

Published on Al-Islam.org (https://www.al-islam.org)

Home > Islamic Laws by Ayatullah Abul Qasim al-Khu'i > Ceremonial Recommended Baths

## **Ceremonial Recommended Baths**

651. A number of ceremonial baths have been recommended. Some of them are mentioned below:

(i) Friday Bath: Its prescribed time commences after the call to dawn prayers and it is better to perform it at about noon. If, however, a person does not perform it till noon, he should perform it till dusk without an intention of either performing it in time or its lapsed one'(Qaza). And if a person does not perform his bath on Friday it has been recommended that he should perform the lapsed bath on Saturday at any time between dawn and dusk

And if a person knows that it will not be possible for him to procure water far his bath on Friday he can perform the bath on Thursday as a desirable act. And it has been recommended that one should recite the following supplication while performing Friday Bath: 'Ash hadu an la ilaha il lal lahu wahdahu la sharika lah wa ash hadu anna Muhammadan 'abduhu wa Rasuluh Alla humma salli ala Muhammadin wa Ali Muhammad waj'alni minat tawwabina waj'alni minal mutatahhirn. (I testify that there is none to be worshipped but Allah alone, Who has no associate and Muhammad is His servant and Messenger. O Allah! Bless Muhammed and and his Progeny. Aud make me one af those who are repentant and pure).

- (ii) Taking bath on the 1st and 17th nights and in the earlier part of the 19th, 21st, 23rd nights and 24th night of the holy month of Ramazan.
- (iii) Bathing on Eidul Fitr day and Eidul Azha day. The time of this bathing is from the call to dawn prayer up to noon. After noon it can be performed up to dusk with the intention of performing a desirable act. It is, however, better to perform it before Eid prayers.
- (iv) Bathing on the night of Eidul Fitr. Its prescribed time is from dusk till the call to dawn prayers. It is, however, better to perform it in the earlier part of the night.
- (v) Bathing on the 8th and 9th of the month of Zil hajj. As regards the bathing on the 9th of Zil hajj it is better to perform it near about noon.
- (vi) Bathing by one who has not offered the Prayers of Signs (Satatul Ayat) intentionally, when complete moon or sun may have been eclipsed.

- (vii) Bathing by a person who has touched a dead body which has been bathed. (viii) Bathing for ehram (pilgrim's dress). (ix) Bathing for entry into the haram (Sanctuary of Ka'bah). (x) Bathing for entry into Makkah. (xi) Bathing for seeing the holy Kabah. (xii) Bathing for entry into the holy Ka'bah. (xiii) Bathing for slaughtering an animal and for shaving one's head. (xiv) Bathing for entry into Medina. (xv) Bathing for entry into the haram (Shrine) of the holy Prophet. (xvi) Bathing for taking leave of the sacred shrine of the holy Prophet. (xvii) Bathing for Mubahila (imprecation) with the enemy. (xviii) Bathing a new-born child. (xix) Bathing for Isti'khara (consulting the holy Qur'an or by rosary (tasbih ) in order to decide one's objective). (xx) Bathing for offering prayers for rains. (xxi) Bathing when the sun has been completely eclipsed. (xxii) Bathing for the ziyarat of Imam Husayn (P), although the ziyarat may be performed from a distant place. 652. The jurists have mentioned many more recommended baths some of which are as follows: (i) Bath on all odd nights of the month of Ramzan and the bath on each of its last 10 nights and another bath in the last part of its 23rd night. (ii) Bath on the 24th day of Z'il hajj.
- (iii) Bath on the day of Eid-i-Nawroz and the 15th of Sha'ban and 9th and 17th of Rabiul Awwal and the 25th day of Zil Qa'dah.
- (iv) Bath by a woman who has perfumed herself for a man other than her husband.

- (v) Bath by one who has gone to sleep in a state of intoxication.
- (vi) Bath by a person who has gone to have a look on a person who has been hanged and has seen him. However, if his eyes fall on him by chance and unintentionally or if he has gone, for example, to give evidence bath is not reconended for him.
- (vii) Bath for entering the Masjid of the holy Prophet.
- (viii) Bath for the Ziyarat of the infallible ones, whether from near or far. However, it is better that one should take these baths with the intention of rija. (achieving the pleasure of Allah)
- **653.** After having taken the recommended baths mentioned in Article 651, one can perform acts (e.g. prayers) for which ablutions is necessary. However, bath performed as "Rija" does not suffice for ablutions (i.e. ablutions has also to be performed).
- **654.** If a person is requested to perform a number of recommended baths it is sufficient if he bathes himself only once with the intention of performing all those baths.

## Source URL:

https://www.al-islam.org/islamic-laws-ayatullah-abul-qasim-al-khui-sayyid-abu-al-qasim-al-khoei/ce remonial-recommended-baths#comment-0