

Question: I had a cut on my hand, I cleaned the wound until I was satisfied that the wound was dry and there was no more trace of blood, I then performed Wudhu and applied a plaster to the dry wound. I then proceeded for Jumah Salaah and two hours later when I removed the plaster I saw traces of blood, was my Jumah Salaah valid? What are the laws in general pertaining to masah on a bandage and the Salaah of a Mazoor person?

Answer:

1. With regards to the splatters of blood on the lint, this will not nullify the wudhu, as the blood was not flowing. Therefore the Jumma salaah will be valid.

2. After applying the plaster, masah over it will be permissible. In such a case where blood comes out and then it is washed and the plaster applied, namaaz etc. will be permissible. As long as the blood is not seen outside, wudhu will remain.

3. If the wound was not plastered and as the blood drops appeared, it was dabbed dry by using tissue, then it will be seen that if in one sitting all the blood drops put together, (with out wiping it dry) would definitely make the blood flow out of the wound, then wudhu will break. Reciting the Quran in the manner you did (i.e. without touching the book) was correct, as it is not permissible to touch the Quran without wudhu. If the blood was not so much, that if it were all put together, it would not have flowed out of the wound, then wudhu will be intact and to touch the Quran will be permissible.

4. If in the future an incident occurs e.g. Bleeding of a wound - then if you can stop the flow of blood by applying a plaster then do so, because as long as there is no trace of blood, the wudhu remains (after stopping the blood and making a fresh wudhu). If the blood continued to flow for an entire salaah time, then you will be classified as mazoor (excused one). So in the next salaah time, perform wudhu once and it will suffice for that entire time of Salaah. Once the time for that salaah expires, then perform another whudu and continue doing so as long as this condition remains with you.

N.B. The laws concerning the mazoor are difficult and intricate, it is therefore advisable to understand the laws of a mazoor from Beheshti Zewar at the hands of a local Aalim. If you personally have the capability to comprehend it, then make an effort to understand these masaail by yourself.

And Allah Ta'ala knows Best

Fatāwā Dārul Ulūm Zakariyyā, Vol. 2, Pg. 585-587