

[Home](#) > [Elements of Islamic Studies](#) > [Lesson 23: Wudhu \(Ablution\)](#) > 3. Nawaqid al-Wudhu (things that invalidate Wudhu)

Lesson 23: Wudhu (Ablution)

1. When is it required?

Wudhu is necessary for: (1) *Salat*, (2) *Tawaf wajib*, (3) Touching the writings of the Qur'an and the names of Allah and 14 Ma'sumeen, (4) *Qadha* of *sajdah* and *tashahhud*, (5) To wash a copy of the Qur'an which has become *najis*, and (6) When it becomes obligatory because of *nadhr*, *'ahd* or *qasam*.

2. What is Wudhu?

Wudhu is two washings and two *masah* (wiping). It means that washing of the face and two hands and wiping part of the head and feet.

1. Washing of the face. The face should first be washed from the place where the hair normally starts growing to the place below the chin lengthwise, and in breadth as much as is normally covered by the tip of the thumb and that of the middle finger, by taking water and pouring the over the face.
2. Washing of hands. After washing the face as above, wash the right hand from a little above the elbow to the tips of fingers. Then wash the left hand in the same way.
3. *Masah* (wiping). After washing the face and the hands, *masah* of the head should be performed by drawing the wet fingers of the right hand from the middle of the head up to the edge of the hair. Finally *masah* of the feet should be performed by drawing the wet fingers of the right hand over the upper part of the right foot from the tips of the fingers to its junction with the ankles and then the wet fingers of the left hand over the left foot in the same way.

3. Nawaqid al-Wudhu (things that invalidate Wudhu)

i.e. those things after which *wudhu* becomes necessary if anybody wants to perform any *'ibadat* mentioned in No. 1 above. These are called the smaller *hadath* as explained earlier. These are following: (1) Stool, (2) Urine, (3) Gas which comes out of stomach, (4) Sleep, (5) Unconsciousness,

intoxication and all such things which effect the sense of a man, (6) All things mentioned in the greater *hadath*, and (7) *Istihaza* (for women). '

Note 1. If a man is sure that his *wudhu* had been broken by any of the above mentioned occurrences, but he is in doubt whether he performed *wudhu* after that or not it will be assumed that he has not done *wudhu*.

Note 2. If a man is sure that he performed *wudhu* and is sure that any of the above mentioned *nawaqid* has occurred, but he is not sure which of the two was earlier and which was later, it will be assumed that his *wudhu* was broken. He will have to perform *wudhu* for '*ibadat* as mentioned in No. 1.

Note 3. There is no need of *wudhu* after *Ghusl al-Janabat*.

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