



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 17

Rules of Ablution

Section Four: Rules of Ablution

✚ If a person certain of *hadath* having occurred, doubts having achieved *taharah* later, or be certain of both of them but doubts the latter, he should purify himself.

✚ If one is certain of not washing (or wiping) a part, he should repeat that part and complete rest of ablution. If the wetness dries, he should restart anew. If he doubts any of the acts of *taharah* -while being in its state- he should repeat the doubtful part and complete the rest in order.

✚ If he is certain of having been *tahir* but doubts whether a *hadath* has occurred, or in doing any of the acts of ablution, after completion (of ablution), he should not restart anew.

✚ Whoever leaves the washing of the outlet of *najw* (excrement) or urinary outlet, and performs *salat*, should repeat the *salat*, whether this has occurred deliberately or out of forgetfulness or *jahl*.



✚ Whoever renews his ablution with an intention (*niyyah*) of *nadb*, and performs his *salah* afterwards, remembering then that he has missed a part of the two *wudu's*, some rules are applied:

✚ If he be content with *niyyah* of nearness (*qurbah*), his *taharah* and *salat* will be valid.

✚ If *niyyah* of *istibahah* (qualifying for the prayer) is obliged, he should repeat both of them.

✚ If he performs a *salah* with each one of them, he should repeat the first *salah* according to the first view.

✚ If a *hadath* occurs following purity of each of them, but he be uncertain of which one of them, he should repeat the two *salahs* if they differ in number (of *raka'at*). Otherwise, he has to repeat one of them with the intention of (compensating) what he owes (*fi al-dhimmah*).

✚ The same rule is applicable in case of him performing a *salah* with a purity, discharging a *hadath* afterwards, renewing his *taharah* and performing another *salah*, remembering then not observing one of *wajibs* of one of the two purities.

✚ If he prays the five *salahs* (five purities), being certain then of occurrence of *hadath* after one of the purities, he should repeat three obligatory prayers: three, two, and four (*rak'ahs*); and it is said: he repeats the five. The first rule is preponderant.