

Wudhu

. Before starting the Salat, one must perform Wudhu, and prepare one's self for this important act of worship.

In some instances, one must also perform Ghusl – meaning that the complete body is washed in a special way; and any time one can not perform the Wudhu or Ghusl, then one must perform another action called Tayammum. Each one of these will be explained in this section

[How do we perform Wudhu?](#)

Issue 54: 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 hand from the washing, must be wiped on the head, meaning, the right hand is wiped on the top of the head, and then the right foot and left foot are wiped (with this moisture – no extra water can be used).

[An explanation of the actions in Wudhu](#)

[Washing](#)

Issue 55: In Wudhu, the person must first start by washing his face from the point where the hair grows, until the bottom of the chin, from top to bottom. To ensure that one has washed that which is Wajib, one must wash a bit extra of the surroundings of the face.

Issue 56: After washing the face, the right arm must be washed, followed by the left arm, from the elbow upto the finger tips.

Issue 57: To ensure that one has washed the complete arm, one must also wash a bit above the elbow.

Issue 58: If someone washes his hands upto the wrist before he washes his face, then when he starts to perform the Wudhu, he must wash from the elbow to the tips of the fingers, and if he washes only upto the wrist, then his Wudhu will become void.

Wiping

Issue 59: The place for wiping is one quarter of the frontal part of the head above the forehead on the top of the head.

Issue 60: The wiping of the head must be done in such a way that if someone sees it being done, it would be said that the wiping is being performed.

Issue 61: According to Ihtiyat Mustahab, the wiping should be the width of three closed fingers, and the length of one finger.

Issue 62: 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. In this event, the skin on the head or the roots of the hair must be wiped.

Issue 63: After wiping the head, one must wipe the top of the foot from any of the toes to the joint of the foot with the moisture that is left on one's hand. According to Ihtiyat Wajib, one must wipe upto the joint – meaning that point where the foot bends as well.

Issue 64: While performing the wiping on the head or feet, the hand itself must be drawn. Therefore, if the hand is kept stationary and the head or feet are moved, then the Wudhu will become void, but if the head or feet move slightly while the hand is being drawn for wiping, then it is not a problem.

Issue 65: If there remains no moisture on the hand to perform the wiping, one is not allowed to get water from another source to make it wet; rather, one must make the hand wet from another part of the body that Wudhu was performed on. For example one can take some of the moisture that is on the face, and perform the wiping with that.

Issue 66: The moisture on the hand must be a sufficient amount to leave an effect on the head or feet.

Issue 67: The place of wiping – the head or the feet – must be dry. Therefore, 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, then it is not a problem.

Issue 68: There must not be any barrier like a Hijab or hat, or socks or shoes between the hand and the head, no matter how thin they be, even if the water still manages to reach the skin (except if one is helpless).

Issue 69: The place of wiping must be Tahir, so if there is a najasat present, and one is not able to remove it, then one must perform Tayammum.

Conditions for Wudhu

Issue 70: If the following conditions are present, then the Wudhu will be correct, and if even one of them is not present, then the Wudhu will become void.

1. The water for Wudhu must be tahir (not Najis).
2. The water for Wudhu, and the place where one is getting the water from must both be Mubah (permissible for use) – meaning that 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 (With the conditions that will be explained later).
5. The container holding the water must not be made of gold or silver (With the conditions that will be explained later).
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 intention of “seeking nearness to Allah”, and not for showing off.
9. Succession (Tarteeb) in actions must be observed (as will be explained later).
10. Sequence (Muwalat) in the actions, meaning that there should not be a time gap between the actions of Wudhu.
11. One must not have the help of other people.
12. There should be no constraint in using the water.
13. There must be enough time to perform Wudhu.

Summary of the conditions of Wudhu

Issue 71: The Wudhu that is performed with Najis and mixed water is void – whether one knows that the water is Najis or mixed, or one does not know, or if the person had forgotten.

Issue 72: 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 Madaras (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 73: Performing Wudhu from a large river or lake is permissible even if the person does not know whether its owner is content or not. However, if the owner prevents one from performing Wudhu there, then according to Ihtiyat Wajib, one must not perform Wudhu there.

Issue 74: If the water is in a usurped utensil, and one has no access to any other water, then one must perform Tayammum. If someone performs Wudhu with such water, his Wudhu is void.

Issue 75: The parts to be washed or wiped in Wudhu – for example the face, arms, and feet must be Tahir.

Issue 76: If there is something on the face or arms that prevents water from reaching there, it must be removed in order to perform the Wudhu.

Issue 77: If there is something on the areas that the wiping is to be done on (on top of the head or the feet) that does not prevent water from reaching there, it must still be removed, since there must not be anything between the hand and the area of wiping.

Issue 78: In the event that the effects of the ink of a pen, the spot of paint, and oil/grease, and cream are not remaining (on the skin) and it is not an obstacle or barrier for performing Wudhu, then it is not a problem. However, if it is a covering that prevents water from reaching the skin, then it must be removed.

Issue 79: If something is stuck on the skin or on one of the areas of Wudhu, but it is not known whether it will prevent water from reaching that area or not, then it must be removed or the water must be made to flow underneath it.

Issue 80: The actions of Wudhu must be done in the following sequence (Tartib):

The face must first be washed, followed by the washing of the right arm, then the left arm, and thereafter, the head and feet must be wiped. According to Ihtiyat, the right foot must be wiped before the left foot, and if the Wudhu is not performed in this sequence, then the Wudhu will be void.

Issue 81: Muwalat – this means that each action must be performed one after the other, with no lapse of time between the actions.

Issue 82: If between the actions of Wudhu, a period of time passes such that when one decides to wash or wipe a particular place, one notices that the moisture of all the places that have previously been washed or wiped have become dry, the Wudhu will become void.

Issue 83: Someone who is able to perform the actions of Wudhu must not seek assistance from others. Therefore, if someone else washes the face and arms of the person who needs to perform Wudhu or performs the wiping for him, then his Wudhu will be void.

Issue 84: Someone who is not able to perform Wudhu on his own must perform Wudhu with the help of another person, but he himself must make the intention.

Issue 85: Someone who knows he will get sick or fears that he will become ill, must perform Tayammum; and if he still performs Wudhu, it will be void. However, if one does not know that the water would be harmful, and performed Wudhu, and later, finds out that the water was harmful, then his Wudhu is correct.

Issue 86: Wudhu must be performed with the intention of “seeking nearness to Allah,” meaning for the wish or desire of Allah (SWT) one is performing Wudhu. 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. Therefore, if one was asked, “What are you doing?” – his response would be: “I am performing Wudhu.”

Issue 87: If the time of Salat is so short that if a person performs Wudhu, the complete Salat or a part of it will be performed after its time, then he must perform Tayammum. However, if the performing of Wudhu and Tayammum takes the same amount of time, then he must perform Wudhu.

Wudhu Jabirah

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

Issue 88: If someone has an injury or a wound on one of the parts of Wudhu, but is still able to perform Wudhu in the regular manner, then he must perform it as such. For example, if the injury (wound) 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 (in both instances) Wudhu must be performed in the usual manner.

Issue 89: In the event that the injury is on the face or the arms, and the injury is open, and it is harmful to pour water on it, one must wash around the injury. If the rubbing of a moist hand over top of the injury will not be harmful, then according to Ihtiyat, the moist hand must be rubbed over those parts.

Issue 90: While performing Wudhu Jabirah, if it is possible to wash and rub those places that must be washed and rubbed, then this must be done. As for those places where it is not possible, a wet hand must be rubbed over the Jabirah.

Issue 91: If the injury is on the front of the head or on the top of the feet (the places of wiping) and these

places are open (the wound is open), but one can not perform the wiping on those parts, then the Ihtiyat is that a Tahir cloth be placed over the injury, and with the moisture that is on the hand from the Wudhu, one must wipe over the cloth. However, if it is not possible to place a cloth over the injury, then the wiping will not be necessary, but in both instances, one must perform Tayammum after the Wudhu.

Issue 92: If there are multiple injuries on the face or arms, then the areas between the injuries must be washed. In addition, if there are multiple bandages on the head or the top of the feet, the wiping must be performed between these bandages, and wherever there is a bandage, wiping must be performed in the way as was previously mentioned for Wudhu Jabirah.

Issue 93: Someone who has a bandage on the palm of the hand or on the fingers, then at the time of Wudhu the wet hand is rubbed over it, and one must perform the wiping of the head or feet with that same moisture.

Issue 94: If the bandage covers the face completely, one of the hands or both of the hands completely, Wudhu Jabirah must be performed. According to Ihtiyat Wajib, if the complete area or a part of the area where Tayammum is performed is not covered, then Tayammum must be performed as well.

Issue 95: If the bandage covers the complete foot, but a small amount around the toes and a little area above the foot is open, one must wipe those parts which are open and also wipe on top of the Jabirah.

Issue 96: If the Jabirah is larger than usual around the injury, and it is not possible to take it off, one must act according to the rules of Wudhu Jabirah, and according to Ihtiyat Wajib, must also perform Tayammum. In the event that it is possible to remove the Jabirah, then it must be removed.

Issue 97: 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, then one must act according to the rules of Wudhu Jabirah. According to Ihtiyat Wajib, if the complete area or a part of the area that is performed in Tayammum is uncovered, then Tayammum must be performed as well.

Issue 98: If the Jabirah is Najis, or one is not able to wipe a wet hand over top of it; for example, there is some medicine that is on the hand – then a Tahir cloth must be placed over the injury and the moist hand must be wiped over that.

Issue 99: Ghusl Jabirah is similar to Wudhu Jabirah, and according to Ihtiyat (Wajib), it must be performed by way of Tartibi (sequential), and not Irtimasi (all at one time).

Things for which Wudhu must be performed

Issue 100: A person must perform Wudhu for (all) Salat with the exception of Salat al-Mayyit, and as well as for Tawaf of the Ka'bah and for touching any part of the body to the Qur'an or the names of Allah.

Issue 101: If someone performs Salat or Tawaf of the Ka'bah without Wudhu, then that Salat will be void.

Issue 102: It is not permissible for someone to touch the following things, with any part of the body, without Wudhu:

- The Arabic 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.
- The name of the Noble Prophet (peace be upon him and his progeny), and the names of the A'immah (peace be upon all of them), and the name of Fatimah az-Zahra (peace be upon her), if it entails disrespect to any of them (according to Ihtiyat Wajib.)

Issue 103: It is Mustahab to perform Wudhu for the following acts:

- Entering a Masjid or Haram of the A'immah (peace be upon them).
- 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 104: If a person commits any of the following acts, then his Wudhu will become void:

- Urinating, defecating or passing gas.
- Going to sleep, such that one cannot hear or see anything.
- Anything that makes one lose his senses, such as going insane, becoming drunk, or becoming unconscious.
- Istihada – for women¹
- Anything that makes a Ghusl essential; for example, entering the state of Janabat or touching a Mayyit (dead body).

¹ This rule applies only to women, and for a complete explanation, please refer to Rule #137.

<https://www.al-islam.org/simplified-islamic-laws-young-adults-lutfullah-safi-golpaygani/wudhu#comment-0>