

'Puberty – Islamic Perspective'

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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 وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Puberty – Islamic Perspective’

Summary:

Allah^{-azwj} has Created Human and Jinn to worship Him^{-azwj}.¹ All acts of worship require cleanliness, as well as the recognitions of permissible(s) and forbidden – one would be held responsible for one’s acts upon coming to the age of ‘puberty’! Generally, for boys the puberty age is 15 years whereas for girls it is 9 years (see Ahadith in Appendix I).

A short article, is compiled based on Ahadith (traditions of Rasool-Allah^{-saww} and his pure progeny^{-asws}) with the aim of assisting parents/guardian to explain and prepare their children approaching the age of puberty – an age at which they will be held responsible for their deeds. Parents may also like to teach children from an Ahadith based curriculum for ages 7 to 15 years : (<http://www.schoolofwilayat.com/>).

Prior to reaching adolescence, the deeds of the children are written for their parents until they grow up, as in the following Hadith:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَوْلَادَ الْمُسْلِمِينَ مَوْسُومُونَ عِنْدَ اللَّهِ شَافِعٌ وَ مُشَفَّعٌ فَإِذَا بَلَغُوا اثْنَتَيْ عَشْرَةَ سَنَةً كَانَتْ لَهُمُ الْحَسَنَاتُ فَإِذَا بَلَغُوا الْخُلْمَ كُتِبَتْ عَلَيْهِمُ السَّيِّئَاتُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

Abu Abdullah^{-asws} says: ‘The children of the Muslim are named ones in the Presence of Allah^{-azwj} as intercessors and interceded ones (as their good deeds carried out in innocent age are written for their parents). However, when they reach twelve years of age, the good deeds are written for them. But when they reach the puberty, (then) the evil deeds are Written against them’.²

Let’s first remind ourselves the foundations of Islam:

¹ 51:56

² Al Kafi – V 6 – The Book of Aqeeqa Ch 1 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ بَنِي الْإِسْلَامِ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الرِّكَاتِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَّارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ

Ali Bin Ibrahim, from his father, and Abdullah Bin Al Salt, altogether from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurara, from,

(Imam) Abu Ja'far^{-asws} (5th Imam) has said: 'The foundation of Al-Islām is upon five things (pillars) – upon the *Salāt*, and the *Zakāt*, and the *Hajj*, and the *Soām* (Fasts), and the *Wilayah*'.

Zurara (the narrator) said, 'So I said, 'And which from that is superior?' So he^{-asws} said: 'The *Wilayah* is superior because it is their key (soul), and the 'الْوَالِي' (the Guardian^{-asws}) is 'الدَّلِيلُ' (the Proof) upon these (four)'.³

Children may be introduced to Salat and Soam (Fasting) prior to reaching the age of adolescence (puberty).

عَلِيُّ بْنُ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليهما السلام) قَالَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلَاةِ إِذَا كَانُوا بَنِي خَمْسِ سِنِينَ فَمُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ وَ نَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصَّوْمِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامِ الْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ النَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَ الْعَرْتُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَ يُطِيقُوهُ فَمُرُوا صِبْيَانَكُمْ إِذَا كَانُوا بَنِي تِسْعِ سِنِينَ بِالصَّوْمِ مَا اسْتَطَاعُوا مِنْ صِيَامِ الْيَوْمِ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn Al-Halabiy who has said:

'Abu 'Abdullah^{-asws} has said: 'We instruct our children to perform Salat when they are five years old. Instruct your children to perform Salat when they are seven years old. We instruct our children to fast when they are seven years old if they can endure fasting even up to midday, or more than this or less. When thirst and hunger bother them, they discontinue the fast. This is to familiarise them with fasting and to build their endurance to fast. So, instruct your children to fast when they are nine years old and for as much of the day they can fast. When thirst bothers them, then you should allow them to discontinue their fast.'⁴

Therefore, children's religious training starts earlier, as Zakat and Hajj will only become mandatory when they start earning and have enough savings.

Also children should be taught Holy Quran, i.e., when reaching the age of seven, and etiquettes and Ahadith, (see Ahadith in Appendix II):

During the religious training time, children learn how to clean and washing themselves and perform Wuzu (Ablution), however at reaching adolescence (puberty) they will start experiencing, what adults face, from getting Najis (unclean) both boys and girls. That may be

³ الكافي (ط - الإسلامية)، ج2، ص: 18

⁴ Al Kafi V 3 – The Book of Salāt CH 63 H 1

from the 'wet dreams' and some days of uncleanliness for young girls every month, the former is called the state of 'Al-junub' and the latter is called the 'Haydh'.

It is the responsibility of the parents to teach young-ones that it's something natural and it will become a 'norm' for them in their adulthood. All they have to do is to calm down and start acquiring religious knowledge to deal with this as well as some other issues they will face in their adulthood.

Prior to reaching the adolescence, a child should not share bed with parents, as this could have been the case, in some families for their infants. For example.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُفَرَّقُ بَيْنَ الْعِلْمَانِ وَ النِّسَاءِ فِي الْمَضَاجِعِ إِذَا بَلَغُوا عَشْرَ سِنِينَ .

Ali Bin Ibrahim, from his father and a number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qaddah, from:

Abu Abdullah^{-asws} says: 'Make separation to be between the boys and the women in the beds when they reach 10 (ten) years'.⁵

Also:

رَوَى مُحَمَّدُ بْنُ يَحْيَى الْحَرَّازُ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ص مُبَاشَرَةً الْمَرْأَةِ ابْتِنَتْهَا إِذَا بَلَغَتْ سِتَّ سِنِينَ شُعْبَةَ مِنَ الرِّثَا

It is narrated from Mohammed Ibn Yahiya Al-Khazair, who from Gheyas Ibn Ibrahim, from Jafar Ibn Mohammed who from his father says:

Imam Ali^{-asws} said: A mother should stop sleeping with her daughter when she becomes 6 (six) years' old; otherwise it will be a kind of immorality.⁶

وَ رُوِيَ أَنَّهُ يُفَرَّقُ بَيْنَ الصِّبْيَانِ فِي الْمَضَاجِعِ لِسِتِّ سِنِينَ

Boys should not sleep on the same bed upon reaching the age of 6 (six).⁷

⁵ Al Kafi – V 6 – The Book of Aqeeqa Ch 33 H 6

⁶ Manla YahzarulFaqih, tradition 4505.

⁷ Manla YahzarulFaqih, tradition 4508.

Introduction:

Parents may start reciting with children before they are able to read or write, so they memorise Holy Names and short Holy Verses, for example:

وَرَوَى عَبْدُ اللَّهِ بْنُ فَضَالَةَ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْعُلَامُ ثَلَاثَ سِنِينَ يُقَالُ لَهُ قُلْ لَا إِلَهَ إِلَّا اللَّهُ سَبْعَ مَرَّاتٍ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ ثَلَاثُ سِنِينَ وَ سَبْعَةُ أَشْهُرٍ وَ عِشْرُونَ يَوْمًا فَيُقَالُ لَهُ قُلْ مُحَمَّدٌ رَسُولُ اللَّهِ سَبْعَ مَرَّاتٍ وَ يُتْرَكُ حَتَّى يَتِمَّ لَهُ أَرْبَعُ سِنِينَ ثُمَّ يُقَالُ لَهُ قُلْ سَبْعَ مَرَّاتٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ خَمْسُ سِنِينَ ثُمَّ يُقَالُ لَهُ أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ فَإِذَا عَرَفَ ذَلِكَ حَوَّلَ وَجْهَهُ إِلَى الْقِبْلَةِ وَ يُقَالُ لَهُ اسْجُدْ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ سَبْعُ سِنِينَ فَإِذَا تَمَّ لَهُ سَبْعُ سِنِينَ قِيلَ لَهُ اغْسِلْ وَجْهَكَ وَ كَفَيْكَ فَإِذَا غَسَلَهُمَا قِيلَ لَهُ صَلِّ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ تِسْعُ سِنِينَ فَإِذَا تَمَّتْ لَهُ عِلْمَ الْوُضُوءِ وَ ضَرْبَ عَلَيْهِ وَ أَمَرَ بِالصَّلَاةِ وَ ضَرْبَ عَلَيْهَا فَإِذَا تَعَلَّمَ الْوُضُوءَ وَ الصَّلَاةَ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُ وَ لِيُؤَلِّدِيهِ إِنْ شَاءَ اللَّهُ

Abdullah bin Fazala has narrated from Imam Jafar-e-Sadiq^{asws} who reported on his father Imam Mohammed Baqir^{asws} that when your son reaches the age of three (3) years then ask him to say seven times ‘لَا إِلَهَ إِلَّا اللَّهُ’ (La a la ha Illillah) and then wait until the time when he reaches at the age of three years, seven months and twenty days, then ask them to recite seven times, ‘مُحَمَّدٌ رَسُولُ اللَّهِ’ (Mohammed din Rasool Allah) and then wait until he reaches the age of four (4), then ask him to recite seven times:

‘صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ’ (Sallallhao Alla Mohammed wa Allayhi) after that wait until he reaches age of five (5), then ask him which one is his right hand and which one is his left hand, if he has begun to recognise his right and left then ask him to perform prostration towards Kabah. He should be left until he reaches the age of seven (7), then he should be asked to wash his hands and face and offer Salat. He should be left alone until he reaches nine (9) years, then he should be taught how to perform ablution and at this stage he should be disciplined to learn Ablution (Wuzu) and Salat and start offering Salat. When he would learn ablution and Salat, insha Allah^{azwj}, Allah^{azwj} will Forgive his parent.⁸

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعُلَامُ يَلْعَبُ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْكِتَابَ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْحَلَالَ وَ الْحَرَامَ سَبْعَ سِنِينَ

"Abu Abdullah^{asws} has said, ‘A boy can play for seven (7) years, learn how to read and write for another seven (7) years and learn the lawful and unlawful matters in another seven (7) years.’⁹

⁸ Manla YahzarulFaqih, tradition 863.

⁹ الكافي ج : 6 ص : 48

Children and adults should ask permission before entering rooms

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَيْسَتْ أَدْنُكُمْ مِنَ الدِّينِ مَلَكَتْ أَيْمَانُكُمْ وَ الدِّينَ لَمْ يَبْلُغُوا الْخُلْمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ وَ مَنْ بَلَغَ الْخُلْمَ مِنْكُمْ فَلَا يَلِجُ عَلَى أُمِّهِ وَ لَا عَلَى أُخْتِهِ وَ لَا عَلَى ابْنَتِهِ وَ لَا عَلَى مَنْ سِوَى ذَلِكَ إِلَّا بِإِذْنٍ وَ لَا يَأْذَنُ لِأَحَدٍ حَتَّى يُسَلِّمَ فَإِنَّ السَّلَامَ طَاعَةُ الرَّحْمَنِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, and a number of our companions, from Ahmad Bin Abu Abdullah, altogether, from Muhammad Bin Isa, from Yusuf Bin Aqeel, from Muhammad Bin Qays, from,

Abu Ja'far^{asws} said: ‘Let them seek permission, those whom your right hands possess (adult dependents living in a house), and those who have yet to attain puberty, three times from you – (1) from before the Dawn Prayer, (2) and when you are putting off your clothes from the backs (afternoon), (3) and from after the evening prayer, three times of privacy for you. There is no blame upon you nor upon them after these to go around, and the one who has attained puberty from you, so he should not enter the (chamber of) his mother, nor the (chambers of) his sister, nor the (chambers of) his daughter, nor the (chambers of) anyone besides that, except by permission, and he should not permit anyone unless he greets, for the greeting is obedience to the Beneficent’.¹⁰

The Hijab:

We have compiled additional Ahadith on this topic elsewhere ([https://hubeali.com/articles/Hijab for women and men.pdf](https://hubeali.com/articles/Hijab%20for%20women%20and%20men.pdf)), so only one Hadith is presented below:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ سَأَلْتُ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) عَنِ الْجَارِيَةِ الَّتِي لَمْ تَدْرِكْ مَتَى يَنْبَغِي لَهَا أَنْ تُعْطِيَ رَأْسَهَا مَنْ لَيْسَ بَيْنَهَا وَ بَيْنَهُ حَرَمٌ وَ مَتَى يَجِبُ عَلَيْهَا أَنْ تُقَنَّعَ رَأْسَهَا لِلصَّلَاةِ قَالَ لَا تُعْطِي رَأْسَهَا حَتَّى تَحْرِمَ عَلَيْهَا الصَّلَاةُ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Ibrahim^{asws} about the girl who has yet to attain puberty, when is it befitting for her that she covers her head from the one there is no sanctity between her and him, and when is it Obligatory upon her that she wear a scarf upon her head for the Prayer. He^{asws} said:

¹⁰ Al Kafi – V 5 – The Book of Marriage Ch 164 H 3 , Hadith is referring to the Holy Verse: *O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission from you three times*[24:58].

'She does not have to cover her head until the Prayer is sanctified (becomes Obligatory) upon her'.¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عُثْمَانَ بْنِ عَفَّانَ السَّدُوسِيِّ عَنْ بَشِيرِ النَّبَالِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْحَمَّامِ فَقَالَ تُرِيدُ الْحَمَّامَ فَقُلْتُ نَعَمْ

A number of our companions, from sahl Bin Ziyad, from Muhammad Bin Isa, from Ismail Bin Yasaar, from Usman Bin Affan Al Sadousy, from Basheer Al Nabaal who said,

'I asked Abu Ja'far^{-asws} the bathhouse, so he^{-asws} said: 'Do you want to bathe?' So, I said, 'Yes'.

قَالَ فَأَمَرَ بِإِسْحَاحِ الْحَمَّامِ ثُمَّ دَخَلَ فَأَتَزَرَ بِإِرَارٍ وَ عَطَى رُكْبَتَيْهِ وَ سُرَّتَهُ.

He (the narrator) said, 'So he^{-asws} ordered with the warming of the bath, then he^{-asws} entered it, and he^{-asws} was wearing a trouser, and his^{-asws} knees were covered, as well as his^{-asws} navel.¹²

Issues of 'Mahram'

A mahram is that which is considered within the immediate family; by blood or by marriage, A list of Mahram may be found in the Holy Verses: (4:22-23) and (24:31). It is forbidden for a non-Mahram man to remain in the company of a non-Mahram woman where others cannot see them.¹³ – for example:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ هَلْ يُصَافِحُ الرَّجُلُ الْمَرْأَةَ لَيْسَتْ بِذِي مَحْرَمٍ فَقَالَ لَا إِلَّا مِنْ وَرَاءِ الثَّوْبِ.

Ali ibn Ibrahim has narrated from his father, who from ibn Abu Umayr, who from abu Ayyub Al-Khazzaz, who from abu Basir, who says:

This is regarding my question before Abu Abdullah^{-asws}, if one can shake hands with women who are lawful for marriage? He said: No, it is not permissible except from behind the cloth.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ هَارُونَ بْنِ الْجَهْمِ عَنْ جَعْفَرِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: نَهَى رَسُولُ اللَّهِ صَ أَنْ يَدْخُلَ الرَّجُلُ عَلَى النِّسَاءِ إِلَّا بِإِذْنَيْنِ.

A number of our people have narrated from Ahmad ibn abu Abd Allah, who from his father, who from Harun ibn Al-Jahm, who from Jafar ibn Umar, who says:

¹¹ Al Kafi – V 5 – The Book of Marriage Ch 167 H 2

¹² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 43 H 22

¹³ Rasool-Allah^{saww} said: No man is alone with a woman except that Satan is the third one present.

¹⁴ 525، ج 5، ص: 525، H. 2. (ط - الإسلامية)، ج 5، ص: 525

Rasool-Allah^{-saww} prohibited men from entering the place of women without their permission.¹⁵

Growing beard:

A young boy will soon start finding small and scattered hair growing on his chin and lower jaw area, which will gradually form a beautiful beard, which is his adornment and he should embrace it with pleasure. The hair growth above upper lip area will form moustaches. Both of these need to be trimmed but not shaved, moustaches are to be shorter. Here we present some Ahadith.

قال قال رسول الله صلى الله عليه وآله حلق اللحية من المثلة ومن مثل فعليه لعنة الله

Rasool-Allah^{-saww} said shaving beard is an act of mutilation and one incites Allah^{-azwj} 's curse by shaving his beard.¹⁶

قال: قال رسول الله (صلى الله عليه وآله): إن المجوس جزوا لحاهم، ووفروا شواربهم وإنما نحن نجز الشوارب، ونعفي اللحي، وهي الفطرة

The Messenger^{-saww} of Allah^{-azwj} said: The Majoosi¹⁷ shave their beards, and grow their moustaches and we trim our Moustaches, and grow our beards.¹⁸

عدة من أصحابنا عن سهل بن زياد، عن محمد بن الحسن بن شمعون، عن عبد الله بن عبد الرحمن، عن مسمع، عن أبي عبد الله عليه السلام قال: قضى أمير المؤمنين عليه السلام في اللحية إذا حلق فلم تنبت دية كاملة فإذا نبتت فثلث دية

It is narrated from a chain of narrators that Imam Jafar-e-Sadiq^{-asws} quoted on behalf of Amir-ul-Momineen^{-asws} that if someone shaves his beard and it does not grow again then there is 'Blood Money' on him but if his beard grows again then he should pay out (elms) one third of the 'Blood Money'.¹⁹

الحلي، عن أبي عبد الله عليه السلام قال: الدية عشرة آلاف درهم أو ألف دينار، قال جميل: قال أبو عبد الله عليه السلام: الدية مائة من الابل

¹⁵ H. 1. الكافي (ط - الإسلامية)، ج5، ص: 528

¹⁶ Mustadrak UI Wasail Vol 1 Hadees No 1003

¹⁷ A nation who disobeyed Allah^{azwj} and were destroyed by Allah^{azwj}'s wrath.

¹⁸ Mustadrak UI Wasail, Vol 2, Hadees No 1659

¹⁹ AL-KAFI .V-7.PG-316, FAQI V.4 P.150,TAHZEEB V 10 P.250

Al-Halabi from, (Imam) Abu Abdullah^{-asws} said: Blood money is ten thousand Dirhams or one thousand Dinars. Jamil said that Abu Abdullah^{-asws} said the blood money is equivalent to the price of one hundred camels.²⁰

Men and women should Not Appear similar to their Opposite Sex:

عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْقَاسِمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ جَعْفَرٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ أَوْ أَبَا إِبْرَاهِيمَ ع- قَالَ رَسُولُ اللَّهِ ص لَعَنَ اللَّهُ الْمُتَشَبِّهَاتِ بِالرِّجَالِ مِنَ النِّسَاءِ وَ لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ

I have heard from my father, who from Ali ibn Al-Qasim, from Jafar ibn Mohammed, from Al-Hussain ibn Ziyad, who from Yaqub ibn Jafar, who says:

(The narrator says) I asked a question from Abu Abdullah^{-asws} or Abu Ibrahim^{-asws}, who told me that Rasool-Allah^{-saww} has said: May Allah^{-azwj}'s curse be on those woman who (try to appear) similar to men and may Allah^{-azwj}'s curse be on those men who (try to appear) resembling women.²¹ (An extract from a lengthy Hadith).

Removing of unwanted Hair (Armpits and pubic):

وَ قَالَ رَسُولُ اللَّهِ ص اخْلِفُوا شَعْرَ الْبُطْنِ لِلذَّكَرِ وَ الْأُنثَى

The messenger of Allah ص said that you shave the abdomen hair, it is (same for) male or the female.²²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعْدَانَ قَالَ كُنْتُ مَعَ أَبِي بَصِيرٍ فِي الْحَمَّامِ فَرَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَطْلِي إِنْطَهُ فَأَخْبَرْتُ بِذَلِكَ أَبَا بَصِيرٍ فَقَالَ لَهُ جُعِلْتُ لَكَ أَبَا بَصِيرٍ فَمَا أَفْضَلُ نَتْفِ الْإِنْطِ أَوْ حَلْفُهُ فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ نَتْفَ الْإِنْطِ يُوهِي أَوْ يُضَعِفُ حَلْفَهُ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Sa'dan who said,

'I was with Abu Baseer in the bathhouse, so I saw Abu Abdullah^{-asws} waxing his^{-asws} armpits, so I informed Abu Baseer of that, so he said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Which is preferable, plucking the armpit or shaving it?' So he^{-asws} said: 'O Abu Muhammad! Plucking the armpit frails or weakens (the shoulders). Shave it'.²³

²⁰ AL-KAFI V-7 P-272. TAHZEEB V-10 P-160

²¹ الكافي (ط - الإسلامية) ؛ ج 5 ؛ ص 552

²² من لايحضره الفقيه 1 120

²³ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 46 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا يُطَوِّلَنَّ أَحَدُكُمْ شَعْرَ إِبْطِهِ فَإِنَّ الشَّيْطَانَ يَتَّخِذُهُ مَخْبَأً لِيَسْتَتِرَ بِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Not one of you should prolong the hair of his armpits for the Satan^{-la} would take it as a hide-out to hide with by it'.²⁴

How Frequently One should remove hair (unwanted):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَتْرُكُ عَانَتَهُ فَوْقَ أَرْبَعِينَ يَوْمًا وَلَا يَجْلُ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تَدَعِ ذَلِكَ مِنْهَا فَوْقَ عِشْرِينَ يَوْمًا .

Ali Bin Ibrahim, form his father, from Al Nowfaly, from;

Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'The one who was a believer in Allah^{-azwj} and the Last Day, so he should not leave his pubic hair for more than forty (40) days, nor is it Permissible for a woman who believes in Allah^{-azwj} and the Last Day that she should leave that from her for more than twenty (20) days'.²⁵

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَحَبُّ لِلْمُؤْمِنِ أَنْ يَطْلِيَ فِي كُلِّ خَمْسَةِ عَشَرَ يَوْمًا .

Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} would love it for the Believer if he were to wax (to remove unwanted hair) during every fifteen days'.²⁶

²⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 46 H 1

²⁵ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 45 H 11

²⁶ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 45 H 8

Plucking the hair from the nose

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمَزَةَ الْأَشْعَرِيِّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَخَذْتُ الشَّعْرَ مِنَ الْأَنْفِ يُحَسِّنُ الْوَجْهَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Hamza Al Ashary, raising it, said,

‘Abu Abdullah^{-asws} said: ‘Plucking the hair from the nose beautifies the face’.²⁷

Burying the hair and the nails

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي كَهْمَسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَآمَوَاتًا قَالَ دَفِنِ الشَّعْرَ وَ الطُّفْرَ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzal, from one of his companions, from Abu Kahmas,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [77:25] *Have We not made the earth as a place [77:26] For the living and the dead.* He^{-asws} said: Burying of the hair and the nails’.²⁸

Description of Wuzu (Ablution):

A short description of Wuzu is included here for the interest of some of the reader as by this time children may already have learnt how to perform Wuzu.

قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع- أَلَا أَحْكِي لَكُمْ وُضوءَ 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 سَبَّحَهُ 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 بِيَمِينِهِ مِائًا فَوَضَعَهُ عَلَى مِرْفَقِهِ الْأَيْسَرِ فَأَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ وَ مَسَحَ عَلَى مُقَدِّمِ رَأْسِهِ وَ ظَهَرَ قَدَمَيْهِ بِلِلَّةٍ بَقِيَّةِ مَائِهِ .

Once Imam Abu Jafar^{-asws} (Imam Mohammed Baqir^{-asws}) asked his companions, Shall I show you how Prophet Muhammad^{-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

²⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 36 H 1

²⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 40 H 1

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, up to 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. ²⁹

Tayammum (Wuzu from dust/earth):

When water is unavailable for Wuzu, one may use dust and perform *Tayammum*.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ الْأَعْلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُهُ يَقُولُ إِذَا لَمْ يَجِدْ مَاءً وَ أَرَدَتْ التَّيْمُمُ فَأَخْرَجَ التَّيْمُمَ إِلَى آخِرِ الْوَقْتِ فَإِنْ فَاتَكَ الْمَاءُ لَمْ تَفُتْكَ الْأَرْضُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A’ala, from Muhammad Bin Muslim, who said,

‘I heard him^{asws} saying: ‘When you cannot find water and intend the *Tayammum*, so delay the *Tayammum* up to the end of the time (of *Salat*). So if the water is still not available, (so use) the earth as it will not go away (so one can offer *salat*)’.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِذَا لَمْ يَجِدِ الْمُسَافِرُ الْمَاءَ فَلْيَطْلُبْ مَا دَامَ فِي الْوَقْتِ فَإِذَا خَافَ أَنْ يَفُوتَهُ الْوَقْتُ فَلْيَتَيَمَّمْ وَ لِيُصَلِّ فِي آخِرِ الْوَقْتِ فَإِذَا وَجَدَ الْمَاءَ فَلَا قَضَاءَ عَلَيْهِ وَ لِيَتَوَضَّأَ لِمَا يَسْتَقْبِلُ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: ‘When the traveller cannot find the water, so let him seek for as long as he is within the time (for the *Salat*). But if he fears missing the time, so let him perform *Tayammum*, and let him pray *Salat* during the end time. So when he does find the water, there would be no repayment (of the *Salat*) upon him, and let him perform Ablution (*Wudhu*) for what is next (*Salat*)’.³¹

²⁹ 36: ص: 1، من لا يحضره الفقيه، ج1، ص: 74²⁹ Manla YahzarulFaqih, Vol 1- H. 74²⁹

³⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 1

³¹ Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 2

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

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

‘I heard Abu Abdullah^{-asws} saying: ‘When the man does not find cleanliness and he was with Al-Janub, so let him wipe from the earth, and he should pray *Salat*. So when he does find water, so let him wash, and his *Salat* would suffice him, which he prayed’ (he does not need to repeat it).³²

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 (عَلَيْهِ السَّلَامُ) عَنِ التَّيْمُمِ فَضَرَبَ بِيَدِهِ الْأَرْضَ ثُمَّ رَفَعَهَا فَتَفَضَّهَا ثُمَّ مَسَحَ بِهَا جَبِينَهُ وَ كَفَّيَهُ مَرَّةً وَاحِدَةً .

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

Additional Ahadith related to Wuzu and bathing are given in Appendix III.

Major Wuzu (Al-Janub)

Here we will, try to learn, how to wash after becoming Najis, requiring major Wuzu (Al-Janub) – as one neither need to perform Wuzu before washing/bathing for *Al-Janub* nor one need to perform Wuzu after this bath (as one has performed Major Wuzu by washing one’s body)

Description of Ghusal Al-Janub (Washing after a wet-dream)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ كَيْفَ يَغْتَسِلُ الْجُنُبُ فَقَالَ إِنْ لَمْ يَكُنْ أَصَابَ كَفَّهُ شَيْءٌ عَمَسَهَا فِي الْمَاءِ ثُمَّ بَدَأَ بِعَرْجِهِ فَأَنْقَاهُ بِثَلَاثِ عُرْفٍ ثُمَّ صَبَّ عَلَى رَأْسِهِ ثَلَاثَ أَكْفٍ ثُمَّ صَبَّ عَلَى مَنْكِبَيْهِ الْأَيْمَنِ مَرَّتَيْنِ وَ عَلَى مَنْكِبَيْهِ الْأَيْسَرِ مَرَّتَيْنِ فَمَا جَرَى عَلَيْهِ الْمَاءُ فَقَدْ أُجْرَأَهُ .

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

³² Al Kafi – V 3 – The Book of Cleanliness Ch 41 H 3

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

he should clean it with three scoops (three handfuls). Then he should pour upon his head three handfuls, then pour upon his right shoulder twice (a small quantity of water two times), and upon his left shoulder twice (a small quantity of water two times). So, whatever the water flows upon, so it would suffice him’.³⁴

What to Recite while taking bath:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ تَقُولُ فِي غُسْلِ الْجُمُعَةِ اللَّهُمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ آفَةٍ تَمَحُّقُ بِهَا دِينِي وَتُبْطِلُ بِهَا عَمَلِي وَ تَقُولُ فِي غُسْلِ الْجَنَابَةِ اللَّهُمَّ طَهِّرْ قَلْبِي وَ زَكِّ عَمَلِي وَ تَقَبَّلْ سَعْيِي وَ اجْعَلْ مَا عِنْدَكَ خَيْرًا لِي .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from one of our companions who said,

‘He^{asws} said: ‘You should be saying during the washing for Friday, ‘O Allah^{azwj}! Purify my heart from every scourge by which my Religion could get obliterated, and my deeds could get invalidated’; and you should be saying during the washing for the sexual impurity, ‘O Allah^{azwj}! Clean my heart, and Purify my deeds, and Accept my striving and Make what is with You^{azwj} to be good for me’.³⁵

Additional Ahadith related to this topic are included in Appendix IV.

Najis (Janub) Eating, Reciting Quran, Visiting Masjid/Holy Shrines:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ وَ يَشْرَبَ غَسَلَ يَدَهُ وَ تَمَضَّمَ 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, he should wash his hands, and he should rinse his mouth, and wash his face, and (then) eat and drink’.³⁶

³⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 3

³⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 29 H 4

³⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 1

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'.³⁷

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِلْجُنُبِ أَنْ يَمْشِيَ فِي الْمَسَاجِدِ كُلِّهَا وَ لَا يَجْلِسُ 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,

(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 but 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)'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْجُنُبِ يَجْلِسُ فِي الْمَسَاجِدِ قَالَ لَا وَ لَكِنْ يَمْشِي فِيهَا كُلِّهَا إِلَّا الْمَسْجِدَ الْحَرَامَ وَ مَسْجِدَ الرَّسُولِ (صلى الله عليه وآله) .

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 through them, this does not apply to Sacred Masjid and Masjid of the Rasool^{-saww}'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَمَّنْ قَرَأَ فِي الْمُصْحَفِ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ لَا بَأْسَ وَ لَا يَمَسُّ الْكِتَابَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws} about the one who recites the Parchment and he is without an Ablution (*Wudhu*). He^{-asws} said: 'There is no problem, but he should not touch the Book (Quran)'.⁴⁰

³⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 2

³⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 3

³⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 4

⁴⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرِ عَنْ حَرِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْجُنُبُ يَدَهْنُ 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}, 'Can the one with Al-Janub get massage (with oil), then washes'. He^{-asws} said: 'No'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ قَالَ قُلْتُ لِلرِّضَا (عليه السلام) الرَّجُلُ يُجِيبُ فَيُصِيبُ جَسَدَهُ وَرَأْسَهُ الْخُلُوقَ وَالطِّيبَ وَالشَّيْءَ اللَّكِدُ مِثْلُ عِلْكِ الرُّومِ وَالطَّرَارِ وَمَا أَشْبَهَهُ فَيَغْتَسِلُ فَإِذَا فَرَّغَ وَجَدَ شَيْئًا قَدْ بَقِيَ فِي جَسَدِهِ مِنْ أَثَرِ الْخُلُوقِ وَالطِّيبِ وَغَيْرِهِ قَالَ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibrahim Bin Abu Mahmoud who said,

'I said to Al-Reza^{-asws}, 'The man comes to be with Al-Janub, so he applies his body and his head with the oil, and the perfume, and something chewy like the roman gum and the (mouth) freshener, and what resembles it, and he washes. So when he is free, he finds something to have remained in his body, from the traces of the oil, and the perfume, and other'. He^{-asws} said: 'It is not harmful'.⁴²

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْجُنُبِ وَالْحَائِضِ يَتَنَاوَلَانِ مِنَ الْمَسْجِدِ الْمَنَاعَ يَكُونُ فِيهِ قَالَ نَعَمْ وَ لَكِنْ لَا يَضَعَانِ فِي الْمَسْجِدِ شَيْئًا .

Abu Dawood, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the one with *Al-Janub* and the menstruating woman both taking the chattel from the Masjid which happens to be in it. He^{-asws} said: 'Yes, but they should not place anything in the Masjid'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) قَالَ لَا بَأْسَ أَنْ يَخْتَضِبَ الْجُنُبُ وَيُجِيبَ الْمُخْتَضِبَ وَيَطْلِي 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'.

و رُوِيَ أَيْضًا أَنَّ الْمُخْتَضِبَ لَا يُجِيبُ حَتَّى يَأْخُذَ الْحِضَابَ وَ أَمَّا فِي أَوَّلِ الْحِضَابِ فَلَا

⁴¹ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 6

⁴² Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 7

⁴³ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 8

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.⁴⁴

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 فَإِنْ 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 (*Wudhu*), 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 (*Wudhu*) and does not wash, so there would be nothing upon him, Allah^{-azwj} Willing’.⁴⁵

ابْنُ بَابُوَيْهِ الْقُمِّيُّ فِي دَلَائِلِ الْأَيْمَةِ وَ مُعْجَزَاتِهِمْ قَالَ أَبُو بَصِيرٍ دَخَلْتُ الْمَدِينَةَ وَ كَانَتْ مَعِيَ جُوزِيَّةٌ لِي فَأَصَبْتُ مِنْهَا ثُمَّ خَرَجْتُ إِلَى الْحَمَّامِ فَلَقَيْتُ أَصْحَابَنَا الشِّيْعَةَ وَ هُمْ مُتَوَجِّهُونَ إِلَى الصَّادِقِ ع فَخِفْتُ أَنْ يَسْفُوتَنِي وَ يَفُوتَنِي الدُّخُولُ عَلَيْهِ فَمَشَيْتُ مَعَهُمْ حَتَّى دَخَلْتُ الدَّارَ مَعَهُمْ

Ibn Babuwayh Al Qummi in ‘Dalail Al Aemma Wa Mo’jizatihim’ – Abu Baseer said,

‘I entered Al-Medina and with me was a slave girl of mine. I attained from her, then went out to the bathhouse. I met our Shia companions, and they were heading to Al-Sadiq^{-asws}. I feared them preceding me and the entry to see him^{-asws} would be missed by me, so I walked with them until I entered the house with them.

فَلَمَّا مَثَلْتُ بَيْنَ يَدَيْ أَبِي عَبْدِ اللَّهِ ع نَظَرَ إِلَيَّ ثُمَّ قَالَ يَا أَبَا بَصِيرٍ أَمَا عَلِمْتَ أَنَّ بُيُوتَ الْأَنْبِيَاءِ وَ أَوْلَادِ الْأَنْبِيَاءِ - لَا يَدْخُلُهَا الْجُنُبُ

When I stood in front of him^{-asws}, Abu Abdullah^{-asws} looked at me, then said: ‘O Abu Baseer! Don’t you know that houses of the Prophets^{-as} and children of the Prophets^{-as}, the one with sexual impurity cannot enter them?’

فَاسْتَحْيَيْتُ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّي لَقَيْتُ أَصْحَابَنَا وَ خِفْتُ أَنْ يَفُوتَنِي الدُّخُولُ مَعَهُمْ وَ لَنْ أَعُودَ إِلَى مِثْلِهَا أَبَدًا.

I was embarrassed and said, ‘O son^{-asws} of Rasool-Allah^{-saww}! I met our companions and feared that the entry with them would be lost by me, and I shall never repeat to the like of it, ever!’⁴⁶

⁴⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 9

⁴⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 33 H 10

⁴⁶ Bihar Al Anwaar – V 46, The book of History – Ja’far Al Sadiq^{-asws}, Ch 5 H 176 b

The Female Issues (Menstruation Haydh)

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أُدَيْمِ بْنِ الْحَرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى حَدَّ لِلنِّسَاءِ فِي كُلِّ شَهْرٍ مَرَّةً .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Hammad Bin Usman, from Adeym Bin Al Hurr who said,

‘I heard Abu Abdullah^{-asws} saying that Allah^{-azwj} Blessed and High has (Placed) limitation for the women, once during every month’ (as she cannot stay clean for the whole of the month during adolescent).⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْحَائِضُ مَا بَلَغَ بِلَأِ الْمَاءِ مِنْ شَعْرِهَا أَجْزَأَهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahbooub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim, from,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘The menstruating woman, whatever moisture of the water reaches from her hair, would suffice her’.⁴⁸

Additional Ahadith on menstruation are given in Appendix V.

No need to repeat the missed salat but to make up the lapsed fasts

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحَائِضُ تَقْضِي الصِّيَامَ وَ لَا تَقْضِي الصَّلَاةَ .

Al Hassan Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Aban, from the one who informed him,

(It has been narrated) from Abu Ja’far^{-asws} and Abu Abdullah^{-asws} both having said: ‘The menstruating woman would make up the (missed) Fasts and would not make up the (missed) Salats’.⁴⁹

⁴⁷ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 1 H 1

⁴⁸ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 7 H 4

⁴⁹ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 18 H 1

Reciting Quran and Visiting Masjid:

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَحَمَّادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْحَائِضُ تُقْرَأُ الْقُرْآنَ وَتُحَمَدُ اللَّهُ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The menstruating woman can recite the Quran and Praise Allah^{-azwj}’.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الطَّامِثِ تَسْمَعُ السَّجْدَةَ قَالَ إِنْ كَانَتْ مِنَ الْعَرَائِمِ فَلْتَسْجُدْ إِذَا سَمِعَتْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeyda who said,

‘I asked Abu Ja’far^{-asws} about the menstruating woman hearing the (Verse of) the Prostration (in the Quran). He^{-asws} said: ‘If it was from the determined ones, so let her prostrate when she hears it’.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ التَّعْوِيدِ يُعَلَّقُ عَلَى الْحَائِضِ قَالَ نَعَمْ لَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the amulet hanging upon the menstruating woman. He^{-asws} said: ‘Yes, there is no problem’.

قَالَ وَ قَالَ تَقْرُؤُهُ وَ تَكْتُبُهُ وَ لَا تُصِيبُهُ يَدُهَا وَ رُيِّ أَمَّا لَا تَكْتُبُ الْقُرْآنَ .

He (the narrator) said, ‘And he^{-asws} said: ‘She can recite it and write it, but her hand cannot touch it’. And it is reported that she cannot write the Quran.⁵²

⁵⁰ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 1

⁵¹ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 3

⁵² Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 19 H 5

The Menstruating woman can take something from the Masjid but she cannot place anything in it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ كَيْفَ صَارَتْ الْحَائِضُ تَأْخُذُ مَا فِي الْمَسْجِدِ وَ لَا تَضَعُ فِيهِ فَقَالَ لِأَنَّ الْحَائِضَ تَسْتَطِيعُ أَنْ تَضَعَ مَا فِي يَدِهَا فِي غَيْرِهِ وَ لَا تَسْتَطِيعُ أَنْ تَأْخُذَ مَا فِيهِ إِلَّا مِنْهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far^{-asws}, said, ‘I asked him^{-asws}, ‘How did it come to be that the menstruating woman can take what is in the Masjid and she cannot place anything in it?’ So he^{-asws} said: ‘Because the menstruating woman does have the leeway that she places whatever is in her hand to be somewhere else, but she does not have the leeway if she takes what is in it (Masjid), except from it (what is with her to place it)’.⁵³

Supplications for safety and protection from wet-dreams

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَقُلِ اللَّهُمَّ إِنِّي اخْتَبَسْتُ نَفْسِي عِنْدَكَ فَاحْتَبِسْهَا فِي مَحَلِّ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ إِنْ رَدَدْتَهَا إِلَى بَدَنِي فَارْزُدْهَا مُؤَمَّنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَقَّأَهَا عَلَيَّ ذَلِكَ

Mohammed Ibn Yahya has narrated from Ahmad Ibn Mohammed in a Marfu manner from Abu Abdullah^{-asws} said, One should recite, prior to going to sleep,

اللَّهُمَّ إِنِّي اخْتَبَسْتُ نَفْسِي عِنْدَكَ فَاحْتَبِسْهَا فِي مَحَلِّ رِضْوَانِكَ وَ مَغْفِرَتِكَ وَ إِنْ رَدَدْتَهَا إِلَى بَدَنِي فَارْزُدْهَا مُؤَمَّنَةً عَارِفَةً بِحَقِّ أَوْلِيَائِكَ حَتَّى تَتَوَقَّأَهَا عَلَيَّ ذَلِكَ

‘Ya Allah^{-azwj}, I submit my soul in Your^{-azwj} Custody, please keep it at the place which is liked and bless by You^{-azwj} and return it to me in the state that it would embrace Eman, which is to recognise the Rights of the Ahl Al-Bayt^{-asws} (the Imam^{-asws}) but You^{-azwj} do not return it to me (in case of death) then register me with these beliefs.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) يَقُولُ.

A number of our companions, from Ahmad Bin Muhammad, from his father, from Abdullah Bin Maymoun,

⁵³ Al Kafi – V 3 – The Book of Menstruation (Haydh) Ch 20 H 1

⁵⁴ 536 ج : 2 ص : الكافي, Hadith 2.

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِخْتِلَامِ وَمِنْ سُوءِ الْأَحْلَامِ وَأَنْ يَلْعَبَ بِي الشَّيْطَانُ فِي الْيَقَظَةِ وَالْمَنَامِ

‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the wet dreams and the evil dreams, and that the Satan^{-la} would play with me^{-asws} during the wakefulness and the sleep’.⁵⁵

Protection for the Day:

Amir-ul-Momineen^{-asws} (our first Imam Ali^{-asws} Ibn Abi Talib^{-asws}) said to his^{-asws} companion:

O Kumayl, begin every day with mentioning Allah^{-azwj}’s Name and saying, “All Might and Power belongs to Allah^{-azwj}.” Have ‘Towakkil’ (full Trust) upon Allah^{-azwj}. Mention us^{-asws}, utter our^{-asws} names, and seek Allah^{-azwj}’s blessings on our^{-asws} behalf. Encircle yourself and whatever is in your custody, after having said that, so that you will be saved from the evil of that day.⁵⁶

Some additional Ahadith related to washing, cleanliness and hygiene are given in Appendices VI-VII.

⁵⁵ Al Kafi V 2 – The Book Of Supplication CH 49 H 5

⁵⁶ بحار الأنوار ج : 74 ص : 172 and 414

Appendix I

The signs of Puberty in boys and girls

For boy is the age of 15 years and for the girl it is 9 years, see for example:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعُبَيْدِيِّ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ حُمْرَانَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) قُلْتُ لَهُ مَتَى يَجِبُ عَلَى الْعُلَامِ أَنْ يُؤَخَذَ بِالْحُدُودِ التَّامَّةِ وَ نُقَامَ عَلَيْهِ وَ يُؤَخَذَ بِهَا فَقَالَ إِذَا حَرَجَ عَنْهُ الْبَيْتُ وَ أَدْرَكَ قُلْتُ فَلِدَلِكِ حَدٌّ يُعْرَفُ بِهِ فَقَالَ إِذَا احْتَلَمَ أَوْ بَلَغَ خَمْسَةَ عَشَرَ سَنَةً أَوْ أَشْعَرَ أَوْ أَنْبَتَ قَبْلَ ذَلِكَ أُفِيَمَتْ عَلَيْهِ الْحُدُودُ التَّامَّةُ وَ أُخِذَ بِهَا وَ أُخِذَتْ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Aziz Al Abady, from Hamza Bin Humran, from Humran who said,

‘I asked Abu Ja’far^{-asws} saying to him^{-asws}, ‘When is it Obligatory upon the boy that he should be seized with the complete Penalties, and for it to be established upon him and for him to be seized by it?’ So he^{-asws} said: ‘When the orphan-hood exits from him, and he attains realisation’. I said, ‘So for that is a Penalty (*Hadd*) to be recognised by?’ So he^{-asws} said: ‘When he bed-wets, or reaches fifteen years of age, or becomes aware, or grows (pubic hair) before that, the complete Penalties would be established upon him, and he would be seized by it, and it would be taken for him’ (an extract).⁵⁷

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ الْجَارِيَةُ ابْنَةُ كَمْ لَا تُسْتَنْصَبُ ابْنَةُ سِتٍّ أَوْ سَبْعٍ فَقَالَ لَا ابْنَةُ تَسَعٍ لَا تُسْتَنْصَبُ وَ أَجْمَعُوا كُلُّهُمْ عَلَى أَنَّ ابْنَةَ تِسْعٍ لَا تُسْتَنْصَبُ إِلَّا أَنْ يَكُونَ فِي عَقْلِهَا ضَعْفٌ وَ إِلَّا فَهِيَ إِذَا بَلَغَتْ تِسْعًا فَقَدْ بَلَغَتْ .

Ali, from his father, from Ibn Abu Umeyr, from a man,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I said, ‘The girl, when would she not be reckoned as a child, a girl of six or seven (years of age)?’ So he^{-asws} said: ‘No, it is a girl of nine who would not be reckoned as a child, and all of them have formed a consensus upon that a girl of nine would not be reckoned as a child except if there happens to be a weakness in her intellect, or else, so when she reaches nine (years), so she has reached puberty’.⁵⁸

⁵⁷ Al Kafi – V 7 – The Book of Legal Penalties Ch 20 H 1

⁵⁸ Al Kafi – V 5 – The Book of Marriage Ch 106 H 5

Appendix II

Teaching and Coaching Children

أَحْمَدُ بْنُ مُحَمَّدٍ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ
الغُلامُ يَلْعَبُ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْكِتَابَ سَبْعَ سِنِينَ وَ يَتَعَلَّمُ الْحَلَالَ وَ الْحَرَامَ سَبْعَ سِنِينَ .

Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from his uncle
Yaqoub Bin Saalim,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The boy plays for seven years, and he learns the Book (Quran) for seven years, and learns the Permissible and the Prohibitions for seven years’.⁵⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ وَ غَيْرِهِ عَنْ
أَبِي عَبْدِ اللَّهِ ع قَالَ بَادِرُوا أَوْلَادَكُمْ بِالْحَدِيثِ قَبْلَ أَنْ يَسْبِقَكُمْ إِلَيْهِمُ الْمُرْجِيئَةُ

Imam Abu Abdullah^{-asws} has said, ‘You should hasten (take an initiative) to teach Hadith to your children before Al-Murjiah (name of a sect) takes control over their mind and belief.’⁶⁰

عَلِيُّ بْنُ أُسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص عَلِّمُوا أَوْلَادَكُمْ السَّبَّاحَةَ وَ الرِّمَّيَةَ

Ali Ibn Asbat from his uncle Yaqoob Ibn Salim, who narrates:

‘Amir-ul-Momineen^{-asws} has said that the Rasool-Allah^{-saww} has said, ‘You should teach your children swimming and sharp shooting (archery).’⁶¹

⁵⁹ Al Kafi – V 6 – The Book of Aqeeqa Ch 33 H 3

⁶⁰ 48 : ص 6 : ج : الكافي , H. 5

⁶¹ 48 : ص 6 : ج : الكافي , H. 4

Appendix III

Additional Ahadith on Wuzu (Ablution) and Bathing:

It is extremely important to use as little water as possible so below are some Ahadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) 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).⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمَّزَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُجْرِيكَ مِنَ الْغُسْلِ وَالِاسْتِنْجَاءِ مَا مُلِمَّتْ يَمِينُكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Bin Is'haq, from Haroun Bin Hamza,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It would suffice you from the washing and the cleansing (after toilet) what fills your hand'.⁶³

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) 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 (Wudhu) just as he records his (other) transgressions'.⁶⁴

⁶² Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 1

⁶³ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 6

⁶⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 9

Types of washing

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ ابْنِ أَبِي عَمْرٍو عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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 تَزْوُرُ الْبَيْتِ وَ حِينَ تَدْخُلُ الْكَعْبَةَ وَ فِي لَيْلَةِ تِسْعِ عَشْرَةَ 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’.⁶⁵

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 الْحَضْرِ 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’.

وَ قَالَ غُسْلُ الْجَنَابَةِ وَاجِبٌ وَ غُسْلُ الْحَائِضِ إِذَا طَهَّرَتْ وَاجِبٌ وَ غُسْلُ الْمُسْتَحَاضَةِ وَاجِبٌ إِذَا احْتَشَتْ بِالْكَرْسَفِ فَجَازَ الدَّمُ الْكَرْسَفَ فَعَلَيْهَا الْغُسْلُ لِكُلِّ صَلَاتَيْنِ وَ لِلْفَجْرِ غُسْلٌ وَ إِنْ لَمْ يَجْرِ الدَّمُ الْكَرْسَفَ فَعَلَيْهَا الْغُسْلُ كُلَّ يَوْمٍ مَرَّةً وَ الْوُضُوءُ لِكُلِّ صَلَاةٍ وَ غُسْلُ النِّسَاءِ وَاجِبٌ وَ غُسْلُ الْمَوْلُودِ وَاجِبٌ

And he^{-asws} said: ‘The major Ablution (*Wudhu*) (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 *Salats*, and for (*Salat*) Al-Fajr, a washing. And if the rag suffices for the blood, so upon her is the washing once every day, and the Ablution (*Wudhu*) for every *Salat*; and the washing for post childbirth bleeding is an Obligation, and washing for the child birth is an Obligation;

وَ غُسْلُ الْمَيْتِ وَاجِبٌ وَ غُسْلُ الرِّيَاةِ وَاجِبٌ وَ غُسْلُ دُخُولِ الْبَيْتِ وَاجِبٌ وَ غُسْلُ الْإِسْتِسْقَاءِ وَاجِبٌ وَ غُسْلُ أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ يُسْتَحَبُّ وَ غُسْلُ لَيْلَةِ إِحْدَى وَ عِشْرِينَ وَ غُسْلُ لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ سُنَّةٌ لَا تَتْرَكُهَا فَإِنَّهُ يُرْجَى فِي إِحْدَاهُنَّ لَيْلَةُ الْقَدْرِ وَ

⁶⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 26 H 1

غُسْلُ يَوْمِ الْفِطْرِ وَ غُسْلُ يَوْمِ الْأَضْحَى سُنَّةٌ لَا أَحَبُّ تَزَكَّيْهَا وَ غُسْلُ الْإِسْتِحَارَةِ يُسْتَحَبُّ الْعَمَلُ فِي غُسْلِ الثَّلَاثِ اللَّيَالِي مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ تِسْعَةِ عَشْرَةَ وَ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثِ 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 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’.⁶⁶

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنْ النَّاسِورِ أَيْ يَنْفُضُ الْوُضُوءَ قَالَ إِمَّا يَنْفُضُ الْوُضُوءَ ثَلَاثُ الْبَوْلِ وَ الْعَائِطُ وَ الرِّيحُ .

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

‘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’.⁶⁷

Wiping face and hands after Wuzu:

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْحَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّفَفِيَّيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ تَوَضَّأَ فَتَمَنَّدَلْ كَانَتْ لَهُ حَسَنَةٌ وَ إِنْ تَوَضَّأَ وَ لَمْ يَتَمَنَّدَلْ حَتَّى يَجِفَّ وَضُوؤُهُ 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

⁶⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 26 H 2

⁶⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 2

(Wuzu) and does not wipe with a towel, (letting it naturally) dry his Ablution (Wuzu) (upon himself), for him would be thirty Rewards'.⁶⁸

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

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

How to deal with Urine of a child:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْمُخَلَّبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ بَوْلِ الصَّبِيِّ قَالَ تَصُبُّ عَلَيْهِ الْمَاءَ وَإِنْ كَانَ قَدْ أَكَلَ فَاغْسِلْهُ غَسْلًا وَالْعُلَامُ وَالْجَارِيَةُ فِي ذَلِكَ شَرْعٌ سَوَاءٌ .

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

'I asked Abu Abdullah^{-asws} about the urine of the child. He^{-asws} said: 'Pour the water over it, and if he had eaten, so wash it with a washing; and the boy and the girl with regards to that, in Law, are equal'.⁶⁹

Obligation of the washing for the day of Friday

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنْ حَرِيزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي السَّفَرِ وَالْحَضَرِ فَمَنْ نَسِيَ فَلْيُعِدْ مِنَ الْعَدِ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'There is no avoiding from the washing of the day of Friday during the journey and the staying. So the one who forgets, so let him repeat the next day'.

وَرُوي فِيهِ رُحْصَةٌ لِلْعَلِيلِ .

And it is reported that there is an exemption for the sick ones.⁷⁰

⁶⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 4

⁶⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 36 H 6

⁷⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 28 H 7

Washing of the one who touched a deceased:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ قُلْتُ فَإِنْ مَسَّهُ مَا دَامَ حَارًّا قَالَ فَلَا غُسْلَ عَلَيْهِ وَإِذَا بَرَدَ ثُمَّ مَسَّهُ فَلْيَغْتَسِلْ قُلْتُ فَمَنْ أَدَخَلَهُ الْقَبْرَ قَالَ لَا غُسْلَ عَلَيْهِ إِنَّمَا يَمَسُّ النَّيِّبَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who washes a deceased, so let him wash (himself)’. I said, ‘Supposing he touches him as long as he is hot?’ He^{-asws} said: ‘So there is no washing upon him, and when he is cold, then he touches him, so let him wash (himself)’. I said, ‘So (what about) the one who enters the grave?’ He^{-asws} said: ‘There is no washing upon him. But rather, he touches the clothes’.⁷¹

Washing, nail clipping and trimming of the moustaches on Friday:

عَلِيُّ عَنْ أَخِيهِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَخَذُ الشَّارِبِ وَالْأَظْفَارِ وَغَسَلُ الرَّأْسِ بِالْحُطْمِيِّ يَوْمَ الْجُمُعَةِ يَنْفِي الْفَقْرَ وَ يَرِيدُ فِي الرَّزْقِ .

Ali, from his brother, from Ismail Bin Abdul Khaliq, from Muhammad Bin Talha,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Taking (trimming) the moustache and the nails, and washing the head with the hibiscus on the day of Friday negates the poverty and increases in the livelihood’.⁷²

حَمَّادٌ عَنْ حَرِيزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا بُدَّ مِنْ غُسْلٍ يَوْمَ الْجُمُعَةِ فِي الْحَضَرِ وَالسَّفَرِ فَمَنْ نَسِيَ فَلْيُعِدْ مِنَ الْعَدِ .

Hammad, from Hareyz, from one of our companions,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘It is a must to wash on the day of Friday when at home as well as travelling. So when he forgets, so let him take a (shower) on the next day’.

وَ رُوِيَ فِيهِ رُحْصَةٌ لِلْعَلِيلِ .

And it is reported, ‘(He^{-asws} said): ‘Therein is an allowance for the sick’.⁷³

⁷¹ Al Kafi V 3 – The Book Of Funerals CH 30 H 1

⁷² Al Kafi V 3 – The Book of Salât CH 67 H 5

⁷³ Al Kafi V 3 – The Book of Salât CH 67 H 9

Washing of hands before and after meal:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) غَسَلُ الْيَدَيْنِ قَبْلَ الطَّعَامِ وَ بَعْدَهُ زِيَادَةٌ فِي الْعُمُرِ وَ إِطَاةٌ لِلْعَمْرِ عَنِ النَّيِّابِ وَ يَجْلُو الْبَصَرَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Washing the two hands before the meal and after it increases in the age, and the removing for the stains from the clothing, and it stimulates the vision’.⁷⁴

Parents have the Responsibility - but without excessive worries:

وَ قَالَ ع لِيَعُضِ أَصْحَابِهِ لَا تَجْعَلَنَّ أَكْثَرَ شُغْلِكَ بِأَهْلِكَ وَ وَلَدِكَ فَإِنْ يَكُنْ أَهْلُكَ وَ وَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يُضِيعُ أَوْلِيَاءَهُ وَ إِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هُمْكَ وَ شُغْلُكَ بِأَعْدَاءِ اللَّهِ

Amir-ul-Momineen^{-asws} told one of his companions, ‘listen, never get too involved in the affairs of your dependents because if they love Allah^{-azwj} then firmly believe that He^{-azwj} will Save them from devastation but if they are among the enemies of Allah^{-azwj} then why should you worry about your Lord’s enemies. (an extract)⁷⁵

⁷⁴ Al Kafi – V 6 – The Book of Foodstuffs Ch 44 H 3

⁷⁵ 536 : نهج البلاغة ص : 352.

Appendix IV

The bed-wetting of the man and the woman

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَرَى فِي الْمَنَامِ حَتَّى يَجِدَ الشَّهْوَةَ فَهُوَ يَرَى أَنَّهُ قَدْ اخْتَلَمَ فَإِذَا اسْتَيْقَظَ لَمْ يَرَ فِي ثَوْبِهِ الْمَاءَ وَلَا فِي جَسَدِهِ قَالَ لَيْسَ عَلَيْهِ الْغُسْلُ

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

‘I asked Abu Abdullah^{-asws} about the man who sees (a dream) during the sleep until he finds the excitement, so he feels that he has bed-wet. But, when he does wake up, he neither sees the water upon his clothes, nor upon his body. He^{-asws} said: ‘The washing is not upon him’.

وَقَالَ كَانَ عَلِيٌّ (عليه السلام) يَقُولُ إِذَا الْغُسْلُ مِنَ الْمَاءِ الْأَكْبَرَ فَإِذَا رَأَى فِي مَنَامِهِ وَ لَمْ يَرَ الْمَاءَ الْأَكْبَرَ فَلَيْسَ عَلَيْهِ غُسْلٌ .

And he^{-asws} said: ‘Ali^{-asws} was saying: ‘But rather, the washing is due to the great water (discharge). So when he sees in his dream, and does not see the great water (discharge), so a washing is not upon him’.⁷⁶

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ اخْتَلَمَ فَلَمَّا انْتَبَهَ وَجَدَ بَلَلًا فَقَالَ لَيْسَ بِشَيْءٍ إِلَّا أَنْ يَكُونَ مَرِيضًا فَعَلَيْهِ الْغُسْلُ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the man who bed-wetted. So, when he paid attention, he found wetness. So he^{-asws} said: ‘It is not with anything unless he happens to be sick, then upon him would be the washing’.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحُلَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرَى فِي الْمَنَامِ مَا يَرَى الرَّجُلُ قَالَ إِذَا أَنْزَلَتْ فَعَلَيْهَا الْغُسْلُ وَإِنْ لَمْ تُنْزَلْ فَلَيْسَ عَلَيْهَا الْغُسْلُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the woman who saw (a dream) in the sleep what the man sees’. He^{-asws} said: ‘When she discharges, so upon her would be the washing, and if she does not discharge, so the washing is not upon her’.⁷⁸

⁷⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 1

⁷⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 2

⁷⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 5

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ تَرَى أَنَّ الرَّجُلَ يُجَامِعُهَا فِي الْمَنَامِ فِي فَرْجِهَا حَتَّى تُنْزَلَ قَالَ تَغْتَسِلُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the woman who sees during the sleep that the man is intimate with her in her private area, until she discharges. He^{-asws} said: 'She should wash'.

و فِي رِوَايَةٍ أُخْرَى قَالَ عَلَيْهَا غُسْلٌ وَ لَكِنْ لَا تُحَدِّثُوهُنَّ بِهَذَا فَيَتَّخِذْنَهُ عِلَّةً .

And in another report, 'He^{-asws} said: 'Upon her is a washing, but she should not narrate with this (to others), so she would be seized by trouble'.⁷⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَنَامُ وَ لَمْ يَرَ فِي نَوْمِهِ أَنَّهُ احْتَلَمَ فَيَجِدُ فِي ثَوْبِهِ وَ عَلَى فَخِذِهِ الْمَاءَ هَلْ عَلَيْهِ غُسْلٌ قَالَ نَعَمْ .

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

'I asked Abu Abdullah^{-asws} about the man who sleeps and does not sense in his sleep that he has bed-wet, but he finds the water to be in his clothes and upon his thigh, is there a washing upon him?' He^{-asws} said: 'Yes'.⁸⁰

⁷⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 6

⁸⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 31 H 7

Appendix V

The first (menstruation (Haydh)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْجَارِيَةِ الْبِكْرِ أَوَّلَ مَا تَحِيضُ فَتَقْعُدُ فِي الشَّهْرِ فِي يَوْمَيْنِ وَ فِي الشَّهْرِ ثَلَاثَةَ أَيَّامٍ وَ يَخْتَلِفُ عَلَيْهَا لَا يَكُونُ طَمَئِنُّهَا فِي الشَّهْرِ عِدَّةَ أَيَّامٍ سِوَاءَ قَالَ فَلَهَا أَنْ تَجْلِسَ وَ تَدَعِ الصَّلَاةَ مَا دَامَتْ تَرَى الدَّمَ مَا لَمْ يَخْرُ الْعَشْرَةَ فَإِذَا اتَّفَقَ الشَّهْرَانِ عِدَّةَ أَيَّامٍ سِوَاءَ فَبِتِلْكَ أَيَّامُهَا .

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

‘I asked him^{-asws} about the virgin girl menstruating the first time, so she sits (menstruating) during the month for two days, and during (another) month, for three days, and it is different upon her, her menstruating not occurring upon her during the month with the same number of days. He^{-asws} said: ‘For her is that she sits (awaiting) and leaves the *Salat* for as long as she sees the blood, as long as she does not exceed the ten (days). So when the two months coincide with the number of days as being the same, so those are her (regular) days’.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَرْأَةُ تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدَعِ الصَّلَاةَ قُلْتُ فَإِنَّمَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تُصَلِّي قُلْتُ فَإِنَّمَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدَعِ الصَّلَاةَ قُلْتُ فَإِنَّمَا تَرَى الطُّهْرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تُصَلِّي قُلْتُ فَإِنَّمَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ تَدَعِ الصَّلَاةَ تَصْنَعُ مَا بَيْنَهَا وَ بَيْنَ شَهْرٍ فَإِذَا انْقَطَعَ الدَّمُ عَنْهَا وَ إِلَّا فَهِيَ بِمَنْزِلَةِ الْمُسْتَحَاضَةِ .

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

‘I said to Abu Abdullah^{-asws}, ‘The woman sees the blood for three or four days’. He^{-asws} said: ‘She should leave the *Salat*’. I said, ‘Supposing she sees the purity for three days or four?’ He^{-asws} said: ‘She should pray *Salat*’. I said, ‘Supposing she sees the blood for three days or four?’ He^{-asws} said: ‘She should leave the *Salat*’. I said, ‘Supposing she sees the purity for three days or four?’ He^{-asws} said: ‘She should pray *Salat*’. I said, ‘Supposing she sees the blood for three days or four?’ He^{-asws} said: ‘She should leave the *Salat*. She should keep doing so for what is between her and a month. So, when the blood does get cut off from her (then fine), otherwise she would be at the status of the woman with inter-period bleeding (*Istihaza*)’.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ جَارِيَةٍ حَاضَتْ أَوَّلَ حِيضِهَا فَدَامَ دُمُهَا ثَلَاثَةَ أَشْهُرٍ وَ هِيَ لَا تَعْرِفُ أَيَّامَ أَقْرَائِهَا فَقَالَ أَقْرَائُهَا مِثْلُ أَقْرَاءِ نِسَائِهَا فَإِنْ كَانَتْ نِسَائُهَا مُخْتَلِفَاتٍ فَأَكْثَرُ جُلُوسِهَا عَشْرَةَ أَيَّامٍ وَ أَقَلُّهُ ثَلَاثَةَ أَيَّامٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, raising it, from Zur’at, from Sama’at who said,

‘I asked him^{-asws} about a girl menstruating the first menstruation (*Haydh*), so the bleeding remains for three months, and she does not recognise the days of her pure period. So he^{-asws}

⁸¹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 1

⁸² Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 2

said: 'Her pure period is like the pure periods of her womenfolk. So if it was such that (pure periods of) her womenfolk are different, so the most she can sit (waiting) for is for ten days, and the least is for three days'.⁸³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) عَنْ أَذْيِ مَا يَكُونُ مِنَ الْحَيْضِ فَقَالَ أَذْيَاهُ ثَلَاثَةٌ وَ أَبْعَدُهُ عَشْرَةٌ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan and Ali Bin Ibrahim, from his father, altogether from Safwan Bin Yahya who said,

'I asked Abu Al-Hassan^{-asws} about the least of what the menstruation (*Haydh*) can happen to be. So he^{-asws} said: 'The least is for three days, and the furthest (it can go to) is ten (days)'.⁸⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ مُنَى الْحَنَاطِ عَنْ حَسَنِ الصَّيْقَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الطَّامِثُ تَغْتَسِلُ بِتِسْعَةِ أَرْطَالٍ مِنْ مَاءٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Abu Nasr, from Musna Al Hannat, from Hassan Al Sayqal,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The menstruating woman should wash with (at least) nine Ratls of water⁸⁵ (Approx. 4 litres of water)'.⁸⁶

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رَبَائٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَرْأَةِ الْحَائِضِ تَرَى الطُّهْرَ وَ هِيَ فِي السَّفَرِ وَ لَيْسَ مَعَهَا مِنَ الْمَاءِ مَا يَكْفِيهَا لِعُغْسِلَهَا وَ قَدْ حَضَرَتِ الصَّلَاةُ قَالَ إِذَا كَانَ مَعَهَا بِقَدْرِ مَا تَعْسِلُ بِهِ فَرَجَحَهَا فَتَعْسِلُهُ ثُمَّ تَتَيَمَّمُ وَ تُصَلِّي فُلْتُ فَيَأْتِيهَا زَوْجُهَا فِي تِلْكَ الْحَالِ قَالَ نَعَمْ إِذَا عَسَلَتْ فَرَجَحَهَا وَ تَتَيَمَّمَتْ فَلَا بَأْسَ .

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'I asked Abu Abdullah^{-asws} about the menstruating woman seeking the purity, and she is during the journey, and there is no water with her. What would suffice her for her washing, and the *Salat* has presented itself?' He^{-asws} said: 'When it was such that there was water with her of a measure with which she can wash her private part, so she should wash it. Then she would perform Tayammum and pray *Salat*'. I said, 'So can her husband come to her during that state?' He^{-asws} said: 'Yes. When she has washed her private part and performed Tayammum, so there is no problem'.⁸⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ أَبِي أَيُّوبَ الْحُرَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْحَائِضُ مَا بَلَغَ بَلْغَ الْمَاءِ مِنْ شَعْرِهَا أَجْزَأُهَا .

⁸³ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 3

⁸⁴ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 2 H 3

⁸⁵ one Ratl = 450 gms.

⁸⁶ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 2

⁸⁷ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahbooub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The menstruating woman, whatever moisture of the water reaches from her hair, would suffice her'.⁸⁸

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْحَائِضِ تَغْتَسِلُ وَ عَلَى جَسَدِهَا الرُّعْفَرَانُ لَمْ يَذْهَبَ بِهِ الْمَاءُ قَالَ لَا بَأْسَ .

Abu Ali Al Ashary, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Bin Musa, from;

Abu Abdullah^{-asws} (said) regarding the menstruating woman washing herself and upon her body is saffron, not going away with the water'. He^{-asws} said: 'There is no problem'.⁸⁹

Further details on this topic are inappropriate, please read Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 5 H 2 - Alkafi Volume 3 | (hubeali.com)

⁸⁸ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 4

⁸⁹ Al Kafi – V 3 – The Book of Menstruation (*Haydh*) Ch 7 H 5

Appendix VI

Etiquettes of bathhouse/ swimming pool:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ خَرَجَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مِنَ الْحَمَّامِ فَتَلَبَّسَ وَتَعَمَّمَ فَقَالَ لِي إِذَا خَرَجْتَ مِنَ الْحَمَّامِ فَتَعَمَّمْ قَالَ فَمَا تَرَكْتُ الْعِمَامَةَ عِنْدَ خُرُوجِي مِنَ الْحَمَّامِ فِي شِتَاءٍ وَ لَا صَيْفٍ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Aameyra who said,

‘Abu Abdullah^{-asws} went out from the bathhouse, so he^{-asws} had worn clothes and a turban. He^{-asws} said to me: ‘Whenever you come out from the bathhouse, so wear a turban’. He (the narrator) said, ‘So I did not neglect the turban during my coming out from the bathhouse, during the winter and the summer’.⁹⁰

سَهْلٌ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَدْخُلُ الرَّجُلُ مَعَ ابْنِهِ الْحَمَّامَ فَيَنْظُرُ إِلَى عَوْرَتِهِ .

Sahl, raising it, said,

‘Abu Abdullah^{-asws} said: ‘The man should not enter the bathhouse along with his son, so that he would look at his nakedness’.⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) أَكَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَنْهَى عَنْ قِرَاءَةِ الْقُرْآنِ فِي الْحَمَّامِ قَالَ لَا إِنَّمَا حَيَّ أَنْ يُقْرَأَ الرَّجُلُ وَ هُوَ عُرْيَانٌ فَأَمَّا إِذَا كَانَ عَلَيْهِ إِزَارٌ فَلَا بَأْسَ .

Ali Bin Ibrahim, form his father, from Hammad Bin Isa, from Rabi’e Bin Abdullah, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{-asws}, ‘Was Amir Al-Momineen^{-asws} forbidding from reciting the Quran in the bathhouse?’ He^{-asws} said: ‘No, but rather he^{-asws} had forbidden that the man should be reciting whilst he is naked. So when there was a trouser upon him, so there is no problem’.⁹²

⁹⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 43 H 17

⁹¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 43 H 23

⁹² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 43 H 32

Appendix VII

Cleanliness and Hygiene:

Washing hands is mandatory after waking up:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْبَةَ قَالَ سَأَلْتُ الشَّيْخَ عَنِ الرَّجُلِ يَسْتَيْقِظُ مِنْ نَوْمِهِ وَ لَمْ يَبْلُغْ أَوْ يَدْخُلْ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا قَالَ لَا لِأَنَّهُ لَا يَدْرِي أَيْنَ كَانَتْ يَدُهُ فَلْيَغْسِلَهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer, from Abdul Kareem Bin Utba who said,

‘I asked the ‘Sheykh^{-asws}’ about the man who wakes up from his sleep and did not urinate, ‘Can he enter his hand into the vessel/pot before he washes it?’ He^{-asws} said: ‘No, because he does not know where his hand was, therefore he should wash it (first)’.⁹³

Manners of cleaning after using toilet:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا دَخَلْتَ الْعَائِطَ فَقَضَيْتَ الْحَاجَةَ فَلَمْ تُهْرِقِ الْمَاءَ ثُمَّ تَوَضَّأْتَ وَ نَسِيتَ أَنْ تَسْتَنْجِي فَذَكَرْتَ بَعْدَ مَا صَلَّيْتَ فَعَلَيْكَ الْإِعَادَةُ وَ إِنْ كُنْتَ أَهْرَقْتَ الْمَاءَ فَنَسِيتَ أَنْ تَغْسِلَ ذَكَرَكَ حَتَّى صَلَّيْتَ فَعَلَيْكَ إِعَادَةُ الْوُضُوءِ وَ الصَّلَاةِ وَ غَسَلُ ذَكَرِكَ لِأَنَّ الْبَوْلَ لَيْسَ مِثْلَ الْبَرَّازِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Zur’at, from Sama’at who said,

‘Abu Abdullah^{-asws} said: ‘Whenever you enter the toilet and fulfil your need, but did not spill the water (upon the pack part), then you perform Ablution (*Wudhu*) and forget that you should be cleansing yourself, and if you remember after have prayed *Salat*, so upon you is the repeating (of the *Salat*); and if it was so that you did spill the water (upon the back part), but you forgot to wash your manhood, so upon you is the repeating of the Ablution (*Wudhu*), and the *Salat*, and the washing of your manhood, because the urine is not like the faeces’.⁹⁴

⁹³ Al Kafi – V 3 – The Book of Cleanliness Ch 8 H 2

⁹⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 17

When one cannot find water in a toilet:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلٌ بَالَ وَ لَمْ يَكُنْ مَعَهُ مَاءٌ فَقَالَ يَعْصِرُ أَصْلَ دَكْرِهِ إِلَى طَرْفِهِ ثَلَاثَ عَصْرَاتٍ وَ يَنْتِزُ طَرْفَهُ فَإِنْ حَرَجَ 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' (which is not Najis – unclean).⁹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبِي دَاوُدَ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ بَالَ ثُمَّ تَوَضَّأَ وَ قَامَ إِلَى الصَّلَاةِ فَوَجَدَ بَلًّا قَالَ لَا يَتَوَضَّأُ إِنَّمَا ذَلِكَ مِنَ الْحَبَائِلِ .

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, altogether from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al A'ala, from Ibn Abu Yafour who said,

'I asked Abu Abdullah^{-asws} about a man who urinates, then he performs Ablution (*Wudhu*) and stands for the Prayer, so he finds wetness. He^{-asws} said: 'He would not perform Ablution (*Wudhu*). But rather, that is from the sexual veins' (which is not Najis – unclean).⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ سَمِعْتُ رَجُلًا سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ رُبَّمَا بُلْتُ وَ لَمْ أَقْدِرْ عَلَى الْمَاءِ وَ يَشْتَدُّ عَلَيَّ ذَلِكَ فَقَالَ إِذَا بُلْتُ وَ تَمَسَّحْتُ فَاْمَسَّحْتُ دَكْرَكَ بِرَيْعِكَ 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 I am not able upon the water, and that is difficult upon me'. So he^{-asws} said: 'When you have urinated, so wipe your manhood with your saliva. So if you were to find something, so say, 'It is from that (saliva)'.⁹⁷

Brushing Teeth:

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

⁹⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 1

⁹⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 2

⁹⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 13 H 4

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 *Salat*) with brushing the teeth is superior than seventy Cycles (of *Salat*) without brushing the teeth'.

قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَوْ لَا أَنَّ أَشَقَّ عَلَى أُمَّتِي لِأَمْرُهُمْ بِالسِّوَاكِ مَعَ كُلِّ صَلَاةٍ .

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Had it not been difficult upon my^{-saww} community, I^{-saww} would have ordered them with the brushing of the teeth along with every *Salat*'.⁹⁸

عَلَيَّ بِإِسْنَادِهِ قَالَ أَذِنِي السِّوَاكِ أَنْ تَدُلَّكَ بِإِصْبِعِكَ .

Ali, by his chain,

He^{-asws} said, 'The lowest of the brushing of the teeth is that you rub with your finger'.⁹⁹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي سَمَّاكِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا قُمْتَ بِاللَّيْلِ فَاسْتَاكَ فَإِنَّ الْمَلَكَ يَأْتِيكَ فَيَضَعُ فَاهُ عَلَى فَمِكَ وَ لَيْسَ مِنْ حَرْفٍ تَتَلَوُهُ وَ تَنْطِقُ بِهِ إِلَّا صَعِدَ بِهِ إِلَى السَّمَاءِ فَلْيَكُنْ فَوْكَ طَيِّبَ الرَّيْحِ .

Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq Al Ahmar, from Abdullah Bin Hammad, from Abu Bakr Bin Abu Sammak who said,

'Abu Abdullah^{-asws} said: 'Whenever you stand (for the *Salat*) at night, so brush your teeth for the Angel comes to you, so he places his mouth upon your mouth, and there is none from the letters you recite and speak with except that he ascends with it to the sky, therefore let your mouth be with good aroma'.¹⁰⁰

⁹⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 1

⁹⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 5

¹⁰⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 7