

Taharat

Pure and Mixed Water

Issue 15: Water is either pure or mixed. Mixed water (Ma 'ul muzaf) means the water which is obtained from something like melon juice, or rose water, or that water in which something else is mixed, (for example, so much dust is mixed in it that it may no longer be called water).

Any water other than mixed water is called pure water (Ma'ul mutlaq), and they are of five types:

- Kurr Water,
- Under-Kurr Water, (QALEEL)
- Running Water, (JAREE)
- Rain Water,
- Water of a Well.

I. Kurr water

Issue 16: * Water, which fills a container whose length, breadth and depth are three and half spans each, is equal to a Kurr. Based on this, the volume of water will be 42.875 cubic span, though 36 cubic span is enough. To determine KURR by weight is not free from Ishkal.

Issue 17: If essential Najasat like urine, blood, or anything which has become najis, like a najis cloth, falls in Kurr Water and if the water acquires the smell, colour, or taste of that najasat, it becomes najis; but if it does not, then it is not najis.

Issue 18: If the smell, colour, or taste of Kurr water changes owing to something else, which is not najis, it does not become najis.

Issue 19: If an essential najasat like blood etc. reaches water which is more than a Kurr, and changes

the smell, colour, or taste of a part of it, if the unchanged part is less than a Kurr, the entire water becomes najis. But if the unchanged part is one Kurr or more, then only that part which has changed will be najis.

Issue 20: If water of a spring is connected to Kurr, the water of the spring will make najis water Clean (tahir/pak). But if it falls on the najis water drop by drop, it will not make it Clean (tahir/pak), except when something is placed over the spring, so that before the drops are formed, it connects the najis water. Better still, if the water of the spring is totally merged with the najis water.

Issue 21: If a najis object is washed under a tap which is connected with Kurr, and if water which flows from that object remains connected with Kurr, and does not contain the smell, colour, or taste of the najasat or essential najasat, that water will be Clean (tahir/pak).

Issue 22: If a part of Kurr water freezes to ice, leaving a quantity which is not equal to a Kurr, and then najasat reaches it, it will become najis, and water obtained from the melting ice also will be najis.

Issue 23: If the quantity of water was equal to a Kurr and later on, if someone doubts whether it has reduced to less than a Kurr, it will be treated to be equal to a Kurr, i.e. it will make a najis object Clean (tahir/pak), and will not become najis if najasat reaches it. And if water was less than a Kurr, and one suspects that it may have become equal to a Kurr, it will be treated as under-Kurr water.

Issue 24: * There are two ways of establishing that the quantity of water is equal to a Kurr:

☞ a person should be sure about it himself,

☞ two men who are just, should say so.

II. Under-Kurr Water

Issue 25: Under-Kurr water means water which does not spring forth from the earth, and its quantity is less than a Kurr.

Issue 26: If under-Kurr water is poured on something which is najis, or if a najis thing contacts it, it becomes najis. But, if such water is poured with force on a najis object, only that part which contacts it will be najis, and the water which has not reached the najis object, will be Clean (tahir/pak).

Issue 27: * Under-Kurr water which is poured over a najis object to remove the essential najasat will be najis, as it flows after the contact. Similarly, the under-Kurr water which is poured over a najis thing to wash it after the essential najasat has been removed, will be najis, as an obligatory precaution.

Issue 28: * The water with which the outlets of urine and stool are washed, does not make anything najis, subject to the following five conditions:

- It does not have the smell, colour or taste of najasat.
- Extra najasat has not reached it from outside.
- Any other najasat like blood, has not come out with urine or stool.
- Particles of stool do not appear in the water.
- More than usual najasat has not spread around the outlet.

III. Running Water

Issue 29: Running water is that water which springs forth from the earth and then flows, like the water of a spring or a canal. The flowing or running water, even if it is less than Kurr, does not become najis upon contact with any najasat, unless its smell, colour, or taste changes due to that najasat.

Issue 30: If najasat reaches the running water, only that part of the water will be najis whose smell, colour, or taste changes on account of it, and that end which is connected with the spring will be Clean (tahir/pak) even if it may be less than a Kurr. Similarly, the water on the other side of the canal will be Clean (tahir/pak), if it is equal to a Kurr, or if it is connected with the water near the spring through unchanged water. If not, then it would be najis.

Issue 31: * A spring which does not run or flow, but replaces water every time water is drawn from it, will not be treated as running water. That means if najasat reaches it, and if it is less than Kurr, it will become najis.

Issue 32: * If water at the bank of a canal is stationary, but is connected with running water, it will not be considered as running water.

Issue 33: If a spring is active in winter, but remains dormant in summer, it will be treated as running water only when it is active.

Issue 34: If the water in a pool or tank of a public bath (Hammam) is less than a Kurr, but is connected with a store of water which when added to it becomes equal to a Kurr, it does not become najis by meeting najasat if its smell, colour, or taste does not change.

Issue 35: If water from the pipes fitted in bathrooms and buildings, pouring through taps and showers, is connected to a tank holding water equal to a Kurr, it will be treated as Kurr water.

Issue 36: Any water which flows but does not gush from a source, will become najis on contacting najasat, if it is less than Kurr. But if water flows with force and najasat touches it at the end part below, the upper end will not become najis.

IV. Rain Water

Issue 37: * A najis thing becomes Clean (tahir/pak) if rain water falls on it once, provided that it does not contain an essential najasat, except in the cases of clothes and body which have become najis because of urine, for they become Clean (tahir/pak) after being washed twice, as per precaution. And in objects like carpets and dress, it is not necessary to wring or squeeze. By rain is meant a sufficient downpour, and not scanty shower or droplets.

Issue 38: * If rain water falls on Najisul Ayn and splashes elsewhere, and if the essential najasat is not found in the water, nor does it acquire the smell, colour, or taste of the najasat, then that water is Clean (tahir/pak). So, if it rains on blood and then splashes, and particles of blood are seen in the water, or it acquires the smell, colour, or taste of blood, it is najis.

Issue 39: If there is Najisul Ayn on the roof of a building, and water flows down from the roof after contacting the najis object, it will be deemed Clean (tahir/pak) as long as the rain continues. But if it continues to flow down the same way after contacting the najis object, after the rain has stopped, that water will be najis.

Issue 40: The najis earth or ground on which rain falls becomes Clean (tahir/pak), and if it begins flowing on the ground, and while it is still raining it reaches a najis place under the roof, it makes that place Clean (tahir/pak) as well.

Issue 41: * If rain water falls on najis dust or sand, soaking it thoroughly, it becomes Clean (tahir/pak).

Issue 42: * If rain water collects at a place, even if its quantity is less than a Kurr, and a najis thing is washed in it while it is raining, it becomes Clean (tahir/pak) provided that, it does not assume the smell, colour, or taste of that najasat.

Issue 43: * If it rains on a pure carpet which is spread over a najis ground, and if the water seeps onto the najis ground while rain continues, the carpet does not become najis. In fact, the ground also will become Clean (tahir/pak).

V. Well Water

Issue 44: The water of a well which springs forth from the earth, (although its quantity may be less than a Kurr) does not become najis owing to something najis falling in it, unless its colour, smell, or taste changes. However, it is recommended that, in the event of certain najasat falling in it, a quantity of water should be drawn from the well. Details about this quantity are given in the relevant books.

Issue 45: If a najasat falls into well water and changes its smell, colour, or taste, it will become Clean (tahir/pak) as soon as the change in its smell etc. vanishes. But it is better to wait till it is mixed with the fresh water springing from the earth.

Issue 46: If rain water is collected in a hole, and its quantity is less than a Kurr, it will become najis if najasat reaches it after the rain has stopped.

Rules Regarding Waters:

Issue 47: Mixed water, whose meaning has been explained in Article 15, does not make any najis thing Clean (tahir/pak), and its use is not allowed for Ghushl or Wudhu.

Issue 48: * Mixed water, however large its quantity may be, becomes najis when even a small particle of najasat falls in it. But, if it falls on a najis thing from above, with some force, the part which touches the najasat will become najis, and the part which does not touch it, will remain Clean (tahir/pak). For example, if rose water is sprinkled on a najis hand from a sprinkler, the part which reaches the hand will be najis and the part which does not reach the hand, will remain Clean (tahir/pak).

Issue 49: When najis mixed water is mixed with Kurr or running water, in a manner that it can no longer be called mixed water, it becomes Clean (tahir/pak).

Issue 50: Water which was originally pure and it is not known whether it has turned into mixed water, will be treated as pure, i.e. it will make najis thing Clean (tahir/pak) and it will also be in order to perform Wudhu and Ghushl with it. But if it was originally mixed water, and it is not known whether it has turned into pure water, it will be treated as mixed water, i.e. it will not make najis objects Clean (tahir/pak), and it cannot be used for Wudhu or Ghushl.

Issue 51: * Water about which it is not known whether it is pure or mixed, and it is also not known whether originally it was pure or mixed, will not make najis things Clean (tahir/pak), and it is also not permissible to perform Wudhu or Ghushl with it. Also, it becomes najis when a najasat reaches it, even if it is equal to a Kurr or more.

Issue 52: * When an essential najasat like blood and urine reaches water, and changes its smell, colour, or taste, it becomes najis even if it is Kurr or running water. Similarly, if the smell, colour, or taste of the water changes owing to a najasat which is outside it—for example, if a carcass, which is lying by the side of the water, causes a change in smell, the water will be deemed najis, as an obligatory precaution.

Issue 53: * If water which has become najis due to Najisul Ayn like blood or urine, which changed its smell, colour, or taste, joins Kurr-water or running water, or if rain water falls on it, or is blown over it by the winds, or rain water falls on it through the drain pipe while it is raining, the water will become Clean (tahir/pak) if the change vanishes. However, rain water, or Kurr water, or running water should get mixed with it.

Issue 54: If a najis object is made Clean (tahir/pak) in Kurr or running water, the water which falls from the object after it has become Clean (tahir/pak), is Clean (tahir/pak).

Issue 55: Water, which was originally Clean (tahir/pak), and it is not known whether it has become najis, will be deemed Clean (tahir/pak); and water, which was originally najis, and it is not known whether it has become Clean (tahir/pak), is najis.

Issue 56: The leftover of a dog, a pig and a kafir, other than the people of the Book, is najis, and as a recommended precaution, the leftover of the people of the Book is also najis, and it is haraam to consume it. However, the leftover of the animals, whose meat is haraam, is Clean (tahir/pak), and with the exception of cat, it is Makrooh to eat or drink the leftover of a such animals.

Rules concerning Use of Lavatory

Issue 57: * It is obligatory to conceal one's private parts in the toilet and at all times from adult persons even if they are one's near relatives (like mother, sister etc.) Similarly, it is obligatory to conceal one's private parts from insane persons, and from children who can discern between good and evil. However, husband and wife are exempted from this obligation.

Issue 58: It is not necessary for a person to conceal the private parts with any definite thing, it is sufficient, if, for example, he conceals them with his hand.

Issue 59: * While using the toilet for relieving oneself, the front or the back part of one's body should not face the holy Ka'bah.

Issue 60: * If a person sits in the toilet with the front part of his body or the back facing the Qibla, but turns the private parts away from that direction, it will not be enough. Similarly, when the front part of the body or the back does not face Qibla, as a precaution, he should not allow the private parts to face that direction.

Issue 61: Recommended precaution is that one should not face the Qibla or have one's back towards it at the time of Istibra (to be explained later), nor at the time of washing oneself to become Clean (tahir/pak) after relief.

Issue 62: * When one is forced to sit facing the Qibla, or with his back towards it, so as to avoid somebody looking at him, or if it is not possible to do so, or when there is an unavoidable excuse for sitting that way, it is permissible to do so.

Issue 63: It is a recommended precaution that even a child should not be made to sit in the toilet with its face or back facing Qibla. But if the child positions itself that way, it is not obligatory to divert it.

Issue 64: It is haraam to relieve oneself at the following four places:

- In blind alleys, without the permission of the people who live there.
- On the property (land) of a person who has not granted permission for the purpose.

- At a place which is waqf exclusively for its beneficiaries, like some Madrassahs.
- On the graves of Momineen, and at the sacred places whose sanctity will thus be violated.

Issue 65: In the following three cases, anus can be made Clean (tahir/pak) with water alone:

- If another najasat, like blood, appears along with the faeces.
- If an external najasat reaches the anus.
- If more than usual najasat spreads around the anus.

In the cases other than those mentioned above, anus can be made Clean (tahir/pak) either by water or by using cloth, or stone etc., although it is always better to wash it with water. (for details: see Notes 68 – 70).

Issue 66: * The urinary organ cannot be made Clean (tahir/pak) without water. If one uses kurr or running water, then washing the organ once will suffice, after removal of essential najasat. But, if one uses under-kurr water, then recommended precaution is to wash it twice, better still, three times.

Issue 67: If the anus is washed with water, one should ensure that no trace of faeces is left on it. However, there is no harm if colour and smell remain. And if it is washed thoroughly in the first instance, leaving no particle of stool, then it is not necessary to wash it again.

Issue 68: The anus can be made Clean (tahir/pak) with stone, clod or cloth provided they are dry and Clean (tahir/pak). If there is slight moisture on it, which does not reach the outlet, there is no objection.

Issue 69: * If one makes oneself totally Clean (tahir/pak) with stone, clod or cloth once, it will be enough, though it is better to do it three times. In fact, it is better to use three pieces. And if one does not get totally Clean (tahir/pak) after three times, he may continue till he is Clean (tahir/pak). However, there is no harm, if invisible, tiny particles are still there.

Issue 70: It is haraam to make the anus Clean (tahir/pak) with things which are sacred and revered, like, a paper on which the names of Allah and the Prophets are written. And using bones or dung for the purpose, may not make the place Clean (tahir/pak).

Issue 71: If a person doubts whether he has made the outlet Clean (tahir/pak), it is necessary that he should make it Clean (tahir/pak) even if he may have been doing it always as a matter of habit.

Issue 72: * When a person doubts after Salat, whether he made the outlet Clean (tahir/pak) before he started the prayers, the Salat already prayed will be valid, but for the ensuing prayers, he will make himself Clean (tahir/pak).

Istibra

Issue 73: Istibra is a recommended act for men after urinating. Its object is to ensure that no more urine is left in the urethra.

There are certain ways of performing Istibra, and the best of them is that after the passing of urine, if the anus also becomes najis it is made Clean (tahir/pak) first. Thereafter, the part between the anus and the root of penis should be pressed thrice, with the middle finger of the left hand. Then the thumb is placed on the penis, and the forefinger below it pressing three times up to the point of circumcision, then the front part of the penis should be jerked three times.

Issue 74: The moisture which is discharged by man during wooing and courtship, is called 'Mazi'. It is Clean (tahir/pak), and so is the liquid which is seen after ejaculation. It is called 'Wazi'. Similarly, the liquid which at times comes out after urine, is called 'Wadi' and it is Clean (tahir/pak) if urine has not reached it. If a person performs Istibra after urinating, and then discharges liquid doubting whether it is urine, or one of the above mentioned three liquids, that liquid is Clean (tahir/pak).

Issue 75: If a person doubts whether he has performed Istibra or not, and then discharges a liquid about which he is not sure whether it is Clean (tahir/pak) or not, that liquid will be deemed najis, and if he has performed Wudhu it becomes void. However, if he doubts whether he performed the Istibra correctly or not, and a liquid is discharged about which he is not sure whether it is Clean (tahir/pak) or not, that liquid will be Clean (tahir/pak), and it will not invalidate the Wudhu.

Issue 76: * If a person performs Istibra, and also performs Wudhu, and if after Wudhu he sees a liquid discharged, of which he knows that it is either urine or semen, it will be obligatory upon him to do Ghusl, together with Wudhu. But if he had not done Wudhu after Istibra, then Wudhu alone will be sufficient.

Issue 77: When enough time has lapsed since urinating, and one becomes sure that no urine is left in urinary passage, and then he sees some liquid, doubting whether it is Clean (tahir/pak) or not, he will consider it as Clean (tahir/pak), even if he had not done Istibra. If he has Wudhu, it will be valid.

Issue 78: Istibra is not meant for women, and if she sees any liquid and she doubts whether it is urine, that liquid is Clean (tahir/pak), and it will not invalidate Wudhu and Ghusl.

Mustahab and Makrooh Acts

Issue 79: It is Mustahab that a person sitting for relieving himself, sits at a place where no one would see him, and enters the toilet with his left foot forward, and comes out with his right foot. It is also Mustahab to cover one's head, and to place one's weight on the left foot.

Issue 80: It is Makrooh to face the sun, or the moon, while relieving oneself. But if a person manages to cover his private parts, it will not be Makrooh. Moreover, it is Makrooh to sit for urinating etc. facing the

wind; or on the road side, or in lanes, or in front of a doors of a house or under the shade of the fruit-yielding tree. It is also Makrooh to eat while relieving oneself, or take longer than usual time, or to wash oneself with the right hand. Talking is also Makrooh unless necessary. To utter words remembering Allah is not Makrooh.

Issue 81: It is Makrooh to urinate while standing, or on hard earth, or in the burrows of the animals, or in stationery water.

Issue 82: It is Makrooh to suppress or constrain one's urge for urine or excretion, and if it is injurious to one's health, it becomes haraam.

Issue 83: It is Mustahab to urinate before Salat , before retiring to sleep, before sexual intercourse, and after ejaculation.

Najis Things

Issue 84: * The following ten things are essentially najis:

- Urine
- Faeces
- Semen
- Dead body
- Blood
- Dog
- Pig
- Kafir
- Alcoholic liquors
- The sweat of an animal who persistently eats najasat.

Urine and Faeces

Issue 85: * Urine and faeces of the following living beings are najis:

- Human beings
- Animals whose meat is haraam to eat, and whose blood gushes out forcefully when its large vein

(jugular) is slit.

The excretion of those animals who are haraam to eat, but its blood does not gush forth forcefully when killed, like haraam fish, is Clean (tahir/pak). Similarly, droppings of mosquito and flies are Clean (tahir/pak). Of course, the urine of an animal whose meat is haraam, should be avoided as per obligatory precaution, even if its blood does not gush forth when killed.

Issue 86: The urine and droppings of those birds which are haraam to eat, is Clean (tahir/pak), but it is better to avoid them.

Issue 87: * The urine and excretion of an animal who subsists on najasat, and of a goat who was nursed by a pig, and of a quadruped who has been defiled by a human being, are najjis.

Semen

Issue 88: The semen of human beings, and of every animal whose blood gushes when its large vein (jugular) is cut, is najjis.

Dead Body

Issue 89: The dead body of a human being is najjis. Similarly the dead body of any animal whose blood gushes forth with force is najjis, irrespective of whether it dies a natural death, or is killed in a manner other than that prescribed by Islam. As the blood of a fish does not gush forth, its dead body is Clean (tahir/pak), even if it dies in water.

Issue 90: Those parts of a dead body which do not contain life like, wool, hair, teeth, nails, bones and horns are Clean (tahir/pak).

Issue 91: If flesh, or any other part which contains life, is cut off from the body of a living human being, or a living animal whose blood gushes forth, it will be najjis.

Issue 92: Small pieces of skin which peel off from the lips, or other parts of the body, are Clean (tahir/pak).

Issue 93: * An egg from the body of a dead hen, is Clean (tahir/pak), but its exterior must be washed.

Issue 94: If a lamb or a kid dies before it is able to graze, the rennet (cheese) found in its stomach is Clean (tahir/pak), but its exterior should be washed with water.

Issue 95: The liquid medicines, perfumes, ghee, soap and wax polish which are imported, are Clean (tahir/pak), if one is not sure of their being najjis.

Issue 96: Fat, meat or hide of an animal, about which there is a probability that it may have been slaughtered according to the Islamic law, are Clean (tahir/pak). However, if these things are obtained

from a non-Muslim, or from a Muslim who himself obtained them from a non-Muslim, without investigating whether the animal was slaughtered according to Islamic law, it is haraam to eat that meat and fat, but Salat in that hide will be permissible. But, if these things are obtained from Muslim Bazaar, or a Muslim, and it is not known that he got them from a non-Muslim, or if it is known that he got from a non-Muslim but there is a great probability that he has investigated about it being slaughtered according to Shariah, then eating such meat and fat is permissible.

Blood

Issue 97: The blood of a human being, and of every animal whose blood gushes forth when its large vein is cut, is najis. The blood of an animal like a fish, or an insect like mosquito, is Clean (tahir/pak) because it does not gush forth..

Issue 98: * If an animal whose meat is halal to eat, is slaughtered in accordance with the method prescribed by Shariah, and enough blood flows out, the blood of which is still left in its body is Clean (tahir/pak). However, the blood which goes back into the body of the animal due to breath, or because of its head having been at a higher level at the time of its slaughtering, is najis.

Issue 99: As a recommended precaution, one should refrain from eating an egg which has even the smallest amount of blood in it. However, if the blood is in the yolk (yellow portion) the albumen (white portion) will be Clean (tahir/pak), as long as the skin over the yolk is not torn.

Issue 100: The blood which is sometimes seen while milking an animal, is najis, and makes the milk najis.

Issue 101: If the blood which comes from inside the teeth, vanishes as it gets mixed with the saliva, the saliva is Clean (tahir/pak).

Issue 102: * If the blood which dries under the nail or skin, on account of being hurt, can no longer be called blood, it is Clean (tahir/pak). But if it is blood and is seen as such, then it is najis. And if a hole appears in the nail or the skin, and if it is difficult to remove the blood and to make it Clean (tahir/pak) for the purpose of Wudhu or Ghusl, then one should perform tayammum.

Issue 103: If a person cannot discern whether it is dried blood under the skin, or that the flesh has turned that way because of being hit, it is Clean (tahir/pak).

Issue 104: * Even a small particle of blood falling in the food, while it is being boiled, will make the entire food together with its container najis, as per obligatory precaution, and boiling, heat, or fire does not make it Clean (tahir/pak).

Issue 105: When a wound is healing, and pus forms around it, that substance is Clean (tahir/pak) if it is not known to have been mixed with blood.

Dogs and Pigs

Issue 106: The dogs and pigs which live on land are najis, and even their hair, bones, paws and nails, and every liquid substance of their body, is najis. However, sea dogs and pigs are Clean (tahir/pak).

Kafir

Issue 107: * An infidel i.e. a person who does not believe in Allah and His Oneness, is najis. Similarly, Ghulat who believe in any of the holy twelve Imams as God, or that they are incarnations of God, and Khawarij and Nawasib who express enmity towards the holy Imams, are also najis. And similar is the case of those who deny Prophethood, or any of the necessary laws of Islam, like, Salat and fasting, which are believed by the Muslims as a part of Islam, and which they also know as such.

As regards the people of the Book (i.e. the Jews and the Christians) who do not accept the Prophethood of Prophet Muhammad bin Abdullah (Peace be upon him and his progeny), they are commonly considered najis, but it is not improbable that they are Clean (tahir/pak). However, it is better to avoid them.

Issue 108: The entire body of a Kafir, including his hair and nails, and all liquid substances of his body, are najis.

Issue 109: * If the parents, paternal grandmother and paternal grandfather of a minor child are all kafir, that child is najis, except when he is intelligent enough, and professes Islam. When, even one person from his parents or grandparents is a Muslim, the child is Clean (tahir/pak) (The details will be explained in rule 217).

Issue 110: * A person about whom it is not known whether he is a Muslim or not, and if no signs exist to establish him as a Muslim, he will be considered Clean (tahir/pak). But he will not have the privileges of a Muslim, like, he cannot marry a Muslim woman, nor can he be buried in a Muslim cemetery.

Issue 111: Any person who abuses any of the twelve holy Imams on account of enmity, is najis.

Alcoholic Liquor

Issue 112: * All Alcoholic liquors and beverages which intoxicate a person, are najis and on the basis of recommended precaution, everything which is originally liquid and intoxicates a person, is najis. Hence narcotics, like, opium and hemp, which are not liquid originally, are Clean (tahir/pak), even when a liquid is added to them.

Issue 113: All kinds of industrial alcohol used for painting doors, windows, tables, chairs etc. are Clean (tahir/pak).

Issue 114: If grapes or grape juice ferments by itself, or on being cooked, they are Clean (tahir/pak), but

it is haraam to eat or drink them.

Issue 115: If dates, currants and raisins, and their juice ferment, they are Clean (tahir/pak) and it is halal to eat them.

Beer (Fuqa')

Issue 116: * Beer, which is prepared from barley, and is called 'Ab-i-Jaw', is haraam, but there is Ishkal in it being najis. But barley water which is medically prepared, and is called 'Maush- Shaeer', is Clean (tahir/pak).

Sweat of an Animal Who Persistently Eats Najasat

Issue 117: * The perspiration of a camel which eats najasat, and the perspiration of every animal which is habituated to eat najasat, is najis.

Issue 118: * The perspiration of a person who enters the state of Janabat by haraam act is Clean (tahir/pak), but on the basis of recommended precaution, Salat should not be offered with that sweat. Similarly sexual intercourse with the wife in her menses, knowingly, will be considered as Janabat by haraam act.

Issue 119: If a person has sexual intercourse with his wife at a time when it is forbidden, like, in the month of Ramadhan during fasting, his perspiration will not be classified with the perspiration of those who become Mujnib by haraam act.

Issue 120: If a person in Janabat by haraam act does tayammum instead of Ghusl, and perspires after performing tayammum, his perspiration will be governed by the same rules which applied to his perspiration before the tayammum.

Issue 121: If a person becomes Mujnib by haraam act, and then engages in lawful sexual intercourse with his wife, the recommended precaution for him is that he should not offer prayers with his perspiration. But if he has lawful sexual intercourse in the first instance, and then commits the haraam act, his perspiration will not be treated as the perspiration of a person who has become Mujnib by haraam act.

Ways of Proving Najasat

Issue 122: * There are three ways of proving the najasat of anything:

☞ One should be certain, or satisfied that something is najis. If one suspects that something may be najis, it is not necessary to avoid it. Accordingly, eating or drinking at stalls and guest houses where public goes to eat, and where people without scruples about najasat frequent, is allowed unless one

knows that the food supplied is najis.

☞ If a reliable person who possesses, controls or manages a thing, says that it is najis. For example, if the wife, or a servant, or a maid says that a particular utensil or any other object which she handles, is najis, it will be accepted as najis.

☞ If two just persons testify that a certain thing is najis, provided that their testimony deals with the reason for najasat.

Issue 123: If a person does not know whether a thing is Clean (tahir/pak) or najis because of ignorance, for example, if he does not know whether the droppings of a rat is Clean (tahir/pak) or not, he should enquire from those who know. But, if he knows the rule, and doubts the nature of particular thing, like when he doubts whether a thing is blood or not, or if he does not know whether it is the blood of a mosquito or a human being, the thing is Clean (tahir/pak), and it is not necessary to make investigation or enquiry about it. 124. A thing which was originally najis, and one doubts whether it has become Clean (tahir/pak), will be considered as najis. Conversely, if a thing was originally Clean (tahir/pak), and if one doubts whether it has become najis, it will be considered Clean (tahir/pak). And it is not necessary to ascertain, even if it is possible to do so.

Issue 125: If a person knows that out of the two vessels, or two dresses used by him, one has become najis, but cannot identify it, he should refrain from using both of them. But if he does not know whether it is his own dress, or the dress which is no longer possessed by him, or is the property of some other person, which has become najis, then it is not necessary for him to refrain from using his own dress.

How a Clean (tahir/pak) Thing Becomes Najis

Issue 126: * If a Clean (tahir/pak) thing touches a najis thing and if either or both of them are so wet that the wetness of one reaches the other, the Clean (tahir/pak) thing will become najis. Similarly, if the wetness of the thing which has become najis, touches a third thing, that third thing will also become najis. It is commonly held by the scholars, that a thing which has become najis transmits its najasat, but indefinite number of transmissions is improbable. In fact, after certain stage it is Clean (tahir/pak). For example, if the right hand of a person becomes najis with urine, and then, while still wet, it touches his left hand, the left hand will also become najis. Now, if the left hand after having dried up, touches a wet cloth, that cloth will also become najis, but, if that cloth touches another wet thing, it cannot be said to be najis. In any case, if the wetness is so little, that it does not affect the other thing, then the Clean (tahir/pak) thing will not become najis, even if it had contacted the Najisul Ayn.

Issue 127: If a Clean (tahir/pak) thing touches a najis thing and one doubts whether either or both of them were wet or not, the Clean (tahir/pak) thing does not become najis.

Issue 128: * If there are two things and one does not know which of them is Clean (tahir/pak), and which

is najis, and later a damp Clean (tahir/pak) thing touches one of them, that thing does not become najis.

Issue 129: If the ground, cloth, or similar things are wet, then only that part will become najis where najasat reaches, and the remaining part will remain Clean (tahir/pak). Same is the case with melon, cucumber etc.

Issue 130: When a syrup or ghee is in a fluid state, in a manner that if some quantity of it is removed, it does not leave an empty trace, the entire quantity will become najis immediately when even their slightest part becomes najis. But if it has solidified, and when some part of it is removed, a trace of emptiness is seen, then only that part will be najis which has come in contact with najasat, even if the empty trace gets filled up later. So, if the droppings of a rat fall on it, only that part will become najis on which the droppings have fallen, and the rest will remain Clean (tahir/pak).

Issue 131: If a fly or an insect sits on wet, najis thing, and later sits on wet, Clean (tahir/pak) thing, the Clean (tahir/pak) thing will become najis, if one is sure that the insect was carrying najasat with it, and if one is not sure, then it remains Clean (tahir/pak).

Issue 132: If a part of one's body which is perspiring becomes najis, all those parts to which the sweat reaches, will become najis. Where it does not reach will remain Clean (tahir/pak).

Issue 133: * If there is blood in the phlegm, or substance which comes out of the nose or throat, the part with blood will be najis, and the remaining part will be Clean (tahir/pak). Hence, if these substances come out of the mouth, or the nose, the part about which one is sure that najasat has reached, will be najis, and the part about which one is doubtful whether najasat has reached it or not, will be considered Clean (tahir/pak).

Issue 134: * If an ewer or a vessel with a hole in its bottom, is placed on najis ground, and its water ceases to flow, allowing water to collect under it, till it is seen as one with the water inside the vessel, the water in the vessel will be najis. However, if the water inside the vessel continues to flow forcefully, it will not become najis.

Issue 135: If a thing enters the body reaching najasat, but has no trace of it when brought out of the body, it is Clean (tahir/pak). Hence, if the apparatus of enema, or its water, enters one's rectum, or a needle or knife, or any other similar thing, is driven into the body and has no trace of najasat when it is taken out later, it is not najis. Same is the case with sputum and mucus of the nose, if it contacts blood within the body, but does not have any trace of blood when it comes out of the body.

Rules Regarding Najasaat

Issue 136: To make the script and pages of holy Qur'an najis, and violate its sanctity, is undoubtedly haraam, and if it becomes najis, it should be made Clean (tahir/pak) immediately with water. In fact, as an obligatory precaution, it is haraam to make it najis even if no violation of sanctity is intended, and it is

obligatory that it should be made Clean (tahir/pak) by washing it with water.

Issue 137: If the cover of the holy Qur'an becomes najis, causing its desecration, the cover should be made Clean (tahir/pak) by washing it with water.

Issue 138: * Placing the holy Qur'an on a Najisul Ayn, like, blood, or a dead body, even if it be dry, is haraam, if the intention is to profane it.

Issue 139: Writing the holy Qur'an with najis ink, even one letter of it, amounts to making it najis. And if written, it should be erased or washed off.

Issue 140: If giving the holy Qur'an to a non-believer involves its desecration, it is haraam to give it to him, and it is obligatory to take it back from him.

Issue 141: If a page from the holy Qur'an, or any sacred object like a paper on which the names of Almighty Allah or the Holy Prophet or the holy Imams are written, falls in a lavatory, it is obligatory to take it out and make it Clean (tahir/pak) with water, no matter what expenses it may entail. And, if it is not possible to take it out, the use of that lavatory should be discontinued till such time when one is certain that the page has dissolved and petered out. Similarly, if Turbatul Husayn (the sacred earth of Karbala, usually formed into a tablets to place one's forehead on, while offering prayers) falls into lavatory, and it is not possible to take it out, the lavatory should not be used until one becomes sure that it (Turbatul Husayn) has ceased to exist, and no trace of it is present there.

Issue 142: It is haraam to eat or drink or make others eat or drink something which has become najis. However, one may give such a thing to a child, or an insane person. And if a child or an insane person eats or drinks najis thing on his own accord, or makes food najis with his najis hands before consuming it, it is not necessary to stop him from doing so.

Issue 143: * To sell or lend a najis thing which can be made Clean (tahir/pak), has no objection, but the buyer or the borrower must be told about it, particularly in the following two situations:

☞ That if he is not informed, he might contravene the law of Shariah, like, if he wants to eat or drink it. Otherwise, it is not necessary to inform.

☞ That the buyer or the borrower will pay heed to the advice. If one knows that it will have no effect, it will not be necessary to tell him.

Issue 144: If a person sees someone eat or drink something najis, or pray with a najis dress, it is not necessary to admonish him.

Issue 145: * If a place or carpet of a man's house is najis, and if he sees that the wet body or dress of his visitor will touch the najis thing, since it is he who is responsible, therefore he should inform the visitor, provided the two situations mentioned in rule 143 obtain.

Issue 146: * If the host comes to know during the meals, that the food is najis, he should inform the guests about it. But if one of the guests becomes aware of it, it is not necessary for him to inform others about it. However, if his dealings with the other guests are such, that he himself may become najis, or be involved in Najasat if they became najis, he should inform them.

Issue 147: * If a borrowed object becomes najis, the borrower must inform the owner, provided the situations mentioned in rule 143 is observed.

Issue 148: * If a child says that a thing is najis, or that he has washed and made it Clean (tahir/pak), his word should not be accepted. But, if he is about to attain the age of puberty, and assures that he has washed and made it Clean (tahir/pak), his word should be accepted if the thing is normally in his charge, and if he is reliable.

Mutahhiraat

Issue 149: * There are twelve things which make najis objects Clean (tahir/pak):

1. Water
2. Earth
3. The Sun
4. Transformation (Istihala)
5. Change (Inqilab)
6. Transfer (Intiqal)
7. Islam
8. Subjection (Taba'iyat)
9. Removal of original najasat
10. Confining (Istibra) of animal which feeds on najasat
11. Disappearance of a Muslim
12. Draining of the usual quantity of blood from the slaughtered body of an animal.

I. Water

Issue 150: * Water makes najis thing Clean (tahir/pak), when the following four conditions are fulfilled:

1. The water should be pure. Hence a najis thing cannot be made Clean (tahir/pak) with mixed water like rose-water, or melon-water etc. (Mudhaaf)
2. The water should be Clean (tahir/pak).
3. The water should not turn into Mudhaaf while the najis thing is being washed. Furthermore, the smell, colour, or taste of the najasat should not exist after the final washing, but if changes occur during earlier washings, there is no harm in it. For example, if a thing is washed with Kurr-water, or under-Kurr water and, in order to make it Clean (tahir/pak), it is necessary to wash it twice, it will become Clean (tahir/pak) if the changes in the water do not occur in the second washing. Any changes occurring in the first washing would not matter.
4. Small particles of Najisul Ayn should not remain behind in a najis thing after it has been washed. Other conditions for making najis thing Clean (tahir/pak) by water less than Kurr will be mentioned later.

Issue 151: * The interior of a najis vessel, or utensil, must be washed three times if less than Kurr water is used, and as per obligatory precaution, the same will apply if Kurr or running water is used. If a dog drinks water or any other liquid from a utensil, the utensil should be first scrubbed with Clean (tahir/pak) earth, and after washing off the dust, it should be washed twice with Kurr or lesser water. Similarly, if the dog licks a utensil, and something remains in it, it should be scrubbed with dust before washing. And if the saliva of a dog falls into the utensil, as per obligatory precaution, it should be scrubbed with dust and then washed with water three times.

Issue 152: * If the mouth of a utensil which a dog has licked, is narrow, dust should be thrown into it and after adding some quantity of water, it should be shaken vigorously, so that the dust may reach all parts of it. Thereafter, the utensil should be washed in the manner mentioned above.

Issue 153: If a utensil is licked by a pig, or if it drinks any liquid from it, or in which a field-mouse has died, then it should be washed seven times with running water, or Kurr or lesser water. It will not be necessary to scour it with dust.

Issue 154: A utensil which becomes najis because of alcoholic beverage, should be washed three times, with no difference between Kurr, lesser, or running water.

Issue 155: If an earthenware has been made of najis clay, or najis water has penetrated in it, it should be put into Kurr or running water, so that wherever water reaches, it will be Clean (tahir/pak). And if it is intended to make its interior Clean (tahir/pak) it should be left in Kurr or running water for such time, that the water would penetrate into its entire structure. And if the earthenware is moist, preventing water from reaching its inner parts, then it should be allowed to dry up, before it is put in Kurr or running water.

Issue 156: A najis utensil can be made Clean (tahir/pak) with under-Kurr water in two ways:

1. The utensil should be filled up with water and emptied three times.

2. Some quantity of water is poured in it, and then the utensil is vigorously shaken, so that the water reaches all najis parts before it is spilled. This should be done three times.

Issue 157: If a large pot like a cauldron etc. becomes najis, it will be Clean (tahir/pak) if it is filled up with water three times, and emptied every time. Alternatively, if water is poured from above three times, in such a way that it reaches all its sides, and then the water which collects at the bottom is drawn out everytime, it will become Clean (tahir/pak). But as a recommended precaution, the vessel used for drawing out water should be washed, when being used for the second and third time.

Issue 158: * If najis copper and similar things are melted, and washed with water, their exterior becomes Clean (tahir/pak).

Issue 159: * If a baking oven (Tannur) becomes najis with urine, and if water is poured into it once from above, in a manner that it reaches all its sides, the oven will become Clean (tahir/pak). But as a recommended precaution, this should be done twice. And if the oven has become najis due to something other than urine, then the najasat should be eliminated first, and thereafter, water will be poured into it as described. It is better that a pit or hole is dug at the bottom, so that water collects there. That water is then drawn out, and the pit is filled with Clean (tahir/pak) earth.

Issue 160: * If a najis thing is immersed once in Kurr or running water, in such a way that water reaches all its najis parts, it becomes Clean (tahir/pak). And in the case of a carpet or dress, it is not necessary to squeeze or wring or press it. And when body or dress is najis because of urine, it must be washed twice even in Kurr water.

Issue 161: * When a thing which has become najis with urine, is to be made Clean (tahir/pak) with water less than Kurr, it should be poured once, and as water flows off eliminating all the traces of urine, the thing will become Clean (tahir/pak). But if dress or body has become najis because of urine, it must be washed twice so that it is Clean (tahir/pak). When a cloth or a carpet and similar things are made Clean (tahir/pak) with water which is less than Kurr, it must be wrung, or squeezed, till the water remaining in it runs out.

Issue 162: * If anything becomes najis with the urine of a suckling child, who has not yet started taking solid food, and, as a precaution, is less than two years old, the thing will be Clean (tahir/pak) if water is poured over it once, reaching all parts which had been najis. As a recommended precaution, water should be poured over it once again. And if it is a carpet or dress etc. it will not be necessary to squeeze it.

Issue 163: * If anything becomes najis with najasat other than urine, it becomes Clean (tahir/pak) by first removing the najasat and then pouring under Kurr water once, allowing it to flow off. But, if it is a dress etc., it should be squeezed so that the remaining water should flow off.

Issue 164: * If it is proposed to make Clean (tahir/pak) a mat, woven with thread, it should be immersed

in Kurr or running water. When the essential najasat disappears from it, it will be Clean (tahir/pak). But if one uses under Kurr water for making it Clean (tahir/pak), then it must be wrung or squeezed in whatever way possible, even by passing it under the feet, till water in it runs off.

Issue 165: * If the exterior of wheat, rice, soap etc. becomes najis, it becomes Clean (tahir/pak) by dipping it in Kurr or running water. But, if their interior becomes najis, they will be Clean (tahir/pak) if Kurr or running water reaches the internal parts. However, in the case of a soap and similar objects, water does not reach the internal parts at all.

Issue 166: * If one doubts whether najis water has seeped into the interior of soap or not, its interior will be considered Clean (tahir/pak).

Issue 167: * If the outer part of rice, meat, or any other similar thing becomes najis, it may be placed in a bowl etc., and then water is poured on it once. Then the bowl is emptied, so that the objects in it become Clean (tahir/pak). But if the bowl itself is najis, this process must be repeated three times. At the end, the bowl will also become Clean (tahir/pak). If one wishes to make a dress or similar thing Clean (tahir/pak) in a container, one will pour water, and then press and squeeze the object and tilt the container, so that the remaining water pours off.

Issue 168: * If a najis dress, which has been dyed with indigo or with any similar dye, is dipped into Kurr or running water, it will become Clean (tahir/pak) if water reaches all its parts before water becomes mudhaaf with colour. But if it is made Clean (tahir/pak) with less than Kurr water, it will become Clean (tahir/pak) only if mudhaaf water does not come out at the time of wringing or squeezing.

Issue 169: If a dress is washed with Kurr-water or running water, and later, for example, black mud is found stuck on it, the dress will be Clean (tahir/pak) if one does not suspect that the black mud has prevented water from reaching the dress.

Issue 170: * If slush of mud or soap is seen on dress etc. after being made Clean (tahir/pak) with water, it will be considered Clean (tahir/pak). However, if najis water has reached the interior of mud or soap, then the exterior of the slush will be Clean (tahir/pak), and its interior will be najis.

Issue 171: A najis thing does not become Clean (tahir/pak) unless the Najisul Ayn is removed from it, but there is no harm if the colour, or smell of the najasat remains in it. So, if blood is removed from a cloth, and the cloth is made Clean (tahir/pak) with water, it will become Clean (tahir/pak) even if the colour of blood remains on it. But if, on account of the smell or colour, it becomes certain, or seems probable that some particles of najasat are still present in the cloth etc., it will remain najis.

Issue 172: * If najasat of the body is removed in Kurr or running water, the body will become Clean (tahir/pak), except when it is najis because of urine, for which one washing is not enough. But it is not necessary to walk in and out of water to achieve two washing. If a person under water wipes the najis part with hand, allowing water to reach there again, it will suffice.

Issue 173: * If najis food remains between the teeth, and water is taken in the mouth and moved in such a way that it reaches the entire najis food, the food becomes Clean (tahir/pak).

Issue 174: * If the najis hair of head and face is washed with under Kurr-water and if it is not overgrown, it is not necessary to squeeze them for remaining water to flow off.

Issue 175: * If a part of the najis body, or dress is washed with under Kurr-water the parts adjacent to it where water usually reaches will become Clean (tahir/pak), when the najis part becomes Clean (tahir/pak). It means that it is not necessary to wash those sides independently, as the najis part and parts around it become Clean (tahir/pak) together. And similar is the case, if a Clean (tahir/pak) thing is placed by the side of a najis thing, and water is poured on both of them. Hence, if water is poured on all fingers while trying to make one najis finger Clean (tahir/pak), and najis as well as Clean (tahir/pak) water reaches them all, they will all be Clean (tahir/pak) together.

Issue 176: Meat or fat which becomes najis, can be made Clean (tahir/pak) with water like all other things. Same is the case if the body or dress has a little grease on it, which does not prevent water from reaching it.

Issue 177: If a utensil or one's body is najis, but also so greasy that water cannot reach it, one should first remove the grease, so that water may reach one's body, or the utensil before making it Clean (tahir/pak).

Issue 178: Tap water which is connected with Kurr-water is considered to be Kurr.

Issue 179: If a person washes a thing with water, and becomes sure that it has become Clean (tahir/pak), but doubts later whether or not he had removed the Najisul Ayn from it, he should wash it again, and ensure that the Najisul Ayn has been removed.

Issue 180: If the ground which absorbs water (e.g. land on the surface of which there is fine sand) becomes najis, it can be made Clean (tahir/pak) with under-Kurr water.

Issue 181: * If the floor which is made of stones, or bricks or other hard ground, in which water is not absorbed, becomes najis, it can be made Clean (tahir/pak) with under-Kurr water, but, it is necessary that so much water is poured on it that it begins to flow. And if that water is not drained out, and it collects there, it should be drawn out by a vessel or soaked by a cloth.

Issue 182: If the exterior of salt-stone or something resembling it, becomes najis, it can be made Clean (tahir/pak) with under-Kurr water.

Issue 183: If najis sugar, or syrup is turned into solid cubes, or granules, it will not become Clean (tahir/pak) if it is immersed in Kurr or running water.

II. Earth

Issue 184: * The earth makes the sole of one's feet and shoes Clean (tahir/pak), provided that the following four conditions are fulfilled:

1. The earth should be Clean (tahir/pak).
2. The earth should be dry, as a precaution.
3. As an obligatory precaution, the najasat should have stuck from the earth.
4. If Najisul Ayn, like blood or urine, or something which has become najis, like najis clay, is stuck on the sole of a foot, or a shoe, it will be Clean (tahir/pak) only if it is cleared by walking on earth, or by rubbing the foot of the shoe against it. Therefore, if the Najisul Ayn vanishes by itself, and not by walking or rubbing on the ground, the foot or the sole will not be Clean (tahir/pak) by earth, as an obligatory precaution. And the earth should be dust or sand, or consisting of stones or laid with bricks; which means walking on carpet, mats, green grass will not make the sole of feet or shoes Clean (tahir/pak).

Issue 185: Walking over a tar road, or a wooden floor, will not make the najis sole of feet and shoes Clean (tahir/pak). It is a matter of Ishkal.

Issue 186: In order to make the sole of one's feet or shoe Clean (tahir/pak), it is better that one should walk a distance of at least fifteen arm-lengths or more, even if the najasat disappears by walking a lesser distance, or by rubbing one's foot on earth.

Issue 187: It is not necessary that the najis sole of one's feet or shoe are wet. They become Clean (tahir/pak) by walking on earth, even if they are dry.

Issue 188: When the najis sole of one's foot or shoe becomes Clean (tahir/pak) by walking on earth, the parts adjacent to it, which are usually blotched with mud, become Clean (tahir/pak).

Issue 189: If a person moves on his hands and knees, and his hands or knees become najis, it is improbable that they become Clean (tahir/pak) by such movement. Similarly, the end of a stick, the bottom of an artificial leg, the shoe of quadruped and the wheels of a car or a cart etc. would not be Clean (tahir/pak).

Issue 190: If after walking, the smell or colour of the najasat, or its invisible particles, remain in the sole of the feet or the shoe, there is no harm in it, although the recommended precaution is that one should walk so much, that these things also disappear.

Issue 191: * The inner part of the shoe does not become Clean (tahir/pak) by walking, and similarly, the under part of the socks will not become Clean (tahir/pak), unless it is made of skin or something similar, and one walks with it.

III. The Sun

Issue 192: * The sun makes the earth, building, and the walls Clean (tahir/pak), provided the following five conditions are fulfilled:

1. The najis thing should be sufficiently wet, and if it is dry, it should be made wet so that the sun dries it up.
2. If the Najisul Ayn is present on that thing, it should be removed from it before it is dried by the sun.
3. Nothing should intervene between the najis thing and the sun. Therefore, if the rays fall on the najis thing from behind a curtain etc, or a cloud, and makes it dry, the thing will not become Clean (tahir/pak). But, there is no harm if the cloud is so thin that it does not serve as an impediment, between the najis thing and the sun.
4. Only the sun should make the najis thing dry. So, if a najis thing is jointly dried by the wind and the sun, it will not become Clean (tahir/pak). However, it would not matter if the wind blows lightly, and it may not be said that it has had any share in making the najis thing dry.
5. The sun should dry up the whole najis part of the building all at once. If the sun dries the surface of the najis earth, or building, first, and later on dries the inner part, only the surface will become Clean (tahir/pak), and the inner portion will remain najis.

Issue 193: * A najis mat will be made Clean (tahir/pak) by the sun, but if it is woven with threads, then the threads becoming Clean (tahir/pak) is a matter of Ishkal. Similarly, the sun does not, in all probabilities, make Clean (tahir/pak) the trees, the grass, the doors and the windows.

Issue 194: If the sun shines on najis earth, and one doubts later whether the earth was wet or not at that time, or whether the wetness dried up because of the sunshine or not, the earth will remain najis. Similarly, if one doubts whether Najisul Ayn had been removed from the earth before sunshine, or whether there was any impediment preventing direct sunshine, the earth will remain najis.

Issue 195: If the sun shines on one side of a najis wall and as a consequence of it, the other side of the wall also dries up, then both the sides will be considered Clean (tahir/pak).

IV. Transformation (Istihala)

Issue 196: If a najis thing undergoes such a change, that it assumes the category of a Clean (tahir/pak) thing it becomes Clean (tahir/pak); for example, if a najis wood burns and is reduced to ashes, or a dog falls in a salt-marsh and transforms into salt, it becomes Clean (tahir/pak). But a thing does not become Clean (tahir/pak) if its essence or category does not change; like, if wheat is ground into flour, or is used for baking bread, it does not become Clean (tahir/pak).

Issue 197: * Any earthenware which is made of najis clay, is najis. But coal derived from najis wood will be Clean (tahir/pak), if it has no semblance of its origin.

Issue 198: A najis thing about which it is not known whether it has undergone any transformation (Istihala) or not, remains najis.

V. Change (Inqilab)

Issue 199: Any liquor which becomes vinegar by itself, or by mixing it with vinegar or salt, becomes Clean (tahir/pak).

Issue 200: * Wine which is prepared from najis grapes etc., or if any external najasat reaches it, would not become Clean (tahir/pak), if it turns into vinegar.

Issue 201: Vinegar which is prepared from najis grapes, raisins and dates is najis.

Issue 202: If tiny stems and stalks from grapes or dates are added, and then vinegar is poured over it, or, if cucumber and brinjal is added before it turns into vinegar, there will be no harm, except if it becomes an intoxicant, before becoming vinegar.

Issue 203: * If the juice of grapes ferments by itself, or when heated, it becomes haraam. However, if it boils so much that only 1/3 part of it is left, it becomes halal. And it has already been mentioned in rule 114 that the juice of grapes does not become najis on fermentation.

Issue 204: * If 2/3 of the grape juice gets reduced without fermentation, and the remainder ferments, and if it is commonly held as grape juice and not as syrup, it will be haraam, as an obligatory precaution.

Issue 205: The juice of grapes, about which it is not known whether fermentation has taken place or not, is halal. But if it ferments, then it will not be halal till 2/3 of it is gone.

Issue 206: If, for example, there are some ripe grapes in a bunch of unripe grapes, and the juice of that bunch is not commonly known as "grape juice", it will be halal even if it ferments.

Issue 207: If one grape falls in something which is boiling with heat, and if it ferments, but does not get dissolved in it, eating that grape alone will be haraam.

Issue 208: If juice of grapes is being cooked in several pots, it is permissible to use the same spoon for the pot which has boiled, and the one which has not.

Issue 209: A thing, about which one does not know whether it is unripe grapes or ripe grapes, will be halal if it ferments.

VI. Transfer (Intiqal)

Issue 210: * If the blood of a human being, or of an animal whose blood gushes forth when its large vein is cut, is sucked by an insect, normally known to be bloodless, and it becomes part of its body, the blood becomes Clean (tahir/pak). This process is called Intiqal.

But when a blood-sucking leech sucks human blood during some treatment, it will be najis, because it is not considered as part of its body – it is considered as human blood.

Issue 211: If one kills a mosquito which has sat on one's body, and blood which it has sucked comes out, it will be considered Clean (tahir/pak), as it was destined to be its part, even if the time gap between its sucking and it being killed be very small. However, as a recommended precaution, one should avoid such blood.

VII. Islam

Issue 212: If an unbeliever testifies Oneness of Allah, and the Prophethood of Prophet Muhammad, in whatever language, he becomes a Muslim. And just as he was najis before, he becomes Clean (tahir/pak) after becoming a Muslim, and his body, along with the saliva and the sweat, is Clean (tahir/pak). But if he has any Najisul Ayn in his body, it should be removed, and then washed. In fact, that part should be washed even if the najisul ayn had been removed earlier, as per obligatory precaution.

Issue 213: * If before an unbeliever becomes a Muslim, his wet dress touched his body, as an obligatory precaution, it should be avoided, regardless of whether it is on his body or not.

Issue 214: If an unbeliever professes Islam, he will be Clean (tahir/pak) even if another person is not sure whether he has embraced Islam sincerely, or not. And the same order applies even if it is known that he has not sincerely accepted Islam, but his words or deeds do not betray anything which may be contrary to the confirmation by him of the Oneness of Allah, and of Prophet Muhammad being Prophet of Allah.

VIII. Subjection (Taba'iyat)

Issue 215: Taba'iyat means that a najis thing become Clean (tahir/pak), in subjection of another thing becoming Clean (tahir/pak).

Issue 216: When wine is transformed into vinegar, its container, up to the level wine reached on account of fermentation, will become Clean (tahir/pak). But, if the back part of the container became najis because of contact with wine, it should be avoided, even after wine has transformed into vinegar.

Issue 217: * The child of an unbeliever becomes Clean (tahir/pak) by Taba'iyat, in two cases:

1. If an unbeliever embraces Islam, his child in subjection to him becomes Clean (tahir/pak). Similarly, if the mother, paternal grandfather, or paternal grandmother of a child embraces Islam, the child will become Clean (tahir/pak), provided that it is in their custody and care.

2. If the child of an unbeliever is captured by Muslims, and his father, paternal grandfather or maternal grandfather is not with him, he becomes Clean (tahir/pak). In both the cases, the child becomes Clean (tahir/pak) by subjection, on the condition that if it has attained the age of understanding and discerning, it does not show inclination to Kufr.

Issue 218: The plank or slab of stone on which a dead body is given Ghusl, and the cloth with which his private parts are covered, and the hands of the person who gives Ghusl and all things washed, together with the dead body, become Clean (tahir/pak) when Ghusl is over.

Issue 219: When a person washes something with water to make it Clean (tahir/pak), his hands washed along with that thing, will be Clean (tahir/pak) when the thing is Clean (tahir/pak).

Issue 220: * If cloth etc. is washed with under-Kurr water and is squeezed as usual, allowing water to flow off, the water which still remains in it is Clean (tahir/pak).

Issue 221: * When a najis utensil is washed with under-Kurr water, the small quantity of water left in it after spilling the water of final wash, is Clean (tahir/pak).

IX. Removal of Najisul Ayn

Issue 222: * If body of an animal is stained with an Najisul Ayn like blood or with something which has become najis, for example, najis water, its body becomes Clean (tahir/pak) when the najasat disappears. Similarly, the inner parts of the human body, for example inner parts of mouth, or nose or inner ears become Clean (tahir/pak), after the najasat has disappeared. But the internal najasat, like the blood from the gums or the teeth, does not make inner mouth najis. Similarly, any external thing which is placed internally in the body, does not become najis when it meets with the internal najasat. So if the dentures come in contact with blood from other teeth, it does not require rinsing. Of course, if it contacts najis food, it must be made Clean (tahir/pak) with water.

Issue 223: * If food remains between the teeth, and blood emerges within the mouth, the food will not be najis if it comes in contact with that blood.

Issue 224: * Those parts of the lips and the eyes which overlap when shut, will be considered as inner parts of the body, and they need not be washed when external najasat reaches them. But a part of which one is not sure whether it is internal or external, must be washed with water if it meets with external najasat.

Issue 225: If najis dust settles on a cloth or carpet, but is shaken off and thereafter, something wet

touches that cloth etc. that thing will not become najis.

X. Istibra of an Animal which Eats Najasat

Issue 226: * The dung and urine of an animal which is habituated to eating human excrement, is najis, and it could be made Clean (tahir/pak) by subjecting it to “Istibra”, that is, it should be prevented from eating najasat, and Clean (tahir/pak) food should be given to it, till such time that it may no more be considered an animal which eats najasat.

As a recommended precaution, the following animals should be prevented from eating najasat for the period specified:

- Camel for 40 days
- Cow for 20 days
- Goat/Sheep for 10 days
- Water-fowl for 7 or 5 days
- Domestic hen for 3 days

The period specified should be completed, even if the animals cease to be considered as eaters of najasat earlier than that.

XI. Disappearance of a Muslim

Issue 227: * When body, dress, household utensil, carpet or any similar thing which has been in the possession of a Muslim becomes najis, and thereafter that Muslim disappears, the things in question can be treated as Clean (tahir/pak), if one believes that he may have washed them. But the recommended precaution is that he should not take them as Clean (tahir/pak), except with the following conditions:

- That Muslim should be believing in the najasat of an object which made his body or dress najis. For example, if his dress with its wetness touches a Kafir, and he does not believe a Kafir to be najis, his dress will not be deemed Clean (tahir/pak) after his disappearance.
- That Muslim should know that his body or dress has touched a najis thing.
- That the man should have been seen using that thing for a purpose which requires it being Clean (tahir/pak). For example, he should have been seen offering prayers with that dress.
- There should be an expectation that the Muslim knows that the condition for the act he wants to perform is to be Clean (tahir/pak). For example, if he does not know that the dress of one who offers prayers should be Clean (tahir/pak), and he offers prayers with a najis dress, that dress cannot be

considered to be Clean (tahir/pak).

- The Muslim should be conscious of the difference between najis and Clean (tahir/pak), and that he should not be careless about it. If he is careless, his things will not be considered Clean (tahir/pak).

Issue 228: * If a person is certain or satisfied that a thing which was najis has become Clean (tahir/pak), or if two just persons testify showing why it is Clean (tahir/pak), then that thing is Clean (tahir/pak). And similarly, when a person who possesses the najis thing, reliably says that it has become Clean (tahir/pak), or when a Muslim has washed the najis thing with water, even if it may not be known whether or not he has washed it properly, the thing will be considered Clean (tahir/pak).

Issue 229: If a person undertakes to wash and make Clean (tahir/pak) the dress of another person and confirms having washed it, and if the other person is satisfied with what he is told, the dress is Clean (tahir/pak).

Issue 230: * If a person is in such a mental state that he can never be certain about a najis thing becoming Clean (tahir/pak), he should follow the method used by the common people.

XII. Flowing out of Blood of a Slaughtered Animal in Normal Quantity

Issue 231: As stated in rule 98, if an animal is slaughtered in accordance with the rules prescribed by Islam, and blood flows out of its body in normal quantity, the blood which still remains in the body of the animal is Clean (tahir/pak).

Issue 232: * The above rule is applicable only to an animal whose meat is halal to eat, and does not apply to an animal whose meat is haraam. In fact, as a recommended precaution, it does not apply to the haraam parts of the body of an animal, whose meat is halal to eat.

Rules About Utensils

Issue 233: If a utensil is made of the hide of a dog, or a pig or the dead animal (not slaughtered lawfully), it is haraam to eat or drink anything from that utensil, if its najasat is caused by wetness. Also, that utensil should not be used for Wudhu and Ghusl, and for other purposes for which only Clean (tahir/pak) things should be used. And the recommended precaution is that the skin of a dog, or pig or a dead animal, should not at all be used, even if it is not in the form of a utensil.

Issue 234: It is haraam to use gold and silver vessels for eating and drinking purposes, and as an obligatory precaution, their general use is also haraam. However, it is not haraam to have them in possession as item of decoration, although it is better to avoid them as a precautionary measure. Similarly, it is not haraam to manufacture gold and silver vessels, or to buy and sell them for possession or decoration, but it is better to avoid.

Issue 235: * If the clip of a tea-glass (istakaan) made of gold or silver is classified as a utensil, it will be

equivalent to a tea-glass made of gold or silver (and it will be haraam to use it for drinking purposes). And if it (the clip) is not classified as utensil, there is no harm in using it.

Issue 236: * There is no harm in using vessels which are gold-plated or silver-plated.

Issue 237: There is no harm in using a utensil which is made of alloy mixed with gold and silver, if the proportion of alloy is such that the utensil cannot be said to be made of gold or silver.

Issue 238: * If a person transfers food from the utensil made of gold or silver into another utensil, he can eat in or from it, provided that the later utensil is not considered as part of the package.

Issue 239: There is no harm using the tip of the pipe used in Huqqa, or the scabbard of a sword, or knife, or the frame of the Holy Qur'an made of gold or silver. However, the recommended precaution is that the receptacles of perfume, or surma, or opium made of gold or silver should not be used.

Issue 240: There is no harm in eating or drinking from gold and silver utensils, if one is helpless and has no alternative, but he should not eat or drink to his fill.

Issue 241: There is no harm in using a utensil, about which it is not known whether it is made of gold or silver, or something else.

Wudhu

Issue 242: In Wudhu, it is obligatory to wash the face and hands, and to wipe the front portion of the head and the upper part of two feet.

Issue 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 part covered between the thumb and the middle finger. If even 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 244: If the hands or the face of a person are larger or smaller than normal, he should observe how people normally wash their faces, and follow accordingly. Also, if he has hair on part of his forehead, or the frontal part of his head is bald, he should wash his forehead as is usually washed by the people.

Issue 245: 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 Wudhu, and remove any such thing if it is there.

Issue 246: If the skin of the face is visible from under 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 beneath the hair.

Issue 247: If a person doubts whether his skin is visible from under the hair of the face or not, he should, as an obligatory precaution, wash his hair, and also make the water reach the skin.

Issue 248: * While performing Wudhu, 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. And if a person did not know how much of the face should be washed, and does not remember whether he has washed his face thoroughly in Wudhu already performed, his prayer s will be valid, and there will be no need to do fresh Wudhu for the ensuing prayers.

Issue 249: * The face and hands should be washed from above downwards, and if one washes the opposite way, his Wudhu will be void.

Issue 250: * 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.

Issue 251: * 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 252: * In order to ensure that each elbow has been washed thoroughly, one should include some portion above the elbow in washing.

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

Issue 254: * While performing Wudhu, 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 wa shing the face and hand thoroughly, leaving no room for precaution, with the niyyat of Wudhu. 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 Wudhu, it wi ll 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 Wudhu. But if he follows this procedure, then the face and the hands should be washed once only, as an obligatory precaution .

Issue 255: After washing both the hands, one performing Wudhu should wipe the front part of his head with the wetness which is in his hand; the recommended precaution is that he should wipe it with the palm of his right hand, from the upper part, downwards.

Issue 256: The part on which wiping should be performed, is one fourth frontal part of the head. It is sufficient to wipe as much at any place in this part of the head, although the recommended precaution is

that the length should be equal to one finger, and its breadth should be equal to three joined fingers.

Issue 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 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 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.

Issue 258: * After wiping the head, one should wipe with the moisture present in one's hands, one's feet from any toe of the foot up to the joint. As a recommended precaution, the right foot should be wiped with the right hand, and the left foot with the left hand.

Issue 259: 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.

Issue 260: * 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, or that one should place the hand on the joint and draw it to the toes. One should not simply place the whole hand on the foot, and pull it a little.

Issue 261: * While wiping one's hand and feet, it is necessary to move one's hand on them, and if the feet and head are moved leaving the hand stationary, Wudhu would be void. However, there is no harm if the head and feet move slightly, while the hand is being moved for wiping.

Issue 262: * 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 part is so insignificant, that the moisture of the palm overcomes it.

Issue 263: If wetness disappears in the palm, it cannot be made wet with fresh water. In that situation, the person performing Wudhu should obtain moisture from his beard. If he obtains moisture from any part other than the beard, it would be improper, and is a matter of Ishkal.

Issue 264: * 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.

Issue 265: * 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.

Issue 266: If the upper part of his feet is najis, and it cannot also be washed for wiping, one should perform tayammum.

Wudhu By Immersion (Wudhu Irtimasi)

Issue 267: * Wudhu by immersion means that one should dip one's face and hands into water, with the intention of performing Wudhu. And there can be no problem in performing wiping with the moisture thus acquired, though it is against precaution.

Issue 268: Even while performing Wudhu 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 Wudhu, he should dip his face in water from the forehead and his hands from elbows.

Issue 269: There is no harm in performing Wudhu of some parts by immersion, and of others in the usual way.

Recommended Supplications

Issue 270: It has been recommended that a person performing Wudhu should recite the following supplication when his eyes fall on water: Bismillahi wa billahi wal hamdu lil lahil lazi ja'alal ma'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 najis).

While washing the hands before performing Wudhu, one should say: Alla hummaj alni minat tawwabina waj alni minal mutatah hirin. (O Lord! Make me of those who repent and purify themselves).

While rinsing the mouth one should say: Alla Humma laq qini hujjati yawma alqaka wa atliq lisani bizikrika. (O Lord! Dictate to me the principles of faith on the Day I meet You, and make my tongue fluent with Your remembrance).

While washing the nose one should say: Alla humma la tuharrim 'alaya 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 smell its fragrance and perfume).

While washing the face, one should say: Alla humma bayyiz wajhi yawma taswaddufihil wujuh wala tusawwid waj hi yawma tabyazzul wujuh. (O Lord! Make my face bright on the Day when the faces will turn dark. Do not darken my face on the Day when the faces are 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 book of deeds in my right hand, and a permanent stay in Paradise on my left, and make my reckoning an easy one).

While pouring water over the left elbow, one should say: Alla humma la tutini kitabi bishimali wala min wara'i zahri wala taj alha maghlu latan ila unuqi wa a'uzu bika min muqat ta'atin niran. (O Lord! Do not give my book of deeds in my left hand, nor from behind my back, nor chain it 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 bi rahmatika wa barakatika wa 'afwika. (O Lord! Cover me with Your Mercy, Blessings and Forgiveness).

While performing the wiping of the feet, one should say: Alla humma thabbitni alas sirati yawma tazillu fihil aqdam. Waj'al sa'yi 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 slip, and help me in my efforts to do things which will please You, O' Glorious and Mighty!).

Condition for the Validity of Wudhu

Following are the conditions for a correct Wudhu:

- The first condition is that the water should be Clean (tahir/pak), and clean, not sullied with dirt, even if that dirt is Clean (tahir/pak).
- The second condition is that the water should be pure, and not mixed.

Issue 271: Wudhu performed with najis or mixed water is void, even if one may not be aware of its being najis, or mixed, or may have forgotten about it. And if one has offered prayers with that Wudhu, one should repeat that prayers with a valid Wudhu.

Issue 272: * If a person does not have any water to perform Wudhu, except that which is murky with clay, he should perform tayammum if only a short time is left for prayers; and if he has enough time at his disposal, he should wait till the water becomes lim pid, and then perform Wudhu with it.

- The third condition is that the water should be Mubah (permissible for use).

Issue 273: * To perform Wudhu with usurped water, or with water about which one does not know whether the owner would allow its use, is haraam, and Wudhu will be void. Furthermore, if the water of Wudhu used for washing face and hands, falls on usurped land, or if the space in which he performs Wudhu is usurped, his obligation will be to do tayammum, if he has no other place to go for Wudhu. And if another lawful place is available, he should go there for Wudhu. And if he does Wudhu at the first place, his Wudhu will be valid, but he will have committed a sin.

Issue 274: * If a person does not know whether the pool or tank of water of a madressah has been dedicated to the general public, or exclusively to the students of madressah, there is no harm in doing Wudhu there, provided that people usually do so at that place without prohibition.

Issue 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 specifically to those who offer prayers in that mosque, he cannot perform Wudhu with the water of the pool of that mosque. However, if people who do not pray in that mosque, usually perform Wudhu there, without any prohibition, he can perform Wudhu from that pool.

Issue 276: * Performing Wudhu from the pools of the inns and hotels etc. by persons who are not residing there, is valid if the other persons who are not staying there usually perform Wudhu with that water, without being prohibited.

Issue 277: * There is no harm if a person performs Wudhu in the water flowing in big canals, even if he does not know whether the owner of that canal would allow. But, if the owner of the canal prohibits performing Wudhu with that water, or if he is a minor, or an insane person, then as a recommended precaution, one should refrain from doing Wudhu in it.

Issue 278: * If a person forgets that the water has been usurped, and performs Wudhu with it, his Wudhu is in order. But, if a person has usurped the water himself, and then forgets about it, his Wudhu with that water will be void.

- The fourth condition is that the container of the water, used by the person concerned for Wudhu, should be Mubah (permissible for use by him).
- The fifth condition is that, as an obligatory precaution, the container of the water used for Wudhu should not be made of gold or silver. The details of these two rules will follow later.

Issue 279: * If the water for Wudhu is in a usurped container or is in the vessels of gold and silver, and there is no other water available, he should transfer that water lawfully into another container, and then do Wudhu. If he cannot possibly do that, he should perform tayammum. However, if he has other water, he should use that for Wudhu. And in either case, if he acts against the rule and performs Wudhu with the water which is either in a usurped container, or is made of gold or silver, his wudhu will be in order.

Issue 280: A pool of water which has a usurped stone or brick in it, can be used for Wudhu, if drawing water from it would not in any way amount to using that brick or stone. If it amounts to that, then drawing water will be haraam, but Wudhu will be valid.

Issue 281: If a pool or a canal is dug in the courtyards of the Shrines of Imams, or their descendents, which was previously a grave-yard, there is no harm in performing Wudhu with water of that pool or canal, if he did not know that land was previously dedicated as a graveyard.

- The sixth condition is that parts of the body on which Wudhu is performed, should be Clean (tahir/pak), at the time of washing and wiping.

Issue 282: If the place which has been already washed or wiped in Wudhu becomes najis, before the completion of the Wudhu, it will be deemed valid.

Issue 283: If any other part of the body other than the parts of Wudhu is najis, the Wudhu will be in order. However, if the outlet of urine or excretion have not been made Clean (tahir/pak), the recommended precaution is that one should make them Clean (tahir/pak) first, and then perform Wudhu.

Issue 284: * If any one part of Wudhu was najis, and after performing Wudhu one doubts whether he washed it before Wudhu or not, his Wudhu will be valid. But he should wash the part which was najis.

Issue 285: If a person has a cut or wound on his face, or hands, and the blood from it does not stop, and if water is not harmful for him, he should, after washing the healthy parts of that limb in proper sequence, put the place of wound or cut in Kurr-water or running water, and press it a little so that the blood may stop. Then he should pass his finger on the wound or cut, within the water, from above downwards, so that water may flow on it. This way his Wudhu will be in order.

- The seventh condition is that the person doing Wudhu should have sufficient time at his disposal for Wudhu and Salat .

Issue 286: 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. But if he feels that the time required for tayammum and Wudhu is equal, then he should do Wudhu.

Issue 287: * If a person who should have performed tayammum owing to little time for Salat at his disposal, performs Wudhu with the niyyat of Qurbat, or for any Mustahab act, like, reading the holy Qur'an, his Wudhu is in order. Similarly, his Wudhu will be valid if he did it for that Salat , as long as it was not devoid of niyyat of Qurbat.

- The eighth condition is that one should perform Wudhu with the niyyat of Qurbat i.e. to obey the orders of Allah. If, a person performs Wudhu, for the purpose of cooling himself or for some other purpose, the Wudhu would be void.

Issue 288: It is not necessary that one should utter the niyyat of Wudhu in words, or think about it in his mind. It is sufficient that all the acts relating to Wudhu are performed in compliance with the order of Almighty Allah.

- The ninth condition is that Wudhu should be performed in the prescribed sequence, that is, he should first wash his face, then his right hand and then his left hand, and thereafter, he should wipe his head and then the feet. As a recommended precaution, he should not wipe both the feet together. He should wipe the right foot first and then the left.

- The tenth condition is that the acts of Wudhu should be done one after the other, without time gap in between.

Issue 289: * If there is so much gap between the acts of Wudhu, that it can not be said that it is being performed in normal succession, Wudhu will be void. But if there is a justifiable excuse, like water being exhausted or forgetting, at the time of washing or wiping, he should first ensure that all the preceding parts which he had washed or wiped have not dried up. If they have all dried up, his Wudhu will be void. But if all the parts have not dried up, then his Wudhu will be in order. For example, while washing his left

arm, he finds that his right arm has dried up, but his face is still wet, his Wudhu will be valid.

Issue 290: If a person performs acts of Wudhu consecutively, but the moisture of the previous parts dries up owing to hot weather, or excessive heat of the body or any other similar cause, his Wudhu is in order.

Issue 291: * There is no harm in walking while performing Wudhu. Hence, if after washing his face and hands, a person walks a few steps and then wipes his head and feet, his Wudhu is valid.

- The eleventh condition is that a person doing Wudhu should wash his hands and face and wipe his head and feet himself. Hence, if another person makes him perform Wudhu, or helps him in pouring water over his face, or hands, or in wiping his head, or feet, his Wudhu is void.

Issue 292: * If a person cannot perform Wudhu himself, he should appoint someone to assist him, even if it means washing and wiping jointly. And if that person demands any payment for that, he should be paid, provided one can afford, and one does not sustain any loss. But he should make niyyat of Wudhu himself, and should wipe using his own hands. If the person himself cannot participate in actually doing Wudhu, and if he must be assisted by another person, then an obligatory precaution is that both should make the niyyat of Wudhu. Then his assistant will hold his hand, and help him do the wiping. And if that is not possible, he will take some moisture from his hands, and with that moisture wipe his hand and feet.

Issue 293: * One should not obtain assistance in performing those acts of Wudhu, which one can perform alone.

- * The twelfth condition is that there should be no constraint for using water.

Issue 294: If a person fears that he will fall ill if he performs Wudhu, or, if water is used up for Wudhu, no water will be left for drinking, he does not have to do Wudhu. If he was unaware that water was harmful to him, and he performed Wudhu, and later on, it turned out to be harmful, his Wudhu will be void.

Issue 295: If one finds that using minimum quantity for washing the face and the hands properly, will not be harmful, he should do Wudhu by restricting himself to that quantity of water.

- The thirteenth condition is that there should be no impediment in the way of water reaching the parts of Wudhu.

Issue 296: * If a person finds that something has stuck to any part of Wudhu, but doubts whether it will prevent water from reaching there, he should remove that thing, or pour water under it.

Issue 297: * Dirt under the fingernails would not affect Wudhu. However, when the nails are cut, and there remains dirt which prevents water from reaching the skin, then that dirt must be removed. Moreover, if the nails are unusually long, the dirt collected beneath the unusual part, ought to be

cleansed.

Issue 298: If swelling takes place on the face, or hands, or the front part of the head, or the feet because of being burns or other reason, it will be sufficient to wash and wipe over the swelling. If there is an opening or hole in it, it will not be necessary to reach water under the skin. In fact, if a part of its skin gets peeled off, it is not at all necessary to pour water under the unpeeled part. However, at times there is skin which hangs loose after having peeled off, it should be cut off, or water should be poured underneath.

Issue 299: If a person doubts whether something has remained stuck to the parts of Wudhu, and if it is a doubt which is deemed sensible by the people, like, a potter doubting whether clay is stuck to his hands after his work, he should examine and clean his hands by scrubbing etc, till he is sure that there are no remnants, and that water will reach there.

Issue 300: If there is dirt on the part of Wudhu which will not prevent water reaching the body while washing or wiping, the Wudhu will be in order. Similarly, if some white lime splashed from the whitewash stays on the body, not obstructing water from reaching it, Wudhu will be valid. And if one doubts whether it may obstruct, then one should remove the splashed particles.

Issue 301: * If a person was aware before performing Wudhu, that on some parts of Wudhu, there is something which could prevent water from reaching them, but if he doubts after performing Wudhu whether water reached those parts or not, his Wudhu will be valid .

Issue 302: * If on some part of Wudhu, there is an obstruction which at times allows water to reach the skin and at times does not, and if he doubts after having performed Wudhu about water having reached the skin, as a recommended precaution, he should repeat the Wudhu, particularly if he had not been mindful about ensuring that water reaches.

Issue 303: * If after Wudhu a person finds something on the parts of Wudhu which prevents water from reaching the skin, not knowing whether it was present at the time of Wudhu, or it appeared later, his Wudhu would be in order. But if he knows that at the time of Wudhu he was not bothered about that obstruction, then the recommended precaution is that he should repeat Wudhu.

Issue 304: * If a person doubts after Wudhu whether any obstruction was there or not, his Wudhu will be valid.

Rules Regarding Wudhu

Issue 305: If a person doubts too often about the acts of Wudhu and its conditions, like, about water being Clean (tahir/pak), or its not being usurped, he should not pay any heed to such doubt.

Issue 306: If a person doubts whether his Wudhu has become void, he should treat it as valid. But, if he

did not perform Istibra (rule no. 73) after urinating, and performed Wudhu, and thereafter some fluid was discharged about which he was not sure whether it was urine or something else, his Wudhu will be void.

Issue 307: If a person doubts whether he has performed Wudhu or not, he should perform Wudhu.

Issue 308: * If a person is sure that he has performed Wudhu, and has also committed an act which invalidates Wudhu (e.g. urinating), but does not remember which happened first, he should act as follows:

- If this situation arises before his Salat , he should perform Wudhu.
- If it arises during Salat , he should break it and perform Wudhu.
- If it arises after Salat , that Salat will be valid, but for the next prayers, however, he should perform Wudhu.

Issue 309: If after or during Wudhu, a person becomes sure that he has not washed certain parts or has not wiped them, and if the moisture of the parts preceding them has dried up due to lapse of time, he should perform Wudhu again. And if the moisture has not dried up, or has dried up owing to hot weather, or other similar causes, he should wash or wipe the forgotten part as well as the parts which follow. Similarly, if during Wudhu he doubts whether he has washed or wiped a part or not, he should follow the same rule as above.

Issue 310: * If a person doubts after Salat , whether he performed Wudhu or not, the prayers offered by him would be in order. As far the next prayers, he should perform Wudhu.

Issue 311: If a person doubts during Salat whether he has performed Wudhu, his prayers is void, and he should perform Wudhu and then pray.

Issue 312: If a person realises after offering prayers, that his Wudhu became void, but doubts whether it became void before Salat or after, the prayers offered by him will be deemed in order.

Issue 313: If a person suffers from an incontinence, due to which drops of urine come out continuously, or he is not in a position to control his bowels, he should act as follows:

- If he is sure that at some time during the prayer time, there will be a respite during which there will be a restraint, then he should perform Wudhu and Salat at such time.
- If during the restraint, he can control his urine or excretion only for performing Wajib acts of Salat , then he should perform only obligatory acts, and abandon the Mustahab acts (e.g. Adhan, Iqamah, Qunut etc).

Issue 314: * If the time of restraint is just enough to allow Wudhu and a part of Salat , and if he discharges urine or excretion once, or several times during Salat , then as an obligatory precaution, he

should do Wudhu in those moments of respite and pray. It will not be necessary for him to renew the Wudhu during Salat because of discharging urine or excretion, though as a recommended precaution, he should keep a container by his side, make Wudhu everytime he discharges, and continue praying. But this last precaution would not apply, if due to prolonged discharge or renewal of Wudhu, the mode of prayers changes.

Issue 315: * If there is a continued incontinence, allowing no period of restraint for Wudhu, or even a part of Salat , then one Wudhu for every Salat will undoubtedly be enough. In fact, one Wudhu will be enough for several Salat , except when one commits any extraneous act, invalidating the Wudhu. However, it is recommended that he should do a fresh Wudhu for every Salat . But a fresh Wudhu is not necessary for the Qadha of a forgotten Sajdah, or Tashahhud, nor for the prayers of Ihtiyat.

Issue 316: It is not necessary for a person suffering from continued incontinence, to pray immediately after Wudhu, although it is better that he should be quick in offering prayers.

Issue 317: It is permissible for a person suffering incontinence to touch the script of the Qur'an, after Wudhu, even if he is not in the state of Salat .

Issue 318: A person who cannot control urine, should use a bag filled with cotton or some similar device, to protect oneself, and to prevent urine from reaching other places, and the obligatory precaution is that before every Salat , he should wash the outlet of urine which has become najis. Moreover, a person who cannot control excretion should, if possible, prevent it from reaching other parts, at least during the time required for Salat . And the obligatory precaution is that if no hardship is involved, he should wash the anus for every prayers.

Issue 319: A person who suffers from incontinence should, if possible, try to restrain himself at least for the duration of Salat , even if may be difficult. In fact, if his ailment can be treated easily, he should get the necessary treatment .

Issue 320: * If a person who suffered incontinence, recovers from the ailment, it is not necessary for him to repeat those prayers which he offered according to his religious duty, during the period of his ailment. However, if he recovers during Salat , he should repeat that prayers, as an obligatory precaution.

Issue 321: If a person suffers from an incontinence, which renders him unable to control passing the wind, he will act according to the rules applicable to the incontinent persons described in the foregoing.

Things for which Wudhu is Obligatory

Issue 322: * It is obligatory to perform Wudhu for the following six things:

- For all obligatory prayers, except Salat al-Mayyit. As regards Mustahab prayers, Wudhu is a condition for their validity.

- For the Sajdah and Tashahhud which a person forgot to perform during the prayers, provided that he invalidated his Wudhu after Salat , and before performing those forgotten acts. It is not obligatory to perform Wudhu for Sajdatus sahw.
- For the obligatory Tawaf of the holy Ka'bah.
- If a person has made a Nadhr, or a solemn pledge, or taken an oath for Wudhu.
- If a person has made a Nadhr, for example, that he would kiss the Holy Qur'an.
- For washing and making Clean (tahir/pak) the holy Qur'an which has become najis, or for taking it out from lavatory etc. in which it has fallen, when he becomes obliged to touch the script of the holy Qur'an with his hand, or some other part of his body. But if the delay by making Wudhu causes further desecration of the holy Qur'an, one should take it out from lavatory etc., or make it Clean (tahir/pak), without performing Wudhu.

Issue 323: It is haraam to touch the script of the holy Qur'an with any part of one's body, without performing Wudhu. However, there is no harm in touching the translation of the holy Qur'an, in any language, without Wudhu.

Issue 324: It is not obligatory to prevent a child or an insane person from touching the script of the holy Qur'an. However, if their touching the holy Qur'an violates its sanctity, they should be prevented from touching it.

Issue 325: It is haraam, as an obligatory precaution, to touch the Name of Allah or His special Attributes without Wudhu, in whichever language they may have been written. And it is also better not to touch, without Wudhu, the names of the holy Prophet of Islam, the holy Imams and Janabe Fatima Zahra (peace be upon them).

Issue 326: If a person performs Wudhu or Ghusl before the time for prayers, in order to be in state of purity, they will be deemed valid. And even if he performs Wudhu near the time of Salat , with the niyyat of preparing himself for Salat , there is no objection.

Issue 327: If a person believes that the time for prayers has set in, and makes the niyyat of Wajib Wudhu, and then realises after performing the Wudhu that the time for the prayers had not set in, his Wudhu is in order.

Issue 328: * Wudhu is Mustahab for the following purposes:

- Salat al-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 Wudhu, should perform a fresh Wudhu for every Salat .

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

Things which Invalidate Wudhu

Issue 329: Wudhu becomes void on account of the following seven things:

- Passing of urine.
- Excretion.
- Passing wind from the rear.
- A sleep, deep enough to restrict sight and hearing. However, if the eyes do not see anything, but the ears can hear, Wudhu does not become void.
- Things on account of which a person loses his sensibility, like insanity, intoxication or unconsciousness.
- Istihaza – which will be dealt with later.
- Janabat, and, as a recommended precaution, every state which requires Ghusl.

Jabira Wudhu

The splint with which a wound or a fractured bone is bandaged or held tight and the medication applied to a wound etc. is called jabira.

Issue 330: 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, then one should perform Wudhu in the usual manner, if the use of water is not harmful.

Issue 331: If there is an unbandaged wound, sore, or broken bone in one's face or hands, and if the use of water is harmful for it, one should wash the parts adjoining the wound from above downwards, in the usual manner of Wudhu. And it is better to pass wet hand on it, if it is not harmful to do so. Therefore, he should place a Clean (tahir/pak) piece of cloth on it, and pass a wet hand over that cloth. But in the case of a fracture, tayammum must be performed.

Issue 332: * If there is an unbandaged wound, or sore or fractured bone on the front part of the head, or on the feet, and he cannot wipe it, because the wound has covered the entire part of wiping, or if he cannot wipe even the healthy parts, then it is necessary for him to do tayammum. And as a recommended precaution, he should also perform Wudhu, keeping a piece of Clean (tahir/pak) cloth on the wound etc. and wipe that cloth with the moisture of Wudhu in his hands.

Issue 333: * If the sore, or wound, or fractured bone is bandaged, and if it is possible to undo it, and if water is not harmful for it, one should untie it and then do Wudhu, regardless of whether the wound etc. is on his face and hands, or on the front part of his head or on his feet.

Issue 334: If the wound, or sore, or the fractured bone which has been tied with a splint or a bandage is on the face or the hands of a person, and if undoing it and pouring water on it is harmful, he should wash the adjacent parts which is possible to wash, and then wipe the Jabira.

Issue 335: If it is not possible to untie the bandage of the wound, but the wound and the bandage on it are Clean (tahir/pak), and if it is possible to make water reach the wound without any harm, water should be made to reach the wound by pouring from above downward. And if the wound or its bandage is najis, but it is possible to wash it, and to make water reach the wound, then he should wash it and should make water reach the wound at the time of Wudhu. And if water is not harmful for the wound, but it is not possible to make water reach it, or the wound is najis and cannot be washed, he should perform tayammum.

Issue 336: * If the jabira covers some of the parts of Wudhu, then Wudhu prescribed for Jabira is enough. But if all the parts of Wudhu are totally covered in Jabira, then, as a precaution, one should do tayammum, and also do Wudhu as per rules of Jabira.

Issue 337: It is not necessary that jabira should be made of things which are permissible in Salat . For example, if it is of silk, or even of the parts of an animal whose meat is haraam to eat, it is permissible to perform wiping on it.

Issue 338: If a person has jabira on his palm and fingers, and he passes a wet hand on it while performing Wudhu, he can do the wiping of his head and feet with the same wetness.

Issue 339: If the jabira has covered the entire 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, one should do wiping on the foot at the open places, and also on the surface of the jabira.

Issue 340: If a person has several jabiras on his face or hands, he should wash the places between them, and if the jabiras are on the head or on the feet, he should wipe the places between them. And as for the places where there are jabiras, he should act accordingly to the rules of jabira.

Issue 341: * If the jabira has covered unusually more space than the size of the wound, and 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 Wudhu and tayammum. And in both the cases, if it is possible to remove the jabira he should remove it. Then, if the wound is on the face and hands, he should wash its sides, and if they are on the head or the feet, he should wipe its corners. As for the wounds themselves, he will act according to the rules of jabira.

Issue 342: If there is no wound or fractured bone in the parts of Wudhu, but the use of water is harmful for some other reason, one should perform tayammum.

Issue 343: * If a person has got his vein opened on any one of the parts of Wudhu, and he cannot wash it, he must perform tayammum. But if water is harmful for it, then he should act as rules of jabira.

Issue 344: * If something is stuck on the part of Wudhu or Ghusl, 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 a medicine, then rules relating to jabira will apply to it.

Issue 345: * In all kinds of Ghusls, except the Ghusl of Mayyit, the jabira Ghusl is like jabira Wudhu. However, in such cases one should resort to Ghusl al-tartibi.

If there is a wound, or a sore on the body, then a person has a choice between Ghusl and tayammum. If he decides to do Ghusl, and if there is no jabira on the place, the recommended precaution is that he should place a Clean (tahir/pak) piece of cloth on the unbandaged wound, or sore, and wipe over that cloth. However, if there is fractured bone in the body, he should do Ghusl and should, as a precautionary measure, also perform wiping on the jabira. And if it is not possible to wipe on the jabira, or if the fractured bone is not in splint, it is necessary for him to perform tayammum.

Issue 346: If the obligation of a person is to do 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 rules of jabira Wudhu.

Issue 347: * If a person who has to pray with jabira wudhu or jabira Ghusl, knows that his excuse will not be removed till the end of time for Salat, he can offer prayers in the prime time. But if he hopes that his excuse will be removed before the end of namaz time, it is better for him to wait, and if his excuse is not removed by then, he should offer prayers with jabira Wudhu or jabira Ghusl. And if, however, he prayed in the prime time, and his excuse was removed before the end of Salat time, the recommended precaution is he should do Wudhu or Ghusl, and repeat the prayers.

Issue 348: If a person has to keep his eye lashes stuck together because of some eye disease, he should perform tayammum.

Issue 349: If a person cannot decide whether he should perform tayammum or jabira Wudhu, the obligatory precaution is that he should perform both.

Issue 350: * The prayers offered with jabira Wudhu are valid, and that Wudhu can be valid for later prayers also.

Ghusl: Obligatory Baths

There are seven obligatory baths:

- Bath for Janabat
- Bath for Hayz (for women only)
- Bath for Nifas (for women only)
- Bath for Istihaza (for women only)
- Bath for touching a dead body
- Bath for a dead body
- Bath which becomes obligatory on account of a vow or an oath to perform it.

Rules Regarding Janabat

Issue 351: * A person enters the state of Janabat in two ways:

- Sexual intercourse
- Discharge of semen, while sleeping or when awake, little or more, with lust or otherwise, voluntarily or involuntarily.

Issue 352: When one cannot ascertain whether the fluid emitted from one's body is semen, urine or something else, it will be treated as semen if it is thrown out with lust and if the body is slackened. If all or some of these signs are not present the fluid will not be treated as semen. In the case of illness, the fluid may not come out with sudden swiftness and the body may not slacken; but if the emission takes place with lust, it will be treated as semen.

Issue 353: If a fluid emitted by a healthy person possesses one of the aforesaid three signs and he does not know whether or not it also possessed other signs, and if before the emission he was with wudhu he will content himself with that wudhu. And if he was not with wudhu, it would be sufficient for him to perform wudhu only, and Ghusl would not be necessary.

Issue 354: It is Mustahab that a person should urinate after the seminal discharge. If he did not urinate and an emission was seen after Ghusl, which could not been determined as semen or something else, it would be treated as semen.

Issue 355: If a person has sexual intercourse with a woman and the male organ enters either of the private parts of the woman up to the point of circumcision or more, both of them enter Janabat, regardless of whether they are adults or minors and whether ejaculation takes place or not.

Issue 356: If a person doubts whether or not his penis penetrated up to the point of circumcision, Ghusl will not become obligatory on him.

Issue 357: If (God forbid!) a person has sexual intercourse with an animal and ejaculates, Ghusl alone will be sufficient for him, and if he does not ejaculate and he was with wudhu at the time of committing the unnatural act even then Ghusl will be sufficient for him. However, if he was not with wudhu at that time, the obligatory precaution is that he should do Ghusl and also perform wudhu. And the same orders apply if one commits sodomy.

Issue 358: If movement of seminal fluid is felt but not emitted, or if a person doubts whether or not semen has been ejaculated, Ghusl will not be obligatory upon him.

Issue 359: A person who is unable to do Ghusl, but can perform *tayammum* is allowed to have sexual intercourse with his wife even after the time for daily prayers has set in.

Issue 360: If a person observes semen on his dress and knows that it is his own, and he has not done Ghusl on that account, he should do Ghusl, and repeat as Qadha all those prayers about which he is certain that he offered them after the discharge of semen. However, it is not necessary for him to repeat those prayers about which there is a probability that he might have offered them before the discharge of semen.

Forbidden Acts for those in Janabat

Issue 361: * The following five things are Haraam for junub:

- To touch with any part of one's body the script of the holy Qur'an or the Name of Almighty Allah in whichever language it may be. And it is better that the names of the holy Prophet and Imams and Hazrat Fatima Zahra (peace be upon them) should also not be touched in that condition.
- Entering Masjidul Haraam or Masjidun Nabi, even though it may be only passing from one gate and going out of another.
- To stay or halt in all other Masjids, and similarly, on the basis of obligatory precaution, to stay in the shrines of the holy Imams. However, there is no harm if one crosses or traverses through a mosque, entering from one gate and exiting from another.
- To enter a mosque with an intention of lifting away something or placing something in it.
- To recite those verses of the holy Qur'an on the recitation of which performance of Sajdah becomes

obligatory. These verses occur in four surahs of the holy Qur'an:

- Surah Alif Lam Mim as-Sajdah, 32: 15
- Surah Ha Mim Sajdah, 41:38
- Surah an-Najm, 53:62
- Surah al 'Alaq, 96: 19

Things which are Makrooh for Junub

Issue 362: * The following nine things are Makrooh for junub:

- To eat
- To drink
- But if the junub washes his or her face, hands and mouth, then eating or drinking in that state will not be Makrooh. And if he or she washes the hands only, then unworthiness of the acts is reduced.
- To recite more than seven verses of the holy Qur'an other than those in which obligatory Sajdah occur.
- To touch the cover, the margin or border of the holy Qur'an or the space between its lines, with any part of one's body.
- To keep the holy Qur'an with oneself.
- To sleep. But it would not be Makrooh to sleep if the person concerned performs wudhu or performs *tayammum* instead of Ghusl on account of non-availability of water.
- To dye one's hair with henna etc
- To apply oil on one's body.
- To have sexual intercourse after Ihtelam (i.e. discharge of semen during sleep).

Ghusl for Janabat

Issue 363: * Ghusl for Janabat is obligatory for offering the daily prayers and other similar acts of worship. However, it is not obligatory for Salat al-Mayyit or for sajdatus sahv (prostrating on account of oversight) or sajdatush shukr' (prostration for thanksgiving) or for the obligatory Sajdah upon reciting the four particular verses of the holy Qur'an. (Rule no. 361)

Issue 364: * At the time of doing ghusl, it is not necessary to have in mind that one is performing an

obligatory Ghusl. It is sufficient if one performs the Ghusl with the intention of Qurbat, i.e. complying with Allah's orders.

Issue 365: If a person who performs Ghusl with the niyyat of Wajib after having ascertained that the time of Salat had set in, comes to know after performing the bath that it was performed before the time for prayers had set in, the bath would be correct and valid.

Issue 366: * There are two methods of performing Ghusls, both Wajib and Mustahab.

- Tartibi (Sequential)
- Irtimasi (By submerging the whole body).

Tartibi

Issue 367: * In this method, a person should first make a niyyat for Ghusl. Thereafter one should first wash one's head and neck, and thereafter the remaining parts of one's body. It is better that one washes the right part of the body first and then the left part.

And if a person, while standing under the water, jerks each of these parts on one's body with an intention of performing Tartibi Ghusl, it will not be sufficient and the precaution is that one should not content oneself with it.

And if a person washes the body before washing the head, either intentionally, or on account of forgetfulness or because of not knowing the rule, Ghusl is void.

Issue 368: * If a person washed the body before the head it will not be necessary to repeat the bath. What one has to do is to wash the body again and Ghusl will then be correct.

Issue 369: In order to ensure that both the parts (head, neck and remaining parts of the body) have been washed thoroughly one should, while washing a part, also include some portion of the other part with it.

Issue 370: After the Ghusl, if a person realises that certain parts of the body have been left out, not knowing which, it will not be necessary to wash the head again. One will wash only those parts of one's body which one feels had not been washed.

Issue 371: If one realises after Ghusl that one has not washed a certain part of the body it is sufficient to wash only that part if it is the left side. However, if that part is the right side then the recommended precaution is that after washing that part of the body one should wash the left side again. And if the unwashed part is that of head and neck one should, after washing that part, wash the body once again.

Issue 372: * If a person doubts before completing Ghusl whether one has washed a part on the left or

right side it will be necessary to wash that part and if one doubts about having washed a part of the head and neck then, as an obligatory precaution, one would wash that part and then wash the right and the left side of the body again.

Irtimasi

Issue 373: * Ghusl by way of Irtimasi is either carried out instantly or gradually. If the Ghusl of Irtimasi is to be done at one instance, then water must reach all parts of the body at one time. However, it is not necessary that the whole body be submerged in water from the very beginning of Ghusl. If a part of the body is outside, and is later submerged with the niyyat of Ghusl, it will be deemed in order.

Issue 374: If one wishes to perform Irtimasi Ghusl gradually, then it is necessary that the whole body is out of water before Ghusl commences. Then one would submerge one's body gradually in water with the intention of Ghusl.

Issue 375: If after performing Ghusl Irtimasi it becomes known that water has not reached some part of the body one should repeat the Ghusl, whether the part up to which water has not reached is determined or not.

Issue 376: If one does not have sufficient time for Tartibi, one should perform Ghusl by way of Irtimasi.

Issue 377: * A person who has put on Ihram for Hajj and Umrah is not allowed to perform Ghusl by way of Irtimasi. However, if one performs it forgetfully the Ghusl will be valid.

Rules About Ghusl

Issue 378: It is not necessary that the entire body of a person should be Clean (tahir/pak) before Irtimasi and Tartibi Ghusl. So, if the body becomes Clean (tahir/pak) while diving in water or pouring water over one's body with the intention of the Ghusl, the Ghusl will be in order.

Issue 379: If a person who entered the state of Janabat due to an unlawful act takes a bath with warm water, the Ghusl will be valid even though one may perspire at that time. But the recommended precaution is that such a person should do Ghusl with cold water.

Issue 380: While doing Ghusl, if a part of the body, however small, remains unwashed the Ghusl is invalid. But, it is not obligatory to wash the inside of the ear or nose and other places which are reckoned to be the interior of the body.

Issue 381: * If a person doubts whether a particular part of the body is to be treated as external or internal, it should be washed.

Issue 382: If the hole pierced for an earring and other similar objects is so wide that it is reckoned to be external, then it should be washed; otherwise it is not necessary to wash it.

Issue 383: All things which prevent water from reaching the body should be removed. If a person does Ghusl before ensuring that such obstacles have been removed, the Ghusl will be void.

Issue 384: At the time of Ghusl, if one doubts whether there is something on one's body which would prevent water from reaching the body, one should investigate and satisfy oneself that the obstacle is not there.

Issue 385: While doing Ghusl, one should wash the short hair which are taken as a part of the body. Washing of the long hair is not obligatory. However, if one makes water reach the skin in such a way that those long hair do not become wet, the Ghusl is in order. However, if it is not possible to make water reach the skin without washing those hair one should wash them so that water may reach the body.

Issue 386: All the conditions for the validity of Wudhu (e.g. the water being pure and not having been usurped) also apply to the validity of Ghusl. However, for Ghusl it is not necessary that the body be washed downwards from the head. Moreover, it is not necessary in Tartibi Ghusl to wash the body immediately after washing the head and the neck. There is no harm, therefore, if there is a lapse of sometime after washing one's head and neck before washing one's body. It is not necessary that one should wash one's head, neck and body in one instance. However, if a person is incontinent, unable to retain urine or faeces except for such time that he could be able to offer prayers after Ghusl then he should do Ghusl at once and offer his prayers immediately thereafter.

Issue 387: If a person uses a public bath with an intention of deferring payment to its owner, without a prior consent of the owner, the Ghusl will be void even if the owner is later made to agree to the arrangement.

Issue 388: If the owner of the public bath is agreeable to the Ghusl being done on credit basis, but the person doing Ghusl intends not to pay the charges to him or to pay him from the money acquired illegally, the Ghusl will be void.

Issue 389: If a person pays to the owner of the public bath from the funds whose Khums (1/5 of the yearly profit see rule no. 1760) has not been paid, then such a person commits a sinful act, but the Ghusl will be valid, though the liability for khums remains.

Issue 390: If a person hires a public bath for Ghusl, but before commencing Ghusl, he or she carries out an extra function of making the anal part Clean (tahir/pak) with the same water of the public bath, and if it becomes doubtful whether the owner would agree to the Ghusl being taken, then the owner's consent must be sought before the Ghusl. Otherwise, the Ghusl will be void.

Issue 391: * When a person is in doubt whether he or she has done Ghusl or not, such a person must do Ghusl. However, if doubt arises in the mind after Ghusl as to whether Ghusl was correct or not, then there is no need to do Ghusl again.

Issue 392: * If one urinates or passes wind (or does any act which would invalidate the Wudhu) while doing the Ghusl, one does not have to abandon the Ghusl and start all over again. In fact, one can continue with the same Ghusl till completion. However, in this situation, one will have to do Wudhu also, as per obligatory precaution.

Issue 393: * A person who has very little time at his disposal before Qadha, should perform *Tayammum* instead of Ghusl. Yet, if such a person does Ghusl under the impression that there is sufficient time for Ghusl and offering prayers, the Ghusl will be valid, provided that it was done with the intention of complying with the orders of Allah, even if the Ghusl was done with a view to offering the prayers.

Issue 394: * If a person after being Junub doubts whether or not he or she did Ghusl, the prayers already offered during that period would be deemed valid. But for the later prayers, such a person should do the Ghusl. If any such act which would invalidate Wudhu is committed, like urinating or passing the wind, after the prayers, then it will be necessary to do Wudhu, and as an obligatory precaution, to repeat the prayers he had offered, if time permits.

Issue 395: A person who has more than one Ghusl to do can do one Ghusl with the niyyat of the rest. In fact, one Ghusl with its niyyat is enough to represent all others.

Issue 396: If a verse of the holy Qur'an or Name of the Almighty Allah is written or tattooed on the body of a person then such a person while doing Wudhu or Ghusl, will be required to pour water on that part without touching the writing.

Issue 397: A person who does Ghusl of Janabat should not do Wudhu for the prayers. In fact one can offer prayers without performing Wudhu after all Wajib Ghusls (except the bath for medium istihaza) as well as after Mustahab Ghusls (see rule no. 651). In the case of Mustahab Ghusls, however, it is better to do Wudhu as a recommended precaution.

Kinds of Blood Seen by Women

Istihaza

One type of blood which is seen by women is called istihaza and a woman in that state is called mustahaza.

Issue 398: Istihaza is usually yellowish and cold and is emitted without gush or irritation and is also not thick. It is, however, possible that at times the colour of the blood may be red or dark, and it may also be warm and thick and may be issued with gush and irritation.

Issue 399: There are three kinds of istihaza viz. slight (Qalila), medium (Mutawaassita) and excessive (Kathira). Explanation is given below:

I. Little Blood (Qalila)

If the blood remains on the surface of the wool or pad etc., (placed by a woman on her private part) but does not penetrate into it, the istihaza is called qalila.

II. Medium Blood (Mutawassita)

If the blood penetrates into the cotton (or pad etc.), even partially, but does not soak the cloth tied on the outer side, the istihaza is called mutawassita.

III. Excessive Blood (Kathira)

If the blood penetrates through the cotton, soaking it and the cloth (etc.) around it, the istihaza is called kathira.

Rules of Istihaza

Issue 400: * In the case of little istihaza the a woman should perform separate Wudhu for every prayer and should, as a recommended precaution, wash or change the pad. And if some blood is found on the outer part of her private parts she should make it Clean (tahir/pak) with water.

Issue 401: * In the case of Mutawassita, it is an obligatory precaution for a woman to make one Ghusl every day for her daily prayers, and she should act accordingly to the rules of little Istihaza as explained in the foregoing rule. If the state of Istihaza began before or just at the time of Fajr prayers, she should do Ghusl before offering Fajr prayers. If she does not do Ghusl intentionally or forgetfully, she should do Ghusl before Zuhr and Asr prayers. And if she misses even that, then she should do Ghusl before praying Maghrib and Isha. This she would do regardless of whether bleeding continues or stops.

Issue 402: * In the case of excessive bleeding the woman should change, as an obligatory precaution, the cotton or pad tied to her private parts or make it Clean (tahir/pak) with water. It is also necessary that she should do one Ghusl for Fajr prayers, one for Zuhr and Asr prayers and once again for Maghrib and Isha prayers. She should offer Asr prayers immediately after Zuhr prayers and if she allowed any lapse of time between them, she should do Ghusl again for Asr prayers. Similarly if she keeps any time gap between Maghrib and Isha prayers, she should do Ghusl again for Isha prayers.

All these rules apply when bleeding is so excessive that it continues soiling the pad etc. But if it takes longer to soil the cotton or pad, and a woman has enough time to pray one or more Salat in between, then, as per obligatory precaution, she would change the pad or wash it to make Clean (tahir/pak) and then do Ghusl only when the cloth covering the pad or cotton is fully soaked.

For example, if a woman praying Salat of Zuhr finds out that the cloth is fully soaked again before the prayers of Asr, she would do Ghusl for Asr prayers.

And if she finds that the flow of blood is slow enough to allow two or more prayers to be offered before the cotton or cloth is totally soiled with blood, there will be no need for Ghusl before the ensuing prayer. For example, if she finds that there is enough time to offer even Maghrib and Isha prayers, before the cloth is fully soaked, she would pray Maghrib and Isha without Ghusl.

In every case, the Ghusl in excessive Istihaza does not require Wudhu after it.

Issue 403: If istihaza blood is seen before the time for prayers has set in, and the woman has not performed Wudhu or Ghusl for that bleeding, she should perform Wudhu or Ghusl at the time of prayers, even though she may not be mustahaza at that time.

Issue 404: * A woman whose Istihaza is medium should first do Ghusl and then Wudhu, as per obligatory precaution. But if a woman with excessive Istihaza wishes to do Wudhu, she should do so before the Ghusl.

Issue 405: When a woman who had little Istihaza finds out after Fajr prayers that her Istihaza has developed into medium one, she will have to do Ghusl for Zuhr and Asr prayers. And if that change occurs after Zuhr, Asr prayers, then she will do a Ghusl for Maghrib and Isha prayers.

Issue 406: * If a woman finds out after Fajr prayers that her little or medium Istihaza had developed into an excessive one, and remained in that state, then she should follow the directives given in rule no. 402 in respect of Zuhr, Asr, Maghrib and Isha prayers.

Issue 407: * As explained in rule 402, a woman in excessive Istihaza must ensure that there is no time gap between Ghusl and the prayers. Therefore, if such a gap occurs because of doing Ghusl earlier, then that Ghusl will be void, and the woman will have to do Ghusl again. This rule applies to those also who are in medium Istihaza.

Issue 408: * Apart from the rules pertaining to the daily prayers which have been explained earlier, a woman in little and medium Istihaza must do Wudhu for all other prayers, Wajib or Mustahab. But if she desires to repeat, as a precautionary measure, the daily prayers which she has already offered or if she wishes to offer once again with congregation the prayers which she had offered individually, she should perform all the acts which have been mentioned with regard to Istihaza. In the case of Salat of Ihtiyat, “forgotten sajdahs”, “forgotten tashahud” which are performed immediately after the prayers it is not necessary for her to follow the rules of Istihaza. Similarly, no rules of Istihaza will apply for performing Sajda al-Sahv at any time.

Issue 409: After the bleeding of a mustahaza woman has stopped, she should follow the rules of istihaza only for the first subsequent prayers which she may offer. For further prayers which follow, the rules of Istihaza would not be necessary.

Issue 410: * If a woman does not know what kind of Istihaza she has, she should insert into herself

some cotton and wait a while to ascertain. And when she knows which kind of Istihaza it is she would follow the rules prescribed. And, if she is sure that the type of Istihaza will not change by the time she stands for her prayers she may carry out the test before the time for prayers sets in.

Issue 411: If a mustahaza woman starts her prayers without making any investigation, but her intention is to obey the orders of Allah and act according to her duty then her prayers are valid. For example, if her Istihaza was little, and she acted according to its rules, her prayers will be correct and valid. But if she did not have the intention of obeying Allah or following the rules, her prayers would be invalid. For example, she followed the rules of little Istihaza while in actual fact she was in the medium one, her prayers would be invalid.

Issue 412: If a mustahaza woman cannot discern about her Istihaza she should act according to the minimum certitude. For example, if she does not know whether her Istihaza is little or medium she should follow the rules which are prescribed for little Istihaza. And if she does not know whether her Istihaza is medium or excessive she should perform the rules prescribed for the medium Istihaza. But, if she knows which of the three kinds of Istihaza she has had previously, then she should act according to the rules for that kind of Istihaza.

Issue 413: If at the time of its initial appearance the blood of istihaza remains within the interior of the body and does not come out, it does not nullify the Wudhu and Ghusl already performed by the woman. And if it comes out, it nullifies the Wudhu and Ghusl even if its quantity be very small.

Issue 414: * If a mustahaza woman examines herself after Salat and finds no blood, she can say other prayers with the same Wudhu, even if she knows that the blood would reappear.

Issue 415: * If a mustahaza woman knows that since the time she has engaged herself with Wudhu or Ghusl blood has not come out of her body, she can defer offering prayers for as long as she knows she will remain in that pure state.

Issue 416: * If a mustahaza woman knows that before the time for prayers comes to an end, she will become totally Clean (tahir/pak), or if she knows that at certain time, bleeding would stop for the time required for offering prayers she should wait and offer prayers when she is Clean (tahir/pak).

Issue 417: * If a Mustahaza, after having done Wudhu and Ghusl, finds that the bleeding has ceased, and she feels that if she delays the prayers she will become fully Clean (tahir/pak), within the time required for Wudhu, Ghusl and Salat, she should delay the prayers, and offer them after performing fresh Wudhu and Ghusl when she has become fully Clean (tahir/pak). But if time for prayers is limited, it will not be necessary for her to perform Wudhu and Ghusl. She should offer prayers with the Wudhu and Ghusl which she already has.

Issue 418: * When a mustahaza woman whose bleeding has been excessive becomes fully Clean (tahir/pak), she should do Ghusl. However, if she knows that no blood was seen after having Ghusl for

the previous prayers, it is not necessary for her to do Ghusl again. As for medium Istihaza, it is not necessary to do Ghusl after bleeding has stopped.

Issue 419: * Mustahaza women, with little, medium or excessive bleeding, should commence their prayers immediately after having acted according to their respective rules, except in the situations described in rules 403 and 415. But to recite Adhan and Iqamah before Salat or performing Mustahab acts like Qunut etc, will have no objection.

Issue 420: * If a mustahaza woman who is required to allow no time gap between Wudhu or Ghusl and her prayers, does not act accordingly, she would make Wudhu or do Ghusl again and then pray without any delay.

Issue 421: * If the blood of Istihaza has a swift flow and does not stop, and if stoppage of blood is not harmful to her, she should try to prevent the blood from coming out after Ghusl. And if she ignores doing so, and the blood comes out, she should offer prayers all over again if she had already prayed. Moreover, it is a recommended precaution that she repeats the Ghusl.

Issue 422: * If blood does not stop at the time of Ghusl the bath is in order. But, if during the Ghusl the medium Istihaza becomes excessive it will be necessary for her to start Ghusl all over again.

Issue 423: For a Mustahaza woman who is fasting, it is a recommended precaution that she prevents the blood from issuing out of the body, throughout the day, as far as possible.

Issue 424: * It is widely held that the fast of a woman whose Istihaza is excessive will be valid only if in the night preceding the day on which she intends to fast she does Ghusl for the prayers of Maghrib and Isha, and also does Ghusl during day time which are obligatory for the daily prayers. But most likely, the validity of her fasting does not depend on the Ghusl. Similarly, the validity of a woman fasting during medium Istihaza does not depend on the Ghusl.

Issue 425: * If a woman becomes mustahaza after Asr prayers and does not do Ghusl till sunset her fast will undoubtedly be in order.

Issue 426: If a woman in little Istihaza finds out before starting the prayers that her bleeding has become excessive or medium, she should perform the rules prescribed for medium or excessive Istihaza as mentioned above. And if the medium Istihaza becomes excessive she should follow the rules prescribed for excessive Istihaza. And in case she has done Ghusl for medium Istihaza it would not suffice, and she should do Ghusl again for excessive Istihaza.

Issue 427: * If the medium Istihaza becomes excessive while she is already in Salat, she should break the prayers and do Ghusl for excessive Istihaza and also perform other relevant acts and repeat the same prayers. And on the basis of recommended precaution she should perform Wudhu before Ghusl. And if she does not have time for Ghusl it is necessary that she should perform *tayammum* instead of

Ghusl. And if she finds that no time is left even for *tayammum* then she should, on the basis of precaution, not break the prayers and complete the same in that very condition. It will be necessary for her to offer Qadha later. Similar rules will apply if during the Salat her little Istihaza becomes medium or excessive, she will have to discontinue her Salat and follow the rules of medium or excessive Istihaza, whichever be applicable.

Issue 428: * If the blood stops during Salat and the mustahaza woman does not know whether or not it has also stopped internally, and if after her prayers she understands that bleeding had totally stopped, and she has sufficient time at her disposal to offer prayers again in the state of purity, it will be an obligatory precaution for her to act according to the rules applicable to her and pray again.

Issue 429: * If the excessive Istihaza reduces to medium Istihaza, the Mustahaza should perform the rules prescribed for excessive Istihaza for the first prayers and then medium Istihaza for the later prayers. For example, if excessive Istihaza becomes medium before Zuhr prayers she should perform Wudhu and do Ghusl for Zuhr prayers; and for the Asr, Maghrib and Isha prayers she should perform only Wudhu. However, if she does not do Ghusl for Zuhr prayers and has time for Asr prayers only she should do Ghusl for Asr prayers. And if she does not do Ghusl for even Asr prayers she should do Ghusl for Maghrib prayers. And if she does not do Ghusl for that prayers as well and has just enough time for Isha prayers only, she should do Ghusl for Isha prayers.

Issue 430: * If the excessive Istihaza stops before every Salat and starts coming again she should do Ghusl before each Salat .

Issue 431: If the excessive Istihaza reduces to little, the mustahaza should follow for the first prayers the rules prescribed for excessive Istihaza; and for the later prayers the rules prescribed for little Istihaza. Similarly, if the medium Istihaza becomes little she should follow rules prescribed for medium Istihaza for the first prayers and those prescribed for little Istihaza for the later prayers.

Issue 432: If a mustahaza woman neglects any one of the obligatory rules, her Salat will be void.

Issue 433: * If a woman who is in little or medium Istihaza wishes to engage in an act which requires Wudhu as a prerequisite, like touching the script of the Quran etc., she should make the Wudhu for the purpose. The Wudhu made specifically for Salat would not be sufficient if she wishes to touch after the Salat is over.

Issue 434: A mustahaza who has done her obligatory Ghusls can go into Masjid, pause for some time in it, and recite the verses of the Qur'an which contain obligatory Sajdah. It is also lawful for her husband to have sexual intercourse with her, though she may not have performed all the acts which are required before the prayers (e.g. changing the cotton and the pad). And it is not unlikely that these acts may be permissible even without Ghusl, but precaution is in avoiding them.

Issue 435: If a woman who is in the state of excessive or medium Istihaza wishes to recite, before the

time of prayers, a verse of the Qur'an which contains an obligatory Sajdah or to enter a Masjid, she should, on the basis of recommended precaution, do Ghusl. And the same rule applies if her husband wishes to have sexual intercourse with her.

Issue 436: * Salat al-Ayat (due to solar or lunar eclipse etc.) is obligatory for a mustahaza woman and she should follow all the rules which have been explained in relation with the daily prayers.

Issue 437: * When Salat al-Ayat becomes obligatory for a mustahaza woman at the time of daily prayers and she wishes to offer these two prayers one after the other she cannot, as per obligatory precaution, offer both of them with one Wudhu and one Ghusl.

Issue 438: * If a mustahaza woman wishes to offer Qadha prayers she should follow the same rules as are applicable to the prayers offered within time. And as a precaution, she will not consider the acts performed for prayers within time as sufficient for Qadha prayers.

Issue 439: * If a woman knows that the blood coming out of her body is not of a wound and cannot decide on it being the blood of hayz or nifas because of the absence of the properties defined by the Shariah, she should act according to the rules in respect of Istihaza. And if she doubts whether it is Istihaza or some other blood and it does not possess other signs she should, on the basis of obligatory precaution, follow the rules of Istihaza.

Hayz

Menstrual discharge (Hayz) is a kind of blood which is normally discharged every month from the womb of women for a few days. When menses is discharged the woman is called 'Haaez'.

Issue 440: Menses is usually thick and warm and its colour is either black or red. It is discharged with a pressure and a little irritation.

Issue 441: * The blood seen by women after the age of 60 years is not classified as Hayz. And as per recommended precaution, women who are not from the clan of Quraish, if they see blood between the age of 50 and 60 years, having the same signs as those of Hayz, they should combine the 'dos' of mustahaza and 'don'ts' of Haaez.

Issue 442: * Blood seen by a girl who has not yet completed 9 years of her age will not be classified as Hayz.

Issue 443: It is quite possible for a pregnant woman or a breast feeding mother to see Hayz and the rules which apply to a non-pregnant woman also apply to a pregnant one, except that if a woman who has conceived sees blood with the usual signs of Hayz 20 days after the commencement of her habitual period then it is necessary for her, on the basis of precaution, to refrain from the acts which are forbidden to a haaez and to perform the obligations of a mustahaza.

Issue 444: * If a girl does not know whether she has completed nine years of age or not and if she sees blood which does not bear any sign of Hayz, then that blood is definitely not Hayz. And if it has some semblance of Hayz, even then it is difficult to classify it as Hayz, unless one is absolutely sure. This absolute certitude will determine that she has completed her nine years.

Issue 445: * If a woman who is doubtful as to whether or not, she has completed 60 years of age, sees blood which she cannot decide whether it is of Hayz or not she should decide that she has not completed 60 years.

Issue 446: The period of Hayz is not less than 3 days and not more than 10 days and if the period during which blood is discharged falls short of 3 days even by a small measure of time, that blood will not be considered as Hayz.

Issue 447: The blood of Hayz flows continuously for the first 3 days. Therefore, if blood is seen for 2 days and then interrupted for 1 day and then seen again for 1 day, it will not be Hayz.

Issue 448: In the initial stage, it is necessary that blood flows out, but it is not necessary to be seen flowing out during all the three days. It is sufficient for the blood to be internally present. So, if a woman is clean for a brief period during the first 3 days (as is common among all or some women) even then the blood discharged will be Hayz.

Issue 449: It is not necessary that a woman should have bleeding on the 1st and the 4th night, but it is essential that bleeding should not discontinue on the 2nd and the 3rd night. For example, if bleeding commences on the morning of the 1st day and continues till sunset on the 3rd day, it would be considered as Hayz. Similarly, if blood is seen from the middle of the 1st day and stops at the same time on the 4th day the same will apply.

Issue 450: * If a woman sees blood continuously for three days, and then it stops for a brief period before it is seen again, and if the total number of days in which blood was seen and in which it stopped does not exceed ten, then the days in which blood flowed will be counted as of Hayz, and the in between period of respite will be of obligatory precaution, during which she will do all that she should do when she is Clean (tahir/pak), and also refrain from all those acts which are forbidden to the Haaez.

Issue 451: If blood is seen for more than three days and less than ten days and she does not know whether the blood is of a sore or a wound or of Hayz, she should not treat it as Hayz.

Issue 452: If a woman sees blood about which she is unable to discern as to whether it is the blood of wound or of Hayz, she should continue to perform her acts of worship, except when her preceding condition was that of Hayz.

Issue 453: If a woman doubts whether the blood she has seen is of Hayz or Istihaza, she should treat it to be Hayz if it bears the properties of Hayz.

Issue 454: If a woman is unable to decide whether the blood she has seen is of Hayz or of virginity, she should examine herself i.e. she should insert cotton in herself and wait for some time. If she finds that only its sides have been stained with blood then it is virginal blood, and if the blood has soaked the entire piece of cotton then it is Hayz.

Issue 455: * If blood is seen for less than 3 days and then stops and starts again for 3 days the second blood will be Hayz but the first blood will not be considered as Hayz even if it was seen during the days of habit.

Rules for the Haaez

Issue 456: *. Acts which are Haraam for a woman who is in the state of Hayz:–

- Prayers and other similar acts of worship for which Wudhu or *tayammum* or Ghusl is necessary. However, there is no harm in her performing those acts of worship for which Wudhu, *tayammum* or Ghusl are not obligatory (e.g. Salat al-Mayyit).
- All those acts which are forbidden to a junub (see rule no. 361).
- Having sexual intercourse; it is Haraam for man as well as for woman even if only the penis glans may penetrate, and even if semen may not be discharged. In fact, the obligatory precaution is that the male should refrain from insertion even to an extent lesser than the point of circumcision. Anal intercourse with the wife is forbidden regardless of whether she is in Hayz or not.

Issue 457: Sexual intercourse is Haraam also when a woman may not be very certain of being in the state of Hayz, but Shariah guides her to treat herself as such. So, when a woman sees blood for more than ten days, and, as will be explained later, she has to resort to the habit of her relatives for determining the period of Hayz, her husband will not be permitted to have sexual relations with her during those days.

Issue 458: * If a man has sexual intercourse with his wife when she is a Haaez, he should seek Divine forgiveness and the recommended precaution is that he should expiate by giving Kaffara. Rules regarding Kaffara will be mentioned later.

Issue 459: With the exception of actual sexual intercourse with a Haaez woman, there is no harm in all other forms of courting, wooing and kissing etc.

Issue 460: Kaffara for sexual intercourse with a Haaez is gold coins weighing 3.457 grams if carried out in the early days, 1.729 grams for the middle days and 0.865 grams for the final days of the period of Hayz. For example, if Hayz lasts for 6 days and her husband has sexual intercourse with her during the 1st and 2nd days or nights, he should pay gold weighing 3.457 grams, and during the 3rd and 4th days and nights he should pay gold weighing 1.729 grams and for the 5th and 6th days and nights he should

pay gold weighing 0.865 grams.

Issue 461: If it is not possible to pay in gold coins, he should pay its equivalent value. And if the price of gold has undergone a change at the time he wishes to pay the Kaffara to the poor, as compared with the time when he had sexual intercourse, he should pay at the prevailing rate.

Issue 462: If a man has sexual intercourse with his wife in the first, second and third stage of Hayz he should give Kaffara for all the three, totalling 6.051 grams.

Issue 463: If a man has had repeated sexual intercourse with a Haaez woman he should pay Kaffara for each time.

Issue 464: If a man realises during the course of sexual intercourse that the woman has become Haaez, he should withdraw from her immediately, and if he does not do so the recommended precaution is that he should pay Kaffara.

Issue 465: If a man commits fornication with a Haaez woman or has sexual intercourse with a Haaez woman who is not his 'mahram' under the impression that she is his wife, the recommended precaution in this case, too, is that he should pay Kaffara.

Issue 466: If a man has sexual intercourse with a Haaez woman on account of ignorance or because of having forgotten the rule, he need not pay Kaffara.

Issue 467: If a man has sexual intercourse with a woman with the belief that she is Haaez, but it transpires later that she was not Haaez, he need not pay Kaffara.

Issue 468: As will be explained in the rule relating to divorce, if a woman is divorced while she is in the state of Hayz, the divorce is void.

Issue 469: * If a woman says that she is Haaez, or claims to have become Clean (tahir/pak) from Hayz, her statement should be accepted, provided that she is not known to be unreliable.

Issue 470: If a woman becomes Haaez while she is in Salat, her Salat will become void.

Issue 471: If a woman has doubt while offering prayers whether or not she has become Haaez, her prayer is in order. However, if she realises after offering prayers that she had actually become Haaez during the prayers, her prayers will be void.

Issue 472: After a woman becomes Clean (tahir/pak) from Hayz it is obligatory for her to take bath for the prayers and other acts of worship which require Wudhu or Ghusl or *tayammum*. The rules for this Ghusl are the same as for the Ghusl of Janabat. And it is better that before Ghusl she should perform Wudhu.

Issue 473: * After a woman has become Clean (tahir/pak) from Hayz, and before having done Ghusl the

divorce given to her will be in order, and her husband can also have sexual intercourse with her. Though it is better to have sexual intercourse after the woman has washed herself. However, the recommended precaution is that the man should avoid having sexual intercourse with her before she has done Ghusl. However, until she has had Ghusl, other acts like staying in a Masjid and touching the writing of the Qur'an which were Haraam for her at the time of Hayz do not become Halal for her.

Issue 474: * If the woman does not have sufficient water for Wudhu and Ghusl, and if it is just enough for Ghusl only, she should do Ghusl, and it is better that she should perform *tayammum* in place of Wudhu. And if the water is sufficient for performing Wudhu only, she should perform Wudhu and perform *tayammum* instead of Ghusl. And if she does not have water for either of them (i.e. for Ghusl or Wudhu) she should perform *tayammum* for Ghusl only. It is recommended that she does one more *tayammum* instead of Wudhu also.

Issue 475: * There is no Qadha for the Salat which she left during her Hayz, but she should give Qadha for the obligatory fasts missed by her due to Hayz. This includes even those fasts which had been Wajib upon her on the fixed days because of Nadhr, but she could not keep because of Hayz.

Issue 476: * If the time for prayers sets in and a woman knows, or considers it probable, that if she delays offering prayers she will become Haaez, she should offer prayers immediately.

Issue 477: * If a woman delays offering prayers on exact time, allowing a lapse equal to the time required for offering one Salat together with Wudhu or *tayammum*, and then she becomes Haaez, she will have to give Qadha for that Salat. And in calculating the time, the extraneous things like praying quickly or slowly and other matters have to be considered individually. For example, if a woman who is not a traveller delays her Salat of Zuhr, the Qadha will be obligatory for her if time equal to performing four rak'ats of prayers along with Wudhu or *tayammum* passes away from the exact time of Zuhr and then she becomes Haaez. And for one who is a traveller the passage of time equal to performing two rak'ats along with Wudhu or *tayammum* is sufficient.

Issue 478: If a woman is Clean (tahir/pak) from Hayz when the time for prayers is nearing its end, and has at her disposal time which suffices for Ghusl and performing one rak'at or more, she should offer the prayers and if she fails to do so she should offer its Qadha.

Issue 479: * If a Haaez finds that she does not have sufficient time for Ghusl, but she can offer prayers within the prescribed time after performing *tayammum*, the obligatory precaution is that she should offer that prayer with *tayammum*, and even if she did not offer that prayer it will be obligatory for her to offer its Qadha. Again, if *tayammum* is incumbent upon her due to other reasons, like, if water is harmful for her, she should perform *tayammum* and offer that prayer, and if she does not offer it, she will have to give its Qadha.

Issue 480: If after becoming Clean (tahir/pak) from Hayz, a woman doubts whether or not she has time left for the prayers, she should offer the prayers.

Issue 481: * If after becoming Clean (tahir/pak) from Hayz a woman does not offer prayers under the impression that she does not have time to make necessary preparations for prayers and to offer even one rak'at, but understands later that she did have time for the purpose, she should offer Qadha.

Issue 482: It is Mustahab for a Haaez that when it is time for Salat , she makes herself Clean (tahir/pak) by washing away blood, and changing the pad. Then she should make Wudhu or *tayammum*, whichever is applicable, and sit at the place meant for prayers facing Qibla and busy herself in recital, supplication and salutations (Salawat).

Issue 483: It is Makrooh for a haaez to read the holy Qur'an, or keep it with herself, or touch with any part of her body the space between its lines. It is also Makrooh for her to dye her hair with "henna" or any other thing like it.

Types of Women in Hayz

Issue 484: There are six types:

- Woman having the habit of time and duration: A woman who sees blood in each of the two consecutive months at a particular time and for a fixed number of days. For example, in each month blood may be seen from the 1st up to the 7th of the month.
- Woman having the habit of time: A woman who sees blood in each of the two consecutive months at a particular time but the number of days varies. For example, in two consecutive months her blood starts coming on the 1st of the month but she becomes Clean (tahir/pak) on the 7th day in the first month and on the 8th day in the second month.
- Woman having the habit of duration: A woman who sees blood in each of the two consecutive months for a particular number of days but the time of commencement is not the same. For example, in the first month the blood is seen from the 5th to the 10th of the month and in the second month from the 12th to the 17th of that month.
- Muztariba: A woman who has seen blood for a few months but who has not formed a habit or whose former habit has been disturbed and has not formed a new one.
- Mubtadiya: A woman who sees blood for the first time.
- Nasiya: A woman who has forgotten her habit.

Some Further Details are Given Below About Haaez:

Issue 485: * Women having the habit of time and duration are of two types: First, a woman who sees blood in two consecutive months at a particular time for a particular duration. For example, she sees blood on the 1st of each month and becomes Clean (tahir/pak) on the 7th of each month. Her habit of

Hayz will be from first to seventh of every month.

Second, a woman who sees blood in each of the two consecutive months at a particular time and after 3 or more days she may be Clean (tahir/pak) for one or more days and the blood is seen again; but the total number of days during which the blood is seen as well as those during which she remains Clean (tahir/pak) does not exceed 10 days; and in each month the total number of days during which blood is seen, and the intervening days during which she is Clean (tahir/pak) must be same. In such a case the habit of the woman will be counted according to the days during which blood is seen, not including the intervening days during which she remained Clean (tahir/pak). It is not, however, necessary that the intervening days during which she remains Clean (tahir/pak) should be identical in each month. For example, if in the 1st month blood is seen for 3 days from the 1st to the 3rd of the month and then she remains Clean (tahir/pak) for 3 days whereas in the 2nd month the blood comes for 3 days and then it stops coming for 3 days and is seen again for 3 days and the total number of days during which the blood is seen is six, then this woman will be classified as having a fixed habit of six days. If the number of days during which blood is seen varies in the second month, then she is one with fixed time but not fixed duration.

Issue 486: * If a woman who has a fixed habit of time, irrespective of whether she has a fixed habit of duration or not, sees blood on time or a day or two earlier that blood will be Hayz even if it does not bear the signs of Hayz. Therefore, she will act according to the rules applied to a Haaez. And if it transpires that it was not Hayz, for example, if she becomes Clean (tahir/pak) before three days, then she should give Qadha for the acts of Ibadaat which she has left out.

Issue 487: * If a woman having the habit of time and duration sees blood during all days of her fixed habit plus a few days before and after, and if the total number of days does not exceed 10, all of it is Hayz. And if it exceeds 10 days, then only the blood seen during the days of habit is Hayz and the rest will be Istihaza, and she should give Qadha of the acts of worship which she did not perform during the days before and after her habit. And if she sees blood on all the days of her habit as well as a few days earlier, and if the total number of the days does not exceed 10, all of it is Hayz. And if it exceeds ten days, then blood seen during the days of habit will be Hayz, even if it did not have the signs of Hayz, and the blood seen earlier will be classified as Istihaza even if it had the signs of Hayz. She will offer Qadha for the prayers left out during those earlier days. And if she sees blood during her days of fixed habit plus a few days after her habit, and if the total does not exceed ten days, all of it is Hayz. But if it exceeds ten days, then the blood seen during habitual days will be Hayz, and the rest is Istihaza.

Issue 488: * If a woman who has the fixed habit of time and duration, sees blood on some days of her habit and also a few days earlier and if the total number of days does not exceed 10 days, all of it is Hayz. And if the number of days exceeds 10 she will add the number of days within her habitual time to the earlier days and complete her fixed duration. Those will be the days of Hayz, and the rest will be Istihaza.

And if she sees blood during some of her habitual days plus some days later, and if the total number of days does not exceed ten, then all of it will be Hayz.

And if the total exceeds ten days then she will add the number of her habitual time to the later days so as to complete her fixed period of duration. These will then be the days of Hayz, and the rest will be classified as Istihaza.

Issue 489: * If a woman has a fixed habit of Hayz and if she sees blood for 3 days or more, and then it stops and is thereafter seen again, and the gap between the two discharges is less than 10 days, and if the total number of days in which blood was seen together with the intermediary period in which it stopped exceeds 10 days (e.g. when blood is seen for 5 days and then stops for 5 days and is again seen on the following 5 days) then it has various rules:–

- If the blood, all or part thereof, seen in the initial days was during the days of her habit and the blood seen later in the second phase after her temporary state of being Clean (tahir/pak) did not come during the days of her habit, then she should treat her first blood to be Hayz and the second one as Istihaza.
- If the blood seen in the initial days is not during the days of her habit but the second blood, all or part thereof was seen in the days of her habit, then she should treat the entire second blood to be Hayz and the first as Istihaza.
- If she saw the first and the second blood during the days of her habit, and if the first blood did not last for less than 3 days, then that period along with the intervening days when she was Clean (tahir/pak) will be period of Hayz, provided that the total period covered by them does not exceed 10 days. And as per obligatory precaution, she will do all that a Clean (tahir/pak) lady does and refrain from all that a Haaez is forbidden to do during the intervening period. And some of the blood which she continues to see after the days of her habit will be classified as Istihaza. But the blood which she may see a day or two earlier than her habitual time can be Hayz, as it customarily occurs in some cases of women with fixed habit. But if she finds that by counting the earlier discharge as Hayz, the blood which she saw in the second phase during her habitual period will be counted out of the ten days limit then she will consider the earlier discharge as Istihaza. For example, if her habit was to see blood on 3rd to 10th of every month, and during any one month the habit changed and she saw blood from 1st to 6th, and then remained Clean (tahir/pak) for two days. Thereafter, she saw blood again till 15th. The rule will be that the blood seen from 1st to 10th is Hayz, and that seen from 11th to 15th is Istihaza.
- If she sees the blood in both phases during her habitual days, but blood seen in the initial days is for less than three days, then it is plausible that she may add the days of earlier discharge to complete three days, and treat the period as Hayz. Then the second blood which also fell during habitual days will be counted as Hayz, provided that the total of the first and second phase, together with the intervening days of pause does not exceed ten days. In certain situations, she has to regard all the blood seen in the initial period as Hayz, but there are two conditions for that:–

1. The discharge seen earlier than the habitual days must be customarily expected.

2. By considering the whole initial period as Hayz, blood seen in the second phase of habitual days is not excluded from ten days' maximum. For example, if a woman has a habit of seeing blood from 4th to 10th of every month, and she saw it earlier, say, from 1st to 4th, and then there was a brief period when blood stopped, say, for two days. And again it continued upto 15th. The rule is that all blood seen in the first phase is Hayz, and in the second one, blood seen upto the tenth will be Hayz. The rest will be Istihaza.

Issue 490: If a woman with fixed habit of time and duration fails to see blood in her habit, and sees it earlier or later, it will be considered as Hayz if it comes for the equal number of days, and bears the signs.

Issue 491: * If a woman who has the habit of time and duration sees blood in her habit for three or more days, but for less than her usual number of days and then her blood stops and thereafter is seen again for days equal to the number of days of her habit, she will treat the whole period, including the intervening days, as one Hayz, if it does not exceed ten days. But if the number of intervening days during which she is Clean (tahir/pak) from blood is ten days or more, then each period of bleeding will be regarded as a separate period of Hayz.

And if the intervening gap is less than 10 days, but the total of first, second and intervening period exceeds ten days, then the first phase will be Hayz, and the second one Istihaza.

Issue 492: If a woman who has fixed habit of time and duration sees blood for more than 10 days, the blood which she sees during the days of her habit is Hayz, even though it may not have the signs of Hayz, and the blood which is seen after the days of her habit is Istihaza even though it may have the sign of Hayz. For example, if the blood of a woman whose habit is from the 1st to the 7th of the month is seen from the 1st to the 12th of a particular month, the blood which is seen during the first 7 days will be Hayz and that which is seen during the remaining 5 days will be Istihaza.

Women Having the Habit of Time Only

Women having the habit of time are of two types:

Issue 493: First, a woman who sees blood in each of the two consecutive months on a given day, and then becomes Clean (tahir/pak) after a few days. The duration of blood varies in each month. For example, if the blood is seen on the 1st of each month but stops on the 7th in the first month and on the 8th in the second month, her habit of time will be the first of every month.

Second, a woman who sees blood in two consecutive months on a given day, for, say 3 or more days and then it stops and thereafter is seen again, but the total number of days does not exceed ten days. However, the number of days during the 2nd month is either more or less than the days in the 1st

month. For example, if the blood is seen on the 1st day of each of the two consecutive months but the total duration of days is 8 in the 1st month and 9 in the 2nd month, she should treat the 1st of the month to be her habit of time.

Issue 494: * If a woman who has the habit of time but the duration of her hayz is not constant, sees blood on her habitual time or two or three days earlier, she will treat herself as Haaez, and act according to the details given in rule no. 486. But if the blood is seen much earlier, so much so that it would not be considered as customary, or if she sees it very late, she will treat herself as Haaez if the blood bears the signs of Hayz. Similarly, she will consider it as Hayz if she is sure that the bleeding will continue for three days, even if the blood bears no semblance of Hayz.

And if she is not sure whether this sort of bleeding will last for three days or not, then as per obligatory precaution, she will do all those acts which are wajib for a Mustahaza, and refrain from all those acts which are forbidden to Haaez.

Issue 495: * If a woman with the fixed habit of time sees blood on her habitual time for more than 10 days and if she is unable to determine the exact duration of Hayz from its signs, then as a precaution, she will follow the habit of her paternal or maternal relatives, irrespective of whether they are living or dead; provided that:

1. the state of her relative does not differ sharply from her state. She, as a young and active person, cannot compare with the habit of an old lady, or the one nearing menopause.
2. She does not compare herself to a woman in her family whose habit is totally different from the habit of the others in the family.

The above rule also applies to a woman of fixed habit of time who fails to see blood on time, and sees it out of the days of her habit for more than 10 days and is unable to discern from the signs.

Issue 496: * A woman with fixed habit of time cannot shift her Hayz to any period outside her habitual time. Therefore, if her commencing time is fixed on the first of every month, with a varying duration of five or six days, and then suddenly she sees blood for twelve days, and she is unable to recognise the signs to determine the duration of Hayz, she will take the first day of the month as the beginning and as for the duration, she will resort to the foregoing rule (495). And if she is aware of her final or middle days of habit, and if the total number of days exceeds ten, she will arrange the duration of Hayz in such a manner that her final or middle days fall within the habitual time.

Issue 497: * If a woman with a fixed habit of time sees blood for more than ten days, and is unable to determine the nature of blood as explained in rule no. 495, then she will be free to decide upon any number of days which she feels could be her days of Hayz. It is recommended that she fixes seven days, and in so doing she must keep in mind her habit of commencement, as mentioned in the foregoing rules.

Women Having the Habit of Fixed Duration

Women having the habit of duration are of two types:

Issue 498: * First, a woman whose duration of Hayz in two consecutive months is same but the commencing times differ. In such circumstances her habit of duration will be the number of days during which blood is seen. For example, if blood is seen from the 1st to the 5th of the 1st month and from the 11th to the 15th of the 2nd month her duration habit will be 5 days.

Second, a woman who sees blood in two consecutive months for 3 or more days, and then it stops for a day or two before it starts again, though the time of commencement of blood varies in the 2nd month from that of the 1st, her duration habit will be the number of days during which blood is seen, provided that the total number of the bleeding and Clean (tahir/pak) days does not exceed ten and that the duration period in both the months remains equal. As a measure of precaution, in the intervening days, she will do all that is obligatory upon a lady who is Clean (tahir/pak), and also refrain from all those acts which a Haaez is forbidden to do. For example, if during the 1st month she sees blood from the 1st to the 3rd day and then it stops for 2 days and then sees again for 3 days, and in the 2nd month she sees it from the 11th to the 13th and then it stops for 2 days and then sees it her duration habit will be six days. And if the duration in two consecutive months is not constant, like, if she sees blood for 8 days in the first month and for 4 days in the next, then a pause, and again bleeding starts making the total 8 days by including the intervening days, then such a woman cannot be classified as woman with fixed duration. She will be Mudhtariba, whose rules will be discussed later.

Issue 499: * If a woman with the fixed habit of duration sees blood for less or more days than her habitual duration, but the number of those days does not exceed 10 she should treat them as Hayz. And if it exceeds 10 days and the nature of blood remains same throughout, then she will calculate her habitual duration from the day bleeding began, and treat it as Hayz. But if the nature of blood changes, with some days showing signs of Hayz and others showing signs of Istihaza, then there can be three possibilities:–

1. if the number of days in which blood shows signs of Hayz tallies with the habitual duration, then she will take those days as of Hayz, and the rest as Istihaza.
2. if the number of days in which blood shows signs of Hayz exceeds her habitual duration, then she will take her habitual duration as Hayz, and the rest as Istihaza.
3. if the number of days in which blood shows signs of Hayz is less than her habitual duration, she will add some days to complete her duration and take that period as Hayz, and treat the rest of the days as of Istihaza.

Mudhtaribah

Issue 500: * Mudhtaribah is a woman who may have seen blood for some months, but did not form a fixed habit, neither of time nor of duration. If such a woman sees blood for more than 10 days, and if the nature of blood remains same, either resembling Hayz or Istihaza, then she will be classified among those women who, despite fixed habit of time, see blood in unusual period, and is also unable to distinguish the signs of one from the other.

As a measure of precaution, she will refer to the prevailing habits among her relatives and adopt it. And if that is not possible, she will fix any reasonable number, neither less than 3 days nor more than ten days, as explained in rules nos.495 and 497.

Issue 501: * If Mudhtaribah sees blood for more than ten days, and if for some days the blood has the signs of Hayz and during other days has the signs of Istihaza, and if the blood which has the signs of Hayz is not less than 3 days nor more than 10 days, then all of it is Hayz. The rest will be Istihaza.

And if the blood bearing the signs of Hayz is for less than 3 days or more than 10 days, she will follow the rule explained in the foregoing clause for the sake of determining the number of days in Hayz.

And if after having determined her Hayz period, she again sees blood before completing 10 days of being Clean (tahir/pak), again with the signs of Hayz, she will treat this new emission as Istihaza.

Mubtadea

Issue 502: * Mubtadea is a woman who sees blood for the first time. If she sees it for more than ten days and all the blood has common signs then she should refer to the prevailing habit among her relatives and consider her corresponding duration as Hayz and the rest as Istihaza, keeping in view two provisions in rule no. 495. And if even that seems impossible, then she will be free to fix a certain duration as explained in rule no. 497.

Issue 503: * If a Mubtadea sees blood for more than ten days, some bearing the signs of Hayz and other that of Istihaza, and if the blood with the signs of Hayz is seen for not less than three and not more than ten days, then all that blood is Hayz. But if she sees blood again before the expiry of ten days and even that blood resembles Hayz, for example, if dark blood is seen for five days and yellowish blood is seen for nine days, and dark blood is seen again for five days, then she should treat the first blood as Hayz and the rest as Istihaza, as explained in the case of Mudhtaribah.

Issue 504: * If a Mubtadea sees blood for more than 10 days, some of which bearing signs of Hayz and other having signs of Istihaza, and if the blood with the signs of Hayz is seen for less than 3 days, she will treat it as Hayz, and for determining the duration of it she will follow as stated in rule no. 501.

Nasiya

Issue 505: * Nasiya is a woman who has forgotten her habit of time and duration, and such women are of various types.

One of them is a woman who had a fixed habit of duration, and has now forgotten it. If she sees blood for three or more days, not exceeding ten, she will treat all of it as Hayz.

But if she sees blood for more than ten days, then she is classified as Mudhtaribah, and she will follow rule nos. 500 and 501, with one difference. While determining her duration, she must know that the duration she is fixing is not less than her usual habit, nor can she fix a longer duration than her usual habit.

Similar is the case of a woman who had a fixed duration, but it slightly varied each month, for example, she saw blood for six days, and at times for seven days in a month. Such a woman, if she is unable to decide on the basis of signs, or the habit of her relatives etc. then she should fix her duration within the limits of six and seven days.

Various Rules Related to Hayz

Issue 506: * If a Muftadea, a Mudhtaribah, a Nasiya and a woman with the fixed habit of duration, see blood with the signs of Hayz, or are certain that the discharge would last for three days, they must abandon the obligatory prayers. But if they later understand that it was not Hayz, they have to give the Qadha of the prayers they did not perform.

Issue 507: If a woman has a fixed habit of Hayz, either of time or of duration or of both, and if she sees blood for two consecutive months contrary to her usual habit in which she finds that the time, the duration or both coincide then she has formed a new habit. For example, if previously she saw blood from 1st to 7th of a month but during these two months she saw it from the 10th to 17th, then the period from 10th to 17th of the month will be her new habit.

Issue 508: "One month" means the expiry of 30 days from the date of commencement of Hayz and not the period from the first to the last date of a month.

Issue 509: If a woman usually sees blood once in a month, but in a particular month she sees it twice with signs of Hayz, and if the number of intervening days during which she remained Clean (tahir/pak) is not less than 10 she should treat both as periods of Hayz.

Issue 510: If a woman sees blood with signs of Hayz for 3 or more days and thereafter for 10 or more she sees blood with the signs of Istihaza and again she sees blood with signs of Hayz for 3 days, she should treat the first and last bleeding as Hayz.

Issue 511: * If a woman becomes Clean (tahir/pak) before the expiry of 10 days and feels that there is

no blood in her interior part she should do Ghusl for the acts of worship although she may have a feeling that blood might appear once again before the completion of 10 days. And if she is absolutely sure that she will see blood before the lapse of 10 days, even then, as a matter of precaution, she should do Ghusl and perform her Ibadaat, but she will refrain from doing those acts which are forbidden to a Haaez.

Issue 512: * If a woman becomes Clean (tahir/pak) before 10 days but feels that there might be blood in her interior part, she should insert cotton and wait for some time to find out. If she finds out that she has become Clean (tahir/pak) she should take bath and perform her acts of worship. And if she finds out that she has not become Clean (tahir/pak) totally, and she does not have a fixed habit of Hayz or if her habit is 10 days, or if she has a fixed duration which is not yet completed, then she will wait. If she becomes Clean (tahir/pak) before ten days, she will do Ghusl. If she becomes Clean (tahir/pak) on completion of 10 days, or if her bleeding exceeds ten days, then she will do Ghusl at the end of tenth day.

And if her habit is for less than 10 days, and she is sure that the blood will cease before ten days are over, or by the end of the tenth day, she must not do Ghusl till then. And if she has a feeling that her bleeding might exceed ten days, it is a recommended precaution that she avoids acts of worship for a day, or upto the tenth day. But this rule applies to those women who have had continuous bleeding before the days of her habit. Otherwise, it is not permissible to neglect Ibadaat after the days of habit are over.

Issue 513: If a woman treats the blood she saw during certain days as Hayz and did not perform her acts of worship and comes to know later that it was not Hayz, she should give Qadha of the lapsed prayers, and fasts, which she left out. And if she performs acts of worship under the impression that the blood is not Hayz but realises later that it was Hayz, then the fasts kept in those days will be void and therefore she should give Qadha of those fasts.

Nifas

Issue 514: From the time when the child birth takes place, the blood seen by the mother is Nifas, provided that it stops before or on completion of the tenth day. While in the condition of Nifas, a woman is called Nafsa.

Issue 515: The blood which a mother sees before the appearance of the first limb of the child is not Nifas.

Issue 516: It is not necessary that the baby is fully grown. Even if a deficient baby is born, the blood seen by the mother for ten days will be Nifas. The term 'Child birth' must be applicable to it.

Issue 517: It is possible that Nifas blood may be discharged for an instant only, but it never exceeds 10 days.

Issue 518: If a woman doubts whether she has aborted something or not, or whether the thing aborted is a child or not, it is not necessary for her to investigate, and the blood which is discharged in this situation is not Nifas.

Issue 519: On the basis of precaution, halting or pausing in a masjid and other acts which are haraam for a Haaez are also haraam for a Nafsa and those acts which are obligatory for a Haaez are also obligatory for a Nafsa.

Issue 520: Divorcing a woman who is in the state of Nifas and having sexual intercourse with her is haraam. However, if her husband has sexual intercourse with her it does not involve any Kaffara.

Issue 521: * When a woman becomes Clean (tahir/pak) from Nifas, she should do Ghusl and perform acts of worship. And if she sees blood again, once or often, and the total number of days on which blood is seen and the intervening days during which she remains Clean (tahir/pak) is 10 or less than 10, then all of it will be Nifas. In the intervening days, as a precaution, she will perform all that is obligatory for a Clean (tahir/pak) woman and also refrain from all acts which are forbidden to a woman in Nifas. So, if she had kept fasts, she will give their Qadha.

And if the blood which she saw later exceeds ten days then there can be two situations:

1. if the woman does not have a fixed habit of duration, then she will count the first ten days as Nifas, and the rest as Istihaza.
2. and if she has fixed habit of duration, then, as a precaution, the blood which she sees after the habitual days of duration will require her to act as a Mustahaza, and also avoid all that is forbidden to a woman in Nifas.

Issue 522: If a woman becomes Clean (tahir/pak) from Nifas, but feels that there might be blood in the interior part, she should insert some cotton, and wait till she finds out. If she finds herself Clean (tahir/pak) then she should do Ghusl for the acts of worship.

Issue 523: * If Nifas blood is seen by a mother for more than 10 days and she has a fixed habit of Hayz, then her Nifas will be equal to the duration of Hayz and the rest would be Istihaza. And, if she does not have a fixed habit of Hayz, she would take ten days as those of Hayz, and treat the rest as Istihaza.

For a woman who has a fixed habit of Hayz, it is a recommended precaution to act as a Mustahaza from the day after her habit is over, and at the same time refrain from acts forbidden to one in Nifas till 18th day. And for a woman with no fixed habit of Hayz, this recommended precaution applies from the tenth to the eighteenth day since the child birth.

Issue 524: * If the habit of Hayz of a woman is less than 10 days and blood is seen for more days than the days of her Hayz, she should treat the days equal to the days of her Hayz as Nifas. After that, she has a choice either to leave out her Salat or act according to the rules of Istihaza, but it is better to leave

out Salat for a day. And if the blood continues to be seen even after 10 days, then all the days in excess of her habit, upto the tenth day, will be Istihaza and she should give Qadha of the acts of worship which she did not perform during those days. For example, if the Hayz duration of a woman has always been 6 days and her blood comes for more than 6 days, she should treat 6 days as Nifas and on the 7th, 8th, 9th and 10th day, it will be her choice either to abstain from all acts of worship or adopt the rules of Istihaza. And if she sees blood for more than ten days, all the days in excess of her habitual duration of Hayz will be treated as the days of Istihaza.

Issue 525: * If a woman, with a fixed habit of Hayz sees blood continuously for a month or more after giving birth to a child, the blood seen for the days equal to her Hayz habit will be Nifas, and the blood seen after that for ten days will be Istihaza, even if it coincides with the dates of her monthly Hayz.

For example, there is a woman whose fixed Hayz habit is from 20th to 27th of every month.

She gives birth on the 10th of a given month, and she continues to see blood for a month or more; her Nifas will be seven days, equal to her Hayz days, and will be from 10th to 17th of that month; now, the blood which she continues to see from the 17th onwards for ten days will be Istihaza, even though it falls in her days of Hayz habit.

After the lapse of 10 days, if bleeding continues, then it is Hayz if it falls in the days of habit, irrespective of whether it has the signs of Hayz or not.

And if bleeding does not occur in the days of Hayz habit, she will wait till the days of her habit, even if it means waiting for a month or more and even if blood has the signs of Hayz.

And if she has no fixed habit of commencement time of Hayz, she should make an effort to recognise her Hayz by its signs; and if that is not possible, because the blood seen after Nifas remains of one type for a month or more, then she will adopt the habit prevailing among her relatives to determine the days of Hayz. And, if that also is not possible, then she has an option of fixing her days of Hayz. These details have been dealt with in the discussions about Hayz.

Issue 526: * If a woman does not have a fixed habit of duration, and if after giving birth she sees blood continuously for a month or more, the rules contained in no. 523 will apply to the first 10 days; and as for the next 10 days it is Istihaza. And as regards the blood seen thereafter, it can be either Hayz or Istihaza, and in order to ascertain whether it is Hayz, she will follow the rule stated in the foregoing clause.

[Ghusl for Touching a Dead Body](#)

Issue 527: If a person touches a human dead body which has become cold and has not yet been given Ghusl (i.e. brings any part of his own body in contact with it) he should do Ghusl regardless of whether he touched it while asleep or awake, voluntarily or otherwise. Ghusl will also be wajib if his nail or bone

touches the nail or bone of the dead body. However, Ghusl is not obligatory if one touches a dead animal.

Issue 528: If a person touches a dead body which has not become entirely cold, Ghusl will not be wajib, even if the part touched has become cold.

Issue 529: * If a person brings his hair in contact with the body of a dead person, or if his body touches the hair of the dead person, or if his hair touches the hair of the dead person, Ghusl will not become obligatory.

Issue 530: * If a person touches a dead child or a foetus in which life has entered, then Ghusl for touching it will be obligatory. Hence, if a still-born child whose body has become cold, comes in contact with the outer part of its mother's body, the mother should do Ghusl for touching the dead body. In fact, as an obligatory precaution, she should do Ghusl even if the child has not touched the outer part of her body.

Issue 531: * A child who is born after its mother has died, and her body has become cold, and if it touches any outer part of mother's dead body, it should do Ghusl on attaining the age of puberty. In fact, it should do Ghusl, as a precaution, even if it did not touch the mother's body.

Issue 532: If a person touches a dead body after it has been given three obligatory Ghusls, Ghusl for touching will not be wajib. However, if he touches any part of the dead body before the completion of 3 Ghusls he should do Ghusl for touching the dead body, even if the 3rd Ghusl of that part which he has touched may have been done.

Issue 533: If an insane person or a minor touches a dead body, the insane person would do Ghusl when he becomes sane, and similarly the minor child would do Ghusl when he attains the age of puberty.

Issue 534: * If a part is separated from a living person, or from a dead body which has not yet been given Ghusls, and a person touches that separated part he does not have to do any Ghusl even if that separated part contains bones.

Issue 535: * It is not obligatory to do Ghusl for touching a separated bone which has not been given Ghusl, whether it has been separated from a dead body or a living person. The same rule applies to touching the teeth which have been separated from a dead body or a living person.

Issue 536: The method of doing Ghusl for touching the dead body is the same as of Ghusl for Janabat. However, for a person who has done Ghusl for touching a dead body, the recommended precaution is that he should perform Wudhu if he wants to pray.

Issue 537: One Ghusl is sufficient for one who touches several corpses or touches the same corpse a number of times.

Issue 538: A person who has not done Ghusl after touching a dead body is not prohibited from halting or pausing in a masjid or from having sexual intercourse with his wife, or from reciting the verses of the holy Qur'an which have obligatory Sajdah. However, he should do Ghusl for offering prayers or for other similar acts of worship.

Rules Related to a Dying Person

Issue 539: A Muslim who is dying, whether man or woman, old or young, should, as a measure of precaution, be laid on his/her back if possible, in such a manner that the soles of his/her feet would face the Qibla (direction towards the holy Ka'bah)

Issue 540: It is recommended that the dead body should be laid facing the Qibla during the Ghusls. However, when Ghusls are completed, it is better to lay it the same way as it is laid when prayers are offered for it.

Issue 541: * It is an obligatory precaution upon every Muslim, to lay a dying person facing the Qibla. And if the dying person consents to it, there is no need to seek the permission for it from the guardian. Otherwise, the permission must be sought.

Issue 542: It is recommended that the doctrinal testimony of Islam (Shahadatain) and the acknowledgement of the twelve Imams and other tenets of faith should be inculcated to a dying person in such a manner that he/she would understand. It is also recommended that these utterances are repeated till the time of his/her death.

Issue 543: It is recommended that the following supplications should be read over to a dying person in such a manner that he/she would understand: *Allahummaghfir liyal kathira mim ma'asika waqbal minniyal yasira min ta'atika ya man yaqbalul yasira wa ya'afu 'anil kathir, lqbal minniyal yasira wa'fu 'anniyal kathir. Innaka antal 'afuwwul Ghafur. Alla hum mar hamni fa innaka Rahim.*

Issue 544: It is Mustahab to carry a person experiencing painfully slow death to the place where he used to offer prayers, provided that it does not cause him any discomfort.

Issue 545: If a person is in the throes of death it is Mustahab to recite by his side Surah Yasin, Surah as-Saffat, Surah al-Ahzab, Ayat al-Kursi and 54th verse of Surah al-A'raf and the last three verses of Surah al-Baqarah. In fact it is better to recite as much from the holy Qur'an as possible.

Issue 546: * It is Makrooh to leave a dying person alone or to place a weight on his stomach, or to chatter idly or wail near him or to let only women remain with him. It is Makrooh to be by his/her side in the state of Janabat or Hayz.

Rules to Follow After the Death

Issue 547: * It is Mustahab that the eyes and lips of a dead person be shut, its chin be tied, its hands and feet be straightened and to spread a cloth over it. If a person dies at night it is Mustahab to light the place where he/she is, to inform Momineen to join the funeral, and to hasten the burial. But if, they are not sure of his/her death, they should wait till they are certain. Moreover, if the dead person is a pregnant woman and there is a living child in her womb, her burial should be delayed till such time that her left side is cut open and the child is taken out and then to sew her side.

The Obligation of Ghusl, Kafan, Salat and Dafn

Issue 548: * Giving Ghusl, Kafan, Hunoot, Salat, and burial to every dead Muslim, regardless of whether he/she is an Ithna-Asheri or not, is wajib on the guardian. The guardian must either discharge all these duties himself or appoint someone to do them. And if anyone performs these duties, with or without the permission of the guardian, the guardian will be relieved of his responsibility. And if the dead person had no guardian, or if the guardian refuses to discharge his duties, then these duties will be obligatory upon all equally, as Wajib al-Kifaaee which means if some people undertake to fulfil the obligation, others will be relieved of the responsibility. And if no one undertakes to do so, all will be equally sinful. And when a guardian refuses to discharge his duty, seeking his permission has no meaning.

Issue 549: If a person undertakes to fulfil the obligations to a dead body it is not obligatory on others to proceed for the same. However, if that person leaves the work half done, others must complete them.

Issue 550: * If a person is certain that others are fulfilling their obligations properly, then it is not obligatory for him to proceed for the purpose. However, if he is in doubt or has suspicion, then he should take necessary steps.

Issue 551: If a person is certain that Ghusl, Kafan, Salat or burial of a dead body has been performed incorrectly, he should proceed to do them correctly again. But if he just feels that probably the duties were not correctly discharged, or if he has a mere doubt, then it is not obligatory to undertake the work.

Issue 552: * The guardian of a wife is her husband. And in other cases, men who inherit the dead person according to the categories which will be explained later, will take precedence over each other. However, to say that the father of the deceased takes precedence over the son, the grandfather over the brothers, or full brothers over half-brothers or the paternal uncles over the maternal uncles, is a ponderable issue, and one should act with caution as the situation demands.

Issue 553: * A minor or an insane person does not qualify for guardianship in matters related to the dead person; similarly, an absent person who can neither attend to the duties himself, nor appoint someone to do them, has no authority as a guardian.

Issue 554: * If a person claims that he is the guardian of the dead person, or that the guardian of the dead person has given him permission to carry out its Ghusl, Kafan and Dafn, or if he claims that he is the appointed executor of the dead person in the matter of its final rituals, his claim will be accepted, provided that he is reliable, or that the corpse is in his possession, or that two Adils testify to his statement.

Issue 555: * If a dead person appoints someone other than his guardian to carry out his Ghusl, Kafan, Dafn and Salat, then he will be the rightful person to fulfil those obligations. And it is not necessary that the person whom the deceased has appointed to carry out the duties personally should accept the will. However, if he accepts it he should act accordingly.

The Method of Ghusl of Mayyit

Issue 556: It is obligatory to give three Ghusls to a dead body. The first bathing should be with water mixed with “Sidr” (Beri) leaves. The second bathing should be with water mixed with camphor and the third should be with unmixed water.

Issue 557: The quality of “Sidr” leaves and camphor should neither be so much that the water becomes mixed (Mudhaaf), nor so little that it may be said that “Sidr” leaves and camphor have not been mixed in it at all.

Issue 558: If enough quantity of “Sidr” leaves and camphor is not available, then whatever quantity available should be mixed with water.

Issue 559: * If a person dies while he is in the state of Ihram his dead body should not be washed with water mixed with camphor. Instead of that, pure unmixed water should be used. However, in the following two situations, water with camphor should be used:

- (i) If he or she dies in Hajj Tamattu' after completing Sae'e';
- (ii) and if it is Hajj Qiran or Ifrad, he died after having shaved the head

Issue 560: * If “Sidr” leaves and camphor or either of these things is not available or its use is not lawful (e.g. if it has been usurped) the dead body should be given Ghusl, on the basis of precaution, with pure, unmixed water instead of the Ghusl which is not possible, and it should also be given one *tayammum*.

Issue 561: * A person who gives Ghusl to a dead body should be a Muslim, preferably a Shia Ithna Asheri, adult, and sane, and should know the rules of Ghusl. And if an intelligent, discerning boy or girl, who is not yet baligh, gives Ghusl correctly, it will be sufficient. And if the deceased belongs to a sect other than Shia Ithna Asheri, and if he or she is given Ghusl according to the rules of his or her sect by a person of his or her sect, then the Shia Ithna Asheri momin will be relieved of the responsibility, except if he is the guardian.

Issue 562: * One who gives Ghusl to the dead body should perform the act with the niyyat of Qurbat, that is, obedience to the pleasure of Allah.

Issue 563: * Ghusl to a Muslim child, even illegitimate, is obligatory. But the Ghusl, Kafan, Dafan of a non-Muslim and his children is not allowed. And it is necessary to give Ghusl to a Muslim who has been insane since childhood and has grown up without having recovered.

Issue 564: * If a foetus of 4 months or more is still-born it is obligatory to give it Ghusl, and even if it has not completed four months, but it has formed features of a human child, it must be given Ghusl, as a precaution. In the event of both of these circumstances being absent, the foetus will be wrapped up in a cloth and buried without Ghusl.

Issue 565: * It is unlawful for a man to give Ghusl to the dead body of a woman and for a woman to give Ghusl to the dead body of a man. Husband and wife can, however, give Ghusl to the dead body of each other, although the recommended precaution is that they should also avoid doing so, in normal circumstances.

Issue 566: * A man can give Ghusl to the dead body of a little girl and similarly a woman can give Ghusl to the dead body of a little boy.

Issue 567: * If no man is available to give Ghusl to the dead body of a man, his kinswomen who are also his mahram (one with whom marriage is prohibited e.g., mother, sister, paternal aunt and maternal aunt) or those women who become his mahram by way of marriage or suckling can give Ghusl to his dead body. Similarly if no woman is available to give Ghusl to the dead body of a woman her kinsmen who are also her mahram or have become mahram by marriage or suckling can give Ghusl to her dead body. In either case, it is not obligatory to cover the body except the private parts; though doing so is preferred.

Issue 568: * If a man gives Ghusl to the dead body of a man, or a woman to the dead body of a woman, it is permissible to keep the body bare, except the private parts. But it is better to give Ghusl from under the dress.

Issue 569: It is haraam to look at the private parts of a corpse and if a person giving Ghusl looks at them, he commits a sin, though the Ghusl will not be void.

Issue 570: * If there is AYN Najasat on any part of the dead body, it is obligatory to first remove it before giving Ghusl. And it is preferred that before the corpse is given Ghusl, it should be clean and free from all other najasat.

Issue 571: Ghusl for a dead body is similar to Ghusl of Janabat. And the obligatory precaution is that a corpse should not be given Ghusl by Irtimasi, that is, immersion, as long as it is possible to give Ghusl by way of Tartibi. And even in the case of Tartibi Ghusl it is necessary that the body should be washed on the right side first, and then the left side. And the recommended precaution is that, if possible, none

of the three parts of the body be immersed in the water. Instead water should be poured on the dead body.

Issue 572: If someone dies in the state of Hayz or Janabat it is not necessary to give him/her their respective Ghusls. The Ghusls given to the dead body will suffice.

Issue 573: * As a precaution, it is haraam to charge any fee for giving Ghusl to the dead. And if someone gives Ghusl with an intention of earning and without the Niyyat of Qurbat, then the Ghusl will be void. However, it is not unlawful to charge for the preliminary preparations before Ghusl.

Issue 574: * There is no rule for Jabirah in Ghusl of Mayyit, so if water is not available or there is some other valid excuse for abstaining from using water for the Ghusl, then the dead body should be given one *tayammum* instead of Ghusl. As a recommended precaution, three *tayammums* may be given, and in one of the *tayammum*, there should be a Niyyat of “ma-fizzimmah”. This means that a person giving *tayammum* resolves that this *tayammum* is given to absolve him of his responsibility.

Issue 575: A person giving *tayammum* to the dead body should strike his own palms on earth and then wipe them on the face and back of the hands of the dead body. And the obligatory precaution is that he should, if possible, use the hands of the dead for its *tayammum*.

Rules Regarding Kafan

Issue 576: The body of a dead Muslim should be given Kafan with three pieces of cloth: a loin cloth, a shirt or tunic, and a full cover.

Issue 577: * As a precaution, the loin cloth should be long enough to cover the body from the navel up to the knees, better still if it covers the body from the chest up to the feet. As a precaution, the shirt should be long enough to cover the entire body from the top of the shoulders up to the middle of the calf, and better still if it reaches the feet. As a precaution, the sheet cover should be long enough to conceal the whole body, so that both its ends could be tied. It's breadth should be enough to allow one side to overlap the other.

Issue 578: The wajib portion of the loin cloth is that which covers from navel up to the knees and wajib portion of a shirt is that which covers from the shoulders up to the middle of the calf of the legs. Whatever has been mentioned over and above this is the Mustahab part of the Kafan.

Issue 579: * The Wajib quantity of Kafan mentioned in the above rule should be financed from the estate of the deceased, and a reasonable quantity to cover the Mustahab may also be charged to the estate, if the status of the deceased demands. But as a recommended precaution, the Mustahab parts of Kafan should not be charged to the shares of minor heirs.

Issue 580: If a person makes a will that the Mustahab quantity of the Kafan(as mentioned in the two

foregoing rules) should be paid for from the 1/3 of his/her estate, or if he/she has made a will that 1/3 of the estate should be spent for himself or herself but has not specified the type of its expenditure, or has specified it for only a part of it, then the Mustahab quantity of Kafan can be taken from 1/3 of the estate.

Issue 581: * If the deceased has not made a will that Kafan may be paid for from the 1/3 of his estate and if they wish to take it from the estate, they must not draw more than what has been indicated in rule no. 579. And if they procured a Kafan which is unusually expensive, then the extra amount paid for it should not be charged to the estate. However, if his baligh heirs agree to pay from their shares of inheritance, then the sum can be deducted to the extent agreed.

Issue 582: The Kafan of a wife is the responsibility of her husband even if she owns her own wealth. Similarly, if a woman is given a revocable divorce and she dies before the expiry of her iddah, her husband should provide her Kafan. And if her husband is not adult or is insane, the guardian of the husband should provide Kafan for the wife from his property.

Issue 583: It is not obligatory for the relatives of deceased to provide his Kafan even if they were his dependents during his life time.

Issue 584: * As a precaution, it must be ensured that each of the three pieces used for Kafan is not so thin as to show the body of the deceased. However, if the body is fully concealed when all the three pieces are put together, then it will suffice.

Issue 585: * Kafan for a dead person must not be a usurped one, that is, unlawfully appropriated. If nothing else but the usurped Kafan is available, then the body will be buried without Kafan. In fact, the usurped Kafan should be removed even if the body has already been buried, except in some special situations, which cannot be discussed here.

Issue 586: * It is not permissible to give a Kafan which is najis, or which is made of pure silk, or which is woven with gold, except in the situation of helplessness, when no alternative is to be found.

Issue 587: It is not permissible to give Kafan made of hide or skin of a dead Najis animal, in normal circumstances. In fact, even the skin of a dead Clean (tahir/pak) animal, or Kafan made of wool or fur from the animal whose meat is haraam to eat should not be used in normal circumstances. (By the term 'dead' is meant an animal who has not been slaughtered according to Shariah). But Kafan made of wool, fur or skin of a slaughtered halal animal can be used for the purpose. However, it is a recommended precaution to avoid them.

Issue 588: If the Kafan becomes Najis owing to its own najasat, or owing to some other najasat, and if the Kafan is not lost totally, its najis part should be washed or cut off, even after the dead body has been placed in the grave. And if it is not possible to wash it, or to cut it off, but it is possible to change it, then it should be changed.

Issue 589: If a person who is wearing Ihram for Hajj or Umra dies, he should be given Kafan like all others and there is no harm in covering his head and face.

Issue 590: It is Mustahab that one keeps one's Kafan and "Sidr" leaves and camphor ready during lifetime.

Rules of Hunut

Issue 591: * After having given Ghusl to a dead body it is wajib to give Hunut, which is to apply camphor on its forehead, both the palms, both the knees and both the big toes of its feet. It is not necessary to rub the camphor; it must be seen on those parts. It is Mustahab to apply camphor to the nose tip also. Camphor must be powdered and fresh, and if it is so stale that it has lost its fragrance, then it will not suffice.

Issue 592: * The recommended precaution is that camphor should first be applied on the forehead of the deceased. It is not necessary to observe sequence while applying camphor to other parts mentioned above.

Issue 593: It is better that Hunut is given before Kafan, although there is no harm in giving Hunut during Kafan or even after.

Issue 594: * It is not permissible to administer Hunut to a person who died in the state of Ihram for Umra and Hajj, except in circumstances explained in rule no. 559.

Issue 595: Though it is haraam for a woman to perfume herself if her husband has died and she is in iddah, but if she dies in iddah, it is obligatory to give her Hunut.

Issue 596: * As a recommended precaution, perfumes like musk, ambergris and aloes-wood ('Ud) should not be applied to the dead body, and these things should not be mixed with camphor.

Issue 597: It is Mustahab to mix a small quantity of Turbat (soil of the land around the shrine of Imam Husayn) with camphor, but it should not be applied to those parts of the body, where its use may imply any disrespect. It is also necessary that the quantity of Turbat is not much, so that the identity of camphor does not change.

Issue 598: * If camphor is not available or the quantity available is just sufficient for Ghusl only, then it is not wajib to apply Hunut. And if it is in excess of the requirement for Ghusl but is not sufficient for administering Hunut to all the parts, then as a recommended precaution, camphor will be applied on the forehead of the dead body first and the remainder, if any, will be applied to other parts.

Issue 599: It is also Mustahab that 2 pieces of fresh and green twigs are placed in the grave with the dead body.

Rules of Salat al-Mayyit

Issue 600: It is obligatory to offer Salat al-Mayyit for every Muslim, as well as for a Muslim child if it has completed 6 years of its age.

Issue 601: * If a child had not completed 6 years of its age, but it was a discerning child who knew what Salat was, then as an obligatory precaution, Salat al-Mayyit for it should be offered. If it did not know of Salat, then the prayers may be offered with the Niyat of 'Raja'. However, to offer Salat al-Mayyit for a still born child is not Mustahab.

Issue 602: Salat al-Mayyit should be offered after the dead body has been given Ghusl, Hunnut and Kafan and if it is offered before or during the performance of these acts, it does not suffice, even if it is due to forgetfulness or on account of not knowing the rule.

Issue 603: It is not necessary for a person who offers Salat al-Mayyit to be in Wudhu or Ghusl or *tayammum* nor is it necessary that his body and dress be Clean (tahir/pak). Rather there is no harm even if his dress is a usurped one. However, it is better that while offering this Salat one should observe all the formal rules which are normally observed in other prayers.

Issue 604: One who offers Salat al-Mayyit should face the Qibla, and it is also obligatory that at the time of Salat al-Mayyit, the dead body remains before him on its back, in a manner that its head is on his right and its feet on his left side.

Issue 605: * As a recommended precaution, the place where a man stands to offer Salat al-Mayyit should not be a usurped one, and it should not be higher or lower than the place where the dead body is kept. However, its being a little higher or lower is immaterial.

Issue 606: The person offering Salat al-Mayyit should not be distant from the dead body. However, if he is praying in a congregation, then there is no harm in his being distant from the dead body in the rows which are connected to each other.

Issue 607: In Salat al-Mayyit, one who offers prayers should stand in such a way that the dead body is in front of him, except if the Salat is prayed in Jama'at and the lines extend beyond on both sides, then praying away from the dead body will not be objectionable.

Issue 608: As a precaution, there should be no curtain or wall or any other obstruction between the dead body and the person offering Salat al-Mayyit. However, there is no harm if the dead body is in a coffin or in any other similar thing.

Issue 609: * The private parts of the dead body should be concealed when Salat al-Mayyit is being offered. And if it was not possible to give Kafan, even then at least its private parts should be covered with a board or brick or any similar thing.

Issue 610: A person should be standing while offering Salat al-Mayyit and should offer it with the Niyat of Qurbat, specifying the dead person for whom he is praying. For example, he should make his intention thus: "I am offering Salat for this dead person in compliance with the pleasure of Allah".

Issue 611: If there is no one who is capable of praying Salat al-Mayyit while standing, then it can be offered while sitting.

Issue 612: If the deceased had made a will that a particular person should lead the prayers for him the recommended precaution is that such a person should take permission from the guardian of the dead person.

Issue 613: It is Makrooh to repeat Salat al-Mayyit a number of times, unless the dead person was an Aalim and pious one, in which case it is not Makrooh.

Issue 614: * If a dead body is buried without Salat al-Mayyit, either intentionally or forgetfully, on account of an excuse, or if it transpires after its burial that the prayers offered for it was void, it will not be permissible to dig up the grave for praying Salat al-Mayyit. There is no objection to praying, with the Niyat of Raja', by the graveside, if one feels that the decay has not yet taken place.

Method of Salat al-Mayyit

Issue 615: There are 5 takbirs (saying Allahu Akbar) in Salat al-Mayyit and it is sufficient if a person recites those 5 takbirs in the following order:

- After making Niyat to offer the prayers and pronouncing the 1st takbir he should say: *Ash hadu an la ilaha illal lah wa ashhadu anna Muhammadan Rasulullah.* (I bear witness that there is no god but Allah and that Muhammad is Allah's Messenger).

- After the 2nd takbir he should say: *Alla humma salli 'ala Muhammadin wa 'ali Muhammad.* (O' Lord! Bestow peace and blessing upon Muhammad and his progeny).

- After the 3rd takbir he should say: *Alla hummaghfir lil mu'minina wal mu'minat.* (O' Lord! Forgive all believers – men as well as women).

- After the 4th takbir he should say: *Alla hummaghfir li hazal mayyit.* (O' Lord! Forgive this dead body). If the dead person is a woman, he would say: *Alla hummaghfir li hazihil mayyit.*

Thereafter he should pronounce the 5th takbir.

It is, however, better that he should pronounce the following supplications after the takbirs respectively:

After the 1st takbir: *Ash hadu an la ilaha illallahu wahdahu la sharika lah. Wa Ashhadu anna Muhammadan 'abduhu wa Rasuluh, arsalahu bil haqqi bashiran wa naziran bayna yada yis sa'ah.*

After the 2nd takbir: Alla humma salli 'ala Muhammadin wa Ali Muhammad wa barik 'ala Muhammadin wa Ali Muhammad warham Muhammadan wa Ala Muhammadin ka afzali ma sallayta wa barakta wa tarah hamta 'ala Ibrahim wa Ali Ibrahim innaka Hamidum Majid wa salli 'ala jami'il ambiya' wal-mursalina wash-shuhada'i was-siddiqina wa jami'i 'ibadilla his-salihin.

After the 3rd takbir: Alla hum maghfir lil mu'minina wal mu'minati wal muslimina wal muslimat, al ahyai' minhum wal amwat tabi'baynana wa baynahum bil khayrati innaka mujibud-da'wat innak 'ala kulli shay'in Qadeer.

After the 4th takbir: Alla humma inna haza 'abduka wabnu 'abdika wabnu amatika nazala bika wa anta khayru manzulin bihi Alla humma inna la na'lamu minhu illa khayra wa anta a'alamu bihi minna. Alla humma in kana mohsinan fa zid fi ihsanihi wa in kana musi'an fatajawaz anhu waghfir lahu. Alla hummaj'alhu 'indaka fi a'lailiyyin wakh'luf 'ala ahlihi fil ghabirin warhamhu bi-rahmatika ya ar hamar Rahimin.

If the dead body is that of a woman he should say: Alla humma inna hazihi 'amatuka wabnatu 'abdika wabnatu amatika nazalat bika wa anta khayra manzulin bihi Alla humma inna la na'lamu minha illa khayra wa anta a'alamu biha minna. Alla humma in kanat mohsinatan fa zid fi ihsaniha wa in kanat musi'atan fatajawaz 'anha waghfir laha. Alla hummaj'al ha 'indaka fi a'la 'illiyin wakh'luf 'ala ahliha fil ghabirin warhamha bi-rahmatika ya ar hamar Rahimin. Thereafter he should pronounce the 5th takbir.

Issue 616: A person offering prayers for the dead body should recite takbirs and supplications in a sequence, so that Salat al-Mayyit does not lose its form.

Issue 617: A person who joins Salat al-Mayyit to follow an Imam should recite all the takbirs and supplications.

Mustahab Acts of Salat al-Mayyit

Issue 618: The following acts are Mustahab in the prayers for the dead body:

- A person who offers prayers for the dead body should have had Ghusl or performed Wudhu or *tayammum*. And the precaution is that he should perform *tayammum* only when it is not possible to do Ghusl, or Wudhu, or if he fears that if he goes for Ghusl or Wudhu it will not be possible for him to participate in the prayers.
- If the dead body is that of a male the Imam or a person who is offering the prayers alone should stand at the centre of its height, that is, the middle part of the dead body, and if the dead body is that of a female he should stand at the chest of the dead body.
- To pray bare-footed.
- To raise one's hands (up to the ears) while pronouncing every takbir.

- The distance between the person offering prayers and the dead body should be so short that, when the wind blows, the dress of the person offering the prayers would touch the coffin.
- To pray in congregation.
- The Imam to recite the takbirs and supplications loudly and those offering the prayers with him to recite them in a low voice.
- If there is only one person joining the Salat al-Mayyit being offered in Jama'at, he would stand behind the Imam.
- One who offers the prayers should earnestly and persistently pray for the dead as well as for all the believers.
- Before the commencement of the congregational prayers for the dead body one should say "as-Salat" three times.
- The prayers be offered at a place where people often go for Salat al-Mayyit.
- If a *Haaez* (woman in her menses) participates in the congregational prayers for a dead person, she should stand alone and should not join the lines.

Issue 619: It is Makrooh to perform prayers for dead bodies in masjids, except in Masjidul Haram.

Rules About Burial of the Dead Body

Issue 620: * It is obligatory to bury a dead body in the ground, so deep that its smell does not come out and the beasts of prey do not dig it out, and, if there is a danger of such beasts digging it out then the grave should be made solid with bricks, etc.

Issue 621: If it is not possible to bury a dead body in the ground, it may be kept in a vault or a coffin, instead.

Issue 622: The dead body should be laid in the grave on its right side so that the face remains towards the Qibla.

Issue 623: * If a person dies on a ship and if there is no fear of the decay of the dead body and if there is no problem in retaining it for sometime on the ship, it should be kept on it and buried in the ground after reaching the land. Otherwise, after giving Ghusl, Hunut, Kafan and Salat al-Mayyit it should be lowered into the sea in a vessel of clay or with a weight tied to its feet. And as far as possible it should not be lowered at a point where it is eaten up immediately by the sea predators.

Issue 624: If it is feared that an enemy may dig up the grave and exhume the dead body and amputate its ears or nose or other limbs, it should be lowered into sea, if possible, as stated in the foregoing rule.

Issue 625: * The expenses of lowering the dead body into the sea, or making the grave solid on the ground can be deducted from the estate of the deceased, if necessary.

Issue 626: * If a non-Muslim woman dies with a dead child, or soulless foetus in her womb, and if the father is a Muslim then the woman should be laid in the grave on her left side with her back towards Qibla, so that the face of the child is towards Qibla.

Issue 627: It is not permitted to bury a Muslim in the graveyard of the non-Muslims, nor to bury a non-Muslim in the graveyard of the Muslims.

Issue 628: It is also not permissible to bury the dead body of a Muslim at a place which is disrespectful, like places where garbage is thrown.

Issue 629: It is not permissible to bury a dead body in a usurped place nor in a place which is dedicated for purposes other than burial (e.g. in a Masjid).

Issue 630: * It is not permissible to dig up a grave for the purpose of burying another dead body in it, unless one is sure that the grave is very old and the former body has been totally disintegrated.

Issue 631: * Anything which is separated from the dead body (even its hair, nail or tooth) should be buried along with it. And if any part of the body, including hair, nails or teeth are found after the body has been buried, they should be buried at a separate place, as per obligatory precaution. And it is Mustahab that nails and teeth cut off or extracted during lifetime are also buried.

Issue 632: If a person dies in a well and it is not possible to take him out, the well should be sealed, and the well should be treated as his grave.

Issue 633: If a child dies in its mother's womb and its remaining in the womb is dangerous for the mother, it should be brought out in the easiest possible way. If it becomes inevitable to cut it into pieces there is no objection in doing so. It is, however, better that if the husband of the woman is skilled in surgery the dead body of the child should be taken out by him, and failing that, the job should be performed by a skilled woman. And if that is not available, a skilled surgeon who is the mahram (one with whom marriage cannot be contracted) of the woman should do it. And if even that is not available a skilled man who is not mahram (one with whom marriage can be contracted) should remove the dead child. And if even such a person is not available the dead body can be brought out by any unskilled person.

Issue 634: If a woman dies and there is a living child in her womb, it should be brought out in the safest possible way, even if there be no hope for the child's survival. The body of the mother should then be sewn up.

Mustahab Acts of Dafn

Issue 635: It is Mustahab that the depth of the grave should be approximately equal to the size of an average person and the dead body be buried in the nearest graveyard, except when the graveyard which is situated farther is better due to some reasons, like if pious persons are buried there or people go there in large number for *Fateha*.

It is also recommended that the coffin is placed on the ground a few yards away from the grave and then taken to the grave by halting three times briefly. It should be placed on the ground every time and then lifted before finally it is lowered into the grave at the 4th time. And if the dead body is of a male, it should be placed on the ground at the 3rd time in such a manner that its head should be towards the lower side of the grave and at the 4th time it should be lowered into the grave from the side of its head. And if the dead body is of a female it should be placed on the ground at the 3rd time towards the Qibla and should be lowered into the grave sidewise and a cloth should be spread over the grave while lowering it.

It is also Mustahab that the dead body should be taken out of the coffin and lowered into the grave very gently, and the prescribed supplications should be recited before and during burying the dead body; and after the dead body has been lowered into the niche, the ties of its shroud should be unfastened and its cheek should be placed on earth, and an earthen pillow should be done up under its head and some unbacked bricks or lumps of clay should be placed behind its back so that the dead body may not return flat on its back. Before closing the niche, the person reciting the *talqin* should hold with his right hand the right shoulder of the dead body and should place his left hand tightly on its left shoulder and take his mouth near its ear and shaking its shoulders should say thrice: *Isma' ifham ya*here the name of the dead person and his father should be called. For example, if the name of the dead person is Muhammad and his father's name 'Ali it should be said thrice: *Isma' ifham ya Muhammad bin 'Ali*.

And then he should say:

Hal anta 'alal 'ahdil lazi farqtana 'alayhi min shahadati an la ilaha illal lahu wahdahu la sharika lah wa anna Muhammadan sallal lahu 'alayhi wa Alihi 'abduhu wa Rasuluhu wa sayyidun nabiyyina wa khatamul mursalina wa anna 'Aliyyan Amirul mu'minina wa sayyidul wasiyyina wa imamu nif tarazallahu ta'tahu 'alal 'alamina wa annal Hasana wal Husayna wa 'Aliyyabnal Husayni wa Muhammadabna 'Aliyyin wa Ja'farabna Muhammadin wa Musabna Ja'farin wa 'Aliyyabna Musa wa Muhammadabna 'Aliyyin wa 'Aliyyabna Muhammadin wal Hasanabna 'Aliyyin wal Qa'imal hujjatal Mahdi salawatullahi 'alayhim a'immatul mu'minina wa hujajullahi'alal khalqi ajma'ina wa a'immatuka a'immatu hudan abrar ya(here the name of the dead person and his father should be called)

And then the following words should be said: *Iza atakal malakanil muqarraabani Rasulayni min 'indillahi tabaraka wa ta'ala wa sa'alaka 'an Rabbika wa 'an Nabiyyika wa 'an dinika wa 'an Kitabika wa 'an Qiblatika wa 'an A'immatika fala takhaf wa la tahzan wa'qul fi jawabi hima, Allahu Rabbi wa Muhammadun sallal lahu 'alayhi wa Alihi nabiyyi wal Islamu dini wal Qur'anu kitabi wal Ka'batu Qiblata wa*

Amirul mu'mininina 'Aliyybnu Abi Talib imami wal Hasanubnu 'Aliyyi nil Mujtaba imami wal Husaynubnu 'Aliyyi nish-shahidu bi-Karbala imami wa 'Aliyyun Zaynul 'Abidina imami wa Muhammadu nil Baqiru imami wa Ja'faru nis Sadiqu imami wa Musal Kazimu imami wa 'Aliyyu-nir Riza imami wa Muhammadu nil Jawadu imami wa 'Aliyyu nil Hadi imami wal Hasanul 'askari imami wal Hujjatul muntazar imami ha ula'i salawatullahi 'alayhim ajma'in A'i'mmati wa sadati wa qadati wa shufa-a'i bihim atawalla wa min a'daihim atabarra'u fid dunya wal akhirati thumma i'lam ya

Here the name of the dead person and his father should be called and thereafter it should be said:

Annal laha tabaraka wa ta'ala ni'mar-Rabb wa anna Muhammadan sallal lahu 'alayhi wa Alihi ni'mar Rasul wa anna 'Aliyyabna Abi Talib wa awladahul ma'suminal A'i'mmatal ithna 'asharah ni'mal A'i'mmah wa anna ma ja'a bihi Muhammadun sallal lahu 'alayhi wa Alihi haqqun wa annal mawta haqqun wa suwala munkarin wa nakirin fil qabri haqqun wal ba'tha haqqun wan nushura haqqun wassirata haqqun wal mizana haqqun wa tatayiral kutubi haqqun wa annal jannata haqqun wan-nara haqqun wa annas sa'ata a'tiyatun la rayba fiha wa annallaha yab'athu man fil qubur.

Then the following words should be said: *Afahimta ya* (here the name of the dead person should be called) and thereafter the following should be said: *Thabbatakallahu bil qawlith thabit wa hadakallahu ila siratim mustaqim 'arrafallahu baynaka wa bayna awliya'ika fi mustaqarrim min rahmatih.* Then the following words should be uttered: *Alla humma jafil arza 'an jambayhi vas'ad biruhihi ilayka wa laqqihi minka burhana Alla humma 'afwaka 'afwaka.*

Issue 636: It is recommended that the person who lowers the dead body in the grave should be Clean (tahir/pak), bare-headed and bare-footed and he should climb out of the grave from the feet side. Moreover, persons, other than the near relatives of the deceased, should put the dust into the grave with the back side of their hands and recite the following: *Inna lillahi wa innailayhi raji'un.* If the dead person is a woman, her mahram and in the absence of a mahram her kinsmen should lower her in the grave.

Issue 637: It is Mustahab that the grave be square or rectangular in shape and its height equal to four fingers' span. A sign should be fixed on it for the purpose of identification and water should be poured on it, and then those present should place their hands on the grave parting their fingers and thrusting them into earth. Then recite *Surah al-Qadr* 7 times and pray for the forgiveness of the departed soul and say: *Alla humma jafil arza 'an jam bayhi wa as'idilayka ruhahu wa laqqihi minka rizwana wa askin qabrahu min rahmatika ma tughneehi bihi 'an rahmati man siwaka.*

Issue 638: It is Mustahab that when the persons who attended the funeral have departed, the guardian of the dead person or the person whom the guardian grants permission should recite the prescribed supplications for the dead person.

Issue 639: It is Mustahab that after the burial, the bereaved family is consoled, praying for their well being. However, if the condolence is given long after the event, and if it serves to refresh the sorrowful memories, then it should be avoided.

It is Mustahab that food be sent to the members of the family of the deceased for 3 days. It is, however, Makrooh to take meal with them in their homes.

Issue 640: It is also Mustahab that a person should observe patience on the death of his near ones, especially on the death of his son, and, whenever the memory of the departed soul crosses his mind, he should say: *Inna lillahi wa inna ilayhi raji'un* and should recite the holy Qur'an for the sake of the departed. A man should visit the graves of his parents and pray there for the blessings of Allah for himself and should make the grave solid so that it may not be easily ruined.

Issue 641: * As a matter of precaution, one should refrain from scratching one's face or body, or uprooting one's hair to display the grief. However, slapping one's head or face is permitted.

Issue 642: * It is not permissible to tear one's clothes on the death of anyone except on the death of one's father and brother, though the recommended precaution is that one should not tear one's clothes on their death also.

Issue 643: If a wife mourning the death of a husband scratches her face causing blood to come out, or pulls her hair, she should, on the basis of recommended precaution, set a slave free, or feed ten poor, or provide them dress. And the same applies when a man tears his clothes on the death of his wife or son.

Issue 644: * The recommended precaution is that while weeping over the death of any person one's voice should not be very loud.

Salat al-Wahshat (Prayers to be offered for the departed soul on the night of burial)

Issue 645: It is befitting that on the first night after the burial of a dead person, two Raka'ats of wahshat prayers be offered for it. The method of offering this prayers is as follows:

In the first Raka'at, after reciting Surah al-Hamd, Ayatul Kursi should be recited once and in the second Raka'at, Surah al-Qadr should be recited 10 times after Surah-al-Hamd; and after saying the Salam the following supplication should be recited: *Alla humma salli 'ala Muhammadin wa Ali Muhammad wab'ath thawabaha ila qabri*(here the name of the dead person and his father's name should be mentioned).

Issue 646: Wahshat prayers can be offered in the night following the burial of the dead body at any time, but it is better to offer it in the early hours of the night after 'Isha prayers.

Issue 647: * If it is proposed to transfer the dead body to some other town or its burial is delayed owing to some reason, the wahshat prayers should be deferred till the first night of its burial.

Exhumation

Issue 648: It is haraam to open the grave of a Muslim even if it belongs to a child or an insane person. However, there is no objection in doing so if the dead body has decayed and turned into dust.

Issue 649: * Digging up or destroying the graves of the descendants of Imams, the martyrs, the Ulama and the pious persons is Haraam, even if they are very old, because it amounts to desecration.

Issue 650: * Digging up the grave is allowed in the following cases:

- When the dead body has been buried in an usurped land and the owner of the land is not willing to let it remain there.
- When the Kafan of the dead body or any other thing buried with it had been usurped and the owner of the thing in question is not willing to let it remain in the grave. Similarly, if anything belonging to the heirs has been buried along with the deceased and the heirs are not willing to let it remain in the grave. However, if the dead person had made a will that a certain supplication or the holy Qur'an or a ring be buried along with his dead body, and if that will is valid, then the grave cannot be opened up to bring those articles out. There are certain situations when the exhuming is not permitted even if the land, the Kafan or the articles buried with the corpse are Ghasbi. But there is no room for details here.
- When opening the grave does not amount to disrespect of the dead person, and it transpires that he was buried without Ghusl or Kafan, or the Ghusl was void, or he was not given Kafan according to religious rules, or was not laid in the grave facing the Qibla.
- When it is necessary to inspect the body of the dead person to establish a right which is more important than exhumation.
- When the dead body of a Muslim has been buried at a place which is against sanctity, like, when it has been buried in the graveyard of non-Muslim or at a place of garbage.
- When the grave is opened up for a legal purpose which is more important than exhumation. For example, when it is proposed to take out a living child from the womb of a buried woman.
- When it is feared that a wild beast would tear up the corpse or it will be carried away by flood or exhumed by the enemy.
- When the deceased has willed that his body be transferred to sacred places before burial, and if it was intentionally or forgetfully buried elsewhere, then the body can be exhumed, provided that doing so does not result in any disrespect to the deceased.

Mustahab Ghusls

Issue 651: * In Islam, several Ghusls are Mustahab. Some of them are listed below:

- Ghusl al-Jumuah: Its prescribed time is from Fajr to sunset, but it is better to perform it near Zuhr. If, however, a person does not perform it till noon, he can perform it till dusk without a Niyyat of either performing it on time or as Qadha. And if a person does not perform his Ghusl on Friday it is Mustahab that he should perform the Qadha of Ghusl 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 for his Ghusl on Friday he can perform the Ghusl on Thursday with the Niyyat of Raja', that is, as a desirable act. And it is Mustahab to recite the following supplication while performing Friday Ghusl: '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 mutatahhirin. (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 Muhammad and his Progeny. And make me one of those who are repentant and pure).
- Taking baths 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 Ramadhan.
- Ghusl on Eidul Fitr day and Eidul Azha day. The time of this Ghusl is from Fajr up to sunset. It is, however, better to perform it before Eid prayers.
- Ghusl on the 8th and 9th of the month of Dhul-Hijj. As regards the bathing on the 9th of Dhul-Hijj it is better to perform it at noon-time.
- Ghusl by a person who has touched a dead body after it has been given Ghusl.
- Ghusl for Ihram (pilgrim's dress).
- Ghusl for entry into the haram of Makkah.
- Ghusl for entry into Makkah.
- Ghusl for visiting the holy Ka'bah.
- Ghusl for entry into the holy Ka'bah.
- Ghusl for slaughtering an animal and for shaving one's head (during pilgrimage).
- Ghusl for entry into Madinah, and its haram (sanctuary).
- Ghusl for entry into the Mosque of the holy Prophet.
- Ghusl at the time of bidding farewell to the sacred shrine of the holy Prophet.

- Ghusl for Mubahala (imprecation) with the enemy.
- Ghusl to a new-born child.
- Ghusl for Istakhara .
- Ghusl for offering Istisqa' – invocation for rains.

Issue 652: * The *Fuqaha* have mentioned many more Mustahab Ghusls, some of which are as follows:

- Ghusl on all odd nights of the month of Ramadhan and on each of its last 10 nights and in the last part of its 23rd night.
- Ghusl on the 24th day of Dhul-Hijj.
- Ghusl on the day of Eid-i-Nawroz and 15th of Sha'ban and 9th and 17th of Rabi'ul Awwal and the 25th day of Dhul-Qa'dah.
- Ghusl by a woman who has perfumed herself for someone other than her husband.
- Ghusl by one who slept in a state of intoxication.
- Ghusl by a person who went to witness the hanging and saw the hanged person. However, if his eyes fell on him by chance or helplessly, or if he had gone for example, to give evidence, Ghusl will not be Mustahab for him.
- Ghusl for the Ziyarat of the Masoomen (A.S.) whether from near or far. However, as a precaution, these Ghusls should be done with the Niyyat of 'Raja', (i.e. with a hope that it might be a desirable act).

Issue 653: After having taken the Mustahab Ghusl listed in rule no. 651, one can perform acts (e.g. prayers) for which Wudhu is necessary. However, Ghusl performed with the Niyyat of 'Raja' do not suffice for Wudhu (i.e. Wudhu has to be performed).

Issue 654: If a person wishes to perform a number of Mustahab Ghusls, one Ghusl with the Niyyat of performing all the Ghusls will be sufficient.

Tayammum

Tayammum should be performed instead of Wudhu or Ghusl in the following seven circumstances:

First:

When it is not possible to procure sufficient water for performing Wudhu or Ghusl.

Issue 655: * If a person happens to be in a populated area he should make his best efforts to procure

water for Wudhu or Ghusl till such time that he loses all hope. And if he happens to be in a desert, he should search for water on the way or at nearby places. And if the land is uneven, or densely wooded, and it is difficult to walk, he should search for water in all the four directions for a distance covered by one or two flings of an arrow. (A fling is equal to about two hundred steps).**

Issue 656: If out of the four directions, some are even and others are uneven, one should search for water in the even direction to the extent of two arrow flings, and on the side which is uneven to the extent of one arrow fling.

Issue 657: It is not obligatory for a person to search for water in the direction where he is sure that water is not available.

Issue 658: * If the time left for Salat is not short, and if he is sure or feels sure that water is available at a farther place, he should go there to procure water, provided that going there is not extremely difficult, and that the distance is not unusually long. And if he has mere suspicion about water being there, then it is not necessary for him to go.

** In his commentary on the book entitled *Man la Yahzuruhul Faqih* the late Allama Majlisi has defined the distance covered by an arrow to be equal to 200 footsteps.

Issue 659: It is not necessary that a person should go himself in search of water. He can send a reliable person for this purpose. And it is sufficient if one person goes on behalf of many.

Issue 660: * If a person feels that there might be some water in the provision he carries or at the place of encampment or even in the convoy, he should search for it thoroughly, till he is satisfied that there is no water or he becomes hopeless.

Issue 661: If a person searched for water before the time for Salat, but did not find it and if he stayed there till the time of prayers set in, he should search for water again, as a recommended precaution, provided he feels that water may be found.

Issue 662: If a person searched for water after the time for Salat had set in, and did not find it, if he stayed there till the time for next prayers, and if he felt there was a possibility of water being found, the recommended precaution is that he should go in search of water again.

Issue 663: When the time left for prayers is short or when there is fear of thieves or wild beasts or when the search for water is unbearable, it is not necessary for one to search for water.

Issue 664: * If a person does not search for water till the time for Salat approaches Qadha, in spite of the fact that he would have found water if he had tried, such a person has committed a sin, but the Salat which he will pray with *tayammum* will be valid.

Issue 665: * If a person is sure that he cannot get water and does not, therefore, go in search of water

and offers his prayers with *tayammum*, but realises after prayers that if he had made an effort he would have fetched water, he should, as an obligatory precaution, do wudhu and repeat the prayers.

Issue 666: * If a person could not get water after a search and prayed with *tayammum* and then learns later after offering prayers that water was available at the place where he had searched, his prayers is valid.

Issue 667: If a person believed that the time left for prayers was little, and prayed with *tayammum* without going in search of water, but later learnt after the prayers but before the expiry of time that there was time for a search of water, then the obligatory precaution is that he should repeat that prayer.

Issue 668: * If the time for Salat has set in and a person is already with Wudhu, he should not allow his Wudhu to become void if he knows that he will not be able to find water or he will not be able to do Wudhu again. As an obligatory precaution, he should not invalidate his Wudhu deliberately. However, a man can have sex with his wife even if he knows that he will not be able to do Ghusl.

Issue 669: * Similarly, if a person is with Wudhu before the time for prayers set in, and knew that if he made his Wudhu void, it would not be possible for him to get water, the recommended precaution is that he should try to keep his Wudhu intact. As an obligatory precaution, he should not invalidate the Wudhu deliberately.

Issue 670: If a person has just sufficient water for Wudhu or for Ghusl, and if he knows that if he spills it he will not be able to get water again, it is haraam for him to spill it if the time for prayers has already set in, and the obligatory precaution is that he should not throw it away even before the time for prayers sets in.

Issue 671: * If a person knew that he would not get water, and yet made his Wudhu void or spilled it after the time for prayers had set in, he committed a sin but his prayers with *tayammum* will be order. However, the recommended precaution is that he should offer the Qadha of the prayers.

Second:

Issue 672: * If a person is unable to procure water on account of old age or weakness, or fear of a thief or a beast, or because he does not possess means to draw water from a well, he should perform *tayammum*. The same would apply if acquiring water is intolerably difficult. But in this last situation, if a person, in spite of the difficulty, did not perform *tayammum*, and did Wudhu, his Wudhu will be valid.

Issue 673: If a bucket, a rope and other similar implements are needed for pulling water out of a well, and the person concerned is obliged to purchase or hire them, he should do so even if he has to pay much more than the usual rate. Similarly, he has to buy the water even if it is sold at a higher price. However, if by doing so, his economic condition is harmed, then it is not obligatory to procure them.

Issue 674: If a person is obliged to take a loan for procuring water he should take a loan. However, if he

knows or feels that it will not be possible for him to repay the loan it is not obligatory for him to take a loan.

Issue 675: If digging a well does not involve much hardship the person concerned should dig a well to get water.

Issue 676: If he is given water by another person without any obligation he should accept it.

Third:

Issue 677: If a person fears that if he uses water his life will be endangered, or he will suffer from some ailment or physical defect, or the illness from which he is already suffering will be prolonged, or become acute or some complications may arise in its treatment, he should perform *tayammum*. However, if he can avoid the harm by using warm water, he should prepare warm water and do Wudhu, or Ghusl when it is necessary.

Issue 678: It is not necessary to be absolutely certain that water is harmful to him. If he feels that there is a probability of harm, and if that probability is justified by popular opinion, giving cause for some fear, then he should do *tayammum*.

Issue 679: If a person has an eye disease and water is harmful to him he should perform *tayammum*.

Issue 680: If a person performs *tayammum* on account of certainty or fear about water being harmful to him but realises before Salat that it is not harmful, his *tayammum* is void. And if he realises this after having prayed he should offer the prayers again with Wudhu or Ghusl.

Issue 681: If a person was sure that water was not harmful to him, and he did Ghusl or Wudhu, but later realised that water was harmful to him, his wudhu and Ghusl will be void.

Fourth:

Issue 682: * If a person fears that if he uses water for Ghusl or Wudhu, he will be involved in hardship because of thirst, he should perform *tayammum*. *Tayammum* is permissible in the following three cases:

- If he fears that by using up the water for Ghusl or Wudhu he will suffer an acute thirst, which may result in his illness or death, or it may cause intolerable hardship.
- If he fears that his dependents whose protection is his responsibility, may become ill or die due to thirst.
- If he fears that others, human beings or animals, may die or suffer some illness or become unbearably restless and distressed due to lack of water.

Apart from these three conditions mentioned, it is not permissible to perform *tayammum* when water is

available.

Issue 683: * If besides the Clean (tahir/pak) water which a person has for Wudhu or Ghusl he also has najis water enough for drinking, he should keep the Clean (tahir/pak) water for drinking and pray with *tayammum*. When water is required for other people attached to him, he would keep Clean (tahir/pak) water for Wudhu and Ghusl and let them quench their thirst with najis water, regardless of whether they know about the najasat or not, or whether they care about it or not. If water is required for an animal or a minor child, it should be given najis water to drink and Clean (tahir/pak) water be used for Wudhu or Ghusl.

Fifth:

Issue 684: * If the body or dress of a person is najis and he possesses only as much water as is likely to be exhausted if he does Ghusl or Wudhu, and no water would be available for making his body or dress Clean (tahir/pak), he should make his body or dress Clean (tahir/pak) and pray Salat with *tayammum*. But if he does not have anything upon which he would do *tayammum*, then he should use the water for Ghusl and Wudhu, and pray with najis body or dress.

Sixth:

Issue 685: If a person possesses such water or container which is not permitted to use, like when they are usurped (Ghasbi) he should perform *tayammum* instead of Ghusl and Wudhu.

Seventh:

Issue 686: When the time left for Salat is so little that if a person does Ghusl or Wudhu he would be obliged to offer the entire prayers or a part of it after the prescribed time, he should perform *tayammum*.

Issue 687: If a person intentionally delays offering the prayers till no time is left for Ghusl or Wudhu, he commits a sin, but the prayers offered by him with *tayammum* will be valid, although recommended precaution is that he should give Qadha of the prayers.

Issue 688: If a person doubts whether any time will be left for prayers if he does Ghusl or Wudhu, he should perform *tayammum* .

Issue 689: If a person performs *tayammum* owing to shortage of time and after the Salat he had an opportunity to do Wudhu but did not do so till the water he had is no longer with him, he will have to perform a new *tayammum* for subsequent prayers, even if the first *tayammum* had not become void, provided, of course, that *tayammum* continues to be his religious obligation.

Issue 690: * If a person has water, but because of shortage of time he prays with *tayammum* and while in prayers, the water he had goes out of his possession, he will, as per recommended precaution, do *tayammum* again for the subsequent prayers, provided that his religious obligation continues to be

tayammum.

Issue 691: If a person has only just enough time that he may perform Wudhu or Ghusl and offer prayers without its Mustahab acts like Iqamah and Qunut, he should do Ghusl or Wudhu, whichever is then necessary, and pray without those Mustahab parts. In fact, if for that purpose, he has to avoid the next Sura after al-Hamd, he should do so after doing Wudhu or Ghusl.

Things on which Tayammum is Allowed

Issue 692: *Tayammum* can be done on earth, sand, lump of clay or stone but the recommended precaution is that if earth is available *tayammum* should not be performed on anything else. If earth is not available, then it can be performed on sand or a lump of clay, and in absence of these on a stone.

Issue 693: * *Tayammum* can also be done on gypsum or lime-stone. Similarly, *tayammum* is allowed on dust which gathers on the dress or the carpets etc., provided that its quantity is such that it can be termed as soft earth. However, it is a recommended precaution, that using dust be avoided if other alternatives are available. It is also a recommended precaution that baked gypsum, lime, brick and mineral stones be avoided.

Issue 694: * If a person cannot find earth, sand, lump of clay or stone, he should perform *tayammum* on mud, and if even that is not available, then on dust particles which settle on the carpets or the dresses, though it may not be in a quantity which could be considered as soft earth. And if none of these things is available he should, on the basis of recommended precaution, pray without *tayammum*, but it will be obligatory for him to repeat the prayers later as Qadha.

Issue 695: * If a person can gather some earth by shaking the carpet etc. then to do *tayammum* with dust particles will not be correct. And similarly if he can make mud dry and obtain earth from it, then *tayammum* on wet mud will be incorrect and void.

Issue 696: If a person does not have water, but has snow or ice he should, if possible, melt it into water and perform Wudhu and Ghusl. And if it is not possible to do so and also he does not have anything on which *tayammum* is allowed then it is necessary that he should give Qadha after Salat time. But it is better that he should make the parts of Wudhu or Ghusl wet with snow or ice. And if even this is not possible he should perform *tayammum* on snow or ice and offer prayers in time.

Issue 697: If a thing like straw, on which *tayammum* is void, gets mixed with clay and sand, then *tayammum* cannot be performed on it. However, if it is so little that it gets lost in the sand or clay, then *tayammum* with it is valid.

Issue 698: If a person does not own anything on which to perform *tayammum* he should, if possible, get it by purchasing or other similar means.

Issue 699: Performing *tayammum* on mud wall is valid but the recommended precaution is that if dry earth or clay is available, *tayammum* should not be performed on wet earth or mud.

Issue 700: The thing on which a person performs *tayammum* should be Clean (tahir/pak) and, if he has no Clean (tahir/pak) thing on which *tayammum* would be correct, it is not obligatory for him to offer prayers. He should, however, give its Qadha, though it is better that he should pray within the prescribed time.

Issue 701: If a person was sure that *tayammum* on a particular thing was valid and he did it accordingly, but came to know later that *tayammum* performed was void, he would repeat the prayers performed with that *tayammum*.

Issue 702: * The thing used for *tayammum* should not have been usurped, or obtained without the owner's permission. *Tayammum* on usurped objects like earth, etc, will be void.

Issue 703: * *Tayammum* performed in usurped area or space is not void. Hence, if a person strikes his hands on the earth for *tayammum* in his own property, and then enters the property of another person without obtaining permission to wipe his hands on his forehead, his *tayammum* is correct and valid, though he has committed a sin (by trespassing).

Issue 704: * If someone does *tayammum* on a usurped object, forgetfully or by way of negligence, his *tayammum* will be valid. However, if a person himself usurps something, and then forgets that he has usurped it, then *tayammum* performed on such a thing cannot be considered as valid.

Issue 705: * If a person is imprisoned in a usurped place and both the water and earth of that place are usurped, he should pray with *tayammum*.

Issue 706: * The thing on which a person is performing *tayammum* should, if possible, on the basis of obligatory precaution, have particles which would stick to the hands, and after striking hands on it, one should not shake off all the particles from ones hands.

Issue 707: It is Makrooh to perform *tayammum* on the earth of a pit, and street dust, or the saline earth, on which a layer of salt has not settled. If, however, a layer of salt has settled on the earth, performance of *tayammum* on it is void.

[Method of Performing Tayammum Instead of Ghusl or Wudhu](#)

Issue 708: * The following 4 things are obligatory in *tayammum* performed instead of Ghusl or Wudhu.

- Intention (Niyat)
- Striking or keeping both the palms on the object on which *tayammum* is valid. As an obligatory precaution, this should be done by both the palms together.

- Wiping or stroking the entire forehead with the palms of both the hands, and, as an obligatory precaution, its two ends commencing from the spot where the hair of one's head grow down to the eyebrows and above the nose. And it is recommended that the palms pass over the eyebrows as well.
- To pass the left palm over the whole back of the right hand and thereafter, to pass the right palm over the whole back of the left hand.

Issue 709: The recommended precaution is that *tayammum*, whether it is instead of Ghusl or Wudhu, should be performed in the following order: First, he/she should strike the hands on the earth to wipe the forehead and the back of the hands, and then strike the hands on earth once again to wipe the back of the hands.

Orders Regarding Tayammum

Issue 710: If a person leaves out even a small part of his forehead or the back of his hands in *tayammum*, forgetfully or intentionally, or even due to ignorance, his *tayammum* will be void. However, it is not necessary to be very particular; if it can be ordinarily assumed that the forehead and the backs of the hands have been wiped, it would be sufficient.

Issue 711: * In order to be sure that the backs of the hands have been wiped, wiping should be done from slightly above the wrist, but wiping in between the fingers is not necessary.

Issue 712: As a precaution, the forehead and the backs of the hands should be wiped downwards from above, and their acts should be performed one after the other without undue interruption. If someone interrupts the sequence so much that it could not be said that he is doing *tayammum*, then *tayammum* will be void.

Issue 713: * It is not necessary to determine while making Niyyat that a particular *tayammum* is instead of Wudhu or Ghusl. However, if he has to perform two *tayammums*, then he must clearly specify which is instead of Wudhu and which for Ghusl. And even if he fails to determine correctly the purpose of one *tayammum* which is obligatory upon him, due to some error, it will be deemed correct as long as he is aware that he is discharging his religious obligation.

Issue 714: As a recommended precaution the forehead, the palm of the hands and the backs of the hands of a person wishing to do *tayammum* should be Clean (tahir/pak).

Issue 715: * While performing *tayammum* one should remove the ring one is wearing and also remove any obstruction which may be on his forehead or on the palms or back of his hands (e.g. if anything is stuck on them).

Issue 716: If a person has a wound on his forehead or on the back of his hands and if it is tied with a bandage or something else, which cannot be removed, he should wipe his hands over it. And if the palm

of his hand is wounded and, bandaged in a way that it cannot be removed, he should strike his bandaged hands on a thing with which it is permissible to perform *tayammum* and then wipe his forehead and the back of his hands.

Issue 717: There is no harm if there is hair on the forehead or on the back of hands. However, if the hair of his head fall on his forehead then it should be pushed back.

Issue 718: If one feels that one has some obstruction on his forehead or on the palm or back of his hands, an obstruction commonly known to be so, then one should verify and ensure that the obstruction is removed.

Issue 719: * If the obligation of a person is *tayammum* but he cannot perform it himself he should solicit assistance. And the one who assists should make him perform *tayammum* with his own hands. However, if this is not possible the assistant should strike his hands on a thing on which it is lawful to perform *tayammum* and then wipe it on the person's forehead and hands. In the first instance, the Niyat for *tayammum* by the person himself will be sufficient, but, as an obligatory precaution, both he and his assistant should make the Niyat in both the cases.

Issue 720: If a man doubts while performing *tayammum* whether or not he has forgotten a certain part of it, after he has passed that stage, he should ignore his doubt, and if that stage has not yet passed, he should perform that part.

Issue 721: * If, after wiping the left hand, a man doubts whether or not he has performed his *tayammum* correctly his *tayammum* is valid. But if his doubt is about the wiping of the left hand and if it cannot be said that he has passed that stage, he should wipe the left hand.

Issue 722: * A person whose obligation is *tayammum* and if he does not hope to be relieved of his excuse during the entire time of Salat , he can do *tayammum*. However, if he performs *tayammum* for some other obligatory or Mustahab act and his excuse (on account of which his religious obligation is *tayammum*) continues till the time for prayers sets in, he can offer his prayers with that *tayammum*.

Issue 723: * If a person whose obligation is *tayammum* knows that his excuse will continue till the end of the time of Salat , and has no hope for its removal, he can offer prayers with *tayammum* even during the early part of the time. But, if he knows that his excuse will cease to exist by the end of the time he should wait and offer prayers with Wudhu or Ghusl as the case may be. In fact, if he has a glimmer of hope that his excuse might be removed near the end of Salat time, it will not be permissible for him to do *tayammum* and pray, until he loses hope altogether.

Issue 724: * If a person, who cannot perform Wudhu or Ghusl, is sure, or considers it probable, that his excuse will not be removed, he can offer the Qadha of his past prayers with *tayammum*. However, if his excuse is removed afterwards, as a recommended precaution, he should offer those prayers again with Wudhu or Ghusl. And if he does not lose all hope about the removal of the excuse, he cannot do

tayammum to give Qadha prayers.

Issue 725: * It is permissible for a person, who cannot do Ghushl or Wudhu, to offer with *tayammum* the daily Mustahab prayers for which the time is fixed. However, if he has hope that his excuse may cease to exist before the time for prayers is over then, as an obligatory precaution, he should not offer the Mustahab prayers during the earlier part of their time.

Issue 726: * If a person does Ghushl in state of Jabira, and performs *tayammum* as a measure of precaution, and after having prayed he experiences a minor hadath (an act which breaks Wudhu, like passing wind or urinating), he should do Wudhu for subsequent prayers. And if that hadath had occurred before he had prayed, he should do Wudhu for that also.

Issue 727: If a person performs *tayammum* on account of non-availability of water or because of some other excuse his *tayammum* becomes void as soon as that excuse ceases to exist.

Issue 728: The things which invalidate Wudhu invalidate the *tayammum* performed instead of Wudhu also. Similarly, the things which invalidate Ghushl invalidate the *tayammum* performed instead of Ghushl also.

Issue 729: If one has upon him several wajib Ghushls, but he cannot do them, it is permissible for him to perform one *tayammum* instead of all those Ghushls, but the recommended precaution is that for each of those Ghushls he should perform a separate *tayammum*.

Issue 730: If a person who cannot do Ghushl wishes to perform an act for which Ghushl is obligatory, he should perform *tayammum* for Ghushl. And a person who cannot perform Wudhu wishes to perform an act for which Wudhu is obligatory, he should perform *tayammum* instead of Wudhu.

Issue 731: * If a person performs *tayammum* instead of Ghushl of Janabat it is not necessary for him to perform Wudhu for offering prayers. However, if he performs *tayammum* instead of other Ghushls, then as recommended precaution, he should do Wudhu also. And if he cannot do Wudhu, he should do another *tayammum* instead of Wudhu.

Issue 732: * If a person performs *tayammum* instead of Ghushl of Janabat and later he commits acts which makes Wudhu void, and if he still cannot do Ghushl for later prayers, he should do Wudhu, and as per recommended precaution, perform *tayammum* also. And if he cannot do Wudhu, then as a recommended precaution, he should do *tayammum* with a hope that his responsibility is discharged.

Issue 733: If a person whose obligation is to perform *tayammum* instead of Wudhu or Ghushl so as to fulfil, for example, an act like offering prayers, and if in the first *tayammum* he makes a Niyyat to perform it instead of Wudhu, or instead of Ghushl and performs the second *tayammum* with the Niyyat of carrying out his religious obligation, it is sufficient.

Issue 734: If a person whose obligation is *tayammum* performs *tayammum* for an act, he can perform all

those acts which should be done with Wudhu or Ghusl, as long as his *tayammum* and the excuse remain. However, if his excuse was shortage of Salat time, or if he performed *tayammum* for Salat al-Mayyit or to go to sleep in spite of water being available, then his *tayammum* is valid for its intention and purpose only.

Issue 735: In some cases it is better that a person should give Qadha for the prayers which he offered with *tayammum*::

- When he was afraid of harm caused by using water and yet intentionally entered the state of Janabat and offered prayers with *tayammum*.
- When he knew or suspected that he would not be able to procure water and yet entered the state of Janabat intentionally and offered prayers with *tayammum*.
- When he did not go in search of water intentionally till the time for prayers became short and he offered the prayers with *tayammum* and learnt later that if he had made a search for water he would have been able to procure it.
- When he delayed offering prayers intentionally and offered it with *tayammum* at the end of its time.
- When he threw away the water, although he knew or suspected that he would not be able to get water, and then offered the prayers with *tayammum*.

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