• THE SUMMARY OF •

Fatāwā Ridawiyyah

تلخيص العطايا النبوية في الفتاوى الرضوية

100

1339H - 1439H

A glimpse of the thirty volume encyclopaedic masterpiece

ĀLA HAZRAT, THE IMĀM OF THE AHL AL-SUNNAH

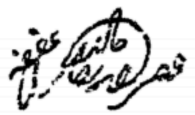
IMĀM AHMAD RIDĀ KHĀN BARAYLAWĪ

TRANSLATED BY

HĀFIZ HAIDER ALI QĀDIRĪ

The summary of Fatāwā Ridawiyyah in English

A glimpse of the thirty volume encyclopaedic masterpiece



Original by
Sayyidī Imām Ahmad Ridā Khān al-Baraylawī

Summary by
Haider Ali

The summary of Fatāwā Ridawiyyah in English

A glimpse of the thirty volume encyclopaedic masterpiece

Original work by
Ala Hazrat Imām Ahmad Ridā Khan Baraylawī

Translated by
Haider Ali

Acknowledgements

Cover design: Mawlānā Haroon Rauf

Permission is granted to reproduce this only digitally, provided that there is no changing to the words whatsoever. If someone requires physical copies, they are requested not to reproduce this work on their own accord, nor to sell this; the translator must be contacted with regards to any changes to be made (if there are at mistakes) or printing requests beforehand, so that permission is sought.

Contents

Praise of Allāh ﷻ
Praise of the Holy Prophet ﷺ
Praise of Imām Ahmad Ridā Khān
Preface
Translator's preface
The specialities and uniquenesses of Fatāwā Ridawiyyah
Breakdown of volume one

How is it to wipe the hands & face after Wudū'?

How is it to eat from copper utensils?

If someone breaks wind during Wudū', should one perform Wudū' again or not?

A cold does not invalidate Wudū'

Looking at sitr does not invalidate Wudū'

When does Wudū' become invalid by sleeping

Very important matters from Fatāwā Ridawiyyah with regards to Wudū'

The method of avoiding wasting [water] in Wudū'

The virtue & excellence of starting Wudū' with Basmalah

How is to perform Wudū' in the Masjid area?

Replying to salām during Wudū'

Praise of Allāh ﷻ - An English translation of *Wohi Rab hai jis ne tujh ko*

Our Lord is He, who has made you an embodiment of Compassion;
Who has commanded us to seek His pardon through your intercession;
Praise be to Allāh from the entire creation!

You rule over virtuous people and you distribute Allāh's treasure;
You protect us from evil and help us to attain Allāh's pleasure;
Whose generosity can equal your measure?

Allāh placed His Spirit into Ādam, He miraculously blessed Chaste Maryam with a son;
But pious Āminah's son has a status among the Prophets higher than everyone;
Superior to Mustafā is none.

On the basis of their sound knowledge, the residents of Sidrah have made this declaration;
We have explored everywhere and found none like you in spiritual station;
Allāh is One, His Mustafā is one.

It is your privilege 'to turn to Allāh, when not engaged in your vocation';
O Prophet! Rise and exercise in our favour your right of mediation;
Give us the goodness of our salvation.

'Incline towards your Allāh' and recommend your Ummah's mercy petition;
Everyone is looking up to you for your Generosity and Compassion;
Intercede on our behalf, O Allāh's loved one!

O God's good men! Somebody should look around for my heart here-about;
I lost it a moment ago and it will be found somewhere near, no doubt;
Nobody has come in or gone out.

O Raza! After a long search we had your heart's sight;
It humbly lay at the door, when we saw it in the Prophet's grave's light;
Do not ask us about its plight.

At one time it smiled shyly while at another it cried bitterly;
Sometimes it was sad, sometimes glad - for no apparent reason utterly;
Not did it tell us the cause of this mystery.

At one time it came down to the earth, while at another it went up sky-high;
When it stood at the Prophet's door it was given an immense power to fly;
There was no limit for it in the sky.

At one time hot like fire, at another moist like a rain-promising cloud;
At yet another time shedding tears like actual rain from this cloud;
Every tear seeking forgiveness aloud.

At one time fragrant like a rose, at another singing like a Nightingale;
At yet another time swaying like a tender rose-branch in a gale;
Fresh as a flower in a heavenly dale.

At one time yearning for life, at another craving for a new annihilation;
What a life which outshines death and what a death which subjects life to domination!
The soul achieving deeper illumination.

Sometimes hidden or visible, sometimes cold or warm;
At one time grumbling or plaintive, at another contented and calm;
Symbolising a lover's hope or harm.

You can easily remove all these false illusions, O Creator;
You have the Supreme Power and You are the Absolute Controller;
Your Beloved Prophet is my intercessor.

Penned by the Reviver of Islām, the Imām of the Ahl al-Sunnah, Imām Ahmad Ridā Khān (May Allāh ﷻ shower infinite Mercies upon him)

Translated by Professor G.D. Qureshi, The Raza Academy

Praise of the Holy Prophet ﷺ - An English translation of *Wo kamāl e husn e Huzoor hai*

The Prophet's beauty is so perfect, no shortcoming in it can be found.
This flower is far from the thorn's defect; this candle has absolutely no smoke around.

The blessings of both the worlds are here, achieve the peace of your heart and mind!
Name one joy, which is not near! But here the word 'no' you cannot find.

I admire your skill in communication, though we all possess the art of speaking.
Your speech has no confusing implications; your narrative is smooth and satisfying.

By God, this is the only door to reach God, another path will not be found anywhere.
Here comes all those who belong to God, he who is not here will never be there.

After insulting the Prophet's personality, in the trap of arrogance you are caught.
How dare you say, 'Am I not a Muhammadī?' 'Yes, you are not; definitely, you are not.'

The distinguished men of Arabic literature acknowledge your literary and moral authority.
You have eclipsed their stature and they accept your absolute authority.

So high that all stop outside your gate, so compassionate that you are near us everywhere.
Let someone say in a pessimistic and optimistic state, 'Perhaps he is nowhere; probably he is everywhere.'

Not that Paradise is unworthy of aspiration, It has a fascination of its own.
But the longing for Madīnah's inspiration, It has a unique attraction of its own.

It is in his light that all things shine, it is in his person that the secret lays hidden.
His body is not one, which the rays at dawn illuminate, and which is controlled by the position of the Sun.

He is God's light and God's shadow, everything is due to him, everything is for him.
Does he not own the Sky above him and the Earth below? Do our time and space not belong to him?

The Prophet went beyond time and space and lived by himself, he sat on the throne in Highest Heaven.
The Prophet has all these places for himself, it is God who to Himself does not have even one.

Majestically you walk in the sky, yet watch the things on Earth; far and near.
There is nothing hidden from your eye, in the celestial and temporal sphere.

On your name let my life be sacrificed, not one life but all things in both the worlds.
Even then I do not feel satisfied, I wish there were millions of worlds.

Your stature is unique throughout the universe, no one is like you; hence there is no comparison.
There are flowers, plants, and cypresses diverse; but nothing comes near your grace and proportion.

Of your colour there is no rose in the garden; no one has been and none will ever be there
How can one describe your matchless complexion, though heaps of flowers we see everywhere.

O Raza! I refuse to praise the men of power. Why should I sell my poetic talent to the rich?
I am a servant of God's Last Messenger, I do not want to fall into this golden ditch.

Penned by the Reviver of Islām, the Imām of the Ahl al-Sunnah, Imām Ahmad Ridā Khān (May Allāh ﷻ shower countless Mercies upon him)

Translated by Professor G.D. Qureshi, The Raza Academy

Praise of Imām Ahmad Ridā Khān (may Allāh ﷻ shower endless Mercies upon him)

Our master, our leader, Sayyidī Ahmad Raza
The Mujaddid, the reviver, Sayyidi Ahmad Raza,

Love of the Prophet ﷺ flowing through every vein of his body,
On his pure heart is the Kalimah, Sayyidi Ahmad Raza

In a wakeful state he was honoured with the blessed vision,
of the Prophet ﷺ at the Rawdah, Sayyidi Ahmad Raza

He was hailed as the greatest of the time by the Imams,
of Madinah and of Makkah, Sayyidi Ahmad Raza

Every hundred years a man is sent in order to revive,
The religion for the Ummah, Sayyidi Ahmad Raza

Fighting against the corruption and the evil of the time,
Sword of truth on deviators, Sayyidi Ahmad Raza

Clouds of darkness covered over; there was fitnah all around
Shining light of Ahlus Sunnah, Sayyidi Ahmad Raza

Single-handedly protecting the beliefs of al-Islam,
From the harm of every danger, Sayyidi Ahmad Raza

Deobandis, Qadianis, Ghayr Muqallideen arose
They were all slayed by the warrior, Sayyidi Ahmad Raza

Some were insulting the Prophet ﷺ, some believed Allah can lie,
He destroyed this evil cancer, Sayyidi Ahmad Raza

It is due to him that our pure beliefs survive today,
This we will always remember, Sayyidi Ahmad Raza

When it came to the defence of the Beloved Messenger ﷺ,
He protected true ‘Aqīdah, Sayyidi Ahmad Raza

For the Sunnis he's the comfort of the heart, and he is a,
Cause of pain for every wobbler, Sayyidi Ahmad Raza

They cannot respond intelligently in any way at all,
all they scream is 'shirk and bid’ah', Sayyidi Ahmad Raza

He performed Jihad of the pen, and the books he authored are,
More than one thousand in number, Sayyidi Ahmad Raza

Like ad-Dawlat ul Makkiya, and Hussam ul Haramayn,
Lightning bolts on the insulters, Sayyidi Ahmad Raza

Thirty huge volumes of ilmi pearls and diamonds shining bright
Blessings of Abu Hanifah, Sayyidi Ahmad Raza

Take a look at the Hadaaiq; masterpiece in poetry,
Evidence of pure mahabbah, Sayyidi Ahmad Raza

Normal scholars solve the questions of the common folk but he,
Solves the queries of the scholars, Sayyidi Ahmad Raza

As a teacher and a guide look at the gems that he produced,
Diamonds like Sadr ush Shari`ah, Sayyidi Ahmad Raza

All of his students became enlightened beacons of the Haq,
Like the Qutb of al-Madinah, Sayyidi Ahmad Raza

O Imam keep me amongst your servants in both of the worlds,
Take me with you into Jannah, Sayyidi Ahmad Raza

It's the blessings of my Murshid that Mubeen can say with pride
I am linked to his Tarīqah, Sayyidi Ahmad Raza

Penned by my beloved Ustād Mawlānā Abū Ameen Muhammad Mubeen Razā Qadirī
(May Allāh ﷻ protect him)

Preface

Allah's name to begin with; the Most Beneficent, the Merciful.
We praise Him and ask for blessings and salutations upon His honourable Messenger ﷺ

All praise to Allāh; and this is the *greatest knowledge* and a *great collection* of His abundant favours, for *multiplying* His *extensive bounties*, the *primest* of *pearls*. By His praise (Hamd) comes *guidance*; with His praise is the *beginning* and towards it is the *end*; and it His praise that grants the safety of the most *formidable fortress* and bestows *pristine knowledge* and *unsullied intellect* which is *providence* itself, beautiful in its *sufficing*. Blessings and Salutation be upon the *preeminent leader* of all of the Messengers; *my master*, *my intercessor*; *the most praised* among all Messengers, the most honoured ones in the creation. Beauty declares without hesitation: *Muhammad* ﷺ the *handsome* is *Yūsuf's, upon whom be peace, father* in [beauty's] signification. Because he is the *universal fountainhead* of every bounty and grace, of every superiority and excellence - be it the *vast*, the *brief*, the *simple* or the *medial*. The *overflowing sea of generosity*, the *choicest of pearls* [of perfection and goodness]; the *invaluable treasure of Divine Secrets*, who *illuminates the eyes* - the *answer to the perplexed* [and who leads] towards the *blessings of the Most-Forgiving*, al-Ghaffār; the *benefactor sent by the Most Powerful*, al-Qadīr; and the *succour of the poor*. The *confluence of the oceans* [of virtues], the *union of the seas* of sublimity and elegance; the *treasure of subtleties* and the *manifestation of realities*. That *lucid sea of knowledge and beneficence*, from which every *rising stream* beseeches benefaction. In him rests all *hope*; and because of him is *independence* from every other, and [by his leading] we reach the radiant *stairway of success*. He is the *Divine Aid from the Opener* of the doors of grace [al-Fattāh]. He is the *manifest radiance* for *betterment and rectification*; the very *light of elucidation and clarification*; the *revealer* of *hidden treasures*, the *reliever* of *leaden troubles*, the *unraveler of mysteries and riddles*. The *chosen pearl*, the *wellspring* that [fulfils] *wishes*. The *luster of insight and sagacity*; the *most lustrous of shining jewels*, the *rarest* and the *immaculate* of gems, whose *likeness and similitude* is impossible to find. He, who *makes prosperous* the mendicant and the *fortune* of the destitute. He is the *empyreal cumulation* of qualities and attributes of perfection, both human and ethereal; he *suffices* for all needs; the *complete*, the perfect; the *complete healer*; the *impeccable*, the pure, the Elect [Mustafā], the *purifying*, the *most favoured*, the redeemer, the *chaste*. He is our *provision* in the *direst hour*; the most *gainful of means* to attain Allāh's infinite Grace [wasīlah]; and to *fulfil many a need* in *immense speed*. He is the *finest* of later generations and their *reliance*; and from the best of predecessors, their *quintessence*. Blessings and salutation may also be upon his progeny and his companions; his noble household and his company. They are the *lamps brightening the darkest of nights*; they are the *keys* to guidance. Especially the *two venerable sages* [Abū Bakr and 'Umar]; the *two closest companions* who held the Sharī'ah and Haqīqah firmly by *both sides*. And the two honourable sons-in-law ['Uthmān and 'Alī]; each of them is the *light of sight*, and a *convergence of oceans*. May blessings also be upon the striving scholars [mujtahids] of his blessed community, the imāms of his nation; and in particular, *the four pillars*, the resplendent and *bedazzling rays* [of knowledge]. May blessings also be upon his [grand]son, the chief helper [Ghawth al-A'żam]; the *provision* of the friends of Allāh, the *gift for the jurists* [fuqahā'a]; he *who consolidated the two sections* - chapters of *esoteric realities* [haqīqah] and that of *orderly external knowledge* [sharī'ah]. And may blessings be also upon us, for we are with them; and blessing for their sake; because of them. O the Most Merciful, accept our prayers. Amen. Amen. And every praise belongs to Allāh, the Sustainer of all worlds.

Translation courtesy of Shaykh Abū Hasan, Ridawi Press. (May Allāh ﷻ preserve him)

Translator's preface

Allāh's name to begin with, the Most Kind, all-Merciful
Endless, countless, infinite Blessings & Salutations be upon the Best of Mankind, Muhammad Mustafā ﷺ

All praise to Allāh ﷻ, the One who originated the skies and worlds. Blessings and Salutations be upon the one who was already a Prophet whilst Sayyidunā Ādam was in the midst of water and soil, (upon whom be peace).

Who is not aware of the personality that is Imām Ahmad Ridā Khān, may Allāh shower endless Mercies upon him? Even his enemies recognise and acknowledge his greatness, and it is only through this which further proves and shows his acceptance by the masses; be they the common laymen or educated, the respected scholars of al-Haramayn al-Sharīfayn or of anywhere else.

To say he has penned many great works is a total understatement; a true master of every single science & branch of knowledge. One amongst his numerous works is the legendary encyclopaedia; Fatāwā Ridawiyyah. Though this is originally in Arabic and Urdu, even native speakers are unable to comprehend this vast masterpiece. It is thus so that this poor servant decided that a brief summary should first be presented so that seekers may gain a complete understanding first of the general gist of Fatāwā Ridawiyyah. Whilst this has been based on the Urdu summary written by Mawlānā Asad Qadirī, known as 'Talkhīs Fatāwā Ridawiyyah' as well as another version summarised by the great jurist, Muftī Hāshim Khān. However, I always had the original work of Sayyidī Imām Ahmad Ridā Khān, may Allāh shower countless Mercies upon him, in front of me in order to attempt to understand the original matter from the onset from the original source of writing.

It is a huge honour and privilege that Allāh ﷻ has bestowed my worthless self with the opportunity to contribute to the Muslim Ummah, especially this work. Though I wished to release the full summary, I could not miss out on the opportunity of the 100th blessed 'Urs of Sayyidī Imām Ahmad Ridā Khān (may Allāh ﷻ shower endless Mercies upon him). These accomplishments are solely the reflection of my spiritual guide, teachers and parents, and any shortcomings are solely due to my worthless self. Due to certain issues and constraints, it is only the first part which is currently available, however it is a request for prayers that the complete work is released imminently, Allāh willing.

Now bask in the gardens of glory of Sayyidī Imām Ahmad Ridā; the fact that the Lord ﷻ created such a human being; it is purely phenomenal.

The lowly servant of the lowest
Haider Ali
May Allāh ﷻ forgive me

25th Safar 1440/4th November 2018

The specialties and uniquenesses of Fatāwā Ridawiyyah

- The blessings of the Messenger of Allāh ﷺ
- The abundance of dalā'il [proofs & evidences]
- Absolute finite research
- Research regarding new matters
- The clearing of doubt in matters
- The plentifulness of sources and references
- The uniting of contradicting opinions
- A totally unique way of istidlāl [deriving matters]
- Pointing out the leniency of the senior fuqahā' [jurists]
- The manners & etiquettes of issuing legal verdicts
- Asmā' al-Rijāl [Names of the narrators of Hadīth]
- 'Ilm al-Tawqīt [The science of timings]
- Logarithm
- Science and medicine
- Supporting and defending the Hanafī stance
- Political guidance
- Acceptance by the masses
- Whom the scholars refer back to

Penned by Sharaf e Millah, 'Allāmah Muftī Muhammad 'Abdul Hakīm Sharaf Qadirī
(May Allāh ﷻ forgive us for his sake)

Volume Number 1

Pages: 1152
Questions: 22
Booklets: 11
Topic: Book of Purification

Booklet Number 1
أجلى الإعلام أنّ الفتوى مطاقاً على قول الإمام (*Ajlā al-I'lām anna al-Fatwā Mutalqan 'alā Qawl al-Imām*)
The clearest of informing that the legal verdict is upon the opinion of al-Imām [Abū Hanīfah]

Sayyidī Āla Hazrat Imām Ahmad Ridā Khān (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1334 according to the Islamic (Hijrī) calendar, and 1914 according to the Gregorian calendar, which can be found in Fatāwā Ridawiyyah, volume 1, page 103.

Booklet Number 2
الجود الحلو في أركان الوضوء (*al-Jūd al-Huluww fī Arkān al-Wudū'*)
Pleasant generosity in the explanation to the pillars of Wudū' (which cannot be found elsewhere)

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1324H (1904) which can be found in volume 1, page 239.

Booklet Number 3
تنوير القنديل في أوصاف المنديل (*Tanwīr al-Qindīl fī Awsāf al-Mindīl*)
The enlightening of a lamp with regards to attributes of a handkerchief [to wipe with after Wudū]

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1324H (1904) which can be found in volume 1, page 313.

Booklet Number 4
لمع الأحكام أنّ لا وضوء من الزكام (*Lam' al-Ahkām anna lā Wudū' min al-Zukām*)
Gleaming rulings that Wudū' does not become invalid from a cold

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1324H (1904) which can be found in volume 1, page 347.

Booklet Number 5
الطراز المعلم فيما هو حدث من أحوال الدم (*al-Tirāz al-Ma'lam fīmā huwa Hadath min Ahwāl al-Dam*)
An imprinted image in regards to when does blood invalidate Wudū'

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1324H (1904) which can be found in volume 1, page 369.

Booklet Number 6

نبه القوم أنّ الوضوء من أيّ نوم (*Nabbah al-Qawm anna al-Wudū' min ayy Nawm*)

Alerting people as to which sleep necessitates Wudū'

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1325H (1905) which can be found in volume 1, page 487.

Booklet Number 7

خلاصة تبيان الوضوء (*Khulāsah Tibyān al-Wudū'*)

A brief discussion pertaining to the matters of Wudū' and Ghusl

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1313H (1893) which can be found in volume 1, page 591.

Booklet Number 8

الأحكام والعلل فى إشكال الاحتلام والبلل (*al-Ahmām wa al-'Illal fī Ishkāl al-Ihtilām wa al-Balal*)

(Matchless research of) The ruling and causes of doubt in nocturnal emissions and wetness

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1320H (1900) which can be found in volume 1, page 624.

Booklet Number 9

بارق النور في مقادير ماء الطهور (*Bāriq al-Nūr fī Maqādīr Mā' al-Tuhūr*)

A shining glimpse with regards to the amount of water for Wudū' and Ghusl

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1327H (1907) which can be found in volume 1, page 776.

Booklet Number 10

بركات السماء فى حكم اسراف الماء (*Barakāt al-Samā' fī hukm Isrāf al-Mā'*)

Blessings from the sky with regards to the ruling of using water without need

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1327H (1907) which can be found in volume 1, page 876.

Booklet Number 11

ارتفاع الحجب عن وجوه قراءة الجنب (*Irtifā' al-Hujub 'an Wujūh Qirā'ah al-Junub*)

Lifting the veils in the various cases of the recitation of Qur'ān in the state of impurity (not found elsewhere)

Āla Hazrat (may Allāh ﷻ shower him with Mercy) wrote this booklet in 1328H (1908) which can be found in volume 1, page 1078.

The discussion pertaining to *Wudū'* [ritual ablution][1]

Question 1

How is it to wipe ones hands and face after Wudū'?

What do the scholars of the religion say regarding the matter whereby if someone, e.g. Zayd, says that one should not wipe ones face with a cloth after Wudū', does the reward of Wudū' not remain? Please may you explain, may it be reward you gain!

Answer

May Allāh Almighty bestow reward! Saying the reward of Wudū' not remaining is a mere mistake. Though, it is better not to wipe if it is not required. One should not make this a habit just like the rich leaders and the arrogant do so; if somebody does wipe then they should not leave them completely dry without necessity. Such a person should allow them to remain somewhat moist because it is narrated in a blessed Hadīth,

إِنَّ الْوُضُوْءَ يُوْزَنُ

Indeed [the water of] Wudū will be weighed [with the good deeds on the Day of Judgement].

[Sunan al-Tirmidhī, vol 1, abwāb al-Tahārah]

Ibn Asākar has recorded a narration in Tārīkh from Sayyidunā Abū Hurayrah, may Allāh be pleased with him, reporting that the Holy Prophet ﷺ said, 'Whosoever performs Wudū' and then wipes his body with a pure cloth, so there is no issue with this and whosoever does not do so, then this is better. This is because the water of Wudū' will be weighed alongside all of ones deeds on the Day of Judgement.'

I, (referring to Āla Hazrat, the Imām of the Ahl al-Sunnah, may Allāh Almighty shower mercy upon him), say that from the statement of the water of Wudū' being weighed, it has been derived that wiping here is makrūh [i.e. disliked]. Just like Imām Tirmidhī, may Allāh Almighty be pleased with him, has stated in his Jāmi' that whosoever has regarded this action to be makrūh, they have done so due to the reason which has been stated, which is that this water will be placed on the scale, alongside the good deeds on the Day of Judgement. From the aforementioned blessed Hadīth narrated by Sayyidunā Abū Hurayrah, may Allāh Almighty be pleased with him, this deriving [of being makrūh] is disproven because in this Hadīth Sharīf alongside the fact that it will weighed, there is negation of being makrūh as well as the presence of Nass [direct text] for this being only mustahabb [i.e. recommended]. It is also known that leaving a mustahabb act does not lead to being makrūh tanzīhī [slightly disliked]. Just as the great Muhaqqiq of Bahr al-Rāiq, 'Allāmah Shāmī and others have researched regarding this matter. Other than this, there is no actual Hadīth Sharīf regarding the prohibition of this or it being makrūh, in fact this action [of wiping] is proven in numerous Hadīths by the Noble Messenger ﷺ. It is recorded in Jāmi' Tirmidhī, narrated by the Mother of the Believers, Sayyidatunā 'Ā'ishah Siddīqah; the blessed daughter of Sayyidunā Abū Bakr Siddīq, may Allāh Almighty be pleased with them both,

---

[1] Sayyidī Āla Hazrat concluded there are 160 types of water, from which the most superior is that water which gushed forth from the blessed fingertips of the Mercy of Mankind ﷺ, quenching the thirst of thousands and purifying them.

قَالَتْ كَانَ لِرَسُولِ اللهِ ﷺ خِرْقَةٌ يُنَشِّفُ بِهَا بَعْدَ الْوُضُوءِ

'She said, "The Messenger of Allāh Almighty ﷺ would have a cloth, with which he ﷺ would dry his blessed body parts with after Wudū'."'

[Sunan al-Tirmidhī, volume 1, abwāb al-tahārah]

It is stated in Fatāwā Imām Qādī Khān that, 'There is no harm for the one performing Wudū and Ghusl to dry the body with a cloth; it is reported from the Messenger of Allāh ﷺ that he ﷺ would do so. Some have regarded this as makrūh, and some have said this is makrūh for the one performing only Wudū, not Ghusl, though what we have stated is correct. Though one should not exaggerate [in drying] and completely dry off the water, such a person should allow some effect of the water to remain on their body parts.'

Note
It is well known amongst the scholars that one should not wipe the body with the lower part or edge of of ones shirt and they [scholars] have narrated from some rightly guided predecessors and it is stated in Radd al-Muhtār that, 'Wiping the hands and face with the lower part of one's shirt causes forgetfulness.'

It is further stated in Irshād al-Sārī, 'It is stated in Zakhāir, "When drying (the body), it is better not to wipe with the lower part of one's clothes, its edges or anything similar."'

I, (meaning, Imām Ahmad Ridā Khān, may Allāh Almighty shower him countless Mercy upon him), say that these statements are from the people who have experienced such [forgetfulness]; there is no actual prohibition [in wiping with the lower part of one's clothes] according to Sharī'ah [Islamic Law]. The blessed Hadīths have been mentioned from Jāmi' Tirmidhī and Sunan Ibn Mājah in which it states that the Holy Prophet ﷺ wiped the water from his blessed face with the corners of his blessed garment.

Faqīh Abū Layth has wrote in his commentary of Jāmī' Saghīr that Faqīh Abū Ja'far states that, 'This (meaning, wiping one's body or face with the lower part of one's clothes) is makrūh in the case when it is of a luxurious type because there is pride and arrogance in this. If the clothes are not luxurious, then there is no issue as there is no arrogance in this.'

[Fatāwā Ridawiyyah, vol 1, pg 314]

Question 2
How is it to eat and drink from copper utensils?

What do the scholars of Islām and the Muftīs of the Sacred Law say about whether the following action is an obstacle and disliked in Sharī'ah in terms of it being a makrūh of Wudū':

تیرے تانبے کے برتن سے اگر
ہے وضو ناقص کرے گا جو بشر

Tere tāmbe ke bartan se agar
bay wuzū nāqis kare ga bashar

With your utensil of copper, if
anyone performs Wudū with', it will remain incomplete

One does not come to know why the Wudū' performed from copper utensils is incomplete; nowadays a large amount of people perform their Wudū' from copper utensils, ewers [large jugs], etc. Does the Wudū' of all such individuals remain incomplete? (Please explain and you will be rewarded)

Answer
Performing Wudū', eating and drinking from copper utensils are all permissible without any form karāhah [dislike]. There is no loss in Wudū', however it is better to do so having rinsed the utensil; it is makrūh to eat and drink from a utensil without having rinsed it as it is a cause of harm to the body, and clay dishes are better than those of copper. The scholars have regarded clay dishes amongst the manners and mustahabb [recommended] acts of Wudū, eating and drinking from these [clay dishes] is closer to humbleness.

It is stated in Radd al-Muhtār, it being stated in Ikhtiyār Sharh Mukhtār that, 'It is best to eat and drink from clay utensils as there is no wastage in this nor is there any pride.' Also, it is mentioned in a blessed Hadīth that whomsoever keeps clay utensils in his household, the Angels come to bless such a person. Also copper and pewter [a grey alloy of tin and lead] - made from metal - are also permissible.'

[Volume 1, page 337]

Question 3
If one breaks wind during Wudū', should one repeat Wudū' or not?

What do the scholars say regarding the matter when ones passes wind during Wudū', in other words, one has washed two or three body parts with one or two remaining; so should such a person start Wudū' again or is merely washing the remaining body parts adequate? Please explain and you will be rewarded.

Answer
Such a person should begin Wudū' afresh; the washing of the body parts before breaking wind has become nullified. It is a self-evident matter that something which invalidates that which is complete will definitely invalidate that which is incomplete [i.e. breaking wind invalidates complete Wudū' therefore how can it not break incomplete Wudū'; being complete is of a higher state than being incomplete].

There is also clarity towards this rule/excerpt.

It is stated in Durr Mukhtār that, 'The condition for the correctness of purification is such that it occurs in a place which qualifies for purification and there is nothing preventing it.'

It is stated further in Radd al-Muhtār, ‘(There is nothing preventing it) means in such a way that anything which invalidates Wudū’ does not occur during purification. This is for such a person who doesn't suffer from that which invalidates in the form of an ‘uzr [valid excuse, for example, such a person who has a continuous wind problem].’

[Volume 1, page 338]

Question 4

Wudū’ does not become invalid due to flu

What do the scholars say regarding whether Wudū’ becomes invalid from flu or not? Please explain and gain reward.

Answer

Irrespective of the amount of flu, it does not invalidate Wudū’ as mere mucus-like liquids are pure, in which there is no actual possibility of a mixture of blood or puss.

I conclude that our scholars have made it clear that even vomiting phlegm, no matter how great the amount is, does not invalidate Wudū’.

It is stated in Nūr al-Īdāh ma’ Marāq al-Falāh that, ‘There are ten matters which do not invalidate Wudū’; one of these is vomiting phlegm, even if it is of a large amount; this is due to impurity not entering it and it being pure itself.’

These are great assertions that there is Ijmā’ [consensus] on the fact that the phlegm which descends from the brain does not invalidate Wudū’, and it is apparent that it is from the brain where from the flu liquids flow down, therefore one can not say that these invalidate Wudū’; the ruling regarding this matter is definitely clear to this extent. However a doubt occurred from ‘Allāmah Sayyid Tahtāwī, may Allāh have mercy upon him, the initial reason being that our scholars have stated, ‘Whatever flowing substance exits from the body due to a reason invalidates Wudū’.

For example, if there is any ailment or pimple in the eyes, nose, ears, navel, etc due to which liquid is released, this will invalidate Wudū’.’

[Volume 1, page 348]

Question 5

Wudū’ does not become invalid from looking at the satr [area of the body which should be concealed]

What do the scholars say regarding the matter of Wudū’ becoming invalid from one’s own knees being revealed, or someone sees his own or someone else's; looking at them intentionally or unintentionally or due to running, jumping from a high place or falling down? Please explain and gain reward.

Answer

Wudū' does not become invalid in either of these cases; Wudū' becoming invalid by revealing the private parts, or by looking at them is on the tongue of every layman; it is totally baseless. The scholars have regarded Satr al-'Awrah [concealing the private parts] amongst the etiquettes & manners of Wudū', if revealing the private parts invalidated Wudū', it would have been included amongst the farā'id [obligations] of Wudū'.

[Volume 1, page 471]

Question 6

When does and doesn't Wudū' become invalid due to sleeping?

What do the scholars say regarding the matter as to which sleeping position invalidates Wudū'; what is the correct opinion? Please explain and gain reward.

Answer

After being thoroughly acquainted with the opinions of Imām al-Mudaqqiqīn [The Imām of the meticulous scholars]; Sayyidī 'Alā al-Dīn Dimashqī Haskafī, the great 'Allāmah; Abū al-Ikhlās Hasan Shurubulālī, the Researcher of profound insight; Sayyidī Ibrāhīm Halbī, may Allāh shower Mercy upon them all, stated in Durr Mukhtār, Nūr al-Īdāh, Ghunyah, Saghīrah, etc which are beneficial for those who encounter and come across these books, the correct opinion regarding this matter, of which the beautifully scented outcome is that sleep invalidates Wudū' when two conditions are met:

1) Both buttocks are not firm at such time [of sleep].
2) When one is sleeping in such a position that does not prevent deep sleep, to the extent that someone is not aware of their surroundings.

Whenever these two conditions are met, Wudū' will become invalid due to sleeping. If one [condition] is not found then it [Wudū'] will not [become invalid], for example:

1. Both buttocks are firm on the ground, and both feet are spread towards one direction; sitting on a chair and a train seat are also included in this.
2. One is sat on both buttocks, the knees are erect and the hands are surrounding the legs, which is known as *Ihtibā'* [hiding] in Arabic, regardless whether the hands are on the floor, etc. even if the head is on the knees.
3. Sitting straight on both knees [like in tashahhud].
4. Cross legged.

These cases are regardless of whether one is on the floor, furniture, a bed, a boat, a *shaqdaf* [a form of transport upon which Hājjīs travel to Haram Sharīf, which is larger than a *hawdaj*)this is a carrier which has a dome and is placed on the back of a camel so that women may travel in it)], a *sharībah* [something used in 'Umrah or Hajj when doing Tawaf of the blessed Ka'bah], or the small seat of a car.

5. Riding on the saddle of a horse, mule, etc.

6-7. Riding on the bare back of an animal, even if it is riding on uneven land or the land is flat.

It is clear that Wudū' does not become invalid in any of these cases, regardless of how deep the sleep was, regardless of how much the head falls due to sleep, or to the extent where the buttocks does not remain firm, regardless of whether one is leaning on a wall, etc such that it is moved and thus one falling. This is the asl al-Mazhab of our Imām, Zāhir al-Riwāyah [the texts which are relied upon], and what is muftā bihī [what the fatwā is upon], sahīh [correct] and reliable. Regardless of the fact that it is written in al-Hidāyah and Sharh al-Wiqāyah that leaning invalidates Wudū'.

8. Sleeping stand up.
9. In the state of rukū' [bowing].

10. Sajdah Masnūnah [prostration which is Sunnah - according to the way which the Noble Prophet ﷺ performed], meaning to prostrate in the way of males thus the stomach being separate from the upper leg [thighs], the upper leg [thighs] from the lower leg [shin and calf] and the upper arm [wrist to elbow] from the floor. Regardless whether this is qiyām [standing], or in the form of rukū' [bowing], sujūd [prostrating] not being in the state of Salāh, even if one does not have the actual intention of sujūd [prostration]; it is apparent that these three cases prevent one from falling into deep sleep, thus Wudū' will not become invalid in these aforementioned cases.

11. Squatting.
12-14. Lying flat on the back, on the stomach and on the side.
15. Leaning on the elbow.
16. One slept sitting down however one side was lifted such that one from the two buttocks lifted
17. One is travelling on the bare back [of an animal] and the animal is going down a slope.

I (Āla Hazrat) said this servant strongly thinks that a saddle is also like that of the bare back of an animal and those Western saddles, which have an empty & hollow space, cannot prevent *hadath* [ritual impurity], even if the land is flat. And Allāh Almighty knows best!

18. One sat on both knees and placing the stomach on the upper legs [thighs] such that both buttocks no longer remained tightly closed.
19. Similarly, if one is cross legged and the head is on the upper legs [thighs] or the lower legs [shin and calf].
20. Performing a *sajdah ghayr masnūnah* [a non-Sunnah prostration - not according to the way which the Messenger of Allāh Almighty ﷺ peace be upon him [performed] such as the manner in which how women perform sajdah [prostration] having placed their hands and feet quite closely together. Even if one is performing Salāh, or any form of sajdah which has been prescribed by Sharī'ah; in other words the sajdah of Tilāwah or the sajdah of Shukr. Due to both of these conditions being met, Wudū' will become invalid in these ten cases and because the basic principle has been mentioned, there is no need to go into further detail. One should ponder over these two conditions; when they are both found Wudū' will no longer remain, otherwise it will.

[Volume 1, page 489]

Very important issues from Fatāwā Ridawiyyah in relation to Wudū'

Case 1

If harm is proven due to the drying of the body parts after performing Wudū' then drying can reach the state of wājib [necessary].

[Volume 1, page 319]

Case 2

The water of Wudū' will be placed on the scale [of deeds] on the Day of Judgement.

[Same]

Case 3

It is better not to sprinkle the water off the hands from Wudū' or Ghusl, although it is not prohibited and the blessed Hadīth which is in relation to this, that "it is the fan of the devil' is *da'īf* [weak].

[Same]

Case 4

One should not wipe/dry the hands with tissue paper after Wudū'.

[Same]

Case 5

It is prohibited to wipe/dry the hands using one's own turban, clothes, etc. According to the author, may Allāh ﷻ shower mercy upon him, the prohibition is at the time when one has not washed the hands yet or after washing them and the taste or smell still remains, from which the cloth becomes ruined .

[Same]

Case 6

If Wudū' becomes invalid whilst it is being done then one should perform it from the start again.

[Same]

Case 7

One has a handful of water, though one has not used it as of yet due to impurity having fallen in it. According to some, one can use this water for Wudū' and it is the research of this author (meaning Sayyidī Āla Hazrat) that this is not correct; the handful [of water] is of no use for Wudū'.

[Same]

Case 8

What is sahīh [correct] is that water becomes *musta'mal* [used] from merely separating from the body after having touched it [the body] which has *hadath* [impurity] on it. It is not a condition that the person who is in the state of impurity pours the water, nor him making an intention, nor the water settling having moved from one body to another, or clothes or land.

[Same]

Case 9

Regardless of the amount of flu, Wudū' does not become invalid from it.

[Volume 1, page 348]

Case 10

The vomiting of phlegm, regardless of the amount, does not invalidate Wudū'.

[Volume 1, page 349]

Case 11

The liquid which flows due to a problem or illness/pimple in the eyes, ears, navel, etc or the water which flows due to any type of illness invalidates Wudū'. [E.g. Tears/liquid due to an infection, ulcer, etc].

[Volume 1, page 350]

Case 12

That which exits a person bound by Sharī'ah [having reached the age of puberty i.e. maturity] and Wudū' does not become invalid [due to it] is not impure; but it is not necessary that something which is not impure does not invalidate Wudū'. [Look at case 15]

[Volume 1, page 352]

Case 13

It is correct that the wind which exits a human from is pure.

[Same]

Case 14

It is correct that the water from the nose is pure.

[Volume 1, page 353]

Case 15

It is a rule that whichever fluid exits from the body, if not impure, does not invalidate Wudū' [in other words, any pure liquid which exits the body will not invalidate Wudū' and thus, any impure liquid which exits the body will invalidate Wudū'].

[Volume 1, page 354]

Case 16

The vomit of alcohol, if not a mouthful, does not invalidate Wudū'.

[Volume 1, page 356]

Case 17

That water which exits the mouth of a deceased person is impure.

[Same]

Case 18

It is researched that whatever flows due to pain or illness (in the eyes) invalidates Wudū' at that moment when there is a possibility of impurity in the form of the mixture of blood, etc.

[Volume 1, page 357]

Case 19

Yellow [or any] liquid which has flown and exited from the navel invalidates Wudū'.

[Volume 1, page 358]

Case 20

The fluid which flows from the eye of a blind person is impure and [thus] renders Wudū' invalid.

[Volume 1, page 359]

Case 21

Whosoever bleeds from the nose, and has flu in which a mixture of redness exits; this redness also invalidates Wudū', even if one is not aware of the blood flowing at that current moment.

[Volume 1, page 366]

Case 22

Whatever is usually released by the body and does not invalidate Wudū', such as tears, sweat, [breast] milk, phlegm, mucus from [a runny] nose, regardless of however much amount exits, although if it was of such a great amount then it would be regarded as an illness.

[Volume 1, page 368]

Case 23

If there is a feeling of only pain from spots due to scratching etc, and they have reached many areas due to clothes having passed over them repeatedly, it does not become impure nor does it invalidate Wudū'.

[Volume 1, page 371]

Case 24

If blood comes out due to the tip of a needle pricking the body or in any other case, but the blood remains [coming up to the skin forming a bubble of blood], meaning it has not flown [i.e. it does not have the ability to flow], thus the fatwā [verdict] is that it is pure, and does not invalidate Wudū'.

[Volume 1, page 372]

[Praise be to Allāh ﷻ, this poor servant (the translator) experienced this matter on 26th October, 2015]

Case 25

If blood has come out and one has put soil [ash/earth] on it, then it came out again for a second time and then one put soil on it again for a second time, Wudū' will no longer remain as long as the amount of blood which has come out is to the extent that it would flow in one sitting.

[Same]

Case 26

Whether blood flows or not, having gathered the amount of blood which has come out at different time intervals in one sitting, is based upon estimating.

[Same]

Case 27

If blood or puss flowed in the eye, though it did not exit the eye, so Wudū' will remain valid; placing a cloth in water, having wiped the eye, does not make it impure.

[Same]

Case 28

If blood has flown to the hard bone of the nose, though it has not reached the soft part, so it is well known that Wudū' does not become invalid from this.

[Same]

Case 29

If a bandage has been tied on a wound, though blood, etc has gone on to it, and if it was not tied, then it would have flowing, then Wudū' would become invalid; otherwise not, nor would the bandage become impure.

[Volume 1, page 374]

Case 30

If a drop [of urine] passed down or blood, etc flowed inside the private parts of a male, until it does not exit the opening of the front passage, Wudū' will not become invalid; the shimmer of urine from the head of the front passage is enough [to render Wudū' invalid].

[Volume 1, page 375]

Case 31

It is not enough for Wudū' to become invalid, for example, that [traces of] blood come on to the finger from the mouth or nose, one looking again and the same effect occurring. This is when one doesn't strongly think that it is going to flow.

[Volume 1, page 378]

Case 32

Vomiting, if a mouthful, invalidates Wudū'. Then if one was to vomit small amounts separately, such that if one was to regard all the vomit as one, then it would equal a mouthful, this would invalidate Wudū', if due to the same bout [cause of sickness]. Regardless of whether they have come in different sittings and if the bout of vomit has stopped, then one vomits due to another bout; these will not be gathered together and regarded as one, even if it occurred in one sitting.

[Volume 1, page 390]

Case 33

If a big leech or insect attaches to the body, and has sucked so much blood that if this amount was to exit itself, it would have flown, then Wudū will become invalid. If it has sucked a little or if it was a small insect, then Wudū' will not become invalid, likewise is the case with the bite of a bedbug or mosquito not invalidating Wudū'.

[Volume 1, page 430]

Case 34

It is from the manners & etiquettes of Wudū' that one hides the entire satr - from the navel until the knees. In fact, straight after *Istinjā'* (having washed the private parts), one should veil themselves, as to be naked without need is prohibited.

[Volume 1, page 471]

Case 35

Regardless of the height from which one falls, Wudū will not become invalid, unless one starts bleeding, etc in which something is released or one becomes unconscious.

[Volume 1, page 473]

Case 36

If manī [semen] comes out without lust, having exited its place [of origin] when one has picked something heavy up, fallen down or due to another reason, Wudū' becomes necessary though Ghusl does not.

[Volume 1, page 474]

Case 37

If, while bathing, water has filled a pimple which has healed, yet its dead skin remains such that there is a hole i.e. opening on the skin but on the inside it is empty, then the water exits having pressed it; Wudū' will not become invalid nor will the water become impure.

[Volume 1, page 475]

Case 38

If the fluidity of blood, etc remains in a pimple and whilst having a shower, the water fills this pimple and then flows, having exited; so Wudū' will become invalid as this water has become impure.

[Volume 1, page 477]

Case 39

If one drank water and it entered the stomach, then one vomits straight away such that clear water exits; so Wudū' becomes invalid as long as it is a mouthful, and such water is impure. [Look at case 41].

[Same]

Case 40

If a baby has drank milk and it had reached the stomach such that the child vomited it back out, then such milk will be regarded as impure so long as it is a mouthful. If it exceeds the size of a rupee [coin], then the area will be regarded as impure. [Also look at case 41].

[Same]

Case 41

If one has drank water and spat it back out having only reached the chest, then such water will not be regarded as impure nor will Wudū' become invalid from such; similar to this is milk.

[Volume 1, page 478]

Case 42

If someone is leaning on the wall, etc and they have become so heedless [in sleep] that they would fall, if the object that they are leaning on is moved, then the fatwā [legal verdict] is that Wudū' will still not become invalid so long as both buttocks are firmly together.

[Volume 1, page 490]

Case 43

If one was to sleep whilst in qiyām [standing], qu'ūd [sitting], rukū' [bowing], sujūd [prostration] or any state/position of Salāh, Wudū does not become invalid. However it is a condition for qu'ūd [sitting] that both buttocks are firmly together, and the form of sujūd [prostration] should be that of the Sunnah method for men, such that the arms are separate from the sides and the stomach from the upper legs [thighs].

[Volume 1, page 490]

Case 44

Wudū' does not become invalid due to dozing off or light sleep then awakening straight away, even if one buttock sometimes is lifted off the ground.

[Volume 1, page 492]

Case 45

The act of sleeping itself does not invalidate Wudū, however it is due to this reason that there is a strong certainty of the passing of wind from the rear [flatulence] whilst sleeping.

[Volume 1, page 573]

Case 46

The Wudū' of the Respected Prophets, upon whom be peace, does not become invalid as a result of sleeping because the blessed eyes of the Respected Prophets, upon whom be peace, do sleep, though their blessed hearts do not.

[Same]

Case 47

The Wudū' of a person with dementia does not remain.

[Volume 1, page 580]

Case 48

With the exception of the funeral Salāh, if a mature person [someone who has reached the age of puberty] laughs in any Salāh such that others can hear him, then their Wudū' will no longer remain.

[Same]

Case 49

If the two passages [i.e. the front & back] of a woman have joined to become one, due to the hymen [vaginal tissue] having been penetrated, and such wind exits [flatulence] then she should perform Wudū' as a precaution, even if there is a possibility that the wind [flatulence] exited from the front passage.

[Volume 1, page 750]

When is Wudū' wājib [necessary] and when is it mandūb [i.e. mustahabb - preferable]

One comes to know that the reason for when Wudū' is wājib [necessary] is in the case when one intends to perform such an act which is not halāl [lawful] without it [meaning to perform such an act which is only lawful in the state of Wudū']. E.g. Salāh, Sajdah [prostration], touching the Blessed Scripture i.e. The Holy Qur'ān.

There are many cases in terms of it being mandūb [preferable], such as:

1. Laughing loudly [recap case 48]
2. Backbiting
3. Slandering
4. Swearing at someone
5. Mentioning any type of indecent word
6. Telling a lie
7. Reading a worldly poem other than the praise of Allāh Almighty, praise of the Holy Prophet ﷺ, praising of the pious Sufis and advice [i.e. reading something of no benefit].
8. Becoming angry
9. Looking at the beauty of a male
10. Touching the body of a disbeliever, even if he reads the Declaration of Faith and calls himself a Muslim, like the qadiyānis.

[Volume 1, page 964]

The method detailing how to avoid wasting water in Wudū'

One should pay particular attention to some specific matters so as to not use extra water (i.e. without need) in Wudū.

1) One should perform Wudū' with thoughtfulness and precaution by observing through the duration of Wudū'. It is well known amongst the common laymen that one should perform Wudū' quickly because it is said, 'Perform Wudū' like the young and Salaah like the old'; this is baseless. In fact, delaying and being hasty are what are desired & sought after in Wudū'.
2) Some people use the palms of their hands whereby they fill them such that the water overflows; even though whatever has fallen is of no use; thus one should be cautious.
3) It is not necessary to always use a handful of water; in fact one should estimate in accordance to the use case. For example, isn't half a handful of water enough so that it can reach the soft bone of the nose instead of a handful? As a matter of fact, a handful is not required for gargling either.
4) The tap for the ewer [water pot] should be of a fair, medium size, not such that it is so narrow that there is a delay in water exiting from it nor such that it is so wide that more than what is needed pours out. The distinction between these can be determined by bringing bowls of water and performing Wudū' from them; there would be an excessive usage, so likewise, a wide spout would be the result of excessive usage. If the ewer is such, then one should be cautious; one shouldn't use jet sprays of water, but in fact small amounts.
5) One should not perform Wudū' from a heavy pot, especially the weak, as water would spill out as a result of not having the strength to carry it in the first place.

6) Before washing the body parts, one should pass a moist hand over them as water reaches there faster and will require less water, specifically there will be more of a need in the colder seasons as the body parts are drier. Flowing sprays of water leave empty spaces [as dry], like what I have observed.
7) If there are hairs on the upper arm [wrist to elbow] then one should have them cut, as the existence of them [hairs] requires more water and from shaving they become rigid. It is better to cut/trim them with a machine as it leaves them immaculate, though what is best and most preferable is nawrah [quicklime with or without arsenic; this was used by people in the Middle East as well as those in Europe] as this is proven as Sunnah for these parts of the body. If one doesn't do such, then before washing, one should moisten with water properly such that all hairs are prevented [from remaining dry] otherwise if water passes through the root of those hairs which are upright [stood up] but has not wet the tip [end] of the hairs, then there is no Wudū'.
8) If water is flowing on the hands and feet, one should make it so that it continuously flows on the area from the nails to the wrists and from the ankle downwards that water flows at least once to every place, whilst the water is dripping. If there is a delay in the hand flowing over [the wet parts] then there will be repetition of water flowing [over the same place].
9) Some people do such whereby they flow water over the hands from the nails until the wrist and the feet from the ankles until the end, then one didn't stop the hand when washing the second time and then a third time whilst water was going towards the nails, but in fact the water remained flowing. One shouldn't do such because this will be regarded as washing five times instead of thrice, in fact one should stop the flow of water every time when it has reached the end of the hands and feet and so, one should turn the other hand over the parts that are wet from the nails until the end and then one should perform this action again as it is Sunnah that what is from the nails until the wrist and the foot until the ankle are covered in water, not its opposite.
10) It is a comprehensive saying that one should do things with shrewdness, Imām Shafi'ī, may Allāh shower him with mercy, beautifully said, 'If one does things with intelligence, then even a little is enough, however if one does so with ignorance then even a lot is not enough.'

[Volume 1, page 1035]

A blessed Hadīth: The excellence of starting Wudū' with Basmalah

It is narrated from Sayyidunā Abū Hurayrah, may Allāh be pleased with him, that the Holy Prophet ﷺ stated, 'Whosoever did Wudū' having said Basmalah, his whole body will become purified and whosoever did not recite Basmalah at the time of Wudū', only the areas of Wudū' will be pure for such.'

[Volume 2, page 95]

Issue

Mash [wiping] is permissible with the remaining wetness of Wudū'; if someone did Wudū', then after washing the hands, one wiped the moccasins [leather socks] using the remaining wetness, then this is permissible. However, if one wiped the head and after this, using the remaining wetness, one wiped the moccasins [leather socks], then this is not permissible. This is because such a person wiped over the moccasins [leather socks] having done so with *musta'mal* [used] wetness, contrary to the first case.

[Volume 2, page 104]

Issue

If someone performed Wudū' from such a pool whereby its water had frozen, and the frozen water is such that it can break with ease from shaking, then it (Wudū') is permissible, though if it is in large pieces and does not move, having shaken it, then it is not permissible.

Issue

How is it to perform Wudū' from water which has been warmed because of the sun?

It is prohibited to use such water which has been warmed from the sun in some other clay dish other than one made from gold and silver, whereby such water is used on the body in warm seasons and in warm cities/ countries without having cooled it down.

[Volume 2, page 467]

Issue

How is to perform Wudū' from a drinking tap?

A water source which has been made for drinking, also has the ruling which is that, performing Wudū' or Ghusl from such, although it will be correct, is not permissible. Up to the extent whereby if there is no other water available and somebody needs to perform Wudū' or Ghusl, such a person should perform Tayammum [dry ablution], as they can not purify themselves using this [water].

[Volume 2, page 482]

Issue

A brilliant method of wiping the head in Wudū' is fully encircling the head [wiping the whole head] which is Sunnah. It is performed by wetting the palms and fingers of both hands, then wiping the front half of the head using the middle part of the three fingers of both hands and having separated the index fingers and thumbs, and stretching the index fingers until the back of the head, then wipe using both palms of both hands and wipe the upper part of the ear with the middle part of the thumbs and the inside of the ears with the middle part of the index fingers, so that its wiping is from such wetness which is not musta'mal [used].

[Volume 3, page 731]

Issue

The ruling pertaining to leaving a small area under the nails dry in Wudū'

According to our Imāms, may Allāh ﷻ be pleased with them all, it is not possible for water and clay to gather together in one purification, for example, a muhdith [a person in the state of minor ritual impurity - requires Wudū'] only has enough water that he can only wash his face and hands or a junub [a person in the state of major ritual impurity - requires Ghusl] only has enough to perform Wudū' or wash his whole body. However, if some area of the fingers remain, then the rule for such a person is to perform Tayammum [dry ablution].

There is no actual need to pass water over these parts if small areas of the nails will remain dry; the hadath [minor ritual impurity] and janābah [major ritual impurity] will remain as they were before, repeatedly passing by. There will be no reduction in these, meaning all minor and major impurities comes together all at once and goes together all at once. There are no parts in this; that minor or major impurity reaches some parts of the body and not to others, or it is removed from only some and after a short while for some others. When the impurity remains in the same state as it was after having used the water, what need is there to use it? Thus, most of the body parts of Wudū' for a muhdith [someone of minor ritual impurity] or the majority of the body of a junub [someone of major ritual impurity] are excluded, one should perform Tayammum [dry ablution]; it is not such that however much of the body is pure, this much is to be washed and for the remaining is Tayammum [dry ablution].

[Volume 4, Page 192]

Issue

How is to perform Wudū' in the Masjid area?

Performing Wudū' in the Masjid is generally not permissible, but if a certain area has been made for Wudū' from the onset, then performing Wudū' in that place is permissible; there is this much of an exemption.

[Volume 8, Page 503]

Issue

How is it to reply to Salām during Wudū'?

One should reply (to Salām) during Wudū' and when one is reciting i.e. Tilāwah or reading a wazīfah, one has a choice not to reply, as giving Salām to such a person is makrūh [disliked].

[Volume 22, Page 570]