

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمْ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

The Wud'u needs to be performed once and as per its order, and with a minimum quantity of water, i.e., three handfuls (not exceeding app. 750 ml).

الْهُدَايَةُ، الْوُضُوءُ مَرَّةً وَ هُوَ غَسْلُ الْوَجْهِ وَ الْيَدَيْنِ وَ مَسْحُ الرَّأْسِ وَ الْقَدَمَيْنِ وَ لَا يَجُوزُ أَنْ يُعَدَّمَ شَيْئًا عَلَى شَيْءٍ يُبَدَأُ بِالْأَوَّلِ فَالْأَوَّلِ كَمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ

(The book) 'Al Hidayah' –

'The Wud'u is once, and it is washing the face and the two hands, and wiping the head, and the feet, and it is not allowed to bring forward anything upon anything, beginning with the first. So, the first is like what Allah^{-azwj} Mighty and Majestic has Commanded.

وَ مَنْ تَوَضَّأَ مَرَّتَيْنِ لَمْ يُؤْجَرْ وَ مَنْ تَوَضَّأَ ثَلَاثًا فَقَدْ أُبْدِعَ وَ مَنْ غَسَلَ الرَّجْلَيْنِ فَقَدْ خَالَفَ الْكِتَابَ وَ السُّنَّةَ وَ لَا يَجُوزُ الْمَسْحُ عَلَى الْعِمَامَةِ وَ الْحُزْبِ وَ لَا تَقِيَّةٌ فِي ثَلَاثَةِ أَشْيَاءَ فِي شُرْبِ الْمُسْكِرِ وَ الْمَسْحِ عَلَى الْخُفَّيْنِ وَ مُنْعَةٌ الْحَجِّ

And the one who washes twice will not be Rewarded, and one who washes thrice, so he has innovated; and the one who washes the leg, he has opposed the Book and the Sunnah; and the wiping is not allowed upon the turban and the socks; and there is no Taqiyyah (dissimulation) in three things – in drinking the intoxicant, and the wiping upon the socks, and Mut'ah of the Hajj.

وَ حَدُّ الْوَجْهِ الَّذِي يَجِبُ أَنْ يُوضَّأَ مَا دَارَتْ عَلَيْهِ الْوُسْطَى وَ الْإِصْبَامُ وَ حَدُّ الْبَدَنِ إِلَى الْمِرْفَقَيْنِ وَ حَدُّ الرَّأْسِ مِقْدَارُ أَرْبَعِ أَصَابِعٍ مِنْ مُقَدِّمِهِ وَ الْمَسْحُ عَلَى الرَّجْلَيْنِ إِلَى الْكَعْبَيْنِ

And a limit of the face which is obligated to be washed is what the middle finger and the thumb rotates upon, and a limit of the hands is to the elbows, and a limit of the head is a measurement of four fingers from its front, and the wiping upon the legs is to the heels.

فَإِذَا تَوَضَّأَتِ الْمَرْأَةُ أَلْقَتْ فِنَاعَهَا مِنْ مَوْضِعِ مَسْحِ رَأْسِهَا فِي صَلَاةِ الْعَدَاةِ وَ الْمَغْرِبِ وَ تَمَسَّحَ عَلَيْهِ وَ يُجْزِيهَا فِي سَائِرِ الصَّلَوَاتِ أَنْ تُدْخِلَ إِصْبَعَهَا فَتَمَسَّحَ عَلَى رَأْسِهَا مِنْ غَيْرِ أَنْ تُلْقِيَ فِنَاعَهَا

When the woman performs Wud'u, she should take off her scarf from place of wiping her head, in the morning Salat and Al Maghrib, and she should wipe upon it, and it would suffice her is rest of the Salats to insert her fingers, so she wipes upon her head from without taking off her scarf.

وَ لَا بَأْسَ أَنْ يُصَلِّيَ الرَّجُلُ بِوُضُوءٍ وَاحِدٍ صَلَوَاتِ اللَّيْلِ وَ النَّهَارِ كُلَّهَا مَا لَمْ يُجَدِّثْ.

And there is no problem with the man praying Salats with one Wud'u, night and day, all of them for as long as he does not break Wud'u".¹

¹ Bihar Al-Anwaar V 76 – The Book Cleanliness – Ch 3 H 2 (Chapters on Wud'u)

Wuzu (Wudhu):

The teeth brushing

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ رَكْعَتَانِ بِالسِّوَاكِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سِوَاكِ

Ali Bin Muhammad, from Sahl and Ali Bin Ibrahim, from his father, altogether from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Two Cycles (of *Salaat*) with brushing the teeth is superior to seventy (70) Rak'at (of *Salaat*) without brushing the teeth'.

عَلِيُّ بِإِسْنَادِهِ قَالَ أَدْنَى السِّوَاكِ أَنْ تَدْلُكَ بِإِصْبِعِكَ .

Ali, by his chain,

He^{-asws} said, 'The lowest of the brushing of the teeth is that you rub with your finger'.²

Use Very Little Water in Wuzu:

قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع- لِّلْغُسْلِ صَاعٌ مِنْ مَاءٍ وَ لِلْوُضُوءِ مُدٌّ مِنْ مَاءٍ وَ صَاعُ النَّبِيِّ صِ حَمْسَةُ أَمْدَادٍ وَ الْمُدُّ وَزْنُ مَائَتَيْنِ وَ ثَمَانِينَ دِرْهَمًا وَ الدَّرْهَمُ سِتَّةُ دَوَانِيْقٍ وَ الدَّانِيْقُ وَزْنُ سِتِّ حَبَّاتٍ وَ الْحَبَّةُ وَزْنُ حَبَّتَيْنِ مِنْ شَعِيرٍ مِنْ أَوْسَاطِ الْحَبِّ لَا مِنْ صِعَاغِهِ وَ لَا مِنْ كِبَارِهِ.

وَ قَالَ رَسُولُ اللَّهِ ص الْوُضُوءُ مُدٌّ وَ الْغُسْلُ صَاعٌ وَ سَيَأْتِي أَقْوَامٌ بَعْدِي يَسْتَقْتُلُونَ ذَلِكَ³ فَأُولَئِكَ عَلَى خِلَافِ سُنَّتِي وَ الثَّابِتُ عَلَى سُنَّتِي مَعِي فِي حَظِيْرَةِ الْقُدْسِ.

It is referred from Imam Abul Hassan Musa bin Jafar^{-asws} (our 7th Imam) that one 'mud' (which is 750ml) of water is sufficient for performing ablutions. And Rasool Allah^{-saww}, in another Hadith, said, 'there will be people among my followers, soon after me, who will consider this quantity of water too small and will act against my practices but those, who will follow to my practices, will be with me in the Paradise.'⁴

² Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 5

³ (1). استقله: عده قليلا. أى يعدون الصاع للغسل و المد للوضوء قليلا.

⁴ ص: 34 , من لا يحضره الفقيه، ج 1، ص: 34 , Ahadith, 69-70, Mulayahzarulfaqih, vol 1-Ahadith 69,70

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَأْخُذُ أَحَدُكُمْ الرَّاحَةَ مِنَ الدَّهْنِ فَيَمْلَأُ بِهَا جَسَدَهُ وَ الْمَاءُ أَوْسَعُ مِنْ ذَلِكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'One of you takes the comfort from the oil, so he fills his body with it (by massaging), but (consider) the water is more expansive than that'. (Meaning – use water as one applies oil).⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادٍ عَنْ حَرِيزِ بْنِ رَزَاةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّمَا الْوُضُوءُ حَدٌّ مِنْ حُدُودِ اللَّهِ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ وَ مَنْ يَعْصِيهِ وَ إِنَّ الْمُؤْمِنَ لَا يُنَجِّسُهُ شَيْءٌ إِنَّمَا يَكْفِيهِ مِثْلُ الدَّهْنِ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, the Ablution (Wuzu) is a Limit from the Limits of Allah^{azwj} in order to Allah^{azwj} to Know the one who obeys Him^{azwj} and the one who disobeys Him^{azwj}, and that the Believer cannot be polluted by anything. But rather, he would be suffice from the likes of the oil (from the water)'.⁶

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ سَمُورٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ لِلَّهِ مَلَكًا يَكْتُبُ سَرَفَ الْوُضُوءِ كَمَا يَكْتُبُ عُذْوَانَهُ .

Ali Bin Ibrahim, from someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Hammad Bin isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is an Angel who records the extravagance in the Ablution (Wuzu) just as he records his (other) transgressions'.⁷

Description of Wuzu:

قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع- أ لَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ص فَقِيلَ لَهُ بَلَى فَدَعَا بِقَعْبٍ فِيهِ شَيْءٌ مِنْ مَاءٍ فَوَضَعَهُ بَيْنَ يَدَيْهِ ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ ثُمَّ غَمَسَ فِيهِ كَفَّهُ الْيُمْنَى ثُمَّ قَالَ هَذَا إِذَا كَانَتِ الْكَفُّ طَاهِرَةً ثُمَّ عَرَفَ مِائًا مَاءً ثُمَّ وَضَعَهُ عَلَى جَبْهَتِهِ وَ قَالَ بِسْمِ اللَّهِ وَ سَيَّلَهُ عَلَى أَطْرَافِ لِحْيَتِهِ ثُمَّ أَمَرَ يَدَهُ عَلَى وَجْهِهِ وَ ظَاهِرِ جَبِينِهِ مَرَّةً وَاحِدَةً ثُمَّ غَمَسَ يَدَهُ الْيُسْرَى فَعَرَفَ بِهَا مِائًا ثُمَّ وَضَعَهُ عَلَى مِرْفَقِهِ الْيُمْنَى فَأَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ ثُمَّ عَرَفَ بِمِائَةٍ مِائًا فَوَضَعَهُ عَلَى مِرْفَقِهِ الْيُسْرَى فَأَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ وَ مَسَحَ عَلَى مُقَدِّمِ رَأْسِهِ وَ ظَهَرَ قَدَمَيْهِ بِلِلَّةٍ بَقِيَّةِ مَائِهِ.

⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 1

⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 2

⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 9

Once **Imam Abu Jafar-asws (Imam Mohammed Baqir-asws)** asked his companions, Shall I show you how Prophet Mohammed-saww used to Perform Ablutions? Upon their request (which was yes, please), a big bowl containing little water was brought and presented to the Imam-asws. The Imam-asws then folded his-asws sleeves and took a handful of water in his-asws right hand and said: ‘remember! Only take water like this if your hands are clean (‘Tahir’). Then Imam-asws poured it onto his-asws forehead while reciting ‘Bismillah’ and spread that water around his-asws beard and wiped his-asws hand in the open area between the face and the forehead. Then Imam-asws took water in his-asws left hand and poured water onto his-asws right elbow and wiped it down with his-asws hand so that water dropped out around the fingers of the Imam-asws. The Imam-asws then took out some water using his right hand and poured onto his left elbow and wiped it with his-asws right hand so that water dropped out around his-asws fingers. This was followed by wiping the front of his-asws head (from top to the end of hair line, upto forehead) with his-asws right hand and then used both hands to wipe the surfaces of both feet using right hand for his-asws right foot and left hand for the left foot. ⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيَانَ وَجَمِيلٍ عَنْ زُرَّارَةَ قَالَ حَكَى لَنَا أَبُو جَعْفَرٍ (عليه السلام) وَضُوءَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَدَعَا بِقَدَحٍ فَأَخَذَ كَفًّا مِنْ مَاءٍ فَأَسْدَلَهُ عَلَى وَجْهِهِ ثُمَّ مَسَحَ وَجْهَهُ مِنَ الْجَانِبَيْنِ جَمِيعاً ثُمَّ أَعَادَ يَدَهُ الْيُسْرَى فِي الْإِنَاءِ فَأَسْدَلَهَا عَلَى يَدِهِ الْيُمْنَى ثُمَّ مَسَحَ جَوَانِبَهَا ثُمَّ أَعَادَ الْيُمْنَى فِي الْإِنَاءِ فَصَبَّهَا عَلَى الْيُسْرَى ثُمَّ صَنَعَ بِهَا كَمَا صَنَعَ بِالْيُمْنَى ثُمَّ مَسَحَ بِمَا بَقِيَ فِي يَدِهِ رَأْسَهُ وَرِجْلَيْهِ وَ لَمْ يُعِدَّهُمَا فِي الْإِنَاءِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Aban and Jameel, from Zurara who said,

‘Abu Ja’far-asws imitated for us an Ablution (Wuzu) of Rasool-Allah-saww. So he-asws called for a jug (of water) and took a handful of water and poured it upon his-asws face. Then he-asws wiped his-asws face from both the sides together. Then he-asws scooped (the water) by immersing his left hand into the vessel, so he-asws poured it upon his right hand. Then he-asws wiped its two sides. Then he-asws scooped (the water) by immersing his right hand into the vessel, so he-asws poured it upon his left hand. Then he-asws did just as he-asws had done with the right hand. Then he-asws wiped with whatever remained in his-asws hand, upon his-asws head and his-asws feet, and he-asws did not immerse these two into the vessel’.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَضَّأُ أَوْ يَبْتَاطِنُ لِحَيْثُ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

⁸ Mulayahzarulfaqih, vol 1- H. 74⁸, من لا يحضره الفقيه، ج 1، ص: 36

⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 1

(It has been narrated) from one of the two (5th or 6th Imam-asws), said, 'I asked him-asws about the man who performs Ablution (*Wuzu*), should he (wash) the interior of his beard?' He-asws said: 'No'.¹⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ النَّيْسَابُورِيِّ عَنْ مَعْمَرِ بْنِ عُمَرَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ يُجْزَى مِنَ الْمَسْحِ عَلَى الرَّأْسِ مَوْضِعُ ثَلَاثِ أَصَابِعٍ وَكَذَلِكَ الرَّجُلُ .

A number of our companions, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel Al Neyshapouri, from Moammad Bin Umar,

(It has been narrated) from Abu Ja'far-asws having said: 'It would suffice from the wiping upon the head, a place of three fingers, and similar to that is the leg'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْأُذُنَانِ لَيْسَا مِنَ الْوَجْهِ وَلَا مِنَ الرَّأْسِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah-asws having said: 'The two ears are not from the face, nor from the head'.

قَالَ وَ ذَكَرَ الْمَسْحُ فَقَالَ امْسَحْ عَلَى مُقَدِّمِ رَأْسِكَ وَ امْسَحْ عَلَى الْقَدَمَيْنِ وَ ابْدَأْ بِالشِّقِّ الْأَيْمَنِ .

He (the narrator) said, 'And I mentioned the wiping, so he-asws said: 'Wipe upon the front of your head, and wipe upon the two feet, and begin with the right side'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ عَنْ حَمَادٍ عَنِ الْحُسَيْنِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ تَوَضَّأَ وَ هُوَ مُعْتَمٌ فَتَقَلَّ عَلَيْهِ نَزْعُ الْعِمَامَةِ لِمَكَانِ الْبُرْدِ فَقَالَ لِيُدْجَلْ إِيَّابَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus, from Hammad, from Al Husayn who said,

'I said to Abu Abdullah-asws, 'A man performs Ablution (*Wuzu*) and he is wearing a turban, so it is heavy upon him that he removes the turban due to the cold'. So he-asws said: 'Let him enter his fingers (under it for the wiping)'.¹³

What breaks the Ablution (*Wuzu*) and what does not break it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنِ النَّاسِ أَمْ يَنْقُضُ الْوُضُوءَ قَالَ إِنَّمَا يَنْقُضُ الْوُضُوءَ ثَلَاثُ الْبُؤُولِ وَالْعَائِطُ وَالرَّيْحُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sahl, from Zakariyya Bin Adam who said,

¹⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 2

¹¹ Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 1

¹² Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 2

¹³ Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 3

'I asked Al-Reza^{-asws} about the nose bleed, 'Does it break the Ablution (*Wuzu*)?' He^{-asws} said: 'But rather, three things break the Ablution (*Wuzu*) – the urine, and the faeces, and the wind'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الشَّيْطَانَ يَنْفُخُ فِي دُبُرِ الْإِنْسَانِ حَتَّى يُخَيَّلَ إِلَيْهِ أَنَّهُ قَدْ خَرَجَ مِنْهُ رِيحٌ فَلَا يَنْقُضُ الْوُضُوءَ إِلَّا رِيحٌ تَسْمَعُهَا أَوْ تَجِدُ رِيحَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'The Satan^{-la} blows into the anus of the human being until it seems to him that a wind has come out from him. So, the Ablution (*Wuzu*) does not break except by wind which you hear, or find its smell'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ أَخِي فَضَيْلٍ عَنْ فَضَيْلٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَخْرُجُ مِنْهُ مِثْلُ حَبِّ الْقَرَعِ قَالَ لَيْسَ عَلَيْهِ وَضُوءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Akhay Fuzayl, from Fuzayl, from,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man from whom comes out similar to a seed. He^{-asws} said: 'There is no Ablution (*Wuzu*) upon him'.

وَ رُوِيَ إِذَا كَانَتْ مُلَطَّخَةً بِالْعَذِرَةِ أَعَادَ الْوُضُوءَ .

And it is reported that when (such things) are stained with the faeces, repeat the Ablution (*Wuzu*)'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنِ حَرِيْزٍ عَنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ وَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يَنْقُضُ الْوُضُوءَ فَقَالَ مَا يَخْرُجُ مِنْ طَرَفَيْكَ الْأَسْفَلَيْنِ مِنَ الدُّبُرِ وَ الذَّكْرِ غَائِطٌ أَوْ بَوْلٌ أَوْ مَنِيٌّ أَوْ رِيحٌ وَ النَّوْمُ حَتَّى يَذْهَبَ الْعَقْلُ وَ كُلُّ النَّوْمِ يُكْرَهُ إِلَّا أَنْ تَكُونَ تَسْمَعُ الصَّوْتِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz who said,

'I said to Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, 'What breaks the Ablution (*Wuzu*)?' So they^{-asws} both said: 'Whatever comes out from your two lower ends, from the backside and the manhood, faeces or urine or semen or wind; and the sleep until the intellect goes (lose awareness). All sleep is disliked, except if you happens to hear the sounds' (in consciousness).¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِكِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَدْخِلَ الدَّوَاءَ ثُمَّ يُصَلِّيَ وَ هُوَ مَعَهُ أَيْ يَنْقُضُ الْوُضُوءَ قَالَ لَا يَنْقُضُ الْوُضُوءَ وَ لَا يُصَلِّيَ حَتَّى يَطْرَحَهُ .

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about the man, 'Is it correct for him that he inserts the medicine, then

¹⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 2

¹⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 3

¹⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 5

¹⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 6

he prays *Salaat* and it is with him. Would it break the Ablution (*Wuzu*)?' He^{-asws} said: 'It would not break the Ablution (*Wuzu*), and he should not pray *Salaat* until he removes it'.¹⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
عَنِ الرَّجُلِ يَنْجَسُهُ فَيَخْرُجُ مِنْهُ شَيْءٌ أَيْعِيدُ الْوُضُوءَ قَالَ لَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al'ala who said,

'I asked Abu Abdullah^{-asws} about the man who belched, so something came out from him, 'Should he repeat the Ablution (*Wuzu*)?' He^{-asws} said: 'No'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْقَيْءِ
هَلْ يَنْفُضُ الْوُضُوءَ قَالَ لَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Abu Asama who said,

'I asked Abu Abdullah^{-asws} about the vomit, 'Would it break the Ablution (*Wuzu*)?' So he^{-asws} said: 'No'.²⁰

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ
اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا قَاءَ الرَّجُلُ وَ هُوَ عَلَى طَهْرٍ فَلْيَتَمَضَّمْ .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man vomits and he is upon purity, so let him rinse his mouth'.²¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
عَنِ الرَّجُلِ يَكُونُ عَلَى طَهْرٍ فَيَأْخُذُ مِنْ أَظْفَارِهِ أَوْ شَعْرِهِ أَيْعِيدُ الْوُضُوءَ فَقَالَ لَا وَ لَكِنْ يَمْسَحُ رَأْسَهُ وَ أَظْفَارَهُ
بِالْمَاءِ

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby who said,

'I asked Abu Abdullah^{-asws} about the man who happens to be upon purity, so he takes from his nails, or his hair, 'Should he repeat the Ablution (*Wuzu*)?' So he^{-asws} said: 'No, but he should wipe his head and his nails, with the water'.

قَالَ قُلْتُ فَإِنَّهُمْ يَرْتَعْمُونَ أَنَّ فِيهِ الْوُضُوءَ فَقَالَ إِنْ خَاصَمُوكُمْ فَلَا تُخَاصِمُوهُمْ وَ قُولُوا هَكَذَا السُّنَّةُ .

¹⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 7

¹⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 8

²⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 9

²¹ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 10

He (the narrator) said, 'I said, 'But they (people) are claiming that with regards to it is the Ablution (*Wuzu*)'. So he^{-asws} said: 'If they were to dispute with you, so do not dispute with them, and you should say, 'The Sunnah is like this'.²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ فِي الْفُؤْلَةِ وَلَا مَسَّ الْفَرْجِ وَلَا الْمُبَاشَرَةَ وَضُوءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'It is not necessary to take (to repeat) Ablution (*Wuzu*) for the kissing, nor from touching the private parts, nor the contact (hugging etc.)'.²³

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّعَافِ وَالْحَجَامَةِ وَكُلِّ دَمٍ سَائِلٍ فَقَالَ لَيْسَ فِي هَذَا وَضُوءٌ إِنَّمَا الْوُضُوءُ مِنْ طَرَفَيْكَ اللَّذَيْنِ أَنْعَمَ اللَّهُ تَعَالَى بِهِمَا عَلَيْكَ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the nose bleed and the cupping, and every blood which flows. So he^{-asws} said: 'There is no Ablution (*Wuzu*) in this. But rather, the Ablution (*Wuzu*) is from your two lower ends which Allah^{-azwj} the Exalted has Favoured with these two upon you'.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ بِهِ عَلَّةٌ لَا يَقْدِرُ عَلَى الْإِضْطِجَاعِ وَالْوُضُوءِ يَتَشَدَّدُ عَلَيْهِ وَهُوَ قَاعِدٌ مُسْتَنَدٌ بِالْوَسَائِدِ فَرُبَّمَا أَغْفَى وَهُوَ قَاعِدٌ عَلَى تِلْكَ الْحَالِ قَالَ يَتَوَضَّأُ قُلْتُ لَهُ إِنَّ الْوُضُوءَ يَتَشَدَّدُ عَلَيْهِ لِحَالِ عَلَيْهِ فَقَالَ إِذَا حَفِيَ عَلَيْهِ الصَّوْتُ فَقَدْ وَجَبَ الْوُضُوءُ عَلَيْهِ وَ قَالَ يُؤَجَّرُ الظُّهْرُ وَ يُصَلِّيَهَا مَعَ الْعَصْرِ يَجْمَعُ بَيْنَهُمَا وَ كَذَلِكَ الْمَغْرِبُ وَ الْعِشَاءُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammad Bin Khallad who said,

'I asked Abu Al-Hassan^{-asws} about a man with an illness, not be able upon the lying down, and the Ablution (*Wuzu*) is difficult upon him, and he sits leaning with the pillow. So sometimes he dozes off and he is seated upon that state. He^{-asws} said: 'When the sounds are concealed from him, the Ablution (*Wuzu*) is Obligated upon him'. And he^{-asws} said: 'He can delay Al-Zohr (*Salaat*) and pray with along with Al-Asr, gathering between the two, and similar to that is Al-Magrib and Al-Isha'.²⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْخُفْقَةِ وَ الْخُفْقَتَيْنِ فَقَالَ مَا أَدْرِي مَا الْخُفْقَةُ وَ الْخُفْقَتَانِ إِنَّ اللَّهَ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ إِنَّ عَلِيًّا (عَلَيْهِ السَّلَام) كَانَ يَقُولُ مَنْ وَجَدَ طَعْمَ النَّوْمِ قَائِمًا أَوْ قَاعِدًا فَقَدْ وَجَبَ عَلَيْهِ الْوُضُوءُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hakkan who said,

²² Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 11

²³ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 12

²⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 13

²⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 14

'I asked Abu Abdullah^{-asws} about the (sleeping for) a heartbeat or two heartbeats. So he^{-asws} said: 'I^{-asws} do not know what is (sleeping for) the heartbeat or two heartbeats. Allah^{-azwj} is Saying [75:14] **But! The human being has an insight unto himself.** Ali^{-asws} was saying: 'The one who finds the taste of sleep while standing, or sitting, so the Ablution (*Wuzu*) is Obligated upon him'.²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ سَعْدِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أُذُنَانِ وَ عَيْنَانِ تَنَامُ الْعَيْنَانِ وَ لَا تَنَامُ الْأُذُنَانِ وَ ذَلِكَ لَا يَنْقُضُ الْوُضُوءَ فَإِذَا نَامَتِ الْعَيْنَانِ وَ الْأُذُنَانِ انْتَقَضَ الْوُضُوءُ .

Ali Bin Muhammad, from Ibn Jamhour, from the one who mentioned it, from Ahmad Bin Muhammad, from Sa'ad,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There are two ears and the two eyes – (if) the two eyes sleep and the two ears do not sleep, that does not break the Ablution (*Wuzu*). So when the two eyes sleep and the two ears (sleep as well), the Ablution (*Wuzu*) breaks'.²⁷

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ الْحَسَنِ عَنِ عَمْرِو بْنِ سَعِيدٍ عَنِ مُصَدِّقِ بْنِ صَدَقَةَ عَنِ عَمَّارِ السَّابِاطِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الرَّجُلُ يَفْرُضُ مِنْ شَعْرِهِ بِأَسْنَانِهِ أَوْ يَمْسُحُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ قَالَ لَا بَأْسَ إِنَّمَا ذَلِكَ فِي الْحَدِيدِ .

Ahmad Bin Idrees, and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Ali Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{-asws}, said: 'The man cuts his hair with his teeth, should he wipe it with the water before he prays *Salaat*?' He^{-asws} said: 'There is no problem. But rather, that is regarding (cutting it with) the iron'.²⁸

Wiping face and hands after Wuzu:

مُحَمَّدُ بْنُ يَحْيَى عَنِ سَلْمَةَ بْنِ الْخَطَّابِ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّفَّوِيِّ عَنِ عَلِيِّ بْنِ الْمُعَلَّى عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمَرَانَ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ تَوَضَّأَ فَتَمَنَّدَلْ كَانَتْ لَهُ حَسَنَةٌ وَ إِنْ تَوَضَّأَ وَ لَمْ يَتَمَنَّدَلْ حَتَّى يَجِفَّ وَضُوءُهُ كَانَتْ لَهُ ثَلَاثُونَ حَسَنَةً .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ibrahim Bin Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who performs Ablution (*Wuzu*) and wipes with a towel, for him would be one Reward; but if he performs Ablution (*Wuzu*) and does not wipe with a towel, (letting it naturally) dry his Ablution (*Wuzu*) (upon himself), for him would be thirty Rewards'.²⁹

(For more Ahadith on Wuzu see, Al-Kafi, Vol. 3, - THE BOOK OF CLEANLINESS

<https://www.hubeali.com/alkafivol3/>)

²⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 15

²⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 16

²⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 17

²⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 4

Addendum:

المحاسن، في رواية حفص بن غياث عن أبي عبد الله ع قال: من أوى إلى فراشه فذكر أنه على غير طهرٍ وتيمم من دثاره و ثيابه كان في صلاة ما ذكر الله.

(The book) 'Al Mahasin' – In a report of Hafis Bin Giyas,

'From Abu Abdullah^{asws} having said: 'One who shelters to his bed, then he remembers that he is not upon cleanliness, and he performs Tayammum from his blanket and his clothes, he would be in Salat for as long as he mentions Salat''.³⁰

عن الصادق ع أنه قال: من تطهر ثم أوى إلى فراشه بات و فراشه كمسجدٍ فإن ذكر أنه ليس على وضوءٍ فتييمم من دثاره كائناً ما كان لم يزل في صلاة ما ذكر الله عز و جل.

From Al-Sadiq^{asws} having said: 'One who purifies then shelters to his bed, spends the night and his bed is like his Masjid. If he remembers that he isn't upon Wud'u, he can perform Tayammum from his blanket whatever it may be, regardless of whether he is still in Salat for as long as he mentions Allah^{azwj} Mighty and Majestic''.³¹

³⁰ Bihar Al-Anwaar V 76 – The Book Cleanliness – Ch 6 H 15 a (Chapters on Washing)

³¹ Bihar Al-Anwaar V 76 – The Book Cleanliness – Ch 6 H 15 b (Chapters on Washing)