



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ

## **CASES WHEN IT IS NOT NECESSARY FOR THE BODY AND CLOTHING OF SOMEONE PERFORMING PRAYERS TO BE PURE**

Ref: Islamic Laws Book of  
Ayatullah Al-Uzama Sayyid Ali Al-Husaini Al-Seestani Dama Dhilluhu.

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The Messenger of Allah (peace be upon him and his progeny) said: "The first thing that Allah made obligatory upon my Ummah was the five prayers; and the first thing from their acts of worship that shall be taken up will be the five prayers; and the first thing that they will be questioned about will be the five prayers." (Kanzul `Ummal, Volume 7, Tradition 18859)

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### **Paper No. 2**

#### **d] If unsure whether the blood is from the wound or not:**

- If there is a wound on a person's body and he sees blood that is more than the size of a dirham on his body or clothing but does not know whether it is blood from the wound or not, the obligatory precaution is that he must not perform prayers with it.

#### **e] If there are several wounds:**

- If there are several wounds on a person's body and they are so close to each other that they are considered to be one wound, there is no problem in performing prayers with that blood until the time all the wounds heal. However, if the wounds are so far apart from one another that each of them is considered to be a separate wound, then whenever one of them heals, he must wash the blood from his body and clothing in order to perform prayers.

#### **f] If blood is from other sources:**

- If there is even the tiniest amount of **Hayd** blood on the body or clothing of someone performing prayers, the prayers are invalid. Furthermore, based on obligatory precaution, the same applies with regard to blood from an intrinsic impurity ('ayn al-najasah) - such as a pig, dog or a corpse - and blood from an animal whose meat is unlawful to eat, the blood of lochia (nifas), and the blood of an irregular blood discharge (istihadah). However, there is no problem in performing prayers if there are other types of blood on one's body or clothing - such as blood from a human being or from an animal whose meat is lawful to eat - even if it is on a number of areas of the body or clothing, provided that their combined area is less than that of the size of a dirham.

### **g] If blood spreads on clothing with or without lining:**

- If blood spills on clothing that does not have a lining and it reaches the other side, it is considered to be the same blood; and the side on which the blood has spread more must be taken into account [when determining whether or not it is equal to or more than the size of a dirham]. However, if the other side of the clothing becomes bloody separately, then each side must be considered separately. Therefore, if the combined area of blood on the front and back of the clothing is less than the size of a dirham, prayers with it are valid; but if it is equal to or more than the size of a dirham, then prayers performed with it are invalid.
- If blood spills on clothing that has a lining and reaches the lining, or it spills on the lining and reaches the upper layer of the clothing, or from one piece of clothing it reaches another piece, in each of these cases the blood must be considered to be separate. Therefore, if the combined area of blood is less than the size of a dirham, the prayers are valid; otherwise, they are invalid unless the areas are joined together such that they would be commonly considered to be one area of blood, in which case if the area of blood on the side that has spread more is less than the size of a dirham, prayers with it are valid; but if it is the size of a dirham or more, then prayers performed with it are invalid.

**To be continued next month, Insha'Allah**

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