



وضو اور سائنس

Wuzu and Science



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مفتی اعظم
دعوت اسلامی

مکتبۃ المدینہ

Dawat-e-Islami

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This booklet was written by Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami Ḥaḍrat ‘Allāmah Maulānā Muḥammad Ilyās ‘Aṭṭār Qādirī Razavī دامت بركاته العالیة in **Urdu**. The translation Majlis has translated this booklet into **English**. If you find any mistakes in the translation or composing, please inform the translation Majlis on the following address and gain Ṣawāb.

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Transliteration Chart

ء	A/a	ڑ	Řř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ĥ/ĥ	ص	Ş/ş	ة / ه / هـ	Ĥ/ĥ
ث	Š/š	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/ẓ	َ	A/a
ح	H/h	ع	،	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā

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

WUḌŪ AND SCIENCE

Read this booklet consisting of thirty-two pages completely.

إن شاء الله عَزَّوَجَلَّ *You will get amazing treasure of knowledge about
Wuḏū.*

Master of Madīna-tul-Munawwarah, Sultan of both worlds, the Grand Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has narrated, “Those loving each other for the sake of Allāh عَزَّوَجَلَّ when meet and shake hands and recite Durūd Sharīf upon the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, their preceding and succeeding sins are forgiven before they go apart.” (*Musnad Abī Ya’lā, Vol-3, P95, Ḥadīṣ 2951, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Embracing Islam by Virtue of Wuḏū

A person states that he offered Islam to a university student in Belgium. The student asked him scientific benefits of Wuḏū. He could not answer. He carried him to a religious scholar but he also had no knowledge about it. Another person possessing

scientific information told him several benefits of Wuḍū but he also could not tell benefit of Mashḥ (moistening) of neck. That student went back. After sometime he came and informed that his professor informed during the lecture, “If a few drops of water are sprinkled on neck and its surroundings, protection is obtained against the diseases of vertebral column and spinal cord.” Hearing that he said, “I grasped the blessing hidden in moistening of neck, hence I want to embrace Islam” and he became Muslim.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Seminar in Western Germany

The problem of depression is growing in the western countries, brain failures are being reported and more mental asylums are being established. Long queues of psychiatric patients may be seen before Psychiatrists. A Pakistani physiotherapist who holds a diploma from Western Germany states that a seminar on the topic “What cures other than medicines are possible for depression” was held in Western Germany. One of the doctors revealed an amazing discovery in his speech by saying, “I get washed the face of patients of depression five times per day and after few days their disease reduced. Then I get washed face, hands and feet of a similar group of patients five times a day and they healed up to a great extent.” The same doctor accepts in the end of his speech that the problem of depression is short in Muslims as they wash face, hands and feet (i.e. during Wuḍū) several times daily.

Wuḍū and High Blood Pressure

A heart specialist assures that if a patient of hypertension is asked to perform Wuḍū and then his blood pressure is checked, his B.P. will be definitely lower. A Muslim Psychiatrist states, “The best cure for psychiatric patients lies in Wuḍū.” The western experts get washed body parts of psychiatric patients several times like Wuḍū.

Wuḍū and Paralysis

Even the order of washing organs during Wuḍū is beneficial. Washing of hands in the first step motivates the nervous system of the body and then slowly effects transmit towards veins of face and brain. The order of washing hands, then mouth-wash, then nose-wash and then washing of remaining organs reduces probability of paralysis. If face washing and Mash are done first, the body may suffer several diseases.

The One Who Values Miswāk

Dear Islamic brothers! There are many Sunan in Wuḍū and each Sunnah is a source of blessings. As an example consider Miswāk. Even children know that use of Miswāk in Wuḍū is Sunnah and see what a lot of benefits are associated with this Sunnah! A businessman says, “I met a newly Muslim in Switzerland and I gifted him a Miswāk. He became happy. He kissed the Miswāk and then touched it with his eyes. Tears welled up from his eyes. He took a handkerchief out of his pocket, unfolded it, and took out a tiny Miswāk, which was

approximately two inches in length. He said that when he had embraced Islam, he was given that as a gift; he was using it with great care and then it was nearly finished making him anxious. Allāh ﷺ had blessed him to have a gift of Miswāk from him. Then he added that he had a persisting infection in his teeth and gums. The dentists had no cure for it. He started to use the Miswāk and after a few days, he felt better. He went to see the doctor who was very surprised to see that he was cured. The doctor said that he could not be cured in such a short period of time with the medicine he had prescribed. Just recall carefully what he had used. He pondered and recalled that he had become a Muslim and had recently started to use the Miswāk. Due to use of the Miswāk, he was blessed and healed. When he showed the Miswāk to the doctor, he was stunned.”

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

To Strengthen Memory

Dear Islamic brothers! Miswāk has many benefits in this world and the Hereafter. Miswāk contains many chemical ingredients which protect the teeth from many infections. Ḥaḍrat-e-Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, Ḥaḍrat-e-Sayyidunā Ata رَضِيَ اللهُ عَنْهُ and Ḥaḍrat-e-Sayyidunā ‘Abdullah bin ‘Abbās رَضِيَ اللهُ عَنْهُ state, “Use of Miswāk strengthen memory and eyesight, cures headaches and relieves the veins in the head, eliminates sputum, improves digestion, increases brain power, increases birth rate, delays aging and strengthens the back.” (*Hāshiya-tuṭ-Ṭaḥṭāwī, P28*)

Three Aḥādīṣ about Miswāk

1. Whenever the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would enter his blessed home, he would use the Miswāk first. (*Ṣaḥīḥ Muslim, Vol-1, P128, Afghanistan*)
2. Whenever the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would wake up from his sleep, he would use the Miswāk. (*Abū Dāwūd, Vol-1, P36, Ḥadīṣ 57, Dār Iḥyā-ut-Turāṣ-il-‘Arabī*)
3. Make use of Miswāk necessarily because it cleans your mouth and pleases Allāh عَزَّوَجَلَّ. (*Musnad Imām Aḥmad, Vol-2, P438, Ḥadīṣ 5869, Dār-ul-Fikr, Beirut*)

Cure for Blisters in the Mouth

Physicians have stated, “Sometimes blisters develop in the mouth due to warmth or acidity of the stomach and result in spread of particular type of germs in the mouth. To cure this infection, chew a fresh Miswāk and circulate the saliva thus formed in your mouth for a few minutes. By doing this, several patients have been cured.”

Harmful Effects of Toothbrush

According to research, 80% of illnesses are caused due to dirty teeth or poor stomach. Sometimes the teeth are not cleaned properly and therefore many germs grow in the gums. These germs spread up to the stomach and cause different infections. Remember! The tooth-brush is not an alternative to the Miswāk. Experts have concluded that:

1. After the toothbrush has been used once, germs settle on the brush and do not remove away even by washing the brush. Instead they multiply in the brush.
2. The toothbrush destroys the natural bright coating of the teeth.
3. Use of tooth brush dislocate gums gradually thus causing gaps in between the gums and the teeth, making it easy for the food particles to stuck in the cavities. These particles rot and germs grow there. As a result, infections of eyesight in addition to other diseases take place. Eyesight goes weak and sometimes culminates into blindness.

Do you know how to use Miswāk?

You may think that I have been using the Miswāk for several years but my teeth and stomach are still disturbed.

My simple Islamic Brothers! Guilty is yours and not that of Miswāk. To my (writer of this book) approximation, there may be one among millions who performs Miswāk according to its guidelines. Most of us just rub the Miswāk haphazardly on our teeth while performing Wuḍū. It may be said that we performs “**a custom of Miswāk**” and not the “**Sunnah of Miswāk**”.

Fourteen Madanī Pearls

1. Thickness of Miswāk should be equal to the little finger.
2. Miswāk should not be longer than a hand span otherwise satan will sit on it.

3. The bristles of the Miswāk should be soft. Hard bristles will cause a gap between the gums and teeth.
4. If Miswāk is fresh then its good; otherwise soak it in a glass of water until it becomes soft.
5. Cut the bristles everyday. The bristles are effective only when they contain bitterness.
6. Rub the Miswāk over the width of your teeth.
7. Use the Miswāk three times.
8. Wash it each time.
9. Hold the Miswāk in your right hand with your little finger under the Miswāk, the middle three fingers gripping it and the thumb towards the bristle end of Miswāk.
10. First clean the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
11. There is a risk of enlargement of the spleen of a person who uses Miswāk while laying on bed/ground.
12. To perform Miswāk while holding in fist, there is a risk of piles disease.
13. Miswāk is preceding Sunnaḥ for Wuḍū but if one has fouling breath, using Miswāk is Sunnat-e-Muakkadaḥ.
(Fatāwā-e-Razavīyyah, Vol-1, P223, Razā Foundation)
14. Don't throw away the used bristles or used Miswāk. Instead, place it at a safer place e.g. bury under the ground

or sink into the sea etc. as it is sacred, being tool for acting upon a Sunnah.

(For further information please study part 2, pages 17 and 18 of Bahār-e-Shari'at)

Benefits of Washing Hands

In Wuḍū, the hands are washed first. Let us see benefits of this act. Hands touch/hold a lot of things and different chemicals and germs get stuck with hands. If hands are not washed whole of the day, hands may suffer skin infections e.g. pimples on hand, skin itching, eczema, change in skin colour etc. When we wash hands, rays emitting from fingers produce field which trigger our internal electromagnetic system, a part of which approaches our hands and causes beautification of the hands.

Benefits of Rinsing the Mouth

First of all hands are washed in Wuḍū. Thus hands become clear from germs; otherwise these germs would have entered our mouth during mouth rinsing and would have reached stomach thereby causing several infections. A lot of hazardous germs accompanied with air and the constituents of food stuck in our mouth and on teeth via saliva. Hence rinsing of mouth and doing Miswāk in Wuḍū clean the mouth thoroughly. If mouth is not cleaned, following diseases may break out.

1. Acquired Immune Deficiency Syndrome (AIDS) – one of its initial symptoms include the swelling of the mouth.

2. Tearing of the periphery of mouth
3. Moniliasis of the mouth and lips
4. Rotting and blistering of mouth

If the person is not in fasting, it is Sunnah to gargle the throat. One who gargles regularly will not suffer from tonsillitis and he will be saved from several types of throat infections including throat cancer.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Benefits of sniffing water into the Nose

The lungs need air, free from germs, smoke and dust, having about 80% humidity and a temperature slightly greater than 90°F. To provide this quality of air, Allāh ﷻ has bestowed the bounty of nose. To humidify the air, nose produces about one-fourth gallon of moisture. Hairs inside the nose act as dust catchers. There is a microscopic scrubber that has invisible bristles. These bristles kill the germs coming with the air. In addition, these bristles also perform a protective feature called Lysozyme. With this, nose protects eyes from infection. ﷻ, one who performs Wuḍū rinses his nose with water and thus this important organ (nose) get serviced. The electric properties of water fortify the ability of bristles and thus a Muslim is saved from several complex diseases of nose by virtue of Wuḍū. The rinsing of nose is very beneficial for the patients of persisting flu and having wounds in nose.

Benefits of Washing the Face

Nowadays pollution level of smoke etc. is increasing in atmosphere. Different chemicals, lead etc. keep on depositing on eyes and face. If face is not washed, face and eyes would suffer several diseases. An English doctor wrote a paper on the topic “Eye, Water and Health.” In that paper he said giving stress, “Keep washing your eyes several times daily; otherwise you would face dangerous diseases.” Washing of face prevents or minimize mars on face. The expert beauticians have consensus on the fact that all types of creams and lotions leave spots on face. To make face beautiful, it is necessary to wash it several times. Beychar, a senior member of ‘American Council for Beauty’, reveals, “Muslims do not need any chemical lotion as their face is protected against diseases due to being washed during Wuḍū.” The experts of environmental protection say, “To prevent face allergy, wash it frequently.” **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! This is only possible during Wuḍū. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** by washing face during Wuḍū, the face is massaged, the blood circulation improves towards the face, dirt is removed and its beauty becomes two fold.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Protection from Blindness

Dear Islamic Brothers! I bring to your attention towards such a disease in which the genuine secretions of the eyes reduce or finish completely and the patient eventually becomes blind. According to medical reports, if eyebrows are washed occasionally,

this disease may be prevented. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! One who performs Wuḍū and washes his face, his eyebrows are also washed. Those lucky Muslims who have adorned their faces with the beautiful beard should listen carefully what Professor George Ail states, “When one washes the face, the germs present in the beard wash away. The roots of the hair become stronger when water wets them. On fingering (by the blessing of acting on Sunnah of Khilāl in the beard) in the beard the risk of lice reduces. In addition, presence of wetness in the beard saves from diseases related to muscles of neck, thyroid glands and throat.

Benefits of Washing the Arms

There are three major veins in the elbow that are directly related to the heart, liver and the brain. This organ usually remains covered. If water or air is not allowed to interact with elbows, several mental and neurological complications may arise. In Wuḍū, arms including elbows are washed and this act fortifies heart, liver and brain and **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** safety against these diseases is obtained. Moreover this washing links a person with the radiations stored in the chest and halo of radiations starts to flow and results in strengthening of the muscles of hands.

The Benefits of doing Mash (Moistening)

There is a major artery between head and the neck which links vertebral column, spinal cord and all body joints. When a person performs Mash of the neck during Wuḍū, the electric

radiation emitting from hand enters the major artery and from there, transmits to all sections of neurological system via vertebral column and the neurological system is fortified.

Doctor of Insane People

Someone has stated, “I was doing my Wuḍū at a place in France; a person standing there was gazing at me. When I completed Wuḍū, he inquired me from where I belonged? I answered that I am a Muslim from Pakistan. He then asked me how many mental institutes are there in Pakistan. I was surprised to listen to this strange question; however I replied that there might be two to four such institutes. He asked me what I was doing few minutes back. I replied that I was performing Wuḍū. He asked whether I do so daily. I replied that I do so five times daily. He amazed and said that he was a surgeon in a mental hospital and his hobby was to investigate the causes of mental disorders. According to his research, signals transmit from brain to the whole body so that organs may work. The brain floats in a fluid all the time. That is why it is not shaken if one runs. Had it been rigidly placed, it would have been damaged. Some feeble nerves emerging from brain acting as conductors spread into body via neck. If hairs are lengthy and the back of neck is kept dry, dryness may occur in these conductors and human brain may go out of order resulting in a mental upset. Hence he thought that moistening the neck back might be a remedy. Just now he saw me moistening the neck back and said that you people may not suffer mental upset.” In addition, moistening also prevents sun stroke and neck fever.

Benefits of Washing the Feet

Feet undergo dirtiness at most. Infection first starts from the gap between fingers of foot. Washing feet during Wuḍū removes away dirt and germs. Remaining germs are removed when Khilāl between fingers is done. Washing feet in Wuḍū according to Sunnah removes diseases like sleep shortness, dryness of brain, heart sinking and depression.

The Remaining Water of Wuḍū

There is cure in drinking the water left from Wuḍū. Regarding this, a Muslim doctor stated,

1. The first effect of this drink is upon the bladder, restrictions in urinary track are cleared and urine comes smoothly.
2. One is freed from unlawful lust of sex.
3. It removes warmth of liver, stomach and bladder.”

It is narrated, “If one performs Wuḍū using water by a loṭā or some pot and if some water is left over, it is Mustaḥab to drink that water while standing and facing towards the Qiblaḥ.” (*Tabayīn-ul-Haqā-aiq, VI, P44, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

Man on the Moon

Dear Islamic brothers! The topic of Wuḍū and science was being discussed and nowadays people are more inclined towards science. There are many people in our society who are very

impressed by English researchers and scientists. Such people must know that there are so many issues that scientists have failed to resolve but our Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has already solved these matters. According to their claim, scientists have now landed on the moon but the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled beyond and beyond the moon on the occasion of the Ma'rāj (Ascension) about 1459 years ago. Once I got a chance to attend a eulogy contest at the occasion of 'Urs Mubārak of A'lā-Ḥaḍrat رَضِيَ اللهُ عَنْهُ at Dār-ul-'Ulūm Amjadiyyah, 'Ālamgīr Road, Bāb-ul-Madīnah Karachi in which following poetic line of Ḥadāiq-e-Bakhshish Sharif was title of the contest:

Sir wohī sir jo tayray qadmaun pay qurbān gayā

'The head is infact head which is surrendered at your feet'

The writer of Bahār-e-Sharī'at, Ḥaḍrat Ṣadr-ush-Sharī'ah Maulānā Muftī Muḥammad Amjad 'Alī A'zamī's son رَحْمَةُ اللهِ عَلَيْهِ, the writer of the commentary of the Holy Qurān, Ḥaḍrat "Allāmah 'Abdul Muṣṭafā Aẓḥarī رَحْمَةُ اللهِ عَلَيْهِ presented his poetic composition. Following is a couplet from it:

Keḥtay hayn saṭaḥ pay chānd kī insān gayā

'Arsh-e-A'zam say warā Ṭaybah kī Sulṭān صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gayā

*'They say that the man went up to the moon's surface,
The Sulṭān of Ṭaybah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went beyond the heavens'*

i.e. it is only a claim that man has reached the moon now. In comparison, the moon is very close; the Prophet of Raḥmah, the Intercessor of Ummah, the Distributor of Bounties, the

Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went beyond the horizon of heavens in the night of Ma'rāj (Ascension) leaving the moon far behind.

Toy of Nūr

Dear Islamic brothers! The moon to which the scientists claim to have reached is under the control of The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is narrated in 'Al Khaṣāis-ul-Kubrā' that the uncle of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ḥaḍrat-e-Sayyidunā 'Abbās bin 'Abdul Muṭṭalib رَضِيَ اللهُ عَنْهُ narrates, "I asked the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I saw in your childhood such a thing which proves your Prophethood and this is one of the reasons why I accepted Islam. I saw that you were talking with the moon in your cradle and I saw that the moon would move towards wherever you pointed your blessed finger.' The Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'I had been talking with the moon and it had been talking with me, the moon had been amusing me so that I may not weep and I had been listening the sound of its falling whenever it fell down for Sajdah under the 'Arsh of Allāh عَزَّوَجَلَّ." *(Al Khaṣāis-ul-Kubrā, Vol-1, p.91, Dār-ul-Kutub-ul-'Ilmiyyah, Beirut)*

The Miracle of Splitting of the Moon

The non-believers of Makkah came to know that magic could not work on the celestial objects (e.g. moon, sun, stars etc.) Since, according to their vicious thinking, The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was a magician (Allāh عَزَّوَجَلَّ forbid), they all

came in the court of the Beloved of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked for the evidence of Prophet-hood. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked them what they liked to see. They said, “If you are a true Prophet then split the moon into two pieces.” The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Look towards the sky.” The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pointed his finger towards the moon; it split up into two pieces. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Be eyewitness!” They said, “Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has detained our eyes.” Allāh عَزَّوَجَلَّ says in the 1st and 2nd verse of chapter 27, Sūra-tul-Qamar:

اِقْتَرَبَتِ السَّاعَةُ وَاُنشَقَّ الْقَمَرُ ۝ وَاِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا

سِحْرٌ مُّسْتَمِرٌّ ۝

TRANSLATION KANZ-UL-IMĀN

The Hour came near and the moon was split. And if they see a miracle, they turn away their faces and say, “This is a continual of magic.”

(Chapter 27, Sura Al-Qamar, Verses 1-2)

(Derived from Tafṣīr-ul-Baḥār Almuḥīt, Vol-VIII, p.171, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)

Only for the Sake of Allāh عَزَّوَجَلَّ

Dear Islamic Brothers! After hearing the medical benefits of Wuḍū, you would have been pleased but I must tell you that all the medical science is based upon uncertainties. Scientific research is never final and suffers changes with the passage of

time. However the commandments of Allāh ﷺ and of his Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are final and these will never change. We should act upon the Sunnah only for the pleasure of Allāh ﷺ and not for attaining medical benefits. Therefore performing Wuḍū to normalize blood pressure or for refreshment, having fast for dieting, travelling to Madīna-e-Munawwarāh for change of climate and to get rid of business fatigue, reading religious books for passing the time, how can above acts with such intentions provide Šawāb? However if we act for the pleasure of Allāh ﷺ, we will get Šawāb as well as its worldly benefits. Hence we should perform Wuḍū just for the pleasure of Allāh ﷺ keeping care of its apparent and internal conduct.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Wuḍū of inner being

Hujja-tul-Islam Ḥaḍrat-e-Sayyidunā Imām Muḥammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ says, “When you turn your attention towards Ṣalāh after completing your Wuḍū, think to yourself, ‘I have cleaned the parts of my body that people can see, but to offer Ṣalāh without purifying the heart which is looked upon by Allāh ﷺ is shameful.’ The purity of the heart is obtained by repentance, abandoning bad habits and by adopting good morals. A person who neglects the inner purity and only pays attention to the outer purity is like a person who invites a king to his house for a feast, and in order to please the king he cleans, polishes, and colours the outside of his house but leaves

the interior dirty and full of garbage. This person is not worthy of praise and reward, rather he deserves anger of the king.”

(Iḥyā-ul-‘Ulūm, Vol-1, P160, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)

Sunnāḥ does not need Scientific Support

Dear Islamic Brothers, remember! The Sunnāḥ of Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ doesn't need scientific support and our objective is to follow Sunnāḥ and not the science. Let me say that when the European experts conclude something after deep research of several years, they actually confront smiling and sparkling Sunnāḥ of The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. No matter how luxurious life one spends in excursions all over the world, but the true happiness will enter your heart only and only by remembrance of Allāḥ عَزَّوَجَلَّ

The tranquillity of heart is associated with intense love for The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The comforts here and hereafter depend upon practising Sunnāḥ and not on sitting before TV, VCR or Internet. If you are committed to avail comforts here and in hereafter, strictly adhere with Ṣalāḥ and Sunnāḥ. And to learn these, travel with Madanī Qāfilāḥ's of Dawat-e-Islami regularly. Every Islamic brother is urged to travel in Madanī Qāfilāḥ for twelve months in one session at least once in lifetime, for thirty days in every twelve months and for three days in every thirty days to learn Sunnāḥ.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ