

Chapter Three

The Issues of Ablutions

Tradition 3.1

It is narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** that salat consist of three parts, one part is in cleanliness, one is in bowing down and one is in prostrations.

Tradition 3.2

It is referred from Hazrat Imam Abul Hassan Musa bin Jafar^{as} that one 'Salay' (circa 3Kg/3litres) and one 'maud' (0.75 Kg/0.75litres) water is sufficient for taking bath and performing ablutions, respectively. The same quantity (one Salay and one mud) has been ascribed from Rasool Allah^{saw} in another Hadith, with the addition, that there will be people among my followers, soon after me, who will consider this quantity of water insufficient and will act against my practices but those, who will adhere to my practices, will be with me in the paradise.

Tradition 3.3

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

It is also narrated from Imam^{as} that procedure of Ablutions is also regulated among other imposed 'limits' by Allah^{swt}, in order to distinguish those who obey from those who choose not to. And nothing will impure (make Najis) a true believer (Momin), that's why he just needs little water (for Ablutions) like using oil (in small quantity).

Tradition 3.4

It is narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** that:

Those who exceed the set limits of Ablutions, will themselves make it void.

Tradition 3.5

Amir-ul-momanian^{as} would not allow others to pour water for him^{as} while performing Ablutions. Upon asking, Amir-ul-momanian^{as} replied I do not want that others may take part in my prayers to Allah^{swt}, as per Allah^{swt} reveals in Holly Quran (Verse AlKahaif, no. 110) Whoever wishes to meet with his Lord, should keep on doing good deeds and should not bring others into his worshiping practices.

Tradition 3.6

Hazrat Imam Raza^{as} said, it has been made compulsory by Allah^{swt} that during Ablutions, women should start pouring down water from the inner side of their elbow while men should start from outer side of their elbow area.

Tradition 3.7

It has been narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** that:

To start Ablutions with reciting 'Bismillah' is like taking the thorough bath (Ajar-e-Khusal). In another tradition from Masoom^{saw} that when someone recites 'Bismillah' while performing Ablutions, he has cleaned all his body and removed all his sins committed between this and the last Ablutions. But who performed Ablutions without reciting 'Bismillah' has only cleaned that area where Ablutions water had reached.

Tradition 3.8

It has been narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** that:

When a person dries his face with a piece of cloth after performing Ablutions, Allah^{swt} would reward him with 'one Naki' (single reward) but for that person who would not wipe his face until it itself becomes dry, Allah^{swt} would reward him with 30 times more. And there is no harm in offering one's all prayers of day and night with the same Ablutions and similarly, with the same 'Tayyaium' if it did not break (Hadas took place) or water became available.

Tradition 3.9

It has been narrated from **Hazrat Imam Jafar-e-Sadiq^{as}** that it is better to splash water on the face during the Ablutions so that to wake up if dizzy and over come shivering if feeling cold. And if someone is wearing a ring he should turn it around (in his finger) or take it off if taking a bath.

Hazrat Imam Jafar-e-Sadiq^{as} said in another occasion that if you forgot (to turn around your ring) and offered your prayers, I would not ask you to repeat your prayers. And when you wake up do not touch pans/pots unless you wash your hands, as you do not know if you have made them unclean during your sleep. And the elm of Ablutions is to recite the following: Oh Allah^{saw} I beg You for the completeness of Ablutions, completeness of Salat and Your complete forgiveness and entry into paradise- This is the elms of Ablutions and its sincerity.

Tradition 3.10

Hazrat Imam Jafar-e-Sadiq^{as} said that:

Taqia is not permissible for any of the following three issues: to take intoxicating substances, to perform 'masah' on shoes/socks and Mutah-ul-Hajj (Touaf-e-Nisah).

Tradition 3.11

The narrator asked from Hazrat Imam Raza^{as} How shall a person would perform Ablutions, ceremonial bath or Friday bath if his limbs are covered with bandage due to broken bone or an injury? Imam^{as} replied he should only wash-up those areas, which are not covered and refrain from open the bandage. It is also narrated that only wash-up areas around a wound while performing Ablutions.

Tradition 3.12

It is narrated from Rasool Allah^{saw}, to keep your eyes open while performing Ablutions so that you may escape from hellfire.

Tradition 3.13

It is narrated from Hazrat Imam Jafar-e-Sadiq^{as} that performing Ablutions before and after dinner/lunch will keep away scarcity and poverty away from you. I asked with surprise these acts would protect me from 'fiqr' (poverty). Imam^{as} replied, yes, this practice would protect you from poverty.

Tradition 3.14 -Tayyaum

It is narrated from Hazrat Imam Mohammed Baqir^{as} that when you cannot find water then perform Tayyaum with 'Tahir' (clean) earth. And ascribed the following procedure: wipe you face and hands with the earth. And then explained, as when you perform Tayyaum instead of Ablutions, you are asked to only wipe (with earth) only those body parts which are to be washed during the Ablutions and as you do not perform 'Masah' of your face and hands that's why you are not required to perform 'Masah' of your forehead and feet while performing Tayyaum. And then said Allah^{swt} does not want to make life difficult for you and hence this convenience.

Tradition 3.15

Ziadah bin Aian had asked from Hazrat Imam Mohammed Baqir^{as} and Hazrat Imam Jafar-e-Sadiq^{as} under which conditions Ablutions become void? Imam^{as} replied that when something (solid, liquid, gas) is discharged from one's bowl or urine passage or when one goes to sleep and becomes unconscious. Apart from these, others like vomit, bleeding nose, blood from a boil or wound will not require you to wash-up or perform Ablutions.

Tradition 3.16

Once Abdul Rahman bin Abi AbdulAllah asked from Hazrat Imam Jafar-e-Sadiq^{as} that sometimes I feel wind in my stomach and get confused regarding the validity of my Ablutions? Imam^{as} replied it is not compulsory on you to perform Ablutions until you hear its sound or its smell getting into your nose. And explained, it's the act of Iblis^{la} who would sit near there and blow air to create suspicion.

Tradition 3.17

Once Ziadah bin Aian asked from **Hazrat Imam Mohammed Baqir^{as}** Does the Ablutions of a person become void if he cuts his nails, trims his beard and/or moustaches or get a haircut?

Imam^{as} replied, Oh Ziadah, all of these are optional (Sunnah) whereas Ablutions is compulsory (Wajib) and there is nothing among Sunnah, which would make a compulsory act void. All these acts are carried out in order to enhance cleanliness. And someone asked if reciting a poem would make his Ablutions void, Imam^{as} replied no, it will not.

Tradition 3.18

Once Samah bin Mahran asked from Rasool Allah^{saw}, a person dozed off (his head went down) while standing or bending down during salat. Rasool Allah^{saw} replied, he does not need to perform Ablutions.

Tradition 3.19

Hazrat Imam Mohammed Baqir^{as} said: The Ablutions will not become void upon kissing, touching and to lie-down with your partner.

Tradition 3.20

AbdulAllah bin Abi Yaqoob asked from Hazrat Imam Jafar-e-Sadiq^{as} regarding a person who performed Ablutions after urinating and offered his salat and felt some wetness. Imam^{as} replied there is nothing (wrong) in it and he is not required to perform Ablutions.

Tradition 3.21

Someone asked from Abu AbduAllah^{as} regarding a person who would first walk on an impure surface and then on a clean street. Imam^{as} replied if he had walk fifteen steps on the 'Tahir'¹ surface, his feet (sole) would become 'Tahir'.

Tradition 3.22 - Cleaning Teeth

Prophet Mohammed^{saw} advised Hazrat Ali^{as} in his will, to clean his^{as} teeth when he^{as} performs Ablutions prior to offering prayers. And make teeth-cleaning part of your Ablutions. Also it is narrated from Hazrat Imam Mohammed Baqir^{as} and Hazrat Imam Jafar-e-Sadiq^{as} that it is better to offer '2-part' (two-Rakat) salat after cleaning your teeth rather than offering 70-part salat without doing so.

Prophet Mohammed^{saw} said if it were not taken as a 'burden' by my followers, I would have asked them to clean their teeth prior to performing Ablutions for salat.

¹ Clean (PAK)

Hazrat Imam Jafar-e-Sadiq^{as} said that there are 12 benefits of cleaning teeth, as per 'Sunnah' of Prophet Mohammed^{saw}: mouth stays clean, helps eye sight, pleases Allah^{swt}, keeps teeth white, eliminates yellowish coating, gums become strong, increases appetite, eliminates phlegm, improves memory, enables one to perform good deeds and angels are also pleased.

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