

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

## What Breaks the Wazu (Ablution)

Without Wazu (Ablution), none of the acts of worship is accepted; hence, it's very important to learn how to perform Wazu and to know what breaks it.

Ahadith on performing Wazu are presented elsewhere:

<https://www.hubeali.com/articles/Wazu-HowToPerform.pdf>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ وَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يَنْقُضُ الْوُضُوءَ فَقَالَ مَا يَخْرُجُ مِنْ طَرْفَيْكَ الْأَسْفَلَيْنِ مِنَ الدُّبُرِ وَ الدَّكْرِ غَائِطٌ أَوْ بَوْلٌ أَوْ مَنِيٌّ أَوْ رِيحٌ وَ النَّوْمُ حَتَّى يُذْهَبَ الْعَقْلُ وَ كُلُّ النَّوْمِ يُكْرَهُ إِلَّا أَنْ تَكُونَ تَسْمَعُ الصَّوْتِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz who said,

'I said to Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, 'What breaks the Ablution (*Wudhu*)?' So they<sup>-asws</sup> both said: 'Whatever comes out from your two lower ends, from the backside and the manhood, faeces or urine or semen or wind; and the sleep until the intellect goes (loose awareness). All sleep is disliked, except if you happen to hear the sounds' (in consciousness).<sup>1</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَدْخِلَ الدَّوَاءَ ثُمَّ يُصَلِّيَ وَ هُوَ مَعَهُ أَيْ يَنْقُضُ الْوُضُوءَ قَالَ لَا يَنْقُضُ الْوُضُوءَ وَ لَا يُصَلِّيَ حَتَّى يَطْرَحَهُ .

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the man, 'Is it correct for him that he inserts the medicine, then he prays *Salaat* and it is with him. Would it break the Ablution (*Wudhu*)?' He<sup>-asws</sup> said: 'It would not break the Ablution (*Wudhu*), and he should not pray *Salaat* until he removes it'.<sup>2</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْقَيْءِ هَلْ يَنْقُضُ الْوُضُوءَ قَالَ لَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Abu Asama who said,

'I asked Abu Abdullah<sup>-asws</sup> about the vomit, 'Would it break the Ablution (*Wudhu*)?' So he<sup>-asws</sup> said: 'No'.<sup>3</sup>

<sup>1</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 6

<sup>2</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 7

<sup>3</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 9

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَكُونُ عَلَى طَهْرٍ فَيَأْخُذُ مِنْ أَطْفَارِهِ أَوْ شَعْرِهِ أَوْ يُعِيدُ الْوُضُوءَ فَقَالَ لَا وَ لَكِنْ يَمْسُحُ رَأْسَهُ وَ أَطْفَارَهُ بِالْمَاءِ

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halbi who said,

'I asked Abu Abdullah<sup>-asws</sup> about the man who happens to be upon purity, so he takes from his nails, or his hair, 'Should he repeat the Ablution (*Wudhu*)?' So he<sup>-asws</sup> said: 'No, but he should wipe his head and his nails, with the water'.

قَالَ قُلْتُ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ فِيهِ الْوُضُوءَ فَقَالَ إِنَّ خَاصِمُكُمْ فَلَا تُخَاصِمُوهُمْ وَ قُولُوا هَكَذَا السُّنَّةُ .

He (the narrator) said, 'I said, 'But they (people) are claiming that with regards to it is the Ablution (*Wudhu*)'. So he<sup>-asws</sup> said: 'If they were to dispute with you, so do not dispute with them, and you should say, 'The Sunnah is like this'.<sup>4</sup>

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّجُلُ يَغْرِضُ مِنْ شَعْرِهِ بِأَسْنَانِهِ أَوْ يَمْسُحُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ قَالَ لَا تَأْسَ إِذَا دَلَّكَ فِي الْحَدِيدِ .

Ahmad Bin Idrees, and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said: 'The man cuts his hair with his teeth, should he wipe it with the water before he prays *Salaat*?' He<sup>-asws</sup> said: 'There is no problem. But rather, that is regarding (cutting it with) the iron'.<sup>5</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَبِيبِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَيْسَ فِي الْقُبْلَةِ وَ لَا مَسَّ الْفَرْجِ وَ لَا الْمُبَاشَرَةَ وَضُوءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far<sup>-asws</sup> having said: 'There is neither an Ablution (*Wudhu*) for the kissing, nor from touching the private parts, nor the contact (hugging etc.)'.<sup>6</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّعَافِ وَ الْحِجَامَةِ وَ كُلِّ دَمٍ سَائِلٍ فَقَالَ لَيْسَ فِي هَذَا وَضُوءٌ إِذَا الْوُضُوءُ مِنْ طَرَفَيْكَ اللَّذَيْنِ أَنْعَمَ اللَّهُ تَعَالَى بِهِمَا عَلَيْكَ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

<sup>4</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 11

<sup>5</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 17

<sup>6</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 12

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the nose bleed and the cupping, and every blood which flows. So he<sup>-asws</sup> said: 'There is no Ablution (*Wudhu*) in this. But rather, the Ablution (*Wudhu*) is from your two lower ends which Allah<sup>-azwj</sup> the Exalted has Favoured with these two upon you'.<sup>7</sup>

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرُّعَافِ وَالْمِحْجَامَةِ وَكُلِّ دَمٍ سَائِلٍ فَقَالَ لَيْسَ فِي هَذَا وُضُوءٌ إِنَّمَا الْوُضُوءُ مِنْ طَرَفَيْكَ اللَّذَيْنِ أَنْعَمَ اللَّهُ تَعَالَى بِهِمَا عَلَيْكَ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I asked him<sup>-asws</sup> about the nose bleed and the cupping, and every blood which flows. So he<sup>-asws</sup> said: 'There is no Ablution (*Wudhu*) in this. But rather, the Ablution (*Wudhu*) is from your two lower ends which Allah<sup>-azwj</sup> the Exalted has Favoured with these two upon you'.<sup>8</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهِورٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أُذُنَانِ وَعَيْنَانِ تَنَامُ الْعَيْنَانِ وَلَا تَنَامُ الْأُذُنَانِ وَذَلِكَ لَا يَنْقُضُ الْوُضُوءَ فَإِذَا نَامَتِ الْعَيْنَانِ وَالْأُذُنَانِ انْتَقَصَ الْوُضُوءُ .

Ali Bin Muhammad, from Ibn Jamhour, from the one who mentioned it, from Ahmad Bin Muhammad, from Sa'ad,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: 'There are two ears and the two eyes – (if) the two eyes sleep and the two ears do not sleep, that does not break the Ablution (*Wudhu*). So when the two eyes sleep and the two ears (sleep as well), the Ablution (*Wudhu*) breaks'.<sup>9</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخُنْزِيرِ يَخْرُجُ مِنَ الْمَاءِ فَيَمُرُّ عَلَى الطَّرِيقِ فَيَسْبِيلُ مِنْهُ الْمَاءَ أَمْرٌ عَلَيْهِ خَافِيًا فَقَالَ أَلَيْسَ وَرَاءَهُ شَيْءٌ جَافٌ فَلَنْتُ بَلَى قَالَ فَلَا بَأْسَ إِنَّ الْأَرْضَ تُطَهَّرُ بَعْضُهَا بِبَعْضٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Moalla Bin Khunay who said,

'I asked Abu Abdullah<sup>-asws</sup> about the pig coming out from the water, so it passes upon the road, and the water flows from it, 'Can I pass upon it bare-footed?' So he<sup>-asws</sup> said: 'Is there not something dry around it?' I said, 'Yes'. He<sup>-asws</sup> said: 'So there is no problem. The earth (soil), parts of it purify the (other) parts'.<sup>10</sup>

<sup>7</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 13

<sup>8</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 13

<sup>9</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 16

<sup>10</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَأَلْتُ أَحَدَهُمَا ( عَلَيْهِمَا السَّلَام ) عَنِ الْمَذْيِ فَقَالَ لَا يَنْقُضُ الْوُضُوءَ وَلَا يُغْسَلُ مِنْهُ تَوْبٌ وَلَا جَسَدٌ إِنَّمَا هُوَ بِمَنْزِلَةِ الْمَخَاطِ وَالْبُرَاقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said,

'I asked one of the two (5<sup>th</sup> or the 6<sup>th</sup> Imam-asws) about the seminal fluid, so he-asws said: 'It does not break the Ablution (*Wudhu*), and one neither has to wash the clothes from it nor the body. But rather, it is at the status of the mucus and the saliva'.<sup>11</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنِ الْمَذْيِ يَسْبِيلُ حَتَّى يُصِيبَ الْفَخْدَ فَقَالَ لَا يَقْطَعُ صَلَاتَهُ وَلَا يُغْسَلُ مِنْ فَخْذِهِ إِنَّهُ لَمْ يَخْرُجْ مِنْ مَخْرَجِ الْمَنِيِّ إِنَّمَا هُوَ بِمَنْزِلَةِ النَّخَامَةِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far-asws about the seminal fluid flowing until it hits the thigh. So he-asws said: 'One would neither cut off the *Salaat* nor wash it from his thigh. It has not come out from the exit of the semen. It is at the status of the mucus'.<sup>12</sup>

<sup>11</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 25 H 3

<sup>12</sup> Al Kafi – V 3 – The Book of Cleanliness Ch 25 H 4