

Chapter Four

The Issues of Taking Bath

Tradition 4.1

It is narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** that baths are of the following kinds:

Janabat, day of Jummah (Friday), time of wearing Ahram, to enter Mecca and Madina, Day of Arrafah and Ziarat-e-Kabah, before visiting Kabah, 19, 21 and 23rd of month of Ramazan, touching/washing-up a dead body.

Tradition 4.2

Hazrat Imam Abu AbdulAllah^{as} said Friday bath is compulsory, regardless if you are travelling or not, however, in the case of water scarcity, women are exempted. Also said bath of Janabat and Haiz are compulsory. New-born's bath is compulsory, whereas the bath on the 19,21,23rd of Ramazan is Sunnah, taking bath on Eid-ul-Fitr and Eid-ul-Zaha is also Sunnah which I would dislike to abandon. It is Sunnah to take bath prior to taking out 'Istikhara'.

Tradition 4.3

It is referred from **Hazrat Abu Jafar Imam Mohammed Baqir^{as}** that when more than one baths are due, i.e., Janabat, Arafah, Nahar, Halak, Zibah and Ziarat, then one bath is sufficient. Similarly, one bath is enough for woman as after taking the bath of Janabat, other baths (woman related) are not necessary.

Tradition 4.4

It is narrated from **Hazrat Imam Mohammed Baqir^{as}** that:

Friday bath is compulsory for all except for woman while travelling and if someone forgets, he should perform Friday bath on the next day.

Tradition 4.5

Ziadah bin Aian asked from Imam^{as} regarding the procedure of taking Bath-e-Janabat, Imam^{as} replied, if your hands are clean then taken water with your hand and wash three times your private parts, then pour water three times on your head, then two times on your right half of your body and twice on the left hand side so that water would flow down. And this is enough.

Tradition 4.6

Hazrat Imam Jafar-e-Sadiq^{as} said, except for Bath-e-Janabat, Ablutions should be performed prior to taking bath.

Abu AbdulAllah asked from **Hazrat Imam jafar-e-Sadiq^{as}** Is it appropriate for a person to sleep on without taking the Bath-e-Janabat? Imam^{as} replied, it is 'Makruh' (not likeable) unless he performs Ablutions. And there is no harm in dying hair, cutting hair, and slaughtering an animal prior to taking Bath-e-Janabat, however should not eat or drink without washing hands and rinsing mouth in order to refrain from getting infection.

Tradition 4.7- Cleaning- Miscellaneous

Hazrat Imam Mohammed Baqir^{as} said that there is no need to wash-up clothes being stained by the manure and urine of those animals whose meat is halal.

It has been narrated from **Hazrat Rasool Allah^{saw}** that: a man who believes in Allah^{swt} and Day of Judgement, will not leave pubic hair for more than forth days and a woman will not wait more than twenty days to remove it. And do not have long armpit hair as Satan (Iblis) hides therein and uses it as his base.

Tradition 4.8

It has been narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** that one can choose any colour to dye hair. And said it is not appropriate for a lady to completely abandon 'make-up' as she may try to wear even a necklace and may use henna to dye her hair even if she is into her later part of life.

Tradition 4.9

Hazrat Abu AbdulAllah^{as} said if a dog touches your clothes then just remove dirt but if the dog was wet then you need to wash your clothes.

Tradition 4.10- Nail and moustache cutting

Shasham bin Salim has narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** that:

Imam^{as} said, cutting nail on Friday would protect you from leprosy, madness and blindness, file nail-ends even if your nails were too short to be cut.

Also

It is narrated from **Hazrat Imam Mohammed Baqir^{as}** by Abdul Raheem Qasir that Imam^{as} told us that when someone cuts his nail and moustaches on every Friday and says 'Bismillah wa BillAllah wa Alla Sunnah Mohammed wa Alay Mohammed Salawat Allah Alayhim' for every clippings, Allah^{swt} would give him reward equivalent to setting a slave free and he will not get any kind of illness until he embraces death.

Also

Once Hussain bin AbiAllal asked from **Hazrat Imam Jafar-e-Sadiq^{as}** regarding the rewards of cutting nail and moustaches on Friday, Imam^{as} replied, the person would stay spiritually clean ('Tahir') until next Friday.

Also

It is narrated from **Rasool Allah^{saw}** that it is better for men to cut their nails (short) while woman may leave part of their nail-tips for the sake of beauty.

It is also narrated from **Rasool Allah^{saw}** that you should not keep long moustaches as Iblis (Satin) would hide therein and eventually start residing there.

Tradition 4.11- Use of the comb

Hazrat Abul AIHassan Imam Musa bin Jafar^{as} said when you comb your head and beard you should also brush your chest as it removes laziness and lightens your heart.

It is narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** That a person who keeps hair (long enough on the head) without parting them, Allah^{swt} would part his hair on the day of judgement with the hacksaw of hellfire.

It is narrated from **Hazrat Imam Jafar-e-Sadiq^{as}**, hold your beards in your fist and trim down the rest.

Tradition 4.12

Hazrat Imam Jafar-e-Sadiq^{as} said there is no harm in pulling out or trimming down white hair; however, I would prefer to trim it rather than plucking it out.

Tradition 4.13-Bath after touching a dead body

It is narrated from Hazrat Imam Abu AbidAllah^{as} that when you intend to bathe (Khusal) a dead body, cover-up his private parts by a cloth and start washing up both hands and head three times using water containing soap (Ab-e-Sadar), followed by body's right side and then left side. Then put few layers of a clean cloth on your left hand and reach underneath of the cloth clean body's private parts and wash them without looking at them. After finishing from soap water repeat with the water containing 'Kafur', then by ordinary water. After completing these three baths then dry up the body with a clean and dry cloth.

And **Imam^{as}** said who washes up a dead body, should himself take a bath afterwards, and there is no need to perform 'khusal-e-mass-e-maiyat' (bath of touching a dead body) if the dead body was still warm (after death), it becomes (wajib) if the body has turned cold. There is also no need to take the bath after lowering the body/coffin into the grave.

Tradition 4.14

Hazrat Imam Jafar-e-Sadiq^{as} said it is wajib to offer condolences after completing the burial rituals.

And **Rasool Allah^{saw}** said it is enough for condolences that the grieving family can see you.

Tradition 4.15

Hazrat Imam Jafar-e-Sadiq^{as} said he who would carry a coffin from all four sides, Allah^{swt} will forgive his 40 major sins (gunah-e-Kabira). Also said the first gift a monin will receive in his grave is that all the sins of those who carried his coffin would be forgiven.

Tradition 4.16

Hazrat Imam Mohammed Baqir^{as} said it is better to walk behind a coffin rather than walking in front of it; however, it is not a sin, if someone walks in front of it.

Tradition 4.17

Hazrat Imam Jafar-e-Sadiq^{as} said, either pure monin or pure kafir will be quizzed in the grave while others will not be questioned until the day of judgement.

All praise belongs to Allah^{swt} May Allah^{swt} send peace and blessings upon Hazrat Muhammad^{saw} and his holy progeny.