

IN THE NAME OF ALLAH, THE COMPASSIONATE  
THE MERCIFUL

**Why do not some of the Sunnites consider blood,  
semen and wine as impure contrary to the Shiites'  
belief?**

THE BOARD OF THE SUNITES  
A QUESTION BY; ALI AKBAR SALIMI  
RESPONSE

They like us consider blood and wine as impure except in a few cases and to consider them as impure is one of the religious necessities

But pertaining to semen they have declared that as pure

And in the footnote of the book Al-Feqhah Ale Al-Mazaheb Al-Arbaah has been said that'

الشافعية : قالوا بطهارة مني الآدمي حيا و ميتا ؛ إن خرج بعد استكمال السن تسع سنين ؛ ولو خرج علي صورة الدم إذا كان خروجه علي هذه الحالة من طريق المعتاد ؛ و إلا فنجس ؛ ودليل طهارته ما رواه البيهقي من أنه صلي الله عليه وسلم سئل عن المنى يصيب الثوب فقال ما معناه : إنما هو كالبصاق أو كالمخاط... الحنابلة : قالوا إن مني الآدمي طاهر إن خرج من طريقه المعتاد ؛ دفقا بلذة بعد استكمال السن تسع سنين للأنثى وعشر سنين للذكر ؛ ولو خرج علي صورة الدم ؛ واستدلوا علي طهارته بقول عائشة رضي الله عنها : كنت أفرك المنى من ثوب رسول الله صلي الله عليه وسلم ثم يذهب فيصلني فيه ...

-Al-Feghe Ali Al-Mazaheb Al-Arbaat v 1, p 13, Mabhas Ayan Al-Najesat Tarif Al-Nejasat

Shafeis say that; the semen of mankind whether he is alive or dead is pure and if it comes out after finishing the 9 years old and even it is in the form of blood and if semen comes out via the common ways (and not from the uncommon ways) unless it is impure, and the reason for its purity is a narration which has been quoted from Bayhaqi that it has been asked the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to semen which reached to the cloth then His Holiness stated in such a manner that it is like saliva or snot

Hanabalah say that; the semen of human is pure if it comes out from the common ways and as a result of pleasure and after finishing the 9 years in the girls and 10 years in the boys and even it is in the form of blood and they refer to the remark of Ayesha who said pertaining to its purity that; I was rubbing the semen from the cloth of the holy prophet of GOD then His Holiness went to perform the prayer with the same cloth

The late Sayed Mortaza states in his book Al-Entesar that

حكم المنى : ومما تفردت به الإمامية القول بأن المنى نجس لا يجزئ فيه إلا الغسل ، لأن أبا حنيفة وإن وأفقه في نجاسته فعنده أنه يجزئ فرك يابسه ، والشافعي يذهب إلى طهارته . فأما ما حكى عن مالك من أنه يذهب إلى نجاسته ويوجب غسله فليس ذلك بموافقة للشيعة الإمامية على الحقيقة ، لأن مالكا لا يوجب غسل جميع النجاسات وإنما يستحب ذلك ، والإمامية توجب غسل المنى فهي منفردة بذلك . وقد استوفينا أيضا الكلام على هذه المسألة في مسائل الخلاف ورددنا على كل مخالف لنا فيها بما فيه كفاية ، ودلنا على نجاسة المنى بقوله تعالى :

وينزل عليكم من السماء ماء ليطهركم به ويذهب عنكم رجز الشيطان (سوره انفال آيه 11)

وروي في التفسير أنه جل ثناؤه أراد بذلك أثر الاحتلام.

-Al-Entesar, p 96, Chapter Hokm Al-Mani

## THE RELIGIOUS ORDER OF SEMEN

It is from the Shiites Fatva (religious order) that semen will not be clean unless it has to be washed since however Abu Hanifah accepts its impurity but he says that if you rub its dry form then it will be pure and Shafei considered that as pure but there is another view that has been quoted from Malek that he knows it as impure but he does not agree with the Shiites view that washing is necessary since he does not consider as an obligation to wash all of the impurities but he regards washing as Mostahb (the religious precepts) while Shiites regard its washing as necessary and we are going to present this discussion in the its reverse form and to reject the views of the opponents via sufficient proofs and such as this verse of the holy Qur'an which states that

In the chapter Anfal (The Spoils of War) verse 11

And sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan (Satan)

And it has been quoted in the interpretation of this verse that the real intent of Allah the Almighty from this verse is the effect of Ehtelam (ejaculation of semen)

The narration which has been referred to in his remark mentioned in the Sunnite books such as the below book

-Ahkam Al-Quran (Leljesas): v 3, p 46

GOOD LUCK

THE BOARD OF ADDRESSING THE RELIGIOUS DOUBTS

THE RESEARCH INSTITUTE OF VALIASR ( HIS HOLINESS IMAM OF THE AGE) MAY GOD PRECIPITATE HIS BLESSING REAPPEARANCE