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The Rules of Taqleed and Tahaarah

Issue 1: It is not allowed for any Muslim to follow another in the Roots of Religion (Usool Ad-Deen). Rather, it is imperative that he knows it and has faith in it based on evidence and proof according to his own understanding and capability. Regarding the Branches of Religion (Furoo' Ad-Deen), in other words, the rulings and practical instructions, if a person is a Jurist/Mujtahid (in other words, capable of deriving the divine rulings and obtaining them by himself) he can act according to his opinion and his derivation of rulings.

If he is not a Jurist/Mujtahid, it is obligatory upon him to follow a Jurist and act according to his opinion and legal decrees. Just as people do when they refer to informed and competent individuals in all of their affairs in which they have no competence and they follow their opinions.

It is also allowed to act with precaution, in other words, that one acts in all of his affairs such that he gains certainty that he is taking care of his legal duties.

Issue 2: It is conditional that the Jurist whom a person follows is a man; mature; sane; Shi'ah Ithna 'Ashari; of pure birth (in that he is not an illegitimate child). Likewise, it is conditional (that the Jurist) be just and living (according to obligatory precaution). The just person is he who is endowed with the inner state of fearing Allah, preventing himself from committing major sins and from persisting in minor sins.

Issue 3: In matters which the Jurists differ in the opinions, it is obligatory to follow the most learned.

Issue 4: There are four ways of comprehending the opinion of the Jurist and his verdicts:

- **First:** Hearing (the verdict) from the Jurist directly or seeing his writing.
- **Second:** Seeing his practical report which is possible to rely upon.
- **Third:** Hearing from he whose word and report is reliable.
- **Fourth:** Notoriety among people in manner obliging dependence and reliability in it.

Issue 5: When the Jurist whom a person is following dies, it is allowed to remain in his following (Taqleed), rather, if he was the most learned, it is obligatory (to do so). A condition being that the person already acted upon the Jurist's verdicts in (the Mujtahid's) lifetime or had taken his verdict in order to act upon them in the minimum.

Issue 6: It is not allowed to act upon the verdict of a deceased Jurist in the beginning (of Taqleed), although he be the most learned, based on obligatory precaution.

Issue 7: It is obligatory for the one obliged to observe the Islamic law (Mukallaf) that he learn the matters which he has need of, or those matters which customarily occurs for him or that he learns the method of precaution (in those matters).

Issue 8: When people perform their acts without following (a Jurist) for a period of time, then, follow a Jurist. Then, if their previous acts are in agreement with the verdicts of this Jurist, the acts are correct. Otherwise, they are obligated to repeat those acts. Likewise is it when they had followed a Jurist without sufficient verification.

Issue 9: When the verdict of a Jurist has changed, it is obligatory to act according to the new verdict. However, the acts which were performed according to the previous verdict are correct and there is no need of repetition. Thus it is when one switches from one Jurist to another. It is not necessary to repeat the previous acts when they differ from the new opinions.

Issue 10: When two Jurists are equal, the follower is able to choose between them and it is allowed to follow one of the two in some matters and follow the other in other matters.

Issue 11: Water is either Pure [Mutlaq] or Mixed [Mudhaaf]. Mixed water is that which is not possible to apply the term water to alone. For example, it is said to be juice, soapy water, rose water. Regarding pure water, it is that which it is possible to apply the term water to without restriction or condition, like common water.

Issue 12: Pure water has some types and each type has specific rulings. These types are:

- Large quantity of water [Kurr Water]
- Small quantity of water [Qaleel Water]
- Flowing water and the water of pipes [Jaari Water]
- Rain water [Ghayth/Matar Water]
- Well water [Bi'r Water]

All of these waters have in common that they are pure [Taahir] and purifiers [Mutahhir]. Mixed water, however, does not purify anything. Rather, it becomes impure [Najis] upon contact with impurities

[Najaasah].

Issue 13: Kurr water is water which, if poured into a container, each of its length, width and depth is three and a half spans of the hand in order to fill a container or that water whose weight is 384 Kilograms or 384 Liters (based on obligatory precaution). The standard in the span of the hand is the medium hand span.

Issue 14: When a source of impurity [¹Aynun–Najaasah], like urine or blood, falls into Kurr water, the Kurr water does not become impure except when its color, taste or smell is changed by reason of this impurity.

Issue 15: When we place something impure under flowing water from a pipe connected to a Kurr of water, then, the water which is separated from the impure thing is pure unless it had acquired the taste, color or smell of the impurity.

Issue 16: When we have doubt in water which was a Kurr or more than a Kurr as to whether it is now less than a Kurr or not, we apply the ruling of a Kurr upon it. Likewise, in the reverse, when we have doubt in water which was less than a Kurr as to whether it has now become a Kurr or not, we apply the ruling of a small quantity of water [Qaleel water] upon it.

Issue 17: Intended in (the term) small quantity of water [Maa'ul–Qaleel] is that which is less than the quantity of a Kurr and it does not come from within the earth.

Issue 18: When an impurity comes into contact with a small quantity of water, all of the water becomes impure (based on obligatory precaution). Regarding when a small quantity of water is poured on to an impurity from above only the part of the small quantity of water contacting the impurity will become impure. When, by means of a fountain, (the water) rises from the lower level to a higher level and the higher level makes contact with the impurity, the part contacting the impurity becomes impure not the lower part of the fountain.

Issue 19: When something Mutanajjis (contaminated with an impurity) is washed in a small quantity of water, it becomes pure (with the conditions which will be mentioned in that which follows)

Issue 20: Flowing water is that water which springs from the earth (like the water of a stream or spring) or that which flows resulting from the continuous melting of ice gathered upon a mountain.

Issue 21: Flowing water does not become impure with contact with an impurity even though the flowing water is less than a Kurr, except when it acquired the taste, smell or color of the impurity.

Issue 22: The water of pipes and, likewise, the water of the bathhouses connected to a storage tank, its ruling is the ruling of flowing water with a condition that the amount of water of the storage tank alone in addition to that which is in the pipes is not less than a Kurr.

Issue 23: The ruling of rain water is (same as) the ruling of flowing water. Thus, it purifies every Mutanajjis (contaminated by an impurity) thing with contact. It being the same whether the Mutanajjis is from the earth or the body or clothes or other than that, with the condition that the Mutanajjis (contaminated by an impurity) thing does not contain the source of impurity ['Aynun-Najaasah] and with the condition that the dirty wash water is separated from it. It is necessary that the downpour be in the quantity that the title of rain can be applied to it.

Issue 24: When a carpet is spread upon the impure earth and rain pours upon it and flows under it, that carpet is not made impure. Rather, the earth which is beneath it becomes pure.

Issue 25: The water of the well is pure and can purify although it be less than a Kurr. When something Mutanajjis (contaminated by an impurity) is washed in well water and the Mutanajjis (contaminated by an impurity) thing does not contain the source of impurity ['Aynun-Najaasah], it becomes pure.

Issue 26: The water of the well, although it had not become impure by reason of the falling of an impurity in it, however, it is recommended to remove from the well a quantity of water for each one the impurities (having fallen into it). These quantities are mentioned in the detailed books on Fiqh.

Issue 27: Deep wells or semi-deep well and others whose water is withdrawn from it by means of a motor, if the amount of water withdrawn from it is in the quantity of a Kurr, it is capable of purifying [Mutahhir]. Regarding when it is less than a Kurr, then, as long as the water is continually withdrawn and flowing, its ruling is (the same) as the ruling of well water and it does not become impure with contact with an impurity.

Issue 28: When well water has acquired the taste of an impurity or its color or smell, by means of a source of impurity falling into it, then, this alteration disappears afterward, the water of the well is purified unless new water flows into it and mixes with it.

Issue 41: Istibraa' is a recommended act for men. It means that a man, after urinating, performs the following act: he massages the penis from the base to the top a number of times. Then, he squeezes the head of the penis a number of times to remove that urine which remains in the passageway. As far as Istibraa' of semen, it is to urinate after the emergence of semen in order to remove the remaining particles of urine from the passageway.

Issue 42: The benefit of Istibraa' of urine is that it purifies the passageway of urine. Then, when a questionable fluid emerges from a man after Istibraa', it is pure, as it is not nullifying his Wudhu'. As for when he had not performed Istibraa' it is obligatory upon him to repeat the Wudhu' and wash the place (where the fluid emerged).

Issue 43: The benefit of Istibraa' of semen is that when a doubtful fluid is discharged from a man and he doesn't know whether it is semen or one of the pure fluids, it is not obligatory upon him to bathe. When he had not performed Istibraa' and there is a probability that the discharge is particles of semen

remaining in the passageway and that it emerged accompanied with semen or another fluid, it is obligatory upon him to bathe a second time.

Issue 44: There is no Istibraa' for women. When a doubtful fluid emerges from her, it is pure and neither Wudhu' nor washing is obligatory upon her.

Issue 45: The impurities, according to obligatory precaution, are eleven: 1) urine; 2) stool; 3) semen; 4) a corpse; 5) blood; 6) the dog; 7) the pig; 8) the non-Muslim; 9) every intoxicating fluid; 10) barley beer; 11) the sweat of the polluted animal.

Issue 46: The urine and stool of man and every animal whose flesh is prohibited, possessing flowing blood (meaning that its blood gushes at the time of slaughter) is Najis (impure). The obligatory precaution is to avoid even the urine of the animal whose flesh is prohibited whose blood does not gush at the time of slaughter. However, the excrement of small animals like mosquitoes and flies and whatever is similar to these, is Taahir (pure).

Issue 47: The excrement and urine of birds of lawful and prohibited flesh is not Najis, however, the recommended precaution is to avoid the (excrement and urine of the bird of) prohibited flesh, particularly, the urine of the bat.

Issue 48: The semen of animals whose blood gushes at the time of slaughter is Najis, it being the same whether the (animal is of) lawful or prohibited flesh. The obligatory precaution is to avoid the animal that doesn't have gushing blood as well.

Issue 49: The corpse of the animal whose blood gushes is Najis when it died of itself. Regarding when it is slaughtered in a non-Islamic manner, it is Taahir (pure), however, the recommended precaution is to avoid it, basing it on that it is flesh and hides furnished by non-Islamic countries, it is pure, however, eating this meat is forbidden except that there is certainty that it was slaughtered in a lawful Islamic manner. Or that information from the Muslims of that country is obtained that it is slaughtered lawfully.

Issue 50: The parts of the corpse which do not support life, like the wool, hair and nails are pure. However, the bones and the parts which support life like the teeth and horns (in other words, those parts which hurt the animal if something is inflicted upon it), then, it (these parts) there is an objection (to their being considered pure).

Issue 51: The egg which emerges from the stomach of a dead chicken is pure with the condition that its outer shell is hard, however, it is obligatory to purify it.

Issue 52: The meats, hides and fat which are traded in the markets of Muslims or that which a Muslim gives to another person is pure. However, when it is known that it is taken from a non-Muslim without its state being investigated, it is forbidden to eat it.

Issue 53: All edible and non edible materials furnished by non Islamic countries, like butter, cooking

butter (Ghee), cheese, types of medicine, soap, (fragrant) oils, dye and that which is similar to those are pure, if people are not certain of its being impure.

Issue 54: The blood of man and every animal whose blood gushes at the time of slaughter is impure. However, the blood of animals whose blood does not gush, like the fish, the snake and, likewise, the mosquito, is pure.

Issue 55: When an animal of lawful meat is slaughtered according to the legal manner and a usual amount of blood emerges from the animal, the remaining blood inside is pure, except when the head of the animal is placed on an elevated place at the time of slaughtering and the blood returns inside the animal. Regarding when the blood returns inside the animal by reason of breathing, then, the obligatory precaution is to avoid it.

Issue 56: The blood which is in an egg of a chicken is impure and it is forbidden to eat it according to obligatory precaution.

Issue 57: The blood which solidifies under the skin or nails by reason of a powerful blow, when the description of blood is not applied upon it, is pure. When it is said that it is blood, then, as long as it is under the skin or nail, there is no objection in it in relation to Wudhu', Ghusl and prayer.

Regarding when the skin is punctured which it is obligatory to remove (the blood) and purify its place, if there is not any injury or severe difficulty. When there is severe difficulty (in removing the blood), purify the extremities for Wudhu' and Ghusl, then, place a pure cloth upon it and wipe (the cloth) with hands with moisture upon them and perform Tayammum as a precaution.

Issue 58: The common dog and pig are both impure. Even their hair, their claws, their nails and moisture is impure. However, the sea dog and sea pig are both pure.

Issue 59: The non-Muslim (the non-Muslim is he who denies the existence of God and the prophethood of the Messenger of Islam – Muhammad, peace be upon him and his descendants, or he who has taken a partner with God the Glorified) is impure, although he is a believer in one of the divine religions like Judaism or Christianity (according to obligatory precaution). However, when (the Jew or Christian) are in non Islamic countries and avoiding them has hardship, avoiding them is not obligatory.

Issue 60: Those who deny an imperative belief [Dharoori] of the imperative beliefs of the Islamic faith (meaning that which all of the Muslims teach like resurrection on the Day of Judgment, the obligation of prayer and fasting and things like that), if he knew that it is an imperative (belief), then, he is a non-Muslim. If he was in doubt that its nature was an imperative belief, then, he is not a non-Muslim. However, the recommended precaution is to avoid him.

Issue 61: He who blasphemes God, may God forbid, or the Prophet, peace be upon him and his descendants, or one of the infallible A'immah, upon them be peace, or Fatimah Az-Zahrah, peace be

upon her, or he is an enemy of them, he is a non-Muslim.

Issue 62: All of the Islamic sects are pure except the Nisaab who are at enmity with the infallible A'immah, peace be upon them, the Khawaarij and the Ghulaat who were extremists in the matter of the A'immah, upon them be peace, then, they are in the ruling of a non-Muslim.

Issue 63: Wine and every fluid which intoxicates man is impure according to obligatory precaution. Regarding when it is a kind of narcotic or Hashish which narcotizes or intoxicates, but it is not fluid itself, then, it is pure. If it is mixed with water and becomes a fluid, regarding its usage, then, it is forbidden in every situation.

Issue 64: Natural and artificial Sabirtu which is not known whether it is taken from a fluid intoxicant itself, it is pure. Likewise, are (fragrant) oils and medicines mixed with natural and artificial Sabirtu.

Issue 65: When the juice of grapes boiled by itself (that boiling is that which is customarily a prerequisite for it becoming wine), it becomes impure and forbidden to drink it. If it boils by means of fire or other than fire it does not become impure, however, it is forbidden to drink it except after two thirds have evaporated. As such is the juice of dates, raisins, apricots, according to obligatory precaution.

Issue 66: When dates, raisins, apricots are placed in food, then boiled in (the food), there is no objection in eating it.

Issue 67: Beverages taken from barley and which are called Fuqqaa' are forbidden. It is, with regard to impurity, like wine. However, that which is taken from barley for its particular medicinal properties, and the name barley water is applied to it but it never intoxicates, it is pure and lawful (to drink).

Issue 68: The sweat of the polluted camel (in other words, that camel which is habituated to eating the excrement of man), also, the camel of the polluted animals, according to obligatory precaution.

Issue 69: The sweat of the ritually impure [Junub] (becoming Junub due to a forbidden act) is not impure. It being the same if the person had become Junub by reason of fornication or sodomy or masturbation. However, the prayer is not permitted as long as that sweat is on his body or his clothing, according to obligatory precaution.

Issue 70: It is a recommended precaution to avoid the sweat of the Junub (resulting from a forbidden act). In keeping with this precaution, it is most proper that the Junub person bathe in water which is not hot so that he is not perspiring at the time of bathing. This is in the situation of bathing in a small quantity of water [Qaleel Water]. There is no objection when (the Junub person) bathes in Kurr Water and that which is similar to it. However, it is obligatory upon him to purify his body with water once after concluding the bath, according to the recommended precaution.

Issue 85: The term *Mutahhiraat* is applied to things which purify Mutanajjis things and they are twelve:

- 1) Water
- 2) The earth
- 3) The sun
- 4) Physical Change
- 5) Transformation
- 6) Evaporation of two thirds
- 7) Transferral
- 8) Islam
- 9) Subordination
- 10) Removal of the Source of Impurity
- 11) Quarantine of the polluted Animal
- 12) Absence of a Muslim

The rules of these are coming in a detailed manner in the following issues:

Issue 86: Pure Mutlaq Water can purify all Mutanajjis (contaminated by an impurity) things with the condition that the water does not become Mixed [Mudhaaf] at the time of washing the Mutanajjis (contaminated by an impurity) thing in it and that it does not acquire the smell of the impurity or its color or taste. (And) with the condition that the source of impurity ['Aynun–Najaasah] is removed with the washing and is purified. For example, when blood is in something, wash the blood in water very well in as much as the blood is removed and it becomes pure [Taahir].

Issue 87: It is obligatory to wash a Mutanajjis (contaminated by an impurity) utensil in a small quantity of water three times. However, it suffices to purify it in Kurr Water or Flowing Water one time, although three times is better. The water of pipes is in the ruling of Flowing Water.

Issue 88: When a dog has licked a utensil or drank water or another fluid from, it is obligatory, first, to cover it with soil mixed with some water. Then, purify it in a small quantity of water [Qaleel Water] twice or in Kurr Water or Flowing Water once. When we pour something containing the saliva of a dog into a utensil, then, the recommended precaution is that this method is also taken. Regarding when a utensil contacts another place on the body of the dog with moisture, it is not obligatory to cover it with soil. Rather, it is obligatory to wash it three times in a small quantity of water or one time in Kurr or Flowing water.

Issue 89: The utensil which a pig has drank fluid from, it is obligatory to wash it with water seven times but it is not necessary to spread soil upon it. It is necessary to wash it with water seven times also for a spot of pig (contacting it) and for the death of desert rat in it, according to precaution.

Issue 90: When something Mutanajjis (contaminated by an impurity) is washed in Kurr Water or Flowing Water or with the water of pipes until the impurity is removed, or it washed in Kurr Water or Flowing Water after removing the source of impurity, one time, it becomes pure. However, it is obligatory to squeeze carpets and clothing and things similar to those until the (wash) water is separated from it.

Issue 91: To purify something made Mutanajjis (contaminated by an impurity) by urine, it suffices to wash it twice in a small quantity of water or once in Kurr Water or flowing water or with the water of pipes. However, the (thing made) Mutanajjis (contaminated by an impurity) by other than urine, it suffices to wash it once in a small quantity of water or in Kurr water.

Issue 92: To purify clothing and carpets and things similar to those, it is obligatory to squeeze it a little to remove the wash water from it.

Issue 93: When Mutanajjis (contaminated by an impurity) clothing is dyed with a color and immersed in Kurr Water or Flowing Water or placed under the water of pipes and the water contacts all of its parts before it becomes mixed by reason of that dye, that clothing becomes pure although colored wash water emerges from it at the time of squeezing it. Regarding when the water becomes mixed before contacting all of the parts of the aforementioned clothing, continuation of washing is obligatory until pure water [Mutlaq Water] has reached it.

Issue 94: To purify the body in Kurr Water or Flowing Water or under the water of pipes, it suffices to remove the source of the impurity alone and it is not necessary to emerge from the water and enter into it another time.

Issue 95: The ruling of the water of the faucet (which is) connected to Kurr Water is the same ruling of Kurr Water and Flowing Water. Based on that, when something Mutanajjis (contaminated by an impurity) is washed in it, it becomes pure by only removing the source of impurity from it.2–Earth

Issue 96: When the bottom of the feet or the soles of shoes become impure by means of walking upon Najis earth, they are purified by means of walking upon pure earth or by rubbing the Mutanajjis (contaminated by an impurity) place with pure earth. With the condition that the earth is pure [Taahir] and that the source of the impurity is removed. Likewise, it is obligatory that the earth be soil or stone or brick or cement or things resembling that. The bottom of the feet and the soles of Mutanajjis (contaminated by an impurity) shoes are not purified by walking on carpets, mats and vegetation.

Issue 97: When the earth covered with wood is walked upon for purifying the bottom of feet or the soles of Mutanajjis (contaminated by an impurity) shoes, for that there is an objection (in regarding it to be correct). However, the feet and shoes are purified by walking upon asphalt.

Issue 98: It suffices for purifying the bottom of the feet and the soles of shoes to walk on the earth for a short distance or to rub them upon with the earth. However, the best manner is to walk fifteen arm lengths (in other words, approximately seven and a half meters) at the minimum.

Issue 99: The rays of the sun purifies the earth and the roof of a house, however, the purification of a building, windows, vents and whatever is similar to that, is an area of objection.

Issue 100: In order to purify the earth and the roof of a house by means of the rays of the sun, there are conditions:

- **First:** That the Najis place has moisture spread on it. Based upon this, when the area is dry, it is obligatory to moisten it before that in order to dry it by means of the sun.
- **Second:** That the source of impurity is removed before that.
- **Third:** That the sun shines upon the area in a direct manner, not that it shines upon it from behind a cloud and things similar to that, except that the cloud is very thin whereas it does not block the rays of the sun. Nothing prevents (purification) by the shining of the sun upon it from behind glass.
- **Fourth:** If something Mutanajjis (contaminated by an impurity) dries by means of the shining of the sun upon it, it does not suffice when it dries with assistance of wind or by means of other instruments of heat, except that the affect of that is very minimal whereas it is said: it dried by means of the sun.

Issue 117: Wudhu' is considered as the washing of the face, the two arms, wiping the front of the head and the back of the feet in a manner which will be described in the following issues.

Issue 118: It is obligatory to wash the face from above the eyebrows, in other words, from the hair line of the head toward the end of the chin, lengthwise, and the area covered between the thumb and the middle finger, widthwise. If even something small in this area is not washed, the Wudhu' is invalid. Due to this, in order to gain certainty in washing the area (completely), it is obligatory to enter its adjoining (areas of the washed area) in the washing as well.

Issue 119: The bearded man whose skin of the face is visible through the hair of his beard, is obligated to make the water reach the skin of the face when making Wudhu'. When the skin is not visible, it suffices to wash the hair alone and it is not necessary to make it reach the skin.

Issue 120: It is obligatory to wash the right arm from the elbow to the tips of the fingers after washing the face. Then, wash the left arm after that in the same manner.

Issue 121: It is obligatory to wash the face and the arms from the higher point to the lower point. If the washing is from the lower point to the higher, the Wudhu' is invalid.

Issue 122: In the Wudhu', the first washing of the face and arms is obligatory. The obligatory precaution

is to leave the second washing. Regarding the third washing or more, it is forbidden. The aim in the (term) first washing is washing the entire limb whether it be with one handful (of water) or numerous handfuls. Then, at the time of washing the entire limb in that manner, it is counted as one washing.

Issue 123: After washing the two arms, it is obligatory to wipe the front part of the head with the moisture remaining on the hand from the Wudhu'. According to obligatory precaution, it is obligatory that the wiping is with the right hand and the preferred manner is the wiping is from the higher to the lower, however, there is no objection if it is reversed, in other words, from the lower to the higher.

Issue 124: The front of the head above the eyebrows is the place of wiping [Mash]. If (an area is wiped) with the hand in any amount (deemed as a wiping) it suffices. However, the recommended precaution is to wipe (in the measure of) a finger, lengthwise and the width of the three fingers, widthwise.

Issue 125: It is allowed to wipe on the scalp of the head or the hair that grows on it. Regarding when the hair is plentiful and long whereas when it is combed it falls into the face or another place on the head, it is obligatory to wipe at the root of the hair. It is best to part the hair before Wudhu' so that after finishing washing the left arm he can wipe at the roots of the hair of the head or the scalp with ease.

Issue 126: After wiping the head, with the same water remaining on the hands, the backs of both feet are wiped from the tip of the toes up to the arch of the feet. The recommended precaution is to wipe even up to the joint of the feet.

Issue 127: Whereas the width which suffices in a wiping is the area of one finger, however, it is best that the amount be that of three fingers joined together and it is best to wipe the entire back of the feet with the inside of the entire palm (of the hand). If the entire palm is put on the back of the foot and drawn slightly, it suffices (for wiping).

Issue 128: It is obligatory that the place of wiping be dry. There is not harm if it is a little wet wherein the wetness of the hands overcomes (the wetness of the place) at the time of wiping.

Issue 129: It is permissible to immerse the face and hands in water with the intention of Wudhu' or remove them from water with the intention of Wudhu' after immersing them in water. That is called Immersion Wudhu' [Al-Wudhu' Al-Irtimaasi].

Issue 130: In the immersion Wudhu', in order that the wiping of the head and feet not be with external water, it is obligatory at the time of immersing the right and left arms, he intends that after that he removes the arms from the water and as long as water remains on his hands, it is (water which is a) part of Wudhu'. In other than this situation, in wiping the head and feet, there is an objection.

Issue 131: The conditions (in the correctness) of Wudhu' are twelve:

First, the purity [or Tahaarah] of the water of Wudhu'.

Second, that the water is pure [Mutlaq] water. Based on this, the Wudhu' performed with Mutanajjis water or Mixed [Mudhaaf] water is invalid, although the person making Wudhu' doesn't know of that or he forgot. If he prays with that Wudhu', it is obligatory to repeat the prayer.

Issue 132: When there is no water available besides Mixed [Mudhaaf] Water, Tayammum is obligatory. If the Mixed Water was mingled with clay, then, if there is sufficient time, it is obligatory that the worshipper wait until the water clarifies and the clay settles, according to obligatory precaution.

Issue 133: Third, that the water of Wudhu', the area in which the Wudhu' is performed, the place in which the water of Wudhu' is poured and the container which the Wudhu' is performed with, must be lawful according to obligatory precaution. Based on this, if the Wudhu' is with usurped water or water in which one does not know of the approval of its owner, there is an objection.

Issue 134: He who does not intend to pray in a Mosque or Husainiyyah, if he does not know that the water which is in these places is a public religious endowment [Waqf 'Aamm] or that it is an endowment only for those who intend to pray in that place? Wudhu' is not permitted for him in that place. Likewise, Wudhu' with the water of markets and hotels is not permitted for he who is not one of its people or one of its residents, except that it is understood from the usage of people to be a public endowment.

Issue 135: Wudhu' is permitted in large and small rivers without the permission of its owners, although people may not know that the owner is agreed. Regarding when its owner expressly prohibited Wudhu' in it, the obligatory precaution is to abandon (performing Wudhu' there). If it was another tributary of the river, without the permission of its owner, then, the precaution is not to perform Wudhu' with it.

Issue 136: Fourth, that the container with which its water Wudhu' is performed, not be made of gold or silver according to obligatory precaution.

Issue 137: Fifth, that the limbs of Wudhu' at the time of washing or wiping be pure [Taahir]. Regarding if the limb becomes impure after completing the washing of that limb, the Wudhu' is correct.

Issue 138: When a place on the body becomes impure besides a limb of Wudhu', it is permitted to perform Wudhu' in that state. However, the recommended precaution is to wash the exiting place of urine and stool first, then, perform the Wudhu'.

Issue 139: Sixth, that the time is sufficient for Wudhu' and prayer together. Then, when the time was not ample, rather, the time is restricted wherein if Wudhu' is performed, the entire prayer or a portion of the its obligatory parts will occur outside of the proper time, Tayammum is obligatory.

Issue 140: He whose duty is to perform Tayammum in restricted time, however, performed Wudhu' for prayer, his Wudhu' is invalid. Regarding if he performed Wudhu' for other than prayer, like reciting the Qur'an, his Wudhu' is correct.

Issue 141: Seventh, that the Wudhu' is performed with the intention of Qurbah, meaning that he

performs Wudhu' for the sake of Allah. Then, if he performed Wudhu' for eyeservice or reputation or for refreshment and that which is similar to that, his Wudhu' is invalid. However, when he intends with certainty that he is performing the Wudhu' to comply with the command of Allah, and knows that he will also be refreshed in the course (of performing Wudhu'), there is no harm in that.

Issue 142: Eighth, that the proper order is taken into account, meaning that the face is washed first, then, the right arm, then, the left arm. Then, the head is wiped, then, the feet (are wiped). The precaution is that left foot is not wiped before the right.

Issue 143: Ninth, that these actions are performed with continuity whereas it is said that one thing is performed behind another without any break. If it is performed as such, his Wudhu' is proper although his preceding limbs dry from the effect of the heat of the air or the blowing of the wind. However, when he did not pay attention to the continuity (of the actions of Wudhu'), his Wudhu' is invalid although the moisture of his preceding limbs had not dried due to the effect of the coolness of the air.

Issue 144: Tenth, (the Wudhu' is performed) directly, meaning that people wash their face and their arms and wipe their heads and feet themselves. If someone other than he performed the Wudhu' or assisted him in putting the water on his face and arms or wiping his head or feet, his Wudhu' is invalid. However, there is not objection in the preparation of the preliminaries of Wudhu'.

Issue 145: Eleventh, that nothing is preventing the usage of water. Then, when there is fear of injury or fear of thirst if the existing water is used in Wudhu', Tayammum is obligatory upon him.

Issue 146: Twelfth, that there is no barrier to the water reaching the skin of his body. If he knew that something is attached to one of the limbs of Wudhu' but had doubt in it preventing the water from reaching the skin or not, it is obligatory for him to remove it first, then, perform Wudhu'.

Issue 147: Dyes and coloring which does not prevent the contact of water with the body does not harm the Wudhu'. However, when it prevents contact or there is doubt in it being a barrier, it is obligatory to remove it.

Issue 148: The existence of a ring or bracelet and whatever resembles that on the hand, when it does not prevent the contact of the water with the body, it does not harm the Wudhu' and it is possible to change (its position) or move it in order to allow the water to contact that which is beneath it and wash it. When he sees a ring or some other barrier on his hand after Wudhu' and he does not know if this was on his hand at the time of Wudhu' or not, his Wudhu' is correct, with the condition that it is probable that he had paid attention to this matter during the Wudhu'.

Issue 149: If he who had (a valid) Wudhu' doubts whether his Wudhu' has become invalid or not, he considers his Wudhu' as remaining (intact).

Issue 150: He who has excessive doubt in the actions of Wudhu' or its conditions, like the purity of the

water or the existence of a barrier on the limbs of Wudhu', it is obligatory that he pay no attention to his doubt.

Issue 151: When the urine or stool emerge continuously whereas it is great difficulty for the one afflicted with this ailment (called Masloos and Mabtoon) to perform Wudhu' each time after the emergence of urine or stool. Wudhu' once suffices for him. Rather, it is permitted that he pray Zuhr and 'Asr and Maghrib and 'Ishaa' with one Wudhu' although the precaution is that he perform Wudhu' for each prayer.

Issue 152: When the Masloos or the Mabtoon urinate or defecate during the prayer willfully, it is obligatory that he perform Wudhu' and this situation is not considered as part of his state (of illness).

Issue 153: It is obligatory upon the Masloos and the Mabtoon to prevent the spread of Najaasah to other places on the body by using a pouch or something similar to that. The obligatory precaution is to purify the exit place (of urine and stool) before every prayer.

Issue 154: The Wudhu' is obligatory for six matters:

- The obligatory prayers (besides Salat-ul-Mayyit, the funeral prayer).
- The forgotten prostration and the forgotten Tashahhud.
- The obligatory Tawaaf (it is necessary to pay heed that the Tawaaf which is part of the Hajj or 'Umrah is counted as a Waajib Tawaaf and the 'Umrah and Hajj are originally recommended).
- When a vow [Nazr], oath [Half] or covenant ['Ahd] is made to Allah, be He Glorified, to perform Wudhu' and remain purified (when there is preponderance [Rujhaan], like desiring to kiss the writing of the Holy Qur'an out of respect).
- To purify the Qur'an which has acquired impurity or to remove it from a toilet or something similar to that when compelled to touch the writing of the Holy Qur'an with the hand or another place on the body.

Issue 155: It is forbidden for he who does not have Wudhu' to touch the name of Allah, the Exalted in any language it may be in (according to obligatory precaution). Likewise, (it is forbidden) to touch the name of the Messenger of Allah, the A'immah of guidance and Fatimah Az-Zahrah, the blessings of Allah be upon them all, when there is a breach of respect in that.

Issue 156: The Wudhu' is recommended for a number of matters: recitation of Qur'an; prayer for the deceased (Salat-ul-Mayyit) and supplication (Dua') and what is similar to supplication. Likewise, Wudhu' is recommended for he who has Wudhu' when he desires to pray. If he performs Wudhu' for any one of these aims, it is permitted that it stand for each of the matters which have Wudhu' as a condition in it.

Issue 157: Eight things invalidate the Wudhu' and cancel it.

- Emergence of urine.

- Emergence of stool.
- Emergence of air from the exiting place of stool.
- Sleep which overcomes reasoning, hearing and sight all together. As for when the eyes do not see but the ears hear, the Wudhu' is not invalidated.
- That which removes the reasoning, like intoxication, unconsciousness, insanity (according to obligatory precaution).
- Istihaadhah (Irregular Bleeding), as will come in its proper place.
- All which, by reason of it, requires Ghusl, like Janaabah.
- Touching the dead body of man.

Types of Water

1) Kurr Water

2) Small Quantity of Water, Qaleel Water

3)Flowing Water, Jaari Water

4) Rain Water, Ghayth/Matar Water

5) Well Water, Bi'r Water

Rulings of Water

Issue 29: Mixed Water [Maa'ul-Mudhaaf], like rosewater or fruit juices and that which is similar to those, does not purify an impure thing. Thus, Wudhu' and bathing is not proper with it.

Issue 30: When an impurity makes contact with Mixed Water it becomes impure except in three circumstances:

First:: That the Mixed Water is flowing from a higher to lower point.

Second: That the Mixed Water is rising from the lower to the higher point with force, like a fountain. Then, in this state, the part contacting the impurity in the higher part only becomes impure.

Third: That the Mixed Water is very excessive whereas the impurity does not flow into it, like a large pool filled with mixed water and an impurity makes contact with one side. In these instances, the mixed water does not become impure.

Issue 31: When Mutanajjis Mixed Water mixes with a Kurr of Flowing Water and whenever the title of *Mixed* cannot be applied upon it, it becomes pure.

Issue 32: When we have doubt in a water which was pure, that it has become Mixed Water or not, for example, torrents of water which we do not know whether the title of water can be applied upon it or not, then, its ruling is the ruling of pure water. Meaning that it is permissible to purify Mutanajjis (contaminated by an impurity) things and Wudhu' and bathing is proper with it. Regarding when we have doubt in a water that was mixed and (we have doubt whether) it has become pure or not. Then, its ruling is the ruling of Mixed Water.

Issue 33: (Fluids contacting) the mouths of impure animals (like the dog and pig) are impure. However, (fluids contacting) the mouths of animals whose flesh is forbidden (to eat, like the cat and carnivorous animals) are pure, although drinking it is Makrooh.

Issue 34: It is Mustahabb that drinking water be completely clean. The drinking of polluted water which causes sickness is forbidden. Likewise, the water which is used in bathing and cleaning is necessary to be clean. It is obligatory to avoid putrid and polluted water wherever possible.

Rules of The Lavatory

Issue 35: It is obligatory that people cover their private parts in the state of using the lavatory (urinating or defecating) or in other times, be the onlooker from his Mahram (like sister or mother) or non-Mahram. Be the onlooker mature or immature, rather, even the discerning child who can distinguish between good and bad. However, it is not obligatory for the husband and wife to cover their private parts from the other's view.

Issue 36: It is permissible to take advantage of anything possible to cover the private parts, even the hand or muddy water.

Issue 37: At the time of using the lavatory, it is obligatory not to face the Qiblah or have the back facing the Qiblah. It does not suffice to turn the private parts alone away from the direction of the Qiblah if the body is facing the Qiblah or the back is facing it.

Issue 38: It is allowed to purify the place where stool exits (the anus) with water or purify it with three pieces of paper or stone or cloth or that which resembles these items. Except when the impurity (stool) spreads beyond the common limit (around the anus) and soils the extremities of the anus or another impurity (like blood) emerges with the stool or another impurity makes contact with the person from outside. Then, in these situations, the place where stool exits cannot be purified except with water.

Issue 39: The exiting place of urine is only purified with water and if it be a small quantity of water, it is obligatory to wash it twice. Regarding if it is purified with (water coming from an) expandable hose connected by a tube to the pipes whose ruling is the ruling of flowing water, it suffices to wash it once.

Issue 40: When it is desired to clean and purify the exiting place of stool with three sides of one stone or one piece of cloth or paper and that which resembles (cloth and paper), it is sufficient. The number of pieces is not conditional.

Istibraa'

Impurities (Najasaat)

Methods of Establishing Impurities

Issue 71: The impurity of something can be established by one of the following three methods:

First: That man himself has certainty in an impurity, supposition [Zann] does not suffice. If (the supposition) was strong and based upon that, it is permitted to eat from the foods and general places which many people suppose, with a strong supposition, the food to be impure, except that there is certainty in it (being impure).

Second: That the possessor informs you of that (in other words, he who the impure thing is in his possession or at his disposal, like the owner of a house, the seller and servant).

Third: That two just individuals witness that (something is impure). Rather, even one just person.

Issue 72: It is obligatory for the one suffering from the illness of (excessive) doubt [Waswaas] not to pay attention to his knowledge or certainty in purification and impurity. Rather, it is obligatory upon him to observe ordinary persons when they obtain certainty in purification and impurity, then, he acts accordingly. The best manner in escaping from the illness of (excessive) doubt is not regarding nor paying attention (to the insinuations of doubt).

Issue 73: It is recommended, in addition to the observance of the issues of purification and impurities, observance of cleanliness of the body, clothing, the home, residences, the means of conveyance and environment just as the Messenger of Allah, peace be upon him and his descendants and the A'immah of guidance were doing.

Reasons for the Spread of Impurities

Issue 74: When something pure contacts something impure and one of the two are wet, (the pure thing) becomes impure. Regarding when both are dry or the wetness was of a small quantity whereas the impurity does not spread, it does not become impure (except when something touches the corpse of man before being washed whereas the obligatory precaution is to avoid it although it is dry).

Issue 75: When it is known that a place on a carpet or cloth is impure, however, that place is not known

specifically, then, when a place is touched, the hand does not become impure. Thus it is when that one of two things are impure but the Mutanajjis (contaminated by an impurity) one of the two is not known. If one of the two is touched, it does not bring about impurity.

Issue 76: When a place in soluble oil and syrup is contacted by an impurity, all of it becomes impure. Regarding when they are not soluble in the manner that (the impurity) goes from one place to another, the place contacting the impurity is impure only and it is permissible to take (the impurity) and discard it.

The Rules of Impurities

Issue 77: First, eating an impurity and drinking it is forbidden. Likewise, it is forbidden to feed someone a source of impurity [ʿAynun–Najaasah], like a intoxicant (being given to a baby). It is obligatory (according to obligatory precaution) to avoid from feeding Mutanajjis (contaminated by an impurity) foods to children also. However, there is no objection in that (food being made impure) by reason of the impurity of their own hands.

Issue 78: There is no objection in trading or lending the Mutanajjis (contaminated by an impurity) thing and also it is not obligatory to inform (the other party of it being impure) except when the buyer or the one borrowing intends to eat it or use it in prayer and matters similar to that. In this situation, the obligatory precaution is to give notice (of its impurity). Thus it is for the borrower when the thing (borrowed) had become impure in his possession, that he must give notice (of the impurity) at the time of returning it to its owner.

Issue 79: When a person sees that a person is eating something Mutanajjis (contaminated by an impurity) or he is praying in impure clothing without knowledge of that, it is not obligatory to inform him. Regarding when the owner of a house sees his guest sitting on an impure carpet with wet clothing, the obligatory precaution is to inform him.

Issue 80: Second, it is forbidden to make the writing of the Glorious Qurʾan and its pages impure. If it becomes impure, it is obligatory to purify it immediately. If the impurification of the cover of the Qurʾan necessitates the desecration of the sanctity of the Qurʾan, that is prohibited also.

Issue 81: It is forbidden to place the Qurʾan in the hands of the non-Muslim when it is deemed to desecrate the sanctity of the Almighty Book. Regarding when there is hope (in the non-Muslim's) guidance or it is for the purpose of prorogation of Islam, it is permitted, rather, perhaps it is obligatory.

Issue 82: Third, it is forbidden to make the Turbah of Hussain, upon him be peace, impure and it is obligatory to purify it (if it becomes impure). When the Turbah drops in a place where there is an impurity, it is obligatory to remove it.

Issue 83: Fourth, it is forbidden to make a Mosque impure and it is obligatory to purify it (if it becomes impure). The explanation of this matter will come in the examination of the rules of the Mosque in the

(section on) the place of the worshipper, with permission of God, the Exalted.

Issue 84: Fifth, it is obligatory that the body of the worshipper, his clothing and the place of his prostration be pure. The explanation of these matters will also come in the examination of the clothing of the worshipper and his place (of worship).

Purifiers (Mutahhiraat)

Water

Physical Change (Istihaalah)

Issue 101: When a source of impurity changes whereas it becomes such that the name of that impurity cannot be applied to it, rather, it acquires another name, it becomes pure. The title of Istihaalah is applied upon this type of change, like a dog happening upon salty earth and it is converted to salt. As such, when something Mutanajjis (contaminated by an impurity) is changed completely like Mutanajjis (contaminated by an impurity) wood burning, then, it becomes ashes or the evaporation of Mutanajjis (contaminated by an impurity) water. Regarding when the characteristic of something is changed only, like the milling of Mutanajjis (contaminated by an impurity) wheat, then, it becomes flour but it is not pure.

Issue 102: Wine which is transformed to vinegar by itself or by means of something put in it, is pure and that is called Inqilaab.

Issue 103: When grape juice is boiled by fire it is not impure, however, it is forbidden to eat. Regarding when the majority was boiled until two thirds of it evaporated, the remaining one third its drinking became permissible. When it boiled by itself or became alcoholic it is forbidden and impure. It is purified and made lawful by its transformation into vinegar.

Issue 104: When the blood of man or the blood of an animal having flowing blood is transferred to the body of an animal not having flowing blood and is deemed as part of the blood of that animal, it becomes pure. This is called Intiqaal. Based on this, the blood of a mosquito which is part of its body is pure, although it is taken originally from man. However, the blood which a leech sucks from a man is not pure because it is not deemed as part of its body.

Issue 105: We stated in the study of impurities that the obligatory precaution is to avoid the non-Muslim. Then, when he bears witness to the two attestations, in other words he says: *I bear witness that there is no God except Allah and I bear witness that Muhammad is the Messenger of Allah*, he becomes a Muslim and his body is purified. If there was a source of impurity upon his body, it is obligatory to remove it and purify the place with water. However, when the source of the impurity had been removed before accepting Islam, it is not obligatory to purify the place of impurity after his accepting Islam.

Issue 106: When wine is transformed into vinegar, its container is purified up to the limit which the wine had reached or the grapes at the time of boiling. Likewise, it purifies cloths or coverings which are placed on it and the Najis moisture reaches it, ordinarily. Regarding when the cover is removed at the time of boiling and the exterior of the utensil had become soiled by, the exterior of the utensil is not purified after its becoming vinegar.

Issue 107: When a non-Muslim becomes a Muslim, his body becomes pure (as well as) his children and his immature subordinate grandchildren.

Issue 108: When the body of an animal becomes impure, it is purified by merely removing the source of impurity from it. For example, when the beak of a bird is soiled with blood or an animal sets down on something soiled with an impurity, the place contacting the impurity is purified by merely removing the source of the impurity from it (blood or other than blood).

Issue 109: When the inside of the body of man becomes impure (like the inside of the mouth or nose), that place is purified by merely removing the source of the impurity from it. For example, when blood emerged from the gums and it fades into the saliva of the mouth and is removed or the blood is spit from his mouth, it is not necessary to purify the inside of the mouth. However, when there are artificial teeth inside of the mouth, then, the obligatory precaution is to remove them in this situation and purify them with water.

Issue 110: When an animal is habituated with eating the stool of man, its urine and stool becomes impure and it is also forbidden to eat its flesh. When it is desired to purify it, it is obligatory to feed it pure food until the title of a *polluted animal* [Jallaal] is negated. That is obligatory in the camel for forty days; in the cow for thirty days; in the sheep for ten days; in the duck and goose five days and in the domestic chicken for three days. It suffices in other animals in the amount (of time) that the title of a *polluted animal* is negated.

Issue 112: When the body of a Muslim, his clothing or any other thing which he possesses becomes impure and he is aware of that. Then, that Muslim disappears. When it is probable for the person that he could purify it, it is pure with the condition that the Mutanajjis thing is one of the things in which purity is conditional in its usage, like clothing which he prays in, like food and utensils which food is eaten from.

Issue 113: When a Muslim gives his Mutanajjis clothing to a launderer managed by a Muslim to wash it and purify it, his saying (regarding its being purified) is accepted.

Issue 114: It is not allowed to use utensils and waterskins manufactured from the hide of a dead corpse [Maitah] or from the hide of an animal (which is a) source of impurity, like the dog and the pig. (It is not allowed to use it) in eating, drinking, carrying the water of Wudhu' and Ghusl and whatever is similar to that. There is nothing preventing its usage in actions in which purity [Tahaarah] is not conditional (like watering agriculture and animals), although the recommended precaution is not taking advantage of it in any respect.

Issue 115: It is forbidden to eat and drink from gold and silver utensils and using them, rather, it is not allowed, according to obligatory precaution, to employ (gold and silver) in decorating a room or any other purpose.

Issue 116: It is obligatory to avoid manufacturing gold and silver utensils and the payment taken for that, according to obligatory precaution. Likewise, its selling and buying (is to be avoided). In the property which is taken in exchange of (these utensils), there is an objection.

The Issues of Wudhu' and Ghusl

The Method of Performing Wudhu'

The Rules of Wudhu' With a Bandage (Jabeerah)

The Jabeerah is that which is wrapped around a wound or breakage and that medicine and dressing which is placed on (the wound or breakage).

Issue 158: When there is a wound, boil or breakage on one of the limbs of Wudhu' and it is uncovered and there is no blood and no harm in using water on it, the customary Wudhu' is obligatory.

Issue 159: When the wound, abscess or breakage is on the face or arms and it is uncovered, but it is injurious to pour water on it, it suffices to wash its extremities and sides. However, when it is not harmful to wipe the wet hand over (the injured area), it is obligatory to do that as well. As for when it is harmful or (the area) is Najis not being possible to purify it, it is recommended to place a pure cloth on it and wipe the wet hand over the cloth.

Issue 160: When the wound, abscess or breakage is in the place of Wudhu', then, if it is not possible to wipe (the area), it is obligatory to place a pure cloth upon it or something similar and wipe upon the cloth with the wetness of Wudhu'. The obligatory precaution is to perform Tayammum as well. When it is not possible to place a cloth upon (the wound), the Wudhu' is obligatory without wiping [Mash] and the obligatory precaution, in this situation, also to perform Tayammum.

Issue 161: When there is a Jabeerah on the wound, abscess or breakage, in other words, it is covered with a cloth or plaster or something similar to that. If it is not harmful to open it and uncover the wound and whatever is similar to that and there is no great difficulty in it and the usage of water is not harmful, it is obligatory to open it and (perform) Wudhu'. In other than this situation, it is obligatory to wash the extremities of the wound or breakage and the recommended precaution is to wipe on top of the Jabeerah also. When the Jabeerah is Najis or it is not possible to wipe upon it with the wet hand, place a pure cloth upon it and wipe the wet hand upon it.

Issue 162: Ghusl Jabeerah is like Wudhu' Jabeerah, however, it is obligatory to perform Ghusl Tarteebi

as far as possible according to obligatory precaution.

Issue 163: He whose duty is to perform Tayammum Jabeerah, if there is a wound, abscess or breakage on the limbs of his Tayammum, it is obligatory to perform Tayammum Jabeerah in the manner of Wudhu' Jabeerah.

Issue 164: There is no repetition of the prayer which was prayed with Wudhu' or Ghusl Jabeerah except that the excuse was removed before the expiration of the time of prayer. Then, in this situation, it is obligatory to repeat the prayer according to obligatory precaution.

The Obligatory Baths

Issue 165: The obligatory baths [Ghusl] are seven:

- Bath of ritual impurity [Ghusl Al-Janaabah]
- Bath of menstruation [Ghusl Al-Haidh]
- Bath of childbirth [Ghusl An-Nifaas]
- Bath of irregular bleeding [Ghusl Al-Istihaadhah]
- Bath of touch a corpse [Ghusl Massil-Mayyit]
- Bath of the deceased [Ghusl Al-Mayyit]
- The recommended [Mustahabb] bath which becomes obligatory by means of a vow [Nazr] or oath [Yameen] and things similar to that.

The Rulings of Janaabah

Issue 166: Janaabah is acquired in people by two means:

- First: Sexual intercourse.
- Second: The discharge of semen whether it be in sleep or while awake. Be (the semen) a little or a lot, (discharged) with passion or without.

Issue 167: When a fluid is discharged from a person and it is not known whether it is semen or another fluid, then, if its discharge was accompanied with an outpouring and passion, its ruling is the ruling of semen. When it is devoid of these two signs or even one of the two, the ruling is not applied upon it. However, it is not conditional in the woman or the sick that this fluid is accompanied with an outpouring. Rather, when it is discharged at the time attaining (a state of) passion, the ruling of semen is applied upon it.

Issue 168: The body usually becomes limp after the discharge of semen. This matter, however, is not one of the conditions nor a certain sign except when certainty is obtained from it.

Issue 169: When there was movement of semen from its place, however, the person holds back from ejaculating and discharging or it doesn't discharge by itself for another reason, the Ghusl is not obligatory, likewise it is when there is doubt in the discharge of the semen.

Issue 170: Five things are forbidden for the ritually impure:

- Touching the writing of the Glorious Qur'an or the name of Allah or the names of the Prophets and A'immah, according to obligatory precaution, as was mentioned in (the issues of) Wudhu'.
- Entering the Sacred Mosque [Masjid Al-Haraam] and the Prophet's Mosque [Masjid An-Nabiy], even to enter from one gate and exit from another.
- To stay or linger in other Mosques. As for entering into one gate and exiting from another or entering in it with taking anything from it, there is no objection nor any obstacle. The obligatory precaution is that one not stay in the Mausoleum of the A'immah as well.

Issue 171: The chapters (of Qur'an) which the four obligatory verses of prostration are in, they are:

- Chapter As-Sajdah, the starting point of the Verse of prostration is at: ***"Only they believe in Our communications..." (Verse: 15).***
- Chapter Fussilat, the starting point of the Verse of prostration is at: ***"of our signs are the night and the day..." (Verse: 37).***
- Chapter An-Najm, the starting point of the Verse of prostration is at: ***"So make obeisance..." (Verse: 62).***
- Chapter Al-'Alaq, the starting point of the Verse of prostration is at: ***"Nay, obey him not..." (Verse: 19).***

Ghusl al-Janaabah

Issue 172: When performing Ghusl Al-Janaabah to remove Janaabah (Ritual impurity) or purification, this Ghusl is recommended [Mustahabb]. As for when it is performed for a obligatory prayer, then, it is obligatory. The Ghusl is not obligatory for Salatul-Mayyit (the Funeral Prayer), the Prostration of Thankfulness [Sajdah Ash-Shukr] or the obligatory Qur'anic prostrations (when the Verse of Prostration was from another person). Rather, it is permitted to perform these acts in this state, however, it is best to bathe for Janaabah for the Salatul-Mayyit and the Prostration of Thankfulness and things similar to it.

Issue 173: It is possible to perform the Ghusl Al-Janaabah in two ways, whether it be obligatory or

recommended: Sequentially [Tarteebi] by immersion [Irtimaasi].

Issue 174: The Sequential Bath [Ghusl At-Tarteebi] is that after making the intention [Niyyah], the head and neck are washed first, then, the right side and, then, the left side (according to obligatory precaution). If this sequence is not performed intentionally or due to forgetfulness or due to ignorance of the ruling, the Ghusl must be repeated.

Issue 175: The Immersion Bath [Ghusl Al-Irtimaasi] is to immerse the body in water, after intention, at one time or in stages. It being the same whether it be in a pool or stream or under a water fall whose water covers the entire body at one time. It is not possible to make the Immersion Bath in the water of the common shower.

Issue 176: It is permissible in the Sequential Bath, to enter under water three times, once with the intention of the head and the neck, a second time, with the intention of the right side and the third time, with the intention of the left side.

The Rules of Ghusl

Issue 177: In the Immersion Bath, it is obligatory that the entire body be pure [Taahir] (according to obligatory precaution). However, in the Sequential Bath, it is not obligatory that the entire body be pure, rather, it is sufficient if each limb is pure before bathing.

Issue 178: At the time of bathing, it is obligatory to remove all that prevents the contact of the water with the skin of the body. If there is a reasonable possibility that a barrier exist there, an investigation is obligatory until certainty is obtained that a barrier is non-existing.

Issue 179: Short hair which is deemed as part of the body is obligated to be washed at the time of bathing. It is necessary, according to obligatory precaution, to wash long hair and that which is under it, like the skin.

Issue 180: The conditions which were mentioned for Wudhu', like the purity of the water and other than that, are also considered in Ghusl. However, it is not necessary in Ghusl that the washing be from the higher point to the lower. Likewise, there is no harm in the occurrence of a time gap between the washing of the limbs in the Sequential Bath, except when the person cannot restrain his urine or stool. Then, it is obligatory upon him to perform the actions of Ghusl consecutively without any gap and pray immediately. Likewise, this ruling is related to the woman having Istihaadhah.

Issue 181: It is permitted to perform numerous obligatory Ghusl or an obligatory Ghusl and a recommended Ghusl in one Ghusl with one intention. Meaning that he bathe one time with the intention of Janaabah or Haidh (menstruation) or touching the dead body or the bath of Friday and similar to these. This Ghusl suffices for all.

Issue 182: It is permitted to perform the prayer after any of the kinds of Ghusl. The Wudhu' is not obligatory whether that Ghusl be the Ghusl Al-Janaabah or other than that. Whether it be an obligatory Ghusl or a known recommended Ghusl. However, the recommended precaution is to perform Wudhu' in other than Ghusl Al-Janaabah. Ghusl Al-Istihaadhah

Issue 183: The blood of Istihaadhah is one of the bloods which is discharged from women and in this state she is called Mustahaadhah. In general, every blood which is discharged from the womb of a woman, other than the blood of Haidh (menstruation), Nifaas (Childbirth), a wound or abscess, is the blood of Istihaadhah.

Issue 184: Mostly, the blood of Istihaadhah is light in color, cold and thin. It is discharged without force or irritation. It is possible, at times, to be dark or red and warm and thick and emerge with force and irritation.

Issue 185: Istihaadhah has only two types: *Qaleelah* (a small quantity) and *Katheerah* (a large quantity). Istihaadhah Qaleelah is that blood which, when a woman enters a clean napkin into her vagina, the blood stains the napkin, however, it does not soak through to the other side, it being the same whether the blood has penetrated inside the napkin or not. Istihaadhah Katheerah is that blood which penetrates inside the napkin and emerges from the other side.

Issue 186: In Istihaadhah Qaleelah, it is obligatory for the woman to perform Wudhu' for each prayer, according to obligatory precaution. It is obligatory to prevent the blood from spreading to the remaining limbs. However, it is not obligatory to change the cotton or napkin which (the place of emergence of blood) is secured with, although the precaution (is to change it).

It is obligatory in Istihaadhah Katheerah to perform three baths: a bath for the morning prayer (Salatul-Fajr) a bath for Salatul-Zuhr and 'Asr and a bath for Salatul-Maghrib and 'Ishaa'. It is obligatory to combine the two prayers, in other words, each of the Zuhr and 'Asr and each Maghrib and 'Ishaa'. After every bath, the recommended precaution is to perform Wudhu' for every prayer also, whether before the bath or after it.

Issue 187: In all of the circumstances in which Ghusl is obligatory, when the repetition of the Ghusl is harmful in her state or is a cause of great difficulty, it is permitted for her to perform Tayammum as a substitute for Ghusl.

Issue 188: It is obligatory upon the Mustahaadhah that she immediately engage in prayer after the Ghusl or Wudhu'. However, there is no objection in performing the Azaan and Iqaamah or reciting narrated supplications before prayer, rather, waiting on the congregation in the customary amount of time. Likewise, it is permitted for her to perform the Mustahabbaat (recommended acts) of prayer, like the Qunoot and whatever is similar to that.

Issue 189: When blood flows outside (the womb), it is obligatory for the woman to obstruct the blood and

prevent it from emerging prior to the bath and after it by means of a clean napkin and that which resembles that if there is no harm nor difficulty in that. Regarding if there is difficulty in (using a napkin), it is not obligatory.

Issue 190: It is obligatory upon the Mustahaadhah to fast the month of Ramadhaan. Her fasts are only correct when she bathes for Salat-ul-Maghrib and 'Ishaa' in the night which she intends to fast for the coming day. Likewise, is the baths of the day in which she fasts (according to obligatory precaution).

Issue 191: All blood which is discharged from a woman and does not have the qualities of Haidh and Nifaas nor their conditions and is not connected with (the bleeding of) virginity or an injury in the womb, it is the blood of Istihaadhah.

The Rulings of Haidh

Issue 192: Haidh is that (bleeding) which may be at times considered as a monthly custom, the blood being discharged from the womb in every month for a number of days, in most cases. This blood is converted to nourishment for the embryo at the time of inception. The woman who is in the state of Haidh is said to be *Haa'idh*. For the Haa'idh in the noble Islamic legislation there are some rules whose mention will come in the following issues.

Issue 193: The signs for the blood of Haidh are: that this blood, most often, is thick, warm and its color is dark or red. It is discharged with force and some type of irritation.

Issue 194: Sayyidah women and non-Sayyidah women become menopausal [Yaa'isah] after their completion of fifty years, without any difference (between the two). Meaning, that when she sees blood after completing fifty years, she does not consider it the blood of Haidh, except when she is counted from among the tribe of the Quraish. They become menopausal after completing sixty years.

Issue 195: The blood which a young girl sees before completing the age of ten and the menopausal woman sees does not have the ruling of Haidh. It is the blood of Istihaadhah when it is not the blood of an injury or virginity as mentioned in the previous issues.

Issue 196: It is possible for the pregnant woman and the woman breast feeding to menstruate.

Issue 197: The period of Haidh is not less than three days and not more than ten days. Even if it is less than that by a small amount, also it is not counted as Haidh.

Issue 198: The woman who is afflicted with hemorrhaging of the womb should refer to a doctor. The doctor can distinguish whether this is the blood of Haidh or the blood of an injury and things similar to that. If she is content with the word of the doctor, she acts according to the established rules according to the (doctor's determination), otherwise, its rules will be shortly mentioned.

Issue 199: The following acts are forbidden for the menstruating woman [Haa'idh]:

- All of the worship which is dependent upon Wudhu' or Ghusl or Tayammum, like prayer, fasting, Tawaaf of the Mighty Ka'abah. However, nothing prevents one from performing the worship in which this purification is not conditional, like the Funeral Prayer [Salatul-Mayyit].
- All of the acts which are forbidden for the Junub and that which was mentioned in the rulings of Janaabah.
- Intercourse, for the man and the woman.
- Divorce in this state is invalid and has no effect.

Issue 200: When (a man) has intercourse with his wife and she is menstruating, it is recommended that he pay a Kaffarah. The Kaffarah in the first trimester of the days of menstruation is determined as a Mithqaal of minted gold or its value (a Mithqaal is considered to be 18 grains). If the intercourse was in the second trimester of the days of menstruation, then, the Kaffarah is one half Mithqaal of gold. When it occurred in the third trimester, then, the Kaffarah is one quarter Mithqaal of gold.

Based on that, if the sum of all the days of menstruation is six days, then, the total Kaffarah of the menstruating woman in the first two days is one Mithqaal of gold. In the third and fourth day, one half Mithqaal and in the fifth and sixth day, one quarter Mithqaal.

Issue 201: When a woman states: *I am menstruating* or *I am free of menses*, her word is accepted, except that it be an instance of suspicion or ill opinion.

Issue 202: There is no Qadhaa' (or remake) for the daily prayers which the menstruating woman did not perform during the days of her menstruation. However, it is obligatory to perform the Qadhaa' of the fasts which had lapsed during the days of menstruation.

Issue 203: It is recommended for the menstruating woman at the arrival of the time of her prayer to purify herself from blood and change the cotton and napkin, perform Wudhu' or Tayammum when Wudhu' is not possible she sits in her place of prayer facing the Qiblah and engage in remembrance of Allah, Dua' and Salawaat. However, she should not recite the Qur'an nor carry it nor touch the margins and the sections which are between the script and lines. Likewise, (she should not dye anything) with Henna.

Categories of Menstruating Women

Issue 204: Menstruating women are of six categories:

- Possessing a custom of time and number [Zaatul-'Aadatil-Waqtiyyah wal-'Adadiyyah]. It is she who sees the blood of Haidh in two consecutive months in a particular time and the number of days in which

she sees the blood in each of the two months are equal. Like, she sees blood in each two months from the beginning of the month until the seventh day.

- Possessing a custom of time [Zaatul-'Aadatil-Waqtiyyah]. It is she who see the blood of Haidh in two consecutive months in one specific time, however, the number of days are different in the two months. For example, in one month she sees five days and in another month she sees seven days, although the beginning of the menstruation in each of the two months is, for example, the beginning of the month.
- Possessing a custom of number [Zaatul-'Aadatil-'Adadiyyah]. It is she whom the days in which she sees the blood of Haidh in each two months is equal in number. For example, in each two months she sees seven days, however, the time is different. For example, one time she sees (the blood) in the beginning of the month or more, and another time, she it on the tenth day, or more.
- Mudhtaribah. It is she who menstruates in a number of months, however, a particular custom is not established for her or she had previously established a custom but it was disturbed and a new custom has not been established.
- Mubtadi'ah. It is she who is menstruating for the first time.
- Naasiyah. It is she who has forgotten her custom.

For each one of these menses there are particular rules which will be mentioned in the coming issues.

1. The Possessor of a Custom of Time and Number

Issue 205: The possessor of a custom of time and number menstruates by merely seeing blood in the days of her custom. The ruling of Haa'idh is applied to her until the end of her custom whether the blood has the characteristics of the blood of Haidh or not.

Issue 206: When the possessor of a custom of time and number sees blood for two or three days before the time of her custom or after it whereas it is said that it has preceded or has been delayed beyond her custom, it is obligatory that she act according to the duties of the Haa'idh whether that blood is characterized with the characteristics of Haidh or not.

Issue 207: When the possessor of a custom of time and number sees blood a number of days before her custom or days after it (as is known with women where they precede or delay the custom at times) and the total of (these days) does not exceed ten days, all of it is Haidh. When it exceed ten days, the blood which she sees in the days of her custom is Haidh only, whatever precedes it or comes after it is Istihaadhah.

Likewise, when she sees blood a number of days before the days of her custom in addition to the all of the days of her custom or she sees blood only a number of days after her custom in addition to all the days of her custom and the total does not exceed ten days, all of it is Haidh. As for when it exceeds

days, she counts only the days of her custom as Haidh.

2. Possessor of a Custom of Time

Issue 208: The possessor of a custom of time, meaning she who sees the blood of Haidh at a particular time for two consecutive months then becomes pure, however, the number of days in the two months are not equal, it is obligatory that she make all of these days as Haidh with the condition that it is not less than three days and not more than ten days.

Issue 209: When the possessor of the custom of time sees blood for more than ten days and it is not possible to distinguish the number of days of Haidh by the method of its signs and its characteristics, it is obligatory that she make the number of days of the custom of her relatives as (the days of) of Haidh for herself without any difference between the relatives of the father or the mother, be they dead or alive. This is when the majority of them usually are similar. As for when there are differences between them, for example, the custom of some of them is five days and the custom of some others is eight days, then, the obligatory precaution is that she make seven days in each month her custom.

Issue 210: The possessor of a custom of number, meaning she who the days of her Haidh in two consecutive months are equal, however, they are different. Then, she acts in these days according to the ruling of Haa'idh.

Issue 211: The Mubtadi'ah is she who sees blood for the first time. Then, when she sees blood for ten days or less, all of it is Haidh. When that which she sees is more than ten days and all of it is of one characteristic, it is obligatory that she make the custom of her relatives as Haidh for herself as has passed in the preceding issue.

*(Note: **Issue 212 was missing from the original text and we have also omitted it to conform to that text).***

Issue 213: The Naasiyah is she who has forgotten her custom. Then, when she sees blood for ten days or less, all of it is Haidh. When she sees blood for more than ten days, it is obligatory to make the days which her blood is characteristic of the signs of Haidh and its characteristics are that of Haidh (with the condition that it not be less than three days or more than ten days). When it was more than ten days or all of the days (the blood) of one description, then, the obligatory precaution is to make the first seven days as Haidh and the remainder as Istihaadhah.

Issue 214: All blood that a woman sees from the emergence of the first part of the child from her stomach is the blood of Nifaas. The woman in this state is called Nafsaa'. Based on this, then, if the blood which is discharged is before the emergence of the newborn child, it is not Nifaas.

Issue 215: It is possible that the blood of Nifaas is not more than a moment, however, it is not possible that it can exceed ten days.

Issue 216: All of the acts forbidden for the Haa'idh is forbidden for the Nafsaa' and all that is obligatory or recommended or disliked (for the Haa'idh) is also obligatory, recommended or disliked for the Nafsaa'.

Issue 217: When the blood of Nifaas exceeds ten days, then, if she is possessing a custom of number in Haidh, the number of days of that custom is Nifaas and the remainder is Istihaadhah.

Issue 218: Many women are overcome with bleeding after terminating a pregnancy up to a period of a month or more. Similar to these women it is when they have a custom in Haidh, it is obligatory that they make the number of days of their custom as Nifaas. After it, meaning after ten days, the ruling of Istihaadhah is applied upon it. After the days of completion of ten days, when she has kept the days of her custom in Haidh, it is obligatory that she act according to the rules of the Haa'idh (whether the blood was characteristic of the blood of Haidh or not). When she does not keep the days of her custom, the rules of Istihaadhah is applied upon (this blood), except if the blood has the characteristics of Haidh.

Issue 219: When anyone touches the body of a deceased person after its becoming cold and before its bathing, it is obligatory on he who touches to bathe for touching a dead body [Ghusl Massil-Mayyit] whether the touching was voluntary or involuntary. Rather, if he touched the nail of the deceased with his nail, the Ghusl is obligatory for him. The Ghusl for touching the dead body is like the Ghusl Al-Janaabah.

Issue 220: When a miscarried child was touched which had completed its fourth month, the Ghusl is obligatory upon the one touching it. When the deceased child was less than four months, he should bathe as a recommended precaution.

Issue 221: When an embryo is born dead which has passed four months or more, it is obligatory upon its mother to perform the Ghusl of touching the dead body as an obligatory precaution.

Issue 222: When part of the body is separated from the living or deceased which had not been bathed and there is a bone in it (for example, the separated part is a hand or even a finger), then, if someone touches it, the Ghusl of touching the dead body is obligatory upon him. As for when the separated part does not have a bone in it, the Ghusl is not obligatory. Likewise, the Ghusl is not obligatory for touching the bone alone or teeth detached from the dead or the living.

Issue 223: He who is obligated to perform the Ghusl of touching the dead body is permitted to enter into the Mosque and read chapters (of the Holy Qur'an) which have the verses of obligatory prostration [Ayaatus-Sajdah] and to have intercourse with his wife. However, it is obligatory to bathe for prayer and that which is similar to prayer, meaning that he who is obligated to perform the Ghusl for touching the dead body is similar to the person who does not have Wudhu'.

Rulings of the Deceased

Rulings of the Dying Person

Issue 224: The dying person [Muhtadhir] and he who is in the state of the departure of the soul, it is obligatory (according to obligatory precaution) that he be laid on his back and make the soles of his feet facing the direction of the Qiblah be a man or woman, young or old. When it is not possible to lay him in this manner completely, then, the obligatory precaution is to act in this duty to the extent possible. When it is not possible at all, he is sat in the direction of the Qiblah. When that also is not possible, he is laid on his right side or his side facing the Qiblah.

Issue 225: It is recommended to dictate to the dying person the Shahaadatain and acknowledgment of the twelve A'immah and the generally known Islamic beliefs in a manner that the dying person understands repeating this dictation until the moment of death.

Issue 226: It is recommended to close the mouth of the deceased after death in order that it not remain open and close his eyes and straighten his arms and legs and cover him with a cloth. The believers should be informed (of his death) in order to participate in the procession of his funeral. His burial should be expedited, however, when his death is not certain, it is obligatory to wait until it is known completely.

Issue 227: The bathing of the deceased Muslim, his shrouding, the prayer over him and his burial is Waajib Kifaa'i, meaning when some take care (of these duties, the duty) is dropped from the others. When no one takes care (of these duties), all are sinners. There is no difference in this issue between the different sects of Muslims.

Issue 228: It is obligatory to seek permission of the guardian of the deceased to wash, shroud, pray upon him and bury him. The husband has the greater right over his wife than all guardians, then, those who inherit from the deceased in the order mentioned in the discussion of inheritance. If in one level there are males and females, then, the precaution is to seek permission from both groups.

Issue 229: If the deceased has designated a person other than his legal guardian for his arrangements, for example, is he willed that so and so prays his funeral prayer, it is obligatory to act in accordance with his will. The recommended precaution is also to seek permission from his guardians. However, it is not obligatory upon he who the deceased has designated to perform these acts to (actually) perform them, although it is preferred that he accept that. If he accepts, it is obligatory to act according to the will of the deceased and take care of that which he had designated for him of the mentioned acts.

Issue 230: It is obligatory to wash the deceased Muslim with three baths in the following manner:

- First, with water mixed with Sidr (Lotus Tree leaf).
- Second, with water mixed with Kaafoor (Camphor).

- Third, with pure water.

However, there is no bath for the martyr [Shaheed] and for others whose explanation and details will come.

Issue 231: Nothing is preventing the Sidr and Kaafoor to be in a quantity making the water mixed [Mudhaaf]. However, it is obligatory that it not be such a little that it is not truly water mixed with Sidr and Kaafoor. When the water becomes mixed, the best thing is to wash the dead body with it first, then, pour water on it until it becomes pure water.

Issue 232: It is obligatory that the washer of the dead body be a mature, sane Muslim knowledgeable of the issues of bathing (the dead body). The precaution is that he/she be Imamiyyah Ithna 'Ashari.

Issue 233: When the stillborn child is more than four months, it is obligatory to bathe it. When it was less than that, the obligatory precaution is to wrap it and bury it without a bath.

Issue 234: It is not permitted for the man to bathe the woman and, likewise, it is not permitted for the woman to bathe the man except the two spouses. It is permitted for each of them to bathe the other, although the recommended precaution is that they not do that when there was no compulsion.

Issue 235: When a man cannot be found to bathe a deceased man, his Mahram from among the woman may bathe him. Likewise, when a woman cannot be found to bathe a deceased woman, her Mahram from among the men may bathe her. The best is that the bathing is done under a cloth.

Issue 236: When water is not available or the body of the deceased is such that it is not possible to bathe it or the Ghusl is impossible due to whatever other obstacle, it is obligatory to give the deceased Tayammum as a substitute for each of the three baths by the person performing the Tayammum sitting in front of the dead body, then, striking the deceased's hands on the earth (or soil), then, wiping (the deceased's) hands on the face of the dead body then the back of his hands.

Issue 237: It is obligatory to shroud the deceased Muslim in three pieces of cloth: one of them being the loin cloth [Mi'zar], the other the shirt [Qamees] and the third, the outer covering [Izaar].

Issue 238: It is obligatory for the loin cloth to cover the parts of the body from the navel to the knees. The best is that it is from the chest to the top of the feet. The obligatory precaution is that the shirt covers the parts of the body from the shoulders to the middle of the calf. It is necessary that the outer covering be long whereas it is possible to extend it over both sides (head to toe according to obligatory precaution) and that it be wide enough so that it is possible to wrap one side over the other.

Issue 239: The obligatory amount for the Kafan and the obligatory expenditures for arrangements, like the bath, Hunoot, burial from the original inheritance and it is not dependent on bequethal. When the deceased does not have any property, (the expenses) are given from the public treasury.

Issue 240: When the shroud becomes impure [Najis] from external sources or from the deceased himself, it is obligatory to wash it and purify it or clip and cut the soiled section of the shroud so that it does not result in it being ruined. When that is not possible, then, if it is possible to change (the shroud) it is obligatory to do so.

Issue 241: After completing all of the baths Tahneet of the deceased is obligatory, meaning to massage the places of his prostration (the forehead, the palms of the hands, the knees and the large toes of the feet) with Kaafoor. The precaution is that a quantity of Kaafoor is placed on these limbs and it is obligatory that the Kaafoor be pure [Taahir], lawful [Mubaah] and fresh wherein it retains its customary fragrance.

Issue 242: The precaution is to massage the forehead of the deceased with Kaafoor first, then, massage the other limbs and that this action occurs before the shrouding [Takfeen] or during it.

The Funeral Prayer (Salatul-Mayyit)

Issue 243: The (funeral) prayer is obligatory for every mature Muslim. The obligatory precaution (is to also perform) the prayer for the child which does not have less than six years of age.

Issue 244: In the Funeral Prayer, Wudhu', Ghusl or Tayammum are not conditional nor purity of the body or clothing. However, the recommended precaution is to observe all of the matters considered in other prayers.

Issue 245: It is obligatory to face towards the Qiblah in the Funeral Prayer. The obligatory precaution is that the deceased is laid on his back in front of the worshippers whereas the head of the deceased is to the right of the worshipper's and his feet are to the left of the worshipper's.

Issue 246: When the deceased was buried without the Funeral Prayer intentionally, due to forgetfulness or some excuse, or the prayer is known to be invalid after the burial, the prayer is obligatory upon his grave with the method which has passed.

The Method of Prayer upon the Deceased

Issue 247: The Funeral Prayer is considered as five Takbeeraat. If the worshippers perform five Takbeeraat only in the following order, it is sufficient:

1. After making the intention, the Takbeer is recited and (the worshipper) says:

شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that there is no God besides Allah and I bear witness that Muhammad is the Messenger of Allah

2. To say after the second Takbeer:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Oh Allah, Bless Muhammad and the family of Muhammad

3. To say after the third Takbeer:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Oh Allah, Forgive the believing men and the believing women

4. To say after the fourth Takbeer (if the deceased is a male):

هَذَا الْمَيِّتِ اللَّهُمَّ اغْفِرْ لَهُ

Oh Allah, Forgive this deceased man

(If the deceased is a female say:)

اللَّهُمَّ اغْفِرْ لِهَذِهِ الْمَيِّتِ

Oh Allah, Forgive this deceased woman

5. Then, say the fifth Takbeer (ending the prayer).

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ
السَّاعَةِ

I bear witness that there is no God besides Allah, He is alone and He has no partner. I bear witness that Muhammad is His servant and His Messenger, sent as a bearer of good tidings and a bearer of warnings of the Hour before us

And say after the second Takbeer:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَ
بَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَ صَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ
الصِّدِّيقِينَ وَ جَمِيعِ عِبَادِ اللَّهِ الصَّالِحِينَ

Oh Allah, Bless Muhammad and the family of Muhammad. Bestow blessings on Muhammad and the family of Muhammad and have Mercy upon Muhammad and the family of Muhammad as the most virtuous of what You have blessed and bestowed blessings and showed mercy to Abraham and the family of Abraham, surely, You are the Praise Worthy, Majestic. Blessings upon all of the Prophets and the Messengers, the Martyrs and Truthful and all of the servants of Allah.

Then, say after the third Takbeer:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، تَابِعْ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ
إِنَّكَ مُجِيبُ الدَّعَوَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Oh Allah, Forgive the believing men and the believing women; the submissive men and the submissive women; the living among them and the dead. Make good to follow between them and between us. Surely, You are the Answerer of supplications. Surely, You are capable of all things.

Then, after the fourth Takbeer, if the deceased is a male, say:

اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمِّكَ، نَزَلَ بِكَ، وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ
بِهِ مِنَّا، اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ، اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَى
عِلِّيِّينَ وَاخْلُفْ عَلَى أَهْلِهِ فِي الْغَابِرِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Oh Allah, this is Your servant, son of Your male servant and Your female servant coming to You and You are the best One to come to. Oh Allah, surely we know nothing of him except good and You know better of him than we. Oh Allah, if he was good, then, increase his goodness and if he was bad, then, disregard (his bad deeds). Oh Allah, place him with You in the highest of the springs of heaven; appoint for him a successor in the post time; have mercy upon him by Your Mercy Oh the Most Merciful of those having Mercy.

If the deceased was a female, after the fourth Takbeer you say:

اللَّهُمَّ إِنَّ هَذِهِ أُمَّتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أُمِّكَ، نَزَلَتْ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ، اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَأَنْتَ
أَعْلَمُ بِهَا مِنَّا، اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَاغْفِرْ لَهَا، اللَّهُمَّ اجْعَلْهَا عِنْدَكَ
فِي أَعْلَى عِلِّيِّينَ وَاخْلُفْ عَلَى أَهْلِهَا فِي الْغَابِرِينَ وَارْحَمْهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Oh Allah, this is Your servant, daughter of Your female servant coming to You and You are the best One to come to. Oh Allah, surely we know nothing of her except good and You know better of her than we. Oh Allah, if she was good, then, increase her goodness and if she was bad, then, disregard her bad deeds). Oh Allah, place her with You in the highest of the springs of heaven; appoint for her a successor

in the past time; have mercy upon her by Your Mercy Oh the Most Merciful of those having Mercy.

Issue 248: It is recommended to perform the prayer upon the deceased in congregation, however, it is necessary for those who perform the prayer upon the deceased that they perform the Takbeeraat and supplications and recited these supplications, as has passed, as a recommended act. It is permitted to recite it from a book when it is not memorized.

Rules of Burial

Issue 249: It is obligatory to bury the deceased person in such a manner that its odor does not disseminate and carnivorous animals are not able to reach it. If it is feared that animals will reach it, it is obligatory to construct the grave with bricks and whatever is like bricks.

Issue 250: It is obligatory to place the deceased on his right side at the time of burial so that he is facing in the direction of the Qiblah.

Issue 251: When a person dies in a ship, then, if it is not feared that his body will become rancid and there is nothing preventing his remaining on the ship, it is permissible to wait until reaching land and bury him on dry land. As for when the situation was not like that, then, bathe him, give him the Hunoot, shroud him and pray upon him, then, place him in something which animals are not able to reach him, secure its binding and cast him into the sea. When even this is not possible, tie something heavy on his leg and cast him into the sea. It is obligatory, to the extent possible, to cast him in a place where he does not become a prey of predatory sea animals immediately.

Issue 252: It is not allowed to bury a Muslim in the cemetery of non-Muslims nor is the non-Muslim buried in the cemetery of Muslims, according to obligatory precaution. Just as it is forbidden to bury a Muslim in a place which necessitates his disrespect and humiliation, like burying in a garbage dump.

Issue 253: It is only allowed to bury a body in the grave of another body when it is not obligatory to exhume the grave (meaning to expose the first body) and if the ground was lawful or a public trust.

The recommended acts [Mustahabbaat] of burial are numerous.

Issue 254: Among (the recommended acts) are to place the hands on the shoulder of the deceased person before closing the grave, shake him and say three times:

! اِسْمَعْ ، اِفْهَمْ يَا فُلَانُ بَنَ فُلَانٍ

Listen, understand ! Oh so-and-so, son of so-and so

(mention in the place of so-and-so, the name of the deceased and the name of his father). For example, say three times:

اِسْمَع ، اِفْهَمْ مُحَمَّدٌ بْنُ عَلِيٍّ

Listen, understand ! Oh Muhammad Ibn Ali

Then, dictate (to the deceased) the true Islamic beliefs in the following manner:

هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ وَخَاتَمُ الْمُرْسَلِينَ، وَأَنْ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَسَيِّدَ الْوَصِيِّينَ وَ إِمَامَ أَفْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ، وَأَنْ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيَّ بْنَ الْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ الْحَسَنَ بْنَ عَلِيٍّ وَ الْقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةُ الْمُؤْمِنِينَ وَ حُجَجُ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ وَ أَثْمَتُكَ أَثْمَةُ هُدَى أَبْرَارٍ، يَا فُلَانُ بْنُ فُلَانٍ

(Then mention the name of the deceased here)

إِذَا أَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ الرَّسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِذَا أَتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ سَأَلَكَ عَنْ رَبِّكَ وَ عَنْ نَبِيِّكَ وَ عَنْ دِينِكَ وَ عَنْ كِتَابِكَ وَ عَنْ قِبْلَتِكَ وَ عَنْ أَثْمَتِكَ فَلَا تَخَفْ وَ لَا تَحْزَنْ وَ قُلْ فِي جَوَابِهِمَا: اللَّهُ رَبِّي، وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نَبِيِّي، وَ الْإِسْلَامُ دِينِي، وَ الْقُرْآنُ كِتَابِي، وَ الْكَعْبَةُ قِبْلَتِي، وَ أَمِيرَ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي، وَ الْحَسَنُ بْنُ عَلِيٍّ الْمُجْتَبَى إِمَامِي، وَ الْحُسَيْنُ ابْنُ عَلِيٍّ الشَّهِيدُ بِكَرْبَلَا إِمَامِي، وَ عَلِيُّ زَيْنِ الْعَابِدِينَ إِمَامِي، وَ مُحَمَّدٌ الْبَاقِرُ إِمَامِي، وَ جَعْفَرُ الصَّادِقُ إِمَامِي، وَ مُوسَى الْكَاطِمُ إِمَامِي، وَ عَلِيُّ الرِّضَا إِمَامِي، وَ مُحَمَّدُ الْجَوَادُ إِمَامِي، وَ عَلِيُّ الْهَادِي إِمَامِي، وَ الْحَسَنُ الْعَسْكَرِيُّ إِمَامِي، وَ الْحُجَّةُ الْمُنتَظَرُ إِمَامِي، هَؤُلَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَثْمَتِي وَ سَادَتِي وَ قَادَتِي وَ شُفْعَائِي، بِهِمْ أَتَوَلَّى وَ مِنْ أَعْدَائِهِمْ أَتَبَرَّأُ فِي الدُّنْيَا وَ الْآخِرَةِ، ثُمَّ اَعْلَمْ يَا فُلَانُ بْنُ فُلَانٍ

(Mention here the name of the deceased and the name of his father)

أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نِعَمَ الرَّسُولِ وَأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ أَوْلَادَهُ الْمَعْصُومِينَ الْأَئِمَّةَ الْأَحَدَ عَشَرَ نِعَمَ الْأَئِمَّةِ وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَقٌّ، وَأَنَّ الْمَوْتَ حَقٌّ، وَ سُؤَالَ مُنْكَرٍ وَ نَكِيرٍ فِي الْقَبْرِ حَقٌّ، وَ الْبَعْثَ حَقٌّ، وَ النَّشُورَ حَقٌّ، وَ الصِّرَاطَ حَقٌّ، وَ الْمِيزَانَ حَقٌّ، وَ تَطَائِرَ الْكُتُبِ حَقٌّ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَ النَّارَ حَقٌّ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

(Mention here the Name of the deceased, then, say:)

أَفْهَمْتَ يَا فُلَانُ

(Mention here the Name of the deceased, then, say:)

تُبَيِّنُكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَ هَذَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ، عَرَّفَ اللَّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ

(Among the other recommended acts of burial are:) To make the grave square or rectangular; to pour water on top of the grave; for those present to put their fingers into the grave's soil after pouring water upon it and to spread the fingers open and immerse them into the soil; recite Surah Al-Qadar seven times and (those present should) ask forgiveness for the deceased and recite this Dua' after that:

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنَّتَيْهِ وَأَصْعِدْ بِرُوحِهِ إِلَيْكَ وَ لَقِّهِ مِنْكَ بُرْهَانًا، اللَّهُمَّ عَفُوكَ عَفُوكَ

(All of that is with the intention of Rijaa', i.e. to hope for its reward)

Issue 255: To console the relatives of the deceased is recommended [Mustahabb], however, when a period of time has passed and the calamity has been forgotten, and that consolation was a cause of remembering that calamity, then, the best thing is to leave (the deed of consoling the bereaved). Likewise, it is recommended to send food to the bereaved family of the deceased for three days.

Issue 256: It is not allowed for people in the calamity (of mourning) someone to scratch his face and body or to strike himself. Likewise, it is not allowed to tear open his bosom, except in the death of the father and the brother.

Issue 257: It is recommended to pray with the hope of reward to pray two Raka'ah in the first night of the burial of the deceased, (the two Raka'ah prayer) is called Salaatul-Wahshah and its method is:

To recite Ayaatul-Kursi (Chapter 2:255) once after Surah Al-Hamd (Chapter 1). In the second Raka'ah, recite Surah Al-Qadr (Chapter) ten times after Surah Al-Hamd. After the prayer, say:

اللهم صل على محمد وال محمد

وابعث ثوابها إلى قبر فلان

Allah, Bless Muhammad and the family of Muhammad

and send (the prayer's) reward to the grave of so and so

(In this place mention the name of the deceased)

Rules of Exhuming A Grave

Issue 258: Exhuming the grave of a Muslim is forbidden, although it (be the grave) of a child or an

insane person. The intent (of the term) exhuming is to open the grave so as to expose the deceased. As for when the body of the deceased is not exposed, there is no objection except that it be violating the respect of the deceased and an insult for him.

Issue 259: There is no objection in exhuming the grave when it is certain that the body of the deceased had disintegrated and finally become dust, except the graves of the Auliya' Allah, the Martyrs, the Scholars ['Ulamaa'] and the Righteous [Sulaha]. Then, it is not allowed to exhume (the graves) like that even though many years have passed

Issue 260: If the deceased had willed that his grave be exhumed after his burial and transferred to one of the blessed burial places or to another area, acting in accordance with this bequest has legal objection.

Issue 261: It is not allowed to delay the burial of the deceased when that involves disrespect or insult for him.

Issue 262: Washing the deceased Muslim and performing his Kafan, as we had mentioned, is obligatory. However, two groups are excluded from this ruling:

First are the martyrs in the path of Allah. They are those who were killed in the path of Islam in the arenas of Jihad with the Prophet, peace be upon him, and the infallible Imam or his special representative. Likewise, are those killed in era of the occultation (of the 12th Imam) of the time, may our souls be sacrificed for him, in order to defend against the enemies of Islam, be it men or women, adult or child. In this state and situation, it is not obligatory to bathe, give shroud or Hunoot. Rather, it is obligatory to bury them in their clothing, after prayer upon them.

Issue 263: In the present day wars which expands the sphere of the arenas of battle and perhaps is comprised of kilometers and Faraasikh and (arenas) which the bombs of the enemy are long range and can strafe remote distances and a great area. All of this distance in which the army has a stronghold is counted as the arena of battle and war.

However, when individuals are killed by the bombing of the enemy remote from the battle front, in their right, the rulings mentioned in the previous issues does not apply.

Issue 264: Second are those who it is obligatory to kill them in retaliation or as a legal punishment, then the Legal Jurist [Al-Haakim Ash-Shar'i] orders that they should bathe themselves the bath of the deceased in the state of living and perform the three baths according to the method whose mention as passed. Then, they should put on two pieces of the three pieces of the Kafan. Meaning, the Mi'zar [Loin cloth] and the Qamees [Shirt]. The third piece remains until after death. The Tahneet is like the Tahneet of the dead. After death, they are prayed upon and buried in this state. It is not necessary to wash the blood from their bodies and Kafan, rather, even if urine or stool emerges from them due to the effect of fear and gloom, it is not obligatory to repeat the Ghusl.

Issue 265: The recommended baths in Islamic Law are numerous, among them are:

1. The Ghusl of Friday which is counted among the most important recommended baths and it is emphasized. The best manner is not to abandon it to the extent possible. Its time is from the Azaan of Fajr prayer on Friday until the prayer of Zuhr on Friday. When it had not been performed by Zuhr, the precaution to perform it without intention of Adaa' or Qadhaa', rather, with the intention of (discharging) the duty up until the time of 'Asr prayer of Friday. When it had not been performed on Friday, then, it is recommended to make its Qadhaa' from the morning of Saturday until sunset. He who fears that he will not have water on Friday, it is permissible to bathe Thursday with the intention of preceding (the Ghusl ahead of its time).
2. Ghusl of the nights of Ramadhaan. It is considered to be the Ghusl of the first night and all of the odd nights of the month of Ramadhaan (like the night of the 3rd and fifth, etc.). From the night of the twenty third it is recommended to bathe each night until the last night of the month of Ramadhaan. The time of these baths are the whole night, although it is better to perform the Ghusl at the sunset. However, the Ghusl of the night of the twenty first until the end of the month, it is recommended to be performed between Salat-ul-Maghrib and Salat-ul-'Ishaa'. The precaution is to perform all of the baths of the month of Ramadhaan and the baths whose mention is following, with the intention of Rijaa'.
3. Ghusl of the day of Fitr and Eidul-Adhha. Its time is from the Azaan of morning prayer of the day of Eid until Maghrib. It is best that it is performed before Salat-ul-Eid.
4. Ghusl of the night of Eidul-Fitr. Its time is from the beginning of Maghrib until the Azaan of morning prayer.
5. Ghusl of the eighth and ninth of the month of Zul-Hijjah. (These days) are called Yaumut-Tarwiyah and Yaumul-'Arafah.
6. Ghusl of the first day and half (15th) of Rajab and the twenty seventh, the day of Mab'ath of the Holy Prophet, peace be upon him and his family, and the end of Rajab.
7. Ghusl of the eighteenth of (of Zul-Hijjah), the day Eidul-Ghadeer.
8. Ghusl of the fifteenth day of Sha'baan (the day of the birth of the twelfth Imam, Al-Mahdi, the Imam of the time, may Allah hasten his reappearance); and the seventeenth of Rabi'ul-Awwal (the day of the birth of the Messenger of Allah, peace be upon him and his family) and the Ghusl of the Eid of Nairooz (the Persian new year).
9. The infant who is born due to its birth.
10. The Ghusl of a woman who perfumed herself for someone other than her husband and the Ghusl of someone who slept drunken.

11. Ghusl of someone who went to see the Hanged Person (Masloob) and saw him but if he saw him accidentally or if he went for an important matter like a witness, then there is no Ghusl on his account.

12. The Ghusl of Taubah, meaning whenever a sin is committed, then, repentance is made and the bath (of repentance) is performed.

Issue 266: If a person has a duty to perform a number of recommended baths or a number of baths, some of them recommended and some the others are obligatory or a number of obligatory baths, it is permitted that he perform one Ghusl with the intention of all.

The Rules of Tayammum

The Instances of Tayammum

Issue 267: Tayammum as a substitute for Wudhu' or Ghusl is obligatory in seven instances:

● The First Instance of Tayammum:

When water is not possible to be obtained in the quantity of Wudhu' or Ghusl.

Issue 268: When a person is in the city and water is not there, it is obligatory to upon him to search until he becomes hopeless in obtaining water. Regarding when he is in the open areas, then, if it is mountainous terrain or unlevelled land or crossing the land is difficult due to the existence of numerous trees things like that, it is obligatory that he go in each of the four directions in the amount of the travel distance of an arrow in search of water. If he is level terrain having no barriers in it, then, he goes only in each direction the amount of distance in which two arrows travel.

● The Second Instance of Tayammum:

Issue 269: When water is in a well and it is not possible to reach the water either due to lack of ability or lack of the necessary means, It is obligatory to perform Tayammum. Likewise it is when it necessitates excessive difficulty which people normally cannot bear.

● The Third Instance of Tayammum:

Issue 270: When water is present, however, one fears that when performing Wudhu' he will become ill or it will lengthen his illness or intensify it or it will make his treatment of his illness more difficult, Tayammum is obligatory in all of these situations. However, when hot water does not harm him, for example, it is obligatory to heat the water and make Wudhu' or Ghusl. It is not obligatory that one have certainty (about the harm of water), rather, fear of harm is sufficient due in order to omit Wudhu' and change his duty to Tayammum.

Issue 271: The person afflicted with inflammation in his eyes whom using water will harm him, when it is

possible to wash the extremities of the eye, it is obligatory for him to perform Wudhu', otherwise, he performs Tayammum.

● The Fourth Instance of Tayammum:

When there is a sufficient quantity of water present but using it for Wudhu' or Ghusl one fears his own destruction due to thirst or his children's or his family or his friend's. Or that they will become sick or put in unusual difficulties, it is obligatory that they perform Tayammum and preserve the water. It is likewise, when a non-Muslim is in danger, if the water is used in Wudhu' or Ghusl. It is obligatory to give the water to him and perform Tayammum. Likewise, this ruling is applicable to the rights of animals.

Issue 276: Tayammum is permitted upon a number of things: soil, sand, stones, clay, rocks—with the condition that they be pure [Taahir], and upon something of dust.

Issue 277: Tayammum is permitted upon limestone, gypsum, marble and onyx and whatever is similar to that. However, Tayammum upon precious stones, like 'Aqeeq (Carnelian) and Turquoise is invalid. The obligatory precaution is not make Tayammum on baked gypsum and limestone and, likewise, on bricks and pottery.

Issue 278: When something mentioned in the previous issue cannot be obtained, it is obligatory to make Tayammum on dust found on clothes and carpets and whatever like that. When dust does not exist, Tayammum is obligatory upon clay and when clay also does not exist, then, the precaution is to pray without Tayammum, then, perform its re-make (Qadhaa') afterward. Someone like this person is called one failing to find the two (types of) purifiers.

Issue 279: It is permitted for someone captive in a usurped place, to make Tayammum on the soil or stones of that place and pray.

Issue 280: The best manner is to avoid Tayammum on soiled and low lying lands; watering holes of wild animals and salty lands when the salt does not cover it. As for when the salt covers it, then, the Tayammum with it is invalid. When land is soiled such that one fears he will be afflicted with an illness by reason of Tayammum with, then, the obligatory precaution is to pray without Tayammum, then, re-make it.

The Method of Tayammum and its Rules

Issue 281: At the time of making Tayammum, intention is obligatory first, then, strike the hands on something which the Tayammum is proper with. Then, wipe all of the forehead and its two sides from the hairline to the eyebrows and the upper part of the nose with the two hands together, according to obligatory precaution. The obligatory precaution is to wipe the eyebrows also. Then, wipe the in palm of the left hand on the back of the right hand, then, the palm of the right hand on the back of the left hand.

Issue 282: There is no difference between the Tayammum substituted for Wudhu' and the Tayammum substituted for Ghusl. However, the recommended precaution is to strike the ground with the hands once more in the Tayammum substituted for Ghusl and wipe the palm of the left hand on the back of the right hand and the palm of the right hand on the back of the left hand.

Issue 283: When there are injuries on the forehead or on the back of the hands and some scum or something else is hardened on it and it is not possible to remove it or lift it or there is some harm in that, Tayammum is obligatory in that situation.

Issue 284: It is permissible for he whom it is not possible to perform Wudhu' and Ghusl to perform the recommended prayers with Tayammum. Rather, if the time was restricted for something like the Night Prayer (Salatul-Lail), for example, it is permissible to make Tayammum for it.

Issue 285: He whose duty is to make Tayammum, when he makes Tayammum for a obligatory act or recommended act, it is permissible for him to perform all of the action which Wudhu' and Ghusl are conditional for it as long as that Tayammum and his excuse remains. Even if the Tayammum was due to restriction of time, it is permissible for him to touch the writing of the Noble Qur'an and whatever is similar to that.

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