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## Wudhoo

Before starting the Salat, one must perform wudhu, and prepare himself for this important act of worship. In some instances, one must also perform ghusl –meaning the complete body is washed; and any time one cannot perform wudhu or ghusl, one must perform another action called tayammum. Each one of these will be explained with their specific rules in the following section.

### **How do we perform Wudhu?**

Issue 58: To perform Wudhu, one must first start by washing the face, then wash the right arm, followed by the left arm. After this, the moisture that is in the right hand from the washing, must be wiped on the head, meaning, the fingers of the right hand are wiped on the top of the head, then the right foot, and left foot are wiped (with this moisture).

### **An explanation of the actions in Wudhu**

Issue 59: In wudhu, the person must first start by washing his face from the top of the forehead, meaning the point where the hair grows, until the bottom of the face (meaning the chin), and to ensure certainty that one has washed that which is wajib for him, he must wash a little bit extra of the surroundings of the face.

Issue 60: According to Ihtiyat Wajib, the face must be washed from the top to the bottom.

Issue 61: After washing the face, the right arm must be washed, followed by the left arm, from the elbow up to the finger tips – from top to bottom.

Issue 62: To be sure that one has washed the complete arm; one must also wash a little bit above the elbow.

Issue 63: If someone washes his hands up to the wrist before he washes his face, when he starts to perform the wudhu, he must wash from the elbow to the tips of the fingers, and if he washes up to the

wrist his wudhu is void.

## **Wiping**

Issue 64: The place for wiping is one quarter of the frontal part of the head above the forehead.

Issue 65: The wiping of the head must be done in such a way that if someone sees you performing it, he would say you are performing the wiping.

Issue 66: It is mustahab that the wiping be the width of three closed fingers, and the length of one finger.

Issue 67: It is not necessary that the wiping be done on the scalp, rather it is correct even if it is done on the hair, unless the hair on the head is so long that when it is combed, it falls on the face, or other parts of the head ^ in this event, the skin on the head or the roots of the hair must be wiped.

Issue 68: After wiping the head, with the moisture that is present on one's hand from performing the wudhu one must wipe the feet from anyone of the toes to the joint.

Issue 69: While performing the wiping on the head or feet, the hand itself must be drawn, and if the hand is kept stationary and the hand or feet are moved, the wudhu is void, but if the head or feet move slightly while the hand is being drawn for wiping, it is not a problem.

Issue 70: The moisture on the hand must be a sufficient amount so as to leave an effect on the head or feet.

Issue 71: The place of wiping (head or feet) must be dry, so if the place of wiping is wet, it must be dried (before being wiped); but if the wetness is very little such that it does not affect the moisture on the hand, it is no problem.

Issue 72: There must be no barrier between the hand and the head or the feet, like a scarf and hat or socks and shoes, no matter how thin they be even if the water still manages to reach the skin.

Issue 73: The place of wiping must be tahir, so if there is a najasat present, and one is not able to remove it with water, one must perform tayammum.

## **Conditions for Wudhoo**

Issue 74: If the following conditions are present, the wudhu will be correct and if they are not present, the wudhu will be void.

1. The water for wudhu must be tahir (not najis), and according to Ihtiyat Wajib, there must not be any uncleanliness like the urine of a halal animal or pus in it.

2. The water for wudhu must be Mubah (permissible for use) meaning it is not stolen property,
3. The water for wudhu must be Mutlaq (pure) – not mixed water.
4. The container holding the water must be Mubah.
5. The container holding the water must not be made of gold or silver, according to Ihtiyat Wajib.
6. The parts of the body that are to be wiped or washed at the time of wudhu must be tahir.
7. There must be no obstruction on the body that prevents the water from reaching the body.
8. The wudhu must be done with the niyyat of "nearness to Allah" and riot for showing off.
9. Succession (Tarteeb) in actions must be observed (as was explained earlier).
10. No unusual gap of time (Muwalat) in the actions (there should not be a big time gap between the actions of wudhu).
11. One must not acquire the help of other people.
12. There should be no constraint in using the water.
13. There must be enough time to perform wudhu and to perform the Salat

## **Summary of the conditions of Wudhu**

Issue 75: The wudhu that is done with mixed water is void – whether you know the water is najis or mixed and even if you do not know, or if it was forgotten.

Issue 76: The water for wudhu must be Mubah; therefore in the following instances, the wudhu is void:

Performing wudhu with water whose owner is not happy with his water being used. (His displeasure is known).

That water which is not known if its owner is happy or not by its use.

Water that has been donated (Waqf) to specific people, which is used by other than those specified; for example, the pools of most Madaris (schools) which have been given as a donation to those of that specific Madrasah (school), and the rooms of wudhu in most Masajid that have been specifically donated for those people who read their Salat in that Masjid.

Issue 77: If the exact type of Waqf is not known, and that water is commonly used for wudhu, and one is not prevented from using it, it can be used for wudhu.

Issue 78: Performing wudhu from a large body of water (river, lake, etc) even if the person does not know if its owner is content or not, is not a problem.

Issue 79: The parts to be washed or wiped in wudhu for example the face, arms, and feet must be tahir,

Issue 80: If there is something on the face or arms that prevents water from reaching there, it must be removed to perform the wudhu.

Issue 81: The ink of a pen, the spot of paint, and oil/grease, and cream, in the event that its effects are not remaining (on the skin) and it is not an obstacle or barrier for performing wudhu (is not a problem), but if it is a covering on the skin that prevents water from reaching the skin, it must be removed.

Issue 82: If something is stuck on one of the areas of wudhu, but it is not known if it will prevent water from reaching that area or not, it must be removed or the water must be made to flow underneath it.

Issue 83: The actions of wudhu must be done in the following sequence (Tarteeb): The face, then the right arm must be washed, then the left arm must be washed, and then the head and feet must be wiped.

Issue 84: Muwalat – meaning one after the other, with no gap between the actions.

Issue 85: If between the actions of wudhu, a period of time passes so that when one decides to wash or wipe a particular place, one notices that the moisture of all the places that had previously been washed or wiped has become dry, the wudhu is void; and the same rule applies if between the actions of wudhu, such as a gap is left that in the view of the people, it would be said wudhu has not been performed.

Issue 86: Someone who is able to perform the actions of wudhu is not allowed to seek assistance from others. Therefore, if the person who needs to perform wudhu has someone helping him in performing the washing of the face and arms and/or the wipings, or helps with making the water reach to all the necessary parts that must be purified in wudhu, his wudhu is void.

Issue 87: Someone who is not able to perform wudhu on his own must perform wudhu with the help of someone else, and if it is not possible for the person who needs, to perform wudhu to in any way help in his own wudhu then according to Ihtiyat Wajib, both must make the niyyat of performing wudhu.

Issue 88: Someone who knows he will get sick or feels scared that he will become ill if he performs wudhu, must perform tayammum and if he performs wudhu, it will be void. If he does not know that the water is harmful for him, and he performs wudhu, and later on finds out that the water was harmful for him, his wudhu is void.

Issue 89: Wudhu must be performed with the intention of "nearness to Allah," meaning for the wish or desire of Allah (SWT) one is performing wudhu, and it is not necessary that the niyyat be "spoken" or even "mentioned" in the heart, rather even if one knows that he is performing wudhu to obey the

commandment of Allah this too is sufficient. Such that if he was asked, "What are you doing?", his response would be: "I am performing wudhu for the wish or desire of Allah."

Issue 90: If the time of Salat is so short that if a person wishes to perform wudhu, the complete Salat or a part of it will be performed after its time, he must perform tayammum; but if the performing of wudhu and tayammum takes the same amount of time, he must perform wudhu.

## **Wudhu Jabirah**

Medicine or things like this that have been applied to an injury, or things that are wrapped around an injury and things of this type, are referred to as Jabirah.

Issue 91: If someone who has an injury or a wound on one of the parts of wudhu, but he is still able to perform wudhu in the regular manner, then he must perform it as such.

For example if the injury is open, and pouring water on it is not harmful; or if the injury is covered (like with a cast or bandage), but it is possible to open that covering and the pouring of water on the wound is not harmful, then wudhu must be performed in the usual manner.

Issue 92: In the event that the injury is on the face or arms and the injury is open and it is harmful to pour water on it, one must wash around the injury, and if the rubbing of a moist hand over top of the injury will not be harmful, then it is better that the moist hand be rubbed over those parts, and then a clean cloth should be placed over the injury and the wet hand should also be rubbed over the cloth.

Issue 93: While performing wudhu jabirah, the places that must be washed and rubbed must be washed or rubbed according to standard procedure and in places where it is not possible, a wet hand must be rubbed over the jabirah.

Issue 94: If the injury is on the front of the head or on the top of the feet (the places of wiping) and the top of these places is open (the wound is open), and one cannot perform the rubbing, one must perform tayammum.

Issue 95: If there are multiple injuries on the face or arms, the areas between the injuries must be washed, and if there are multiple bandages on the top of the feet, the wiping must be performed between these bandages, and where ever there is no bandage, wiping must be performed in the way as was previously mentioned for wudhu jabirah.

Issue 96: Someone who has a bandage on the palm of the hand or on the fingers, and at the time of wudhu the wet hand is rubbed over it then he can perform the wiping of the head or feet with that same moisture.

Issue 97: If the bandage covers the complete face or one of the arms, the rules of jabirah apply and

performing wudhu jabirah is sufficient.

Issue 98: If the bandage covers the complete foot but a small amount around the toes and a little arm above the foot is open, one must wipe those parts which are open and also wipe on top of the jabirah.

Issue 99: If the jabirah is larger than usual around the injury, and it is not possible to take it off one must perform tayammum, unless the jabirah is on the forehead or on the back or palm of the hand, in which case it is necessary to perform wudhu jabirah and also perform tayammum.

Issue 100: If something is stuck on the place of wudhu or ghusl, and it is not possible to remove it or it is so painful to take it off that one will not be able to withstand the pain, one must perform tayammum, unless there is something on the areas of tayammum, in which case one must perform wudhu jabirah and also tayammum.

Issue 101: Ghusl jabirah is performed like wudhu jabirah, and according to Ihtiyat Wajib, must be performed by way of tartibi (sequential), and not irtimasi (all at one time).

Things for which Wudhu must be performed

Issue 102: A person must perform wudhu for Salat (except Salat al Mayyit), and Tawaf of the Ka'bah and for touching any part of the body to the Qur'an or the names of Allah.

Issue 103: If someone performs Salat or a wajib, Tawaf of the House of Allah without wudhu, it is void.

Issue 104: It is not permissible for someone to touch the following things without wudhu (with my part of the body):

The script of the Holy Qur'an, but touching its translation is not a problem.

The name of Allah in any language, for example ((الله)) or ((خدا)) or ((God)) according to Ihtiyat Wajib.

Issue 105: It is mustahab to perform wudhu for the following acts:

- Salat al-Mayyit.
- Entering a Masjid or haram of the A'imma ('a).
- Reciting the Qur'an.
- Carrying the Qur'an.
- Touching any part of the body to the cover or the margins of the Qur'an.
- Performing Ziyarat of the deceased.

## **How does Wudhu become void?**

Issue 106: If a person commits any of the following acts, his wudhu is void:

- Urinating, defecating or passing gas.
- Going to sleep; in such a way that you cannot hear or see anything.
- Anything that makes one lose his senses; like going insane becoming drunk, or becoming unconscious.
- Istihada – for women<sup>1</sup>
- Entering into the state of Janabat.

<sup>1.</sup> This rule applies only to women, and for a complete explanation, please refer to Rule #135.

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