

Ablutions

242. In ablutions it is obligatory that the face and hands are washed, and wiping (Masah) of the front portion of the head and of the upper part of two feet should be performed.

243. 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 extent of the maximum distance between the tips of the thumb and the middle finger. If even an insignificant part of this length and breadth is left out of washing, the ablutions will be void. Thus, in order to ensure that the prescribed part has been washed, one should also wash the adjacent parts to a small extent.

244. If the hands or face of a person are bigger or smaller than usual he should see up to where the people normally wash their faces he too should wash his face to the same extent. Furthermore, if hair have grown on his forehead or there are no hair on the front part of his head he should wash his forehead as it is usually washed by the people.

245. If a person considers it probable that there is dirt or something else in the eyebrows and comers of his eyes which does not permit water to reach them and in case this probability is valid in the eyes of the people he should verify the position before performing ablutions and should remove any such thing if it is there.

246. If the skin of the face is visible from within the hair one should make the water reach the skin, but if it is not visible it is sufficient to wash the hair and it is not necessary to make the water reach below them.

247. If a person doubt whether or not his skin is visible from within the hair of the face he should, on the basis of obligatory precaution, wash his hair and also make the water reach the skin.

248. While performing ablutions it is not obligatory that one should wash the inner parts of the nose, lips, and eyes. However, in order to ensure that all those parts which must be washed have been washed, it is obligatory that some portion of these parts (i.e. inner parts of nose, lips and eyes) should also be washed. And if a person does not know about the extent to which the face must be washed and does

not remember whether he has washed his face to that extent during ablutions which he has already performed he should perform ablutions again and also offer the prayers again which he has already offered with the previous ablutions, provided that time for the offering of that prayers still exists. However, it is not obligatory to reoffer those prayers, whose time has already passed.

249. The face and hands should be washed from above to below and if one washes them from below to above his ablutions will be void.

250. If a person makes his hand wet and draws it on his face and hands and if the wetness of the hand is so much that by drawing it on the face and hands little water begins to flow on them it is sufficient.

251. After washing the face one should first wash the right hand and then the left hand from the elbows up to the tips of the fingers.

252. In order to ensure that each elbow has been washed to the prescribed extent one should also include some portion above it.

253. If before washing his face a person has washed his hands up to the wrist he should, while performing ablutions, wash them up to the tips of the fingers and if he washes them only up to the wrist his ablutions is void.

254. While performing ablutions it is obligatory for man to wash his face and hands once and it is recommended to wash them twice. Washing them three or more times is, however, unlawful. As regards the fact as to which washing should be treated to be the first, the second or the third one, it depends on the intention of the person performing ablutions. Hence, there is no harm in it if he pours water on his face ten times with the intention of the first washing and this action of his will be treated to be the first washing. However, if he pours water on his face thrice with the intention of washing it three times, his washing the face for the third time will be an unlawful act.

255. After washing both the hands the person performing ablutions should wipe the front part of his head with the wetness which is in his hand, the obligatory precaution being that he should wipe it with the palm of his right hand from the upper side to the lower side.

256. The part on which wiping should be performed is one fourth of the head above the forehead. It is sufficient to wipe approximately at any place in this part of the head, although the recommended precaution is that the length of the place of wiping should be equal to the length of a finger and its breadth should be equal to three joined fingers.

257. 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 his hand on the hair of the head. However, if the hair of a man's head are so long that on combing them 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 the skin. Hence, if a person collects on the front side of his head the

hair which fall on his face or on other parts of his head and wipes them or the hair of other places such a wiping would be void.

258. After wiping of the head one should wipe, with the wetness present in one's hands, one's feet from the tip of any toe of the foot up to the plump of the upper part of it, and the obligatory precaution in this behalf is that the wiping of the feet should be up to the ankle. It is also an obligatory precaution that the wiping of the right foot should be with the right palm and that of the left foot should be with the left palm.

259. Whatever the breadth of the wiping on the foot may be it is sufficient. However, 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 should be with the entire palm.

260. It is an obligatory precaution that at the time of wiping the foot one should place one's hand on the tips of the fingers and then draw it on the instep, or that one should place the hand on the joint and draw it up to the tips of the fingers and not that one should place the entire hand on the foot and draw it a little.

261. While wiping one's head and feet it is necessary to draw one's hand on them and in case the feet and head are moved and the hand remains stationary the ablutions would be void. However, there is no harm in it if the head and feet also move slightly while the hand is being drawn on them.

262. The part of the wiping should be dry and if it is so wet that the wetness of the palm of the hand has no effect on it the wiping will be void. However, there is no harm in it if the wetness on that part is so insignificant that people consider the wetness of the head or foot after wiping to be the wetness transferred by the palm of the hand.

263. If wetness disappears in the palm of the hand, it cannot be made wet with some other water. However, the person performing ablutions should obtain wetness from his beard. In case, however, wetness is obtained from any spot other than the beard it would be difficult to say that wiping has been performed properly.

264. If the wetness of palm is such that only the wiping of head can be performed one should wipe the head first and for the wiping of insteps the wetness should be obtained from the beard.

265. Wiping performed on socks or shoes is void. Hence, if it is very cold or socks or shoes cannot be taken off on account of the fear of an enemy or a beast etc., one should perform tayammum. (See, Article No. 708). And in case a person is under Taqayyah (hiding one's faith) he should perform wiping on his socks and shoes and should also perform Tayammum.

266. If the instep is impure and it cannot also be washed for wiping one should perform Tayammum.

Ablutions Through Immersion (Wudhu' Irtimasi)

267. Ablutions through immersion means that one should dip one's face and hands into Kurr or running water with the intention of performing ablutions. However, it is difficult to perform valid wiping with the wetness which one's hand acquires in this manner. Hence one should not wash one's left hand in the immersion way.

268. Even while performing ablutions through immersion one should wash one's face and hands downwards from above. Hence when a person dips his face and hands in water with the intention of ablutions he should put his face in water from the side of forehead and his hands from the side of elbows.

269. There is no harm in performing ablutions of some parts of the body in immersion way and of others in the usual way.

Recommended Supplications

270. It has been recommended that a person who is performing ablutions should recite the following supplication when his eyes fall on water. Bismillahi wa billahi wal hamdu lil lahil lazija'alalma a tahura wa lam yaj 'alhu najisa. (I begin my ablution in the Name of Allah. All praise is due to Allah who made water purifying and not impure). While washing the hands before performing ablutions one should say: Alla hummaj'alni minat tawwabina waj'alni minal mutatah harin. (O Lord! Make me of those who repent and purify themselves).

While rinsing the mouth one should say: Alla humma laq qini hujjati yawma alqaha wa atliq lisani biihriha. (O Lord! Dictate to me the principles of faith on the Day before You and make my tongue fluent with Your remembrances).

While washing the nose one should say: Alla humma la tuharrim 'alayya rihal jannati waj 'alni mim man yashummu riha ha wa rawha ha wa tiba ha. (O Lord! Do not deprive me of the fragrance of Paradise and make me of those who are benefited by them and seek enjoyment thereof).

While washing the face one should say: Alla humma bayyiz wajhi yawma taswaddul wujuh wala tusawwid waj hi yawma tabyazzu wujuh. (O Lord: Make my face bright on the Day when the faces will turn black. Do not blacken my face on the Day when the faces are made bright).

While pouring water over the right elbow one should say: Alla humma a'tini kitabi bi yamini wal khulda fil jinani bi yasari wa hasibni hisaban yasira. (O Lord! Give my deed-record in my right hand and (the right of) permanent stay in Paradise in my left hand and make my reckoning an easy and a favourable one).

While pouring water over the left elbow one should say: Alla humma la tu'tini kitabi bishimali wala min wara'i zahri wala taj'alha maghlu latan ila unuqi wa a'uiu biha min muqat ta'atin niran. (O Lord! Do not

give my deed–record in my left hand nor from behind my back nor make it chained to my neck. I seek refuge in You from the Hell–fire).

While performing the wiping of the head one should say: Alla humma ghashshini –i rahmatika wa barahatika wa'afwika. (O Lord! Cover me with Your Mercy, Blessings and Forgiveness).

While performing the wiping of the insteps of feet one should say: Alla humma thabbitni alas siratiyawma tuzillu fihil aqdam. Waj'al sayi fi'ma yurzika'anni ya zal jalali wal ikram. (O Lord! Keep me firm on the Bridge (to Paradise) on the Day when the feet will tremble, and help me in my efforts to do things which will please You, O'the Glorious and the Mighty!).

Conditions for the Validity of Ablutions

Following are the conditions for ablutions being valid: (i) The water should be pure. (ii) The water should be clean.

271. Ablutions performed with impure water or mixed water is void even though one may not be aware of its being impure or mixed or may have forgotten it. And if one has offered prayers with that ablutions one should offer that prayers again with valid ablutions.

272. If a person does not have any water to perform ablutions except that with which clay is mixed he should perform Tayammum if only a short time is left for prayers, and if he has time at his disposal, he should wait till the water becomes limpid, and should then perform ablutions with it. (iii) The water and the spot in which a person is performing ablutions should be permissible for him at the time of performing the wiping and according to obligatory precaution at the time of washing the face and hands as well.

273. Performing ablutions with usurped water or with water about which it is not known whether or not its owner is agree able to its being used is unlawful and void. Furthermore if the water of ablutions with which face and hands are washed falls in usurped land and if the person concerned cannot perform ablutions elsewhere his obligation is to perform Tayammum. And if he can perform elsewhere it is necessary that he should do so. However, if commission of sin is involved in either case, and he performs ablutions at the first place his ablutions will be in order.

274. If a person does not know whether the pool or tank of water of a school has been dedicated to the general public or to the students of that school only and if people usually perform ablutions with the water of that pool there is no harm in his performing ablutions with its water.

275. If a person who does not wish to offer prayers in a particular mosque is not aware whether its pool has been dedicated to the general public or to those persons who offer prayers in that mosque he cannot perform ablutions with the water of the pool of that mosque. However, if usually those persons also perform ablutions with the water of that pool who do not wish to offer prayers in that mosque that

person can also perform ablutions with the water of that pool.

276. Performing ablutions with the water of the pools of the inns and hotels etc. by persons who are not staying there is valid in case other persons who are not staying there also usually perform ablutions with that water.

277. There is no harm if a person performs ablutions with the water of big canals although he may not be knowing whether the owner of those canals is agreeable to it. However, if the owner of the those canals prohibits performing ablutions with their water or if it is known that he is not agreeable to ablutions being performed with their water or if he is a minor or an insane person or the canals are in the control of a usurper it is not permissible in all such cases to perform ablutions with the water of those canals. However, there is no harm in performing ablutions with the water of the canals which are situated in villages and places like villages and to utilize them if the people usually utilize those canals, although their owner may be a minor or an insane person. Furthermore the owner is not entitled to forbid the use of those of by the people.

278. If a person forgets about the water being usurped water and performs ablutions with it his ablutions is in order. However, if a person has usurped the water himself but forgets about its having been usurped and performs ablutions with it his ablutions is void. (iv) The fourth condition is that the container of the water used by the person concerned for ablutions should be allowable for him. (v) The fifth condition is that in accordance with obligatory precaution the container of the water used for ablution should not be made of gold or silver.

Explanation of these two conditions is as follows:

279. If the water for ablutions is in a usurped container and the person concerned has no other water and if he can transfer that water to another container in accordance with a legal method it is necessary for him to transfer it to another container and then to perform ablutions with it and if he cannot perform this act successfully he should perform Tayammum. And if he has some other water also it is necessary for him to perform ablutions with it. And if he commits sin in both the cases and throws water on the parts of ablutions with his hand or something like it and performs ablutions his ablutions is in order. And if in such circumstances he performs ablutions from a container made of gold or silver his ablutions is in order whether he has some other water except it or does not have it. And if he performs immersion ablutions in a container made of gold or silver it is difficult to say that the ablutions is valid.

280. If, for instance, an usurped stone or brick is fixed in a pool, there is no harm in drawing water from it if in common parlance this does not amount to unlawful possession of that brick or stone, and in case it does amount to unlawful possession owing to it, it is unlawful to draw water from the pool but performing ablutions with that water is in order.

281. If a pool or a canal is dug in the precinct of the tomb of an Imam or a descendant of Imams which was previously a grave-yard and one does not know that area has already been dedicated to the grave-

yard there is no harm in performing ablutions with the water of that pool or canal.

(vi) The sixth condition is that those parts of the body on which ablutions is performed should be pure at the time of washing and performing wiping.

282. If the place which has been washed or wiped becomes impure before the completion of the ablutions, the ablutions is in order.

283. If a place on the body other than the limbs on which ablutions is performed is impure the ablutions is in order. However, if the outlet of urine or faeces has not been purified the recommended precaution is that one should purify it first and then perform ablutions.

284. If one of the limbs of ablutions of a person is impure and after performing ablutions he doubts whether or not he washed it before performing ablutions and if at the time of ablutions he did not take notice whether that place was pure or impure his ablutions is void. And if he knows that he did take notice of this or doubts whether or not he took notice of it, his ablutions is in order. And in all cases the place which was impure should be washed with water and purified.

285. If a person has a cut or wound on his face or hands and the blood from it does not stop, and water is not harmful for it he should, after washing the healthy part of that limb in proper order, put the place of wound or cut in Kurr-water or running water and press it a little so that the blood may stop and should draw his finger on the wound or cut within the water from above to below so that the water may flow on it. And his ablutions will then be in order. (vii) The seventh condition is that the person performing ablutions should have sufficient time at his disposal to perform ablutions and to offer prayers.

286. In case, time is too short for offering prayers and, if ablutions is performed, the entire prayers or a part of it may be offered after the prescribed time, he should offer prayers after performing Tayammum (instead of ablutions). In case, however, an equal period of time is required for performing ablutions or Tayammum, he should perform ablutions.

287. If a person who should perform Tayammum owing to shortage of time for offering a particular prayers performs ablutions to seek Divine pleasure or to carry out some recommended deed, like reading the holy Qur'an, his ablutions is in order, but if knowing the orders on the subject, he intentionally performs ablutions to offer that particular prayers his ablutions is void. (viii) The eighth condition is that one should perform ablutions with the intention of seeking Divine pleasure i.e. to obey the orders of Allah. In case, therefore, a person performs ablutions with the intention of comforting his body or for some other purpose the ablutions would be void.

288. It is not necessary that one should express the intention of performing ablutions in words or think about it in his mind. It is sufficient that all acts relating to ablutions should be performed in compliance with the orders of Almighty Allah. (ix) The ninth condition is that a person should perform ablutions in the prescribed order viz. he should first wash his face, then his right hand and then his left hand and

thereafter he should perform wiping of the head and the feet. And in accordance with obligatory precaution, he should perform wiping of the right foot first and of the left foot thereafter. If ablutions is not performed in this order it will be void. x) The tenth condition is that the person performing ablutions should perform its acts consecutively (coming one after the other without delay).

289. If there is so much gap between the acts of ablutions that when the person concerned wishes to wash or wipe a place the wetness of the place already washed or wiped by him has dried up, his ablutions will be void. But if only the wetness of the place preceding the place which he wants to wash or wipe has dried up e.g. when he wants to wash the left hand the wetness of the right hand has dried up but his face is still wet his ablutions will be in order.

290. If a person performs the acts of ablutions consecutively but the wetness of the previous places dries up owing to hot weather or excessive heat of the body or any other similar cause his ablutions is in order.

291. There is no harm in walking while performing ablutions. Hence, if after washing his face and hands a person walks a few steps and then wipes his head and feet his ablutions is valid. (xi) The eleventh condition is that the person performing ablutions should wash his hands and face and wipe his head and feet personally. Hence, if some other person makes him perform ablutions, or helps him in throwing water on his face, or hands, or in wiping his head, or feet, his ablutions is void.

292. If a person cannot perform ablutions himself he should appoint some one as his assistant who should make him perform his ablutions. And if that person demands wages he should pay him the same provided that he can make payment, and in the light of his circumstances such payment is not harmful for him. However, he should make the intention of ablutions himself and should perform wiping with his own hand. And if he cannot do so his assistant should hold his hand and draw it at the place of wiping. And if it is not possible to do even that the assistant should take wetness from his hand and wipe his (that man's) head and feet with that wetness.

293. One should not obtain assistant in performing those acts of ablutions which one can perform oneself. (xii) The twelfth condition is that there should be no legal objection to the use of water by the person concerned.

294. If a person fears that as a consequence of performing ablutions he will fall ill, or that if he uses the water on performing ablutions no water will be left with him to drink, he should not perform ablutions. In case however, he is not aware that water is harmful to him and he performs ablutions, his ablutions will be in order, even if he comes to know later that water was harmful to him, but has not sustained as much harm as is unlawful according to religious law.

295. If the small quantity of water with which the face and the hands can be washed is not harmful, but a quantity more that is harmful, one should perform ablutions with that small quantity of water. (xiii) The thirteenth condition is that there should be no impediment in the way of water reaching the relevant parts

of the body.

296. If the person concerned is aware that something has stuck to the limbs on which ablutions is performed but is doubtful whether or not it prevents water from reaching the relevant places he should remove that thing or make water reach under it.

297. If there is dirt under the nail there is no harm in performing ablutions. However, if the nail is cut it is necessary to remove the dirt before performing ablutions. Furthermore, if the nail is unusually long it is necessary that dirt should be removed from under that part which is longer than usual.

298. If swelling takes place on the face or hands or front part of the head or the instep of a person because of being burnt or for some other reason it is sufficient to wash it and to wipe it and if a hole takes place in it, it is not necessary to make water reach under the skin. On the other hand if a part of the skin gets pulled off it is not necessary to make water reach under the part which has not got pulled off. However, if the skin which has got pulled off sticks to the body at one time and gets detached from it at another time it should either be cut off or water should be made to reach under it.

299. If a person doubts whether or not something has stuck to those parts of his body on which ablution is to be performed and if his doubt is valid in the eyes of the people – for example, if he is a gardener or a potter (one who works with clay) and thereafter doubts whether clay has or has not stuck to his hand he should verify the position or should rub his hand so much that he should become sure that if there is clay on it, it has been removed or water has reached under it.

300. If there is dirt on the part of the body which is to be washed, or on which wiping is to be performed, but that dirt does not stop water from reaching the body, the ablutions will be in order. Similar is the case when some whitewash is stuck to the body, but does not prevent water from reaching the body. However, if a person doubts whether water will reach his body in the presence of the dirt or the whitewash, he should remove it before performing ablutions.

301. If a person is aware before performing ablutions that on some parts of the body, on which ablutions is to be performed, there is something which prevents water from reaching them and doubts after performing ablutions whether water reached those limbs at the time of performing ablutions and the possibility is that at the time of performing ablutions he had taken notice of this matter his ablutions is in order.

302. If there is something to stop water from reaching the skin of the limbs on which ablutions is to be performed and at times water goes under it automatically and at other times it does not go there and the person concerned doubts after performing ablutions whether water has reached under it and if he is aware that at the time of performing ablutions he did not take notice of the fact that water reached under it the obligatory precaution is that he should perform his ablutions again.

303. If after performing ablutions a person sees some such thing on the parts of his body on which

ablutions is performed and which prevents water from reaching the body and he does not know whether that thing was present at the time of performing ablutions or appeared later his ablutions would be in order. But if he knows that at the time of performing ablutions he did not take notice of this impediment the obligatory precaution is that he should perform his ablutions again.

304. If a person doubts after performing ablutions whether a thing which stops water from reaching the skin was or was not present on the limbs on which ablutions is performed, and if the possibility is that while performing ablutions he did take notice of this matter, his ablutions is in order.

Orders Regarding Ablutions

305. If a person doubts too much about the acts of ablutions and the conditions attached to it (for example about the water being pure or its not having been usurped) and his doubt assumes the shape of an obsession, he should not pay any heed to his doubt.

306. If a person doubts whether or not his ablutions has become void, he should treat it to be valid. However, if he does not perform Istibra' (See, Article No. 13) after urinating and then performs ablutions and thereafter some fluid discharges about which he is not sure whether it is urine or something else, his ablutions will be void.

307. If a person doubts whether or not he has performed ablutions he should perform ablutions.

308. If a person is sure that he has performed ablutions and also knows that he has done something which makes ablutions void (e.g. urinating), but does not remember which thing happened first, he should act as follows: If the situation arises before he offers his prayers he should perform ablutions; if it arises while he is offering prayers he should break the prayers and perform ablutions; if it arises after he has offered his prayers those prayers will be valid, provided that it is probable that when he commenced his prayers he was mindful of this fact but for the next prayers, however, he should perform ablutions.

309. If after performing ablutions or while performing it a person becomes sure that he has not washed certain place or has not wiped them and if the wetness of the places preceding them has dried up due to passage of long time he should perform ablutions again. And if the wetness has not dried up or has dried up owing to hot weather or other similar causes he should wash or wipe the place forgotten by him as well as the place which follow it. And if while performing ablutions he doubts whether or not he has washed or wiped a place he should follow this rule in that case as well.

310. If after a person has offered prayers, a doubt crosses his mind whether or not he performed ablutions and there is a probability of his having been mindful of this condition when he commenced his prayers, the prayers offered by him would be in order, but as regards future prayers he should perform ablutions for them.

311. If a person doubts while offering prayers whether or not he has performed ablutions his prayers is

void and he should perform ablutions and then offer prayers.

312. If a person realizes after offering prayers that his ablutions became void, but doubts whether it became void before his having offered the prayers or after the prayers the prayers offered by him is in order.

313. If a person suffers from an ailment owing to which his urine comes out continuously drop by drop, or he is not in a position to control his faeces, he should act as follows: (i) If he is sure that he can offer his prayers after performing ablutions, at any time within the time prescribed for prayers, he should offer his prayers within that time. (ii) In case he can control his urine or faeces only for so much time within which he can perform obligatory acts relating to prayers he should perform only the obligatory acts and abandon the recommended acts (for example Azan, Iqamah, Qunut etc.)

314. If a person cannot control his urine or faeces for the time required for ablutions and prayers and urine or faeces comes out a number of times while he is offering prayers and in case it is not hard for him if he wishes to perform ablutions after every such instance the precaution is that he should place a container by his side and every time the urine or faeces comes out he should perform ablutions at once and then offer the remaining part of prayers, although apparently if he offers that prayers with one ablutions it will be sufficient.

315. If urine or faeces comes out of the body of a person successively in such a manner that it is hard for him to perform ablutions every time de novo, one ablutions for each prayers is sufficient for him without any objection. Rather what is apparent is that one ablutions is sufficient for a number of prayers except that the person concerned may get involved in some other impurity, And it is better that he should perform one ablutions for every prayers. However, a fresh ablution is not necessary for lapsed (Qaza) prostration and Tashahhud and for precautionary prayers.

316. If the urine or faeces comes out of the body of a person successively it is not necessary for him to offer prayers immediately after performing ablutions although it is better that he should be quick in offering prayers.

317. If the urine or faeces of a person comes out successively it is permissible for him to touch the writing of the holy Quran after performing ablutions although he may not be in the state of offering prayers.

318. A person whose urine comes drop by drop should secure himself for offering prayers by means of a bag filled with cotton or something else which prevents urine from reaching other places and the obligatory precaution is that before every prayers he should wash the outlet of urine which has become impure. Furthermore, as regards a person who cannot prevent faeces from coming out he should, if possible, prevent faeces from reaching other places for the time required for offering prayers and the obligatory precaution is that if hardship is not involved he should wash the outlet of anus for every prayers.

319. A person who cannot prevent urine and faeces from coming out should, if possible, prevent urine and faeces from coming out during the time required for offering prayers even though he may have to incur some expenditure for this purpose. Rather, if his ailment can be treated easily he should get necessary treatment.

320. When a person, who cannot control his urine or faeces, recovers from the ailment, it is not necessary for him to reoffer those prayers which he offered according to his religious duty during the period of his ailment. However, if he recovers while offering prayers, he should reoffer that prayers.

321. The orders detailed above with regard to the persons who cannot control their urine or faeces should also be acted upon by persons who cannot control the gas (discharging through the anus).

Things for Which Ablutions is Obligatory

322. It is obligatory to perform ablutions for the following six things: (i) For all obligatory prayers, except prayers for a dead body. As regards recommended prayers ablutions is a condition for their validity. (ii) For that Sajdah (prostration) and Tashahhud(recital of bearing witness before getting up for the third Rak'at) which a person forgot to perform during the prayers, in case he did, between the end of prayers and the performance of those Sajdah and Tashahhud, something which makes ablutions void (e.g. if he urinates during that time). It is not, however, obligatory to perform ablutions for Sajda-e sahu. (iii) For the obligatory circumambulation (Tawaful wajib] of the holy Ka'bah. (iv) If a person has vowed or pledged his word or sworn to perform ablutions. (v) If a person has vowed that he would touch the writing of the holy Qur'an with a part of his body. (vi) To wash and purify the holy Qur'an which has become impure, or to take it out of lavatory etc. in which it has fallen, when he is obliged to touch the writing of the holy Qur'an with his hand or some other part of his body. In case, however, desecration of the holy Qur'an takes place to the delay caused by performing ablutions one should take out the holy Qur'an from lavatory etc., or wash and purify it (in case it has become impure), without performing ablutions.

323. It is unlawful to touch the writing of the holy Qur'an with any part of one's body without performing ablutions. However, there is no harm in touching, without performing ablutions, the translation of the holy Qur'an in any language.

324. It is not obligatory to prevent a child or an insane person from touching the writing of the holy Qur'an. However, if their touching the holy Qur'an involves desecration of the holy Book they should be prevented from touching it.

325. It is unlawful, on the basis of obligatory precaution, to touch without ablutions, the Name of Allah or His special Attributes, in whichever language they may have been written. And it is also better not to touch, without ablutions, the names of the holy Prophet of Islam, the holy Imams and Lady Fatima Zahra, the daughter of the holy Prophet. (Peace be on them).

326. If a person performs ablutions or takes bath before the time for prayers in order to be in a state of purity his act is correct. And there is no harm if he performs ablutions when the time for prayers is near so that he may get ready for the prayers.

327. If a person believes that the time for a prayers has commenced and makes the intention of obligatory ablutions, but realizes after performing the ablutions that the time for the prayers has not commenced, his ablutions is in order.

328. Performance of ablutions has been recommended for the following purposes: (i) Prayers for a dead body. (ii) Visiting the graves. (iii) Entering a mosque. (iv) Entering into the mausoleums of the holy Prophets and Imams. (v) To read, write or touch the margin or border of the holy Qur'an, or to keep it with oneself. (vi) Before going to bed. If ablutions is performed for the purpose of any one of the above acts it suffices for the performance of other acts also. For example, prayers can also be offered with that ablutions. Furthermore, if a person has already performed ablutions, its performance for the second time is recommended for him.

Things Which Nullify Ablutions

329. Ablutions becomes void on account of the following seven things: (i) Discharge of urine (ii) Discharge of faeces (iii) Discharge of gas through anus (iv) A sleep on account which the eyes cannot see and the ears cannot hear. However, if the eyes cannot see anything, but the ears a hear something, ablutions does not become void. (v) Things on account of which a person loses his senses (for example insanity, intoxication or unconsciousness). (vi) Undue menses (Istihaza blood) which comes out of the womb of women. (vii) Ceremonial uncleanness (Janabat) and, on the basis of recommended precaution, every- thing for which ceremonial bath (Ghusl) is obligatory.

Jabira Ablutions

The thing with which a wound or a fractured bone is bandaged and the medicine which is applied to a wound is called jabira.

330. If there is an open wound or sore or a fractured bone on the parts on which ablutions is performed, and the use of water is not harmful for it, one should perform ablutions in the usual manner.

331. In case, however, there is a wound or sore on one's face or hands or a bone thereof is fractured and water is harmful for it, one should wash the space adjoining the wound from above downwards in the manner explained in connection with ablutions. And it is better to draw wet hand on it, in case it is not harmful to do so, or to place a pure piece of cloth on it and draw wet hand on that cloth.

332. If there is a wound or a sore or a fractured bone on the front part of the head or on the feet of a person and its mouth is open and he cannot wipe it, for example the wound has covered the entire spot

of wiping or if he cannot wipe even the healthy spots of wiping it is necessary for him to perform tayammum. And as a precautionary measure he should also perform ablutions and should also place a piece of pure cloth on the wound etc. and should wipe the required spot on that cloth with the wetness of the water of ablutions which is on his hands.

333. If the mouth of the sore or wound or fractured bone is closed and if it is possible to open it and water, too, is not harmful for it the person concerned should open it and perform ablutions, whether the wound etc. be on his face and hands or on the front part of his head or on his feet.

334. If the wound or sore or the fractured bone which has been tied with something is on the lace or hands or a person and if opening it and pouring water on it is harmful he should wash those of its adjacent parts which it is possible to wash and should perform wiping on the jabira.

335. If it is not possible to open the mouth of the wound but the wound and the thing which has been placed on it is pure and it is possible to make water reach the wound and it is also not harmful for it water should be made to reach the wound from above downward. And if the wound or the thing placed on it is impure and it is possible to wash it and to make water reach the face of the wound the person concerned should wash it and should make water reach the wound at the time of ablutions. And if water is not harmful for the wound but it is not possible to make water reach it or the wound is impure and cannot be washed he should perform tayammum.

336. If the jabira covers completely one's face or one hand or both the hands the person concerned should, as a precautionary measure, perform tayammum and should also perform jabira ablutions and if his entire head or feet are covered by jabira he should perform tayammum.

337. It is not necessary that jabira should consist of things with which it is permissible to offer prayers. On the other hand if it consists of silk cloth or even the parts of an animal whose meat is unlawful to eat, it is permissible to perform wiping on it.

338. If a person has a jabira on the palm of his hand and fingers and he draws wet hand on it while performing ablutions he should also perform the wiping of his head and feet with the same wetness.

339. If the jabira has covered the entire expanse of the surface of the foot but a part from the side of the fingers and a part from the upper side of the foot is open the person concerned should perform wiping on the surface of the foot at the places which are open and on the surface of the jabira.

340. If there are a few jabiras on the face or on the hands the person concerned should wash the places between them and if the jabiras are on the head or on the feet he should perform wiping at the places lying between them. And as regards the places where there are jabiras he should act according to the orders on the subject of jabira

341. If the jabira has covered the sides of the wound more than usual and it is not possible to remove it

the person concerned should perform tayammum except when the jabira is at the places at which tayammum is performed in which case it is necessary that he should perform both ablutions and tayammum. And in both the cases if it is possible to remove the jabira he should remove it. Hence, if the wound is on the face and hands he should wash its sides and if it is in the head or on the feet he should wipe its sides and as regards the place of the wound he should follow the rules prescribed for jabira

342. If there is no wound or fractured bone at the place of ablutions but water is harmful for it for some other reason one should perform tayammum.

343. If a person has got opened a vein of one of the parts of the body on which ablution is to be performed and he cannot apply water to that part or water is harmful for him, it is necessary for him to perform tayammum.

344. If something has stuck on the place of ablution or ceremonial bath and it is not possible to remove it, or its removal involves unbearable hardship, the duty of the person concerned is to perform tayammum. However, if the thing which has stuck is a medicine the rules relating to jabira apply to it.

345. In all kinds of ceremonial bath, except the bath of a dead body, the jabira bath is like jabira ablutions. However, in such cases one should resort to sequence bath (Ghusl-i tartibi]. And what is more apparent is that if there is a wound or a sore on the body and the place is covered with jabira, bath is obligatory and as a precautionary measure one should also wipe the jabira. And if the mouth of the wound or sore is open it is optional for the person concerned to take bath or perform tayammum. And in case he takes bath the recommended precaution is that he should place a pure piece of cloth on the open wound or sore and perform wiping on that cloth. However, if there is a fractured bone in the body he should take bath and should, as a precautionary measure, perform wiping on the jabira. And in case it is not possible to wipe on the jabira or the locality of the fractured bone is open it is necessary for him to perform tayammum.

346. If the legal obligation of a person is tayammum and if at some of the places of tayammum he has wound, sore or fractured bone he should perform jabira tayammum according to the orders applicable to jabira ablutions.

347. If a person who should offer prayers with jabira ablutions or jabira bath knows that his excuse will not be removed till the latest time for prayers he can offer prayers in the early part of the time prescribed for it. In case, however, he hopes that his excuse will be removed before the latest time for that prayers it is better for him to wait and in case his excuse is not removed he should offer prayers with jabira ablutions or jabira bath at the latest time prescribed for prayers. In case, however, he offers prayers in the early part of time prescribed for it, and his excuse is removed before the latest time for the prayers it is necessary for him to perform ablutions or to take bath and to offer the prayers again before the time for it is over.

348. In case the eyes of a person are sore and consequently he has to keep his eye lashes shut, he

should perform tayammum.

349. If a person does not know whether it is obligatory to perform tayammum or jabira ablutions, the obligatory precaution is that he should perform both of them.

350. If the excuse of a person continued to exist till the latest time for prayers the prayers offered by him with jabira ablutions are in order and he can also offer later prayers with that ablutions if the excuse still exists.

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