

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.

Wuzu (Wudhu):

The teeth brushing

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

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 to seventy (70) Rakaat (of *Salat*) without brushing the teeth'.

عَلِيُّ بْنُ إِسْنَادِهِ قَالَ أَدْنَى السَّوَاكِ أَنْ تَذُلَّكَ بِإِصْبَعِكَ .

Ali, by his chain,

He^{asws} said, 'The lowest of the brushing of the teeth is that you rub with your finger'.¹

Use Very Little Water in Wuzu:

قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع- لِّلْغُسْلِ صَاعٌ مِنْ مَاءٍ وَ لِلْوُضُوءِ مُدٌّ مِنْ مَاءٍ وَ صَاعُ النَّبِيِّ ص خَمْسَةُ أَمْدَادٍ وَ الْمُدُّ وَزْنُ مِائَتَيْنِ وَ ثَمَانِينَ دِرْهَمًا وَ الدَّرْهَمُ سِتَّةُ دَوَانِيقَ وَ الدَّانِيقُ وَزْنُ سِتِّ حَبَّاتٍ وَ الْحَبَّةُ وَزْنُ حَبَّتَيْنِ مِنْ شَعِيرٍ مِنْ أَوْسَاطِ الْحَبِّ لَا مِنْ صِعَارِهِ وَ لَا مِنْ كِبَارِهِ.

وَ قَالَ رَسُولُ اللَّهِ ص الْوُضُوءُ مُدٌّ وَ الْغُسْلُ صَاعٌ وَ سَبَايِ أَقْوَامٍ يُسْتَقِيلُونَ ذَلِكَ² فَأُولَئِكَ عَلَى خِلَافِ سُنَّتِي وَ النَّابِثُ عَلَى سُنَّتِي مَعِي فِي حَظِيرَةِ الْقُدْسِ.

It is referred from Imam Abul Hassan Musa bin Jafar^{asws} (our 7th Imam) that one 'mud' (which is 750 ml) of water is sufficient for performing ablutions. And Rasool Allah^{saww}, in

¹ Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 5

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

another Hadith, said, 'there will be people among my followers, soon after me, who will consider this quantity of water too small and will act against my practices but those, who will follow to my practices, will be with me in the Paradise.'³

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,

(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).⁴

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

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, the Ablution (*Wuzu*) is a Limit from the Limits of Allah^{azwj} in order to Allah^{azwj} to Know the one who obeys Him^{azwj} and the one who disobeys Him^{azwj}, and that the Believer cannot be polluted by anything. But rather, he would be sufficed from the likes of the oil (from the water)'.⁵

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلٍ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ حمادٍ بْنِ عِيسَى عَنْ حريزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ لِلَّهِ مَلَكًا يَكْتُبُ سَرَفَ الْوُضُوءِ كَمَا يَكْتُبُ عُذْوَانَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'For Allah^{azwj} there is an Angel who records the extravagance in the Ablution (*Wuzu*) just as he records his (other) transgressions'.⁶

³ من لا يحضره الفقيه، ج 1، ص: 34 , Ahadith, 69-70, Malayahzarulfaqi, vol 1-Ahadith 69,70

⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 1

⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 2

⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 9

Description of Wuzu:

قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع - أ لَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ص فَقِيلَ لَهُ بَلَى قَدَعَا 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 غَرَفَ مِلْأَهَا مَاءً ثُمَّ وَضَعَهُ عَلَى جَبْهَتِهِ وَ قَالَ بِسْمِ اللَّهِ وَ سَبَّلَهُ عَلَى أَطْرَافِ لِحْيَتِهِ ثُمَّ أَمَرَ يَدَهُ عَلَى وَجْهِهِ وَ ظَاهِرِ جَبِينِهِ مَرَّةً وَاحِدَةً ثُمَّ غَمَسَ يَدَهُ الْيُسْرَى فَعَرَفَ بِهَا مِلْأَهَا ثُمَّ وَضَعَهُ عَلَى مِرْفَقِهِ الْيُمْنَى فَأَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ ثُمَّ غَرَفَ بِمِمينِهِ مِلْأَهَا 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^{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 land for the left foot.⁷

عَلَيْ بِنِ ابْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبَانَ وَ جَمِيلٍ عَنْ زُرَّارَةَ قَالَ حَكَى لَنَا أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وُضُوءَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَدَعَا بِقَدَحٍ فَأَخَذَ كَفًّا مِنْ مَاءٍ فَأَسَدَلَهُ عَلَى وَجْهِهِ ثُمَّ مَسَحَ وَجْهَهُ مِنَ الْجَانِبَيْنِ جَمِيعاً ثُمَّ أَعَادَ يَدَهُ الْيُسْرَى فِي الْإِنَاءِ فَأَسَدَلَهَا 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 وَ رِجْلَيْهِ وَ لَمْ يُعِدِّهَا فِي الْإِنَاءِ .

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

‘Abu Ja’far^{asws} imitated for us an Ablution (Wuzu) of Rasool-Allah^{saww}. So he^{asws} called for a jug (of water) and took a handful of water and poured it upon his^{asws} face. Then he^{asws} wiped his^{asws} face from both the sides together. Then he^{asws} scooped (the water) by immersing his left hand into the vessel, so he^{asws} poured it upon his right hand. Then he^{asws} wiped its two sides. Then he^{asws} scooped (the water) by immersing his right hand into the vessel, so he^{asws} poured it upon his left hand. Then he^{asws} did just as he^{asws} had done with the right hand. Then he^{asws} wiped with whatever remained in his^{asws} hand, upon his^{asws} head and his^{asws} feet, and he^{asws} did not immerse these two into the vessel’.⁸

⁷ 36 :ص، ج 1، من لا يحضره الفقيه، Malayahzarulfaqih, vol 1- H. 74⁷

⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَضَّأُ أَيْبُطُنْ لِحْيَتَهُ قَالَ لَا .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about the man who performs Ablution (*Wuzu*), should he (wash) the interior of his beard?' He^{asws} said: 'No'.⁹

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

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'It would suffice from the wiping upon the head, a place of three fingers, and similar to that is the leg'.¹⁰

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

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

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

قَالَ وَ ذِكْرُ الْمَسْحِ فَقَالَ امْسَحْ عَلَى مُقَدِّمِ رَأْسِكَ وَ امْسَحْ عَلَى الْقَدَمَيْنِ وَ ابْدَأْ بِالشِّقِّ الْأَيْمَنِ .

He (the narrator) said, 'And I mentioned the wiping, so he^{asws} said: 'Wipe upon the front of your head, and wipe upon the two feet, and begin with the right side'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَاذَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنِ الْحُسَيْنِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ تَوَضَّأَ وَ هُوَ مُعْتَمٌ فَتَقَلَّ عَلَيْهِ نَزْعُ الْعِمَامَةِ لِمَكَانِ الْبَرْدِ فَقَالَ لِيُدْخِلْ إصْبَعَهُ .

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

'I said to Abu Abdullah^{asws}, 'A man performs Ablution (*Wuzu*) and he is wearing a turban, so it is heavy upon him that he removes the turban due to the cold'. So he^{asws} said: 'Let him enter his fingers (under it for the wiping)'.¹²

⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 2

¹⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 1

¹¹ Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 2

Wuzu for Women

The Wazu for women is the same as for men with the except for the washing of the hands from inner side prior to washing from outer side, as per the following Hadith.

وَقَالَ الرَّضَا عَ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى النَّاسِ فِي الْوُضُوءِ أَنْ تَبْدَأَ الْمَرْأَةُ بِبَاطِنِ ذِرَاعَيْهَا وَ الرَّجُلُ بِظَاهِرِ الذَّرَاعِ.

And Al-Reza^{asws} said: ‘Allah^{azwj} Mighty and Majestic Necessitated upon the people regarding the Wuzu’ that the woman should begin with the inner-side of her arms, and the man, by the back of his arms’.¹³

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنْ النَّاسُورِ أَيْ يَنْقُضُ الْوُضُوءَ قَالَ إِمَّا يَنْقُضُ الْوُضُوءَ ثَلَاثُ الْبَوْلُ 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’.¹⁴

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

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

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

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

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

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

¹³ H. 100, من لا يحضره الفقيه / ج 1 / 49 / باب حد الوضوء و ترتيبه و ثوابه ص : 44

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

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

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

وَرُوي إِذَا كَانَتْ مُلَطَّخَةً بِالْعَذِرَةِ أَعَادَ الْوُضُوءَ .

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

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَنْدَحِلَ الدَّوَاءَ ثُمَّ يَصَلِّيَ وَ هُوَ مَعَهُ أَنْ يَنْقُضَ الْوُضُوءَ قَالَ لَا يَنْقُضُ الْوُضُوءَ وَ لَا يَصَلِّيَ حَتَّى يَطْرَحَهُ .

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws} about the man, 'Is it correct for him that he inserts the medicine, then he prays *Salat* and it is with him. Would it break the Ablution (*Wuzu*)?' He^{asws} said: 'It would not break the Ablution (*Wuzu*), and he should not pray *Salat* until he removes it'.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَسْحَشُ فَيَخْرُجُ مِنْهُ شَيْءٌ أَوْ يُعِيدُ الْوُضُوءَ قَالَ لَا .

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

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

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

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

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ الْقَيْءِ هَلْ يَنْقُضُ الْوُضُوءَ قَالَ لَا .

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا قَاءَ الرَّجُلُ وَهُوَ عَلَى طَهْرٍ فَلْيَتَمَضَّمْ .

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

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

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَكُونُ عَلَى طَهْرٍ فَيَأْخُذُ مِنْ أَظْفَارِهِ أَوْ شَعْرِهِ أَوْ يُعِيدُ الْوُضُوءَ فَقَالَ لَا وَلَكِنْ يَمْسَحُ رَأْسَهُ وَ أَظْفَارَهُ بِالْمَاءِ

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

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

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَيْسَ فِي الْقُبْلَةِ وَ لَا مَسِّ الْفَرْجِ وَ لَا الْمُبَاشَرَةِ وَضُوءٌ .

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

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

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

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

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

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرُّعَافِ وَ الْحِجَامَةِ وَ كُلِّ دَمٍ سَائِلٍ فَقَالَ لَيْسَ فِي هَذَا وُضُوءٌ إِنَّمَا الْوُضُوءُ مِنْ طَرَفَيْكَ اللَّذَيْنِ أَنْعَمَ اللَّهُ تَعَالَى بِهِمَا عَلَيْكَ .

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ رَجُلٍ بِهِ عِلَّةٌ لَا يَقْدِرُ عَلَى الْإِضْطِجَاعِ وَ الْوُضُوءِ يَشْتَدُّ عَلَيْهِ وَ هُوَ قَاعِدٌ مُسْتَنِدٌّ بِالْوَسَائِدِ فَرُبَّمَا أَعْفَى وَ هُوَ قَاعِدٌ عَلَى تِلْكَ الْحَالِ قَالَ يَتَوَضَّأُ قُلْتُ لَهُ إِنَّ الْوُضُوءَ يَشْتَدُّ عَلَيْهِ لِحَالِ عَلَيْهِ فَقَالَ إِذَا خَفِيَ عَلَيْهِ الصَّوْتُ فَقَدْ وَجِبَ الْوُضُوءُ عَلَيْهِ وَ قَالَ يُؤَخَّرُ الظُّهْرُ وَ يُصَلِّيَهَا مَعَ الْعَصْرِ يَجْمَعُ بَيْنَهُمَا وَ كَذَلِكَ الْمَغْرِبُ وَ الْعِشَاءُ .

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

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

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَقِيقَةِ وَ الْحَقِيقَتَيْنِ فَقَالَ مَا أَذْرِي مَا الْحَقِيقَةُ وَ الْحَقِيقَتَانِ إِنَّ اللَّهَ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ إِنَّ عَلِيًّا (عليه السلام) كَانَ يَقُولُ مَنْ وَجَدَ طَعْمَ النَّوْمِ قَائِمًا أَوْ قَاعِدًا فَقَدْ وَجِبَ عَلَيْهِ الْوُضُوءُ .

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

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

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

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

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

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

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

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

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

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّجُلُ يَفْرِضُ مِنْ شَعْرِهِ بِأَسْنَانِهِ أَوْ يَمْسَحُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ قَالَ لَا بَأْسَ إِنَّمَا ذَلِكَ فِي الْحَدِيدِ .

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

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

Wiping face and hands after Wuzu:

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ تَوَضَّأَ فَتَمَنَّدَلْ كَانَتْ لَهُ حَسَنَةٌ وَ إِنْ تَوَضَّأَ وَ لَمْ يَتَمَنَّدَلْ حَتَّى يَجِفَّ وَضُوءُهُ كَانَتْ لَهُ ثَلَاثُونَ حَسَنَةً .

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

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

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

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

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

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

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