

'Ghusal-Bathing'

Table of Contents

‘Ghusal-Bathing’	4
Summary:.....	4
Introduction:	5
Water is clean unless one finds it dirty:.....	5
The Quantity of Water which always remains <i>Tahir</i> (pure):	6
The <i>Istibra’a</i> from the urine, and washing it, and the one who cannot find the water.....	6
Always use little water for <i>Wuzu</i> as well as for Bathing:.....	8
<i>Wuzu</i> -Ablution:	9
Earth cleans – when treading upon the filth (i.e., faeces/urine)	10
What if one finds wetness/discharge after performing <i>Wuzu</i> :.....	12
Types of Ghusal - Washing.....	12
<i>Ghusal</i> on the day of Friday is Mandatory:.....	13
Pre-Fajr time bath is good for all baths required during that day:	14
Perform <i>Wazu</i> before taking Bath but not afterwards:.....	15
Description of <i>Tayammum</i> for <i>Wazu</i> (with dust in lieu of water)	16
Major Bath - Ghusal-e-Janabat:	18
One must not go to sleep when with Janub:	19
Upon becoming impure recite Azaan of the Salaat	24
Performing <i>Tayammum</i> for Ghusal e Janabat (in absence of water)	24
APPENDIX I.....	26
Rinsing of the mouth and the sniffing are not from <i>Wazu</i>	26
Description of the Ablution (<i>Wuzu</i>).....	26
APPENDIX II.....	28
Ahadith on walking barefoot and without cloak:.....	28

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم 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.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

‘Ghusal-Bathing’

Summary:

We clean ourselves with water on regular basis both for comfort and for a healthy life-style – this is from washing hands to taking bath/shower as needed. Acts of worship also require one to be clean (*Tahir*), i.e., removing filth (whatever makes one najis) by performing the Wuzu, recommended bath and the compulsory bathing. One need to consume minimum quantity of water for both Wuzu and bath – the quantity of water must not exceed above 750ml and 3 litres for Wuzu and bath, respectively. Wuzu and ‘*Ghusal e Janabat*’ have recommended sequence/order, whereas for other types of baths, to be discussed later, there is no recommended sequence and one is free to wash as per one’s own liking.

For more Ahadith on when and how to perform *Wuzu*, to take bath, and the limits of these as well as when bathing is Sunnah and where it becomes compulsory, issues for men/women, please read chapters on *Taharat* (cleansing) in Al-Kafi, vol. 3: [Alkafi Volume 3 | \(hubeali.com\)](http://www.hubeali.com)

Introduction:

Worship is not accepted unless one has the pure intentions, consumes legitimate (*Halal*) food, cleanse oneself from water (or dust if water is unavailable), wears clean cloths bought/acquired from legitimate resources and has the access to legitimate place of worship. In most acts of worship, Ablution (*Wazu*) is also mandatory, for Wazu, see for example:

[Wazu - How to perform \(hubeali.com\)](http://www.hubeali.com)

Water is clean unless one finds it dirty:

قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ رَحِمَهُ اللَّهُ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَاءُ يُطَهَّرُ وَلَا يُطَهَّرُ .

Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, may Allah^{-azwj} have Mercy on him, said, 'It was narrated to me by Ali Bin Ibrahim Bin Hashim, from his father, from Al Nowfaly, from Al Sakuny, from

Abu Abdullah^{-asws} says that Rasool-Allah^{-saww} said: 'Rasool-Allah^{-saww} said: 'The water cleans and cannot (itself) be cleaned (by something else)'.¹

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْمَاءُ كُلُّهُ طَاهِرٌ حَتَّى يُعْلَمَ أَنَّهُ قَذِرٌ .

Muhammad Bin Yahya, and someone else from Muhammad Bin Ahmad, from Al Hassan Bin Al Husayn Al Lulu'ie, by his chain, said,

Abu Abdullah^{-asws} said: 'The water, all of it is (to be considered as) clean, until one knows that it is dirty'.²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ مَاءِ الْبَحْرِ أَطْهُورُ هُوَ قَالَ نَعَمْ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan,

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

² Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 2

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the sea water, ‘Is it clean?’ He^{-asws} said: ‘Yes’.³

The Quantity of Water which always remains *Tahir* (pure):

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَاءِ الَّذِي تَبُولُ فِيهِ الدَّوَابُّ وَتَلْعُ فِيهِ الْكِلَابُ وَ يَغْتَسِلُ فِيهِ الْجُنُبُ قَالَ إِذَا كَانَ الْمَاءُ قَدْرَ كُرٍّ لَمْ يَنْجَسْهُ شَيْءٌ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al hakam, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{-asws} about the water in which the animals urinate, and in which the dogs lick, and the one with sensual impurity bathes in it. He^{-asws} said: ‘When the water was of the measurement of a *Kurr* (Three and a half open palm’s width cubed), nothing would pollute it’.⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْكُرُّ مِنَ الْمَاءِ أَلْفٌ وَ مِائَتًا رَطْلٍ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The *Kurr* from the water is of (the weight of) one thousand two hundred Ratls⁵ (approximately 480 litres).⁶

The *Istibra’a* from the urine, and washing it, and the one who cannot find the water

Water must be poured over, from where urine comes out, after urination, unless water is unavailable. For WC manner please see [Manners | School of Wilayat](#)

³ Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 4

⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 2 H 2

⁵ One Ratl = approximately 400 gms – 400x1200=480,000gms =480kg= 480 litres

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَمِعْتُ رَجُلًا سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ رُبَّمَا بُلْتُ وَ لَمْ أَقْدِرْ عَلَى الْمَاءِ وَ يَشْتَدُّ عَلَيَّ ذَلِكَ إِذَا بُلْتُ وَ تَمَسَّحْتُ فَأَمْسَحُ دُكْرَكَ بِرَيْقِكَ فَإِنْ وَجَدْتَ شَيْئًا فَقُلْ هَذَا مِنْ ذَلِكَ .

Ali Bin Ibrahim, from his father, from Hanan Bin Sadeyr who said,

'I heard a man ask Abu Abdullah^{-asws}, so he said, 'Sometimes I urinate and am not able upon the water, and that is difficult upon me'. So he^{-asws} said: 'When you have urinated, so wipe your urine outlet with your saliva. So, if you were to find something, so say, 'It is from that (moisture from veins)'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) رَجُلٌ بَالَ وَ لَمْ يَكُنْ مَعَهُ مَاءٌ فَقَالَ يَعْصِرُ أَصْلَ دُكْرِهِ إِلَى طَرَفِهِ ثَلَاثَ عَصْرَاتٍ وَ يَنْتُرُ طَرَفَهُ فَإِنْ خَرَجَ بَعْدَ ذَلِكَ شَيْءٌ فَلَيْسَ مِنَ الْبَوْلِ وَ لَكِنَّهُ مِنَ الْحَبَائِلِ .

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

'I said to Abu Ja'far^{-asws}, 'A man urinates and there does not happen to be water with him'. So, he^{-asws} said: 'He should squeeze the base of his manhood to its tip, three squeezes, and jerk its tip. So if something were to come out after that, so it would not be from the urine, but it is from the sexual veins'.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْبَوْلِ يُصِيبُ الْجَسَدَ قَالَ صُبَّ عَلَيْهِ الْمَاءُ مَرَّتَيْنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al A'ala who said,

'I asked Abu Abdullah^{-asws} about the urine hitting the body. He^{-asws} said: 'Pour the water upon it, twice'.

وَ رُوِيَ أَنَّهُ يُجْزَى أَنْ يَغْسِلَ بِمِثْلِهِ مِنَ الْمَاءِ إِذَا كَانَ عَلَى رَأْسِ الْحَشَقَةِ وَ غَيْرِهِ وَ رُوِيَ أَنَّهُ مَاءٌ لَيْسَ بِوَسَخٍ فَيَحْتَاجُ أَنْ يُذْلَكَ.

And it is reported that it would suffice him if he were to wash with the likes of it from the water when it was upon the tip of the manhood. And it is reported that it is water and not filth, so it needs to be dropped down.⁹

⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 4

⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 1

⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 7

Always use little water for *Wuzu* as well as for Bathing:

قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع- لِّلْغُسْلِ صَاعٌ مِّنْ مَّاءٍ وَ لِلْوُضُوءِ مُدٌّ مِّنْ مَّاءٍ وَ صَاعُ النَّبِيِّ ص خَمْسَةُ أَمْدَادٍ وَ الْمُدُّ وَزْنُ مِائَتَيْنِ وَ ثَمَانِينَ دِرْهَمًا وَ الدَّرْهَمُ سِتَّةُ دَوَانِيْقٍ وَ الدَّانِيْقُ وَزْنُ سِتِّ حَبَّاتٍ وَ الْحَبَّةُ وَزْنُ حَبَّتَيْنِ مِّنْ شَعِيرٍ مِّنْ أَوْسَاطِ الْحَبِّ لَا مِّنْ صِغَارِهِ وَ لَا مِّنْ كِبَارِهِ.

It is referred from Imam Abul Hassan Musa^{asws} bin Jafar^{asws} (our 7th Imam) that one ‘Saha’¹⁰ (3 litres) quantity of water is for Ghusal and one ‘mud’ (which is 750ml) of water is sufficient for performing ablutions and the Saha of the time of Rasool Allah^{saww} equates to the five *mud* and each *mud* would weigh 280 Dirham and each Dirham equates to 6 Dawaniq and each Dawaniq is of six grains of barley – neither too big nor too small but of average size.

وَ قَالَ رَسُولُ اللَّهِ ص الْوُضُوءُ مُدٌّ وَ الْغُسْلُ صَاعٌ وَ سَيَأْتِي أَقْوَامٌ بَعْدِي يَسْتَقِلُّوْنَ ذَلِكَ فَأُولَئِكَ عَلَى خِلَافِ سُنِّي وَ الثَّابِتِ عَلَى سُنِّي مَعِيَ فِي حَظِيرَةِ الْفُلْسِ.

And Rasool Allah^{saww}, in another Hadith, said, ‘there will be people among my^{saww} followers, soon after me^{saww}, who will consider this quantity of water too small and will act against my^{saww} practices but those, who will follow to my practices, will be with me in the Paradise.’¹¹

وَ قَدْ رَوَى أَنَّ الْوُضُوءَ حَدٌّ مِّنْ حُدُودِ اللَّهِ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ وَ مَنْ يَعْصِيهِ وَ أَنَّ الْمُؤْمِنَ لَا يُنَجِّسُهُ شَيْءٌ وَ إِنَّمَا يَكْفِيهِ مِثْلُ الدَّهْنِ

It is also narrated from the Imam^{asws} that the method of Ablutions is also tested by Allah^{azwj}, in order to see who obeys and who chooses not to. And nothing will impure (make Najis) a true believer (Momin), that’s why he or she just needs little amount of water (for Ablutions).¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى 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, from;

Abu Ja’far^{asws} (5th Imam) said: ‘One of you takes the comfort from the oil, so he applies to his body (by massaging), but (consider) the water is more precious than that’. (Meaning – use little water as one applies little oil).¹³

¹⁰ Measuring Unit

¹¹ H. 70 , من لا يحضره الفقيه، ج1، ص: 69-7035 Man la yahzarul faqih, vol 1,

¹² H.78 Man la yahzarul faqih, vol 1-78 , من لا يحضره الفقيه، ج1، ص: 39

¹³ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 1

Wuzu -Ablution:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ وَبُكَيْرٍ أَتَاهُمَا سَأَلَا أَبَا جَعْفَرٍ (عليه السلام) عَنْ وُضُوءِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَدَعَا بِطَسْتٍ أَوْ تَوْرٍ فِيهِ مَاءٌ فَغَمَسَ يَدَهُ الْيُمْنَى فَغَرَفَ بِهَا غُرْفَةً فَصَبَّهَا عَلَى وَجْهِهِ فَغَسَلَ بِهَا وَجْهَهُ ثُمَّ غَمَسَ كَفَّهُ الْيُسْرَى فَغَرَفَ بِهَا غُرْفَةً فَأَفْرَغَ عَلَى ذِرَاعِهِ الْيُمْنَى فَغَسَلَ بِهَا ذِرَاعَهُ مِنَ الْمِرْفَقِ إِلَى الْكَفِّ لَا يَرُدُّهَا إِلَى الْمِرْفَقِ ثُمَّ غَمَسَ كَفَّهُ الْيُمْنَى فَأَفْرَغَ بِهَا عَلَى ذِرَاعِهِ الْيُسْرَى مِنَ الْمِرْفَقِ وَصَنَعَ بِهَا مِثْلَ مَا صَنَعَ بِالْيُمْنَى ثُمَّ مَسَحَ رَأْسَهُ وَ قَدَمَيْهِ بِلَالٍ كَفِّهِ لَمْ يُخَذِّثْ لُهُمَا مَاءً جَدِيداً

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara and Bukeyr,

(It has been narrated) both having asked Abu Ja'far^{-asws} about the *Wudu* of Rasool-Allah^{-saww}. So he^{-asws} called for a tray, or bucket wherein was water. So he^{-asws} immersed his^{-asws} right hand in it and scooped with it a scoop (of water) and poured it upon his^{-asws} face, and he^{-asws} washed his^{-asws} face with it. Then he^{-asws} immersed his^{-asws} left palm and scooped with it a scoop (of water) and emptied it upon the right arm, washing his^{-asws} arm from the elbow up to the wrist, nor returning it back to the elbow (one-way motion). Then he^{-asws} immersed his^{-asws} right hand and emptied with it upon his^{-asws} left arm from the elbow, and did with it similar to what he^{-asws} did with the right hand. Then he^{-asws} wiped his^{-asws} head and his^{-asws} feet with the remnant of (the water in) his^{-asws} palm, nor renewing for these both, the new water'.

ثُمَّ قَالَ وَ لَا يُدْخِلُ أَصَابِعَهُ تَحْتَ الشَّرَاكِ قَالَ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ وَجْهِهِ إِلَّا غَسَلَهُ وَ أَمَرَ بِغَسْلِ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ فَلَيْسَ لَهُ أَنْ يَدَعَ شَيْئاً مِنْ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا غَسَلَهُ لِأَنَّ اللَّهَ يَقُولُ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَى الْمَرَافِقِ

Then he (the narrator) said: 'And he^{-asws} did not enter his^{-asws} fingers underneath the slipper- straps. Then he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is Saying ***O you who believe! When you stand to the Salat, so wash your faces and your hands [5:6]***, therefore it is not for him that he should leave anything from his face except that he washes it, and Commanded with the washing of the hands up to the elbow, therefore it is not for him that he leaves anything from his hands up to the two elbows except that he washes it because Allah^{-azwj} is Saying ***so wash your faces and your hands to the elbows [5:6]***.

ثُمَّ قَالَ وَ امْسَحُوا بِرُءُوسِكُمْ وَ ارْجُلَكُمْ إِلَى الْكَعْبَيْنِ فَإِذَا مَسَحَ بِشَيْءٍ مِنْ رَأْسِهِ أَوْ بِشَيْءٍ مِنْ قَدَمَيْهِ مَا بَيْنَ الْكَعْبَيْنِ إِلَى أَطْرَافِ الْأَصَابِعِ فَقَدْ أَجَزَاهُ

Then He^{-azwj} Said ***and wipe your heads and your leg to the ankles [5:6]***. Thus, if he were to wipe with something from his head, or with something from his feet what is between the two ankles up to the sides of the toes, so it would suffice him'.

قَالَ فَقُلْنَا أَيْنَ الْكَعْبَانِ قَالَ هَاهُنَا بَعْضُ الْمَفْصِلِ دُونَ عَظْمِ السَّاقِ فَقُلْنَا هَذَا مَا هُوَ فَقَالَ هَذَا مِنْ عَظْمِ السَّاقِ وَ الْكَعْبُ أَسْفَلُ مِنْ ذَلِكَ فَقُلْنَا أَصْلَحَكَ اللَّهُ فَالْعُرْفَةُ الْوَاحِدَةُ تُجْزَى لِلْوَجْهِ وَ غُرْفَةٌ لِلذِّرَاعِ قَالَ نَعَمْ إِذَا بَالَعْتَ فِيهَا وَ التَّنَتَانِ تَأْتِيَانِ عَلَى ذَلِكَ كُلِّهِ .

He (the narrator) said: 'We said, 'Where are the two ankles?' He^{-asws} said: 'Over here, meaning the joint bellowed the bones of the leg'. So we said, 'This, what is it (exactly)?' So he^{-asws} said: 'This is from the bone of the leg, and the ankle is below from that'. So, we said, 'May Allah^{-azwj} Keep you^{-asws} well! So, the one scoop (of water) would suffice for the face, and a scoop (each) for the arms?' He^{-asws} said: 'Yes, when you exceed in it, and the two (is the most which would) would both come to be upon that, all of it'.¹⁴

Rinsing of the mouth and the sniffing are not from *Wazu*, see Appendix I.

Earth cleans – when treading upon the filth (i.e., faeces/urine)

The Ahadith below are of particular importance, as those believers who walk to the holy shrines without shoes, out of respect, are usually targeted by some onlookers who think that their feet have become unclean (Najis) by walking on the road and they will take the dirt and filth to the holy shrine – which is not the case as earth cleanse whatever touches its surface. And it is recommended in Ahadith to walk bare-foot towards the holy shrine out of respect and being a humble salve (see some examples in Appendix II).

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي الرَّجُلِ يَطُؤُ عَلَى الْمَوْضِعِ الَّذِي لَيْسَ بِنَظِيفٍ ثُمَّ يَطُؤُ بَعْدَهُ مَكَانًا نَظِيفًا قَالَ لَا بَأْسَ إِذَا كَانَ خَمْسَةَ عَشَرَ ذِرَاعًا أَوْ نَحْوَ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Salih, from Al Ahowl,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the man who trod upon the place which was not with cleanliness, then he trod after it in a clean place, he^{-asws} said: 'There is no problem when it was fifteen cubits¹⁵ away or approximate to that (i.e., about 8 meters' walking would purify it)'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ مَعَ أَبِي جَعْفَرٍ (عليه السلام) إِذْ مَرَّ عَلَى عَذْرَةِ يَابِسَةٍ فَوُطِئَ عَلَيْهَا فَأَصَابَتْ ثَوْبَهُ فَقُلْتُ جُعِلَتْ فِدَاكَ قَدْ وَطِئْتَ عَلَى عَذْرَةٍ فَأَصَابَتْ ثَوْبَكَ فَقَالَ أَلَيْسَ هِيَ يَابِسَةٌ فَقُلْتُ بَلَى فَقَالَ لَا بَأْسَ إِنَّ الْأَرْضَ تُطَهِّرُ بَعْضُهَا بَعْضًا .

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

'I was with Abu Ja'far^{-asws} when he^{-asws} passed upon a dry excrement, so he^{-asws} trod upon it, and it hit his^{-asws} cloth. So, I said, 'May I be sacrificed for you^{-asws}! You have trod upon a filth

¹⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 5

¹⁵ Approximately equal to the length of a forearm. It was typically about 18 to 21 inches (44 to 52 cm) – see for example: [cubits meaning - Search \(bing.com\)](http://cubitsmeaning.com)

¹⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 1

and it hit your^{-asws} clothes'. So, he^{-asws} said: 'Was it not dry?' So I said, 'Yes'. So, he^{-asws} said: 'There is no problem. Part of the ground (soil) cleans part of it'.¹⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ الْحَلِجِيِّ قَالَ نَزَلْنَا فِي مَكَانٍ بَيْنَنَا وَبَيْنَ الْمَسْجِدِ رُقَاقٌ قَدَرٌ قَدَرٌ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ أَيْنَ نَزَلْتُمْ فَقُلْتُ نَزَلْنَا فِي دَارِ فُلَانٍ فَقَالَ إِنَّ بَيْنَكُمْ وَبَيْنَ الْمَسْجِدِ رُقَاقًا قَدَرًا أَوْ فُلْنَا لَهُ إِنَّ بَيْنَنَا وَبَيْنَ الْمَسْجِدِ رُقَاقًا قَدَرًا فَقَالَ لَا بَأْسَ الْأَرْضُ تُطَهِّرُ بَعْضُهَا بَعْضًا قُلْتُ وَالسَّرَقِيُّ الرُّطْبُ أَطَأَ عَلَيْهِ فَقَالَ لَا يَضُرُّكَ مِثْلُهُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Is'haq Bin Ammar, from Muhammad Al Halby who said,

'We lodged in a place and between us and the Masjid was a dirty alleyway. So, I went over to Abu Abdullah^{-asws}, and he^{-asws} said: 'Where are you encamped?' Then, I said, 'We are lodged in the house of so and so'. So, he^{-asws} said: 'Between you and the Masjid there is a dirty alleyway', or we said to him^{-asws}, 'Between us and the Masjid is a dirty alleyway'. He^{-asws} said: 'There is no problem. The earth (soil), parts of it purify the (other) parts'. I said, 'And (what about) the wet manure I tread upon?' So, he^{-asws} said: 'The likes of that does not harm you'.¹⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلِجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَطَأُ فِي الْعَذِرَةِ أَوْ الْبَوْلِ أَوْ يُعِيدُ الْوُضُوءَ قَالَ لَا وَ لَكِنْ يَغْسِلُ مَا أَصَابَهُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who treads upon the excrement, or the urine, should he be repeating the Ablution (*Wazu*)? He^{-asws} said: 'No, but he should wash whatever it hit'.

و فِي رِوَايَةٍ أُخْرَى إِذَا كَانَ جَافًا فَلَا يَغْسِلُهُ .

And in another report, '(He^{-asws} said): 'When it was dehydrated, so he may not wash it'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخَنَزِيرِ يَخْرُجُ مِنَ الْمَاءِ فَيَمُرُّ عَلَى الطَّرِيقِ فَيَسِيلُ مِنْهُ الْمَاءُ أَمْرٌ عَلَيْهِ خَافِيًا فَقَالَ أَلَيْسَ وَرَاءَهُ شَيْءٌ جَفَّ قُلْتُ بَلَى قَالَ فَلَا بَأْسَ إِنَّ الْأَرْضَ تُطَهِّرُ بَعْضُهَا بَعْضًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Al Moalla Bin Khunay who said,

'I asked Abu Abdullah^{-asws} about the pig coming out from the water, so it passes upon the road, and the water flows from it, 'Can I pass upon it bare-footed?' So, he^{-asws} said: 'Is there

¹⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 2

¹⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 3

¹⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 4

not something dry around it?’ I said, ‘Yes’. He^{-asws} said: ‘So there is no problem. The earth (soil), parts of it purify the (other) parts’.²⁰

What if one finds wetness/discharge after performing *Wuzu*:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَام) عَنْ الْمَذْيِ فَقَالَ لَا يَنْقُضُ الْوُضُوءَ وَلَا يُغَسِّلُ مِنْهُ ثَوْبٌ وَلَا جَسَدٌ إِنَّمَا هُوَ بِمَنْزِلَةِ الْمَخَاطِ وَالْبُرَاقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya who said,

‘I asked one of the two (5th or the 6th Imam^{-asws}) about the seminal fluid, so he^{-asws} said: ‘It does not break the Ablution (*Wazu*), and one neither has to wash the clothes from it nor the body. But rather, it is at the status of the mucus and the saliva’.²¹

Types of Ghusal - Washing

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْغُسْلُ مِنَ الْجَنَابَةِ وَ يَوْمَ الْجُمُعَةِ وَ الْعِيدَيْنِ وَ حِينَ تُحْرَمُ وَ حِينَ تَدْخُلُ مَكَّةَ وَ الْمَدِينَةَ وَ يَوْمَ عَرَفَةَ وَ يَوْمَ تَزُورُ الْبَيْتَ وَ حِينَ تَدْخُلُ الْكَعْبَةَ وَ فِي لَيْلَةِ تِسْعِ عَشْرَةٍ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ وَ مَنْ غَسَلَ مَيْتًا .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya and Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying: ‘The washing is from the sexual impurity, and the day of Friday, and the two Eids, and when you wear Ihraam to enter Makkah and Al-Medina, and the day of Arafaat, and the day you perform *Ziyarat* of the House (Kabah), and when you enter the Kabah, and during the night of the nineteenth and twenty first, and twenty third of a Month of Ramazaan, and the one who washes a deceased’.²²

²⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 24 H 5

²¹ Al Kafi – V 3 – The Book of Cleanliness Ch 25 H 3

²² Al Kafi – V 3 – The Book of Cleanliness Ch 26 H 1

Ghusal on the day of Friday is Mandatory:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ الرِّضَا (عليه السلام) عَنْ غُسْلِ يَوْمِ الْجُمُعَةِ فَقَالَ وَاجِبٌ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى عَبْدٍ أَوْ حُرٍّ .

Ali Bin Muhammad, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Muhammad Bin Abdullah who said,

‘I asked Al-Reza^{-asws} about washing for the day of Friday, so he^{-asws} said: ‘An Obligation upon every male and female, whether a slave or free’.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ غُسْلِ الْجُمُعَةِ فَقَالَ وَاجِبٌ فِي السَّفَرِ وَ الْحَضَرِ إِلَّا أَنَّهُ رُحِصَ لِلنِّسَاءِ فِي السَّفَرِ لِقِلَّةِ الْمَاءِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked Abu Abdullah^{-asws} about the Friday washing, so he^{-asws} said: ‘It is Obligatory during the journey and during residing, except that it is exempted for the women during the journey due to the scarcity of the water’.

وَقَالَ غُسْلُ الْجَنَابَةِ وَاجِبٌ وَ غُسْلُ الْحَائِضِ إِذَا طَهَّرَتْ وَاجِبٌ وَ غُسْلُ الْمُسْتَحَاضَةِ وَاجِبٌ إِذَا احْتَشَتْ بِالْكَرْسُفِ فَجَازَ الدَّمُ الْكَرْسُفَ فَعَلَيْهَا الْغُسْلُ لِكُلِّ صَلَاتَيْنِ وَ لِلْفَجْرِ غُسْلٌ وَ إِنْ لَمْ يَجْرِ الدَّمُ الْكَرْسُفَ فَعَلَيْهَا الْغُسْلُ كُلَّ يَوْمٍ مَرَّةً وَ الْوُضُوءُ لِكُلِّ صَلَاةٍ وَ غُسْلُ النَّفْسَاءِ وَاجِبٌ وَ غُسْلُ الْمَوْلُودِ وَاجِبٌ

And he^{-asws} said: ‘The major Ablution (*Wazu*) (from sexual impurity) is an Obligation, and the washing of the menstruating woman when she is clean is an Obligation, and the washing of the woman with inter-period bleeding is an Obligation when she inserts with the rag, and the blood exceeds the rag, so upon her is the washing for every two *Salaats*, and for (*Salaat*) Al-Fajr, a washing. And if the rag suffices for the blood, so upon her is the washing once every day, and the Ablution (*Wazu*) for every *Salaat*; and the washing for post childbirth bleeding is an Obligation, and washing for the child birth is an Obligation;

وَ غُسْلُ الْمَيِّتِ وَاجِبٌ وَ غُسْلُ الرِّيَازَةِ وَاجِبٌ وَ غُسْلُ دُخُولِ الْبَيْتِ وَاجِبٌ وَ غُسْلُ الْإِسْتِسْقَاءِ وَاجِبٌ وَ غُسْلُ أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ يُسْتَحَبُّ وَ غُسْلُ لَيْلَةٍ إِحْدَى وَ عَشْرِينَ وَ غُسْلُ لَيْلَةٍ ثَلَاثٍ وَ عَشْرِينَ سُنَّةٌ لَا تَتَرَكُّهَا فَإِنَّهُ يُرْجَى فِي إِحْدَاهُنَّ لَيْلَةُ الْقَدْرِ وَ غُسْلُ يَوْمِ الْفِطْرِ وَ غُسْلُ يَوْمِ الْأَضْحَى سُنَّةٌ لَا أُجِبُ تَرَكُّهَا وَ غُسْلُ الْإِسْتِحَارَةِ يُسْتَحَبُّ الْعَمَلُ فِي غُسْلِ الثَّلَاثِ اللَّيَالِي مِنْ شَهْرِ رَمَضَانَ لَيْلَةُ تِسْعَةِ عَشْرَةٍ وَ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ .

And washing of the deceased is an Obligation, and washing for *Ziyarat* is an Obligation, and washing for entering the House (Kabah) is an Obligation, and washing for the (Supplication) for the rain is an Obligation, and washing in the first night of a Month of Ramazaan is

²³ Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 2

recommended, and the washing of the night of the twenty-first, and the washing of the night of the twenty-third is a Sunnah, do not neglect these.

For the Night of Pre-determination is hoped for in one of these; and washing for the day of (Eid) Al-Fitr and washing for the day of the Sacrifice (Al-Azha) is a Sunnah, I^{asws} do not like it to be neglected, and washing for the Istikhara. It is the recommended deed regarding the washing of the three nights from a Month of Ramazaan – the night of the nineteenth, and twenty-first, and the twenty-third'.²⁴

Pre-Fajr time bath is good for all baths required during that day:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ إِذَا اغْتَسَلْتَ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَكَ غُسْلُكَ ذَلِكَ لِلْجَنَابَةِ وَالْجُمُعَةِ وَعَرَفَةَ وَالنَّحْرَ وَالْحُلُقَ وَالذَّبْحَ وَالزِّيَارَةَ وَإِذَا اجْتَمَعَتْ عَلَيْكَ حُقُوقُ أَجْزَائِهَا عَنْكَ غُسْلٌ وَاحِدٌ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

He^{asws}: 'When you wash after the emergence of the dawn, that washing of yours would suffice for the sexual impurity, and the Friday, and Arafaat, and the shaving (of the head), and the sacrifice, and the *Ziyarat*; and whenever the rights gather upon you, one washing would suffice you from these'.

قَالَ ثُمَّ قَالَ وَكَذَلِكَ الْمَرْأَةُ يُجْزئُهَا غُسْلٌ وَاحِدٌ لِحَنَابَتِهَا وَإِحْرَامِهَا وَجُمُعَتِهَا وَغُسْلُهَا مِنْ حَيْضِهَا وَعِيدِهَا .

He (the narrator) said, 'Then he^{asws} said: 'And similar to that is the woman, one washing would suffice her for her sexual impurity, and her Friday, and the washing from her menstruation, and her Eid'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حُدَيْدٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) أَنَّهُ قَالَ إِذَا اغْتَسَلَ الْجُنُبُ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَ عَنْهُ ذَلِكَ الْغُسْلُ مِنْ كُلِّ غُسْلٍ يَلْزَمُهُ فِي ذَلِكَ الْيَوْمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from one of our companions,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'When the one with sexual impurity wash after the emergence of the dawn, that washing of his would suffice him from every washing necessitated upon him during that day'.²⁶

²⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 26 H 2

²⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 27 H 1

²⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 27 H 2

Perform *Wazu* before taking Bath but not afterwards:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَاذَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْوُضُوءُ بَعْدَ الْغُسْلِ بِدْعَةٌ .

A number of our companions, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus, from Yahya Bin Talha, from his brother,

(It has been narrated) from Abdullah Bin Suleyman who said, 'I heard Abu Abdullah^{-asws} saying: 'The Ablution (*Wazu*) after the washing is an innovation'.²⁷

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ غُسْلٍ قَبْلَهُ وَضُوءٌ إِلَّا غُسْلَ الْجَنَابَةِ .

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Yaquob Bin Yazeed, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Every washing, before it is an Ablution (*Wazu*), except for the washing for the sexual impurity'.

وَرُوي أَنَّهُ لَيْسَ شَيْءٌ مِنَ الْغُسْلِ فِيهِ وَضُوءٌ إِلَّا غُسْلُ يَوْمِ الْجُمُعَةِ فَإِنَّ قَبْلَهُ وَضُوءٌ .

And it is reported: 'There is nothing from the washing wherein is an Ablution (*Wazu*) except for the washing for the day of Friday, for before it is an Ablution (*Wazu*)'.

وَرُوي أَيُّ وَضُوءٍ أَطْهَرُ مِنَ الْغُسْلِ .

And it is reported, 'Which Ablution (*Wazu*) is more cleansing that the washing?'²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخَاتَمِ إِذَا اغْتَسَلْتُ قَالَ حَوْلَهُ مِنْ مَكَانِهِ وَ قَالَ فِي الْوُضُوءِ تَدِيرُهُ وَ إِنْ نَسِيتَ حَتَّى تَقُومَ فِي الصَّلَاةِ فَلَا أَمْرُكَ أَنْ تُعِيدَ الصَّلَاةَ .

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

'I asked Abu Abdullah^{-asws} about the ring when I wash. He^{-asws} said: 'Turn it around from its place'. And he^{-asws} said: 'With regards to the Ablution (*Wazu*), turn it around, and if you forget until you are standing in the *Salaat*, so I^{-asws} do not order you that you should repeat the *Salaat*'.²⁹

²⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 12

²⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 13

²⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 14

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اغْتَسَلَ أَبِي مِنَ الْجَنَابَةِ فَقِيلَ لَهُ قَدْ أَبْقَيْتَ لُمْعَةً فِي ظَهْرِكَ لَمْ يُصِبْهَا الْمَاءُ فَقَالَ لَهُ مَا كَانَ عَلَيْكَ لَوْ سَكَتَ ثُمَّ مَسَحَ تِلْكَ اللَّمْعَةَ يَدِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'My^{-asws} father (says) wash from the sexual impurity (first), and it was said to him^{-asws}, 'If there remains a spot in the back which has not been hit by the water'. So, he^{-asws} said to him: 'That was not upon you (to point out), if only you had remained silent'. Then one can wipe that spot with the hand'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَنْقُضُ الْمَرْأَةُ شَعْرَهَا إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The woman may not let down her hair when she washes from the sexual impurity'.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَمَّا تَصْنَعُ النِّسَاءُ فِي الشَّعْرِ وَ الْقُرُونِ فَقَالَ لَمْ تَكُنْ هَذِهِ الْمِسْطَةَ إِنَّمَا كُنْ يَجْمَعُنَّ ثُمَّ وَصَفَ أَرْبَعَةَ أَمْكَنَةٍ ثُمَّ قَالَ يُبَالِغْنَ فِي الْعَسَلِ .

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

'I asked Abu Abdullah^{-asws} about what the woman should do regarding the hair and the plaits (curls). So, he^{-asws} said: 'She did not happen to have combed these. But rather she happened to have gathered it'. Then he^{-asws} described four possibilities, then said: 'They should put more effort in the washing'.³²

Description of *Tayammum* for Wazu (with dust in lieu of water)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ التَّيْمُمِ فَضَرَبَ يَدَيْهِ الْأَرْضَ ثُمَّ رَفَعَهَا فَنَفَضَهَا ثُمَّ مَسَحَ بِهَا جَبِينَيْهِ وَ كَفَيْهِ مَرَّةً وَاحِدَةً .

³⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 15

³¹ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 16

³² Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 17

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, from Sahl, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Ja'far^{-asws} about the *Tayammum*, so he^{-asws} struck the ground with his^{-asws} hand, then raised it and shook it (the dust). Then he^{-asws} wiped his^{-asws} forehead with it, and (the back of his) wrist, once'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ التَّيْمُمِ فَقَالَ هَذِهِ الْآيَةُ وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا وَقَالَ فَأَغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ قَالَ فَاْمَسَحَ عَلَى كَفِّكَ مِنْ حَيْثُ مَوْضِعِ الْقَطْعِ وَقَالَ وَمَا كَانَ رَبُّكَ نَسِيًّا .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the *Tayammum*, so he^{-asws} recited this Verse [5:38] **And (as for) the man who steals and the woman who steals, cut off their hands**, and Said [5:6] **wash your faces and your hands as far as the elbows**. He^{-asws} said: 'Therefore wipe upon (the back of your) wrists from where is the place of the cut. And He^{-azwj} Said [19:64] **and your Lord was not forgetful**'.³⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ الْكَاهِلِيِّ قَالَ سَأَلْتُهُ عَنِ التَّيْمُمِ قَالَ فَضَرَبَ بِيَدِهِ عَلَى الْبَسَاطِ فَمَسَحَ بِهَا وَجْهَهُ ثُمَّ مَسَحَ كَفَّيْهِ إِحْدَاهُمَا عَلَى ظَهْرِ الْأُخْرَى .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al Kahily who said,

'I asked him^{-asws} about the *Tayammum*. So, he^{-asws} struck with his^{-asws} hand upon the rug, and he^{-asws} wiped his^{-asws} face with it. Then he^{-asws} wiped his wrists, one of them upon the back of the other'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ التَّيْمُمِ فَقَالَ إِنَّ عَمَّارَ بْنَ يَاسِرٍ أَصَابَتْهُ جَنَابَةٌ فَتَمَعَّكَ كَمَا تَتَمَعُّكَ الدَّابَّةُ فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا عَمَّارُ تَمَعَّكَتْ كَمَا تَتَمَعُّكَ الدَّابَّةُ فَقُلْتُ لَهُ كَيْفَ التَّيْمُمُ فَوَضَعَ يَدَهُ عَلَى الْمِسْحِ ثُمَّ رَفَعَهَا فَمَسَحَ وَجْهَهُ ثُمَّ مَسَحَ فَوْقَ الْكَفِّ قَلِيلًا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Ayoub Al Khazza,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the *Tayammum*, so he^{-asws} said: 'Ammar Bin Yasser was hit by the sexual impurity, so he rolled upon the ground like the rolling of the animal. So Rasool-Allah^{-saww} said to him: 'O Ammar! You are rolling just as the animal does'. So I said to him^{-asws}, 'How is the *Tayammum*?' So he^{-asws} placed his^{-asws} hand upon the rough cloth, then raised it, so he^{-asws} wiped his^{-asws} face, then wiped above the wrist, a little'.

³³ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 1

³⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 2

³⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 3

وَرَوَاهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ .

And it is reported from his father, from Ibn Abu Umeyr, from Abu Ayoub.³⁶

الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمُحُورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَتَمِي أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَنْ يَتَيَمَّمُ الرَّجُلُ بِتُرَابٍ مِنْ أَثَرِ الطَّرِيقِ .

Al Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Hasany, from Al Hassan Bin Al Husayn Al Urny, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} forbade that a man performs *Tayammum* with the dust of the road'.³⁷

For the other than the Ghusal e Janabat, there is no prescribed sequence for shower, however for Ghusal e Janabat, please read the following Ahadith:

Major Bath - Ghusal-e-Janabat:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنْ غُسْلِ الْجَنَابَةِ فَقَالَ تَبْدَأُ بِكَفَّيْكَ فَتَغْسِلُهُمَا ثُمَّ تَغْسِلُ فَرْجَكَ ثُمَّ تَصُبُّ الْمَاءَ عَلَى رَأْسِكَ ثَلَاثًا ثُمَّ تَصُبُّ الْمَاءَ عَلَى سَائِرِ جَسَدِكَ مَرَّتَيْنِ فَمَا جَرَى عَلَيْهِ الْمَاءُ فَقَدْ طَهَّرَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}) who said, 'I asked him^{-asws} about washing for the sexual impurity, so he^{-asws} said: 'Begin with your two palms, then wash your private part. Then pour water upon your head three times, then pour the water upon the rest of your body, twice. So whatever the water flows upon, so it has been purified'.³⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رُبَيْعٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يُفِيضُ الْجُنُبُ عَلَى رَأْسِهِ الْمَاءَ ثَلَاثًا لَا يُجْزِئُهُ أَقَلُّ مِنْ ذَلِكَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabi'e Bin Abdullah,

³⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 4

³⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 40 H 6

³⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 1

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one with sexual impurity should pour the water upon his head, three times, any less than that would not suffice him'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْجُنُبُ مَا جَرَى عَلَيْهِ الْمَاءُ مِنْ جَسَدِهِ قَلِيلًا وَكَثِيرُهُ فَقَدْ أَجَزَّاهُ .

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: 'The one with sexual impurity, whatever water flows upon his body, be it little or a lot, so it has sufficed him'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ كَيْفَ يَغْتَسِلُ الْجُنُبُ فَقَالَ إِنْ لَمْ يَكُنْ أَصَابَ كَفَّهُ شَيْءٌ غَمَسَهَا فِي الْمَاءِ ثُمَّ بَدَأَ بِفَرْجِهِ فَأَنْقَاهُ بِثَلَاثِ غُرْفٍ ثُمَّ صَبَّ عَلَى رَأْسِهِ ثَلَاثَ أَكْفٍ ثُمَّ صَبَّ عَلَى مَنْكِبِهِ الْأَيْمَنِ مَرَّتَيْنِ وَ عَلَى مَنْكِبِهِ الْأَيْسَرِ مَرَّتَيْنِ فَمَا جَرَى عَلَيْهِ الْمَاءُ فَقَدْ أَجَزَّاهُ .

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

'I said, 'How should the one with sexual impurity, wash?' So he^{-asws} said: 'If nothing happens to have hit his palm, he should immerse it into the water, then begin with his private part. So, he should clean it with three scoops. Then he should pour upon his head three handfuls, then pour upon his right shoulder twice, and upon his left shoulder twice. So, whatever the water flows upon, so it would suffice him'.⁴¹

One must not go to sleep when with Janub:

لا ينام المسلم و هو جنب و لا ينام إلا على طهور فإن لم يجد الماء فليتييم بالصعيد فإن روح المؤمن ترتفع إلى الله عز و جل فيقبلها و يبارك عليها فإن كان أجلها قد حضر جعلها في صورة حسنة و إن لم يحضر أجلها بعث بها مع أمنائه من الملائكة فردها في جسده

A Muslim should never sleep in the state of impurity (Janub). He/she should not go to sleep until after purifying himself, he should make use of dust (Taiyyum) if water is unavailable. In sleeping, a believer's soul ascends to Allah^{-azwj} and Allah^{-azwj} Approves and Blesses it. If the time of his death has come then Allah^{-azwj} would transform that soul in its best form. However, if his death is away, Allah^{-azwj} will Ask His Angels to return it to believer's body.⁴²

³⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 2

⁴⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 4

⁴¹ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 3

⁴² 611 ج : 2 ص : 400, 400 Golden sayings of Amir-ul-Momineen^{-asws}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُجْنِبُ ثُمَّ يُرِيدُ النَّوْمَ قَالَ إِنْ أَحَبَّ أَنْ يَتَوَضَّأَ فَلْيَفْعَلْ وَ الْعُغْسَلُ أَحَبُّ إِلَيَّ وَ أَفْضَلُ مِنْ ذَلِكَ إِنْ هُوَ نَامَ وَ لَمْ يَتَوَضَّأْ وَ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ شَيْءٌ إِنْ شَاءَ اللَّهُ تَعَالَى .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Sama'at who said,

'I asked him^{-asws} about the man who comes to be with sexual impurity, then he wants to sleep. He^{-asws} said: 'I^{-asws} would love it if he were to perform Ablution (*Wazu*), so let him do so, and the washing is more beloved to me^{-asws}, the superior than that. So, if he were to sleep and does not perform Ablution (*Wazu*) and does not wash, so there would be nothing upon him, Allah^{-azwj} Willing'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الثَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ أَنْ يَخْتَضِبَ الرَّجُلُ وَ يُجْنِبُ وَ هُوَ مُخْتَضِبٌ وَ لَا بَأْسَ أَنْ يَتَنَوَّرَ الْجُنُبُ وَ يَخْتَجِمَ وَ يَذْبَحَ وَ لَا يَذُوقُ شَيْئاً حَتَّى يَغْسِلَ يَدَيْهِ وَ يَتَمَضَّمَصَ فَإِنَّهُ يُخَافُ مِنْهُ الْوَضْخُ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'There is no problem if a man were to apply dye and he comes to be with sexual impurity while he is with the dye. (similarly) there is no problem if the one with sexual impurity were to apply waxing and he gets cupping done, and he slaughters, and he should not taste anything until he washes his hands, and he rinses his mouth, for fear of the vitiligo from it'.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْجُنُبِ يَغْرِقُ فِي تَوْبِهِ أَوْ يَغْتَسِلُ فَيَعَانِقُ امْرَأَتَهُ وَ يُضَاجِعُهَا وَ هِيَ حَائِضٌ أَوْ جُنُبٌ فَيَصِيبُ جَسَدَهُ مِنْ عَرَقِهَا قَالَ هَذَا كُلُّهُ لَيْسَ بِشَيْءٍ .

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 one with sexual impurity sweating in his clothes, or he washes and he embraces his wife and he copulates with her and she is menstruating, or he is with sexual impurity and his body is hit from her sweat. He^{-asws} said: 'All of this is not with anything'.⁴⁵

⁴³ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 10

⁴⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 12

⁴⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 34 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الرَّجُلُ يُبُولُ وَهُوَ جُنُبٌ ثُمَّ يَسْتَنْجِي فَيُصِيبُ ثَوْبَهُ جَسَدَهُ وَهُوَ رَطْبٌ قَالَ لَا بَأْسَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'The man urinates and he is with sexual impurity. Then he cleans his private part, and his clothes hit his body and he is wet'. He^{-asws} said: 'There is no problem'.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا لَمْ يَجِدِ الرَّجُلُ طَهُورًا وَكَانَ جُنُبًا فَلْيَمْسَحْ مِنَ الْأَرْضِ وَ يُصَلِّي فَإِذَا وَجَدَ مَاءً فَلْيَغْتَسِلْ وَ قَدْ أَجَزَّاهُ صَلَاتُهُ الَّتِي صَلَّى .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Hammad, from Al Halby who said,

'I heard Abu Abdullah^{-asws} saying: 'When the man does not find cleanliness and he was with sexual impurity, so let him wipe from the earth, and he should pray *Salaat*. So, when he does find water, so let him wash, and his *Salaat* would suffice him, which he prayed'.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ حَمَّادٍ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَجَنَّبَ فِي السَّفَرِ وَ لَمْ يَجِدْ إِلَّا التَّلَجَّ أَوْ مَاءً جَامِدًا فَقَالَ هُوَ بِمَنْزِلَةِ الضَّرُورَةِ يَتَيَمَّمُ وَ لَا أَرَى أَنْ يَعُودَ إِلَى هَذِهِ الْأَرْضِ الَّتِي تُوبِقُ دِينَهُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about a man who comes to be with sexual impurity during the journey and cannot find except for the snow or frozen water. So he^{-asws} said: 'He would be at the status of the desperate one. He should perform *Tayammum*, and I^{-asws} do not view that he should return to such a land which ruins his Religion'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ إِنْ أَجَنَّبَ فَعَلَيْهِ أَنْ يَغْتَسِلَ عَلَى مَا كَانَ عَلَيْهِ وَ إِنْ احْتَلَمَ تَيَمَّمُ .

Ali Bin Ibrahim, from his father, raising it, said,

'He^{-asws} said: 'If one comes to be with sexual impurity, so upon him is that he should wash upon whatever was upon him, and if he were to bed-wet, he should perform *Tayammum*'.⁴⁹

⁴⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 34 H 6

⁴⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 3

⁴⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 1

⁴⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بِشِيرٍ عَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَتْهُ الْجُنَابَةُ فِي لَيْلَةٍ بَارِدَةٍ يَخَافُ عَلَى نَفْسِهِ التَّلَفَ إِنْ اغْتَسَلَ قَالَ يَتَيَمَّمُ وَ يُصَلِّي فَإِذَا أَمِنَ الْبُرْدَ اغْتَسَلَ وَ أَغَادَ الصَّلَاةَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ja'far Bin basher, from the one who reported it,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about a man who is hit by the sexual impurity during a cold night, fearing upon himself of the damage if he were to wash'. He^{-asws} said: 'He should perform *Tayammum*, and he should pray *Salaat*. So when he is safe from the cold, he should wash and repeat the *Salaat*'.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ وَ يَشْرَبَ غَسَلَ يَدَهُ وَ تَمَضَّمْ وَ غَسَلَ وَجْهَهُ وَ أَكَلَ وَ شَرِبَ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The one with sexual impurity, when he wants to eat and drink, should wash his hands, and he should rinse his mouth, and wash his face, and (then) eat and drink'.⁵¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْجُنُبِ يَأْكُلُ وَ يَشْرَبُ وَ يَقْرَأُ قَالَ نَعَمْ يَأْكُلُ وَ يَشْرَبُ وَ يَقْرَأُ وَ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ مَا شَاءَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr who said,

'I asked Abu Abdullah^{-asws} about the one with sexual impurity eating and drinking and reciting (the Quran)'. He^{-asws} said: 'Yes, he can eat and drink and recite (the Quran), and mentioned Allah^{-azwj} Mighty and Majestic whatever he so desires to'.⁵²

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِلْجُنُبِ أَنْ يَمْشِيَ فِي الْمَسَاجِدِ كُلِّهَا وَ لَا يَجْلِسَ فِيهَا إِلَّا الْمَسْجِدَ الْحَرَامَ وَ مَسْجِدَ الرَّسُولِ (صلى الله عليه وآله) .

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Jameel Bin Darraj,

⁵⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 3

⁵¹ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 1

⁵² Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 2

(It has been narrated) from Abu Abdullah^{-asws} having said: 'For the one with sexual impurity is that he can walk into the Masjids, all of them and he cannot sit in them, except for the Sacred Masjid, and Masjid of Rasool-Allah^{-saww} (where he can neither walk into nor sit in them)'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْجُنُبِ يَجْلِسُ فِي الْمَسَاجِدِ قَالَ لَا وَ لَكِنْ يَمْشِي فِيهَا كُلِّهَا إِلَّا الْمَسْجِدَ الْحَرَامَ وَ مَسْجِدَ الرَّسُولِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

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

'I asked Abu Abdullah^{-asws} about the one with sexual impurity sitting in the Masjids. He^{-asws} said: 'No, but he can pass in them, except for the Sacred Masjid and Masjid of the Rasool^{-saww}' (where he can neither enter nor sit).⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ حَرْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْجُنُبُ يَدْهَنُ ثُمَّ يَغْتَسِلُ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abdullah Bin Bahr, from Hareyz who said,

'I said to Abu Abdullah^{-asws}, 'The one with sexual impurity massages (with oil), then washes'. He^{-asws} said: 'No'.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ أَنْ يَخْتَضِبَ الْجُنُبُ وَ يُجْنِبَ الْمُخْتَضِبُ وَ يَطْلِيَ بِالنُّورَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Abu Jameela,

(It has been narrated) from Abu Al-Hassan^{-asws} the 1st having said: 'There is no problem if the one with sexual impurity were to apply dye, and the one with sexual impurity applies the dye and follows it up with the waxing'.

وَ رُوِيَ أَيْضاً أَنَّ الْمُخْتَضِبَ لَا يُجْنِبُ حَتَّى يَأْخُذَ الْخِضَابَ وَ أَمَّا فِي أَوَّلِ الْخِضَابِ فَلَا

And it is reported as well that the one with the dye should not come to be with sexual impurity until he takes off the dye, and as for the beginning of the dye, so no.⁵⁶

⁵³ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 3

⁵⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 4

⁵⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 6

⁵⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 9

الطبرسي: لا يجوز للجنب و الحائض و المحدث مس المصحف، عن محمد بن علي الباقر (عليهما السلام) في معنى الآية.

Al-Tabarsy,

'From Muhammad^{-asws} Bin Ali^{-asws} Al-Baqir^{-asws} regarding the Meaning of this Verse said: 'It is not permissible for the one who is sexual impurity, and the menstruating woman, and the impure, to touch the Parchment (Holy Quran).'⁵⁷

Upon becoming impure recite Azaan of the Salaat

الْمَحَاسِنُ، عَنْ عُبَيْدِ بْنِ يَحْيَى بْنِ الْمُعِيرَةِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَلَامٍ الْمَدَائِنِيِّ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا تَعَوَّلَتْ بِكُمْ الْغِيَلَانُ فَأَذِّنُوا بِأَذَانِ الصَّلَاةِ.

(The book) 'Al Mahasin' – From Ubeyd Bin Yahya Bin Al Mugheira, from Muhammad Bin Sinan, from Sallam Al Madainy, from Jabir Al Jufy,

'From Muhammad^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever the ghouls affect you, then proclaim Azaan of the Salaat''.⁵⁸

Performing Tayammum for Ghusal e Janabat (in absence of water)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَجْنَبَ فِي السَّفَرِ وَ لَمْ يَجِدْ إِلَّا التَّلْجَ أَوْ مَاءً جَامِداً فَقَالَ هُوَ بِمَنْزِلَةِ الضَّرُورَةِ يَتَيَمَّمُ وَ لَا أَرَى أَنْ يُعَوِّدَ إِلَى هَذِهِ الْأَرْضِ الَّتِي تُؤْبِقُ دِينَهُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about a man who comes to be with sexual impurity during the journey and cannot find except for the snow or frozen water. So he^{-asws} said: 'He would be at the status of the desperate one. He should perform *Tayammum*, and I^{-asws} do not view that he should return to such a land which ruins his Religion'.⁵⁹

⁵⁷ مجمع البيان 9: 341

⁵⁸ Bihar Al-Anwaar – V 60 The book of Sorcery and the Jinn - Ch 3 H 153

⁵⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 1

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ إِنْ أَجْنَبَ فَعَلَيْهِ أَنْ يَغْتَسِلَ عَلَى مَا كَانَ عَلَيْهِ وَ إِنْ اِخْتَلَمَ تَتَيَّم .

Ali Bin Ibrahim, from his father, raising it, said,

'He^{-asws} said: 'If one comes to be with sexual impurity, so upon him is that he should wash upon whatever was upon him, and if he were to bed-wet, he should perform *Tayammum*'.⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَتْهُ الْجَنَابَةُ فِي لَيْلَةٍ بَارِدَةٍ يَخَافُ عَلَى نَفْسِهِ التَّلَفَ إِنْ اغْتَسَلَ قَالَ يَتَيَّمُ وَ يُصَلِّي فَإِذَا أَمِنَ الْبَرْدَ اغْتَسَلَ وَ أَعَادَ الصَّلَاةَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ja'far Bin basher, from the one who reported it,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about a man who is hit by the sexual impurity during a cold night, fearing upon himself of the damage if he were to wash'. He^{-asws} said: 'He should perform *Tayammum*, and he should pray *Salaat*. So when he is safe from the cold, he should wash and repeat the *Salaat*'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كُنْتُ فِي حَالٍ لَا تَقْدِرُ إِلَّا عَلَى الطَّيْنِ فَتَتَيَّمُ بِهِ فَإِنَّ اللَّهَ أَوْلَى بِالْعُدْرِ إِذَا لَمْ يَكُنْ مَعَكَ تَوْبٌ جافٌّ أَوْ لَيْدٌ تَقْدِرُ أَنْ تَنْفُضَهُ وَ تَتَيَّمُ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you were is a situation not being able upon except for the clay, so perform *Tayammum* with it, for Allah^{-azwj} is the Highest for the Excusing, when there does not happen to be dry clothes with you, or a brick to be able to break it and perform *Tayammum* with it'.

وَ فِي رِوَايَةٍ أُخْرَى صَعِيدٌ طَيِّبٌ وَ مَاءٌ طَهُورٌ .

And in another report, 'Soil is good and water is a purifier'.⁶²

⁶⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 2

⁶¹ Al Kafi – V 3 – The Book of Cleanliness Ch 43 H 3

⁶² Al Kafi – V 3 – The Book of Cleanliness Ch 44 H 1

APPENDIX I

Rinsing of the mouth and the sniffing are not from *Wazu*

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ حَكَمِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْمَضْمَضَةِ وَالْاسْتِنْشَاقِ أَمِنْ الْوُضُوءِ هِيَ قَالَ لَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Hammad Bin Usman, from Hakam Bin Hukeym,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the rinsing (of the mouth) and the sniffing (of the water), is it (part) of the Ablution (*Wazu*)?’ He^{-asws} said: ‘No’.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَاذَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَمَّادٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْمَضْمَضَةِ وَالْاسْتِنْشَاقِ قَالَ لَيْسَ هُمَا مِنَ الْوُضُوءِ هُمَا مِنَ الْجَوْفِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus Bin Abdul Rahman, from Hammad, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the rinsing (of the mouth) and the sniffing (of the water). He^{-asws} said: ‘These two are not from the Ablution (*Wazu*), they are from the (cleaning of the) inside’.⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ عَلَيْكَ مَضْمَضَةٌ وَلَا اسْتِنْشَاقٌ لِأَكْثَرِ الْجَوْفِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘It is not upon you (to do), neither the rinsing (of the mouth) nor the sniffing (of the water), because these two are (cleansing of the) inside’.⁶⁵

Description of the Ablution (*Wuzu*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيانٍ وَجَمِيلٍ عَنْ زُرَّارَةَ قَالَ حَكَى لَنَا أَبُو جَعْفَرٍ (عليه السلام) (وُضُوءَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَدَعَا بِقَدَحٍ فَأَخَذَ كَفًّا مِنْ مَاءٍ فَأَسْدَلَهُ عَلَى وَجْهِهِ ثُمَّ مَسَحَ وَجْهَهُ مِنَ الْجَانِبَيْنِ جَمِيعاً ثُمَّ

⁶³ Al Kafi – V 3 – The Book of Cleanliness Ch 16 H 1

⁶⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 16 H 2

⁶⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 16 H 3

أَعَادَ يَدَهُ الْيُسْرَى فِي الْإِنَاءِ فَأَسَدَهَا 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 وَلَمْ 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 (*Wazu*) of Rasool-Allah^{-saww}. So he^{-asws} called for a jug 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'.⁶⁶

⁶⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 1

APPENDIX II

Ahadith on walking barefoot and without cloak:

و حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابَوَيْهِ وَ جَمَاعَةٌ رَحِمَهُمُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرِ الْمُكْفُوفِ عَنْ أَبِي الصَّامِتِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَقُولُ مَنْ أَتَى قَبْرَ الْحُسَيْنِ ع مَا شِئَا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ أَلْفَ دَرَجَةٍ فَإِذَا أَتَيْتَ الْقُرَاتِ فَأَغْتَسِلْ وَ عَلَّقْ نَعْلَيْكَ وَ امْشِ حَافِيًا وَ امْشِ مَشْيَ الْعَبْدِ الدَّلِيلِ فَإِذَا أَتَيْتَ بَابَ الْحَائِرِ فَكَبِّرْ أَرْبَعًا ثُمَّ امْشِ قَلِيلًا ثُمَّ كَبِّرْ أَرْبَعًا ثُمَّ أَنْتَ رَأْسَهُ فَقِفْ عَلَيْهِ فَكَبِّرْ أَرْبَعًا [فَكَبِّرْ وَ صَلِّ عِنْدَهُ وَ اسْأَلْ] وَ صَلِّ أَرْبَعًا وَ اسْأَلِ اللَّهَ حَاجَتَكَ.

Ali Ibn Al-Husayn Ibn Musa ibn Babawiyah and the group of Allah have mercy on them told me about Sa'ad ibn Abdullah about Al-Hasan Ibn Ali Ibn Abdullah Ibn Al-Mughairah about Al-Abbas Ibn Amer about Jaber Al-Makhuf about Abu Al-Samat and he said I heard:

Abu Abdullah^{-asws} (Imam Al- Sadiq^{-asws}) said: The Almighty Allah^{-azwj} Records a thousand good deeds and erases a thousand sins for every step taken by one who performs the Ziyarat of Imam Hussain^{-asws} on foot. He will also increase their status a thousand times for every step.

Then Imam^{-asws} said: When you arrive at Euphrates, perform Ghusl, و عَلَّقْ نَعْلَيْكَ وَ امْشِ حَافِيًا وَ امْشِ مَشْيَ الْعَبْدِ الدَّلِيلِ and remove your shoes and walk barefoot like the 'Mashi' (walk) of a humble servant. Once you arrive at the door of the holy shrine, recite Takbir four times. Then walk a little and repeat this four more times. Then come near his head, stand there and repeat it four more times. Pray near his grave and ask Allah^{-azwj}, the Exalted for your needs.⁶⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ قَالَ لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ (عليه السلام) خَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَتَقَدَّمَ السَّرِيرَ بِلاَ حِذَاءٍ وَ لَا رِدَاءٍ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Qasim Bin Muhammad, from Al Husayn Bin Usman who said,

'When Ismail, son of Abu Abdullah^{-asws} died, Abu Abdullah^{-asws} went out and walked in front of the coffin without shoes as well as (without) a cloak'.⁶⁸

⁶⁷ Kamil ul Ziyarah, Chapter 49, H. 4 النص ؛ ص 132

⁶⁸ Al Kafi V 3 – The Book Of Funerals CH 69 H 5