

Wudhu

Issue No.1- Wudhu means to wash the face and hands, and to wipe the front portion of the head and the upper part of two feet with Neyyat (intention), in the manner that will be explained in the coming issues.

Issue No.2- The length of the face should be washed from the upper part of the forehead, where hair grow, up to the farthest end of the chin, and its breadth should be washed to the part covered between the thumb and the middle finger, and if a small part of this area is left out, Wudhu 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.

Issue No.3- The face and hands should be washed in a manner that water reaches the skin, and if there are obstructions, they should be removed.

Issue No.4- Those who grow beard, if the skin of the face is visible from under the hair, one should make the water reach the skin, and if it is not visible, it is sufficient to wash the hair, and it is not necessary to make the water reach beneath the hair.

Issue No.5- It is not obligatory to wash the inner parts of the nose, nor of the lips and eyes which cannot be seen when they close.

Issue No.6- After washing the face, one should first wash the right hand and then the left hand, from the elbows to the tips of the fingers.

Issue No.7- The face and hands should be washed from above downwards, and if one washes the opposite way, his Wudhu will be void.

Issue No.8- In order to ensure that each elbow has been washed thoroughly, one should include some portion above the elbow in washing. After washing the face, when washing the right and the left hands, they should wash all hands from the elbows to the tips of the fingers, and if they wash them only up to the wrists, their Wudhu is void.

Issue No.9- While performing Wudhu, it is obligatory to wash the face and the hands once, and washing twice is permissible and washing them three or more times is Haraam. By once, it is meant to wash the face or hands thoroughly whether it is with one handful of water or several, when washing is finished it is counted as once.

Issue No.10- After washing both the hands, one should wipe the front part of his head with the wetness which is in his hand.

Issue No.11- The frontal part of the head that is above the forehead, is the place of wiping and it is sufficient to wipe as much at any place in this part of the head, although the recommended precaution is that the breadth should be equal to three joined middle fingers.

Issue No.12- After wiping the head, one should wipe with the moisture present in one's hands, one's feet (first right foot and then left foot) from the tip of toes up to the raised part on the upper part of the feet. The breadth should be equal to three joined fingers.

Issue No.13- The parts of wiping should be dry, however, there is no harm if the wetness on those parts is so insignificant, that the moisture of the palm overcomes it.

Issue No.14- If wetness in the palm dries, one can obtain moisture from other parts of Wudhu and wipe with it, but he may not make wet with fresh water.

Irtimasi Wudhu

Issue No.15- As an obligatory precaution, One must make Tartibi Wudhu (in the prescribed sequence as mentioned), but if it is not possible, one may dip his face and hand into water downwards from above, with the intention of performing Wudhu, or after dipping them into water, bring them out downwards from above, with the intention of performing Wudhu. This is called Wudhu Irtimasi (Wudhu by Immersion).

Conditions for wudhu

Issue No.16- There are twelve conditions for the validity of wudhu:

First: The water should be Tahir.

Second: The water should be pure and not mixed. Therefore, Wudhu performed with mixed water is void

Third: The water for performing Wudhu and the space in which Wudhu is performed and the water container should be Mubah. Therefore, performing Wudhu with usurped water is void.

Fourth: The container of the water used for Wudhu should not be made of gold or silver.

Fifth: Parts of the body on which Wudhu is performed should be Tahir at the time of washing and wiping.

Sixth: The person doing Wudhu should have sufficient time at his disposal for Wudhu and prayer. Therefore, if the time is so short that by doing Wudhu, the entire prayers or a part of it will have to be offered after its time, he should perform tayammum.

Seventh: One should perform Wudhu with the Niyyat (intention) of *Qurbat* i.e. to obey the orders of Allah.

Therefore, if a person performs it for the purpose of showing or cooling himself or for some other purpose, the Wudhu would be void.

Eighth: Wudhu should be performed in the prescribed sequence, that is, he should first wash his face, then the right hand and then the left hand, followed by wiping the head, and then the feet.

Ninth: The acts of Wudhu should be done in a way that it is said that he is doing it one after the other. This is called Muwalat.

Tenth: A person doing Wudhu should wash his hands and face and wipe his head and feet himself, and if another person makes him perform Wudhu, or help him in pouring water over his face, or hands, or in wiping his head, or feet, his Wudhu is void. However, there is no harm in helping in the preparations of Wudhu. But if a person cannot perform Wudhu himself, he should appoint someone to assist him

Eleventh: There should be no constraint for one in using water. Therefore, if he fears that water is harmful for him, or fears that if water is used for Wudhu, he will be left very thirsty, then he should perform tayammum.

Twelfth: There should be no impediment in the way of water reaching all parts of Wudhu.

Issue No.17- If after having performed Wudhu, one doubts whether he has done all the acts of Wudhu or not, or has observed the conditions or not, he should ignore it, but if while performing Wudhu, he does so, he should perform it again.

Issue No.18- If a person doubts whether his Wudhu has become void, he should treat it as valid. On the contrary, if he has had no wudhu, and doubts whether he had

performed Wudhu or not, he should treat it as he had not performed it.

Issue No.19- If a person doubts too often about the acts of Wudhu and its conditions, he should not pay any heed to such doubt, and act as people usually do.

Issue No.20- If a person doubts after prayer, whether he had performed Wudhu or not, his prayer would be in order, however, for the next prayers, he should perform Wudhu.

Issue No.21- It is obligatory to perform Wudhu for the following things:

1- The obligatory prayers, except for Mayyet prayer (the dead body prayer).

2- For the obligatory Tawaf of the holy Ka'bah.

3- If a person has made a Nadhr, or solemn pledge, or taken an oath to be with Wudhu.

4- For the Sajdah and Tashahhud which a person forgot to perform during the prayers.

5- When a person becomes obliged to touch the script of the holy Qur'an with his hand, or some other parts of his body.

Issue No.22- It is recommended that in order to be in state of purity, one should perform Wudhu.

jabira

Issue No.23- If there is a wound, or sore, or a fractured bone in the parts on which Wudhu is performed, and if it is not bandaged and there is no blood on it and if the use of water is not harmful for it either, then one should perform Wudhu in the usual manner.

Issue No.24- If there is a wound, sore, or broken bone in one's face or hands, but pouring water on it is harmful for it, it is sufficient to wash the adjoining parts.

Issue No.25- If there is a wound, sore, or broken bone in one's face or hands, and pouring water on it is harmful for it, it is recommended that a Tahir piece of cloth be placed on it and pass a wet hand over that cloth.