

WUDU

Performing the *Wudu* is always a recommendable deed, but it becomes obligatory (*wajib*) in certain circumstances. There are five circumstances under which *Wudu* becomes obligatory; and whenever a Muslim finds himself in any one these circumstances, he must do *Wudu*.

The five circumstances are as follows:-

1. FOR OBLIGATORY PRAYERS, E.G. THE FIVE DAILY PRAYERS

Wudu is not *wajib* for *sunnat* (recommended) prayers; but as the prayers whether obligatory or recommended are invalid without *Wudu*, so we have to pray the *sunnat* prayers also with *Wudu*. In other words, if you do not do *Wudu* for the *sunnat* prayer you will not have sinned - although your prayer will be incorrect.

For the *sajdah* and *tashahhud* which a person forgot to perform during the prayers, provided that he invalidated his *Wudu* after *Salaat*, and before performing those forgotten acts. It is not obligatory to perform *Wudu* for *sajdatus sahw*.

Salatu 'l-mayyit (the ritual prayer said for the dead person before the burial) is an exception to this rule; this obligatory prayer can be performed even if one is in a state of ritual impurity.

2. FOR THE *WAJIB* CIRCUMAMBULATION (*TAWAF*) OF THE *KA'BAH* IN *HAJJ*

3. FOR TOUCHING THE WRITINGS OF THE QUR'AN

The Qur'an is not just a book, it is the revelation of God, it is the word of God, and therefore it is sacred. Its sacredness demands that before you touch the writing of the Qur'an, you must ritually purify yourself. Allah says, "*None shall touch it except the purified ones.*" (56:79) On basis of the extrinsic meaning of this verse and the *ahadith*, the *mujtahids* have reached the opinion that it is forbidden to touch the writings of the Qur'an without being in the state of *Wudu*.

However, this law of the *shari`ah* should not become an excuse for not reading the Qur'an. There is no harm in reading the Qur'an without doing Wudu provided one does not touch the writing of the holy book, i.e., just hold the cover or the border of the page.

Likewise, there is no harm in touching the translations of the Qur'an, because the translations do not qualify as the word of God. Neither is it wajib to prevent the children from touching the writings of the Qur'an unless such an act is considered a disrespect to the Sacred Book-and this differs according to the culture and the society' in which the Muslims live.

4. FOR TOUCHING THE NAMES AND THE ATTRIBUTES OF ALLAH

It is forbidden to touch the names and the attributes of Allah, in any script, without being in the state of ritual purity (*Wudu*).

By looking at the sacredness which the Prophets, the Imams of the *Ahlu 'l-bayt* (a.s.) and also Fatimah (a.s.), the daughter of the Prophet (s.a.w.a.) have acquired due to their being chosen by Allah, the recommended precaution is that the names of these holy persons also should not be touched without *Wudu*.

5. FOR MAKING PROMISE, OATH AND VOW TO STAY IN THE STATES OF RITUAL PURITY (I.E. IN WUDU) FOR A CERTAIN PERIOD OF TIME

If a person makes such a promise or vow, then he must fulfill it when his conditions have materialized. For example, someone says, "If I pass my exams, I will stay with *Wudu* for a whole day." So if this person passes his exams, then he must stay with *Wudu* for one full day.

(a) *Wudu* is *mustahab* for the following purposes:

- *Salatul Mayyit*.
- Visiting the graves.
- Entering a Mosque.
- Entering the Shrines of the Holy Prophets and Imams (A.S.).
- For reading, writing, or touching the margin or border of the Holy Qur'an, or for keeping it with oneself.
- Before going to bed for sleep.

- It is also *mustahab* that a person already in *Wudu*, should perform a fresh *Wudu* for every *Salaat*.

If he has performed *Wudu* for any one of the above purposes, he can commit all acts which require *Wudu*. For example, he can even pray with that *Wudu*.

(b) The performance of *Wudu* depends on certain conditions which are known in Islamic laws as "the conditions for the validity of *Wudu*". These conditions are thirteen in number:

- **three** are related to the water,
- **four** to the person; and
- **six** to the acts of *Wudu* itself.

i. THE WATER

01. The water must be *mutlaq*. "*mutlaq*" means pure or unmixed; in the present context, it refers to the liquid which is normally considered by people as water. (It does not have to be pure chemically.) The opposite of *mutlaq* is "muzaf" which refers to the water which is not considered pure by the people, e. g., orange juice.

02. The water must be *tahir* (ritually clean, not *najis*).

03. The water must be *mubah* (lawful), that is, you must be its owner or you must have the permission to use it.

The *Wudu* performed with mixed, *najis* or non-*mubah* water is invalid even if it was done unknowingly.

ii. THE PERSON

04. ***Niyyat***: *Niyyat* means intention As *Wudu* is an act of ritual worship (*ibadat*), it is necessary to perform it with *niyyat*. *Niyyat*, in this context, means that one must have the intention to do the *Wudu* in obedience to the command of Allah. Sincerity is an essential condition for *niyyat*; one should do *Wudu* only for seeking the pleasure of Allah and in obedience to His command. If someone performs *Wudu* for any other purpose, e.g., making himself cool in summer, then his *Wudu* is invalid.

In *niyyat*, it is not necessary to utter the words; the mere intention of doing the *Wudu* in obedience to the command of Allah is enough; nor is it necessary to mention that the *Wudu* is *wajib* or *mustahab*.

05. The organs of *Wudu* must be ritually clean (*tahir*) before washing or wiping them.

Besides the ritual cleanliness (*traharat*) of the organs of *Wudu*, they must also be exposed. In other words, there should be nothing on them which might prevent the water from reaching the skin. Special care should be taken by women in case the lipstick, nail-polish, kohl, and eye shadow are such that the water does not reach the skin. If the dirt under the long nails is not more than normal, then it will not harm the *Wudu*.

06. Use of the water should not be harmful to the person who wants to do *Wudu*. If the person fears that he will become ill or his illness will be prolonged by the use of cold water or warm water in *Wudu*, then he should do *tayammum*.

07. The person doing *Wudu* should have sufficient time at his disposal for *Wudu* and *Salaat*.

iii. THE ACTS OF *WUDU*

08. The place where *Wudu* is being performed must be *mubah* (lawful), that is, you must be its owner or you must have the permission to use it.

09. The container of the water used for *Wudu* must be *mubah* (lawful), that is, you must be its owner or you must have the permission to use it.

10. As an obligatory precaution, the container of the water used for *Wudu* should not be made of gold or silver.

11. In normal situation, it is *wajib* for one to perform *Wudu* by himself, without the help of others. However, help in the preliminaries such as fetching the water, pouring out the water, is allowed. There is no problem in a person pouring water into the hands of another person so that the latter may do the *Wudu* by himself. What is not allowed is if the former pours water on the forearm or the face of the latter.

In case of disability because of illness, etc., someone else may help; but in such a case, it is necessary for both, the helper and the helped, to do the *niyyat*.

12. *Correct Order (tartib)*: Every act in performing the *Wudu* must be done in the prescribed order: first the washing of the face, then of the right fore-arm, and then of the left fore-arm, followed by the wiping of the head, then of the right foot, and lastly of the left foot.

13. *Continuity (muwalat)*: The acts of *Wudu* must follow each other, without time gap in between.

HOW TO PERFORM *WUDU*

The act of *Wudu* consists of washing the face and the fore-arms, and wiping the head and the feet. These six parts of human body - face, both fore-arms, head and both feet are known as "the organs of *Wudu*".

Wudu by itself is always a recommendable act in Islamic rituals, but it becomes obligatory in certain circumstances. One of such circumstances is the daily ritual prayers; and therefore it is important for every Muslim to know the method of *Wudu* and its rules.

In *Wudu*, it is obligatory to wash the face and fore-arms, and to wipe the front portion of the head and the upper part of two feet.

Before starting the *Wudu*, make sure that the front part of your head and the top side of your feet are dry; otherwise your *Wudu* will not be correct because the water on your head or feet is 'new' water. However, slight wetness or dampness can do no harm to your *Wudu* unless it is so much that the wetness of palms, while wiping the head or feet, is immediately mixed with it.

Wudu is done in the following **four** stages:

1. **WASHING THE FACE**

After doing the *niyyat* [intention], pour water over the face from the top. Then using the right hand, wipe the face from the top to bottom, in such a way that the water reaches all parts vertically from the

hairline up to the farthest end of the chin, and every place horizontally within the reach of the span of the hand from the middle-finger to the thumb.



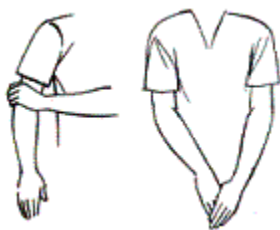
It is not obligatory to wash the parts which do not come within the middle-finger and the thumb; If even a small part of this area is left out, *Wudu* will be void. Thus, in order to ensure that the prescribed part has been fully washed, one should also wash a bit of the adjacent parts.

It is not obligatory to wash the inside of the eyes, the lips, the mouth, the nose, and the eyelids. If one has beard or mustache, it is enough to wash the hair which are apparent; it is not necessary to make the water reach the inside of the hair or to the skin. However, if the hair are so sparse that they do not hide the skin, then one should make the water reach the skin.

Bald person or those with receding hair-line should wash their face as if the hair were growing normally. If someone's face is larger, or smaller, than normal, then he should wash the part which comes within his middle finger and the thumb.

2. WASHING THE FORE-ARMS

Pour water over the right fore-arm from the elbow to the finger-tips; and using the left hand, wipe the water over the arm to ensure that all the necessary parts are washed. Then do the same with the left fore-arm. The washing must be done from the elbows to the finger-tips and not vice versa.



The water should be poured from a little above the elbow to ensure that the whole fore-arm is covered. It is necessary to wash the fore-arms in such a way that the water penetrates the hair, if any, and reaches the skin.

The right fore-arm should be washed before the left.

3. WIPING OF THE HEAD

Wiping of the head means to wipe a wet finger of the right hand on the front part of the head from the upper part downward. Wiping of the head can be performed on any part of the quarter of the head which is over the fore-head.

The act of wiping can be done with one finger only, but it is recommended to use three fingers together. The part on which wiping should be performed, is one fourth frontal part of the head. The water must reach the root of the hair. However, if the hairs are so short that they cannot be combed then it is enough to wipe the hair.

While wiping the head, your hand should not touch your fore-head; otherwise, the water of the fore-head will mix with the wetness of your hand, and this will render the act of wiping the right foot invalid. Why? Because the act of wiping must be done with the wetness of the hands only.



4. WIPING THE FEET

Again using the wetness of the hands, wipe the right foot with the right hand, and then the left foot with the left hand.

In wiping the feet, place the palm or the fingers of the hand on the fingertips of the foot and then wipe to the base of the ankle. In wiping the feet, your palms should wipe your feet; it is not enough to move your feet against your palms.

Wiping of the feet can have any breadth, but it is better that the breadth of the wiping should be equal to three joined fingers, and it is still better that the wiping of the entire foot is done with the entire hand.



SOME GENERAL RULES OF *WUDU*

THE FACE AND THE FORE-ARMS

Enough care should be taken so that all the necessary parts are washed; the *Wudu* will become invalid if any part (even though it be equal to a pin-point) is left out.

THE WIPING OF THE HEAD AND THE FEET

As mentioned earlier, the wiping must be done with the wetness of the palms, i.e., after washing both the fore-arms, one is not permitted to wet his hands with another 'new' water. Likewise, the wiping will become invalid if the wetness of the palms is mixed with the water from other organs of *Wudu*.

What if the palms become dry before one can wipe the head or the feet? In such a case, the palms can be made wet by the water from beard. What if the weather is so hot that one's face and hands become dry immediately? In such a case, one should do *tayammum* instead of *Wudu*.

RECOMMENDED ACTS OF *WUDU*

What was explained above was concerning the obligatory (*wajib*) acts of *Wudu*. Now we shall describe the acts which are recommended (*mustahab, sunnat*) before and during the *Wudu*. They are:

- (a) Washing the hands two times before washing the face.
- (b) Gargling three times before washing the face.
- (c) Rinsing the nose three times before washing the face.
- (d) While washing the face and the fore-arms, it is recommended to wash each part twice before proceeding to the next stage of the *Wudu*. One should realize that washing these organs of *Wudu* once is obligatory, while washing them twice is recommended; but to wash them for the third time is forbidden (*haram*).
- (e) It is recommended for men to start washing their fore-arms from the apparent side of the arms, and for the women to start washing their fore-arms from the inner side.

- (f) Reciting the Du'as as taught by Imam 'Ali (a.s.) at various stages of the *Wudu*. The relative Du'as can be obtained from the book of Du'as.

Once a person has done *Wudu*, he can consider himself in the state of ritual purity until one of the *nawaqiz* takes place. *Nawaqiz* (plural of *naqiz*) means those things which end the effectiveness of *Wudu* and make it null and void (*batil*).

The *nawaqiz* of *Wudu* are ten.

- **Six** are related to the discharges which take place from the sexual organs, and
- **four** are related to the factors which cause temporary or permanent disability of the mind.

i. The Discharges:

(a) Common between men and women:

1. Urine (and semen).
2. Stool.
3. Farting (passing wind from the rear)

(b) In women only:

4. Menstruation.
5. Irregular bleeding.
6. Post-natal bleeding.

ii. The Mental Disability Factors:

7. Sound sleep (in which one cannot hear anything).
8. Drunkenness (from alcohol or drugs, etc.).
9. Unconsciousness.
10. Insanity.

It is needless to say that other than the ten things mentioned above, nothing invalidates the *Wudu*. Some Muslims think that if a person touches his wife or his own private parts, his *Wudu* becomes invalid. This is not correct. The Imams of Ahlu '1-bayt, who are the most reliable source for

the *sunnah* of the Prophet and the best guides of the Qur'an, have clearly explained that nothing else affects the *Wudu* in any way.

GENERAL MASAEELS

- 01) If a person performs *Wudu* for an act for which it is *mustahab* to perform *Wudu*, i.e. *Salatul Meyyit*, visiting the graves, entering a Mosque, etc. he can commit all acts which require *Wudu*. For example, he can even pray with that *Wudu*.
- 02) While performing *Wudu*, it is obligatory to wash the face and the hands once, and it is recommended to wash them twice. Washing them three or more times is *haraam*. As regards to which washing should be treated as the first, it will depend upon washing the face and the hands thoroughly, leaving no room for precaution, with the *niyyat* of *Wudu*. So, if he pours water on his face ten times with the intention of the first washing, there is no harm, but when he will then wash with the *niyyat* of *Wudu*, it will be called the first time. Thus, he can go on pouring water on his face several times, and in the final wash, make the *niyyat* of *Wudu*. **But if he follows this procedure, then the face and the hands should be washed once only, as an obligatory precaution.**
- 03) The face and hands should be washed from above downwards, and if one washes the opposite way, his *Wudu* will be void.
- 04) If a person makes his hand wet, and passes it over his face and hands, and if the moisture in the hand is enough to cover both thoroughly, it will be sufficient. It is not necessary that water flows on the face or the hands.
- 05) If a person suspects that there is dirt or something else in the eyebrows, and corners of his eyes, and on his lips, which does not permit water to reach them, and if that suspicion is reasonable, he should examine it before performing *Wudu*, and remove any such thing if it is there.
- 06) If the skin of the face is visible from under the beard, one should make the water reach the skin, but if it is not visible, it is sufficient to wash the beard, and it is not necessary to make the water reach beneath the beard. In case if he doubts whether his skin is visible from the under the beard or not, he should, as an obligatory precaution, wash his beard, and also make the water reach the skin.

- 07) While performing *Wudu*, it is not obligatory that one should wash the inner parts of the nose, nor of the lips and eyes which cannot be seen when they close. However, in order to ensure that all parts have been washed, it is obligatory that some portion of these parts (i.e. inner parts of nose, lips and eyes) are also included.
- 08) If a person is sure that he has performed *Wudu*, and has also committed an act which invalidates *Wudu*, but does not remember which happened first, he should act as follows:
- If this situation arises before his *Salaat*, he should perform *Wudu*.
 - If it arises during *Salaat*, he should break it and perform *Wudu*.
 - If it arises after *Salaat*, that *Salaat* will be valid, but for the next prayers he should perform *Wudu*.
- 09) If a person believes that the time of prayers has set in, and makes the *niyyat* of *wajib Wudu*, and then realizes after performing the *Wudu* that the time for the prayers has not set in his *Wudu* is in order.
- Note: If a person performs *Wudu* or *ghusl* before the time of prayers, in order to be in the state of purity, they will be deemed valid. And even if he performs *Wudu* near the time of *Salaat*, with the *niyyat* of preparing himself for *Salaat*, there is no objection.
- 10) If a person doubts after *Salaat* whether he performed *Wudu* or not his prayers offered by him would be in order. But for the next prayers, he should perform *Wudu*. But if such a doubt occurs during *Salaat*, his prayer is void and he should perform *Wudu* and then pray.
- 11) It is not necessary that the wiping of the head should be performed on its skin. It is also in order if a man wipes the hair on the front of his head. However, if the hair are so long that when combed they fall on his face, or on other parts of his head, he should wipe his hand on the roots of his hair, or part the hair and wipe on the skin. If a person collects his hair on the front side of his head, or on other parts of his head and wipes them, or if he wipes the hair of other places, such a wiping would be void.
- 12) If the wetness of palm is just enough for wiping the head, then as an obligatory precaution, one should wipe the head first, and for the wiping of feet, the wetness should be obtained from the beard.

- 13) The parts of wiping should be dry, and if they are so wet that the wetness of the palm of the hand has no effect on them, the wiping will be void. However, there is no harm if the wetness on those parts is so insignificant, that the moisture of the palm overcomes it.
- 14) While wiping one's head and feet, it is necessary to move one's hand on them, and if the head and feet are moved leaving the hand stationary, *Wudu* would be void. However, there is no harm if the head and feet move slightly, while the hand is being moved for wiping.
- 15) As a precaution, at the time of wiping the foot, one should place one's hand on the toes and then draw it to the joint. Simply placing the whole hand on the foot, and pulling it a little is not sufficient.
- 16) The wiping on the feet has to be done on bare skin.

Note: Wiping performed on socks or shoes is void. But if one is unable to remove his socks or shoes because of severe cold, or fear of life, or a robber, the obligatory precaution is that he will wipe on the socks or shoes, **and then perform *tayammum* also**. And if a person is under *taqayya* (hiding one's faith), he can perform wiping on his socks and shoes.

- 17) If the upper part of his feet is *najis*, and it cannot also be washed (made *tahir*) for wiping, one should perform *tayammum*.
- 18) The parts of wiping should be dry, and if they are so wet that the wetness of the palm of the hand has no effect on them, the wiping will be void. However, there is no harm if the wetness on those parts is so insignificant, that the moisture of the palm overcomes it.

NOTE: The parts of body used in *Wudu* that must be dry only applies to the places of *masa'* and not to the face and the forearms.

- 19) Some women let their nails grow longer than necessary for beauty. Sometimes a nail breaks up, requiring a cover that must be placed over the broken nail. *Wudu* and *ghusl* with such a cover over the nail is not valid; therefore, it is necessary to remove it for ablutions. And the purpose mentioned above for the cover is not justifiable.
- 20) When cream is applied, apparently the effect left on the skin after it is applied is nothing but just moisture, and so it does not constitute a barrier to water reaching the skin.

- 21) If the ink that has dried (for example on our hands), does not form a mass that would prevent water from reaching the skin, the *Wudu* and *ghusl* is valid. However, if one has doubt whether it forms a mass or not, it must be removed.

WUDU IRTIMASI (Wudu by Imersion)

Wudu by immersion means that one should dip one's face and hands into water, with the intention of performing *Wudu*. And there can be no problem in performing wiping with the moisture thus acquired, though it is against precaution.

Even while performing *Wudu* by immersion, one should wash one's face and hand downwards from above. Hence, when a person dips his face and hands in water, with the intention of *Wudu*, he should dip his face in water from the forehead and his hands from elbows.

There is no harm in performing *Wudu* of some parts by immersion, and of others in the usual way.

WUDU'U 'L JABIRAH (Wudu on a Bandage)

Jabirah literally means a splint, but in the present context, it means the material or the medicine used for bandaging a wound, etc. *Wudu'u 'l jabirah* means the *wudu* which is done on the bandage that has been fixed on the organs of *wudu*,

Before writing about *wudu'u 'l jabirah*, it is necessary to mention the following two points:

- (a) If it is possible to wash the wound by taking off the bandage, then one has to perform *wudu* as normally. If it is not possible to take off the bandage, then it will suffice to completely wipe the hand on the bandage.
- (b) If someone has a wound which is not bandaged, and there is no harm in washing it, then he should do *wudu* normally; but if it is not possible to wash the wound, then the person has to wash only around the wound as normally. However, in the latter case, it is better to wipe the hand on

the wound and then place a piece of cloth on it and wipe the hand over it.

It is needless to say that *wudu'u 'l 'jabirah* is relevant only in the case where the use of water is not harmful for the person. If the use of water is harmful, then one should do *tayammum*.

Wudu'u 'l-jabirah can be done only in the following cases:

1. If the bandage is on a wound in which the skin is cut or torn. So *wudu'u 'l-jabirah* cannot be done on a bandage that has been fixed only for pain or swelling - in such a case, one has either to do *wudu* as normally if possible or to do *tayammum*.
2. If it is a splint for keeping a fractured limb in a proper position.
3. If the bandage or the splint does not completely conceal any one of the organs of *wudu*. So if the bandage or the splint is completely concealing any one of the organs of *wudu*, then the following procedure should be followed:
 - (a) if it is concealing a foot or both feet, then the person should do *tayammum*;
 - (b) if it is concealing a fore-arm or face, then the person should precautionarily do both *wudu' u l jabirah* and *tayammum*.

The same applies to a case where all the organs of *wudu* are covered with bandage.

DETAILED ACCOUNT

- (a) If it is an uncovered wound or fracture and water does not cause any harm to it, then *wudu* must be performed in the usual manner.
- (b) If the wound or fracture is covered with a bandage and the bandage can be removed without causing any harm, and water is not harmful to the wound, then the bandage should be removed and then do the normal *wudu*.

- (c) If there is uncovered wound or broken bone and if the use of water would cause harm to the affected part, the adjoining parts must be washed. Then place a *paak* piece of cloth over the affected part, and pass a wet hand over that cloth. But in the case of a fracture, *tayammum* must be performed.
- (d) If the wound or fracture is covered with a bandage which is *paak* and it is not possible to remove the bandage nor is it possible to make water reach the wound without any harm, then the adjoining parts must be washed and wet hands passed over the bandaged affected parts.
- (e) If the wound or its bandage is *najis*, but it is possible to remove the bandage, and if water is not harmful for the wound, he should remove the bandage, make the wound *paak* and should make water reach the wound at the time of *wudu*.
- (f) If the wound or its bandage is *najis* and cannot be made *paak*, then *tayammum* should be performed.
- (g) If something is stuck on the part of *wudu*, and it is not possible to remove it, or its removal involves unbearable pain, then one should perform *tayammum*. But, if the thing which is stuck is medicine, then rules relating to *jabira* will apply to it.
- (h) If there is no wound or fractured bone in the parts of *wudu*, but the use of water is harmful for some other reason, one should per *tayammum*.
- (i) If *jabira* covers some of the parts of *wudu*, then *wudu* prescribed for *jabira* is enough. But if all the parts of *wudu* are totally covered in *Jabira*, then, as a precaution, one should do *tayammum*, and also do *wudu* as per the rules of *jabira*.
- (j) If the *jabira* has covered unusually more space than the size of the wound, and if it is difficult to remove it, then one should perform *tayammum*, except when the *jabira* is at the places of *tayammum* itself, in which case, it is necessary that he should perform both *wudu* and *tayammum*.

- (k) In all kinds of *ghusls*, except the *ghusl* of *meyyit*, the *jabira ghusl* is like *jabira wudu*. However, in such cases one should resort to *ghusle tartibi*.
- (l) If the obligation of a person is to do *tayammum*, and if at some of the places of *tayammum* he has wound or fractured bone, he should perform *jabira tayammum* according to the rules of *jabira wudu*.
- (m) If a person cannot decide whether he should perform *tayammum* or *jabira wudu*, the obligatory precaution is that he should perform both.

If a person who has to pray with *jabira wudu* or *jabira ghusl* knows that his excuse will not be removed till the end of time for *Salaat*, he can offer prayers in the prime time. But if he hopes that his excuse will be removed before the *Salaat* becomes *qazaa*, it is better for him to wait, and if his excuse is not removed by then, he should offer prayers with *jabira wudu* or *jabira ghusl*. And if, however, he prayed in the prime time, and his excuse was removed before the end of *Salaat* time, the recommended precaution (Sayyid Khoei considers it necessary) is he should do *wudu* or *ghusl*, and repeat the prayers.