Mukhtar*, vol. 1, p. 310

⁴ *Bahar-e-Shari'at*, vol. 1, p. 311, part 2; *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 3, p. 360

out, it is pure. The tears of an afflicted eye are pure as long as they remain within the eye. Wudu is not nullified by it. Nevertheless, if they fall out, wudu becomes void and the tears released due to an illness of the eyes are impure.¹

Question: How is it to perform wudu standing up?

(Question received via Facebook)

Answer: It is permissible. It is nevertheless recommended to perform wudu whilst seated.^{2,3}

Question: Due to urinary incontinence, I miss several prayers. Please provide a solution for this.

Answer: You should consult a doctor. This is a difficult situation to be in but missing prayer is a matter of great regret and grief. Shar'iah has given us guidance in every matter, but due to a lack of knowledge and commitment, we do not seek to attain this guidance. We are then afflicted with all sorts of problems and allow ourselves to miss prayers. To solve this issue, you must take your condition into account. If drops of urine, wind or the fluid flowing from a wound are persistent issues, he should wait from one prayer to another, for example from 'Asr to Maghrib and then pay attention to his condition, in regards to whether his issues cease or not. If he has no

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 3, p. 360

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 3, p. 488

³ *Bahar-e-Shari'at*, vol. 1, p. 296, part 2

respite during this period, he should perform wudu and offer the *fard* prayer. This patient will be excused by Shar'iah. The ruling is as follows: He should perform wudu and offer the prayer before the next prayer time begins. His prayer will be valid, even if he releases drops of urine, etc. When the next prayer begins, his wudu becomes void and he will have to renew it. When the next prayer time arrives, he should perform wudu and offer that prayer and if he wishes, he can offer missed prayers, *nafl* etc. If, for example, he releases a drop of urine during the stipulated timings of the prayer, he will remain excused by Shar'iah. If he does not release a drop of urine during the stipulated timings of the prayer, he will no longer be excused. Then, if any of those substances are released, he will have to act in accordance with the previously explained method. Whoever suffers from a problem which causes wudu to constantly become void should read the booklet *Method of Wudu*, which can be found in my book, *Laws of Salah*.¹

Question: How is it to eat from utensils in which verses of the Quran are written?

Answer: You cannot eat from such utensils. It is permissible to drink water from it whilst in the state of wudu, with the

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, ep. 137, p. 18

intention of being cured. Verses of the Quran cannot be touched if you are not in a state of wudu.^{1,2}

Question: The washrooms in a train are not clean, so how can we pray? How will wudu be performed and how will we perform tayammum?

Answer: The washrooms in trains are bad, but not all the time. Washrooms in homes can also be in poor condition. The water around the washroom cannot be declared impure unless there is absolute certainty that it is unclean. Thus, if there is no other area to perform wudu, then it can be performed there out of necessity. There will most likely be sinks near the washroom if travelling first class on a train; I think I have seen this in other countries. I am unaware of what it is like here [in Pakistan] as I have not travelled in a train for a very long time. Regardless, wudu will have to be performed in order to pray. The prayer must be offered even if you are on a train, and performing tayammum whilst water is present is impermissible. You should carry a vessel whilst travelling so wudu can be performed with ease. Remember! A patient who cannot live without his medication will keep some medication with him from time to time. Likewise, salah nourishes our souls, hence sufficient preparations must be made so it can be offered. (Rukn-e-Shura

¹ *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, ep. 62, p.4

² Mawlana Mufti Muhammad Amjad Ali A'zami رحمه الله عليه states: It is forbidden [for someone not in a state of wudu, or someone in a state major impurity, menses and post-natal bleeding] to touch a glass or plate upon which a verse or chapter of the Quran is written. It is *makruh* for everyone to use it, unless it is used with the intention of being cured. (*Bahar-e-Shari'at*, vol. 1, p. 327, part 2)

then said :) If the washroom near your cabin is not usable, you can find another washroom to use in a different cabin. These issues of purity can be resolved through a little effort.

(Ameer of Ahl ul-Sunnah then said :) Anything is possible if you have passion and motivation. Just like how we eat everyday, but prepare it beforehand and work hard to earn money for it; it is not the case that we feel hungry and then work to purchase food. We do not wait to feel hunger, preparations are made beforehand which results in us having something to eat. However, prayer is the greatest form of worship and we refuse to prepare for it, nor do we have the mindset to pray whilst travelling. This condition is also common amongst people who consistently pray. We should always be worried about our prayers; where and how will we pray? Regardless of where one is, your heart should be drawn towards the masjid and your head should be lowered in prostration to Allah. We ask Allah to make us into worshippers He is pleased with.¹

Question: If a woman breastfeeds a child, will her wudu become void?

Answer: Breastfeeding a child does is not amongst the things that invalidate wudu. Hence, breastfeeding a child will not invalidate the wudu of a woman.²

Question: If the hair of the moustache or beard touch the

¹ *Malfuzaat-e-Ameer-e- Ahl-e-Sunnat*, vol. 2 , p. 500

² *Faizan-e-Madani Muzakarah*, ep. 20, p. 39

water you are drinking, will the water become used?

Answer: Yes! If the hair of the moustache and beard are not washed; in other words, after washing them wudu became void due to any reason, then when they come into contact with the water, said water will become used and cannot be used to perform wudu. Drinking this water is minorly disliked (makruh tanzih).¹ Drinking used water is not a sinful act. It is pure and should not be thrown away. It can be used to wash clothes, for example. If non-used water, in an amount greater than the present amount of used water, is mixed with it, it becomes usable water. In this case, there is no issue in drinking this water or using it for wudu.²

¹ *Fatawa Razawiyyah*, vol. 2, p. 122

² *Malfuzaat-e-Ameer-e-Ahl-e-Sunnat*, vol. 1, p. 208

Next Week's Booklet



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