

TAHDIB AL AHKAM



THE REFINEMENT OF LAWS

الشیخ الطوسی
ابن توسی

SHAYKH AL-TUSI

VOLUME 1

TRANSLATION: HAYDAR ALI SHAYKH



BAB UL QAIM
PUBLICATIONS

ENGLISH TRANSLATION OF



TAHDIB AL AHKAM

THE REFINEMENT OF LAWS

شَيْخُ الطَّفَلَةِ الْبَنِي جَعْفَرٌ مُحَمَّدٌ بْنُ حَسَنٍ عَلَى أَلِصَادَةِ

Shaykh Abu Ja'far Muhammad ibn al-Hasan ibn Ali al-Tusi

VOLUME 1

مُتَرْجِمٌ . حَيْدَرُ رَعَى الشَّيْخُ بْنُ مُحَمَّدٍ

TRANSLATOR: HAYDAR ALI SHAYKH IBN MUHAMMAD

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اللَّهُمَّ صَلِّ لِي مُحَمَّدًا وَحَافِظْ لِي مُحَمَّدًا

○ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءاْمَنُوا الَّذِينَ يُقْيِمُونَ الصَّلَاةَ وَيُؤْثِرُونَ الْزَكُوْةَ وَهُمْ رَكُوْنَ

But rather, your Guardian is Allah, and His Rasool, and those who are believers, those who establish the Salat and are giving the Zakat while they are performing Ruku (Surah Al Maida 5:55)

"(It is narrated) from Imam Ali ibn Al-Hussein ^(a.s) and Imam Al-Baqir ^(a.s) having said (about) [5:55]:

'It was revealed regarding Ameerul Momineen Imam Ali ibn Abi Talib ^(a.s.).

(Tafseer Abu Hamza Al Thumali)

اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ وَبَرِّهَا وَعِصْمَانِي وَبَنِيهِمَا
اللَّهُمَّ اسْتَوْكِعْ فِيهَا مَا دَارَ لِفَاطِمَةَ عَلَيْهِمَا

﴿ وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ ﴾

The Prophet ^(saws) said: "Fatima ^(s.a) is a part of Me; whoever harms her, has harmed Me, and thus whoever harms Me; has harmed Allah ^(SWT)".

(Bihar Al-Anwar, Vol. 30, p. 353)

اللَّهُمَّ كَلِمَ الْبَارِكَاتِ الْمُسْتَرِجِ الْمُؤْمِنِ
عَلَيْهِ وَعَلَى آبَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلَيَا وَحَافِظَا وَقَائِدَا
وَنَاصِراً لَأَدَيْلَا وَعَيَّنَا حَتَّى تُشْكِنَهُ أَرْضَنِي طَوْعًا وَمُتَّسِعَهُ فِيهَا طَوْيَلًا

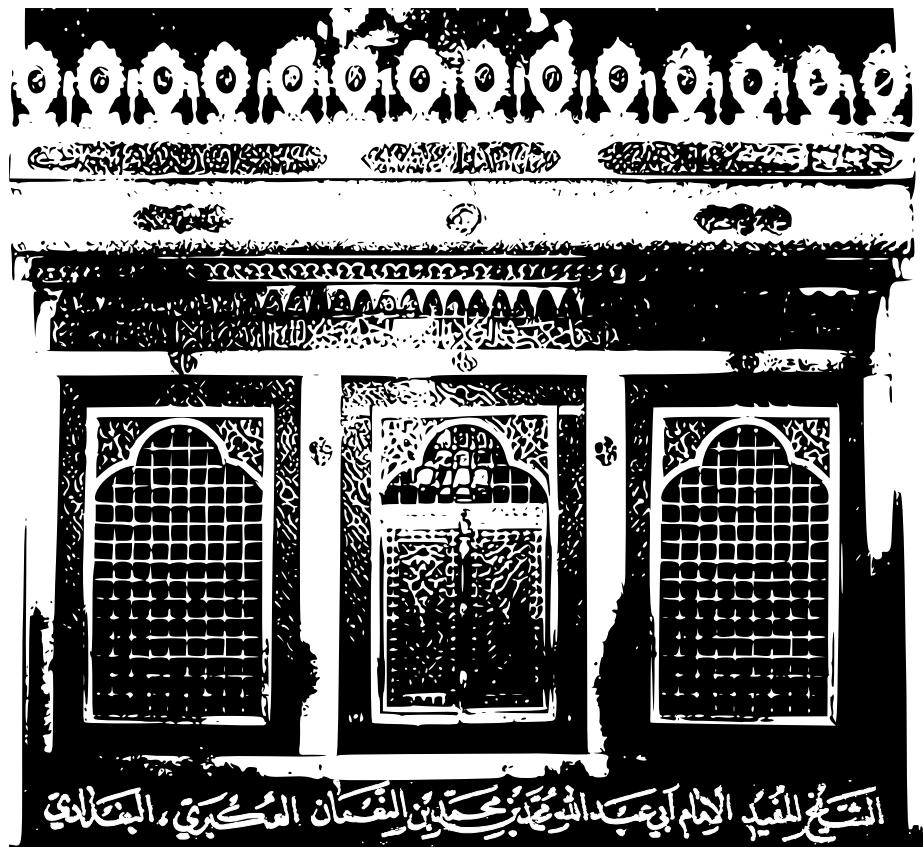


السَّلَامُ عَلَيْكَ أَيُّهَا الْعَالَمُ الرِّبَانِيُّ، وَالْفَقِيهُ النَّبِيُّ، وَالنَّاصِرُ لِدِينِ اللَّهِ، وَالْمُدَافِعُ عَنْ حَجَّجِهِ وَأُولَائِيَّهِ، وَحَامِلُ عِلْمِ أَئِمَّةِ الْهُدَى
وَنَاقِلُ أَخْرَيِهِمْ وَنَاهِرُ فَضَائِلِهِمْ. أَشْهَدُ أَنَّكَ أَفْقَثْتَ الْحُجَّةَ، وَدَفَعْتَ الشَّهِيَّاتَ، وَبَيَّنْتَ أَحْكَامَ الشَّرِيقَةِ، وَصُنِّثَ تِزَارَתُ آلِ مُحَمَّدٍ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ، وَوَالْيَتُّ أَوْلَيَاءِ اللَّهِ، وَغَادَيْتَ أَغَدَاءَهُ، وَبَدَّلْتَ جُهْدَكَ فِي خَدْمَةِ الدِّينِ حَتَّى أَتَاكَ الْيَقِينُ.

Peace be upon you, O divinely guided scholar, insightful jurist, and supporter of Allah's religion, the one who defended His proofs and His friends, the bearer of the knowledge of the Imams of guidance, the transmitter of their narrations, and the spreader of their virtues. I bear witness that you established the proof, dispelled doubts, clarified the rulings of the Sharia, safeguarded the legacy of the family of Muhammad (peace be upon them), befriended the friends of Allah, opposed His enemies, and dedicated yourself to the service of the religion until certainty (death) came to you.

فَجَرَأَ اللَّهُ عَنِ الإِسْلَامِ وَالْمُؤْمِنِينَ حَيْزَ الْجَزَاءِ، وَرَفَعَ دَرْجَتَكَ فِي الْعُلَمَائِينَ، وَجَعَلَكَ مَعَ أَئِمَّةِ الْطَّاهِرِيِّينَ، وَحَسَّنَنَا مَعْكَ فِي
زُمْرَةِ أَوْلَائِيَّهِ، وَجَعَلْنَا مِنَ الْمُتَّبِعِينَ لِسَبِيلِ أَئِمَّةِ الْطَّاهِرِيِّينَ، الَّذِينَ نَقْلَتْ أَحَادِيثُهُمْ وَحَفَظْتَ ثَرَائِهِمْ وَصُنِّثَ مَعَالِمُهُمْ،
وَالْمَتَّمَسِّكِينَ بِأَقْارِبِهِمْ، وَالْمَحْشُورِينَ فِي جَوَارِهِمْ. السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

May Allah reward you on behalf of Islam and the believers with the best of rewards, elevate your rank in the highest levels of paradise, place you in the company of your pure Imams, and gather us with you among His righteous friends. May He make us among those who follow the path of our pure Imams, whose narrations you transmitted, whose heritage you preserved, and whose teachings you safeguarded. May He make us among those who adhere to their guidance and be resurrected in their company. Peace be upon you, and the mercy of Allah and His blessings.



الشَّهِيدُ الْإِمَامُ أَبْيَ عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ التَّقِيُّ بْنُ الْمُكَبَّرِيُّ، الْمَتَّلِدِيُّ

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَالَمُ الْجَلِيلُ، وَالْمُجَاهِدُ فِي سَبِيلِ الْحَقِّ، وَالثَّاصِرُ لِدِينِ اللَّهِ، وَالْمَدَافِعُ عَنْ قَوْلِيهِ وَحْجَجِهِ فِي أَرْضِهِ. أَشْهَدُ
أَنَّكَ أَفْتَأَتَ الْحُجَّةَ، وَدَفَعْتَ الشُّبُهَاتِ، وَبَيَّنْتَ أَحْكَامَ الشَّرِيعَةِ، وَوَالْيَاءُ اللَّهِ، وَغَادَيْتَ أَعْذَادَهُ، وَدَافَعْتَ عَنْ دِيْنِهِ بِقَلْبِكِ.
وَإِسَانِكَ وَقَلْمِكَ حَتَّى أَثَاكَ الْيَقِينَ.

Peace be upon you, O noble scholar, the one who strove in the path of truth, supported the religion of Allah, and defended His chosen representative and proof on His earth. I bear witness that you established the proof, dispelled doubts, clarified the rulings of the Sharia, befriended the friends of Allah, opposed His enemies, and defended His religion with your heart, tongue, and pen until certainty (death) came to you.

فَجَرَاكَ اللَّهُ عَنِ الإِسْلَامِ وَالْمُؤْمِنِينَ خَيْرَ الْجَزَاءِ، وَرَفَعَ دَرَجَاتَكَ فِي الْعَلَيَّينَ، وَجَعَلَكَ مَعَ أَئْمَانِكَ الطَّاهِرَيْنَ، وَحَسَرَنَا مَعْكَ فِي
زَمَرَةِ أُولَيَائِهِ، وَجَعَلَنَا مِنَ الْمُتَبَعِينَ لِسَبِيلِ أَئْمَانِنَا الطَّاهِرَيْنَ، الَّذِينَ نَقْلَتْ أَحَادِيثُهُمْ وَنَسَرَتْ عُلُومُهُمْ، وَالْمُنْتَسَكِينَ بِإِيمَانِهِمْ،
وَالْمُحْسُنُورِينَ فِي جَوَارِهِمْ. السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

May Allah reward you on behalf of Islam and the believers with the best of rewards, elevate your rank in the highest levels of paradise, place you in the company of your pure Imams, and gather us with you among His righteous friends. May He make us among those who follow the path of our pure Imams, whose narrations you transmitted and whose knowledge you spread, and may He make us among those who adhere to their teachings and be resurrected in their company. Peace be upon you, and the mercy of Allah and His blessings.

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INTRODUCTION

Praise be to Allah ^{SWT}, the One who has made clear the path of truth and established the foundations of divine law. He ^{AZJ}, in His infinite wisdom, sent His noble Messenger ^{saws} as the Seal of Prophets and the ultimate guide for humanity. Through His most glorious creation, Abu al-Qasim Muhammad ibn Abdullah ^{saws}, He ^{AZJ} revealed the glorious Qur'an as a beacon of guidance, a book of wisdom that remains untouched by falsehood, illuminating the righteous path for all those who seek knowledge and salvation. He ^{AZJ} further honoured the creation by appointing the infallible and perfected guardians, the Ahlulbayt ^{a.s}, as the inheritors of His ^{AZJ} divine knowledge, the exemplars of truth, and unwavering lamps of faith.

The Ahlulbayt ^{a.s}, the purified progeny of the Messenger ^{saws}, are the bearers of His ^{saws} prophetic wisdom and the divine trustees of knowledge. They ^{a.s} are the living embodiment of righteousness, guiding humanity through their pristine teachings and unwavering piety. Their words are a fountain of wisdom, their actions a testament to divine justice, and their sacrifices the foundation upon which Islam stands. Through them ^{a.s}, the principles of justice, morality, and jurisprudence have been preserved in their purest form, safeguarded against distortion.

May the eternal blessings and peace of Allah ^{SWT} be upon His noble Messenger ^{saws} and his immaculate progeny ^{a.s}, the guiding stars of this Ummah, the beacons in the storm of ignorance, and the exemplars of righteousness. They ^{a.s} are the ones who uphold the flag of divine justice, the ones through whom the true essence of Islam is preserved. Their knowledge is the refuge of the seekers, their words the illumination for the wayfarers, and their actions the embodiment of divine will. Without them ^{a.s}, the world would be void of divine wisdom, and without their guidance, mankind would be lost in the abyss of ignorance.

The book before you, 'Tahdib Al-Ahkam', is one of the greatest compilations of Hadith in the history of Islamic jurisprudence. It stands as a monumental work, a testament to the dedication, scholarship, and sincerity of one of the greatest luminaries of Islamic history, Shaykh Abu Ja'far Muhammad ibn Hasan al-Tusi - may Allah ^{SWT} sanctify his soul. This ocean of jurisprudential knowledge, a treasure trove of narrations that define and refine the legal and ethical framework for the followers of Ahlulbayt ^{a.s}. It has served, for generations, as a guiding light for all seekers of knowledge, shaping the discourse of Islamic law and theology.

Shaykh Al-Tusi, a figure of unparalleled intellect and dedication, stood as a pillar of knowledge in the history of Islam. His contributions to jurisprudence, theology, and Hadith sciences remain unmatched. With painstaking effort, he structured this book with meticulous precision, ensuring that the traditions of the Imams ^{a.s} were documented with authenticity and clarity. It is through his diligence that generations after him have been able to access the invaluable teachings of the Imams ^{a.s} and derive rulings that shape the practice of faith.

The motivation behind undertaking the translation of this esteemed work is manifold. First and foremost, it is a humble service to the sacred cause of Imam Al-Zaman, Imam Muhammad ibn Hassan al-Mahdi ^{a.s}. It is an offering of servitude to the noble household of the Prophet ^{saws}, in the hope that this effort, however modest, contributes to the spread of their divine knowledge. Secondly, this work is dedicated to my beloved parents, whose sacrifices, prayers, and unwavering support have been a source of strength and guidance in my journey. May this endeavour serve as a means of continuous charity for their souls, a small token of gratitude for

the endless sacrifices they have made. May Allah ^{SWT} accept this humble effort and elevate their ranks in the hereafter.

Likewise, this translation is a tribute to my esteemed scholars and teachers, past and present, who have selflessly dedicated their lives to the preservation and transmission of sacred knowledge. Their commitment to the cause of truth, their relentless pursuit of knowledge, and their unwavering adherence to the teachings of Ahlulbayt ^{a.s} have left an indelible mark upon my journey. This work is inspired by their dedication, and it is through their encouragement and guidance that this effort has been undertaken despite my own shortcomings.

The task of translating ‘Tahdib Al-Ahkam’ is a responsibility that carries immense weight, requiring accuracy, clarity, and a deep understanding of the intricate nuances of jurisprudential discourse. Every effort has been made to preserve the sanctity of Shaykh Al-Tusi’s words, ensuring that the meaning remains intact while making the text accessible to an English-speaking audience. Nonetheless, I acknowledge my limitations, and any errors or shortcomings in this translation are solely my own. I seek the forgiveness of Allah ^{SWT} for any mistakes and pray that He ^{AZJ} grants me sincerity in this endeavour.

May this work serve as a source of enlightenment, strengthening the faith of those who seek knowledge and guiding them towards the path of truth. May it contribute, even in the smallest measure, to the preservation and propagation of the sacred teachings of the Ahlulbayt ^{a.s}. I supplicate to Allah ^{SWT} to accept this effort, to grant me the strength to continue in His service, and to allow this work to stand as a tribute to the legacy of Shaykh Al-Tusi - may Allah ^{SWT} be pleased with him - whose contributions to the Islamic legal tradition remain supreme.

I humbly request all Momineen to recite Surah Al-Fatiha for the souls of our dearly departed Marhoomeen. May Allah ^{SWT} elevate their status, grant them mercy, and forgive their sins. Special prayers are requested for the soul of Maroom Muhammad Hanif Shaykh ibn Ghulam Abbas - may Allah ^{SWT} grant him an abode of eternal peace and illuminate his resting place with His boundless mercy.



ـ إِمَامُ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ : سِتَّةُ يَلْحَقُنَ الْمُؤْمِنَ بَعْدَ وَفَاتِهِ وَلَدٌ يَسْتَغْفِرُ لَهُ وَ مُضَحَّفٌ يُخْلَفُهُ وَ غَرْشٌ يَغْرِسُهُ وَ صَدَقَةٌ مَاءٌ يُجْرِيهُ وَ قَلْبٌ يَخْفِرُهُ وَ سُنَّةٌ يُؤْخَذُ بِهَا مِنْ بَعْدِهِ ـ

Imam Jafar ibn Muhammad Al-Sadiq ^{a.s} said:

"Six things follow a believer after his death: a child who seeks forgiveness for him, a Quran he leaves behind, a tree he plants, a charity of water he provides, a well he digs, and a good tradition acted upon after him."

Man La Yahduruhu Al-Faqih, Volume. 1 (Hadith.555)

TRANSLATOR'S FOREWORD

In the name of Allah ^{SWT}, the Most Gracious, the Most Merciful.

It is with deep humility and gratitude that I present this translation of 'Tahdib Al-Ahkam', one of the foundational texts of Shia Islamic jurisprudence authored by the esteemed Shaykh al-Tusi, may Allah ^{SWT} sanctify his soul. As one of the Four Books (al-Kutub al-Arba'a), this work holds a distinguished place in the preservation and transmission of the teachings of the Ahlulbayt ^{a.s}, serving as an indispensable source for scholars and seekers of knowledge.

The responsibility of translating such a monumental work is both a privilege and a weighty obligation. Shaykh al-Tusi compiled Tahdib al-Ahkam with the aim of addressing legal and theological inquiries through authentic narrations, offering a comprehensive resource for deriving Islamic rulings. Recognizing the enduring significance of this text, I undertook this translation with the hope of making its invaluable knowledge accessible to a wider audience, bridging the linguistic gap for those who seek guidance from this treasury of hadith.

This translation is the result of careful study and diligent effort. I have relied upon the original Arabic manuscripts to ensure fidelity to the text, cross-referencing multiple editions and scholarly commentaries to preserve its depth and nuances. Additionally, I benefited from other notable translational works and other modern tools at our disposal today, comparing them with the original text to maintain integrity and consistency.

Throughout this process, my commitment has been to maintain the integrity of the original text while rendering it in a form that remains accessible to contemporary readers. Any necessary clarifications have been kept minimal, with annotations provided only where context demands further explanation, always with utmost respect for the sanctity of the original text.

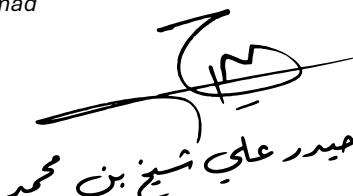
I acknowledge my own limitations and the inherent challenges in undertaking such a task. Any errors or shortcomings are mine alone, and I seek the forgiveness of Allah ^{SWT} and the esteemed readers. I warmly welcome any feedback or insights that may further refine this work, for translation is not an endpoint but a means toward greater understanding of these works.

May this effort, however small, serve as a source of guidance and benefit for all who engage with it. I pray that Allah ^{SWT} accepts this humble contribution, and that it earns the approval of the Ahlulbayt ^{a.s}.

May Allah ^{SWT} be our Helper and our Guide,

Haydar Ali Shaykh bin Muhammad

[March, 2025]



A handwritten signature in black ink, appearing to read "حیدر علی شايخ بن محمد".



BACKGROUND OF SHAYKH AL-TUSI

Shaykh Abu Ja'far Muhammad ibn al-Hasan al-Tusi (385 AH - 460 AH) is one of the most influential scholars in the history of Shia Islam. Renowned for his intellectual brilliance, scholarly rigor, and contributions to Islamic jurisprudence, he played a pivotal role in shaping the framework of Shia legal thought. Born in Tus, a city in present-day Iran, Shaykh al-Tusi travelled to Baghdad, the intellectual hub of the Islamic world at the time, where he studied under some of the most distinguished scholars, including Shaykh (Al-Mufid) and Sayyid al-Murtada.

His erudition in fiqh (jurisprudence), hadith (narrations), usul al-fiqh (principles of jurisprudence), tafsir (exegesis), and ilm al-kalam (theology) earned him an unparalleled status in scholarly circles. During his lifetime, he was appointed as the head of the Shia scholarly institution in Baghdad and held the esteemed position of Shaykh al-Ta'ifah (the Chief Scholar of the Sect), a title that underscores his profound impact on Shia thought.

Following the destruction of the Shia seminary in Baghdad during the Seljuq invasions, Shaykh al-Tusi migrated to Najaf, where he established what would later become the Hawza of Najaf, a center of Shia learning that continues to flourish to this day. His works remain authoritative references in Islamic studies, shaping centuries of scholarly discourse.

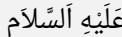
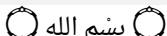
Among his numerous works, *Tahdib al-Ahkam* stands as one of the Four Books (al-Kutub al-Arba'a) of Shia hadith literature, which serve as the foundation of Shia jurisprudence. Compiled during a time of growing legal and theological discourse, *Tahdib al-Ahkam* was written to address the complexities of Islamic law and to provide a structured methodology for deriving religious rulings based on authentic narrations from the Ahlulbayt ^{a.s.}.

Shaykh al-Tusi composed this work in response to certain apparent contradictions in the body of hadith literature, aiming to reconcile differing reports and establish a systematic approach to Islamic law. The book is organized in accordance with fiqh (jurisprudential) topics, covering various aspects of religious practice, including acts of worship (ibadat), transactions (mu'amalat), and legal matters. Through meticulous analysis and reasoning, Shaykh al-Tusi presents hadiths along with discussions that clarify their meanings, contextual applications, and reconciliations where necessary.

Unlike some hadith compilations that merely collect narrations, *Tahdib al-Ahkam* serves as both a hadith collection and a legal discourse, offering insight into the practical application of divine commandments. It remains an essential reference for scholars, jurists, and students of Islamic law, forming the bedrock of Shia legal methodology.

Through this translation, the aim is to make this invaluable work more accessible to a wider readership, ensuring that the legacy of Shaykh al-Tusi and his contributions to Islamic thought continue to benefit future generations.

SEGMENTS AND SYMBOLS

	Main Arabic Text	This is the original Arabic text from Shaykh Al-Tusi's book, presented with full tashkil and harakat (diacritical marks) to enhance readability and accessibility for the reader.
	Quranic Ayah	A verse from the Quran Al-Majeed, whether presented in full or partially, is accompanied by its original Arabic text, along with the Surah name and Ayah number for reference.
Hadith.[1] – Main hadith text.	Hadith Number & Hadith Text	This is provided to assist readers and researchers in locating the relevant Hadith, with the numbering aligned to the original book for ease of reference.
[AL TUSI] Commentary	Commentary of Al Tusi	This is the direct translation of the commentary by the esteemed Shaykh Al-Tusi.
[SOURCE]	Source of the Hadith	This section will identify the overall source of the hadith, and it is associated with any of the infallible. Wherever the source is implicit or Unnamed, it will also be mentioned.
[REFERENCES]	Referenced Hadiths	This section identifies similar or repeated Hadiths found within the corpus of Shia Hadith literature. It serves as a tool for verifying the accuracy and reliability of the translation.
{ SWT }	Subhanahu wa ta'alā	Islamic honorific that translates to "The Most Glorified, The Most High". It is used when mentioning Allah directly or referring to Him through pronouns such as "He" or "Him," as a way of showing reverence and exalting His divine status
{ AZJ }	Azzawajal	Islamic honorific that translates to "The Mighty and The Majestic". It is used when referring to Allah by titles such as "Lord" or "Rabb," to honor His greatness and majesty.
{ saws }	Sallallahu Alayhi wa Alayhi Wasallam	Islamic honorific that translates to "Peace be upon Him and His Family". It is exclusively for Prophet Muhammad ^(saws) as a mark of respect and admiring him and his purified family ^(saws) .
{ a.s }	Alayhis Salam	Islamic honorific that translates to "Peace be upon them". It is used to honor the Infallible Imams of the AhlulBayt ^(a.s) , the Infallible Prophets ^(a.s) , and the Angels of Allah ^(SWT) .

PRELUDE

الحمد لله ولي الحمد ومستحقه وصلواته على خيرته من خلقه محمد وآلـه وسلم تسليما

ذكرنى بعض الاصدقاء أيده الله من أوجب حقه (علينا) بأحاديث أصحابنا أيدهم الله ورحم السلف منهم، وما وقع فيها من الاختلاف والتبابن والمنافاة والتضاد، حتى لا يكاد يتفق خبر إلا وبما زائه ما يضافه ولا يسلم حديث إلا وفي مقابله ما ينافيء ، حتى جعل مخالفونا ذلك من أعظم الطعون على مذهبنا، وتطرقو بذلك إلى إبطال معقدينا ، وذكروا أنه لم ينزل شيوخكم السلف والخلف يطعنون على مخالفيهم بالاختلاف الذى يدينون الله تعالى به ويشنون عليهم بافتراق كلهم فى الفروع، ويدركون أن هذا مما لا يجوز أن يتبع به الحكيم، ولا أن يبيح العمل به العليم، وقد وجداكم أشد اختلافاً من مخالفيكم وأكثر تبايناً من مبابينكم، ووجود هذا الاختلاف منكم مع اعتقادكم بطلان ذلك دليل على فساد الأصل حتى دخل على جماعة من ليس لهم قوة في العلم ولا بصيرة بوجوه النظر ومعانى الالفاظ شبهة، وكثير منهم رجع عن اعتقاد الهارونى العلوي كان يعتقد الحق ويدين بالأمامية فرجع عنها لما التبس عليه الامر في اختلاف الأحاديث وترك المذهب ودان بغیره لما لم يتبيّن له وجوه المعانى فيها ، وهذا يدل على انه دخل فيه على غير بصيرة واعتقد المذهب من جهة التقليد، لأن الاختلاف في الفروع لا يوجب ترك ما ثبت بالادلة من الاصول ، وذكر انه إذا كان الامر على هذه الجملة فالاشتغال بشرح كتاب يحتوى على تأويل الاخبار المختلفة والاحاديث المتناقضة من اعظم المهامات في الدين ومن اقرب القراءات إلى الله تعالى ، لما فيه من كثرة النفع للمبتدى والريض في العلم ، وسألني أن أقصد إلى رسالة شيخنا أبي عبد الله أيده الله تعالى الموسومة (بالحقيقة) لأنها شافية في معناها كافية في أكثر ما يحتاج إليه من أحكام الشريعة ، وانها بعيدة من الحشو ، وأن أقصد إلى أول باب يتعلق بالطهارة وأنترك ما قدمه قبل ذلك مما يتعلق بالتوحيد والعدل والنبوة والامامة لأن شرح ذلك يطول ، وليس ايضاً المقصد بهذا الكتاب بيان ما يتعلق بالاصول وأن اترجم كل باب على حسب ما ترجمه وأذكر مسألة مسألة فاستدل عليها إما من ظاهر القرآن أو من صريحه أو فحواه أو دليله أو معناه ، وإما من السنة المقطوع بها من الاخبار المتوترة أو الاخبار التي تقترب إليها القرآن التي تدل على صحتها ، وإما من إجماع المسلمين ان كان فيها أو إجماع الفرق المحققة ، ثم ذكر بعد ذلك ما ورد من أحاديث أصحابنا المشهورة في ذلك وانظر فيما ورد بعد ذلك مما ينافيها ويضادها وأبين الوجه فيها إما بتأويل أجمع بينها وبينها ، أو ذكر وجه الفساد فيها إما من ضعف استداتها أو عمل العصابة بخلاف متضمنها ، فإذا اتفق الخبران على وجه لا ترجح لاحدهما على الآخر بيّنت أن العمل يجب أن يكون بما يوافق دلالة الاصول وترك العمل بما يخالفه ، وكذلك إن كان الحكم مما لا نص فيه على التعين حملته على ما يقتضيه الأصل ، ومهما تمكنت من تأويل بعض الاحاديث من غير أن أطعن في استداتها فاني لا أتعدها وأجهد أن أروي في معنى ما أتأول الحديث عليه حديثا آخر يتضمن ذلك المعنى إما من صريحه أو فحواه حتى أكون عاما على الفتيا والتأويل بالاثر ، وإن كان هذا مما لا يجب علينا لكنه مما يؤنس بالتمسك بالاحاديث ، وأجري على عادتي هذه إلى آخر الكتاب وأوضح إيضاحا لا يلتبس الوجه على أحد من نظر فيه ، فقصدت إلى عمل هذا الكتاب لما رأيت فيه من عظم المنفعة في الدين وكثرة الفائدة في الشريعة مع ما انضم إليه من وجوب قضاء حق هذا الصديق أيده الله تعالى ، وأنا أرجو إذا سهل الله تعالى إتمام هذا الكتاب على ما ذكرت ووفق لختامه حسب ما ضمنت أن يكون كاملا في باقه مشتملا على أكثر الاحاديث التي تتعلق بأحكام الشريعة ، ومنها على ما عدتها مما لم يشتمل عليه هذا الكتاب إذ كان مقصورا على ما تضمنته الرسالة (المقنعة) من الفتاوى ولم أقصد الزيادة عليها لاني إن شاء الله تعالى إذا وفق الله الفراغ من هذا الكتاب ابتدئ بشرح كتاب يجتمع على جميع أحاديث أصحابنا أو أكثرها مما يبلغ إليه جهدي وأستوفى ما يتعلق بها إن شاء الله تعالى ، ومن الله تعالى أستمد المعرفة وأسائله التوفيق لما يحب ويرضى إنه المبتدى بالنعم المفتح بالكرم.

[AL TUSI]

Praise be to Allah ^(SWT), the One deserving of praise and its rightful recipient, and blessings upon His chosen one from His creation, Muhammad, and his family, with abundant salutations.

One of my friends, may Allah ^(SWT) support him, reminded me - among those whose rights upon us are obligatory - of the narrations of our companions, may Allah ^(SWT) support them and have mercy on their predecessors, and the differences, discrepancies, contradictions, and oppositions found within them. It has reached the point that rarely does one narration agree without there being another that contradicts it, and hardly does a hadith remain unchallenged without an opposing one standing against it. Our opponents have taken this as one of the greatest criticisms against our school of thought and have used it as a means to invalidate our beliefs. They argue that your elders, both past and present, have consistently criticized their opponents for the same kind of disagreement, attributing it to their religious practices, and have denounced their divisions in secondary matters. They claim that such practices are not suitable for the worship of the Wise, nor permissible for the actions of the All-Knowing. They assert: "We find you more inconsistent than your opponents and more divided than those who oppose you." The presence of such differences among you, alongside your belief in the invalidity of these differences, is a proof of the corruption of your foundations. This issue has caused doubts to enter the hearts of many who lack strength in knowledge and insight into the methods of reasoning and the meanings of expressions. Many have abandoned the truth due to their confusion regarding this matter and their inability to resolve the doubts surrounding it. I heard our teacher, Abu Abdullah, may Allah ^(SWT) support him, mention that Abu Al-Husayn Al-Haruni Al-Alawi once believed in the truth and upheld the doctrine of Imamate. However, he turned away from it when he became confused about the contradictions in the narrations. He abandoned the doctrine and adopted another belief because he could not discern the meanings behind them. This indicates that he entered the doctrine without insight and embraced it through imitation. For differences in secondary matters do not warrant abandoning what has been proven through evidence in fundamental principles. And he mentioned that if this matter is as described, then engaging in the explanation of a book that addresses the interpretation of differing reports and conflicting narrations is among the most important tasks in religion and one of the closest acts of devotion to Allah ^(SWT) the Exalted. This is due to the abundant benefit it brings to beginners and those training in knowledge. He requested that I focus on the treatise of our teacher, Abu Abdullah, may Allah ^(SWT) support him, titled Al-Muqni'a, as it is comprehensive in its content and sufficient for most of the essential rulings of the Sharia. It is also free from unnecessary elaboration. He asked me to begin with the first chapter related to purification (taharah), leaving aside what precedes it concerning monotheism, justice, prophethood, and Imamate, as explaining those topics would be lengthy. Moreover, the purpose of this book is not to elaborate on matters related to foundational principles (usul). He asked me to translate each chapter as he has categorized it, addressing each issue individually and supporting it with evidence - either from the apparent text of the Quran, its explicit wording, its implications, its indications, or its meanings. Alternatively, evidence may be drawn from the definitive Sunnah, either through widely transmitted narrations (mutawatir) or those accompanied by indicators proving their authenticity. It may also rely on the consensus of Muslims, if present, or the consensus of the truthful sect (al-firqat al-muhaqqah).

Afterward, I will mention what has been narrated from the well-known traditions of our companions on the matter. I will then examine what has been reported that contradicts or opposes those narrations, clarifying the matter by either harmonizing the conflicting narrations or explaining their invalidity - whether due to the weakness of their chains of transmission or because the community has acted contrary to their content.

CHAPTER ON CAUSES REQUIRING PURIFICATION

١ - باب الاحداث الموجبة للطهارة

◎ HADITH 1 – 61 ◎

ذكر الشيخ أبى الله تعالى ان : جميع ما يوجب الطهارة من الاحداث عشرة اشياء وهي النوم الغالب على العقل ، والمرض المانع من الذكر كالمرأة التي ينغمى بها العقل والاغماء ، والبول ، والريح ، والغائط ، والجناة ، والحيض للنساء ، والاستحاضة منهن ، والنفاس ، ومس الاموات من الناس بعد برد أجسامهم بالموت وارتفاع الحياة منها قبل تطهيرها بالغسل ، قال : وليس يوجب الطهارة شى من الاحداث سوى ما ذكرناه على حال من الاحوال اه. الاصل في هذا الباب أن من حصل على صفة يجوز له معها استباحة الدخول في الصلاة فيجب أن لا توجب عليه طهارة ثانية إلا بدليل شرعي يقطع العذر ، وليس في الشرع ما يوجب الطهارة سوى هذه العشرة الاشياء ، لأن ما عدتها الطريق إليه اخبار الآحاد التي لا توجب عندنا علما ولا عملا ، فاما الذي يدل على أن هذه العشرة الاشياء توجب الطهارة سوى مس الاموات الذي فيه الاختلاف ، إجماع المسلمين لانه لا خلاف بينهم أن البول والغائط والمني والريح والحيض والاستحاضة والنفاس والنوم الذي يزيل العقل ويكثر حتى لا يعقل معه شى ، وكذلك المرض المانع من الذكر مما يوجب الطهارة ، وإنما وقع الخلاف في النوم القليل وكيفيته وأنا أورد ايضا من الاخبار ما يدل على كل واحد منها على انفراذه ليزول معه الارتياب ، أما ما يدل على أن (النوم) يوجب الطهارة.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, mentioned that all matters necessitating purification from events (hadath) are ten things.

They are:

Sleep that overcomes the mind,

Illness that prevents remembrance, such as bile that overwhelms the mind and fainting,

Urination,

Passing wind,

Defecation,

Ejaculation (janabah),

Menstruation for women,

Irregular bleeding (istihadah) among women,

Postpartum bleeding (nifas),

And touching the deceased among humans after their bodies have become cold due to death and life has departed from them, before they have been purified by washing (ghusl).

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said;

Nothing necessitates purification from events except what we have mentioned, under any circumstances.

The principle in this chapter is that whoever attains a state that allows them to permissibly enter into prayer should not be required to perform a second purification unless there is clear religious evidence that removes any excuse.

In the Shariah, nothing necessitates purification except these ten things, because anything other than these is based on solitary reports (akhbar al-ahad), which, according to us (Shia ithna-Ashari), do not establish knowledge or action.

As for the evidence that these ten things necessitate purification - aside from touching the dead, in which there is disagreement - it is the consensus of the Muslims.

This is because there is no dispute among the muslims that urination, defecation, ejaculation, passing wind, menstruation, irregular bleeding, postpartum bleeding, and sleep (that removes the intellect and becomes extensive enough that nothing is comprehended during it), as well as illness that prevents remembrance, all necessitate purification.

The disagreement lies only in the case of light sleep and its nature. I will also cite reports that individually support each of these to remove any doubts. The hadiths that support 'state of sleep' requiring purification are (following hadiths).

◊ HADITH ◊

HADITH.1

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَادِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَمَّامٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَ ثُمَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَنْامُ وَهُوَ سَاجِدٌ قَالَ: «يَنْصَرِفُ وَيَتَوَضَّأُ». .

Narrated to me by Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad bin Muhammad, from his father, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from 'Uthman bin 'Isa, from Sama'ah, who said:

I asked Abu Abdallah ^{a.s} about a man who sleeps while he is in a state of prostration (sujood).

Imam ^{a.s} said: "He should get up, leave, and perform ablution (wudu')."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.6 • Al-Ibtisar, V.1 p.79 • Al-Wafi, V.6 p.254 • Wasail Al-Shia, V.1 p.253



HADITH.2

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ عُمَرَ بْنِ أَذْيَةَ وَ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ
قَالَ: «لَا يَنْفَضُ الْوُضُوءُ إِلَّا مَا خَرَجَ مِنْ طَرَفِكَ أَوْ الْلَّوْمُ».

And through the same chain of transmission, from Al-Husayn bin Sa'id, from Hammad, from 'Umar bin Udhaynah and Hariz, from Zurara, from one of the Imams ^{a.s}, who said:

"Ablution (wudu') is not nullified except by what exits from your two private parts or by sleep."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.6 • Al-Ibtisar, V.1 p.79 • Al-Wafi, V.6 p.254 • Wasail Al-Shia, V.1 p.248 • Wasail Al-Shia, V.1 p.252 • Al-Fusul Al-Muhimmah, V.2 p.15

HADITH.3

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي السَّيِّدُ أَبِي دَاهَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ
بْنِ إِذْرِيسَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ يَحْبَبِي عَنْ عُمَرَانَ بْنِ مُوسَى عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ النُّعْمَانِ عَنْ أَبِيهِ عَنْ عَبْدِ
الْحَمِيدِ بْنِ عَوَاضٍ [غَوَاضِ] عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «مَنْ نَامَ وَ هُوَ رَاكِعٌ أَوْ سَاجِدٌ أَوْ
مَا يَشَاءُ عَلَى أَيِّ الْحَالَاتِ فَعَلَيْهِ الْوُضُوءُ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan bin Al-Walid, from his father, from Muhammad bin Yahya Al-'Attar, and Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from 'Imran bin Musa, from Al-Hasan bin 'Ali bin Al-Nu'man, from his father, from 'Abdul-Hamid bin 'Awad (or Ghawwad, according to another narration), from Abu Abdullah ^{a.s}, who said:

I heard Imam ^{a.s} say:

"Whoever sleeps while bowing (in ruku'), prostrating (in sujood), or walking, in any of these states, then he must perform ablution (wudu')."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.6 • Al-Ibtisar, V.1 p.79 • Awali Al-La'ali, V.2 p.178 • Al-Wafi, V.6 p.254 • Wasail Al-Shia, V.1 p.253 • Al-Fusul Al-Muhimmah, V.2 p.18



◊ HADITH ◊

HADITH.4[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَأَخْبَرَنِي السُّنْدُخُ أَيْدَهُ اللَّهُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ عَبْدِ اللَّهِ بْنِ الْمُفَিْرَةِ قَالَا: سَأَلْنَا الرَّضَا عَنِيهِ السَّلَامُ عَنِ الْرَّجُلِ يَنَامُ عَلَى دَابِّتِهِ فَقَالَ إِذَا ذَهَبَ النَّوْمُ بِالْعُقْلِ فَلَيَعْدَ الْوُضُوءُ». .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, from Abu Al-Qasim Ja'far bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin 'Isa, from Muhammad bin 'Ubaydullah and Abdullah bin Al-Mughirah, who both said:

We asked Imam Al-Ridha ^{a.s} about a man who sleeps while (seated) on his mount. Imam ^{a.s} said: "If sleep overtakes his intellect, then he must repeat the ablution (wudu')."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.6 • Al-Ibtisar, V.1 p.79 • Al-Wafi, V.6 p.255 • Wasail Al-Shia, V.1 p.252

◊ HADITH ◊

HADITH.5[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِيهِ عَمَّيْرٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ الْأَشْعَرِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَنْقُضُ الْوُضُوءُ إِلَّا حَدَثٌ وَالنَّوْمُ حَدَثٌ».

And with this chain of narration, from Ahmad bin Muhammad bin Isa, from Muhammad bin Abi Umair, from Ishaq bin Abdullah al-Ash'ari, from Abu Abdullah ^{a.s}, who said:

"Wudu is not nullified except by an occurrence (hadath), and sleep is an occurrence."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.6 • Al-Ibtisar, V.1 p.79 • Awali Al-La'ali, V.2 p.179 • Al-Wafi, V.6 p.255 • Wasail Al-Shia, V.1 p.253 • Al-Fusul Al-Muhimmah, V.2 p.15

◊ HADITH ◊

HADITH.6[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ أَبِيهِ شَعِينِ عَنْ عَمْرَانَ بْنِ حُمَزَانَ أَنَّهُ سَمِعَ عَبْدًا صَالِحًا يَقُولُ: «مَنْ نَامَ وَهُوَ جَالِسٌ لَا يَتَعَمَّدُ النَّوْمَ فَلَا وُضُوءٌ عَلَيْهِ».

As for the narration that was reported by Muhammad bin Ahmad bin Yahya, from al-Abbas, from Abu Shuayb, from Imran bin Humran, that he heard the righteous servant of Allah ^{SWT} say:

"Whoever sleeps while sitting, without intending to sleep, then wudu is not required for him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.7 • Al-Ibtisar, V.1 p.80 • Al-Wafi, V.6 p.256 • Wasail Al-Shia, V.1 p.256



HADITH.7

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالْحَبْرُ الَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَلَّهِ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ بَكْرِ بْنِ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ يَنْامُ الرَّجُلُ وَهُوَ جَالِسٌ فَقَالَ «كَانَ أَبِي يَقُولُ إِذَا نَامَ الرَّجُلُ وَهُوَ جَالِسٌ مُجْتَمِعٌ فَلَيْسَ عَلَيْهِ وُضُوءٌ وَإِذَا نَامَ مُضْطَجِعًا فَعَلَيْهِ الْوُضُوءُ» .

And the narration that Sa'd bin Abdullah reported from Ahmad bin Muhammad, from 'Ali bin Al-Hakam, from Saif bin 'Amirah, from Bakr bin Abi Bakr Al-Hadrhami, who said:

I asked Abu Abdillah ^(a.s): "Can a man sleep while sitting?"

Imam ^(a.s) said: "My father, (Imam Al Baqir ^(a.s)) used to say,

'If a man sleeps while sitting upright and gathered (not reclining), then he does not need to perform ablution (wudu').

But if he sleeps while lying down, then he must perform ablution (wudu')."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.7 • Al-Ibtisar, V.1 p.80 • Al-Wafi, V.6 p.256 • Wasail Al-Shia, V.1 p.256

HADITH.8

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالَّذِي يَدْلُلُ عَلَى هَذَا الْثَّاوِيلِ مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيَّدَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ الْصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَعَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانٍ جَمِيعاً عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَاحِ الْكَتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَخْفِقُ وَهُوَ فِي الصَّلَاةِ فَقَالَ «إِنْ كَانَ لَا يَحْفَظُ حَدَّاً مِنْهُ إِنْ كَانَ فَعَلَيْهِ الْوُضُوءُ وَإِغَادَةُ الصَّلَاةِ وَإِنْ كَانَ يَسْتَئْنِفُ أَنَّهُ لَمْ يُحْدِثْ فَلَيْسَ عَلَيْهِ وُضُوءٌ وَلَا إِغَادَةً» .

And what indicates this interpretation is what the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa, and from Al-Husayn bin Al-Hasan bin Aban, all of them from Al-Husayn bin Sa'id, from Muhammad bin Al-Fudhayl, from Abu Al-Sabbah Al-Kinani, from Abu Abdillah ^(a.s), who said:

I asked Imam ^(a.s) about a man who dozes off while in prayer.

Imam ^(a.s) said: "If he does not retain awareness of whether he has nullified his state of purity, then he must perform ablution (wudu') and repeat the prayer.

But if he is certain that he did not nullify his state of purity, then there is no need for him to perform ablution (wudu') or repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.7 • Al-Ibtisar, V.1 p.80 • Al-Wafi, V.6 p.256 • Wasail Al-Shia, V.1 p.253

HADITH.9

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ عَنْ إِبْرَاهِيمَ عَنْ إِبْرَاهِيمَ بْنِ بُكْرٍ قَالَ: قُلْثُ لَأُبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَسْلَامُ قَوْلُهُ تَعَالَى «إِذَا قُمْتُمْ إِلَى الصَّلَاةِ» مَا يَعْنِي بِذَلِكَ إِذَا قُمْتُمْ إِلَى الصَّلَاةِ قَالَ «إِذَا قُمْتُمْ مِنَ النَّوْمِ» قُلْثُ يَقْضِي النَّوْمَ أَوْطُوْجُوْهُ فَقَالَ «عَمِّ إِذَا كَانَ يَغْلِبُ عَلَى السَّمْعِ وَ لَا يَسْمَعُ الصَّوْتَ» .

And through the same chain of transmission, from Al-Husayn bin Sa'id, from Ibn Abi 'Umair, from Ibn Udhaynah, from Ibn Bukayr, who said:

I said to Abu Abdallah ^{a.s}: "The saying of Allah ^(SWT), the Exalted: 'When you stand for prayer' (Surah Al-Ma'idah 5:6) - what does this mean?"

Imam ^{a.s} said: "It means when you rise from sleep."

I asked: "Does sleep nullify ablution (wudu')?"

Imam ^{a.s} said: "Yes, if it overcomes the hearing, such that one does not hear sound."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.7 • Al-Ibtisar, V.1 p.80 • Al-Wafi, V.6 p.257 • Wasail Al-Shia, V.1 p.253 • Tafsir Al-Burhan, V.2 p.255

HADITH.10

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَاجَاجِ عَنْ زَيْدِ الْسَّحَامِ قَالَ: سَأَلَ ثَلَاثًا أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْأَسْلَامُ عَنِ الْحَقْقَةِ وَ الْحَقْقَيْنِ فَقَالَ «مَا أَذْرِي مَا الْحَقْقَةُ وَ الْحَقْقَيْنُ إِنَّ اللَّهَ تَعَالَى يَقُولُ «بِلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ» إِنَّ عَلَيْاً عَلَيْهِ الْأَسْلَامَ كَانَ يَقُولُ «مَنْ وَجَدَ طَعْمَ النَّوْمِ فَإِنَّمَا أُوجِبَ عَلَيْهِ أَوْطُوْجُوْهُ» .

And through the same chain of transmission, from Al-Husayn bin Sa'id, from Fadalah, from Husayn bin 'Uthman, from 'Abdul-Rahman bin Al-Hajjaj, from Zayd Al-Shahham, who said:

I asked Abu Abdallah ^{a.s} about a light doze or two.

Imam ^{a.s} said, "I do not know what is meant by a 'light doze or two'.

Allah ^(SWT), the Exalted, says: 'But man, against himself, will be a witness' (Surah Al-Qiyamah 75:14).

And Imam Ali ^{a.s} used to say, 'Whoever feels the sensation of sleep, then ablution (wudu') is obligatory upon him.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.8 • Al-Ibtisar, V.1 p.80 • Fiqh Al-Quran, V.1 p.66 • Wasail Al-Shia, V.1 p.254



HADITH.11

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زَرَارةَ قَالَ: فَلَثَ لَهُ الرِّجْلُ يَنَامُ وَهُوَ عَلَى وُضُوءٍ أَتَوْجِبُ الْحَفْقَةُ وَالْحَفْقَاتُ عَلَيْهِ الْوُضُوءُ فَقَالَ «يَا زَرَارَةُ قَدْ تَنَامَ الْغَيْنُ وَلَا يَنَامُ الْقَلْبُ وَالْأَذْنُ إِذَا نَامَتِ الْعَيْنُ وَالْأَذْنُ وَالْقَلْبُ فَقَدْ وَجَبَ الْوُضُوءُ» فَلَثَ فَإِنْ حُرِكَ إِلَى جَنِيهِ شَيْءٌ وَلَمْ يَعْلَمْ بِهِ قَالَ «لَا حَتَّى يَسْتَيقِنَ أَنَّهُ قَدْ تَنَامَ حَتَّى يَجِيءَ مِنْ ذَلِكَ أَمْرٌ بَيْنَ وَإِلَّا فَإِنَّهُ عَلَى يَقِينٍ مِنْ وُضُوئِهِ وَلَا يَنْفَضُّ أَيْقِينٌ أَبْدًا بِالسَّلْكِ وَلَكِنْ يَنْفَضُّهُ بِتَبْقِينِ آخَرَ».

And through the same chain of transmission, from Al-Husayn bin Sa'id, from Hammad, from Hariz, from Zurara, who said:

I said to Imam Abu Abdullah ^{a.s}: "A man sleeps while in a state of ablution - does a light doze or two necessitate ablution (wudu') for him?"

Imam ^{a.s} said: "O Zurara, the eyes may sleep, but the heart and ears do not. However, when the eyes, ears, and heart all sleep, then ablution becomes obligatory."

I asked: "If something is moved next to him, and he does not perceive it, what then?"

Imam ^{a.s} said: "Not until he is certain that he has slept, and until there is clear evidence of it. Otherwise, he remains certain of his state of ablution, and certainty is never nullified by doubt - it is only nullified by another certainty."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.8 • Al-Wafi, V.6 p.257 • Wasail Al-Shia, V.1 p.245

HADITH.12[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبٍ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زَرَارةَ بْنِ أَعْيَنَ قَالَ: فَلَثَ لَأَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَنِيهِمَا أَسَلَّمُ مَا يَنْفَضُّ الْوُضُوءُ فَقَالَا: «مَا يَخْرُجُ مِنْ طَرَفِكَ الْأَسْفَلَيْنِ مِنْ أَدْبُرٍ وَالْدَّكَرِ غَائِطٌ أَوْ بَوْلٌ أَوْ مَنِيٌّ أَوْ رِيحٌ وَالنَّوْمُ حَتَّى يُذْهِبَ الْعَقْلَ وَكُلُّ النَّوْمِ يَكْرَهُ إِلَّا أَنْ تَكُونَ تَسْمَعَ الصَّوْتَ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from 'Ali bin Ibrahim, from his father, from Hammad bin 'Isa, from Hariz, from Zurara bin A'yan, who said:

I asked Abu Ja'far ^{a.s} and Abu Abdallah ^{a.s}: "What nullifies ablution (wudu')?"

They ^{a.s} said: "Whatever exits from your two lower openings - from the anus or the urethra; excrement, urine, semen, wind, and sleep that takes away the intellect.

All sleep is disliked unless you can still hear sound."

[REFERENCES] Al-Kafi, V.3 p.36 • Tahdib Al-Ahkam, V.1 p.8 • Tahdib Al-Ahkam, V.1 p.9 • Wasail Al-Shia, V.1 p.249



HADITH.13

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيْهِ بْنِ مَحْبُوبٍ عَنْ الْقَبَاسِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَذَافِرٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْرَّجُلِ هَلْ يُنْقَضُ وُضُوْهُ إِذَا نَامَ وَ هُوَ جَالِسٌ قَالَ «إِنَّ كَانَ يَوْمُ الْجُمُعَةِ فِي الْمَسْجِدِ فَلَا وُضُوْهُ عَلَيْهِ وَ ذَلِكَ أَنَّهُ فِي حَالٍ ضَرُورَةٍ» .

فهذا الخبر محمول على أنه لا وضوء عليه ولكن عليه التيمم على ما نبيه في باب التيمم

As for what Muhammad bin 'Ali bin Mahbub narrated, from Al-'Abbas, from Muhammad bin Isma'il, from Muhammad bin 'Udhafir, from Abdullah bin Sinan, from Abu Abdullah ^{a.s}:

(I asked) concerning a man, does his ablution (wudu') break if he sleeps while sitting? Imam ^{a.s} said: "If it is on Friday in the mosque, then he does not need to perform ablution, because it is a situation of necessity."

[AL TUSI]

This narration is interpreted to mean that no ablution (wudu') is required, but instead, dry ablution (tayammum) is required, as we will clarify in the chapter on tayammum.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.8 • Al-Ibtisar, V.1 p.81 • Al-Wafi, V.6 p.258 • Wasail Al-Shia, V.1 p.256

ثم ذكر أيده الله بعد النوم (المرض المانع من الذكر) ويidel عليه.

Then, Shaykh (Al-Mufid), may Allah ^{SWT} support him, mentioned after sleep - "illness that prevents awareness", and evidence for this is presented as follows.

HADITH.14

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ قُولَوَيْهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: سَأَلَ ثُلُثًا أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ بِهِ عَلَيْهِ لَا يَقِيرُ عَلَى الْإِضْطِجَاعِ وَ الْوُضُوْهُ يَشَتَّدُ عَلَيْهِ وَ هُوَ قَاعِدٌ مُسْتَبَدٌ بِالْوَسَائِدِ قَرِبًا أَغْفَى وَ هُوَ قَاعِدٌ عَلَى تِلْكَ الْحَالَ قَالَ «يَتَوَضَّأُ» قَلْتُ لَهُ إِنَّ الْوُضُوْهُ يَشَتَّدُ عَلَيْهِ فَقَالَ «إِذَا حَفِيَ عَنْهُ الصَّوْتُ فَقَدْ وَجَبَ الْوُضُوْهُ عَلَيْهِ» ثُمَّامَ الْحَدِيثُ . قوله عليه السلام إذا خفي عنه الصوت فقد وجب الوضوء عليه يدل على ما ذكره من إعادة الوضوء من الأغماء والمرة وكل ما يمنع من الذكر

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated from Abu Al-Qasim Ja'far bin Muhammad bin Qulawayh, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from Ahmad bin Muhammad, from Mu'ammar bin Khallad, who said:

I asked Abu Al-Hasan ^{a.s} about a man with an ailment who cannot lie down, and performing ablution (wudu') is difficult for him. He sits leaning on cushions, and sometimes he dozes off while sitting in that condition.

Imam ^{a.s} said: "He must perform ablution."

I said to Imam ^{a.s}: "(but) Ablution is difficult for him."

Imam ^{a.s} said: "If sound becomes imperceptible (undetectable) to him, then ablution becomes obligatory upon him." (End of the narration).



[AL TUSI]

His saying ^{a.s}, "If sound becomes imperceptible to him, then ablution (wudu') becomes obligatory upon him," indicates what has been mentioned regarding the need to repeat ablution due to fainting, excessive bile, and anything else that prevents awareness.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.9

ثم ذكر بعد ذلك (البول والريح والفائط والجناية).

Then it was mentioned about urination, passing of wind, defecation, and ritual impurity (janabah).

♦ HADITH ♦

HADITH.15[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فالذى يدل على ذلك ما أخبرنى به الشيخ أيده الله عن أحمد بن محمد بن الحسن عن أبيه عن محمد بن الحسن الصفار عن أحمد بن عيسى عن الحسين بن سعيد عن حماد عن حريز عن زرارة قال قلت: لابي جعفر وأبى عبد الله عليهما السلام ما ينقض الموضوع؟ فقالا : ما يخرج من طرفيك الاسفلين من الذكر والدبر من الفائط والبول أو مني أو ريح والنوم حتى يذهب العقل وكل النوم يكره إلا أن تكون تسمع الصوت .

وهذا الحديث قد مضى فيما تقدم وأما ما ذكره بعد ذلك من (الحيض والاستحاضة والنفاس ومس الاموات) فان هذه الاشياء مما توجب الغسل فإذا أوجبت الطهارة لأن الطهارة الصغرى داخلة في الكبرى فإذا بطلت الكبرى فمحال أن تثبت بعدها الصغرى ، وأنا أذكر فيما بعد ما يدل على انها توجب الغسل في أبوابها إن شاء الله تعالى وأما قوله :

(وليس يوجب الطهارة شيء من الاحداث سوى ما ذكرناه على حال من الاحوال).

What indicates this is what the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa, from Al-Husayn bin Sa'id, from Hammad, from Hariz, from Zurara, who said:

I asked Abu Ja'far ^{a.s} and Abu Abdullah ^{a.s}: "What nullifies ablution (wudu')?"

They ^{a.s} said: "What exits from your two lower openings - from the penis or the anus; excrement, urine, semen, wind, and sleep that overtakes the intellect.

All sleep is disliked unless you can still hear sound."

[AL TUSI]

This narration has been previously mentioned. As for what he mentioned afterward regarding menstruation (hayd), post-menstrual bleeding (istihadah), postnatal bleeding (nifas), and touching the deceased, these are among the things that necessitate ghusl (ritual bathing).

Since they necessitate ghusl, they also necessitate purification (taharah), because minor purification (wudu') is included within major purification (ghusl). If the major purification becomes invalid, it is impossible for the minor purification to remain valid afterward. I will later present evidence that these matters necessitate ghusl in their respective chapters, Allah ^(SWT) willing.

As for his statement: "No event necessitates purification except for what we have mentioned under any circumstances":

[REFERENCES] Tahdib Al-Ahkam, V.1 p.10



HADITH.16

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانٍ جَمِيعاً عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ عَنْ ابْنِ أَذِينَةَ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يُوجَبُ الْوُضُوءُ إِلَّا مِنَ الْفَائِطِ أَوْ بَوْلٍ أَوْ صَرْطَةٍ أَوْ فَسْوَةٍ تَجُدُّ رِيحَهَا».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa, and Al-Husayn bin Al-Hasan bin Aban, all from Al-Husayn bin Sa'id, from Ibn Abi 'Umair, from Ibn Udhaynah, from Zurara, from Abu Abdullah ^(a.s), who said:

Imam ^(a.s) said: "Ablution (wudu') is not obligatory except due to excrement, urine, a loud release of wind, or a silent release of wind whose smell is detected."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.10

HADITH.17

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ بْنُ قُولَوَنِيهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ وَ أَخْمَدَ بْنِ إِذْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ جَمِيعاً عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ سَالِمٍ أَبِي الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ يَنْثَفُضُ الْوُضُوءُ إِلَّا مَا حَرَجَ مِنْ طَرَفِكَ الْأَسْفَلَيْنِ الَّذِيْنَ أَنْعَمَ اللَّهُ بِهِمَا عَلَيْكَ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Abu Al-Qasim Ja'far bin Muhammad bin Qulawayh narrated to me, from Muhammad bin Ya'qub, from Muhammad bin Isma'il, from Al-Fadl bin Shadhan, and Ahmad bin Idris, from Muhammad bin Abdul-Jabbar, all from Safwan bin Yahya, from Salim Abu Al-Fadl, from Abu Abdullah ^(a.s), who said:

Imam ^(a.s) said: "Ablution (wudu') is not nullified except by what exits from your two lower openings, which Allah ^(SWT) has blessed you with."

[REFERENCES] Al-Kafi, V.3 p.35 • Tahdib Al-Ahkam, V.1 p.10 • Al-Ibtisar, V.1 p.85 • Al-Wafi, V.6 p.247 • Wasail Al-Shia, V.1 p.249 • Al-Fusul Al-Muhimmah, V.2 p.15



HADITH.18

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَأَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ قَالَ أَخْبَرَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيسَى عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ زَكَرِيَاً بْنَ آدَمَ قَالَ سَأَلْتُ الْرَّضَا عَلَيْهِ السَّلَامُ عَنِ الْأَنَاصُورِ فَقَالَ «إِنَّمَا يَئْفَضُ الْأُوْضُوَةُ ثَلَاثَ أَبْوَلٍ وَالْأَقَاطُ وَالرَّبِيعُ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad bin Muhammad bin Al-Hasan bin Al-Walid, who said: My father narrated to me from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa, from Muhammad bin Sahl, from Zakariya bin Adam, who said:

I asked Al-Ridha ^{a.s} about the issue of a fistula (nasur).

Imam ^{a.s} said: "Only three things nullify ablution (wudu'): urine, excrement, and wind."

[REFERENCES] Al-Kafi, V.3 p.36 • 'Uyun Al-Akbar, V.2 p.22 • Tahdib Al-Ahkam, V.1 p.10 • Al-Ibtisar, V.1 p.86 • Al-Wafi, V.6 p.247 • Wasail Al-Shia, V.1 p.250 • Wasail Al-Shia, V.1 p.292 • Al-Fusul Al-Muhimmah, V.2 p.16 • Bihar Al-Anwar, V.77 p.216

HADITH.19

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَإِنَّمَا الْخَبْرُ أَنِّي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ ابْنِ أَخِي فَضِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ فِي الْلَّوْجِلِ يَخْرُجُ مِنْهُ مِثْلُ حَبْ الْقَرْعِ قَالَ «عَلَيْهِ وُضُوءٌ».

فحمل على أنه إذا كان ملطخا بالعدراة بدلة.

As for the narration reported by Al-Husayn bin Sa'id, from Ibn Abi 'Umair, from the nephew of Fudhayl, from Abu Abdillah ^{a.s}:

Imam ^{a.s} said regarding a man from whom something like a pumpkin seed (habb al-qar¹) emerges,

Imam ^{a.s} said: "He must perform ablution (wudu')."

[AL TUSI]

It is interpreted to mean that this applies if it is contaminated with filth (adharah), as indicated by the evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.11

1 'habb al-qar' (pumpkin seed) refers to small, seed-like substances that might be expelled from the body. In the context of this narration, it can be interpreted it in different ways:

Medical Interpretation; It may refer to intestinal debris or mucous-like secretions expelled from the body, which resemble pumpkin seeds in shape or size.

Fecal Matter or Small Dry Stools; Some scholars consider it to be a reference to small, hard pieces of fecal matter that might come out unexpectedly.

Worms or Other Bodily Discharges; It could also refer to worms, bodily secretions, or particles that exit through the rectum.



HADITH.20

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

بِذَلِيلَةٍ مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَيْمَهُ عَنْ أَخْمَدَ بْنِ إِذْرِيْسَ عَنْ مُحَمَّدَ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدِ الْمَذَانِيِّ عَنْ مَصْدَقٍ بْنِ صَدَقَةَ عَنْ عَمَارَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُلِّمَ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فَيَخْرُجُ مِنْهُ حَبُّ الْفَرعِ كَيْفَ يَصْنَعُ قَالَ إِنْ كَانَ خَرَجَ نَظِيفًا مِنَ الْعَذْرَةِ فَلَيَسْ عَلَيْهِ شَيْءٌ وَلَمْ يَنْقُضْ وُضُوئَهُ وَإِنْ خَرَجَ مُتَلَطِّخًا بِالْعَذْرَةِ فَعَلَيْهِ أَنْ يَعْبِدَ الْأَوْضُوءَ وَإِنْ كَانَ فِي صَلَاتِهِ قَطْعَ الصَّلَاةِ وَأَغَادَ الْأَوْضُوءَ وَالصَّلَاةَ.

Based on what the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Ahmad bin Muhammad, from his father, from Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Al-Hasan bin 'Ali bin Faddal, from 'Amr bin Sa'id Al-Mada'ini, from Musaddiq bin Sadaqah, from 'Ammar bin Musa, from Abu Abdullah ^(a.s):

Imam ^(a.s) was asked about a man who is in his prayer, and something like a like a pumpkin seed (habb al-qar¹) expels from him. What should he do?

Imam ^(a.s) said: "If it exits clean of feces, then there is nothing upon him, and his ablution (wudu') is not nullified.

However, if it exits contaminated with feces, then he must repeat the ablution (wudu'). And if he was in prayer, he must interrupt the prayer, repeat the ablution, and then perform the prayer again."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.11 • Al-Ibtisar, V.1 p.82 • Al-Wafi, V.6 p.249 • Wasail Al-Shia, V.1 p.259

HADITH.21

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَيْمَهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَالْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَي جَمِيعًا عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَسْقُطُ مِنْهُ الدَّوَابُ وَهُوَ فِي الصَّلَاةِ قَالَ «يَمْضِي فِي صَلَاتِهِ وَلَا يَنْقُضُ ذَلِكَ وُضُوئَهُ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Ahmad bin Muhammad narrated to me from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa and Al-Husayn bin Al-Hasan bin Aban, all from Al-Husayn bin Sa'id, from Hammad, from Hariz, from someone who narrated to him from Abu Abdullah ^(a.s):

Imam ^(a.s) said: Regarding a man from whom something falls (like worms or small creatures) during prayer.

Imam ^(a.s) said: "He should continue in his prayer, and that does not nullify his ablution (wudu')."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.11 • Al-Ibtisar, V.1 p.81 • Al-Wafi, V.6 p.250 • Wasail Al-Shia, V.1 p.259



HADITH.22

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الْشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو أَلْقَاسِمَ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَلَى عَدْدٍ مِنْ أَصْحَابِنَا [أَصْحَابِهِ] عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ طَرِيفِ يَغْنِي إِبْنِ نَاصِحٍ عَنْ نَعْلَةِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ لَيْسَ فِي حَبِّ الْقَرْعِ وَ الْأَدْيَانِ الْصَّغَارُ وُضُوءٌ مَا هُوَ إِلَّا بِمَنْزِلَةِ الْقَفْلِ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, saying: Abu Al-Qasim Ja'far bin Muhammad narrated to me, from Muhammad bin Ya'qub, from a group of our companions, from Ahmad bin Muhammad, from Muhammad bin Isma'il, from Zharif (Ibn Nasih), from Tha'labah bin Maymun, from Abdullah bin Yazid, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "There is no need for ablution (wudu) due to the eggs of lice or small worms; they are only like lice in status."

[REFERENCES] 2 • Al-Kafi, V.3 p.36 • Man La Yahduruhu Al Faqih, V.1 p.62 • Tahdib Al-Ahkam, V.1 p.12 • Al-Ibtisar, V.1 p.82 • Al-Wafi, V.6 p.248 • Wasail Al-Shia, V.1 p.258

HADITH.23

[SOURCE] Implicit (or Unnamed)

وَ أَمَّا الْخَبْرُ الَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ الْحَسَنِ أَخِيهِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَمَّا يَنْثَثُ الْوُضُوءُ قَالَ «الْحَدَثُ تَسْمَعُ صَوْتَهُ أَوْ تَجِدُ رِيحَهُ وَ الْقَرْقَةُ فِي الْبَطْنِ إِلَّا شَيْءٌ تَضْبِرُ عَنْهُ وَ الْضَّحْكُ فِي الْصَّلَاةِ وَ الْقَيْءُ».

Fama يتضمن هذا الحديث من الضحك والقيء فمحمول على ضحك لا يملك معه نفسه وكذلك على قى مضعنف لا يضبط معه نفسه ، والذي يدل على هذا.

As for the narration reported by Al-Husayn bin Sa'id, from Al-Hasan, his brother, from Zur'ah, from Sama'ah, who said:

I asked him (Abu Abdullah ^{a.s}) about what nullifies ablution (wudu').

Imam ^{a.s} said: "An event (hadath) that you hear its sound or detect its smell, rumbling in the stomach unless it is something you can endure, laughter during prayer, and vomiting."

[AL TUSI]

What this narration includes regarding laughter and vomiting is interpreted to refer to laughter in which one cannot control oneself, and vomiting that is so debilitating that one loses control. The evidence for this is in (following hadith).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.12 • Al-Ibtisar, V.1 p.83 • Al-Ibtisar, V.1 p.86 • Al-Ibtisar, V.1 p.90 • Al-Wafi, V.6 p.259 • Wasail Al-Shia, V.1 p.263



HADITH.24

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى وَ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبْيَانٍ عَنْ سَعِيدِ بْنِ أَبِي عُمَيْرٍ عَنْ رَهْطَ سَمِعُوْهُ يَقُولُ: «إِنَّ التَّبَسُّمَ فِي الصَّلَاةِ لَا يَنْفَضُّ الْأَوْضُوْءُ إِنَّمَا يَنْقطعُ الصَّحْكُ الَّذِي فِيهِ الْقَهْقَهَةُ».

قوله إنما يقطع الضحك الذي فيه القهقهة راجع إلى الصلاة دون الوضوء لأن ترى أنه قال: إنما يقطع الضحك الذي فيه القهقهة والقطع لا يقال إلا في الصلاة لانه لم تجر العادة بان يقال انقطع وضوئي وإنما يقال انقطعت صلاتي ويدل عليه ايضا.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Al-Hasan, from Ahmad bin Muhammad bin 'Isa and Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Ibn Abi 'Umair, from a group who heard him say:

Imam ^{a.s} said: "Indeed, smiling during prayer does not nullify the prayer, nor does it nullify ablution (wudu'). Only laughter with audible giggling (qahqahah) interrupts the prayer."

[AL TUSI]

His ^{a.s} statement, "Only laughter with audible giggling (qahqahah) invalidates," refers to prayer, not ablution (wudu').

Do you not see that he said, "Only laughter with audible giggling invalidates," and the term "invalidation" (inqita') is not commonly used in reference to ablution? Rather, it is said, "My prayer was invalidated," not "My ablution was invalidated." This is further supported by the following evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.12 • Al-Ibtisar, V.1 p.86 • Al-Wafi, V.6 p.260 • Wasail Al-Shia, V.1 p.263 • Wasail Al-Shia, V.7 p.250

HADITH.25[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفُرُ بْنُ مَحَمَّدٍ بْنُ قَوْلَوِيَّهُ عَنْ مَحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَنْ أَبِي أَسَمَّةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الْقَيْءِ هَلْ يَنْفَضُّ الْأَوْضُوْءُ قَالَ لَا .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Abu Al-Qasim Ja'far bin Muhammad bin Qulawayh narrated to me, from Muhammad bin Ya'qub, from 'Ali bin Ibrahim, from his father, from Ibn Abi 'Umair, from Ibn Udhaynah, from Abu Usamah, who said:

I asked Abu Abdillah ^{a.s} about vomiting - does it nullify ablution (wudu')?

Imam ^{a.s} said: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.13 • Al-Ibtisar, V.1 p.83 • Al-Wafi, V.6 p.251 • Wasail Al-Shia, V.1 p.260



HADITH.26

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَخْوُبٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَارِ عَنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ صَفَوَانَ عَنْ مَتْصُورٍ عَنْ أَبِي عَبْيَنَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الرُّغْافُ وَ الْقَيْءُ وَ التَّخْلِيلُ يُسْبِلُ الدَّمَ إِذَا اسْتَكَرْهَتْ شَيْنَا يَئْقُضُ الْوُضُوءَ وَ إِنْ لَمْ تَسْتَكِرْهُ لَمْ يَئْقُضْ الْوُضُوءَ» .

فهذا الخبر محمول على الاستحباب لأننا قد بينا انه لا وضوء فيه على حال ، ويidel على ذلك ايضا.

As for what was narrated by Muhammad bin 'Ali bin Mahbub, from Muhammad bin Abdul-Jabbar, from Al-Hasan bin 'Ali bin Faddal, from Safwan, from Mansur, from Abu 'Ubaydah Al-Hadhdha', from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: "Nosebleed (ru'af), vomiting, and picking at something that causes blood to flow - if you find it repulsive, it nullifies ablution (wudu'); but if you do not find it repulsive, it does not nullify ablution."

[AL TUSI]

This narration is interpreted as recommending mustahabb (preferable) action, because we have already clarified that there is no ablution (wudu') required in such a case under any circumstances. This is further supported by the following evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.13 • Al-Ibtisar, V.1 p.83 • Al-Wafi, V.6 p.260 • Wasail Al-Shia, V.1 p.263

HADITH.27

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَخْنُوبٍ عَنِ الْحَسَنِ بْنِ عَلَيِّ الْكُوفِيِّ عَنْ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ غَالِبِ بْنِ عَثْمَانَ عَنْ رَوْحِ بْنِ عَبْدِ الرَّجِيمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الْقَيْءِ قَالَ «لَيْسَ فِيهِ وُضُوءٌ وَ إِنْ تَقِيَّاً تُمَعَمِّداً» .

Narrated by Muhammad bin 'Ali bin Mahbub, from Al-Hasan bin 'Ali Al-Kufi, from Al-Hasan bin 'Ali bin Faddal, from Ghalib bin 'Uthman, from Rawh bin Abdul-Rahim, who said:

I asked Abu Abdullah ^{a.s} about vomiting.

Imam ^{a.s} said: "There is no ablution (wudu') required for it, even if you vomit intentionally."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.13 • Al-Ibtisar, V.1 p.83 • Al-Wafi, V.6 p.260 • Wasail Al-Shia, V.1 p.262



HADITH.28

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيٍّ عَنِ ابْنِ سَيَّانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي أَقْنَاءِ وُضُوءٍ».

Ahmad bin Muhammad, from Al-Hasan bin 'Ali, from Ibn Sinan, from Ibn Muskan, from Abu Basir, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "There is no ablution (wudu') required for vomiting."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.13 • Al-Ibtisar, V.1 p.83 • Al-Wafi, V.6 p.261 • Wasail Al-Shia, V.1 p.262

HADITH.29

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَالْحَدِيثُ الَّذِي رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ بَثْ إِلْيَاسَ قَالَ سَمِعْتُهُ يَقُولُ: «رَأَيْتُ أَبِي صَلَوَاتُ اللَّهِ عَلَيْهِ وَقَدْ رَعَفَ بَعْدَ مَا تَوَضَّأَ دَمًا سَائِلًا فَتَوَضَّأَ».

فيجوز أن يكون أراد بالتوسيي هنا غسل الموضع لأن تنظيف العضو يسمى وضوءا لانه مأخذ من الوضاعة التي هي الحسن ألا ترى أن من غسل يده ونظفها وحسنها قيل وضاؤها ويقال فلان وضى الوجه وضوء قال الشاعر:

مساميح الفعال ذروا أناة

مراجح وأوجههم وضوء

والوضوء بفتح الواو اسم ما يتوضأ به والوضوء بضم الواو المصدر وكذلك التوضوء ومثل ذلك الوقود بفتح الواو اسم لما يوقد به النار والوقود بالضم المصدر ومثله التوقد.

فإن قيل كيف يمكنكم حمل الخبر على مقتضى لفظ اللغة مع انتقاله في الشريعة والعرف إلى الأفعال المخصوصة ألا ترى أن من قال توضأت لا يفهم منه في العرف إلا التوضوء في الشريعة ، ولا يقال لمن غسل يديه أو غسل عضوا من أعضائه توضأ بالاطلاق ، قيل : اطلاق اللفظ وإن كان قد انتقل إلى ما ذكرتم في العرف فمضافه لم ينتقل وإنما يفيد المضاف منه بحسب ما أضيف إليه ، ألا ترى ان من قال توضأت من الحديث أو للصلة لم يفهم منه إلا الأفعال المخصوصة في الشريعة ولو قال بدلا من ذلك توضأت من الطعام أو توضأت للطعام لم يفهم منه إلا الغسل العضو والتنظيف ، والذي في الخبر أنه قال رأيت أبي وقد رعف بعد ما توضأ دما سائلا فتوضأ فكان تقديره انه توضأ منه ولو صرخ فقال : توضأ من الرعاف لما فهم منه إلا الغسل العضو كما انه إذا قال توضأت من الطعام لم يفهم منه إلا تنظيف العضو المخصوص ، والذي يوضح عن هذا التأويل.

And the narration reported by Ahmad bin Muhammad bin 'Isa, from Al-Hasan bin 'Ali bin Bint Ilyas, who said:
"I saw my father (may Allah's ^{SWT} blessings be upon him) after he had performed ablution (wudu'), and then he experienced a flowing nosebleed (ru'af), so he performed ablution again."



[AL TUSI]

It is permissible that what is meant by "ablution" (tawaddu'a) here is the washing of the affected area, as cleaning the part of the body is referred to as wudu', derived from the term wada'ah, which implies cleanliness and beauty.

Do you not see that when a person washes their hand, cleans it, and beautifies it, it is said that they "performed wudu'" (wada'aha)? Similarly, it is said of someone that they have a "radiant face" (wada' al-wajh).

The poet said:

"Generous in their actions, deliberate in their judgments,
Their faces radiant and resplendent."

In linguistic terms:

Wudu' (with an open 'waw') refers to the water used for ablution.

Wudu' (with a closed 'waw') refers to the act of ablution itself, and the same applies to tawaddu'.

Similarly, waqud (with an open 'waw') refers to the material used to ignite a fire, while waqud (with a closed 'waw') refers to the act of ignition, as does tawaqqud.

If it is asked: "How can you interpret the narration according to the linguistic meaning, given that in Sharia and common usage the term has shifted to refer to specific ritual acts? Do you not see that when someone says, 'I performed wudu', it is only understood in common usage to mean the specific ritual acts of ablution in Sharia? And it is not said of someone who washes their hands or cleans a limb that they 'performed wudu' without qualification?"

The response is: While the general usage of the term may have shifted as you described, its added meaning has not shifted. The meaning of the added phrase depends on what it is attached to. Do you not see that when someone says, "I performed wudu' for ritual impurity" or "for prayer," it is only understood to mean the specific acts of ablution in Sharia? However, if they say, "I performed wudu' from food" or "I performed wudu' for food," it is understood only as washing and cleaning the specific part of the body.

In the narration, it is stated: "I saw my father experiencing a nosebleed after he had performed ablution, and then he performed wudu' again for the flowing blood." This indicates that he "performed wudu' from it," and if it had been explicitly stated, "He performed wudu' for the nosebleed," it would only have been understood as washing the affected part, just as "performing wudu' for food" is only understood as cleaning the specified part.

What clarifies this interpretation is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.13



HADITH.30

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي الْخَطَابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي حَيْبٍ الْأَسْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: فِي الْرَّجُلِ يَزْعَفُ وَ هُوَ عَلَى وُضُوءٍ قَالَ «يَغْسِلُ آثَارَ الدَّمِ وَ يُصَلِّي». .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Sa'd bin Abdullah and Muhammad bin Al-Husayn bin Abi Al-Khattab, from Ja'far bin Bashir, from Abu Habib Al-Asadi, from Abu Abdullah ^(a.s), who said:

I heard Imam ^(a.s) say regarding a man who experiences a nosebleed (ru'af) while in a state of ablution (wudu'):

"He washes away the traces of the blood and performs the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.14 • Al-Ibtisar, V.1 p.85 • Al-Wafi, V.6 p.261 • Wasail Al-Shia, V.1 p.266

HADITH.31

[SOURCE] Implicit (or Unnamed)

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُهُ يَقُولُ: إِذَا قَاءَ الْرَّجُلُ وَ هُوَ عَلَى طَهْرٍ فَلَيَتَمْضِضَ وَ إِذَا رَعَفَ وَ هُوَ عَلَى وُضُوءٍ فَلَيَغْسِلُ أَنفَهُ فَإِنَّ ذَلِكَ يُجْزِيهِ وَ لَا يُعِيدُ وُضُوءَهُ. .

ولو سلم أنه لا يتحمل في الشريعة إلا الوضوء المخصوص لحملناه على الاستحباب للاخبار التي نذكرها ، منها.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Ahmad bin Muhammad, from his father, from Muhammad bin Al-Hasan, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from 'Uthman, from Sama'ah, from Abu Basir, who said:

I heard him (Abu Abdallah ^(a.s)) say:

"If a man vomits while in a state of purity, he should rinse his mouth.

And if he experiences a nosebleed while in a state of ablution (wudu'), he should wash his nose. That will suffice for him, and he does not need to repeat his ablution."

[AL TUSI]

And even if it is conceded that in Sharia the term only refers to the specific ritual ablution (wudu'), we would interpret it as a recommendation (mustahabb) due to the narrations that we will mention, including the (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.15 • Al-Ibtisar, V.1 p.85 • Al-Wafi, V.6 p.261 • Wasail Al-Shia, V.1 p.265



HADITH ﴿

HADITH.32[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مِنْهَا مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَأَخْمَدَ بْنِ إِذْرِيسٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ أَبِيهِ عَنْ أَخْمَدَ بْنِ النَّضِيرِ عَنْ عَمْرُو بْنِ شِهْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ قَالَ سَعْفَتُهُ يَقُولُ: «لَوْ رَعَفْتُ دَوْرَقًا مَا زَدْتُ عَلَى أَنْ أَسْخَحَ مَيْدَنَ الْدَّمَ وَأَصْلَيْ».

Among them is what the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Ahmad bin Muhammad, from his father, from Muhammad bin Yahya and Ahmad bin Idris, both from Muhammad bin Ahmad bin Yahya, from Ahmad bin Abi Abdullah, from his father, from Ahmad bin Al-Nadr, from 'Amr bin Shimr, from Jabir, from Abu Ja'far ^{a.s}, who said:

I heard Imam ^{a.s} say: "Even if I were to experience a nosebleed filling a jug, I would not do more than wipe the blood from myself and perform the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.15 • Al-Ibtisar, V.1 p.84 • Wasail Al-Shia, V.1 p.265

HADITH ﴿

HADITH.33[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ أَبِنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سَأَلْتُهُ عَنِ الرُّغَافِ وَالْجَمَامَةِ وَكُلُّ دَمٍ سَائِلٌ فَقَالَ «لَيْسَ فِي هَذَا وُضُوءٌ إِنَّمَا الْوُضُوءُ مِنْ طَرْفَيِنَ اللَّذَيْنِ أَنْعَمَ اللَّهُ بِهِمَا عَلَيْكَ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Abu Al-Qasim Ja'far bin Muhammad narrated to me, from Muhammad bin Ya'qub, from Muhammad bin Al-Hasan, from Sahl bin Ziyad, from Muhammad bin Sinan, from Ibn Muskan, from Abu Basir, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about nosebleeds, cupping, and any flowing blood.

Imam ^{a.s} said: "There is no ablution (wudu') required for this. Ablution is only required due to the two (excretory) openings that Allah ^(SWT) has blessed you with."

[REFERENCES] Al-Kafi, V.3 p.37 • Tahdib Al-Ahkam, V.1 p.15 • Al-Ibtisar, V.1 p.84 • Al-Wafi, V.6 p.252 • Wasail Al-Shia, V.1 p.250 • Wasail Al-Shia, V.1 p.267

HADITH ﴿

HADITH.34[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ غَلِيٍّ بْنِ مَحْبُوبِ الْأَشْعَرِيِّ عَنْ أَخْمَدَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: سَأَلْتُ أَرْضًا عَلَيْهِ السَّلَامَ عَنِ الْقَنِيءِ وَالرُّغَافِ وَالْمَدَةِ أَتَنْقُضُ الْوُضُوءَ أَمْ لَا قَالَ «لَا تَنْقُضُ شَيْئًا».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan bin Al-Walid, from his father, from Muhammad bin Yahya, from Muhammad bin 'Ali bin Mahbub Al-Ash'ari, from Ahmad, from Ibrahim bin Abi Mahmoud, who said:

I asked Al-Ridha ^{a.s} about vomiting, nosebleeds, and pus - do they nullify ablution (wudu') or not?

Imam ^{a.s} said: "They do not nullify anything."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.16 • Wasail Al-Shia, V.1 p.262



HADITH.35

[SOURCE] Implicit (or Unnamed)

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ رُزْغَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلَ اللَّهَ عَلَيْهِ السَّلَامُ عَنْ تَشِيدِ الْشِّفَرِ هَلْ يَنْقُضُ الْوُضُوءُ أَوْ ظُلْمُ الْأَرْجُلِ صَاحِبُهُ أَوْ الْكَذِبُ فَقَالَ «نَعَمْ إِلَّا أَنْ يَكُونَ شِغْرًا يَصْدُقُ فِيهِ أَوْ يَكُونَ يَسِيرًا مِنَ الشِّعْرِ الْأَبْيَاتِ الْتَّلَاثَةِ وَالْأَرْبَعَةِ فَأَمَّا أَنْ يُكْثِرَ مِنَ الشِّعْرِ الْأَبْاطِلِ فَهُوَ يَنْقُضُ الْوُضُوءَ».

فَأَوْلَى مَا فِيهِ أَنْ سَمَاعَةَ قَالَ سَأْلَتْهُ وَلَمْ يَذْكُرِ الْمَسْؤُلُ بِعِينِهِ، وَيُحَتمَّلُ أَنْ يَكُونَ قَدْ سَأَلَ غَيْرَ الْإِمَامِ فَأَجَابَهُ بِذَلِكِ، وَإِذَا احْتَمَلَ مَا قَلَنَا لَمْ يَكُنْ فِيهِ حِجَةٌ عَلَيْنَا، ثُمَّ لَوْ سَلَمَ أَنَّهُ سَأَلَ الْإِمَامَ لِحَمْلَنَا عَلَى الْاسْتِحْبَابِ وَالنَّدْبِ بِدَلَالَةِ.

As for what was narrated by Al-Husayn bin Sa'id, from his brother Al-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Him ^{a.s} about reciting poetry - does it nullify ablution (wudu')? Or about a man wronging his companion, or lying?

He ^{a.s} said: "Yes, except if it is poetry in which he speaks the truth or a small amount of poetry - three or four verses.

But as for excessive recitation of false poetry, it nullifies ablution (wudu')."

[AL TUSI]

The first issue with this is that Sama'ah said, "I asked him," without specifying who exactly was being questioned. It is possible that he asked someone other than the Imam, who then gave him this response.

If what we have suggested is plausible, then the narration does not constitute evidence against us.

Even if it is conceded that he did ask the Imam ^{a.s}, we would interpret the response as referring to mustahabb (recommendation) and nadb (commendable action), based on the following evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.16 • Al-Ibtisar, V.1 p.87 • Al-Wafi, V.6 p.263 • Wasail Al-Shia, V.1 p.269

HADITH.36

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَحْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَالْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبْيَانَ جَمِيعًا عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَّالَةَ عَنْ عُثْمَانَ عَنْ أَدِيمَ بْنِ الْحَرْثَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَيْسَ يَنْقُضُ الْوُضُوءُ إِلَّا مَا خَرَجَ مِنْ طَرَقِكَ الْأَسْفَلَيْنِ».

فَنَفَى أَنْ يَكُونَ مَا لَمْ يَخْرُجْ مِنْ السَّبِيلِينَ يَنْقُضُ الْوُضُوءَ.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa and Al-Husayn bin Al-Hasan bin Aban, both from Al-Husayn bin Sa'id, from Fadalah, from 'Uthman, from Udaym bin Al-Hurr, who heard Abu Abdillah ^{a.s} say:

Imam ^{a.s} said: "Ablution (wudu') is not nullified except by what exits from your two lower (excretory) openings."



[AL TUSI]

Thus, it negates that anything which does not exit from the two orifices (the urethra and anus) nullifies ablution (wudu').

[REFERENCES] Tahdib Al-Ahkam, V.1 p.16 • Al-Wafi, V.6 p.258 • Wasail Al-Shia, V.1 p.249

◊ HADITH ♦

HADITH.37

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ [رَحْمَةُ اللَّهِ خَلَقَ] تَعَالَى أَيْضًا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامَ عَنِ إِنشادِ الشَّعْرِ هَلْ يَنْفَضِّلُ الْوُصُوْءُ قَالَ لَا .

فاما المذهب والوذري فانهما لا ينقضان الوضوء، والذي يدل على ذلك :

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, also narrated to me from Ahmad bin Muhammad bin Al-Hasan, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin 'Isa, from 'Ali bin Al-Hakam, from Mu'awiyah bin Maysarah, who said:

I asked Abu Abdullah ^{a.s} about reciting poetry - does it nullify ablution (wudu')?

Imam ^{a.s} said: "No."

[AL TUSI]

As for madhy (pre-seminal fluid) and wadhy (a similar discharge), they do not nullify ablution (wudu'). The evidence for this is as following (hadith).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.16 • Al-Ibtisar, V.1 p.86 • Al-Wafi, V.6 p.263 • Wasail Al-Shia, V.1 p.269

◊ HADITH ♦

HADITH.38

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامَ عَنِ الْمَذْيِ فَقَالَ «مَا هُوَ عَنِي إِلَّا كَالْخَامَةِ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin 'Isa, from Al-Hasan bin 'Ali bin Faddal, from Abdullah bin Bukayr, from 'Umar bin Hanzalah, who said:

I asked Abu Abdullah ^{a.s} about pre-seminal fluid (madhy).

Imam ^{a.s} said: "In my view, it is nothing more than like spittle (nukhama²)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.17 • Al-Ibtisar, V.1 p.91 • Al-Wafi, V.6 p.176 • Wasail Al-Shia, V.1 p.278

² "an-nukhamah" refers to phlegm or mucus expelled from the mouth or throat, commonly known as spittle, sputum, or expectoration. It is generally considered something insignificant, not requiring major purification, and not inherently impure.



HADITH.39

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)
وَ أَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَيْنِ جَمِيعاً عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ صَفَوَانَ عَنْ إِسْحَاقَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتُهُ عَنِ الْمَذْيِّ فَقَالَ «إِنَّ عَلَيْنَا عَلَيْهِ السَّلَامُ كَانَ رَجُلًا مَذَاءً وَ اسْتَحْيَا أَنْ يَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِمَكَانٍ فَاطَّمَةَ عَلَيْهَا السَّلَامُ فَأَمَرَ مِيقَدَادَ أَنْ يَسْأَلَهُ وَ هُوَ جَالِسٌ فَسَأَلَهُ . فَقَالَ لَهُ «لَيْسَ بِشَيْءٍ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa and Al-Husayn bin Al-Hasan bin Aban, both from Al-Husayn bin Sa'id, from Safwan, from Ishaq bin Ammar, from Abu Abdullah ^(a.s), who said:

I asked Imam ^(a.s) about pre-seminal fluid (madhy).

Imam ^(a.s) said: "(Imam) Ali ^(a.s) was a man who experienced frequent discharge of madhy, and he was shy to ask the Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) about it because of his relationship with (Sayyida) Fatimah ^(s.a).

So, (Imam) Ali ^(a.s) instructed Miqdad to ask Prophet ^(saws) while he was sitting (in his presence).

Miqdad asked Prophet ^(saws), and the Prophet ^(saws) said: 'It is nothing significant.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.17 • Al-Ibtisar, V.1 p.91 • Al-Wafi, V.6 p.264 • Wasail Al-Shia, V.1 p.278

HADITH.40

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ الْصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زَيْدٍ أَسْحَامَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمَذْيِّ يَنْفُضُ الْوُضُوءَ قَالَ «لَا وَ لَا يُغْسِلُ مِنْهُ الْوُبُوكُ وَ لَا الْجَسْدُ إِنَّمَا هُوَ بِمَنْزِلَةِ الْبَرَاقِ وَ الْمَخَاطِ». The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, saying: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa, from his father, from Ibn Abi 'Umayr, from Ibn Udhaynah, from Zayd Al-Shahham, who said:

I said to Abu Abdullah ^(a.s): "Does pre-seminal fluid (madhy) nullify ablution (wudu')?"

Imam ^(a.s) said: "No, and it does not require washing of the garment or the body. It is only like spittle or mucus."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.17 • Al-Ibtisar, V.1 p.91 • Al-Wafi, V.6 p.177 • Wasail Al-Shia, V.1 p.277

HADITH.41

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَ أَخْبَرَنِي السَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ الْحُسَينِ بْنِ مُحَمَّدٍ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ أَبِي أَبَانِ عَنْ عَبْسَةَ قَالَ سَمِعْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ الْسَّلَامَ يَقُولُ: «كَانَ عَلَيْهِ الْسَّلَامُ لَا يَرِى فِي الْمَذَى وُضُوءًا وَ لَا غَسْلًا مَا أَصَابَ الْثُوْبَ مِنْ إِلَّا فِي الْمَاءِ الْأَكْبَرِ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, saying: Abu Al-Qasim Ja'far bin Muhammad narrated to me, from Muhammad bin Ya'qub, from Al-Husayn bin Muhammad, from Mu'alla bin Muhammad, from Al-Washsha', from Aban, from 'Anbasah, who said:

I heard Abu Abdallah ^{a.s} say:

"(Imam) Ali ^{a.s} did not consider pre-seminal fluid (madhy) to require ablution (wudu') or washing of what it touched on a garment, except in the case of a major impurity (janabah)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.17 • Al-Wafi, V.6 p.176 • Wasail Al-Shia, V.2 p.187

HADITH.42

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

فَأَمَّا الْحَدِيثُ الَّذِي رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَزِيرٍ قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ الْسَّلَامَ عَنِ الْمَذَى فَأَمْرَنِي بِالْوُضُوءِ مِنْهُ ثُمَّ أَعْذَثْتُ عَلَيْهِ فِي سَيِّةٍ أُخْرَى فَأَمْرَنِي بِالْوُضُوءِ مِنْهُ وَ قَالَ «إِنَّ عَلَيَّ بَنِي طَالِبٍ [عَلَيْهَا خَل] عَلَيْهِ أَسْلَامٌ أَمْرَ الْمَقْدَادَ بْنَ الْأَسْوَدِ أَنْ يَسْأَلَ الْبَيْعَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اسْتَحْيِي أَنْ يَسْأَلَهُ فَقَالَ «فِيهِ الْوُضُوءُ» .

فهذا خبر ضعيف شاذ والذى يكشف عن ذلك الخبر المقدم الذى رواه اسحاق ابن عمار عن أبي عبد الله عليه السلام وذكر قصة أمير المؤمنين عليه السلام مع المقداد وانه لما سأله النبي صلى الله عليه وسلم عن ذلك فقال: لا يأس به ، وقد روى هذا الرواوى بعينه انه يجوز ترك الوضوء من المذى ، فعلم بذلك ان المراد بالخبر ضرب من الاستحباب.

As for the narration reported by Ahmad bin Muhammad bin 'Isa, from Muhammad bin Isma'il bin Bazee', who said:

I asked Al-Ridha ^{a.s} about pre-seminal fluid (madhy), and Imam ^{a.s} instructed me to perform ablution (wudu') because of it.

Then, I asked Imam ^{a.s} again in another year, and Imam ^{a.s} again instructed me to perform ablution because of it and said:

"Indeed, Ali bin Abi Talib ^{a.s} instructed Miqdad bin Al-Aswad to ask the Prophet (may Allah ^{SWT} bless him and his family) because He ^{a.s} was too shy to ask him himself. The Prophet (may Allah ^{SWT} bless him and his family) said, 'It requires ablution (wudu').'"

[AL TUSI]

This is a weak and inconsistent narration. What clarifies this is the earlier narration reported by Ishaq ibn Ammar from Abu Abdullah ^{a.s}, which mentions the story of the Commander of the Faithful ^{a.s} with Miqdad. When Miqdad asked the Prophet (may Allah ^{SWT} bless him and his family) about this, He ^{saws} said: "There is no harm in it."



The same narrator has also reported that it is permissible to forgo ablution (wudu') for madhy (pre-seminal fluid). This indicates that the intended meaning of the narration is a form of recommendation (istihbab).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.18 • Al-Ibtisar, V.1 p.92 • Al-Wafi, V.6 p.265 • Wasail Al-Shia, V.1 p.281

♦ HADITH ♦

HADITH.43

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

رَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ الْأَسْلَامُ قَالَ: سَأَلْتُهُ عَنِ الْمَذِي فَأَمْرَنِي
بِالْأُوْضُوءِ مِنْهُ ثُمَّ أَعْذَثَ عَلَيْهِ سَنةً أُخْرَى فَأَمْرَنِي بِالْأُوْضُوءِ مِنْهُ وَقَالَ «إِنَّ عَلَيْنَا عَلَيْهِ أَسْلَامُ أَمْرَ أَمِيقَدَادَ أَنْ يَسْأَلَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَإِسْتَحْيَا أَنْ يَسْأَلَهُ فَقَالَ «فِيهِ أَوْضُوغُ» » قُلْثٌ فَإِنْ لَمْ أَتَوْضُأْ قَالَ «لَا بَأْسَ
بِهِ».

ثم لو صح ذلك كان محمولا على المذي الذي يخرج عن شهوة ويخرج عن المعهود المعتاد من كثرته ، والذي يدل على هذا التأويل.

Al-Husayn bin Sa'id narrated, from Muhammad bin Isma'il, from Abu Al-Hasan ^(a.s), who said:

I asked Imam ^(a.s) about pre-seminal fluid (madhy), and he instructed me to perform ablution (wudu') because of it. Then, I asked Imam ^(a.s) again in another year, and he again instructed me to perform ablution because of it and said:

"Indeed, Ali ^(a.s) instructed Miqdad to ask the Messenger of Allah ^(SWT) (may Allah ^(SWT) bless him and his family) because He ^(a.s) was too shy to ask Him ^(saws) himself.

The Prophet (may Allah ^(SWT) bless him and his family) said: 'It requires ablution (wudu')."

I said: "What if I do not perform ablution?"

Imam ^(a.s) said: "There is no harm in it."

[AL TUSI]

Then, even if this (hadith) were authentic, it would be interpreted as referring to madhy (pre-seminal fluid) that is discharged due to sexual arousal and deviates from the usual and customary amount due to its excessive nature.

The evidence supporting this interpretation is as follows (hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.18 • Al-Ibtisar, V.1 p.92 • Al-Wafi, V.6 p.265 • Wasail Al-Shia, V.1 p.279 • Bihar Al-Anwar, V.2 p.279



HADITH.44

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ عَلَيِّ بْنِ الْنَّعْمَانِ عَنْ أَبِي سَعِيدِ الْمَكَارِي عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمَذْيُ الَّذِي يَخْرُجُ مِنَ الْرَّجُلِ قَالَ «أَحَدُ لَكَ فِيهِ حَدًّا» قَالَ قُلْتُ نَعَمْ جُعِلْتُ فَدَاكَ قَالَ فَقَالَ «إِنْ خَرَجَ مِنْكَ عَلَى شَهْوَةٍ فَتَوَضَّأْ وَإِنْ خَرَجَ مِنْكَ عَلَى غَيْرِ ذَلِكَ فَلَيَسْ عَلَيْكَ فِيهِ وُضُوءٌ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan bin Al-Walid, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Musa bin 'Umar, from 'Ali bin Al-Nu'man, from Abu Sa'id Al-Mukari, from Abu Basir, who said:

I said to Abu Abdallah ^{a.s}: "What about the pre-seminal fluid (madhy) that exits from a man?"

Imam ^{a.s} said: "Shall I set a rule for you regarding it?"

I said: "Yes, may I be your ransom."

Imam ^{a.s} said: "If it exits due to sexual arousal, then perform ablution (wudu'). But if it exits without that, then there is no ablution required for it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.19 • Al-Ibtisar, V.1 p.93 • Al-Wafi, V.6 p.265 • Wasail Al-Shia, V.1 p.279

HADITH.45

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

الصَّفَارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ عَلَيِّ بْنِ يَقْطِينِ عَنْ أَخِيهِ الْحَسَنِ بْنِ عَلَيِّ بْنِ يَقْطِينِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْمَذْيِ أَيْنَقْضُ الْوُضُوءَ قَالَ «إِنْ كَانَ مِنْ شَهْوَةٍ تَقَطَّ».

Al-Saffar, from Ahmad bin Muhammad bin 'Isa, from Al-Hasan bin 'Ali bin Yaqtin, from his brother Al-Husayn, from their father 'Ali bin Yaqtin, who said:

I asked Abu Al-Hasan ^{a.s} about pre-seminal fluid (madhy) - does it nullify ablution (wudu')?

Imam ^{a.s} said: "If it is due to sexual arousal, it nullifies ablution."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.19 • Al-Ibtisar, V.1 p.93 • Nuzhat Al-Nazir, V.1 p.8 • Al-Wafi, V.6 p.266 • Wasail Al-Shia, V.1 p.279



HADITH.46

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

الصَّفَارُ عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ الْكَاهْلِيِّ قَالَ: سَأَلَ ثُمَّ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْمَذِي فَقَالَ «مَا كَانَ مِنْهُ بِشَهْوَةٍ فَتَوَضَّأْ مِنْهُ». .

وهذا نحمله على انه إذا كان خارجا عن المعهود لأن المعهود المعتاد لا يجب منه إعادة الوضوء سواء خرج عن شهوة أو عن غير شهوة أو يكون المراد بها ضرب من الاستحباب ، والذي يدل على ذلك :

Al-Saffar, from Mu'awiyah bin Hakim, from 'Ali bin Al-Hasan bin Ribah, from Al-Kahili, who said:

I asked Abu Al-Hasan ^{a.s} about pre-seminal fluid (madhy).

Imam ^{a.s} said: "If it is accompanied by sexual arousal, then perform ablution (wudu') because of it."

[AL TUSI]

And this is interpreted as referring to cases where the discharge is unusual, because the usual and customary discharge does not require repeating ablution (wudu'), whether it is due to arousal or not.

Alternatively, it could mean a form of recommendation (istihbab). The evidence supporting this is as follows (hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.19 • Al-Ibtisar, V.1 p.93 • Al-Wafi, V.6 p.266 • Wasail Al-Shia, V.1 p.279

HADITH.47

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ الَّذِي يَذْلِلُ عَلَى ذَلِكَ مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ الصَّفَارَ عَنْ أَخْمَدَ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَنْدَلِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَنِسَ فِي الْمَذِي مِنْ أَسْهَوَةٍ وَ لَا مِنَ الْإِنْعَاظَةِ وَ لَا مِنَ الْفَثَنَةِ وَ لَا مِنَ مَسِ الْفَرْجِ وَ لَا مِنَ الْمَضَاجَعَةِ وَضُوءٌ وَ لَا يُغْسِلُ مِنْهُ الْثُوبُ وَ لَا الْجَسَدُ».

What indicates this is what the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa, from Al-Husayn bin Sa'id, from Ibn Abi 'Umayr, from more than one of our companions, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "There is no ablution (wudu') required for pre-seminal fluid (madhy), whether due to arousal, erection, kissing, touching the private parts, or lying together. Neither the garment nor the body needs to be washed because of it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.19 • Tahdib Al-Ahkam, V.1 p.253 • Al-Ibtisar, V.1 p.93 • Al-Ibtisar, V.1 p.174 • Awali Al-La'ali, V.3 p.23 • Al-Wafi, V.6 p.177 • Wasail Al-Shia, V.1 p.270

HADITH.48

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ أَهْلِهِمْ بْنِ أَبِي مَسْرُوقِ الْتَّهْدِيِّ عَنْ عَلَيِّ بْنِ الْحَسَنِ الْمَاطِرِيِّ عَنْ إِبْرَاهِيمَ رَبِّاطِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَخْرُجُ مِنَ الْإِخْلِيلِ الْمَنِيُّ وَ الْوَدْيُ وَ الْمَدْيُ فَأَمَّا الْمَنِيُّ فَهُوَ الَّذِي تَسْتَرْخِي لَهُ الْعَطَامُ وَ يَقْثُرُ بِهِ الْجَسْدُ وَ فِيهِ الْغُشْلُ وَ أَمَّا الْمَدْيُ فَيَخْرُجُ مِنَ الشَّوْوَةِ وَ لَا شَيْءٌ فِيهِ وَ أَمَّا الْوَدْيُ فَهُوَ الَّذِي يَخْرُجُ بَعْدَ الْبَوْلِ وَ أَمَّا الْوَدْيُ فَهُوَ الَّذِي يَخْرُجُ مِنَ الْأَذْوَاءِ وَ لَا شَيْءٌ فِيهِ».

Muhammad bin Al-Hasan Al-Saffar, from Al-Haytham bin Abi Masruq Al-Nahdi, from 'Ali bin Al-Hasan Al-Tatari, from Ibn Ribah, from some of our companions, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Semen (mani), pre-seminal fluid (madhy), post-urinary discharge (wady), and pathological discharge (wadhy) all come out from the urethra.

As for semen, it is that which causes the bones to relax, the body to feel drained, and requires a ritual bath (ghusl).

As for madhy, it exits due to arousal, and there is nothing required for it.

As for wady, it is what exits after urination.

As for wadhy, it is what exits due to illness, and there is nothing required for it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.20 • Al-Ibtisar, V.1 p.93 • Al-Wafi, V.6 p.264 • Wasail Al-Shia, V.1 p.278 • Bihar Al-Anwar, V.77 p.217

HADITH.49

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَمَّا الْحَبَرُ الَّذِي رَوَاهُ الْحَسَنُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «ثَلَاثٌ يَخْرُجُنَّ مِنَ الْإِخْلِيلِ وَ هُنَّ الْمَنِيُّ فِيمَهُ الْغُشْلُ وَ الْوَدْيُ فِيمَهُ الْوُضُوءُ لِأَنَّهُ يَخْرُجُ مِنْ دَرِيرَةِ الْبَوْلِ» قَالَ «وَ الْمَدْيُ أَنَّهُ يَخْرُجُ مِنَ الْأَنفِ».

قوله : والودي ف منه الوضوء محمول على أنه إذا لم يكن قد استبرء من البول بما نذكره من بعد وخرج منه الودي فيجب عليه الوضوء لانه لا يخرج إلا ومعه شيء من البول لا ترى إلى قوله لانه يخرج من دريرة البول تنبئها على انه يكون معه البول ولو لا ذلك لما وجب منه إعادة الوضوء ، والذى يكشف عما ذكرناه .

As for the narration reported by Al-Hasan bin 'Ali bin Mahbub, from Ibn Sinan, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Three things come out from the urethra:

Semen (mani), for which a ritual bath (ghusl) is required.

Post-urinary discharge (wady), for which ablution (wudu') is required because it exits along with traces of urine.

Pre-seminal fluid (madhy), for which no ablution (wudu') is required; it is only like what exits from the nose."

[AL TUSI]

His statement: "As for wady, ablution (wudu') is required for it" is interpreted to mean when one has not performed istibra' (cleansing the urethra after urination), as we will explain later, and wady is discharged afterward. In such a case, ablution becomes obligatory because it does not exit except with some traces of urine.



Do you not see his statement: "because it exits along with traces of urine"? This indicates that it is accompanied by urine, and were it not for this, repeating ablution would not be necessary.

What clarifies what we have mentioned is the following (hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.20 • Al-Ibtisar, V.1 p.94 • Al-Wafi, V.6 p.267 • Wasail Al-Shia, V.1 p.280

◊ HADITH ◊

HADITH.50

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ الَّذِي يَكْشِفُ عَمَّا ذَكَرَنَا مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرُو عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَبُولُ ثُمَّ يَسْتَنْجِي ثُمَّ يَجْدِ بَعْدَ ذَلِكَ بَلَّا قَالَ «إِذَا بَالَ فَخَرَطَ مَا بَيْنَ الْمَقْعَدَةِ وَ الْأَنْتَيْنِ تَلَاثَ مَرَاتٍ وَ غَمَرَ مَا بَيْنَهُمَا ثُمَّ إِسْتَنْجَى فَإِنْ سَالَ حَتَّى يَبْلُغَ أَسْوَاقَ فَلَا يُبَالِي» .

ويدل على ذلك :

What clarifies what we have mentioned is the narration reported by Muhammad bin Ahmad bin Yahya, from Ya'qub bin Yazid, from Ibn Abi 'Umair, from Jamil bin Salih, from Abdul-Malik bin Amr, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: Regarding a man who urinates, then performs istinja' (washing), and afterward finds some wetness:

He ^{a.s} said: "If he urinates, then firmly presses (the area) between the anus and the testicles three times, and squeezes the area between them, then performs istinja', even if something flows afterward and reaches his thighs, he should not concern himself with it."

[AL TUSI]

And this indicates that (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.20 • Al-Ibtisar, V.1 p.94 • Al-Wafi, V.6 p.147 • Wasail Al-Shia, V.1 p.282

◊ HADITH ◊

HADITH.51

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ يَدْلُلُ عَلَى ذَلِكَ مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَنِ بْنِ الْحُسَنِ بْنِ أَبَانِ عَنْ الْحُسَنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَمْنَ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْوَدْيُ لَا يَنْفَضُ الْوُضُوءُ إِنَّمَا هُوَ بِمَنْزِلَةِ الْمَخَاطِ وَ الْبَرَاقِ» .

What supports this is what the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad bin Muhammad, from his father, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Hammad, from Hariz, from someone who narrated it to him from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Post-urinary discharge (wady) does not nullify ablution (wudu'); it is only like mucus or spittle."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.20



HADITH.52

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادُ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ قَالَ حَدَّيْنِي رَبِيعُ الشَّهَامُ وَ زُرَارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «إِنْ سَأَلْتَ مِنْ ذَكَرِكَ شَيْءٌ مِنْ مَدْيٍ أَوْ وَدْيٍ فَلَا تَغْسِلْهُ وَ لَا تَقْطَعْ لَهُ الْأَصْلَةَ وَ لَا تَنْفَضْ لَهُ الْوُضُوءُ إِنَّمَا ذَلِكَ يَمْثُلُ الْأَنْثَامَةَ وَ كُلُّ شَيْءٍ خَرَجَ مِنْكَ بَعْدَ الْوُضُوءِ فَإِنَّهُ مِنَ الْجَائِلِ».

And through the same chain of narration, from Al-Husayn bin Sa'id, from Hammad, from Hariz, who said: Zayd Al-Shahham, Zurara, and Muhammad bin Muslim narrated to me from Abu Abdullah ^{a.s} that he said: Imam ^{a.s} said: "If something like madhy (pre-seminal fluid) or wady (post-urinary discharge) flows from your private part, do not wash it, do not interrupt your prayer because of it, and do not renew your ablution (wudu'). It is only like spittle. Anything that exits from you after ablution is from the effects of bodily functions (al-haba'il)."

[REFERENCES] 5 • Tahdib Al-Ahkam, V.1 p.21 • Al-Ibtisar, V.1 p.94 • Al-Wafi, V.6 p.178

HADITH.53

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَينُ بْنِ سَعِيدٍ عَنْ أَبِي عُمَيْرٍ قَالَ حَدَّيْنِي يَعْقُوبُ بْنُ يَقْطِينَ قَالَ: سَأَلْتُ أَبَا الْحَسِنِ الرَّاضِيَ عَلَيْهِ السَّلَامُ - عَنِ الْأَرْجُلِ يُمْدِنِي وَ هُوَ فِي الْأَصْلَةِ مِنْ شَهْوَةٍ أَوْ مِنْ غَيْرِ شَهْوَةٍ قَالَ «الْمَدْيُ مِنْهُ الْوُضُوءُ».

قوله : المدعي منه الوضوء محمول على التعجب منه لا الاخبار فكانه من شهوته وظهوره في ترك الوضوء منه قال : هذا شيء يتوضأ منه!

(وأما القبلة ومس الفرج فانهما لا ينقضان الوضوء) والذي يدل على ذلك :

As for what was narrated by Al-Husayn bin Sa'id, from Ibn Abi 'Umair, who said: Ya'qub bin Yaqtin narrated to me, saying:

I asked Abu Al-Hasan Al-Ridha ^{a.s} about a man who experiences madhy (pre-seminal fluid) during prayer, whether due to arousal or not.

He ^{a.s} said: "For madhy, ablution (wudu') is required."

[AL TUSI]

The statement, "For madhy, ablution is required," is interpreted as an expression of astonishment, not as a report.

It is as if, due to its association with arousal and the expectation that it might require ablution, it was said in astonishment: "This is something that requires ablution?!"

As for kissing and touching the private parts, they do not nullify ablution.

The evidence for this is as follows (hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.21



HADITH.54

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسِينِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنَ مُحَمَّدٍ بْنَ عِيسَى عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَبْيَوْبَ وَ مُحَمَّدَ بْنَ أَبْيَ عَمَيْرٍ عَنْ جَمِيلَ بْنِ دَرَاجٍ وَ حَمَادَ بْنَ عُثْمَانَ عَنْ ذُرَّا زَوْهَرَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي الْقُبْلَةِ وَ لَا الْمُبَاشَرَةُ وَ لَا مَسْ أَفْرَجُ وُضُوءٌ».

What the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin 'Isa, from Al-Husayn bin Sa'id, from Fadalah bin Ayyub and Muhammad bin Abi 'Umair, from Jamil bin Darraj and Hammad bin 'Uthman, from Zurara, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "There is no ablution (wudu') required for kissing, physical intimacy, or touching the private parts."

[REFERENCES] Al-Kafi, V.3 p.37 • Man La Yahduruhu Al Faqih, V.1 p.64 • Tahdib Al-Ahkam, V.1 p.21 • Al-Ibtisar, V.1 p.87 • Al-Wafi, V.6 p.268 • Wasail Al-Shia, V.1 p.270

HADITH.55

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمَ قَالَ: قُلْثُ لَأْبِي جَعْفَرِ عَلَيْهِ السَّلَامُ مَا تَقُولُ فِي الرَّجُلِ يَتَوَضَّأُ ثُمَّ يَدْعُو جَارِيَتَهُ فَتَأْخُذُ بِيَدِهِ حَتَّى يَنْتَهِي إِلَى الْمَسْجَدِ فَلَئِنْ مَنْ عَذَنَا يَرْعُمُونَ أَنَّهَا الْمَلَامِسَةُ فَقَالَ «لَا وَاللَّهِ مَا بِذِكْرِكَ بَأْسٌ وَ رُبَّمَا فَعَلْتُهُ وَ مَا يَعْنِي بِهَذَا «أَوْ لَامْسَתُمُ النِّسَاءَ» إِلَّا الْمُوَاقَعَةُ دُونَ أَفْرَجِ».

Through the same chain of narration, from Al-Husayn bin Sa'id, from Ahmad bin Muhammad, from Aban bin 'Uthman, from Abu Maryam, who said:

I said to Abu Ja'far ^{a.s}: "What do you say about a man who performs ablution (wudu'), then calls his servant-girl, and she takes his hand and leads him to the mosque? Those among us claim that this is considered 'touching' (mulamasah)."

He ^{a.s} said: "By Allah ^(SWT), there is no harm in this, and I have done it myself. What is meant by the verse, 'or you touched women' (Surah An-Nisa 4:43), is not physical touch but sexual intercourse without penetration."

[REFERENCES] Tafsir Al-Ayyashi, V.1 p.243 • Tahdib Al-Ahkam, V.1 p.22 • Al-Ibtisar, V.1 p.87 • Al-Wafi, V.6 p.269 • Wasail Al-Shia, V.1 p.271 • Tafsir Al-Burhan, V.2 p.83 • Tafsir Al-Burhan, V.2 p.84 • Bihar Al-Anwar, V.77 p.220 • Tafsir Nur Al-Thaqalayn, V.1 p.485 • Kanz Al-Daqiq, V.3 p.415

HADITH.56

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا زَوَّاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ عَنِ ابْنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا
قَبَلَ الْرَّجُلُ الْمَرْأَةَ مِنْ شَهْوَةٍ أَوْ مَسْ فَرَجَهَا أَغَادَ الْوُضُوءَ».

فمحمول على الاستحباب ، أو على أنه يغسل يده وغسل اليد قد يسمى وضوءا على ما تقدم ، ويidel على هذا التأويل.

As for what was narrated by Al-Husayn bin Sa'id, from 'Uthman, from Ibn Muskan, from Abu Basir, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "If a man kisses a woman with desire or touches her private part, he should repeat his ablution (wudu')."

[AL TUSI]

This is interpreted as a recommendation (istihbab) or as referring to washing the hand, as washing the hand can be referred to as wudu', as previously explained.

The evidence supporting this interpretation is as follows (hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.22

HADITH.57

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ
الْأَصْفَارِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَالْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْأَقْاسِمِ بْنِ مُحَمَّدٍ
عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنْ رَجُلٍ مَسَّ
فَرْجٌ امْرَأَتِهِ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ وَإِنْ شَاءَ غَسَلَ يَدَهُ وَالْقُبْلَةُ لَا يَتَوَاضَّأُ مِنْهَا».

ويidel على القبلة خاصة.

What the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad bin Muhammad bin Al-Hasan bin Al-Walid, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin 'Isa and Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Al-Qasim bin Muhammad, from Aban bin 'Uthman, from Abdul-Rahman bin Abi Abdullah, from Abu Abdillah ^{a.s}, who said:

I asked Imam ^{a.s} about a man who touches his wife's private part.

Imam ^{a.s} said: "There is nothing upon him, but if he wishes, he may wash his hand. As for kissing, it does not require ablution (wudu')."

[AL TUSI]

And this specifically indicates the ruling regarding kissing.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.22 • Al-Ibtisar, V.1 p.88 • Al-Wafi, V.6 p.269 • Wasail Al-Shia, V.1 p.271 • Wasail Al-Shia, V.3 p.498



HADITH

HADITH.58[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ
 الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ إِبْرَاهِيمَ بْنِ مُسْكَانَ عَنْ الْحَلَّيِّ قَالَ: سَأَلْتُ
 أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقُبْلَةِ تَنْقُضُ الْوُضُوءُ قَالَ «لَا يَأْسٌ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad bin Muhammad bin Al-Hasan bin Al-Walid, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad bin Isa, from Al-Husayn bin Sa'id, from Safwan, from Ibn Muskan, from Al-Halabi, who said:

I asked Abu Abdillah ^{a.s} about whether a kiss invalidates ablution.

Imam ^{a.s} said: 'There is no harm in it.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.22

HADITH

HADITH.59[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ فَضَالَةَ عَنْ جَمِيلٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ فِي الْقُبْلَةِ وَ لَا مَسْأَلَةُ
 وَ لَا الْمُلَامَسَةُ وُضُوءٌ» .

And through this chain of narration, from Fadalah, from Jamil, from Zurara, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: 'There is no ablution required for a kiss, nor for touching the private parts, nor for physical contact.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.23 • Al-Wafi, V.6 p.270

HADITH

HADITH.60[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيْهِ بْنُ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ
 أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ مَسَ كَلْبًا فَلْيَتَوَضَّأْ» .

يريد به غسل اليدين حسب ما بيناه فيما تقدم ، يدل على ذلك :

And as for what was narrated by Muhammad bin Ali bin Mahbub, from Ahmad bin Muhammad, from Uthman bin Isa, from Abdullah bin Muskan, from Abi Basir, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: 'Whoever touches a dog, let him perform ablution.'"

[AL TUSI]

This refers to washing the hands, as we have explained earlier. This is indicated by the following (hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.23



HADITH.61

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَمْزَةِ الْحُسَنِيِّ
بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكَلِبِ يُصِيبُ شَيْئًا
مِنْ جَسَدِ الرَّجُلِ قَالَ «يَغْسِلُ الْمَكَانَ أَذْنِي أَصَابَهُ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Hammad, from Hariz, from Muhammad bin Muslim, who said:

I asked Abu Abdillah ^{a.s} about a dog that touches a part of a man's body.

Imam ^{a.s} said: 'He should wash the place that it touched.'

[REFERENCES] Al-Kafi, V.3 p.60 • Tahdib Al-Ahkam, V.1 p.23 • Tahdib Al-Ahkam, V.1 p.260 • Al-Ibtisar, V.1 p.90 • Al-Wafi, V.6 p.201 • Wasail Al-Shia, V.1 p.275 • Wasail Al-Shia, V.3 p.415 • Wasail Al-Shia, V.3 p.416

CHAPTER ON PURIFICATION FROM IMPURITIES

٢ - باب الطهارة من الاحداث

HADITH - ﴿

قال الشيخ أيده الله تعالى : (الطهارة المزيلة لحكم الاحداث على ضربين أحدهما غسل والآخر وضوء ، فالغسل من الجنابة وهي تكون بشيئين ، أحدهما إنزال الماء الدافق في النوم واليقظة وعلى كل حال والآخر بالجماع في الفرج سواء كان معه إنزال أو لم يكن ، والغسل من الحيض للنساء إذا انقطع الدم منه عنهن ، وفي الاستحاضة إذا غالب الدم عليهم ، وسأبین أحكام ذلك في موضعه إن شاء الله ، ومن النفاس عند آخره بانقطاع الدم منه ، والغسل للأموات من الناس واجب ، والغسل من مسهم على ما قد مناه أيضاً واجب .

وسيجيئي شرح هذا فيما بعد في الموضع الذي هو أليق به إن شاء الله تعالى ثم قال أيده الله تعالى : (وما سوى هذا من الاحداث المقدم ذكرها فالوضوء منه واجب دون الغسل).
فقد مضى بيان ذلك مستقصى.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"Purification that removes the state of ritual impurity is of two types:

One is ghusl (ritual washing) and the other is wudu (ablution).

Ghusl is required in the case of janabah (major ritual impurity), which occurs due to two things:

- One is the emission of seminal fluid, whether in sleep or wakefulness, and in all situations;
- Other is intercourse involving penetration, whether accompanied by emission or not.

Ghusl is also required for women after menstruation (hayd) when the bleeding ceases, and during excessive uterine bleeding (istihadah) when the blood overwhelms them.

I will explain the rulings regarding this in its appropriate place, if Allah ^(SWT) wills.

Additionally, ghusl is obligatory for postnatal bleeding (nifas) when the bleeding ends.

Ghusl is also obligatory for deceased humans and for those who touch them, as we have also explained.

The details of this will be clarified later in the appropriate section, if Allah ^(SWT), the Exalted, wills.

Then, the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

'As for the other forms of ritual impurities previously mentioned, wudu is obligatory for them and not ghusl.'

This has already been explained in detail."



CHAPTER ON ETIQUETTES OF CAUSES REQUIRING PURIFICATION

٣ - باب آداب الأحداث الموجبة للطهارات

HADITH 62 - 151

قال الشيخ أيده الله تعالى : (ومن أراد الغائط فليرتد موضعه يستتر فيه عن الناس بالحاجة ولبيط رأسه إن كان مكشوفا ليأمن بذلك من عبث الشيطان ومن وصول الرايحة الخبيثة إلى دماغه وهو سنة من سنن النبي صلى الله عليه وآله وفيه اظهار الحياة من الله تعالى لكترة نعمه على العبد وقلة الشكر منه).
فهذه ادب يستحب أن يستعملها الانسان وإن لم يعملاها فليس بمانع.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"Whoever intends to relieve themselves should choose a place where they are concealed from people due to their need and should cover their head if it is uncovered. This is to protect oneself from the mischief of Satan and from the foul odor reaching the brain.

This is a Sunnah of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, and it demonstrates modesty before Allah ^{SWT}, the Exalted, in recognition of His ^{SWT} numerous blessings upon the servant and the servant's lack of gratitude for them."

These are etiquettes that it is recommended for a person to observe. However, if one does not observe them, there is no sin upon them.

HADITH 62

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا ذَكَرَهُ مِنْ تَغْطِيَةِ الرَّأْسِ فَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ أَبِي عَنْ أَبِي عَنْ أَبِيهِ عَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَعْمَلُهُ إِذَا دَخَلَ الْكَنِيْفَ يُقَعِّدُ رَأْسَهُ وَيَقُولُ سِرًا فِي نَفْسِهِ - «بِسْمِ اللَّهِ وَبِاللَّهِ». .

ثم ذكر فقال : فإذا انتهى إلى المكان الذي يتخلى فيه قدم رجله اليسرى قبل اليمنى وقال (بسم الله وبالله أعود بالله من الرجس النجس الخبيث المخبث الشيطان الرجيم) ثم ليجلس ولا يستقبل فإنه يستحب ذلك للفرق بينه وبين دخول المسجد لأن المسجد لما كان من المواقع الشريفة استحب أن يوضع فيها أولاً بالعضو الشريف وهو الرجل اليمنى ، والخلاف بضد ذلك فاختير لها ادخال الرجل اليسرى.

ثم قال : وقل وذكر الدعاء.

As for what was mentioned about covering the head, the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Abi Abdullah, from Ali bin Asbat - or a man from him - from someone who narrated it from Abu Abdullah ^{a.s}:

(Narrator said) That Imam ^{a.s} would do such when entering the latrine.

Imam ^{a.s} would cover his head and say quietly to himself:

"In the name of Allah ^{SWT} and by Allah ^{SWT}."



[AL TUSI]

Then it was mentioned:

"When one reaches the place where they intend to relieve themselves, they should enter with their left foot before the right and say:

'In the name of Allah ^{SWT} and by Allah ^{SWT}, I seek refuge in Allah ^{SWT} from the filth, impurity, and defilement, and from the accursed devil.'

Then, let them sit and avoid facing the Qiblah, for this is recommended to distinguish it from entering the mosque. Since the mosque is among noble places, it is recommended to enter it with the noble part of the body first, which is the right foot. In contrast, the latrine is the opposite, so entering with the left foot was chosen."

Then he (Shaykh Al-Mufid) said: "Recite and mention the supplication."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.24

♦ HADITH ♦

HADITH.63

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَبْيَدُهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنُ قُولَوَيْهِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِنْدَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَنْدَ اللَّهِ عَلَيْهِ اسْلَامُ يَقُولُ: «إِذَا دَخَلْتَ الْمَحْرَجَ فَقُلْ - بِسْمِ اللَّهِ وَبِاللَّهِ الْأَكْبَرِ إِلَيَّ أَعُوذُ بِكَ مِنَ الْخَبِيرِ الْمُخْبِثِ الْرُّجُسِ الْجُنُسِ الْشَّيْطَانِ الْرَّجِيمِ وَإِذَا خَرَجْتَ فَقُلْ - بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي غَافَانِي مِنَ الْخَبِيرِ الْمُخْبِثِ وَأَمَاطَ عَنِي الْأَذَى وَإِذَا تَوَصَّلْتَ فَقُلْ - أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ الَّلَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَظَهِّرِينَ «وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» .

ثم قال: (ولا يستقبل القبلة ولا يستديرها ولكن يجلس على استقبال المشرق إن شاء أو المغرب). فالذى يدل على ذلك :

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, saying: Abu al-Qasim Ja'far bin Muhammad bin Qulawayh narrated to me, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from Muhammad bin Isa, from Yunus, from Mu'awiyah bin Ammar, who said:

I heard Abu Abdallah ^{a.s} say:

"When you enter the toilet, say: 'In the name of Allah ^{SWT} and by Allah ^{SWT}. O Allah ^{SWT}, I seek refuge in You from the foul, defiling, impure, filthy, accursed devil.'

And when you exit, say: 'In the name of Allah ^{SWT}, and all praise belongs to Allah ^{SWT}, who protected me from the foul, defiling things and removed harm from me.' And when you perform ablution, say: 'I bear witness that there is no god but Allah ^{SWT}. O Allah ^{SWT}, make me among those who repent and make me among those who purify themselves. And all praise belongs to Allah ^{SWT}, the Lord of all worlds.'"

[AL TUSI]

Then he (Shaykh Al-Mufid) said: "One should neither face the Qiblah nor turn their back to it but instead sit facing the east if they wish, or the west."

What indicates this is (following hadith):

[REFERENCES] Al-Kafi, V.3 p.16 • Tahdib Al-Ahkam, V.1 p.25 • Al-Wafi, V.6 p.114 • Wasail Al-Shia, V.1 p.306



HADITH.64

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdallah ^{saws} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مَا أَخْبَرَنِي بِهِ الْسَّيِّدُ أَيُّهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيِّ صَلَواتُ اللَّهِ عَلَيْهِ [صَلَواتُ اللَّهِ عَلَيْهِ خَلَقَ لِيَ الْنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] : «إِذَا دَخَلْتَ الْمَخْرَجَ فَلَا تَسْتَفِلْ أَقْبَلَةً وَ لَا تَسْتَدِرْهَا وَ لَكِنْ شَرِّفُوهَا أَوْ غَرِّبُوهَا» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad bin Al-Hasan bin Al-Walid, from his father, from Muhammad bin Yahya, from Muhammad bin Ali bin Mahbub, from Muhammad bin Al-Husayn, from Muhammad bin Abdulla bin Zurara, from Isa bin Abdulla Al-Hashimi, from his father, from his grandfather, from Imam Ali ^{a.s}, who said:

Imam Ali ^{a.s} said: The Prophet (may Allah ^{SWT} bless him and his family) said to me; 'When you enter the toilet, do not face the Qiblah nor turn your back to it, but instead turn to the east or the west.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.25 • Al-Wafi, V.6 p.108

HADITH.65

[SOURCE] Abu Muhammad Imam Hasan Ibn Ali al-Mujtaba ^{a.s}

وَ أَخْبَرَنِي الْسَّيِّدُ أَيُّهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ بْنَ إِدْرِيسَ جَمِيعاً عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ عَمَيْرَ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ أَوْ عَيْنِهِ رَفِعَةً قَالَ سُلِّلْ الْحَسَنُ بْنُ عَلَيٍّ عَلَيْهِ السَّلَامُ مَا حَدَّ الْأَغْرَيْطِ قَالَ لَا تَسْتَفِلْ أَقْبَلَةً وَ لَا تَسْتَدِرْهَا وَ لَكِنْ شَرِّفُوهَا أَوْ غَرِّبُوهَا .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, who said: Ahmad bin Muhammad bin Al-Hasan bin Al-Walid narrated to me, from his father, from Muhammad bin Yahya Al-Attar and Ahmad bin Idris, both of them, from Muhammad bin Ahmad bin Yahya, from Ya'qub bin Yazid, from Ibn Abi Umair, from Abdul Hamid bin Abi Al-'Ala or someone else (through an elevated chain), who said:

Al-Hasan bin Ali ^{a.s} was asked: 'What are the limits of relieving oneself?'

Imam ^{a.s} said: 'Do not face the Qiblah, do not turn your back to it, do not face the wind, and do not turn your back to it.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.26 • Tahdib Al-Ahkam, V.1 p.33 • Al-Ibtisar, V.1 p.47 • Al-Wafi, V.6 p.109 • Wasail Al-Shia, V.1 p.302



HADITH.66

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

فَأَمَّا الْحَدِيثُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ أَهْمَىمِ بْنِ أَبِي مَسْرُوقٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ أَرْرَضًا عَلَيْهِ الْسَّلَامُ وَفِي مَنْزِلِهِ كَنِيفٌ مُسْتَقْبِلُ الْقِبْلَةِ.

فمحمول على انه إذا بني على هذا الحد ولم يكن عن اختيار فلا يأس بالعقود عليه للضرورة ، مع أنه ليس في الخبر انه رأه في حال الغائط أو البول مستقبل القبلة أو مستديرها ، وإنما قالرأيت كنيفا في منزله بهذه الصفة ، ويجوز أن يكون قد عمل ذلك عن غير اذنه بأن يكون المنزل قد انتقل إليه وهو مبني على هذا الحد ، وهذا يسقط التعلق بهذا الخبر.

ثم قال الشیخ : (ولا ينبغي له أن يتکلم على الغائط إلا أن تدعوه ضرورة إلى ذلك أو يذكر الله تعالى في حمده أو يسمع ذكر الرسول فيصلی عليه وعلى أهل بيته وما أشبه ذلك مما يجب في كل حال).
فیدل على ذلك :

As for the narration reported by Muhammad bin Ali bin Mahbub from Al-Haytham bin Abi Masruq, from Muhammad bin Ismail, who said:

(Narrator said) "I entered upon Abu Al-Hasan Al-Ridha ^{a.s}, and in his house, there was a toilet facing the Qiblah."

[AL TUSI]

This is interpreted as being permissible if the structure was built in that manner without choice, and there is no issue in sitting there out of necessity.

Moreover, the narration does not mention that Imam ^{a.s} was seen relieving himself while facing or turning his back to the Qiblah. It merely states that a toilet in his house was observed to be in such a position.

It is possible that it was constructed without his consent, such as the house having been transferred to him with the toilet already built in that manner.

This invalidates reliance on this narration.

Then the Shaykh (Al-Mufid) said:

"It is not appropriate to speak while relieving oneself unless there is a necessity, or if one remembers Allah ^{SWT}, the Exalted, and praises Him ^{SWT}, or hears mention of the Prophet ^{saws} (may Allah ^{SWT} bless him and his family), in which case one should send blessings upon him and his family, or in similar situations that are obligatory in all circumstances."

What indicates this is (following narration):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.26



HADITH

HADITH.67[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ وَ أَخْمَدٌ
بْنُ عَبْدُوْنَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّبِيرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي تَجْرَانَ عَنْ حَمَادِ بْنِ عَيْسَى
عَنْ حَرَيْزٍ عَنْ رَّوَاهَةَ وَ مُحَمَّدٌ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ الْحَائِضُ وَ الْجَنِثُ يَقْرَأُونَ شَيْئًا قَالَ
«نَعَمْ مَا شَاءَ إِلَّا السُّجْدَةَ وَ يَذْكُرُانَ اللَّهَ تَعَالَى عَلَى كُلِّ حَالٍ».

قوله : ويذكران الله تعالى على كل حال يدل على ما ذكرناه من جواز ذكر الله تعالى على حال الغائط.

What was narrated to me by a group from Abu Muhammad Harun bin Musa, from Ahmad bin Muhammad bin Sa'id, from Ali bin Al-Hasan, and Ahmad bin Ubdun from Ali bin Muhammad bin Al-Zubayr, from Ali bin Al-Hasan, from Abdul Rahman bin Abi Najran, from Hammad bin Isa, from Hariz, from Zurara and Muhammad bin Muslim, from Abu Ja'far ^{a.s}, who said:

I asked Imam ^{a.s}: 'Can a menstruating woman or someone in the state of janabah (major ritual impurity) recite anything?'

Imam ^{a.s} said: 'Yes, as much as they wish, except for the (Ayat al-Sajdah³, verses requiring) prostration. They may remember Allah ^{SWT}, the Exalted, in all circumstances.'

[AL TUSI]

His ^{a.s} statement, "They may remember Allah ^{SWT}, the Exalted, in all circumstances," indicates what we have mentioned regarding the permissibility of remembering Allah ^{SWT}, the Exalted, even while relieving oneself.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.26 • Tahdib Al-Ahkam, V.1 p.129 • Al-Ibtisar, V.1 p.115 • Al-Wafi, V.6 p.424 • Wasail Al-Shia, V.1 p.312 • Wasail Al-Shia, V.2 p.216

HADITH

HADITH.68[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Hadith-E-Qudsi

وَ أَخْبَرَنِي أَخْمَدُ بْنُ عَبْدُوْنَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّبِيرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ حَكَمَ بْنِ
مُسْكِينٍ عَنْ أَبِي الْمُسْتَهْلِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ مُوسَى عَلَيْهِ السَّلَامُ قَالَ
يَا رَبِّ تَمَرُّ بِي حَالَاتٍ أَسْخَبَنِي أَنْ أَذْكُرَكَ فِيهَا فَقَالَ يَا مُوسَى ذِكْرِي عَلَى كُلِّ حَالٍ حَسَنٌ».

Ahmad bin Ubdun narrated to me from Ali bin Muhammad bin Al-Zubayr, from Ali bin Al-Hasan, from Ali bin Asbat, from Hakam bin Miskin, from Abu Al-Mustahil, from Sulayman bin Khalid, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: 'Indeed, Musa ^{a.s} said:

'O Lord, there are times when I feel ashamed to mention You in them'.

Allah ^{SWT} said: 'O Musa, remembering Me in all circumstances is good.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.27 • Awali Al-La'ali, V.2 p.190 • Al-Wafi, V.6 p.120 • Wasail Al-Shia, V.1 p.312 • Kulliyat Hadith Qudsi, V.1 p.136

³ Verses in the Qur'an that require a person to perform prostration upon recitation or hearing them; Surah al-Sajdah (32:15), Surah Fussilat (41:37), Surah al-Najm (53:62) and Surah al-'Alaq (96:19).



فاما كراهيۃ الكلام فقد روى ذلك :

[AL TUSI]

As for the disapproval of speaking while relieving oneself, it has been narrated:

◊ HADITH ◊

HADITH.69

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ أَوْ غَيْرِهِ عَنْ أَبِي الْحَسَنِ الرَّضا عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «نَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يُجِيبَ الرَّجُلُ أَخْرَوْهُ عَلَى الْقَائِطِ أَوْ يُكَلِّمُهُ حَتَّى يَفْرَغُ». [»]

ثم قال : (فإذا فرغ من حاجته وأراد الاستبراء فليمسح باصبعه الوسطي تحت اثنبيه إلى أصل القضيب مرتين أو ثلاثا ثم يضع مسبحته تحت القضيب وابهame فوقه ويمرها عليه باعتماد قوي من أصله إلى رأس الحشفة مرة أو مرتين أو ثلاثا ليخرج ما فيه من بقية البول). يدل على ذلك :

Muhammad bin Ahmad bin Yahya narrated from Ibrahim bin Hashim or someone else, from Safwan, from Abu Al-Hasan Al-Ridha ^{a.s}, who said:

Imam ^{a.s} said: 'The Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) forbade a man from responding to another person or speaking to him while relieving himself, until he has finished.'

[AL TUSI]

Then He said: "When he has finished his need and intends to perform istibra (cleansing after urination), he should wipe with his middle finger under his testicles to the base of the penis two or three times. Then he should place his forefinger under the penis and his thumb on top of it, pressing firmly from its base to the tip of the glans once, twice, or three times to expel any remaining urine."

What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.27 • Al-Wafi, V.6 p.120 • Wasail Al-Shia, V.1 p.309

◊ HADITH ◊

HADITH.70

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْسَنِي بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الرَّجُلِ يَئُولُ قَالَ يَئُثْرُهُ تَلَاثًا ثُمَّ إِنْ سَالَ حَتَّى يَبْلُغَ السَّاقَ فَلَا يُبَالِيِّ.

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Al-Husayn bin Sa'id and Muhammad bin Khalid Al-Barqi, from Muhammad bin Abi Umayr, from Hafs bin Al-Bakhtari, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: Regarding a man who urinates.

Imam ^{a.s} said: 'He should shake it three times, and then, even if something flows down to his leg, he should not worry about it.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.27 • Al-Ibtisar, V.1 p.48 • Al-Wafi, V.6 p.147 • Wasail Al-Shia, V.1 p.283



HADITH

HADITH.71[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَ أَخْبَرَنِي أَشْيَخُ أَيْدِهِ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْفَاقِلِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ [بَنِ] خَلْ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ رَجُلٌ بَالَّذِي لَمْ يَكُنْ مَعْهُ مَاءٌ قَالَ «يَغْصِرُ أَصْلَ ذَكْرِهِ إِلَى طَرِيقِ ذَكْرِهِ ثَلَاثَ عَصَرَاتٍ وَ يَنْثُرُ طَرِيقَهُ فَإِنْ خَرَجَ بَعْدَ ذَلِكَ شَيْءٌ فَلَا يَبْلُغُ أَبْيَالَهُ وَ لَكِنَّهُ مِنَ الْحَبَائِلِ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Abu Al-Qasim Ja'far bin Muhammad narrated to me, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Hammad, from Hariz, from Muhammad bin Muslim, who said:

I said to Abu Ja'far ^{a.s}: 'A man urinates and does not have water with him.'

Imam ^{a.s} said: 'He should squeeze the base of his penis to its tip three times, and then shake its tip. If anything comes out after that, it is not urine but rather from the habail (natural secretions or residual moisture).'

[REFERENCES] Al-Kafi, V.3 p.19 • Tahdib Al-Ahkam, V.1 p.28 • Tahdib Al-Ahkam, V.1 p.356 • Al-Ibtisar, V.1 p.49 • Al-Sarair, V.3 p.587 • Al-Wafi, V.6 p.147 • Wasail Al-Shia, V.1 p.320

HADITH

HADITH.72

[SOURCE] Implicit (or Unnamed)

فَأَمَّا مَا رَوَاهُ الصَّفَارُ عَنْ مُحَمَّدِ بْنِ عِيسَى قَالَ: كَتَبَ إِلَيْهِ رَجُلٌ هَلْ يَجُبُ الْوُضُوءُ مَمَّا خَرَجَ مِنَ الدُّكَرِ بَعْدَ الْإِسْتِبْرَاءِ فَكَتَبَ «نَعَمْ» .

فالوجه في هذا الخبر أن تحمله على ضرب من الاستحباب دون الوجوب. ثم قال أيده الله تعالى: وليهرق على يمينه من الماء قبل أن يدخلها في الاناء فيفسلها مرتين. فسنذكر الكلام عليه فيما بعد ان شاء الله تعالى. ثم قال: (ثم يولجها فيه يعني اليدي فيأخذ بها منه الماء للاستنجاء فيصب على مخرج النجو ويستنجي بيده اليسرى) فالذى يدل عليه :

As for what was narrated by Al-Saffar from Muhammad bin Isa, who said:

(Narrator said) "A man wrote to Imam ^{a.s} asking:

'Is it obligatory to perform wudu for what exits from the penis after istibra?'

Imam ^{a.s} wrote: 'Yes.'

[AL TUSI]

The interpretation of this narration is that it can be understood as a recommendation (mustahab), not an obligation (wajib).

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "He should pour water on his right hand before placing it into the vessel, washing it twice."

We will discuss this matter later, if Allah ^(SWT), the Exalted, wills.

Then he (Shaykh Al-Mufid) said: "Then he should insert it, meaning the hand, into the vessel to take water for cleansing (istinja), pouring it over the area where the filth exits, and cleanse it with his left hand."

What this indicates is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.28



◊ HADITH ♦

HADITH.73

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أُبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَسْتَثْجِي الرَّجُلُ يَتَمِّيْنَهُ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Abu Al-Qasim Ja'far bin Muhammad narrated to me, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from Muhammad bin Isa, from Yunus, from some of our companions, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: 'The Messenger of Allah ^(SWT) (may Allah ^(SWT) bless him and his family) forbade a man from performing istinja (cleansing after relieving oneself) with his right hand.'

[REFERENCES] Al-Kafi, V.3 p.17 • Tahdib Al-Ahkam, V.1 p.28 • Al-Wafi, V.6 p.124 • Wasail Al-Shia, V.1 p.321

◊ HADITH ♦

HADITH.74

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ يَهْدَا الْإِسْنَادَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «الْإِسْتِثْجَاءُ بِالْيَمِينِ مِنْ أَجْفَاءِ».

ثم قال أيده الله تعالى : (حتى تزول التجasse) ولم يحدد فالذى يدل عليه :

And through this chain of narration, from Ali bin Ibrahim, from his father, from Al-Nawfali, from Al-Sakuni, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: 'Performing istinja (cleansing) with the right hand is an act of rudeness.'

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"Until the impurity is removed," without specifying a limit.

What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.28 • Al-Wafi, V.6 p.125 • Wasail Al-Shia, V.1 p.321 • Wasail Al-Shia, V.1 p.321 • Bihar Al-Anwar, V.77 p.209 • Mustadrak Al Wasail, V.1 p.261

◊ HADITH ♦

HADITH.75

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغَيْرَةِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامِ قَالَ: قُلْتُ لِلإِسْتِثْجَاءِ حَدْ قَالَ «لَا حَدَّ يَنْقَى مَا ثَمَّةَ» قُلْتُ فَإِنَّهُ يَنْقَى مَا ثَمَّةَ وَ يَبْيَقِي الْرَّيْحَ قَالَ «الْرَّيْحُ لَا يُنْظَرُ إِلَيْهَا».

ثم قال : (وبختم بغسل مخرج البول من ذكره).

فالذى يدل عليه ،



CHAPTER ON ETIQUETTES OF CAUSES REQUIRING PURIFICATION

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Al-Mughirah, from Abu Al-Hasan ^{a.s}, who said:

I asked: 'Is there a limit for istinja (cleansing)?'

Imam ^{a.s} said: 'No, it is until the area is clean.'

I asked: 'What if the area is clean but the odor remains?'

Imam ^{a.s} said: 'The odor is not considered (to be criteria for needing cleansing).'

[AL TUSI]

Then he (Shaykh Al-Mufid) said:

"And one should finish by washing the outlet of urine from his penis."

What indicates this is (following hadith):

[REFERENCES] Al-Kafi, V.3 p.17 • Tahdib Al-Ahkam, V.1 p.28 • Al-Wafi, V.6 p.124 • Wasail Al-Shia, V.1 p.322

- Wasail Al-Shia, V.3 p.439

◊ HADITH ♦

HADITH.76

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْأَقْاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ أَخْمَدَ بْنِ إِذْرِيزٍ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَةِ بْنِ صَدَقَةَ عَنْ عَمَارِ السَّابَابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الرَّجُلِ إِذَا أَرَادَ أَنْ يَسْتَنْجِي بِأَيِّمَا يَبْدَا بِالْمَفْعَدَةِ أَوْ بِالْأَخْلِيلِ فَقَالَ «بِالْمَفْعَدَةِ ثُمَّ بِالْأَخْلِيلِ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Abu Al-Qasim Ja'far bin Muhammad narrated to me, from Muhammad bin Ya'qub, from Ahmad bin Idris, from Muhammad bin Ahmad, from Ahmad bin Al-Hasan bin Ali, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar Al-Sabati, from Abu Abdallah ^{a.s}, who said:

I asked Imam ^{a.s} about a man who wants to perform istinja (cleansing); which should he begin with - the anus or the penis?

Imam ^{a.s} said: 'With the anus, then the penis.'

[REFERENCES] Al-Kafi, V.3 p.17 • Tahdib Al-Ahkam, V.1 p.29 • Al-Wafi, V.6 p.123

ثم قال أيده الله تعالى : (إِذَا فَرَغَ مِنِ الْاسْتِنْجَاءِ فَلِيَقُمْ وَلِيَمْسِحْ بِيَدِهِ الْيَمْنَى بِطْنَهِ وَلِيَقُلْ) وَذَكَرَ الدَّعَائِينَ ، أَوْلَاهُمَا قَدْ تَقدَّمَ الْخَبَرُ فِيهِ ، وَالثَّانِي .

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"When he finishes istinja, he should stand and wipe his abdomen with his right hand and say," mentioning two supplications - the first of which has already been discussed, and the second: (following hadith)".



HADITH.77

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

أَخْبَرَنِي بِهِ أَشْيَخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ عَلَيٍّ عَلَيْهِمُ الْسَّلَامُ : «أَنَّهُ كَانَ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ - «الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي لَذَّتَهُ وَ أَبْقَى فُوْتَهُ فِي جَسَدِي وَ أَخْرَجَ عَنِي أَذَادَ يَا لَهَا مِنْ نِعْمَةٍ ثَلَاثَةً » .

ثم قال : (و يقدم رجله اليمنى قبل اليسرى لخروجه إن شاء الله تعالى).

فذكر ذلك للفرق الذي تقدم ذكره بين الخروج من المساجد والخروج من الخلاء.

ثم قال : ولا يجوز التغوط على شطوط الانهار لأنها موارد الناس للشرب والطهارة ، ولا يجوز أن يفعل فيها ما يتاذون به ، ولا يجوز التغوط على جواد الطرق ولا في أفنية الدور ، ولا يجوز تحت الاشجار المتمرة ، ولا في الموضع التي ينزلها المسافرون ولا في أفنية البيوت ، ولا يجوز في مجاري المياه ولا في الماء الراكد.

فالذي يدل على هذا.

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Muhammad bin Yahya, from Muhammad bin Ali bin Mahbub, from Al-Abbas, from Abdullah bin Al-Mughira, from Abdullah bin Maymun Al-Qaddah, from Abu Abdullah, from his forefathers, from Imam Ali ^(a.s), that:

(Narrator said) When Imam Ali ^(a.s) exited the toilet, He ^(a.s) would say:

'Praise be to Allah ^(SWT), who provided me with its pleasure, kept its strength in my body, and removed its harm from me. What a blessing it is!'

Imam ^(a.s) would repeat this three times.

[AL TUSI]

Then he (Shaykh Al-Mufid) said:

"And when exiting, he should step out with his right foot before the left, if Allah ^(SWT), the Exalted, wills."

This was mentioned to highlight the difference, as previously noted, between exiting the mosque and exiting the toilet.

Then he (Shaykh Al-Mufid) said:

"It is not permissible to defecate on the banks of rivers, as they are places where people gather for drinking and purification, nor is it permissible to do anything there that would cause harm to them.

It is also not permissible to defecate on public pathways, in the courtyards of houses, under fruit-bearing trees, in places frequented by travelers, or near residential areas. Similarly, it is not permissible in water streams or stagnant water."

What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.29 • Tahdib Al-Ahkam, V.1 p.351 • Al-Wafi, V.6 p.116 • Wasail Al-Shia, V.1 p.307



◊ HADITH ◊

HADITH.78

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِذْرِيسَ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمَ بْنِ حَمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «قَالَ رَجُلٌ لِغَلِيِّ بْنِ الْحُسَيْنِ صَلَواتُ اللَّهِ عَلَيْهِمَا [صَلَواتُ اللَّهِ عَلَيْهِ خَلَّ] أَيْنَ يَتَوَضَّأُ الْغُرَبَاءُ فَقَالَ «يَتَقَبَّلُهُ اللَّهُ وَأَيْنَ مَوَاضِعُ الْلُّغْنِ قَالَ أَبْوَابُ الدُّورِ» . »

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Abu Al-Qasim Ja'far bin Muhammad narrated to me, from Muhammad bin Ya'qub, from Ahmad bin Idris, from Muhammad bin Abdul Jabbar, from Safwan bin Yahya, from Asim bin Humayd, from Abu Abdullah ^{a.s}, who said:

A man asked Ali bin Al-Husayn ^{a.s}: 'Where should strangers perform ablution?'

Imam ^{a.s} replied: 'They should avoid the banks of rivers, public thoroughfares, beneath fruit-bearing trees, and places of cursing.'

Imam ^{a.s} was asked: 'What are places of cursing?'

Imam ^{a.s} said: 'The entrances of houses.'

[REFERENCES] Al-Kafi, V.3 p.15 • Man La Yahduruhu Al Faqih, V.1 p.25 • Ma'ani Al-Akhbar, V.1 p.368 • Tahdib Al-Ahkam, V.1 p.30 • Al-Wafi, V.6 p.106 • Wasail Al-Shia, V.1 p.324 • Bihar Al-Anwar, V.77 p.171

◊ HADITH ◊

HADITH.79

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ رَفِعَهُ قَالَ: حَرَجَ أَبُو حَيْنَةَ مِنْ عِنْدِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَبُو الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَائِمٌ وَهُوَ غَلَامٌ فَقَالَ لَهُ أَبُو حَيْنَةَ يَا غَلَامُ أَيْنَ يَصْعَبُ الْغَرِيبُ بِتَلَدُّكُمْ فَقَالَ «اجْتَبِ أَفْيَةَ الْمَسَاجِدِ وَشَطْوَطِ الْأَنْهَارِ وَمَسَاقِطِ الْمَمَارِ وَمَنَازِلِ الْزَّوَالِ وَلَا تَسْتَغْفِلِ الْأَقْبَلَةَ بِغَائِطِهِ وَلَا بَوْلِ وَإِرْفَعْ تُوبَكَ وَضَعْ حَيْثُ شِئْتَ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Abu Al-Qasim Ja'far bin Muhammad narrated to me, from Muhammad bin Ya'qub, from Ali bin Ibrahim, through an elevated chain, who said:

Abu Hanifa left the presence of Abu Abdullah ^{a.s}, and Abu Al-Hasan Musa ^{a.s}, who was still a young boy, was standing.

Abu Hanifa said to him (Imam Al Kadhim): 'O boy, where should a stranger relieve himself in your town?'

Imam ^{a.s} replied: 'Avoid the courtyards of mosques, the banks of rivers, beneath fruit-bearing trees, places frequented by travelers, and do not face the Qiblah when defecating or urinating. Lift your garment, and then relieve yourself wherever you wish.'

[REFERENCES] Al-Kafi, V.3 p.16 • Tahdib Al-Ahkam, V.1 p.30 • Al-Wafi, V.6 p.107 • Wasail Al-Shia, V.1 p.301

• Wasail Al-Shia, V.1 p.324 • Bihar Al-Anwar, V.48 p.114 • Awalim Al-Uloom, V.21 p.310



HADITH

HADITH.80

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَ أَخْبَرَنِي أَحْمَدُ بْنُ عَبْدُونَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ بْنِ مُحَمَّدٍ بْنِ الْأَزْبَرِ عَنْ الْحُسَينِ بْنِ عَنْ عَبْدِ الْمَلِكِ الْأَوْدِيِّ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادِ الْكَذْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَاهُ : «ثَلَاثَةٌ مَنْ فَعَلَهُنَّ مَلْعُونٌ الْمُتَغَوِّطُ فِي ظِلِّ النَّذَالِ وَ الْمَانِعُ الْمَاءَ الْمُنْتَابَ وَ سَادُ الْطَّرِيقَ الْمَسْلُوكُ».

What was narrated to me by Ahmad bin Ubdun, from Abu Al-Hasan Ali bin Muhammad bin Al-Zubayr, from Al-Husayn bin Abdul Malik Al-Awdi, from Al-Hasan bin Mahbub, from Ibrahim bin Abi Ziyad Al-Karkhi, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: The Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) said:

'Three types of people are cursed: one who relieves himself in the shade used by travelers, one who withholds water from passersby, and one who blocks a commonly used pathway.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.30

HADITH

HADITH.81

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ الْأَصْفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبْيَانٍ جَمِيعاً عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ رَبِيعٍ عَنْ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : «لَا بَأْسَ إِنَّ يَبْيُولَ الرَّجُلُ فِي الْمَاءِ الْجَارِيِّ وَ كُرْهَةُ أَنْ يَبْيُولَ فِي الْمَاءِ الْأَرَاكِدِ» .

ثم قال ايده الله تعالى : (وإذا دخل الانسان دارا قد بني فيها مقعد للغائط على استقبال القبلة أو استديارها لم يضره ذلك وإنما يكره ذلك في الصحاري والمواضع التي يمكن فيها الانحراف عن القبلة). وقد مضى بيانه فيما تقدم.
ثم قال : (وإذا كان في يد الانسان اليسرى خاتم على فصه اسم من أسماء الله تعالى أو خاص أسماء أنبيائه).
يعنى انه لو كان اسمها وافق اسم نبي من أنبياء الله تعالى ولم يقصد بذلك اسم النبي صلى الله عليه وآله والائمة عليهم السلام لم يجب نزعه.

ثم قال : (والائمة عليهم السلام فليزنزعه عند الاستنجاء ولا يباشر به النجاسة وللينزهه عن ذلك تعظيميا لله تعالى ولا وليانه عليهم السلام (بدل عليه :

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, who said: Ahmad bin Muhammad bin Al-Hasan bin Al-Walid narrated to me, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Ahmad bin Muhammad and Al-Husayn bin Al-Hasan bin Aban, both of them, from Al-Husayn bin Sa'id, from Hammad, from Rabi'i, from Al-Fudayl, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: 'There is no harm in a man urinating in running water, but it is disliked to urinate in stagnant water.'



[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If a person enters a house where a toilet has been constructed facing the Qiblah or with its back toward it, it does not harm him. This is only disliked in open areas and places where one can avoid facing or turning their back to the Qiblah." This has already been explained earlier.

Then he (Shaykh Al-Mufid) said:

"If a person is wearing a ring on their left hand, and the ring's gemstone bears the name of Allah ^{SWT}, the Exalted, or specific names of His prophets."

This means that if the name happens to match the name of a prophet of Allah ^{SWT}, the Exalted, but was not intended as the name of that prophet or as the name of the Prophet (may Allah ^{SWT} bless him and his family) or the Imams ^{a.s}, then it is not obligatory to remove it.

Then he (Shaykh Al-Mufid) said:

"If it is the name of the Imams ^{a.s}, they should remove it during istinja (cleansing) and should not let it come into contact with impurity. It should be kept away from such situations out of reverence for Allah ^{SWT}, the Exalted, and His chosen ones ^{a.s}."

What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.31 • Tahdib Al-Ahkam, V.1 p.43 • Al-Ibtisar, V.1 p.13 • Al-Wafi, V.6 p.113 • Wasail Al-Shia, V.1 p.143



HADITH.82

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَخْمَدَ بْنِ إِدْرِيسٍ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَّارٍ أَسَابِاطِي عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «لَا يَمْسِسُ الْجُنُبُ بِرَهْمًا وَ لَا دِينَارًا عَلَيْهِ إِسْمُ اللَّهِ وَ لَا يَسْتَثْجِي وَ عَلَيْهِ خَاتَمٌ فِيهِ إِسْمُ اللَّهِ وَ لَا يُجَامِعُ وَ هُوَ عَلَيْهِ وَ لَا يَدْخُلُ الْمَخْرَجَ وَ هُوَ عَلَيْهِ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Al-Hasan bin Ali bin Faddal, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar Al-Sabati, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: 'A person in a state of janabah (major ritual impurity) should not touch a dirham or dinar that has the name of Allah ^{SWT} on it, nor should he perform istinja (cleansing) while wearing a ring that has the name of Allah ^{SWT} on it. He should not engage in intercourse while wearing it, nor should he enter the toilet while wearing it.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.31 • Al-Ibtisar, V.1 p.48 • Al-Wafi, V.6 p.125 • Wasail Al-Shia, V.1 p.331



HADITH.83

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

فَأَمَّا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ وَهْبِ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: «كَانَ نَقْشُ خَاتَمِ أَبِي الْعَزَّةِ لِلَّهِ جَمِيعًا وَ كَانَ فِي يَسَارِهِ يَسْتَنْجِي بِهَا وَ كَانَ نَقْشُ خَاتَمِ أَمِيرِ الْمُؤْمِنِيْنَ عَلَيْهِ السَّلَامِ الْمُلْكُ لِلَّهِ وَ كَانَ فِي يَمِيدِهِ أَيْسِرَى يَسْتَنْجِي بِهَا» .

فهذا الخبر محمول على التقية لأن راويه وهب بن وهب وهو عامي متروك العمل بما يختص بروايته ، على ان ما قدمناه من آداب الطهارة وليس من واجباتها.

As for what was narrated by Ahmad bin Muhammad from Al-Barqi, from Wahb bin Wahb, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: 'The inscription on the ring of my father (Imam Al Baqir ^{a.s}) was "All glory belongs to Allah ^{SWT} entirely," and it was on his left hand, with which he performed istinja (cleansing).

The inscription on the ring of Commander of the Faithful ^{a.s} was "The sovereignty belongs to Allah ^{SWT}," and it was on his left hand, with which he performed istinja.'

[AL TUSI]

This narration is interpreted as being based on taqiyyah (dissimulation), as its narrator, Wahb bin Wahb, is a Sunni whose narrations are considered unreliable.

Furthermore, what we have mentioned earlier pertains to the etiquette of purification and not its obligations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.31 • Al-Ibtisar, V.1 p.48 • Al-Wafi, V.6 p.126 • Wasail Al-Shia, V.1 p.332

HADITH.84

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبْيَانِ بْنِ عُثْمَانَ عَنْ أَبِي الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: قُلْتُ لَهُ أَرْجُلُ يُرِيدُ الْخَلَاءَ وَ عَلَيْهِ خَاتَمٌ فِيهِ إِسْمُ اللَّهِ تَعَالَى فَقَالَ «مَا أُحِبُّ ذَلِكَ» قَالَ فَيَكُونُ إِسْمُ مُحَمَّدٍ قَالَ لَا يَأْسَ بِهِ .

فلا ينافي ما قلناه لأن قوله عليه السلام لا يأس به إذا كان عليه اسم محمد صلى الله عليه وآله إنما اجازه لمن يدخل الخلاء وذلك معه ولم يجزه أن يستنجي بذلك في يده بباشر به النجاست.

As for what was narrated by Muhammad bin Ahmad bin Yahya, from Sahl bin Ziyad, from Ali bin Al-Hakam, from Aban bin Uthman, from Abu Al-Qasim, from Abu Abdillah ^{a.s}, who said:

I asked Imam ^{a.s}: 'A man wants to relieve himself, and he is wearing a ring with the name of Allah ^{SWT}, the Exalted, on it.'

Imam ^{a.s} said: 'I do not like that.'

I asked: 'What if it has the name Muhammad ^{saws} on it?'

Imam ^{a.s} said: 'There is no harm in that.'



[AL TUSI]

This does not contradict what we have stated because his statement ^{a.s}, "There is no harm in it if it bears the name Muhammad," permits wearing the ring while entering the toilet, but does not permit using it to perform istinja (cleansing) while it is on the hand, thereby coming into contact with impurity.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.32 • Al-Ibtisar, V.1 p.48 • Al-Wafi, V.6 p.121 • Wasail Al-Shia, V.1 p.332

ثم قال أيده الله تعالى : (ولا يجوز السواك والانسان على حال الفائط حتى ينصرف منه) يدل على ذلك :

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"It is not permissible to use a miswak (tooth-stick) while a person is relieving themselves, until they finish."

What indicates this is (following hadith):

◊ HADITH ◊

HADITH.85

[SOURCE] Implicit (or Unnamed)

ما أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى وَأَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ عَلَيِّ بْنِ سُلَيْمانَ عَنْ الْحَسَنِ بْنِ أَشْيَمَ قَالَ: «أَكُلُّ الْأَشْتَانِ يُذَبِّيُ الْبَدَنَ وَأَتَدْلُكُ بِالْخَرَفِ يُنْلِيُ الْجَنَدَ وَالسَّوَاكُ فِي الْخَلَاءِ يُورِثُ الْبَخْرَ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, who said: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Muhammad bin Yahya and Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Abu Abdullah, from Ali bin Sulayman, from Al-Hasan bin Ashyam, who said:

Imam ^{a.s} said: 'Eating ushnana (a cleansing herb) melts the body, rubbing with pottery fragments wears out the body, and using a miswak (tooth-stick) in the toilet causes bad breath.'

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.52 • Tahdib Al-Ahkam, V.1 p.32 • Makarim Al-Akhlaq, V.1 p.48 • Makarim Al-Akhlaq, V.1 p.51 • Al-Wafi, V.6 p.122 • Wasail Al-Shia, V.1 p.337 • Bihar Al-Anwar, V.73 p.135 • Bihar Al-Anwar, V.73 p.138

ثم قال أيده الله تعالى : (ومن أراد البول فليترد موضعها ويتجنب الأرض الصلبة فانها ترده عليه).

فيدل عليه.

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If one intends to urinate, they should select a suitable place and avoid hard ground, as it causes splashing back onto them."

What indicates this is (following hadith):



HADITH.86

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: إِنَّ مَعَ الْرِّضَا عَلَيْهِ أَسْلَامٌ فِي سَفْحِ جَبَلٍ فَلَمَّا كَانَ آخِرُ الْلَّيلِ قَامَ فَتَتَحَرَّ وَصَارَ عَلَى مَوْضِعِ مُرْتَفِعٍ فَبَالَ وَتَوَاضَّأَ وَقَالَ «مِنْ فِقْهِ الرَّجُلِ أَنْ يَرْتَادَ لِمَوْضِعِ بَوْلِهِ وَبَسْطَ سَرَاوِيلَهُ وَقَامَ عَلَيْهِ وَصَلَّى صَلَةَ الْلَّيلِ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Yahya, from Muhammad bin Ali bin Mahbub, from Ahmad bin Muhammad, from Sa'id bin Janah, from some of our companions, from Sulayman Al-Ja'fari, who said:

(Narrator said) I spent the night with Imam Al-Ridha ^{a.s} at the base of a mountain. Toward the end of the night, Imam ^{a.s} rose, moved to an elevated spot, urinated, performed wudu (ablution), and said:

'Part of a person's understanding is to carefully select the place where they urinate.' Imam ^{a.s} then spread out his trousers, stood to pray, and performed the Night Prayer (Salat al-Layl).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.33 • Al-Wafi, V.6 p.105 • Wasail Al-Shia, V.1 p.338

HADITH.87

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلَيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَشَدَّ النَّاسِ ثُوقِيًّا عَنْ أَبَوِلٍ كَانَ إِذَا أَرَادَ الْبَوْلَ يَعْمَدُ إِلَى مَكَانٍ مُرْتَفِعٍ مِنَ الْأَرْضِ أَوْ إِلَى مَكَانٍ مِنَ الْأَمْكَنَةِ يَكُونُ فِيهِ الْثَرَابُ الْكَثِيرُ كَرَاهِيَّةٌ أَنْ يَنْضَحَ عَلَيْهِ الْبَوْلُ».

ثم قال : (ولا يستقبل الريح ببولي فانها تعكسه فترده على جسده وتيابه).

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Ali bin Isma'il, from Safwan, from Abdullah bin Muskan, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: 'The Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) was the most cautious of people regarding urination.

When He ^{saws} intended to urinate, He ^{saws} would go to an elevated spot of land or to a place with a lot of soil, to avoid the urine splashing back onto him.'

[AL TUSI]

Then he (Shaykh Al-Mufid) said:

"One should not face the wind while urinating, as it may blow the urine back onto their body and clothes."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.22 • 'Ilal Al-Shara'i, V.1 p.278 • Tahdib Al-Ahkam, V.1 p.33 • Al-Wafi, V.6 p.105 • Wasail Al-Shia, V.1 p.338 • Bihar Al-Anwar, V.77 p.168



HADITH.88

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ: أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَأَخْمَدَ بْنِ إِذْرِيسَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ أَوْ غَيْرِهِ رَفِعَهُ قَالَ: سُئِلَ الْحَسَنُ بْنُ عَلَيٍ عَلَيْهِمَا السَّلَامُ: مَا حَدُّ الْفَائِطِ؟ قَالَ: لَا تَسْتَدِيرْهَا وَلَا تَسْتَقْبِلَ الرِّيحَ وَلَا تَسْتَدِيرْهَا.

ثم قال أيده الله تعالى : (ولا يجوز البول في الماء الجاري واجتنابه أفضل). والذي يدل عليه :

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, who said: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Muhammad bin Yahya and Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Ya'qub bin Yazid, from Abdul Hamid bin Abi Al-'Ala or someone else (through an elevated chain), who said:

Al-Hasan bin Ali ^{a.s} was asked: 'What are the limits for relieving oneself?'

Imam ^{a.s} said: 'Do not face the Qiblah, do not turn your back to it, do not face the wind, and do not turn your back to it.'

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"It is not permissible to urinate in stagnant water," as was previously mentioned.

Then he (Shaykh Al-Mufid) said:

"There is no harm in urinating in running water, though avoiding it is better."

What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.34 • Al-Ibtisar, V.1 p.13 • Al-Wafi, V.6 p.113 • Wasail Al-Shia, V.1 p.143

HADITH.89

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ وَالْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبْيَانَ عَنْ سَعِيدِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ: سَأَلَهُ عَنِ الْمَاءِ الْجَارِيِ يُبَالُ فِيهِ قَالَ لَا بَأْسَ .

ويدل على أن الاجتناب منه أفضل

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, who said: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Muhammad bin Al-Hasan, from Ahmad bin Muhammad and Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Uthman, from Sama'ah, who said:

I asked Imam ^{a.s} about urinating in running water.

Imam ^{a.s} said: 'There is no harm in it.'

[AL TUSI]

This indicates that it is permissible, but avoiding it is better.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.34 • Al-Ibtisar, V.1 p.13 • Al-Wafi, V.6 p.113 • Wasail Al-Shia, V.1 p.143



HADITH.90

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا أَخْبَرَنِي بِهِ الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلَيٌّ بْنِ مَحْبُوبٍ عَنْ عَلَيٌّ بْنِ الرَّيَّانِ عَنْ الْحُسَينِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَسْمَعِ عَنْ أَبِيهِ عَنِيدَ اللَّهُ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : «إِنَّهُ نَهَى أَنْ يَبُولَ الرَّجُلُ فِي الْمَاءِ الْجَارِيِّ إِلَّا مِنْ ضَرُورَةٍ» وَ قَالَ «إِنَّ لِلْمَاءِ أَهْلًا».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Muhammad bin Yahya, from Muhammad bin Ali bin Mahbub, from Ali bin Al-Rayyan, from Al-Husayn, from some of his companions, from Misma', from Abu Abdallah ^{a.s}, who said:

Commander of the Faithful ^{a.s} said: 'It has been forbidden for a man to urinate in running water except out of necessity.'

And Imam ^{a.s} said: 'Water (also) has inhabitants.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.34 • Al-Ibtisar, V.1 p.13 • Al-Wafi, V.6 p.112 • Wasail Al-Shia, V.1 p.341

ثم قال : (ولا يجوز لاحد أن يستقبل بفرجه قرصي الشمس والقمر في بول ولا في غائط).

والذي يدل عليه.

[AL TUSI]

Then he (Shaykh Al-Mufid) said:

"It is not permissible for anyone to face the discs of the sun or the moon with their private parts, whether during urination or defecation."

What indicates this is (following hadith):

HADITH.91

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا أَخْبَرَنِي بِهِ الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلَيٌّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ الْبَرْقِيِّ عَنْ الْسَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَسْتَقِبِلُ الْأَرْجُلُ الشَّمْسَ وَ الْقَمَرَ بِفَرْجِهِ وَ هُوَ يَبُولُ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, who said: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Muhammad bin Yahya, from Muhammad bin Ali bin Mahbub, from Ahmad Al-Barqi, from Al-Nawfali, from Al-Sakuni, from Imam Ja'far Al-Sadiq ^{a.s}, from his father Imam Al-Baqir ^{a.s}, from his forefathers ^{a.s}, who said:

Imam ^{a.s} said: The Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) forbade a man from facing the sun or the moon with his private parts while urinating.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.34 • Al-Wafi, V.6 p.111 • Wasail Al-Shia, V.1 p.342



◊ HADITH ◊

HADITH.92

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ حَمَادٍ بْنِ رَبِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهْلِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ : لَا يَبُولُنَّ أَحَدُكُمْ فَرْجُهُ بَادٍ لِلْقَمَرِ يَسْتَقْبِلُ بِهِ .

And through this chain of narration, from Muhammad bin Ali bin Mahbub, from Muhammad bin Al-Husayn, from Muhammad bin Hammad bin Zayd, from Abdulla bin Yahya Al-Kahili, from Abu Abdulla ^{a.s}, who said: Imam ^{a.s} said: The Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) said: 'None of you should urinate while their private parts are exposed to the moon, facing it.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.34 • Al-Wafi, V.6 p.112 • Wasail Al-Shia, V.1 p.342

ثم قال : (وأدنى ما يجزيه لطهارته من البول أن يغسل موضع خروجه بالماء بمثلي ما عليه من البول وفي الإساغ للطهارة منه ما زاد على ذلك من القدر).

[AL TUSI]

Then he (Shaykh Al-Mufid) said:

"The minimum required for purification from urine is to wash the place of its exit with twice the amount of water compared to the urine present on it. For thorough purification (isbagh), using more water than this amount is preferred."

◊ HADITH ◊

HADITH.93

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَخْبَرَنِي إِبْرَاهِيمُ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقِ الْنَّهْدَى عَنْ مَرْوَةِ بْنِ عَبَيْدِ عَنْ نَشِيفَةِ بْنِ صَالِحٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَأَلْتُهُ كَمْ يُجْزِي مِنَ الْمَاءِ فِي الْإِسْتِنْجَاءِ مِنَ الْبَوْلِ فَقَالَ «يُمْثَلِي مَا عَلَى الْحَشْفَةِ مِنَ الْبَلَلِ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, who said: Ahmad bin Muhammad narrated to me, from his father, from Sa'd bin Abdulla, from Al-Haytham bin Abi Masruq Al-Nahdi, from Marwak bin Ubayd, from Nasheet bin Salih, from Abu Abdulla ^{a.s}, who said:

I asked Imam ^{a.s}: 'How much water is sufficient for istinja (cleansing) from urine?'

Imam ^{a.s} said: 'Twice the amount of moisture present on the glans.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.35 • Al-Ibtisar, V.1 p.49 • Al-Wafi, V.6 p.127 • Wasail Al-Shia, V.1 p.344



HADITH.94

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَالْحَبْرُ الَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَيَقْوَبَ بْنِ يَزِيدَ عَنْ مَزُوكَ بْنِ عَبْدِ اللَّهِ عَنْ نَسِيبِ بْنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُجَزِّي مِنَ الْبَوْلِ أَنْ يَغْسِلَهُ بِمِثْلِهِ». فَهَذَا أَوْلًا خَبَرُ مَرْسَلٍ لَّا نَشِيطٌ قَالَ: عَنْ بَعْضِ أَصْحَابِنَا وَمَعَهُ قَدْ رَوَى الْخَبَرُ الْأُولُ مَسْنَدًا بِخَلْفِهِ مَا تَضَمَّنَهُ هَذَا الْخَبَرُ، فَيَحْتَمِلُ أَيْضًا أَنْ يَكُونَ وَهُمُ الرَّاوِيُّ عَنْهُ وَلَوْ سَلَمَ وَصَحَّ لِاحْتَمَلِ أَنْ يَكُونَ أَرَادَ بِقُولِهِ بِمِثْلِهِ يَعْنِي بِمِثْلِ مَا خَرَجَ مِنَ الْبَوْلِ وَهُوَ أَكْثَرُ مِنْ مِثْلِهِ مَا يَبْقَى عَلَى رَأْسِ الْحَشْفَةِ، وَالَّذِي يَكْشِفُ عَنْهُ هَذَا التَّأْوِيلُ.

And the narration reported by Sa'd bin Abdullah, from Ahmad bin Muhammad bin Isa and Ya'qub bin Yazid, from Marwak bin Ubayd, from Nasheet bin Salih, from some of our companions, from Abu Abdillah ^(a.s), who said:

Imam ^(a.s) said: 'It suffices for urine to wash it with an amount equal to it.'

[AL TUSI]

This narration is, firstly, a mursal (disconnected) report because Nasheet said, "from some of our companions."

Furthermore, the earlier narration was transmitted with a connected chain, and its content contradicts this report. It is also possible that the narrator made an error in reporting it.

Even if it were considered authentic, it could be interpreted that his statement "with an amount equal to it" refers to an amount equal to the urine discharged, which would be more than twice the moisture remaining on the glans.

What clarifies this interpretation is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.35

HADITH.95

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ وَعَبْدِ اللَّهِ إِبْرَهِيمَ بْنِ عِيسَى عَنْ دَاؤُدَ الْصَّرْمَيِّ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الْتَّالِيَتِ عَلَيْهِ السَّلَامُ عَيْنَ مَرَّةً يَبُولُ وَيَتَنَوَّلُ كُوزًا صَغِيرًا وَيَصْبِرُ الْمَاءَ عَلَيْهِ مِنْ سَاعَتِهِ.

قوله : يصب الماء عليه يدل على أن قدر الماء أكثر من مقدار بقية البول لانه لا ينصب إلا مقدار يزيد على ذلك.

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad and Abdullah, the sons of Muhammad bin Isa, from Dawud Al-Sarmi, who said:

(Narrator said) 'I saw Abu Al-Hasan Al-Thalith ^(a.s) on multiple occasions urinate, then take a small jug and pour water over himself immediately.'

[AL TUSI]

His statement, "he pours water over himself," indicates that the amount of water used is greater than the residual amount of urine, as it would only be poured in an amount that exceeds the remaining impurity.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.35 • Al-Wafi, V.6 p.127 • Wasail Al-Shia, V.1 p.344



ثم قال : (ومن أجب فاراد الفسل فلا يدخل يده في الماء إذا كان في إماء حتى يغسلها ثلاثا ، وان كان وضوءه من الغائط فليغسلها قبل ادخالها مرتبين على ما ذكرناه ومن حدث البول يغسلها مرة واحدة قبل ادخالها الاناء وكذلك من حدث النوم).
يدل على ذلك :

[AL TUSI]

Then he (Shaykh Al-Mufid) said:

"If someone becomes junub (ritually impure due to sexual activity) and wishes to perform ghusl (ritual bathing), they should not place their hand in the water vessel until they wash it three times.

If performing wudu (ablution) after relieving oneself, they should wash their hands twice before placing them in the water, as we have mentioned.

For impurity caused by urination, they should wash their hands once before placing them in the vessel, and the same applies to impurity caused by sleep."

What indicates this is (following hadith):

◊ HADITH ◊

HADITH.96

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَأَحْمَدَ بْنِ إِدْرِيسَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَمَيْرٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْوُضُوءِ كَمْ يُفْرَغُ الرَّجُلُ عَلَى يَدِهِ الْيَمِينِ قَبْلَ أَنْ يُدْخِلَهَا فِي الْإِنَاءِ قَالَ «وَاجِدَةً مِنْ حَدَثِ الْلَّوْمِ وَالْبُولِ وَإِنْتَانِ مِنَ الْغَائِطِ وَثَلَاثَ مِنَ الْجَنَابَةِ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad bin Muhammad, from his father, from Muhammad bin Yahya and Ahmad bin Idris, both of them, from Muhammad bin Ahmad bin Yahya, from Muhammad bin Ahmad, from his father, from Ibn Abi Umair, from Hammad bin Uthman, from Ubaydullah Al-Halabi, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about wudu (ablution) and how many times a man should pour water over his right hand before placing it into the vessel.

Imam ^{a.s} said: 'Once for impurity caused by sleep or urination, twice for impurity caused by defecation, and three times for impurity caused by janabah (major ritual impurity).'

[REFERENCES] Al-Kafi, V.3 p.12 • Tahdib Al-Ahkam, V.1 p.36 • Al-Ibtisar, V.1 p.50 • Al-Wafi, V.6 p.331 • Wasail Al-Shia, V.1 p.427



HADITH

HADITH.97[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ عَلَيِّ بْنِ أَسْنَدِيِّ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي جَفْفَرِ عَلَيْهِ الْسَّلَامُ قَالَ: «يَغْسِلُ الرَّجُلُ يَدَهُ مِنَ الْتَّوْمَ مَرَّةً وَمِنَ الْغَائِطِ وَالْبَوْلِ مَرَّتَيْنِ وَمِنَ الْجَنَابَةِ ثَلَاثَةً».

فَلَوْ أَدْخَلَ يَدَهُ فِي الْأَنَاءِ قَبْلَ أَنْ يَغْسِلَهَا لَمْ يَفْسُدْ الْمَاءُ إِذَا كَانَتْ طَاهِرَةً، بَدِيلٌ عَلَى ذَلِكَ :

And through this chain of narration, from Muhammad bin Ahmad bin Yahya, from Ali bin Al-Sindi, from Hammad bin Isa, from Hariz, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: 'A man washes his hand once after sleep, twice after defecation or urination, and three times after janabah (major ritual impurity).'

[AL TUSI]

If he places his hand into the vessel before washing it, it does not invalidate the water if the hand is pure.

What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.36 • Al-Ibtisar, V.1 p.50 • Al-Wafi, V.6 p.332 • Wasail Al-Shia, V.1 p.427

HADITH

HADITH.98[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ أَخْمَدَ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَفَضَالَةَ بْنِ أَبْيَوْبَ عَنْ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا الْسَّلَامُ قَالَ: سَأَشْهُدُ عَنِ الرَّجُلِ يَبْوَلُ وَلَمْ تَقْسُّ يَدُهُ أَلْيُونَتِي شَهِيْنَا أَيْغَمِشُهَا فِي الْمَاءِ قَالَ «نَعَمْ وَإِنْ كَانَ جُبْنًا».

يعني إذا كانت يده طاهرة ، دلالة ذلك :

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Ahmad bin Muhammad narrated to me, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Al-Husayn bin Sa'id, from Safwan bin Yahya and Fadalah bin Ayyub, from Al-'Ala bin Razin, from Muhammad bin Muslim, from one of the Imams ^(a.s), who said:

I asked Imam ^(a.s) about a man who urinates and his right hand does not touch anything - can he immerse it in water?

Imam ^(a.s) said: 'Yes, even if he is in a state of janabah (major ritual impurity).'

[AL TUSI]

This means if his hand is pure.

What indicates this is (following hadith):

[REFERENCES] Al-Kafi, V.3 p.12 • Tahdib Al-Ahkam, V.1 p.36 • Al-Ibtisar, V.1 p.50 • Al-Wafi, V.6 p.66 • Wasail Al-Shia, V.1 p.235 • Wasail Al-Shia, V.1 p.429 • Wasail Al-Shia, V.2 p.267



◊ HADITH ♦

HADITH.99[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى بِهِذَا الْإِسْتَادِ عَنْ سَعِيدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ الْحَاضِرِمِيِّ عَنْ سَمَاعَةَ بْنِ مَهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَصَابَتِ الْرَّجُلُ جَنَابَةً فَأَدْخِلْ يَدَهُ فِي الْأَنْاءِ فَلَا يَأْسَ إِنْ لَمْ يَكُنْ أَصَابَ يَدَهُ شَيْءٌ مِّنَ الْمُنْيِّ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, through this chain of narration: from Sa'd, from Ahmad bin Muhammad, from Al-Husayn bin Sa'id, from his brother Al-Hasan, from Zur'ah bin Muhammad Al-Hadrami, from Sama'ah bin Mehran, from Abu Abdullah ^{a.s}, who said:

'If a man is in a state of janabah (major ritual impurity) and places his hand into the vessel, there is no harm in it, provided that no semen has come into contact with his hand.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.37 • Al-Ibtisar, V.1 p.20 • Al-Ibtisar, V.1 p.50 • Al-Wafi, V.6 p.67 • Wasail Al-Shia, V.1 p.153 • Wasail Al-Shia, V.1 p.429

◊ HADITH ♦

HADITH.100[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ سَيَّانٍ عَنْ ابْنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْجُنُبِ يَحْمِلُ الرَّكُوْةَ أَوِ الثَّوْرَ فَيَدْخُلُ إِصْبَاغَهُ فِيهِ قَالَ: «إِنْ كَانَتْ يَدُهُ قَدْرَةً فَأَهْرَقَهُ وَإِنْ كَانَتْ لَمْ يُصْبِنَا قَدْرَ قَلْيُغَتِيسْ مِنْهُ هَذَا مِمَّا قَالَ اللَّهُ تَعَالَى «مَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ».

ثم قال: (فإن كان وضعه من ماء كثير في غير نهر فلا بأس بان يدخل يده من هذه الأحداث فيه وإن لم يغسلها).
يدل على ذلك :

Al-Husayn bin Sa'id, from Ibn Sinan, from Ibn Muskan, from Abu Basir, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a person in a state of janabah (major ritual impurity) carrying a water jug or a basin and placing their finger into it.

Imam ^{a.s} said: 'If his hand is impure, he should pour the water out. But if no impurity has touched his hand, he may use the water for ghusl (ritual bathing). This is in accordance with Allah's ^{SWT} statement: "He has not placed upon you in the religion any difficulty" (Surah Al-Hajj 22:78).'

[AL TUSI]

Then he (Shaykh Al-Mufid) said:

"If he is performing ablution (wudu) using abundant water from a pond or river, there is no harm in him placing his hand into it after such occurrences without washing it."

What indicates this is:

[REFERENCES] Tahdib Al-Ahkam, V.1 p.37 • Tahdib Al-Ahkam, V.1 p.38 • Tahdib Al-Ahkam, V.1 p.229 • Al-Ibtisar, V.1 p.20 • Al-Wafi, V.6 p.64 • Wasail Al-Shia, V.1 p.154 • Al-Fusul Al-Muhimma, V.1 p.624 • Bihar Al-Anwar, V.2 p.273 • Tafsir Nur Al-Thaqalayn, V.3 p.524 • Kanz Al-Daqaiq, V.9 p.150



HADITH.101

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ يَوْمِ الْأَمَاءِ أَذْنِي لَا يَجْعَلُهُ شَيْءٌ غَيْرَ فَقَالَ «كُرْ» فَلَمَّا كَمَ الْكُرُّ قَالَ «ثَلَاثَةُ أَشْبَارٍ فِي ثَلَاثَةِ أَشْبَارٍ».

وَسَنَتَكُلُّمُ فِي كَمِيَّةِ الْكَرِّ إِنْ شَاءَ اللَّهُ تَعَالَى.

ثُمَّ قَالَ: (ولو أَدْخَلَهَا مِنْ غَيْرِ غَسْلٍ عَلَى مَا وَصَفَنَاهُ لَمْ يَفْسُدْ بِذَلِكِ الْمَاءَ وَلَمْ يَضُرْ بَطْهَارَتِهِ مِنْهُ).

وَقَدْ مَضِيَّ مَا يَدِلُّ عَلَيْهِ.

ثُمَّ قَالَ: (فَإِنْ أَدْخَلَ يَدَهُ الْمَاءَ وَفِيهَا نُجَاسَةٌ أَفْسَدَهُ إِنْ كَانَ رَاكِدًا قَلِيلًا وَلَمْ يَجْزُ لَهُ الطَّهَارَةُ مِنْهُ).

يَدِلُّ عَلَى ذَلِكَ:

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Muhammad bin Khalid, from Muhammad bin Sinan, from Isma'il bin Jabir, who said:

I asked Abu Abdillah ^{a.s} about the amount of water that does not become impure.

Imam ^{a.s} said: 'A kurr.'

I asked: 'And how much is a kurr?'

Imam ^{a.s} said: 'Three by three handspans.'

[AL TUSI]

We will discuss the measurement of the kurr, if Allah ^{SWT}, the Exalted, wills.

Then he (Shaykh Al-Mufid) said:

"If he places his hand into the water without washing it as we described, it does not invalidate the water nor affect its suitability for purification."

This has already been discussed earlier.

Then he (Shaykh Al-Mufid) said:

"If he places his hand into the water while it carries impurity, it renders the water impure if it is stagnant and a small quantity. In such a case, purification with it is not permissible."

What indicates this is (following hadith):

[REFERENCES] Al-Kafi, V.3 p.3 • Tahdib Al-Ahkam, V.1 p.37 • Tahdib Al-Ahkam, V.1 p.41 • Al-Ibtisar, V.1 p.10 • Al-Wafi, V.6 p.35 • Wasail Al-Shia, V.1 p.159



HADITH.102

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَلِيِّهِ الْحَسَنِ وَ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدِ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ الْحُسَينِ بْنِ أَبَانِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَقَاعَةَ قَالَ سَأَلَتْهُ عَنْ رَجْلٍ يَمْسُسُ الْطَّبْشَ أَوِ الرَّكْوَةَ ثُمَّ يُدْخِلُ يَدَهُ فِي الْإِلَاءِ قَبْلَ أَنْ يُفْرِغَ عَلَى كَفِيهِ قَالَ يُهِرِيقُ مِنَ الْمَاءِ ثَلَاثَ حَفَنَاتٍ وَ إِنْ كَانَتْ أَصَابَتُهُ جَنَابَةً فَأَدْخِلْ يَدَهُ فِي الْمَاءِ فَلَا يَأْسَ بِهِ إِنْ لَمْ يَكُنْ أَصَابَ يَدَهُ شَيْءٌ مِنْ الْمُنْيِّ وَ إِنْ كَانَ أَصَابَ يَدَهُ فَأَدْخِلْ يَدَهُ فِي الْمَاءِ قَبْلَ أَنْ يُفْرِغَ عَلَى كَفِيهِ فَلَيَهُرِيقُ الْمَاءَ كُلُّهُ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Ahmad bin Muhammad narrated to me, from his father, from Muhammad bin Al-Hasan and Sa'd bin Abdullah, from Ahmad bin Muhammad bin Isa and Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from his brother Al-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Imam ^{a.s} about a man who touches a basin or a jug and then places his hand into the water vessel before pouring water over his palms.

Imam ^{a.s} said: 'He should pour out three handfuls of water. If he does not do so, there is no harm.'

If he is in a state of janabah (major ritual impurity) and places his hand into the water, there is no harm as long as no semen has touched his hand.

However, if semen has touched his hand and he places it into the water before pouring water over his palms, then he should pour out all the water.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.38 • Al-Wafi, V.6 p.67 • Wasail Al-Shia, V.1 p.154

HADITH.103[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الإِسْتَادِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ ابْنِ سِنَانَ عَنْ أَبْنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَأَلَتْهُ عَنِ الْجُنْبِ يَحْمِلُ الرَّكْوَةَ أَوِ التَّوْرَ فَيُدْخِلُ إِصْبَعَهُ فِيهِ قَالَ إِنْ كَانَتْ يَدُهُ قَذْرَةً فَلَيَهُرِيقُهُ، وَإِنْ كَانَ لَمْ يُصْبِنَا قَذْرًا فَلَيَغْتَسِلَ مِثْهُ، هَذَا مَمَّا قَالَ اللَّهُ تَعَالَى: (مَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ).

And through this chain of narration, from Al-Husayn bin Sa'id, from Ibn Sinan, from Ibn Muskan, from Abu Basir, from Abu Abdillah ^{a.s}, who said:

I asked Imam ^{a.s} about a person in a state of janabah (major ritual impurity) who carries a jug or basin and places his finger into it.

Imam ^{a.s} said: 'If his hand is impure, he should pour out the water. But if no impurity has touched his hand, he may use it for ghusl (ritual bathing).'

This is in accordance with Allah's ^(SWT) statement: "He has not placed upon you in the religion any difficulty" (Surah Al-Hajj 22:78).'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.38



◊ HADITH ♦

HADITH.104[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَينُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبَيْنِ رَجَارِ بْنِ فَرْقَادِ عَنْ عُثْمَانَ بْنِ زَيْدٍ قَالَ: قُلْ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَكُونُ فِي أَسْفَرٍ فَآتَيَ الْمَاءَ الْتَّقِيعَ وَيَدِي قَيْزَرَةً فَاغْسِهَا فِي الْمَاءِ قَالَ «لَا بَأْسُ». .

فالمراد به إذا كان الماء قد بلغ مقدار الكر الذي لا يقبل النجاست والذى يبين ذلك :

As for what was narrated by Al-Husayn bin Sa'id, from Al-Qasim bin Muhammad, from Aban, from Zakkar bin Farqad, from Uthman bin Ziyad, who said:

I said to Abu Abdullah ^{a.s}: 'I may be traveling and come across stagnant water while my hand is dirty; can I immerse it in the water?'

Imam ^{a.s} said: 'There is no harm.'

[AL TUSI]

The meaning of this narration is when the water has reached the amount of a kurr, (a large volume of water) that it does not become impure. What clarifies this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.38 • Al-Wafi, V.6 p.22 • Wasail Al-Shia, V.1 p.163

◊ HADITH ♦

HADITH.105[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ: سَأَلَتْ أُبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُذَخِّلُ يَدَهُ فِي الْإِنَاءِ وَ هِيَ قَيْزَرَةٌ قَالَ «يُكْفِي الْإِنَاءُ». .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Ahmad bin Muhammad bin Abi Nasr, who said:

I asked Abu Al-Hasan ^{a.s} about a man who places his hand into a vessel while it is dirty. Imam ^{a.s} said: 'He should empty the vessel.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.39 • Al-Wafi, V.6 p.65 • Wasail Al-Shia, V.1 p.153

◊ HADITH ♦

HADITH.106[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَينُ بْنُ سَعِيدٍ عَنِ ابْنِ سَيَّانٍ وَ عُثْمَانَ بْنِ عِيسَى جَمِيعًا عَنْ ابْنِ مُسْكَانٍ عَنْ لَيْثِ الْمَرَادِيِّ أَبِي بَصِيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُثْمَانَ الْكُوفِيِّ الْهَاشَمِيِّ قَالَ: سَأَلَتْ أُبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَبْيُولُ وَ لَمْ يَمْسُ يَدَهُ الْأَيْمَنِيَّ شَيْءٌ أَيُّذَخِلُهُ فِي وَضُوئِهِ قَبْلَ أَنْ يَغْسِلَهَا قَالَ «لَا حَشْنٌ يَغْسِلُهَا» قُلْتُ فَإِنَّهُ إِسْتِيقَاظٌ مِنْ نَوْمِهِ وَ لَمْ يَبْلُ أَيُّذَخِلُ يَدَهُ فِي وَضُوئِهِ قَبْلَ أَنْ يَغْسِلَهَا قَالَ «لَا لِإِنَّهُ لَا يَدْرِي حَيْثُ بَاتَ يَدُهُ فَلَا يَغْسِلُهَا». .

فهذا الخبر محمول على الاستحباب دون الوجوب بدلالة ما قدمناه من الاخبار.

ثم قال أيده الله تعالى : (وان كان كرا وقدره الف رطل ومائتها رطل بالعربي لم يفسده وان كان راكدا).



As for what was narrated by Al-Husayn bin Sa'id, from Ibn Sinan and Uthman bin Isa, both of them from Ibn Muskan, from Layth Al-Muradi (Abu Basir), from Abdul Karim bin Utbah Al-Kufi Al-Hashimi, who said:

I asked Abu Abdallah ^{a.s} about a man who urinates, and his right hand does not touch anything - can he place it into his wudu (ablution water) before washing it?

Imam ^{a.s} said: 'No, not until he washes it.'

I asked: 'What if he wakes up from sleep and has not urinated - can he place his hand into his wudu before washing it?'

Imam ^{a.s} said: 'No, because he does not know where his hand spent the night. He should wash it first.'

[AL TUSI]

This narration is interpreted as referring to a recommendation (mustahab) rather than an obligation (wajib), based on the previously mentioned narrations.

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If the water is a kurr (approximately 1,200 Iraqi rats), it does not become impure even if it is stagnant."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.39 • Al-Ibtisar, V.1 p.51 • Al-Wafi, V.6 p.66 • Wasail Al-Shia, V.1 p.428

❀ HADITH ❀

HADITH.107

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ وَ سَعْدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ الْحَسَنِيْنِ بْنِ الْحَسَنِيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَمِيرٍ عَنْ أَبِي أَيُوبَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : وَ سُئِلَ عَنِ الْمَاءِ تَبَوَّلُ فِيهِ الدَّوَابُ وَ تَلْعُغُ فِيهِ الْكَلَابُ وَ يَغْتَسِلُ فِيهِ الْجَنَبُ قَالَ «إِذَا كَانَ الْمَاءُ قَدْ كَرَّ لَمْ يُنَجِّسْهُ شَيْءٌ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, who said: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Muhammad bin Al-Hasan and Sa'd bin Abdullah, from Ahmad bin Muhammad bin Isa and Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Ibn Abi Umair, from Abu Ayyub, from Muhammad bin Muslim, from Abu Abdallah ^{a.s}, who was asked:

(Narrator said) Imam ^{a.s} was asked, 'What about water in which animals urinate, dogs lick, and a person in a state of janabah (major ritual impurity) bathes?'

Imam ^{a.s} said: 'If the water is equal to a kurr, nothing can make it impure.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.39 • Tahdib Al-Ahkam, V.1 p.226 • Al-Ibtisar, V.1 p.6 • Al-Ibtisar, V.1 p.20 • Wasail Al-Shia, V.1 p.158



◊ HADITH ♦

HADITH.108[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

بِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا كَانَ الْمَاءُ قَدْرًا كُرْ لَمْ يُنْجِسْهُ شَيْءٌ .

And through this chain of narration, from Al-Husayn bin Sa'id, from Hammad, from Mu'awiyah bin Ammar, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: 'If the water is equal to a kurr, nothing can make it impure.'

[REFERENCES] Al-Kafi, V.3 p.2 • Tahdib Al-Ahkam, V.1 p.40 • Tahdib Al-Ahkam, V.1 p.40 • Al-Ibtisar, V.1 p.6 • Al-Ibtisar, V.1 p.6 • Awali Al-La'ali, V.2 p.16 • Al-Wafi, V.6 p.33 • Wasail Al-Shia, V.1 p.158 • Wasail Al-Shia, V.1 p.159 • Al-Fusul Al-Muhimmah, V.2 p.8

◊ HADITH ♦

HADITH.109[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ، وَعَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ بْنِ عِيسَى جَمِيعًا عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ يَقُولُ: إِذَا كَانَ الْمَاءُ قَدْرًا كُرْ لَمْ يُنْجِسْهُ شَيْءٌ .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Muhammad bin Isma'il, from Al-Fadl bin Shadhan, from Safwan, and Ali bin Ibrahim, from his father, from Hammad bin Isa, all of them from Mu'awiyah bin Ammar, who said:

I heard Abu Abdillah ^{a.s} say: 'If the water is equal to a kurr, nothing can make it impure.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.40

◊ HADITH ♦

HADITH.110

[SOURCE] Implicit (or Unnamed)

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ كُرْ مِنْ مَاءٍ مَرَزَثٍ بِهِ وَ أَنَا فِي سَفَرٍ قَدْ بَالَ فِيهِ حَمَارٌ أَوْ بَغْلٌ أَوْ إِنْسَانٌ قَالَ «لَا تَوَضَّأْ مِنْهُ وَ لَا تَشْرَبْ مِنْهُ .

فالمراد به إذا تغير لونه أو طعمه أو رائحته ، والذي يدل على ذلك :

As for the narration reported by Al-Husayn bin Sa'id, from Uthman bin Isa, from Sama'ah, from Abu Basir, who said:

I asked Imam ^{a.s} about a kurr of water I passed by while traveling, in which a donkey, a mule, or a person had urinated.

Imam ^{a.s} said: 'Do not perform ablution with it, nor drink from it.'

[AL TUSI]

The meaning of this narration applies if the water's color, taste, or smell has changed due to the impurity. What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.40



HADITH.111

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدُهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْسَيْنَ عَنْ يَاسِينَ الْبَصْرِيِّ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنِ الْأَلْمَاءِ أَنَّ تَقْبِيعَ تَبُولٍ فِيهِ الدَّوَابُبِ فَقَالَ «إِنْ تَغْيِيرُ الْمَاءَ فَلَا تَتَوَضَّأُ مِنْهُ وَ إِنْ لَمْ تُغْيِرْ أَبُو الْهَا فَتَوَضَّأُ مِنْهُ وَ كَذَلِكَ الْدَّمُ إِذَا سَالَ فِي الْمَاءِ وَ أَشْبَاهُهُ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, who said: Ahmad bin Muhammad bin Al-Hasan narrated to me, from his father, from Sa'd bin Abdullah, from Muhammad bin Isa, from Yasin Al-Basri, from Hariz bin Abdullah, from Abu Basir, from Abu Abdullah ^{a.s}:

Imam ^{a.s} was asked about stagnant water in which animals urinate.

Imam ^{a.s} said: 'If the water changes, do not perform ablution with it. But if their urine does not change it, then perform ablution with it.'

The same applies to blood if it flows into the water or anything similar.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.40 • Al-Ibtisar, V.1 p.9 • Al-Wafi, V.6 p.22 • Wasail Al-Shia, V.1 p.138
• Al-Fusul Al-Muhimmah, V.2 p.8

HADITH.112

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْأَسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْسَيْنَ عَنْ الْأَعْبَاسِ بْنِ مَعْرُوفٍ عَنْ حَمَادَ بْنِ عَبْسَيْنَ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي حَالِدٍ الْقَمَاطِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ : فِي الْمَاءِ يَمْرُّ بِهِ الْرَّجُلُ وَ هُوَ تَقْبِيعٌ فِيهِ الْمَيْتَةُ الْحَيِّفَةُ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «إِنْ كَانَ الْمَاءُ قَدْ تَغْيَيرَ رِيحَهُ أَوْ طَعْمَهُ فَلَا تَشْرَبْ وَ لَا تَتَوَضَّأُ مِنْهُ وَ إِنْ لَمْ يَتَغْيِرْ رِيحَهُ وَ طَعْمَهُ فَاشْرَبْ وَ تَوَضَّأْ» .

And through this chain of narration, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin Isa, from Al-Abbas bin Ma'ruf, from Hammad bin Isa, from Ibrahim bin Umar Al-Yamani, from Abu Khalid Al-Qammat, who heard Abu Abdullah ^{a.s} say:

Imam ^{a.s} said: regarding water that a man passes by, which is stagnant and contains a carcass.

Abu Abdullah ^{a.s} said: 'If the water's smell or taste has changed, do not drink from it or perform ablution with it. But if its smell and taste have not changed, then drink from it and perform ablution with it.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.40 • Al-Ibtisar, V.1 p.9 • Al-Wafi, V.6 p.23 • Wasail Al-Shia, V.1 p.138

فاما ما يدل على كمية الكر :

[AL TUSI]

As for what indicates the measurement of a kurr:



◊ HADITH ♦

HADITH.113[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَمَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ يَزِيدٍ عَنْ أَبِنِ أَبِيهِ عَمِيرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «الْأَكْثَرُ مِنَ الْمَاءِ الَّذِي لَا يُنْجِسُهُ شَيْءٌ أَلْفٌ وَ مائَةٌ رُظْلٌ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Ya'qub bin Yazid, from Ibn Abi Umayr, from some of our companions, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: 'A kurr of water, which nothing can make impure, is 1,200 ratls.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.41 • Al-Ibtisar, V.1 p.10 • Wasail Al-Shia, V.1 p.167 • Al-Fusul Al-Muhimmah, V.2 p.9

◊ HADITH ♦

HADITH.114[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبُو يُوبَ بْنِ نُوحٍ عَنْ صَفَوانَ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمَاءُ الَّذِي لَا يُنْجِسُهُ شَيْءٌ قَالَ «ذِرَا غَانِ عَمْقَهُ فِي ذَرَاعٍ وَ شِبْرٍ سَعْثَهُ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Ayyub bin Nuh, from Safwan, from Isma'il bin Jabir, who said:

I asked Abu Abdallah ^{a.s} about the water that nothing can make impure.

Imam ^{a.s} said: 'Its depth is two cubits, and its width is one cubit and a span.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.41 • Al-Ibtisar, V.1 p.10 • Al-Wafi, V.6 p.35 • Wasail Al-Shia, V.1 p.164

◊ HADITH ♦

HADITH.115[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الْمَاءِ الَّذِي لَا يُنْجِسُهُ شَيْءٌ قَالَ: كُرْ، قُلْتُ: وَمَا الْكُرُّ؟ قَالَ: ثَلَاثَةُ أَشْبَارٍ فِي ثَلَاثَةِ أَشْبَارٍ.

And through this chain of narration, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Muhammad, from Al-Barqi, from Abdullah bin Sinan, from Isma'il bin Jabir, who said:

I asked Abu Abdallah ^{a.s} about the water that nothing can make impure.

Imam ^{a.s} said: 'A kurr.'

I asked: 'And what is a kurr?'

Imam ^{a.s} said: 'Three handspans by three handspans.'

[REFERENCES] Al-Kafi, V.3 p.3 • Tahdib Al-Ahkam, V.1 p.42 • Al-Ibtisar, V.1 p.10 • Al-Wafi, V.6 p.36 • Wasail Al-Shia, V.1 p.166



HADITH.116

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْسَّيِّدُ عَنْ أَبِي الْقَالِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ
بْنِ يَحْيَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْأَكْرَمِ مِنَ
الْمَاءِ كَمْ يَكُونُ قَنْدُرُهُ قَالَ «إِذَا كَانَ الْمَاءُ تَلَاثَةً أَشْبَارٍ وَنَصْفًا فِي مِثْلِهِ تَلَاثَةُ أَشْبَارٍ وَنَصْفٌ فِي عُمْقِهِ فِي الْأَرْضِ
فَذَلِكَ الْأَكْرَمُ مِنَ الْمَاءِ».

And what was narrated to me by the Shaykh, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from Ahmad bin Muhammad bin Yahya, from Uthman bin Isa, from Ibn Muskan, from Abu Basir, who said:

I asked Abu Abdillah ^{a.s} about the measurement of a kurr of water.

Imam ^{a.s} said: 'If the water measures three and a half handspans by three and a half handspans in width and depth into the ground, that is a kurr of water.'

[REFERENCES] Al-Kafi, V.3 p.3 • Tahdib Al-Ahkam, V.1 p.42 • Al-Ibtisar, V.1 p.10 • Al-Wafi, V.6 p.36 • Wasail Al-Shia, V.1 p.166

HADITH.117

[SOURCE] Implicit (or Unnamed)

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلَيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ وَمُحَمَّدِ بْنِ إِسْمَاعِيلَ
عَنِ الْقَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرَيْرٍ عَنْ زُرَارَةَ قَالَ: «إِذَا كَانَ الْمَاءُ أَكْثَرَ مِنْ رَاوَيَةً لَمْ
يُنْجِسْهُ شَيْءٌ تَفَسَّحْ فِيهِ أَوْ لَمْ يَتَفَسَّحْ فِيهِ إِلَّا أَنْ يَجِيءَ لَهُ رِيحٌ يَغْلِبُ عَلَى رِيحِ الْمَاءِ».

فليس فيه خلاف لما رويناه أولاً وذكرناه ، لانه قال : إذا كان الماء أكثر من راوية ، فبين أنه إنما لم يحمل نجاسة إذا زاد على الراوية ، وتلك الزيادة لا يمتنع أن يكون أراد بها ما يمكن به تمام الكر.

As for the narration reported by Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Abi Umayr, and from Muhammad bin Ismail, from Al-Fadl bin Shadhan, all of them from Hammad bin Isa, from Hariz, from Zurara, who said:

Imam ^{a.s} said: 'If the water is more than a rawiyah (a large water container), nothing can make it impure, whether something decomposes in it or not, unless its smell changes and overcomes the natural smell of the water.'

[AL TUSI]

This narration does not contradict what we narrated earlier.

The statement, "if the water is more than a rawiyah," clarifies that it does not carry impurity if it exceeds the quantity of a rawiyah. The additional amount mentioned may refer to the volume needed to complete the measurement of a kurr.

[REFERENCES] Al-Kafi, V.3 p.2 • Tahdib Al-Ahkam, V.1 p.42 • Al-Ibtisar, V.1 p.6 • Al-Wafi, V.6 p.34



HADITH.118

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَقْهُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَিْرَةِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْكُرْرُ مِنَ الْمَاءِ نَحْوُ حُبِّيْ هَذَا وَأَشَارَ إِلَى حُبٍّ مِنْ تِلْكَ الْجِبَابِ الَّتِي تَكُونُ بِالْمَدِيْنَةِ» .

فلا يمتنع أن يكون الحب يسع من الماء مقدار كروبيس هذا ببعيد.

As for the narration reported by Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Abdullah bin Al-Mughirah, from some of our companions, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: 'A kurr of water is approximately the size of this jar,' and Imam ^{a.s} pointed to a jar from among the jars commonly found in Medina.

[AL TUSI]

It is not unlikely that the jar mentioned holds an amount of water equal to a kurr, and this interpretation is reasonable.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.42

HADITH.119

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ قَالَ رُوِيَ لِي عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ الْمُفَرِّةِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «أَنَّ الْكُرْرَ سِنْمَانَةً رِطْلٌ» .

فأول ما فيه أنه مرسل غير مسنده، ومع ذلك مضاد للحاديـث التي رويناـها ، ومع هذا لم يعمل عليه أحد من فقهائـنا ، ويـتحمل أن يكون الذي سـأـل عن الكـرـ كان من البـلد الـذـي عـادـة أـرـطـالـهم ما يـوازن رـطـلـين بالـبغـداـدي فـأـفـتـاهـ على ما عـلـمـ من عـادـتهـ ويـكونـ مشـتمـلاـ على الـقـدـرـ الـذـي قـدـمنـاهـ فيـ الـكـرـ

As for what was narrated by Muhammad bin Abi Umair, who said: It was narrated to me from Abdullah (meaning Ibn Al-Mughirah), who raised it to Abu Abdallah ^{a.s}, that:

Imam ^{a.s} said: 'A kurr is 600 ratls.'

[AL TUSI]

First of all, this narration is mursal (disconnected) and not a musnad (connected chain).

Furthermore, it contradicts the narrations we have previously reported.

Moreover, none of our jurists have acted upon it.

It is also possible that the one asking about the kurr was from a region where their customary measurement of a ratl equaled two Baghdad ratls. Hence, the Imam ^{a.s} provided the ruling according to their local custom, which would still encompass the amount we previously defined for the kurr.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.43



ثم قال الشيخ أبيه الله تعالى: (ولا يفسد الماء الجاري بذلك قليلاً كان أم كثيراً). فالذي يدل عليه.

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

'Flowing water does not become impure, whether in small or large amounts.'

What indicates this is (following hadith):

◊ HADITH ♦

HADITH.120

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

ما أَخْبَرَنِي بِهِ الْسَّيِّدُ أَبِيهِ اللَّهِ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنْ الْحُسَينِ بْنِ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ عَثِيْرَةَ بْنِ مُضْعِفٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَبْوُلُ فِي الْمَاءِ الْجَارِيِّ قَالَ لَا بَأْسٌ بِهِ إِذَا كَانَ الْمَاءُ جَارِيًّا .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin Isa and Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Ibn Sinan, from Anbasa bin Mus'ab, who said:

I asked Abu Abdillah ^{a.s} about a man urinating in running water.

Imam ^{a.s} said: 'There is no harm in it if the water is running.'

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.13 • Al-Wafi, V.6 p.113 • Wasail Al-Shia, V.1 p.143

◊ HADITH ♦

HADITH.121

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعْدٍ عَنْ حَمَادٍ عَنْ رَبِيعٍ عَنْ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا بَأْسٌ أَنْ يَبْوُلَ الرَّجُلُ فِي الْمَاءِ الْجَارِيِّ، وَكَرْهَ أَنْ يَبْوُلَ فِي الْمَاءِ الرَّاكِدِ .

And through this chain of narration, from Al-Husayn bin Sa'id, from Hammad, from Rabi'i, from Al-Fudayl, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: 'There is no harm for a man to urinate in running water, but it is disliked for him to urinate in stagnant water.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.43 • Al-Ibtisar, V.1 p.13 • Al-Wafi, V.6 p.113 • Wasail Al-Shia, V.1 p.143

◊ HADITH ♦

HADITH.122

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الإِسْنَادِ عَنْ حَمَادٍ عَنْ إِبْرَاهِيمَ بْنِ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ حَرِيزٍ قَالَ: لَا بَأْسٌ بِالْبَوْلِ فِي الْمَاءِ الْجَارِيِّ .

فهذه الاخبار كلها دالة على أن الماء الجاري لا يتحمل شيئاً من النجاستة حكماً.

And through this chain of narration, from Hammad, from Hariz, from Ibn Bukayr, from Abu Abdullah ^{a.s}, said:

Imam ^{a.s} said: 'There is no harm in urinating in running water.'

[AL TUSI]

These narrations collectively indicate that running water does not retain impurity in a legal sense.

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.13 • Al-Wafi, V.6 p.113 • Wasail Al-Shia, V.1 p.143



ثم قال أَيُّهُ اللَّهُ تَعَالَى : (وليس على المقطور من حدث النوم والريح استنجاء وإنما ذلك على المتفوط).
يدل على ذلك أن الذم بريئة من أحكام تتعلق عليها ونحن لا نتعلق عليها إلا ما قطع عليه دليل شرعي ، وليس في الشرع
ما يدل على وجوب الاستنجاء من النوم والريح ، ويدل عليه أيضا :

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"There is no requirement for istinja (washing the private parts) for those purifying themselves from the impurities of sleep or passing wind; it is required only for one who has defecated."

This is supported by the principle that obligations cannot be placed upon individuals without definitive evidence. Since there is no explicit evidence in Islamic law mandating istinja for sleep or passing wind, there is no obligation for it.

Additionally, it is supported by (following hadith):

◊ HADITH ♦

HADITH.123

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ
بْنِ عَلَيِّ بْنِ مَخْبُوبٍ عَنْ أَحْمَادَ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ عَفْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَفَّارِ
الْسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنْ الرَّجُلِ يَكُونُ مِنْهُ الرَّيْحُ أَعْلَمُهُ أَنْ يَسْتَنْجِي قَالَ «لَا» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad bin Muhammad bin Al-Hasan bin Al-Walid, from his father, from Muhammad bin Yahya, from Muhammad bin Ali bin Mahbub, from Ahmad bin Al-Hasan bin Ali bin Faddal, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar Al-Sabati, from Abu Abdulla ^{a.s}, who said:

I asked Imam ^{a.s} about a man who passes wind - does he need to perform istinja?

Imam ^{a.s} said: 'No.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.44 • Al-Wafi, V.6 p.134

◊ HADITH ♦

HADITH.124

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ الْأَبَانِ عَنْ الْحُسَينِ بْنِ
سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَسْتَيْقُظُ مِنْ نَوْمِهِ يَتَوَضَّأُ وَ لَا يَسْتَنْجِي
وَ قَالَ عَلَيْهِ السَّلَامُ كَالْمُتَعَجِّبِ مِنْ رَجُلٍ سَمَاهُ «بَلَغْنِي أَنَّهُ إِذَا خَرَجَتْ مِنْهُ الرَّيْحُ إِسْتَنْجَ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad bin Muhammad, from his father, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Sulaiman bin Ja'far Al-Ja'fari, who said:

I saw Abu Al-Hasan ^{a.s} wake up from sleep, perform wudu (ablution), and not perform istinja.

Imam ^{a.s}, as if astonished about a man he named, said: 'It has reached me that when wind exits from him, he performs istinja?!'

[REFERENCES] Man La Yahduruhi Al Faqih, V.1 p.33 • Tahdib Al-Ahkam, V.1 p.44 • Al-Wafi, V.6 p.135 •
Wasail Al-Shia, V.1 p.345



فَمَا يَدْلِي عَلَى وَجْهِ الْاسْتِجَاجَةِ عَلَى الْمُتَفَوْطِ.

[AL TUSI]

As for what indicates the obligation of istinja for one who defecates (following hadith):

◊ HADITH ◊

HADITH.125

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زَيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ الْأَسْلَامُ : «أَنَّ أَثْبَيَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِبَعْضِ نِسَائِهِ «فَمِنْ نِسَاءِ الْمُؤْمِنِيْنَ أُنَّ يَسْتَشْجِيْنَ بِالْمَاءِ وَ يُبَالِغْنَ فَإِنَّهُ مَظْهَرٌ لِلْحَوَاشِيْ وَ مَدْهَبٌ لِلْبَوَاسِيرِ» .

What was narrated by Muhammad bin Ali bin Mahbub, from Harun bin Muslim, from Mas'adah bin Ziyad, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from his forefathers ^{a.s}:

Imam ^{a.s} said: The Prophet (may Allah ^{SWT} bless him and his family) said to one of his wives: 'Instruct the women of the believers to perform istinja (washing) with water and to be thorough in it, for it purifies the surrounding areas and prevents hemorrhoids.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.44 • Al-Ibtisar, V.1 p.51 • Shaheed Al Awwal, V.1 p.21 • Al-Wafi, V.6 p.128 • Wasail Al-Shia, V.1 p.316

◊ HADITH ◊

HADITH.126

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَرَارَةَ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلَيْهِ الْأَسْلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «إِذَا إِسْتَشْجَى أَحَدُكُمْ فَلْيُوْتَرْ بِهَا وَثَرَأْ إِذَا لَمْ يَكُنْ الْمَاءُ».

From him, from Muhammad bin Al-Husayn, from Muhammad bin Abdullah bin Zurara, from Isa bin Abdullah, from his father, from his grandfather, from Imam Ali ^{a.s}, who said:

Imam ^{a.s} said: The Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) said: 'When one of you performs istinja (cleansing), let it be an odd number if water is not available.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.45 • Al-Ibtisar, V.1 p.52 • Al-Wafi, V.6 p.133 • Wasail Al-Shia, V.1 p.316



HADITH.127

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَىٰ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةِ عَنْ عَمَّارٍ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَتَسَوَّلُ أَنْ يَغْسِلُ ذُبْرَهُ بِالْمَاءِ حَتَّىٰ صَلَى إِلَّا أَنَّهُ قَدْ تَمَسَّحَ بِثَلَاثَةِ أَحْجَارٍ قَالَ «إِنْ كَانَ فِي وَقْتٍ تِلْكَ الصَّلَاةِ فَلْيَعُودْ أَلْوَضُوهُ وَ لْيَعُدْ الصَّلَاةَ وَ إِنْ كَانَ قَدْ مَضَى وَقْتُ تِلْكَ الصَّلَاةِ الَّتِي صَلَّى فَقَدْ جَازَتْ صَلَاةُ وَ لَيَتَوَضَّأْ لِمَا يَسْتَقْبِلُ مِنْ الصَّلَاةِ» وَ عَنْ الرَّجُلِ يَخْرُجُ مِنْهُ الْرِّيحُ أَعْلَيْهِ أَنْ يَسْتَشْجِي قَالَ «لَا» وَ قَالَ «إِذَا بَالَ الرَّجُلُ وَ لَمْ يَخْرُجْ مِنْهُ شَيْءٌ غَيْرَهُ فَإِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ إِخْلِيلَهُ وَحْدَهُ وَ لَا يَغْسِلُ مَقْعَدَتَهُ وَ إِنْ خَرَجَ مِنْ مَقْعَدَتِهِ شَيْءٌ وَ لَمْ يَبْلُغْ فَإِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ الْمَقْعَدَةَ وَحْدَهَا وَ لَا يَغْسِلُ إِلَخْلِيلَ وَ قَالَ «إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَهَرَ مِنْهَا وَ لَيْسَ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهَا» وَ سُبِّلَ عَنْ الرَّجُلِ يَتَوَضَّأْ ثُمَّ يَمْسُسْ بَاطِنَ ذُبْرِهِ قَالَ «قَدْ نَقَصَ وُضُوئُهُ وَ إِنْ مَسَ بَاطِنَ إِخْلِيلِهِ فَعَلَيْهِ أَنْ يُعِيدَ أَلْوَضُوهُ وَ إِنْ كَانَ فِي الصَّلَاةِ قَطْعَ الصَّلَاةَ وَ يَتَوَضَّأْ وَ يُعِيدَ الصَّلَاةَ وَ إِنْ فَتَحَ إِخْلِيلَهُ أَغَادَ أَلْوَضُوهُ وَ أَغَادَ الصَّلَاةَ» .

فما تضمن صدر هذا الحديث من الامر باعادة الوضوء والصلوة إذا تمسح بثلاثة أحجار ما دام في الوقت محمول على الاستحباب ، لأن الاستنجاء بالاحجار جائز على ما بيناه.

Muhammad bin Ahmad bin Yahya, from Ahmad bin Al-Hasan bin Ali bin Faddal, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar bin Musa, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: Regarding a man who forgets to wash his rear with water after defecating until after he has prayed, but he had wiped with three stones.

Imam ^{a.s} said: 'If the time for that prayer remains, he should repeat the wudu and the prayer. If the time for that prayer has passed, his prayer is valid, but he should perform wudu for the prayers to come.'

And regarding a man who passes wind, Imam ^{a.s} was asked if he needs to perform istinja. Imam ^{a.s} said: 'No.'

And Imam ^{a.s} said: 'If a man urinates and nothing else exits from him, he only needs to wash his penis and not his anus. If something exits from his anus and he does not urinate, he only needs to wash his anus and not his penis.'

Imam ^{a.s} said: 'He is only required to wash the external parts, not the internal ones.'

And Imam ^{a.s} was asked about a man who performs wudu and then touches the internal part of his anus.

Imam ^{a.s} said: 'His wudu is invalidated. If he touches the internal part of his penis, he must repeat his wudu. If he is in the middle of prayer, he should stop, perform wudu, and repeat the prayer. If he inserts his finger into his penis, he must repeat the wudu and the prayer.'

[AL TUSI]

The directive in the beginning of the narration, about repeating the wudu and prayer after wiping with three stones while the time for prayer remains, is interpreted as being recommended (mustahab), as cleansing with stones is permissible, as we have clarified.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.45



◊ HADITH ♦

HADITH.128[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمْمُودٍ عَنْ أَرْرَضاً عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «فِي الْإِسْتِنْجَاءِ يُغَسَّلُ مَا ظَهَرَ عَلَى السَّرْجَ وَلَا يُدْخَلُ فِيهِ الْأَنْمَلَةُ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Ibrahim bin Abi Mahmoud, from Imam al-Ridha ^{a.s}, who said:

(Narrator said) 'I heard Imam ^{a.s} say regarding istinja (cleansing):

'One should wash what is visible around the anus, but the fingertip should not be inserted into it.'

[REFERENCES] Al-Kafi, V.3 p.17 • Man La Yahduruhi Al Faqih, V.1 p.31 • Tahdib Al-Ahkam, V.1 p.45 • Al-Ibtisar, V.1 p.51 • Awali Al-La'ali, V.4 p.45 • Al-Wafi, V.6 p.124 • Wasail Al-Shia, V.1 p.347 • Wasail Al-Shia, V.3 p.437

◊ HADITH ♦

HADITH.129[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ حَدِيدٍ وَابْنِ أَبِي تَجْرَانَ عَنْ حَمَادَ بْنِ عَيْسَى عَنْ حَوَيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «جَرَتِ السُّنْنَةُ فِي أَثْرِ الْغَائِطِ بِثَلَاثَةِ أَحْجَارٍ أَنْ يَمْسَحَ الْعَجَانَ وَلَا يَغْسِلُهُ وَيَجُوزُ أَنْ يَمْسَحَ رِجْلَيْهِ وَلَا يَغْسِلُهُمَا».

And through this chain of narration, from Ahmad bin Muhammad, from Ali bin Hadeed and Ibn Abi Najran, from Hammad bin Isa, from Hariz bin Abdullah, from Zurara, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: 'It is the established practice that after defecation, one wipes with three stones to clean the perineum and does not wash it. It is also permissible to wipe the feet and not wash them.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.46 • Al-Wafi, V.6 p.133 • Wasail Al-Shia, V.1 p.348

◊ HADITH ♦

HADITH.130[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «جَرَتِ السُّنْنَةُ فِي الْإِسْتِنْجَاءِ بِثَلَاثَةِ أَحْجَارٍ أَبْكَارٍ وَيُشَبَّعُ بِالْمَاءِ».

And through this chain of narration, from some of our companions, who raised it to Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: 'It is the established practice in istinja (cleansing) to use three fresh stones, followed by water.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.46 • Tahdib Al-Ahkam, V.1 p.209 • Al-Wafi, V.6 p.130 • Wasail Al-Shia, V.1 p.349



HADITH.131

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ أَشْيَمَ عَنْ صَفَوَانَ بْنِ يَحْمَى قَالَ: سَأَلَ الرَّضَا عَلَيْهِ السَّلَامُ رَجُلًا وَأَنَا حَاضِرٌ فَقَالَ إِنِّي خَرَاجٌ فِي مَقْعَدِي فَأَتَوْضَأُ وَأَسْتَنْجِي ثُمَّ أَجُدُّ بَعْدَ ذَلِكَ التَّنَدِي وَالصُّفْرَةَ يَخْرُجُ مِنَ الْمَقْعَدَةِ أَفَأُعِيدُ الْوُضُوءَ قَالَ «لَا وَلَكِنْ رُشْهَةً بِالْمَاءِ وَلَا تُعِدْ الْوُضُوءَ» .

And through this chain of narration, from Ahmad bin Muhammad, from Ali bin Ashyam, from Safwan bin Yahya, who said:

A man asked Al-Ridha ^{a.s} in my presence: 'There is an ulcer in my anus. I perform wudu and istinja, but afterward, I notice moisture and yellow discharge coming from the anus. Should I repeat the wudu?'

Imam ^{a.s} said: 'Did you clean it thoroughly?'

The man replied, 'Yes.'

Imam ^{a.s} said: 'No, you do not need to repeat the wudu, but sprinkle water over it and do not repeat the wudu.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.46 • Al-Wafi, V.6 p.267

HADITH.132

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلَيِّ بْنِ مَهْرَيَارَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذِيَّنَةَ أَوْ عَيْرِهِ عَنْ بُكَيْرِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَ سَمِعْتُهُمَا يَقُولُانِ: «عُفْيَ عَمَّا بَيْنَ الْأَلْيَتَيْنِ وَالْحَشْفَةِ لَا يُمْسِحُ وَلَا يُغَسِّلُ» .

فَبِيَنْ بِقَوْلِهِ عَلَيْهِ السَّلَامُ عَفِي عَمَّا بَيْنَ الْأَلْيَتَيْنِ وَالْحَشْفَةِ أَنْ مَا عَدَاهُ غَيْرُ مَعْفُوٍ عَنْهُ.

And through this chain of narration, from Sa'd bin Abdullah, from Al-Abbas bin Ma'ruf, from Ali bin Mahziyar, from Muhammad bin Abi Umair, from Umar bin Udhaynah or someone else, from Bukayr bin A'yan, from Abu Ja'far and Abu Abdullah ^{a.s}, who said:

(Narrator said) 'I heard them ^{a.s} both say: "What is between the buttocks and the glans (penis head) is pardoned; it does not need to be wiped or washed."

[AL TUSI]

This statement clarifies, through the phrase "pardoned between the buttocks and the glans," that areas beyond this are not exempt and must be addressed.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.46



♦ HADITH ♦

HADITH.133[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ أَيُوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ حَدَّيْتِي عَمْرُو بْنُ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي
عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَبُولُ وَأَتَوَضَّأْ وَأَنْسَى إِسْتِنْجَاهِي ثُمَّ أَذَكَرْ بَعْدَ مَا صَلَّيْتُ قَالَ «إِغْسِيلُ ذَكْرَكَ وَأَعْدُ صَلَاتِكَ
وَلَا تَعْدُ وُضُوعَكَ».

Muhammad bin Al-Hasan Al-Saffar, from Ayyub bin Nuh, from Safwan bin Yahya, who said: 'Amr bin Abi Nasr narrated to me, saying:

I said to Abu Abdullah ^{a.s}: "I urinated, performed wudu, and forgot to perform istinja. Then I remembered after I had prayed."

Imam ^{a.s} said: "Wash your private part, repeat your prayer, but do not repeat your wudu."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.46 • Al-Ibtisar, V.1 p.52 • Awali Al-La'ali, V.4 p.46 • Al-Wafi, V.6 p.156 • Wasail Al-Shia, V.1 p.294

♦ HADITH ♦

HADITH.134[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ أَلْسِنَةِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَلْوَضُوهُ أَلَّذِي إِفْتَرَضَهُ اللَّهُ
عَلَى الْعِبَادِ لِمَنْ جَاءَ مِنَ الْغَائِطِ أَوْ بَالَ قَالَ «يَغْسِيلُ ذَكْرَهُ وَيُدْهِبُ الْغَائِطَ ثُمَّ يَتَوَضَّأْ مَرَّتَيْنِ».

From him, from Al-Sindi bin Muhammad, from Yunus bin Ya'qub, who said:

I said to Abu Abdullah ^{a.s}: 'The wudu (ablution) that Allah ^(SWT) has made obligatory upon His servants - for one who has relieved himself or urinated - what does it entail?'

Imam ^{a.s} said: 'He should wash his private part, remove the filth, and then perform wudu by washing twice, twice.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.47 • Al-Ibtisar, V.1 p.52 • Al-Wafi, V.6 p.319 • Wasail Al-Shia, V.1 p.316

♦ HADITH ♦

HADITH.135[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَالْحُسَينِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ
عَنْ عُمَرَ بْنِ أَذِيَّةَ عَنْ زُرَارَةَ قَالَ: تَوَضَّأْتُ يَوْمًا وَلَمْ أَغْسِلْ ذَكْرِي ثُمَّ صَلَّيْتُ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنْ
ذَلِكَ فَقَالَ «إِغْسِيلُ ذَكْرَكَ وَأَعْدُ صَلَاتِكَ».

And through this chain of narration, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from his father, and Al-Husayn bin Sa'id, from Muhammad bin Abi Umayr, from Umar bin Udhaynah, from Zurara, who said: (Narrator said) 'I performed wudu one day but did not wash my private part, and then I prayed. I asked Abu Abdullah ^{a.s} about this, and Imam ^{a.s} said:

"Wash your private part and repeat your prayer."

[REFERENCES] Al-Kafi, V.3 p.18 • Tahdib Al-Ahkam, V.1 p.47 • Tahdib Al-Ahkam, V.1 p.51 • Al-Ibtisar, V.1 p.53 • Al-Ibtisar, V.1 p.56 • Al-Wafi, V.6 p.155 • Wasail Al-Shia, V.1 p.295



◊ HADITH ◊

HADITH.136[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادُ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَّالَةَ بْنِ أَيُوبَ عَنْ حُسَينِ بْنِ خُثَمَانَ عَنْ سَمَاعَةَ بْنِ مَهْرَأَنَ عَنْ أَبِي بَصِيرٍ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا أَهْرَقْتَ الْمَاءَ وَنَسِيْتَ أَنْ تَغْسِلَ ذَكْرَكَ حَتَّىٰ صَلَيْتَ فَعَلَيْكِ إِغَادَةُ الْأُوْضُوءِ وَغَسْلُ ذَكْرِكَ» .

هذا يعني به إذا لم يكن قد توضأ ، فأما إذا توضأ ونسى غسل الذكر لا غير فلا يجب عليه إعادة الوضوء وإنما يجب عليه غسل الموضع ، والذي يدل على ذلك.

And through this chain of narration, from Al-Husayn bin Sa'id, from Faddalah bin Ayyub, from Husayn bin Uthman, from Sama'ah bin Mihran, from Abu Basir, who said:

Abu Abdullah ^{a.s} said: 'If you poured water (performed ablution) and forgot to wash your private part until after you prayed, you must repeat the wudu and wash your private part.'

[AL TUSI]

This means that the ruling applies if the individual had not performed wudu initially. However, if he performed wudu but forgot to wash only the private part, then it is not obligatory to repeat the wudu; rather, he is only required to wash the area in question. What supports this interpretation is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.47 • Al-Ibtisar, V.1 p.53 • Al-Wafi, V.6 p.157 • Wasail Al-Shia, V.1 p.296

◊ HADITH ◊

HADITH.137[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ لَنَا الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي أَبَانِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ ابْنِ أَذِيْنَةَ قَالَ: ذَكَرَ أَبُو مَرِيْمَ الْأَنْصَارِيَ أَنَّ الْحَكْمَ بْنَ عُثَيْبَةَ بَالْيَوْمَ وَلَمْ يَغْسِلْ ذَكْرَهُ مُتَعَمِّدًا فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ «بِئْسَ مَا صَنَعَ عَلَيْهِ أَنْ يَغْسِلْ ذَكْرَهُ وَيُعِيدَ صَلَاتَهُ وَلَا يُعِيدُ وُضُوئَهُ» .

What was narrated to us by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad bin Al-Hasan, from his father, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Ibn Abi Umayr, from Ibn Udhaynah, who said:

Abu Maryam Al-Ansari mentioned that Al-Hakam bin Utaibah urinated one day and intentionally did not wash his private part.

I mentioned this to Abu Abdullah ^{a.s}, and Imam ^{a.s} said: 'What an awful act he committed! He must wash his private part and repeat his prayer, but he does not need to repeat his wudu.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.48 • Al-Ibtisar, V.1 p.53 • Al-Wafi, V.6 p.156 • Wasail Al-Shia, V.1 p.294



◊ HADITH ◊

HADITH.138[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَ أَخْبَرَنِي أَشْيَخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيْوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَلَيِّ بْنِ يَقْتِيلِنِ عَنْ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَبُولُ فَلَا يَغْسِلُ ذَكْرَهُ حَتَّى يَتَوَضَّأْ وَ صُوَرَةً لِرَجُلٍ يَبُولُ فَلَا يَغْسِلُ ذَكْرَهُ وَ لَا يُعِيدُ وَصُورَهُ .

And the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me: Ahmad bin Muhammad bin Al-Hasan narrated from his father, from Sa'd bin Abdullah, from Ayyub bin Nuh, from Muhammad bin Abi Hamzah, from Ali bin Yaqtin, who said:

I asked Abu Al-Hasan Musa ^{a.s} about a man who urinates and does not wash his private part until he performs the wudu for prayer.

He ^{a.s} said: 'He should wash his private part but does not need to repeat his wudu.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.48 • Al-Ibtisar, V.1 p.53 • Al-Wafi, V.6 p.155

◊ HADITH ◊

HADITH.139[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلَيِّ بْنِ مَهْزِيَارِ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَرَازِ عَنْ عَمْرُو بْنِ أَبِي نَصْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَبُولُ فَيَئْتَسِى أَنْ يَغْسِلَ ذَكْرَهُ وَ يَتَوَضَّأْ قَالَ «يَغْسِلُ ذَكْرَهُ وَ لَا يُعِيدُ وَصُورَهُ .

Sa'd bin Abdullah narrated from Ahmad bin Muhammad, from Al-Abbas bin Ma'ruf, from Ali bin Mahziyar, from Ali bin Asbat, from Muhammad bin Yahya Al-Khazzaz, from Amr bin Abi Nasr, who said:

I asked Abu Abdillah ^{a.s} about a man who urinates and forgets to wash his private part but performs wudu.

Imam ^{a.s} said: 'He should wash his private part but does not need to repeat his wudu.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.48 • Al-Ibtisar, V.1 p.54 • Awali Al-La'ali, V.4 p.47 • Al-Wafi, V.6 p.156 • Wasail Al-Shia, V.1 p.295

◊ HADITH ◊

HADITH.140[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَمَّا مَا رَوَاهُ سَعْدٌ عَنْ مُوسَى بْنِ الْحَسَنِ وَ الْحَسَنِ بْنِ عَلَيِّ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَتَوَضَّأْ وَ يَئْتَسِى أَنْ يَغْسِلُ ذَكْرَهُ وَ قَدْ بَالَ فَقَالَ «يَغْسِلُ ذَكْرَهُ وَ لَا يُعِيدُ الصَّلَاةَ .

فهذا الخبر مخصوص بمن لم يجد الماء فانه الحال على ما ذكرناه أجزاء الاستنجاء بالاحجار فإذا وجد بعد ذلك الماء غسل ذكره وليس عليه إعادة الصلاة ، فاما مع وجдан الماء فان تلك الصلاة لا تجزيه على ما بيننا وبينه فيما بعد إن شاء الله تعالى.



And as for what was narrated by Sa'd, from Musa bin Al-Hasan and Al-Hasan bin Ali, from Ahmad bin Hital, from Muhammad bin Abi Umair, from Hisham bin Salim, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said regarding a man who performs wudu and forgets to wash his private part after urinating.

Imam ^{a.s} said: 'He should wash his private part but does not need to repeat the prayer.'

[AL TUSI]

This narration is specific to one who does not have access to water. In this case, using stones for istinja suffices, and if he later finds water, he washes his private part without needing to repeat the prayer.

However, if water was available to him initially, that prayer does not suffice, as clarified in what we have discussed and will further explain, If Allah ^{SWT} wills.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.48 • Al-Ibtisar, V.1 p.54 • Awali Al-La'ali, V.4 p.47 • Al-Wafi, V.6 p.158 • Wasail Al-Shia, V.1 p.317

◊ HADITH ◊

HADITH.141

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: فَلَمْثُ لَأْبِي عَبْدِ اللَّهِ عَنِيهِ الْسَّلَامُ الرَّجُلُ يَبُولُ وَلَا يَكُونُ عِنْدَ الْمَاءِ فَيَمْسَحُ ذَكْرَهُ بِالْخَانِطِ قَالَ «كُلُّ شَيْءٍ يَأْتِي سُذْكِي» .

Muhammad bin Ahmad bin Yahya narrated from Muhammad bin Al-Husayn, from Muhammad bin Khalid, from Abdullah bin Bukayr, who said:

I said to Abu Abdullah ^{a.s}: 'A man urinates but does not have water with him, so he wipes his private part on a wall.'

Imam ^{a.s} said: 'Everything dry and pure (tahir) is permissible.'

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.57 • Al-Wafi, V.6 p.148 • Wasail Al-Shia, V.1 p.351

◊ HADITH ◊

HADITH.142

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ بْنِ حَازِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَنْهُ الْسَّلَامُ : فِي الرَّجُلِ يَتَوَضَّأُ فَيَتَسَوَّسُ عَشْلٌ ذَكْرُهُ قَالَ «يَغْسِلُ ذَكْرَهُ ثُمَّ يُعِيدُ الْوُضُوءَ» .

Furnished upon الاستحباب والتدبر بدلاً من التناقض بين أخبار الأئمة عليهم السلام وأقوالهم.

Al-Husayn bin Sa'id narrated from Safwan, from Mansur bin Hazim, from Sulayman bin Khalid, from Abu Ja'far ^{a.s}:

Imam ^{a.s} said: regarding a man who performs wudu and forgets to wash his private part. **Imam ^{a.s}** said: 'He should wash his private part and then repeat the wudu.'

[AL TUSI]

This narration is understood to recommend the action as a matter of preference and encouragement (mustahabb), not as an obligation, based on the previously mentioned narrations.

The teachings and statements of the Imams ^{a.s} cannot contradict one another.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.49 • Al-Ibtisar, V.1 p.54 • Awali Al-La'ali, V.4 p.47 • Al-Wafi, V.6 p.158 • Wasail Al-Shia, V.1 p.296



HADITH.143

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرِ الْبَجْلِيِّ عَنْ حَمَادَ بْنِ عَثْمَانَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «لَوْ أَنَّ رَجُلًا نَسِيَ أَنْ يَسْتَنْجِي مِنَ الْغَاطِئِ حَتَّىٰ يُصَلِّي لَمْ يُؤْدِ الصَّلَاةَ».

فمعناه إذا نسي أن يستنجي بالماء لا أنه نسي أن يستنجي على كل وجه ، لانه إذا استنجي بالحجر فقد أجزأه ذلك عن الماء ، يدل على ذلك ما تقدم ذكره من الاخبار ، ويزيده تأكيداً.

Sa'd bin Abdullah narrated from Muhammad bin Al-Husayn bin Abi Al-Khattab, from Ja'far bin Bashir Al-Bajali, from Hammad bin Uthman, from Ammar bin Musa, who said:

I heard Abu Abdillah ^(a.s) say: 'If a man forgets to cleanse himself after defecation until he prays, he does not need to repeat the prayer.'

[AL TUSI]

The meaning of this Hadith is that if he forgets to cleanse himself with water but has already used stones (istijmar), this suffices and exempts him from the requirement of using water. It does not imply that he forgot to cleanse himself entirely.

This understanding is supported by previously mentioned narrations, and this interpretation is further strengthened by those narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.49 • Tahdib Al-Ahkam, V.2 p.201 • Al-Ibtisar, V.1 p.54 • Awali Al-La'ali, V.4 p.46 • Al-Wafi, V.6 p.158 • Wasail Al-Shia, V.1 p.318

HADITH.144

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdillah ^(saws)

مَا أَخْبَرَنِي بِهِ أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادَ عَنْ حَرِيزٍ عَنْ رَزَّازَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَا صَلَاةٌ إِلَّا بِظَهُورٍ وَيُجْزِيَكَ مِنَ الْإِسْتِنْجَاءِ ثَلَاثَةُ أَحْجَارٍ وَبِذَلِكَ جَرَتِ السُّنَّةُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَمْأَلِهِ فَإِنَّهُ لَا بُدُّ مِنْ عَشِيلٍ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Ahmad bin Muhammad narrated from his father, from Muhammad bin Yahya, from Ahmad bin Muhammad, from Al-Husayn bin Sa'id, from Hammad, from Hariz, from Zurara, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: 'There is no prayer without purification (tahur), and three stones suffice for cleansing oneself (istinja), as this was the practice established by the Messenger of Allah ^(SWT), peace be upon him and his family. As for urine, it is necessary to wash it.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.49 • Tahdib Al-Ahkam, V.1 p.209 • Al-Ibtisar, V.1 p.55 • Al-Wafi, V.6 p.132 • Wasail Al-Shia, V.1 p.315



HADITH.145

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَ أَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنْ رَجْلٍ ذَكَرَ وَ هُوَ فِي صَلَاةٍ أَنَّهُ لَمْ يَسْتَحِظْ مِنَ الْخَلَاءِ قَالَ «يَنْصَرِفُ وَ يَسْتَحِظِي مِنَ الْخَلَاءِ وَ يُعِيدُ الصَّلَاةَ وَ إِنْ ذَكَرَ وَ قَدْ فَرَغَ مِنْ صَلَاةِ أَجْزَاهُ ذَلِكَ وَ لَا إِعَادَةَ عَلَيْهِ» .

فالوجه أيضاً فيه ما ذكرناه من أن ذكر أنه لم يستنج بالماء وإن كان قد استنج بالحجر فحينئذ يستحب له الانصراف من الصلاة مadam فيها ويستنجي بالماء ويعيد الصلاة وإذا انصرف منها لم يكن عليه شيء، ولو كان لم يستنج أصلاًوجب عليه إعادة الصلاة على كل حال انصرف أو لم ينصرف على ما بيناه، ويزيد ذلك بياناً

Muhammad bin Ali bin Mahbub narrated from Ahmad bin Muhammad, from Musa bin Al-Qasim, from Ali bin Ja'far, from his brother Imam Musa bin Ja'far ^{a.s}, who said:

(Narrator said) "I asked Imam ^{a.s} about a man who, during his prayer, remembered that he had not cleansed himself (istinja) after relieving himself.

Imam ^{a.s} said: 'He should break off the prayer, cleanse himself (istinja) after relieving himself, and repeat the prayer. However, if he remembers after completing the prayer, it suffices for him, and he does not need to repeat the prayer.'"

[AL TUSI]

Thus, the correct view regarding this matter is also what we have mentioned: that if it is stated that he did not perform istinja with water, even though he had performed istinja with stones, then in such a case, it is recommended for him to leave the prayer while he is still engaged in it, perform istinja with water, and repeat the prayer. However, if he has already completed the prayer, then nothing is required of him.

But if he had not performed istinja at all, then he would be required to repeat the prayer in any case, whether he left the prayer or not, as we have explained.

And what further clarifies this is (following hadith):

[REFERENCES] Masail Ali ibn Jafar, V.1 p.243 • Qurb Al-Isnad, V.1 p.196 • Tahdib Al-Ahkam, V.1 p.50 • Al-Ibtisar, V.1 p.55 • Al-Sarair, V.3 p.608 • Al-Wafi, V.6 p.158 • Wasail Al-Shia, V.1 p.318 • Bihar Al-Anwar, V.77 p.207



◊ HADITH ♦

HADITH.146[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

ما رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَلَى عَلِيٍّ بْنِ إِبْرَاهِيمَ عَلَى مُحَمَّدِ بْنِ عِيسَى عَلَى يُوسُفَ عَلَى زُزَعَةَ عَلَى سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا دَخَلْتَ الْغَائِطَ فَقَضَيْتَ الْحَاجَةَ فَلَمْ تُهْرِقِ الْمَاءَ ثُمَّ تَوَضَّأْتَ وَتَسْبَّيْتَ أَنْ تَسْتَنْجِي فَذَكَرْتَ بَعْدَ مَا صَلَّيْتَ فَعَلَيْكَ الْأِعْوَادَةُ فَإِنْ كُثُرَتْ أَهْرَافُ الْمَاءِ فَتَسْبَّيْتَ أَنْ تَغْسِلَ ذَكْرَكَ حَتَّى صَلَّيْتَ فَعَلَيْكَ إِغَادَةُ الْوُضُوءِ وَالصَّلَاةِ وَغَسْلَ ذَكْرِكَ لِأَنَّ الْبَوْلَ مِثْلُ الْبَرَازِ» .

ويدل على أنه لا بد في البول من الماء.

Muhammad bin Ya'qub narrated from Ali bin Ibrahim, from Muhammad bin 'Isa, from Yunus, from Zur'ah, from Sama'ah, who said:

Abu Abdillah ^{a.s} said:

"If you enter the lavatory and relieve yourself but do not pour water (for purification), then you perform ablution and forget to perform istinja (purification) but remember after you have prayed, then you must repeat the prayer.

But if you poured water (for ablution) and then forgot to wash your private part until after you prayed, then you must repeat both the ablution and the prayer and wash your private part, because urine is like excrement."

[AL TUSI]

This indicates the necessity of using water for cleansing in the case of urine.

[REFERENCES] Al-Kafi, V.3 p.19 • 'Ilal Al-Shara'i, V.2 p.580 • Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.55 • Al-Wafi, V.6 p.157 • Wasail Al-Shia, V.1 p.319 • Bihar Al-Anwar, V.77 p.208 • Bihar Al-Anwar, V.80 p.265

◊ HADITH ♦

HADITH.147[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

ما رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي أَبَانِ بْنِ عُثْمَانَ عَنْ بُرَيْدَ بْنِ مُعاوِيَةَ عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «يُجْزِي مِنَ الْغَائِطِ الْمَسْحُ بِالْأَحْجَارِ وَلَا يُجْزِي مِنَ الْبَوْلِ إِلَّا الْمَاءُ» .

Al-Husayn bin Sa'id narrated from Al-Qasim bin Muhammad, from Aban bin 'Uthman, from Burayd bin Mu'awiyah, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "Wiping with stones suffices for cleansing after defecation, but only water suffices for cleansing after urination."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.50 • Al-Ibtisar, V.1 p.57 • Al-Wafi, V.6 p.132 • Wasail Al-Shia, V.1 p.316 • Wasail Al-Shia, V.1 p.348



HADITH

HADITH.148[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلَيْهِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَعْمَاسِ بْنِ عَامِرٍ الْقَصَبَانِيِّ عَنْ أَمْثَنَى الْحَنَاطِ عَنْ عَمْرُو بْنِ أَبِي نَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي صَلَّيْتُ فَدَكَرْتُ أَنِّي لَمْ أُغْسِلْ ذَكْرِي بَعْدَ مَا صَلَّيْتُ أَفَأُعِيدُ قَالَ «لَا».

فمعناه انه لا يجب عليه أن يعيد الوضوء وإنما يجب عليه إعادة غسل الموضع، وليس في الخبر انه لا يجب عليه إعادة الصلاة ، والذي يدل على هذا التأويل ما تقدم ذكره من الاخبار ، ويزيده بياناً.

Sa'd bin Abdullah narrated from Al-Hasan bin Ali bin Abdullah bin Al-Mughirah, from Al-'Abbas bin 'Amir Al-Qasbani, from Al-Muthanna Al-Hannat, from Amr bin Abi Nasr, who said:

I said to Abu Abdullah ^{a.s}: 'I prayed, and then I remembered that I had not washed my private part after urination. Should I repeat the prayer?'

Imam ^{a.s} said: 'No.'"

[AL TUSI]

The meaning of this narration is that it is not obligatory to repeat the ablution (wudu); however, one must wash the affected area. The narration does not state that repeating the prayer is not necessary. This interpretation is supported by previous narrations, which further clarify the matter.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.51

HADITH

HADITH.149[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيُّهُدُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ أَبِي أَبَانَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ أَبْنِ أَبِي عَمِيرٍ عَنْ عُمَرَ بْنِ أَذِينَةَ عَنْ زُرَارَةَ قَالَ: تَوَضَّأْتُ يَوْمًا وَلَمْ أُغْسِلْ ذَكْرِي ثُمَّ صَلَّيْتُ فَدَكَرْتُ، فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: أُغْسِلْ ذَكْرَكَ وَأَعِدْ صَلَاتِكَ.

فأوجب اعادة الصلاة وغسل الموضع على ما ذكرناه.

From Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Ibn Abi 'Umayr, from 'Umar bin Udhaynah, from Zurarah, who said:

(Narrator said) "One day, I performed ablution (wudu) and did not wash my private part. Then I prayed, and afterward, I remembered.

I asked Abu Abdullah ^{a.s} about it, and Imam ^{a.s} said:

'Wash your private part and repeat your prayer.'"

[AL TUSI]

This narration makes it obligatory to repeat the prayer and wash the affected area, as previously explained.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.51



HADITH.150

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ الْهَبَّامِ بْنِ أَبِي مَسْرُوقِ الْتَّهْدِيِّ عَنْ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ سَمَاعَةِ قَالَ: قُلْتُ لِإِبْرَاهِيمَ الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ إِنِّي أَبُولُ ثُمَّ أَتَمَسَّخُ بِالْأَحْجَارِ فَيَجِدُونِي الْبَلَلُ بَعْدَ إِسْتِبْرَائِي مَا يُفْسِدُ سَرَاوِيلِي قَالَ «لَيْسَ بِهِ بِأَشَّ» .

فليس بمناف لـ ما قلناه من ان البول لا بد من غسله لشيئين ، أحدهما : انه يجوز أن يكون ذلك مختصا بحال لم يكن فيها واجدا للماء فجاز له حينئذ الاقتصار على الاحجار ، والثاني : انه ليس في الخبر انه قال : يجوز له استباحة الصلاة بذلك وإن لم يغسله ، وإنما قال : ليس بآمن بذلك البال الذي يخرج بعد الاستبراء وذلك صحيح على انه يحتمل أن يكون البال الذي خرج منه بعد الاستبراء هو الودي لانه معناد من ذلك وهو لا ينقض الوضوء عندنا.

ثم قال أيده الله تعالى : (ومن بال فعله غسل مخرج البول دون غيره ، وكذلك الجنب يغسل ذكره وليس عليه استنجاء مفرد لأن غسل ظاهر جميع جسمه يأتي على كل موضع يصل الماء منه إليه).
يدل على ذلك :

Muhammad bin Ali bin Mahbub narrated from Al-Haytham bin Abi Masruq Al-Nahdi, from Al-Hakam bin Miskin, from Sama'ah, who said:

I said to Abu Al-Hasan Musa ^{a.s}: 'I urinate, then I wipe with stones. Afterward, some wetness appears from me following my act of istibra' (ensuring the bladder is emptied), which soils my garment. What should I do?'

Imam ^{a.s} said: 'There is no harm in it.'"

[AL TUSI]

This narration does not contradict the ruling that urine must be washed for two reasons.

First, it is possible that this ruling applies specifically to situations where water is not available, in which case it is permissible to suffice with stones.

Second, the narration does not state that such wetness permits one to pray without washing; it merely states that the wetness emerging after istibra' is not harmful. This is correct, as it could refer to wadi (a fluid that commonly emerges after urination), which does not invalidate ablution according to our jurisprudence.

Additionally, the Shaykh (Al-Mufid), may Allah ^{SWT} support him, stated:

"Whoever urinates must wash the outlet of urine and nothing more. Similarly, a person in a state of major ritual impurity (janabah) must wash his private part as part of the general washing (ghusl), and no separate act of istinja is required since the comprehensive washing of the body includes every area reached by water."

This indicates the proper understanding of the rulings concerning such matters.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.51



HADITH.151

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَأَحْمَدَ بْنِ إِدْرِيسَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ أَبِيهِ أَلَّهُ عَلَيْهِ أَسْلَامُ فِي حَدِيثٍ طَوِيلٍ قَالَ: وَعَنْ أَلْرَجُلِ يَخْرُجُ مِثْهُ أَلْرَيْحُ أَعَلَيْهِ أَنْ يَسْتَثِجِي قَالَ «لَا» وَقَالَ «إِذَا بَالَ أَلْرَجُلُ وَلَمْ يَخْرُجْ مِثْهُ شَيْءٌ غَيْرُهُ قَالَنَا عَلَيْهِ أَنْ يَغْسِلَ إِخْلِيلَهُ وَحْدَهُ وَلَا يَغْسِلَ مَقْعَدَتَهُ وَإِنْ خَرَجَ مِنْ مَقْعَدَتِهِ شَيْءٌ وَلَمْ يَبْلُغْ قَالَنَا عَلَيْهِ أَنْ يَغْسِلَ الْمَقْعَدَةَ وَحْدَهَا وَلَا يَغْسِلَ إِلَّا خَلِيلَ» وَقَالَ «إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَاهَرَ مِنْهَا وَلَيْسَ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهَا».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad bin Muhammad bin Al-Hasan, from his father, from Muhammad bin Yahya and Ahmad bin Idris together, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Al-Hasan bin Faddal, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar bin Musa, from Abu Abdallah ^{a.s}, in a lengthy narration, who said:

(Narrator said) "If wind (gas) is expelled from a person, is it obligatory for him to perform istinja (cleansing)?"

Imam ^{a.s} said: 'No.'

And Imam ^{a.s} said: 'If a man urinates and nothing else is discharged, then he is only required to wash his private part (urethra) and not his anus. However, if something is discharged from his anus and he does not urinate, then he is only required to wash his anus and not his private part (urethra).'

And Imam ^{a.s} said: 'It is only obligatory for him to wash what is apparent (external) and not what is internal.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.52 • Al-Wafi, V.6 p.135

CHAPTER ON THE DESCRIPTION OF ABLUTION (WUDU)

٤ - باب صفة الوضوء

HADITH 152 - 268

والفرض منه والسنة والفضيلة فيه
 قال الشيخ أبيه الله تعالى : (إذا أراد المحدث الوضوء من بعض الاشياء التي توجبه من الاحاديث المقدم ذكرها) إلى قوله :
 والكعبان هما قبتا القدمين
 يدل على ذلك :

[AL TUSI]

The Obligatory Acts, the Recommended Acts, and the Virtues Within It;

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"And if a person in a state of minor ritual impurity (muhdith) intends to perform ablution due to one of the things that necessitate it from the previously mentioned events" until his statement:

"And the two ankles (ka'ban) are the two protruding bones of the feet."

This indicates that (following hadith):

HADITH

HADITH.152

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَبْيَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَأَحْمَدَ بْنِ إِنْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عَلَيٍّ بْنِ حَسَانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرِ الْهَاشِمِيِّ مَوْلَى مُحَمَّدِ بْنِ عَلَيٍّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, saying: Ahmad bin Muhammad informed me, from his father, from Muhammad bin Yahya and Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Al-Hasan bin Ali bin Abdullah, from Ali bin Hassan, from his uncle, Abdurrahman bin Kathir Al-Hashimi, the client of Muhammad bin Ali, from Abu Abdullah ^{a.s}.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.53



HADITH.153

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَ أَخْبَرَنِي السَّيِّدُ عَنْ أَبِيهِ أَلْقَاسِمَ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ قَاسِمَ الْخَرَازِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مَثُلُهُ قَالَ «بَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ذَاتُ يَوْمٍ جَالِسٌ مَعَ إِبْنِ الْحَنْفِيَّةِ إِذْ قَالَ لَهُ «يَا مُحَمَّدُ إِنِّي بِإِنَاءِ مِنْ مَاءِ أَتَوَضَّأْ لِلصَّلَاةِ» فَأَتَاهُ مُحَمَّدٌ بِالْمَاءِ فَأَكَفَاهُ بِيَدِهِ أَلْيَسَرَى عَلَى يَدِهِ أَلْيَمَنِي ثُمَّ قَالَ «بِسْمِ اللَّهِ وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ ظَهُورًا وَ لَمْ يَجْعَلْهُ تَحْسَاً» قَالَ «ثُمَّ اسْتَشْجَى فَقَالَ «اللَّهُمَّ حَصْنَ فَزْجِي وَ أَعْفُهُ وَ أَسْتَرْ عَوْرَتِي وَ حَرْمَنِي عَلَى النَّارِ» قَالَ «ثُمَّ تَمَضْمَصَ فَقَالَ - «اللَّهُمَّ لَقَنِي حُجَّتِي يَوْمَ الْقَالَكَ وَ أَطْلِقْ لِسَانِي بِذِكْرِكَ» ثُمَّ اسْتَشْشَقَ فَقَالَ «اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَ إِجْعَلْنِي مِمَّنْ يَشْعُرُ بِرِيحَهَا وَ رُوحَهَا وَ طَبِيعَهَا» قَالَ «ثُمَّ غَسَلَ وَجْهَهُ فَقَالَ - «اللَّهُمَّ يَبْيَضُ وَجْهِي يَوْمَ تَسْوُدُ فِيهِ الْوُجُوهُ وَ لَا تَسْوُدُ وَجْهِي يَوْمَ تَبْيَضُ فِيهِ الْوُجُوهُ» ثُمَّ غَسَلَ يَدَهُ أَلْيَمَنِي فَقَالَ - «اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَ الْخَلْدِ فِي الْجَنَّاتِ بِيَسَارِي وَ حَاسِبِنِي «جَسَابَاً بِيَسِيرِ» ثُمَّ غَسَلَ يَدَهُ أَلْيَسَرَى فَقَالَ «اللَّهُمَّ لَا تُهْطِنِنِي كِتَابِي بِشَمَالِي وَ لَا تَجْعَلْهَا مَغْلُولَةً إِلَى عَنْقِي وَ أَعُوذُ بِكَ مِنْ مُقْطَعَاتِ الْتَّيَّارَانِ» ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ - «اللَّهُمَّ غَسِّنِي بِرَحْمَتِكَ وَ بَرَكَاتِكَ» ثُمَّ مَسَحَ رِجْلَيْهِ فَقَالَ «اللَّهُمَّ تَبْتَغِي عَلَى الْصَّرَاطِ يَوْمَ تَزَلُّ فِيهِ الْأَقْفَادُ وَ اجْعَلْ سَعْيِي فِيمَا يُرْضِيكَ عَنِّي» ثُمَّ رَفَعَ رَأْسَهُ فَنَظَرَ إِلَى مُحَمَّدٍ فَقَالَ «يَا مُحَمَّدُ مَنْ تَوَضَّأَ مِثْلُ وُضُوئِي وَ قَالَ مِثْلُ قَوْلِي حَلَقَ اللَّهُ لَهُ مِنْ كُلِّ قَطْرَةٍ مَلَكًا يَقَدِّسُهُ وَ يُسَيِّحُهُ وَ يُكَبِّرُهُ فَيَكْتُبَ اللَّهُ لَهُ تَوَابَ ذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ» .

فَأَمَّا مَا يَتَضَمَّنُ جَمْلَةُ كَلَامِ الشَّيْخِ أَيْدِهِ اللَّهُ تَعَالَى فِي حَدِ الْوَجْهِ فِي الْوَضُوءِ وَ أَنَّهُ مِنْ قَصَاصِ الشِّعْرِ إِلَى مَحَادِرِ شِعْرِ الذِّقْنِ وَ مَا دَارَتْ عَلَيْهِ الْإِبْهَامُ وَ الْوَسْطَى ، فَالَّذِي يَدْلِيلُ عَلَيْهِ أَنَّ مَا اعْتَدْنَاهُ لَا خَلَافٌ إِنَّهُ مِنْ الْوَجْهِ وَ مَا زَادَ عَلَى ذَلِكَ مُخْتَلِفٌ فِيهِ فَاخْذَنَا بِمَا أَجْعَلَتِ الْأَمَّةُ عَلَيْهِ وَ تَرَكَنَا مَا اخْتَلَفَ فِيهِ ، وَ لَيْسَ لَاحِدٌ أَنْ يَقُولَ أَنَّ الْوَجْهَ هُوَ مَا وَاجَهَ بِهِ الْإِنْسَانُ لَكِنَّهُ يَلْزَمُ عَلَيْهِ أَنْ يَكُونَ الْأَذْنَانُ مِنَ الْوَجْهِ وَ الصَّدْرُ مِنَ الْوَجْهِ وَ كُلُّ عَضُوٍّ يَوْجَهُ بِهِ الْإِنْسَانُ مِنَ الْوَجْهِ وَ هَذَا فَاسِدٌ بِلَا خَلَافٍ ، وَ يَدْلِيلُ عَلَيْهِ إِبْهَامٌ .

The Shaykh narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Qasim Al-Khazzaz, from Abdurrahman bin Kathir, from Abu Abdullah ^(a.s): Imam ^(a.s) said: "One day, Commander of the Faithful ^(a.s) was sitting with Ibn Al-Hanafiyyah when He ^(a.s) said to him:

'O Muhammad (Hanafiyyah), bring me a container of water so I may perform ablution for prayer.'

Muhammad brought Him ^(a.s) the water, and He ^(a.s) poured it with his left hand over his right hand and said:

'In the name of Allah ^(SWT), and praise be to Allah ^(SWT), who made water pure and did not make it impure.'

He ^(a.s) then cleansed himself (istinja) and said:

'O Allah ^(SWT), guard my private parts, grant me chastity, cover my defects, and make me forbidden to the Fire.'

He ^(a.s) then rinsed his mouth and said:

'O Allah ^(SWT), enable me to speak my argument on the Day I meet You and make my tongue fluent in Your remembrance.'



Then He ^{a.s} inhaled water into his nose and said:

'O Allah ^{SWT}, do not forbid me from the fragrance of Paradise, and make me among those who smell its scent, enjoy its breeze, and benefit from its sweetness.'

He ^{a.s} then washed his face and said:

'O Allah ^{SWT}, brighten my face on the Day faces will be darkened, and do not darken my face on the Day faces will be brightened.'

He ^{a.s} then washed his right hand and said:

'O Allah ^{SWT}, give me my book in my right hand, and eternal life in Paradise in my left hand, and account me with an easy reckoning.'

He ^{a.s} then washed his left hand and said:

'O Allah ^{SWT}, do not give me my book in my left hand nor make it chained to my neck, and I seek refuge in You from the severities of the Fire.'

He ^{a.s} then wiped his head and said:

'O Allah ^{SWT}, envelop me in Your mercy and blessings.'

Then He ^{a.s} wiped his feet and said:

'O Allah ^{SWT}, make me firm on the Path on the Day when feet slip, and make my striving in that which pleases You.'

Afterward, He ^{a.s} raised his head, looked at Muhammad, and said:

'O Muhammad, whoever performs ablution like my ablution and says what I have said, Allah ^{SWT} creates for every drop of water (used) an angel who glorifies, praises, and magnifies Allah ^{SWT}. The reward for this is recorded for him until the Day of Judgment.'"

[AL TUSI]

As for what the Shaykh (Al-Mufid), may Allah ^{SWT} support him, mentioned regarding the boundary of the face in ablution, which is defined as extending from the hairline to the bottom of the chin and between where the thumb and middle finger encircle, the reasoning behind this definition is as follows:

What we have considered as part of the face is unanimously agreed upon to be so, while what exceeds this boundary is a matter of disagreement. Therefore, we adhered to what the ummah unanimously agreed upon and refrained from including what was disputed.

No one has the right to claim that the face includes everything that faces forward because this would require including the ears, chest, and any other part of the body that faces forward, which is invalid without dispute.

This reasoning is further supported by evidence.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.41 • Sawab Al Amal wa Aqab Al Amal, V.1 p.16 • Al-Amali (Lil-Saduq), V.1 p.554 • Tahdib Al-Ahkam, V.1 p.53 • Rawdat Al-Wa'izin, V.2 p.305 • Falah Al-Sa'il, V.1 p.52 • Miftah Al-Falah, V.1 p.28 • Wasail Al-Shia, V.1 p.401 • Bihar Al-Anwar, V.77 p.318



HADITH.154

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنِ الْأَيْمَنِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّازَةَ قَالَ: قُلْثُ لَهُ أَخْبَرَنِي عَنْ حَدِّ الْوَجْهِ الَّذِي يَتَبَغِي لَهُ أَنْ يَوْضُأَ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ «الْوَجْهُ الَّذِي أَمْرَ اللَّهُ عَزَّ وَ جَلَ بِعَسْلِهِ الَّذِي لَا يَتَبَغِي لِأَحَدٍ أَنْ يَزِيدَ عَلَيْهِ وَ لَا يَنْتَصِرُ مِنْهُ إِنْ رَأَدَ عَلَيْهِ لَمْ يُؤْجِزْ وَ إِنْ تَقْصَرْ مِنْهُ أَثِمْ مَا دَارَتْ عَلَيْهِ السَّيَّابَةُ وَ الْوَسْطَى وَ الْأَبْهَامُ مِنْ قَصَاصِ شَغْرِ الرَّأْسِ إِلَى الذَّقْنِ وَ مَا جَرَتْ عَلَيْهِ الْأَصْبَاغُ مِنْ الْوَجْهِ مُسْتَدِيرًا فَهُوَ مِنْ الْوَجْهِ وَ مَا سَوَى ذَلِكَ فَلَيْسَ» قُلْثُ الْصُّدُغُ لَيْسَ مِنْ الْوَجْهِ قَالَ «لَا».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, and from Muhammad bin Isma'il, from Al-Fadl bin Shadhan, all from Hammad bin Isa, from Hariz, from Zurarah, who said:

I said to Imam ^{a.s}: "Tell me about the boundary of the face that should be washed, as Allah ^{SWT}, the Exalted, has commanded."

Imam ^{a.s} said:

"The face that Allah ^{SWT}, the Exalted, has commanded to be washed - such that no one should add to it or reduce from it - if one adds to it, he will not be rewarded, and if he reduces from it, he will be sinful.

It is what the forefinger, middle finger, and thumb encircle, extending from the hairline of the head to the chin, and what the two fingers encompass in a circular motion from the face is part of the face. Anything beyond that is not part of the face."

I asked: "Is the temple not part of the face?"

Imam ^{a.s} said: "No."

[REFERENCES] Al-Kafi, V.3 p.27 • Tahdib Al-Ahkam, V.1 p.54 • Al-Wafi, V.6 p.277 • Wasail Al-Shia, V.1 p.403
• Bihar Al-Anwar, V.77 p.277 • Tafsir Nur Al-Thaqalayn, V.1 p.598 • Mustadrak Al Wasail, V.1 p.310

HADITH.155

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مَهْرَانَ قَالَ: كَتَبْتُ إِلَى الرَّضَا عَلَيْهِ أَسْلَامُ أَسْلَامٍ عَنْ حَدِّ الْوَجْهِ فَكَتَبَ إِلَيَّ «مِنْ أُولَى الشَّغْرِ إِلَى آخرِ الْوَجْهِ وَ كَذَلِكَ الْجَيْنَيْنِ حِيَئَتِي».

Through the same chain of narrators, from Muhammad bin Ya'qub, from Ali bin Muhammad, from Sahl bin Ziyad, from Isma'il bin Mihran, who said:

(Narrator said) "I wrote to Al-Ridha ^{a.s}, asking him about the boundary of the face.

Imam ^{a.s} wrote back to me:

'From the beginning of the hairline to the end of the face, including the temples (jabeenayn) as well.'"

[REFERENCES] Al-Kafi, V.3 p.28 • Tahdib Al-Ahkam, V.1 p.55 • Al-Wafi, V.6 p.279 • Wasail Al-Shia, V.1 p.404



HADITH.156

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ بُكْرٍ عَنْ زَرَارَةَ قَالَ: سَأَلْتُ أَبِي جَعْفَرٍ عَنِ الْأَسْلَامِ أَنَّ أَنَاسًا يَقُولُونَ إِنَّ الْأَذْنَيْنِ مِنَ الْأُوْجَهِ وَظَهَرَهُمَا مِنَ الرَّأْسِ فَقَالَ لَيْسَ عَلَيْهِمَا عَشْلٌ وَلَا مَسْحٌ .

وما ذكره من انه (ياخذ الماء لغسل يده اليمنى بيده اليمنى فيديرها إلى يده اليسرى ، ثم يغسل يده اليمنى). فيدل عليه ما تضمنه الخبر المتقدم في صفة وضوء أمير المؤمنين عليه السلام ويزيده تأكيدا.

Through the same chain of narrators, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from Ahmad bin Muhammad, from Ibn Faddal, from Ibn Bukayr, from Zurarah, who said:

I asked Abu Ja'far ^(a.s) about some people who say that the ears are part of the face, while their back is part of the head."

Imam ^(a.s) said: "There is no washing nor wiping required for them."

[AL TUSI]

As for what was mentioned regarding taking water with the right hand to wash the right hand and then transferring it to the left hand before washing the right hand, this is supported by the previously mentioned narration describing the ablution of Commander of the Faithful ^(a.s) and is further confirmed by it.

[REFERENCES] Al-Kafi, V.3 p.29 • Tahdib Al-Ahkam, V.1 p.55 • Tahdib Al-Ahkam, V.1 p.94 • Al-Ibtisar, V.1 p.63 • Al-Wafi, V.6 p.301 • Wasail Al-Shia, V.1 p.404

HADITH.157

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ عَمِيرٍ وَفَضَالَةَ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ زَرَارَةَ بْنِ أَعْيَنَ قَالَ: حَكَى لَنَا أَبُو جَعْفَرٍ عَلَيْهِ الْأَسْلَامُ وَضُوءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَدَعَا بِقَدْحٍ مِنْ مَاءٍ فَأَذْخَلَ يَدَهُ أَيْمَنَهُ كَفَّاً مِنْ مَاءٍ فَأَسْدَلَهَا عَلَى وَجْهِهِ مِنْ أَغْلَى الْأَوْجَهِ ثُمَّ مَسَحَ بِيَدِهِ الْحَاجِبَيْنِ جَمِيعاً ثُمَّ أَعَادَ أَيْمَنَهُ فِي الْأَنَاءِ فَأَسْدَلَهَا عَلَى الْيَمَنِيَّ ثُمَّ مَسَحَ جَوَانِبَهَا ثُمَّ أَعَادَ أَيْمَنَهُ فِي الْأَنَاءِ ثُمَّ صَبَّهَا عَلَى الْيَسَرَى فَصَبَّعَ بِهَا كَمَا صَبَّعَ بِالْيَمَنِيَّ ثُمَّ مَسَحَ بِبَقِيَّةِ مَا بَقِيَ فِي يَدِيهِ رَأْسَهُ وَرِجَانِهِ وَلَمْ يُعْدَهَا فِي الْأَنَاءِ .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad bin Muhammad, from his father, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Ibn Abi Umayr and Fadalah, from Jamil bin Darraj, from Zurarah bin A'yan, who said:

Abu Ja'far ^(a.s) described to us the ablution of the Messenger of Allah ^(SWT) (peace and blessings be upon him and his family).

Imam ^(a.s) called for a vessel of water, inserted his right hand, took a handful of water, and poured it over his face, starting from the top of his face.

Then, He ^(a.s) wiped over both eyebrows with his hand.

Next, He ^(a.s) returned his left hand to the vessel, poured water over his right hand, and wiped along its sides.



Afterward, He ^{a.s} returned his right hand to the vessel, poured water over his left hand, and performed the same as he did with the right hand.

Lastly, with the remaining water in his hands, He ^{a.s} wiped over his head and feet without returning his hands to the vessel.

[REFERENCES] Al-Kafi, V.3 p.24 • Tahdib Al-Ahkam, V.1 p.55 • Al-Ibtisar, V.1 p.58 • Al-Wafi, V.6 p.273 • Wasail Al-Shia, V.1 p.390 • Wasail Al-Shia, V.1 p.392

وأما قوله : (ولا يستقبل شعر ذراعيه) فدلالة.

[AL TUSI]

As for the statement, "he does not face the hair of his forearms (when washing them)," its indication is (following hadith):

◊ HADITH ◊

HADITH.158

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا أَخْبَرَنِي بِهِ الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ ابْنِ أَذِينَةَ عَنْ بُكَيْرٍ وَرُزَارَةَ ابْنَتِي أَعْيَنْ : أَنَّهُمَا سَالَا أَبَا جَعْفَرَ عَلَيْهِ السَّلَامُ عَنْ وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَدْعَا بِطَسْبَتِ أَوْ بِتَوْرِ فِيهِ مَاءً فَغَسَلَ كَفَّيْهِ ثُمَّ غَمَسَ كَفَّهُ الْيَمْنَى فِي التَّوْرِ فَغَسَلَ وَجْهَهُ بِهَا وَإِشْتَعَانَ بِيَدِهِ الْأَيْسَرَى بِكَفِهِ عَلَى غَسْلِ وَجْهِهِ ثُمَّ غَمَسَ كَفَّهُ الْيَمْنَى فِي الْمَاءِ فَاغْتَرَفَ بِهَا مِنَ الْمَاءِ فَغَرَغَرَهُ عَلَى يَدِهِ الْأَيْسَرَى مِنَ الْمَرْفَقِ إِلَى الْكَفِ لَا يَرُدُّ الْمَاءَ إِلَى الْمَرْفَقِ كَمَا صَنَعَ بِالْيَمْنَى ثُمَّ مَسَحَ رَأْسَهُ وَقَدَمَيْهِ إِلَى الْأَكْعَبَيْنِ بِفَضْلِ كَفَّيْهِ وَلَمْ يُجَدِّدْ مَاءً .

فإن قيل كيف يمكنكم القول بذلك وظاهر قوله تعالى: يدل على خلافه لانه تعالى قال في آية الوضوء : (فاغسلوا وجوهكم وأيديكم إلى المرافق) وإلى معناها الانتهاء والغاية لا ترى إنهم يقولون خرجت من الكوفة إلى البصرة أي حتى انتهيت إلى البصرة وهذا يوجب أن يكون المرفق غاية في الوضوء لأن يكون المبدأ به ؟ قيل له : ليس في الآية ما ينافي ما ذكرناه لأن إلى قد تكون بمعنى مع ولها تصرف كثير واستعمالها في ذلك ظاهر عند أهل اللغة قال تعالى : (ولا تأكلوا أموالهم إلى أموالكم) وقال تعالى حاكيا عن عيسى عليه السلام (من أنصارني إلى الله) أي مع الله ، ويقال فلان ولي الكوفة إلى البصرة ولا يراد الغاية بل المعنى فيه مع البصرة ، ويقولون فلان فعل كذا وأقدم على كذا هذا إلى ما فعله من كذا أي مع ما فعله.

وقال امرؤ القيس :

لـه كـفـل كالـدـعـصـ لـبـدـهـ النـدـىـ ، إـلـىـ حـارـكـ مـثـلـ الرـتـاجـ المـضـبـبـ

أراد : مع حارك.

وقال النابغة الجعدي :

لوح ذراعين في منكب ، إلى جو جو رهل المنكب

أي مع جو جو وهذا أكثر من أن يحتاج إلى الاطنان فيه ، وإذا ثبت ان إلى بمعنى مع دل على وجوب غسل المرافق أيضا على حسب ما تضمنه الفصل ويؤكد ان إلى في الآية ليست بمعنى الغاية.



The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from 'Uthman bin 'Isa, from Ibn Udhaynah, from Bukayr and Zurarah, the sons of A'yan, who said:

They (Bukayr and Zurarah) both asked Abu Ja'far ^{a.s} about the ablution of the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family).

Imam ^{a.s} called for a basin or a bowl containing water.

He ^{a.s} washed his hands, then dipped his right hand into the bowl, and washed his face with it, assisting with his left hand in washing his face.

Then He ^{a.s} dipped his right hand into the water, scooped some water with it, and washed his right hand from the elbow to the fingertips, not returning the water to the elbows.

Afterward, He ^{a.s} dipped his right hand into the water, scooped some water with it, and poured it over his left hand, washing it from the elbow to the fingers without returning the water to the elbow, just as he did with the right hand.

Finally, He ^{a.s} wiped his head and feet up to the ankles with the remainder of the water in his hands, without taking fresh water.

[AL TUSI]

If it is said: "How can you claim this while the apparent meaning of the verse of ablution contradicts it? Allah ^{SWT}, the Exalted, says in the verse of ablution: '*Wash your faces and your hands up to the elbows*' (Surah Al-Ma'idah 5:6), and the term 'to' implies an endpoint or a limit. Do you not see how they say, 'I traveled from Kufa to Basra,' meaning until I reached Basra? This would indicate that the elbow is the endpoint in ablution, not the starting point."

It is said to them: There is nothing in the verse that contradicts what we have mentioned because the term 'to' can also mean 'with' and has a variety of meanings in linguistic usage. Its usage in this sense is well known among people of the language.

For example, Allah ^{SWT}, the Exalted, says: '*Do not consume their wealth with your wealth*' (Surah An-Nisa 4:2), and He ^{SWT} says, quoting Isa ^{a.s}: '*Who are my helpers with Allah ^{SWT}?*' (Surah As-Saff 61:14), meaning 'with Allah ^{SWT}', not as a boundary.

Similarly, in Arabic usage, it is said: "So-and-so governs Kufa to Basra," and it does not mean as a boundary but 'with Basra.'

Likewise, it is said: "So-and-so did such-and-such, adding to what he had done before," meaning 'along with what he had done.'

The poet Imru' Al-Qais said:

He has hips like a sand dune made firm by rain, With shoulders like a bolted door.

Here, he means 'with shoulders'.

And Al-Nabighah Al-Ja'di said:

And his forearms extended from the shoulders, With a broad chest sagging at the shoulders.

Here too, 'with the broad chest'.

Examples of this usage are so numerous that there is no need for lengthy elaboration. Once it is established that 'to' can mean 'with', it indicates that washing the elbows is also obligatory as indicated in the verse. This further supports the argument that 'to' in the verse does not necessarily signify a limit or endpoint.



HADITH.159

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَبْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ وَغَيْرِهِ عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ الْهَيْثَمِ بْنِ عَزْرَةَ التَّمِيمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ تَعَالَى «فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيکُمْ إِلَى الْمَرَافِقِ» فَقَالَ «لَيْسَ هَذَا ثَنِيَّلَهُ إِنَّمَا هِيَ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيکُمْ مِنْ الْمَرَافِقِ» ثُمَّ أَمَرَ يَهُدَهُ مِنْ مَرْفَقِهِ إِلَى أَصَابِعِهِ .

وعلى هذه القراءة يسقط السؤال من أصله.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Muhammad bin Al-Husayn and others, from Sahl bin Ziyad, from Ali bin Al-Hakam, from Al-Haytham bin 'Urwah Al-Tamimi, who said:

I asked Abu Abdillah ^{a.s} about the saying of Allah ^{SWT}, the Exalted: 'Wash your faces and your hands up to the elbows' (Surah Al-Ma'idah 5:6).

Imam ^{a.s} said: 'This is not its correct revelation. Rather, it is: Wash your faces and your hands from the elbows.' (Surah Al-Ma'idah 5:6)

Then Imam ^{a.s} passed his hand from his elbow to his fingertips."

[AL TUSI]

Based on this reading, the question is invalidated entirely from its origin.

[REFERENCES] Al-Kafi, V.3 p.28 • Tahdib Al-Ahkam, V.1 p.57 • Al-Wafi, V.6 p.280 • Wasail Al-Shia, V.1 p.405 • Tafsir Al-Burhan, V.2 p.256 • Tafsir Nur Al-Thaqalayn, V.1 p.598 • Kanz Al-Daqaiq, V.4 p.48

HADITH.160

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

فَإِنَّمَا الْخَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَخْمَدَ بْنِ إِدْرِيسٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ: أَخْبَرَنِي مَنْ رَأَى أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ بِمَنِي بِمَسْحٍ ظَهَرَ قَدَمَيْهِ مِنْ أَغْلَى الْقَدْمَيْنِ إِلَى الْكَعْبِ وَمِنْ الْكَعْبِ إِلَى أَعْلَى الْقَدْمَيْنِ .

ومقصور على مسح الرجلين ولا يتعدى إلى الرأس واليدين، ويدل على ذلك أيضاً.

As for the narration reported by Muhammad bin Ya'qub, from Ahmad bin Idris, from Muhammad bin Ahmad, from Muhammad bin 'Isa, from Yunus, who said:

(Narrator said) "I was informed by someone who saw Abu Al-Hasan ^{a.s} in Mina wiping the tops of his feet, from the upper part of the foot to the ankle, and from the ankle back to the upper part of the foot."

[AL TUSI]

This narration is specific to the wiping of the feet and does not extend to the head or hands. This is further supported by additional evidence.

[REFERENCES] Qurb Al-Isnad, V.1 p.306 • Tahdib Al-Ahkam, V.1 p.57 • Tahdib Al-Ahkam, V.1 p.65 • Tahdib Al-Ahkam, V.1 p.83 • Al-Ibtisar, V.1 p.58 • Bihar Al-Anwar, V.77 p.258



HADITH.161

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ الْشَّيْخُ عَنْ أَبِي الْقَالِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْعَبَاسِ
عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَأْسٌ بِمَسْحِ الْوُضُوءِ مُقْبِلاً وَمُدْبِراً».

وأما قوله : (ويمسح بليل يديه رأسه ورجليه من غير أن يستأنف ماء جديدا). فالخبران المتقدمان يدلان عليه لأن خبر زرارة عن أبي جعفر عليه السلام يتضمن في آخره (ثم مسح ببقية ما بقي في يده رأسه ورجليه ولم يعدها في الاناء) وكذلك الخبر الآخر الذي رواه زرارة مع أخيه بكير عن أبي جعفر عليه السلام في آخره (ثم مسح رأسه وقدميه إلى الكعبين بفضل كفيه ولم يجدد ماء) وهذا صريح بسقوط وجوب تناول الماء الجديد للمسح على ما ترى ، ويدل على ذلك أيضا

The Shaykh narrated from Abu Al-Qasim Ja'far bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Al-'Abbas, from Muhammad bin Abi Umair, from Hammad bin 'Uthman, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "There is no harm in performing the wiping (for ablution) both forward and backward."

[AL TUSI]

As for the statement: "He wipes his head and feet with the moisture on his hands without taking new water," the previously mentioned narrations support this ruling. For instance, the narration of Zurarah from Abu Ja'far ^{a.s} explicitly states at the end: "Then he wiped his head and feet with the remainder of the water in his hands without returning them to the vessel."

Similarly, the other narration by Zurarah and his brother Bukayr from Abu Ja'far ^{a.s} also concludes:

"Then he wiped his head and feet up to the ankles with the moisture left on his hands without taking new water."

This clearly establishes that it is not obligatory to take new water for wiping, as seen in the texts. Further evidence supports this understanding as well.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.58 • Al-Ibtisar, V.1 p.57 • Awali Al-La'ali, V.2 p.7 • Awali Al-La'ali, V.3 p.25 • Al-Wafi, V.6 p.285 • Wasail Al-Shia, V.1 p.406



HADITH.162

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَمْزَةِ وَمُحَمَّدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ صَفَوَانَ وَفَضَالَةَ بْنِ أَيُّوبَ عَنْ فُضَيْلَ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّادَ قَالَ وَصَاثُ أَبَا جَعْفَرٍ عَلَيْهِ الْسَّلَامُ إِنْجَمَعَ وَقَدْ بَالَ فَتَأَوَّلَهُ مَاءً فَاسْتَثْرَجَ ثُمَّ صَبَّثَ عَلَيْهِ كَفَّاً فَغَسَّلَ وَجْهَهُ وَكَفَّاً غَسَّلَ بِهِ ذِرَاعَهُ الْأَيْمَنَ وَكَفَّاً غَسَّلَ بِهِ ذِرَاعَهُ الْأَيْسَرَ ثُمَّ مَسَحَ بِفَضْلِ الْلَّهِ رَأْسَهُ وَرِجْلَيْهِ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad bin Muhammad, from his father, from Al-Husayn bin Al-Hasan bin Aban, and from Muhammad bin Yahya, from Ahmad bin Muhammad, from Al-Husayn bin Sa'id, from Safwan and Fadalah bin Ayyub, from Fudayl bin 'Uthman, from Abu 'Ubayah Al-Hadhdha', who said:

(Narrator said) "I assisted Abu Ja'far ^{a.s} with his ablution at Jam'" (Muzdalifah).

He ^{a.s} had urinated, so I handed him water, and He ^{a.s} performed istinja (cleansing).

Then I poured a handful of water for him ^{a.s}, and He ^{a.s} washed his face.

He ^{a.s} used another handful to wash his right forearm and another handful to wash his left forearm.

Then He ^{a.s} wiped his head and feet with the remaining moisture."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.58 • Tahdib Al-Ahkam, V.1 p.79 • Al-Ibtisar, V.1 p.58 • Al-Ibtisar, V.1 p.69 • Al-Wafi, V.6 p.290 • Wasail Al-Shia, V.1 p.391

HADITH.163

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

فَأَمَّا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى عَنْ مُعَمَّرٍ بْنِ خَلَادٍ قَالَ سَأَلَثُ أَبَا الْحَسَنِ عَلَيْهِ الْسَّلَامُ أَيْجَزِي الْرَّجُلُ أَنْ يَمْسَحَ قَدَمَيْهِ بِفَضْلِ رَأْسِهِ فَقَالَ بِرَأْسِهِ لَا فَقْلَثٌ أَبِيمَاءِ جَدِيدٍ فَقَالَ بِرَأْسِهِ نَعَمْ .

Ahmad bin Muhammad bin 'Isa narrated from Mu'ammar bin Khallad, who said:

I asked Abu Al-Hasan ^{a.s}: "Is it sufficient for a man to wipe his feet with the remaining moisture from his head?"

Imam ^{a.s} replied: "With the moisture from his head, no."

So I asked: "With fresh water?"

Imam ^{a.s} replied, "With the moisture from his head, yes."

[AL TUSI]

(Taken from Hadith.164); These narrations were reported as a matter of precaution (taqiyyah) to align with the views of those who held differing opinions. This is evident from the previously mentioned narrations, which negate the necessity of taking new water for wiping. There can be no contradiction in their sayings and actions ^{a.s}.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.58 • Al-Ibtisar, V.1 p.58 • Al-Wafi, V.6 p.291 • Wasail Al-Shia, V.1 p.409



HADITH.164

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَالْحَبْرُ الَّذِي رَوَاهُ الْحُسَينُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ شَعِيبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مَسْحِ الرَّأْسِ قُلْتُ أَمْسَحْ بِمَا فِي يَدِي مِنَ النَّدَى رَأَيْتِي قَالَ «لَا بُلْ تَضَعُ يَدَكَ فِي الْمَاءِ ثُمَّ تَمْسَحُ» .

فهذه الاخبار وردت للتحقق وعلى ما يوافق مذهب المخالفين ، والذي يدل على ذلك ما قدمنا ذكره من الاخبار وتضمنها نفي تناول الماء للمسح ولا يجوز التناقض في أقوالهم وأفعالهم ، ويحتمل أن يكون أراد به إذا جف وجهه أو أعضاء طهارته فيحتاج أن يجدد غسله فيأخذ ماء جديدا ويكون الاخذ له أخذ الماء للمسح حسب ما تضمنه الخبر ، ويحتمل أيضا أن يكون أراد بالخبر الثاني من قوله : (بل تضع يدك في الماء) يعني الماء الذي يبقى في لحيته أو حاجبيه وليس في الخبر انه يضع يده في الماء الذي في الاناء أو غيره ، وإذا احتمل ذلك بطل التعارض فيها ، والذي يدل على هذا التأويل

Al-Husayn bin Sa'id narrated from Hammad, from Shu'ayb, from Abu Basir, who said:

I asked Abu Abdullah ^{a.s} about wiping the head.

I said: 'Should I wipe my head with the remaining moisture in my hand?'

Imam ^{a.s} replied: 'No, rather you should place your hand in the water and then wipe.'"

[AL TUSI]

These narrations were reported as a matter of precaution (taqiyyah) to align with the views of those who held differing opinions. This is evident from the previously mentioned narrations, which negate the necessity of taking new water for wiping. There can be no contradiction in their sayings and actions ^{a.s}.

It is also possible that the instruction refers to cases where the moisture on the face or other areas of purification has dried up, necessitating the renewal of washing and taking fresh water for wiping, as indicated in the narration.

Alternatively, it could mean placing the hand in water remaining in the beard or eyebrows rather than in the container or elsewhere. If this interpretation is considered, the apparent contradiction is resolved.

This understanding is supported by further evidence and reasoning provided in related narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.59 • Al-Ibtisar, V.1 p.59 • Al-Wafi, V.6 p.290 • Wasail Al-Shia, V.1 p.408



HADITH.165

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ
وَهُبْ عَنْ الْحَسَنِ بْنِ عَلَيٍ الْوَشَاءِ عَنْ خَلْفِ بْنِ حَمَادٍ عَمْنَ أَخْبَرَهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ
الرَّجُلُ يَئْسَسُ مَسْحَ رَأْسِهِ وَهُوَ فِي الصَّلَاةِ قَالَ «إِنْ كَانَ فِي لِحْيَتِهِ بَلْ فَلِيمْسَحْ بِهِ» قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُ لِحْيَةٌ
قَالَ «يَمْسَحْ مِنْ حَاجِبِهِ أَوْ مِنْ أَشْفَارِ عَيْنِيهِ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Musa bin Ja'far, from Wahb, from Al-Hasan bin Ali Al-Washsha', from Khalaf bin Hammad, from someone who narrated to him from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s}: "What should a person do if he forgets to wipe his head whilst already in prayer?"

Imam ^{a.s} said: "If there is moisture in his beard, he should wipe with that."

I asked: "What if he does not have a beard?"

Imam ^{a.s} replied: "Then he should wipe from his eyebrows or the lashes of his eyes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.59 • Al-Ibtisar, V.1 p.59 • Al-Wafi, V.6 p.351 • Wasail Al-Shia, V.1 p.407

HADITH.166

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ إِنْبُنْ عُقْدَةَ عَنْ قَصْلِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ عَكَاشَةَ عَنْ جَعْفَرِ بْنِ عُمَارَةَ الْحَارِثِيِّ قَالَ:
سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَمْسَحْ رَأْسِي بِبَلْ يَدِي قَالَ «خُذْ لِرَأْسِكَ مَاءً جَدِيدًا» .
فالوجه فيه ايضا ما قدمناه من التقية لأن رجاله رجال العامة والزيدية.

Ibn 'Uqdah narrated from Fadl bin Yusuf, from Muhammad bin 'Ukkashah, from Ja'far bin 'Umara Abu 'Umara Al-Harithy, who said:

I asked Ja'far bin Muhammad ^{a.s}: 'Should I wipe my head with the remaining moisture in my hand?'

Imam ^{a.s} said: 'Take fresh water for your head.'"

[AL TUSI]

The interpretation of this narration also aligns with what we have previously explained regarding taqiyyah (precautionary dissimulation), as its narrators are from the mainstream (non-Imami) and Zaydi schools.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.59 • Al-Wafi, V.6 p.290 • Wasail Al-Shia, V.1 p.409

وأما قوله أيده الله تعالى : (يمسح برأسه بمقدار ثلات اصابع مضمومة من ناصيته إلى قصاص شعر رأسه مرة واحدة) فدليله.

[AL TUSI]

As for the statement of (Shaykh (Al-Mufid), may Allah ^{SWT} support him):

"He wipes over his head with an amount equal to three joined fingers, from the front of the head to the hairline, once," its proof is as follows:



HADITH.167

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ حَفَّرْ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدَةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ الْنَّيْسَابُورِيِّ عَنْ مَعْمَرٍ بْنِ عَمَرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «يُجْزِي مِنْ مَسْحِ الرَّأْسِ مَوْضِعَ ثَلَاثَ أَصَابِعٍ وَكَذَلِكَ الْأَرْجُلُ».»

فإن قيل كيف يمكنكم التعليق بهذا الخبر مع ان ظاهر القرآن يدفعه لأن الله تعالى قال : (وامسحوا برؤوسكم) والباء هنا للالصاق وإنما دخلت لتعلق المرح الممسح بالرؤوس لأن تفید التبعیض لأن افادتها للتبعیض غير موجود في كلام العرب فإذا كان هذا هكذا فالظاهر يقتضي مرح جميع الرأس؟

قيل لهم : قد استدل أصحابنا بهذه الآية على أن المرح في الرأس والرجلين ببعضها لأنهم قالوا قد ثبت أن الباء لها مراتب في دخولها في الكلام فتارة تدخل للزيادة والالصاق ، وتارة تدخل للتبعیض ولا يجوز حملها على الزيادة والالصاق الا لضرورة لأن حقيقة موضع الكلام لفائدة خاصة إذا صدر من حكيم عالم وبها يتميز من كلام الساهي والنائم والهادى ، ولأن الباء إنما تدخل للالصاق في الموضع الذي لا يتعدى الفعل إلى المفعول بنفسه مثل قولهم مررت بزيد وذهبتم بعمرو فالمرور والذهاب لا يتعديان بانفسهما فدخلت الباء لتوصيل الفعلين إلى المفعولين ، فاما إذا كان الفعل مما يتعدى بنفسه ولا يفتقر في تبعيده إلى الباء ووجدهما أدخلوا الباء عليه علمنا أنهم ادخلوها لوجود فائدة لم تكن وهي التبعیض وقوله تعالى : « وامسحوا برؤوسكم » مما يتعدى الفعل بنفسه ، ألا ترى انه لو قال امسحوا رؤوسكم كان الكلام مستقلًا بنفسه مفيدا فوجب أن يكون لدخولها في هذا الموضع فائدة محددة حسب ما ذكرناه وليس هو إلا التبعیض ، لانا متى حملناها على ما ذهب إليه الخصوم من الالصاق والزيادة كان دخولها وخروجها على حد سواء وهذا عبث لا يجوز على الله تعالى ، فان قيل : فقد قال الله تعالى في آية التيمم : « فامسحوا بوجوهكم وأيديكم فينبغي أن يكون المرح ببعض الوجه ، قلنا : كذلك نقول لأن عندنا ان المرح يجب في التيمم ببعض الوجه وهو الجبهة وال الحاجبان ، ويدل على ان الباء توجب التبعیض من جهة الخبر .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Abu Al-Qasim Ja'far bin Muhammad informed me, from Muhammad bin Ya'qub, from a group of our companions, from Ahmad bin Muhammad, from Shadhan bin Al-Khalil Al-Naysaburi, from Ma'mar bin 'Umar, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: "It is sufficient to wipe over the head the area of three fingers, and the same applies to the foot."

[AL TUSI]

If it is said: "How can this narration be relied upon when the apparent meaning of the Quran contradicts it? For Allah ^(SWT), the Exalted, said: 'And wipe over your heads' (Surah Al-Ma'idah 5:6), and the letter 'ba' here indicates attachment and adherence, entering the phrase to indicate that wiping is connected to the head. It does not imply partiality (tab'id), because using 'ba' to signify partiality is not found in the speech of the Arabs. If this is the case, the apparent meaning requires wiping the entire head." The response is as follows:

It is said to them: Our scholars have used this verse to argue that wiping the head and feet can be done over a part of them because they state that the letter "ba" has varying functions in language. At times, it is used for emphasis and attachment (ilsaq), and at other times, it is used for partiality (tab'id).



It is not permissible to interpret it as emphasizing attachment unless absolutely necessary because the natural purpose of speech is to convey meaning, especially when it originates from a wise and knowledgeable speaker. This distinguishes meaningful speech from the words of someone inattentive, dreaming, or rambling.

Moreover, "ba" is only used to indicate attachment when the verb does not directly relate to the object by itself, such as in the phrases "I passed by Zaid" (marartu bi-Zaid) or "I went with Amr" (dhahabtu bi-Amr). Here, the actions of passing and going do not inherently extend to the object, so "ba" is introduced to connect the verb to its object. However, if the verb inherently extends to the object, and yet "ba" is added, it indicates an additional meaning - specifically, partiality (tab'iid).

For example, in the verse "*And wipe over your heads*" (Surah Al-Ma'idah 5:6), the verb "wipe" inherently applies to the object without needing "ba".

If the verse had said, "*And wipe your heads*", the meaning would have been complete and self-sufficient.

Thus, the addition of "ba" in this context introduces a new meaning, which is partiality, as explained.

If we interpret "ba" as mere attachment or emphasis, as some opponents claim, then its inclusion or omission would have no difference, rendering its usage meaningless - and such redundancy cannot be attributed to Allah ^{SWT}, the Exalted.

If it is argued: "But Allah ^{SWT}, the Exalted, also said in the verse of tayammum: '*And wipe over your faces and hands*' (Surah An-Nisa 4:43), which would imply wiping only part of the face."

We respond: This is indeed our position, as we hold that wiping in tayammum is required only on part of the face, specifically the forehead and the eyebrows.

Further evidence that "ba" implies partiality is found in narrations.

[REFERENCES] Al-Kafi, V.3 p.29 • Tahdib Al-Ahkam, V.1 p.60 • Al-Ibtisar, V.1 p.60 • Al-Wafi, V.6 p.281 • Wasail Al-Shia, V.1 p.417

♦ HADITH ♦

HADITH.168

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَا أَخْبَرَنَا بِهِ الْشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَوَيْزِ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَ لَا تُخْبِرْنِي مِنْ أَيِّنْ عَلِفْتَ وَ قُلْتُ «إِنَّ الْمَسْحَ بِغَضْبِ الرَّأْسِ وَ بَغْضِ الرِّجْلَيْنِ» فَصَحَّكَ ثُمَّ قَالَ «يَا زُرَارَةُ قَالَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ نَزَّلَ بِهِ الْكِتَابُ مِنَ اللَّهِ تَعَالَى لِأَنَّ اللَّهَ تَعَالَى يَقُولُ «فَاغْسِلُوا وُجُوهَكُمْ» فَعَرَفْنَا أَنَّ الْوَجْهَ كُلُّهُ يَتَبَغِي لَهُ أَنْ يُغْسَلَ ثُمَّ قَالَ «وَ أَيْدِيْكُمْ إِلَى الْمَرَافِقِ» ثُمَّ فَصَلَّ بَيْنَ الْكَلَامَيْنِ فَقَالَ «وَ امْسِحُوا بِرُؤُسِكُمْ» فَعَرَفْنَا جِينَ قَالَ «بِرُؤُسِكُمْ» أَنَّ الْمَسْحَ بِغَضْبِ الرَّأْسِ لِمَكَانِ الْبَاءِ ثُمَّ وَصَلَ الرِّجْلَيْنِ بِالرَّأْسِ كَمَا وَصَلَ الْيَدَيْنِ بِالْوَجْهِ فَقَالَ «وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ» فَعَرَفْنَا جِينَ وَصَلَهُمَا بِالرَّأْسِ أَنَّ الْمَسْحَ عَلَى بَعْضِهِمَا ثُمَّ فَسَرَ دَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِلنَّاسِ فَضَيَّعُوهُ ثُمَّ قَالَ «فَلَمْ تَجِدُوا مَاءً



فَتَبَيَّنُوا صَعِيداً طَيْباً فَامسحُوا بِوْجُوهِكُمْ وَأَيْدِيكُمْ» فَإِذَا وَضَعَ الْوَضُوءَ عَمَّ لَمْ يَجِدُ الْمَاءُ أَثْبَتْ بِعَوْضِ الْفَسْلِ مَسْحًا لِأَنَّهُ قَالَ «بِوْجُوهِكُمْ» ثُمَّ وَصَلَّى بِهَا «وَأَيْدِيكُمْ» ثُمَّ قَالَ «مِنْهُ» أَيْ مِنْ ذَلِكَ أَثْتَيْمُ لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ أَجْمَعَ لَا يَخْرُجُ عَلَى الْوَجْهِ لِأَنَّهُ يَغْلُقُ مِنْ ذَلِكَ الصَّعِيدِ بِعَضَ الْكُفَّ وَلَا يَغْلُقُ بِعْضَهَا ثُمَّ قَالَ «مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ» وَالْحَرَجُ الْصَّيْقُ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, and Muhammad bin Isma'il, from Al-Fadl bin Shadhan, all from Hammad bin Isa, from Hariz, from Zurarah, who said:

I said to Abu Ja'far ^{a.s.}: "Will you not inform me how you came to know and say that the wiping is over part of the head and part of the feet?"

Imam ^{a.s.} laughed and then said:

"O Zurarah, the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family) said it, and it was revealed in the Book of Allah ^{SWT}, the Exalted. Allah ^{SWT}, the Exalted, says: '*Wash your faces*' (Surah Al-Maidah 5:6), so we understood that the entire face should be washed.

Then He ^{SWT} said: '*And your hands to the elbows*', and then He ^{SWT} separated the statements by saying: '*And wipe over your heads*.'

When He ^{SWT} said, '*over your heads*', we understood that wiping over part of the head was sufficient due to the inclusion of the letter 'ba'.

Then He ^{SWT} connected the feet to the head just as He ^{SWT} connected the hands to the face by saying: '*And your feet to the ankles*'.

So we understood, when He ^{SWT} connected them to the head, that wiping over part of them was sufficient.

Then the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family) explained this to the people, but they neglected it.

Then He ^{SWT} said: '*And if you cannot find water, then perform tayammum with clean earth: wipe your faces and your hands with it*' (Surah An-Nisa 4:43).

When He ^{SWT} exempted ablution for those who could not find water, He ^{SWT} replaced washing with wiping, for He ^{SWT} said: '*Wipe your faces*' and then connected to it: '*And your hands*.'

Then He ^{SWT} said: '*From it*', meaning from the tayammum, because He ^{SWT} knew that the entirety of the face would not be covered, as only part of the palm would contact the earth, and not all of it.

Then He ^{SWT} said: '*Allah ^{SWT} does not intend to impose hardship on you*' (Surah Al-Maidah 5:6), and hardship is difficulty and restriction."

[REFERENCES] Al-Kafi, V.3 p.30 • Man La Yahduruhu Al Faqih, V.1 p.103 • 'Ilal Al-Shara'i', V.1 p.279 • Tahdib Al-Ahkam, V.1 p.61 • Al-Ibtisar, V.1 p.62 • Al-Wafi, V.6 p.282 • Tafsir Al-Burhan, V.2 p.256 • Bihar Al-Anwar, V.77 p.289 • Tafsir Nur Al-Thaqalayn, V.1 p.596



HADITH.169

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ يُونُسَ عَنْ عَلَيِّ بْنِ رَبَّابٍ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْأَذْنَانَ مِنَ الرَّأْسِ قَالَ «نَعَمْ» فَلَمَّا مَسَخَتْ رَأْسِي مَسَخَتْ أَذْنَيَ قَالَ «نَعَمْ كَأَنِّي أَنْظَرْتُ إِلَيْ أَبِي وَ فِي عُنْقِهِ غُكْنَةٌ وَ كَانَ يُحْفِي رَأْسَهُ إِذَا جَزَّهُ كَأَنِّي أَنْظَرْتُ إِلَيْهِ وَ الْمَاءُ يَنْحِدِرُ عَلَى عُنْقِهِ».

Al-Husayn bin Sa'id narrated from Yunus, from Ali bin Ri'ab, who said:

I asked Abu Abdillah ^{a.s}: "Are the ears considered part of the head?"

Imam ^{a.s} said: "Yes."

I asked: "So if I wipe my head, should I wipe my ears as well?"

Imam ^{a.s} said: "Yes. It is as if I can see my father, with folds in the skin of his neck, who used to shave his head completely. It is as if I can see water flowing down his neck."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.62 • Al-Ibtisar, V.1 p.63 • Al-Wafi, V.6 p.301 • Wasail Al-Shia, V.1 p.405

HADITH.170

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ مَا رَوَاهُ هُوَ أَيْضًا عَنْ فَضَالَةَ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِمْسَحْ الرَّأْسَ عَلَى مُقَدَّمِهِ وَ مُؤَخِّرِهِ».

فمحمولان على التيقية لأنهما ينافيان القرآن ، حسب ما ذكرناه ويدفعان الاخبار على ما أثبتناه ولا يجوز التناقض في
كلامهم أو يسمع منهم ما ينافي القرآن ويؤكد ما ذكرناه.

It was also narrated by him from Fadalah, from Al-Husayn bin Abi Al-'Ala', who said:

Abu Abdillah ^{a.s} said: "Wipe the head over its front and back."

[AL TUSI]

This narration is interpreted as being under the principle of taqiyyah (precautionary dissimulation), as it contradicts the Quran, as we have explained, and conflicts with the other narrations that we have established.

Contradictions cannot exist in the words of Imams ^{a.s}, nor can they ^{a.s} say anything that opposes the Quran.

This further affirms what we have mentioned.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.62 • Al-Wafi, V.6 p.292 • Wasail Al-Shia, V.1 p.412



HADITH.171

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ أَبْنَيْ أَبِيهِ أَبْيَأَبِيهِ مُسْلِمٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَسْحُ الْأَرْأَسِ عَلَى مُقْدَمَهُ.

فإن قال قائل قد مضى في كلامكم أن المسح على الرجلين هو الفرض ومخالفوك عن ذلك ويقولون إن ذلك بدعة وإن الفرض هو الغسل دون المسح فما دليلكم عليهم؟

قيل له: دليلنا عليه قوله تعالى: «يَا أَيُّهَا الَّذِينَ آتَمْنَا إِذَا قَمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وجوهَكُمْ وارْجُلَكُمْ إِلَى الْمَرَافِقِ وامسحُوا بِرُؤُوسِكُمْ وارْجُلِكُمْ إِلَى الْكَعْبَيْنِ» فصرح في الآية بحكمين في عضوين ثم عطف الإيدي على الوجه فأوجب لها بالاعطف مثل حكمها، وعطف الرجل على الرؤوس فأوجب أن يكون لها في المسح مثل حكمها بمقتضى العطف، ولو جاز أن يخالف بين حكمها مع العطف جاز أن يخالف بين حكمها في الوجه، ويدل على ذلك أياضًا.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad bin Muhammad, from his father, from Muhammad bin Yahya, from Ahmad bin Muhammad, from Al-Husayn bin Sa'id, from Ibn Abi Umayr, from Abu Ayyub, from Muhammad bin Muslim, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Wiping over the head is done on its front part."

[AL TUSI]

If someone says: "You have previously stated that wiping over the feet is obligatory, yet your opponents reject this and claim that it is an innovation, asserting that washing, not wiping, is the obligation. What is your evidence against them?"

It is said to him: Our evidence is the statement of Allah ^(SWT), the Exalted:

"*O you who believe, when you rise to perform prayer, wash your faces and your hands up to the elbows, and wipe your heads and your feet up to the ankles*" (Surah Al-Ma'idah 5:6).

The verse explicitly establishes two distinct rulings for two distinct parts of the body. Then, the hands are connected to the faces through conjunction ('ataf), obligating the same ruling of washing for the hands as for the faces. Similarly, the feet are connected to the heads, obligating the same ruling of wiping for the feet as for the heads due to the conjunction.

If it were permissible to differentiate between the rulings of the feet and the heads despite the conjunction, it would also be permissible to differentiate between the rulings of the hands and the faces.

This interpretation is further supported by additional evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.62 • Al-Ibtisar, V.1 p.60 • Awali Al-La'ali, V.2 p.192 • Al-Wafi, V.6 p.288 • Wasail Al-Shia, V.1 p.410



◊ HADITH ♦

HADITH.172

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَا رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ أَسْلَامٌ وَ إِنْ عَبَّاِسَ رَضِيَ اللَّهُ عَنْهُ عَنْ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ : أَنَّهُ تَوَاصَّا وَ مَسَحَ عَلَى قَدَمَيْهِ وَ نَفْلَيْهِ .

It was narrated from Commander of the Faithful ^(a.s) and Ibn Abbas (may Allah ^{SWT} be pleased with him) from the Prophet (peace and blessings be upon him and his family) that:

"Prophet ^(saws) performed ablution and wiped over his feet and his sandals."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.63 • Awali Al-La'ali, V.2 p.8 • Tafsir Al-Safi, V.2 p.17 • Wasail Al-Shia, V.1 p.419

◊ HADITH ♦

HADITH.173

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَ رَوَوْا أَيْضًا عَنْ ابْنِ عَبَّاِسٍ : أَنَّهُ وَصَفَ وُضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَمَسَحَ عَلَى رِجْلَيْهِ .

It was also narrated from Ibn Abbas that:

"He described the ablution of the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family), and he (Prophet ^(saws)) wiped over his feet."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.63 • Awali Al-La'ali, V.2 p.8 • Wasail Al-Shia, V.1 p.419

◊ HADITH ♦

HADITH.174

[SOURCE] Non-Infallible

وَ رُوِيَ عَنْهُ أَيْضًا أَنَّهُ قَالَ : إِنَّ فِي كِتَابِ اللَّهِ الْمَسْحَ وَ يَأْتِي الْقَاتِشُ إِلَّا الْغَشْلُ .

It was also narrated from him (Ibn Abbas) that he said:

"Indeed, wiping is in the Book of Allah ^{SWT}, but the people insist on washing."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.63 • Wasail Al-Shia, V.1 p.419

◊ HADITH ♦

HADITH.175

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَ قَدْ رُوِيَ مِثْلَ هَذَا عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ أَسْلَامٌ أَنَّهُ قَالَ : «مَا أُنْزِلَ الْقُرْآنُ إِلَّا بِالْمَسْحِ» .

A similar statement was also narrated from Commander of the Faithful ^(a.s), who said: "The Quran was revealed only with (instructions of) wiping."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.63



HADITH.176

[SOURCE] Non-Infallible

وَرُوِيَ عَنْ إِبْنِ عَبَّاسٍ أَيْضًا أَنَّهُ قَالَ: غَسْلَتَنِ وَمَسْحَتَانِ..

وكل هذه الاخبار قد رواها مخالفنا ، والذي تفرد به أصحابنا أكثر من أن يحصى وأنا أذكر طرفا من ذلك إن شاء الله ، فمن ذلك.

It was also narrated from Ibn Abbas that he said (regarding ablution):
"Two washings and two wipings."

[AL TUSI]

All these narrations have been reported by our opponents, while the narrations exclusive to our companions are too numerous to count. I will mention a portion of them, if Allah ^(SWT) wills. Among them is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.63 • Wasail Al-Shia, V.1 p.420

HADITH.177[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ
بْنِ أَبَانِ وَمُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ
سَالِيمٍ وَغَالِبِ بْنِ هُذَيْلٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرَ عَلَيْهِ الْسَّلَامُ عَنِ الْمَسْنِجِ عَلَى الرِّجْلَيْنِ فَقَالَ «هُوَ الَّذِي نَزَّلَ بِهِ
جَبَرَيْلَ عَلَيْهِ الْسَّلَامُ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Ahmad bin Muhammad bin Al-Hasan informed me from his father, from Al-Husayn bin Al-Hasan bin Aban, and Muhammad bin Yahya from Ahmad bin Muhammad, all from Al-Husayn bin Sa'id, from Fadalah, from Hammad bin 'Uthman, from Salim and Ghalib bin Hudhayl, who said:

I asked Abu Ja'far ^(a.s) about wiping over the feet.

Imam ^(a.s) said: 'It is what Jibra'il ^(a.s) brought down (as revelation).'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.63 • Al-Ibtisar, V.1 p.64 • Awali Al-La'ali, V.2 p.194 • Al-Wafi, V.6 p.296 • Wasail Al-Shia, V.1 p.419

HADITH.178[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفَوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا الْسَّلَامُ قَالَ:
سَأَلْتُهُ عَنِ الْمَسْنِجِ عَلَى الرِّجْلَيْنِ فَقَالَ «لَا بَأْسَ» .

Through the same chain of narrators, from Al-Husayn bin Sa'id, from Safwan, from Al-'Ala', from Muhammad bin Muslim, from one of the two Imams ^(a.s), who said:

I asked Imam ^(a.s) about wiping over the feet, and Imam ^(a.s) said: 'There is no harm.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.64 • Al-Ibtisar, V.1 p.64 • Al-Wafi, V.6 p.297 • Wasail Al-Shia, V.1 p.419



HADITH.179

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ سَعْيِدٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلَتْ أُبْيَا الْحَسَنِ عَلَيْهِ السَّلَامُ - عَنِ الْمَسْحِ عَلَى الْقَدَمَيْنِ كَيْفَ هُوَ فَوَضَعَ كَفَّهُ عَلَى الْأَصَابِعِ ثُمَّ مَسَحَهَا إِلَى الْكَعْبَيْنِ فَقُلْتُ لَهُ لَوْ أَنْ رَجَلًا قَالَ إِبَاضَبَعَيْنِ مِنْ أَصَابِعِهِ هَكَذَا إِلَى الْكَعْبَيْنِ قَالَ «لَا إِلَّا بِكَفَهِ كُلُّهَا».

Through the same chain of narrators, from Al-Husayn bin Sa'id, from Ahmad bin Muhammad, who said: (Narrator said) "I asked Abu Al-Hasan ^(a.s) about wiping over the feet. How is it done?" Imam ^(a.s) placed his palm on the toes and then wiped it to the ankles. I asked Imam ^(a.s): "What if a person wiped with two fingers from his toes to his ankles like this?" Imam ^(a.s) said: "No, it must be with the entire palm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.64 • Miftah Al-Falah, V.1 p.26

HADITH.180

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يُوبَ بْنِ نُوحٍ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ الْمَسْحِ عَلَى الْقَدَمَيْنِ فَقَالَ «الْأُولُوْضُوءُ بِالْمَسْحِ وَلَا يَجُبُ فِيهِ إِلَّا ذَلِكَ وَمَنْ غَسَلَ فَلَا بَأْسُ».

يعني إذا أراد به التنظيف، يدل على ذلك :

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Ayyub bin Nuh, who said:

I wrote to Abu Al-Hasan ^(a.s), asking him about wiping over the feet.

Imam ^(a.s) said: 'Ablution is with wiping, and nothing else is required in it. However, if someone washes [the feet], there is no harm.'"

[AL TUSI]

This means washing is acceptable if done with the intention of cleaning. This is supported by further evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.64 • Al-Ibtisar, V.1 p.65 • Al-Wafi, V.6 p.296 • Wasail Al-Shia, V.1 p.421

HADITH.181

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ عَلَيِّ عَنْ أَبِي هَمَامٍ عَنْ أَبِي الْحَسِنِ الْرَّضا عَلَيْهِ السَّلَامُ : «فِي الْوُضُوءِ الْفَرِيضَةِ فِي كِتَابِ اللَّهِ تَعَالَى الْمَسْحُ وَالْغَسْلُ فِي الْوُضُوءِ لِلتَّنْظِيفِ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me, saying: Ahmad bin Muhammad informed me, from his father, from Muhammad bin Yahya, from Muhammad bin Ali bin Mahbub, from Ahmad bin Ali, from Abu Hammam, from Abu Al-Hasan Al-Ridha ^(a.s), who said:

Imam ^(a.s) said: "In ablution, the obligation in the Book of Allah ^(SWT), the Exalted, is wiping, while washing in ablution is for the purpose of cleanliness."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.64 • Al-Ibtisar, V.1 p.64 • Al-Wafi, V.6 p.296 • Wasail Al-Shia, V.1 p.420

HADITH.182

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَبِالإِسْنَادِ الْأَوَّلِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَجَّاجِ عَنْ تَعْلِيَةَ بْنِ مَيْمُونٍ عَنْ زَرَادَةَ عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ : «أَنَّ عَلَيَا عَلَيْهِ السَّلَامَ مَسْحَ عَلَى الْغَلَيْنِ وَلَمْ يَسْتَبِطْنَا السَّرَّاکِينِ» .

يعني إذا كانا عربين لأنهما لا يمنعان من وصول الماء إلى الرجل بقدر ما يجب فيه عليه الممسح.

Through the first chain of narrators, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Al-Hajjaj, from Tha'labah bin Maymun, from Zurarah, from Abu Ja'far ^(a.s):

Imam ^(a.s) said: "(Imam) Ali ^(a.s) wiped over his sandals without inserting his fingers under the straps."

[AL TUSI]

This applies when the sandals are of a type (Arab-style) that does not prevent water from reaching the feet in the amount required for wiping.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.64 • Al-Wafi, V.6 p.287 • Wasail Al-Shia, V.1 p.418 • Wasail Al-Shia, V.1 p.460

HADITH.183

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَبْيَدُهُ اللَّهُ تَعَالَى قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ أَخْمَدِ بْنِ إِذْرِيسَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ: أَخْبَرَنِي مَنْ رَأَى أَبَا الْحَسِينِ عَلَيْهِ السَّلَامُ بِمَنِيَّةِ

يَمْسُحُ طَفَرَ قَمَمِيهِ مِنْ أَعْلَى الْقَدْمِ إِلَى الْكَعْبِ وَمِنْ الْكَعْبِ إِلَى أَعْلَى الْقَدْمِ.

وقد مضى تفسير هذا الحديث.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me, saying: Abu Al-Qasim Ja'far bin Muhammad informed me, from Muhammad bin Ya'qub, from Ahmad bin Idris, from Muhammad bin Ahmad, from Muhammad bin 'Isa, from Yunus, who said:

(Narrator said) "I was informed by someone who saw Abu Al-Hasan ^{a.s} in Mina wiping the tops of his feet, from the top of the foot to the ankle, and from the ankle back to the top of the foot."

[AL TUSI]

The explanation of this narration has already been provided.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.65

HADITH.184

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي الْحَطَابِ عَنْ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ: «إِنَّهُ يَأْتِي عَلَى الرَّجُلِ سِتُّونَ وَسَبْعُونَ سَنةً مَا قَبْلَ اللَّهِ مِنْهُ صَلَوةً» قُلْتُ وَكَيْفَ ذَلِكَ قَالَ «لَاذَنَهُ يَغْسِلُ مَا أَمَرَ اللَّهُ بِمَسْحِهِ».

Through the same chain of narrators, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from Muhammad bin Al-Husayn bin Abi Al-Khattab, from Al-Hakam bin Misikin, from Muhammad bin Marwan, who said:

Abu Abdillah ^{a.s} said: "A man may live for sixty or seventy years, yet Allah ^{SWT} does not accept a single prayer from him."

I asked: "How is that?"

Imam ^{a.s} replied: "Because he washes what Allah ^{SWT} has commanded to be wiped."

[REFERENCES] Al-Kafi, V.3 p.31 • Tahdib Al-Ahkam, V.1 p.65 • Tahdib Al-Ahkam, V.1 p.92 • Al-Ibtisar, V.1 p.64 • Awali Al-La'ali, V.2 p.8 • Al-Wafi, V.6 p.295 • Wasail Al-Shia, V.1 p.418 • Kanz Al-Daqaiq, V.4 p.50



HADITH.185

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ عَلَىٰ بْنِ إِسْمَاعِيلَ عَنْ عَلَىٰ بْنِ الْقَفَانِ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرٍ بْنِ سُلَيْمَانَ عَمِّهِ قَالَ: سَأَلْتُ أَبَا الْحَسِنِ مُوسَى عَلَيْهِ الْأَسَاطِيرَ فَقُلْتُ جُعِلْتُ فِدَاكَ يَكُونُ خُفَّ الْرَّجْلِ مُخْرِقًا فَيَذْخُلُ يَدَهُ فَيَمْسُحُ ظَهْرَ قَدَمِيهِ أَيُّحْزِيْهِ قَالَ «نَعَمْ».

Muhammad bin Ya'qub narrated from Muhammad bin Yahya, from Ali bin Isma'il, from Ali bin Al-Nu'man, from Al-Qasim bin Muhammad, from Ja'far bin Sulayman, from his uncle, who said:

I asked Abu Al-Hasan Musa ^{a.s}: 'May I be your ransom, if a man's shoe is torn and he inserts his hand to wipe over the tops of his feet, will that suffice him?!"

Imam ^{a.s} replied: "Yes."

[REFERENCES] Al-Kafi, V.3 p.31 • Tahdib Al-Ahkam, V.1 p.65 • Al-Wafi, V.6 p.285 • Wasail Al-Shia, V.1 p.414

HADITH.186

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قَالَ لِي: «لَوْ أَنِّكَ تَوَضَّأْتَ فَجَعَلْتَ مَسْحَ الْرِّجْلَيْنِ غَسْلًا ثُمَّ أَضْمَرْتَ أَنْ ذَلِكَ مِنَ الْمَفْرُوضِ لَمْ يَكُنْ ذَلِكَ بِوُضُوءِ» ثُمَّ قَالَ «إِنَّا بِالْمَسْحِ عَلَى الْرِّجْلَيْنِ إِنَّمَا ذَلِكَ غَسْلٌ فَغَسْلُهُ فَامْسَحْ بَعْدَهُ لَيَكُونَ آخِرَ ذَلِكَ الْمَفْرُوضُ».

Al-Husayn bin Sa'id narrated from Hammad, from Hariz, from Zurarah, who said:

(Narrator said) Imam ^{a.s} said to me: "If you were to perform ablution and wash the feet instead of wiping them, and you intended that this washing was part of the obligatory acts, it would not count as valid ablution."

Then Imam ^{a.s} said: "Begin by wiping over the feet. If it occurs to you to wash them and you do so, then wipe over them afterward, so that the obligatory act is the final one performed."

[REFERENCES] Al-Kafi, V.3 p.31 • Tahdib Al-Ahkam, V.1 p.65 • Tahdib Al-Ahkam, V.1 p.93 • Al-Ibtisar, V.1 p.65 • Al-Wafi, V.6 p.295 • Wasail Al-Shia, V.1 p.420

HADITH.187

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَىٰ بْنِ فَضَالٍ عَنْ عَفْرُو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَتَوَضَّأُ الْوُضُوءُ كُلُّهُ إِلَّا رِجْلَهُ تُمْ يَخُوضُ الْمَاءَ بِهَا حَوْضًا قَالَ أَجْزَأُهُ ذَلِكَ .

فهذا الخبر محمول على حال التقى، فأما مع الاختيار فإنه لا يجوز إلا المسح عليهما على ما بيناه، فان قال قائل ما أنكرتم أن يكون ما اعتمدتموه في الآية من القراءة بالجر لا يوجب المسح وإنما يفيد اشتراك الرجل بالرأس في الاعراب لأن يوجب اشتراهما في الحكم فيكون ذلك على المجاورة كما جاء في كثير من كلام العرب مثل قولهم (جحر ضب خرب) وان كان خرب من صفات الجحر لا الضب وإنما جر لمحاورته للضب وكما قال الشاعر:

كأن بتثيرا في عرانيين وبله ، كبير اناس في بجاد مزم

والمزمل من صفات الكبير لا البجاد، وكما قال الأعشى :

لقد كان في حول ثواء ثوبته ، تقضى لبيانات ويأسأم سائم

وعلى هذا لا ينكر أن تكون الرجل مفسولة وان كانت مجرورة.

قلنا هذا باطل من وجوه (أحدهما) انه لا خلاف بين أهل العربية في أن الاعراب بالمجاورة لا يتعدى إلى غيرها وما هذه منزلته في الشذوذ والخروج عن الاصول لا يجوز أن يحمل كلام الله تعالى عليه. (وثانية) ان كل موضع أغرب بالمجاورة مما ذكره السائل ومما لم يذكره مفقود منه حرف العطف الذي تضمنته الآية وعليه اعتمدنا في تساوي حكم الرجل والرؤوس، فلو كان ما أورده من حكم المجاورة يسوغ القياس عليه وكانت الآية خارجة عنه لتضمنها من دليل العطف ما فقدنا في الموضع المعتبر بالمجاورة، ولا شبهة على أحد من يفهم العربية في أن المجاورة لا حكم لها مع العطف. (ثالثها) ان الاعراب بالجوار إنما استحسن بحيث ترفع الشبهة في المعنى لأن الشبهة زائلة في كون خرب صفة للضب والمعرفة حاصلة بأنه من صفات الجحر وكذلك قوله: مزمل معلوم انه من صفات الكبير لا البجاد، وليس هكذا الآية لأن الرجل يصح أن يكون فرضها المسح كما يصح أن يكون الغسل ، والشك في ذلك واقع غير ممتنع فلا يجوز اعمال المجاورة فيها لحصول اللبس والشبهة ، ولخروجه عن باب ما عهد استعمال القوم الجوار فيه، فاما البيت الذي انشدوه للأشعى فقد أخطأوا في توههم ان هناك مجاورة وإنما جر ثواء بالبدل من الحول والمعنى لقد كان في ثواء ثوبته تقضى لبيانات ، وهذا القسم من البديل هو بدل الاشتغال كما قال تعالى : (قتل أصحاب الاخدود النار) وقال : (يسألونك عن الشهر الحرام قتال فيه).

فإن قيل : كيف ادعitem ان المجاورة لا حكم لها مع واو العطف مع قوله تعالى : (يطوف عليهم ولدان مخلدون باكواب وأباريق) إلى قوله : (وحور عين) فخضفهن بالمجاورة لانهن يطفن ولا يطاف بهن ومثل ذلك أيضا قول الشاعر :

لم يبق إلا أسيير غير منفلت ، وموثق في عقال الاسر مكبول

فخفض موثقا بالمجاورة للمنفلت وكان من حقه أن يكون مرفوعا لأن تقدير الكلام لم يبق إلا أسيير وموثق.

قلنا : أول ما يبطل هذا الكلام انه ليس جميع القراء على جر (حور عين) بل أكثر قراء السبعة على الرفع وهم نافع وابن كثير وعاصم في رواية وأبو عمرو وابن عامر ، والذى جر حمزة والكسائي وفي رواية المفضل عن عاصم وقد حكى انه كان ينصب (وحورا عينا) وللجر وجه غير المجاورة وهو انه لما تقدم قوله تعالى : (أولئك المقربون في جنات النعيم عطف حور عين على جنات النعيم فكانه قال هم في جنات النعيم وفي مقارنة أو معاشرة حور العين وحذف المظاف وهذا وجه حسن ذكره أبو علي الفارسي في كتاب الحجة في القراءة ، فاما البيت الذي انشده السائل فعلى خلاف ما توههمه لأن معنى



قوله لم يبق الا أسيير اي لم يبق غير أسيير وغير تعاقب إلا في الاستنسناء ، ثم قال وموثق بالجر عطفا على المعنى وعلى موضع أسيير ، فكأنه قال لم يبق غير اسيير وغير منفلت ولم يبق غير موثق ، فاما قول الشاعر :

فهل انت ان ماتت أثانك راحل ، إلى آل بسطام بن قيس فخاطب

يمكن أن يكون الوجه في خاطب الرفع وإنما جر الراوي وهم ويكون عطفا على راحل ويمكن أن يكون المراد بخاطب الامر وإنما جر لاطلاق الشعر.

فإن قيل : ما انكرتم على تسليم ايحاب الآية لمسح الرجلين أن يكون المسح بمعنى الغسل لأن المسح عند العرب هو الغسل الخفيف حكي ذلك عن أبي زيد الانصاري واستشهد بقولهم : « تمسحت للصلوة » فسموا الغسل مسحا وعلى ذلك حمل المفسرون قوله تعالى : (فقطق مسحا بالسوق والاعناق) اي انه غسل سوقها وأعناقها.

قلنا : هذا باطل من وجوه : (منها) انه لا يعتبر باحتمال اللفظة في اللغة إذا كانت في عرف الشرع مختصة بفاندة واحدة ، فلو سلمنا ان الغسل في اللغة مسح لم يقدح ذلك في تأويلنا الآية لأن اطلاق المسح في الشرع يستفاد به ما لا يستفاد بالغسل ، ولهذا جعل أهل الشرع بعض أعضاء الطهارة ممسوها وبعضاها مفسولا وفصلوا بين الحكمين وفرقوا بين قول القائل : فلان يرى ان الفرض في الرجلين المسح وبين قوله فلان يرى الغسل (ومنها) ان الرؤوس إذا كانت ممسوحة المسح الذي لا يدخل في معنى الغسل بلا خلاف وعطف الارجل عليها فواجب أن يكون حكمها مثل حكم الرؤوس في المسح وكيفيته ، لأن من فرق بينهما مع العطف في كيفية المسح كمن فرق بينهما في المسح. (ومنها) ان المسح لو كان غسلا والغسل مسحا لسقط ما لا يزال يستدل به مخالفونا و يجعلونه عدتهم من روایتهم عنه عليه السلام انه توضأ وغسل رجليه لانه كان لا ينكر أن يكون الغسل المذكور إنما هو المسح فصار تأويلهم الآية على هذا يبطل أصل مذهبهم في غسل الرجلين. (ومنها) : ان شبهة من جعل المسح غسلا من أهل اللغة هي من حيث اشتعمال الغسل على المسح ، وليس كل شيء اشتغل على غيره يصح ان يسمى باسمه لانا نعلم ان الغسل يشتمل على أفعال مثل الاعتماد والحركة ولا يجوز أن يسمى بأسماء ما يشتمل عليه ، واما استشهاد أبي زيد بقولهم : « تمسحت للصلوة » فالمعنى فيه انهما لما أرادوا أن يخبروا عن الطهور بلفظ مختصر ولم يجز ان يقولوا اغتنست للصلوة لأن في الطهارة ما ليس بغسل واستطلاوا أن يقولوا اغتنست وتمسحت للصلوة قالوا بدلا من ذلك تمسحت لأن المفسول من الاعضاء ممسوح ايضا فتجوزوا بذلك اختصارا أو تعويلا على أن المراد مفهوم وهذا لا يقتضي أن يكونوا جعلوا المسح من أسماء الغسل ، فاما الآية فاكتف المفسرين ذهبا فيها إلى غير ما ذكر في السؤال ، وقال أبو عبيدة والفراء وغيرهما : معنى فقطق مسحا أي ضربا ، وقال آخرون : اراد المسح في الحقيقة وانه كان مسح اعراضها وسوقها وقال شاذ منهم : انه أراد الغسل ومن قال بذلك لا يدفع أن يكون حمل المسح على الغسل استعارة وتتجوزا وليس لنا أن نعدل في كلام الله تعالى عن الحقيقة إلى المجاز إلا عند الضرورة.

فإن قيل : ما أنكرتم أن يكون القراءة بالجر تقتضي المسح إلا انه متعلق بالخفين لا بالرجلين ، وان كانت القراءة بالنصب توجب الغسل المتعلق بالرجلين على الحقيقة ويكون الآية بالقرائتين مفيدة لكلا الامرين.

قلنا : الخف لا يسمى رجلا في لغة ولا شرع كما ان العمامة لا تسمى رأسا ولا البرقع وجهها فلو ساغ حمل ما ذكر في الآية من الارجل على ان المراد به الخفاف لساغ في جميع ما ذكرناه.

فإن قيل : فابن انت عن القراءة بنصب الارجل وعليها أكثر القراء وهي موجبة للغسل ولا يتحمل سواه ؟ قلنا : (أول) ما في ذلك ان القراءة بالجر مجمع عليها والقراءة بالنصب مختلف فيها لانا نقول ان القراءة بالنصب غير جائز وإنما القراءة المنزلة هي القراءة بالجر ، والذي يدل على ذلك :



Muhammad bin Ahmad bin Yahya narrated from Ahmad bin Al-Hasan bin Ali bin Faddal, from Amr bin Sa'id Al-Madaini, from Musaddiq bin Sadaqah, from Ammar bin Musa, from Abu Abdullah ^(a.s)

Imam Al Sadiq ^(a.s) said regarding a man who performs ablution but does not wash his feet, instead immersing them in water.

Imam ^(a.s) said: "That suffices for him."

[AL TUSI]

This narration is interpreted as pertaining to the context of taqiyyah (precautionary dissimulation). However, in a state of choice (when no dissimulation is required), it is not permissible except to wipe over the feet, as we have explained.

If someone says: "What prevents you from considering that your reliance on the recitation with the genitive case (jar) in the verse [of ablution] does not necessarily mandate wiping but rather indicates a grammatical connection between the feet and the head without implying a shared ruling?"

This could be an example of adjacency (mujawarah), as found in many examples of Arabic speech.

For instance, they say, 'Juhru dhabbin kharib' ('The burrow of a lizard, ruined'), where 'ruined' is a descriptor for the burrow, not the lizard, but it takes the genitive case due to adjacency.

Similarly, the poet said:

'It is as if Buthayra on the tips of his rainclouds
Is a great man wrapped in a garment.'

Here, 'wrapped in a garment' describes the man, not the garment.

And as Al-A'sha said:

'Indeed, in the year of residence I stayed,
Many desires were fulfilled, and others wearied.'

In this example, 'wearied' is related to the fulfillment of desires, not the residence.

According to this reasoning, it is not farfetched to suggest that the feet are to be washed, even though they are in the genitive case."

We say to these argument; "This is invalid from several aspects.

The first is that there is no disagreement among the experts of Arabic grammar that the rule of adjacency in declension (l'rab) does not extend beyond its immediate context. Something of this degree of irregularity and departure from established linguistic principles cannot be applied to the speech of Allah ^(SWT), the Exalted.

The second is that every instance of declension by adjacency mentioned by the questioner, and even those not mentioned, lacks the conjunctive particle (Harf al-'Atf) that is present in the verse. It is on this basis that we maintain the equal ruling of the legs (Arjul) and the heads (Ru'us). If the ruling of adjacency cited were valid for analogical reasoning, the verse would not conform to it, as it contains the evidence of conjunction, which is absent in cases of declension by adjacency. There is no doubt for anyone who understands Arabic that adjacency has no effect when conjunction is present.

The third is that declension by adjacency is only deemed appropriate where no ambiguity arises in meaning. Do you not see that there is no ambiguity in 'Kharab' being an attribute of the lizard, and it is clearly understood as one of the



characteristics of its burrow? Similarly, the statement 'Muzzammil' is evidently an attribute of the elder, not of the coarse garment (Bijaad). This is not the case with the verse, as the ruling regarding the legs could reasonably imply wiping, just as it could imply washing. The matter is therefore ambiguous and not free from doubt, so adjacency cannot be applied due to the resulting confusion and ambiguity. Moreover, it falls outside the domain of instances where adjacency has been customarily employed by the speakers of Arabic.

As for the verse recited from Al-A'sha's poem, those who claimed adjacency here are mistaken in their assumption. Instead, 'Thawa' was declined in the genitive case (Jar) as a substitute (Badal) for 'Hawl.' The meaning is, 'There was in the duration of your stay fulfillment of desires.'

This category of substitution is called 'substitution of inclusion' (Badal Ishtimal), as in the verse of Allah ^(SWT): (Cursed were the companions of the trench - the fire full of fuel) and His saying: (They ask you concerning the sacred month - fighting therein).

If it is said, 'How do you claim that adjacency has no effect when conjunction is present, given the verse of Allah ^(SWT): (There will circulate among them immortal boys with goblets, jugs, and a cup of flowing wine, and wide-eyed maidens), where the latter is in the genitive case due to adjacency, as they serve the drink rather than being served?' Similarly, the poet says:

Nothing remains but a captive, unrestrained,
And one bound in the fetters of captivity, shackled.

Here, 'bound' is in the genitive case due to adjacency with 'unrestrained,' while it should have been in the nominative case, as the meaning implies, 'Nothing remains but a captive and one bound.'

To this, we respond that the assumption regarding adjacency in these instances is incorrect. Instead, each case can be explained by other valid grammatical principles that do not contradict established linguistic norms."

We said: The first thing that invalidates this statement is that not all the Qur'an reciters agree on the genitive case (Jar) for "Hur 'In" (wide-eyed maidens). In fact, the majority of the Seven Reciters opt for the nominative case (Raf'), including Nafi', Ibn Kathir, Asim (in one narration), Abu Amr, and Ibn Amir. Those who recite it in the genitive case include Hamzah and al-Kisa'i, along with a narration from al-Mufaddal on the authority of Asim. It has also been reported that some recited it in the accusative case (Nasb) as "Wa Huran 'Inan."

As for the genitive reading, it has an interpretation other than adjacency. This is because the preceding verse states: (Those are the ones brought near, in Gardens of Bliss), and "Hur 'In" is connected to "Gardens of Bliss" by conjunction (Atf). It is as though the verse means: "They are in Gardens of Bliss and in the company of, or in the companionship of, wide-eyed maidens." The omitted construct (Mudaf) makes this interpretation plausible. This explanation is a sound interpretation mentioned by Abu Ali al-Farisi in his book "Al-Hujjah fi al-Qira'at."

As for the verse from poetry cited by the questioner, it is contrary to what he assumes. The meaning of the verse, "Nothing remains but a captive", implies, "Nothing remains



other than a captive and nothing remains unrestrained." Then "and one bound" is declined in the genitive case (Jar) by conjunction to the meaning and position of "a captive". It is as though the poet said: "Nothing remains other than a captive, nor anything unrestrained, nor anything other than one bound."

As for the poet's verse:

"So, will you, if your she-donkey dies, set out
to the family of Bastam ibn Qays, the orator?"

The nominative case (Raf') for "the orator" can be valid, and the genitive case reported by the narrator is due to an error. If in the nominative case, it would be conjuncted to "set out". Alternatively, "the orator" could be an imperative verb (Fi'l Amr) in the meaning of an address, and the genitive case could have been applied loosely due to poetic license.

If it is said: How do you refute the interpretation that the verse obligates wiping (Mash) of the feet, and that this wiping could imply a light washing (Ghusl)? This is because among the Arabs, "Mash" sometimes refers to a light washing. This has been reported from Abu Zayd al-Ansari, who cited as evidence the expression, "I wiped for prayer", meaning they used washing lightly and called it wiping. On this basis, the commentators have interpreted Allah's ^{SWT} statement:

(And he began wiping their legs and necks) to mean that he washed their legs and necks.

We said: This claim is invalid for several reasons:

Among them is that the linguistic possibility of a word's meaning is irrelevant when, in the terminology of Islamic law (Shariah), the term is specifically associated with a single, distinct implication. Thus, even if we concede that "washing" (Ghusl) is referred to as "wiping" (Mash) in the language, it would not undermine our interpretation of the verse. This is because, in the Shariah, the term "wiping" conveys a meaning distinct from "washing." Accordingly, the scholars of Shariah have designated certain body parts in purification to be wiped and others to be washed, differentiating between the two rulings. They distinguish, for example, between someone who says, "So-and-so believes the obligation for the feet is wiping," and someone who says, "So-and-so believes it is washing."

Another reason is that if the heads are wiped with the type of wiping that is not considered washing - and there is no disagreement on this - and the feet are conjoined with the heads (in the verse), then it is obligatory for the ruling of the feet to be like that of the heads in terms of wiping and its manner. Differentiating between them in the manner of wiping while they are conjoined is akin to differentiating between them regarding wiping itself.

Another reason is that if wiping were considered washing and washing were considered wiping, then the basis of what our opponents rely upon would collapse. This is because they often cite their narration that the Prophet ^{saws} performed ablution and washed his feet. If it were not objectionable for the washing mentioned in the narration to be understood as wiping, then their interpretation of the verse would invalidate the very foundation of their opinion regarding the washing of the feet.



Another reason is that the argument of those linguists who equate wiping with washing is based on the inclusion of wiping within the act of washing. However, not everything that includes another thing can be named after that thing. For example, we know that washing includes acts such as applying pressure and movement, but it cannot be called by the names of those individual actions it includes.

As for Abu Zayd's evidence in the statement, "I wiped for prayer", the meaning here is that they wanted to describe the purification (Taharah) with concise wording. They could not say, "I washed for prayer," because purification includes actions that are not washing. Nor could they say, "I washed and wiped for prayer," as that would be overly lengthy. So they instead said, "I wiped," because the washed parts of the body are also wiped. This was a figurative expression for conciseness or relying on the understood meaning. This does not imply that they considered wiping to be one of the names for washing.

As for the verse, the majority of exegetes have not interpreted it as suggested in the question. Abu 'Ubaydah, al-Farra', and others said that the meaning of "He began wiping" is "striking." Others said it refers to actual wiping, meaning he wiped the manes and legs of the animals. A minority said it refers to washing. Those who said so do not deny that interpreting wiping as washing is figurative and metaphorical. However, it is impermissible for us to deviate in the speech of Allah ^{SWT}, the Exalted, from the literal meaning to the metaphorical meaning except when there is necessity. If it is said: What prevents you from accepting that the recitation in the genitive case (Jar) implies wiping, but that it refers to wiping over the footwear (Khuffayn), not the bare feet (Rijlayn)? Whereas the recitation in the accusative case (Nasb) necessitates washing, which applies specifically to the bare feet, thereby allowing the verse in both recitations to accommodate both rulings?

We say: Footwear (Khuff) is neither called "feet" (Arjul) in language nor in Islamic law (Shariah), just as a turban is not called "head" (Ra's), nor is a veil (Burqu') called "face" (Wajh). If it were permissible to interpret the term "feet" in the verse to mean "footwear," it would likewise be permissible to interpret all the other terms we mentioned in the same manner.

If it is said: What about the recitation in the accusative case (Nasb), which is the majority reading among the reciters? It necessitates washing and does not imply anything else.

We say: The first point to address here is that the recitation in the genitive case (Jar) is agreed upon, whereas the recitation in the accusative case (Nasb) is disputed. We argue that the recitation in the accusative case is not valid, and the divinely revealed recitation is the one in the genitive case. This is supported by the following evidence:

[REFERENCES] Tahdib Al-Ahkam, V.1 p.66 • Al-Ibtisar, V.1 p.65 • Al-Wafi, V.6 p.298 • Wasail Al-Shia, V.1 p.421



HADITH.188

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ إِذْرِيْسَ وَ سَعْدَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ عَنْ حَمَادٍ عَنْ مُحَمَّدِ بْنِ النَّعْمَانِ عَنْ غَالِبِ بْنِ الْهَذَيلِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قُولِ اللَّهِ عَزَّ وَ جَلَّ «وَ امْسَحُوا بِرُؤُسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ» عَلَى الْحَفْضِ هِيَ أُمُّ الْأَنْصَبِ قَالَ «بَلْ هِيَ عَلَى الْحَفْضِ».

وهذا يسقط أصل السؤال، ثم لو سلمنا ان القراءة بالجر متساوية للقراءة بالنصب من حيث قرأ بالجر من السبعة ابن كثير وأبو عمرو وحمزة وفي رواية أبي بكر عن عاصم ، والنصب قرأ به نافع وابن عامر والكسائي وفي رواية حفص عن عاصم وكانت ايضاً مقتضية للمسح لأن موضع الرؤوس موضع نصب بوقوع الفعل الذي هو المصح عليه وإنما جر الرؤوس بالباء ، وعلى هذا لا ينكر ان تعطف الارجل على موضع الرؤوس لافظها فتنصب وإن كان الفرض فيها المصح كما كان في الرؤوس كذلك ، والعطف على الموضع جائز مشهور في لغة العرب ، الا ترى انهم يقولون : (لست بقائم ولا قاعدا) فينصب قاعداً على موضع بقائم لا لفظه وكذلك يقولون : (خشنت بصدره وصدر زيد) (وان زيداً في الدار وعمرو) فرفع عمرو على الموضع لأن وما علمت فيه في موضع رفع ومثله من كلامهم (ان تأتني فلك درهم وأكرمك) لما كان قولهم فلك درهم في موضع جزم عطف وأكرمك عليه وجزم ومثله (من يضل الله فلا هادي له ويدركهم) بالجزم على موضع قوله هادي لأنه في موضع جزم ، وقال الشاعر :

معاوي اننا بشر فاسحج ، فلسنا بالجبال ولا الحديدا

فنصب الحديد على موضع بالجبال.

وقال آخر :

هل أنت باعث دينار ل حاجتنا ، أو عبد رب أخاعون بن مخرارق

وإنما نصب عبد رب لأن من حق الكلام ان يكون باعث دينارا فحمله على الموضع لا اللفظ وقد سوغوا ما هو أبعد من هذا لأنهم عطفوا على المعنى وان كان اللفظ لا يقتضيه مثل قول الشاعر :

جئني بمثلبني بدر لقومهم ، أو مثل أسرة منظور بن سيار

لما كان معنى جئني أي هات مثالمهم أو عطني مثالمهم قال : أو مثل بالنصب عطفاً على المعنى.

فإن قيل : ما تنكرون أن يكون القراءة بالنصب لا تقتضي الا الفسل ولا تحتمل المسح لأن عطف الارجل على موضع الرؤوس في الایجاب توسيع وتتجاوز والظاهر والحقيقة يوجبان عطفها على اللفظ لا الموضع؟ قلنا : ليس الامر على ما توهمتم بل العطف على الموضع مستحسن في لغة الرعب وجائز لا على سبيل الاتساع والعدول عن الحقيقة والمتكلم مخير بين حمل الاعراب على اللفظ تارة وبين حمله على الموضع اخرى وهذا ظاهر في العربية مشهور عند أهلها وفي القرآن والشعر له نظائر كثيرة ، على انا لو سلمنا ان العطف على اللفظ اقوى لكان عطف الارجل على موضع الرؤوس أولى مع القراءة بالنصب ، لأن نصب الارجل لا يكون إلا على أحد الوجهين إما بيعطف على الايدي والوجوه في الفسل ، أو يعطف على موضع الرؤوس فينصب ويكون حكمها المسح وعطفها على موضع الرؤوس أولى ، وذلك ان الكلام إذا حصل فيه عاملان أحدهما قريب والآخر بعيد فاعمال الاقرب أولى من اعمال البعد ، وقد نص أهل العربية على هذا فقالوا : إذا قال القائل اكرمني واكرمت عبد الله وأكرمني عبد الله فحمل المذكور بعد الفعلين على الفعل الثاني أولى من حمله على الاول لأن الثاني اقرب إليه ، وقد جاء القرآن وأكثر الشعر باعمال الثاني قال الله تعالى : (وانهم ظنوا كما ظننتم



ان لن يبعث الله احدا) لانه لو اعمل الاول لقال كما ظننتموه وقال : (آتوني أفرغ عليه قطراء) ولو اعمل الاول لقال افرغه
وقال : « هاوم اقرؤا كتابيه » ولو اعمل الاول لقال هاوم اقرؤه كتابيه ، وقال الشاعر :
قضى كل ذي دين فوفى غريمه ، وعزّة ممطول معنى غريمها
فاعمل الثاني دون الاول ، لانه لو اعمل الاول لقال قضى كل ذي دين فوفاه عزيمه ، ومما اعمل فيه الثاني قول الشاعر :
وكمتا مدمماة كأن متونها ، جرى فوقها فاستشعرت لون مذهب
ولو اعمل الاول لرفع لون وفي الرواية منصوب ، ومثله قول الفرزدق :
ولكن نصفاً لو سببت وسبني ، بنو عبد شمس من مناف وهاشم
فقال بنو لانه اعمل الثاني دون الاول ، فاما قول امرى القيس واعماله الاول :
لو أن ما أسعى لادنى معيشة ، كفاني ولم اطلب قليل من المال
فاول ما فيه انه شاذ خارج عن بابه ولا حكم على شاذ ، والثاني إنما رفع لانه لم يجعل القليل مطلوبا وإنما كان المطلوب
عنه الملك وجعل القليل كافيا ولو لم يرد هذا ونصب فسد المعنى.
قال الشيخ أيده الله تعالى : (والكعبان هما قبتا القدمين أمام الساقين) إلى قوله (وهو ما علا منه في وسطه على ما
ذكرناه).

فالذى يدل على ذلك قوله تعالى : « إلى الكعبين » فيبين ان منتهى المسح إلى الكعبين ولو أراد ما ذهب إليه مخالفونا لقال
إلى الكعب لان ذلك في كل رجل منه اثنان ، ويبدل عليه ايضا اجماع الامة ، وهو أن الامة بين قائلين قائل يقول : بوجوب
المسح دون غيره ولا يجوز التخيير ويقطع على ان المراد بالكعبين ما ذكرناه ، وقائل يقول بوجوب الفسل أو الفسل
والمسح على طريق التخيير ويقول الكعبان هما العظمان الناتيان خلف الساق ولا قول ثالث ، فإذا ثبت بالدليل الذي قدمنا
ذكره وجوب مسح الرجلين وانه لا يجوز غيره ثبت ما قلنا من ماهية الكعبين ، ويبدل على ذلك ايضا.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me, saying: Ahmad ibn Muhammad reported to me, from his father, from Ahmad ibn Idris and Sa'd ibn Abdullah, from Muhammad ibn Ahmad ibn Yahya, from Abu Abdullah, from Hammad, from Muhammad ibn al-Nu'man, from Ghalib ibn al-Hudhayl, who said:

I asked Abu Ja'far ^{a.s} about the statement of Allah ^{SWT}, the Mighty and Majestic:
"And wipe your heads and your feet up to the ankles" (Surah Al-Ma'idah 5:6) - is it recited in the genitive case (Jar) or the accusative case (Nasb)?
Imam ^{a.s} replied: "It is in the genitive case (Jar)."

[AL TUSI]

This invalidates the basis of the question.

Furthermore, even if we were to concede that the recitation in the genitive case (Jar) is equivalent to the recitation in the accusative case (Nasb), given that among the Seven Reciters, those who recited in the genitive case include Ibn Kathir, Abu Amr, Hamzah, and, in one narration, Abu Bakr from Asim, while those who recited in the accusative case include Nafi', Ibn Amir, al-Kisa'i, and, in one narration, Hafs from Asim - it would still necessitate wiping (Mash).

This is because the mention of the heads (Ru'us) occurs in a position requiring the accusative case (Nasb) due to the action of "wiping" being applied to them. However, the heads were rendered in the genitive case (Jar) due to the particle "Bi" (with).

Based on this, it is not unreasonable to conjoin the feet (Arjul) to the position of the heads (Ru'us), rather than their grammatical form, and thereby render the feet in the accusative case (Nasb), even if the obligation concerning them is wiping, as is the case



with the heads. Conjunction (Atf) to the syntactical position is a well-known and permissible practice in the Arabic language.

For example, they say: "I am not standing, nor sitting", rendering "sitting" in the accusative case based on the position of "standing" rather than its grammatical form. Similarly, they say: "I scratched his chest and the chest of Zayd", and "Indeed Zayd is in the house, and Amr too", where "Amr" is rendered in the nominative case based on the position of "Zayd", as the word "Indeed" governs both.

Another example is their statement: "If you come to me, you will receive a dirham, and I will honor you", where "I will honor you" is rendered in the jussive case based on the position of "you will receive a dirham", even though it is not governed by the same grammatical rule.

Similarly, in the Qur'an: "*Whomever Allah ^{SWT} sends astray - no guide is there for him; and He leaves them*", "leaves" is rendered in the jussive case based on the position of "guide", which is itself in the jussive case.

A poet also said:

"Muawiyah, we are human, so be lenient;
For we are neither mountains nor iron."

Here, "iron" is rendered in the accusative case based on the position of "mountains".

Another poet said:

"Are you sending Dinar to fulfill our need,
Or a servant of Rabb, brother of 'Akha 'un ibn Mukhraq?"

The accusative case (Nasb) of "Abd Rabb" occurs because the appropriate form of the sentence is "You are sending Dinar, so send the servant of Rabb."

Hence, the word was governed by the position rather than the literal grammatical structure. They have permitted cases even more distant than this, such as conjoining based on meaning even when the literal structure does not necessitate it. For instance, the poet said:

"Bring me the likes of Banu Badr for their people,
Or the likes of the household of Manzur ibn Sayyar."

Since the meaning of "Bring me" is "Give me" or "Provide me with," the poet said "or the likes" in the accusative case (Nasb), conjoining it to the intended meaning.

If it is said: What prevents you from admitting that the recitation in the accusative case (Nasb) necessitates washing (Ghusl) alone and does not allow for wiping (Mash), since conjoining the feet to the position of the heads for the ruling is an expansive and figurative interpretation, whereas the apparent and literal meanings require conjoining them to the grammatical structure, not the position?

We say: The matter is not as you have assumed. Conjoining based on the position (Mahall) is well-regarded in the Arabic language and permissible, not merely as a form of expansion or departure from the literal. The speaker has the choice to base declension (I'rab) on the grammatical structure at times and on the positional meaning at others. This is evident and widely recognized in Arabic and has numerous examples in the Qur'an and poetry.

Even if we were to concede that conjoining to the grammatical structure is stronger, conjoining the feet to the position of the heads is still preferable when the recitation



uses the accusative case (Nasb). This is because the accusative case for the feet can only occur in one of two ways: either by conjoining them to the hands and faces for washing, or by conjoining them to the position of the heads, resulting in wiping. Conjoining them to the position of the heads is preferable.

This is because when a sentence contains two governing elements, one of which is nearer and the other farther, it is preferable to apply the nearer. Arabic linguists have established this rule, saying that if someone says: "Honor me and I honored Abdullah, and I honored and Abdullah honored me," then applying the second verb to what follows it is more appropriate than applying the first because the second is closer.

This principle is evident in the Qur'an and much of Arabic poetry. For instance, Allah {SWT} says:

"And indeed they thought, just as you thought, that Allah {SWT} would not resurrect anyone" (Surah Al-Jinn 72:7)

If the first governing verb had been applied, it would have been expressed as "as you thought Him".

Allah {SWT} also says: "Bring me molten copper to pour over it"

If the first verb had been applied, it would have been expressed as "to pour it over it"

And He {SWT} says:

"Here, read my book"

If the first verb had been applied, it would have been expressed as "Read it, my book"

Likewise, the poet said:

"Each debtor fulfilled their debt to their creditor,

And Azzah, delayed in payment, fulfilled her creditor's obligation."

Here, the second governing verb was applied, not the first. If the first had been applied, it would have read: "Each debtor fulfilled their debt to their creditor, and Azzah fulfilled it as well."

Another example where the second verb governs is the poet's statement:

"Two reddish-grey horses, their bodies bloodied,

As though their backs had been overlaid with golden color."

If the first governing verb had been applied, "golden color" would have been in the nominative case, but it is recited in the accusative case.

Similarly, al-Farazdaq said:

"But if I insult and am insulted in return,

By the sons of Abd Shams of Manaf and Hashim."

He used the nominative case for "the sons" because the second governing verb was applied, not the first.

As for Imru' al-Qays's statement, which applies the first governing verb:

"If what I sought were merely the lowest livelihood,

It would suffice me, and I would not seek even a little wealth."

The first issue with this example is that it is anomalous (Shadh), deviating from its standard grammatical pattern, and no ruling is based on an anomaly. Secondly, the nominative case was used because he did not consider "a little" to be the object of pursuit. Rather, he considered it sufficient, and his pursuit was for kingship. If he had



not intended this and had used the accusative case, the meaning would have been corrupted.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"The two ankles (Ka 'iban) are the protruding bones at the tops of the feet in front of the shins," up to his statement: "and they are what rises in the middle, as we have mentioned."

This is supported by Allah's ^{SWT} statement:

"Up to the ankles" (Surah Al-Ma'idah 5:6)

This clarifies that the extent of wiping is up to the ankles. If Allah ^{SWT} intended what our opponents claim, He ^{SWT} would have said "to the Ka 'ib", because there are two in each foot.

This is further supported by the consensus (*Ijma'*) of the Ummah, which is divided into two groups. One group asserts the obligation of wiping exclusively, without permitting any other option, and definitively states that "the two ankles" refers to what we have mentioned. The other group asserts the obligation of washing or the obligation of either washing or wiping, and they interpret "the two ankles" as the bones protruding behind the shins. There is no third opinion.

Thus, if it is established by the evidence we have presented that wiping the feet is obligatory and no other interpretation is permissible, then it follows that our explanation of the "two ankles" is correct.

This is further supported by additional evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.70 • Al-Wafi, V.6 p.297 • Tafsir Al-Safi, V.2 p.16 • Wasail Al-Shia, V.1 p.420 • Tafsir Al-Burhan, V.2 p.255 • Kanz Al-Daqaiq, V.4 p.49

♦ HADITH ♦

HADITH.189

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسِينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ عَلَيِّ بْنِ أَبِي الْمُغَيْرَةِ عَنْ مُيَسِّرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْأُوْصُوْعُ وَاجِدٌ وَوَصَفَ الْكَفَبَ فِي ظَهَرِ الْأَقْدَمِ .

The Shaykh informed me, saying: Ahmad ibn Muhammad reported to me, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa' id, from Fadalah, from Hammad ibn 'Uthman, from Ali ibn Abi al-Mughirah, from Maysar, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "Ablution (Wudu') is one" and Imam ^{a.s} described the ankle (Ka 'b) as being on the top of the foot.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.75 • Wasail Al-Shia, V.1 p.435



HADITH.190

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ حَمْرَةَ وَالْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِي إِيَّا بْنِ عُثْمَانَ عَنْ مُبِيسِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «أَلَا أَحَدُكُمْ وَضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَحَدٌ كَفَّاً مِنْ مَاءٍ فَصَبَّهَا عَلَى وَجْهِهِ ثُمَّ أَحَدٌ كَفَّاً كَفَّاً آخَرَ فَصَبَّهَا عَلَى ذِرَاعِهِ الْأُخْرَى ثُمَّ مَسَحَ رَأْسَهُ وَقَدَمَيْهِ ثُمَّ وَضَعَ يَدَهُ عَلَى ظَهَرِ الْقَدْمِ ثُمَّ قَالَ «هَذَا هُوَ الْكَعْبُ» قَالَ وَأَوْمَأَ يَدَهُ إِلَى أَسْقَلِ الْعَرْقَوْبِ ثُمَّ قَالَ «إِنَّ هَذَا هُوَ الظَّبَابُ».

Through the same chain of transmission, from al-Husayn ibn Sa' id, from Ahmad ibn Hamzah and al-Qasim ibn Muhammad, from Aban ibn 'Uthman, from Maysar, from Abu Ja' far ^(a.s), who said:

Imam ^(a.s) said: "Shall I demonstrate to you the ablution (Wudu') of the Messenger of Allah ^(swt) (peace and blessings be upon him and his family)?"

Imam ^(a.s) then took a handful of water and poured it over his face.

Then, Imam ^(a.s) took another handful and poured it over his arm. Imam ^(a.s) then took another handful and poured it over his other arm. After that, Imam ^(a.s) wiped his head and his feet.

Imam ^(a.s) placed his hand on the top of his foot and said: "This is the ankle (Ka'b)."

Imam ^(a.s) then gestured with his hand to the lower part of the heel and said: "This is the shinbone (Zunbub)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.75 • Shaheed Al Awwal, V.1 p.24 • Al-Wafi, V.6 p.287 • Wasail Al-Shia, V.1 p.391

HADITH.191

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبِي أَذِنَةَ عَنْ زُرَارَةَ وَبُكَيْرٍ ابْنِي أَعْيَنَ: أَنَّهُمَا سَالَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ وَضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَدَعَا بِطَهْرَتِ أَوْ تَوْرِ فِيهِ مَاءً ثُمَّ حَكَ وَضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى أَنَّ إِنْ شَهَى إِلَى آخِرِ مَا قَالَ اللَّهُ تَعَالَى «وَإِمْسَحُوا بِرُؤُسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ» «فَإِذَا مَسَحْ بِشَيْءٍ مِنْ رَأْسِهِ أَوْ بِشَيْءٍ مِنْ رِجْلِهِ (قَدْمِيهِ) مَا بَيْنَ الْكَعْبَيْنِ إِلَى آخِرِ أَطْرَافِ الْأَصَابِعِ فَقَدْ أَجْزَاهُ» قُلْنَا أَصْلَحَكَ اللَّهُ فَأَنِّي الْكَعْبَانِ قَالَ «هَاهُنَا» يَعْنِي الْمَفْحَلَ دُونَ عَظِيمِ الْسَّاقِ فَقَالَ هَذَا مَا هُوَ قَالَ «هَذَا عَظِيمُ الْسَّاقِ».

ثم قال أيده الله تعالى : (إِنَّمَا فَرَغَ الْمَوْضِيُّ مِنَ الْوَضُوءِ فَلِيَقُولَ الدُّعَاءُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ).



Through the same chain of transmission, from al-Husayn ibn Sa' id, from Ibn Abi 'Umair, from Ibn Udhaynah, from Zurarah and Bukayr, the sons of A'yan:

They asked Abu Ja'far ^{a.s} about the ablution (Wudu') of the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family).

Imam ^{a.s} requested a basin or bowl with water, then demonstrated the ablution of the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family) until Imam ^{a.s} reached the part where Allah ^{SWT}, the Exalted, says:

"And wipe your heads and your feet up to the ankles." (Surah Al-Ma'idah 5:6)

Imam ^{a.s} said: "If one wipes any part of his head or any part of his feet (up to the ankles), from between the ankles to the ends of the toes, it suffices him."

We said: "May Allah ^{SWT} make you prosper; where are the ankles?"

Imam ^{a.s} said: "Here," pointing to the joint below the shinbone and above the foot.

They said: "This is not it; what is this?"

Imam ^{a.s} said: "This is the shinbone."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then added:

"When the one performing ablution has completed his Wudu', he should say this supplication: 'All praise is due to Allah ^{SWT}, the Lord of the worlds. O Allah ^{SWT}, make me among those who repent and among those who purify themselves!'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.76 • Al-Wafi, V.6 p.287

◊ HADITH ♦

HADITH.192

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

فَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ إِذْرِيسِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا وَضَعْتَ يَدَكَ فِي الْمَاءِ فَقُلْ - بِسْمِ اللَّهِ وَبِاللَّهِ الْأَكْلَمُ اجْعَلْنِي مِنَ الظَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ فَإِذَا فَرَغْتَ فَقُلْ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» ». ثُمَّ قَالَ «وَضُوءُ الْمَرْأَةِ كَوْضُوءِ الرَّجُلِ سَوَاءٌ إِلَّا أَنَّ السُّنْنَةَ أَنْ يَتَبَدَّى الْمَرْأَةُ فِي غَسْلٍ يَدَيْهَا بَعْدَ وَجْهِهَا بِبَاطِنِ ذِرَاعَيْهَا وَيَبْتَدَى الرَّجُلُ بِغَشْلِ الظَّاهِرِ مِنْهُمَا» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me, saying: Ahmad ibn Muhammad reported to me, from his father, from Ahmad ibn Idris, from Ahmad ibn Muhammad, from al-Husayn ibn Sa' id, from Hammad, from Hariz, from Zurarah, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "When you place your hand in the water, say:

'In the name of Allah ^{SWT}, and by Allah ^{SWT}. O Allah ^{SWT}, make me among those who repent, and make me among those who purify themselves.'

And when you finish, say: 'All praise is due to Allah ^{SWT}, the Lord of the worlds!'

Imam ^{a.s} then said:

"The ablution (Wudu') of a woman is the same as the ablution of a man, except that the Sunnah is for the woman to begin washing her arms after her face by starting with the inner part of her forearms, while the man begins by washing the outer part of his forearms."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.76



HADITH.193

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

فَلَخَبَرَنِي أَشْيَخُ أَبِيَّهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَخِيهِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي الْحَسِنِ الْأَرْضَانِ عَلَيْهِ السَّلَامُ قَالَ: «فَرَضَ اللَّهُ تَعَالَى عَلَى النِّسَاءِ فِي الْوُضُوءِ أَنْ يَبْدَأْ بِبَاطِنِ الْأَرْجَانِ وَ فِي الْأَرْجَانِ بِظَاهِرِ الْأَرْجَانِ».

ثم قال الشيخ أبيه الله تعالى: (ومرخص للمرأة في مسح رأسها أن تمسح منه باصبع واحد ما اتصل بها منه وتدخل أصبعها تحت قناعها فتمسح على شعرها ولو كان ذلك مقدار أنملة في صلاة الظهر والعصر والعشاء الآخرة وتتنزع قناعها في صلاة الغداة والمغرب فتمسح بثلاث أصابع منه).

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me, saying: Ja'far ibn Muhammad reported to me, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his brother Ishaq ibn Ibrahim, from Muhammad ibn Isma'il ibn Baz'i, from Abu al-Hasan al-Rida ^{a.s}, who said:

Imam ^{a.s} said: "Allah ^{SWT}, the Exalted, has made it obligatory for women in ablution (Wudu') to begin with the inner part of their forearms, and for men to begin with the outer part of their forearms."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then added:

"It is permissible for a woman, when wiping her head, to wipe with just one finger over the portion of her head that is connected to her, inserting her finger under her head covering to wipe her hair, even if it is as little as the tip of a finger, during the Zuhr, Asr, and 'Isha' prayers.

However, during the Fajr and Maghrib prayers, she should remove her head covering and wipe with three fingers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.76

HADITH.194

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ أَبِي إِسْحَاقِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ بْنِ عَلَيِّ بْنِ الْحُسَيْنِ بْنِ عَلَيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَمْسَحُ الْمَرْأَةُ بِالرَّأْسِ كَمَا يَمْسَحُ الرَّجُلُ إِنَّمَا الْمَرْأَةَ إِذَا أَضْبَحَتْ مَسَحَتْ رَأْسَهَا وَ تَضَعُ الْخَمَارَ عَنْهَا فَإِذَا كَانَ الظَّهَرُ وَ الْعَصْرُ وَ الْمَغْرِبُ وَ الْعَشَاءُ تَمْسَحُ بِنَاصِيَتِهَا».

Muhammad ibn Ahmad ibn Yahya, from Abu Ishaq, from Abdullah ibn al-Husayn ibn Zayd ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib ^{a.s}, from his father, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "A woman does not wipe her head in the same manner as men do. In the morning (Fajr), she wipes her head and removes her head covering.

However, during Zuhr, Asr, Maghrib, and 'Isha' prayers, she wipes only her forelock (Nasiyah)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.77 • Al-Wafi, V.6 p.289 • Wasail Al-Shia, V.1 p.414



◊ HADITH ♦

HADITH.195[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زِرَارَةَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : «الْمَرْأَةُ يُجْزِيَهَا مِنْ مَسْحِ أَرَأِسِ ائِمَّةٍ أَنْ تَمْسَحَ مُقْدَمَهُ قَدْرَ ثَلَاثَ أَصَابِعٍ وَ لَا تُلْقِي عَنْهَا خَمَارَهَا» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah, who said that Abu Ja'far ^{a.s} said:

Imam ^{a.s} said: "It suffices for a woman, when wiping her head, to wipe the front part of it, covering the area of three fingers, and she does not need to remove her head covering."

[REFERENCES] Al-Kafi, V.3 p.30 • Tahdib Al-Ahkam, V.1 p.77 • Al-Wafi, V.6 p.284 • Wasail Al-Shia, V.1 p.416
• Bihar Al-Anwar, V.77 p.262

◊ HADITH ♦

HADITH.196[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَأَخْبَرَنِي يَهْدَا الْحَدِيثُ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ الْمَدْبُرِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ وَ عَلَيِّ بْنِ حَيْدَرٍ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ بْنِ عَبْدِ اللَّهِ عَنْ زِرَارَةَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : مِثْلُ الْحَدِيثِ الْأَوَّلِ .

قال الشيخ أيده الله تعالى (ومن ترك المضمضة والاستنشاق في الوضوء لم يخل تركه بطهارته إلا أنه يكون تاركاً فضلا).

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me of this narration from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, Ali ibn Hadid, and Abd al-Rahman ibn Abi Najran, from Hammad ibn Isa, from Hariz ibn Abdullah Zurarah said that Abu Ja'far ^{a.s} said something similar (to the previous narration).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"Whoever omits rinsing the mouth (Madmada) and sniffing water into the nose (Istinshaq) during ablution (Wudu') does not invalidate their purification, but they would be neglecting a recommended act of virtue."

[REFERENCES] Al-Kafi, V.3 p.30 • Tahdib Al-Ahkam, V.1 p.77 • Al-Wafi, V.6 p.284 • Wasail Al-Shia, V.1 p.416
• Bihar Al-Anwar, V.77 p.262



◊ HADITH ♦

HADITH.197[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْبَرَنِي السَّيِّدُ أَبْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحُسَينِ بْنِ أَبَانٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ: سَأَلَتْهُ عَنْهُمَا فَقَالَ «هُمَا مِنْ أَسْنَنَةٍ فَإِنْ نَسِيْتُهُمَا لَمْ تَكُنْ عَلَيْكِ إِغَادَةً».

The Shaykh (Al-Mufid), may Allah ^(swt) support him, informed me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa' id, from 'Uthman, from Samaah, who said:

I asked Imam ^(a.s) about them both (rinsing the mouth and sniffing water into the nose), and Imam ^(a.s) said:

"They are part of the Sunnah. If you forget them, there is no obligation upon you to repeat (the ablution)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.78 • Al-Ibtisar, V.1 p.66 • Al-Wafi, V.6 p.337 • Wasail Al-Shia, V.1 p.430 • Wasail Al-Shia, V.2 p.225

◊ HADITH ♦

HADITH.198[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ عُثْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ مَالِكِ بْنِ أَعْيَنَ قَالَ: سَأَلَ ثَمَنْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ تَوْضُأٍ وَنَسِيْمَ الْمَضْمَضَةِ وَالْإِسْتِشَاقِ ثُمَّ ذَكَرَ بَعْدَ مَا دَخَلَ فِي صَلَاتِهِ قَالَ «لَا بَأْسَ».

Through the same chain of transmission, from 'Uthman, from Ibn Muskan, from Malik ibn A'yan, who said: I asked Abu Abdillah ^(a.s) about someone who performed ablution (Wudu') and forgot to rinse their mouth (Madmada) and sniff water into their nose (Istinshaq), and then remembered after starting their prayer.

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.78 • Al-Ibtisar, V.1 p.66 • Al-Wafi, V.6 p.338 • Wasail Al-Shia, V.1 p.430

◊ HADITH ♦

HADITH.199[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْمَضْمَضَةُ وَالْإِسْتِشَاقُ لَيْسَا مِنْ الْوُظُوْعَ».

يعني ليسا من فرائض الوضوء يدل على ذلك :

Through the same chain of transmission, from al-Husayn ibn Sa' id, from Ibn Abi 'Umair, from Jamil, from Zurarah, from Abu Ja' far ^(a.s):

Imam ^(a.s) said: "Rinsing the mouth (Madmada) and sniffing water into the nose (Istinshaq) are not part of ablution (Wudu')."

[AL TUSI]

This means that they are not obligatory acts of ablution. This is evidenced by:

[REFERENCES] Tahdib Al-Ahkam, V.1 p.78 • Al-Ibtisar, V.1 p.66 • Al-Wafi, V.6 p.337 • Wasail Al-Shia, V.1 p.431



HADITH.200

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ شَعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ السَّلَامُ عَنْهُمَا فَقَالَ «هُمَا مِنَ الْوُضُوءِ فَإِنْ نَسِيْتُهُمَا فَلَا يُعَذِّبُنَا».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Ahmad ibn Muhammad, from his father Ahmad ibn Idris, from Ahmad ibn Muhammad ibn 'Isa, from al-Husayn ibn Sa'id, from Hammad, from Shuayb, from Abu Basir, who said:

I asked Abu Abdullah ^(a.s) about them (rinsing the mouth and sniffing water into the nose), and Imam ^(a.s) said:

"They are part of ablution (Wudu'), but if you forget them, you do not need to repeat."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.78 • Al-Ibtisar, V.1 p.67 • Al-Wafi, V.6 p.338 • Wasail Al-Shia, V.1 p.431

HADITH.201

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَاضِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيْسَ عَلَيْكَ إِسْتِنْشَاقٌ وَ لَا مَضْمَضَةٌ لِأَنَّهُمَا مِنَ الْجَوْفِ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Sayf ibn 'Umayrah, from Abu Bakr al-Hadrami, from Abu Abdallah ^(a.s), who said:

Imam ^(a.s) said: "You are not required to sniff water (Istinshaq) or rinse your mouth (Madmada), as they pertain to the inner body."

[REFERENCES] Al-Kafi, V.3 p.24 • Tahdib Al-Ahkam, V.1 p.78 • Tahdib Al-Ahkam, V.1 p.131 • Al-Ibtisar, V.1 p.117 • Al-Wafi, V.6 p.337 • Wasail Al-Shia, V.1 p.432

HADITH.202

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

فَإِمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ الْعَبَاسِ بْنِ مَعْرُوفٍ عَنْ الْقَاسِمِ بْنِ عَزْوَةَ عَنْ ابْنِ بَكِيرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَنْهِ السَّلَامُ قَالَ: «لَيْسَ الْمَاضِمَاضَةُ وَ الْإِسْتِنْشَاقُ فَرِيَضَةٌ وَ لَا سُنَّةٌ إِنَّمَا عَلَيْكَ أَنْ تَغْسِلَ مَا ظَهَرَ».

فالوجه في قوله ولا سنة هو انه ليس من السنة التي لا يجوز تركها فاما أن يكون فعله بدعة فلا، يدل على ذلك.

As for the report narrated by Muhammad ibn Ali ibn Mahbub, from al-Abbas ibn Ma'ruf, from al-Qasim ibn 'Urwah, from Ibn Bukayr, from Zurarah, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: "Rinsing the mouth (Madmada) and sniffing water into the nose (Istinshaq) are neither obligatory nor recommended. You are only required to wash what is apparent."



[AL TUSI]

The interpretation of his statement, "nor recommended," is that it is not from the type of recommended acts that must not be omitted. However, performing it is not considered an innovation (Bidah). Evidence for this is as follows:

[REFERENCES] Tahdib Al-Ahkam, V.1 p.78

◊ HADITH ◊

HADITH.203

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمَضْمَضَةُ وَالْإِسْتِنْشَاقُ مِمَّا سَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ».

قال الشيخ أيده الله تعالى : (ومن غسل وجهه وذراعيه مرة مرة أدى الواجب وإذا غسل هذه الاباعض مرتين حاز به اجرها وأصحاب فضلاً واسيف وضوءه).

ويدل على ذلك قوله تعالى (إذا قتم إلى الصلاة فاغسلوا وجوهكم وايديكم) ومن غسل وجهه وذراعيه مرة واحدة فقد دخل في امتثال ما يقتضيه الظاهر، وما زاد على ذلك يحتاج إلى دلالة شرعية وليس ههنا دلالة على ان ما زاد على ذلك فرض ، ويدل ايضا على ذلك.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa' id, from al-Qasim ibn 'Urwah, from Abdullah ibn Sinan, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Rinsing the mouth (Madmada) and sniffing water into the nose (Istinshaq) are among the practices established by the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then said:

"Whoever washes his face and arms once during ablution (Wudu') has fulfilled the obligation. If he washes these parts twice, he attains a reward, performs a meritorious act, and perfects his ablution."

This is supported by Allah's ^{SWT} statement:

"When you stand up for prayer, wash your faces and your hands."

(Surat al-Ma' idah, 5:6).

Thus, whoever washes his face and arms once has complied with what the apparent meaning of the verse requires. Any additional washing requires specific evidence, and there is no evidence here to suggest that washing more than once is obligatory.

This is further supported by the following evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.79 • Al-Ibtisar, V.1 p.67 • Al-Wafi, V.6 p.338 • Wasail Al-Shia, V.1 p.430 • Wasail Al-Shia, V.2 p.225



HADITH.204

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ
بْنِ سَعِيدٍ عَنْ صَفَوَانَ وَفَضَالَةَ بْنِ أَبْيَوبَ عَنْ فُضَيْلَ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّادَ قَالَ: وَضَاثَ أَبَا جَعْفَرٍ عَلَيْهِ
السَّلَامُ يَجْعُفُ وَقْدَ بَالَّ، فَتَأْوِلَتْهُ مَاءً فَاسْتَنْجَى، ثُمَّ أَخْدَكَافاً فَعَسَلَ بِهِ وَجْهَهُ، وَكَفَا غَسْلَ بِهِ ذِرَاعَهُ الْأَيْمَنَ، وَكَفَا
غَسْلَ بِهِ ذِرَاعَهُ الْأَيْسَرَ، ثُمَّ مَسَحَ بِقَضْلَةِ النَّدَى رَأْسَهُ وَرِجْلَيْهِ.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa' id, from Sha'wan and Fadalah ibn Ayyub, from Fudayl ibn 'Uthman, from Abu 'Ubayah al-Hadhdha', who said:

I assisted Abu Ja'far ^{a.s} in performing ablution at Jam' (Muzdalifah) after he had relieved himself. I handed Imam ^{a.s} water, and He ^{a.s} cleansed himself (Istinja'). Then He ^{a.s} took a handful of water and washed his face, another handful and washed his right arm, and another handful and washed his left arm. Then, with the remaining moisture, He ^{a.s} wiped his head and his feet."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.80

HADITH.205[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ عَلَيِّ بْنِ أَبِي الْمُفِيرَةِ عَنْ مَيْسَرَةَ عَنْ
أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْوُضُوءُ وَاحِدَةٌ وَاجِدَةٌ وَوَصَفَ الْكَعْبَ فِي ظَهَرِ الْقَدْمَ».

Through the same chain of transmission, from al-Husayn ibn Sa' id, from Fadalah, from Hammad ibn 'Uthman, from Ali ibn Abi al-Mughirah, from Maysarah:

Abu Ja'far ^{a.s} said: "Ablution (Wudu') is (performed by washing) once for each part," and he described the ankle (Ka'b) as being on the top of the foot.

[REFERENCES] Tafsir Al-Ayyashi, V.1 p.300 • Al-Kafi, V.3 p.26 • Tahdib Al-Ahkam, V.1 p.80 • Al-Ibtisar, V.1 p.69 • Al-Wafi, V.6 p.317 • Tafsir Al-Burhan, V.2 p.260 • Bihar Al-Anwar, V.77 p.283 • Tafsir Nur Al-Thaqalayn, V.1 p.598 • Mustadrak Al Wasail, V.1 p.315 • Mustadrak Al Wasail, V.1 p.327

HADITH.206[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ وَ
عَيْرِهِ عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ إِبْنِ رَبَاطٍ عَنْ يُوسُفِ بْنِ عَمَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
عَنِ الْوُضُوءِ لِلصَّلَاةِ قَالَ «مَرَّةً مَرَّةً».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn al-Hasan and others, from Sahl ibn Ziyad, from Ibn Mahbub, from Ibn Ribat, from Yunus ibn Ammar, who said:

I asked Abu Abdillah ^{a.s} about ablution (Wudu') for prayer.

Imam ^{a.s} said: "Once for each part."

[REFERENCES] Al-Kafi, V.3 p.26 • Al-Ibtisar, V.1 p.69 • Al-Wafi, V.6 p.317 • Wasail Al-Shia, V.1 p.437





HADITH.207

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ سَهْلِ بْنِ زَيَّادٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْأُوضُوءِ فَقَالَ «مَا كَانَ وُضُوءُ عَلَيِّ عَلَيْهِ السَّلَامُ إِلَّا مَرَّةً». .

Through the same chain of transmission, from Sahl ibn Ziyad, from Ahmad ibn Muhammad, from Abd al-Karim, who said:

I asked Abu Abdullah ^{a.s} about ablution (Wudu'), and Imam ^{a.s} said:

"The ablution of (Imam) Ali ^{a.s} was only once for each part."

[REFERENCES] Al-Kafi, V.3 p.27 • Tahdib Al-Ahkam, V.1 p.80 • Al-Wafi, V.6 p.318 • Wasail Al-Shia, V.1 p.437



HADITH.208

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ يَعْقُوبَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْأُوضُوءِ فَقَالَ «مَثْنَى مَثْنَى».

As for the report narrated by al-Husayn ibn Sa' id, from Hammad, from Ya' qub, from Muawiyah ibn Wahb, who said:

I asked Abu Abdullah ^{a.s} about ablution (Wudu'), and Imam ^{a.s} said:

"Twice for each part."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.80



HADITH.209

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَالْخَبْرُ الْآخَرُ الَّذِي رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ صَفَوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «الْأُوضُوءُ مَثْنَى مَثْنَى». فمحمولان على السنة ، والذي يدل على ذلك ما قدمنا ذكره من الاخبار وانها تتضمن الفرض مرة واحدة ولا يجوز التناقض في الاخبار ، يدل على ذلك.

As for the other report narrated by Ahmad ibn Muhammad, from Safwan, from Abu Abdullah ^{a.s}, who said: Imam ^{a.s} said: "Ablution (Wudu') is twice for each part."

[AL TUSI]

These narrations are understood to refer to the recommended practice (Sunnah). This is supported by the reports we previously mentioned, which state that the obligation (Faridah) is to wash each part once. There can be no contradiction in the narrations of Imams ^{a.s}, as the explanation harmonizes them.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.80



HADITH.210

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ عَزْرَةَ عَنْ ابْنِ بُكَيْرٍ عَنْ زِرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْوُضُوءُ مَتَّى مَنْ زَادَ لَمْ يُؤْجِرْ عَلَيْهِ» وَ حَكَى لَنَا وُضُوءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ فَعَسَلَ وَجْهَهُ مَرَّةً وَاحِدَةً وَ ذِرَاعَيْهِ مَرَّةً وَاحِدَةً وَ مَسَحَ رَأْسَهُ بِفَضْلٍ وَصُوئِهِ وَ رَجْلَيْهِ .

حكايتها لوضوء رسول الله صلى الله عليه وآله مرة تدل على انه أراد بقوله الوضوء مثنتي السنة لانه لا يجوز أن يكون الفرضية مرتين والتبي صلى الله عليه وآله يفعل مرة مرة ، والذي يدل على ذلك.

The Shaykh informed me from Ahmad ibn Muhammad, from his father, from Ahmad ibn Idris, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from al-Qasim ibn 'Urwah, from Ibn Bukayr, from Zurarah, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Ablution (Wudu') is twice for each part. Whoever adds beyond that will not be rewarded for it."

Imam ^{a.s} then demonstrated for us the ablution of the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family):

Imam ^{a.s} washed his face once, his arms once, and wiped his head with the remaining moisture from his ablution, and wiped his feet.

[AL TUSI]

The description of the Prophet's ablution (peace and blessings be upon him and his family), where he performed each action once, indicates that when Abu Abdullah said "twice for each part," he was referring to the recommended (Sunnah) practice.

It is not permissible for the obligation (Faridah) to be twice when the Prophet (peace and blessings be upon him and his family) performed it once.

This understanding is further supported by the following evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.80 • Al-Ibtisar, V.1 p.70 • Al-Wafi, V.6 p.319 • Wasail Al-Shia, V.1 p.436

HADITH.211

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذِيَّةَ عَنْ زِرَارَةَ وَ بُكَيْرٍ : أَنَّهُمَا سَأَلَا أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ وُضُوءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ فَدَعَا بِطَسْتِ وَ ذَكَرَ الْحَدِيثَ إِلَيْ أَنَّ قَالَ فَقَلَّا أَصْلَحَكَ اللَّهُ فَالْغُرْفَةُ الْوَاحِدَةُ تُجْزِي لِلْوَجْهِ وَ غُرْفَةُ الدَّرَازِ فَقَالَ «تَعْمَ إِذَا بَالَغْتَ فِيهَا وَ أَشْتَانَ تَأْتِيَانِ عَلَى ذَلِكَ كُلُّهُ» .



The Shaykh (Al-Mufid), may Allah (SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi 'Umair, from 'Umar ibn Udhaynah, from Zurarah and Bukayr:

They both asked Abu Ja'far (a.s) about the ablution (Wudu') of the Messenger of Allah (SWT) (peace and blessings be upon him and his family).

Imam (a.s) then requested a basin and narrated the description of ablution until he said: We had asked: "May Allah (SWT) rectify your affairs, is one handful of water sufficient for the face, and one handful for the arm?"

Imam (a.s) replied: "Yes, if you use it thoroughly. Two handfuls are sufficient for all of it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.81 • Al-Ibtisar, V.1 p.71

◊ HADITH ◊

HADITH.212

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

فَأَمَّا الْحَدِيثُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ أَحْمَادَ بْنُ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ زَيْدٍ وَالْعَبَاسِ بْنِ الْسَّنْدِيِّ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْأُوْضُوءُ وَاحِدَةٌ فَرْضٌ وَإِثْنَانٌ لَا يُؤْجَرُ وَالثَّالِثَةُ بِدُغْةٌ».

واثنان لا يوجر يعني إذا اعتقد انهما سنة فانه يوجر على ذلك ، والذى يدل على ما قلناه

As for the report narrated by Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Muhammad, from Musa ibn Isma'il ibn Ziyad and al-Abbas ibn al-Sindi, from Muhammad ibn Bashir, from Muhammad ibn Abi 'Umair, from some of our companions, from Abu Abdullah (a.s), who said:

Imam (a.s) said: "Ablution (Wudu') once is obligatory, twice earns no reward, and the third is an innovation."

[AL TUSI]

The statement, "twice earns no reward," refers to a situation where one believes that performing it twice is obligatory; in this case, there is no reward. However, if one performs it twice with the belief that it is recommended (Sunnah), then it is rewarded. This is supported by the evidence we have previously mentioned.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.81

◊ HADITH ◊

HADITH.213

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ زَيْدِ بْنِ مَزْوَانَ الْقَنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ لَمْ يَسْتَيقِنْ أَنَّ وَاحِدَةً مِنَ الْأُوْضُوءِ تُجْزِيهِ لَمْ يُؤْجَرْ عَلَى إِثْنَتَيْنِ».

The Shaykh (Al-Mufid), may Allah (SWT) support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Muhammad ibn 'Isa, from Ziyad ibn Marwan al-Qandi, from Abdullah ibn Bukayr:

Abu Abdullah (a.s) said: "Whoever is not certain that one (washing) in ablution (Wudu') suffices him will not be rewarded for performing it twice."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.71 • Al-Wafi, V.6 p.320 • Wasail Al-Shia, V.1 p.436



HADITH.214

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ يَقْوِبَ بْنِ بَيْزِيدَ عَنْ الْحَسَنِ بْنِ عَلَيِّ الْوَشَاءِ عَنْ دَاوُدَ بْنِ زُرْبَيْ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِيهِ السَّلَامُ عَنْ الْأَوْضُوءِ فَقَالَ لِي «تَوَضَّأْ تَلَاتَنِ» قَالَ ثُمَّ قَالَ لِي «أَلَيْسَ تَشَهُّدُ بِعُدَادٍ وَعَسَاكِرَهُمْ» قُلْتُ بَلَى قَالَ فَكُثِّثْ يَوْمًا أَتَوْضَأْ فِي دَارِ الْمَهْدِيِّ فَرَأَيْتَ بَعْضَهُمْ وَأَنَا لَا أَغْمُمُ إِلَيْهِ فَقَالَ كَذَبَ مَنْ رَعَمَ أَنْكَ فُلَانِي وَأَنْتَ تَتَوَضَّأْ هَذَا أَلْوُضُوءَ قَالَ فَقُلْتُ لَهُدَا وَاللَّهُ أَمْرَنِي .

قال الشيخ أيده الله تعالى : (وليس في المسح على الرأس والرجلين سنة أكثر من مرة وهو الفرض). فالذي يدل على ذلك قوله تعالى : « وامسحوا برؤوسكم » ومن مسح دفعه واحدة فقد دخل تحت الظاهر وما زاد على المرة الواحدة يحتاج إلى دلالة شرعية وليس هنا دلالة شرعية على ان المسح بالرأس أكثر من دفعه واحدة ، وأكثر الاخبار التي تقدم ذكرها في صفة الوضوء يدل على ذلك ايضا ، لأنهم لما فرغوا عليهم السلام من صفة غسل الاعضاء قالوا : « ومسح برأسه ورجليه » ولم يقولوا دفعه أو دفعتين ولو كان أكثر من ذلك لبيتوا ، ويؤكد ذلك أيضا .

Muhammad ibn al-Hasan al-Shaffar, from Ya'qub ibn Yazid, from al-Hasan ibn Ali al-Washsha', from Dawud ibn Zurabi, who said:

I asked Abu Abdullah ^{a.s} about ablution (Wudu'), and Imam ^{a.s} said to me: "Perform it three times."

Imam ^{a.s} then said to me: "Do you not witness Baghdad and their armies?"

I replied: "Yes."

Imam ^{a.s} continued: "One day, I was performing ablution in the house of al-Mahdi, and one of them saw me, though I was unaware of his presence. He said, 'Whoever claims you are so-and-so is lying, as you perform this type of ablution.' I said to him, 'By Allah {SWT}, I was commanded to do this.' "

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, commented:

"There is no Sunnah for wiping the head and feet more than once, as the single wiping is the obligation (Faridah)."

This is supported by Allah's ^{SWT} statement: "And wipe your heads." (Surat al-Ma'idah, 5:6).

Thus, whoever wipes once has fulfilled the apparent obligation. Any additional wiping beyond once requires specific legal evidence, and there is no such evidence here indicating that wiping the head should be more than once.

Moreover, most of the narrations previously mentioned describing the ablution indicate this as well. After describing the washing of the limbs, the Imams ^{a.s} said:

"He wiped his head and his feet," without specifying whether it was once or twice. If it were more than once, they would have clarified it.

This is further confirmed by the evidence that follows.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.82 • Al-Ibtisar, V.1 p.71 • Al-Wafi, V.6 p.322 • Wasail Al-Shia, V.1 p.443 • Madinat Ma'ajiz Al-A'immah, V.6 p.128



HADITH.215

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى رَفِعَةَ إِلَى أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي مَسْحِ الْقَدَمَيْنِ وَمَسْحِ الْأَرْأَسِ قَالَ «مَسْحُ الْأَرْأَسِ وَاحِدَةٌ مِنْ مُقْدَمِ الْأَرْأَسِ وَمُؤْخِرِهِ وَمَسْحُ الْقَدَمَيْنِ ظَاهِرُهُمَا وَبَاطِنُهُمَا» .

قوله : (ومسح القدمين ظاهرهما وباطنهما) يريد مقبلاً ومدبراً من الأصابع إلى الكعبين ومن الكعبين إلى الأصابع حسب ما قدمناه ، ويزيده بياناً.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn 'Isa, who raised it to Abu Basir, from Abu Abdullah ^{a.s}

Imam ^{a.s} said: regarding wiping the feet and the head.

Imam ^{a.s} said: "Wiping the head is once, from the front of the head to the back. As for wiping the feet, it includes their upper and lower surfaces."

[AL TUSI]

His statement, "and wiping the feet includes their upper and lower surfaces," means wiping both forward and backward, from the toes to the ankles and from the ankles to the toes, as we have previously explained. This explanation is further clarified by the evidence that follows.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.82 • Al-Ibtisar, V.1 p.61 • Al-Wafi, V.6 p.291 • Wasail Al-Shia, V.1 p.415

HADITH.216

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي القَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَغْفُورٍ عَنْ أَخْمَدَ بْنِ إِذْرِيسَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى يُونُسَ قَالَ: أَخْبَرَنِي مَنْ رَأَى أَبَا الْحَسْنِ عَلَيْهِ السَّلَامُ يَمْسَحُ ظَهَرَ قَدَمَيْهِ مِنْ أَغْلَى الْقَدَمِ إِلَى الْكَعْبِ وَمِنَ الْكَعْبِ إِلَى أَغْلَى الْقَدَمِ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ahmad ibn Idris, from Muhammad ibn Ahmad, from Muhammad ibn 'Isa, from Yunus, who said:

(Narrator said) "Someone who saw Abu al-Hasan ^{a.s} at Mina informed me that he would wipe the upper part of his feet, from the top of the foot to the ankle, and from the ankle back to the top of the foot."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.83



HADITH.217

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَأْسٌ إِمْسَاجِ الْقَدَمَيْنِ مُقْلِأً وَمُدْبِرًا» .

قال الشيخ أيده الله تعالى (والوضوء قربة إلى الله فينبغي للعبد أن يخلص النية فيه ويجعله لوجه الله تعالى). فالذى يدل على وجوب النية قوله تعالى : « يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قَمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُو وجوهكم » الآية قوله فاغسلوا أي فاغسلوا للصلوة وإنما حذف ذكر الصلاة اختصاراً ومذهب العرب في ذلك واضح لأنهم إذا قالوا إذا أردت لقاء الامير فالبس ثيابك وإذا أردت لقاء العدو فخذ سلاحك ، فتقدير الكلام فالبس ثيابك للقاء الامير وخذ سلاحك للقاء العدو ، وإذا أمرنا بالغسل للصلوة فلا بد من النية لأن بالنية يتوجه الفعل إلى الصلاة دون غيرها ، ويدل ايضاً على وجوب النية.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me, saying: Ahmad ibn Muhammad reported to me, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Abbas, from Muhammad ibn Abi 'Umair, from Hammad ibn 'Uthman, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "There is no harm in wiping the feet either forward or backward."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then said:

"Ablution (Wudu') is an act of devotion (Qurbah) to Allah ^{SWT}, so it is necessary for the servant to purify their intention (Niyyah) and perform it solely for the sake of Allah ^{SWT}, the Exalted."

This is supported by the verse of Allah ^{SWT}, the Exalted:

"*O you who have believed, when you rise to [perform] prayer, wash your faces.*"

(Surat al-Ma'idah, 5:6).

The phrase "wash" implies washing for the purpose of prayer, even though the explicit mention of prayer is omitted for brevity.

This is a clear practice in Arabic, where they say, "When you want to meet the king, dress in your clothes," or, "When you intend to confront the enemy, take your weapons," meaning "dress in your clothes to meet the king" and "take your weapons to confront the enemy."

Thus, when we are commanded to wash for prayer, it necessitates intention (Niyyah), as intention directs the action toward prayer and distinguishes it from other purposes. This is further supported by the requirement for intention in acts of worship.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.83 • Al-Wafi, V.6 p.285 • Wasail Al-Shia, V.1 p.406



HADITH.218

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

الْخَبَرُ الْمَرْوُى عَنِ الْئَيْيِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «إِنَّمَا الْأَعْمَالُ بِالْيَيْتِ وَ إِنَّمَا لِأَمْرِي مَا نَوَى» الْخَبَرَ.

فَلَمَّا وَجَدْنَا الْأَعْمَالَ قَدْ تَوَجَّدَ اجْنَاسُهَا مِنْ غَيْرِ نِيَةٍ عَلِمْنَا أَنَّ الْمَرَادَ بِالْخَبَرِ أَنَّهَا لَا تَكُونُ قَرْبَةً وَ شَرْعِيَّةً مَجْزِيَّةً لَا بِالنِّيَاتِ ،
وَقَوْلُهُ وَإِنَّمَا لِأَمْرِي مَا نَوَى يَدِلُ عَلَى أَنَّهُ لَيْسَ لَهُ مَا لَمْ يَنْوِ وَهَذَا حَكْمُ لِفَظَةِ (إِنَّمَا) فِي مَقْتَضِيِّ الْلُّغَةِ أَلَا تَرَى أَنَّ الْقَائِلَ إِذَا
قَالَ إِنَّمَا لِكَ عَنِي دِرْهَمٌ وَإِنَّمَا أَكَلْتُ رَغْيَفًا دَلَّ عَلَى نَفْيِ أَكْثَرِ مِنْ دِرْهَمٍ وَأَكَلَ أَكْثَرَ مِنْ رَغْيَفٍ ، وَيَدِلُ عَلَى أَنَّ لِفَظَةِ (إِنَّمَا)
مَوْضِعَةً لِمَا ذَكَرْنَا أَنَّ ابْنَ عَبَّاسَ رَحْمَةُ اللَّهِ كَانَ يَرِي جَوَازَ بَيعِ الدِّرْهَمِينَ نَقْدًا وَنَاظِرَةً عَلَى ذَلِكَ وَجْهَ الصَّاحِبَةِ
وَاحْتَجَوا عَلَيْهِ بِنْهِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْ بَيعِ الْذَّهَبِ بِالذَّهَبِ وَالْفَضَّةِ بِالْفَضَّةِ فَعَارَضُوهُمْ.

The narration reported from the Prophet (peace and blessings be upon him and his family): "Indeed, actions are judged by intentions, and for every person is that which they intended."

[AL TUSI]

When we observe that actions can occur in their general forms without intention, we understand from the narration that actions do not become acts of devotion (Qurbah), legitimate, or valid without intentions. His {saws} statement, "and for every person is that which they intended," indicates that a person does not attain what they did not intend. This is the linguistic implication of the word "Innama" (Indeed only).

For example, when someone says, "Indeed, you only have a dirham with me," or, "Indeed, I only ate one loaf of bread," it signifies the negation of having more than one dirham or eating more than one loaf of bread.

The indication that the word "Innama" is used in this restrictive sense is further supported by the incident where Ibn Abbas (may Allah {swt} have mercy on him) held the view that it was permissible to sell a dirham for two dirhams in cash. Other prominent companions debated with him on this matter and cited as evidence the Prophet's prohibition of selling gold for gold and silver for silver. He countered their argument.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.83



HADITH.219

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

يَقُولُهُ عَلَيْهِ أَسْلَامٌ : «إِنَّمَا الْرِبَا فِي الْتِسْبِيَّةِ» .

فرأى ابن عباس هذا الخبر دليلاً على أنه لا ربا إلا في التسيئة ، ويدل أيضاً على أن لفظة (إنما) تفيد ما ذكرناه ان الصحابة لما تنازعوا في التقاضي الختانيين واحتج من لم ير ذلك موجباً للغسل.

By his statement ^{a.s}: "Indeed, usury (Riba) is only in deferred payment."

[AL TUSI]

Ibn Abbas regarded this narration as evidence that usury is limited to deferred payment and does not apply to immediate exchanges.

This also indicates that the word "Innama" (Indeed only) conveys restriction and exclusivity in its meaning. This is further evidenced by the dispute among the companions regarding the meeting of the two circumcised parts (sexual intercourse). Those who argued that it does not necessitate a full ritual bath (Ghusl) used this term as their proof.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.84 • Awali Al-La'ali, V.3 p.220

HADITH.220

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

يَقُولُهُ عَلَيْهِ أَسْلَامٌ : «إِنَّمَا الْمَاءُ مِنَ الْمَاءِ» .

قال الآخرون من الصحابة هذا الخبر منسوخ فلولا أن الفريقين رأوا هذه اللفظة مانعة من وجوب الغسل من غير انزال لما احتج بالخبر نافدوا وجوب الغسل ولا ادعى نسخة الباقون.

ثم قال الشيخ أبيه الله تعالى : (ومن تووضاً وفي يده خاتم فليدره أو يحركه عند غسل يده ليصل الماء إلى تحته وكذلك المرأة إذا كان عليها سوار).

إلى قوله : (وليس يضر المتوضي ما وقع من الماء). يدل على ذلك.

By his statement ^{a.s}: "Indeed, water is only due to water."

[AL TUSI]

Some of the companions argued that this narration was abrogated. If it were not for the fact that both groups understood this phrase to restrict the obligation of a full ritual bath (Ghusl) to ejaculation, those who denied the obligation of Ghusl would not have used the narration as proof, nor would the others have claimed its abrogation.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then said:

"Whoever performs ablution (Wudu') while wearing a ring should turn or move it while washing their hand so that the water reaches underneath it. Similarly, a woman should do so if she is wearing a bracelet."

Up to his statement:

"Any water that falls from the ablution does not harm the one performing Wudu'."

This is supported by the following evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.84 • Awali Al-La'ali, V.2 p.203 • Awali Al-La'ali, V.3 p.30



HADITH.221

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ إِذْرِيسَ وَأَخْبَرَنِي الشَّيْخُ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ إِذْرِيسَ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ الْعَمْرَكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الرَّجُلِ عَلَيْهِ الْخَاتَمِ الصَّدِيقِ لَا يَدْرِي هَلْ يَجْرِي الْمَاءُ تَحْتَهُ أَمْ لَا كَيْفَ يَصْنَعُ قَالَ «إِنَّ عِلْمَ أَنَّ الْمَاءَ لَا يَدْخُلُهُ فَلَيُخْرِجْهُ إِذَا تَوَضَّأَ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Ahmad ibn Muhammad, from his father, from Ahmad ibn Idris, and the Shaykh also informed me from Ahmad ibn Ja'far, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from al-Amraki, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a man wearing a tight ring and not knowing whether water reaches underneath it or not - what should he do?

Imam ^{a.s} said: "If he knows that water does not reach under it, then he should remove it when performing ablution (Wudu')."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.204 • Tahdib Al-Ahkam, V.1 p.85

HADITH.222

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أُبُو الْقَاسِمِ جَعْفُورُ بْنُ مُحَمَّدٍ بْنُ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ الْعَمْرَكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ قَالَ: سَأَلَتْهُ عَنِ الْمَرْأَةِ عَلَيْهَا أَسْوَارٌ وَالْدُّمْلُجُ فِي بَعْضِ ذِرَاعَهَا لَا تَدْرِي أَيْجَرِي الْمَاءُ تَحْتَهُمَا أَمْ لَا كَيْفَ تَصْنَعُ إِذَا تَوَضَّأَ أَوْ اغْتَسَلَتْ قَالَ «ثُحْرَكُهُ حَتَّى تُدْخِلَ الْمَاءَ تَحْتَهُ أَوْ تَنْزِعُهُ» وَعَنِ الْخَاتَمِ الصَّدِيقِ لَا يَدْرِي هَلْ يَجْرِي الْمَاءُ تَحْتَهُ إِذَا تَوَضَّأَ أَمْ لَا كَيْفَ يَصْنَعُ قَالَ «إِنَّ عِلْمَ أَنَّ الْمَاءَ لَا يَدْخُلُهُ فَلَيُخْرِجْهُ إِذَا تَوَضَّأَ».

قال الشيخ أيده الله تعالى : (وليس يضر الموضي ما وقع من الماء الواقع إلى الأرض أو غيرها على ثيابه وبدنـه بل هو ظاهر ، وكذلك ما يقع على الأرض الظاهرة من الماء الذي يستنجمـي به ثم يرجع عليه لا يضره ولا ينجـس شيئاً من ثيابـه وبـدنـه إلا أن يقع على نجـاسـة ظـاهـرـة فيـحملـها فيـرجـوعـهـ عليهـ فيـجـبـ عليهـ حـينـذا غـسلـ ماـأـصـابـهـ منهـ).

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me, saying: Abu al-Qasim Ja'far ibn Muhammad reported to me, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from al-Amraki, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far, who said:

I asked Imam ^{a.s} about a woman wearing bracelets or armlets on part of her forearm, unsure whether water reaches underneath them when she performs ablution (Wudu') or Ghusl.

Imam ^{a.s} said: "She should move them so that the water reaches underneath, or she should remove them."

I also asked Imam ^{a.s} about a tight ring, where one does not know if water reaches underneath it during ablution. What should be done?

Imam ^{a.s} said: "If it is known that water does not reach underneath, then it must be removed during ablution."



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then added:

"Water falling onto the ground, clothes, or body during ablution does not harm the one performing Wudu', as it remains pure. Similarly, water falling on a clean surface after being used for Istinja' (cleansing after using the restroom) and then splashing back does not make the clothes or body impure unless it falls onto visible impurity and carries it back. In such a case, one must wash whatever was touched by the contaminated water."

[REFERENCES] Al-Kafi, V.3 p.44 • Tahdib Al-Ahkam, V.1 p.85 • Al-Wafi, V.6 p.280 • Wasail Al-Shia, V.1 p.467
 • Bihar Al-Anwar, V.77 p.364

❖ HADITH ❖

HADITH.223

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَخْبَرَنِي الْشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عُمَيْرٍ عَنْ ابْنِ أَذِيئَةَ عَنْ الْأَحْوَلِ قَالَ: قُلْتُ لِأَبِيهِ عَنْدَ اللَّهِ أَخْرُجْ مِنَ الْحَلَاءِ فَأَسْتَنْجِي بِالْمَاءِ فَيَقُولُ تَوْبِي فِي ذَلِكَ الْمَاءِ الَّذِي أَسْتَنْجَيْتُ بِهِ فَقَالَ «لَا بَأْسَ بِهِ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from Ibn Udhaynah, from al-Ahwal, who said:

I said to Abu Abdullah ^{a.s}: "I come out of the restroom and cleanse myself with water, but my clothing touches the water that I used for Istinja'. Is there any harm in this?"
 Imam ^{a.s} replied: "There is no harm in it."

[REFERENCES] Al-Kafi, V.3 p.13 • Tahdib Al-Ahkam, V.1 p.85 • Wasail Al-Shia, V.1 p.221

❖ HADITH ❖

HADITH.224

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَادَ بْنِ عِيسَى عَنْ رَبِيعِي بْنِ عَبْدِ اللَّهِ عَنْ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ الْأَسْلَامِ قَالَ: فِي الرَّجُلِ الْجَنْبِ يَغْتَسِلُ فَيَنْتَضِجُ الْمَاءُ فِي إِنَائِهِ فَقَالَ «لَا بَأْسَ بِهِ «مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرْجٍ» .

Through the same chain of transmission, from Muhammad ibn Ya'qub, from Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, from Hammad ibn Isa, from Rib'i ibn Abdullah, from al-Fudayl ibn Yasar, who said:

I asked Abu Abdullah ^{a.s} about a man in a state of major ritual impurity (Janabah) who performs Ghusl, and water splashes from his body into the container.

Imam ^{a.s} said: "There is no harm in it. For - 'Allah ^{SWT} has not placed upon you in the religion any difficulty.'" (Surat al-Hajj, 22:78).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.86



HADITH.225

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَسِينٍ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ عَنْ إِبْرَاهِيمَ عَنْ الْفَضِيلِ قَالَ: شَيْلَ أَبْوَ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَجْنِبٍ يَغْتَسِلُ فَيَئْتَضِحُ مِنَ الْأَرْضِ فِي الْأَيَّامِ فَقَالَ «لَا يَأْسَ هَذَا مِمَّا قَالَ اللَّهُ تَعَالَى «مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ibn Abi 'Umair, from Ibn Udhaynah, from al-Fudayl, who said:

Abu Abdillah ^{a.s} was asked about a man in a state of major ritual impurity (Janabah) who performs Ghusl, and water splashes from the ground back into the container.

Imam ^{a.s} said: "There is no harm in it. This is part of what Allah ^{SWT}, the Exalted, has said: '*Allah ^{SWT} has not placed upon you in the religion any difficulty.*'" (Surat al-Hajj, 22:78).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.86 • Wasail Al-Shia, V.1 p.211 • Al-Fusul Al-Muhimmah, V.1 p.625
• Bihar Al-Anwar, V.2 p.274

HADITH.226

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةِ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَاطِيِّ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ وَتَوْبَةً قَرِيبَ مِنَ الْمَاءِ الَّذِي يَغْتَسِلُ مِنْهُ قَالَ «تَعَمَّ لَا يَأْسَ بِهِ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id al-Mada'in, from Musaddiq ibn Shadaqah, from Ammar ibn Musa al-Sabati, who said:

I asked Abu Abdillah ^{a.s} about a man performing Ghusl from Janabah while his garment is near him, and water from his Ghusl splashes onto the garment.

Imam ^{a.s} said: "Yes, there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.86 • Al-Wafi, V.6 p.24 • Wasail Al-Shia, V.1 p.214



◊ HADITH ◊

HADITH.227[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدِ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبْنَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْتَّعْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ أَسْتَثْجِي ثُمَّ يَقْعُ تَوْبِي فِيهِ وَأَنَا جُنْبٌ فَقَالَ «لَا بَأْسَ بِهِ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Aban ibn 'Uthman, from Muhammad ibn Al-Nu'man, from Abu Abdullah ^{a.s}, who said:

I said to Imam ^{a.s}: "I cleanse myself (Istinja'), and then my garment touches the water while I am in a state of major ritual impurity (Janabah). Is there any harm in this?"

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.86 • Al-Wafi, V.6 p.24 • Wasail Al-Shia, V.1 p.222

◊ HADITH ◊

HADITH.228[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْتَّعْمَانَ وَ مُحَمَّدِ بْنِ سَيَّانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ لَيْثِ الْمَرَادِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَنْبَةَ الْهَاشِمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يَقْعُ تَوْبَةً عَلَى الْمَاءِ أَذْنِي إِسْتَجَّ بِهِ أَيُّجْحُسْ ذَلِكَ تَوْبَةً فَقَالَ «لَا».

Through the same chain of transmission, from al-Husayn ibn Sa'id, from Ali ibn al-Nu'man and Muhammad ibn Sinan, from Abdullah ibn Muskan, from Layth al-Muradi, from Abd al-Karim ibn 'Utba al-Hashimi, who said:

I asked Abu Abdullah ^{a.s} about a man whose garment touches the water used for Istinja' (cleansing after using the restroom). Does it make his garment impure?

Imam ^{a.s} said: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.86 • Al-Wafi, V.6 p.24 • Wasail Al-Shia, V.1 p.223

◊ HADITH ◊

HADITH.229[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ الْحُسَينِ بْنِ الْمُخْتَارِ عَنْ بُرَيْدِ بْنِ مَعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَغْتَسِلُ مِنْ الْجَنَابَةِ فَيَقْعُ الْمَاءُ عَلَى الصَّفَا فَيَنْزُو وَفَيَقْعُ عَلَى الْتَّوْبِ فَقَالَ «لَا بَأْسَ بِهِ».

قال الشيخ أいでه الله تعالى : (ولا يجوز التفريق بين الوضوء) إلى قوله : (فإن فرق وضوءه لضرورة حتى يجف ما تقدم منه استأنف الوضوء من أوله وإن لم يجف وصله من حيث قطعه).

فالذى يدل عليه قوله تعالى : « يا أىها الذين آمنوا إذا قتمت إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق وامسحوا برؤوسكم وأرجلكم إلى الكعبين » وقد ثبت عندنا أن الامر يقتضي الفور ولا يسوغ فيه التراخي ، فإذا ثبت ذلك وكان المأمور بالصلاحة مأمورا بالوضوء قبله فيجب عليه فعل الوضوء عقب توجيه الامر إليه ، وكذلك جميع الاعضاء الاربعة لانه إذا غسل وجهه فهو مأمور بعد ذلك بغسل اليدين فلا يجوز له تأخيره ، ومن جهة السنة.



Through the same chain of transmission, from al-Husayn ibn Sa' id, from Hammad ibn 'Isa, from al-Husayn ibn al-Mukhtar, from Burayd ibn Muawiyah, who said:

I said to Abu Abdullah {a.s}: "I perform Ghusl from Janabah, and water falls onto the ground and splashes back onto my garment. Is there any harm in this?"

Imam {a.s} said: "There is no harm in it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, then said:

"It is not permissible to interrupt ablution (Wudu')" until he (Shaykh Al-Mufid) said:

"If someone is forced to interrupt their Wudu', and the earlier parts dry, they must restart the Wudu' from the beginning. However, if the earlier parts have not dried, they may resume from where they left off."

This is supported by Allah's {SWT} statement:

"O you who have believed, when you rise to [perform] prayer, wash your faces and your hands up to the elbows and wipe over your heads and your feet up to the ankles."

(Surat al-Ma'idah, 5:6).

It is established that commands (Amr) in Islamic law necessitate immediacy and do not allow for delay. Therefore, if someone is commanded to pray, they are also commanded to perform Wudu' beforehand, and it must be performed immediately upon the obligation arising.

Similarly, this applies to all four limbs. For instance, after washing the face, the individual is commanded to wash the hands, and delaying this is not permissible. This is also supported by the Sunnah.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.87 • Al-Wafi, V.6 p.25 • Wasail Al-Shia, V.1 p.214

◊ HADITH ◊

HADITH.230

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ إِدْرِيسَ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَّالَةَ بْنِ أَيُوبَ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْهُ السَّلَامُ قَالَ: «إِذَا تَوَضَأْتَ بَغْصًّا وَصُوْنَكَ فَعَرَضْتَ لَكَ حَاجَةً حَتَّىٰ يَبْسَ وَصُوْنَكَ فَأَعْذُ وَصُوْنَكَ فَإِنَّ الْوُصُوْنَ لَا يُبَعَّضُ».

The Shaykh (Al-Mufid), may Allah {SWT} support him, informed me, saying: Ahmad ibn Muhammad reported to me, from his father, from Ahmad ibn Idris, from Ahmad ibn Muhammad, from al-Husayn ibn Sa' id, from Fadalah ibn Ayyub, from al-Husayn ibn 'Uthman, from Samaah, from Abu Basir, from Abu Abdillah {a.s}, who said:

Imam {a.s} said: "If you perform part of your Wudu' and then a need arises, causing your Wudu' to dry, repeat your Wudu', for Wudu' cannot be divided."

[REFERENCES] 'Ilal Al-Shara'i', V.1 p.289 • Tahdib Al-Ahkam, V.1 p.87 • Tahdib Al-Ahkam, V.1 p.98 • Al-Ibtisar, V.1 p.72 • Wasail Al-Shia, V.1 p.446 • Bihar Al-Anwar, V.77 p.265



HADITH.231

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ زَيْمًا تَوَضَّأْتُ فَقَنَدَ الْمَاءُ فَدَعَوْتُ أَجَارِيَةً فَأَبْطَأْتُ عَلَيَّ بِالْمَاءِ فَيَجْفُ وَضُوئِيَ قَالَ «أَعْدُ». .

Through the same chain of transmission, from al-Husayn ibn Sa'id, from Muawiyah ibn Ammar, who said: I said to Abu Abdillah ^{a.s}: "Sometimes I perform Wudu', but the water runs out, so I call for the servant girl, and she takes a long time bringing the water, causing my Wudu' to dry. What should I do?"

Imam ^{a.s} said: "Repeat it."

[REFERENCES] Al-Kafi, V.3 p.35 • Tahdib Al-Ahkam, V.1 p.87 • Tahdib Al-Ahkam, V.1 p.98 • Al-Ibtisar, V.1 p.72 • Awali Al-La'ali, V.2 p.198 • Al-Wafi, V.6 p.347 • Wasail Al-Shia, V.1 p.447

HADITH.232

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُقِيرَةِ عَنْ حَرِيزٍ : فِي أَوْضُوءِ يَجْفُ قَالَ قُلْتُ إِنِّي جَفَّ الْأَوَّلُ قَبْلَ أَنْ أَغْسِلَ الَّذِي يَلِيهِ قَالَ «جَفَّ أَوْ لَمْ يَجْفُ اغْسِلْ مَا يَقِي» قُلْتُ وَ كَذَلِكَ غُسلَ الْجَنَابَةِ قَالَ «هُوَ بِتْلُكَ الْمَثَرِلَةِ وَ إِنَّدًا بِالرَّأْسِ ثُمَّ أَفْصُ عَلَى سَائِرِ جَسَدِكَ» قُلْتُ وَ إِنْ كَانَ بَعْضُ يَوْمِ قَالَ «نَعَمْ». .

فالوجه في هذا الخبر هو انه إذا لم يقطع الموضعي وضوء وإنما يجففه الريح الشديد أو الحر العظيم فعند ذلك لا يجب عليه اعادته ، ومتى قطع الوضوء ثم جف ما كان وضاه وجبا عليه الاعادة على ما بيناه.

قال الشيخ أيد الله تعالى : (وكذلك ان نسي مسح رأسه ثم ذكر وفي يده بلل من الوضوء فليمسح بذلك عليه وعلى رجليه ، وان نسي مسح رجليه فليمسحهما إذا ذكر بلل وضوء من يده فان لم يكن في يده بلل وكان في لحيته أو في حاجبه أخذ منه ما تندت به اطراف اصابع يده ومسح بها رأسه وظاهر قدميه وان كان قليلا ، فان ذكر ما نسيه وقد جف وضوءه ولم يبق من نداوته شي فليستأنف الوضوء من أوله). .

فيدل على ذلك

As for the report narrated by Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Muhammad, from his father, from Abdullah ibn al-Mughirah, from Hariz:

Regarding Wudu', he (Hariz) asked: "If the earlier part of my Wudu' dries before I wash the next part, what should I do?"

Imam ^{a.s} replied: "Whether it dries or not, wash what remains."

I asked: "Does the same apply to Ghusl for Janabah?"

Imam ^{a.s} said: "It is the same. Start with the head and then pour water over the rest of your body."

I asked: "Even if it has been some time during the day?"

Imam ^{a.s} said: "Yes."



[AL TUSI]

The interpretation of this narration is that if the person performing Wudu' does not interrupt it, but the drying is caused by strong wind or extreme heat, then they are not required to restart the Wudu'. However, if they interrupt the Wudu' and the earlier parts dry, they must restart it entirely, as explained.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, then said: "Similarly, if someone forgets to wipe their head but remembers while there is still moisture from their Wudu' on their hand, they should wipe their head and feet with that moisture. If they forget to wipe their feet, they should do so when they remember, using the moisture remaining on their hand. If there is no moisture on their hand but some remains on their beard or eyebrows, they may take enough to moisten their fingertips and use it to wipe their head and the tops of their feet, even if it is a small amount. However, if they remember what they forgot only after their Wudu' has completely dried, they must restart the Wudu' from the beginning." This is supported by the following evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.88 • Al-Ibtisar, V.1 p.72 • Al-Wafi, V.6 p.348 • Wasail Al-Shia, V.1 p.447 • Wasail Al-Shia, V.2 p.237

◊ HADITH ◊

HADITH.233

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّنْ نَسِيَ أَنْ يَمْسَحَ رَأْسَهُ حَتَّى قَامَ فِي الْأَصْلَاءَ قَالَ «يَنْصَرِفُ وَيَمْسَحُ رَأْسَهُ وَرِجْلَيْهِ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ṣafwan, from Mansur, who said:

I asked Abu Abdullah ^{a.s} about someone who forgot to wipe their head until they stood in prayer.

Imam ^{a.s} said: "They should leave prayer, wipe their head and feet, and then resume."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.88 • Tahdib Al-Ahkam, V.1 p.97 • Al-Ibtisar, V.1 p.75 • Al-Wafi, V.6 p.348 • Wasail Al-Shia, V.1 p.451

◊ HADITH ◊

HADITH.234

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِشَادَةِ عَنْ صَفْوَانَ عَنْ إِبْنِ مُشْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تَوَضَّأَ وَنَسِيَ أَنْ يَمْسَحَ رَأْسَهُ حَتَّى قَامَ فِي صَلَاتِهِ قَالَ «يَنْصَرِفُ وَيَمْسَحُ رَأْسَهُ ثُمَّ يُعِيدُ».

Through the same chain of transmission, from Ṣafwan, from Ibn Muskan, from Abu Basir, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a man who performed ablution (Wudu') but forgot to wipe his head until he stood in prayer.

Imam ^{a.s} said: "He should leave the prayer, wipe his head, and then repeat the prayer."



[REFERENCES] Tahdib Al-Ahkam, V.1 p.89 • Wasail Al-Shia, V.1 p.370

◊ HADITH ♦

HADITH.235[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ إِبْرَاهِيمَ بْنِ بَكِيرٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْأَرْجُلِ يَتَسَسَّى مَسْحَ رَأْسِهِ حَتَّى يَذْخُلَ فِي الصَّلَاةِ قَالَ «إِنْ كَانَ فِي لَحْيَتِهِ بَلَّ يَقْدِرُ مَا يَمْسَحُ رَأْسَهُ وَرِجْلَيْهِ فَلَيَفْعُلْ ذَلِكَ وَلَيُصَلِّ» قَالَ «وَإِنْ نَسِيَ شَيْئًا مِنَ الْوُضُوءِ الْمُفْرُوضِ فَعَلَيْهِ أَنْ يَبْدأْ بِمَا نَسِيَ وَيُعِيدَ مَا بَقِيَ لِشَماَلِ الْأُوْضُوءِ» .

Through the same chain of transmission, from al-Husayn ibn Sa' id, from al-Qasim ibn 'Urwah, from Ibn Bukayr, from Zurarah, from Abu Abdullah ^(a.s),

Imam ^(a.s) said regarding a man who forgets to wipe his head until he enters into prayer: "If there is moisture in his beard sufficient to wipe his head and feet, he should do so and then continue his prayer."

Imam ^(a.s) further said: "If someone forgets any part of the obligatory Wudu', they must perform what they forgot and repeat the remaining parts to complete the Wudu'."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.89 • Tahdib Al-Ahkam, V.1 p.99 • Al-Ibtisar, V.1 p.74 • Al-Wafi, V.6 p.349 • Wasail Al-Shia, V.1 p.451

◊ HADITH ♦

HADITH.236[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الْصَّفَارُ عَنْ يَغْفُوبِ بْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ: سَأَلَثُ أَبَا الْحَسَنِ عَلَيْهِ أَسْلَامُ عَنْ رَجْلٍ تَوْضَأً وَنَسِيَ أَنْ يَمْسَحَ رَأْسَهُ حَتَّى قَامَ فِي الصَّلَاةِ قَالَ «مَنْ نَسِيَ مَسْحَ رَأْسِهِ أَوْ شَيْئًا مِنَ الْوُضُوءِ الَّذِي ذَكَرَهُ اللَّهُ تَعَالَى فِي الْقُرْآنِ أَغَادَ الْأَصْلَادَةَ» .

قال الشيخ أيده الله تعالى : (ويجزي الانسان في مسح رأسه أن يمسح من مقدمه مقدار اصبع يضعها عليه عرضا مع الشعر إلى قصاصه وان مسح مقدار ثلات اصابع مضمومة بالعرض كان قد اسبغ و فعل الافضل ، وكذلك يجزيه في مسح رجله أن يمسح كل واحدة منها برأس مسبحته من اصابعهما إلى الكفين فإذا مسحهما بكفيه كان افضل) .
يدل على ذلك قوله تعالى : «وامسحوا برؤوسكم وارحلكم إلى الكعبين » ومن مسح رأسه ورجليه باصبع واحدة فقد دخل تحت الاسم ويسمى ماسحا ، ولا يلزم على ذلك ما دون الاصبع لانا لو خلينا والظاهر لقلنا بجواز ذلك لكن السنة منعت منه ، ويدل على جواز ذلك ايضا :

Muhammad ibn al-Hasan al-Šaffar, from Ya'qub ibn Yazid, from Ahmad ibn 'Umar, who said:

I asked Abu al-Hasan ^(a.s) about a man who performed Wudu' but forgot to wipe his head until he stood in prayer.

Imam ^(a.s) said: "Whoever forgets to wipe their head or any part of the Wudu' that Allah ^(SWT), the Exalted, has mentioned in the Quran must repeat the prayer."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"It suffices for a person, when wiping their head, to wipe the front portion with the width of a single finger placed across the hair up to the hairline. If they wipe with the



width of three joined fingers, they have completed the act fully and performed the preferred method.

Similarly, it suffices when wiping the feet to wipe each one using the tip of the index finger from the toes to the ankles. If they wipe them with the palms of their hands, it is better."

This is supported by Allah's ^{SWT} statement: "And wipe your heads and your feet up to the ankles." (Surat al-Ma''idah, 5:6).

Whoever wipes their head and feet with one finger falls under the definition of "wiping" and is thus considered to have fulfilled the requirement. However, anything less than a single finger is not permissible because, while the apparent meaning might suggest its validity, the Sunnah prohibits it.

This also supports the permissibility of wiping in this manner, as further evidence demonstrates.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.89 • Al-Wafi, V.6 p.350 • Wasail Al-Shia, V.1 p.371

◊ HADITH ◊

HADITH.237

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

ما أَخْبَرَنِي بِهِ السَّيِّدُ أَيُّهُ اللَّهُ قَالَ أَخْبَرَنِي أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَينِ بْنِ سَعِيدٍ وَأَبِيهِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ عَمْرَ بْنِ أَذِينَةَ عَنْ زُزَارَةَ وَبُكَيْرِ ابْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «فِي الْمَسْجِ تَنْسَخُ عَلَى الْتَّغْلِيْنِ وَلَا تَدْخُلُ يَدَكَ تَحْتَ أَسْرَاكَ وَإِذَا مَسَحْتَ بِشَيْءٍ مِنْ رَأْسِكَ أَوْ بِشَيْءٍ مِنْ قَدَمَيْكَ مَا بَيْنَ كَعْبَيْكَ إِلَى أَطْرَافِ الْأَصَابِعِ فَقَدْ أَجْزَأْكَ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me, saying: Ahmad ibn Muhammad reported to me, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn 'Isa, from al-Husayn ibn Sa'id and his father Muhammad ibn 'Isa, from Muhammad ibn Abi 'Umair, from 'Umar ibn Udhaynah, from Zurarah and Bukayr, the sons of A'yan, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "In wiping, you may wipe over the sandals without inserting your hand under the strap. If you wipe any part of your head or any part of your feet between the ankles and the tips of the toes, it suffices you."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.90 • Al-Ibtisar, V.1 p.61 • Awali Al-La'ali, V.3 p.25 • Al-Wafi, V.6 p.288 • Wasail Al-Shia, V.1 p.414



HADITH.238

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ الْأَيْمَانِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلَيِّ بْنِ مَهْزِيَارَ عَنْ حَمَادَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحْدَاهُمَا عَلَيْهِمَا السَّلَامُ : فِي الْرَّجُلِ يَتَوَضَّأُ وَعَلَيْهِ الْعِمَامَةُ قَالَ «يَرْفَعُ الْعِمَامَةُ إِقْدَرُ مَا يُدْخِلُ إِصْبَاعَهُ فَيُمْسِخُ عَلَى مُقْدَمِهِ» . رَأَسِي» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn 'Isa, from al-Abbas ibn Ma'ruf, from Ali ibn Mahziyar, from Hammad ibn 'Isa, from some of his companions:

It is narrated from one of the two Imams ^{a.s}, regarding a man performing Wudu' while wearing a turban:

"He should lift the turban just enough to insert his finger and wipe the front part of his head."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.90 • Al-Ibtisar, V.1 p.60 • Al-Wafi, V.6 p.289 • Wasail Al-Shia, V.1 p.411 • Wasail Al-Shia, V.1 p.416

HADITH.239

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ الْأَيْمَانِ جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ الْأَنْبِيَاسِابُورِيِّ عَنْ يُونُسَ عَنْ حَمَادَ عَنْ الْحُسَيْنِ قَالَ: قُلْ لِأَيِّ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ تَوَضَّأَ وَهُوَ مُغَثِّمٌ وَتَقَلَّ عَلَيْهِ نَرْغِبُ الْعِمَامَةِ لِمَكَانِ الْبَرْدِ فَقَالَ «لِيُدْخِلُ إِصْبَاعَهُ» .

وهذا الخبر يدل على ان الاقتصار على الاصبع الواحدة في حال الضرورة من البرد أو غيره مجز ، وقد مضى ان المسح بثلاث اصابع أفضل فلا وجه لعادته.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Shadhan ibn al-Khalil al-Nisaburi, from Yunus, from Hammad, from al-Husayn, who said:

I asked Abu Abdullah ^{a.s} about a man performing Wudu' while wearing a turban and finding it difficult to remove it due to the cold.

Imam ^{a.s} said: "Let him insert his finger."

[AL TUSI]

This narration indicates that wiping with just one finger suffices in cases of necessity, such as cold weather or similar situations. It has already been mentioned that wiping with three fingers is better, so there is no need to reiterate this point.

[REFERENCES] Al-Kafi, V.3 p.30 • Tahdib Al-Ahkam, V.1 p.90 • Al-Ibtisar, V.1 p.61 • Al-Wafi, V.6 p.282 • Wasail Al-Shia, V.1 p.416



HADITH.240

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَمَّا مَا رَوَاهُ سَعْدُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيرٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ نَعْلَيَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ الْحُسَينِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَمْسَحُ رَأْسَهُ مِنْ خَلْفِهِ وَعَلَيْهِ عَمَّةً يَأْصِبُهُ أَيْخِزِيهِ ذَلِكَ فَقَالَ «تَعَمْ» .

فلا ينافي ما قدمناه من انه ينبغي أن يكون المسح بمقدم الرأس لانه ليس يمتنع أن يدخل الانسان اصبعه من خلفه ومع ذلك فيمسح بها مقدم رأسه ، ويحتمل ان يكون الخبر خرج مخرج التقية لان ذلك مذهب بعض العامة ، والذى يؤكى ما ذكرناه.

As for the report narrated by Sa'd, from Ahmad ibn Muhammad, from Muhammad ibn Isma'il ibn Bazi', from Zarif ibn Nasih, from Tha'labah ibn Maymun, from Abdullah ibn Yahya, from al-Husayn ibn Abdullah, who said:

I asked Abu Abdullah ^{a.s} about a man who wipes his head from the back while wearing a turban, using his finger. I asked: "Does this suffice?"

Imam ^{a.s} said: "Yes."

[AL TUSI]

This does not contradict what we previously mentioned, that wiping should ideally be performed on the front of the head. This is because it is not impossible for a person to insert their finger from behind and still wipe the front of their head.

It is also possible that this narration was conveyed in the context of Taqiyyah (dissimulation), as this is the opinion of some scholars among the general Muslim community.

What further supports this interpretation is:

[REFERENCES] Tahdib Al-Ahkam, V.1 p.90 • Al-Ibtisar, V.1 p.60 • Al-Wafi, V.6 p.289 • Wasail Al-Shia, V.1 p.411

HADITH.241

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبِي أُبْيَوْتَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «مَسْحُ الرَّأْسِ عَلَى مُقْدَمَهِ» .

Narrated by Ahmad ibn Muhammad ibn 'Isa, from Ali ibn al-Hakam, from Abu Ayyub, from Muhammad ibn Muslim, who said:

Abu Abdullah ^{a.s} said: "Wiping of the head is to be done on its front part."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.91



HADITH.242

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَسْحِ عَلَى الرَّأْسِ فَقَالَ «كَانَيْ أَنْظَرْ إِلَى عَكْنَةٍ فِي قَفَّا أَبِي يُمْرُ عَلَيْهَا يَدَهُ» وَ سَأَلَتْهُ عَنِ الْوُضُوءِ يُمْسِحُ الرَّأْسَ مُقْدَمَهُ وَ مُؤْخَرَهُ قَالَ «كَانَيْ أَنْظَرْ إِلَى عَكْنَةٍ فِي رَقْبَةِ أَبِي يُمْسِحُ عَلَيْهَا» .

قال محمد بن الحسن الوجهي في هذا الخبر مثل ما ذكرناه في الخبر الاول سواء.

Narrated by the same chain of transmission, from Ali ibn al-Hakam, from al-Husayn ibn Abi al-Ala':

I asked Abu Abdullah ^{a.s} about wiping the head.

Imam ^{a.s} said: "It is as if I see a fold at the back of my father's neck, and he would pass his hand over it."

I asked Imam ^{a.s} about Wudu' and whether the head is wiped on its front and back.

Imam ^{a.s} said: "It is as if I see a fold at the back of my father's neck, and he would wipe over it."

[AL TUSI]

Muhammad ibn al-Hasan commented: "The interpretation of this narration is the same as that of the first narration we discussed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.91 • Al-Ibtisar, V.1 p.61 • Al-Wafi, V.6 p.301 • Wasail Al-Shia, V.1 p.411

HADITH.243

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَ أَمَّا الْحَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصِيرٍ عَنْ أَبِي الْحَسَنِ الْرَّضَا عَ قَالَ: سَأَلَتْهُ عَنِ الْمَسْحِ عَلَى الْقَدْمَيْنِ كَيْفَ هُوَ فَوَضَعَ كَفَهُ عَلَى الْأَصَابِعِ فَمَسَحَهُمَا إِلَى الْكَعْبَيْنِ إِلَى ظَاهِرِ الْقَدْمَيْنِ فَقُلْتُ جِعْلُثُ فِدَاكَ لَوْ أَنْ رَجُلًا قَالَ إِاصْبَعَيْنِ مِنْ أَصَابِعِهِ فَقَالَ «لَا إِكْفَهُ» .

فمعناه لا يكون مستكملا لحصول الفضل.

As for the narration reported by Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, from Abu al-Hasan al-Rida ^{a.s}:

I asked Imam ^{a.s} about wiping over the feet - how it should be performed.

Imam ^{a.s} placed his palm on the toes and wiped them up to the ankles, covering the top of the feet.

I said: "May I be your ransom! What if a person wipes with just two fingers?"

Imam ^{a.s} replied: "No, it must be with the palm."

[AL TUSI]

The meaning is that such an act would not be considered complete in achieving the virtues (Khisal al-Fadl).

[REFERENCES] Qurb Al-Isnad, V.1 p.368 • Al-Kafi, V.3 p.30 • Tahdib Al-Ahkam, V.1 p.91 • Al-Ibtisar, V.1 p.62 • Awali Al-La'ali, V.3 p.25 • Al-Wafi, V.6 p.284 • Wasail Al-Shia, V.1 p.417 • Bihar Al-Anwar, V.77 p.259 • Tafsir Nur Al-Thaqlayn, V.1 p.598



HADITH.244

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

كَمَا قَالَ أَلَّيْهِ عَلَيْهِ السَّلَامُ : «لَا صَلَاةَ لِجَارٍ مَسْجِدٍ إِلَّا فِي مَسْجِدِهِ» .
وَإِنَّمَا أَرَادَ لَا صَلَاةَ فَاضِلَّةً كَثِيرَةً الثَّوَابَ دُونَ أَنْ يَكُونَ أَرَادَ نَفِي الْأَجْزَاءِ عَلَى كُلِّ وِجْهٍ .

As the Prophet {a.s} said:

"There is no prayer for the neighbor of the mosque except in his mosque."

[AL TUSI]

What is intended here is not the absolute invalidity of prayer elsewhere, but rather that such prayer lacks the greater virtue and abundant reward associated with praying in the mosque. It does not negate the validity of the prayer in other places in every sense.

[REFERENCES] Al-Majazat Al-Nabawiyyah, V.1 p.117 • Khilasat Al-Ijaz, V.1 p.39 • Tahdib Al-Ahkam, V.1 p.92
• Tahdib Al-Ahkam, V.3 p.6 • Wasail Al-Shia, V.5 p.194 • Mustadrak Al Wasail, V.3 p.356

HADITH.245

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَأَمَّا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ عَمْرَانَ عَنْ رُزْعَةَ عَنْ سَمَاعَةَ
بْنِ مُهَرَّانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا تَوَضَّأَتْ قَافِمَيْكَ ظَاهِرَهُمَا وَبَاطِنَهُمَا» ثُمَّ قَالَ «هَكَذَا»
فَوَضَعَ بَيْدَهُ عَلَى الْكَعْبِ وَصَرَبَ الْأُخْرَى عَلَى بَاطِنِ قَدْمَهُ ثُمَّ مَسَحَهُمَا إِلَى الْأَصَابِعِ .

فهذا الخبر محمول على التقىة لانه موافق لمذهب بعض العامة من يرى المسح ويقول باستيعاب الرجل وهو خلاف الحق على ما يبينا. قال الشيخ أيده تعالى الله : (ولا يجوز لاحد أن يجعل موضع المسح من رجليه غسلا ولا يبدل مسح رأسه بغسله كما لا يجوز أن يجعل موضع غسل وجهه ويديه مسحا بل يضع الوضوء مواضعه). فالذي يدل عليه الآية وهو قوله تعالى : «إذا قفتم إلى الصلاة فاغسلوا وجوهكم وأيديكم إلى المرافق وامسحوا برؤوسكم وارجلكم إلى الكعبين » فاوجب الغسل بظاهر الامر في الوجه واليدين وفرض المسح في الرأس والرجلين. ومن مسح ما أمره الله بالغسل أو غسل ما أمره الله بالمسح لم يكن ممثلا للامر ومخالفة الامر لا تجزي ، ويدل على ذلك أيضا .

As for the narration reported by Ahmad ibn Muhammad ibn 'Isa, from Bakr ibn Salih, from al-Hasan ibn Muhammad ibn 'Imran, from Zur'ah, from Samaah ibn Mihran, from Abu Abdullah {a.s}, who said:

Imam {a.s} said: "When you perform Wudu', wipe your feet, both their upper and lower surfaces."

Then Imam {a.s} said: "Like this," - placing one hand on the ankle and striking the other on the sole of the foot, then wiping them toward the toes.

[AL TUSI]

This narration is interpreted as having been conveyed under Taqiyyah (dissimulation), as it aligns with the view of some of the general Muslim community who believe in wiping the entire foot, which contradicts the correct understanding as we have explained.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:

"It is not permissible for anyone to replace wiping of the feet with washing, nor to substitute wiping of the head with washing, just as it is not permissible to replace the



washing of the face and hands with wiping. Each part of Wudu' must be performed in its prescribed manner."

This is supported by the Quranic verse: "O you who have believed, when you rise to [perform] prayer, wash your faces and your hands up to the elbows, and wipe over your heads and your feet up to the ankles." (Surat al-Ma'idah, 5:6).

The verse clearly mandates washing for the face and hands and wiping for the head and feet.

Whoever wipes where Allah ^(SWT) has commanded washing or washes where Allah ^(SWT) has commanded wiping has not complied with the divine command. Noncompliance with the command does not fulfill the obligation.

This is further supported by additional evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.62 • Al-Wafi, V.6 p.292 • Wasail Al-Shia, V.1 p.415

◊ HADITH ◊

HADITH.246

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

ما أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسِينِ عَنْ الْحَكَمِ بْنِ مَشْكِينِ عَنْ مُحَمَّدِ بْنِ مَزْوَانَ قَالَ أَتُوْبُ عَنْ دِلْكَ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّهُ يَأْتِي عَلَى الرَّجُلِ سِئُونَ وَسَبِيعُونَ سَنَةً مَا قَبْلَ اللَّهُ مِنْهُ صَلَادَةً قُلْتَ وَكَيْفَ ذَلِكَ قَالَ لِأَنَّهُ يَغْسِلُ مَا أَمْرَ اللَّهُ بِمَسْحِهِ

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from al-Hakam ibn Miskin, from Muhammad ibn Marwan, who said:

Abu Abdallah ^{a.s} said: "There may come upon a man sixty or seventy years, yet Allah ^(SWT) has not accepted a single prayer from him."

I asked: "How can that be?"

Imam ^{a.s} said: "Because he washes what Allah ^(SWT) has commanded to be wiped."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.96

◊ HADITH ◊

HADITH.247

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحَسِينِ بْنِ الْحَسِينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زَرَادَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ لِي أَبِي: لَوْ أَنَّكَ تَوَضَّأْتَ فَجَعَلْتَ مَسْحَ الرِّجَالَيْنِ غَسْلًا ثُمَّ أَصْمَرْتَ أَنْ ذَلِكَ مِنَ الْمَفْرُوضِ، لَمْ يَكُنْ ذَلِكَ بِوُضُوعٍ ثُمَّ قَالَ: ابْدَا بِالْمَسْحِ عَلَى الرِّجَالَيْنِ، فَإِنْ بَدَا لَكَ غَسْلٌ فَغَسِّلْهُ فَامْسَحْ بَعْدَهُ لِيَكُونَ آخِرَ ذَلِكَ الْمَفْرُوضِ.

وما ذكره بعد ذلك من قوله : (فإن أحب الإنسان أن يغسل رجليه لازلة أذى عنهم وتنظيفهما أو تبريدهما فليقدم ذلك قبل

الوضوء ثم ليتوضاً بعده ويختم وضوئه بمسح رجليه حتى يكون ممثلاً لامر الله تعالى في ترتيب الوضوء)

فالخبر المتقدم يدل عليه لانه قال إبدأ بالمسح على الرجلين فان بدالك غسل فغسلته يعني إذا اردت ان تنظفهمما فامسح

بعدة ليكون آخر ذلك المفروض.



The Shaykh (Al-Mufid), may Allah (SWT) support him, informed me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa' id, from Hammad, from Hariz, from Zurarah, from Abu Abdullah (a.s), who said:

Imam ^{a.s} said: "My father (Imam Al Baqir ^{a.s}) said to me:

"If you performed ablution (*Wudu'*) and replaced the wiping of the feet with washing, and you intended that this washing was part of the obligatory acts, then that would not be considered *Wudu'*."

Then Imam {a.s} said: "Begin by wiping over the feet. If you decide to wash them afterward, then wipe over them again so that the last action performed is the obligatory one."

[AL TUSI]

The additional statement: "If a person wishes to wash their feet to remove dirt, for cleanliness, or to cool them, they should do so before beginning Wudu'. Then, perform Wudu' afterward and conclude by wiping over the feet to comply with Allah's SWT command in maintaining the order of Wudu',"

This is supported by the previous narration, which states:

"Begin by wiping over the feet. If you decide to wash them afterward (for cleanliness), then wipe over them again so that the last action performed is the obligatory one."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.96



HADITH-248

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُتَبَّهِ عَنْ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرُو بْنِ خَالِدٍ عَنْ زَيْدِ
بْنِ عَلَيْهِ عَنْ أَبَائِهِ عَنْ عَلَيِّ عَلَيْهِ السَّلَامِ قَالَ: «جَلَسْتُ أَتَوَضَّأُ وَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ إِبْتَدَأَثِ
فِي الْأَوْضُوءِ فَقَالَ لِي «تَمَضْمضُ وَاسْتَشْبِقُ وَاسْتَشْبِقُ» ثُمَّ غَسَّلَتْ وَجْهِي تَلَاثًا فَقَالَ «قَدْ يُجْزِيَكَ مِنْ ذَلِكَ الْمَرْتَانِ»
«قَالَ فَغَسَّلْتُ ذِرَاعِيَّ وَمَسَخْتُ بِرَأْسِيَّ مَرْتَانِيَّ فَقَالَ «قَدْ يُجْزِيَكَ مِنْ ذَلِكَ الْمَرْأَةَ وَغَسَّلْتُ قَدَمِيَّ» فَقَالَ لِي «يَا
عَلَيْهِ حَلَّ، مَا شَاءَ الْأَحَادِيعُ لَا تَحْلُّ، بِالنَّارِ» .

فهذا الخبر موافق للعامة قد ورد مورد التقى لان المعلوم من مذهب الائمة عليهم السلام مسح الرجلين في الوضوء دون غسلهما وذلك اشهر من أن يختج أحدها فيه الريب وإذا كان الامر على ما قلناه لم يجز ان تعارض به الاخبار التي قدمناها ملا ظاهر القرار.

ثم قال أيده الله تعالى : (فإن نسي تنظيف رجليه بالغسل قبل الوضوء أو أخره لسبب من الأسباب فليجعل بينه وبين وضوئه مهلة ويفرق بينهما بزمان قل أو كثر ولا يتتابع بينه ليفصل الوضوء المأمور به من غيره).
فقد مضى شرحه وما في معناه.

ثم قال أيده الله تعالى : (وليس في مسح الاذنين سنة ولا فضيلة ومن مسح ظاهر اذنيه وباطنهما فقد ابدع). فالذى يدل عليه ان غسل الاعضاء في الطهارة ومسحها حكم شرعى فينبغي أن يتبع في ذلك دليلا شرعيا وليس في الشرع ما يدل على وجوب مسح الاذنين في الوضوء ومن اثبت في الشريعة حكما من غير دليل شرعى فهو مبدع بلا خلاف بين المسلمين ، ويدل على ذلك اىضا.

As for the narration reported by Muhammad ibn al-Hasan al-Saffar, from Abdullah ibn al-Munabbih, from al-Husayn ibn 'Ulwan, from Amr ibn Khalid, from Zayd ibn Ali, from his forefathers, from Imam Ali ^(a.s), who said:

Imam ^(a.s) said: "I once sat down to perform Wudu', and the Messenger of Allah ^(SWT) (peace be upon him and his family) approached as I began.

He ^{saws} said to me: 'Rinse your mouth, inhale water into your nose, and clean your teeth.'

Then I washed my face three times, and He ^{saws} said: 'Two times would suffice.'

I washed my arms and wiped my head twice, and He ^{saws} said: 'One time would suffice.'

Then I washed my feet, and He ^{saws} said to me: 'O Ali, interlace your fingers between your toes so they will not be interlaced with fire.'"

[AL TUSI]

This narration aligns with the views of the general Muslim community and was conveyed under the context of Taqiyah (dissimulation). It is well-established in the teachings of the Imams ^(a.s) that the feet are to be wiped in Wudu', not washed. This is so widely known that there is no room for doubt.

Given this, this narration cannot be used to contradict the previously mentioned narrations or the clear directive of the Quran.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, then said:

"If someone forgets to clean their feet by washing them before Wudu' or delays it for some reason, they should place a gap of time between this cleaning and their Wudu'. The two acts should not follow each other immediately, so that the obligatory Wudu' remains distinct from other actions."

This has already been explained and clarified.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, further said:

"There is no Sunnah or virtue in wiping the ears. Whoever wipes the outer or inner parts of their ears has introduced an innovation."

This is because washing or wiping parts of the body in purification (Wudu') is a matter of Islamic law, and one must rely on clear legal evidence for such acts. There is no legal evidence in Islamic teachings that mandates the wiping of the ears during Wudu'. Whoever introduces a ruling into the religion without evidence is considered to have innovated, and this is agreed upon among Muslims.

This interpretation is further supported by additional evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.93 • Al-Ibtisar, V.1 p.65 • Al-Wafi, V.6 p.299 • Wasail Al-Shia, V.1 p.421

◊ HADITH ◊

HADITH.249

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى
عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنَيْ فَضَّالٍ عَنْ أَبْنَيْ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنْ أَنْاسًا يَقُولُونَ:
إِنَّ بَطْنَ الْأَذْنِينِ مِنَ الْوَجْهِ وَظَهَرُهُمَا مِنَ الرَّأْسِ؟ فَقَالَ: لَيْسَ عَلَيْهِمَا غَسلٌ وَلَا مَسْحٌ.



قال الشیخ أبیده اللہ تعالیٰ : (وغسل الوجه والذراعین فی الوضوء مرّة). إلى قوله : (ولا يستأنف ماءاً للمسح جديداً بل يستعمل فيه ندأواة الوضوء).

فقد بینا ما في ذلك :

ثم قال : (ومن أخطأ في الوضوء فقدم غسل يديه على غسل وجهه رجع فغسل وجهه ثم اعاد غسل يديه وكذلك ان قدم غسل يده البیسری على يده الیمنی وجب عليه الرجوع إلى غسل يده الیمنی واعاد غسل يده البیسری وكذلك ان قدم مسح رجلیه على مسح رأسه رجع فمسح رأسه ثم اعاد مسح رجلیه).

والذی یدل على ذلك الآیة وهي قوله تعالیٰ : «إذا قفتم إلى الصلاة فاغسلوا وجوهکم وأيديکم إلى المراافق وأمسحوا برؤوسکم وارجلکم إلى الكعبین» وقد قال جماعة من النحویین ان الواو یوجب الترتیب منہم الفراء وأبو عبید القاسم بن سلام وغیرهما وإذا كانت موجبة للترتیب فلا یجوز تقديم بعض الاعضاء على بعض ، وتدل الآیة من وجہ آخر وهو أنه قال : «إذا قفتم إلى الصلاة فاغسلوا وجوهکم وأيديکم إلى المراافق» فأوجب غسل الوجه عقیب القيام إلى الصلاة بدلاً للفاء في قوله فاغسلوا ولا خلاف ان الفاء توجب التعقیب ، وإذا ثبت ان البدأ في الوضوء بالوجه وهو الواجب ثبت في باقی الاعضاء لأن الامة بين قائلین قائل يقول : بعدم الترتیب یجوز أن یبدأ بالرجلین اولاً ویختتم بالوجه ، وقائل يقول :

ان البدأ في الوضوء بالوجه وهو الواجب یوجب في باقی الاعضاء كذلك ،

فإن قال قائل على هذه الطريقة ان الفاء في الآية في هذا الموضع ليست للتعليق بل هي للجزاء ، والفاء التي توجب التعقیب مثل قول القائل اضرب زیدا فعمروا والفاء في الآية تجري في الجزاء مجری قول القائل إذا جاء زید فأکرممه ، والفرق بين الفائین ان الفاء إذا دخلت في الجزاء لا یصح قطع الكلام عنها وإذا كانت للتعليق یصح قطع الكلام ألا ترى انه یصح في قولك اضرب زیدا فعمروا ان تقتصر على قولك اضرب زیدا ولا یصح في قوله إذا جاء زید فأکرممه الاقتصار على الشرط فقط.

قلنا : لافرق بين الفائین في اللغة لانه لا اشكال في اللغة تقتصي التعقیب بعد أن لا يكون من نفس الكلمة ولا فرق في اقتضانها ما ذكرناه بين أن يكون جزاء أو عطفاً لأن قول القائل إذا دخل زید فاعطه درهما الفاء فيه موجبة للتعليق وإن كان جزاء لانه حين وقع منه الدخول استحق الاعطاء ، كما انه في قول القائل اضرب زیدا فعمروا إذا وقع الضرب بزید يجب أن یوقيعه بعمرو فکیف یظن الفرق بين الفائین ، ويدل على وجوب الترتیب من جهة السنة.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Faddal, from Ibn Bukayr, from Zurarah, who said:

I asked Abu Ja'far ^(a.s.): "Some people say that the inner part of the ears belongs to the face, and the outer part belongs to the head. What is your opinion?"

Imam ^(a.s.) replied: "Neither the inner nor the outer parts of the ears require washing or wiping."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, commented:

"Washing the face and arms during Wudu' is to be done once."

He, (Shaykh (Al-Mufid)), continued: "One should not take fresh water for wiping; instead, the moisture remaining from Wudu' should be used for wiping."

This has already been explained in detail.

He, (Shaykh (Al-Mufid)), then said: "If someone makes a mistake in Wudu' by washing their arms before washing their face, they must go back and wash their face and then wash their arms again. Similarly, if they wash their left arm before their right arm, they



must return to washing their right arm and then rewash their left arm. Likewise, if they wipe their feet before wiping their head, they must return to wipe their head first and then wipe their feet again."

This is supported by the verse in which Allah SWT, the Exalted, says:

"And when you rise to (perform) prayer, wash your faces and your hands up to the elbows, and wipe your heads and your feet up to the ankles." (Surat al-Ma''idah, 5:6)

A group of grammarians, including al-Farra' and Abu 'Ubayd al-Qasim ibn Sallam, have stated that the waw implies order (tarattub). If the waw indeed necessitates order, it is not permissible to perform the washing or wiping of body parts in any sequence other than that prescribed.

The verse also provides evidence from another perspective. Allah SWT says:

"When you rise to prayer, wash your faces and your hands up to the elbows."

The use of fa' in fa' ghsilu indicates immediacy (ta' qib). There is no disagreement that the fa' implies sequential immediacy. Therefore, washing the face must begin immediately after rising to perform prayer, as indicated by the fa'.

If the requirement to begin with the face is established as obligatory, this sequence applies to the other body parts in Wudu' as well. Among the Muslim scholars, there are two views:

1. One group does not consider the sequence obligatory and permits starting with the feet and ending with the face.
2. Another group considers starting with the face obligatory and extends this obligation to the other parts of Wudu'.

If someone argues that the fa' in this verse does not imply immediacy but rather conditionality (jaza'), as in the statement "If Zayd comes, then honor him" (fa-akrimhu), they may distinguish between the two types of fa':

1. The fa' of sequential immediacy allows separation of the preceding and following clauses (e.g., "Strike Zayd, then strike Amr").
2. The fa' of conditionality does not permit such separation and is integral to the clause.

We respond:

There is no distinction between these two types of fa' in the Arabic language. The fa' always implies immediacy, provided it is not part of the same word. Whether the fa' is used for conditionality or conjunction, it implies sequential immediacy.

For example, in the phrase "If Zayd enters, then give him a dirham," the fa' implies immediacy after Zayd's entrance, even though it is part of a conditional statement. Similarly, in "Strike Zayd, then strike Amr," the act of striking Zayd necessitates immediately striking Amr.

Thus, it is baseless to assume a difference between the two types of fa'.

Evidence for the obligation of sequence (tarattub) is also found in the Sunnah.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.96 • Wasail Al-Shia, V.13 p.482 • Al-Fusul Al-Muhimmah, V.1 p.637



HADITH.250

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مَا رُوِيَ عَنِ الْئَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ طَافَ وَخَرَجَ مِنَ الْمَسْجِدِ فَبَدَا بِالصَّفَا وَقَالَ «إِبْدُوا بِمَا بَدَأَ اللَّهُ بِهِ».
وقوله : على لفظة أمر وهو يقتضي الوجوب بان يبدأ فعلًا بما بدأ الله تعالى .

فان قيل قوله : ابدوا بما بدء الله يقتضي أن يبدوا قولًا بما بدء الله به قوله ، والخلاف انما وقع في البداءة بالفعل .
قلنا لا يجوز حمل ذلك على القول من وجهين ، أحدهما : انه إذا قال ابدوا بما بدء الله به وكان ذلك لفظ عموم يدخل تحته القول والفعل فليس لنا ان نخصص إلا بدليل ، والثاني : انه عليه السلام بدء فعلًا بالصفا وقال : أبدوا بما بدء الله به فاقتضي ذلك ابدوا فعلًا بما بدء الله به قوله :

فان قيل على الوجه الاول ان قوله عليه السلام ابدوا بما بدء الله به يمنع من حمل قوله ابدوا على العموم الا ترى أن القائل إذا قال : إضرب زيدا بما ضرب به عمرو ، وكان عمرو انما ضربه بعضا لم يجز أن يحمل قوله إضرب زيدا على العموم في كل ما يضر به بل يجب قصره على ما ضرب .

قلنا بين الامرين فرق لانه لا يمكن أن يضر به على وجوه مختلفه بغير العصا ويكون ضاريا بما ضرب به عمرو فلهذا اختص الكلام بما ضرب به عمرو بعينه ، وليس هكذا الخبر لانه يمكن أن يبدوا قولًا وفعلا بما بدء الله تعالى به قوله ونحن إذا بدأنا به فعلًا نكون مبتدئين بما بدء الله تعالى به على الحقيقة فبان الفرق بين الامرين ، ويدل على وجوب الترتيب ايضا .

It is narrated from the Prophet {saws} that He {saws} performed Tawaf, exited the mosque, and began at al-Šafa, saying: "Begin with what Allah {SWT} began with."

[AL TUSI]

This statement uses the form of a command, which implies obligation, indicating that one must practically begin with what Allah {SWT} has initiated.

If it is argued that the command "Begin with what Allah {SWT} began with" means starting verbally with what Allah {SWT} mentioned first, while the disagreement concerns beginning with action:

We respond:

It is not permissible to limit the meaning to verbal initiation for two reasons:

- When the Prophet {a.s} said, "Begin with what Allah {SWT} began with," this statement is general, encompassing both verbal and practical initiation. Without specific evidence, it cannot be restricted to verbal initiation alone.
- The Prophet {a.s} began his action at al-Šafa and said, "Begin with what Allah {SWT} began with," thereby indicating that the instruction applies to practical initiation in accordance with Allah's {SWT} mention.

If it is further argued, based on the first reasoning, that Prophet's statement, "Begin with what Allah {SWT} began with," prevents interpreting "begin" as general, consider this:

If someone says, "Strike Zayd with what Amr struck him," and if Amr struck Zayd with a stick, then the instruction must be confined to striking with a stick specifically. It cannot be generalized to include other forms of striking.



We respond:

There is a difference between these two scenarios. In the case of striking, one cannot use different methods to strike and still fulfill the condition of striking with what Amr used. Hence, the instruction is confined to the specific object used by Amr.

However, this is not the case with the Prophet's instruction. It is possible to begin both verbally and practically with what Allah ^{SWT} initiated verbally. By beginning practically, one is indeed starting with what Allah ^{SWT} initiated in the Quranic mention. Thus, the two scenarios are fundamentally different.

This supports the obligation of maintaining sequence (tarattub) in actions.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.96 • Wasail Al-Shia, V.13 p.482 • Al-Fusul Al-Muhimmah, V.1 p.637

♦ HADITH ♦

HADITH.251

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِنْدَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَّاً جَمِيعاً عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : «تَابَعَ بَيْنَ الْوُضُوءِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا بِالْوَجْهِ ثُمَّ بِالْيَدَيْنِ ثُمَّ امْسَحَ بِالرَّأْسِ وَ الْرِّجْلَيْنِ وَ لَا تُقْدَمُ شَيْئاً بَيْنَ يَدَيْ شَيْئٍ تُخَالِفُ مَا أُمِرْتَ بِهِ فَإِنْ غَسَلَ الدُّرَاءَ قَبْلَ الْوَجْهِ فَابْنَدَا بِالْوَجْهِ وَ أَعْدَ عَلَى الدُّرَاءِ فَإِنْ مَسَحَتِ الْرِّجْلَ قَبْلَ الرَّأْسِ فَامْسَحْ عَلَى الرَّأْسِ قَبْلَ الْرِّجْلِ ثُمَّ أَعْدَ عَلَى الْرِّجْلِ إِنَّمَا بَدَأَ اللَّهُ عَزَّ وَ جَلَّ بِهِ .»

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father and Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, all from Hammad ibn Isa, from Hariz, from Zurarah, who said:

Abu Ja'far ^{a.s} said: "Maintain continuity in Wudu' as Allah ^{SWT}, the Exalted, has commanded. Begin with the face, then the hands, then wipe over the head and the feet. Do not bring anything forward before its appointed place, as this would contradict what you have been commanded."

If you wash the arm before the face, begin again with the face and then rewash the arm.

If you wipe the foot before the head, then wipe over the head before the foot and then rewipe the foot.

Begin with what Allah ^{SWT}, the Exalted, has begun with."

[REFERENCES] Al-Kafi, V.3 p.34 • Man La Yahduruhu Al Faqih, V.1 p.45 • Tahdib Al-Ahkam, V.1 p.97 • Al-Ibtisar, V.1 p.73 • Fiqh Al-Quran, V.1 p.28 • Awali Al-La'ali, V.2 p.197 • Al-Wafi, V.6 p.343 • Wasail Al-Shia, V.1 p.448 • Bihar Al-Anwar, V.77 p.362 • Tafsir Nur Al-Thaqalayn, V.1 p.599



HADITH.252

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي أَسْعِيْخُ أَيْدِهَ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ أَبِي عَمِيرٍ عَنْ إِبْرَاهِيمَ بْنِ أَذِيْنَةَ قَالَ: سُئِلَ أَحَدُهُمَا عَلَيْهِمَا السَّلَامُ عَنْ رَجُلٍ بَدَأَ بِيَدِهِ قَبْلَ وَرْجُلِهِ وَ بِرْجُلِيهِ قَبْلَ يَدَيْهِ قَالَ «يَبْدَأْ بِمَا بَدَأَ اللَّهُ بِهِ وَ لَيَعْدُ مَا كَانَ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, informed me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Muhammad ibn Abi 'Umair, from Ibn Udhaynah, from Zurarah, who said:

One of the Imams ^{a.s} was asked about a man who started (ablution) with his hands before his face and with his feet before his hands.

Imam ^{a.s} replied: "He should begin with what Allah ^{SWT} has begun with, and he should repeat (ablution) from what he has done."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.97 • Al-Ibtisar, V.1 p.73 • Al-Wafi, V.6 p.344 • Wasail Al-Shia, V.1 p.450 • Bihar Al-Anwar, V.2 p.278

HADITH.253

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفَوَانَ عَنْ مَتْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الْرِّجْلِ يَتَوَضَّأُ فَيَبْدَأْ بِالشَّمَالِ قَبْلَ الْأَيْمَنِ قَالَ «يَغْسِلُ الْأَيْمَنَ وَ يُعِيدُ الْأَيْسَارَ» .

Through this chain of narration, from al-Husayn ibn Sa'id, from Ṣafwan, from Mansur ibn Hazim, from Abu Abdillah ^{a.s}

Imam ^{a.s} said regarding a man who performs Wudu' and starts with the left hand before the right:

Imam ^{a.s} said: "He should wash the right hand and repeat washing the left."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.97 • Al-Ibtisar, V.1 p.73 • Al-Wafi, V.6 p.344 • Wasail Al-Shia, V.1 p.451

HADITH.254

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعْدٍ عَنْ صَفْوَانَ عَنْ مَتْصُورِ بْنِ حَازِمٍ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّنْ نَسِيَ أَنْ يَمْسَحَ رَأْسَهُ حَتَّى قَامَ فِي الصَّلَاةِ؟ قَالَ: يَئْتِرُ فَوْقَ وَيَمْسَحُ رَأْسَهُ وَرِجْلَيْهِ.

ثم قال أيده الله تعالى : (فإن ترك ذلك حتى يجف ما وضاه من جوارحه اعاد الوضوء مستأنفا ليكون وضوءه متتابعا غير متفرق). فالذى يدل على ذلك.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Sha'wan, from Mansur ibn Hazim, who said:

I asked Abu Abdillah ^(a.s) about someone who forgot to wipe his head until he had already started the prayer.

Imam ^(a.s) said: "He should leave the prayer, wipe his head and his feet."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, then said:

"If he delays doing so until the moisture on the parts of his body washed in Wudu' dries, he must repeat the Wudu' anew, ensuring that the Wudu' is continuous and not interrupted."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.98

HADITH.255

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي القَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِّنْ أَصْحَابِهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ وَأَبِي ذَاوَدَ جَمِيعًا عَنْ الْحُسَيْنِ بْنِ سَعْدٍ عَنْ فَضَالَةَ بْنِ أَبْيَوْبَ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: إِذَا تَوَضَّأَتْ بَعْضُ وُضُوئِكَ فَعَرَضْتَ لَكَ حَاجَةً حَتَّى يَسِّرُ وُضُوئُكَ فَأَعْدُ وُضُوئَكَ، فَإِنَّ الْوُضُوءَ لَا يُبَعَّضُ.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from several of our companions, from Ahmad ibn Muhammad and Abu Dawud together, from al-Husayn ibn Sa'id, from Fadalah ibn Ayyub, from al-Husayn ibn 'Uthman, from Samaah, from Abu Basir, from Abu Abdillah ^(a.s), who said:

Imam ^(a.s) said: "If you perform part of your Wudu', and something interrupts you until your Wudu' dries, repeat your Wudu', for Wudu' cannot be divided."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.98



HADITH.256

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَفْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رُبَّمَا تَوَضَّأْتُ وَنَفَدَ الْمَاءُ فَدَعَوْتُ الْجَارِيَةَ فَأَبْطَأَتْ عَلَيَّ بِالْمَاءِ فَيَحْفَظُهُ وُصُوئِي، فَقَالَ: أَعْذُ.

فَان سأله سائل عن الخبر الذي رواه:

Ali ibn Ibrahim narrated from his father, from Salih ibn al-Sindi, from Ja'far ibn Bashir, from Muhammad ibn Abi Hamza, from Mu'awiyah ibn Ammar, who said:

I said to Abu Abdullah ^{a.s}: "Sometimes I perform ablution, and the water runs out. So, I call the servant, but she delays in bringing the water, and my ablution dries. What should I do?"

Imam ^{a.s} replied: "Repeat it (ablution)."

[AL TUSI]

If someone asks about the narration that was transmitted: (following hadith)

[REFERENCES] Tahdib Al-Ahkam, V.1 p.98

HADITH.257[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ وَأَبِي قَتَادَةَ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَهُ اللَّهُ عَنْ رَجُلٍ تَوَضَّأَ وَلَيْسَ عَشَلَ يَسَارِهِ فَقَالَ «يَغْسِلُ يَسَارَهُ وَخَدَهَا وَلَا يُعِيدُ وَضُوءَ شَيْءٍ غَيْرَهَا».

فقال هذا الخبر يدل على خلاف ما ذكرتموه في وجوب الترتيب لانه لو كان واجبا لما اجاز اعادة غسل اليسار وحدها لانها حينئذ تكون آخر الاعضاء في الطهارة. قلنا معنى هذا الخبر انه لا يعيد وضوء شيء غيرها مما تقدمها دون ما تأخر عنها مثل غسل الوجه واليد اليمنى ، فاما ما تأخر عنها فانه يجب إعادة مسحها ، والذي يدل على ذلك :

Sa'd ibn Abdullah narrated from Ahmad ibn Muhammad, from Musa ibn al-Qasim and Abu Qatadah, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a man who performed ablution and forgot to wash his left hand. Imam ^{a.s} replied: "He should wash his left hand alone, and he does not need to repeat the ablution for anything else."

[AL TUSI]

It was said that this narration indicates the opposite of what you mentioned regarding the obligation of maintaining the sequence in ablution because if it were obligatory, it would not be permissible to rewash only the left hand, as it would then be the last limb in purification.

We respond: The meaning of this narration is that he does not repeat the ablution of anything preceding it, such as the washing of the face and the right hand. However, as for what follows it, it must be wiped again. And what indicates this is (following hadith):

[REFERENCES] Masail Ali ibn Jafar, V.1 p.207 • Qurb Al-Isnad, V.1 p.177 • Tahdib Al-Ahkam, V.1 p.98 • Al-Ibtisar, V.1 p.73 • Al-Wafi, V.6 p.352 • Wasail Al-Shia, V.1 p.452



HADITH.258

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَالِمِ جَفَّنَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا [أَصْحَابِنَا خَلْ] عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَيْيَ دَاؤَدَ جَمِيعاً عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيْوَبَ عَنْ الْحَسَنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَيِّ بَصِيرٍ عَنْ أَيِّ بْنِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ نَسِيْتَ فَعَسَلْتَ ذِرَاعَيْكَ قَبْلَ وَجْهِكَ فَأَعِدْ غَسْلَ وَجْهِكَ ثُمَّ اغْسِلْ ذِرَاعَيْكَ بَعْدَ الْوَجْهِ فَإِنْ بَدَأْتِ بِذِرَاعِكَ الْأَيْسِرِ قَبْلَ الْأَيْمَنِ فَأَعِدْ عَلَى الْأَيْمَنِ ثُمَّ اغْسِلْ أَيْسَارَ وَ إِنْ نَسِيْتَ مَسْحَ رَأْسِكَ حَتَّى تَغْسِلْ رِجْلَيْكَ فَامْسَحْ رَأْسَكَ ثُمَّ اغْسِلْ رِجْلَيْكَ».»

My teacher, may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad and Abu Dawud together, from al-Husayn ibn Sa'id, from Fadala ibn Ayyub, from al-Husayn ibn Uthman, from Sama'ah, from Abu Basir, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "If you forget and wash your forearms before your face, then repeat washing your face and then wash your forearms after your face.

If you begin by washing your left forearm before your right, then repeat washing the right forearm first and then wash the left.

If you forget to wipe your head until you have washed your feet, then wipe your head and then wash your feet."

[REFERENCES] Al-Kafi, V.3 p.35 • Tahdib Al-Ahkam, V.1 p.99 • Al-Ibtisar, V.1 p.74 • Al-Wafi, V.6 p.347 • Wasail Al-Shia, V.1 p.452

HADITH.259

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَيْيَهِ عَنْ ابْنِ أَيِّي عُمَيْرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ عَنْ أَيِّي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا نَسِيَ الرَّجُلُ أَنْ يَغْسِلَ يَمِينَهُ فَعَسَلَ شِمَالَهُ وَ مَسَحَ رَأْسَهُ وَ رِجْلَيْهِ فَذَكَرَ بَعْدَ ذَلِكَ غَسْلَ يَمِينَهُ وَ شِمَالَهُ فَمَسَحَ رَأْسَهُ وَ رِجْلَيْهِ وَ إِنْ كَانَ إِنَّمَا نَسِيَ شِمَالَهُ فَلْيَغْسِلِ أَشْمَالَ وَ لَا يُعِيدُ عَلَى مَا كَانَ تَوَضَّأَ» قَالَ «وَ أَثْبِعْ وُضُوئَكَ بَعْضَهُ بَعْضًا».»

Ali ibn Ibrahim narrated from his father, from Ibn Abi Umair, from Hammad, from al-Halabi, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "If a man forgets to wash his right hand and instead washes his left hand, wipes his head and feet, and then remembers afterward, he should wash his right hand and left hand and then wipe his head and feet again.

However, if he only forgot his left hand, then let him wash his left hand, and he does not need to repeat what he had already performed in his ablution."

Imam ^{a.s} further said: "Let your ablution follow itself in sequence."

[REFERENCES] Al-Kafi, V.3 p.34 • Tahdib Al-Ahkam, V.1 p.99 • Al-Ibtisar, V.1 p.74 • Al-Wafi, V.6 p.346 • Wasail Al-Shia, V.1 p.452



HADITH.260

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عَرْوَةَ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الرَّجُلِ يَتَسَوَّلُ مَسْحَ رَأْسِهِ حَتَّى يَدْخُلَ فِي الصَّلَاةِ؟ قَالَ: إِنْ كَانَ فِي لِحَيَّتِهِ بَلَّ إِقْدَرْ مَا يَمْسَحُ رَأْسَهُ وَرِجْلَيْهِ فَيُفْعَلُ ذَلِكَ وَلِيَصَلُّ. قَالَ: إِنْ تَسْيِي شَيْئًا مِنَ الْوُضُوءِ الْمَفْرُوضِ فَعَلَيْهِ أَنْ يَتَبَدَّلْ بِمَا تَسْيِي وَتَعْيَدَ مَا يَقِينُ لِتَقْاطُمِ الْوُضُوءِ.

قال الشيخ أبيه الله تعالى : (ومن كان جالسا على حال الوضوء ولم يفرغ منه فعرض له ظن انه قد احدث ما ينقض وضوءه أو توهم انه قد مؤخرا منه أو أخر مقدمها منه وجب عليه اعادة الوضوء من أوله ليقوم من مجلسه وقد فرغ من وضوئه على يقين لسلامته من الفساد ، فان عرض له شك فيه بعد فراغه منه وقيامه من مكانه لم يتلفت إلى ذلك وقضى باليقين عليه ، فان تيقن انه قد انتقض بحادث يفسد الطهارة أو بتقديم مؤخر أو تأخير مقدم اعاد الوضوء من اوله).
يدل على ذلك :

Al-Husayn ibn Sa'id narrated from al-Qasim ibn Urwah, from Ibn Bukayr, from Zurarah:

Abu Abdullah {a.s} said: regarding a man who forgets to wipe his head until he begins the prayer.

Imam {a.s} said: "If there is moisture in his beard sufficient for him to wipe his head and feet, then let him do so and pray."

Imam {a.s} continued: "If he forgets anything from the obligatory acts of ablution, he must begin with what he forgot and repeat what remains to complete the ablution."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {swt} support him, said: "If someone is seated during ablution and has not yet finished it, and doubts arise that he might have invalidated his ablution or misplaced the order by performing an earlier act later or a later act earlier, then he must repeat the ablution from the beginning to ensure that he leaves the session having completed his ablution with certainty and free from error.

However, if doubt arises after he has finished his ablution and left his place, he should disregard the doubt and rely on certainty. If he is certain that his ablution was invalidated by something that nullifies purity, or if he performed an earlier act later or a later act earlier, he must repeat the ablution from the beginning."

What supports this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.101

HADITH.261

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مَا أَخْبَرَنِي [أَخْبَرَنِي] بِهِ الْشَّيْخُ أَيْدُهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِذْرِيْسَ وَ سَعِيدَ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ وَ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنِ الْقَصْلِيِّ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا كُثِّثَ قَاعِدًا عَلَى وُضُوئِكَ فَلَمْ تَدْرِ أَغْسِلْتُ ذِرَاعَيْكَ أَمْ لَا فَأَعِدُّ عَلَيْهِمَا وَ عَلَى جَمِيعِ مَا شَكَكْتُ فِيهِ أَنْكَ لَمْ تَعْفَسْلُهُ أَوْ تَمْسَحَهُ مِمَّا سَمِّيَ اللَّهُ مَا دُمْتَ فِي حَالِ الْوُضُوءِ فَإِذَا قُمْتَ عَنِ الْوُضُوءِ وَ فَرَغْتَ مِنْهُ وَ قَدْ صَرَّتِ فِي حَالِ



آخرَ فِي الصَّلَاةِ أَوْ فِي غَيْرِهَا فَشُكِّتْ فِي بَعْضِ مَا قَدْ سَمِّى اللَّهُ مَمَّا أَوْجَبَ اللَّهُ عَلَيْكَ فِيهِ وَصُوَّهُ لَا شَيْءَ عَلَيْكَ فِيهِ فَإِنْ شَكُّتْ فِي مَسْحِ رَأْيِكَ فَأَصْبَثَ فِي لِحْيَتِكَ بَلَّا فَامْسَحْ بِهَا عَلَيْهِ وَعَلَى ظَهِيرَ قَدَمَيْكَ فَإِنْ لَمْ تُصْبِطْ بَلَّا فَلَا تَنْفَضْ الْوُضُوءَ بِالشَّكِّ وَلَا مُضَّ فِي صَلَاتِكَ وَإِنْ تَيَقَّنْتَ أَنَّكَ لَمْ تُثِّمْ وَصُوَّهُ كَفَأَعْدِ عَلَى مَا تَرَكْتَ يَقِينِا حَتَّى تَأْتِي عَلَى الْوُضُوءِ» قَالَ حَمَادٌ قَالَ حَرِيزٌ قَالَ زَرَّارَةٌ قُلْتَ لَهُ رَجُلٌ تَرَكَ بَعْضَ ذَرَاعِهِ أَوْ بَعْضَ جَسَدِهِ مِنْ غُشْلِ الْجَنَابَةِ فَقَالَ إِذَا شَكَّ وَكَانَتْ بِهِ بِلَّةٌ وَهُوَ فِي صَلَاتِهِ مَسَحَ بِهَا عَلَيْهِ وَإِنْ كَانَ إِسْتِيقْنَ رَجَعَ فَأَغَادَ عَلَيْهِمَا مَا لَمْ يَصْبِطْ بِبِلَّةٍ فَإِنْ دَخَلَ الشَّكَّ وَقَدْ دَخَلَ فِي صَلَاتِهِ فَلَيَمْضِ فِي صَلَاتِهِ وَلَا شَيْءَ عَلَيْهِ وَإِنْ إِسْتِيقْنَ رَجَعَ فَأَغَادَ عَلَيْهِ الْمَاءَ وَإِنْ رَأَهُ وَبِبِلَّةٍ مَسَحَ عَلَيْهِ وَأَغَادَ الْأَصْلَامَ بِاسْتِيقْنَ وَإِنْ كَانَ شَاكًا فَلَيَسَ عَلَيْهِ فِي شَكَّ شَيْءٌ فَلَيَمْضِ فِي صَلَاتِهِ».

What my teacher (Shaykh Al-Mufid) narrated to me, may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Ahmad ibn Idris and Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Hammad, and from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, and from Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, all from Hammad, from Hariz, from Zurarah, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "If you are seated performing your ablution and do not know whether you have washed your forearms or not, then repeat washing them and everything you doubt whether you have washed or wiped among what Allah ^(SWT) has mentioned, as long as you are still in the state of ablution.

However, if you have finished the ablution, left that state, and entered another state, such as prayer or something else, and then doubt any part of what Allah ^(SWT) has mentioned as obligatory in ablution, there is nothing upon you regarding it.

If you doubt wiping your head and find moisture in your beard, then wipe your head and the tops of your feet with it. If you do not find any moisture, do not invalidate your ablution due to doubt and proceed with your prayer. If you are certain that you did not complete your ablution, then repeat what you left out with certainty until you complete the ablution."

Hammad said, (that) Hariz said, (that) Zurarah said:

I (Zurarah) asked Imam ^{a.s}: "What about a man who leaves part of his forearm or part of his body unwashed in the ritual bath (ghusl)?"

Imam ^{a.s} replied, "If he doubts and there is moisture on his body while he is in prayer, let him wipe over it.

If he is certain, let him return and wash the missed part, as long as he has not lost the moisture.

If doubt arises after he has entered the prayer, let him continue his prayer, and there is nothing upon him.

If he becomes certain, let him return and wash the missed part.

If he sees the missed area with moisture, let him wipe it and repeat the prayer out of certainty.

If he is in doubt, there is nothing upon him for his doubt; let him continue with his prayer."



HADITH ﴿﴾

HADITH.262[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِيهِ نَصْرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرُو عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: «إِذَا شَكَتْ فِي شَيْءٍ مِنَ الْأَوْضُوءِ وَقَدْ دَخَلْتُ فِي غَيْرِهِ فَلَيْسَ شَكُوكُ بَشَنِي عِنْ إِنَّمَا الْشَّكُوكُ إِذَا كُثِّرَ فِي شَيْءٍ لَمْ تَجُزْهُ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from Ahmad ibn Muhammad ibn Abi Nasr, from Abdul Karim ibn Amr, from Abdullah ibn Abi Ya'fur, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "If you have doubt regarding anything from the ablution after you have moved on to something else, then your doubt is of no significance.

Doubt only matters when you are still engaged in something and have not yet completed it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.101 • Al-Wafi, V.6 p.354 • Wasail Al-Shia, V.1 p.469 • Al-Fusul Al-Muhimmah, V.2 p.23

HADITH ﴿﴾

HADITH.263[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ ذَكْرَتْ وَأَنْتَ فِي صَلَاتِكَ أَنْكَ قَدْ تَرَكْتَ شَيْئاً مِنْ وُضُوئِكَ الْمَأْفُوضُ عَلَيْكَ فَأَنْصَرِفْ فَأَتَمِّنَ الَّذِي تَسْيِطُهُ مِنْ وُضُوئِكَ وَأَعْدِ صَلَاتِكَ وَيَكْفِيكَ مِنْ مَسْحِ رَأْسِكَ أَنْ تَأْخُذَ مِنْ لِحَيَّتِكَ بَالَّهَا إِذَا تَسْيِطَ أَنْ تَمْسَحَ رَأْسَكَ فَتَمْسَحَ بِهِ مُقَدَّمَ رَأْسِكَ».

Ali ibn Ibrahim narrated from Ibn Abi Umair, from Hammad, from al-Halabi:

Abu Abdullah ^{a.s} said: Imam ^{a.s} said: "If you remember during your prayer that you have left out something from your obligatory ablution, then leave (the prayer), complete what you forgot from your ablution, and repeat your prayer.

If you forgot to wipe your head, it is sufficient for you to take moisture from your beard and wipe the front of your head with it."

[REFERENCES] Al-Kafi, V.3 p.34 • Tahdib Al-Ahkam, V.1 p.101 • Al-Wafi, V.6 p.346

HADITH ﴿﴾

HADITH.264[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ شَكَ فِي الْأَوْضُوءِ بَعْدَ مَا فَرَغَ مِنَ الصَّلَاةِ قَالَ: «يَمْضِي عَلَى صَلَاتِهِ وَلَا يُعِيدُ».

Muhammad ibn Ali ibn Mahbub narrated from Ya'qub ibn Yazid, from Ibn Abi Umair, from Muhammad ibn Muslim, who said:

I said to Abu Abdullah ^{a.s}: "A man doubts his ablution after he has completed his prayer."

Imam ^{a.s} said: "He continues with his prayer and does not repeat it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.101 • Tahdib Al-Ahkam, V.1 p.102 • Al-Wafi, V.6 p.353 • Wasail Al-Shia, V.1 p.470



HADITH.265

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ أَغْيَنَ قَالَ: قُلْتُ لَهُ الرَّجُلُ يَشْكُ بَعْدَ مَا يَتَوَضَّأُ قَالَ: هُوَ حِينَ يَتَوَضَّأُ أَذْكُرُ مِنْهُ حِينَ يَشْكُ.

Al-Husayn ibn Sa'id narrated from Fadala, from Aban ibn Uthman, from Bukayr ibn A'yan, who said:

I said to Imam ^{a.s}: "A man doubts (his ablution) after performing ablution."

Imam ^{a.s} said: "He is more mindful at the time of performing ablution than when he later doubts (his ablution)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.101 • Al-Wafi, V.6 p.354 • Wasail Al-Shia, V.1 p.471

HADITH.266[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ نَسِيَ مَسْحَ رَأْسِهِ أَوْ قَدْمَيْهِ أَوْ شَيْئًا مِنْ الْوُضُوءِ الَّذِي ذَكَرَهُ اللَّهُ فِي الْقُرْآنِ كَانَ عَلَيْهِ إِغَادَةُ الْوُضُوءِ وَالصَّلَاةِ.

From him, from Uthman, from Sama'ah, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "Whoever forgets to wipe his head, his feet, or any part of the ablution mentioned by Allah ^{SWT} in the Quran, it is obligatory upon him to repeat the ablution and the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.102 • Tahdib Al-Ahkam, V.2 p.200 • Al-Wafi, V.6 p.351 • Wasail Al-Shia, V.1 p.370 • Wasail Al-Shia, V.1 p.451

HADITH.267

[SOURCE] Implicit (or Unnamed)

عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ أَبِي أَيُوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: رَجُلٌ يَشْكُ فِي الْوُضُوءِ بَعْدَ مَا فَرَغَ مِنَ الصَّلَاةِ؟ قَالَ: يَمْضِي عَلَى صَلَاتِهِ وَلَا يَعِيدُ.

قال الشیخ أیده الله تعالیٰ : (فإن تيقن انه قد احدث وتبين أنه قد تطهر ولم يعلم أيهما سبق صاحبه وجوب عليه الوضوء ليزول الشك عنه ويدخل في صلاته على يقين من الطهارة). يدل على ذلك انه مأخوذ على الانسان ان لا يدخل في الصلاة الا بطهارة، فینبغی أن يكون مستقينا بحصول الطهارة له ليسوغ له الدخول بها في الصلاة ، ومن لا يعلم ان طهارته سابقة للحدث فليس على يقين من طهارته ووجب عليه استيفتها حسب ما بيناه. قال أیده الله تعالیٰ : (ومن كان على يقين من الطهارة وشك في انتقاضاها فليعمل على يقينه ولا يلتفت إلى الشك وليس عليه طهارة إلا أن تيقن الحدث).

يدل على ذلك:

From him, from Ibn Abi Umair, from Abu Ayyub, from Muhammad ibn Muslim, who said:

I said to Abu Abdillah ^{a.s}: "A man doubts his ablution after he has finished the prayer?"

Imam ^{a.s} said: "He continues with his prayer and does not repeat it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If he is certain that he has invalidated his ablution and also certain that he performed purification but does not



know which of them preceded the other, then it is obligatory for him to perform ablution to remove doubt and to enter the prayer with certainty of purity."

This is supported by the principle that a person is obligated not to enter prayer except in a state of purity. Therefore, he should be certain of his purity to allow him to begin the prayer in that state. If someone does not know whether his purity preceded the state of invalidation, then he is not certain of his purity and is obligated to renew it, as we have explained.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, also said: "Whoever is certain of their purity and doubts whether it has been invalidated should act according to their certainty and disregard the doubt. There is no obligation for ablution unless the invalidation is certain."

This is supported by (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.102

♦ HADITH ♦

HADITH.268

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْعَبَّاسِ بْنِ عَامِرٍ الْقَصَبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِيهِ قَالَ لَيْ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا إِسْتَيْقَنْتَ أَنَّكَ قَدْ تَوَضَّأْتَ فَإِيَّاكَ أَنْ تُثْرِدَ وَضْوَءًا أَبْدًا حَشْ تَسْتَيْقِنْ أَنَّكَ قَدْ أَحْدَثْتَ» .

ثم قال ابيه الله تعالى : وكذلك ان كان على يقين من الحديث وشك في الطهارة فالواجب عليه استئناف الطهارة ليحصل له اليقين بها ولا تجيزه صلاة مع شك في الطهارة لها فينبغي ان يعرف هذا الباب ليكون العمل عليه . قد بينا انه ماخوذ على الانسان ان لا يدخل في الصلاة الا وهو على طهر فإذا تيقن انه كان قد احدث فينبغي ان لا ينصرف عن هذا اليقين من حصول الطهارة له .

What my teacher (Shaykh Al-Mufid) narrated to me, may Allah ^(SWT) support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from al-Abbas ibn Amir al-Qasbani, from Abdullah ibn Bukayr, from his father, who said:

Abu Abdullah ^{a.s} said to me: "If you are certain that you have performed ablution, then do not renew your ablution unless you are certain that you have invalidated it."

[AL TUSI]

Then, the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "Similarly, if one is certain of having invalidated their ablution but doubts their purification, it is obligatory upon them to renew their ablution to attain certainty in purification. Prayer is not valid when there is doubt regarding purification. This principle should be understood so that actions are based upon it.

We have explained that it is obligatory upon a person not to enter prayer unless they are in a state of purity. If one is certain that they have invalidated their ablution, they should not disregard this certainty unless they are certain that they have purified themselves."

[REFERENCES] Al-Kafi, V.3 p.33 • Tahdib Al-Ahkam, V.1 p.102 • Al-Wafi, V.6 p.355 • Wasail Al-Shia, V.1 p.247 • Wasail Al-Shia, V.1 p.472 • Al-Fusul Al-Muhimmah, V.2 p.14 • Bihar Al-Anwar, V.2 p.281



CHAPTER ON OBLIGATORY AND RECOMMENDED RITUAL WASHING

٥ - باب الاغسال المفترضات والمسنونات

◎ HADITH 269 - 309 ◎

يشتمل هذا الباب على اربعة وثلاثين غسلا ذكر ان من جملتها ستة اغسال مفترضات وثمانية وعشرين غسلا مسنونات وأنا مورد فيه ما يدل على الفرق بين المفترض والمسنون ان شاء الله تعالى.

قال الشيخ ايده الله تعالى : (فاما المفترضات من الاغسال فالغسل من الجنابة ، والغسل على النساء من الحيض ، والغسل عليهن من الاستحاضة ، والغسل من النفاس ، والغسل من مس أجساد الموتى من الناس بعد بردتها بالموت قبل تطهيرها بالغسل ، وتفسيل الاموات من الرجال والنساء والاطفال مفترض في ملة الاسلام).

الذى يدل على ان غسل الجنابة واجب قوله تعالى : « وان كنتم جنبنا فاطهروا » والاطهار هو الاغتسال بلا خلاف بين أهل اللسان فأوجب بظاهر اللفظ الغسل حسب ما ذكرناه ، ويدل على ذلك ايضا اجماع المسلمين لانه لا خلاف بينهم ان غسل الجنابة واجب ، وأما الذي يدل على وجوب غسل الحيض للنساء ايضا اجماع المسلمين لانه لا تنازع فيه بينهم ويدل ايضا قوله تعالى : « ويستلونك عن المحيض قل هو اذى فاعتلزوا النساء في المحيض ولا تقربوهن حتى يطهرن » فيمن قرء به وقد بينا ان الاطهار معناه معنى الاغتسال ، والذي يدل على ذلك من جهة السنة.

[AL TUSI]

This chapter includes thirty-four types of washes, among which six are obligatory, and twenty-eight are recommended. I will provide in this chapter evidence that distinguishes between the obligatory and the recommended, Allah ^(SWT) willing.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "The obligatory washes are:

1. The wash (ghusl) for janabah (major ritual impurity).
2. The wash for women after menstruation (hayd).
3. The wash for women after irregular bleeding (istihadah).
4. The wash after postpartum bleeding (nifas).
5. The wash for touching the dead bodies of humans after the body has cooled following death, before the body has been washed.
6. The washing of deceased men, women, and children is obligatory in Islam."

The evidence that the ghusl for janabah is obligatory is Allah's ^(SWT) statement: "And if you are in a state of janabah, then purify yourselves" (Surah Al-Ma'idah 5:6).

The term "purify" (tatahhru) in this context means "wash" without dispute among linguists. Thus, the apparent meaning of the verse makes the wash obligatory, as we have explained.

Furthermore, the consensus of Muslims indicates this obligation, as there is no disagreement among them that the ghusl for janabah is obligatory.

Similarly, the obligation of ghusl for menstruation (hayd) for women is established by the consensus of Muslims, as there is no dispute among them. Additionally, it is supported by Allah's ^(SWT) statement: "And they ask you about menstruation. Say: It is harm, so keep away from women during menstruation and do not approach them until they are purified" (Surah Al-Baqarah 2:222).



For those who recite it as "tatuhharna" (they purify themselves), it has already been clarified that "purify" here means washing (ghusl).

Evidence supporting this from the Sunnah will also be explained further.

◊ HADITH ♦

HADITH.269

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلَى بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ كَيْفَ أَصْنَعُ إِذَا أَجْتَبَثُ قَالَ «إِغْسِلْ كَفَّيْكَ وَ فَرْجَكَ وَ تَوَضَّأْ وَ صُوَّرَ الصَّلَاةَ ثُمَّ إِغْتَسِلْ». .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me: He said that Ahmad ibn Muhammad narrated from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from Ali ibn al-Hakam, from Saif ibn Umayrah, from Abu Bakr, who said:

I asked Abu Ja'far ^{a.s}: "What should I do if I become junub (in a state of major ritual impurity)?"

Imam ^{a.s} ^{a.s} said: "Wash your hands and your private parts, perform ablution (wudu') as you would for prayer, and then perform the ghusl (ritual bath)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.104 • Al-Ibtisar, V.1 p.97 • Awali Al-La'ali, V.4 p.40

◊ HADITH ♦

HADITH.270

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَلَى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ غُسلِ الْجُمُعَةِ فَقَالَ «وَاجِبٌ فِي أَسْفَرٍ وَ الْحَاضِرِ إِلَّا أَنَّهُ رُخْصٌ لِلنِّسَاءِ فِي أَسْفَرٍ لِقَلْةِ الْمَاءِ» وَ قَالَ «غُشْلُ الْجَنَابَةِ وَاجِبٌ وَ غُشْلُ الْحَائِضِ إِذَا طَهَرَتْ وَاجِبٌ وَ غُشْلُ الْإِسْتِحَاضَةِ وَاجِبٌ إِذَا احْتَسَتِ الْكُرْسُفِ فَجَازَ الدَّمُ الْكُرْسُفَ فَعَلَيْهَا الْغُشْلُ لِكُلِّ صَلَاتَيْنِ وَ لِلْفَجْرِ غُشْلٌ فَإِنْ لَمْ يَجُزْ الدَّمُ الْكُرْسُفَ فَعَلَيْهَا الْغُشْلُ كُلًّا يَوْمًا وَ أَلْوَضُوهُ لِكُلِّ صَلَاةٍ وَ غُشْلُ الْأَنْفُسَاءِ وَاجِبٌ وَ غُشْلُ الْمَوْلُودِ وَاجِبٌ وَ غُشْلُ الْمَيِّتِ وَاجِبٌ وَ غُشْلُ مَنْ غُشِّلَ مَيِّتًا وَاجِبٌ وَ غُشْلُ الْمُحْرِمِ وَاجِبٌ وَ غُشْلُ يَوْمِ عَرْقَةَ وَاجِبٌ وَ غُشْلُ الْأَرْيَادَةِ وَاجِبٌ إِلَّا مِنْ عِلْمٍ وَ غُشْلُ دُخُولِ الْبَيْتِ وَاجِبٌ وَ غُشْلُ دُخُولِ الْحَرَمِ يُسْتَحْبِبُ أَنْ لَا يَدْخُلَهُ إِلَّا بِغُشْلٍ وَ غُشْلُ الْمَبَاهَلَةِ وَاجِبٌ وَ غُشْلُ الْإِسْتِسْقَاءِ وَاجِبٌ وَ غُشْلُ أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ يُسْتَحْبِبُ وَ غُشْلُ لَيْلَةٍ إِحدَى وَ عَشْرِينَ سَنَةً وَ غُشْلُ لَيْلَةٍ تَلَاثَتِ وَ عَشْرِينَ سَنَةً لَا يَتَرَكُهَا لِأَنَّهُ يُرْجَحُ فِي إِحْدَاهُنَّ لَيْلَةَ الْقَدْرِ وَ غُشْلُ يَوْمِ الْفَطْرِ وَ غُشْلُ يَوْمِ الْأَضْحَى سَنَةً لَا أَجِبُ تَرَكَهَا وَ غُشْلُ الْإِسْتِخَارَةِ مُسْتَحَبٌ» .

Fattdimun haadhihi wajob al-aghsal as-sitta al-muqdim zikraha bi-bataher al-lafz , walayis la hadha qol la yimkinum al-astidal bahaalha laa la yitthamna min dzekr wajob al-aghsal antaqatim li-anhaa ghair waajiba , lanaa lo khilbiha wa bataher al-hibr l-qalnaa in haadhi al-aghsal khalha waajiba laa anhaa minhaa yimtaa' min haadhi al-aghsal wanhaa liyis bawajiba , fa-iada thibat haadhi al-hibr hamlna ma yimtaa' min haadhi al-hibr min lafz wajob haadhiha an marad baat taka'id as-sunnah , wanhanu nورد min baad ma yidel li haadhi an shaa' allah ta'alaai .



Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me: He said that Ahmad ibn Muhammad narrated from his father, from Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Uthman ibn Isa, from Sama'ah, who said: I asked Abu Abdullah ^{a.s} about the Friday bath (ghusl al-jumu'ah).

Imam ^{a.s} said: "It is obligatory during travel and residence, except that women are given a concession during travel due to scarcity of water."

Imam ^{a.s} also said: "The ghusl for janabah is obligatory, as is the ghusl for menstruation (hayd) when a woman becomes pure, and the ghusl for istihadah is obligatory when the blood surpasses the cotton pad (kursuf). In such a case, she must perform ghusl for every two prayers and one ghusl for fajr. If the blood does not surpass the cotton pad, then she must perform ghusl once a day and perform wudu for every prayer."

The ghusl for postpartum bleeding (nifas) is obligatory, as is the ghusl for a newborn and the ghusl for (touching) a deceased person. The ghusl for one who washes a deceased person is obligatory, as is the ghusl for the one in a state of ihram (pilgrim's garb), and the ghusl on the Day of Arafah. The ghusl for visiting sacred places (ziyarah) is obligatory unless there is an ailment, and the ghusl for entering the Kaaba is obligatory. The ghusl for entering the Haram (sacred precinct) is recommended, and it is preferable not to enter it without performing ghusl. The ghusl for mubahal (mutual prayer for invoking curses) is obligatory, as is the ghusl for seeking rain (istisqa). The ghusl on the first night of Ramadan is recommended, and the ghusl on the nights of the 21st and 23rd of Ramadan is sunnah, and one should not neglect it, as one of these nights is expected to be the Night of Qadr. The ghusl on the day of Eid al-Fitr and Eid al-Adha is sunnah, and I do not like to leave it. The ghusl for seeking guidance (istikhara) is recommended."

[AL TUSI]

This narration explicitly confirms the obligation of the six aforementioned washes, and it is not permissible for anyone to argue that this narration cannot be used as evidence because it mentions washes whose obligation is agreed upon not to exist.

If we relied solely on the apparent meaning of the narration, we would say that all these washes are obligatory.

However, we are prevented from such a conclusion by other narrations that clarify which of these washes are not obligatory. Thus, when these other narrations are established, we interpret the mention of "obligation" in this narration as emphasizing the sunnah. Further evidence for this interpretation will be provided later, Allah ^(SWT) willing.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.78 • Tahdib Al-Ahkam, V.1 p.104 • Wasail Al-Shia, V.3 p.303



◊ HADITH ◊

HADITH.271[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي الْسَّيِّدُ أَيُّهُدُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ إِذْرِيسٍ عَنْ مُحَمَّدَ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْغُسْلُ فِي سَبْعَةِ عَشَرَ مَوْطِنًا مِنْهَا أَفْرَضَ ثَلَاثَةً» فَقَلَّتْ جُعْلُتْ فَدَاكَ مَا أَفْرَضَ مِنْهَا قَالَ «غُسْلُ الْجَنَابَةِ وَغُسْلُ مَنْ غَسَلَ مَيِّتًا وَالْغُسْلُ لِلْإِحْرَامِ».

وأما قوله والغسل للحرام وإن كان عندنا انه ليس بفرض فمعناه ان ثوابه ثواب غسل الفريضة.

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me: He said that Ahmad ibn Muhammad narrated from his father, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isa, from Yunus, from some of his associates, from Abu Abdullah ^(a.s), who said: Imam ^(a.s) said: "There are seventeen occasions for performing ghusl, three of which are obligatory."

I said: "May I be your ransom, what are the obligatory ones?"

Imam ^(a.s) said: "The ghusl for janabah, the ghusl for one who has washed a deceased person, and the ghusl for ihram (entering the state of pilgrimage)."

[AL TUSI]

As for his statement regarding the ghusl for ihram, while we consider it not to be obligatory, its meaning is that its reward is equivalent to the reward of an obligatory ghusl.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.105 • Al-Ibtisar, V.1 p.98 • Al-Wafi, V.6 p.383 • Wasail Al-Shia, V.2 p.174

◊ HADITH ◊

HADITH.272[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَأَخْبَرَنِي الْسَّيِّدُ أَيُّهُدُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَنِيْنِ بْنِ الْحُسَنِيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عَزْوَةَ عَنْ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْغُسْلُ مِنْ أَجْنَابَةِ وَغُسْلُ الْجَمْعَةِ وَأَعْيَدَيْنِ وَيَوْمِ عَرَفةَ وَثَلَاثَ لَيَالٍ فِي شَهْرِ رَمَضَانَ وَجِينَ تَذَخُّلُ الْحَرَمِ وَإِذَا أَرْدَتْ دُخُولَ مَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَنْ غَسَلَ الْمَيِّتَ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me: He said that Ahmad ibn Muhammad narrated from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from al-Qasim ibn Urwah, from Abdul Hamid, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: "The ghusl (ritual bath) is prescribed for janabah, for Friday, for the two Eids, on the Day of Arafah, on three nights in the month of Ramadan, when you enter the Haram (Sacred Precinct), when you intend to enter the Mosque of the Messenger of Allah ^(SWT) (peace and blessings be upon him and his family), and for one who has washed a deceased person."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.105 • Al-Wafi, V.6 p.380 • Wasail Al-Shia, V.3 p.307



◊ HADITH ♦

HADITH.273[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعْيِدٍ عَنْ صَفْوَانَ عَنْ إِبْرَاهِيمَ مُسْكَانَ عَنْ مُحَمَّدِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: «إِغْتَسِلْ يَوْمَ الْأَضْحَى وَالْقِطْرَةِ وَالْجُمُعَةِ وَإِذَا غَسَّلْتَ مَيِّتًا وَلَا تَغْتَسِلْ مِنْ مَسِّهِ إِذَا دَخَلْتَهُ الْقَبْرَ وَلَا إِذَا حَمَلْتَهُ».

Through this chain of narration, from al-Husayn ibn Sa'id, from Safwan, from Ibn Miskan, from Muhammad al-Halabi, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "Perform ghusl (ritual bath) on the days of Eid al-Adha and Eid al-Fitr, on Fridays, and when you wash a deceased person. However, do not perform ghusl after touching the deceased if you have placed them in the grave or carried them." (After the body has been given the ghusl of the deceased)

[REFERENCES] Tahdib Al-Ahkam, V.1 p.105 • Al-Wafi, V.6 p.382 • Wasail Al-Shia, V.3 p.297 • Wasail Al-Shia, V.3 p.306

◊ HADITH ♦

HADITH.274[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي أَخْمَدُ بْنُ عَبْدُوْنِ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَبِيرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَرَارَةَ عَنْ مُحَمَّدِ بْنِ عَلَيِّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيِّهِ السَّلَامِ قَالَ: «غُشْلُ الْجَنَابَةِ وَالْحَيْضِ وَاحِدٌ» قَالَ وَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيِّهِ السَّلَامُ عَنِ الْحَائِضِ عَلَيْهَا غُشْلٌ مِثْلُ غُشْلِ الْجَنَبِ قَالَ «تَعْمَ».

Ahmad ibn Ubdun narrated to me from Ali ibn Muhammad ibn al-Zubayr, from Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Abdulla ibn Zurara, from Muhammad ibn Ali al-Halabi, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "The ghusl (ritual bath) for janabah and menstruation is the same."

He also said: "I asked Abu Abdulla ^{a.s} whether a menstruating woman has to perform a ghusl similar to the ghusl for janabah."

Imam ^{a.s} replied: "Yes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.106 • Al-Ibtisar, V.1 p.98 • Al-Wafi, V.6 p.384 • Wasail Al-Shia, V.2 p.175

◊ HADITH ♦

HADITH.275[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ الْأَحْمَرِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيِّهِ السَّلَامِ قَالَ: سَأَلْتُهُ أَعْلَمُهَا غُشْلٌ مِثْلُ غُشْلِ الْجَنَبِ قَالَ «تَعْمَ يَعْنِي الْحَائِضَ».

Through this chain of narration, from Ali ibn al-Hasan ibn Faddal, from Ali ibn Asbat, from his uncle Ya'qub ibn Salim al-Ahmar, from Abu Basir, from Abu Abdulla ^{a.s}, who said:

I asked Imam ^{a.s}: 'Does she (a menstruating woman) have to perform a ghusl similar to the ghusl for janabah?'

Imam ^{a.s} replied: 'Yes, (meaning the menstruating woman).'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.106 • Tahdib Al-Ahkam, V.1 p.162 • Al-Ibtisar, V.1 p.98 • Al-Wafi, V.6 p.385 • Wasail Al-Shia, V.2 p.175 • Wasail Al-Shia, V.2 p.316



HADITH.276

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَفْرَنْبْنِ مُحَمَّدٍ عَنْ مُحَمَّدِبْنِ يَعْقُوبَ عَنْ مُحَمَّدِبْنِ يَحْيَى عَنْ أَخْمَدَبْنِ مُحَمَّدٍبْنِ أَبِي نَصِيرٍ عَنْ مُتَّئِنِ الْحَنَاطِ عَنْ الْحَسَنِ الصَّيْقَلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْأَطَامِثُ تَغْسِلُ بِتِسْعَةِ أَرْطَالٍ مِنَ الْمَاءِ».

وهذا الخبر وإن كان ظاهره ظاهر الخبر فان المراد به الامر لاستحالة أن يكون المراد به الخبر ، لانه لو أراد الخبر لكان كذبا ، ويجري هذا مجرى قوله تعالى : « ومن دخله كان آمنا » وإنما معناه آمنوه .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Abi Nasr, from Muthanna al-Hannat, from al-Hasan al-Sayqal, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "A menstruating woman (tamith) performs ghusl using nine rituals (artal) of water."

[AL TUSI]

This narration, although it appears to have the form of a report, is intended as a command rather than a factual statement, because interpreting it as a report would make it false. This is similar to the Quranic verse: "And whoever enters it shall be safe" (Surah Aal-E-Imran 3:97), where the meaning is "Ensure their safety."

[REFERENCES] Al-Kafi, V.3 p.82 • Tahdib Al-Ahkam, V.1 p.106 • Tahdib Al-Ahkam, V.1 p.399 • Al-Ibtisar, V.1 p.147 • Al-Wafi, V.6 p.525 • Wasail Al-Shia, V.2 p.240 • Wasail Al-Shia, V.2 p.311

HADITH.277

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِبْنِ يَعْقُوبَ عَنْ مُحَمَّدِبْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِبْنِ شَادَانَ عَنْ حَمَادَبْنِ عِيسَى وَابْنِ أَبِي عَمِيرٍ عَنْ مُعَاوِيَةَبْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمُسْتَحَاجَةُ تَنْظُرُ أَيَّامَهَا فَلَا تُصْلِي فِيهَا وَلَا يَقْرِبُهَا بَعْلَهَا فَإِذَا جَاءَتْ أَيَّامَهَا وَرَأَتِ الدَّمَ يَتَّهَبُ الْكُرْسُفَ إِغْسَلَتْ لِلظَّهَرِ وَالْعَصْرِ ثُوَّخَرْهَذِهِ وَتَعْجَلْهَذِهِ وَلِلْمَغْرِبِ وَالْعِشَاءِ الْآخِرَةِ غُسْلًا ثُوَّخَرْهَذِهِ وَتَعْجَلْهَذِهِ وَتَغْسِلُ لِلصَّبْحِ وَتَحْتَشِي وَتَسْتَثِفُرْ وَلَا تَحْنِي وَتَصْمُ فَخِذَيْهَا فِي الْمَسْجِدِ وَسَائِرِ جَسَدِهَا خَارِجَ وَلَا يَأْتِيَهَا بَعْلَهَا أَيَّامَ قُرْنَهَا وَإِنْ كَانَ الدَّمُ لَا يَتَّهَبُ الْكُرْسُفَ ثُوَّصَاتْ وَدَحَلَتْ الْمَسْجِدَ وَصَلَّتْ كُلَّ صَلَاةٍ بِوُضُوءِ وَهَذِهِ يَأْتِيَهَا بَعْلَهَا إِلَّا فِي أَيَّامَ حَيْضَهَا».

And with this chain of transmission from Muhammad bin Ya'qub, from Muhammad bin Isma'il, from Al-Fadl bin Shadhan, from Hammad bin Isa and Ibn Abi Umayr, from Mu'awiyah bin Ammar, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "The mustahadah (a woman experiencing irregular bleeding) observes her usual days (of menstruation); during those days, she does not pray, and her husband does not approach her.

When her usual days have passed and she still sees blood penetrating the cotton (used for checking), she performs ghusl (ritual bathing) for Dhuhur and Asr, delaying one and hastening the other.

She performs one ghusl for Maghrib and Isha, delaying one and hastening the other. She then performs ghusl for Fajr, inserts a cloth for protection, wraps herself properly,



does not bend forward, and keeps her thighs pressed together when she is in the mosque while the rest of her body remains outside.

Her husband does not approach her during the days of her menstrual cycle.

But if the blood does not penetrate the cotton, she performs wudu (ablution), enters the mosque, and prays each prayer with a fresh wudu.

And this woman, her husband may approach her except during her menstrual days."

[REFERENCES] Al-Kafi, V.3 p.88 • Tahdib Al-Ahkam, V.1 p.106 • Tahdib Al-Ahkam, V.1 p.170 • Al-Wafi, V.6 p.469 • Wasail Al-Shia, V.2 p.371

◊ HADITH ♦

HADITH.278

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذِينَةَ عَنْ الْفَضِيلِ بْنِ يَسَارٍ وَ رِزَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «أَنَّ النَّفَسَاءَ تَكُفُّ عَنِ الْصَّلَاةِ أَيَّامًا أَفْرَاهَا الَّتِي كَانَتْ تَمْكُثُ فِيهَا ثُمَّ تَغْتَسِلُ وَ تَعْمَلُ كَمَا تَعْمَلُ الْمُسْتَحَاضِّةُ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me through this chain of narration from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Umar ibn Udhaynah, from al-Fudayl ibn Yasar and Zurara, from one of the Imams ^(a.s), who said:

Imam ^(a.s) said: "A woman experiencing postpartum bleeding (nufasa') refrains from prayer during the days of her usual period of bleeding, then performs ghusl and acts as the woman experiencing irregular bleeding (mustahadah) would act."

[REFERENCES] Al-Kafi, V.3 p.97 • Tahdib Al-Ahkam, V.1 p.107 • Tahdib Al-Ahkam, V.1 p.175 • Al-Ibtisar, V.1 p.150 • Awali Al-La'ali, V.3 p.34 • Al-Wafi, V.6 p.475 • Wasail Al-Shia, V.2 p.382

◊ HADITH ♦

HADITH.279

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ الْسَّنْدِيِّ عَنْ حَمَادٍ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَازَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: إِنَّا أَغْتَسَلْتُ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَكَ غُسْلُكَ ذَلِكَ لِلْجَنَابَةِ وَ الْجُمُعَةِ وَ النَّحرِ وَ الدَّيْنِ وَ الرِّيَارَةِ فَإِنَّا اجْتَمَعْتُ لَهُ عَلَيْكَ حُثُوقٌ أَجْزَأَهَا عَنِكَ غُسْلٌ وَاحِدٌ» قَالَ ثُمَّ قَالَ «وَ كَذَلِكَ الْمَرْأَةُ يُجْزِيَهَا غُسْلٌ وَاحِدٌ لِجَنَابَتِهَا وَ إِخْرَاجِهَا وَ جُمُعتِهَا وَ غُسْلِهَا مِنْ حَيْضَهَا وَ عِيدِهَا».

Muhammad ibn Ali ibn Mahbub narrated from Ali ibn al-Sindi, from Hammad ibn Isa, from Hariz, from Zurara, from one of the Imams ^(a.s), who said:

Imam ^(a.s) said: "If you perform ghusl after the rising of dawn, that single ghusl suffices for janabah, Friday, Arafah, the Day of Sacrifice, slaughtering, and ziyarah. If multiple obligations are due upon you for the sake of Allah ^(SWT), one ghusl suffices for them all."

Imam ^(a.s) then said: "Similarly, for a woman, one ghusl suffices for her janabah, ihram, Friday, her ghusl after menstruation, and for Eid."

[REFERENCES] Al-Kafi, V.3 p.41 • Tahdib Al-Ahkam, V.1 p.107 • Al-Sarair, V.3 p.588 • Al-Sarair, V.3 p.608 • Al-Wafi, V.6 p.533 • Wasail Al-Shia, V.2 p.261 • Wasail Al-Shia, V.3 p.339



HADITH

HADITH.280[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَالْحَبْرُ الَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ عَلَيِّ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَوْلَيِدٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «لَيْسَ عَلَى النُّفَسَاءِ غُسْلٌ فِي السَّفَرِ».

إنما يريد ليس عليها غسل إذا لم تتمكن من استعمال الماء أما لغزو الماء أو مخافة البرد أو حاجتها إليه للشرب ، ولم يرد انه ليس عليها غسل على كل حال .

The narration transmitted by Sa'd ibn Abdullah, from Ali ibn Khalid, from Muhammad ibn al-Walid, from Hammad ibn Uthman, from Mu'awiyah ibn Ammar, from Abu Abdillah ^{a.s}, who said:

I heard Imam ^{a.s} say: 'There is no ghusl required for a woman experiencing postpartum bleeding (nufasa') while traveling.'"

[AL TUSI]

What is meant here is that she is not required to perform ghusl if she is unable to use water, whether due to the unavailability of water, fear of the cold, or her need to reserve the water for drinking.

It does not mean that she is exempt from ghusl under all circumstances.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.107

HADITH

HADITH.281[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ الْقَاسِمِ بْنِ الْصَّيْقَلِ قَالَ: كَتَبْتُ إِلَيْهِ جُعْلَتْ فِدَاكَ هَلْ إِغْتَسَلَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ حِينَ غَسَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَوْتَاهُ فَاجَابَهُ «أَلَّا يُصْلِي اللَّهُ عَلَيْهِ وَآلِهِ طَاهِرٌ مُظَهَّرٌ وَلَكِنْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَعَلَ وَجَرَتْ بِهِ أَسْنَةٌ».

Muhammad ibn al-Hasan al-Saffar narrated from Muhammad ibn Isa, from al-Qasim ibn al-Sayqal, who said:

I wrote to Imam ^{a.s}: 'May I be your ransom, did the Commander of the Faithful ^{a.s} perform ghusl when He ^{a.s} washed the Messenger of Allah ^(SWT) (peace and blessings be upon him and his family) after his death?'

Imam ^{a.s} replied: 'The Prophet (peace and blessings be upon him and his family) is pure and purified, but the Commander of the Faithful ^{a.s} performed ghusl, and it became a practice (sunnah).'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.107 • Al-Ibtisar, V.1 p.99 • Al-Wafi, V.6 p.385 • Wasail Al-Shia, V.3 p.291 • Bihar Al-Anwar, V.22 p.540



HADITH.282

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدَ بْنِ خَالِدٍ عَنْ الْأَنْصَرِ بْنِ سُوَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُسْكَانٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنْ غُسْلِ الْمَيِّتِ فَقَالَ «إِغْسِلْهُ بِمَاءٍ وَ سِدْرٍ ثُمَّ اغْسِلْهُ عَلَى أَثْرِ ذِكْرِهِ عَشْلَةً أُخْرَى بِمَاءٍ وَ كَافُورٍ وَ ذَرِيرَةٍ إِنْ كَائِنَ وَ اغْسِلْهُ أَثَالِثَةً بِمَاءٍ قَرَاجٍ» قُلْتُ تَلَاثُ عَسَلَاتٍ لِجَسْدِهِ كُلُّهُ قَالَ «نَعَمْ» قُلْتُ يَكُونُ عَلَيْهِ تَوْبَةٌ إِذَا غُسِّلَ فَقَالَ «إِنْ إِسْتَطَعْتَ أَنْ يَكُونَ عَلَيْهِ قَمِيصٌ ثَعَسَلُهُ مِنْ تَخْتِهِ» وَ قَالَ «أَجْبُ لِمَنْ غُسِّلَ الْمَيِّتَ أَنْ يَلْفُ عَلَى يَدِهِ الْجَرْفَةَ حِينَ يُغَسِّلُهُ».

Through this chain of narration, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id and Muhammad ibn Khalid, from al-Nadr ibn Suwayd, from Ibn Miskan, from Abu Abdillah ^{a.s}, who said:

I asked Imam ^{a.s} about washing the deceased.

Imam ^{a.s} said: 'Wash him with water and lotus-tree leaves (sidr), then wash him afterward with another wash using water and camphor, and if available, add some powdered perfume (dharirah), and then wash him a third time with plain water.'

I asked: 'Three washes for the entire body?'

Imam ^{a.s} said: 'Yes.'

I asked: 'Should there be a garment on him while he is being washed?'

Imam ^{a.s} said: 'If you are able, let there be a shirt on him, and wash him underneath it.'

Imam ^{a.s} further said: 'I prefer that whoever washes the deceased wraps a cloth around his hand while washing him.'"

[REFERENCES] Al-Kafi, V.3 p.139 • Tahdib Al-Ahkam, V.1 p.108 • Tahdib Al-Ahkam, V.1 p.300 • Al-Wafi, V.24 p.317 • Wasail Al-Shia, V.2 p.479

HADITH.283

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ غَسَّلَ مَيِّنَا فَلَيُغَتَّسِلْ» قَالَ «وَإِنْ مَسَّهُ مَا دَامَ حَارًا فَلَا غُسْلَ عَلَيْهِ فَإِذَا بَرَدَ ثُمَّ مَسَّهُ فَلَيُغَتَّسِلْ» قُلْتُ فَمَنْ أَذْخَلَهُ الْقَبْرَ قَالَ «لَا غُسْلَ عَلَيْهِ إِنَّمَا يَمْسُ الْكِيَابَ» .

Through this chain of narration, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "Whoever washes a deceased person must perform ghusl."

Imam ^{a.s} continued: "If someone touches the body while it is still warm, then no ghusl is required. However, if the body has cooled and they touch it, then they must perform ghusl."

I asked: "What about the one who places the body in the grave?"

Imam ^{a.s} replied: "No ghusl is required for that, as they only touch the clothing."

[REFERENCES] Al-Kafi, V.3 p.160 • Tahdib Al-Ahkam, V.1 p.108 • Al-Ibtisar, V.1 p.99 • Awali Al-La'ali, V.3 p.39 • Al-Wafi, V.6 p.427 • Wasail Al-Shia, V.3 p.292



HADITH.284

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادُ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَضْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَغْتَسِلُ الْأَذْيَى غَسْلَ الْمَيِّثِ وَإِنْ قَبْلَ الْمَيِّثِ إِنْسَانٌ بَعْدَ مَوْتِهِ وَهُوَ حَارٌ فَلَيْسَ عَلَيْهِ غُشْلٌ وَلَكِنْ إِذَا مَسَهُ وَقَبَلَهُ وَقَدْ بَرَدَ فَعَلَيْهِ الغُشْلُ وَلَا بَأْسَ أَنْ يَمْسِهَ بَعْدَ الْغُشْلِ وَيُقْبِلَهُ». ^{وَيُقْبِلَهُ}

فما تتضمن هذه الاخبار من لفظ الامر بالغسل من مس الميت وتغسيل الاموات يدل على الوجوب لأن الامر يقتضي بظاهره الوجوب ولا يعدل عن الوجوب إلى الندب الا بدلة.

Through this chain of narration, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, from Abdullah ibn Sinan, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The one who washes the deceased must perform ghusl. If someone kisses the deceased after their death while the body is still warm, there is no ghusl upon them. However, if they touch or kiss the deceased after the body has cooled, then they must perform ghusl.

There is no issue in touching or kissing the deceased after having performed ghusl."

[AL TUSI]

What these narrations convey about the command to perform ghusl after touching a deceased person or washing the dead indicates obligation. This is because a command, in its apparent meaning, implies obligation, and one does not deviate from obligation to recommendation unless there is evidence to support such a deviation.

[REFERENCES] Al-Kafi, V.3 p.160 • Tahdib Al-Ahkam, V.1 p.108 • Al-Ibtisar, V.1 p.99 • Al-Wafi, V.6 p.428 • Wasail Al-Shia, V.3 p.293

HADITH.285

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ مُحَمَّدٍ بْنِ عَيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي تَجْرَانَ عَنْ رَجُلٍ حَدَّثَهُ قَالَ: سَأَلَ ثُلَاثَ أَبْنَاءِ الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ ثَلَاثَةِ تَقْرِيرٍ كَانُوا فِي سَقَرٍ أَحَدُهُمْ جُنْبُ وَالثَّانِي مَيْثٌ وَالثَّالِثُ عَلَى عَيْرٍ وَضُوءٍ وَ حَضَرَتِ الْصَّلَاةُ وَ مَعَهُمْ مِنْ الْمَاءِ مَا يَكْفِي أَحَدُهُمْ مِنْ يَأْخُذُ الْمَاءَ وَ يَغْتَسِلُ بِهِ وَ كَيْفَ يَصْنَعُونَ قَالَ «يَغْتَسِلُ الْجُنْبُ وَ يُدْفَنُ الْمَيِّثُ وَ تَيَمَّمُ الْأَذْيَى عَلَيْهِ وُضُوءٌ لِأَنَّ الْغُشْلَ مِنَ الْجَنَابَةِ فَرِيضَةٌ وَ غُشْلَ الْمَيِّثِ سُنَّةٌ وَ الْتَّيَمُّمُ لِلْأَخْرِ جَائزٌ».

فما تتضمن هذا الحديث من أن غسل الميت سنة لا يعترض ما قلناه من وجوه احدها : ان هذا الخبر مرسل لأن ابن أبي نجران قال عن رجل ولم يذكره ، ويجوز أن يكون غير مأمون ولا موثوق به ، ثم لو صح لكان المراد في اضافة هذا الفصل إلى السنة أن فرضه عرف من جهة السنة لأن القرآن لا يدل على فرض غسل الميت وإنما علمناه بالسنة ، وقد قدمنا روایة يوئس عن بعض أصحابه عن أبي عبد الله عليه السلام أنه قال: «الاغسل منها ثلاثة فرض» ثم ذكر منها غسل الميت وقد تكلمنا على هذا الخبر فيما مضى .



As for the narration reported by Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, from Abdul Rahman ibn Abi Najran, from a man who narrated to him, who said:

I asked Abu al-Hasan ^{a.s} about three individuals traveling together: one of them is in a state of janabah, the second is deceased, and the third has not performed ablution. The time for prayer arrives, and they only have enough water for one of them. Who takes the water and what do they do?"

Imam ^{a.s} replied: "The one in a state of janabah uses the water for ghusl, the deceased is buried, and the one without wudu performs tayammum. This is because ghusl for janabah is obligatory, washing the deceased is sunnah, and tayammum for the other is permissible."

[AL TUSI]

This narration stating that the washing of the deceased is sunnah does not contradict what we have mentioned, for several reasons:

The narration is mursal (disconnected), as Ibn Abi Najran attributes it to "a man" without naming him. It is possible that this man is unreliable or untrustworthy.

Even if the narration is authentic, the phrase attributing the washing of the deceased to "sunnah" may refer to the fact that its obligation is known through the Sunnah and not through the Quran. The Quran does not directly indicate the obligation of washing the deceased; rather, we know it from the Sunnah.

Additionally, we have previously mentioned the narration of Yunus from some of his associates, from Abu Abdullah ^{a.s}, stating that among the ritual baths, three are obligatory, including the washing of the deceased. We have already discussed this narration earlier.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.109 • Al-Ibtisar, V.1 p.101 • Al-Wafi, V.6 p.569

♦ HADITH ♦

HADITH.286

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَ مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى عَنْ الْحَسَنِ بْنِ عَلَيٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ التَّافِلِيِّ قَالَ: سَأْلَتْ أُبْيَا الْحَسَنِ عَلَيْهِ الْأَسْلَامُ عَنْ مَيِّتٍ وَ جُنْبِ اجْتَمَعَ وَ مَعْهُمَا مَا يَكْفِي أَحَدُهُمَا أَيْهُمَا يَغْتَسِلُ قَالَ «إِذَا اجْتَمَعَتْ سُنَّةُ وَ فَرِيضَةُ بُدِئَ بِالْفَرِيضَ» .

The narration of Ahmad ibn Muhammad ibn Isa, from al-Hasan ibn Ali, from Ahmad ibn Muhammad, from al-Hasan al-Taftisi, who said:

I asked Abu al-Hasan ^{a.s} about a deceased person and someone in a state of janabah who are together, with only enough water for one of them. Which one of them should use it for ghusl?"

Imam ^{a.s} replied: "When a sunnah (recommended act) and a fard (obligatory act) coincide, the fard takes precedence."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.109 • Al-Ibtisar, V.1 p.101 • Al-Wafi, V.6 p.570 • Wasail Al-Shia, V.3 p.376 • Bihar Al-Anwar, V.2 p.278



◊ HADITH ♦

HADITH.287[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

عَنْ الْحُسَيْنِ بْنِ الْحَسْرِ الْأَزْمَنِيِّ قَالَ: سَأَلَثُ أَبَا الْحَسَنِ الْأَرْضَأَ عَلَيْهِ السَّلَامُ الْقَوْمُ يَكُونُونَ فِي الْسَّفَرِ فَيَمْوُثُ مِنْهُمْ مَيْتٌ وَ مَعْهُمْ جُنْبٌ وَ مَعْهُمْ مَاءٌ قَلِيلٌ قَدْرُ مَا يَكْفِيُ أَحَدُهُمَا أَيُّهُمَا يَبْدأُ بِهِ قَالَ «يَغْتَسِلُ الْجُنْبُ وَ يُغْرِي مَيْتًا لَأَنَّ هَذَا فَرِيَضَةٌ وَ هَذَا سُنَّةٌ».

فالوجه في هذين الخبرين ما قدمناه في الخبر الأول سواء

From him, from al-Husayn ibn al-Nadr al-Armani, who said:

I asked Abu al-Hasan al-Ridha ^{a.s}: 'A group of people are traveling, and one of them dies while another is in a state of janabah. They have a small amount of water, just enough for one of them. Which one takes precedence in using it?'

Imam ^{a.s} said: 'The one in a state of janabah performs ghusl, and the deceased is left, because this (ghusl for janabah) is obligatory, and that (washing the deceased) is sunnah.'"

[AL TUSI]

The explanation for these two narrations is the same as what we presented for the first narration.

[REFERENCES] 'Ital Al-Shara'i', V.1 p.305 • 'Uyun Al-Akhbar, V.2 p.82 • Tahdib Al-Ahkam, V.1 p.110 • Al-Ibtisar, V.1 p.102 • Al-Wafi, V.6 p.570 • Wasail Al-Shia, V.2 p.176 • Wasail Al-Shia, V.3 p.376 • Bihar Al-Anwar, V.78 p.25

وَ قَدْ رُوِيَ: «أَنَّهُ إِذَا اجْتَمَعَ الْمَيْتُ وَ الْجُنْبُ غَسَّلُ الْمَيْتُ وَ تَيَمَّمَ الْجُنْبُ».

[AL TUSI]

However, it has also been narrated that if both a deceased person and someone in a state of janabah are present, the deceased is washed, and the one in janabah performs tayammum.

◊ HADITH ♦

HADITH.288[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

رَوَى ذَلِكَ عَلَيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لِلْمَيْتِ وَ الْجُنْبُ يَتَهَفَقانِ فِي مَكَانٍ وَاحِدٍ لَا يَكُونُ فِيهِ الْمَاءُ إِلَّا يَقْدِرُ مَا يَخْتَفِي بِهِ أَحَدُهُمَا أَيُّهُمَا أَوْلَى أَنْ يُجْعَلَ الْمَاءُ لَهُ قَالَ «تَيَمَّمْ الْجُنْبُ وَ يُغَسِّلُ الْمَيْتُ بِالْمَاءِ».

Ali ibn Muhammad narrated from Muhammad ibn Ali, from some of our companions, from Abu Abdallah ^{a.s}, who said:

I asked Imam ^{a.s}: 'If a deceased person and someone in a state of janabah are in the same place, and there is only enough water for one of them, who should be given priority for its use?'

Imam ^{a.s} said: 'The one in janabah performs tayammum, and the deceased is washed with the water.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.102 • Al-Wafi, V.6 p.570 • Wasail Al-Shia, V.3 p.376



HADITH

HADITH.289[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَمَّا الْخَبِيرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ الْحُسَينِ بْنِ الْحَسَنِ الْلُّؤْلُؤِيِّ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ أَبِي حَلَفٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ: «الْغُشْلُ فِي أَرْبَعَةِ عَشَرَ مَوْطَنًا وَاحِدٌ فَرِيضَةٌ وَالْبَاقِي سُنَّةٌ».

فالمراد به انه ليس بفرض المذكور بظاهر اللفظ في القرآن وان حاز ان تثبت بالسنة اغسال اخر مفترضة. وقد بيانا ما ورد من جهة السنة مما يتضمن وجوب هذه الاغسال ، ثم ابتدأ ذكر الاغسال المسنونة .
فقال : (وأما الاغسال المسنونة ففصل الجمعة سنة مؤكدة على الرجال والنساء).
يدل على ذلك ما يتضمن حديث عثمان بن عيسى عن سماعة عن أبي عبد الله عليه السلام المقدم ذكره.

As for the narration reported by Muhammad ibn Ahmad ibn Yahya, from al-Husayn ibn al-Hasan al-Lu'lui, from Ahmad ibn Muhammad, from Sa'd ibn Abi Khalaf, who said:

I heard Abu Abdullah ^{a.s} say: 'There are fourteen occasions for ghusl, one of which is obligatory, and the rest are sunnah.'"

[AL TUSI]

The meaning here is that only one of these is explicitly stated as obligatory in the Quran, while it is possible for other ritual baths (ghusls) to be proven obligatory through the Sunnah. We have already explained the evidence from the Sunnah regarding the obligation of these ritual baths. He, (Shaykh (Al-Mufid)), then began to mention the recommended (sunnah) ghusls.

He, (Shaykh (Al-Mufid)), said: "As for the recommended ghusls, the ghusl of Friday is a strongly emphasized sunnah for both men and women."

This is supported by the narration of Uthman ibn Isa from Sama'ah, from Imam Abu Abdullah ^{a.s}, mentioned earlier.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.110

HADITH

HADITH.290[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ سَعْدِ عَنْ النَّصْرِ بْنِ سُوَيْدٍ عَنْ إِبْرَاهِيمَ سَنَانَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْغُشْلُ مِنْ الْجَنَابَةِ وَيَوْمِ الْجُمُعَةِ وَيَوْمِ الْفِطْرِ وَيَوْمِ الْأَضْحَى وَيَوْمِ عَرَفَةِ عِنْدَ زَوَالِ أَسْفَمِسْ وَمَنْ غَسَلَ مَيِّتًا وَجَيْنَ يُخْرِمُ وَعِنْدَ دُخُولِ مَكَّةَ وَالْمَدِيْنَةَ وَدُخُولِ الْكَعْبَةِ وَغُشْلِ الْأَزِيَارَةِ وَالْأَلْلَاثِ الْأَلْيَالِيِّ مِنْ شَهْرِ رَمَضَانَ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from al-Nadr ibn Suwayd, from Ibn Sinan, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "The ghusl (ritual bath) is prescribed for janabah, on Fridays, on the Day of Eid al-Fitr, on the Day of Eid al-Adha, on the Day of Arafah at the time of midday, for one who washes a deceased person, at the time of entering ihram, upon entering Mecca and Medina, upon entering the Kaaba, for the visitations (ziyarah), and on the three nights of the month of Ramadan."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.110 • Al-Wafi, V.6 p.380 • Wasail Al-Shia, V.3 p.306



◊ HADITH ♦

HADITH.291[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَأَخْبَرَنِي السُّنْدُخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَفْرَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفِيرَةِ عَنْ أَبِي الْحَسَنِ الرَّضا عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقَالَ «وَاجِبٌ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى مِنْ عَبْدٍ أَوْ حُرًّا».

Narrated by the Shaykh (Al-Mufid), may Allah ^(swt) support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Abdallah ibn al-Mughira:

I asked Abu al-Hasan al-Ridha ^(a.s) about the ghusl on Friday.

Imam ^(a.s) said: 'It is obligatory for every male and female; a servant or free person.'"

[REFERENCES] Al-Kafi, V.3 p.41 • Al-Kafi, V.3 p.42 • Tahdib Al-Ahkam, V.1 p.111 • Tahdib Al-Ahkam, V.1 p.111 • Tahdib Al-Ahkam, V.3 p.9 • Al-Ibtisar, V.1 p.103 • Al-Ibtisar, V.1 p.103 • Awali Al-La'ali, V.2 p.171 • Al-Wafi, V.6 p.389 • Al-Wafi, V.6 p.389

◊ HADITH ♦

HADITH.292

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الِإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ وَمُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلَ ثُلُثَ الرَّضَا عَلَيْهِ السَّلَامُ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقَالَ: وَاجِبٌ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى مِنْ عَبْدٍ أَوْ حُرًّا.

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Sahl ibn Ziyad, and Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Abi Nasr, from Muhammad ibn Ubaydullah, who said:

I asked Al-Ridha ^(a.s), about the ritual bath on Friday.

Imam ^(a.s) said: It is obligatory upon every male and female, whether slave or free.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.111

◊ HADITH ♦

HADITH.293[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَبِهَذَا الِإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ سَيِّفٍ عَنْ أَبِيهِ سَيِّفٍ بْنِ عَمِيرَةَ عَنِ الْحُسَينِ بْنِ خَالِدٍ قَالَ: سَأَلَ ثُلُثَ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ كَيْفَ صَارَ غُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبًا قَالَ «إِنَّ اللَّهَ تَعَالَى أَتَمَ صَلَاةَ الْفَرِيضَةِ بِصَلَاةِ الْأَنَافِلَةِ وَأَتَمَ صِيَامَ الْفَرِيضَةِ بِصِيَامِ الْأَنَافِلَةِ وَأَتَمَ وُضُوءَ الْأَنَافِلَةِ بِغُسْلِ الْجُمُعَةِ مَا كَانَ مِنْ ذَلِكَ مِنْ سَهْوٍ أَوْ تَقْصِيرٍ أَوْ نُفَسَّارٍ».

Through this chain of narration, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from Ali ibn Saif, from his father, Saif ibn Umayrah, from al-Husayn ibn Khalid, who said:

I asked Abu al-Hasan al-Awwal ^(a.s): 'Why is the ghusl of Friday considered obligatory?'

Imam ^(a.s) said: 'Allah ^(swt), completed the obligatory prayer with the supererogatory prayer, completed the obligatory fasting with supererogatory fasting, and completed the ablution for supererogatory acts with the ghusl of Friday to compensate for any oversight, shortcoming, or deficiency in them.'"

[REFERENCES] Al-Kafi, V.3 p.42 • 'Ilal Al-Shara'i', V.1 p.285 • Tahdib Al-Ahkam, V.1 p.366 • Tahdib Al-Ahkam, V.3 p.9 • Al-Wafi, V.6 p.390 • Wasail Al-Shia, V.3 p.313 • Bihar Al-Anwar, V.78 p.123



◊ HADITH ♦

HADITH.294[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَأَخْبَرَنِي أَشْيَخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلَيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ النَّسَاءِ أَعْلَمُهُنَّ غُسلُ الْجُمُعَةِ قَالَ «نَعَمْ» .

فَانْ قَالَ قَائِلًا: كَيْفَ تَسْتَدِلُونَ بِهَذَهِ الْأَخْبَارِ وَهِيَ تَنْتَهِي إِلَى أَنْ غُسْلَ الْجُمُعَةِ وَاجِبٌ وَعِنْدَكُمْ أَنْهُ سَنَةٌ لَيْسَ بِفَرِيضَةٍ؟ قَلْتُ: مَا يَتَمَضَّنُ هَذِهِ الْأَخْبَارِ مِنْ لَفْظِ الْوَجُوبِ فَالْمَرْادُ بِهِ أَنَّ الْأُولَى عَلَى الْإِنْسَانِ أَنْ يَفْعُلَهُ، وَقَدْ يُسَمِّي الشَّيْءَ وَاجِبًا إِذَا كَانَ الْأُولَى فَعْلَهُ وَالَّذِي يَدْلِلُ عَلَى هَذَا التَّأْوِيلِ وَانَّ الْمَرَادَ لَيْسَ بِهِ الْفَرْضِ الَّذِي لَا يُسَوِّغُ تَرْكَهُ عَلَى كُلِّ حَالٍ.

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from Ali ibn Yaqtin, who said:

I asked Abu al-Hasan ^{a.s} about women: 'Is the ghusl of Friday obligatory for them?'

Imam ^{a.s} said: 'Yes.'"

[AL TUSI]

If someone were to ask: How can you use these narrations as evidence when they state that the ghusl of Friday is obligatory, yet you consider it to be a recommended act and not a strict obligation?

We respond: What these narrations imply by the term "obligatory" is that it is highly preferred and recommended for a person to perform it. Sometimes, an act is referred to as "obligatory" when it is highly recommended to do it, even if it is not a strict obligation that cannot be omitted under any circumstances. Evidence supporting this interpretation shows that the intent here is not an absolute obligation but rather a strong preference.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.111 • Al-Wafi, V.6 p.392 • Wasail Al-Shia, V.3 p.314 • Bihar Al-Anwar, V.78 p.124

◊ HADITH ♦

HADITH.295[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مَا أَخْبَرَنِي [أَخْبَرَنِي خَلَ] بِهِ أَشْيَخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ عَلَيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ عَلَيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْغُسْلِ فِي الْجُمُعَةِ وَالْأَضْحَى وَالْأَفْطَرِ قَالَ «سُنَّةٌ وَلَيْسَ بِفَرِيضَةٍ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from al-Hasan ibn Ali ibn Yaqtin, from his brother al-Husayn, from Ali ibn Yaqtin, who said:

I asked Abu al-Hasan ^{a.s} about the ghusl on Friday, Eid al-Adha, and Eid al-Fitr.

Imam ^{a.s} said: 'It is a sunnah, not an obligation.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.112 • Al-Ibtisar, V.1 p.102 • Awali Al-La'ali, V.3 p.40 • Al-Wafi, V.6 p.379 • Wasail Al-Shia, V.3 p.314 • Wasail Al-Shia, V.3 p.329



◊ HADITH ♦

HADITH.296[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَفَّافَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبِ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ عُمَرِ بْنِ أَذِينَةَ عَنْ رُزَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْغُسْلِ الْجَمِيعَةِ فَقَالَ «سُنَّةٌ فِي السَّفَرِ وَالْحَضْرِ إِلَّا أَنْ يَخَافَ الْمَسَافِرُ عَلَى نَفْسِهِ الْقُرْبُ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ya'qub ibn Yazid, from Muhammad ibn Abi Umayr, from Umar ibn Udhaynah, from Zurara, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about the ghusl on Friday, and Imam ^{a.s} said: 'It is a sunnah in both travel and residence, except if the traveler fears harm from the cold.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.112 • Tahdib Al-Ahkam, V.3 p.9 • Al-Ibtisar, V.1 p.102 • Awali Al-La'ali, V.2 p.171 • Al-Wafi, V.6 p.393 • Wasail Al-Shia, V.3 p.314

◊ HADITH ♦

HADITH.297[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَلْقَاسِمِ عَنْ عَلَيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْغُسْلِ الْعِيدَيْنِ أَوْاجِبُ هُوَ فَقَالَ «هُوَ سُنَّةٌ» قُلْتُ فَالْجَمِيعَةَ قَالَ «هُوَ سُنَّةٌ» .

فهذا الخبر يدل على أن ما تضمن حديث عثمان بن عيسى عن سماعة من ذكر وجوب غسل العيديين المراد به ما ذكرناه من تأكيد السنة.

Through this chain of narration, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Qasim, from Ali, who said:

I asked Abu Abdullah ^{a.s} about the ghusl on the two Eids. Is it obligatory?

Imam ^{a.s} said: "It is a sunnah."

I asked: "And what about the ghusl on Friday?"

Imam ^{a.s} said: "It is a sunnah."

[AL TUSI]

This narration indicates that what was mentioned in the report of Uthman ibn Isa from Sama'ah about the "obligation" of the ghusl for the two Eids refers to the emphasis on its recommendation, not its strict obligation.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.112 • Al-Ibtisar, V.1 p.103 • Al-Wafi, V.6 p.379 • Wasail Al-Shia, V.3 p.314



HADITH.298

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةٍ عَنْ عَمَّارِ أَسَابِاطِيِّ قَالَ: سَأَلْتُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَنْسَى الْغَسْلَ يَوْمَ الْجُمُعَةِ حَتَّىٰ قَالَ إِنْ كَانَ فِي وَقْتٍ فَعَلَيْهِ أَنْ يَغْتَسِلَ وَإِنْ مَضَى الْوَقْتُ فَقَدْ جَازَتْ صَلَاتُهُ .

فهذا الخبر محمول على الاستحباب، وكذلك ما روي في قضاء غسل يوم الجمعة من الغد وتقديمه يوم الخميس إذا خيف الفت الوجه فيه الاستحباب على ما بيانه.

As for the narration reported by Muhammad ibn Ali ibn Mahbub, from Ahmad ibn al-Hasan ibn Ali, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, who said:

I asked Abu Abdullah ^{a.s} about a man who forgets to perform the ghusl on Friday until after he has prayed.

Imam ^{a.s} said: 'If it is still within the time (of the prayer), he must perform the ghusl and repeat the prayer. But if the time has passed, his prayer is valid.'"

[AL TUSI]

This narration is to be understood as referring to the recommendation (mustahabb) of performing the ghusl. Similarly, the narrations about making up the ghusl for Friday on the next day (Saturday) or performing it in advance on Thursday, if Friday is feared to be missed, are also based on recommendation, as we have explained.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.112 • Al-Ibtisar, V.1 p.103 • Al-Wafi, V.6 p.393 • Wasail Al-Shia, V.3 p.319

HADITH.299

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

رَوَىٰ مَا ذَكَرَنَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَدْعُ غَسْلَ يَوْمِ الْجُمُعَةِ نَاسِيًّاً أَوْ غَيْرَ ذَلِكَ قَالَ «إِنْ كَانَ نَاسِيًّاً فَقَدْ تَمَّتْ صَلَاتُهُ وَإِنْ كَانَ مُتَعَمِّدًا فَالْغَسْلُ أَحَبُّ إِلَيَّ وَإِنْ هُوَ فَعَلَ فَلَيَسْتَغْفِرُ اللَّهُ وَلَا يَعُودُ» .

Ahmad ibn Muhammad narrated from Muhammad ibn Sahl, from his father, who said:

I asked Abu al-Hasan ^{a.s} about a man who misses the ghusl of Friday, whether out of forgetfulness or for another reason.

Imam ^{a.s} said: 'If he forgot, his prayer is valid. If he left it intentionally, the ghusl is more beloved to me. If he did this intentionally, let him seek forgiveness from Allah ^{SWT} and not repeat it.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.113 • Tahdib Al-Ahkam, V.1 p.372 • Al-Ibtisar, V.1 p.103 • Al-Wafi, V.6 p.394 • Wasail Al-Shia, V.3 p.318

HADITH

HADITH.300[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الصَّفَارُ عَنْ يَقْوِبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ جَعْفَرِ بْنِ عَمَانَ عَنْ سَمَاعَةَ بْنِ مَهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ : فِي الرَّجْلِ لَا يَغْتَسِلُ يَوْمَ الْجُمُعَةِ فِي أُولَئِكَ النَّهَارِ قَالَ «يَقْضِيهِ فِي آخِرِ النَّهَارِ فَإِنْ لَمْ يَجِدْ فَلَا يَقْضِهِ يَوْمَ أَسْبُتِ» .

Al-Saffar narrated from Ya'qub ibn Yazid, from Ibn Abi Umair, from Ja'far ibn Uthman, from Sama'ah ibn Mehran:

Abu Abdillah ^{a.s} said regarding a man who does not perform the ghusl on Friday morning.

Imam ^{a.s} said: "He should make it up later in the day. If he cannot, then let him make it up on Saturday."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.113 • Al-Ibtisar, V.1 p.104 • Al-Wafi, V.6 p.394 • Wasail Al-Shia, V.3 p.321

HADITH

HADITH.301[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ: سَأَلَتْهُ عَنْ رَجُلٍ فَأَتَاهُ الْعَشْلُ يَوْمَ الْجُمُعَةِ قَالَ «يَغْتَسِلُ مَا بَيْنَهُ وَبَيْنَ الْلَّيْلِ فَإِنْ فَأَتَهُ إغْتَسَلْ يَوْمَ السَّبْتِ» .

ثم قال أيده الله تعالى : (وغسل الاحرام للحج سنة ايضا بلا خلاف وكذلك غسل الاحرام للعمره سنة).
ويدل على ذلك ما أوردهناه من الخبر عن الحسين بن سعيد عن النضر عن ابن سنان عن أبي عبد الله عليه السلام : من قوله
«وَجِينٌ يُحِرِّمُ» .

وإذا كان الاحرام قد يكون للحج والعمره فقد ثبت ان السنة فيهما جميما الغسل.

ثم قال : (وغسل يوم الفطر وغسل يوم الاضحى سنة).

يدل عليه الخبر المذكور من أنه قال ويوم الفطر ويوم الاضحى.

ثم قال : (وغسل يوم الغدير سنة).

ونحن نذكر فيما بعد عند ذكرنا صلاة يوم الغدير ما يدل على أن الغسل في هذا اليوم مستحب مندوب إليه ، وعليه ايضا اجماع الفرقه لا يختلفون في ذلك.

ثم قال أيده الله تعالى : (وغسل يوم عرفة سنة) فالحديث الذي رويناه عن عثمان بن عيسى عن سماعة يتضمن ذكر غسل يوم عرفة.

ثم قال أيده الله تعالى : (وغسل اول ليلة من شهر رمضان وغسل ليلة النصف منه وغسل ليلة سبع عشرة منه وليلة تسع عشرة وليلة احدى وعشرين وليلة ثلاث وعشرين سنة مؤكدة)

يتضمن ذكر هذه الاغسال الخبر عن عثمان بن عيسى عن سماعة ، وكذلك الخبر الذي رواه الحسين بن سعيد عن النضر عن ابن سنان عن أبي عبد الله عليه السلام ، ويدل عليه ايضا.



Muhammad ibn Ali ibn Mahbub narrated from Muhammad ibn al-Husayn, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a man who misses the ghusl on Friday.

Imam ^{a.s} said: 'He may perform the ghusl anytime between that moment and night. If he misses it, he should perform it on Saturday."

[AL TUSI]

Then, my teacher Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"The ghusl for entering ihram for Hajj is also a sunnah without dispute, and so is the ghusl for entering ihram for Umrah."

This is supported by the narration we mentioned earlier from al-Husayn ibn Sa'id, from al-Nadr, from Ibn Sinan, from Abu Abdullah ^{a.s}, who said: 'And when entering ihram.'

Since ihram can be for both Hajj and Umrah, it is established that performing the ghusl for both is a sunnah.

He, (SAM, then said: "The ghusl for the Day of Eid al-Fitr and the Day of Eid al-Adha is a sunnah."

This is supported by the narration mentioned earlier, where Imam ^{a.s} said: 'And on the Day of Eid al-Fitr and the Day of Eid al-Adha.'

He, (Shaykh (Al-Mufid)), further said: "The ghusl for the Day of Ghadir is a sunnah."

We will later mention, in the context of discussing the prayer of the Day of Ghadir, what demonstrates that the ghusl on this day is recommended and encouraged. This is also supported by the consensus of the truthful faction (Shi'a), who do not differ on this matter.

He, (Shaykh (Al-Mufid)), also said: "The ghusl on the Day of Arafah is a sunnah."

This is supported by the narration we reported from Uthman ibn Isa, from Sama'ah, which mentions the ghusl on the Day of Arafah.

He, (Shaykh (Al-Mufid)), continued: "The ghusl on the first night of Ramadan, the night of the 15th, the 17th, the 19th, the 21st, and the 23rd are strongly emphasized sunnahs."

This is supported by the narration of Uthman ibn Isa from Sama'ah, as well as the narration of al-Husayn ibn Sa'id, from al-Nadr, from Ibn Sinan, from Abu Abdullah ^{a.s}, and other supporting narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.113 • Al-Wafi, V.6 p.394 • Wasail Al-Shia, V.3 p.321



HADITH.302

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s),

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ أَبَانِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا أَسْلَامٌ قَالَ: «الْغُسْلُ فِي سَبْعَةِ عَشَرَ مَوْطِنًا لَيْلَةً سَبْعَ عَشَرَةً مِنْ شَهْرِ رَمَضَانَ وَهِيَ لَيْلَةُ «الْتَّقْوَى الْجَمِيعَانِ» وَلَيْلَةً تِسْعَ عَشَرَةً وَفِيهَا يُكْتَبُ الْوَقْدُ وَفُدُّ أَسْنَةٍ وَلَيْلَةً إِحْدَى وَعَشْرَيْنَ وَهِيَ الْلَّيْلَةُ الَّتِي أُصِيبَ فِيهَا أُوصَيَاءُ الْأَنْبِيَاءِ وَفِيهَا رُفِعَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ وَقِبْصُ مُوسَى عَلَيْهِ السَّلَامُ وَلَيْلَةً ثَلَاثَةً وَعِشْرَيْنَ يُزْجَى فِيهَا لَيْلَةُ الْقَدْرِ وَيَوْمُ الْعِيدَيْنِ وَإِذَا دَخَلْتُ الْحَرَمَيْنَ وَيَوْمَ تَحرِمُ وَيَوْمَ الْزِيَارَةِ وَيَوْمَ تَذَلُّلُ الْأَبَيَتِ وَيَوْمَ الْتَّرْوِيَةِ وَيَوْمَ عَرْفَةَ وَإِذَا عَسْلَتْ مَيْتًا أَوْ كَفْنَتْهُ أَوْ مَسَنَتْهُ بَعْدَ مَا يَبْرُدُ وَيَوْمَ الْجُمُعَةِ وَغُسْلُ الْجَنَابَةِ قَرِيقَةً وَغُسْلُ الْكَسُوفِ إِذَا احْتَرَقَ الْقَرْصُ كُلُّهُ فَاغْتَسِلْ.

ثم قال أيده الله تعالى : وغسل ليلة الفطر سنة. والذي يدل عليه

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Hammad, from Hariz, from Muhammad ibn Muslim, from one of the Imams ^(a.s), who said:

Imam ^(a.s) said: "The ghusl (ritual bath) is prescribed for seventeen occasions:
 The night of the 17th of Ramadan, which is the night of 'the meeting of the two hosts.'
 The night of the 19th, during which the annual records are written.
 The night of the 21st, the night in which the successors of the prophets were afflicted, during which Jesus son of Mary ^(a.s) was raised to the heavens, and Moses ^(a.s) passed away.
 The night of the 23rd, in which the Night of Decree (Laylat al-Qadr) is hoped for.
 The two Eid days (Eid al-Fitr and Eid al-Adha).
 When you enter the two sacred sanctuaries (Mecca and Medina).
 The day you enter into ihram.
 The day of visitation (ziyarah).
 The day you enter the Kaaba.
 The day of Tarwiyah (8th of Dhul-Hijjah).
 The day of Arafah.
 When you wash a deceased person, shroud them, or touch them after they have cooled.
 On Fridays.
 The ghusl for janabah, which is obligatory.
 The ghusl for a solar eclipse (kusuf) when the entire disk is darkened - then you should perform ghusl."

[AL TUSI]

Then, my teacher Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "The ghusl for the night of Eid al-Fitr is a sunnah." The evidence for this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.114 • Al-Wafi, V.6 p.381 • Wasail Al-Shia, V.3 p.307



HADITH.303

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى
عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاهِيدٍ قَالَ: قُلْتُ لِأَيِّ بْنِ اللَّهِ عَنِيهِ السَّلَامُ إِنْ
النَّاسَ يَقُولُونَ إِنَّ الْمَغْفِرَةَ تَنْزَلُ عَلَى مَنْ صَامَ - شَهْرَ رَمَضَانَ لَيْلَةَ الْقَدْرِ فَقَالَ «يَا حَسَنُ إِنَّ الْفَارِيْجَارَ إِنَّمَا يُعْطَى
أَجْرَهُ عِنْدَ فَرَاغِهِ وَ كَذَلِكَ الْعَبْدُ» قُلْتُ فَمَا يَبْغِي لَنَا أَنْ نَعْمَلَ فِيهَا فَقَالَ «إِذَا غَرَبَتِ السَّمْسُ فَاقْتُسِلْ فَإِذَا صَلَّيْتَ
الثَّلَاثَ رَكَعَاتٍ فَازْفَعْ يَدَكَ وَ قُلْ» تَفَامَ الْحَدِيثُ .

قال الشيخ أيده الله تعالى : (وغسل دخول مدينة» الرسول صلى الله عليه وآله لاداء فرض فيها أو نفل سنة « وغسل دخول
مكة » لمثل ذلك سنة « وغسل زيارة قبر النبي صلى الله عليه وآله (سنة) وغسل زيارة قبور الانتماء عليهم السلام (سنة) وغسل
دخول الكعبة (سنة) وغسل دخول المسجد الحرام (سنة) وغسل المباهلة (سنة).

فهذه إلاغسال قد مضى ذكرها في حديث عثمان بن عيسى عن سمعة وبعضاها في حديث محمد بن مسلم المقدم ذكره
وفيها غنى عن ايراد غيره ان شاء الله تعالى.

قال الشيخ أيده الله تعالى : (وغسل التوبية من الكبائر (سنة)).

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Qasim ibn Yahya, from his grandfather al-Hasan ibn Rashid, who said:

I said to Abu Abdullah ^(a.s): 'The people say that forgiveness is granted to those who fast the month of Ramadan on the Night of Qadr.'

He ^(a.s) said: 'O Hasan, the wages of a hired worker are only given after their work is completed, and so it is for the servant.'

I asked: 'What should we do on that night?'

Imam ^(a.s) said: 'When the sun sets, perform ghusl. After performing the three rak'ahs of prayer, raise your hands and say...' (the rest of the hadith continues)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then said:

"The ghusl for entering the city of the Messenger (peace and blessings be upon him and his family) to perform an obligation or recommended act is a sunnah. The ghusl for entering Mecca for the same purpose is also a sunnah. The ghusl for visiting the grave of the Prophet (peace and blessings be upon him and his family) is a sunnah, as is the ghusl for visiting the graves of the Imams ^(a.s). The ghusl for entering the Kaaba is a sunnah, as is the ghusl for entering the Sacred Mosque (Masjid al-Haram) and the ghusl for participation in the act of mutual invocation (mubahalah)."

These ritual baths have already been mentioned in the narration of Uthman ibn Isa from Sama'ah, as well as some in the narration of Muhammad ibn Muslim mentioned earlier. These narrations suffice without needing additional ones, Allah ^{SWT} willing.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, also said:

"The ghusl of repentance for major sins is a sunnah."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.115



HADITH.304

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ رَجُلًا جَاءَ إِلَيْهِ فَقَالَ لَهُ إِنِّي لَيْ جِيزَانَا وَلَهُمْ جَوَارٌ يَتَغَيَّبُونَ وَيَضَرِّبُنَّ بِالْعَوْدِ فَرَبِّمَا دَخَلْتُ الْمَحَرَّجَ فَأَطْبَلْتُ الْجُلُوسَ إِسْتِمَاعًا مِنْيَ لَهُنْ فَقَالَ لَهُ عَلَيْهِ السَّلَامُ لَا تَفْعَلْ فَقَالَ وَاللَّهِ مَا هُوَ شَيْءٌ آتَيْهِ بِرْجُلٍ إِنَّمَا هُوَ سَمَاعٌ أَسْمَاعَهُ بِأَذْنِي فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ تَالَّهُ أَنْتَ أَمَا سَمِعْتَ اللَّهَ يَقُولُ إِنَّ السَّمَعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُلًا فَقَالَ الرَّجُلُ كَانَ لِمَ أَسْمَعْ بِهَذِهِ الْآيَةِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ مِنْ عَرَبِيٍّ وَلَا عَجَمِيٍّ لَا جَرَمَ أَنِّي قَدْ تَرَكَتُهَا وَأَنِّي أَسْتَغْفِرُ اللَّهَ تَعَالَى فَقَالَ لَهُ الصَّادِقُ عَلَيْهِ السَّلَامُ قُمْ فَاغْتَسِلْ وَصَلُّ مَا بَدَأَكَ فَلَقَدْ كُنْتُ مُقِيمًا عَلَى أَمْرِ عَظِيمٍ مَا كَانَ أَشْوَأَ حَالَكَ لَوْ مَثَّ عَلَى ذَلِكَ إِسْتَغْفِرُ اللَّهَ وَإِسْأَلُهُ التَّوْبَةَ مِنْ كُلِّ مَا يَكْرَهُ فَإِنَّهُ لَا يَكْرَهُ إِلَّا أَقْبِحَ وَأَقْبِحَ دَعْهُ لِأَهْلِهِ فَإِنَّ كُلَّ أَهْلًا .

ثم ذكر غسل الاستسقاء وقد مضى ذكره في حديث بن عيسى عن سماعة ثم ذكر بعد غسل صلاة الاستخاراة وغسل صلاة الحاجات. فيدل على ذلك :

It is narrated from Abu Abdullah ^{a.s} that a man came to Imam ^{a.s} and said:

"I have neighbors who have slave girls that sing and play the lute. Sometimes I go to the restroom and sit for a long time, listening to them."

Imam ^{a.s} replied: "Do not do that."

The man said: "By Allah ^{SWT}, I do not go to them with my feet; it is only listening that I do with my ears."

Al-Sadiq ^{a.s} said: "By Allah ^{SWT}, have you not heard Allah's ^{SWT} words: '*Indeed, the hearing, the sight, and the heart - all those will be questioned about*' (Quran 17:36)?"

The man said: "It is as if I have never heard this verse from Allah's ^{SWT} Book, neither from an Arab nor a non-Arab. Truly, I will leave this act, and I seek forgiveness from Allah ^{SWT}, the Exalted."

Al-Sadiq ^{a.s} then said: "Go, perform ghusl, and pray as much as you wish, for indeed you were persisting in a grave matter. How bad your state would have been if you had died in that condition! Seek Allah's ^{SWT} forgiveness and ask Him ^{SWT} for repentance from everything He ^{SWT} dislikes, for He ^{SWT} dislikes only what is evil. Leave what is evil to its people, for every matter has its people."

[AL TUSI]

Then, the narration mentions the ghusl for seeking rain (istisqa), which was previously discussed in the narration of Ibn Isa from Sama'ah. It also mentions the ghusl for the prayer of istikharah and the ghusl for the prayer of fulfilling one's needs (salat al-hawa'iij).

This demonstrates (following hadith):

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.80 • Tahdib Al-Ahkam, V.1 p.116 • Tafsir Al-Burhan, V.3 p.535



◊ HADITH ◊

HADITH.305[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ زَيَادِ الْقَنْدِيِّ عَنْ عَبْدِ الرَّزْكِ الْقَمِيرِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ جُعْلْتُ فَدَاكَ إِنِّي اخْتَرَاعْتُ دُعَاءً فَقَالَ «دَعْنِي مِنْ اخْتَرَاعِكَ إِذَا تَرَأَّكَ أَمْرٌ فَاقْرَأْعْ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَصَلَّى رَكْعَتِينَ ثُهْبِهِمَا إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ» قُلْتُ كَيْفَ أَصْنَعُ قَالَ «تَعْقِسِلُ وَتَصْلِي رَكْعَتِينَ» وَذَكَرَ الْحَوْيَيْتَ إِلَى آخِرِهِ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَنَا الصَّامِنُ عَلَى اللَّهِ أَنْ لَا تَبْرَأَ مِنْ مَكَانِكَ حَتَّى تُقْضَى حَاجَتُكَ».

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from Ahmad ibn Abi Abdullah, from Ziyad al-Qandi, from Abdul Rahim al-Qasir, who said:

I entered upon Abu Abdullah ^{a.s} and said to Imam ^{a.s}: 'May I be your ransom, I have composed a supplication.'

Imam ^{a.s} said: 'Leave your composition aside. When a matter befalls you, turn to the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family), and pray two rak'ahs, dedicating them to the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family).'

I said: 'How should I do that?'

Imam ^{a.s} said: 'Perform ghusl, pray two rak'ahs,' and Imam ^{a.s} narrated the rest of the details of the supplication until the end.

Then Abu Abdullah ^{a.s} said: 'I guarantee, on behalf of Allah ^{SWT}, that you will not leave your place until your need is fulfilled."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.116

◊ HADITH ◊

HADITH.306[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ دُؤَيْلٍ عَنْ مُقاَتِلِ بْنِ مُقاَتِلٍ قَالَ: قُلْتُ لِلرَّضَا عَلَيْهِ السَّلَامُ جُعْلْتُ فَدَاكَ عَمْلِي دُعَاءً لِقَضَاءِ الْحَوَائِجِ قَالَ فَقَالَ «إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللَّهِ تَعَالَى مُهْمَةٌ فَاغْتَسِلْ وَابْسُنْ أَنْظِفْ ثِيَابِكَ» وَذَكَرَ الْحَدِيثَ .

Through this chain of narration, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn Dhuwail, from Muqatil ibn Muqatil, who said:

I said to al-Ridha ^{a.s}: 'May I be your ransom, teach me a supplication for fulfilling needs.'

Imam ^{a.s} said: 'When you have an important need before Allah ^{SWT}, the Exalted, perform ghusl and wear your cleanest clothes,' and he mentioned the rest of the narration."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.117



HADITH.307

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحُسَينِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ زِرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْأَمْرِ يَطْلُبُ الظَّالِبُ مِنْ رَبِّهِ قَالَ «يَتَصَدَّقُ فِي يَوْمِهِ عَلَى سِتِّينَ مُسْكِنًا عَلَى كُلِّ مُسْكِنٍ صَاعٌ بِصَاعِ الْبَيْعِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَفِي إِذَا كَانَ الْلَّيْلَ فَاغْتَسِلْ فِي ثُلُثِ الْلَّيْلِ الْثَّانِي وَيَلْبِسُ أَذْنَى مَا يَلْبِسُ» وَذَكَرَ الْحَدِيثَ إِلَى أَنْ قَالَ «فَإِذَا رَأَعَهُ فِي السُّجْدَةِ الْأَثَانِيَةِ إِسْتَخَارَ اللَّهَ مائَةً مَرَّةً يَقُولُ» وَذَكَرَ الدُّعَاءَ .

ثم قال أيده الله تعالى : (وغسل ليلة النصف من شعبان سنة).

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Faddalah, from Mu'awiyah ibn Wahb, from Zurara

Abu Abdillah ^{a.s} said regarding a matter that a person seeks from their Lord ^{AZJ}.

Imam ^{a.s} said: 'Let him give charity during the day to sixty needy individuals, each receiving a sa' (measure) according to the measure of the Prophet (peace and blessings be upon him and his family).

When night comes, let him perform ghusl during the second third of the night, wearing the simplest clothing,' and he mentioned the rest of the narration until Imam ^{a.s} said: 'When he raises his head from the second prostration, let him seek guidance from Allah ^{SWT} (istikharah) one hundred times, saying...' and he mentioned the supplication."

[AL TUSI]

Then, my teacher Shaykh (Al-Mufid), may Allah ^{SWT} support him, added:
"The ghusl on the night of the 15th of Sha'ban is a sunnah."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.117



HADITH.308

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي جَمَاعَةُ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنِ الْحُسَينِ بْنِ مُحَمَّدٍ بْنِ الْفَرَزْدَقِ الْقَطْلَعِيِّ الْبَذَازِ قَالَ حَدَّثَنَا الْحُسَينُ بْنُ أَخْمَدَ الْمَالِكِيُّ قَالَ حَدَّثَنَا أَخْمَدُ بْنُ هِلَالِ الْعَبْرَتَائِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَمِيرٍ عَنْ حَمَادَ بْنَ عَثَمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: «صُومُوا شَعْبَانَ وَ اغْتَسِلُوا لَيْلَةَ النُّصْفِ مِنْهُ» ذَلِكَ تَحْفِيفٌ مِنْ رَبِّكُمْ».

ثم قال : (وغلسل قاضي صلاة الكسوف ولتركه اياها متعمدا سنة). يدل على ذلك.

A group narrated to me from Abu Muhammad Harun ibn Musa, from al-Husayn ibn Muhammad ibn al-Farazdaq al-Qit'i al-Bazzaz, who said: Al-Husayn ibn Ahmad al-Maliki narrated to us, who said: Ahmad ibn Hilal al-Abarta'i narrated to us, who said: Muhammad ibn Abi Umair narrated from Hammad ibn Uthman, from Abu Basir, from Abu Abdallah ^{a.s}, who said:

"Fast during the month of Sha'ban and perform ghusl on the night of its middle, as 'this is an easing from your Lord' (Quran 2:178)."

[AL TUSI]

Then my teacher, (Shaykh (Al-Mufid)), added: "The ghusl for one who intentionally neglects the prayer of kusuf (eclipse) is a sunnah." This is supported by;

[REFERENCES] Tahdib Al-Ahkam, V.1 p.117 • Misbah Al-Mutahajid, V.2 p.853 • Al-Wafi, V.11 p.60 • Wasail Al-Shia, V.3 p.335 • Wasail Al-Shia, V.10 p.492

HADITH.309

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي إِنَّ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادَ عَنْ حَرِيزٍ عَمِّ أَخْبَرَهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: «إِذَا إِنْكَسَفَ الْقَمَرُ فَالْأَسْتِيقَظُ الْجَلْ وَ لَمْ يُصْلِلْ فَلْيَغْشِلْ مِنْ غَدٍ وَ لِيُقْضِ الصَّلَاةَ وَ إِنْ لَمْ يَعْلَمْ بِاِنْكَسَافِ الْقَمَرِ فَلَيَسْ عَلَيْهِ إِلَّا أَلْقَصَاءُ بِعَيْنِ غُشْلٍ».

وقال الشيخ ايده الله تعالى : (وغلسل المولود عند ولادته سنة) وقد تقدم ذكره في حديث عثمان بن عيسى عن سماعة.

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Hammad, from Hariz, from someone who reported from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "If the moon is eclipsed and a man wakes up but does not perform the prayer, then he should perform ghusl the next day and make up the prayer. However, if he did not wake up and was unaware of the eclipse of the moon, then he is only required to make up the prayer without performing ghusl."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"The ghusl for a newborn at birth is a sunnah." This was previously mentioned in the narration of Uthman ibn Isa from Sama'ah.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.117 • Tahdib Al-Ahkam, V.3 p.157 • Al-Ibtisar, V.1 p.453 • Al-Wafi, V.6 p.382 • Al-Wafi, V.9 p.1380 • Wasail Al-Shia, V.3 p.336 • Wasail Al-Shia, V.7 p.500



CHAPTER ON RULES OF JANABAH AND METHODS OF PURIFICATION

٦ - باب حكم الجنابة وصفة الطهارة منها

◎ HADITH 310 - 428 ◎

قال الشيخ أيده الله تعالى : (والجنابة تكون بشيئين ، احدهما : انزال الماء الدافق في النوم والبيقظة وعلى كل حال ، والآخر : بالجماع في الفرج سواء أنزل المجامع أو لم ينزل).

هذا حكمان يشتركان بهما الرجل والمرأة لأن المرأة إذا أمنت سواء كانت في النوم أو البيقظة وجب عليها الغسل ، وكذلك إذا دخل بها الرجل سواء أنزل أم لم ينزل وجب عليهما الغسل وانا ابين ما في ذلك إن شاء الله تعالى ، والذي يدل على ذلك.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"Janabah (a state of major ritual impurity) occurs due to two things:

1. The emission of seminal fluid, whether during sleep or wakefulness, and in all situations.
2. Sexual intercourse involving penetration, regardless of whether ejaculation occurs or not."

These two rulings apply equally to men and women. If a woman experiences ejaculation, whether in sleep or wakefulness, ghusl becomes obligatory for her. Similarly, if a man engages in sexual intercourse with a woman, even if neither of them ejaculates, ghusl becomes obligatory for both.

I will elaborate on this further, Allah ^{SWT} willing. The evidence supporting this includes (following hadith).

◊ HADITH ♦

HADITH.310

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي [أَخْبَرَنِي] خَلَقَ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَتْهُ مَتَى يَجِبُ الْغُسْلُ عَلَى الْرَّجُلِ وَالْمَرْأَةِ فَقَالَ «إِذَا أَدْخَلَهُ فَقَدْ وَجَبَ الْغُسْلُ وَالْمَهْرُ وَالرَّجْمُ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan ibn Yahya, from al-'Ala ibn Razin, from Muhammad ibn Muslim, from one of the Imams ^{a.s}, who said:

I asked Imam ^{a.s}: 'When does ghusl become obligatory for a man and a woman?'

Imam ^{a.s} said: 'When penetration occurs (between man and woman); ghusl, (or) dowry (mahr), and (or) stoning (rajm) become obligatory.'"

[REFERENCES] Al-Kafi, V.3 p.46 • Tahdib Al-Ahkam, V.1 p.118 • Awali Al-La'ali, V.3 p.27 • Al-Wafi, V.6 p.397
• Wasail Al-Shia, V.2 p.182 • Tafsir Nur Al-Thaqlayn, V.1 p.599 • Kanz Al-Daqaiq, V.4 p.54



◊ HADITH ♦

HADITH.311[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدَّةٍ مِّنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ
قَالَ: سَأَلْتُ الْرَّضَا عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يُجَامِعُ الْمَرْأَةَ قَرِيبًا مِّنَ الْفَرْزِجِ فَلَا يَنْزَلُنَّ مَثَنَيْ يَجِبُ الْغُسْلُ فَقَالَ إِذَا
الْتَّقَنَ الْخَتَانَ فَقَدْ وَجَبَ الْغُسْلُ» قُلْتُ إِنِّي قَاءُ الْخَتَانِينَ هُوَ عَيْبُونَةُ الْحَشَفَةِ قَالَ «تَعَمَّ».«

Through this chain of narration, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad ibn Isa, from Muhammad ibn Isma'il, who said:

I asked al-Ridha ^{a.s} about a man who engages in sexual activity with a woman near the private area, but neither of them ejaculates. When does ghusl become obligatory?

Imam ^{a.s} said: "When the two circumcised parts meet, ghusl becomes obligatory."

I said: "Does the meeting of the two circumcised parts mean the penetration of the glans (into the private area)?"

Imam ^{a.s} replied: "Yes."

[REFERENCES] Al-Kafi, V.3 p.46 • Tahdib Al-Ahkam, V.1 p.118 • Al-Ibtisar, V.1 p.108 • Al-Wafi, V.6 p.398 • Wasail Al-Shia, V.2 p.183 • Tafsir Nur Al-Thaqalayn, V.1 p.599 • Kanz Al-Daqaiq, V.4 p.54

◊ HADITH ♦

HADITH.312[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ يَقْطِينَ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ عَلَيٍّ بْنِ يَقْطِينَ قَالَ:
سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يُصِيبُ الْجَارِيَةَ الْبِكْرَ لَا يُفْضِي إِلَيْهَا أَعْلَمَهَا الْغُسْلُ قَالَ إِذَا وُضَعَ
الْخَتَانُ عَلَى الْخَتَانِ فَقَدْ وَجَبَ الْغُسْلُ الْبِكْرُ وَغَيْرُ الْبِكْرِ».«

Through this chain of narration, from Ahmad ibn Muhammad, from al-Hasan ibn Ali ibn Yaqtin, from his brother al-Husayn, from Ali ibn Yaqtin, who said:

I asked Abu al-Hasan ^{a.s} about a man who has sexual contact with a virgin girl but does not fully penetrate her. Is ghusl obligatory for her?

Imam ^{a.s} said: "When the circumcised part touches the circumcised part, ghusl becomes obligatory, whether she is a virgin or not."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.118 • Al-Ibtisar, V.1 p.109

◊ HADITH ♦

HADITH.313[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِيهِ عَمَيْرٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ
الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمُفْحَدِ أَعْلَمَهُ غُسْلٌ قَالَ «تَعَمَّ إِذَا أَنْزَلَ».«

Through this chain of narration, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad ibn Uthman, from al-Halabi, who said:

I asked Abu Abdillah ^{a.s} about someone engaging in non-penetrative sexual activity (mufakhadah). Is ghusl required?

Imam ^{a.s} said: "Yes, if ejaculation occurs."



[REFERENCES] Al-Kafi, V.3 p.46 • Tahdib Al-Ahkam, V.1 p.119 • Al-Ibtisar, V.1 p.104 • Al-Wafi, V.6 p.399 • Wasail Al-Shia, V.2 p.186

◊ HADITH ◊

HADITH.314

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيُّهُدُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ رَبِيعِي بْنِ عَبْدِ اللَّهِ عَنْ زُرَارَةَ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِ أَسْلَامٌ قَالَ: «جَمِيعُ عُمَرَ بْنِ الْحَطَابِ أَصْحَابَ الَّتِي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ مَا تَقُولُونَ فِي الْرَّجُلِ يَأْتِي أَهْلَهُ فَيَخَالِطُهَا وَلَا يَنْزِلُ فَقَالَتِ الْأَنْصَارُ أَمَاءُ مِنَ الْمَاءِ وَقَالَ الْمُهَاجِرُونَ إِذَا إِلْتَقَى الْخَتَانَ فَقَدْ وَجَبَ عَلَيْهِ الْغُسلُ فَقَالَ عُمَرُ لِعَلِيٍّ عَلَيْهِ أَسْلَامٌ مَا تَقُولُ يَا أَبَا الْحَسَنِ فَقَالَ عَلَيْهِ أَسْلَامٌ «أُثْوِجُونَ عَلَيْهِ الْحَدَّ وَالرَّجْمَ وَلَا ثُوِجُونَ عَلَيْهِ صَاعًا مِنْ مَاءٍ إِذَا إِلْتَقَى الْخَتَانَ فَقَدْ وَجَبَ عَلَيْهِ الْغُسلُ» فَقَالَ عُمَرُ أَقْوَلُ مَا قَالَ الْمُهَاجِرُونَ وَدَعُوا مَا قَالَتِ الْأَنْصَارُ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Hammad, from Ruba'i ibn Abdullah, from Zurara, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: "Umar ibn al-Khattab gathered the companions of the Prophet (peace and blessings be upon him and his family) and said: 'What do you say about a man who approaches his wife, has physical intimacy with her, but does not ejaculate?'

The Ansar said: 'Water (ghusl) is only required if there is water (ejaculation).'

The Muhajirun said: 'When the two circumcised parts meet, ghusl becomes obligatory.'

Umar then said to (Imam) Ali ^(a.s): 'What do you say, O Abu al-Hasan?'

(Imam) Ali ^(a.s) replied: 'Do you impose the hadd (punishment) and stoning for this act, but not require even a small amount of water (for ghusl)? When the two circumcised parts meet, ghusl becomes obligatory.'

Umar then said: 'The ruling is as the Muhajirun have stated; leave aside (disregard) what the Ansar have said.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.119 • Al-Wafi, V.6 p.398 • Wasail Al-Shia, V.2 p.184

◊ HADITH ◊

HADITH.315

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْنَسَةَ بْنِ مُضْعِبٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: «كَانَ عَلَيْهِ أَسْلَامٌ لَا يَرَى فِي شَيْءٍ الْغُسلَ إِلَّا فِي الْمَاءِ الْأَكْبَرِ» .

هذا الخبر يدل على وجوب الغسل من الماء الاكبر سواء أنزل بشهوة أو بغير شهوة في النوم كان ذلك أو في اليقظة وعلى كل حال ، وقوله لم يكن يرى الغسل الا في الماء الاكبر فمعناه إذا لم يكن قد التقى الختانان فليس في شيء بعد ذلك غسل الا في الماء الاكبر بدلالة ما تقدم من الاخبار.



Through this chain of narration, from al-Husayn ibn Sa'id, from Faddalah, from Aban ibn Uthman, from Anbasah ibn Mus'ab, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "(Imam) Ali ^{a.s} did not consider ghusl obligatory for anything except for al-ma' al-akbar (seminal fluid)."

[AL TUSI]

This narration indicates the obligation of ghusl due to al-ma' al-akbar (seminal fluid), whether it is emitted with desire or without desire, whether in sleep or wakefulness, and in all circumstances.

His statement, "He did not consider ghusl obligatory except for al-ma' al-akbar," implies that if penetration has not occurred (i.e., the circumcised parts have not met), ghusl is not obligatory for anything else except the emission of al-ma' al-akbar, as indicated by the preceding narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.119 • Al-Ibtisar, V.1 p.109 • Al-Wafi, V.6 p.402 • Wasail Al-Shia, V.2 p.188 • Wasail Al-Shia, V.2 p.197 • Al-Fusul Al-Muhimmah, V.2 p.25

♦ HADITH ♦

HADITH.316

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبِيسٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنِ الْحُسَينِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرُّجُلِ يَرَى فِي الْمَنَامِ حَتَّى يَجِدُ السُّهُوَةَ وَهُوَ يَرَى أَنَّهُ قَدْ احْتَلَمَ وَإِذَا إِسْتَيقَظَ لَمْ يَرَ فِي ثُوْبِهِ الْمَاءَ وَلَا فِي جَسَدِهِ قَالَ «لَيَسْ عَلَيْهِ الْغُسْلُ» وَقَالَ «كَانَ عَلَيِّ عَلَيْهِ السَّلَامُ يَقُولُ «إِنَّمَا الْغُسْلُ مِنَ الْمَاءِ الْأَكْبَرِ إِذَا رَأَى فِي مَنَامِهِ وَلَمْ يَرَ الْمَاءَ الْأَكْبَرَ فَلَيَسْ عَلَيْهِ غُسْلٌ». » .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Isa, from Ali ibn al-Hakam, from al-Husayn ibn Abi al-'Ala, who said:

I asked Abu Abdullah ^{a.s} about a man who experiences pleasure in his sleep, seeing in his dream that he has had a wet dream, but when he wakes up, he does not find any seminal fluid on his clothes or body.

Imam ^{a.s} said: 'There is no ghusl required for him.'

Imam ^{a.s} also said: '(Imam) Ali ^{a.s} used to say: "Ghusl is only required due to al-ma' al-akbar (seminal fluid). Therefore, if one dreams but does not find al-ma' al-akbar, ghusl is not required."'"

[REFERENCES] Al-Kafi, V.3 p.48 • Tahdib Al-Ahkam, V.1 p.120 • Al-Ibtisar, V.1 p.109 • Al-Wafi, V.6 p.399 • Wasail Al-Shia, V.2 p.196



HADITH.317

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

فَأَمَّا مَا رَوَاهُ عَلَيْهِ بْنُ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنِ الرَّجُلِ يُلْقِبُ مَعَ الْمَرْأَةِ وَيَقْبَلُهَا فَيَخْرُجُ مِنْهُ الْمَنِيُّ فَمَا عَلَيْهِ قَالَ «إِذَا جَاءَتِ الشَّهْوَةُ وَدَفَعَ وَفَتَرَ بِخُرُوجِهِ فَعَلَيْهِ الْغُسْلُ وَإِنْ كَانَ إِنَّمَا هُوَ شَيْءٌ غَلَمْ يَجِدُ لَهُ فَتْرَةً وَلَا شَهْوَةً فَلَا بَأْسُ».

قوله عليه السلام وإن كان إنما هو شئ لم يجد له فترة ولا شهوة فلا بأس ، معناه إذا لم يكن الخارج الماء الاكبر لأن من المستبعد في العادة والطبياع أن يخرج المنى من الانسان ولا يوجد منه شهوة ولا لذة ، وإنما اراد انه إذا اشتبه على الانسان فاعتقد انه مني وان لم يكن في الحقيقة منيا يعتبره بوجود الشهوة من نفسه ، فإذا وجد وجوب عليه الغسل وإذا لم يوجد علم ان الخارج منه ليس بمني .

As for what was narrated by Ali ibn Ja'far from his brother Imam Musa ibn Ja'far ^{a.s}, who said:

"I asked Imam ^{a.s} about a man who engages in foreplay with a woman and kisses her, and seminal fluid (mani) is discharged. What is required of him?"

Imam ^{a.s} said: "If pleasure (shahwah) accompanies it, and it is discharged with force and followed by a feeling of relaxation, then ghusl is obligatory upon him. But if it is something that comes out without any pleasure or relaxation, then there is no problem."

[AL TUSI]

The statement of the Imam ^{a.s}, "If it is something that comes out without pleasure or relaxation, then there is no problem," means that the discharge is not considered al-ma' al-akbar (seminal fluid). It is rare, according to natural and customary conditions, for semen to be discharged from a person without accompanying pleasure and relaxation.

The intended meaning is that if a person is uncertain and mistakenly believes the discharge to be semen when it is not, he should verify this by checking for the presence of pleasure. If pleasure is present, ghusl becomes obligatory; if it is absent, it can be concluded that the discharge is not semen.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.120 • Al-Ibtisar, V.1 p.104 • Al-Wafi, V.6 p.402 • Wasail Al-Shia, V.2 p.194



◊ HADITH ♦

HADITH.318[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي السَّيِّدُ أَبِي أَبِدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَفَّافِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَرَى أَنَّ الرَّجُلَ يُجَامِعُهَا فِي الْمَنَامِ فِي فَرْجِهَا حَتَّى تَنْزِلَ قَالَ «تَغْتَسِل». .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Abdullah ibn Sinan, who said:

I asked Abu Abdallah ^{a.s} about a woman who dreams that a man has intercourse with her in her private area until she ejaculates.

Imam ^{a.s} said: 'She must perform ghusl.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.120 • Tahdib Al-Ahkam, V.1 p.124 • Al-Ibtisar, V.1 p.105 • Al-Ibtisar, V.1 p.108 • Al-Wafi, V.6 p.405 • Wasail Al-Shia, V.2 p.188

◊ HADITH ♦

HADITH.319[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي السَّيِّدُ أَبِي أَبِدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ أَبِي حَمَادٍ عَنْ عَيْدِ بْنِ عَثْمَانَ عَنْ أَدِينِ بْنِ الْحَرْ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَرَى مَا يَرَى الرَّجُلُ عَلَيْهَا غُشْلٌ قَالَ «تَغْنِمْ وَلَا تُحَدِّثُوهُنَّ فَيُتَخَذِّلُهُنَّ عَلَيْهِ». .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Hammad ibn Uthman, from Udaym ibn al-Hurr, who said:

I asked Abu Abdallah ^{a.s} about a woman who sees in her dream what a man sees (i.e., a sexual dream). Is ghusl obligatory upon her?

Imam ^{a.s} said: "Yes, but do not inform them about it so they do not use it as an excuse."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.121 • Al-Ibtisar, V.1 p.105 • Awali Al-La'ali, V.3 p.31 • Al-Wafi, V.6 p.405 • Wasail Al-Shia, V.2 p.189



HADITH.320

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ أَصْفَارُ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ قَالَ حَدَّيْنِي مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ
قَالَ: قُلْتُ تَلَزِّمِنِي الْمَرْأَةُ أَوْ الْجَارِيَةُ مِنْ حَلْفِي وَ أَنَا مُتَّكِّلٌ عَلَى جَنَبِي فَتَشَرَّكَ عَلَى ظَهْرِي فَتَأْتِيهَا الشَّهْوَةُ وَ تُنْزَلُ
الْمَاءُ أَفْعَانِهَا غُسلٌ أَمْ لَا قَالَ «تَعَمِّ إِذَا جَاءَتِ الشَّهْوَةُ وَ أَنْزَلَتِ الْمَاءَ وَجَبَ عَلَيْهَا الْغُسلُ» .

Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Abd al-Hamid, who said: Muhammad ibn al-Fudhayl narrated to me from Abu al-Hasan ^{a.s}, who said:

I asked Imam ^{a.s}: 'A woman or a maid servant presses against me from behind while I am reclining on my side, and she moves on my back, feeling arousal and discharging fluid. Is ghusl obligatory upon her or not?"

Imam ^{a.s} said: "Yes, if she experiences arousal and discharges fluid, ghusl becomes obligatory upon her."

[REFERENCES] Qurb Al-Isnad, V.1 p.395 • Tahdib Al-Ahkam, V.1 p.121 • Al-Ibtisar, V.1 p.105 • Wasail Al-Shia, V.2 p.189 • Bihar Al-Anwar, V.57 p.367 • Bihar Al-Anwar, V.78 p.44

HADITH.321

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا الْخَبَرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ عَنْ فَضَّالَةَ عَنْ حَمَادَ بْنِ عُثْمَانَ
عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْرَّجُلُ يَصْبِعُ ذَكْرَهُ عَلَى فَرْجِ الْمَرْأَةِ فَيُمْنِي أَعْلَانِهَا غُسلٌ
فَقَالَ «إِنَّ أَصَابَهَا مِنَ الْمَاءِ شَيْءٌ فَلْتَغْسِلْهُ وَ لَيْسَ عَلَيْهَا شَيْءٌ إِلَّا أَنْ يُدْخِلَهُ» قُلْتُ فَإِنَّ أَمْتَثَ هِيَ وَ لَمْ يُدْخِلْهُ قَالَ
«لَيْسَ عَلَيْهَا الْغُسلُ» .

As for the narration reported by Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from al-Husayn, from Faddalah, from Hammad ibn Uthman, from Umar ibn Yazid, who said:

I said to Abu Abdillah ^{a.s}: 'A man places his private part on a woman's private part and ejaculates. Is ghusl obligatory upon her?

Imam ^{a.s} said: 'If any of the fluid reaches her, she should wash it off, but ghusl is not obligatory upon her unless penetration occurs.'

I said: 'What if she ejaculates, but penetration does not occur?'

Imam ^{a.s} said: 'Ghusl is not obligatory upon her.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.121 • Al-Ibtisar, V.1 p.106 • Awali Al-La'ali, V.4 p.41 • Al-Wafi, V.6 p.409 • Wasail Al-Shia, V.2 p.190



HADITH.322

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى هَذَا الْحَدِيثُ الْحَسَنُ بْنُ مَحْبُوبٍ فِي كِتَابِ الْمَشِيقَةِ بِلَفْظِ أَخْرَى عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: إِنِّي شَلَّتْ يَوْمَ الْجُمُعَةِ بِالْمَدِينَةِ وَلَبِسْتُ ثِيَابِيَ وَتَطَبَّبْتُ فَمَرَّتْ بِي وَصِيفَةٌ فَفَحَدْتُ لَهَا فَأَمْدَثْتُ أَنَا وَأَمْتَهْتُ هِيَ فَدَخَلْنَا مِنْ ذَلِكَ صَبَقَ فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ ذَلِكَ فَقَالَ «لَيْسَ عَلَيْكُمْ وُضُوءٌ وَلَا عَلَيْهَا غُشْلٌ».

فيحتمل أن يكون السامع قد وهم في سمعه وأنه انما قال أمنت فوقع له أمنت فرواه على ما ظن ، ويحتمل أن يكون إنما اجا به عليه السلام على حسب ما ظهر له في الحال منه وعلم انه اعتقاد انها أمنت ولم يكن كذلك فأجا به عليه السلام على ما يقتضيه الحكم لا على اعتقاده.

This narration was also reported by al-Hasan ibn Mahbub in the Kitab al-Mashyakha with a different wording, from Umar ibn Yazid, who said:

(Narrator said) "I performed ghusl on a Friday in Medina, wore my clothes, and applied perfume. A maid servant passed by me, and I engaged in thigh contact with her (tafakhudh), leading to my ejaculation and her apparent ejaculation. This caused me distress, so I asked Abu Abdullah ^{a.s} about it.

Imam ^{a.s} said: 'You do not need to perform wudu, and she does not need to perform ghusl.'"

[AL TUSI]

It is possible that the narrator misunderstood what he heard and that what was actually said was "amdhaytu" (I ejaculated), but he mistakenly recorded it as "amant" (she ejaculated), narrating it based on his assumption.

Alternatively, it is possible that the Imam ^{a.s} responded based on what was apparent at the time, knowing that the questioner assumed she ejaculated when this was not the case, and thus gave an answer in accordance with the actual ruling, not based on the questioner's assumption.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.121 • Al-Ibtisar, V.1 p.106 • Awali Al-La'ali, V.4 p.41 • Al-Wafi, V.6 p.409 • Wasail Al-Shia, V.1 p.280 • Wasail Al-Shia, V.2 p.191

HADITH.323

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ مَحْمَدٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ الْعَلَاءِ بْنِ رَبِّيْنِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأُبْيِي جَعْفَرٍ عَلَيْهِ السَّلَامُ كَيْفَ جُعِلَ عَلَى الْمَرْأَةِ إِذَا رَأَتِ فِي النَّوْمِ أَنَّ الرَّجُلَ يُجَامِعُهَا فِي فَرْجِهَا الْغُشْلَ وَلَمْ يُجْعَلْ عَلَيْهَا الْفَسْلُ إِذَا جَامَعَهَا دُونَ الْفَرْجِ فِي الْيَقْظَةِ فَأَمْتَهَتْ قَالَ «إِلَّا نَهَا رَأَتِ فِي مَنَامِهَا أَنَّ الرَّجُلَ يُجَامِعُهَا فِي فَرْجِهَا فَوَجَّهَتْ عَلَيْهَا الْغُشْلَ وَالْأُخْرُ إِنَّمَا جَامَعَهَا دُونَ الْفَرْجِ فَلَمْ يَجِدْ عَلَيْهَا الْغُشْلَ لِأَنَّهُ لَمْ يُدْخِلْهُ وَلَوْ كَانَ أَدْخَلَهُ فِي الْيَقْظَةِ وَجَبَ عَلَيْهَا الْغُشْلُ أَمْتَهَتْ أَوْ لَمْ تُمْنِيْنَ».

فالوجه في هذا الخبر ايضا ما ذكرناه في الخبر الاول سواء ، يدل على ذلك

As for what was narrated by Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from al-'Ala ibn Razin, from Muhammad ibn Muslim, who said:

I asked Abu Ja'far ^{a.s}: 'Why is it that a woman who sees in her sleep that a man is having intercourse with her in her private area must perform ghusl, but if in wakefulness a

man has non-penetrative sexual contact with her, and she ejaculates, she is not required to perform ghusl?'

Imam ^{a.s} said: 'This is because in her sleep, she sees that the man is having intercourse with her in her private area, and therefore ghusl becomes obligatory upon her. In the other case, the man only has contact with her without penetration, and so ghusl is not obligatory upon her because penetration did not occur. However, if penetration had occurred in wakefulness, then ghusl would have been obligatory for her, whether she ejaculated or not.'"

[AL TUSI]

The explanation of this narration aligns with what was mentioned in the first narration, and the evidence supporting this is consistent.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.122 • Al-Ibtisar, V.1 p.106 • Al-Ibtisar, V.1 p.112 • Al-Sarair, V.3 p.609 • Al-Wafi, V.6 p.409 • Wasail Al-Shia, V.2 p.191

◊ HADITH ◊

HADITH.324

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَبِي الْعَبَّاسِ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ أَخْمَدَ بْنِ الْحُسَينِ بْنِ عَبْدِ الْكَرِيمِ الْأَوَّدِيِّ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: إِذَا أَمْتَتِ الْمَرْأَةَ وَالْأَمْمَةَ مِنْ شَهْوَةٍ جَامَعَهَا الرَّجُلُ أَوْ لَمْ يُجَامِعْهَا فِي نَوْمٍ كَانَ ذَلِكَ أَوْ فِي يَقْظَةٍ فَإِنَّ عَلَيْهَا الْغُسلُ.

Narrated to me by a group, from Abu Muhammad Harun ibn Musa, from Abu al-Abbas Ahmad ibn Muhammad ibn Sa'id, from Ahmad ibn al-Husayn ibn Abd al-Karim al-Awdi, from al-Hasan ibn Mahbub, from Mu'awiyah ibn Hakim, who said:

I heard Abu Abdallah ^{a.s} say: 'If a woman or a maid servant ejaculates due to arousal, whether a man had intercourse with her or not, whether this occurred in sleep or wakefulness, ghusl becomes obligatory upon her.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.122 • Al-Ibtisar, V.1 p.106 • Al-Wafi, V.6 p.406 • Wasail Al-Shia, V.2 p.189 • Bihar Al-Anwar, V.57 p.368

◊ HADITH ◊

HADITH.325

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

الصَّفَارُ عَنْ أَخْمَدَ عَنْ شَادَانَ عَنْ يَحْيَى بْنِ أَبِي طَلْحَةَ : أَنَّهُ سَأَلَ عَبْدًا صَالِحًا عَنْ رَجُلٍ مَسَّ فَرْجٌ إِمْرَاتِهِ أَوْ جَارِيَتِهِ يَعْبَثُ بِهَا حَتَّى أَنْزَلَتْ عَلَيْهَا غُشْلًا أَمْ لَا قَالَ «أَلَيْسَ قَدْ أَنْزَلَتْ مِنْ شَهْوَةٍ» قُلْتُ بَلَى قَالَ «عَلَيْهَا غُشْلٌ».

Al-Saffar, from Ahmad, from Shadhan, from Yahya ibn Abi Talhah, who said:

(Narrator) asked the righteous servant (Abd Salih Imam Al Kadhim ^{a.s}) about a man who touches the private part of his wife or maid servant while engaging in playful intimacy, and she ejaculates. Is ghusl obligatory upon her or not?"

Imam ^{a.s} replied: "Did she not ejaculate due to arousal?" I said: "Yes."

Imam ^{a.s} said: "Then ghusl is obligatory upon her."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.122 • Al-Ibtisar, V.1 p.105 • Al-Wafi, V.6 p.407 • Wasail Al-Shia, V.2 p.190 • Bihar Al-Anwar, V.57 p.368



◊ HADITH ♦

HADITH.326

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَ أَخْبَرَنِي السَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ الْحُسَينِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيٍّ بْنِ مَهْدِيَّا عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَعَانِقُ زَوْجَهَا مِنْ خَلْفِهِ فَتَشَرَّكَ عَلَى ظَهْرِهِ فَتَأْتِيهَا الشَّهْوَةُ فَتَنْزِلُ الْمَاءَ عَلَيْهَا الْغُسلُ أَوْ لَا يَجِدُ عَلَيْهَا الْغُسلُ قَالَ «إِذَا جَاءَتِ الشَّهْوَةُ فَأَنْزَلْتِ الْمَاءَ وَجَبَ عَلَيْهَا الْغُسلُ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from al-Husayn ibn Muhammad, from Abdulla ibn Amir, from Ali ibn Mahziyar, from al-Husayn ibn Sa'id, from Muhammad ibn al-Fudhayl, who said:

I asked Abu al-Hasan ^{a.s} about a woman who embraces her husband from behind, moves on his back, feels arousal, and ejaculates. Is ghusl obligatory upon her or not? Imam ^{a.s} said: "If she feels arousal and ejaculates, ghusl becomes obligatory upon her."

[REFERENCES] Al-Kafi, V.3 p.47 • Tahdib Al-Ahkam, V.1 p.122 • Al-Wafi, V.6 p.408 • Wasail Al-Shia, V.2 p.187

◊ HADITH ♦

HADITH.327

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعِيدِ الْأَشْعَرِيِّ قَالَ: سَأَلْتُ أَرْرَضاً عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَلْمِسُ فَرْجَ جَارِيَّتِهِ حَتَّى يَئْنَلَ الْمَاءَ مِنْ غَيْرِ أَنْ يُبَاشِرَ يَعْبُثُ بِهَا بِيدهِ حَتَّى تَنْزِلَ قَالَ «إِذَا أَنْزَلَتْ مِنْ شَهْوَةٍ فَعَلَيْهَا الْغُسلُ».

Ahmad ibn Muhammad, from Isma'il ibn Sa'd al-Ash'ari, who said:

I asked al-Ridha ^{a.s} about a man who touches the private part of his maid servant without direct sexual intercourse, playing with her with his hand until she ejaculates. Imam ^{a.s} said: 'If she ejaculates due to arousal, ghusl becomes obligatory upon her.'"

[REFERENCES] Al-Kafi, V.3 p.47 • Tahdib Al-Ahkam, V.1 p.123 • Al-Ibtisar, V.1 p.108 • Al-Wafi, V.6 p.407 • Wasail Al-Shia, V.2 p.186

◊ HADITH ♦

HADITH.328

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

عَنْهُ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ: سَأَلْتُ أَرْرَضاً عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُجَامِعُ الْمَرْأَةَ فِيمَا دُونَ الْفَرْجِ فَتَنْزِلُ الْمَرْأَةُ هَلْ عَلَيْهَا غُسلٌ قَالَ «نَعَمْ».

From him, from Muhammad ibn Isma'il ibn Bazi', who said:

I asked al-Ridha ^{a.s} about a man who has sexual contact with a woman without penetration, and the woman ejaculates. Is ghusl obligatory upon her?

Imam ^{a.s} said: "Yes."

[REFERENCES] Al-Kafi, V.3 p.47 • Tahdib Al-Ahkam, V.1 p.123 • Tahdib Al-Ahkam, V.1 p.125 • Al-Ibtisar, V.1 p.108 • Al-Wafi, V.6 p.407 • Wasail Al-Shia, V.2 p.186 • Bihar Al-Anwar, V.57 p.368



◊ HADITH ♦

HADITH.329[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَينُ بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ عُمَرَ بْنِ أَذْيَنَةَ قَالَ: قُلْثُ لَأْبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْمَرْأَةُ تَحْتَلُمُ فِي الْمَنَامِ فَتُهَرِّبُ إِلَيْهِ الْمَاءُ الْأَعْظَمُ قَالَ «إِنَّهُ الْغُسْلُ». .

Al-Husayn ibn Sa'id narrated from Ibn Abi Umair, from Umar ibn Udhaynah, who said:

I said to Abu Abdullah ^{a.s}: 'If a woman has a wet dream in her sleep and discharges the major fluid (ma' al-a'zam), is ghusl obligatory upon her?'

Imam ^{a.s} said: "Ghusl is not obligatory upon her."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.123 • Al-Ibtisar, V.1 p.107 • Awali Al-La'ali, V.4 p.42 • Al-Wafi, V.6 p.409 • Wasail Al-Shia, V.2 p.191

◊ HADITH ♦

HADITH.330[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى هَذَا الْخَوْبِيَّثُ -سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ جَمِيلِ بْنِ صَالِحٍ وَ حَمَادِ بْنِ عَثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ: مُثْلُ ذَلِكَ.
فَمَعْنَاهُ إِنَّهَا إِذَا رَأَتِ الْمَاءَ الْأَعْظَمَ فِي حَالِ مَنَامِهَا فَإِذَا انتَهَتْ لَمْ تَرْشِبِّئَا فَإِنَّهُ لَا يَجُبُ عَلَيْهَا الْغُسْلُ، وَالَّذِي يَدْلِيلُ عَلَى مَا قَلَّاهُ.

This narration (Hadith.329) was also reported by Sa'd ibn Abdullah, from Jamil ibn Salih and Hammad ibn Uthman, from Umar ibn Yazid, with the same content.

[AL TUSI]

Its meaning is that if she sees the ma' al-a'zam (major fluid) in her sleep but upon waking does not find any trace of it, then ghusl is not obligatory upon her. Evidence supporting this interpretation is as follows.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.123 • Al-Ibtisar, V.1 p.107 • Awali Al-La'ali, V.4 p.42 • Al-Wafi, V.6 p.409 • Wasail Al-Shia, V.2 p.191

◊ HADITH ♦

HADITH.331[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبٍ عَنْ عَدْدٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ حَمَادَ عَنْ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَرَى فِي الْمَنَامِ مَا يَرَى الْأَرْجُلُ قَالَ «إِنَّ أَنْزَلَتْ فَعَلَيْهَا الْغُسْلُ وَ إِنْ لَمْ ثَنِلْ فَلَيْسَ عَلَيْهَا الْغُسْلُ». .

The Shaykh narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from Ibn Abi Umair, from Hammad, from al-Halabi, who said:

I asked Abu Abdullah ^{a.s} about a woman who sees in her dream what a man sees (i.e., sexual dreams).

Imam ^{a.s} said: 'If she ejaculates, ghusl is obligatory upon her. If she does not ejaculate, ghusl is not obligatory upon her.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.123 • Al-Ibtisar, V.1 p.107



◊ HADITH ◊

HADITH.332[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ الصَّفَارُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ نُوحِ بْنِ شَعْبِنِ عَمَّ رَوَاهُ عَلَى الْمَرْأَةِ غُسْلٌ مِّنْ حَاجَتِهِ إِذَا لَمْ يَأْتِهَا الْرَّجُلُ قَالَ لَا وَأَيُّكُمْ يَرْضَى أَنْ يَرَى أَوْ يَصِيرُ عَلَى ذَلِكَ أَنْ يَرَى إِبْنَتَهُ أَوْ أَخْتَهُ أَوْ أُمَّهُ أَوْ زَوْجَتَهُ أَوْ أَحَدًا مِّنْ قَرَائِبِهِ قَائِمًا تَغْسِلُ فَقَوْلُ مَا لَكَ فَتَغْسِلُ اخْتَلَمْتَ وَلَيْسَ لَهَا بَغْلٌ» ثُمَّ قَالَ لَا لَيْسَ عَلَيْهِنَّ ذَلِكَ وَقَدْ وَضَعَ اللَّهُ ذَلِكَ عَلَيْكُمْ قَالَ «وَإِنْ كُنْتُمْ جُبِّا فَاتَّهِرُوا» وَلَمْ يَفْلُ ذَلِكَ لَهُنَّ .

فهذا خبر مرسل لا يعارض به ما قدمناه من الاخبار، ويحتمل أن يكون الوجه فيه ما قلناه في الخبر الاول ، ويزيد ما ذكرناه بيانا.

As for the narration reported by al-Saffar, from Ibrahim ibn Hashim, from Nuh ibn Shu'ayb, from someone who narrated it from Ubayd ibn Zurara, who said:

I said to Imam ^{a.s}: 'Is ghusl obligatory upon a woman due to her janabah if a man has not approached her?'

Imam ^{a.s} replied: 'No. And who among you would be pleased or patient with seeing his daughter, sister, mother, wife, or any of his female relatives standing and performing ghusl and then being asked, "What happened?" and replying, "I had a wet dream," while she has no husband?'

Then Imam ^{a.s} said: 'No, it is not obligatory upon them. Allah ^(SWT) has placed that obligation upon you (men), as Allah ^(SWT) said: "And if you are in a state of janabah, then purify yourselves" (Surah Al-Ma'idah 5:6) and Allah ^(SWT) did not say this to them (women).'''

[AL TUSI]

This is a mursal (disconnected) report and does not contradict the authentic narrations we have previously mentioned. It is also possible that its meaning aligns with what we explained in the earlier narration, further clarifying the matter.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.124 • Al-Ibtisar, V.1 p.107 • Awali Al-La'ali, V.3 p.31 • Al-Wafi, V.6 p.410 • Wasail Al-Shia, V.2 p.192 • Bihar Al-Anwar, V.2 p.278

◊ HADITH ◊

HADITH.333[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحُسَينِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ أَسْلَامٌ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا فَتَنْزِلُ عَلَيْهَا غُسْلٌ قَالَ «تَعَمَّ». .

As narrated by al-Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah and Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Sa'id, from Muhammad ibn Isma'il, who said:

I asked Abu al-Hasan ^{a.s} about a woman who sees something in her dream and experiences ejaculation; does she have to perform ghusl?

Imam ^{a.s} replied: "Yes."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.108 • Al-Wafi, V.6 p.407 • Wasail Al-Shia, V.2 p.190



◊ HADITH ♦

HADITH.334

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الشَّيْخُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَقْوَبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبْنَ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَزَأْةِ تَرَى أَنَّ الرَّجُلَ يُجَامِعُهَا فِي الْمَنَامِ فِي فَرْجِهَا حَتَّى تَنْزِلَ؟ قَالَ: تَغْتَسِلُ.

As narrated by al-Shaykh from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Abdullah ibn Sinan, who said: I asked Abu Abdullah ^{a.s} about a woman who sees in her dream that a man has intercourse with her in her private part and she ejaculates. What should she do? Imam ^{a.s} replied: "She must perform ghusl."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.124

◊ HADITH ♦

HADITH.335[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عُمَيْرٍ عَنْ حَمَادَ عَنْ الْحَلَبِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُصِيبُ الْمَرْأَةَ فِيمَا دُوَنَ الْفَرْجُ أَعْلَيْهَا غُسْلٌ إِنْ هُوَ أَنْزَلَ وَلَمْ تَنْزِلْ هِيَ قَالَ «لَيْسَ عَلَيْهَا غُسْلٌ وَإِنْ لَمْ يُنْزِلْ هُوَ فَلَيْسَ عَلَيْهِ غُسْلٌ».

Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from Hammad, from al-Halabi, who said:

Abu Abdullah ^{a.s} was asked about a man who engages with a woman in areas other than her private part. Is ghusl obligatory on her if he ejaculates but she does not?" Imam ^{a.s} replied: "She is not required to perform ghusl, and if he does not ejaculate, then he is also not required to perform ghusl."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.84 • Tahdib Al-Ahkam, V.1 p.124 • Al-Ibtisar, V.1 p.111 • Al-Wafi, V.6 p.408 • Wasail Al-Shia, V.2 p.199

◊ HADITH ♦

HADITH.336[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ رَفِعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَتَى الرَّجُلُ الْمَرْأَةَ فِي دُبُرِهَا فَلَمْ يُنْزِلْ فَلَا غُسْلٌ عَلَيْهِمَا فَإِنْ أَنْزَلَ فَعَلَيْهِ الْغُسْلُ وَلَا غُسْلٌ عَلَيْهَا».

Ahmad ibn Muhammad, from al-Barqi, mentioned (a narration) to Abu Abdullah ^{a.s}, who then commented:

"If a man approaches a woman through her rear and does not ejaculate, then ghusl is not required for either of them. However, if he ejaculates, ghusl is obligatory on him but not on her."

[REFERENCES] Al-Kafi, V.3 p.47 • Tahdib Al-Ahkam, V.1 p.125 • Al-Ibtisar, V.1 p.112 • Nuzhat Al-Nazir, V.1 p.13 • Awali Al-La'ali, V.3 p.27 • Awali Al-La'ali, V.4 p.40 • Al-Wafi, V.6 p.411 • Wasail Al-Shia, V.2 p.200



HADITH.337

[SOURCE] Implicit (or Unnamed)

عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: سَأَلَتِ الرَّضَا عَلَيْهِ السَّلَامُ: عَنِ الْرَّجُلِ يُجَامِعُ الْمَرْأَةَ فِيمَا دُونَ الْفَرْجِ وَتَنْزَلُ الْمَرْأَةُ، هَلْ عَلَيْهَا غُشْلٌ؟ قَالَ: نَعَمْ.

قال الشيخ أبيه الله تعالى : (إِنَّمَا أَحِبُّ الْأَنْسَانَ بِأَنَّهُ يَقْرُبُ الْمَسَاجِدَ لَا يَعْبُرُ سَبِيلَهُ، وَلَا يَجْلِسُ فِي شَيْءٍ مِّنْهَا إِلَّا لِضَرُورَةٍ).
فيidel عليه.

From him, from Muhammad ibn Isma'il, who said:

I asked al-Ridha ^{a.s} about a man engaging in intimacy with a woman without penetration, and the woman ejaculates. Does she need to perform ghusl?

Imam ^{a.s} replied: Yes.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a person becomes junub by either of these two causes, they should not approach mosques except as a passerby, and they should not sit in any part of them unless out of necessity."

This is supported by evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.124

HADITH.338[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَبِي الْأَقْاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَمَّيْرٍ عَنْ جَمِيلٍ قَالَ: سَأَلَتِ أُبَا عَبْدِ اللَّهِ عَنِيهِ أَسْلَامٌ عَنِ الْجُنُبِ يَجْلِسُ فِي الْمَسَاجِدِ قَالَ لَا وَلَكِنْ يَمْرُ فِيهَا كُلُّهَا إِلَّا الْمَسْجِدُ الْحَرَامُ وَمَسْجِدُ الرَّسُولِ صَلَّى اللَّهُ عَنْهُ وَآلِهِ وَسَلَّمَ .

From what the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Jamil, who said:

I asked Abu Abdullah ^{a.s} about a junub (a person in a state of ritual impurity) sitting in mosques.

Imam ^{a.s} said: "No, but they may pass through all of them except for the Sacred Mosque and the Mosque of the Prophet ^{saws}."

[REFERENCES] Al-Kafi, V.3 p.50 • Tahdib Al-Ahkam, V.1 p.125 • Awali Al-La'ali, V.3 p.28 • Al-Wafi, V.6 p.418
• Wasail Al-Shia, V.2 p.205 • Tafsir Al-Burhan, V.2 p.82

HADITH

HADITH.339[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنِ الْجُنُبِ وَالْحَائِضِ
يَتَنَوَّلُانِ مِنَ الْمَسَاجِدِ الْمَتَاعَ يَكُونُ فِيهِ قَالَ «تَعْمَ وَلَكِنْ لَا يَضْعَانِ فِي الْمَسَاجِدِ شَيْئًا».

ثم قال أيده الله تعالى : (ولا يمس اسما من اسماء الله تعالى مكتوبا في لوح أو قرطاس أو فص أو غير ذلك)
يدل على ذلك.

Al-Husayn ibn Sa'id, from Fadalah, from Abdullah ibn Sinan, who said:

I asked Abu Abdullah ^{a.s} about a junub (a person in a state of ritual impurity) and a menstruating woman taking something from the mosque that is there.

Imam ^{a.s} said: "Yes, but they should not place anything in the mosque."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "A person in a state of ritual impurity must not touch any written name of Allah ^{SWT} - whether it is written on a tablet, paper, a gemstone, or any other material."

[REFERENCES] Al-Kafi, V.3 p.51 • Tahdib Al-Ahkam, V.1 p.125 • Awali Al-La'ali, V.3 p.28 • Al-Wafi, V.6 p.418

- Wasail Al-Shia, V.2 p.213 • Tafsir Al-Burhan, V.2 p.83

HADITH

HADITH.340[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّنُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَأَحْمَدَ بْنِ إِدْرِيسِ عَنْ
مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ عَفْرِو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدَّقِ بْنِ
صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ: لَا يَمْسُسُ الْجُنُبُ ذِرْهَمًا وَلَا دِينَارًا عَلَيْهِ إِسْمُ اللَّهِ
تَعَالَى».

وَلَا يَنَافِي هَذَا.

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya and Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id al-Mada'in, from Musaddiq ibn Sadaqa, from Ammar ibn Musa

Abu Abdillah ^{a.s} said: "A person in the state of major ritual impurity (junub) should not touch a dirham or a dinar that bears the name of Allah ^{SWT}, the Exalted."

[AL TUSI]

This narration does not contradict anything else.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.126 • Al-Ibtisar, V.1 p.113 • Al-Wafi, V.6 p.424 • Wasail Al-Shia, V.2 p.214 • Bihar Al-Anwar, V.78 p.64



◊ HADITH ♦

HADITH.341[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مَا رَوَاهُ مُحَمَّدٌ بْنُ عَلَيْهِ بْنُ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ وَعَلَيْهِ بْنُ أَلْشَنِيِّ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ
بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهَ عَنِ الْجُنْبِ وَالظَّامِثِ يَمْسَانُ بِأَيْدِيهِمَا الدَّرَاهِمَ أَلِيَضَ قَالَ لَا
بِأَسْ». .

لأنه لا يمتنع أن يكون إنما أجاز ذلك له إذا لم يكن عليها اسم الله تعالى وإن كانت دراهم بيضا والovel نهي إذا كان عليها شيء من ذلك.

ثم قال أيداه الله تعالى : (ولا يمس القرآن).

فيidel على ذلك قوله تعالى : (لا يمسه الا المطهرون) فمحظر مس الكتاب مع ارتفاع الطهارة ، فان قال قائل : هذا يلزمكم عليه ألا تجوزوا من ليس على الطهارة الصغرى أن يمس القرآن ، قيل له : كذلك نقول وإنما نجيز له أن يمس حواشى المصحف فاما نفس المكتوب فلا نجوز ، ويدل على ذلك.

Narrated by Muhammad ibn Ali ibn Mahbub, from Muhammad ibn al-Husayn and Ali ibn al-Sindi, from Safwan ibn Yahya, from Ishaq ibn Ammar, from Abu Ibrahim ^(a.s). He said:

I asked Imam ^(a.s) about a person in the state of major ritual impurity (junub) and a menstruating woman (tamith), if they touch with their hands white dirhams.
He said: "There is no harm."

[AL TUSI]

This is because it is not impossible that he allowed it only if they do not bear the name of Allah ^(SWT), the Exalted, even if they are white dirhams. The earlier prohibition applies when there is something on them bearing the name of Allah ^(SWT).

Then he, Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "And one should not touch the Quran."

This is indicated by the saying of Allah ^(SWT), the Exalted: "None touch it except the purified" (Surah Al-Waqi'ah 56:79). Thus, touching the Quran is prohibited without purification. If someone were to say, "This implies that you should also prohibit someone without minor purification from touching the Quran," it would be replied: "That is exactly what we say. We only permit such a person to touch the margins of the Quran but not the written text itself." This is further evidenced.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.126 • Al-Ibtisar, V.1 p.113 • Al-Wafi, V.6 p.425 • Wasail Al-Shia, V.2 p.214

◊ HADITH ♦

HADITH.342[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الْسَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْصَّفَارِ وَإِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَوْبَزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ عِنْهُ فَقَالَ «يَا بُنَيَّ اقْرَأْ الْمُصَحَّفَ» فَقَالَ إِنِّي لَسْتُ عَلَى وُضُوءٍ فَقَالَ لَا تَمْسَ أَكْتَابَ وَمَسْ أَلْوَاقَ وَاقْرَأْهُ». .



Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Muhammad ibn al-Hasan al-Saffar and Isma'il ibn Abdallah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Hammad, from Hariz, from someone who narrated to him, from Abu Abdullah ^(a.s).

(Narrator said) Isma'il, the son of Abu Abdallah ^(a.s), was with him.

Abu Abdallah ^(a.s) said to him (Isma'il): "O my son, read the Quran."

He (Isma'il) replied: "I am not in a state of ablution."

Abu Abdallah ^(a.s) said: "Do not touch the writing; touch the pages and read it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.126 • Al-Ibtisar, V.1 p.113 • Al-Wafi, V.9 p.1732 • Wasail Al-Shia, V.1 p.383

♦ HADITH ♦

HADITH.343

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادَ بْنِ عَيْسَى عَنِ الْحُسَينِ بْنِ الْمُحْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّنْ قَرَأَ فِي الْمُصَحَّفِ وَهُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ «لَا بَأْسٌ وَلَا يَمْسُسُ الْكِتَابَ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Hammad ibn Isa, from al-Husayn ibn al-Mukhtar, from Abu Basir, who said:

I asked Abu Abdallah ^(a.s) about someone who reads from the Quran while not in a state of ablution.

Imam ^(a.s) said: "There is no harm, but he should not touch the writing."

[REFERENCES] Al-Kafi, V.3 p.50 • Tahdib Al-Ahkam, V.1 p.127 • Al-Ibtisar, V.1 p.113 • Al-Wafi, V.9 p.1732 • Wasail Al-Shia, V.1 p.383

♦ HADITH ♦

HADITH.344

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَلَيْهِ بْنُ الْحَسَنِ بْنُ قَصَّالٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ وَجَعْفَرِ بْنِ مُحَمَّدٍ بْنِ أَبِي الصَّبَّاجِ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ الْسَّلَامُ قَالَ: «الْمُصَحَّفُ لَا تَمْسَسُهُ عَلَى غَيْرِ طُهْرٍ وَلَا جُنْبًا وَلَا تَمْسُسُ حَيْظَهُ وَلَا تَعْلُقَهُ - إِنَّ اللَّهَ تَعَالَى يَقُولُ «لَا يَمْسُسُ إِلَّا الْمَطْهُرُونَ» .»

Narrated by Ali ibn al-Hasan ibn Faddal, from Ja'far ibn Muhammad ibn Hakim and Ja'far ibn Muhammad ibn Abi al-Sabbah, both from Ibrahim ibn Abdul Hamid, from Abu al-Hasan ^(a.s). He said:

Imam ^(a.s) said: "The Quran should not be touched without purification, nor by someone in a state of major ritual impurity (junub). Do not touch its binding thread, nor hang it up, for Allah ^(SWT), the Exalted, says: 'None touch it except the purified' (Surah Al-Waqi'ah 56:79)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.127 • Al-Wafi, V.9 p.1732 • Tafsir Al-Safi, V.5 p.129 • Wasail Al-Shia, V.1 p.384 • Tafsir Al-Burhan, V.5 p.272 • Bihar Al-Anwar, V.77 p.256



HADITH

HADITH.345[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَسَأَلَ عَلَيْهِ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ : عَنِ الْرَّجُلِ أَيْحُلُّ لَهُ أَنْ يَكْتُبَ الْقُرْآنَ فِي الْأَلْوَاحِ وَالصَّحِيفَةِ وَهُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ «لَا» .

ثم قال أيده الله تعالى : (ولا يأس أن يقرأ من سور القرآن ما شاء ما بينه وبين سبع آيات).
يدل عليه.

Ali ibn Ja'far asked his brother Imam Musa ibn Ja'far ^{a.s} regarding a man, if it is permissible for him to write the Quran on tablets or sheets while not in a state of ablution?

Imam ^{a.s} said: "No."

[AL TUSI]

Then he, Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "There is no harm if he reads from the chapters of the Quran whatever he wishes, as long as it is less than seven verses."

This indicates the ruling.

[REFERENCES] Masail Ali ibn Jafar, V.1 p.168 • Tahdib Al-Ahkam, V.1 p.127 • Awali Al-La'ali, V.2 p.167 • Wasail Al-Shia, V.1 p.384 • Bihar Al-Anwar, V.77 p.309

HADITH

HADITH.346[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَخْمَدَ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي فَضَالٍ عَنْ أَبِي بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجُنُبِ يَأْكُلُ وَيَشَرِّبُ وَيَقْرَأُ الْقُرْآنَ قَالَ «تَعَمَ يَأْكُلُ وَيَشَرِّبُ وَيَقْرَأُ الْقُرْآنَ وَيَذْكُرُ اللَّهَ عَزَّ وَجَلَّ مَا شَاءَ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from Ibn Faddal, from Ibn Bukayr, who said:

I asked Abu Abdillah ^{a.s} about a person in the state of major ritual impurity (junub) eating, drinking, and reciting the Quran.

Imam ^{a.s} said: "Yes, he may eat, drink, recite the Quran, and remember Allah ^{SWT}, the Almighty and Glorious, as much as he wishes."

[REFERENCES] Qurb Al-Isnad, V.1 p.172 • Al-Kafi, V.3 p.50 • Tahdib Al-Ahkam, V.1 p.128 • Al-Ibtisar, V.1 p.114 • Al-Wafi, V.6 p.417 • Wasail Al-Shia, V.2 p.215 • Bihar Al-Anwar, V.78 p.69

HADITH

HADITH.347[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَبْيَوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْفَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَأْسُ أَنْ تَثْلُوَ الْحَائِضُ وَالْجُنُبُ الْقُرْآنَ» .



Narrated by the Shaykh (Al-Mufid), may Allah (SWT) support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Sa'id, from Fadalah ibn Ayyub, from Aban ibn Uthman, from al-Fudayl ibn Yasar, from Abu Ja'far (a.s), who said:

Imam (a.s) said: "There is no harm for a menstruating woman (ha'id) or a person in a state of major ritual impurity (junub) to recite the Quran."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.128 • Al-Ibtisar, V.1 p.114 • Al-Wafi, V.6 p.423 • Wasail Al-Shia, V.2 p.217

◊ HADITH ♦

HADITH.348

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ إِنْ أَبِي عَمِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلَيٍّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
قَالَ: سَأَلَهُ أَتَقْرَأُ الْقُفْسَاءِ وَالْحَائِضَ وَالرَّجُلَ الْمُتَقَوْطَ الْقُرْآنَ فَقَالَ «يَقْرَأُونَ مَا شَاءُوا».

Narrated with this chain of narration, from Ahmad ibn Muhammad, from Ibn Abi Umair, from Ubaydullah ibn Ali al-Halabi, from Abu Abdallah (a.s), who said:

I asked Imam (a.s): "Can a woman in postnatal bleeding (nufasa'), a menstruating woman (ha'id), a person in a state of major ritual impurity (junub), and a man relieving himself recite the Quran?"

Imam (a.s) said: "They may recite whatever they wish."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.128 • Al-Ibtisar, V.1 p.114 • Al-Wafi, V.6 p.423 • Wasail Al-Shia, V.1 p.313 • Wasail Al-Shia, V.2 p.217

◊ HADITH ♦

HADITH.349

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَابِ عَنْ الْتَّضْرِبِ بْنِ سُوَيْدٍ عَنْ شَعِيبٍ عَنْ
عَبْدِ الْغَفَارِ الْجَازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْحَائِضُ تَقْرَأُ مَا شَاءَتْ مِنَ الْقُرْآنِ».

Fma تتضمن هذه الاخبار من اباحة قراءة القرآن ما شاء للجنب والحاديض فمعناه ما شاء من أي سورة شاء سبع آيات على ما يبينه ، يدل على هذا التأويل.

Narrated with this chain of narration, from Sa'd ibn Abdullah, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from al-Nadr ibn Suwayd, from Shu'ayb, from Abdul Ghaffar al-Jazi, from Abu Abdallah (a.s), who said:

Imam (a.s) said: "A menstruating woman (ha'id) may recite whatever she wishes from the Quran."

[AL TUSI]

As for what is indicated in these narrations regarding the permissibility of reciting the Quran for someone in a state of major ritual impurity (junub) and a menstruating woman, it means they may recite from any Surah they wish, up to seven verses, as we have explained. This interpretation is supported by evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.128 • Al-Ibtisar, V.1 p.114 • Al-Wafi, V.6 p.487 • Wasail Al-Shia, V.2 p.217



◊ HADITH ♦

HADITH.350[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَمَادٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ سَعِيدٍ عَنْ عَنْمَانَ عَنْ سَمَاعَةَ قَالَ سَأَلَتْهُ عَنْ الْجُنُبِ هَلْ يَقْرَأُ الْقُرْآنَ قَالَ «مَا بَيْنَهُ وَبَيْنَ سَبْعَ آيَاتٍ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Uthman, from Sama'ah, who said: I asked Imam ^{a.s} about a person in a state of major ritual impurity (junub), Can he recite the Quran?

Imam ^{a.s} said: "Up to seven verses."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.128 • Al-Ibtisar, V.1 p.114 • Al-Wafi, V.6 p.424 • Wasail Al-Shia, V.2 p.218

◊ HADITH ♦

HADITH.351

[SOURCE] Implicit (or Unnamed)

وَ فِي رِوَايَةِ زُرْعَةِ عَنْ سَمَاعَةَ : «سَبْعِينَ آيَةً» .

فاما ما ذكره من قوله : (الا أربع سور منه فانه لا يقرأها حتى يتطهر وهي سورة سجدة لقمان ، وحم السجدة ، والنجم إذا هوى ، واقرأ باسم ربك) فالوجه فيه ما ذكره من قوله (لان في هذه السور سجودا واجبا ، ولا يجوز السجود الا لظاهر من النجاسات بلا خلاف) وبدل عليه ايضا.

In the narration of Zur'ah from Sama'ah: (Imam ^{a.s} allowed) "Seventy verses."

[AL TUSI]

As for what has been mentioned in his statement: "Except for four Surahs from it (the Quran), which he should not recite until he purifies himself - these are Surah Sajdah of Luqman, Ha Mim Sajdah, Al-Najm (When the star falls), and Iqra' (Read) - the reasoning behind this is what has been stated: because these Surahs contain obligatory prostrations, and performing prostration is not permissible except for someone purified from impurities, without any disagreement." This interpretation is also supported by evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.128 • Wasail Al-Shia, V.2 p.218

◊ HADITH ♦

HADITH.352

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ جَمَاعَةُ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ وَأَخْمَدَ بْنِ عَبْدُوْنَ عَنْ عَلَيِّ بْنِ الْرَّبِيْرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي تَحْرَانَ عَنْ حَمَادَ بْنِ عَبِيسَى عَنْ حَرِيزٍ عَنْ زِرْازَةَ وَمُحَمَّدَ بْنِ مُسْلِمٍ عَنْ أَبِي جَفَرٍ عَلَيْهِ السَّلَامُ قَالَ الْخَائِضُ وَالْجُنُبُ يَقْرَأُنَّ شَيْئًا؟ قَالَ: نَعَمْ مَا شَاءَ إِلَّا السُّجْدَةَ، وَيَذْكُرُنَّ اللَّهَ تَعَالَى عَلَى كُلِّ حَالٍ.

وَلَا يَنْافِي ذَلِكَ.



Narrated by a group of narrators from Abu Muhammad Harun ibn Musa, from Ahmad ibn Muhammad ibn Sa'id, from Ali ibn al-Hasan, and Ahmad ibn Abdun, from Ali ibn Muhammad ibn al-Zubayr, from Ali ibn al-Hasan, from Abdul Rahman ibn Abi Najran, from Hammad ibn Isa, from Hariz, from Zurara and Muhammad ibn Muslim, from Abu Ja'far ^{a.s}, who said:

(Narrator asked) "Can a menstruating woman (ha'id) and a person in a state of major ritual impurity (junub) recite anything (from the Quran)?"

Imam ^{a.s} said: "Yes, whatever they wish, except for the verses of prostration, and they may remember Allah ^{SWT}, the Exalted, in all states."

[AL TUSI]

This does not contradict other rulings.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.129

◊ HADITH ◊

HADITH.353

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا زَوَّاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ عَلَيِّ بْنِ رَئَابٍ عَنْ أُبِي عَبِيدَةَ الْحَذَّاءِ قَالَ: سَأَلَتْ أُبْيَا جَعْفَرَ عَلَيْهِ السَّلَامُ عَنِ الْطَّاِمِثِ تَسْمَعُ السَّجْدَةَ قَالَ «إِنْ كَانَتْ مِنَ الْعَزَائِمِ فَلْتَسْجُدْ إِذَا سَمِعَتْهَا». لان هذه الرواية محمولة على الاستحباب.

Narrated by Ali ibn al-Hasan, from Amr ibn Uthman, from al-Hasan ibn Mahbub, from Ali ibn Ri'ab, from Abu Ubaydah al-Hadhdha', who said:

I asked Abu Ja'far ^{a.s} about a menstruating woman (tamith) who hears a verse of prostration.

Imam ^{a.s} said: "If it is one of the obligatory prostrations (aza'im), then she should prostrate when she hears it."

[AL TUSI]

This narration is understood to recommend the act as a matter of preference (istihbab).

[REFERENCES] Al-Kafi, V.3 p.106 • Tahdib Al-Ahkam, V.1 p.129 • Al-Ibtisar, V.1 p.115 • Awali Al-La'ali, V.3 p.34 • Al-Wafi, V.6 p.487 • Wasail Al-Shia, V.2 p.340

◊ HADITH ◊

HADITH.354

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أُبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ وَيَشْرَبَ غُسلٌ يَدُهُ وَتَمْضِصٌ وَغُسلٌ وَجْهُهُ وَأَكْلٌ وَشَرِبٌ».

Narrated by Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurara, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "A person in a state of major ritual impurity (junub), if he wishes to eat or drink, should wash his hands, rinse his mouth, wash his face, and then eat and drink."

[REFERENCES] Al-Kafi, V.3 p.50 • Tahdib Al-Ahkam, V.1 p.129 • Al-Wafi, V.6 p.417 • Wasail Al-Shia, V.2 p.219



◊ HADITH ♦

HADITH.355[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الحسين بن سعيد عن عبد الله بن بخر عن حريز قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَنْ الْجُنْبِ يَدْهُنُ ثُمَّ يَغْتَسِلُ قَالَ لَا .

Narrated by al-Husayn ibn Sa'id, from Abdallah ibn Bahr, from Hariz, who said:

I said to Abu Abdillah ^{a.s}: "Can a person in a state of major ritual impurity (junub) apply oil to his body and then perform ghusl (ritual bath)?"

Imam ^{a.s} said: "No."

[REFERENCES] Al-Kafi, V.3 p.51 • Tahdib Al-Ahkam, V.1 p.129 • Tahdib Al-Ahkam, V.1 p.372 • Al-Ibtisar, V.1 p.117 • Al-Wafi, V.6 p.419 • Al-Wafi, V.6 p.511 • Wasail Al-Shia, V.2 p.220

◊ HADITH ♦

HADITH.356[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: قُلْتُ لِرَجُلًا عَلَيْهِ أَسْلَامًا الرَّجُلُ يُجْنِبُ فَيُصِيبُ جَسَدَهُ وَرَأْسَهُ الْخُلُوقَ وَالْطَّيْبَ وَالشَّيْءَ الْلَّذِقَ مثْلَ عَلَكِ الْأَرْوُمَ وَالْأَطْزارَ وَمَا أَشْهَدَهُ فَيَغْتَسِلُ فَإِذَا فَرَغَ وَجَدَ شَيْئًا فِي جَسَدِهِ قَدْ بَقَى مِنْ أَثْرِ الْخُلُوقَ وَالْطَّيْبَ وَغَيْرِهِ فَقَالَ «لَا بَأْسَ» .

Narrated by Ahmad ibn Muhammad, from Ibrahim ibn Abi Mahmoud, who said:

I said to al-Ridha ^{a.s}: "If a person becomes junub (in a state of major ritual impurity) and substances such as saffron paste (khiluq), perfume, or sticky substances like Roman gum or similar items touch his body or head, and he performs ghusl (ritual bath), but after completing it, he finds some traces of these substances remaining on his body - what should he do?"

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Al-Kafi, V.3 p.51 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.510 • Wasail Al-Shia, V.2 p.239

◊ HADITH ♦

HADITH.357[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الْوَوْقِلِيِّ عَنْ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِأَنْ يَخْتَضِبَ الرَّجُلُ وَيُجْنِبَ وَهُوَ مُخْتَضِبٌ وَلَا بَأْسَ بِأَنْ يَتَنَوَّرَ الْجُنْبُ وَيَحْتَجِمَ وَيَدْبَحَ وَلَا يَدْوُقَ شَيْئًا حَتَّى يَغْسِلَ يَدَيْهِ وَيَتَمَمِّضَ فَإِنَّهُ يُحَافَّ مِنْهُ الْوَوْصَحُ» .

قال الشيخ أبى الله تعالى : وإذا عزم الجنب على التهطير بالغسل فليستبرء بالبول ليخرج ما بقي من المني في مجاريه فان لم يتيسر له ذلك فليجتهد بالاستبراء يمسح تحت الانثيين إلى اصل القصيب وعصره إلى رأس الحشفة يخرج ما لعله باق فيه من نجاسته ثم ليغسل رأس احليله ومخرج المني منه ، وان كان إصاب فخذذه أو شيئاً من جسده مني غسله ، ثم ليتممضض ويستنشق ثلاثة سنة وفضيلة ، ثم يأخذ كفا من الماء بيديه فيفقيبه على ام رأسه وبفسله به ويميز الشعر منه حتى يصل الماء إلى اصوله وان اخذ بكفيه الماء فاقاضه على رأسه كان اسيغ ، فان اتى ذلك على غسل رأسه ولحيته وعنقه إلى اصل كتفيه والا غسل بك آخر ويدخل اصبعيه السبابتين في اذنيه فيغسل باطنها بالماء ويلحق ذلك بغسل ظاهرهما ، ثم يغسل جانبه الایمن من اصل عنقه إلى تحت قدمه اليمني بمقدار ثلاث اكف من الماء إلى ما زاد على ذلك ،

ثم يغسل جانبه الایسر كذلك ويمسح بيديه جميعاً سائر جسده ليصل إلى جميعه الماء.



Narrated by Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "There is no harm if a man applies henna, becomes junub (in a state of major ritual impurity) while having henna on, or uses depilatory powder while junub. It is also permissible for a junub to cup blood, slaughter an animal, or perform other acts, but he should not taste anything until he washes his hands and rinses his mouth, as it is feared that it may cause vitiligo (al-wodah)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: If a person in a state of major ritual impurity (junub) intends to purify himself through ghusl, he should first ensure he voids any remaining seminal fluid by urinating, to expel what might remain in the urethra.

If urination is not possible, he should strive for istibra' by massaging from beneath the testicles to the base of the penis and then squeezing the shaft toward the tip to remove any remaining impurity. He should then wash the tip of the penis and the exit point of the semen.

If semen has soiled his thighs or any other part of his body, he should wash it off. Then he should rinse his mouth and sniff water into his nostrils three times, as this is a recommended Sunnah act.

After this, he should take a handful of water with his right hand and pour it over the crown of his head, ensuring that it reaches the roots of his hair. If he takes water with both hands and pours it over his head, it is even more thorough. If one handful is not enough to wash his head, beard, and neck up to the base of his shoulders, he should take another handful and do so.

He should then insert his index fingers into his ears, wash the inside of them, and follow this with washing their outer parts.

Next, he should wash the right side of his body, from the base of the neck to under his right foot, using about three handfuls of water or more. Similarly, he should wash the left side in the same way, while using his hands to wipe all parts of his body to ensure water reaches every area.

[REFERENCES] Al-Kafi, V.3 p.51 • Tahdib Al-Ahkam, V.1 p.130 • Al-Ibtisar, V.1 p.116 • Al-Wafi, V.6 p.419

♦ HADITH ♦

HADITH.358

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : « لَا يُحِبِّبُ الْأَذْفَافَ وَ الْأَقْفَافَ لِأَنَّهُمَا سَابِلَاتٌ » .

Narrated by Ahmad ibn Muhammad, from Muhammad ibn al-Husayn, from al-Husayn, from Musa ibn Sa'dan, from Abdullah ibn Sinan, who said:

Abu Abdallah ^{a.s} said: "The nose and mouth do not become junub (affected by the state of major ritual impurity) because they are passageways (sa'ilan)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.131 • Al-Ibtisar, V.1 p.117 • Al-Wafi, V.6 p.512 • Wasail Al-Shia, V.2 p.226



◊ HADITH ♦

HADITH.359

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ سَعِيفِ بْنِ عُمَيْرَةَ عَنْ أَبِي بَكْرِ الْحَاضِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَيْسَ عَلَيْكَ مَضْمَضَةٌ وَلَا إِسْتِنشاقٌ لِإِنَّهُمَا مِنَ الْجَوْفِ.

Narrated by Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Saif ibn Umayrah, from Abu Bakr al-Hadrami, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "You are not required to rinse your mouth (madmadah) or sniff water into your nose (istinshaq), as they are considered part of the inner body (al-jawf)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.131

◊ HADITH ♦

HADITH.360[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: فَلَمْ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْجُنُبُ يَتَمَضَّصُ قَالَ لَا إِنَّمَا يُجْنِبُ الظَّاهِرُ.

Narrated by him, from Abu Yahya al-Wasiti, from some of his companions, who said:

I said to Abu Abdillah ^{a.s}: "Should a junub (a person in a state of major ritual impurity) rinse his mouth (tamadmud)?"

Imam ^{a.s} said: "No, only the outer parts of the body are affected by janabah (ritual impurity)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.131 • Al-Ibtisar, V.1 p.118 • Al-Wafi, V.6 p.512 • Wasail Al-Shia, V.2 p.226

◊ HADITH ♦

HADITH.361[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ رَاشِدٍ قَالَ الْفَقِيهُ الْعَسْكَرِيُّ عَلَيْهِ السَّلَامُ: «لَيْسَ فِي الْغُسْلِ وَلَا فِي الْوُضُوءِ مَضْمَضَةٌ وَلَا إِسْتِنشاقٌ».

قال محمد بن الحسن: الوجه في هذه الاخبار ان المضمضة والاستنشاق ليسا من فرائض الوضوء وإنما هما من المسنونات ، والذي يدل على انهما مسنونان في غسل الجنابة.

Narrated by Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Isa, from al-Hasan ibn Rashid, who said: The jurist Imam al-Askari ^{a.s} said: "There is no (obligatory) rinsing of the mouth (madmadah) or sniffing water into the nose (istinshaq) in ghusl or wudu."

[AL TUSI]

Muhammad ibn al-Hasan said: The meaning of these narrations is that rinsing the mouth and sniffing water into the nose are not obligatory acts (fara'id) of wudu; rather, they are recommended (masnunat). What further indicates that they are recommended is their mention in the context of ghusl for janabah (major ritual impurity).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.131 • Al-Ibtisar, V.1 p.118 • Al-Wafi, V.6 p.512 • Wasail Al-Shia, V.1 p.431



◊ HADITH ♦

HADITH.362[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ شَعِيبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ غُسلِ الْجَنَابَةِ فَقَالَ «تَصْبُّ عَلَى يَدِيكَ الْمَاءَ فَتَغْسِلُ كَفَّيْكَ ثُمَّ تُدْخِلُ يَدَكَ فَتَغْسِلُ فَرْجَكَ ثُمَّ تَمَضْمضُ وَ تَسْتَشِقُ وَ تَصْبُّ الْمَاءَ عَلَى رَأْسِكَ ثَلَاثَ مَرَاتٍ وَ تَغْسِلُ وَجْهَكَ وَ تُفِيضُ عَلَى جَسَدِكَ الْمَاءَ».

Narrated by al-Husayn ibn Sa'id, from Hammad, from Shu'ayb, from Abu Basir, who said:

I asked Abu Abdillah ^{a.s} about the ghusl for janabah (major ritual impurity).

Imam ^{a.s} said: "You pour water on your hands and wash your palms. Then you insert your hand and wash your private parts. After that, you rinse your mouth (tamadmud) and sniff water into your nose (istinshaq). Then you pour water over your head three times, wash your face, and pour water over your entire body."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.131 • Al-Ibtisar, V.1 p.118 • Al-Wafi, V.6 p.504 • Wasail Al-Shia, V.2 p.225 • Wasail Al-Shia, V.2 p.231

◊ HADITH ♦

HADITH.363[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَ أَخْبَرَنِي الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ غُسلِ الْجَنَابَةِ فَقَالَ «تَغْسِلُ يَدَكَ الْيُمْنَى مِنْ الْمِرْقَقَيْنِ إِلَى أَصَابِعِكَ وَ تَبُولُ إِنْ قَدَرْتَ عَلَى الْبُولِ ثُمَّ تُدْخِلُ يَدَكَ فِي الْإِنَاءِ ثُمَّ إِغْسِلْ مَا أَصَابَكَ مِنْهُ ثُمَّ أَفْضِلْ عَلَى رَأْسِكَ وَ جَسَدِكَ وَ لَا وُصُوءَ فِيهِ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ahmad ibn Muhammad, who said:

I asked Abu al-Hasan ^{a.s} about the ghusl for janabah (major ritual impurity).

Imam ^{a.s} said: "You wash your right hand from the elbows to the fingers, and if possible, urinate. Then, insert your hand into the vessel, wash whatever has been affected, pour water over your head and body, and there is no need for wudu after it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.131 • Al-Ibtisar, V.1 p.123 • Al-Wafi, V.6 p.504 • Wasail Al-Shia, V.2 p.230 • Wasail Al-Shia, V.2 p.247



HADITH

HADITH.364[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ رُزْغَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَصَابَ الْرَّجُلَ جَنَابَةً فَأَرَادَ الْغُسْلَ فَلَا يُفْرِغُ عَلَى كَفَّيْهِ فَلَا يُفْسِلُهُمَا دُونَ الْمِرْفَقِ ثُمَّ يُدْخِلُ يَدَهُ فِي إِنَائِهِ ثُمَّ يَغْسِلُ فَرْجَهُ ثُمَّ لِيُصْبِطَ عَلَى رَأْسِهِ ثَلَاثَ مَرَاتٍ مِنْ كَفَّيْهِ ثُمَّ يَضْرِبُ بِكَفِّ مِنْ مَاءِ عَلَى صَدْرِهِ وَ كَفَ بَيْنَ كَفَيْهِ ثُمَّ يُفْيِضُ الْمَاءَ عَلَى جَسَدِهِ كُلِّهِ فَمَا إِنْتَصَرْ مِنْ مَائِهِ فِي إِنَائِهِ بَعْدَ مَا صَنَعْتَ مَا وَصَفْتَ فَلَا بَأْسُ» .

Narrated with this chain of narration, from al-Husayn ibn Sa'id, from his brother al-Hasan, from Zur'ah, from Sama'ah, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "If a man becomes junub (in a state of major ritual impurity) and wishes to perform ghusl, he should pour water over his hands and wash them below the elbows. Then he should insert his hand into his vessel, wash his private parts, and pour water over his head three times, using his cupped hands. Then, he should strike one handful of water onto his chest and another between his shoulders. After that, he should pour water over his entire body. If any water splashes back into his vessel after performing what I have described, there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.132 • Al-Wafi, V.6 p.505 • Wasail Al-Shia, V.1 p.212 • Wasail Al-Shia, V.2 p.231

HADITH

HADITH.365[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَعْلَاءَ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَتْهُ عَنْ غُسْلٍ - الْجَنَابَةِ قَالَ «تَبَدِّلْ بِكَفَيْكَ ثُمَّ تَغْسِلْ فَرْجَكَ ثُمَّ تَصْبِطْ عَلَى رَأْسِكَ ثَلَاثَ ثُمَّ تَصْبِطْ عَلَى سَائِرِ جَسَدِكَ مَرَّتَيْنِ فَمَا جَرَى الْمَاءُ عَلَيْهِ فَقَدْ طَهَرَهُ» .

Narrated with this chain of narration, from al-Husayn ibn Sa'id, from Safwan and Fadalah, from al-Ala', from Muhammad, from one of the Imams ^{a.s}, who said:

I asked Imam ^{a.s} about the ghusl for janabah (major ritual impurity).

Imam ^{a.s} said: "You begin by washing your hands, then wash your private parts, then pour water over your head three times, and then pour water over the rest of your body twice. Whatever the water flows over has been purified."

[REFERENCES] Al-Kafi, V.3 p.43 • Tahdib Al-Ahkam, V.1 p.132 • Al-Ibtisar, V.1 p.123 • Al-Wafi, V.6 p.503 • Wasail Al-Shia, V.2 p.229



HADITH.366

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حَمَادٍ عَنْ بَكْرِ بْنِ كَرِبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الرَّجُلِ يَغْتَسِلُ مِنَ الْجَنَابَةِ أَيْغَسِلُ رِجْلَيْهِ بَعْدَ الْغَسْلِ فَقَالَ «إِنَّ كَانَ يَغْتَسِلُ فِي مَكَانٍ يَسِيلُ الْمَاءُ عَلَى رِجْلَيْهِ فَلَا عَلَيْهِ إِنْ كَانَ يَغْسِلُهُمَا وَإِنْ كَانَ يَغْتَسِلُ فِي مَكَانٍ تَسْتَقْعُدُ عَلَى رِجْلَيْهِ الْمَاءُ فَلَا يَغْسِلُهُمَا».

Narrated by Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Hammad, from Bakr ibn Karib, who said:

I asked Abu Abdillah ^{a.s} about a man who performs ghusl for janabah (major ritual impurity). Should he wash his feet after the ghusl?

Imam ^{a.s} said: "If he performs ghusl in a place where the water flows over his feet, then there is no need for him to wash them. But if he performs ghusl in a place where his feet remain immersed in the water, then he should wash them."

[REFERENCES] Al-Kafi, V.3 p.44 • Tahdib Al-Ahkam, V.1 p.132 • Al-Wafi, V.6 p.506 • Wasail Al-Shia, V.2 p.234 • Bihar Al-Anwar, V.78 p.55

HADITH.367

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَحَمَّدُ بْنُ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ هَشَّامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: قُلْتُ لَهُ جُعِلْتُ فَذَاكَ أَغْتَسِلُ فِي الْكَبِيفِ الَّذِي يُبَالُ فِيهِ وَعَلَى نَفْلِ سِنْدِيَّةٍ فَقَالَ «إِنَّ الْمَاءَ الَّذِي يَسِيلُ مِنْ جَسَدِكَ يُصِيبُ أَسْفَلَ قَدَمِكَ فَلَا تَغْسِلُ قَدَمِكَ».

Narrated by Ahmad ibn Muhammad, from Abu Yahya al-Wasiti, from Hisham ibn Salim, from Abu Abdillah ^{a.s}, who said:

I said to Imam ^{a.s}: "May I be your ransom! I perform ghusl in a toilet where urine is discharged, and I stand on a pair of Sindi sandals. Should I wash my feet afterward?" Imam ^{a.s} said: "If the water flowing from your body reaches the soles of your feet, then you do not need to wash your feet."

[REFERENCES] Al-Kafi, V.3 p.44 • Man La Yahduruhu Al Faqih, V.1 p.27 • Tahdib Al-Ahkam, V.1 p.133 • Al-Wafi, V.6 p.506 • Wasail Al-Shia, V.1 p.214 • Wasail Al-Shia, V.2 p.234 • Bihar Al-Anwar, V.78 p.55

HADITH.368

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَفْرَنِيْ مُحَمَّدَ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زَرَارةَ قَالَ: قُلْتُ لَهُ كَيْفَ يَغْتَسِلُ الْجَنْبُ فَقَالَ «إِنْ لَمْ يَكُنْ أَصَابَ كَفَةً مَنِيْ غَمَسَهَا فِي الْمَاءِ ثُمَّ بَدَا بِفَرْجِهِ فَأَنْقاَهُ ثُمَّ صَبَ عَلَى رَأْسِهِ ثَلَاثَ أَكْفَ ثُمَّ صَبَ عَلَى مَنْكِبِهِ الْأَيْمَنَ مَرَّتَيْنَ وَعَلَى مَنْكِبِهِ الْأَيْسَرِ مَرَّتَيْنِ فَمَا جَرَى عَلَيْهِ الْمَاءُ فَقَدْ أَجْزَاهُ».

وهذه الاخبار كلها تدل على وجوب الترتيب في الفسل لانه لما عطف حكم بعض الاعضاء على بعض بثم ولا خلاف انها للترتيب ويزيد ذلك ايضا وجوبا.

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurara, who said:

I said to Imam Abu Ja'far ^{a.s}: "How does a person in a state of janabah (major ritual impurity) perform ghusl?"

Imam ^{a.s} said: "If no semen has touched his hand, he immerses it in water. Then he begins by cleaning his private parts, ensuring they are clean. After that, he pours water over his head three times, then over his right shoulder twice, and over his left shoulder twice. Whatever water flows over the body suffices."

[AL TUSI]

These narrations collectively indicate the obligation of maintaining order (tartib) in ghusl, as the rulings regarding different parts of the body are connected using the term thumma (then), which explicitly signifies sequential order. This further emphasizes its obligatory nature.

[REFERENCES] Al-Kafi, V.3 p.43 • Tahdib Al-Ahkam, V.1 p.133 • Al-Wafi, V.6 p.503 • Wasail Al-Shia, V.2 p.229

HADITH.369[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنَا بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَأَحْمَدَ بْنِ إِدْرِيسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلَيِّ بْنِ إِسْمَاعِيلَ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ اغْتَسَلَ مِنْ جَنَابَةٍ وَلَمْ يَغْسِلْ رَأْسَهُ ثُمَّ بَدَا لَهُ أَنْ يَغْسِلْ رَأْسَهُ لَمْ يَجِدْ بُدَأً مِنْ إِغَادَةِ الْغُسْلِ».

فيبين عليه الاسلام ان من اخر غسل الرأس حتى يغسل باقي اعضائه فانه يجب عليه غسل الرأس وإعادة غسل سائر الاعضاء فلولا أن الترتيب واجب لما أوجب اعادة غسل الاعضاء ، وقد مضى فيما تقدم ما يكفي في وجوب الترتيب في الوضوء والغسل معا واردنا هيهنا ما يؤكد ذلك وفيه كفاية ان شاء الله تعالى .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya and Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ali ibn Isma'il, from Hammad ibn Isa, from Hariz, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Whoever performs ghusl for janabah (major ritual impurity) and does not wash his head, and then decides to wash his head afterward, must necessarily repeat the ghusl."



[AL TUSI]

The Imam ^{a.s} clarified that if one delays washing the head until after washing the rest of the body, he is required to wash the head and then repeat the washing of the other parts of the body. This indicates that the order (tartib) in ghusl is obligatory. Had the order not been mandatory, there would have been no requirement to repeat the washing of the body. Furthermore, as previously mentioned, sufficient evidence has been provided for the obligation of maintaining order in both wudu and ghusl. This narration reinforces that obligation, and it is sufficient by Allah's ^{SWT} will.

[REFERENCES] Al-Kafi, V.3 p.44 • Tahdib Al-Ahkam, V.1 p.133 • Al-Ibtisar, V.1 p.124 • Al-Wafi, V.6 p.517 • Wasail Al-Shia, V.2 p.235 • Wasail Al-Shia, V.2 p.235

♦ HADITH ♦

HADITH.370

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ إِبْرَهِيمَ بْنِ هَشَامٍ بْنِ سَالِمٍ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ وَ مَعَهُ أُمُّ إِسْمَاعِيلَ فَأَصَابَ مِنْ جَارِيَةٍ لَهُ فَأَمَرَهَا فَغَسَّلَتْ جَسَدَهَا وَ تَرَكَتْ رَأْسَهَا وَ قَالَ لَهَا إِذَا أَرَدْتِ أَنْ تَرْجِعِي فَاغْسِلِي رَأْسِكِ «فَفَعَلَتْ ذَلِكَ أُمُّ إِسْمَاعِيلَ بِذَلِكَ فَحَلَقَتْ رَأْسَهَا فَلَمَّا كَانَ مِنْ قَابِلٍ إِنْتَهَى أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ إِلَى ذَلِكَ الْمَكَانِ فَقَالَتْ لَهُ أُمُّ إِسْمَاعِيلُ أَيُّ مَوْضِعٍ هَذَا قَالَ لَهَا «هَذَا الْمَوْضِعُ الَّذِي أَحْبَطَ اللَّهُ فِيهِ حَجَّكَ عَامَ أَوَّلَ» .

فهذا الخبر قد وهم الراوي فيه واشتبه عليه لانه لا يمتنع أن يكون قد سمع أن يقول لها أبو عبد الله عليه السلام اغسلي رأسك فإذا أردت الركوب فاغسلي جسدك فاشتبه على الراوي فروى بالعكس من ذلك ، والذي يدل على ذلك أن هشام بن سالم راوي هذا الحديث قد روى ما قلناه :

As for what was narrated by Al-Husayn bin Sa'id from Ibn Abi Umayr, from Hisham bin Salim, who said:
Abu Abdillah ^{a.s} was traveling between Mecca and Medina, and with him was Umm Isma'il. He had relations with one of his slave girls and instructed her to wash her body, but she left her head unwashed.

Imam ^{a.s} then told her: "If you intend to mount (a ride), then wash your head." So she did that. Umm Isma'il came to know of this and, in reaction, shaved the bondwoman's head.

Later, when they passed by that place again, Umm Isma'il said to Abu Abdillah ^{a.s}: "What place is this?"

Imam ^{a.s} replied: "This is the place where Allah invalidated your Hajj last year."

[AL TUSI]

This narration contains an error from the narrator, as he misunderstood the sequence. It is not unlikely that he heard Abu Abdillah ^{a.s} saying to her: "Wash your head, and when you intend to mount (a ride), wash your body." The narrator mistakenly reversed the order in his report. What confirms this is that Hisham bin Salim, the narrator of this hadith, has also narrated what aligns with the correct version that we mentioned.

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.124 • Al-Wafi, V.6 p.519 • Wasail Al-Shia, V.2 p.236



HADITH.371

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَىُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْأَصْرَرِ عَنْ هَشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَنْهُ أَسْلَامًا فُسْطَاطَهُ وَ هُوَ يَكْلُمُ إِمْرَأَةً فَأَبْطَأَتْ عَلَيْهِ فَقَالَ «أَدْنُهُ هَذِهِ أُمُّ إِسْمَاعِيلَ جَاءَتْ وَ أَنَا أَرْعَمُ أَنْ هَذَا الْمَكَانُ الَّذِي أَحْبَطَ اللَّهُ فِيهِ حَجَّهَا عَامًا أَوْلَى كُنْتُ أَرْدُثُ الْإِحْرَامَ فَقُلْتُ صَعُوا لِي الْمَاءُ فِي الْجَبَاءِ فَذَهَبَتِ الْجَارِيَةُ بِالْمَاءِ فَوَضَعْتُهُ فَاسْتَخْفَفْتُهَا فَأَصْبَتْ مِنْهَا فَقُلْتُ اغْسِلِي رَأْسِكِ وَ افْسِحْيِهِ مَسْحًا شَدِيدًا لَا تَغْلُمْ بِهِ مَوْلَاتِكِ فَإِذَا أَرْدُثْتُ الْإِحْرَامَ فَاغْسِلِي جَسَدَكِ وَ لَا تَغْسِلِي رَأْسَكِ فَتَسْتَرِبَ مَوْلَاتِكِ فَدَخَلَتْ فُسْطَاطَ مَوْلَاتِهَا فَذَهَبَتِ تَتَنَاهُ شَيْئًا فَمَسَّتْ مَوْلَاتِهَا رَأْسَهَا فَإِذَا لَزُوْجَةُ الْمَاءِ فَحَلَقْتُ رَأْسَهَا وَ ضَرَبْتُهَا فَقُلْتُ لَهَا هَذَا الْمَكَانُ الَّذِي أَحْبَطَ اللَّهُ فِيهِ حَجُّكِ».

Narrated by al-Husayn ibn Sa'id, from al-Nadr, from Hisham ibn Salim, from Muhammad ibn Muslim, said: I entered the tent of Abu Abdillah ^(a.s) while he was speaking to a woman. I hesitated to approach Imam ^(a.s), so Imam ^(a.s) said:

"Come closer. This is Umm Isma'il. She has come here, and I claim this is the place where Allah ^(SWT) invalidated her Hajj last year.

I had intended to enter into ihram (a state of ritual consecration for Hajj or Umrah), so I said: 'Prepare water for me in the tent.' The bondwomen took the water and placed it there. I took her lightly and had relations with her.

Then I told her: 'Wash your head and rub (dry) it thoroughly so your mistress (Umm Isma'il) will not notice it. When you intend to enter into ihram, wash your body but do not wash your head so that your mistress will not suspect anything.'

She (bondwomen) entered the tent of her mistress (Umm Isma'il) and, as she reached for something, her mistress touched her head and felt the residue of the water. Her mistress then shaved her head and struck her. Thus, I told her (Umm Isma'il):

'This is the place where Allah ^(SWT) invalidated your Hajj.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.134 • Al-Ibtisar, V.1 p.124 • Al-Wafi, V.6 p.518 • Wasail Al-Shia, V.2 p.237 • Bihar Al-Anwar, V.47 p.266 • Awalim Al-Uloom, V.20 p.901

HADITH.372

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَإِمَامًا الْحَبْرَ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدَ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَادَ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَمْرَ الْيَمَانِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ عَلَيَّاً عَلَيْهِ السَّلَامُ لَمْ يَرِ بِأَسْأَأَ أَنْ يَغْسِلَ الْجَنْبَ رَأْسَهُ ثُغْدَوَةً وَ يَغْسِلَ سَائِرَ جَسِدِهِ عِنْدَ الصَّلَاةِ».

فلا يدل على خلاف ما ذكرناه في وجوب الترتيب، وإنما يدل على أن الم الولاية لا تجب في الغسل إنما تجب في الوضوء وقد مضى الكلام عليها بما فيه كفاية ان شاء الله تعالى. ثم قال أبيه الله تعالى (وان أفاض الماء باناء يستعين به فليصنع كما وصفناه من الابتداء بالرأس ثم مياضن الجسد ثم مياسره). فقد بينا ما في ذلك من وجوب الترتيب. ثم قال أبيه الله تعالى : (وليجتهد ان لا يترك شيئا من ظاهر جسده الا ويمسه الماء).

فيدل على ذلك.



As for the narration reported by Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, and from Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, from Hammad ibn Isa, from Ibrahim ibn Umar al-Yamani: Abu Abdullah ^(a.s) said: "Indeed, (Imam) Ali ^(a.s) saw no harm if a person in a state of janabah (major ritual impurity) washed his head in the morning and washed the rest of his body at the time of prayer."

[AL TUSI]

This narration does not contradict the obligation of maintaining order (tartib), as we mentioned. Rather, it indicates that continuity (muwalat) is not obligatory. According to us, continuity is not required in ghusl, but it is obligatory in wudu. This has already been discussed sufficiently, by Allah's ^(SWT) will.

Then he, Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If one pours water from a vessel to assist in ghusl, he should perform it as we have described: starting with the head, then the right side of the body, and then the left side."

This clarifies the obligation of order (tartib).

He, Shaykh (Al-Mufid), may Allah ^(SWT) support him, further said: "One should strive to ensure that no part of the external body is left without water touching it."

This also indicates the importance of thoroughness in ghusl.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.134

♦ HADITH ♦

HADITH.373

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ الْحُسَينِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَينِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حُجْرَ بْنِ زَائِدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ تَرَكَ شَعْرَةً مِنَ الْجَنَابَةِ مُتَعَمِّدًا فَهُوَ فِي الظَّاهِرَةِ» .

ثم قال أيده الله تعالى: (والغسل بصاع من الماء وقدره تسعة أرطال بالبغدادي وذلك اسباغ، ودون ذلك مجز في الطهارة).
فيدل على ذلك

Narrated by the Shaykh, from Abu Ja'far Muhammad ibn Ali ibn al-Husayn, from Muhammad ibn al-Hasan, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn al-Husayn, from Ja'far ibn Bashir, from Hujr ibn Zaidah, from Abu Abdullah ^(a.s), who said:

Imam ^(a.s) said: "Whoever deliberately leaves even one strand of hair unwashed during ghusl for janabah (major ritual impurity) will be in the Fire."

[AL TUSI]

Then he, Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "The ghusl can be performed using a sa' of water, which is approximately nine Baghdadi pounds (about four litres), and this constitutes thorough washing (isbagh). Using less than this is sufficient for purification (taharah)."

This emphasizes the importance of ensuring that water reaches all parts of the body during ghusl and highlights that a sufficient amount of water for ghusl is not excessively large, while thoroughness is encouraged.

[REFERENCES] Sawab Al Amal wa Aqab Al Amal, V.1 p.228 • Al-Amali (Lil-Saduq), V.1 p.484 • Tahdib Al-Ahkam, V.1 p.135 • Rawdat Al-Wa'izin, V.2 p.306 • Al-Wafi, V.6 p.511 • Wasail Al-Shia, V.2 p.175 • Al-Fusul Al-Muhimmah, V.2 p.25 • Bihar Al-Anwar, V.78 p.48



HADITH.374

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مَا أَحْبَرَنِي بِهِ الْسَّيِّدُ أَيَّهُ اللَّهُ تَعَالَى عَنِ ابْنِ جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ وَ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ عَلَيٍّ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْوَزِيِّ قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ : «الْغُشْلُ بِصَاعٍ مِنْ مَاءٍ وَ الْوُضُوءُ بِمَدٌّ مِنْ مَاءٍ وَ صَاعُ الْتَّبَّيِّ صَالِحٌ لِلَّهِ عَلَيْهِ وَ آلِهِ خَمْسَةُ أَمْدَادٍ وَ الْمَدُّ وَزْنُ مَا تَتَيَّنَ وَ تَمَائِيلُ دِرْهَمٍ وَ الدِّرْهَمُ وَزْنُ سَيَّةٍ دَوَانِيَّةٍ وَ الدَّوَانِيَّةُ وَزْنُ سَيَّةٍ حَبَّاتٍ وَ الْحَبَّةُ وَزْنُ حَبْتَنِي شَعِيرٍ مِنْ أَوْسَاطِ الْحَبَّ لَا مِنْ صَغَارِهِ وَ لَا مِنْ كِبَارِهِ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn al-Hasan and Ahmad ibn Muhammad, from his father Muhammad ibn al-Hasan, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Ali ibn Muhammad, from a man, from Sulayman ibn Hafs al-Marwazi, who said:

Abu al-Hasan ^{a.s} said: "Ghusl is performed with a sa' of water, and wudu is performed with a mudd of water. The sa' of the Prophet ^{saws} equals five amdad (plural of mudd). A mudd weighs 280 dirhams, and a dirham weighs six daniqs. A daniq weighs six grains, and a grain equals the weight of two medium-sized barley grains, not from the smallest nor the largest."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.34 • Ma'ani Al-Akhbar, V.1 p.249 • Tahdib Al-Ahkam, V.1 p.135 • Al-Ibtisar, V.1 p.121 • Al-Wafi, V.6 p.314 • Wasail Al-Shia, V.1 p.481 • Bihar Al-Anwar, V.77 p.350

HADITH.375

[SOURCE] Implicit (or Unnamed)

وَ رَوَى هَذَا الْحَدِيثُ مُحَمَّدُ بْنُ الْحَسَنِ أَصْفَارُ عَنْ مُوسَى بْنِ عُمَرَ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْوَزِيِّ .

This Hadith (H.374) was narrated by Muhammad ibn al-Hasan al-Saffar, from Musa ibn Umar, from Sulayman ibn Hafs al-Marwazi.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.136

◊ HADITH ♦

HADITH.376

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ رُزْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلَتْهُ عَنِ الَّذِي يُجْزِي مِنَ الْمَاءِ لِلْغُسْلِ فَقَالَ «إِغْتَسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِصَاعٍ وَتَوْضَأْ بِمُدْ وَكَانَ الصَّاعُ عَلَى عَهْدِهِ خَمْسَةُ أَرْطَالٍ وَكَانَ الْمُدُّ قَدْرُ رِظْلٍ وَثَلَاثٌ أَوْ أَقِ». .

Narrated with this chain of narration, from Muhammad ibn Ahmad ibn Yahya, from Abu Ja'far, from his father, from Zur'ah, from Sama'ah, who said:

I asked Imam ^(a.s) about the amount of water sufficient for ghusl.

Imam ^(a.s) said: "The Messenger of Allah ^(SWT) performed ghusl with a sa' of water and performed wudu with a mudd. The sa' during his time was five pounds (artal), and the mudd was equivalent to a pound and three ounces (awaq)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.136 • Al-Ibtisar, V.1 p.121 • Mussakin Al-Fu'ad, V.1 p.136 • Al-Wafi, V.6 p.314 • Wasail Al-Shia, V.1 p.482 • Bihar Al-Anwar, V.77 p.351

◊ HADITH ♦

HADITH.377

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ بَصِيرٍ وَمُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُمَا سَمَاعَةٌ يَقُولُ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَعْتَسِلُ بِصَاعٍ مِنْ مَاءٍ وَيَتَوَضَّأْ بِمُدٍّ مِنْ مَاءٍ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from al-Nadr, from Asim ibn Humayd, from Abu Basir and Muhammad ibn Muslim, from Abu Ja'far ^(a.s), that they both heard him say:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT) (peace be upon him and his family) used to perform ghusl with a sa' of water and perform wudu with a mudd of water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.136 • Wasail Al-Shia, V.1 p.481

◊ HADITH ♦

HADITH.378

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ إِنْ سِنَانَ عَنْ أَبِيهِ بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامَ عَنِ الْأَوْضُوءِ فَقَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَتَوَضَّأْ بِمُدٍّ مِنْ مَاءٍ وَيَعْتَسِلُ بِصَاعٍ».

Narrated with this chain of narration, from al-Husayn ibn Sa'id, from Ibn Sinan, from Ibn Muskan, from Abu Basir, who said:

I asked Abu Abdullah ^(a.s) about wudu.

Imam ^(a.s) said: "The Messenger of Allah ^(SWT) (peace be upon him and his family) used to perform wudu with a mudd of water and perform ghusl with a sa'."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.120 • Al-Wafi, V.6 p.313 • Wasail Al-Shia, V.1 p.482



◊ HADITH ◊

HADITH.379

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَ بِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ رَّزَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يَتَوَضَّأُ بِمَدْ وَ يَغْتَسِلُ بِصَاعٍ وَ الْمُدْ رَظْلٌ وَ نَصْفُ وَ الصَّاعُ سِتَّةُ أَرْطَالٍ». يعني ارطال المدينة فيكون تسعه ارطال بالعربي حسب ما ذكره في الكتاب.

Narrated with this chain of narration, from al-Husayn ibn Sa'id, from Hammad, from Hariz, from Zurara, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: "The Messenger of Allah ^(SWT) (peace be upon him and his family) used to perform wudu with a mudd of water and perform ghusl with a sa'. A mudd is one and a half pounds (ritl), and a sa' is six pounds."

[AL TUSI]

This refers to the pounds of Medina, which corresponds to nine Iraqi pounds, as mentioned in the text.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.136 • Al-Ibtisar, V.1 p.121 • Wasail Al-Shia, V.1 p.481

◊ HADITH ◊

HADITH.380

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ جَمِيلٍ عَنْ دَرَاجٍ عَنْ رَّزَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْجَنْبُ مَا جَرَى عَلَيْهِ الْمَاءُ مِنْ جَسَدِهِ قَلِيلٌ وَ كَثِيرٌ فَقُدْ أَجَرَّاهُ». .

Narrated by Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Jamil ibn Darraj, from Zurara, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: "For a person in a state of janabah (major ritual impurity), if water flows over their body, whether in a small or large amount, it suffices."

[REFERENCES] Al-Kafi, V.3 p.21 • Tahdib Al-Ahkam, V.1 p.137 • Al-Ibtisar, V.1 p.123 • Al-Wafi, V.6 p.522 • Wasail Al-Shia, V.2 p.240

◊ HADITH ◊

HADITH.381

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَبْيَوبَ عَنْ حَمِيلٍ عَنْ رَّزَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : فِي الْأَوْضَوءِ قَالَ «إِذَا مَسَّ جَلْدَكَ الْمَاءُ فَحَسِبْكَ». .

Narrated by al-Husayn ibn Sa'id, from Fadalah ibn Ayyub, from Jamil, from Zurara:

Abu Ja'far ^(a.s) said regarding wudu: "If water touches your skin, it is sufficient for you."

[REFERENCES] Al-Kafi, V.3 p.22 • Tahdib Al-Ahkam, V.1 p.137 • Al-Ibtisar, V.1 p.123 • Al-Wafi, V.6 p.310 • Wasail Al-Shia, V.1 p.485



◊ HADITH ♦

HADITH.382

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا أَسْلَامٌ
قَالَ: سَأَلَهُ عَنْ وَقْتِ غَسْلِ الْجَنَابَةِ كَمْ يُجْزِي مِنَ الْمَاءِ قَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَغْشِلُ بِخَمْسَةِ
أَمْدَادٍ بَيْنَهُ وَبَيْنَ صَاحِبَتِهِ وَيَغْتَسِلُونَ جَمِيعاً مِنْ إِثَاءٍ وَاحِدٍ».

Narrated by Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan, from al-Ala', from Muhammad ibn Muslim, from one of the Imams ^(a.s), who said:

I asked Imam ^(a.s) about the amount of water sufficient for ghusl of janabah (major ritual impurity).

Imam ^(a.s) said: "The Messenger of Allah ^(SWT) (peace be upon him and his family) used to perform ghusl with five amdad of water, shared between him and his wife, and they would both perform ghusl from a single container."

[REFERENCES] Al-Kafi, V.3 p.22 • Tahdib Al-Ahkam, V.1 p.137 • Al-Ibtisar, V.1 p.122 • Mussakin Al-Fu'ad, V.1 p.141 • Al-Wafi, V.6 p.523 • Wasail Al-Shia, V.2 p.242 • Bihar Al-Anwar, V.77 p.356

◊ HADITH ♦

HADITH.383

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ عَنْ مُحَمَّدٍ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
يَقُولُ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَغْشِلُ بِصَاعٍ وَإِذَا كَانَ مَعَهُ بَعْضُ نِسَائِهِ يَغْشِلُ بِصَاعٍ وَمُدّ».

ثم قال أيده الله تعالى: (وادنى ما يجزي في غسل الجنابة من الماء ما يكون كالدهن للبدن يمسح به الانسان عند الضرورة
لشدة البرد أو عوز الماء).

يدل على ذلك.

Narrated by al-Husayn ibn Sal'id, from al-Nadr, from Muhammad ibn Abi Hamzah, from Mu'awiyah ibn Ammar, who said:

I heard Abu Abdullah ^(a.s) say: "The Messenger of Allah ^(SWT) (peace be upon him and his family) used to perform ghusl with a sa' of water, and if one of his wives was with him, they would perform ghusl with a sa' and a mudd."

[AL TUSI]

Then he, Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "The minimum amount of water that suffices for ghusl of janabah in cases of necessity, such as severe cold or scarcity of water, is an amount like oil spread over the body, enough for wiping."

This indicates the leniency under such conditions.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.137 • Al-Ibtisar, V.1 p.122 • Al-Wafi, V.6 p.523 • Wasail Al-Shia, V.2 p.242 • Bihar Al-Anwar, V.77 p.356



◊ HADITH ◊

HADITH.384[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ وَالْحَسَنِ بْنِ سَعِيدٍ عَنْ صَفَوَانَ بْنَ يَحْيَى وَمُحَمَّدِ بْنِ خَالِدٍ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُزَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ عَشْلِ الْجَنَابَةِ فَقَالَ «أَفْضِلُ عَلَى رَأْسِكَ ثَلَاثَ أَكْفَافٍ وَعَنْ يَمِينِكَ وَعَنْ يَسِيرِكَ إِنَّمَا يَكْهِيكُ مِثْلَ الدَّهْنِ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr; and from al-Husayn ibn Sa'id, from Safwan ibn Yahya and Muhammad ibn Khalid al-Ash'ari, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr, from Zurara, who said:

I asked Abu Ja'far ^{a.s} about ghusl for janabah.

Imam ^{a.s} said: "Pour water over your head three times, then over your right side and your left side. An amount equivalent to oil suffices for you."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.137 • Al-Wafi, V.6 p.524 • Wasail Al-Shia, V.2 p.241

◊ HADITH ◊

HADITH.385[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْحَسَنِ بْنِ مُوسَى الْحَشَابِ عَنْ غَيَاثَ بْنِ كَلْوَبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنْ عَلَيْاً عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: «الْغُشْلُ مِنَ الْجَنَابَةِ وَالْأَوْضُوَةِ يُجْزِي مِنْهُ مَا أَجْرَأَ مِنَ الدَّهْنِ أَذْيَلُ الْجَسَدِ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from al-Hasan ibn Musa al-Khashshab, from Ghiyath ibn Kallub, from Ishaq ibn Ammar, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}.

(Imam) Ali ^{a.s} used to say: "For ghusl of janabah and wudu, an amount of water equivalent to oil that moistens the body suffices."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.138 • Al-Ibtisar, V.1 p.122 • Al-Wafi, V.6 p.312 • Al-Wafi, V.6 p.525
• Wasail Al-Shia, V.1 p.485

◊ HADITH ◊

HADITH.386[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ جَعْفَرِ مُحَمَّدِ بْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ إِذْرِيسٍ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِيهِ الْحَطَابِ وَالْحَسَنِ بْنِ مُوسَى الْحَشَابِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمْزَةَ الْقَنْوَيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُجْزِي مِنَ الْغُشْلِ وَالْإِسْتِنْجَاءِ مَا بَلَّتْ يَدَكَ».



Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn al-Husayn ibn Abi al-Khattab and al-Hasan ibn Musa al-Khashshab, from Yazid ibn Ishaq, from Harun ibn Hamzah al-Ghanawi:

Abu Abdallah ^{a.s} said: "Sufficient for you in ghusl and istinja (cleansing) is what moistens your hand."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.138 • Al-Ibtisar, V.1 p.122 • Al-Wafi, V.6 p.524

◊ HADITH ♦

HADITH.387

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زَرَارَةَ وَ مُحَمَّدٌ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ قَالَ: «إِنَّمَا الْوُضُوءَ حَدًّا مِنْ حُدُودِ اللَّهِ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ وَ مَنْ يَعْصِيهِ وَ إِنَّ الْمُؤْمِنَ لَا يُنَجِّسُ شَيْءًا إِنَّمَا يَكْفِيهِ مِثْلُ الدَّهْنِ».

Narrated by Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurara and Muhammad ibn Muslim, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "Wudu is a boundary set by Allah ^(SWT) so that Allah ^(SWT) may know who obeys Him and who disobeys Him. A believer is not made impure by anything; what suffices for him is an amount like oil (that moistens the body)."

[REFERENCES] Al-Kafi, V.3 p.21 • Man La Yahduruhu Al Faqih, V.1 p.38 • 'Ilal Al-Shara'i, V.1 p.279 • Tahdib Al-Ahkam, V.1 p.138 • Al-Wafi, V.6 p.309 • Wasail Al-Shia, V.1 p.438 • Wasail Al-Shia, V.1 p.484 • Bihar Al-Anwar, V.77 p.127 • Bihar Al-Anwar, V.77 p.288

◊ HADITH ♦

HADITH.388

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ إِبْنِ مُسْكَانٍ عَنْ مُحَمَّدٍ بْنِ عَلَيِّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَنْسَيْتُ الْوُضُوءَ إِنْ وَجَدْتُ مَاءً وَ إِلَّا فَإِنَّهُ يَكْفِيكَ أَيْسِيرًا».

ثم قال الشيخ أبيه الله تعالى: (وليس على الجنب وضوء مع الغسل).

فيidel على ذلك قوله تعالى: في آية الطهارة: (وان كنتم جنبا فاطهروا) ومن اغتسل من الجنابة فقد اظهر بلا خلاف،
وايضا

Narrated by al-Husayn ibn Sa'id, from Safwan, from Ibn Muskan, from Muhammad ibn Ali al-Halabi, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "Perform wudu thoroughly if you have plenty of water, but if not, a small amount suffices for you."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "There is no need for wudu along with ghusl for janabah."

This is supported by the verse in the Quran regarding purification: "And if you are in a state of janabah, then purify yourselves" (Surah Al-Ma'idah 5:6).

Whoever performs ghusl for janabah has indeed purified themselves, without dispute.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.138 • Al-Ibtisar, V.1 p.123 • Al-Wafi, V.6 p.312 • Wasail Al-Shia, V.1 p.485 • Bihar Al-Anwar, V.77 p.289



HADITH

HADITH.389[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسِينِ الصَّفَارُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ يَعْقُوبَ بْنِ شَعْبَنَ عَنْ حَرِيزٍ أَوْ عَمَّ رَوَاهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَنِيهِ أَسْلَامٌ إِنَّ أَهْلَ الْكُوفَةِ يَرْزُونَ عَنْ عَلَيِّ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَأْمُرُ بِالْوُضُوءِ قَبْلَ الْغُسْلِ مِنَ الْجَنَابَةِ قَالَ «كَذَبُوا عَلَى عَلَيِّ عَلَيْهِ السَّلَامِ مَا وَجَدْنَا ذَلِكَ فِي كِتَابِ عَلَيِّ عَلَيْهِ السَّلَامِ قَالَ اللَّهُ تَعَالَى وَإِنْ كُنْתُمْ جُنُبًا فَاطَّهِرُوا» .

Narrated by Muhammad ibn al-Hasan al-Saffar, from Ibrahim ibn Hashim, from Ya'qub ibn Shu'ayb, from Hariz or someone who narrated it from Muhammad ibn Muslim, who said:

I said to Abu Ja'far ^{a.s}: "The people of Kufa narrate from (Imam) Ali ^{a.s} that he used to order wudu before performing ghusl for janabah."

Imam ^{a.s} said: "They have lied about (Imam) Ali ^{a.s}. We did not find this in the book of (Imam) Ali ^{a.s}. For Allah ^{SWT}, the Exalted, says: 'And if you are in a state of janabah, then purify yourselves' (Surah Al-Ma'idah 5:6)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.139 • Tahdib Al-Ahkam, V.1 p.142 • Al-Ibtisar, V.1 p.125 • Al-Wafi, V.6 p.529 • Wasail Al-Shia, V.2 p.247

HADITH

HADITH.390[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضٍ [غَوَاضٌ خَلْ] عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيِّهِ السَّلَامُ قَالَ: «الْغُسْلُ يُخْرِي عَنِ الْوُضُوءِ وَأَيُّ وُضُوءٍ أَطَهُرُ مِنَ الْغُسْلِ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id and Muhammad ibn Khalid, from Abdul Hamid ibn Awad (or Ghawwad, according to another version), from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "Ghusl suffices for wudu, and what purification is greater than ghusl?"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.139 • Al-Ibtisar, V.1 p.126 • Awali Al-La'ali, V.3 p.29 • Al-Wafi, V.6 p.527 • Wasail Al-Shia, V.2 p.244 • Al-Fusul Al-Muhimmah, V.2 p.27



HADITH.391

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ عَنْ أَيِّ الْقَالِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبِ بْنِ يَزِيدَ عَنِ - إِنِّي أَيُّ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَيِّ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كُلُّ غُسْلٍ قَبْلَهُ وُضُوءٌ إِلَّا غُسْلٌ لِلْجَنَابَةِ» .

Narrated by the Shaykh, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya and others, from Muhammad ibn Ahmad, from Ya'qub ibn Yazid, from Ibn Abi Umair, from a man, from Abu Abdullah ^(a.s), who said:

Imam ^(a.s) said: "Every ghusl requires wudu beforehand, except for the ghusl of janabah."

[REFERENCES] Al-Kafi, V.3 p.45 • Tahdib Al-Ahkam, V.1 p.139 • Al-Ibtisar, V.1 p.126 • Al-Ibtisar, V.1 p.126 • Awali Al-La'ali, V.3 p.29 • Awali Al-La'ali, V.3 p.37 • Al-Wafi, V.6 p.529 • Wasail Al-Shia, V.2 p.248 • Al-Fusul Al-Muhimmah, V.2 p.28

HADITH.392

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدِهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَنْفَةِ عَنْ سَعِيدِ عَنْ فَضَالَةَ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ حَكْمَ بْنِ حُكَيمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ غُسْلِ الْجَنَابَةِ فَقَالَ «أَفْضُلُ عَلَى كَفْكَ الْيَمِنِيِّ مِنَ الْمَاءِ فَاغْسِلُهَا ثُمَّ اغْسِلْ مَا أَصَابَ جَسَدَكَ مِنْ أَذْى ثُمَّ اغْسِلْ فَرْجَكَ وَأَفْضُلُ عَلَى رَأْسِكَ وَجَسَدِكَ فَاغْسِلْ فَإِنْ كُنْتَ فِي مَكَانٍ نَظِيفٍ فَلَا يَضُرُّكَ أَلَا تَغْسِلَ رِجْنَيْكَ وَإِنْ كُنْتَ فِي مَكَانٍ لَيْسَ بِنَظِيفٍ فَاغْسِلْ رِجْنَيْكَ» قُلْتُ إِنَّ النَّاسَ يَقُولُونَ يَتَوَضَّأُونَ وَضُوءُ الصَّلَاةِ قَبْلَ الْغُسْلِ فَصَحَّكَ وَقَالَ «أَيُّ وُضُوءٍ أَنْقَى مِنَ الْغُسْلِ وَأَبْلَغُ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Fadalah, from Hammad ibn Uthman, from Hakam ibn Hukaym, who said:

I asked Abu Abdullah ^(a.s) about the ghusl of janabah.

Imam ^(a.s) said: "Pour water onto your right hand and wash it, then wash off anything impure from your body, then wash your private parts. Pour water over your head and body, and perform your ghusl. If you are in a clean place, there is no harm if you do not wash your feet. However, if you are in a place that is not clean, then wash your feet."

I said: "People say that one should perform wudu, like the wudu for prayer, before ghusl."

Imam ^(a.s) laughed and said: "What purification is more thorough and complete than ghusl?"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.139



HADITH.393

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ سَيِّدِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَاضِرِيِّ عَنْ أَبِي جَعْفَرِ عَنْهُ أَسْلَامٌ قَالَ: سَأَلَتْهُ كَيْفَ أَصْنَعُ إِذَا أَجْتَبَتْ قَالَ «إِغْسِلْ كَفَكَ وَ فَرْجَكَ وَ تَوَضَّأْ وَضْوَءَ الصَّلَاةِ ثُمَّ إِغْسِلْ». قوله عليه السلام : توضاً وضوء الصلاة فانما أراد به التدب والاستحباب لا الوجوب بدلالة ما تقدم من الاخبار ، ولا يقضى هذا التأويل.

Narrated by al-Husayn ibn Sa'id, from Fadalah, from Saif ibn Umayrah, from Abu Bakr al-Hadrami, from Abu Ja'far ^{a.s}, who said:

I asked Imam ^{a.s}: "What should I do if I become junub?"

Imam ^{a.s} said: "Wash your hands and private parts, perform wudu like the wudu for prayer, and then perform ghusl."

[AL TUSI]

The statement "perform wudu like the wudu for prayer" was intended as a recommendation and an act of preference (nadb), not as an obligation (wujub), as indicated by the previous narrations. This interpretation does not contradict the meaning of the Hadith.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.140 • Al-Ibtisar, V.1 p.126 • Al-Wafi, V.6 p.530 • Wasail Al-Shia, V.2 p.247

HADITH.394

[SOURCE] Implicit (or Unnamed)

الْحَبَرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى مُرْسَلًا: «بَأَنَّ الْوُضُوءَ قَبْلَ الْغُسْلِ وَ بَعْدَهُ بِذَعْثَةٍ».

لأن هذا خبر مرسل لم يسنده إلى إمام ولو صح لكان معناه انه إذا اعتقاد انه فرض قبل الغسل فإنه يكون مبدعا ، فاما إذا توضاً ندبا واستحبابا فليس بمبدع.

The report narrated by Muhammad ibn Ahmad ibn Yahya as a mursal (chainless) narration states:

"Performing wudu before and after ghusl is an innovation (bid'ah)."

[AL TUSI]

This narration is mursal, as it is not attributed to an Imam. Even if it were authentic, its meaning would be that considering wudu obligatory before ghusl constitutes an innovation. However, if one performs wudu as a recommended or desirable act, it is not considered an innovation.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.140



HADITH

HADITH.395[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْأُوْضُوءُ بَعْدَ الْغُسْلِ بِدْعَةٌ».

فالوجه في هذا الخبر ما ذكرناه في الخبر الاول من انه إذا اعتقد ان الغسل لا يجزيه فيكون مبدعا ، ويحتمل أن يكون الخبر مخصوصا بما عدا غسل الجنابة لأن من المسنون في هذه الاغسال أن يكون الوضوء فيها قبلها ، فإذا أخره إلى بعد الغسل كان مبدعا.

As for the report narrated by Ahmad ibn Muhammad, from Shadhan ibn al-Khalil, from Yunus, from Yahya ibn Talhah, from his father, from Abdullah ibn Sulayman, who said:

I heard Abu Abdallah ^{a.s} say: "Performing wudu after ghusl is an innovation (bid'ah)."

[AL TUSI]

The interpretation of this report aligns with what was mentioned regarding the first narration: if someone believes that ghusl does not suffice and wudu is required afterward, this constitutes an innovation. It is also possible that this narration specifically excludes the ghusl of janabah because it is recommended for other types of ghusl to perform wudu beforehand. If wudu is delayed until after such a ghusl, it would be considered an innovation.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.140

HADITH

HADITH.396[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ عَنْ إِبْرَاهِيمَ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْأُوْضُوءُ بَعْدَ الْغُسْلِ بِدْعَةٌ».

فالوجه فيه ايضا ما ذكرناه في الخبرين الاولين سواء ، فاما في سائر الاغسال فيجب تقديم الطهارة عليها ، والاخبار التي وردت بأن لا وضوء فيها مثل

As for the report narrated by al-Husayn ibn Sa'id, from Uthman, from Ibn Muskan, from Sulayman ibn Khalid, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "Performing wudu after ghusl is an innovation (bid'ah)."

[AL TUSI]

The interpretation of this narration is the same as what was mentioned for the first two narrations. As for other types of ghusl (besides ghusl of janabah), it is necessary to perform purification (taharah) beforehand. However, the narrations that indicate that no wudu is required apply specifically to cases like this.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.140



HADITH.397

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ : أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ الْهَمْدَانِيَّ كَتَبَ إِلَى أَبِيهِ الْحَسَنِ الْثَالِثِ عَلَيْهِ السَّلَامُ يَسْأَلُهُ عَنِ الْوُضُوءِ لِلصَّلَاةِ فِي غُسْلِ الْجُمُعَةِ فَكَتَبَ «لَا وُضُوءٌ لِلصَّلَاةِ فِي غُسْلِ يَوْمِ الْجُمُعَةِ وَ لَا غَيْرُهُ» .

Narrated by Sa'd ibn Abdullah, from al-Hasan ibn Ali ibn Ibrahim ibn Muhammad, from his grandfather Ibrahim ibn Muhammad:

Muhammad ibn Abdul Rahman al-Hamdani wrote to Abu al-Hasan al-Thalith ^{a.s} asking Imam ^{a.s} about wudu for prayer after performing ghusl on Friday.

Imam ^{a.s} replied in writing: "There is no need for wudu for prayer after the ghusl of Friday or any other ghust."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.141 • Al-Ibtisar, V.1 p.126 • Wasail Al-Shia, V.2 p.244

HADITH.398

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ مِثْلُ مَا رَوَاهُ سَعْدٌ أَيْضًا عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَّالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ الْسَّابَاطِيِّ قَالَ: سَلَّلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الدَّرْجِ إِذَا اغْتَسَلَ مِنْ جَنَابَتِهِ أَوْ يَوْمَ جُمُعَةٍ أَوْ يَوْمَ عِيدٍ هَلْ عَلَيْهِ الْوُضُوءُ قَبْلَ ذَلِكَ أَوْ بَعْدَهُ فَقَالَ «لَا لَيْسَ عَلَيْهِ الْوُضُوءُ لَا قَبْلَ وَ لَا بَعْدُ فَقَدْ أَجْرَاهُ الْغُسْلُ وَ الْمَرْأَةُ مِثْلُ ذَلِكَ إِذَا اغْتَسَلَتْ مِنْ حَيْضٍ أَوْ غَيْرِ ذَلِكَ فَلَا يَسْتَحِقُ عَلَيْهَا الْوُضُوءُ لَا قَبْلَ وَ لَا بَعْدُ وَ قَدْ أَجْرَاهَا الْغُسْلُ» .

Narrated by Sa'd, also from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, who said:

Abu Abdullah ^{a.s} was asked about a man who performs ghusl for janabah, Friday, or Eid. Is wudu required before or after it?

Imam ^{a.s} said: "No, neither before nor after it. The ghusl suffices for him. The same applies to a woman: if she performs ghusl after her menstrual period or for anything else, she is not required to perform wudu either before or after. The ghusl suffices for her."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.141 • Al-Ibtisar, V.1 p.127 • Al-Wafi, V.6 p.528 • Wasail Al-Shia, V.2 p.244



HADITH.399

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَمِثْلُ مَا رَوَاهُ سَعْدٌ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ الْحَسَنِ بْنِ الْحَسَنِ الْأَطْلَوِيِّ عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ رَجْلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجْلِ يَغْتَسِلُ لِلْجَمْعَةِ أَوْ غَيْرِ ذَلِكَ أَيْ جَزِيهِ عَنِ الْأُطْهَرِ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «وَأَيْ وُصُوءٍ أَطْهَرُ مِنَ الْغَسْلِ» .

فمعنى هذه الاخبار هو انه إذا اجتمعت هذه أو شئ منها مع غسل الجنابة فانه يسقط الوضوء فإذا انفردت هذه الاغسال أو شئ منها عن غسل الجنابة فان الوضوء واجب قبلها بدلالة ما تقدم من قوله عليه السلام : (كل غسل قبله وضوء الا غسل الجنابة) ويزيد ذلك بيانا.

Narrated by Sa'd, from Musa ibn Ja'far, from al-Hasan ibn al-Husayn al-Lu'u'i, from al-Hasan ibn Ali ibn Faddal, from Hammad ibn Uthman, from a man:

Abu Abdallah ^{a.s} was asked regarding a man who performs ghusl for Friday or other purposes. Does it suffice in place of wudu?

Abu Abdallah ^{a.s} said: "And what purification is greater than ghusl?"

[AL TUSI]

The meaning of these narrations is that when such ghusls, or any of them, are combined with the ghusl of janabah, wudu is not required. However, if these ghusls or any of them are performed separately from the ghusl of janabah, wudu is obligatory before them. This is supported by the earlier statement of the Imam ^{a.s}: "Every ghusl requires wudu beforehand, except the ghusl of janabah." This explanation clarifies the matter further.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.141 • Al-Ibtisar, V.1 p.127 • Al-Wafi, V.6 p.528 • Wasail Al-Shia, V.2 p.245

HADITH.400

[SOURCE] Implicit (or Unnamed)

مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ إِبْرَاهِيمَ بْنِ هَشَامٍ عَنْ نُوحِ بْنِ شَعِيبٍ عَنْ حَرِيزٍ أَوْ عَمَّنْ رَوَاهُ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ: قَلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ أَهْلَ الْكُوفَةِ يَرْبُوُنَ عَنْ عَلَيٍّ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَأْمُرُ بِالْأُطْهَرِ قَبْلَ الْغَسْلِ مِنَ الْجَنَابَةِ . قَالَ: كَذَبُوا عَلَى عَلَيٍّ عَلَيْهِ السَّلَامُ، مَا وَجَدُوا ذَلِكَ فِي كِتَابِ عَلَيٍّ عَلَيْهِ السَّلَامُ . قَالَ اللَّهُ تَعَالَى: إِنَّ كُلَّمَا جَئْنَا فَاطَّهَرُوا، وَيَدْلِلُ أَيْضًا عَلَيْهِ .

Narrated by Muhammad ibn al-Hasan al-Saffar, from Ibrahim ibn Hisham, from Nuh ibn Shu'ayb, from Hariz or someone who narrated it from Muhammad ibn Muslim, who said:

I said to Abu Ja'far ^{a.s}: "The people of Kufa narrate from (Imam) Ali ^{a.s} that he used to order wudu before performing ghusl for janabah."

Imam ^{a.s} said: "They have lied about (Imam) Ali ^{a.s}. They did not find that in the book of (Imam) Ali ^{a.s}. For Allah ^{SWT}, the Exalted, says: 'And if you are in a state of janabah, then purify yourselves' (Surah Al-Ma'idah 5:6)." This also supports the ruling.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.142



HADITH.401

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ سُلَيْمَانَ بْنِ الْحَسَنِ عَنْ عَلَيِّ بْنِ يَقْطِينَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَرَدْتَ أَنْ تَغْتَسِلَ لِلْجَمْعَةِ فَتَوَضَّأْ وَ إِغْتَسِلْ .

وأقوى ما يدل على ذلك ان الوضوء فريضة لا يجوز استباحة الصلاة من دونها إلا بدليل شرعى وليس هنا دليل شرعى في سقوط الطهارة لهذه الاغسال يقطع العذر فيجب أن يكون وجوبه لازما ، ولا يلزمنا مثل ذلك في سقوطها في غسل الجنابة لأننا لم نقل ذلك الا بدليل وهو اجماع العصابة على ان غسل الجنابة والطهارة من الوضوء إذا اجتمعا فانه يجزي الغسل عنهما ، وما روينا من الاحاديث مؤكدة لذلك ويزيده بيانا.

Narrated by Muhammad ibn al-Hasan, from Ya'qub ibn Yazid, from Sulayman ibn al-Husayn, from Ali ibn Yaqtin, from Abu al-Hasan al-Awwal ^(a.s), who said:

Imam ^(a.s) said: "If you wish to perform ghusl for Friday, then perform wudu and ghusl."

[AL TUSI]

The strongest evidence supporting this is that wudu is an obligatory act, and it is not permissible to perform prayer without it unless there is a specific legal proof. In the case of these ghusls (e.g., for Friday), there is no definitive legal evidence that exempts one from performing wudu, making its obligation necessary.

This does not apply to the exemption of wudu in the case of ghusl for janabah, as we have based that on legal evidence: the consensus of the community (ijma') that ghusl for janabah and wudu, when combined, suffices for both. Furthermore, the narrations we have transmitted affirm and clarify this ruling.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.142 • Al-Wafi, V.6 p.530 • Wasail Al-Shia, V.2 p.248

HADITH.402

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيَّهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ يَعْقُوبَ بْنِ يَقْطِينَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنْ غُسْلِ الْجَنَابَةِ فِيهِ وُضُوءٌ أَمْ لَا فِيمَا نَزَلَ بِهِ جَبَرِيلُ [جَبَرِيلُ خَلَقَ] عَلَيْهِ السَّلَامُ فَقَالَ «الْجَنَبُ يَغْتَسِلُ تَبَدِّلًا فَيَغْتَسِلُ يَدِيهِ إِلَى الْمِرْقَبَيْنِ قَبْلَ أَنْ يَعْمَسْهُمَا فِي الْمَاءِ ثُمَّ يَغْتَسِلُ مَا أَصَابَهُ مِنْ أَذْيَ ثُمَّ يَصْبُثُ عَلَى رَأْسِهِ وَ عَلَى وَجْهِهِ وَ عَلَى جَسَدِهِ كُلُّهُ ثُمَّ قَدْ قَضَى الْغَسْلَ وَ لَا وُضُوءَ عَلَيْهِ .

قال الشيخ أいで الله تعالى : (وكل غسل لغير الجنابة فهو غير مجز في الطهارة حتى يتوضأ معه الانسان وضوء الصلاة قبل الغسل).

فقد مضى ما فيه كفاية ان شاء الله تعالى ويزيده بيانا.



Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ya'qub ibn Yaqtin, from Imam Abu al-Hasan ^{a.s}, who said:

I asked Imam ^{a.s} about ghusl for janabah - does it include wudu or not, according to what Jibrail ^{a.s} brought down?

Imam ^{a.s} said: "The junub (person in a state of major ritual impurity) performs ghusl, beginning by washing his hands up to the elbows before immersing them in the water. Then he washes off any impurities that are on his body, pours water over his head, over his face, and over his entire body. Once he has completed this, the ghusl is done, and he does not need to perform wudu."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"Every ghusl other than that for janabah does not suffice for purification unless the person performs wudu for prayer before the ghusl."

What has been explained earlier is sufficient, by Allah's ^{SWT} will, and this narration further clarifies it.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.142 • Al-Wafi, V.6 p.529 • Wasail Al-Shia, V.2 p.246

♦ HADITH ♦

HADITH.403

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ حَمَادَ بْنِ عُثْمَانَ أَوْ عَيْبَرَهُ عَنْ أَبِيهِ عَبْدُ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي كُلِّ غُسْلٍ وُضُوءٌ إِلَّا الْجَنَابَةَ» .

ثم قال الشيخ أبيه الله تعالى : (إِذَا وَجَدَ الْمُفْتَسِلُ مِنَ الْجَنَابَةِ بِلَا عَلَى رَأْسِ احْلِيلِهِ أَوْ أَحْسَنَ بِخَرْجِ شَوَّهٍ بَعْدَ اغْتِسَالِهِ فَإِنَّهُ إِنْ كَانَ قَدْ اسْتَبَرَ بِمَا ذُكِرَنَاهُ قَبْلَ هَذَا مِنَ الْبَوْلِ أَوِ الْإِجْتِهَادِ فَلَيُسَمِّ عَلَيْهِ وَضُوءٌ وَلَا إِغْتِسَالٌ ، لَأَنَّ ذَلِكَ رِبَّاً كَانَ وَذِيَا أَوْ مَذِيَا وَلَيْسَ يَنْتَصِرُ مِنْ هَذِينِ ، وَإِنْ لَمْ يَكُنْ اسْتَبَرَ بِمَا شُرِحَنَا أَعْدَادَ الْفَسْلِ) . يَدِلُ عَلَى ذَلِكَ

Narrated by Muhammad ibn al-Hasan al-Saffar, from Ya'qub ibn Yazid, from Ibn Abi Umayr, from Hammad ibn Uthman or someone else, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "For every ghusl, wudu is required, except for ghusl of janabah."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If a person performing ghusl for janabah finds wetness on the tip of his penis or senses the discharge of something after completing his ghusl, then if he had performed istibra' as described earlier - through urination or proper effort - there is no need for him to perform wudu or repeat the ghusl, as this may only be pre-seminal fluid (wadi or madhy), which does not invalidate the state of purity.

However, if he did not perform istibra' as explained, then he must repeat the ghusl."

This ruling is supported by the related evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.143



HADITH.404

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَبِيسٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سَلِيمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ سَأَلَتْهُ رَجُلٌ أَجْنَبَ فَأَغْتَسَلَ قَبْلَ أَنْ يَنْوِلَ فَخَرَجَ مِنْهُ شَيْءٌ قَالَ يُعِيدُ الْغُسْلَ قُلْتُ فَالْمَرَأَةُ يَخْرُجُ مِنْهَا شَيْءٌ بَعْدَ الْغُسْلِ قَالَ لَا تُعِيدُ قُلْتُ فَمَا الْفَرْقُ بَيْنَهُمَا قَالَ لَأَنَّ مَا يَخْرُجُ مِنْ الْمَرَأَةِ إِنَّمَا هُوَ مِنْ مَاءِ الرَّجُلِ.

Narrated by Ahmad ibn Muhammad, from Uthman ibn Isa, from Abdullah ibn Muskan, from Sulayman ibn Khalid, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a man who becomes junub and performs ghusl before urinating, and then something comes out of him.

Imam ^{a.s} said: "He must repeat the ghusl."

I asked: "What about a woman if something comes out of her after the ghusl?"

Imam ^{a.s} said: "She does not need to repeat it."

I asked: "What is the difference between them?"

Imam ^{a.s} said: "What comes out of the woman is from the man's fluid."

[REFERENCES] Al-Kafi, V.3 p.49 • 'Ilal Al-Shara'i, V.1 p.287 • Tahdib Al-Ahkam, V.1 p.143 • Tahdib Al-Ahkam, V.1 p.148 • Al-Ibtisar, V.1 p.118 • Al-Wafi, V.6 p.413 • Wasail Al-Shia, V.2 p.201 • Wasail Al-Shia, V.2 p.252 • Bihar Al-Anwar, V.78 p.69

HADITH.405

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَمِّنِي عَنْ حَمَادِي عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَئَلَ عَنِ الْرَّجُلِ يَغْتَسِلُ ثُمَّ يَجِدُ بَلَالًا وَقَدْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ قَالَ إِنَّ كَانَ بَالَ قَبْلَ الْغُسْلِ فَلَا يُعِيدُ الْغُسْلَ.

Narrated by Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Hammad, from al-Halabi:

Abu Abdullah ^{a.s} was asked about a man who performs ghusl and then finds wetness, having urinated before performing ghusl.

Imam ^{a.s} said: "If he had urinated before the ghusl, he does not need to repeat the ghusl."

[REFERENCES] Al-Kafi, V.3 p.49 • Tahdib Al-Ahkam, V.1 p.143 • Al-Ibtisar, V.1 p.118 • Al-Wafi, V.6 p.413 • Wasail Al-Shia, V.2 p.250



HADITH.406

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُزَعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلَهُ اللَّهُ عَنِ الرَّجُلِ يُجْنِبُ لَهُ يَغْتَسِلُ قَبْلَ أَنْ يَبْوَلَ فَيَجِدُ بَلَالًا بَعْدَ مَا يَغْتَسِلُ قَالَ «يَعِيدُ الْغُسْلَ إِنْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ فَلَا يَعِيدُ غُسْلَهُ وَ لَكِنْ يَتَوَضَّأُ وَ يَسْتَثْجِي» .

Narrated by al-Husayn ibn Sa'id, from his brother al-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Imam ^(a.s) about a man who becomes junub and then performs ghusl before urinating, and afterward finds wetness.

Imam ^(a.s) said: "He must repeat the ghusl. However, if he had urinated before performing ghusl, he does not need to repeat the ghusl but should perform wudu and cleanse himself (istinja)."

[REFERENCES] Al-Kafi, V.3 p.49 • Tahdib Al-Ahkam, V.1 p.144 • Al-Ibtisar, V.1 p.119 • Al-Wafi, V.6 p.413 • Wasail Al-Shia, V.2 p.251

HADITH.407[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَ أَحْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ الْصَّفَّارِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادَ عَنْ حَرِيزٍ عَنْ مُحَمَّدٍ قَالَ: سَأَلَ ثُلَاثًا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَخْرُجُ مِنْ إِخْلِيلِهِ بَعْدَ مَا إِغْتَسَلَ شَيْئًا قَالَ «يَغْتَسِلُ وَ يَعِيدُ الصَّلَاةَ إِلَّا أَنْ يَكُونَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ فَإِنَّهُ لَا يَعِيدُ غُسْلَهُ» قَالَ مُحَمَّدٌ قَالَ أَبُو حَافَّرٍ عَلَيْهِ السَّلَامُ «مَنْ اغْتَسَلَ وَ هُوَ جُنُبٌ قَبْلَ أَنْ يَبْوَلَ ثُمَّ يَجِدُ بَلَالًا فَقَدِ اتَّقْطَعَ غُسْلُهُ وَ إِنْ كَانَ بَالَ ثُمَّ اغْتَسَلَ ثُمَّ وَجَدَ بَلَالًا فَلَيْسَ يَنْقُضُ غُسْلَهُ وَ لَكِنْ عَلَيْهِ الْوُضُوءُ لِأَنَّ الْبَوْلَ لَمْ يَدْعُ شَيْئًا» .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah and Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Hammad, from Hariz, from Muhammad, who said:

I asked Abu Abdillah ^(a.s) about a man who finds something coming out of his urethra after performing ghusl.

Imam ^(a.s) said: "He must perform ghusl again and repeat the prayer, unless he had urinated before performing ghusl, in which case he does not need to repeat the ghusl." Muhammad narrates: "Abu Ja'far ^(a.s) said: "If a man performs ghusl while in a state of janabah before urinating and then finds wetness, his ghusl is invalid. However, if he urinated before performing ghusl and then found wetness afterward, his ghusl remains valid, but he must perform wudu, as urination would have cleared any remaining impurity."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.144 • Al-Ibtisar, V.1 p.119 • Al-Wafi, V.6 p.414



HADITH

HADITH.408[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ قَالَ سَمِّفَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: فِي رَجُلٍ زَأْيَ بَعْدَ الْغُسْلِ شَيْئًا قَالَ إِنْ كَانَ بَالَّا بَعْدَ جَمَاعِهِ قَبْلَ الْغُسْلِ فَلَيَتَوَضَّأْ وَإِنْ لَمْ يَبْلُ حَتَّى يَغْتَسِلَ ثُمَّ وَجَدَ الْبَلَّا فَلَيُغْتَسِلَ.

فما يتضمن هذان الحديثان من ذكر إعادة الوضوء فاما هو على طريقة الاستحباب لانه إذا صح بما قدمنا ذكره ان الفسل من الجنابة مجز عن الوضوء ولم يحدث هنا ما ينقض الوضوء فينبغي ان لا يجب عليه اعادة الطهارة ولا تعلق على ذاته الطهارة إلا بدليل قاطع ، وليس هنا دليل يقطع العذر ، ويحتمل ايضا أن يكون ما خرج منه بعد الغسل كان بولا فيجب عليه حينئذ الوضوء وإن لم يجب الغسل حسب ما تضمنه الخبر.

Narrated with this chain of narration, from Fadalah, from Mu'awiyah ibn Maysarah, who said:

I heard Abu Abdillah ^{a.s} say regarding a man who sees something after performing ghusl: "If he urinated after intercourse but before performing ghusl, then he should perform wudu. However, if he did not urinate before performing ghusl and then finds wetness afterward, he must repeat the ghusl."

[AL TUSI]

The mention of repeating wudu in these two narrations is based on a recommendation (istihbab), because, as previously established, ghusl for janabah suffices for wudu. If no new action that invalidates wudu occurs, there is no obligation to renew purification unless there is definitive evidence necessitating it, and no such evidence exists here.

It is also possible that what came out after the ghusl was urine, in which case wudu would be obligatory but not ghusl, as indicated in the narration.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.144 • Al-Wafi, V.6 p.415 • Wasail Al-Shia, V.2 p.252

HADITH

HADITH.409[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ عَلَيٍّ بْنِ أَسْنَدِيِّ عَنْ إِنْ أَبِي عَنْبَرِ عَنْ جَمِيلِ بْنِ دَرَاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ تُصِيبُهُ الْجَنَاحَةُ فَيَسْتَسِيَ أَنْ يَبْلُوَ حَتَّى يَغْتَسِلَ ثُمَّ يَرَى بَعْدَ الْغُسْلِ شَيْئًا أَيُغْتَسِلُ أَيْضًا قَالَ «لَا قَدْ تَعَصَّرَتْ وَتَرَلَ مِنَ الْحَبَابِ!».

فهذا الخبر محمول على أنه إذا علم ان الخارج منه بعد الغسل مذبي فحينئذ لا يجب عليه إعادة الغسل لأن الذي يجب إعادة الغسل خروج المني قليلاً كان أو كثيراً.

Narrated by Muhammad ibn Ali ibn Mahbub, from Ali ibn al-Sindi, from Ibn Abi Umayr, from Jamil ibn Darraj, who said:

I asked Abu Abdillah ^{a.s} about a man who becomes junub but forgets to urinate before performing ghusl, and afterward sees something after the ghusl. Should he perform ghusl again?

Imam ^{a.s} said: "No, it has already been squeezed out and descended from the passageways."



[AL TUSI]

This narration is understood to mean that if the substance observed after ghusl is known to be madhy (pre-seminal fluid), then it does not necessitate repeating the ghusl. The requirement to repeat ghusl only applies if mani (semen) is discharged, whether in a small or large amount.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.145 • Al-Ibtisar, V.1 p.120 • Al-Wafi, V.6 p.415 • Wasail Al-Shia, V.2 p.252



HADITH.410

[SOURCE] Implicit (or Unnamed)

وَ مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَخْمَدَ بْنِ هِلَالٍ قَالَ: سَأَلَهُ اللَّهُ عَنْ رَجُلٍ إغْتَسَلَ قَبْلَ أَنْ يَبُولَ فَكَتَبَ «أَنَّ الْغُسْلَ بَعْدَ الْبَوْلِ إِلَّا أَنْ يَكُونَ تَاسِيًّا فَلَا يُعِيدُ مِنْهُ الْغُسْلَ» .

فِيَحْتَمِلُ هَذَا الْخَبَرُ وَالَّذِي تَقْدُمُ أَنْ يَكُونَا مُخْتَصِّيْنَ بِمَنْ تَرَكَ ذَلِكَ نَاسِيًّا.

Narrated by Muhammad ibn al-Hasan al-Saffar, from Muhammad ibn Isa, from Ahmad ibn Hilal, who said: I asked Imam ^(a.s) about a man who performed ghusl before urinating, and Imam ^(a.s) wrote:

"Ghusl should be performed after urination, except if he forgets. In that case, he does not need to repeat the ghusl."

[AL TUSI]

This narration, along with the previous one (H.409), can be understood as specifically addressing those who omit urination out of forgetfulness.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.145 • Al-Ibtisar, V.1 p.120 • Al-Wafi, V.6 p.416 • Wasail Al-Shia, V.2 p.252



HADITH.411

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَإِمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُجَامِعُ أَهْلَهُ ثُمَّ يَغْتَسِلُ قَبْلَ أَنْ يَبُولَ ثُمَّ يَخْرُجُ مِنْ شَيْءٍ بَعْدَ الْغُسْلِ فَقَالَ «لَا شَيْءٌ عَلَيْهِ إِنْ ذَلِكَ مِمَّا وَضَعَهُ اللَّهُ عَنْهُ» .

Narrated by Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Abdullah ibn Muhammad al-Hajjal, from Tha'labah ibn Maymun, from Abdullah ibn Hilal, who said:

I asked Abu Abdillah ^(a.s) about a man who has intercourse with his wife and then performs ghusl before urinating, after which something comes out of him.

Imam ^(a.s) said: "There is no obligation on him, as Allah ^(SWT) has relieved him of that."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.145 • Al-Ibtisar, V.1 p.119 • Al-Wafi, V.6 p.416 • Wasail Al-Shia, V.2 p.252



HADITH

HADITH.412[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَمِيدِ عَنْ أَبِي جَمِيلَةَ الْمُفَضْلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَجْتَبَ ثُمَّ إِغْتَسَلَ قَبْلَ أَنْ يَبْوَلَ ثُمَّ رَأَى شَيْئًا قَالَ لَا يُعِيدُ الْغَسْلَ أَيْسَرُ ذَلِكَ الَّذِي رَأَى شَيْئًا .

معناه إذا كان قد اجهد قبل الغسل بان يبول فلم يتمكن ولم يتأت له فقد وضع الله عنه حينئذ اعادة الغسل ، فاما مع التفريط فانه يلزم اعادة الغسل حسب ما ذكرناه.

Narrated by the same chain, from Musa ibn al-Hasan, from Muhammad ibn Abdul Hamid, from Abu Jamilah al-Mufaddal ibn Salih, from Zayd al-Shahham, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a man who becomes junub, performs ghusl before urinating, and then sees something afterward.

Imam ^{a.s} said: "He does not need to repeat the ghusl. What he saw is not related to what you are asking about."

[AL TUSI]

This means that if the man made an effort to urinate before performing ghusl but was unable to do so, Allah ^{SWT} has relieved him of the need to repeat the ghusl. However, if he was negligent and did not attempt to urinate, then he must repeat the ghusl, as previously mentioned.

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.119 • Al-Wafi, V.6 p.416 • Wasail Al-Shia, V.2 p.253

HADITH

HADITH.413[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ الْعَبَّاسِ عَنْ الْقَاسِمِ بْنِ عُزْوَةَ عَنْ أَبِيَّ بْنِ عَثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرَأَةِ تَغْسِلُ مِنَ الْجَنَاحَةِ ثُمَّ تَرَى نُظْفَةً لِرَجُلٍ يَغْسِلُ ذَلِكَ هَلْ عَلَيْهَا غَسْلٌ فَقَالَ «لَا» .

ثم قال الشيخ أيده الله تعالى : (وينبغي للجنب ان لا يدخل يده في الاناء حتى يفسلها ثلاثة). فقد مضى ما يدل عليه في باب احكام الطهارة. ثم قال : (ويسمى الله تعالى عند اغتساله ويمجده ويسبحه فإذا فرغ من غسله فليقل اللهم طهر قلبي).

Narrated by Muhammad ibn Ali ibn Mahbub, from al-Abbas, from al-Qasim ibn Uruwah, from Aban ibn Uthman, from Abdul Rahman ibn Abi Abdullah, who said:

I asked Abu Abdullah ^{a.s} about a woman who performs ghusl for janabah and then sees the semen of the man afterward. Is she required to perform another ghusl?

Imam ^{a.s} said: "No."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "It is recommended for a person in a state of janabah not to place their hand in the water container until they have washed it three times."

This has been previously discussed in the chapter on the rulings of purification.



(Shaykh Al-Mufid) also said: "One should invoke the name of Allah ^{SWT}, praise Him, and glorify Him during ghusl. When one finishes their ghusl, they should say: 'O Allah ^{SWT}, purify my heart.'"

[REFERENCES] Al-Kafi, V.3 p.49 • Tahdib Al-Ahkam, V.1 p.146 • Al-Wafi, V.6 p.414 • Wasail Al-Shia, V.2 p.202

◊ HADITH ◊

HADITH.414

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرٍ عَنْ الْحَسَنِ بْنِ حَمَادٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: تَقُولُ فِي غُسْلِ الْجَمْعَةِ «اللَّهُمَّ طَهِّرْ قَلْبِي مِنْ كُلِّ آفَةٍ تَمْحُقُّ بِهَا عَمَلي وَ تُبْطِلُ بِهَا عَمَلي وَ تَقُولُ فِي غُسْلِ الْجَنَابَةِ - اللَّهُمَّ طَهِّرْ قَلْبِي وَ رَكُوعِي وَ تَقْبِلْ سَعْيِي وَ اجْعَلْ مَا عِنْدَكَ خَيْرًا لِي». وَ فِي حَدِيثٍ آخَرَ: «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَ اجْعَلْنِي مِنَ الْمُتَظَاهِرِينَ».

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Ja'far, from al-Hasan ibn Hammad, from Muhammad ibn Marwan, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "While performing the ghusl for Friday, you should say:

"O Allah ^{SWT}, purify my heart from every defect that corrupts my religion and nullifies my deeds."

And while performing the ghusl for janabah, you should say:

"O Allah ^{SWT}, purify my heart, purify my deeds, accept my efforts, and make what is with You better for me."

In another narration, it is mentioned:

Imam ^{a.s} said: "O Allah ^{SWT}, make me among those who repent often, and make me among those who purify themselves."

[REFERENCES] Al-Kafi, V.3 p.43 • Tahdib Al-Ahkam, V.1 p.146 • Al-Wafi, V.6 p.512 • Wasail Al-Shia, V.2 p.253

◊ HADITH ◊

HADITH.415

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ فِي حَدِيثٍ آخَرَ: «اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَ اجْعَلْنِي مِنَ الْمُتَظَاهِرِينَ».

ثم قال الشيخ أيده الله تعالى: (وغسل المرأة من الجنابة كفسل الرجل في الترتيب تبدأ بغسل رأسها حتى توصل الماء إلى أصول شعرها).

قد بينا بما تقدم ان هذه الاحكام تلزم الجنب والجنب يقع على الرجل والمرأة فينبغي أن يكون الحكم لازما لهما.

ثم قال : (وان كان الشعر مشدودا حلته).

يريد به إذا لم يصل الماء إليه إلا بعد حلته ، فاما مع وصول الماء إلى اصل الشعر فلا يجب ذلك ، يدل على ذلك.

In another narration, it is mentioned:

Imam ^{a.s} said: "O Allah ^{SWT}, make me among those who repent often, and make me among those who purify themselves."



[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"The ghusl for a woman in a state of janabah is the same as that for a man in terms of sequence: she begins by washing her head, ensuring the water reaches the roots of her hair."

As previously explained, these rulings apply to anyone in a state of janabah, whether a man or a woman; therefore, the same rulings are obligatory for both.

Then he, (Shaykh (Al-Mufid)), said: "If her hair is tied, she should untie it."

This means if the water cannot reach the roots of her hair without untying it, she must untie it. However, if the water can reach the roots of her hair without untying it, then it is not obligatory to untie it. This is supported by related evidence.

[REFERENCES] Al-Kafi, V.3 p.43 • Tahdib Al-Ahkam, V.1 p.146 • Al-Wafi, V.6 p.512 • Wasail Al-Shia, V.2 p.253

◊ HADITH ♦

HADITH.416

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِنْزَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةِ عَنْ ابْنِ مُسْكَانٍ عَنْ مُحَمَّدِ الْخَلَبِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا تَنْقُضُ الْمَرْأَةُ شَعْرَهَا إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Abdullah ibn al-Mughira, from Ibn Muskan, from Muhammad al-Halabi, from a man, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "A woman does not need to untie her hair when performing ghusl for janabah." (dependent on water reaching the roots)

[REFERENCES] Al-Kafi, V.3 p.45 • Tahdib Al-Ahkam, V.1 p.147 • Tahdib Al-Ahkam, V.1 p.147 • Tahdib Al-Ahkam, V.1 p.162 • Al-Wafi, V.6 p.507 • Wasail Al-Shia, V.2 p.255 • Wasail Al-Shia, V.2 p.255

◊ HADITH ♦

HADITH.417

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِنْزَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةِ عَنْ ابْنِ مُسْكَانٍ عَنْ مُحَمَّدِ الْخَلَبِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا تَنْقُضُ الْمَرْأَةُ شَعْرَهَا إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Abdullah ibn al-Mughira, from Ibn Muskan, from Muhammad al-Halabi, from a man, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "A woman does not need to untie her hair when she performs ghusl for janabah." (dependent on water reaching the roots)

[REFERENCES] Tahdib Al-Ahkam, V.1 p.147



HADITH

HADITH.418[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِنْ أَبِي عَمِيرٍ عَنْ جَمِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَمَّا تَضَعُّ النِّسَاءُ فِي الْسُّفْرِ وَالْقُرُونِ فَقَالَ «لَمْ تَكُنْ هَذِهِ الْمِشْطَةُ إِنَّمَا كُنْ يَجْمِعُهُنَّ ثُمَّ وَصَفَ أَرْبَعَةً أُمُكَنَّةً ثُمَّ قَالَ «يَبْلُغُنَّ فِي الْغَسْلِ».

Narrated by Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Jamil, who said:

I asked Abu Abdillah ^{a.s} about what women should do regarding their hair and braids.

Imam ^{a.s} said: "This type of hair styling did not exist. They used to gather their hair together."

Then Imam ^{a.s} described four specific areas and said: "They should ensure thorough washing."

[REFERENCES] Al-Kafi, V.3 p.45 • Tahdib Al-Ahkam, V.1 p.147 • Al-Wafi, V.6 p.509 • Wasail Al-Shia, V.2 p.255

HADITH

HADITH.419[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ رِبْعَيِّ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «حَدَّثَنِي سَلْمَى حَابِمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَشْعَارُ نِسَاءِ رَسُولِ اللَّهِ [رَسُولُ اللَّهِ] صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقُرُونُ رُءُوسِهِنَّ مُقْدَمٌ رُءُوسِهِنَّ فَكَانَ يَكْفِيهِنَّ مِنَ الْمَاءِ شَيْءًا قَلِيلًا فَأَمَّا النِّسَاءُ الْآنَ فَقَدْ يَتَبَغِي لَهُنَّ أَنْ يَبْلُغُنَّ فِي الْمَاءِ».

ثم قال الشيخ أيده الله تعالى : وينبغي لها أن تستبرئ الان قبل الغسل بالبول فان لم يتيسر لها ذلك لم يكن عليها شيء يدل على ذلك

Narrated by al-Husayn ibn Sa'id, from Hammad, from Ruba'i ibn Abdullah, from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}, who said:

Salma, the servant of the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family), told me:

"The hair of the wives of the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family) was styled into braids positioned at the front of their heads, and a small amount of water was sufficient for them. However, as for women nowadays, it is appropriate for them to use more water thoroughly."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "It is recommended for a woman to ensure cleanliness before performing ghusl by urinating. If she is unable to do so, there is no obligation on her." This is supported by related evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.147



HADITH.420

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ
بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ مُسْكَانَ عَنْ شَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنْ رَجُلٍ
أَجْنَبَ فَاغْتَسَلَ قَبْلَ أَنْ يَبْوَلَ فَخَرَجَ مِنْهُ شَيْءٌ؟ قَالَ: يُعِيدُ الْفَسْلَ. قُلْتَ: فَالْمَرْأَةُ يَخْرُجُ مِنْهَا بَعْدَ الْفَسْلِ؟ قَالَ: لَا
يُعِيدُ الْفَسْلَ. قُلْتَ: فَمَا الْفَرْقُ بَيْنَهُمَا؟ قَالَ: لِأَنَّ مَا يَخْرُجُ مِنَ الْمَرْأَةِ إِنَّمَا هُوَ مِنْ مَاءِ الرَّجُلِ.

Narrated by the Shaykh (Al-Mufid), may Allah (SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Uthman, from Ibn Muskan, from Sulayman ibn Khalid, who said:

I asked Abu Abdallah ^{a.s} about a man who becomes junub, performs ghusl before urinating, and something comes out of him afterward.

Imam ^{a.s} said: "He must repeat the ghusl."

I asked: "What about a woman if something comes out of her after the ghusl?"

Imam ^{a.s} said: "She does not need to repeat the ghusl."

I asked: "What is the difference between them?"

Imam ^{a.s} said: "What comes out of the woman is from the man's fluid."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.148

HADITH.421[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْحُسَينِ بْنِ عَثْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ مَنْصُورٍ عَنْ أَبِي عَبْدِ
اللَّهِ عَلَيْهِ السَّلَامِ: مِثْلُ ذَلِكَ وَقَالَ «لِأَنَّ مَا يَخْرُجُ مِنَ الْمَرْأَةِ مَاءُ الرَّجُلِ».

ثم قال: (والجنب إذا ارتمس في الماء اجزاء لطهارته ارتماء واحدة).

يدل على ذلك

Narrated with this chain, from al-Husayn ibn Sa'id, from Fadalah, from al-Husayn ibn Uthman, from Ibn Muskan, from Mansur, from Abu Abdallah ^{a.s}:

Similarly Imam ^{a.s} said, "Because what comes out of the woman is the man's fluid."

[AL TUSI]

Then he, (Shaykh (Al-Mufid)), said: "A person in a state of janabah, if they immerse themselves fully in water, a single immersion suffices for their purification." This is supported by related evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.148



HADITH.422

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيَّدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَنِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنِ الْحُسَنِ بْنِ سَعِيدٍ عَنْ إِبْنِ أَبِيهِ عَمِيرٍ عَنْ عُمَرَ بْنِ أَذِينَةَ عَنْ زِرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ غُسْلِ الْجَنَابَةِ فَقَالَ «تَبَدَّلْ فَتَغْسِلُ كَفَنِكَ ثُمَّ تُثْرِغُ إِيمَانِكَ عَلَى شَمَالِكَ فَتَغْسِلُ فَرْجَكَ وَ مَرَافِقَكَ ثُمَّ تَمَضْمِضُ وَ اسْتَشْقِ ثُمَّ تَغْسِلُ جَسَدَكَ مِنْ لَدُنْ قَرْنِكَ إِلَى قَدَمِيكَ لَيْسَ قَبْلَهُ وَ لَا بَعْدَهُ وُضُوءٌ وَ كُلُّ شَيْءٍ أَمْسَنَتْهُ الْمَاءُ فَقَدْ أَثْقَيْتُهُ وَ لَوْ أَنْ رَجُلًا إِزْتَمَسَ فِي الْمَاءِ إِرْتِمَاسَةً وَاجِدًا جُزَاهُ ذَلِكَ وَ إِنْ لَمْ يَذْلُكْ جَسَدَهُ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Umar ibn Udhaynah, from Zurara, who said:

I asked Abu Abdallah ^{a.s} about the ghusl for janabah.

Imam ^{a.s} said: "You begin by washing your hands, then pour water with your right hand onto your left, and wash your private parts and forearms. Then rinse your mouth and nose. Afterward, wash your body from the top of your head to your feet. There is no wudu required before or after this. Everything that comes into contact with water is purified, and even if a man fully immerses himself in water in one single immersion, it suffices for him, even if he does not rub his body."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.148 • Tahdib Al-Ahkam, V.1 p.370 • Al-Wafi, V.6 p.504 • Wasail Al-Shia, V.2 p.230

HADITH.423

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي السَّيِّدُ أَيَّدُهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حَمَادِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِيهِ عَمِيرٍ عَنْ حَمَادِ عَنِ الْحَلَّابِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا إِزْتَمَسَ الْجُنُبُ فِي الْمَاءِ إِرْتِمَاسَةً وَاجِدًا جُزَاهُ ذَلِكَ مِنْ غُسْلِهِ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, who said:

I heard Abu Abdallah ^{a.s} say: "If a person in a state of janabah immerses themselves fully in water in one single immersion, it suffices for their ghusl."

[REFERENCES] Al-Kafi, V.3 p.43 • Man La Yahduruhu Al Faqih, V.1 p.86 • Tahdib Al-Ahkam, V.1 p.148 • Al-Ibtisar, V.1 p.125 • Al-Wafi, V.6 p.521 • Al-Wafi, V.6 p.521 • Wasail Al-Shia, V.2 p.232 • Wasail Al-Shia, V.2 p.233 • Mustadrak Al Wasail, V.1 p.470 • Mustadrak Al Wasail, V.1 p.471



HADITH.424

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ عَلَيٰ بْنِ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلَيٰ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُجْنِبُ هَلْ يُجْزِيَهُ مِنْ غَسْلِ الْجَنَابَةِ أَنْ يَقُومَ فِي الْمَطَرِ حَتَّى يَغْسِلَ رَأْسَهُ وَجَسَدَهُ وَهُوَ يَقْدِرُ عَلَى مَا سَوَى ذَلِكَ قَالَ إِنْ كَانَ يَغْسِلُهُ اغْتِسَالَهُ بِالْمَاءِ أَخْرَأَهُ ذَلِكَ .

ثم قال ابيه الله تعالى : ولا ينبغي له ان يرتمس في الماء الراكد فانه ان كان قليلاً افسده . فالوجه فيه ان الجنب حكم النجس إلى ان يغتسل فمته لاقى الماء الذي يصح فيه قبول النجاسة فسد ، وليس ينقض هذا الحديث الذي

Narrated by Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from Musa ibn al-Qasim, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a man in a state of janabah - would it suffice for him to stand in the rain until it washes his head and body, while he is able to access other means of washing?

Imam ^{a.s} said: "If the rain washes him in the same manner as he would perform ghusl with water, then it suffices."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "It is not appropriate for a junub person to immerse themselves in stagnant water, as it would spoil it if the water is small in quantity."

The reasoning behind this is that the junub person is treated as ritually impure until they perform ghusl. Thus, if they come into contact with water that is susceptible to impurity, it becomes invalid. This does not contradict the narration mentioned.

[REFERENCES] Qurb Al-Isnad, V.1 p.182 • Tahdib Al-Ahkam, V.1 p.149 • Al-Ibtisar, V.1 p.125 • Al-Wafi, V.6 p.522 • Wasail Al-Shia, V.2 p.231

HADITH.425

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلَيٰ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ إِبْنِ مُسْكَانٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ مُيسَّرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ الْجُنُبِ يَتَهَبِّإِلَى الْمَاءِ الْأَقْلَلِ فِي الْطَّرِيقِ وَيُرِيدُ أَنْ يَغْتَسِلَ مِنْهُ وَلَيَسْ مَعَهُ إِتَاءٌ يُغْتَرِفُ بِهِ وَيَدَاهُ قَدْرَتَانِ قَالَ «يَضْعُ يَدَهُ وَيَتَوَاضُّ وَيَغْتَسِلُ هَذَا مَمَّا قَالَ اللَّهُ تَعَالَى «مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ» .

لان معنى هذا الخبر أن يأخذ الماء من المستنقع بيده ولا ينزله بنفسه ويغتسل بصبه على البدن فاما إذا نزله فسد حسب ما بينناه يدل على ما ذكرناه .



Narrated by Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Abdullah ibn al-Mughira, from Ibn Muskan, who said:

Muhammad ibn Maysar told me: I asked Abu Abdullah ^{a.s} about a man in a state of janabah who encounters a small amount of water on the road and wishes to perform ghusl with it, but he has no vessel to draw the water and his hands are unclean.

Imam ^{a.s} said: "He should place his hand in the water, perform wudu, and then perform ghusl. This is among the cases where Allah ^{SWT}, the Exalted, says: '*He has not placed upon you any hardship in religion.*'" (Surah Al-Hajj 22:78)

[AL TUSI]

The meaning of this narration is that the man should take water from the pool using his hands and pour it over his body for ghusl, without immersing his whole body in the water. If he were to immerse himself, the water would become invalid, as previously explained. This interpretation is supported by the principles discussed earlier.

[REFERENCES] Al-Kafi, V.3 p.4 • Tahdib Al-Ahkam, V.1 p.149 • Al-Ibtisar, V.1 p.128 • Al-Wafi, V.6 p.21 • Wasail Al-Shia, V.1 p.152 • Tafsir Nur Al-Thaqalayn, V.3 p.524 • Kanz Al-Daqaiq, V.9 p.151

◊ HADITH ♦

HADITH.426

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ الْأَقْلَامِ جَعْفَرٌ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَتْصُورِ بْنِ حَازِمٍ عَنْ إِبْرَاهِيمَ بْنِ يَعْفُورٍ وَ عَثْبَسَةَ بْنِ مُضْعِفٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَتَيْتَ الْبَيْرَ وَ أَنْتَ جُنْبٌ وَ لَمْ تَجِدْ دَلْوًا وَ لَا شَيْئًا تَعْتَرِفُ بِهِ فَتَبَيَّمْ بِالصَّعِيدِ فَإِنْ رَبَّ الْمَاءِ وَ رَبُّ الْأَصْعِيدِ وَاحِدٌ وَ لَا تَقْعُنُ فِي الْبَيْرِ وَ لَا تُفْسِدْ عَلَى الْقَوْمِ مَاءَهُمْ» .

ثم قال الشيخ أيده الله تعالى: (وان كان كثيرا خالفا السنة بالاغتسال فيه).

يدل على ذلك

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Ismail, from al-Fadl ibn Shadhan, from Safwan ibn Yahya, from Mansur ibn Hazim, from Ibn Abi Ya'fur, and from Anbasah ibn Mus'ab, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "If you come to a well while in a state of janabah and do not find a bucket or anything to draw water with, then perform tayammum with pure earth. Verily, the Lord ^{AZJ} of water and the Lord ^{AZJ} of earth is One. Do not immerse yourself into the well and spoil the water for the people."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If the water is abundant, immersing oneself in it opposes the recommended practice." This is supported by related evidence.

[REFERENCES] Al-Kafi, V.3 p.65 • Tahdib Al-Ahkam, V.1 p.149 • Tahdib Al-Ahkam, V.1 p.185 • Al-Ibtisar, V.1 p.127 • Al-Wafi, V.6 p.548 • Wasail Al-Shia, V.1 p.177 • Wasail Al-Shia, V.3 p.344



HADITH.427

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَنِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنِ الْحُسَنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَزِيرٍ قَالَ: كَتَبْتُ إِلَى مَنْ يَسْأَلُهُ عَنِ الْقَدِيرِ يَجْتَمِعُ فِيهِ مَاءُ السَّمَاءِ أَوْ يُسْتَقَنُ فِيهِ مِنْ بَئْرٍ فَيُسْتَنْجِي فِيهِ الْإِنْسَانُ مِنْ بَؤْلٍ أَوْ يَغْتَسِلُ فِيهِ الْجُنُبُ مَا حَدَّهُ اللَّهُ أَذْنِي لَا يَجُوزُ فَكَتَبَ «لَا تَوَاصِ مِثْلِ هَذَا إِلَّا مِنْ صَرُورَةٍ إِلَيْهِ».

قوله عليه السلام : (لا توافق من مثل هذا الا من ضرورة إليه) يدل على كراهة النزول فيه لانه لو لم يكن مكروها لما قيد الوضوء والغسل منه بحال الضرورة فاما الذي يدل على انه لا يفسد الماء إذا زاد على الكربنن الجنب فيه ما تقدم من الاخبار وانه إذا بلغ الماء كرا لا ينجسه شـ.

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Muhammad ibn Isma'il ibn Bazi', who said:

I wrote to someone to ask Imam ^{a.s} about a pond in which rainwater gathers or water is drawn into from a well, and a person uses it for istinja (washing after urination) or a junub person bathes in it. What is the limit (of water) that makes it impermissible? Imam ^{a.s} wrote: "Do not perform wudu from such water except in case of necessity."

[AL TUSI]

His statement ^{a.s}, "Do not perform wudu from such water except in case of necessity," indicates the dislike of immersing oneself in it. For if it were not disliked, the permission for wudu and ghusl from it would not have been restricted to cases of necessity. However, the evidence that immersion does not invalidate the water if it exceeds the volume of a kurr is found in the earlier narrations, which state that if the water reaches the volume of a kurr, nothing can render it impure.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.150 • Tahdib Al-Ahkam, V.1 p.418 • Al-Ibtisar, V.1 p.9 • Al-Wafi, V.6 p.80 • Wasail Al-Shia, V.1 p.163

HADITH.428[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ بْنُ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَادَ بْنِ الْحَلَبِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَجْتَبَ فِي شَهْرِ رَمَضَانَ فَتَسَيَّ أَنْ يَغْتَسِلَ حَتَّى خَرَجَ شَهْرُ رَمَضَانَ قَالَ «عَنِيهِ أَنْ يَقْضِي الصَّلَاةَ وَالصَّيَامَ» .

Narrated by Muhammad ibn al-Hasan ibn al-Walid, from Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad, from Ibn Abi Umayr, from Hammad, from al-Halabi, who said:

Abu Abdullah ^{a.s} was asked about a man who became junub during the month of Ramadan and forgot to perform ghusl until the month of Ramadan had ended.

Imam ^{a.s} said: "He must make up both the prayers and the fasts."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.150 • Tahdib Al-Ahkam, V.4 p.311 • Awali Al-La'ali, V.3 p.144 • Al-Wafi, V.11 p.262 • Wasail Al-Shia, V.2 p.257 • Wasail Al-Shia, V.10 p.238



CHAPTER ON THE RULES OF MENSTRUATION, ISTIHADAH, AND NIFAS, AND PURIFICATION FROM THEM

٧ - باب حكم الحيض والاستحاضة والنفاس والطهارة من ذلك

◎ HADITH 429 - 526 ◎

قال الشيخ أبيه الله تعالى : (والحائض هي التي ترى الدم الغليظ الاحمر الخارج منها بحرارة).
يدل على ذلك.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"A menstruating woman is one who sees thick red blood coming out with warmth."
This is supported by related evidence.

◊ HADITH ♦

HADITH.429

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

ما أَخْبَرَنِي بِهِ الْشَّيْخُ أَبْيَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ حَقْصِنَ بْنِ الْبُخَتَرِيِّ قَالَ دَخَلَتْ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ امْرَأَةٌ سَأَلَتْهُ عَنِ الْمَرْأَةِ يَسْتَهْمِرُ بِهَا الدَّمُ فَلَا تَدْرِي حَيْضُهُ هُوَ أَوْ غَيْرُهُ قَالَ فَقَالَ لَهَا «إِنَّ دَمَ الْحَيْضِ حَارٌ عَبِيْطٌ أَسْوَدُ لَهُ دَفْعٌ وَ حَرَاءَةٌ وَ دَمُ الْإِسْتِحَاضَةِ أَصْفَرُ بَارِدٌ فَإِذَا كَانَ لِلْدَمِ حَرَاءَةً وَ دَفْعٌ وَ سَوَادٌ فَتَشَدَّعَ الصَّلَاةُ» قَالَ فَحَرَجَتْ وَ هِيَ تَقُولُ لَوْ كَانَ امْرَأَةً مَا زَادَ عَلَى هَذَا .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hafs ibn al-Bukhtari, who said:

A woman entered upon Abu Abdullah ^{a.s} and asked Imam ^{a.s} about a woman who experiences continuous blood flow and does not know whether it is menstruation or something else.

Imam ^{a.s} said to her: "The blood of menstruation is hot, thick, and black with force and warmth. The blood of istihadha is yellow and cold. If the blood has warmth, force, and blackness, then she should refrain from prayer."

He (Narrator) said: She left, saying, "If he were a woman, he could not have explained it better than this." (aghast by the knowledge of the Imam ^{a.s})

[REFERENCES] Al-Kafi, V.3 p.91 • Tahdib Al-Ahkam, V.1 p.151 • Awali Al-La'ali, V.3 p.33 • Al-Wafi, V.6 p.440
• Wasail Al-Shia, V.2 p.275



◊ HADITH ◊

HADITH.430[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْتَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَادَ بْنِ عَبْسٍ وَابْنِ أَبِي عَمِيرٍ عَنْ مَعَاوِيَةَ بْنِ عَمَارٍ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِنَّ دَمَ الْإِسْتِحَاضَةِ وَالْحَيْضِ لَيْسَ يَخْرُجَا مِنْ مَكَانٍ وَاجِدٌ إِنَّ دَمَ الْإِسْتِحَاضَةِ بَارِدٌ وَإِنَّ دَمَ الْحَيْضِ حَارٌ» .

Narrated through this chain by Muhammad ibn Ya'qub, from Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, from Hammad ibn Isa and Ibn Abi Umayr, from Mu'awiyah ibn Ammar, who said:

Abu Abdillah ^{a.s} said: "The blood of istihadha and the blood of menstruation do not come from the same place.

The blood of istihadha is cold, while the blood of menstruation is hot."

[REFERENCES] Al-Kafi, V.3 p.91 • Awali Al-La'ali, V.3 p.32 • Al-Wafi, V.6 p.441 • Wasail Al-Shia, V.2 p.275

◊ HADITH ◊

HADITH.431[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ حَرِيزٍ قَالَ : سَأَلْتُنِي امْرَأٌ مَنَا أَنْ أُذْخِلَهَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَاسْتَأْذَنْتُ لَهَا فَأَذْنَنَ لَهَا فَدَخَلَتْ وَمَعَهَا مَوْلَاهُ لَهَا فَقَالَتْ لَهُ يَا أبا عبدِ اللهِ مَا تَشُولُ فِي الْمَرْأَةِ تَحِيْضُ فَتَجُوَّزُ أَيَّامَ حَيْضِهَا قَالَ «إِنَّ كَانَ أَيَّامُ حَيْضِهَا دُونَ عَشَرَةِ أَيَّامٍ إِسْتَظْهَرَتْ بِيَوْمٍ وَاحِدٍ ثُمَّ هِيَ مُسْتَحَاضَةٌ» قَالَثُ فَإِنَّ الدَّمَ يَسْتَمِرُ بِهَا الْشَّهْرُ وَالْشَّهْرَيْنِ وَالْلَّالَاتَهُ فَكَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ «تَجْلِسُ أَيَّامَ حَيْضِهَا ثُمَّ تَغْتَسِلُ لِكُلِّ صَلَاتَيْنِ» قَالَثُ لَهُ إِنَّ أَيَّامَ حَيْضِهَا تَحْتَلُّ عَلَيْهَا وَكَانَ يَتَقدِّمُ الْحَيْضُ الْيَوْمَ وَالْيَوْمَيْنِ وَالْلَّالَاتَهُ وَيَتَأْخُرُ مِثْلَ ذَلِكَ فَمَا عَلِمْتُ بِهِ قَالَ «دَمُ الْحَيْضِ لَيْسَ بِهِ خَفَاءٌ هُوَ دَمٌ حَارٌ تَجْدَهُ حُرْقَةً وَدَمُ الْإِسْتِحَاضَةِ دَمٌ فَاسِدٌ بَارِدٌ» قَالَ فَالْتَّفَتَ إِلَى مَوْلَاهَا فَقَالَتْ أَتَرَاهُ كَانَ إِمْرَأَةً مَرَّةً .

Narrated by Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Ishaq ibn Jarir, from Hariz, who said:

A woman from among us asked me to bring her to Abu Abdillah ^{a.s}.

I sought permission for her, and Imam ^{a.s} permitted it. She entered with her servant and said: "O Abu Abdillah, what do you say about a woman who menstruates and exceeds her days of menstruation?"

Imam ^{a.s} said: "If her menstrual days are fewer than ten days, she should wait an additional day as a precaution, and after that, she is in the state of istihadha."

She then asked: "What if the blood continues for a month, or two, or three? How should she act regarding her prayers?"

Imam ^{a.s} replied: "She should sit out her menstrual days, then perform ghusl (ritual purification) for every two prayers."

She said to Imam ^{a.s}: "Her menstrual days are irregular. Sometimes menstruation begins one, two, or three days earlier or is delayed by a similar amount. How can she determine this?"

Imam ^{a.s} said: "The blood of menstruation is not hidden; it is hot blood that she feels burning. The blood of istihadha is spoiled, cold blood."



She then turned to her servant and said: "Do you think he was once a woman?" (aghast by the knowledge of the Imam ^(a.s))

[REFERENCES] Tahdib Al-Ahkam, V.1 p.151 • Al-Wafi, V.6 p.441 • Wasail Al-Shia, V.2 p.275 • Bihar Al-Anwar, V.78 p.101

♦ HADITH ♦

HADITH.432

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رَئَابٍ عَنْ زَيَادِ بْنِ سُوقَةَ قَالَ: سُئِلَ أَبُو جَعْفَرٍ عَلَيْهِ الْسَّلَامُ عَنْ رَجُلٍ إِذْ تَقْضِيَ امْرَأَتُهُ أَوْ أَمْمَتُهُ فَرَأَتْ دَمًا كَثِيرًا لَا يَنْقُطُعُ عَنْهَا يَوْمَهَا كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ «ثُمَسِكُ الْكَرْسُفَ إِنْ خَرَجَتِ الْفَطْنَةُ مُظْوَقَةً بِالدَّمِ فَإِنَّهُ مِنَ الْعُذْرَةِ تَعْتَسِلُ وَ ثُمَسِكُ مَعَهَا قُطْنَةً وَ تَصْلِي وَ إِنْ خَرَجَ الْكَرْسُفُ مُنْعِسَماً بِالدَّمِ فَهُوَ مِنَ الطَّمْثِ تَعْقِدُ عَنِ الصَّلَاةِ أَيَّامَ الْخِيْصِ» .

ثم قال أيده الله تعالى : (فيينبغى لها أن تعزل الصلاة وهذا مما لا خلاف فيه بين المسلمين). ويidel عليه ايضا الحديث الاول من قوله : (فتندع الصلاة) وأمرهم على الوجوب. ثم قال أيده الله تعالى : (ولا تقرب المسجد الا مجتارة ولا تمتس القرآن ولا اسماء الله تعالى مكتوبها في شيء من الاشياء). فقد مضى في باب الجنابة ما فيه كفاية ودلالة عليه ان شاء الله تعالى. ثم قال أيده الله تعالى : (ولا يحل لها الصيام). وهذا ايضا مما عليه الاجماع ، ويidel عليه ايضا .

Narrated by Ahmad ibn Muhammad, from Ibn Mahbub, from Ali ibn Ri'ab, from Ziyad ibn Suqah:

Abu Ja'far ^(a.s) was asked about a man who deflowered his wife or his bondwoman, and she saw a lot of blood that did not stop for the entire day. What should she do regarding her prayers?

Imam ^(a.s) said: "She should use a piece of cotton, and if the cotton comes out surrounded by blood, then it is from the hymen (al-'udhra). She should perform ghusl (ritual purification), keep the cotton in place, and pray.

But if the cotton comes out soaked in blood, then it is menstruation (al-tamth), and she should refrain from prayer during the days of her menstruation."

[AL TUSI]

Then, the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "It is necessary for her to refrain from performing prayer, and this is a matter upon which there is no disagreement among Muslims. This is also supported by the first Hadith which states: 'She should leave prayer,' as this is a mandatory command.

Then, the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

'She should not approach the mosque except in passing, nor should she touch the Quran or any written name of Allah ^(SWT) on any object.'

This has been sufficiently discussed in the chapter on janabah (ritual impurity due to seminal discharge), and it provides adequate evidence, as Allah ^(SWT) wills.

Then, the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

'Fasting is also not permissible for her.'

This, too, is a matter of consensus, and it is also supported by other evidence."

[REFERENCES] Al-Kafi, V.3 p.94 • Tahdib Al-Ahkam, V.1 p.152 • Al-Wafi, V.6 p.449 • Wasail Al-Shia, V.2 p.273



◊ HADITH ◊

HADITH.433[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرْنِي بِهِ جَمَاعَةٌ عَلَى أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَبِي الْقَابِسِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ وَأَخْبَرَنِي أَيْضًا أَحْمَدُ بْنُ عَبْدُوْنِ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّبِيرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ عَبْدِ الْرَّحْمَنِ بْنِ أَبِي تَجْرَانَ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْبَاجَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنِ امْرَأَةٍ طَمِئْنَتْ فِي رَمَضَانَ قَبْلَ أَنْ تَغِيبَ أَسْمَسْ قَالَ «تَفْطِرُ».

A group narrated to me from Abu Muhammad Harun ibn Musa, from Abu Al-Abbas Ahmad ibn Muhammad ibn Saeed, from Ali ibn Al-Hasan ibn Fadhal. And Ahmad ibn Abdun also narrated to me from Ali ibn Muhammad ibn Al-Zubayr, from Ali ibn Al-Hasan ibn Fadhal, from Abdur-Rahman ibn Abi Najran, from Safwan ibn Yahya, from Ilyas ibn Al-Qasim Al-Bajali, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a woman who experiences menstruation in (month of) Ramadan before sunset.

Imam ^{a.s} said: 'She should break her fast.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.152

◊ HADITH ◊

HADITH.434[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَقْبَةَ عَنْ أَبِيهِ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ: فِي امْرَأَةٍ حَاضَتْ فِي رَمَضَانَ حَتَّى إِذَا ارْتَقَعَ الظَّهَارُ رَأَتِ الظَّهَرَ قَالَ «تَفْطِرُ ذَلِكَ الْيَوْمَ كُلُّهُ تَأْكُلُ وَتَشْرَبُ ثُمَّ تَفْصِيْهِ» وَعَنِ امْرَأَةٍ أَصْبَحَتْ فِي رَمَضَانَ ظَاهِرًا حَتَّى إِذَا ارْتَقَعَ الظَّهَارُ رَأَتِ الْحَيْضَرَ قَالَ «تَفْطِرُ ذَلِكَ الْيَوْمَ كُلُّهُ».

By this chain of narration from Ali ibn Al-Hasan, from Ahmad ibn Al-Hasan, from his father, from Ali ibn Uqbah, from his father:

Abu Abdallah ^{a.s} was asked regarding a woman who experiences menstruation during (month of) Ramadan and sees purity after the day has progressed.

Imam ^{a.s} said: "She should break her fast for that entire day, eat and drink, and then make it up later."

And regarding a woman who begins (month of) Ramadan in a state of purity but sees menstruation after the day has progressed.

Imam ^{a.s} said: "She should break her fast for that entire day."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.153 • Al-Wafi, V.11 p.323 • Wasail Al-Shia, V.2 p.367



HADITH.435

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ وَعَلَاءَ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَفَرٍ عَلَيْهِ السَّلَامُ : فِي الْمَرَأَةِ تَظَاهِرُ فِي أَوَّلِ النَّهَارِ فِي رَمَضَانَ أَتَفْطِرُ أَوْ تَصُومُ قَالَ «تَفْطِرُ» وَفِي الْمَرَأَةِ ثَنَى الدَّمِ فِي أَوَّلِ النَّهَارِ فِي شَهْرِ رَمَضَانَ أَتَفْطِرُ أَمْ تَصُومُ قَالَ «تَفْطِرُ إِنَّمَا فَطَرْهَا مِنْ الدَّمِ» .

قوله عليه السلام: إنما فطراها من الدم على أنها لو لم تفترط بالطعام والشراب فانها تكون بحكم المفطرة. ثم قال: (ويحرم على زوجها وطؤها حتى تخرج من الحيض).

يدل على ذلك قوله تعالى: (ويسئلونك عن المحيض قل هو أذى ، فاعزلوا النساء في المحيض ولا تقربوهن حتى يطهرن) فحظر بهذا اللفظ قربهن وأوجب اعتزالهن إلى ان يطهرن وهذا ظاهر . ويدل عليه أيضاً.

By this chain of narration from Ahmad ibn Al-Hasan, from his father, and Ala' ibn Razin, from Muhammad ibn Muslim:

Abu Ja'far ^{a.s} was asked regarding a woman who becomes pure at the beginning of the day in (month of) Ramadan, should she break her fast or fast?

Imam ^{a.s} said: "She should break her fast."

And regarding a woman who sees blood at the beginning of the day in (month of) Ramadan, should she break her fast or fast?

Imam ^{a.s} said: "She should break her fast; her breaking of the fast is due to the blood."

[ALTUSI]

His statement ^{a.s}: "Her breaking of the fast is due to the blood" means that even if she does not break her fast with food and drink, she is still considered as one who has broken her fast.

And then: "It is prohibited for her husband to have intercourse with her until she exits her menstrual state."

This is supported by the verse in the Quran: "And they ask you about menstruation. Say, 'It is harm, so keep away from women during menstruation. Do not approach them until they are pure.'" (Surah Al-Baqarah 2:222). This wording explicitly prohibits approaching them and mandates abstaining until they are pure.

It is further evidenced as well.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.153 • Awali Al-La'ali, V.3 p.33 • Al-Wafi, V.11 p.323 • Wasail Al-Shia, V.2 p.367



HADITH

HADITH.436[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ بِالإِسْنَادِ الْمُتَقْدِمُ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ وَأَخْمَدَ إِبْنِي الْحَسَنِ عَنْ أَبِيهِمَا
عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا حَاضَتِ الْمَرْأَةُ فَلَيَأْتِهَا زُوْجُهَا
حَيْثُ شَاءَ مَا لَتَقَ مَوْضِعَ الدَّمِ».

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, with the preceding chain of narration from Ali ibn Al-Hasan, from Muhammad and Ahmad, the sons of Al-Hasan, from their father, from Abdullah ibn Bukayr, from one of our companions, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "When a woman is menstruating, her husband may approach her wherever he wishes, as long as he avoids the site of the blood."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.154 • Al-Ibtisar, V.1 p.128 • Al-Wafi, V.22 p.736 • Wasail Al-Shia, V.2 p.322 • Al-Fusul Al-Muhimmah, V.2 p.30

HADITH

HADITH.437[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عَلَيِّ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ بْنِ بُزْرَجٍ عَنْ إِسْحَاقِ
بْنِ عَمَارٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرُو قَالَ: سَأَلَثُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّا لِصَاحِبِ الْمَرْأَةِ الْحَائِضِ مِنْهَا قَالَ «كُلُّ
شَيْءٍ مَا عَدَ الْقَبْلَ بِعِينِيهِ».

Through the same chain of narration from Ali ibn Al-Hasan, from Muhammad ibn Ali, from Muhammad ibn Ismail, from Mansur ibn Buzurj, from Ishaq ibn Ammar, from Abdul Malik ibn Amr, who said:

I asked Abu Abdallah ^{a.s} about what is permissible for a man with his menstruating wife.

Imam ^{a.s} said: "Everything is permissible except the specific act involving the front."

[REFERENCES] Al-Kafi, V.5 p.538 • Tahdib Al-Ahkam, V.1 p.154 • Al-Ibtisar, V.1 p.128 • Al-Wafi, V.22 p.735
• Wasail Al-Shia, V.2 p.321 • Wasail Al-Shia, V.20 p.326

HADITH

HADITH.438[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الْرُّجُلِ يَأْتِي الْمَرْأَةُ فِيمَا دُونَ الْفَرْجِ وَهِيَ حَائِضٌ قَالَ «لَا بَأْسٌ إِذَا إِجْتَبَ
ذَلِكَ الْمَوْضِعَ».

Through the same chain of narration from Ali ibn Al-Hasan, from Muhammad ibn Abdullah ibn Zurara, from Muhammad ibn Abi Umair, from Hisham ibn Salim, from Abu Abdallah ^{a.s}:

Imam ^{a.s} was asked regarding a man who engages with a menstruating woman in ways other than the front.

Imam ^{a.s} said: "There is no harm as long as he avoids that specific area."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.154 • Al-Ibtisar, V.1 p.129 • Al-Wafi, V.22 p.736 • Wasail Al-Shia, V.2 p.322



HADITH ﴿

HADITH.439[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زَرَادَةَ عَنْ مُحَمَّدٍ بْنِ أَبِي عَمِيرٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْحَلَابِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْحَائِضِ مَا يَجِدُ لِزَوْجِهَا مِنْهَا قَالَ «تَتَرَدَّدْ إِلَى الرُّكْبَتَيْنِ وَتَخْرُجُ سُرْتَهَا ثُمَّ لَهُ مَا فَوْقَ الْإِرَارِ» .

From Ali ibn Al-Hasan, from Muhammad ibn Abdullah ibn Zurara, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from Ubaydullah Al-Halabi, from Abu Abdillah ^{a.s}:

Imam ^{a.s} was asked regarding what is permissible for a husband with his menstruating wife.

Imam ^{a.s} said: "She should wrap herself with a waist wrap up to her knees, exposing her navel and above. Then, he is allowed whatever is above the wrap."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.99 • Tahdib Al-Ahkam, V.1 p.154 • Al-Ibtisar, V.1 p.129 • Al-Wafi, V.22 p.737

HADITH ﴿

HADITH.440[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ الْأَحْمَرِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنِ الْحَائِضِ مَا يَجِدُ لِزَوْجِهَا مِنْهَا قَالَ «تَتَرَدَّدْ إِلَى الرُّكْبَتَيْنِ وَتَخْرُجُ سَاقَهَا وَلَهُ مَا فَوْقَ الْإِرَارِ» .

From him, from Ali ibn Asbat, from his uncle Ya'qub ibn Salim Al-Ahmarr, from Abu Basir, from Abu Abdillah ^{a.s}:

Imam ^{a.s} was asked about what is permissible for a husband with his menstruating wife.

Imam ^{a.s} said: "She should wrap herself with a waist wrap up to her knees, exposing her legs, and he is allowed whatever is above the wrap."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.154 • Al-Ibtisar, V.1 p.129 • Awali Al-La'ali, V.4 p.44 • Al-Wafi, V.22 p.737 • Wasail Al-Shia, V.2 p.323

HADITH ﴿

HADITH.441[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ حَاجَاجِ الْحَشَّابِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحَائِضِ وَالنُّفَسَاءِ مَا يَجِدُ لِزَوْجِهَا مِنْهَا فَقَالَ «تَلْبَسْ دِرْعًا ثُمَّ تَضَطَّجِعُ مَعَهُ» .

فلا تنافي بين هذه الاخبار وبين الاخبار التي قدمناها لأن هذه تحملها على الاستحباب وتلك على ارتفاع الحظر عن فعل ذلك ، ويجوز أن يكون وردت للتقبية لأنها موافقة لمذاهب كثير من العامة.

From him, from Al-Abbas ibn Amir, from Hajjaj Al-Khashshab:

I asked Abu Abdillah ^{a.s} about what is permissible for a husband with his menstruating or postpartum wife.

Imam ^{a.s} said: "She should wear a long garment (dir') and then lie down with him."



[AL TUSI]

There is no contradiction between these narrations and the previously mentioned ones, as these can be interpreted as recommending an additional level of precaution, while the earlier ones indicate the permissibility of such actions. It is also possible that these narrations were issued as a form of precautionary dissimulation (taqiyyah), as they align with the opinions of many from the general populace.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.155 • Al-Ibtisar, V.1 p.129 • Al-Wafi, V.22 p.737 • Wasail Al-Shia, V.2 p.324

♦ HADITH ♦

HADITH.442

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ عَنْ عُمَرَ بْنِ حَنظَلَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامًا مَا لِلرَّجُلِ مِنَ الْحَائِضِ قَالَ «مَا بَيْنَ الْفَخِذَيْنِ» .

Ahmad ibn Muhammad, from Al-Barqi, from Isma'il, from Umar ibn Hanzala:

I said to Abu Abdillah ^{a.s}: "What is permissible for a man with his menstruating wife?"
Imam ^{a.s} said: "Whatever is between the thighs."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.155 • Al-Ibtisar, V.1 p.129 • Al-Wafi, V.22 p.736 • Wasail Al-Shia, V.2 p.322

♦ HADITH ♦

HADITH.443

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنِ الْبَرْقِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامًا مَا لِلرَّجُلِ مِنَ الْحَائِضِ قَالَ «مَا بَيْنَ أَيْثَيْهَا وَلَا يُوْقِبْ» .

From him, from Al-Barqi, from Umar ibn Yazid:

I said to Abu Abdillah ^{a.s}: "What is permissible for a man with his menstruating wife?"
Imam ^{a.s} said: "Whatever is between her buttocks, but he should not penetrate."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.155 • Al-Ibtisar, V.1 p.129 • Al-Wafi, V.22 p.737 • Wasail Al-Shia, V.2 p.322 • Tafsir Al-Burhan, V.1 p.462

♦ HADITH ♦

HADITH.444

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنِ الْعَلَيِّ بْنِ الْحَسَنِ عَنِ الْعَبَاسِ بْنِ عَامِرٍ وَجَعْفَرِ بْنِ حَكِيمٍ عَنْ أَبِي بَشِّارٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامًا عَنِ الْأَرْجُلِ مَا يَحِلُّ لَهُ مِنَ الظَّامِنِ قَالَ «لَا شَيْءَ حَتَّى تَظْهَرَ» .

قال محمد بن الحسن معناه لا شيء له من الوطى في الفرج وإن كان يحل له ما عداه كما تضمنته الاخبار الاولى.

ثم قال أيده الله تعالى : (وأقل أيام الحيض ثلاثة أيام وأكثرها عشرة وأوسطها ما بين ذلك).

يدل ذلك على



Through this chain of narration from Ali ibn al-Hasan, from al-Abbas ibn Amir and Ja'far ibn Muhammad ibn Hakim, from Aban ibn Uthman, from Abd al-Rahman ibn Abi Abdullah:

I asked Abu Abdullah ^{a.s} about what is permissible for a man regarding a menstruating woman.

Imam ^{a.s} said: "Nothing is permissible until she becomes pure."

[AL TUSI]

Muhammad ibn al-Hasan said: Its meaning is that nothing is permissible for him in terms of intercourse in the vagina, although other actions are permissible, as indicated in the earlier narrations.

Then SAM (may Allah ^{SWT} support him) said: "The minimum duration of menstruation is three days, its maximum is ten days, and the average is what lies in between."

This is supported by (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.155 • Al-Ibtisar, V.1 p.130 • Wasail Al-Shia, V.2 p.320



HADITH.445

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ جَعْفُرٌ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيسَى عَنْ عَلَيِّ بْنِ أَحْمَدَ بْنِ أَشَيْمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَيِّي نَصِّرٍ قَالَ: سَأَلْتُ أَبَا الْحَسْنَ الْرَّضَا عَلَيْهِ السَّلَامُ عَنْ أَذْنَى مَا يَكُونُ مِنَ الْحَيْضِ قَالَ «ثَلَاثَةً أَيَّامٌ وَأَكْثَرُهُ عَشَرَةً» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad ibn Isa, from Ali ibn Ahmad ibn Ashyam, from Ahmad ibn Muhammad ibn Abi Nasr:

I asked Abu al-Hasan al-Ridha ^{a.s} about the minimum duration of menstruation.

Imam ^{a.s} said: "Three days, and its maximum is ten."

[REFERENCES] Al-Kafi, V.3 p.75 • Tahdib Al-Ahkam, V.1 p.156 • Al-Ibtisar, V.1 p.130 • Awali Al-La'ali, V.4 p.42 • Wasail Al-Shia, V.2 p.294



HADITH.446

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: سَأَلْتُ أَبَا الْحَسْنِ عَلَيْهِ السَّلَامُ عَنْ أَذْنَى مَا يَكُونُ مِنَ الْحَيْضِ فَقَالَ «أَذْنَاهُ ثَلَاثَةٌ وَأَنْعَدُهُ عَشَرَةً» .

And through this chain of narration, from Muhammad ibn Ya'qub, from Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, from Safwan ibn Yahya:

I asked Abu al-Hasan ^{a.s} about the minimum duration of menstruation.

Imam ^{a.s} said: "Its minimum is three [days], and its maximum is ten."

[REFERENCES] Al-Kafi, V.3 p.75 • Tahdib Al-Ahkam, V.1 p.156 • Al-Wafi, V.6 p.435



HADITH

HADITH.447[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحُسَينِ بْنِ أَبِي حَيْثَمٍ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ يَعْقُوبَ بْنِ يَعْقُوبٍ عَنْ أَبِي الْحَسِينِ عَلَيْهِ السَّلَامُ قَالَ: «أَدْنَى الْحَيْضُرْ ثَلَاثَةٌ وَأَقْصَاهُ عَشَرَةً».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from al-Nadr, from Ya'qub ibn Yaqtin:

Abu al-Hasan ^(a.s) said: "The minimum duration of menstruation is three [days], and its maximum is ten."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.156 • Al-Ibtisar, V.1 p.130 • Awali Al-La'ali, V.2 p.207 • Awali Al-La'ali, V.4 p.43 • Al-Wafi, V.6 p.435 • Wasail Al-Shia, V.2 p.296

HADITH

HADITH.448[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي أَحْمَدُ بْنُ عَبْدُونَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْأَبِيَّرِ عَنْ عَلَيِّ بْنِ الْحَسِينِ بْنِ فَضَالٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَقْلَ مَا يَكُونُ الْحَيْضُرْ ثَلَاثَةُ أَيَّامٍ وَإِذَا رَأَتِ الدَّمَ قَبْلَ عَشَرَةِ أَيَّامٍ فَهِيَ مِنَ الْحَيْضُرَةِ الْأُولَى وَإِذَا رَأَتْهُ بَعْدَ عَشَرَةِ أَيَّامٍ فَهُوَ مِنَ الْحَيْضُرَةِ الْآخِرَةِ مُسْتَقْبِلَةً».

Ahmad ibn 'Ubdun narrated to me from Ali ibn Muhammad ibn al-Zubayr, from Ali ibn al-Hasan ibn Faddal, from Ya'qub ibn Yazid, from Muhammad ibn Abi 'Umair, from Jamil ibn Darraj, from Muhammad ibn Muslim: Abu 'Abdillah ^(a.s) said: "The minimum duration of menstruation is three days. If she sees blood before ten days, it is part of the first menstrual period. However, if she sees it after ten days, it is considered part of a new, subsequent menstrual period."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.156 • Al-Ibtisar, V.1 p.130 • Awali Al-La'ali, V.4 p.43 • Wasail Al-Shia, V.2 p.296

HADITH

HADITH.449[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسِينِ عَنْ الْحَسِينِ بْنِ عَلَيِّ بْنِ زَيْدِ الْخَزَازِ عَنْ أَبِي الْحَسِينِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْمُسْتَحَاضَةِ كَيْفَ تُضْنَعُ إِذَا رَأَتِ الدَّمَ وَإِذَا رَأَتِ الصُّفْرَةَ وَكَمْ تَدْعُ الصَّلَاةَ فَقَالَ: «أَقْلُ الْحَيْضُرْ ثَلَاثَةٌ وَأَكْثَرُهُ عَشَرَةً وَتَجْمَعُ بَيْنَ الصَّلَاتَيْنِ».

From this chain of narration from Ali ibn al-Hasan, from al-Hasan ibn Ali ibn Ziyad al-Khazzaz, from Abu al-Hasan ^(a.s), who said:

I asked Imam ^(a.s) about the woman experiencing istihadah (irregular bleeding), what should she do when she sees red blood, and when she sees yellowish discharge, and for how long should she refrain from prayer?

Imam ^(a.s) said: 'The minimum duration of menstruation is three days, and its maximum is ten days. She should combine between two prayers.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.131 • Al-Wafi, V.6 p.453 • Wasail Al-Shia, V.2 p.291



HADITH.450

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا الْحَدِيثُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّدِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «أَنَّ أَكْثَرَ مَا يَكُونُ الْحَيْضُ ثَمَانِيَّةً وَأَدْنَى مَا يَكُونُ مِنْهُ ثَلَاثَةً».

فهذا الحديث شاذ أجمعـت العصابة على ترك العمل به ، ولو صـح كان معناه ان المرأة إذا كان من عادتها ان لا تحيض اكـثر من ثمانـية أيام ثم استـحاضـت واستـمرـ بها الدـم حتى لا يتمـيز لها الدـم الحـيـض من دـم الاستـحـاضــة فـإن اكـثر ما تـحتـسـبـ به من أيامـ الحـيـض ثـمـانـية أيام حـسـبـ ما جـرـتـ به عـادـتها قـبـيلـ استـمرـارـ الدـم ، وـنـحنـ نـبـيـنـ ما يـدـلـ عـلـىـ هـذـاـ التـأـوـيـلـ فـيـمـاـ بـعـدـ ان شـاءـ اللهـ تـعـالـىـ.

As for the narration reported by Muhammad ibn Ali ibn Mahboub, from Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, from Abdullah ibn Sinan, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "The maximum duration of menstruation is eight days, and the minimum is three days."

[AL TUSI]

This narration is anomalous (shadh), and the consensus of the group (the scholars) is to disregard acting upon it. If it were authentic, its meaning would be that if a woman's usual menstruation does not exceed eight days and she then experiences istihadah (irregular bleeding) with continuous blood flow, such that she cannot distinguish between menstrual blood and the blood of istihadah, the maximum she should count as menstruation is eight days, in accordance with her prior habit before the continuation of the blood flow. We will explain evidence supporting this interpretation later, if Allah ^{SWT} wills.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.157

HADITH.451

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَخْمَدَ بْنُ مُحَمَّدٍ عَنْ صَفَوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَكُونُ الْقُرْءَةُ فِي أَقْلَى مِنْ عَشَرَةَ فَمَا زَادَ أَقْلَى مَا يَكُونُ عَشَرَةً مِنْ جِينَ تَطْهُرٍ إِلَى أَنْ تَرَى الْدَّمَ» .

قال الشـيخـ أـيـدـهـ اللـهـ تـعـالـىـ : (ومـتـىـ رـأـتـ المـرـأـةـ الدـمـ أـقـلـ مـنـ ثـلـاثـةـ أـيـامـ فـلـيـسـ ذـلـكـ بـحـيـضـ وـعـلـيـهـ أـنـ تـقـضـيـ مـاـ تـرـكـ مـنـ الصـلاـةـ).
يدلـ عـلـيـهـ مـاـ تـقـدـمـ وـهـوـ اـنـ إـذـ ثـبـتـ أـنـ أـقـلـ أـيـامـ الـحـيـضـ ثـلـاثـةـ أـيـامـ وـاـكـثـرـهـ عـشـرـةـ أـيـامـ ثـبـتـ أـنـ مـاـ يـنـقـصـ عـنـ ثـلـاثـةـ وـيـزـيدـ عـلـىـ عـشـرـةـ لـيـسـ مـنـهـ وـإـذـ لـمـ يـكـنـ مـنـ الـحـيـضـ فـلـاـ خـالـفـ بـيـنـ الـمـسـلـمـيـنـ أـنـ يـلـزـمـهـاـ الصـلاـةـ وـالـصـومـ وـعـلـيـهـاـ قـضـاءـ الصـلاـةـ ، وـيـؤـيدـ ذـلـكـ).

Ahmad ibn Muhammad, from Safwan, from Al-'Alaa, from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}, said:
Imam ^{a.s} said: "The interval ('qur') cannot be less than ten days, or more. The minimum interval is ten days from the time she becomes pure until she sees blood again."



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a woman sees blood for less than three days, it is not considered menstruation, and she must make up the prayers she missed."

This is supported by what has already been mentioned: if it is established that the minimum duration of menstruation is three days and the maximum is ten days, then anything less than three days or more than ten days is not considered menstruation. If it is not menstruation, there is no disagreement among Muslims that she is obligated to pray and fast, and she must make up the missed prayers. This is further supported by additional evidence.

[REFERENCES] Al-Kafi, V.3 p.76 • Tahdib Al-Ahkam, V.1 p.157 • Al-Ibtisar, V.1 p.131 • Awali Al-La'ali, V.4 p.43 • Al-Wafi, V.6 p.435 • Wasail Al-Shia, V.2 p.297

◊ HADITH ◊

HADITH.452

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

ما أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِنْزَاهِيْمَ عَنْ أَبِيِّهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّاِ عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَذْنِي الظَّهَرَ عَشَرَةً أَيَّامًا وَذَلِكَ أَنَّ الْمَرْأَةَ أَوْلَ مَا تَحِيطُ بِهِ كَثِيرَةُ الدَّمِ فَيَكُونُ حَيْضُهَا عَشَرَةً أَيَّامًا فَلَا تَرَالَ كُلُّمَا كَبِرَتْ نَقْصَثُ حَتَّى تَرْجِعَ إِلَى ثَلَاثَةَ أَيَّامٍ فَإِذَا رَجَعْتَ إِلَى ثَلَاثَةَ أَيَّامٍ ارْتَفَعَ حَيْضُهَا وَلَا يَكُونُ أَقْلَ منْ ثَلَاثَةَ أَيَّامٍ فَإِذَا رَأَتْ الْمَرْأَةُ الدَّمَ فِي أَيَّامٍ حَيْضُهَا تَرَكَتِ الْأَصْلَاحَ فَإِنْ اسْتَمَرَّ بِهَا الدَّمُ ثَلَاثَةَ أَيَّامٍ فَهِيَ حَائِضٌ وَإِنْ انْقَطَعَ الدَّمُ بَعْدَ مَا رَأَتْهُ يَوْمًا أوْ يَوْمَيْنِ اغْتَسَلَتْ وَصَلَّتْ وَإِنْ تَظَرَّفَتْ مِنْ يَوْمِ رَأَتْ الدَّمَ إِلَى عَشَرَةَ أَيَّامٍ فَإِنْ رَأَتْ فِي تِلْكَ الْعَشَرَةِ أَيَّامٍ مِنْ يَوْمِ رَأَتْ الدَّمَ يَوْمًا أوْ يَوْمَيْنِ حَتَّى يَتِمَ لَهَا ثَلَاثَةَ أَيَّامٍ فَذَلِكَ الَّذِي رَأَتْهُ بَعْدَ ذَلِكَ فِي الْعَشَرَةِ هُوَ مِنَ الْحَيْضِ وَإِنْ مَرَّ بِهَا مِنْ يَوْمِ رَأَتْ الدَّمَ إِلَى عَشَرَةَ أَيَّامٍ وَلَمْ تَرَ الدَّمَ فَذَلِكَ الْيَوْمُ وَالْيُومَانِ الَّذِي رَأَتْهُ لَمْ يَكُنْ مِنَ الْحَيْضِ إِنَّمَا كَانَ مِنْ عُلَى إِنَّمَا مِنْ قَرْخَةٍ فِي الْجُوفِ وَإِنَّمَا مِنَ الْجُوفِ فَعَلَيْهَا أَنْ تَعْبِدَ الْأَصْلَاحَ تِلْكَ الْيُومَيْنِ الَّتِي تَرَكَتْهَا لِأَنَّهَا لَمْ تَكُنْ حَائِضًا فَيُجِبُ أَنْ تَقْضِيَ مَا تَرَكَتْ مِنَ الْأَصْلَاحِ فِي الْيَوْمِ وَالْيُومَيْنِ وَإِنْ تَمَ لَهَا ثَلَاثَةَ أَيَّامٍ فَهُوَ مِنَ الْحَيْضِ وَهُوَ أَذْنَى الْحَيْضِ وَلَمْ يَجِبْ عَلَيْهَا الْأَقْسَاءُ وَلَا يَكُونُ الظَّهَرُ أَقْلَ مِنْ عَشَرَةَ تِمَّ لَهَا مِنْ يَوْمَ طَهَرَتْ عَشَرَةَ أَيَّامٍ فَذَلِكَ مِنَ الْحَيْضِ تَدْعُ الْأَصْلَاحَ فَإِنْ رَأَتْ الدَّمَ أَوْلَ مَا رَأَتْهُ الْآثَانِي الَّذِي رَأَتْهُ تَكَامَ الْعَشَرَةَ أَيَّامٍ وَدَامَ عَلَيْهَا عَدَدُ مِنْ أَوْلَ مَا رَأَتْ الدَّمَ الْأَوَّلَ وَالْآثَانِي عَشَرَةَ أَيَّامٍ ثُمَّ هِيَ الْمُسْتَحَاضَةُ تَعْمَلُ مَا تَعْمَلُهُ الْمُسْتَحَاضَةُ» وَقَالَ «كُلُّمَا رَأَتِ الْمَرْأَةَ فِي أَيَّامٍ حَيْضُهَا مِنْ صُفْرَةٍ أَوْ حُمْرَةٍ فَهُوَ مِنَ الْحَيْضِ وَكُلُّمَا رَأَتْ بَعْدَ أَيَّامٍ حَيْضُهَا فَلَيْسَ مِنَ الْحَيْضِ».



The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me through the preceding chain from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Isma'il ibn Marrar, from Yunus, from one of his companions, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "The minimum duration of purity is ten days. This is because when a woman first starts menstruating, she might have a heavy flow lasting ten days. As she grows older, it decreases until it reaches three days. When it reaches three days, her menstruation ceases and does not go below three days.

If a woman sees blood during her days of menstruation, she must stop praying.

If the blood continues for three days, she is considered menstruating.

However, if the blood ceases after one or two days, she must perform ghusl (ritual purification) and resume her prayers. She should observe herself from the day she first saw the blood until ten days.

If she sees more blood within those ten days, even for one or two days, making up a total of three days, then the blood seen at the beginning and the subsequent blood are part of the same menstruation.

However, if ten days pass without seeing further blood, the one or two days of bleeding she initially experienced were not menstruation but rather due to some condition, such as an internal sore or another cause. In this case, she must make up the prayers she missed during those days because they were not menstruation.

If she experiences three days of bleeding, this constitutes menstruation, which is the minimum duration. She does not have to make up her prayers, and the minimum interval of purity between two periods is ten days.

If a woman menstruates for five days and the bleeding ceases, she performs ghusl and resumes her prayers.

If she sees blood again within ten days of her initial cessation, it is part of the same menstruation, and she must refrain from praying.

If she sees blood again on the tenth day and it continues, she considers the first instance of bleeding and the second as part of a single twelve-day period. Afterward, she is deemed mustahadha (experiencing irregular bleeding) and follows the relevant rulings for mustahadha."

Imam ^{a.s} also said: "Whenever a woman sees yellowish or reddish discharge during her menstruation days, it is considered menstruation. Anything she sees after her menstruation days is not menstruation."

[REFERENCES] Al-Kafi, V.3 p.76 • Tahdib Al-Ahkam, V.1 p.157 • Al-Wafi, V.6 p.436 • Wasail Al-Shia, V.2 p.299



HADITH.453

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ بْنُ مَهْزِيَّارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ رُزْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلَهُ عَنِ الْمَرْأَةِ تَرَى الدَّمَ قَبْلَ وَقْتِ حِينِهَا
قَالَ «فَلَتَدِعِ الصَّلَاةَ فَإِنَّهُ رَبِّمَا تَعَجَّلُ بِهَا أَلْوَثَتْ فَإِذَا كَانَ أَكْثَرُ مِنْ أَيَّامَهَا لَيْتَهَا كَانَتْ تَحِيَضُ فِيهِنَّ فَلَتَرْبَضْ ثَلَاثَةَ
أَيَّامَ بَعْدَ مَا تَمْضِي أَيَّامُهَا فَإِذَا تَرَبَضَتْ ثَلَاثَةَ أَيَّامٍ فَلَمْ يَنْقِطِعُ الدَّمُ عَنْهَا فَلَتَصْنَعْ كَمَا تَصْنَعُ الْمُسْتَحَاجَةُ».

Ali ibn Mahziyar narrated from Al-Husayn ibn Sa'id, from Zur'ah, from Sama'ah, who said:

I asked Imam ^{a.s} about a woman who sees blood before the time of her usual menstruation. Imam ^{a.s} said: 'She should refrain from praying because sometimes her period may come earlier than usual. If the bleeding exceeds the days of her usual menstruation, she should wait for three days after her usual period has passed. If, after waiting for three days, the bleeding does not stop, she should follow the rulings applicable to a mustahadha (a woman experiencing irregular bleeding).'"

[REFERENCES] Al-Kafi, V.3 p.77 • Tahdib Al-Ahkam, V.1 p.158 • Al-Wafi, V.6 p.438 • Wasail Al-Shia, V.2 p.300

HADITH.454[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمِ بْنِ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ أَسْلَامٍ قَالَ: «إِذَا
رَأَتِ الْمَرْأَةُ الدَّمَ قَبْلَ عَشَرَةِ أَيَّامٍ فَهُوَ مِنَ الْحِيَضَةِ الْأُولَى وَإِنْ كَانَ بَعْدَ الْعَشَرَةِ فَهُوَ مِنَ الْحِيَضَةِ الْمُشَتَّفَبَةِ».
ثُمَّ قَالَ أَيْدِهِ اللَّهُ تَعَالَى : (وَيَنْبَغِي لِلْحَائِصِ أَنْ تَتَوَضَّأْ وَضْوَءَ الصَّلَاةِ عَنْ أَوْقَاتِهَا وَتَجْلِسْ نَاحِيَةً مِنْ مَصَالِهَا فَتَحْمِدُ اللَّهَ
وَتَكْبِرُهُ وَتَهَلِّلُهُ وَتَسْبِحُهُ بِمَقْدَارِ زَمَانِ صَلَاتِهِ فِي وَقْتِ كُلِّ صَلَاةٍ).

Ali ibn Ibrahim narrated from his father, from Ibn Abi Umayr, from Jamil, from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "If a woman sees blood within ten days, it is part of the first menstrual cycle, but if it is after ten days, it is part of the next menstrual cycle."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

It is recommended for a menstruating woman to perform ablution (wudu) at the times of prayer and sit in a separate area of her prayer space to glorify Allah ^{SWT}, praise Him, declare His greatness, and engage in His remembrance, for the duration equivalent to the time of her prayer at each prayer time.)

[REFERENCES] Al-Kafi, V.3 p.77 • Tahdib Al-Ahkam, V.1 p.159 • Al-Wafi, V.6 p.437 • Wasail Al-Shia, V.2 p.298 • Wasail Al-Shia, V.2 p.299



◊ HADITH ◊

HADITH.455[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَيِّهِ عَنْ ابْنِ أَيِّهِ عَمِيرٍ عَنْ عَمَّارِ بْنِ مَزْوَانَ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «يَنْبَغِي لِلْحَائِضِ أَنْ تَتَوَضَّأْ كُلَّ صَلَاةٍ ثُمَّ تَسْتَقِيلَ الْقِبْلَةَ فَتَذَكَّرَ اللَّهُ عَزَّ وَجَلَّ مِقْدَارًا مَا كَانَتْ تُصَلِّيْ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ammar ibn Marwan, from Zayd al-Shahham, who said:

I heard Abu Abdillah ^{a.s} say: "It is recommended for a menstruating woman to perform ablution (wudu) at the time of every prayer, then face the qiblah and remember Allah ^{SWT}, the Exalted, for the duration she would normally spend in prayer."

[REFERENCES] Al-Kafi, V.3 p.101 • Tahdib Al-Ahkam, V.1 p.159 • Al-Wafi, V.6 p.485 • Wasail Al-Shia, V.2 p.345

◊ HADITH ◊

HADITH.456[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا أَلْسِنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَيِّهِ وَمُحَمَّدِ بْنِ إِسْقَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَازَةَ عَنْ أَيِّهِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا كَانَتِ الْمُرَأَةُ طَامِنَةً فَلَا تَجُلُّ لَهَا الصَّلَاةُ وَعَلَيْهَا أَنْ تَتَوَضَّأْ وَتُضُوِّنَ الصَّلَاةَ إِنَّ وَقْتَ كُلِّ صَلَاةٍ ثُمَّ تَقْعُدَ فِي مَوْضِعِ ظَاهِرٍ فَتَذَكَّرَ اللَّهُ عَزَّ وَجَلَّ وَتُسْبِحُهُ وَتَهْلِلُهُ وَتَحْمَدُهُ بِمِقْدَارِ صَلَاتِهَا ثُمَّ تَفْرُغُ لِحَاجَيْهَا».

ثم قال أيده الله تعالى : (وليس عليها إذا طهرت قضاء شيء تركته من الصلاة لكن عليها قضاء ما تركته من الصيام).

Through this chain of narration, from Ali ibn Ibrahim, from his father, and from Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, all of them from Hammad ibn Isa, from Hariz, from Zurara, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "If a woman is menstruating, prayer is not permissible for her. She should perform ablution (wudu) like that of prayer at the time of every prayer, then sit in a clean place and engage in the remembrance of Allah ^{SWT}, the Exalted. She should glorify Him ^{SWT}, declare His ^{SWT} oneness, and praise Him ^{SWT} for the duration of her usual prayer, and then attend to her needs."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then said: "There is no obligation upon her to make up the prayers she missed while menstruating once she becomes pure, but she must make up for the fasts she missed."

[REFERENCES] Al-Kafi, V.3 p.101 • Tahdib Al-Ahkam, V.1 p.159 • Al-Wafi, V.6 p.485 • Wasail Al-Shia, V.1 p.386 • Wasail Al-Shia, V.2 p.345



◊ HADITH ♦

HADITH.457

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ الْحُسَينِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ أَبَانِ عَمَّنْ أَخْبَرَهُ عَنْ أَيِّ جَعْفَرٍ وَأَيِّ عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا : «الْحَائِضُ تَقْضِي الصَّيَامَ وَ لَا تَقْضِي الصَّلَاةَ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me through Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from al-Husayn ibn Muhammad al-Ash'ari, from Mu'alla ibn Muhammad, from Aban, from someone who informed him, from Abu Ja'far and Abu Abdillah ^(a.s), who both said:

The two Imams ^(a.s) said: "A menstruating woman makes up the fasts but does not make up the prayers."

[REFERENCES] Al-Kafi, V.3 p.104 • Tahdib Al-Ahkam, V.1 p.160 • Al-Wafi, V.6 p.491 • Wasail Al-Shia, V.2 p.347

◊ HADITH ♦

HADITH.458

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ مُحَمَّدٍ الْحَسَنِ بْنِ حَمْزَةَ الْعَلَوِيِّ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَيِّ غَالِبِ الْأَزْرَارِيِّ وَ أَيِّ الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبْنَ أَيِّهِ عَمَّيْرِ عَنْ الْحَسَنِ بْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْحَائِضُ تَقْضِي الصَّلَاةَ قَالَ «لَا» قُلْتُ تَقْضِي الصَّوْمَ قَالَ «نَعَمْ» قُلْتُ مِنْ أَبْنَيْ جَاءَ هَذَا قَالَ «إِنْ أَوْلَ مِنْ قَاسِ إِبْلِيسْ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Muhammad al-Hasan ibn Hamza al-Alawi, from Ali ibn Ibrahim, from Abu Ghalib al-Zurari and Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from al-Hasan ibn Rashid, who said:

I said to Abu Abdillah ^(a.s): "Does the menstruating woman make up the prayer?"

Imam ^(a.s) said: "No."

I said: "Does she make up the fast?"

Imam ^(a.s) said: "Yes."

I said: "From where does this ruling come?"

Imam ^(a.s) said: "The first to engage in analogy (qiyas) was Iblis."

[REFERENCES] Al-Kafi, V.3 p.104 • Al-Kafi, V.4 p.135 • Tahdib Al-Ahkam, V.1 p.160 • Al-Wafi, V.8 p.1007 • Al-Wafi, V.11 p.328 • Wasail Al-Shia, V.2 p.347



HADITH.459

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Sayyida Fatimah bint Muhammad al-Zahra ^(s.a)

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أُبْنَىٰ أَبِي عَمِيرٍ عَنْ عُمَرَ بْنِ أَذِيئَةَ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرِ عَلَيْهِ الْسَّلَامُ عَنْ قَضَاءِ الْحَائِضِ الصَّلَاةَ ثُمَّ تَقْضِي الصِّيَامَ فَقَالَ «لَيْسَ عَلَيْهَا أَنْ تَقْضِي الصَّلَاةَ وَعَلَيْهَا أَنْ تَقْضِي صَوْمَ شَهْرِ رَمَضَانَ» ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ يَأْمُرُ بِذَلِكَ فَأَطْمَمَهُ عَلَيْهَا السَّلَامُ وَكَانَتْ تَأْمُرُ بِذَلِكَ الْمُؤْمَنَاتِ».

قال الشيخ أبده الله تعالى : (إذا أرادت الطهارة بالغسل فعليها أن تستبرى بقطنة تحتملها ثم تخرجها فان خرج عليها دم فهي بعد حائض فلتترك الغسل حتى تنقى وان خرجت نقية من الدم فلتغسل فرجها ثم تتوضأ وضوء الصلاة وتبدأ بالمضمضة والاستنشاق ثم تغسل وجهها ويديها وتمسح برأسها وظاهر قدميهما ثم تغسل فتبدأ بغسل رأسها ثم جانبها اليمين ثم جانبها الايسر ، فان تركت المضمضة والاستنشاق في وضوئها لم تخرج بذلك).

Through this chain of narration from Ali ibn Ibrahim, from Ibn Abi Umair, from Umar ibn Udhayna, from Zurara, who said:

I asked Abu Ja'far ^(a.s) about the menstruating woman regarding the obligation to make up prayer and fasting.

Imam ^(a.s) said: "She is not required to make up the prayer, but she is required to make up the fast of the month of Ramadan."

Then Imam ^(a.s) turned to me and said: "Indeed, the Messenger of Allah ^(SWT) (peace and blessings be upon him and his family) used to command (Sayyida) Fatimah ^(s.a) to do so, and she would command the believing women to do the same."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If she wants to purify herself through ghusl, she should examine herself with a piece of cotton. If blood appears on it, she is still menstruating and should delay the ghusl until she becomes clean. If the cotton comes out clean from blood, she should wash her private parts, then perform ablution (wudu) for prayer. She should begin with rinsing her mouth and nose, then wash her face, hands, and wipe her head and the tops of her feet. Afterward, she should perform ghusl by starting with washing her head, followed by her right side, and then her left side. If she omits rinsing her mouth and nose during her ablution, it does not invalidate her purification."

[REFERENCES] Al-Kafi, V.3 p.104 • Tahdib Al-Ahkam, V.1 p.160 • Al-Wafi, V.11 p.327 • Wasail Al-Shia, V.2 p.347 • Awalim Al-Uloom, V.11 p.270



HADITH

HADITH.460[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

فَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ أَيُّوبَ الْخَازِرَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَرَادَتِ الْحَائِضُ أَنْ تَغْتَسِلَ فَلَا تَسْتَدِعْ فَطْنَةً فَإِنْ خَرَجَ فِيهَا شَيْءٌ مِّنَ الدَّمِ فَلَا تَغْتَسِلْ وَإِنْ لَمْ تَرَ شَيْئًا فَلَا تَغْتَسِلْ وَإِنْ رَأَتْ بَعْدَ ذَلِكَ صُفْرَةً فَلَا تَشْوَصْ وَلَا تَصلُّ.

Through this chain of narration from the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Mahbub, from Abu Ayyub al-Khazzaz, from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "If a menstruating woman wishes to perform ghusl, she should insert a piece of cotton. If she finds any blood on it, she should not perform ghusl. If she finds nothing, she should perform ghusl."

If she later observes a yellowish discharge, she should perform wudu and pray."

[REFERENCES] Al-Kafi, V.3 p.80 • Tahdib Al-Ahkam, V.1 p.161 • Al-Wafi, V.6 p.499 • Wasail Al-Shia, V.2 p.308

HADITH

HADITH.461[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَابِ عَنْ عَلَيِّ بْنِ الْحَسَنِ الْطَّاطِرِيِّ عَنْ مُحَمَّدٍ بْنِ أَبِي حَمْزَةَ عَنْ ابْنِ مُسْكَانَ عَنْ شُرَحْبِيلِ الْكِنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لَهُ كَيْفَ تَعْرِفُ الْطَّافِمَاتُ طُهْرَهَا قَالَ: تَعْتَمِدُ بِرِجْلِهَا الْيُسْرَى عَلَى الْحَائِطِ وَ تَسْتَدِعْ الْكَرْسُفَ بِيَدِهَا الْيُمْنَى فَإِنْ كَانَ مِثْلُ رَأْسِ الْدَّبَابِ خَرَجَ عَلَى الْكَرْسُفِ.

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Salama ibn al-Khattab, from Ali ibn al-Hasan al-Tatari, from Muhammad ibn Abi Hamza, from Ibn Miskan, from Shurahbil al-Kindi, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} was asked: "How does a menstruating woman recognize her purity?"

Imam ^{a.s} replied: "She leans her left foot against the wall and inserts a piece of cotton with her right hand. If there is something like the tip of a fly (of blood) on the cotton, it indicates her condition."

[REFERENCES] Al-Kafi, V.3 p.80 • Tahdib Al-Ahkam, V.1 p.161 • Al-Wafi, V.6 p.499 • Wasail Al-Shia, V.2 p.309

HADITH

HADITH.462[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ مَحْبُوبٍ عَنْ الْعَبَّاسِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتَ لَهُ أَمْرَأَةٌ طَهَرَتْ وَ تَرَى أَصْفَرَةً أَوْ أَشْيَاءً فَلَا تَدْرِي أَ طَهَرَتْ أَمْ لَا قَالَ «فَإِذَا كَانَ كَذَلِكَ فَلَا تَقْبِضْ بَطْنَهَا إِلَى حَائِطٍ وَ تَرْفَعْ رِجْلَهَا



عَلَى حَائِطٍ كَمَا رَأَيْتَ الْكَلْبَ يَصْنَعُ إِذَا أَرَادَ أَنْ يَوْلُ ثُمَّ تَسْتَدِخُ الْكَرْسُفُ فَإِذَا كَانَ ثُمَّةً مِنَ الدَّمِ مِثْلَ رَأْيِ الْذَّبَابِ خَرَجَ دَمٌ فَلَمْ تَظْهُرْ وَإِنَّ لَمْ يَخْرُجْ فَقَدْ ظَهَرْتُ». .

هذا إذا كان مابين الايام القليلة من أيام الحيض الى الايام الكثيرة منه، فاما إذا زاد على عشرة فان خرج الدم فقد انقضى ايام حيضها حسب ما ذكرناه ، واما ما ذكره من وجوب تقديم الوضوء على الفسل فقد بینا فيما تقدم انه ليس شئ من الاغسال يسقط معه فرض الوضوء الاغسل الجنابة وفي ذكره هناك كفاية ان شاء الله تعالى وما ذكره من حديث المضمضة والاستنشاق فانما هو سنة فقد مضى ذكر ذلك في باب الطهارة ، وقوله في ترتيب الفسل فقد مضى ايضا في باب غسل الجنابة وفيه بيان وكفاية ان شاء الله تعالى ، ويزيد ذلك بيانا.

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from al-Abbas, from Uthman ibn Isa, from Sama'ah, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a woman who sees signs of purity but also observes a yellowish discharge or something similar and is unsure whether she has become pure or not. Imam ^{a.s} said: "If this is the case, let her stand and press her abdomen against a wall, raising her leg onto the wall as you see a dog doing when it wants to urinate. Then she should insert a piece of cotton. If there is blood present, even as small as the tip of a fly, it will come out. If blood emerges, she has not become pure. If no blood emerges, then she has attained purity."

[AL TUSI]

This applies to the transition between the few days of menstruation and the extended days. However, if it exceeds ten days, any further blood is no longer considered menstruation, as previously explained. Regarding his mention of performing ablution before the ritual bath (ghusl), it has been clarified earlier that none of the ritual baths replace the obligation of ablution except for the ghusl of janabah. This has been discussed sufficiently earlier, as Allah ^{SWT} willed.

As for the mention of rinsing the mouth (madhmada) and sniffing water into the nostrils (istinshaq), these are Sunnah practices, as previously explained in the section on purification. Regarding the order of ghusl, this has also been addressed in the section on the ghusl of janabah, where further explanation and clarity are provided, as Allah ^{SWT} willed, with additional elaboration where necessary.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.161 • Al-Wafi, V.6 p.500 • Wasail Al-Shia, V.2 p.309

◊ HADITH ◊

HADITH.463

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ عَبْنِي اللَّهِ بْنِ عَلَيِّ الْحَلَّابِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيِّ الْسَّلَامِ قَالَ: «غُشْلُ الْجَنَابَةِ وَالْحَيْضِ وَاحِدٌ».

It is narrated by Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Abdallah ibn Zurara, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from Ubaydullah ibn Ali al-Halabi, from Abu Abdullah ^{a.s}, who said: Imam ^{a.s} said: "The ritual bath (ghusl) for janabah (ritual impurity due to sexual activity) and menstruation (hayd) is the same."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.162



◊ HADITH ♦

HADITH.464

[SOURCE] Implicit (or Unnamed)

عَنْ عَلَيِّ بْنِ أَسْبَاطَ عَنْ عَمِّهِ يَقْوَبَ بْنِ سَالِمِ الْأَحْمَرِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ أَغْنَيْهَا غُسلٌ مِثْلُ غُسلِ الْجُنُبِ؟ قَالَ: نَعَمْ، يَعْنِي الْحَائِضَ.

It is narrated by him (the previous chain) from Ali ibn Asbat, from his uncle Ya'qub ibn Salim al-Ahmar, from Abu Basir, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s}: "Is the ghusl (ritual bath) for her like the ghusl of a junub (one in a state of major ritual impurity)?"

Imam ^{a.s} replied: "Yes, it applies to the menstruating woman."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.162

◊ HADITH ♦

HADITH.465[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَيْنِ بْنِ صَدَقَةَ عَنْ عَمَارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنِ الْتَّيْمِ مِنَ الْأُوْضُوءِ وَ مِنَ الْجَنَابَةِ وَ مِنَ الْحَيْضِ لِلنِّسَاءِ سَوَاءً قَالَ «نَعَمْ».

It is narrated by him (the previous chain) from Ahmad ibn al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar ibn Musa, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} was asked about tayammum (dry ablution) for wudu (ablution), for janabah (major ritual impurity), and for hayd (menstruation) for women – if they are the same?

Imam ^{a.s} replied: "Yes."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.107 • Tahdib Al-Ahkam, V.1 p.162 • Tahdib Al-Ahkam, V.1 p.212 • Al-Wafi, V.6 p.583 • Tafsir Al-Safi, V.1 p.456 • Wasail Al-Shia, V.2 p.315 • Wasail Al-Shia, V.3 p.362

◊ HADITH ♦

HADITH.466

[SOURCE] Implicit (or Unnamed)

عَنْ مُحَمَّدِ بْنِ عَلَيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غَيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ عَنْ أَبِيهِ عَنْ عَلَيِّ عَلَيْهِمُ السَّلَامُ قَالَ: لَا تَنْقُضُ الْمَرْأَةُ شَفَرَهَا إِذَا اغْتَسَلَتْ مِنَ الْجَنَابَةِ.

ثم قال أبيه الله تعالى : (ومن وطى امرأته وهي حائض على علم بحالها أنم).

قد ذكرنا ما ورد في حظر وطى الحائض ومن فعل محظورا فقد أثم بلا خلاف.

ثم قال : (وعليه ان يكفر ان كان وطؤه في أول الحيض بدينار قيمته عشرة دراهم فضة ، وان كان في وسطه كفر بنصف دينار ، وان كان في آخره كفر بربع دينار).

فيدل عليه.



It is narrated by him (the previous chain) from Muhammad ibn Ali, from Muhammad ibn Yahya, from Ghiyath ibn Ibrahim, from Abu Abdullah ^{a.s}, from his father, from Imam Ali ^{a.s}, who said:

Imam ^{a.s} said: "A woman does not need to undo her hair when she performs ghusl (ritual purification) from janabah (major ritual impurity)."

[AL TUSI]

Then he, Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a man knowingly has intercourse with his wife while she is menstruating, he has sinned."

We have mentioned what has been narrated regarding the prohibition of intercourse with a menstruating woman, and whoever commits a prohibited act has sinned without any dispute.

Then he, Shaykh (Al-Mufid), said: "And he must offer kaffarah (expiation). If the intercourse occurs during the beginning of menstruation, he must give a dinar equivalent to ten silver dirhams in value. If it occurs in the middle, he must expiate with half a dinar. If it is at the end of menstruation, he must expiate with a quarter of a dinar."

This is supported by relevant evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.162

◊ HADITH ◊

HADITH.467

[SOURCE] Implicit (or Unnamed)

ما أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلَيٍ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ حَفْصٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلَتْهُ عَمْنُ أُتْرَى امْرَأَتُهُ وَهِيَ طَامِثٌ قَالَ «يَتَصَدَّقُ بِدِينَارٍ وَيَسْتَغْفِرُ اللَّهُ تَعَالَى» .

هذا محمول على انه إذا كان الوطى في اول الحيض ، الا ترى إلى

It is narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Al-Hasan ibn Ali Al-Washsha', from Abdullah ibn Sinan, from Hafs, from Muhammad ibn Muslim, who said:

I asked Imam ^{a.s} about a man who had intercourse with his wife while she was menstruating.

Imam ^{a.s} said: 'He should give charity of one dinar and seek forgiveness from Allah ^{SWT}, the Exalted.'

[AL TUSI]

This is interpreted to apply to intercourse during the beginning of menstruation.

Do you not see that (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.163 • Al-Ibtisar, V.1 p.133 • Al-Wafi, V.22 p.744 • Wasail Al-Shia, V.2 p.327



◊ HADITH ◊

HADITH.468[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ وَأَخْبَرَنِي أَخْمَدُ بْنُ عَبْدُوْنِ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّيْنِ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْتَّنْصُرِ بْنِ سَوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَللَّاهُمَّ قَالَ: «مَنْ أَتَى حَائِضًا فَعَانِيهِ نِصْفُ دِينَارٍ يَتَصَدِّقُ بِهِ».

وهذا محمول على انه إذا كان الوطء في وسط الحيض.

It is narrated by a group from Abu Muhammad Harun ibn Musa, from Ahmad ibn Muhammad ibn Sa'id, from Ali ibn al-Hasan ibn Faddal. Ahmad ibn Ubdun also narrated to me from Ali ibn Muhammad ibn al-Zubayr, from Ali ibn al-Hasan ibn Faddal, from Muhammad ibn Isa, from al-Nadr ibn Suwaid, from Yahya ibn Imran al-Halabi, from Abdullah ibn Miskan, from Abu Basir, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Whoever has intercourse with a menstruating woman must give half a dinar as charity."

[AL TUSI]

This is interpreted to apply to intercourse during the middle of the menstrual period.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.163 • Al-Ibtisar, V.1 p.133 • Al-Wafi, V.22 p.745 • Wasail Al-Shia, V.2 p.327

◊ HADITH ◊

HADITH.469[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا أَلْسِنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ مُحَمَّدٍ بْنِ أَبِي عَمَيْرٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ عَبْيَدِ اللَّهِ بْنِ عَلَيِّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَللَّاهُمَّ : عَنْ الْأَرْجُلِ يَقْعُ عَلَى امْرَأَتِهِ وَهِيَ حَائِضٌ مَا عَلَيْهِ قَالَ «يَتَصَدِّقُ عَلَى مُسْكِينٍ بِقَدْرِ شَبَابِهِ» .

المعنى فيه إذا كان قيمته ما يبلغ الكفاررة، والذي يكشف عن ذلك.

Through this chain of narration, from Ali ibn al-Hasan, from Muhammad ibn Abdullah ibn Zurara, from Muhammad ibn Abi Umair, from Hammad ibn Uthman, from Ubaydullah ibn Ali al-Halabi:

Abu Abdullah ^{a.s} was asked regarding a man who has intercourse with his wife while she is menstruating.

Imam ^{a.s} said: "He should give charity to a needy person sufficient to satisfy his hunger."

[AL TUSI]

The meaning here applies if the value of the food reaches the amount required for expiation (kaffara). What clarifies this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.163 • Al-Ibtisar, V.1 p.133 • Al-Wafi, V.22 p.744 • Wasail Al-Shia, V.2 p.328



HADITH.470

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْءُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفَوَانَ عَنْ أَبِي نِعْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرُو قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِيهِ أَسْلَامًّا عَنْ رَجُلٍ أَتَى جَارِيَتَهُ وَهِيَ ظَاهِثٌ قَالَ «يَسْتَغْفِرُ رَبَّهُ» قَالَ عَبْدُ الْمَلِكِ فَإِنَّ النَّاسَ يَقُولُونَ عَلَيْهِ نِصْفُ دِينَارٍ أَوْ دِينَارٍ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ «فَلَيَتَصَدَّقَ عَلَى عَشَرَةِ مَسَاكِينَ» .

هذا محمول على انه إذا كان الوطئ في آخر الحيض لانه لو كان في اوله أو وسطه لما عدل عن كفارة دينار أو نصف دينار حسب ما قدمناه ولما كان آخر الحيض ورأى ما يلزم من الكفاراة الاولى أن يفضه على عشرة مساكين امره بذلك ، والذي يقضي على جميع ما قدمناه من التفاصيل.

Shaykh (AL-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Safwan, from Aban ibn Uthman, from Abdul Malik ibn Amr, who said:

I asked Abu Abdullah ^{a.s} about a man who approached his bondwoman while she was menstruating.

Imam ^{a.s} said: “He should seek forgiveness from his Lord ^{AZJ}. ”

Abdul Malik said: “But people say he must pay half a dinar or a dinar.”

Abu Abdullah ^{a.s} replied: “He should give charity to ten poor individuals.”

[AL TUSI]

This is understood as applying when the intercourse took place at the end of menstruation because if it were at the beginning or middle of menstruation, the penalty of a dinar or half a dinar would not have been overlooked as mentioned previously. When it occurs at the end of menstruation, and the prescribed expiation is lessened, he is advised to distribute it among ten poor individuals, as directed. This explanation encompasses all the detailed rulings mentioned earlier.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.164 • Al-Wafi, V.22 p.745 • Wasail Al-Shia, V.2 p.327 • Bihar Al-Anwar, V.78 p.117



HADITH.471

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَطْبَالِسَيِّدِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاؤِدَ بْنِ فَزْقَلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «فِي كَفَارَةِ الظُّفُرِ إِذَا كَانَ فِي أُولَئِكَ بِيَتَارَ وَفِي وَسْطِهِ نَصْفُ بِيَتَارٍ وَفِي آخِرِهِ رُبْعُ بِيَتَارٍ» قُلْتَ فَإِنْ لَمْ يَكُنْ عِنْدَهُ مَا يُكْفُرُ قَالَ «فَلَيَتَصَدَّقْ عَلَى مُسْكِنٍ وَاحِدٍ وَإِلَّا اسْتَغْفِرُ اللَّهَ وَلَا يَعُودُ فَإِنَّ الْإِسْتِغْفَارَ تَوْيِةٌ وَكَفَارَةً لِكُلِّ مَنْ لَمْ يَجِدْ السَّبِيلَ إِلَى شَيْءٍ مِنَ الْكَفَارَةِ».

فَأَمَّا مَا وَرَدَ مِنَ الْأَخْبَارِ الَّتِي رَوَوْهَا مُثْلُ

Muhammad ibn Ahmad ibn Yahya narrated from some of our companions, from Al-Tayalisi, from Ahmad ibn Muhammad, from Dawood ibn Farqad, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said regarding the expiation (kaffarah) for intercourse during menstruation:
“If it occurs at the beginning of menstruation, he must give charity of one dinar;
If in the middle, half a dinar;
And if at the end, a quarter of a dinar.”

I said: “What if he does not have the means to give the expiation?”

Imam ^{a.s} said: “Then let him give charity to one needy person, and if he cannot, then let him seek Allah’s forgiveness and not repeat it. For seeking forgiveness is repentance and serves as expiation for anyone who cannot afford any part of the prescribed expiation.”

[AL TUSI]

This concludes the translation as provided in the narration.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.164 • Tahdib Al-Ahkam, V.8 p.320 • Al-Ibtisar, V.1 p.134 • Al-Wafi, V.22 p.743 • Wasail Al-Shia, V.2 p.327 • Bihar Al-Anwar, V.78 p.117

HADITH.472

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ صَفَوَانَ عَنْ عِيسَى بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ وَاقِعٍ إِنْرَأَتُهُ وَهِيَ ظَامِثٌ قَالَ لَا يَلْتَمِسْ فَعْلَ ذَلِكَ فَقْدَ نَهَى اللَّهُ أَنْ يَقْرَرَهَا» قُلْتَ فَإِنْ فَعَلَ أَعْنَاهُ كَفَارَةً قَالَ لَا أَعْلَمُ فِيهِ شَيْئًا يَسْتَغْفِرُ اللَّهُ تَعَالَى «.

Ahmad ibn Muhammad ibn Isa narrated from Safwan, from Ayyas ibn Al-Qasim, who said:

I asked Abu Abdullah ^{a.s} about a man who had intercourse with his wife while she was menstruating.

Imam ^{a.s} ^{a.s} said: “He should not seek to do such an act, for Allah ^(SWT) has forbidden approaching her in this state.”

I said: “If he does it, is there any expiation upon him?”

Imam ^{a.s} replied: “I am not aware of anything obligatory in this regard; he should seek forgiveness from Allah ^(SWT), the Exalted.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.164 • Al-Ibtisar, V.1 p.134 • Al-Wafi, V.22 p.745 • Wasail Al-Shia, V.2 p.329



HADITH

HADITH.473[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَمِثْلُ مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ جَمِيلَةَ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ وُقُوعِ الرَّجُلِ عَلَى إِمْرَأَتِهِ وَهِيَ طَامِثٌ حَطَّاً قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ وَقَدْ عَصَصَ رَبَّهُ».

Ali ibn Al-Hasan ibn Faddal narrated from Muhammad ibn Al-Hasan, from his father, from Abu Jameela, from Laith Al-Muradi, who said:

I asked Abu Abdillah ^(a.s) about a man who mistakenly had intercourse with his wife while she was menstruating.

Imam ^(a.s) said: "There is nothing obligatory upon him, but he has disobeyed his Lord."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.165 • Al-Ibtisar, V.1 p.134 • Al-Wafi, V.22 p.745 • Wasail Al-Shia, V.2 p.329

HADITH

HADITH.474[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَرَوَى أَيْضًا عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زَرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْحَائِضِ يَأْتِيهَا زُوْجُهَا قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ يَسْتَغْفِرُ اللَّهُ وَلَا يَعُودُ».

فهذه الاخبار محمولة على انه إذا لم يعلم انها حائض فاما مع علمه بذلك فانه يلزمها الكفاره حسب ما ذكرناه ، وليس لاحده ان يقول لا يمكن هذا التأويل لانه لو كانت هذه الاخبار محمولة على حال النساء لما قالوا عليهم السلام يستغفرون ربهم مما فعل ولا انه عصى ربهم ، لانه لا يمتنع من اطلاق القول عليه بأنه عصى ولا الحث على الاستغفار من حيث انه فرط في السؤال عنها هل هي طامت ام لا مع علمه أنها لو كانت طامتنا لحرم عليه وطئها، فهو هنا التفريط كان عاصيا ووجب عليه الاستغفار لانه اقدم على ما لا يأمن ان يكون قبيحا ، والذي يكشف عن صحة هذا التأويل

حَبْرُ لَيْثِ الْمُرَادِيِّ الْمُتَقَدِّمُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ وُقُوعِ الرَّجُلِ عَلَى إِمْرَأَتِهِ وَهِيَ طَامِثٌ حَطَّاً فَقَيَّدَ السُّؤَالَ بِأَنْ وُقُوعَهُ عَلَيْهَا كَانَ فِي حَالِ الْحَطَّاً فَأَجَابَهُ عَلَيْهِ السَّلَامُ «لَيْسَ عَلَيْهِ شَيْءٌ وَقَدْ عَصَصَ رَبَّهُ».

وأما ما ذكره في الكتاب من اعتبار الايام في الفرق بين الاول والوسط والاخر فلا بد منه لانه إذا كان اكثر الايام عشرة أيام وقال في اوله دينار وفي وسطه نصف دينار وفي آخره ربع دينار فلا بد من امر يتميز به كل واحد من هذه الايام عن الاخر ولا يتميز إلا بما ذكره با تصرير ثلاثة اقسام حسب ما بينه.

ثم قال أيده الله تعالى : (إِذَا انْقَطَعَ دَمُ الْحِيْضُ عنِ الْمَرْأَةِ وَأَرَادَ زَوْجُهَا جَمَاعَهَا فَالْأَفْضَلُ لَهُ أَنْ يَتَرَكَهَا حَتَّى تَغْتَسِلَ ثُمَّ

يَجَامِعُهَا فَإِنْ غَلَبَتِهِ الشَّهْوَةُ وَشَقَّ عَلَيْهِ الصَّبَرُ إِلَى فَرَاغِهَا مِنَ الْفَسْلِ فَلَا يُأْمِرُهَا بِغَسْلِ فَرْجِهَا ثُمَّ يَطْهُرُهَا وَلَيْسَ عَلَيْهِ فِي ذَلِكَ

حرج

It is narrated from Ahmad ibn Al-Hasan, from his father, from Hammad ibn Isa, from Hariz, from Zurara, who said:

I asked one of the Imams ^(a.s) about a menstruating woman whose husband approaches her.

Imam ^(a.s) said: "There is nothing obligatory upon him; he should seek forgiveness from Allah ^(swt) and not repeat the act."



[AL TUSI]

These narrations are understood as referring to cases where the man was unaware that she was menstruating. However, if he knowingly commits the act, he is required to pay the expiation as mentioned earlier. It is not valid to claim that this interpretation is impossible because, even in cases of forgetfulness, the statements that he "should seek forgiveness from his Lord" or "has disobeyed his Lord" can still apply. This is because failing to ask her about her condition, knowing that intercourse would be forbidden if she were menstruating, constitutes negligence. By this negligence, he disobeyed and is required to seek forgiveness because he engaged in an act that he could not be certain was permissible.

The correctness of this interpretation is clarified by the earlier narration of Laith Al-Muradi, where he said:

"I asked Abu Abdullah ^(a.s) about a man who mistakenly had intercourse with his wife while she was menstruating." The question specifically framed the act as unintentional, and Imam ^(a.s) replied:

"There is nothing obligatory upon him, but he has disobeyed his Lord."

As for the differentiation between the beginning, middle, and end of menstruation mentioned in the book, it is necessary because if the maximum number of menstruation days is ten, and it is stated that at the beginning one must give a dinar, in the middle half a dinar, and at the end a quarter of a dinar, there must be a clear distinction among these periods. This distinction can only be made by dividing the days into three parts, as explained.

Then, Shaykh (Al-Mufid), may Allah ^(SWT) support him, stated:

"If the menstrual blood stops, and a husband wishes to approach his wife, it is preferable for him to wait until she performs the ritual purification (ghusl) and then approach her. If he is overwhelmed by desire and finds it difficult to wait until she completes the purification, he should instruct her to wash her private area, after which he may approach her. There is no harm in this."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.165 • Al-Ibtisar, V.1 p.134 • Al-Wafi, V.22 p.746 • Wasail Al-Shia, V.2 p.329

♦ HADITH ♦

HADITH.475

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

أَخْبَرَنِي جَمَاعَةُ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ وَأَخْبَرَنِي أَخْمَدُ بْنُ عَبْدُوْنِ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّبِيرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ قَالَ حَدَّثَنِي أَبْيُوبُ بْنُ ثُوْجَعَ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَاءٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: الْمَرْأَةُ يَنْقُطُعُ عَنْهَا الدَّمُ دَمُ الْخِيَصَةِ فِي آخِرِ أَيَّامِهَا فَقَالَ «إِنَّ أَصَابَ رَوْجَهَا شَبَقٌ فَلَا تَغْسِلْ فَرْجَهَا ثُمَّ يَمْسُهَا رَوْجُهَا إِنْ شَاءَ قَبْلَ أَنْ تَغْتَسِلَ».



A group of narrators informed me from Abu Muhammad Harun ibn Musa, from Ahmad ibn Muhammad ibn Sa'id, from Ali ibn Al-Hasan ibn Faddal; and Ahmad ibn Ubdu narrated to me from Ali ibn Muhammad ibn Al-Zubair, from Ali ibn Al-Hasan ibn Faddal, who said:

Ayub ibn Nuh narrated to me from Al-Hasan ibn Mahbub, from Alaa, from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}, who said:

"If a woman's menstrual blood stops at the end of her days of menstruation, and her husband is overtaken by intense desire, she should wash her private area, and then her husband may approach her if he wishes, even before she performs the ritual purification (ghusl)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.166

◊ HADITH ◊

HADITH.476

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ وَأَخْمَدَ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلَيِّ بْنِ يَقْطِينَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا انْتَقَطَ الدَّمُ وَلَمْ تَغْتَسِلْ فَلْيَأْتِهَا رُؤْجُها إِنْ شَاءَ».

Through this chain of narration, from Ali ibn Al-Hasan, from Muhammad and Ahmad, from their father, from Abdullah ibn Bukayr, from some of our companions, from Ali ibn Yaqtin, from Abu Abdillah ^{a.s}, who said: Imam ^{a.s} said: "If the menstrual blood stops and she has not yet performed the ritual purification (ghusl), her husband may approach her if he wishes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.166 • Al-Ibtisar, V.1 p.135 • Al-Wafi, V.22 p.739 • Wasail Al-Shia, V.2 p.325 • Wasail Al-Shia, V.2 p.395

◊ HADITH ◊

HADITH.477

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ أَبِي يُوبَ بْنِ ثُوْجَةِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَاءِ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: فِي الْمَرْأَةِ يَنْتَقِطُ عَنْهَا دَمُ الْخِيَضَةِ فِي آخِرِ أَيَّامِهَا قَالَ «إِنْ أَصَابَ رُؤْجَهَا شَبَقٌ فَلْيُأْمِرْهَا فَلْتَغْسِلْ فَرَجَحَاهَا ثُمَّ يَمْسِهَا إِنْ شَاءَ قَبْلَ أَنْ تَغْتَسِلَ».

فَأَمَّا الْأَخْبَارُ الَّتِي رَوَاهَا عَلَيِّ بْنُ الْحَسَنِ أَنَّهُ لَا يَجُوزُ مُجَامِعَتَهَا إِلَّا بَعْدَ الغَسْلِ مِثْلِ

Through this chain of narration, from Ali ibn Al-Hasan, from Ayub ibn Nuh, from Al-Hasan ibn Mahbub, from Alaa, from Muhammad ibn Muslim:

Abu Ja'far ^{a.s} was asked regarding a woman whose menstrual blood stops at the end of her days of menstruation.

Imam ^{a.s} said: "If her husband is overtaken by intense desire, he should instruct her to wash her private area, and then he may approach her if he wishes, even before she performs the ritual purification (ghusl)."

[AL TUSI]

As for the narrations reported by Ali ibn Al-Hasan indicating that intercourse is not permissible until she performs ghusl, they include (following hadith).

[REFERENCES] Al-Kafi, V.5 p.539 • Tahdib Al-Ahkam, V.7 p.486 • Al-Ibtisar, V.1 p.135 • Al-Wafi, V.22 p.739 • Tafsir Al-Safi, V.1 p.252 • Wasail Al-Shia, V.2 p.324 • Tafsir Al-Burhan, V.1 p.462



◊ HADITH ◊

HADITH.478[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ الْأَخْمَرِ عَنْ أَبِيهِ يَصِيرِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنْ إِمْرَأَةٍ كَانَتْ طَامِثًا فَرَأَتِ الظُّهُرَ أَيْقَعَ عَلَيْهَا رُؤْجُها قَبْلَ أَنْ تَغْتَسِلَ قَالَ «لَا حَتَّى تَغْتَسِلَ» قَالَ وَسَأَلَهُ عَنْ إِمْرَأَةٍ حَاضَّتِ فِي السَّفَرِ ثُمَّ ظَهَرَتْ فَلَمْ تَجِدْ مَاءً يَوْمًا أو اثْنَيْنِ يَحْلِ لِرُؤْجِهَا أَنْ يُجَامِعَهَا قَبْلَ أَنْ تَغْتَسِلَ قَالَ «لَا يَصْلُحُ حَتَّى تَغْتَسِلَ».

It is narrated from Ali ibn Asbat, from his uncle Yaqub Al-Ahmar, from Abu Basir, from Abu Abdillah ^{a.s}, said: I asked Imam ^{a.s} about a woman who was menstruating and then saw the sign of purity. Can her husband approach her before she performs the ritual purification (ghusl)?

Imam ^{a.s} said: "No, not until she performs ghusl."

He (Narrator) continued: "I asked Imam ^{a.s} about a woman who menstruated while traveling, then became pure but could not find water for one or two days. Is it permissible for her husband to approach her before she performs ghusl?"

Imam ^{a.s} said, "No, it is not proper until she performs ghusl."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.166 • Al-Ibtisar, V.1 p.136 • Al-Wafi, V.22 p.741 • Wasail Al-Shia, V.2 p.326

◊ HADITH ◊

HADITH.479[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى عَنْ أَيُوبَ بْنِ نُوحٍ وَسِنْدِيِّ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الْمَرْأَةُ تَخْرُمُ عَلَيْهَا الْأَصْلَادُ ثُمَّ تَظْهَرُ فَتَوَضَّأَ مِنْ غَيْرِ أَنْ تَغْتَسِلَ أَفَلِرُؤْجُهَا أَنْ يَأْتِيَهَا قَبْلَ أَنْ تَغْتَسِلَ قَالَ «لَا حَتَّى تَغْتَسِلَ».

فحمله على أن الاولى ان لا يقربها والفضل ان يتركها حتى تغتسل دون ان يكون ذلك محظورا حتى لو جامعها قبل أن تغتسل كان عاصيا ، والذي يكشف عن هذا :

It is narrated from Ayub ibn Nuh and Sindy ibn Muhammad, both from Safwan ibn Yahya, from Sa'id ibn Yasar, from Abu Abdillah ^{a.s}, who said:

I said to Imam ^{a.s}: "A woman becomes prohibited from performing prayer (due to menstruation), then she becomes pure and performs ablution (wudu) without performing the ritual purification (ghusl). Is it permissible for her husband to approach her before she performs ghusl?"

Imam ^{a.s} said, "No, not until she performs ghusl."

[AL TUSI]

This narration is understood as emphasizing that it is better for her husband not to approach her and preferable to wait until she performs ghusl. However, it does not make such an act strictly prohibited; if he does approach her before she performs ghusl, he would not be committing a sin. What clarifies this interpretation is:

[REFERENCES] Tahdib Al-Ahkam, V.1 p.167 • Al-Ibtisar, V.1 p.136 • Al-Wafi, V.22 p.741 • Wasail Al-Shia, V.2 p.326 • Wasail Al-Shia, V.2 p.395



HADITH.480

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى وَأَحْمَدُ بْنُ عَبْدُوْنَ بِالإِسْنَادِ الْمُتَقْدَمِ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُعاوِيَةَ بْنِ حَكَمِ وَعَمْرُو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَمْرُونَ سَمِعَهُ مِنْ أَعْبَدِ الصَّالِحِ عَلَيْهِ السَّلَامُ : فِي أَمْرَأَةٍ إِذَا طَهَرَتْ مِنِ الْجِنِّسِ وَلَمْ تَمْسِ الْمَاءَ فَلَا يَقْعُدُ عَلَيْهَا رَوْجُهَا حَتَّى تَغْتَسِلَ وَإِنْ فَعَلَ فَلَا بَأْسَ بِهِ وَقَالَ «تَمْسُ الْمَاءَ أَحَبُ إِلَيْهِ» .

It is narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, and Ahmad ibn Ubdun through the aforementioned chain of narration from Ali ibn Al-Hasan ibn Faddal, from Muawiyah ibn Hakim and Amr ibn Uthman, from Abdullah ibn Al-Mughirah, from someone who heard it from the Righteous Servant ^{a.s} (Of Allah ^{SWT}), who said:

Imam ^{a.s} said: "When a woman becomes pure from menstruation but has not yet come into contact with water (performed ghusl), her husband should not approach her until she performs ghusl. However, if he does, there is no harm in it."

Imam ^{a.s} added: "For her to come into contact with water is more beloved to me."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.167 • Al-Ibtisar, V.1 p.136 • Al-Wafi, V.22 p.740 • Wasail Al-Shia, V.2 p.325

HADITH.481

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ أَيُوبَ بْنِ رُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَلَيِّ بْنِ يَقْطِينَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنِ الْحَائِضِ ثَرَى أَطْهَرَهُ أَيَّقُعُ عَلَيْهَا رَوْجُهَا قَبْلَ أَنْ تَغْتَسِلَ قَالَ «لَا بَأْسَ وَبَعْدَ الْغُسْلِ أَحَبُ إِلَيْهِ» .

قال الشيخ أيده الله تعالى : (وأما المستحاضة فهي التي ترى في غير أيام حيضها دما روقيا باردا صافيا).

فقد مضى في أول الباب ما يتضمن صفة دم الاستحاضة.

ثم قال : (فعليها ان تغسل فرجها منه ثم تحتشى بالقطن وتشد الموضع بالخرق ليمعن القطن من الخروج ، وان كان الدم قليلا ولم يرشح على الخرق ولا ظهر عليها لقلته كان عليها نزع القطن عند وقت كل صلاة والاستنجاء وتغيير القطن والخرق وتجديده الوضوء للصلوة ، وان كان رشح الدم على الخرق رشحا قليلا ولم يسل منها كان عليها تغيير القطن والخرق عند صلاة الفجر بعد الاستنجاء بالماء ثم الوضوء للصلوة والاغتسال بعد الوضوء لهذه الصلاة وتجديده الوضوء وتغيير القطن والخرق عند كل صلاة من غير اغتسال ، وان كان الدم كثيرا فرشح على الخرق وسال منها وجب عليها أن تؤخر صلاة الظهر عن اول وقتها ثم تنزع الخرق والقطن وتستبرئ بالماء و تستأنف قطنا نظيفا وخرقا طاهرة تتشدد بها وتتوضا وضوء الصلاة ثم تغسل وتصلي بغسلها ووضوئها صلاة الظهر والعصر معا على الاجتماع وتفعل مثل ذلك للمغرب وعشاء الآخرة فتؤخر المغرب عن اول وقتها ليكون فراغها منها عند مغيب الشفق وتقديم عشاء الآخرة في اول وقتها وتفعل مثل ذلك لصلاة الليل والغداة ، فان تركت صلاة الليل فعلت ذلك لصلاة الغداة ، وان توضأ واغتسلت على ما وصفناه حل لزوجها ان يطأها ، وليس يجوز له ذلك حتى تفعل ما ذكرناه من نزع الخرق وغسل الفرج بالماء ، والمستحاضة لا تترك الصوم والصلوة في حال استحاضتها وتتركهما في الايام التي كانت تعتمد الحيض فيها قبل تغير حالها بالاستحاضة).

يدل على ذلك



Through this chain of narration, from Ali ibn Al-Hasan, from Ayub ibn Nuh, from Muhammad ibn Abi Hamzah, from Ali ibn Yaqtin, from Abu Al-Hasan ^{a.s}, who said:

I asked Imam ^{a.s} about a menstruating woman who sees the sign of purity. Can her husband approach her before she performs the ritual purification (ghusl)?

Imam ^{a.s} said: "There is no harm, but after ghusl is more beloved to me."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "As for the mustahadah (a woman experiencing irregular bleeding), she is the one who sees thin, cold, clear blood outside the days of her menstruation."

The characteristics of the mustahadah's blood were already mentioned at the beginning of the chapter.

He, Shaykh (Al-Mufid), further explained: "She must wash her private area, insert cotton, and secure it with cloth to prevent the cotton from slipping out. If the bleeding is minimal, does not soak the cloth, and remains within, she must remove the cotton at the time of each prayer, cleanse herself (istinja), replace the cotton and cloth, and perform wudu for the prayer. If the blood soaks the cloth lightly but does not flow out, she must cleanse herself, replace the cotton and cloth for the Fajr prayer, perform wudu, and also perform ghusl after wudu for this prayer. For subsequent prayers, she only needs to replace the cotton and cloth, cleanse herself, and renew wudu without repeating ghusl.

If the blood is heavy, soaking the cloth and flowing out, she must delay Dhuhr prayer from its early time, remove the cloth and cotton, cleanse herself with water, insert fresh cotton and clean cloth, perform wudu, then perform ghusl. She should then pray Dhuhr and Asr together in one state of purification. She should follow the same process for Maghrib and Isha prayers, delaying Maghrib until just before sunset and performing Isha at its earliest time. She should also follow the same process for the night and Fajr prayers. If she skips the night prayers, she should follow this process for Fajr.

If she performs wudu and ghusl as described, it becomes permissible for her husband to approach her. However, it is not permissible for him until she does what was described: removing the cloth, washing her private area, and preparing herself with purification.

The mustahadah does not abandon fasting or prayer during her state of irregular bleeding. However, she does not fast or pray on the days she would normally experience menstruation before her condition changed due to istihadah."

This is supported by (following hadith):

[REFERENCES] Al-Kafi, V.5 p.539 • Tahdib Al-Ahkam, V.1 p.167 • Al-Ibtisar, V.1 p.136 • Al-Wafi, V.22 p.740

- Wasail Al-Shia, V.2 p.325



HADITH.482

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى الشَّعْكُبِيِّ عَنْ أَبِي الْعَبَّاسِ أَخْمَدَ بْنِ مُحَمَّدٍ
بْنِ سَعِيدٍ إِنْ عَقْدَةُ الْحَافِطِ عَنْ أَخْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَالِكِ الْأَوْدِيِّ وَ أَخْبَرَنِي أَخْمَدَ بْنِ عَبْدُوْنِ عَنْ أَبِي
الْحَسَنِ عَلَيْهِ بَنْ مُحَمَّدٍ بْنِ الْزَّبَيرِ عَنْ أَخْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَالِكِ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حُسَيْنِ بْنِ نَعِيمٍ
الصَّحَافِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ أُمًّا وَ لَدِّي تَرَى الدَّمَ وَ هِيَ حَامِلٌ كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ
فَقَالَ «إِذَا رَأَتِ الْحَامِلُ الدَّمَ بَعْدَ مَا يَمْضِي عَشْرُونَ يَوْمًا مِنَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَ مِنَ الشَّهْرِ الَّذِي
كَانَتْ تَقْعُدُ فِيهِ فَإِنَّ ذَلِكَ لَيْسَ مِنَ الرَّحِيمِ وَ لَا مِنَ الظَّمِنَّ فَلَتَثْوِضَا وَ لَتُخْتَشِنِ بِالْكُرْسُفِ وَ تَصَلِّي وَ إِذَا رَأَتِ
الْحَامِلُ الدَّمَ قَبْلَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَ بِقَلِيلٍ أَوْ فِي الْوَقْتِ مِنْ ذَلِكَ الشَّهْرِ فَإِنَّهُ مِنَ الْحَيْنَةِ فَلَتُمْسِكَ
عَنِ الصَّلَاةِ عَدَّةً أَيَّامًا الَّتِي كَانَتْ تَقْعُدُ فِي حَيْنَةِ فَإِنْ انْقَطَعَ الدَّمُ عَنْهَا قَبْلَ ذَلِكَ فَلَتُغْتَسِلَ وَ لَتُصَلِّ وَ إِنْ لَمْ
يَنْقَطِعْ عَنْهَا الدَّمُ إِلَّا بَعْدَ أَنْ تَمْضِي أَيَّامًا الَّتِي كَانَتْ تَرَى الدَّمَ فِيهَا يَوْمٌ أَوْ يَوْمَيْنَ فَلَتُغْتَسِلَ وَ لَتُخْتَشِنِ وَ
لَتُسْتَثْفِرَ وَ تَصَلِّي الْأَطْهَرَ وَ الْعَصْرَ ثُمَّ لَتُنْتَظِرْ فَإِنْ كَانَ الدَّمُ فِيهَا بَيْنَهَا وَ بَيْنَ الْمَغْرِبِ لَا يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ
فَلَتَثْوِضَا وَ لَتُصَلِّ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ مَا لَمْ يَنْظَرْ حَالَ الْكُرْسُفِ عَنْهَا فَإِنْ طَرَحَتِ الْكُرْسُفُ عَنْهَا وَ سَالَ الدَّمُ وَ جَبَ
عَلَيْهَا الْغُشْلُ» قَالَ «وَ إِنْ طَرَحَتِ الْكُرْسُفُ عَنْهَا وَ لَمْ يَسِلْ الدَّمُ فَلَتَثْوِضَا وَ لَتُصَلِّ وَ لَا غُشْلَ عَلَيْهَا» قَالَ وَ «إِنْ
كَانَ الدَّمُ إِذَا أَمْسَكَ الْكُرْسُفَ يَسِيلُ مِنْ خَلْفِ الْكُرْسُفِ صَبِيبًا لَا يَرْقَأُ فَإِنْ عَلَيْهَا أَنْ تَغْتَسِلَ فِي كُلِّ يَوْمٍ وَ لِيَلَةٍ
ثَلَاثَ مَرَاتٍ وَ تَخْتَشِنِ وَ تَصَلِّي تَغْتَسِلَ لِلْأَطْهَرِ وَ الْعَصْرِ وَ تَغْتَسِلَ لِلْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ» قَالَ
وَ كَذَلِكَ تَفْعَلُ الْمُسْتَحَاجَةُ فَإِنَّهَا إِذَا فَعَلَتْ ذَلِكَ أَذْهَبَ اللَّهُ بِالْدَّمِ عَنْهَا».

It was narrated to me by Al-Husayn ibn Ubaydullah from Abu Muhammad Harun ibn Musa Al-Tala'akbari, from Abu Al-Abbas Ahmad ibn Muhammad ibn Sa'id ibn Uqda Al-Hafidh, from Ahmad ibn Al-Husayn ibn Abdul Malik Al-Awdi; and also narrated to me by Ahmad ibn Ubdun from Abu Al-Hasan Ali ibn Muhammad ibn Al-Zubair, from Ahmad ibn Al-Husayn ibn Abdul Malik, from Al-Hasan ibn Mahbub, from Husayn ibn Nuaim Al-Sahhaf, who said:

I said to Abu Abdallah ^{a.s}: "A slave woman of mine sees blood while she is pregnant. What should she do regarding prayer?"

Imam ^{a.s} said: "If a pregnant woman sees blood after twenty days have passed from the time she would normally see blood in the month during which she would menstruate, this blood is neither from the womb nor menstrual blood. She should perform wudu, insert a cotton pad, and pray.

However, if the pregnant woman sees blood a little before or at the time she would normally see it in the month, it is menstrual blood. She should refrain from prayer for the number of days she used to menstruate.

If the blood stops before this duration, she should perform ghusl and pray.

If the blood does not stop until one or two days after the usual days of menstruation, she should perform ghusl, insert a cotton pad, secure it, and pray Dhuhur and Asr. Then she should observe: if the blood does not seep through the cotton before Maghrib, she should perform wudu and pray each prayer at its time without removing the cotton.

If she removes the cotton and the blood flows, she must perform ghusl.



Imam ^{a.s} said: "If she removes the cotton and the blood does not flow, she should perform wudu and pray, and no ghusl is required."

Imam ^{a.s} added: "If the blood flows continuously and does not stop even with the cotton, she must perform ghusl three times daily: once for Fajr, once for Dhuhra and Asr together, and once for Maghrib and Isha together. She should insert the cotton and pray.

Similarly, the mustahadah (woman experiencing irregular bleeding) must do the same. If she follows this procedure, Allah ^{SWT} will reduce the blood flow for her."

[REFERENCES] Al-Kafi, V.3 p.95 • Tahdib Al-Ahkam, V.1 p.168 • Tahdib Al-Ahkam, V.1 p.388 • Al-Ibtisar, V.1 p.140 • Al-Wafi, V.6 p.463 • Wasail Al-Shia, V.2 p.374

♦ HADITH ♦

HADITH.483

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانَ عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْأَشْعَرِيِّ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الظَّامِثِ تَشَعُّدُ بِعَدَدِ أَيَّامِهَا كَيْفَ تُصْنِعُ قَالَ «تَسْتَظْهِرُ بِيَوْمٍ أَوْ يَوْمَيْنِ ثُمَّ هِيَ مُسْتَحَاجَةٌ فَلَتَغْتَسِلْ وَتَسْتَوْقِنْ مِنْ نَفْسِهَا وَتُصْلِي كُلَّ صَلَةٍ بِوُضُوءٍ مَا لَمْ يَثْفَدِ الدَّمُ فَإِذَا نَفَدَ اغْتَسَلَتْ وَصَلَّتْ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Muhammad ibn Khalid Al-Ash'ari, from Ibn Bukayr, from Zurara, from Abu Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a menstruating woman who stops menstruating after the usual number of her days. What should she do?

Imam ^{a.s} ^{a.s} said: "She should wait for an additional day or two as a precaution. Then, if the bleeding continues, she is considered to be in the state of istihadha (irregular bleeding). She should perform ghusl, ensure her cleanliness, and pray each prayer with a fresh wudu unless the blood flows excessively. If the blood flows beyond the cotton pad, she should perform ghusl again and then pray."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.169 • Al-Wafi, V.6 p.472 • Wasail Al-Shia, V.2 p.375

♦ HADITH ♦

HADITH.484

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ عَنْ أَبِي القَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَادَ بْنِ عَيْسَى وَابْنِ أَبِي عَمِيرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْمُسْتَحَاجَةُ تَنْظُرُ أَيَّامَهَا فَلَا تُصْلِي فِيهَا وَلَا يُفْرِبُهَا بَعْهَا، فَإِذَا جَاءَتْ أَيَّامَهَا وَرَأَتِ الدَّمَ يَثْقُبُ الْكُرْسَفَ اغْتَسَلَ لِلظَّهِيرَ وَالْعَصْرِ ثُوَّحْرُ هَذِهِ وَتَعَجَّلُ هَذِهِ، وَلِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا ثُوَّحْرُ هَذِهِ وَتَعَجَّلُ هَذِهِ، وَتَغْتَسِلُ لِلصُّبْحِ وَتَحْتَشِي وَتَسْتَثِفِرُ وَتَخْشُو وَتَضْمُ فَخِذَيْهَا، فِي الْمَسْجِدِ وَسَائِرِ جَسَدِهَا حَارِجٌ، وَلَا يَأْتِيهَا بَعْهَا أَيَّامٌ قُرْبَهَا، وَإِنْ كَانَ الدَّمُ لَا يَثْقُبُ الْكُرْسَفَ تَوَضَّأَتْ وَدَخَلَتِ الْمَسْجِدَ وَصَلَّتْ كُلَّ صَلَةٍ بِوُضُوءٍ، وَهَذِهِ يَأْتِيهَا بَعْهَا إِلَّا فِي أَيَّامٍ حَيْنَهَا.



The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Isma'il, from Al-Fadl ibn Shadhan, from Hammad ibn Isa and Ibn Abi Umayr, from Mu'awiyah ibn Ammar, from Abu Abdullaah ^(a.s), who said:

Imam ^(a.s) said: "The mustahadah (a woman experiencing irregular bleeding) observes her days of menstruation and does not pray during those days, nor is her husband allowed to approach her.

Once her menstruation days pass, and if she sees that the blood soaks through the cotton pad, she must perform ghusl for Dhuhr and Asr - delaying one and performing the other promptly. She must also perform ghusl for Maghrib and Isha - delaying one and performing the other promptly. She must perform ghusl for Fajr as well. She should use a cotton pad, secure it, and keep her thighs pressed together.

In the mosque, only her body outside the area of bleeding should remain exposed, and her husband must not approach her during the days of her menstrual cycle.

If the blood does not soak through the cotton pad, she should perform wudu and can enter the mosque and pray each prayer with fresh wudu. In this case, her husband may approach her except during the days of her menstruation."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.170

♦ HADITH ♦

HADITH.485

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ عَبْيَسٍ عَنْ سَمَاعَةَ
قَالَ قَالَ: «الْمُسْتَحَادَةُ إِذَا تَقَبَّلَ الدَّمُ الْكَرْسُفُ اغْتَسَلَتْ لِكُلِّ صَلَاتَيْنِ وَلِلْفَجْرِ غُسْلًا فَإِنْ لَمْ يَجُزِ الدَّمُ الْكَرْسُفُ
فَعَلَيْهَا الْغُسْلُ كُلُّ يَوْمٍ مَرَّةً وَالْأُوْضُوْعُ لِكُلِّ صَلَاتَةٍ وَإِنْ أَرَادَ رَوْجُهَا أَنْ يَأْتِيهَا فَجِينٌ تَغْتَسِلُ هَذَا إِذَا كَانَ دَمًا عَبِيطًا
فَإِنْ كَانَتْ صُفْرَةً فَعَلَيْهَا أَلْوَضُوْعُ» .

Through this chain of narration, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Muhammad ibn Al-Husayn, from Uthman ibn Isa, from Sama'ah, who said:

Imam ^(a.s) said: "The mustahadah (a woman experiencing irregular bleeding), if the blood soaks through the cotton pad, must perform ghusl for every two prayers and a separate ghusl for Fajr.

If the blood does not pass through the cotton pad, she must perform ghusl once daily and perform wudu for every prayer.

If her husband wishes to approach her, he may do so after she has performed ghusl. This applies when the blood is fresh (red). However, if it is yellowish, she is only required to perform wudu."

[REFERENCES] Al-Kafi, V.3 p.89 • Tahdib Al-Ahkam, V.1 p.170 • Al-Wafi, V.6 p.471 • Wasail Al-Shia, V.2 p.374



◊ HADITH ◊

HADITH.486

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِذَا مَكَثَتِ الْمَرْأَةُ عَشْرَةً أَيَّامًا تَرَى الدَّمْ ثُمَّ طَهَرَتْ فَمَكَثَتْ تَلَاثَةً أَيَّامًا طَاهِرًا ثُمَّ رَأَتِ الدَّمَ بَعْدَ ذَلِكَ أَثْمَسِكَ عَنْ الصَّلَاةِ قَالَ «لَا هَذِهِ مُسْتَحَاجَةٌ تَغْتَسِلُ وَتَسْتَدْخِلُ قُطْنَةً وَتَجْمَعُ بَيْنَ صَلَاتَيْنِ بِغُشْلٍ وَيَأْتِيهَا زُوْجُهَا إِنْ أَرَادَ».

Through this chain of narration, from Muhammad ibn Ya'qub, from Muhammad ibn Isma'il, from Al-Fadl ibn Shadhan, from Safwan ibn Yahya, from Abu Al-Hasan ^{a.s}, who said:

I said to Imam ^{a.s}: "May I be sacrificed for you! If a woman sees blood for ten days, then it stops, and she remains pure for three days, but after that sees blood again, should she refrain from prayer?"

Imam ^{a.s} said: "No, she is in the state of istihadha (irregular bleeding). She must perform ghusl, insert a cotton pad, and combine two prayers with one ghusl. Her husband may approach her if he wishes."

[REFERENCES] Al-Kafi, V.3 p.90 • Tahdib Al-Ahkam, V.1 p.170 • Al-Wafi, V.6 p.472 • Wasail Al-Shia, V.2 p.372

◊ HADITH ◊

HADITH.487

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ سَعِيدٍ عَنْ النَّضْرِ عَنْ ابْنِ سَيَّنَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمُسْتَحَاجَةُ تَغْتَسِلُ عِنْدَ صَلَاةِ الظَّهَرِ وَتَصْلِي الظَّهَرَ وَالْعَصْرَ ثُمَّ تَغْتَسِلُ عِنْدَ الْمَغْرِبِ فَتَصْلِي الْمَغْرِبَ وَالْعِشَاءَ ثُمَّ تَغْتَسِلُ عِنْدَ الصُّبْحِ فَتَصْلِي الْفَجْرَ وَلَا يَأْسَ أَنْ يَأْتِيهَا بَعْلَهَا مَشَ إِلَّا فِي أَيَّامٍ حَيْضَهَا فَيَغْتَسِلُهَا زُوْجُهَا» وَقَالَ «لَمْ تَفْلُهْ إِمْرَأَةٌ قَطُّ احْتِسَابًا إِلَّا عُوْفِيَتْ مِنْ ذَلِكَ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Al-Nadr, from Ibn Sinan, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "The mustahadah (a woman experiencing irregular bleeding) performs ghusl at the time of Dhuhr prayer and then prays Dhuhr and Asr. She performs ghusl again at the time of Maghrib and prays Maghrib and Isha. She then performs ghusl at the time of Fajr and prays Fajr. Her husband may approach her whenever he wishes, except during her days of menstruation, when he must avoid her."

Imam ^{a.s} further said: "No woman has ever performed this act (the prescribed ghusl and prayers) out of faith and seeking reward except that she was cured of her condition."

[REFERENCES] Al-Kafi, V.3 p.90 • Tahdib Al-Ahkam, V.1 p.171 • Al-Wafi, V.6 p.471 • Wasail Al-Shia, V.2 p.372 • Al-Fusul Al-Muhammadiyah, V.3 p.246



♦ HADITH ♦

HADITH.488[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِنْسَادِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ عَنْ أَبِي إِسْمَاعِيلَ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ أَسْلَامٌ قَالَ: «الْمُسْتَحَاضَةُ تَقْعُدُ أَيَّامًا قُرْئَهَا ثُمَّ تَحْتَاطُ بِيَوْمٍ أَوْ يَوْمَيْنِ إِنَّهُ هِيَ رَأْثٌ طَهْرًا إِغْتَسَلَتْ وَإِنْ هِيَ لَمْ تَرْطَهِرْ أَغْتَسَلتْ وَإِحْتَسَلتْ فَلَا تَرَالْ تَصْلِي بِذَلِكَ الْغُسْلِ حَتَّى يَظْهُرَ اللَّدُمُ عَلَى الْكُوْشِفِ فَإِذَا ظَاهَرَ أَغْتَسَلتْ الْغُسْلَ وَأَغَادَتْ الْكَرْسُفَ». ^{أَكْرَسْفُ}

قوله تحتاط بيوم أو يومين هذا إذا كانت عادتها ما دون العشرة الايام تحتاط بيوم أو يومين ، فاما من كان عادتها عشرة أيام فليس لها أن تستظهر بشئ آخر بل يلزمها حكم المستحاضة حسب ما ذكرناه ، وكذلك معنى كلما روي في انها تستظاهر بيوم أو يومين أو ثلاثة مثل

Through this chain of narration, from Al-Husayn ibn Sa'id, from Al-Qasim, from Aban, from Isma'il Al-Ju'fi, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "The mustahadah (a woman experiencing irregular bleeding) observes the days of her regular menstrual cycle, then adds a precautionary day or two.

If she sees purity, she performs ghusl. If she does not see purity, she performs ghusl and uses a cotton pad.

She continues to pray with that ghusl until blood appears on the cotton pad. When the blood appears, she performs ghusl again and replaces the cotton pad."

[AL TUSI]

The statement "she adds a precautionary day or two" applies when her usual menstruation lasts less than ten days. In this case, she adds one or two days as a precaution. However, if her regular cycle is ten days, she does not add any extra days, and the rules of istihadha apply to her as described earlier.

Similarly, any narrations that mention adding a precautionary day or two, or even three, follow the same principle and are applied according to the specific case of the woman's menstrual habits.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.171 • Al-Ibtisar, V.1 p.149 • Al-Wafi, V.6 p.472 • Wasail Al-Shia, V.2 p.375

♦ HADITH ♦

HADITH.489[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مِثْلُ مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ ابْنِ أَبِي نَصِيرِ عَنْ أَبِي الْحَسَنِ الْرَّضا عَلَيْهِ أَسْلَامٌ قَالَ: سَأَلَهُ عَنِ الْخَائِضِ كَمْ تَسْتَظِهِرُ فَقَالَ «تَسْتَظِهِرُ بِيَوْمٍ أَوْ يَوْمَيْنِ أَوْ ثَلَاثَةِ». ^{أَوْ ثَلَاثَةِ}

It is narrated from Sa'd ibn Abdullah, from Abu Ja'far, from Ibn Abi Nasr, from Abu Al-Hasan Al-Ridha ^{a.s}:

I asked Imam ^{a.s} about a menstruating woman, "How many days should she wait as a precautionary measure?"

Imam ^{a.s} said: "She should wait one, two, or three days as a precaution."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.171 • Al-Ibtisar, V.1 p.149 • Al-Wafi, V.6 p.439 • Wasail Al-Shia, V.2 p.302



◊ HADITH ♦

HADITH.490[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: سَأَلَتْ أُبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَحِيقُ ثُمَّ تَطَهَّرُ وَرُبَّمَا رَأَتْ بَعْدَ ذَلِكَ الشَّيْءَ مِنَ الدَّمِ الرَّقِيقِ بَعْدَ إِغْتِسَالِهَا مِنْ طُهْرِهَا فَقَالَ «تَسْتَظْهِرُ» بَعْدَ أَيَّامَهَا بِيَوْمَيْنِ أَوْ ثَلَاثَةَ ثُمَّ تُصَلِّي». .

It is narrated from Al-Husayn ibn Sa'id, from Uthman ibn Isa, from Sa'id ibn Yasar, who said:

I asked Abu Abdillah ^{a.s} about a woman who menstruates and then becomes pure but sometimes sees a small amount of thin blood after performing ghusl for her purification.

Imam ^{a.s} said: "She should wait for one, two, or three days as a precaution after her regular menstrual days, and then she should pray."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.172 • Al-Ibtisar, V.1 p.149 • Al-Wafi, V.6 p.439 • Wasail Al-Shia, V.2 p.302

◊ HADITH ♦

HADITH.491[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَعَنْهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ سَعِيدٍ عَنْ أَبِي الْحَسَنِ الْرَّضا عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الظَّاہِمَتِ كَمْ حَدْ جُلُوسِهَا فَقَالَ «تَشَطَّرُ عَدَّةً مَا كَانَتْ تَحِيقُ ثُمَّ تَسْتَظْهِرُ ثَلَاثَةً أَيَّامٌ ثُمَّ هِيَ مُسْتَحَاضَةٌ». .

فمعناه ما ذكرناه يدل على ذلك

It is narrated from Ahmad ibn Muhammad ibn Khalid, from Muhammad ibn Amr ibn Sa'id, from Abu Al-Hasan Al-Ridha ^{a.s}, who said:

I asked Imam ^{a.s} about a menstruating woman, "How long should she wait?"

Imam ^{a.s} said: "She should wait for the duration of her usual menstruation, then add three days as a precaution. After that, she is considered to be in the state of istihadha (irregular bleeding)."

[AL TUSI]

The meaning is as we have explained, and this narration supports it.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.172 • Tahdib Al-Ahkam, V.1 p.172 • Al-Ibtisar, V.1 p.149 • Al-Wafi, V.6 p.439 • Wasail Al-Shia, V.2 p.303



HADITH

HADITH.492

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ سَعِيدٍ عَنْ أَبِي الْحَسَنِ الرَّضَا عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الطَّامِثِ وَحَدْ جُلُوسِهَا؟ فَقَالَ: تَشَطَّطُ عَدَّةً مَا كَانَتْ تَجِيَصُ، ثُمَّ تَسْتَظُهُ بِتَلَاثَةِ أَيَّامٍ، ثُمَّ هُنَّ مُسْتَحَاضَةً.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Muhammad ibn Khalid Al-Barqi, from Muhammad ibn Amr ibn Sa'id, from Abu Al-Hasan Al-Ridha ^(a.s), who said:

I asked Imam ^(a.s) about a menstruating woman and the duration of her sitting (abstaining from acts of worship).

Imam ^(a.s) said: "She should wait for the duration of her usual menstruation, then add three days as a precaution. After that, she is considered to be in the state of istihadha (irregular bleeding)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.172

HADITH

HADITH.493[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْمَرْأَةِ تَرِي الدَّمَ فَقَالَ «إِنْ كَانَ قُرُؤُهَا دُونَ الْمُشَرَّةِ أَنْتَظِرِي الْقُشْرَةَ وَإِنْ كَانَتْ أَيَّامَهَا عَشَرَةً لَمْ تَسْتَظِهِ» .

It is narrated from Sa'd ibn Abdullah, from Musa ibn Al-Hasan, from Ahmad ibn Hilal, from Muhammad ibn Abi Umair, from Abdullah ibn Al-Mughirah, from a man:

Abu Abdullah ^(a.s) was asked regarding a woman who sees blood.

Imam ^(a.s) said: "If her menstrual period is less than ten days, she waits until the completion of ten days. If her period lasts ten days, she does not add any precautionary days."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.172 • Al-Ibtisar, V.1 p.150 • Al-Wafi, V.6 p.439 • Wasail Al-Shia, V.2 p.303



HADITH.494

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ دَاؤَدَ مَوْلَى أَبِي الْمَغْرِبِيِّ عَمَّ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَنْهُ أَسْلَامُ قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَجِيئُهُ ثُمَّ يَمْضِي وَقُطِّعَ طُهْرُهَا وَهِيَ تَرَى الدَّلْمَ قَالَ فَقَالَ «تَسْتَظِهِرُ بِيَوْمٍ إِنْ كَانَ حَيْثُهَا دُونَ الْعَشْرَةِ أَيَّامٌ فَإِنْ اسْتَمَرَ الدَّلْمُ فَهُنَّ مُسْتَخَاصَةً وَإِنْ انْقَطَعَ الدَّلْمُ اغْتَسَلَتْ وَصَلَّتْ».

قال الشيخ أبيد الله تعالى (وأما النساء وهي التي تضع حملها فيخرج معه الدم فعليها ان تعزل الصلاة وتتجنب الصوم ولا تقرب المسجد كما ذكرناه في باب الحيض والجنب ، فإذا انقطع دمها استبرأت كالستبراء العائض بالقطن فإذا خرج نقيا من الدم غسلت فرجها منه وتوضأت وضوء الصلاة ثم اغتسلت كما وصفناه من الفصل للحيض والجنابة وان خرج على القطن دم آخر الغسل إلى آخر أيام النفاس وهو انقطاع الدم عنها).

فقد مضى فيما تقدم ما يدل على انه ليس لها ان تقرب المسجد ، ولا خلاف بين المسلمين انه لا يجب عليها الصوم والصلاحة أيام نفاسها ، وإنما اختلفوا في كمية أيام نفاسها ، وانا أذكر بعد هذا ما يدل عليه إن شاء الله تعالى ، ومما يتضمن هذه الجملة من الأخبار.

It is narrated from Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Dawood, the servant of Abu Al-Mi'za, from someone who informed him, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a woman who is menstruating, and then her usual period of purity passes while she is still seeing blood.

Imam ^{a.s} said: "She should add a precautionary day if her menstruation lasts less than ten days. If the blood continues after that, she is considered to be in the state of istihadha (irregular bleeding). If the blood stops, she should perform ghusl and pray."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further explained: "As for the woman in a state of nifas (postnatal bleeding), which occurs when she delivers her child and blood flows, she must refrain from prayer, avoid fasting, and not enter the mosque, as previously mentioned in the rulings of menstruation and janaba. When her bleeding stops, she should examine herself with a cotton pad, as a menstruating woman does. If the pad comes out clean, she should wash her private area, perform wudu for prayer, and then perform ghusl, as described for menstruation and janaba. However, if blood is still on the pad, she should delay the ghusl until the end of her postpartum bleeding period, which concludes when the blood ceases entirely."

He, Shaykh (Al-Mufid), added: "It has been previously mentioned that a woman in nifas should not approach the mosque. There is no disagreement among Muslims that she is not obligated to pray or fast during the days of her postpartum bleeding. However, there is a difference of opinion regarding the duration of nifas. I will mention the evidence for this shortly, Allah ^{SWT} willing, including narrations that address these rulings."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.172 • Al-Ibtisar, V.1 p.150 • Al-Wafi, V.6 p.440 • Wasail Al-Shia, V.2 p.283 • Wasail Al-Shia, V.2 p.301



◊ HADITH ♦

HADITH.495

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَحْبَرَنِي بِهِ الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنِ الْحُسَينِ
بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ عَمِيرٍ عَنْ إِبْرَاهِيمَ بْنِ أَذِيئَةَ عَنِ الْفَضِيلِ بْنِ بَشَّارٍ عَنْ زِرَارَةَ عَنْ أَحْدَوْهُمَا عَلَيْهِمَا السَّلَامُ قَالَ:
«النُّفَسَاءُ تَكُونُ عَنِ الْصَّلَاةِ أَيَّامَهَا الَّتِي كَانَتْ تَمْكَثُ فِيهَا ثُمَّ تَغْشِلُ كَمَا تَغْشِلُ الْمُسْتَخَاضَةُ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Aban, from Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Ibn Udhaynah, from Al-Fudhayl ibn Yasar, from Zurara, from one of the Imams ^(a.s), who said:

Imam ^(a.s) said: "The woman in a state of nifas (postnatal bleeding) refrains from prayer during the days she usually experiences such bleeding. Then, she performs ghusl as the mustahadah (a woman with irregular bleeding) does."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.173

◊ HADITH ♦

HADITH.496

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَأَحْبَرَنِي الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ
الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادَ بْنِ عَيْسَى عَنْ حَبِيزٍ عَنْ زِرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ النُّفَسَاءُ مَشَّ
ثُصَّلِي قَالَ «تَغْدُقُ دَرَ حِينَهَا وَتَسْتَظِهِرُ بِيُومَيْنِ فَإِنْ اِنْقَطَعَ الدَّمُ وَإِلَّا غَتَّسَلَتْ وَاحْتَسَثَتْ وَاسْتَثْمَرَتْ وَصَلَّتْ
فَإِنْ جَازَ الدَّمُ الْكَرْسُفَ تَعَصَّبَتْ وَاغْتَسَلَتْ ثُمَّ صَلَّتْ الْغَدَاءَ بِغُسْلٍ وَالظَّهَرُ وَالعَصْرُ بِغُسْلٍ وَالْمَغْرِبُ وَالْعَشَاءُ
بِغُسْلٍ وَإِنْ لَمْ يَجُزِ الْكَرْسُفَ صَلَّتْ بِغُسْلٍ وَاجِدٍ» قُلْتُ فَالْحَائِضُ قَالَ «مِثْلُ ذَلِكَ سَوَاءٌ فَإِنْ اِنْقَطَعَ عَنْهَا الدَّمُ وَ
إِلَّا فَهِيَ مُسْتَخَاضَةٌ تَصْنَعُ مِثْلَ النُّفَسَاءِ سَوَاءً ثُمَّ ثُصَّلِي وَلَا تَدْعُ الْصَّلَاةَ عَلَى حَالٍ فَإِنَّ الَّتِيْ صَلَّى اللَّهُ عَلَيْهِ وَ
آلِهِهِ وَسَلَّمَ قَالَ «الصَّلَاةُ عِمَادُ دِينِكُمْ».

The Shaykh (Al-Mufid) narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Hammad ibn Isa, from Hariz, from Zurara:

I asked Imam ^(a.s): "When does the woman in a state of nifas begin praying?"

Imam ^(a.s) said: "She refrains from prayer for the duration of her usual menstrual period and then adds two days as a precaution. If the blood stops, she performs ghusl, uses a cotton pad, and secures herself. If the blood continues and soaks through the cotton pad, she should tightly bind herself, perform ghusl, and pray Fajr with one ghusl, Dhuhr and Asr with one ghusl, and Maghrib and Isha with one ghusl. If the blood does not soak through the cotton pad, she can pray with one ghusl only."

I asked: "What about a menstruating woman?"

Imam ^(a.s) replied: "It is the same. If the blood stops, she performs ghusl. If not, she is considered in a state of istihadha (irregular bleeding) and follows the same rules as the woman in nifas. She should pray and never leave off prayer in any state, for the Prophet ^(saws) said: 'Prayer is the pillar of your religion.'"

[REFERENCES] Al-Kafi, V.3 p.99 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.476 • Wasail Al-Shia, V.2 p.373



◊ HADITH ♦

HADITH.497[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ يَقْطِينَ عَنْ أَخْبَرِ الْحُسَنِيْنِ عَنْ عَلَيٍّ بْنِ يَقْطِينَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْمَاضِيَ عَنِ النُّفَسَاءِ وَكَمْ يَجْبُ عَلَيْهَا تَرْكُ الصَّلَاةِ قَالَ «تَدْعُ الصَّلَاةَ مَا دَامَتْ تَرَى الدَّمَ الْغَيْبِيَّ إِلَى ثَلَاثِينَ يَوْمًا فَإِذَا رَقَّ وَكَانَتْ صُفْرَةً اغْتَسَلَتْ وَصَلَّتْ إِنْ شَاءَ اللَّهُ تَعَالَى».

Through this chain of narration, from Ahmad ibn Muhammad, from Al-Hasan ibn Ali ibn Yaqtin, from his brother Al-Husayn, from Ali ibn Yaqtin, who said:

I asked Abu Al-Hasan Al-Madi ^{a.s} about the woman in a state of nifas (postnatal bleeding) and how long she is required to refrain from prayer.

Imam ^{a.s} said: "She refrains from prayer as long as she sees fresh (red) blood, up to thirty days. If the blood becomes light and turns yellowish, she performs ghusl and resumes praying, Allah ^{SWT} willing."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.174 • Al-Wafi, V.6 p.482 • Wasail Al-Shia, V.2 p.387

◊ HADITH ♦

HADITH.498[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَأَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيٍّ بْنِ الْحَسَنِ وَأَخْبَرَنِي أَخْمَدَ بْنُ عَبْدُوْنَ عَنْ عَلَيٍّ بْنِ مُحَمَّدٍ بْنِ الْزَّبِيرِ عَنْ عَلَيٍّ بْنِ الْحَسَنِ عَنْ أَيُوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَاجِاجِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ النُّفَسَاءِ تَضَعُّفُ فِي شَهْرِ رَمَضَانَ بَعْدَ صَلَاةِ الْعَصْرِ أَتَتْمُ ذَلِكَ الْيَوْمَ أَمْ تُفْطِرُ فَقَالَ «تُفْطِرُ ثُمَّ لَتَفْضِلُ ذَلِكَ الْيَوْمَ».

قال الشيخ أبىه الله تعالى : (واکثر أيام النفاس ثمانية عشر يوما فان رأت الدم النفاس يوم التاسع عشر من وضعها الحمل فليس ذلك من النفاس إنما هو استحاضة فلتعمل بما رسمناه للمستحاضة وتصلي وتصوم وقد جاءت الاخبار معتمدة في ان أقصى مدة النفاس هو عشرة أيام وعليها أعمل لوضوحها عندي).

المعتمد في هذا أنه قد ثبت أن ذمة المرأة مرتهنة بالصلوة والصيام قبل نفاسها بلا خلاف فإذا طرأ عليها النفاس يجب ان لا يسقط عنها ما لزمها إلا بدلة ولا خلاف بين المسلمين ان عشرة أيام إذا رأت المرأة الدم من النفاس ، وما زاد على ذلك مختلف فيه فينبغي ان لا تصير اليه الا بما يقطع العذر وكلما ورد من الاخبار المتضمنة لما زاد على عشرة أيام فهي أخبار احد لا تقطع العذر أو خبر خرج عن سبب أو للتقيية وأنا ابین عن معناها إن شاء الله تعالى ، وبدل على ما ذكرنا ، من أن أقصى أيام النفاس عشرة أيام.

A group of narrators informed me from Abu Muhammad Harun ibn Musa, from Ahmad ibn Muhammad ibn Sa'id, from Ali ibn Al-Hasan; and Ahmad ibn Ubdun narrated to me from Ali ibn Muhammad ibn Al-Zubair, from Ali ibn Al-Hasan, from Ayub ibn Nuh, from Safwan ibn Yahya, from Abdur Rahman ibn Al-Hajjaj, from Abu Al-Hasan ^{a.s}, who said:

I asked Imam ^{a.s} about a woman in nifas (postnatal bleeding) who gives birth in the month of Ramadan after the Asr prayer. Should she complete her fast for that day or break it?

Imam ^{a.s} said: "She should break her fast and then make up that day."



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further explained:

"The maximum duration for nifas is eighteen days. If the woman sees blood on the nineteenth day after giving birth, it is not considered nifas but istihadha (irregular bleeding). She should follow the rulings for istihadha, pray, and fast. However, there are authentic narrations indicating that the maximum duration for nifas is ten days, and this is the ruling I follow due to its clarity."

He, Shaykh (Al-Mufid), added: "The principle here is that a woman's obligations for prayer and fasting remain binding on her prior to nifas without any dispute. If nifas occurs, these obligations can only be lifted based on definitive evidence. There is no disagreement among Muslims that ten days of bleeding from nifas are exempted. Beyond this, there is a difference of opinion. Therefore, one should not act on an opinion that extends beyond ten days unless it provides irrefutable evidence. Any narrations suggesting a duration beyond ten days are solitary reports (khabar ahad) that do not provide definitive certainty, or they may have been conveyed for specific contexts or taqiyya (dissimulation). I will clarify their meanings, Allah ^{SWT} willing. This evidence supports the view that the maximum duration of nifas is ten days."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.174 • Al-Wafi, V.11 p.324 • Wasail Al-Shia, V.2 p.394

♦ HADITH ♦

HADITH.499

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذِئَةَ عَنْ الْفَضِيلِ بْنِ يَسَارٍ وَزُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: الْفَسَاءُ تَكُفُّ عَنِ الصَّلَاةِ أَيَّامٌ قُرِئَتِهَا الَّتِي كَانَتْ تَمْكُثُ فِيهَا، ثُمَّ تَغْتَسِلُ وَتَعْمَلُ كَمَا تَعْمَلُ الْمُسْتَحَاجَةُ.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Umar ibn Udhaynah, from Al-Fudhayl ibn Yasar and Zurara, from one of the Imams ^{a.s}, who said:

Imam ^{a.s} said: "The woman in a state of nifas (postnatal bleeding) refrains from prayer during the days of her regular cycle, after which she performs ghusl and follows the same rules as the mustahadah (a woman experiencing irregular bleeding)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.175



◊ HADITH ♦

HADITH.500[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ وَأَبِي دَاؤِدَ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدٍ بْنِ أَبِي حَمْزَةَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سِمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْفَسَاءُ تَجْلِسُ أَيَّامَ حَيْضِهَا الَّتِي كَانَتْ تَحْيِضُ ثُمَّ تَسْتَطَهُرُ وَتَغْتَسِلُ وَتُصَلِّي». .

Through this chain of narration, from Muhammad ibn Ya'qub, from several of our companions, from Ahmad ibn Muhammad and Abu Dawood, from Al-Husayn ibn Sa'id, from Al-Nadr ibn Suwayd, from Muhammad ibn Abi Hamzah, from Yunus ibn Ya'qub, who said:

I heard Abu Abdillah ^{a.s} say: "The woman in a state of nifas (postnatal bleeding) sits for the duration of her usual menstrual cycle, then adds a precautionary period, performs ghusl, and begins praying."

[REFERENCES] Al-Kafi, V.3 p.99 • Tahdib Al-Ahkam, V.1 p.175 • Al-Ibtisar, V.1 p.150 • Al-Wafi, V.6 p.477 • Wasail Al-Shia, V.2 p.381 • Wasail Al-Shia, V.2 p.385

◊ HADITH ♦

HADITH.501[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زِرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «تَقْعُدُ الْفَسَاءُ أَيَّامَهَا الَّتِي كَانَتْ تَقْعُدُ فِي الْحَيْضِ وَتَسْتَطَهُرُ بِيَوْمَيْنِ». وقد مضى حديث زراة فيما رواه الحسين بن سعيد عن حريم عن زراة عن أبي جعفر عليه السلام مشروحا.

Through this chain of narration, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Faddal, from Ibn Bukayr, from Zurara, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The woman in a state of nifas (postnatal bleeding) refrains for the duration of her usual menstrual cycle and then adds two precautionary days."

[AL TUSI]

The narration from Zurara, as reported by Al-Husayn ibn Sa'id through Hammad, from Hariz, from Zurara, from Abu Ja'far ^{a.s}, has been explained earlier.

[REFERENCES] Al-Kafi, V.3 p.99 • Tahdib Al-Ahkam, V.1 p.175 • Al-Ibtisar, V.1 p.151 • Al-Wafi, V.6 p.478 • Wasail Al-Shia, V.2 p.384

◊ HADITH ♦

HADITH.502[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ عَمْرُو عَنْ يُونُسَ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ امْرَأَةٍ وَلَدَثَ فَرَأَتِ الْأَدْمَ أَكْثَرَ مَا كَانَتْ تَرَى قَالَ «فَلَتَقْعُدْ أَيَّامَ قُرْنَاهَا الَّتِي كَانَتْ تَجْلِسُ ثُمَّ تَسْتَطَهُرُ بِعَشْرَةِ أَيَّامٍ فَإِنْ رَأَتْ دَمًا صَبِيبًا فَلَنْتَغْتَسِلْ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ وَإِنْ رَأَتْ صُفْرَةً فَلَتَوَضَّأْ ثُمَّ لَنْتَصَلِّ». .

قوله عليه السلام تستظهر بعشرة أيام يعني إلى عشرة أيام لأن حروف الصفات يقوم بعضها مقام بعض.



The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from Muhammad ibn Amr, from Yunus, who said:

I asked Abu Abdullah ^{a.s} about a woman who gave birth and then saw blood for a duration longer than what she was accustomed to seeing.

Imam ^{a.s} said: "She should refrain from prayer for the duration of her usual menstrual period, then add up to ten precautionary days. If she sees fresh, flowing blood, she must perform ghusl at the time of every prayer. If she sees yellowish discharge, she should perform wudu and then pray."

[AL TUSI]

The statement of the Imam ^{a.s}, "add up to ten days," means a maximum of ten days, as linguistic expressions for limits in attributes can serve as substitutes for one another.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.175 • Al-Ibtisar, V.1 p.151 • Al-Wafi, V.6 p.479 • Wasail Al-Shia, V.2 p.383

♦ HADITH ♦

HADITH.503

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ وَالْعَبَاسِ بْنِ مَعْرُوفٍ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ قَالَ: سَأَلَتْ أُبَيْ الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَنِ امْرَأَةً ظَفَرَتْ وَبَقِيَتْ ثَلَاثِينَ لَيْلَةً أَوْ أَكْثَرَ ثُمَّ ظَهَرَتْ وَصَلَّثَتْ ثُمَّ رَأَتْ دَمًا أَوْ صُفْرَةً فَقَالَ «إِنْ كَانَتْ صُفْرَةً فَلَا تُغْتَسِلْ وَلَا تُشَدِّلْ وَلَا تُمْسِكْ عَنِ الصَّلَاةِ وَإِنْ كَانَ دَمًا لَيْسَ بِصُفْرَةً فَلَا تُمْسِكْ عَنِ الصَّلَاةِ أَيَّامَ قُرْبَاهَا ثُمَّ لَا تُغْتَسِلْ وَلَا تُشَدِّلْ».

Through this chain of narration, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, Muhammad ibn Khalid Al-Barqi, and Al-Abbas ibn Ma'ruf, from Safwan ibn Yahya, from Abdur Rahman ibn Al-Hajjaj, who said:

I asked Abu Al-Hasan Musa ^{a.s} about a woman who had postpartum bleeding for thirty nights or more, then became pure and began praying, but later saw blood or a yellowish discharge.

Imam ^{a.s} said: "If it is yellowish, she should perform ghusl and pray, and she does not need to refrain from prayer. But if it is blood and not yellowish, she should refrain from prayer for the duration of her usual menstrual cycle, then perform ghusl and resume praying."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.176 • Al-Ibtisar, V.1 p.151



HADITH

HADITH.504

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ وَ أَخْبَرَنِي أَخْمَدَ بْنَ عَبْدُونَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّبَيرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زَرَّاَةَ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْرٍ عَنْ عَمَّرَ بْنِ أَذِيئَةَ عَنْ زَرَّاَةَ وَ الْفَضِيلِ عَنْ أَحَدِهِمَا أَسْلَامُ قَالَ: «النُّفَسَاءُ تَكُفُّ عَنِ الصَّلَاةِ أَبْيَامَ أَقْرَائِهَا الَّتِي كَانَتْ تَمْكُثُ فِيهَا ثُمَّ تَغْتَسِلُ وَ تُصَلِّي كَمَا تَغْتَسِلُ الْمُسْتَحَاضِّ». .

A group of narrators informed me from Abu Muhammad Harun ibn Musa, from Ahmad ibn Muhammad ibn Sa'id, from Ali ibn Al-Hasan; and Ahmad ibn Ubdun narrated to me from Ali ibn Muhammad ibn Al-Zubair, from Ali ibn Al-Hasan, from Muhammad ibn Abdullah ibn Zurara, from Muhammad ibn Abi Umair, from Umar ibn Udhaynah, from Zurara and Al-Fudhayl, from one of the Imams ^{a.s}, who said:

Imam ^{a.s} said: "The woman in a state of nifas (postnatal bleeding) refrains from prayer during the days of her usual cycles, after which she performs ghusl and begins praying, following the same procedure as the mustahadah (a woman experiencing irregular bleeding)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.176 • Al-Ibtisar, V.1 p.151

HADITH

HADITH.505

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ عَمِّرُو بْنِ عُثْمَانَ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رَيَّابٍ عَنْ مَالِكِ بْنِ أَعْيَنَ قَالَ: سَأَلَثُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ النُّفَسَاءِ يَغْشَاهَا رُوجُهُهَا وَ هِيَ فِي نِفَاسِهَا مِنَ الدَّمِ قَالَ: «عَمِ إِذَا مَضَى لَهَا مُنْذُ يَوْمٍ وَ صَعَثَ بِقَدْرِ أَيَّامِ عَدْدِ حَيْضَهَا ثُمَّ تَشْتَطِهُرُ بِيَوْمٍ فَلَا بَأْسَ بَعْدُ أَنْ يَغْشَاهَا رُوجُهُهَا يَأْمُرُهَا فَتَغْتَسِلُ ثُمَّ يَغْشَاهَا إِنْ أَحَبَّ». .

Through this chain of narration, from Ali ibn Al-Hasan, from Amr ibn Uthman, from Al-Hasan ibn Mahbub, from Ali ibn Ri'ab, from Malik ibn A'yan, who said:

I asked Abu Ja'far ^{a.s} about a man approaching his wife while she is still experiencing postnatal bleeding.

Imam ^{a.s} said: "Yes, it is permissible after the number of days equal to her usual menstrual cycle has passed since the day she gave birth, and she adds a precautionary day. After that, there is no harm if her husband approaches her. He should instruct her to perform ghusl, and then he may approach her if he wishes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.176 • Al-Ibtisar, V.1 p.152 • Al-Wafi, V.6 p.481 • Al-Wafi, V.22 p.720

• Wasail Al-Shia, V.2 p.383 • Wasail Al-Shia, V.2 p.395



◊ HADITH ♦

HADITH.506

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدٌ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَبِيهِ جَعْفَرٍ عَنْ حَفْصٍ بْنِ غَيَاثٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلَيِّ عَائِدٍ
السَّلَامُ قَالَ: «النِّسَاءُ تَقْعُدُ أَرْبَعِينَ يَوْمًا فَإِنْ طَهَرَتْ وَ إِلَّا تَغْتَسَلَتْ وَ صَلَّتْ وَ يَأْتِيهَا زَوْجُهَا وَ كَانَتْ بِمَنْزِلَةِ
الْمُسْتَحَاجَةِ تَصُومُ وَ تُصَلِّي». .

It is narrated from Muhammad ibn Ahmad ibn Yahya, from Abu Ja'far, from his father, from Hafs ibn Ghiyath, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from Imam Ali ^{a.s}, who said:

Imam ^{a.s} said: "The woman in a state of nifas (postnatal bleeding) refrains from prayer for forty days. If she becomes pure within this time, she resumes her prayers. If not, she performs ghusl, begins praying, and her husband may approach her. She is considered in the same state as a mustahadah (a woman experiencing irregular bleeding); she fasts and prays."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.152 • Al-Wafi, V.6 p.482 • Wasail Al-Shia, V.2 p.388

◊ HADITH ♦

HADITH.507

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ رُوِيَ أَيْضًا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْفَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ الْحَثَّامِيِّ قَالَ:
سَأَلَ ثُلَثٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفَسَاءِ فَقَالَ «كَمَا كَانَتْ تَكُونُ مَعَ مَا مَضَى مِنْ أُولَاهَا وَ مَا جَرِبَثُ» قَلَّ
فَلَمْ تَلِدْ فِيمَا مَضَى قَالَ «بَيْنَ أَرْبَعِينَ إِلَى الْخَمْسِينَ». .

It is also narrated from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Al-Qasim ibn Muhammad, from Muhammad ibn Yahya Al-Khatami, who said:

I asked Abu Abdullah ^{a.s} about the duration of nifas (postnatal bleeding).

Imam ^{a.s} said: "It is same as her previous births and based on her past experiences."

I asked: "What if she has not given birth before?"

Imam ^{a.s} said: "Between forty and fifty days."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.152 • Al-Wafi, V.6 p.483 • Wasail Al-Shia, V.2 p.388

◊ HADITH ♦

HADITH.508

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ رَوَى أَخْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ أَيُوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْثُ لَأْبِي عَبْدِ اللَّهِ
عَلَيْهِ السَّلَامُ كَمْ تَقْعُدُ الْفَسَاءَ حَتَّى تُصَلِّي قَالَ «تَمَانِي عَشَرَةً سَيِّعَ عَشَرَةً ثُمَّ تَغْتَسِلَ وَ تَحْتَشِي وَ تُصَلِّي». .

Ahmad ibn Muhammad ibn Isa, from Ali ibn Al-Hakam, from Abu Ayyub, from Muhammad ibn Muslim, said:

I asked Abu Abdullah ^{a.s}: "How long does the woman in a state of nifas (postnatal bleeding) refrain from praying?"

Imam ^{a.s} said: "Eighteen or seventeen days. Then she performs ghusl, uses a cotton pad, and begins praying."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.152 • Al-Wafi, V.6 p.482 • Wasail Al-Shia, V.2 p.388



HADITH ﴿

HADITH.509[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنِ الْعَلَاءِ بْنِ رَبِيعٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «تَقْعُدُ النَّفَسَاءُ إِذَا لَمْ يَنْقُطِعْ عَنْهَا الدَّمُ ثَلَاثِينَ أَرْبَعِينَ يَوْمًا إِلَى الْحَمْسِينَ».

It is narrated from Al-Ala ibn Razin, from Muhammad ibn Muslim, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "If the blood does not stop, the woman in a state of nifas (postnatal bleeding) refrains from prayer for thirty, forty, or up to fifty days."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.177 • Al-Ibtisar, V.1 p.152 • Al-Wafi, V.6 p.482 • Wasail Al-Shia, V.2 p.387

HADITH ﴿

HADITH.510[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ عَنِ إِنْ سَنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «تَقْعُدُ النَّفَسَاءُ تِسْعَ عَشَرَةً لَيَلَةً فَإِنْ رَأَتْ دَمًا صَنَعَتْ كَمَا تَصْنَعُ الْمُسْتَحَاجَةُ».

وقد روينا عن ابن سنان ما ينافي هذا الخبر وأن أيام النفاس مثل أيام الحيض فتعارض الخبران.

It is narrated from Al-Husayn ibn Sa'id, from Al-Nadr, from Ibn Sinan, who said:

I heard Abu Abdillah ^{a.s} say: "The woman in a state of nifas (postnatal bleeding) refrains from prayer for nineteen nights. If she still sees blood after this, she follows the same rulings as the mustahadah (a woman experiencing irregular bleeding)."

[AL TUSI]

It has also been narrated from Ibn Sinan a report that contradicts this narration, stating that the days of nifas are like the days of menstruation. Thus, the two reports are in conflict.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.177 • Al-Ibtisar, V.1 p.152 • Al-Wafi, V.6 p.482

HADITH ﴿

HADITH.511[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdulla ^{saws}

وَقَدْ رَوَى أَيْضًا الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ النَّفَسَاءِ كَمْ تَقْعُدُ فَقَالَ إِنَّ أَسْمَاءَ بِنْتَ عَمِيَّنِ امْرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَيْتَنَاهُ عَشَرَةً وَلَا بَأْسَ بِأَنْ تَسْتَظْهَرَ يَوْمًا أَوْ يَوْمَيْنِ».

قوله عليه السلام ان اسماء بنت عمييس امرها رسول الله صلى الله عليه وآله ان تفترس لثمانى عشرة لا يدل على أن أيام النفاس ثمانى عشرة وانما يدل على أنه أمرها بعد الثمانى عشرة بالاغتسال وانما كان فيه حجة لو قال ان أيام النفاس ثمانى عشرة يوما، وليس هذا في الخبر، وكلما روي مما يجري مجرى ما روينا فالطريق في الكلام عليه واحدة، ولنا في الكلام على هذه الاخبار طرق، احدها أن هذه الاخبار آحاد مختلفة الالقاظ متضادة المعاني لا يمكن العمل على جميعها لتضادها ولا على بعضها لانه ليس بعضها بالعمل عليه اولى من بعض ، والثانية انه يحتمل ان يكون هذه الاخبار خرجت مخرج التقى لان كل من يخالفنا يذهب إلى ان أيام النفاس اكثر مما نقوله ، ولهذا اختلفت الفاظ الاحاديث



كاختلاف العامة في مذاهبيهم فكانهم افتروا كل قوم منهم على حسب ما عرقو من آرائهم ومذاهبيهم ، والثالثة: انه لا يمتنع ان يكون السائل سألهم عن امرأة اتت عليها هذه الايام فلم تفتسل فأمروها بعد ذلك بالاغتسال وان تعامل كما تعامل المستحاضة ولم تدل على ان ما فعلت المرأة في هذه الايام كان حقا ، والذي يكشف عما قبلناه .

It is narrated from Al-Husayn ibn Sa'id, from Fadalah, from Al-Ala, from Muhammad ibn Muslim, who said: I asked Abu Ja'far ^{a.s} about the duration of nifas (postnatal bleeding).

Imam ^{a.s} said: "Asma bint Umays was instructed by the Messenger of Allah ^{SWT} (peace be upon him and his family) to perform ghusl after eighteen days, but there is no harm in adding a precautionary day or two."

[AL TUSI]

The statement of the Imam ^{a.s} that Asma bint Umays was instructed by the Messenger of Allah ^{SWT} (peace be upon him and his family) to perform ghusl after eighteen days does not indicate that the duration of nifas is necessarily eighteen days. Rather, it indicates that she was instructed to perform ghusl after the eighteenth day. This would have been evidence only if it was explicitly stated that the duration of nifas is eighteen days, which the narration does not assert.

Regarding similar narrations, the approach to understanding and analyzing them remains consistent. There are multiple ways to address these narrations:

1. Conflicting Reports: These narrations are solitary (*khabar ahad*) and differ in wording and meaning. They cannot all be acted upon due to their contradictions, nor can one specific report be prioritized over others, as no single report has stronger evidence than the rest.
2. Possibility of *Taqiyya*: It is possible that these narrations were issued under the principle of *taqiyya* (dissimulation), as many of our opponents hold that the duration of nifas is longer than what we assert. Hence, the variation in the wording of the narrations may reflect the differing opinions of other sects, with responses tailored to align with their views.
3. Context of the Question: It is also possible that the questioner inquired about a specific case where the woman had gone beyond the standard duration of nifas without performing ghusl. The instructions to perform ghusl and act like a *mustahadah* (a woman experiencing irregular bleeding) may have been issued as corrective guidance for her current state, without validating her previous actions.

The reasoning and evidence supporting our position will be clarified further.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.178 • Tahdib Al-Ahkam, V.1 p.180 • Al-Ibtisar, V.1 p.153 • Awali Al-La'ali, V.3 p.35 • Al-Wafi, V.6 p.480 • Al-Wafi, V.6 p.481 • Wasail Al-Shia, V.2 p.387



◊ HADITH ♦

HADITH.512

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيُّهُ اللَّهُ تَعَالَى عَنِ الْأَيَّلِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفِعَةَ قَالَ: سَأَلْتُ إِمْرَأَةً أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَتْ إِنِّي كُنْتُ أَفْعُدُ فِي نِفَاسِي عَشْرِينَ يَوْمًا حَتَّى أَفْتُونِي بِتَمَانِيَةَ عَشَرَ يَوْمًا فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «وَلَمْ أَفْتُونُكِ بِتَمَانِيَةَ عَشَرَ يَوْمًا» فَقَالَ رَجُلٌ لِلْحَادِيثِ أَذْنِي رُوِيَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْهُ قَالَ لِأَسْمَاءَ بِثَتِ عُمَيْسٍ حِينَ تُفَسَّتِ بِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «إِنَّ أَسْمَاءَ بِثَتِ عُمَيْسٍ سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدْ أَتَتْ لَهَا تَمَانِيَةَ عَشَرَ يَوْمًا وَلَوْ سَأَلْتُهُ قَبْلَ ذَلِكَ لَأَمْرَهَا أَنْ تَتَعَفَّلَ كَمَا تَفَعَّلَ الْمُسْتَحَاضَةُ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, in a marfu' narration:

A woman asked Abu Abdallah ^(a.s), saying: "I used to refrain from prayer during my nifas (postnatal bleeding) for twenty days until I was advised to reduce it to eighteen days."

Abu Abdallah ^(a.s) replied: "And why were you advised to reduce it to eighteen days?"

A man interjected: "Because of the narration reported from the Messenger of Allah ^(SWT) (peace be upon him and his family), where he told Asma bint Umayyah, after she had given birth to Muhammad ibn Abi Bakr, to follow this ruling."

Abu Abdallah ^(a.s) said: "Asma bint Umayyah asked the Messenger of Allah ^(SWT) (peace be upon him and his family) about her situation after eighteen days. Had she asked him before that, he would have instructed her to perform ghusl earlier and to act as a mustahadah (a woman experiencing irregular bleeding)."

[REFERENCES] Al-Kafi, V.3 p.98 • Tahdib Al-Ahkam, V.1 p.178 • Al-Ibtisar, V.1 p.153 • Al-Wafi, V.6 p.478 • Wasail Al-Shia, V.2 p.384

◊ HADITH ♦

HADITH.513

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَأَخْبَرَنِي السَّيِّدُ أَيُّهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ أَبِي حَمَادٍ عَنْ حَمَادٍ عَنْ حَرَبِيْزَ عَنْ زُرَارَةَ عَنْ أَبِيهِ جَعْفَرِ عَلَيْهِ السَّلَامُ: «إِنَّ أَسْمَاءَ بِثَتِ عُمَيْسٍ تُفَسَّتْ - بِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ فَأَمْرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حِينَ أَرَادَتِ الْإِخْرَامَ بِذِي الْحُلَيْفَةِ أَنْ تَخْتَشِي بِالْكَرْشَفِ وَالْجَرَقِ وَتَهْلِ بِالْحَجَّ فَلَمَّا قَدِمُوا وَتَسَكَّوَا الْمَنَاسِكَ فَأَتَتْ لَهَا تَمَانِيَ عَشَرَةَ لَيْلَةً فَأَمْرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ تَطُوفَ بِالْبَيْتِ وَتَصْلِي وَلَمْ يَنْقُطِعْ عَنَّهَا الدُّمُّ فَقُلَّتْ ذَلِكَ».

وهذا الحديث يبيّن مما قدمنا ذكره لانه قال فاتت لها ثمانية عشرة ليلة ولم يقل انه أمرها بالقعود ثمانية عشرة ليلة وانما امرها بعد الثمانية عشرة ليلة بالصلوة.



The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Hammad, from Hariz, from Zurara, from Abu Ja'far ^(a.s):

Imam ^(a.s) said: "Asma bint Umays gave birth to Muhammad ibn Abi Bakr and entered the state of nifas (postnatal bleeding). When she intended to enter ihram at Dhu Al-Hulayfa, the Messenger of Allah ^(SWT) (peace be upon him and his family) instructed her to use cotton pads and cloth to contain the bleeding and to declare her intention for Hajj.

When they reached Makkah and completed the rituals, eighteen nights had passed since her bleeding started. The Messenger of Allah ^(SWT) (peace be upon him and his family) instructed her to perform tawaf around the Kaaba and to pray, even though her bleeding had not completely stopped. She did as she was instructed."

[AL TUSI]

This Hadith clarifies the previous discussion, as it states, "Eighteen nights had passed," but does not mention that she was instructed to refrain from prayer for eighteen nights. Rather, the instruction to pray was given after the completion of eighteen nights.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.179 • Al-Wafi, V.6 p.479

◊ HADITH ♦

HADITH.514

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَ أَخْبَرَنِي أَيْضًا جَمَاعَةً عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ وَ أَحْمَدَ بْنِ عَبْدِوْنِ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْأَذْيَرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ زَرَّاَةَ عَنْ مُحَمَّدٍ بْنِ أَبِي عَمِيرٍ عَنْ عُمَرَ بْنِ أَذِيَّنَةَ عَنْ مُحَمَّدٍ وَ فَضِيلٍ وَ رَبِيعٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : أَنَّ أَسْمَاءَ بْنَتَ عُمَيْسٍ نَفَسَتْ بِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ فَأَمَرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ جِنِّيهِ أَرَادَتِ الْإِحْرَامَ مِنْ ذِي الْحُلُولِيَّةِ أَنْ تَغْتَسِلَ وَ تَحْشِيَ بِالْكَرْسُفِ وَ ثَهَلَ بِالْحَجُّ فَلَمَّا قَيْمَوَا وَ نَسَكُوا الْمَنَاسِكَ سَأَلَتِ الْثَّيْمَيْهُ عَلَيْهِ السَّلَامُ عَنِ الظَّوَافِ بِالْبَيْتِ وَ الصَّلَاةِ فَقَالَ لَهَا «مَنْذُ كُمْ وَ لَدَتِ» فَقَالَتْ مُنْذُ ثَمَانِيَّةِ عَشَرَ - فَأَمَرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ جِنِّيهِ أَنْ تَغْتَسِلَ وَ تَطْوِفَ بِالْبَيْتِ وَ تَصَلِّيَ وَ لَمْ يَنْقُطِعْ عَنَّهَا الدُّمُّ فَقَعْلَتْ ذَلِكَ .

وهذا ايضا مثل الاول لانه سالها منذ كم ولدت؟ فأخبرته بأنه منذ ثمانية عشر يوما ولو اخبرته بما دون ذلك لكن يامرها

ايضا بالاغتسال حسب ما ذكرناه.

A group of narrators informed me from Abu Muhammad Harun ibn Musa, from Ahmad ibn Muhammad ibn Sa'id, from Ali ibn Al-Hasan; and Ahmad ibn Ubdun narrated to me from Ali ibn Muhammad ibn Al-Zubair, from Ali ibn Al-Husayn, from Muhammad ibn Abdallah ibn Zurara, from Muhammad ibn Abi Umair, from Umar ibn Udhaynah, from Muhammad, Fudhayl, and Zurara, from Abu Ja'far ^(a.s):



Imam ^{a.s} said: "Asma bint Umays gave birth to Muhammad ibn Abi Bakr and experienced nifas (postnatal bleeding). When she intended to enter ihram at Dhu Al-Hulayfa, the Messenger of Allah ^{SWT} instructed her to perform ghusl, use cotton pads to contain the bleeding, and declare her intention for Hajj.

When they reached Makkah and completed the rituals, she asked the Prophet ^{saws} about performing tawaf around the Kaaba and praying.

He ^{saws} asked her: 'How many days have passed since you gave birth?'

She (Asma Bint Umays) replied: 'Eighteen days.'

The Messenger of Allah ^{SWT} (peace be upon him and his family) instructed her to perform ghusl, perform tawaf around the Kaaba, and pray, even though her bleeding had not yet stopped. She did as she was instructed."

[AL TUSI]

This narration is similar to the earlier one. The Prophet ^{saws} asked her how many days had passed since she gave birth, and she informed him that it had been eighteen days. Had she mentioned fewer days, he would have likewise instructed her to perform ghusl and act accordingly, as explained earlier.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.179 • Al-Wafi, V.6 p.480 • Wasail Al-Shia, V.2 p.388

♦ HADITH ♦

HADITH.515

[SOURCE] Implicit (or Unnamed)

وَبِهِذَا الإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَلَانِ بْنِ زَرِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأْلَثُ أَبَا جَعْفَرِ عَلَيْهِ السَّلَامُ عَنِ النُّفَسَاءِ كَمْ تَقْعُدُ؟ قَالَ: إِنَّ اسْمَاءَ بْنَتَ عُمَيْسٍ نَفَسَتْ فَأَمَرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ تَغْتَسِلَ فِي ثَمَانِي عَشَرَةَ، فَلَمَّا بَأْسَ أَنْ تَسْتَطُلُهُ بِنَيْوَمٍ أَوْ يَوْمَيْنِ. وَهَذَا أَيْضًا يَتَصَمَّنُ أَنَّهُ أَمَرَهَا بِالغُسْلِ فِي الْيَوْمِ التَّائِمِ عَسْرٍ، وَلَمْ يَتَصَمَّنْ أَنَّهَا لَوْ أَخْبَرَتْهُ بِمَا دُونَهُ لَقَالَ لَهَا مِثْلَ ذَلِكَ.

ثم قال ابيه الله تعالى : (وكذلك إذا رأت الحائض مما في اليوم الحادي عشر من أول حيضها اغتسلت بعد الاستبراء والوضوء وصلت وصامت ذلك دم استحاضة وليس بحیض على ما قدمناه).

فقد مضى فيما تقدم شرح ذلك وفيه كفاية ان شاء الله.

Through this chain of narration, from Ali ibn Al-Hasan, from Ali ibn Asbat, from Ala ibn Razin, from Muhammad ibn Muslim, who said:

I asked Abu Ja'far ^{a.s} about the duration of nifas (postnatal bleeding).

Imam ^{a.s} said: "Asma bint Umays experienced nifas, and the Messenger of Allah ^{SWT} (peace be upon him and his family) instructed her to perform ghusl on the eighteenth day. There is no harm in adding a precautionary day or two."

[AL TUSI]

This narration also indicates that the Prophet ^{saws} instructed her to perform ghusl on the eighteenth day. It does not imply that if she had informed him of a shorter duration, he would have given her the same instructions.

Then, the Shaykh (Al-Mufid), may Allah ^{SWT} support him, added: "Similarly, if a menstruating woman sees blood on the eleventh day after the start of her menstruation, she should perform ghusl after ensuring her purity (istibra), perform



wudu, and then pray and fast. This blood is considered istihadha (irregular bleeding) and not menstruation, as we have explained earlier."

The explanation provided earlier clarifies this matter sufficiently, and that should be adequate, Allah ^{SWT} willing.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.180

♦ HADITH ♦

HADITH.516

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَإِنَّمَا مَا رَوَاهُ أَخْمَدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ غَنِيَّوْسٍ عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ الْمُقْصِلِ بْنِ صَالِحٍ عَنْ لَيْثٍ الْمَرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ النُّفَاسَاءِ كُمْ حَدُّ نِفَاسَهَا حَتَّى يَجْبَ عَلَيْهَا الصَّلَاةُ وَكَيْفَ تَضَعُّقُ قَالَ «لَيْسَ لَهَا حَدٌّ».

فالوجه في هذا الخبر انه إذا كان المراجع في ذلك ايام حيضها فليس لذلك حد لابد منه بل تختلف عادة النساء في ذلك ، فمهن من تحيض اقل ايام الحيض ، ومنهن من تحبيب اكبر ايامه ، وذلك لا ينافي ما قدمناه من الاخبار . قال ايده الله تعالى ويكره للحائض والنساء ان يخربن أيديهن وارجلهن بالحناء وشبهه مما لا يزيله الماء لان ذلك يمنع من وصول الماء إلى ظاهر جوارحهن التي عليها الخضاب ، وكذلك يكره للجنب الخضاب بعد الجنابة وقبل الفسل منها فان الجنب بعد الخضاب لم يحرج بذلك ، وكذلك لا حرج على المرأة ان تختسب بعد الحبيب ثم يأتيها الدم وعليها الخضاب وليس الحكم في ذلك كالحكم في استئنافه مع الحبيب والجنابة على ما بيناه .

It is narrated from Ahmad ibn Ali ibn Mahbub, from Ahmad ibn Ubdus, from Al-Hasan ibn Ali, from Al-Mufaddal ibn Salih, from Laith Al-Muradi, from Abu Abdullah ^(a.s), who said:

I asked Imam ^(a.s) about the duration of nifas (postnatal bleeding), at what point it becomes obligatory for her to pray, and what she should do.

Imam ^(a.s) said: "There is no fixed limit for her."

[AL TUSI]

The explanation of this Hadith is that if the reference is to the duration of her menstruation during nifas, then there is no uniform limit applicable to all women. This is because the habits of women vary; some menstruate for fewer days, while others menstruate for the maximum duration. This does not contradict the narrations we have presented earlier.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further stated: "It is disliked (makruh) for a menstruating woman or a woman in nifas to dye their hands or feet with henna or similar substances that water cannot easily remove, as this may prevent water from reaching the surface of the limbs during purification. It is also disliked for a person in a state of janaba to apply dye after entering the state of janaba but before performing ghusl. However, if someone applies dye before becoming junub and then enters janaba, there is no harm in this. Similarly, if a woman applies dye after menstruation and bleeding subsequently resumes while the dye is still present, there is no issue. However, initiating the application of dye during menstruation or janaba carries a different ruling, as previously explained."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.180 • Al-Ibtisar, V.1 p.154



◊ HADITH ◊

HADITH.517[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

فَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ سَعِيدٍ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَنِيهِ السَّلَامُ أَيَخْتَضِبُ الْرَّجُلُ وَ هُوَ جُنْبٌ قَالَ «لَا» قُلْتُ فَيُجِنِّبُ وَ هُوَ مُخْتَضِبٌ قَالَ «لَا» ثُمَّ سَكَتَ قَبْلًا ثُمَّ قَالَ «يَا أَبَا سَعِيدٍ أَلَا أَدْلُكُ عَلَى شَيْءٍ تَفْعَلُهُ» قُلْتُ بَلَى قَالَ «إِذَا إِخْتَضَبَ بِالْجِنَاءِ وَ أَخْدَى الْجَنَاءَ مَأْخَدَهُ وَ بَلَغَ فَحِينَئِذٍ فَجَامِعٌ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Al-Qasim ibn Muhammad, from Abu Sa'id, who said:

I asked Abu Ibrahim ^{a.s}: "Can a man dye himself while in a state of janaba?"

Imam ^{a.s} replied: "No."

I asked: "What if he becomes junub while already dyed?"

Imam ^{a.s} replied: "No."

Then Imam ^{a.s} remained silent for a moment and said: "O Abu Sa'id, shall I guide you to something you can do?"

I said: "Indeed."

Imam ^{a.s} said: "When you dye yourself with henna, and the henna has fully set and taken effect, then at that point you may have intercourse."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.181 • Al-Ibtisar, V.1 p.116 • Al-Wafi, V.6 p.420 • Wasail Al-Shia, V.2 p.221

◊ HADITH ◊

HADITH.518[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ كِرْدِينِ الْمُسْمَعِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَنْهُ أَسْلَامًا يَقُولُ: «لَا يَخْتَضِبُ الْرَّجُلُ وَ هُوَ جُنْبٌ وَ لَا يَغْتَسِلُ وَ هُوَ مُخْتَضِبٌ».

Through this chain of narration, from Al-Husayn ibn Sa'id, from Abdullah ibn Bahr, from Kardin Al-Misma'i, who said:

I heard Abu Abdullah ^{a.s} say: "A man should not dye himself while in a state of janaba, nor should he perform ghusl while he is dyed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.181 • Al-Ibtisar, V.1 p.116 • Al-Wafi, V.6 p.421 • Wasail Al-Shia, V.2 p.222

◊ HADITH ◊

HADITH.519[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَ أَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبِيسَى عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ عَلَّا عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ يُوسُسْ: أَنَّ أَبَاهُ كَتَبَ إِلَى أَبِيهِ الْحَسَنِ عَلَيْهِ السَّلَامُ يَسَأِلُهُ عَنِ الْجُنْبِ أَيَخْتَضِبُ أَوْ يُجِنِّبُ وَ هُوَ مُخْتَضِبٌ فَكَتَبَ «لَا أَجِبُ لَهُ ذَلِكَ».



The Shaykh (Al-Mufid), may Allah (SWT) support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdallah, from Ahmad ibn Muhammad ibn Isa, from Muhammad ibn Al-Hasan ibn Allan, from Ja'far ibn Muhammad ibn Yunus:

(Narrator said) His father wrote to Abu Al-Hasan (a.s), asking him about a person in a state of janaba: "Can he dye himself or become junub while already dyed?"

Imam (a.s) wrote in reply: "I do not like that for him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.181 • Al-Ibtisar, V.1 p.117 • Al-Wafi, V.6 p.421

◊ HADITH ◊

HADITH.520

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

وَأَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ وَأَحْمَادَ بْنِ عَبْدُونَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْرَّبِيعِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ الْأَخْمَرَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ فِي الْمَرْأَةِ الْحَائِضِ هَلْ تَخْتَضِبُ قَالَ لَا يُحَافَّ عَلَيْهَا الشَّيْطَانُ إِنَّ دَلِيلَكَ ». .

A group of narrators informed me from Abu Muhammad Harun ibn Musa, from Ahmad ibn Muhammad ibn Sa'id, from Ali ibn Al-Hasan; and Ahmad ibn Ubdun narrated to me from Ali ibn Muhammad ibn Al-Zubair, from Ali ibn Al-Hasan, from Ali ibn Asbat, from his uncle Ya'qub Al-Ahmar, from Abu Basir:

Abu Abdullah (a.s) was asked regarding a menstruating woman, can she apply dye?

Imam (a.s) said: "There is no fear of the devil for her in that state."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.181 • Al-Wafi, V.6 p.490

◊ HADITH ◊

HADITH.521

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

وَبِهَذَا أَلْسِنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ غَامِرِ بْنِ جَذَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَسْلَامِ قَالَ سَمِعْتُهُ يَقُولُ: لَا تَخْتَضِبُ الْحَائِضُ وَلَا الْجُنْبُ وَلَا تُجْنِبُ وَعَلَيْهَا خَضَابٌ وَلَا يُجْنِبُ هُوَ وَعَلَيْهِ خَضَابٌ وَلَا يَخْتَضِبُ وَهُوَ جُنْبٌ ». .

قوله (ع) ولا يتجنب عليه خضاب يعني إذا كان قد اجنب قبل ولم يفتسل بعد فلا يتجنب جنابة ثانية وعليه خضاب حتى يفتسل من الجنابة الاولة، وأما ما يدل على ان هذه الاخبار خرجت مخرج الكراهة لا الحظر.

Through this chain of narration, from Ali ibn Al-Hasan, from Amir ibn Asbat, from Amir ibn Judha'ah:

I heard Abu Abdullah (a.s) say: "A menstruating woman should not apply dye, nor should a person in a state of janaba (ritual impurity)."

A person should not become junub (enter a state of janaba) while already having dye applied, nor should they apply dye while in a state of janaba."

[AL TUSI]

The statement "nor should they become junub while having dye applied" means that if someone became junub previously and has not yet performed ghusl, they should not enter a second state of janaba while the dye is still applied, until they first perform ghusl for the initial janaba. As for the implications of these narrations, they indicate karaha (dislike) rather than tahrim (prohibition).

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.116 • Al-Wafi, V.6 p.421 • Wasail Al-Shia, V.2 p.222



◊ HADITH ♦

HADITH.522[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ عَنِ ابْنِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدَّةٍ مِّنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ أَبِي سَعْيٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَحْتَضُبُ وَهِيَ حَائِضٌ قَالَ لَا بَأْسَ بِهِ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from several of our companions, from Ahmad ibn Muhammad, from Muhammad ibn Sahl, from his father, from Sahl ibn Al-Yasa', from his father, who said:

I asked Abu Al-Hasan ^{a.s} about a woman applying dye while she is menstruating.

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Al-Kafi, V.3 p.109 • Tahdib Al-Ahkam, V.1 p.182 • Al-Wafi, V.6 p.489 • Wasail Al-Shia, V.2 p.352

◊ HADITH ♦

HADITH.523[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدَّةٍ مِّنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعْدٍ عَنْ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ تَحْتَضُبُ الْمَرْأَةُ وَهِيَ طَامِثٌ فَقَالَ نَعَمْ .

Through this chain of narration, from Muhammad ibn Ya'qub, from several of our companions, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Al-Nadr ibn Suwayd, from Muhammad ibn Abi Hamzah, who said:

I asked Abu Ibrahim ^{a.s}: "Can a woman apply dye while she is menstruating?"

Imam ^{a.s} replied: "Yes."

[REFERENCES] Al-Kafi, V.3 p.109 • Tahdib Al-Ahkam, V.1 p.182 • Al-Wafi, V.6 p.490 • Wasail Al-Shia, V.2 p.353

◊ HADITH ♦

HADITH.524[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ بْنِ سَعْدٍ عَنْ قَضَالَةَ عَنْ أَبِي الْمِعْزَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ الْعَبْدَ الصَّالِحَ عَلَيْهِ السَّلَامُ عَنِ الْجُنُبِ وَالْحَائِضِ أَبْخَتِضِبَانِ قَالَ لَا بَأْسَ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Fadalah, from Abu Al-Mi'za, from Sama'ah, who said:

I asked the Righteous Servant ^{a.s} (of Allah ^{SWT}) about a person in a state of janaba (ritual impurity) and a menstruating woman: "Can they apply dye?"

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.182 • Al-Ibtisar, V.1 p.116 • Al-Wafi, V.6 p.420 • Wasail Al-Shia, V.2 p.222 • Wasail Al-Shia, V.2 p.354



◊ HADITH ♦

HADITH.525[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِي الْمَعْنَى عَنْ عَلَيِّ عَنْ الْقَبِيدِ أَصَالِحٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لِلرَّجُلِ يَخْتَضِبُ وَ هُوَ جُنْبٌ قَالَ «لَا بَأْسٌ» وَ عَنِ الْمَرْأَةِ تَخْتَضِبُ وَ هِيَ حَائِضٌ قَالَ «لَيْسَ بِهِ بَأْسٌ».

Al-Husayn ibn Sa'id narrated from Fadalah, from Abu Al-Mi'za, from Ali, from the Righteous Servant ^{a.s} (of Allah ^(SWT)), who said:

I asked Imam ^{a.s}: "Can a man apply dye while in a state of janaba (ritual impurity)?"

Imam ^{a.s} said: "There is no harm in it."

I also asked about a woman applying dye while she is menstruating.

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.183 • Al-Ibtisar, V.1 p.116 • Al-Wafi, V.6 p.420 • Wasail Al-Shia, V.2 p.222

◊ HADITH ♦

HADITH.526[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ دَاؤَدَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْيَهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنَّ الْتَّغْوِيَذِ يُعْلَقُ عَلَى الْحَائِضِ قَالَ «لَا بَأْسٌ» وَ قَالَ «تَثْرَأْهُ وَ تَكْبِهُ وَ لَا تَمْسِهُ».

Al-Husayn ibn Sa'id narrated from Fadalah, from Dawud, from a man, from Abu Abdillah ^{a.s}, who said:

I asked Imam ^{a.s} about an amulet being hung on a menstruating woman.

Imam ^{a.s} said: "There is no harm in it."

Imam ^{a.s} also said: "She may recite it and write it but should not touch it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.183 • Al-Wafi, V.6 p.488 • Wasail Al-Shia, V.2 p.343



CHAPTER ON TAYAMMUM AND ITS RULES

٨- باب التيمم وأحكامه

◎ HADITH 527 - 597 ◎

قال الشيخ أبىه الله تعالى وإذا فقد المحدث الماء أو فقد ما يصل به إلى الماء أو حال بيته وبين الماء حائل من عدو أو سبع أو ما أشبه ذلك أو كان مريضا يخاف التلف باستعمال الماء أو كان في برد أو حال يخاف على نفسه فيها من الطهور بالماء فليتيم بالتراب كما أمر الله تعالى ورخص فيه للعباد فقال جل اسمه (وان كنتم مرضى أو على سفر أو جاء أحد منكم من الغائط أو لامستم النساء فلم تجدوا ماءا فتيمموا صعيدا طيبا فامسحوا بوجوهكم وايديكم).

وجه الدلالة من الآية ان الله تعالى أوجب التيمم عند عدم الماء وحيث لم يجده الانسان، ومعلوم انه أراد بوجود الماء التتمكن منه والقدرة عليه لانه لو وجد الماء ولم يكن متمكانا من الوصول إليه للخوف من السبع أو التلف على النفس لم يكن واجبا عليه استعماله ولم يجز أن يكون مرادا فعلم انه انما أراد التتمكن والتتمكن يرتفع باحد الاشياء التي ذكرها إما لعدم الماء أو لعدم ما يصل به إلى الماء أو لحائل بيته وبين الماء أو ما أشبه ذلك ، فالآية بمجردتها تدل على جميع ما تقدم ذكره ، ويدل عليه ايضا من جهة الاثر.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, stated: "When a person in a state of impurity (muhdith) does not have access to water, lacks the means to reach water, or is prevented from reaching it due to an obstacle such as an enemy, a wild animal, or similar impediments, or if they are ill and fear harm from using water, or are in extreme cold or a situation that poses danger to their life if they perform purification with water, they should perform tayammum with clean soil as Allah ^{SWT} has commanded and permitted for His ^{SWT} servants.

Allah ^{SWT}, the Exalted, says: 'And if you are ill or on a journey or one of you comes from relieving himself or you have touched women and do not find water, then seek clean earth and wipe over your faces and hands with it.' (Surah An-Nisa 4:43)"

Explanation of the verse's implication:

The verse demonstrates that Allah ^{SWT} has made tayammum obligatory when water is unavailable or inaccessible. This implies that "finding water" refers to the ability to obtain and use it. If water is present but inaccessible due to fear of harm, such as from a wild animal or the risk of personal harm, its use is not obligatory.

It would not make sense for Allah ^{SWT} to require something unattainable. Thus, it is understood that "finding water" means having the ability to use it.

The inability to use water arises from one of the following:

1. Lack of water.
2. Lack of means to access the water.
3. Presence of a barrier between the person and the water.
4. Other similar circumstances.

The verse alone is sufficient to establish these rulings. Additionally, narrations (athar) corroborate this interpretation.



HADITH.527

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنِ الْحُسَينِ بْنِ أَبِي الْغَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يَمُرُّ بِالرَّكِيَّةِ وَلَا يَسْتَطِعُ مَعَهُ دَلْوًا قَالَ «لَيْسَ عَلَيْهِ أَنْ يَنْزِلَ الرَّكِيَّةَ إِنَّ رَبَّ الْمَاءِ هُوَ رَبُّ الْأَرْضِ فَلْيَتَمَّمْ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from several of our companions, from Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Al-Husayn ibn Abi Al-Ala, who said:

I asked Abu Abdillah ^{a.s} about a man passing by a well but without a bucket.

Imam ^{a.s} said: "He is not required to descend into the well. The Lord of water is also the Lord of the earth. Let him perform tayammum."

[REFERENCES] Al-Kafi, V.3 p.64 • Tahdib Al-Ahkam, V.1 p.184 • Al-Wafi, V.6 p.547 • Wasail Al-Shia, V.3 p.343 • Wasail Al-Shia, V.3 p.344 • Bihar Al-Anwar, V.78 p.153

HADITH.528

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنِ الْحُسَينِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّمٍ بْنِ الْوَشَاءِ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ يَعْقُوبَ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ لَا يَكُونُ مَعَهُ مَاءٌ وَآمَاءٌ عَنْ يَمِينِ الْطَّرِيقِ وَيَسَارِهِ غَلُوْتَيْنِ أَوْ تَحْوِلَتِكَ قَالَ «لَا آمُرُهُ أَنْ يُعَرِّزَ بِنَفْسِهِ فَيُغْرِضَ لَهُ لِصٌّ أَوْ سَبَّعٌ».

وهذا الخبر يدل على انه متى لم يخف من لص أو سبع وجوب عليه الطلب وان كان على مقدار غلوتين.

Through this chain of narration, from Muhammad ibn Ya'qub, from Al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Al-Washa', from Hammad ibn Uthman, from Ya'qub ibn Salim, who said:

I asked Abu Abdillah ^{a.s} about a man who does not have water with him, but there is water at a distance of about two arrow flights to the right or left of the path.

Imam ^{a.s} said: "I do not command him to risk his life, exposing himself to a thief or a wild animal."

[AL TUSI]

This narration indicates that if a person does not fear danger from a thief or a wild animal, it becomes obligatory for him to seek water, even if it is at a distance of two arrow flights.

[REFERENCES] Al-Kafi, V.3 p.65 • Tahdib Al-Ahkam, V.1 p.184 • Awali Al-La'ali, V.3 p.42 • Al-Wafi, V.6 p.547 • Wasail Al-Shia, V.3 p.342



◊ HADITH ♦

HADITH.529[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِنْسَابِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّيْرِ عَنْ مُحَمَّدِ بْنِ شَكِينٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْهُ أَسْلَامُ قَالَ: قِيلَ لَهُ إِنَّ فُلَانًا أَصَابَتْهُ جَنَاحَةٌ وَهُوَ مَجْدُورٌ فَعَسْلُوهُ فَمَاتَ فَقَالَ «فَتُلُوْهُ أَلَا سَأَلُوا أَلَا يَمْمُوْهُ إِنْ شَفَاءُ الْعَيْنِ أَسْوَالُ» قَالَ وَرُوِيَّ ذَلِكَ فِي الْكَسِيرِ وَالْمَبْطُونِ «يَتَيَّمِّمُ وَلَا يَعْتَسِلُ».

Through this chain of narration, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Muhammad ibn Sukayn and others, from Abu Abdulla ^{a.s}, who said:

It was mentioned to Imam ^{a.s} that a certain man, who had become junub and was afflicted with smallpox, was made to perform ghusl, and he died as a result.

Imam ^{a.s} said: "They killed him! Why did they not ask? Why did they not let him perform tayammum? The cure for ignorance is asking questions."

It is also narrated regarding a person with fractures or severe illness that:

Imam ^{a.s} said: "He should perform tayammum and not perform ghusl."

[REFERENCES] Al-Kafi, V.3 p.68 • Tahdib Al-Ahkam, V.1 p.184 • Al-Wafi, V.6 p.549

◊ HADITH ♦

HADITH.530[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَرَوَى الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي أَيْوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ الْسَّلَامُ عَنِ الْجُنُبِ تَكُونُ بِهِ الْفُرُوحُ قَالَ «لَا يَأْسٌ بِأَنْ لَا يَعْتَسِلَ يَتَيَّمِّمُ».

Al-Hasan ibn Mahbub narrated from Abu Ayyub, from Muhammad ibn Muslim, who said:

I asked Abu Ja'far ^{a.s} about a person in a state of janaba (ritual impurity) who has sores.

Imam ^{a.s} said: "There is no harm if he does not perform ghusl; he should perform tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.184

◊ HADITH ♦

HADITH.531[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَضِرٍ عَنْ دَاؤَدَ بْنِ سَرْخَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ: فِي الْأَرْجُلِ تُصَبِّيْهُ الْجَنَاحَةُ وَبِهِ جُرُوحٌ أَوْ قُرُوخٌ أَوْ يَخَافُ عَلَى نَفْسِهِ مِنَ الْبَرِدِ فَقَالَ «لَا يَعْتَسِلَ وَيَتَيَّمِّمُ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, from Dawud ibn Sirhan:

Abu Abdulla ^{a.s} was asked regarding a man who becomes junub (ritually impure) and has wounds, sores, or fears harm from the cold.

Imam ^{a.s} said: "He should not perform ghusl; instead, he should perform tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.185 • Tahdib Al-Ahkam, V.1 p.196 • Al-Wafi, V.6 p.550 • Wasail Al-Shia, V.3 p.347 • Wasail Al-Shia, V.3 p.348



◊ HADITH ◊

HADITH.532

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُعاوِيَةَ بْنِ حُكَيمٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ عَبْدِ اللَّهِ بْنِ بَكِيرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ : فِي الرَّجْلِ تَكُونُ بِهِ الْقُرْوَحُ فِي جَسَدِهِ فَتَصِيبُهُ الْجَنَابَةُ قَالَ

. «يَتَيَمِّمُ»

Sa'd ibn Abdallah narrated from Muhammad ibn Al-Hasan, from Mu'awiyah ibn Hakim, from Ali ibn Al-Hasan ibn Ribat, from Abdullah ibn Bukayr, from Muhammad ibn Muslim, from one of the Imams ^{a.s}:

The Imams ^{a.s} said regarding a man who has sores on his body and becomes junub (ritually impure).

Imam ^{a.s} said: "He should perform tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.185 • Al-Wafi, V.6 p.551 • Wasail Al-Shia, V.3 p.348

◊ HADITH ◊

HADITH.533

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَتَيَمِّمُ الْمَجْدُورُ وَ الْكَسِيرُ إِذَا أَصَابَتْهُمَا الْجَنَابَةُ» .

Al-Husayn ibn Sa'id narrated from Ibn Abi Umayr, from some of his companions, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "The one afflicted with smallpox (majdoor) and the one with fractures (kaseer) should perform tayammum if they become junub (ritually impure)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.185 • Al-Wafi, V.6 p.551 • Wasail Al-Shia, V.3 p.348

◊ HADITH ◊

HADITH.534

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ الْأَعْبَاسِ عَنْ عَبْدِ اللَّهِ بْنِ بَكِيرٍ عَنْ أَسْكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيِّ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ يَكُونُ فِي وَسْطِ الْأَرْحَامِ - يَوْمَ الْجُمُعَةِ أَوْ يَوْمَ عَرَفَةَ لَا يَسْتَطِعُ الْخُرُوجَ مِنَ الْمَسْجِدِ مِنْ كَثْرَةِ الْتَّائِسِ قَالَ «يَتَيَمِّمُ وَ يُصَلِّي مَعَهُمْ وَ يُعِيدُ إِذَا انْصَرَفَ» .

Muhammad ibn Ali ibn Mahbub narrated from Al-Abbas, from Abdullah ibn Bukayr, from Al-Sakuni, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from Imam Ali ^{a.s}:

Imam ^{a.s} was asked about a man who finds himself in a crowded situation - on Friday or the Day of Arafah - unable to leave the mosque due to the large number of people.

Imam ^{a.s} said: "He should perform tayammum, pray with them, and repeat the prayer when he is able to leave."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.185 • Al-Ibtisar, V.1 p.81 • Awali Al-La'ali, V.3 p.48 • Al-Wafi, V.6 p.569 • Wasail Al-Shia, V.3 p.344 • Wasail Al-Shia, V.3 p.371 • Bihar Al-Anwar, V.78 p.163



HADITH.535

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورٍ بْنِ حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ وَعَنْيَسَةَ بْنِ مُضْعِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ إِذَا أَتَيْتَ الْبَئْرَ وَأَنْتَ جُنْبٌ فَلَمْ تَجِدْ دَلْوًا وَلَا شَيْئًا تَعْرِفُ بِهِ فَتَيَمِّمْ بِالصَّعِيدِ فَإِنْ رَبُّ الْمَاءِ رَبُّ الصَّعِيدِ، وَلَا تَقْعُ في الْبَئْرِ وَلَا تَفْسِدْ عَلَى الْقَوْمِ مَاءَهُمْ .

Al-Husayn ibn Sa'id narrated from Safwan ibn Yahya, from Mansur ibn Hazim, from Abdallah ibn Abi Ya'fur, and from Anbasah ibn Mus'ab, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "If you come to a well while in a state of janaba (ritual impurity) and you do not find a bucket or anything to draw water with, then perform tayammum with clean earth. Indeed, the Lord ^{AZJ} of water is also the Lord ^{AZJ} of the earth. Do not jump into the well and do not spoil the water for the people."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.185

HADITH.536[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ دَاؤَدَ الْرَّقِيقِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامًّا أَكُونُ فِي أَسْفَرٍ وَتَحْضُرُ
الْأَصْلَاءُ وَلَيْسَ مَعِي مَاءٌ وَيُقَالُ إِنَّ الْمَاءَ قَرِيبٌ مِنَ فَأَطْلُبُ الْمَاءَ وَأَنَا فِي وَقْتٍ يَمِينًا وَشِمَالًا قَالَ «لَا تَظْلِبِ
الْمَاءَ وَلَكِنْ تَيَمِّمْ فَلَئِنِي أَخَافُ عَلَيْكَ التَّحْفُفُ عَنْ أَصْحَابِكَ فَتَضَلُّ وَيَأْكُلُكَ أَسْبَعُ» .

قال الشيخ أبيه الله (والصعيد هو التراب وإنما سمي صعيدا لانه يصعد من الارض على وجهها والطيب ما لم يعلم فيه نجاسة).

يدل على ذلك ما ذكره ابن دريد في كتاب الجمهرة عن أبي عبيدة معمرا بن المثنى ان الصعيد هو التراب الخالص الذي لا يخالفه شيخ ولا رمل ، وقوله حجة في اللغة ولأنه لا يخلو أن يكون المراد به التراب أو نفس الأرض أو ما تصاعد على الأرض ، فان كان الاول فقد تم ما قلناه ، وان كان الثاني لم يدخل أيضا فيه ما ذهب مخالفونا إليه من أصحاب أبي حنيفة لأن الكحل والزرنيخ لا يسمى ارضا بالاطلاق كما لا يسمى سائر المعادن كالفضة والذهب وال الحديد بأنه أرض ، ألا ترى انه لا يقول من عنده شيء من الكحل أو الزرنيخ عندي قطعة من الأرض ، فعلم انه لا يطلق عليه اسم الأرض ، وان كان المراد به ما تصاعد على الأرض فلا يخلو أن يراد ما تصاعد عليها مما هو من جنسها أو مالا يكون من جنسها فان كان الاول فقد ثبت ما ذكرناه وان كان الثاني فهو باطل لأن فيما يتتصاعد على الأرض ما لا يطلق عليه اسم الصعيد مثل الثمار والمعادن وكل شيء خارج من جنس الأرض.

ثم قال : (وبستحب التيمم من الربى وعوالي الأرض التي تنحدر منها المياه فانها أطيب من مهابطها).
يدل على ذلك.

Ahmad ibn Muhammad narrated from Ibn Mahbub, from Dawud Al-Raqqi, who said:

I asked Abu Abdallah ^{a.s}: "I am traveling, and the time for prayer arrives, but I do not have water with me. I am told that water is nearby. Should I search for it in either direction, right or left, while I am still within the time for prayer?"

Imam ^{a.s} said: "Do not search for the water. Instead, perform tayammum. I fear for you being separated from your companions, losing your way, or being eaten by a wild animal."



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, commented: "The term sa'eed refers to soil. It is called sa'eed because it ascends to the surface of the earth. Tayyib refers to soil free of any known impurity."

This is supported by what Ibn Duraid mentioned in his book Al-Jamhara, quoting Abu Ubaidah Ma'mar ibn Al-Muthanna, that sa'eed refers to pure soil, free from impurities such as stones or sand. His statement holds weight in linguistic matters.

If sa'eed means soil, then our interpretation is correct. If it means the earth itself or what rises to its surface, then it does not support the interpretation of our opponents, such as the followers of Abu Hanifa, who argue that substances like antimony or arsenic qualify as earth. These are not referred to as "earth" in common language, just as minerals like silver, gold, or iron are not called "earth."

For example, one does not say, "I have a piece of the earth," when referring to antimony or arsenic. Hence, these do not qualify as sa'eed.

If sa'eed refers to what rises on the surface of the earth, it must either belong to the same category as the earth or be of a different kind. If it is of the same kind, then our interpretation is correct. If it is of a different kind, this is invalid, as substances such as fruits or minerals that rise on the earth are not referred to as sa'eed.

The Shaykh (Al-Mufid) also added: "It is recommended to perform tayammum from elevated areas of land and the upper portions of the earth, from which water flows downward, as they are purer than lower-lying areas."

This recommendation is based on the idea that elevated areas are less likely to be contaminated and are thus more suitable for tayammum.

[REFERENCES] Al-Kafi, V.3 p.64 • Tahdib Al-Ahkam, V.1 p.185 • Al-Wafi, V.6 p.547 • Wasail Al-Shia, V.3 p.342

◊ HADITH ◊

HADITH.537

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ عَنِ ابْنِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَقْوَبٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلَيِّ الْكُوفِيِّ عَنْ الْتَّوْفِيلِيِّ عَنْ غَيَاثَ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: «لَا وُضُوءٌ مِنْ مُوْطَلٍ» قَالَ الْتَّوْفِيلِيُّ يَعْنِي مَا تَطَأُ عَلَيْهِ بِرْجُلَكَ.

The Shaykh narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Al-Hasan ibn Ali Al-Kufi, from Al-Nawfali, from Ghayath ibn Ibrahim:

Abu Abdullah ^{a.s} narrated: "Commander of the Faithful ^{a.s} said: "There is no wudu (ablution) required from what you step on."

Al-Nawfali explained: "It means what you tread upon with your feet."

[REFERENCES] Al-Kafi, V.3 p.62 • Tahdib Al-Ahkam, V.1 p.186 • Al-Wafi, V.6 p.573 • Wasail Al-Shia, V.3 p.349



HADITH.538

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ الْحَسَنِ بْنِ عَلَيِّ الْعَلَوِيِّ عَنْ سَهْلِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ عَنِ الْحَسَنِ بْنِ الْحَسَنِ الْعَرَبِيِّ عَنْ غَيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «نَهَىٰ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْ يَتَيَمَّمَ الرَّجُلُ بِثَرَابٍ مِنْ أَثْرِ الطَّرِيقِ».

وهذا الخبران يدلان على كراهيته التيمم من أثر الطريق والمواضع الموطأة فلم يبق بعد هذا إلا الربى والعوالى التي يستحب التيمم منها

ثم قال أيده الله تعالى (ولا يجوز التيمم بغير الأرض مما أنبتت الأرض وإن أشبه التراب في نعومته وإنسحاقه كالاشنان والسعد والسدر وأشياه ذلك ولا يجوز التيمم بالرماد ولا بأس بالتييم بالأرض الحصبة البيضاء وأرض النورة). إذا ثبت بما ذكرناه ان التيمم يجب من التراب أو الأرض أو ما يقع عليها اسم التراب أو الأرض بالاطلاق وكانت هذه الاشياء مما لا يقع عليه اسم التراب أو الأرض فيجب أن يكون التيمم بها غير جائز ويدل أيضا عليه.

Through this chain of narration, from Muhammad ibn Ya'qub, from Al-Hasan ibn Ali Al-Alawi, from Sahl ibn Jumhur, from Abdul-Azim ibn Abdullah Al-Hasani, from Al-Hasan ibn Al-Husayn Al-Urani, from Ghayath ibn Ibrahim, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Commander of the Faithful ^{a.s} forbade a person from performing tayammum using dust from the paths."

[AL TUSI]

These two narrations indicate the dislike (karahah) of performing tayammum using dust from pathways or frequently trodden areas. Therefore, what remains as suitable for tayammum are elevated and untouched lands, such as ruba (hilltops) and awali (uplands), where water flows down from them, making them preferred for tayammum. The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then said: "It is not permissible to perform tayammum with substances other than earth, even if they resemble soil in their softness and powdery nature, such as crushed soapwort (ashnan), aloe (sa'd), or lotus leaves (sidr), and similar materials. It is also not permissible to perform tayammum with ash. However, there is no harm in performing tayammum with chalky white soil (jissiyah) or gypsum soil."

Thus, it is established from what has been mentioned that tayammum must be performed using soil, earth, or anything explicitly called soil or earth. These materials that do not fall under the definition of soil or earth are not valid for tayammum. This ruling is further supported by additional evidence.

[REFERENCES] Al-Kafi, V.3 p.62 • Tahdib Al-Ahkam, V.1 p.187 • Al-Wafi, V.6 p.573 • Wasail Al-Shia, V.3 p.349



HADITH.539

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ الْحُسَينِ عَنْ فَضَالَةَ عَنْ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلَيٍّ عَنْ يَحْيَى السَّلَامُ : أَنَّهُ سُئِلَ عَنِ الْتَّيْمِ بِالْجَصْ قَقَالَ «نَعَمْ» فَقِيلَ بِالنُّورَةِ قَقَالَ «نَعَمْ» فَقِيلَ بِالرَّمَادِ قَقَالَ «لَا إِنَّهُ لَيْسَ يَخْرُجُ مِنَ الْأَرْضِ إِنَّمَا يَخْرُجُ مِنَ الشَّجَرِ» .

The Shaykh narrated to me (may Allah ^(SWT) support him) from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Al-Husayn, from Fadalah, from Al-Sakuni, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from Imam Ali ^{a.s}.

Imam Ali ^{a.s} was asked about performing tayammum with plaster (jiss).

Imam ^{a.s} said: "Yes."

Imam ^{a.s} was asked about gypsum (nura).

Imam ^{a.s} said: "Yes."

Imam ^{a.s} was then asked about ash (ramad).

Imam ^{a.s} said: "No, because it does not come from the earth; it comes from trees."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.187 • Al-Wafi, V.6 p.574 • Wasail Al-Shia, V.3 p.352

HADITH.540

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يَاسِينَ الْضَّرِيرِ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : عَنِ الْأَرْجُلِ يَكُونُ مَعَهُ الْلَّبَنُ أَيَّتَوْصًا مِنْهُ لِلصَّلَاةِ قَالَ «لَا إِنَّمَا هُوَ الْمَاءُ وَ الصَّعِيدُ» . فففي أن يكون ما سوى الماء والصعيد يجوز التوضؤ به.

The Shaykh narrated to me (may Allah ^(SWT) support him) from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn Al-Hasan, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isa, from Yasin Al-Darir, from Hariz, from Abu Basir:

Abu Abdullah ^{a.s} was asked regarding a man who has milk with him and asks if he can perform ablution (wudu) for prayer with it.

Imam ^{a.s} said: "No, it is only water and earth (sa'id) that are permissible."

[AL TUSI]

This negates the permissibility of using anything other than water and earth for ablution.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.188 • Al-Ibtisar, V.1 p.14 • Awali Al-La'ali, V.4 p.51 • Al-Wafi, V.6 p.325 • Al-Wafi, V.6 p.574 • Wasail Al-Shia, V.1 p.201 • Al-Fusul Al-Muhimmah, V.2 p.10



HADITH.541

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفَوَانَ عَنِ ابْنِ بُكَيْرٍ عَنْ عَبْيَدِ بْنِ زَرَازَةَ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الدِّيقَيقِ يَتَوَضَّأُ بِهِ قَالَ «لَا بَأْسٌ بِأَنْ يَتَوَضَّأْ بِهِ وَيُنْتَفَعُ بِهِ».

فمعناه انه يجوز التمسح به والتوضوء الذي هو التحسين دون الوضوء للصلوة ، والذي يكشف عن ذلك.

Al-Husayn ibn Sa'id narrated from Safwan, from Ibn Bukayr, from Ubayd ibn Zurarah, who said:

I asked Abu Abdallah ^{a.s} about using flour (daqiq) for ablution.

Imam ^{a.s} said: "There is no harm in using it for wudu and benefiting from it."

[AL TUSI]

Its meaning is that it is permissible to use it for wiping (tamsuh) and for wudu in the sense of cleaning and improving appearance, not wudu for prayer. This is clarified by further context.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.188 • Al-Ibtisar, V.1 p.155 • Al-Wafi, V.6 p.627 • Wasail Al-Shia, V.3 p.351

HADITH.542

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ الْحَسَنِ بْنِ أَبَانٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفَوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَطَّلِي بِالنُّورَةِ فَيَجْعَلُ الدِّيقَيقَ بِالزَّرَيْتِ يَلْتَهُ بِهِ يَتَمَسَّحُ بِهِ بَعْدَ النُّورَةِ لِيُقْطَعَ رِيحَهَا قَالَ «لَا بَأْسٌ».

ثم قال أيده الله تعالى (ولا يتيم بالزرنيخ لانه معدن ، وليس بارض يكون ما علا فوقها ترابا).

وهذا أيضاً مثل ما تقدم لانه إذا ثبت وجوب التيمم مما يقع عليه إطلاق اسم التراب فكلما لا يقع عليه اسم التراب مطلقاً لا يجوز التيمم به.

ثم قال أيده الله تعالى : وإذا حصل الانسان في أرض وحلة وهو يحتاج إلى التيمم ولم يجد ترابا فلينفضل ثوبه أو عرف دابته أو لم يدركه أو رحله فان خرج من شيء من ذلك غبرة يتيم به ، وإن لم يخرج منها غبرة فليضع يديه على الوجه ثم يرفعهما فيمسح احدهما على الاخر حتى لا يبقى فيها نداوة ويمسح بهما وجهه وظاهر كفيه.

The Shaykh narrated to me (may Allah ^{SWT} support him) from Ahmad ibn Muhammad, from his father Muhammad ibn Al-Hasan, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Safwan, from Abd al-Rahman ibn al-Hajjaj, who said:

I asked Abu Abdallah ^{a.s} about a man who uses lime paste (nura) and then applies flour mixed with oil, rubbing it on himself after using nura to remove its smell.

Imam ^{a.s} said: "There is no harm in it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further said: "And one should not perform tayammum with zarnikh (arsenic) because it is a mineral and not considered earth with soil on its surface."

This is consistent with the earlier principle: if tayammum is obligatory with something called "soil," anything not referred to as soil cannot be used for tayammum.



The Shaykh (Al-Mufid), may Allah ^{SWT} support him, also said: "If a person is in muddy terrain and needs to perform tayammum but cannot find soil, they should shake off dust from their clothes, the back of their animal, the saddle, or their luggage. If some dust is released, they should use it for tayammum. If no dust comes out, they should place their hands on the mud, then lift them, rub them together until no moisture remains, and use them to wipe their face and the backs of their hands."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.188 • Al-Ibtisar, V.1 p.155 • Al-Wafi, V.6 p.626 • Wasail Al-Shia, V.2 p.79

◊ HADITH ♦

HADITH.543

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

يَدْلُ عَلَى ذَلِكَ مَا أَخْبَرَنِي بِهِ السَّيِّدُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ إِنْدِرِيسَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رَئَابٍ عَنْ أَبِيهِ بَصِيرٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَائِنِيَ اللَّهُمَّ قَالَ إِذَا كُنْتَ فِي حَالٍ لَا تَقْفِرُ إِلَّا عَلَى الْأَطْيَنِ فَتَقْتِيمَ بِهِ فَإِنَّ اللَّهَ أَوْلَى بِالْغُذْرِ إِذَا لَمْ يَكُنْ مَعَكَ تَوْبَةً جَافَّ وَلَا يَبْدُ تَقْيِيرٌ عَلَى أَنْ تَنْفَضَّهُ وَ تَتَقْتِيمَ بِهِ .

The Shaykh narrated to me from Ahmad ibn Muhammad, from his father, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Al-Abbas ibn Ma'ruf, from Al-Hasan ibn Mahbub, from Ali ibn Ri'ab, from Abu Basir, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "If you are in a situation where you have nothing but mud, then perform tayammum with it, for Allah ^{SWT} is more deserving of granting an excuse if you do not have a dry cloth or saddle pad that you can shake off and use for tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.189 • Al-Ibtisar, V.1 p.156 • Al-Wafi, V.6 p.574 • Wasail Al-Shia, V.3 p.354

◊ HADITH ♦

HADITH.544

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَ أَخْبَرَنِي السَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَنِيْنِ بْنِ الْحُسَنِيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَبِيزٍ عَنْ رَزَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ أَسْلَامٌ أَرَأَيْتَ الْمَوَاقِفَ إِنْ لَمْ يَكُنْ عَلَى وُضُوءٍ كَيْفَ يَصْنَعُ وَ لَا يَقْرِئُ عَلَى الْتَّرْوِيلِ قَالَ «تَيَمِّمْ مِنْ لِبِدِهِ أَوْ سَرْجِهِ أَوْ مَعْرَفَةِ دَابِّتِهِ فَإِنْ فِيهَا غُبَارًا وَ يُصَلِّيْ ». .

The Shaykh narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Hammad, from Hariz, from Zurara, who said:

I said to Abu Ja'far ^{a.s}: "What about the one in the standing places (mawaqif) who is not in a state of ablution (wudu) and is unable to descend (to access water)? What should he do?"

Imam ^{a.s} said: "He should perform tayammum using the saddle pad, his saddle, or the bridle of his mount, for they contain dust, and then he should pray."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.189 • Al-Ibtisar, V.1 p.157 • Al-Sarair, V.3 p.587 • Al-Wafi, V.6 p.575 • Wasail Al-Shia, V.3 p.353 • Bihar Al-Anwar, V.78 p.155



HADITH.545

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْوُبٍ عَنْ مَعَاوِيَةَ بْنِ حُكَيمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَfirَةِ عَنْ إِبْرَاهِيمَ بْنِ بُكَيْرٍ عَنْ زِيَارَةِ عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ أَصَابَهُ الْثَّلْجُ فَلْيَنْظُرْ لِنَدِ سَرْجِهِ فَيَتَيَّمَّمُ مِنْ غُبارِهِ أَوْ مِنْ شَيْءٍ مُعْجَزٍ وَإِنْ كَانَ فِي حَالٍ لَا يَجِدُ إِلَّا أَطْلَقِينَ فَلَا يَأْسَ أَنْ يَتَيَّمَّمَ مِنْهُ».

Muhammad ibn Ali ibn Mahbub narrated from Mu'awiya ibn Hakim, from Abdullah ibn Al-Mughira, from Ibn Bukayr, from Zurara, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "If he is affected by snow, let him look for the saddle pad of his mount and perform tayammum from its dust or something else he has with him."

And if he is in a situation where he finds nothing but mud, then there is no harm in performing tayammum with it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.189 • Al-Wafi, V.6 p.575 • Wasail Al-Shia, V.3 p.353

HADITH.546

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَخْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَfirَةِ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا كَانَتِ الْأَرْضُ مُبْتَلَةً لَيْسَ فِيهَا ثَرَابٌ وَلَا مَاءٌ فَأَنْظُرْ أَجْفَ مَوْضِعَ تَجْدُهُ فَتَيَّمِّمْ مِنْهُ فَإِنْ دَلَّكَ تَوْسِيعٌ مِنْ اللَّهِ عَزَّ وَجَلَّ» قَالَ «فَإِنْ كَانَ فِي ثَلْجٍ فَلْيَنْظُرْ لِنَدِ سَرْجِهِ فَتَيَّمِّمْ مِنْ غُبارِهِ أَوْ شَيْءٍ مُغْبَرٍ وَإِنْ كَانَ فِي حَالٍ لَا يَجِدُ إِلَّا أَطْلَقِينَ فَلَا يَأْسَ أَنْ يَتَيَّمَّمَ مِنْهُ».

Sa'd ibn Abdullah narrated from Ahmad, from his father, from Abdullah ibn Al-Mughira, from Rifa'a, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "If the ground is wet and there is neither dust nor water, then look for the driest spot you can find and perform tayammum from it, for this is an allowance from Allah ^(SWT), the Mighty and Majestic."

Imam ^{a.s} continued: "If he is in snow, let him look for the saddle pad of his mount and perform tayammum from its dust or anything dusty. And if he is in a situation where he finds nothing but mud, then there is no harm in performing tayammum with it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.189 • Al-Ibtisar, V.1 p.156 • Al-Wafi, V.6 p.576 • Wasail Al-Shia, V.3 p.354



HADITH.547

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ أَحْمَدَ بْنِ عَلَيٍّ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ مُحَمَّدٍ بْنِ أَبِي طَيْمٍ عَنْ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: قُلْتُ رَجُلٌ دَخَلَ الْأَجْمَةَ لَيْسَ فِيهَا مَاءٌ وَفِيهَا طَيْرٌ مَا يَصْنَعُ قَالَ «يَتَيَمَّمُ فِي أَنْصَارِهِ» قُلْتُ فَإِنَّهُ رَاكِبٌ وَلَا يُمْكِنُهُ الْنَّزُولُ مِنْ خَوْفٍ وَلَيْسَ هُوَ عَلَىٰ وُضُوءٍ قَالَ إِنْ خَافَ عَلَىٰ نَفْسِهِ مِنْ سَبِيعٍ أُوْغَنِيرِهِ وَخَافَ فَوْتُ الْوَقْتِ فَلَيَتَيَمَّمْ يَصْرِبُ بِيَدِهِ عَلَى الْلَّبْدِ وَالْبَرْدَعَةِ وَيَتَيَمَّمُ وَيُصَلِّي».

Narrated from him, from Al-Hasan ibn Ali, from Ahmad ibn Hilal, from Ahmad ibn Muhammad, from Aban ibn Uthman, from Zurara, from one of the Imams ^(a.s), who said:

I asked: "A man enters a thicket where there is no water, but there is mud. What should he do?"

Imam ^(a.s) said: "He performs tayammum because it is the permissible sa'eed (pure earth)." I said: "What if he is riding and unable to dismount due to fear, and he is not in a state of wudu?"

Imam ^(a.s) said: "If he fears for his life from a beast or something else, and fears missing the time (of prayer), then let him perform tayammum by striking his hands on the saddle pad (libd) or saddle cloth (bardha'a), and he performs tayammum and prays."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.190 • Al-Ibtisar, V.1 p.156 • Al-Wafi, V.6 p.576 • Wasail Al-Shia, V.3 p.354

HADITH.548

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَصْفَارٌ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْمٍ كَانُوا فِي سَفَرٍ فَأَصَابَ بَعْضَهُمْ جَنَابَةً وَلَيْسَ مَعَهُمْ مِنَ الْمَاءِ إِلَّا مَا يَكْفِي الْجَنَبَ لِغُسْلِهِ يَتَوَضَّؤُونَ هُمْ هُوَ أَفْضَلُ أَوْ يَعْطُونَ الْجَنَبَ فَيَغْشِلُ وَهُمْ لَا يَتَوَضَّؤُونَ فَقَالَ «يَتَوَضَّؤُونَ هُمْ وَيَتَيَمَّمُ الْجَنَبُ».

Narrated by Al-Saffar, from Muhammad ibn Al-Husayn, from Wahib ibn Hafs, from Abu Basir, who said:

I asked Abu Abdillah ^(a.s) about a group of people on a journey, and one of them becomes in a state of janabah (major ritual impurity). They only have enough water for one person to perform ghusl. Should they all perform wudu, which is better, or should they give the water to the one in janabah so that he may perform ghusl while they do not perform wudu?

Imam ^(a.s) said: "They should perform wudu, and the one in janabah should perform tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.190 • Al-Wafi, V.6 p.569 • Wasail Al-Shia, V.3 p.375



HADITH.549

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

وَ أَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ جَعْفُرٌ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدٍ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدِ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ مَطْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: سَأَلْتُ الرَّضَا عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ لَا يَصِيبُ الْمَاءَ وَ لَا أَثْرَابَ أَيْتَمْمَ بِالظَّيْنِ فَقَالَ «تَعْمَمْ صَعِيدَ طَيْبٌ وَ مَاءَ طَلْوُرٌ».

ثم قال أيده الله تعالى : فإن حصل في ارض قد غطاها الثلج وليس له سبيل إلى التراب فليكسره وليتوضاً بماهه وإن خاف على نفسه من ذلك يضع بطنه اليمنى على الثلج ويحركه عليه باعتماد ثم يرفقها بما فيها من نداوته ويمسح بها وجهه ثم يضع راحته اليسرى على الثلج ويصنع بها كما صنع باليميني ويمسح بها يده اليمنى من المرفق إلى أطراف الاصابع كالدهن ، ثم يضع يده اليمنى على الثلج كما وضعها أولاً ويمسح بها يده اليسرى من مرافقه إلى أطراف الاصابع ثم يرفعها فيما يمسح بها مقدم رأسه ويمسح ببلل يديه من الثلج قدميه وليصل إن شاء الله ، وإن كان محتاجاً إلى التطهير بالغسل صنع بالثلج كما صنع به عند وضوءه من الاعتماد ومسح رأسه ووجهه ويديه كالدهن حتى يأتي على جميعه فان خاف على نفسه من ذلك آخر الصلاة حتى يتمكن من الطهارة بالماء أو يفتقده ويجد التراب فيستعمله ويقضي ما فاته إن شاء الله تعالى .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Ali ibn Matar, from some of our companions who said:

I asked Al-Ridha ^(a.s) about a man who does not find water or soil, can he perform tayammum with mud?

Imam said: "Yes, it is pure soil (sa'eed tayyib) and purified water (ma'un tahoor)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, then added: If a person is in a land covered with snow and cannot access soil, they should break the snow and perform wudu with its water. If they fear for their safety, they should press the palm of their right hand onto the snow and move it with pressure, lifting it with the moisture it contains to wipe their face. Then they should place their left palm on the snow, repeating the process, and wipe their right hand from the elbow to the fingertips as if anointing it. Next, they place their right hand again on the snow as they did before and wipe their left hand from the elbow to the fingertips. They should then lift their hand to wipe their forehead and use the moisture on their hands from the snow to wipe their feet. Then they may pray, Allah ^(SWT) willing.

If they require purification by ghusl, they should treat the snow as described for wudu, wiping their head, face, and hands as if anointing, until they have covered all parts of the body. If they fear for their safety in doing so, they should delay the prayer until they can purify themselves with water or find soil for tayammum and make up the missed prayers, Allah ^(SWT) willing.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.190 • Al-Wafi, V.6 p.577 • Wasail Al-Shia, V.3 p.354



HADITH

HADITH.550[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي السَّيِّدُ أَبْدُهُ اللَّهُ تَعَالَى عَنِ ابْنِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ إِذْرِيسِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ عَلَيٍّ بْنِ إِسْمَاعِيلَ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُجْنِبُ فِي السُّفَرِ لَا يَجِدُ إِلَّا الشَّلَاجَ قَالَ «يَغْتَسِلُ بِالشَّلَاجِ أَوْ مَاءَ الْهَرَبِ».

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn Al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ali ibn Isma'il, from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

I asked Abu Abdallah ^{a.s} about a man who becomes junub during travel and finds nothing but snow.

Imam ^{a.s} said: "He should perform ghusl with the snow or with river water."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.157 • Al-Wafi, V.6 p.522 • Wasail Al-Shia, V.3 p.356

HADITH

HADITH.551[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ حُكَيمٍ عَنْ عَنْ أَبِي بَكْرِ عَنْ زِرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِنْ كَانَ فِي الشَّلَاجِ فَلْيَنْظُرْ لِيَدَ سَرْجِهِ فَيَتَيَمَّمُ مِنْ غَبَارِهِ أَوْ مِنْ شَيْءٍ مِنْهُ وَإِذَا كَانَ فِي حَالٍ لَا يَجِدُ إِلَّا الْطَّينَ فَلَا بَأْسَ أَنْ يَتَيَمَّمَ مِنْهُ».

Narrated through this chain from Muhammad ibn Ahmad ibn Yahya, from Mu'awiyah ibn Hakim, from Abdullah ibn Al-Mughirah, from Ibn Bukayr, from Zurarah, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "If he is in snow, let him look to the padding of his saddle and perform tayammum with its dust or with something from it. And if he is in a situation where he finds nothing but mud, then there is no harm in performing tayammum with it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.191

HADITH

HADITH.552[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ شَرِيكٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَنْدَ اللَّهِ عَلَيْهِ السَّلَامَ وَأَنَا عِنْدَهُ فَقَالَ يُصِيبُنَا الدَّمْقُ وَالشَّلَاجُ وَنَرِيدُ أَنْ نَتَوَضَّأَ وَلَا تَجِدُ إِلَّا مَاءً جَامِدًا فَكَيْفَ أَتَوْضَأُ أَذْلُكُ بِهِ جَلِدي قَالَ «نَعَمْ».

Narrated through this chain from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Mu'awiyah ibn Shurayh, who said:

A man asked Abu Abdallah ^{a.s} while I was present: "We encounter frost and snow and wish to perform ablution, but we find only frozen water. How should we perform ablution? Should we rub it on our skin?"

Imam ^{a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.191 • Al-Ibtisar, V.1 p.157 • Al-Sarair, V.3 p.612 • Al-Wafi, V.6 p.312 • Wasail Al-Shia, V.3 p.357 • Bihar Al-Anwar, V.78 p.158



HADITH.553

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ الْقَبِيْدِيِّ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِبِيْزِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يُجْنِبُ فِي السَّفَرِ فَلَا يَجِدُ إِلَّا الثَّلَاجُ أَوْ مَاءً جَامِدًا قَالَ «هُوَ بِمَنْزِلَةِ الْأَصْرُورَةِ يَتَيَّمِّمُ وَ لَا أَرِيَ أَنْ يَعُودَ إِلَى هَذِهِ الْأَرْضِ الَّتِي ثَوَيْقُ دِينِهِ».

فالوجه في هذا الخبر انه إذا لم يتمكن من استعماله من برد أو غيره يدل على ذلك ما رواه.

As for what was narrated by Muhammad ibn Ali ibn Mahboub, from Al-'Ubaydi, from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

I asked Abu Abdillah ^{a.s} about a man who becomes junub during travel and finds nothing but snow or frozen water.

Imam ^{a.s} said: "It is considered a state of necessity; he should perform tayammum. However, I do not advise him to return to this land that endangers his religion."

[AL TUSI]

The implication of this narration is that if he is unable to use the frozen water due to cold or other reasons, this ruling applies. This is further clarified by another narration.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.191 • Al-Ibtisar, V.1 p.158 • Al-Sarair, V.3 p.612 • Al-Wafi, V.6 p.555
• Bihar Al-Anwar, V.73 p.222

HADITH.554

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ الْعَلَوِيِّ عَنْ الْعَمْرَكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْرَّجُلِ الْجَئْبِ أَوْ عَلَى غَيْرِ وُضُوءٍ لَا يَكُونُ مَعَهُ مَاءٌ وَ هُوَ يُحِسِّبُ ثَلَاجًا وَ صَعِيدًا أَيْمَهُمَا أَفْصَلُ أَمْ يَتَيَّمِّمُ أَمْ يَمْسَحُ بِالثَّلَاجِ وَجْهَهُ قَالَ «الثَّلَاجُ إِذَا بَلَّ رَأْسَهُ وَ جَسَدَهُ أَفْصَلُ فَإِنْ لَمْ يَقْدِرْ عَلَى أَنْ يَغْتَسِلَ بِهِ فَلَيَتَيَّمِّمْ».

ثم قال أيده الله تعالى (فإن كان في أرض صخر أو أحجار ليس عليها تراب وضع يديه أيضا عليها ومسح وجهه وكفيه كما ذكرناه في تيممه بالتراب وليس عليه حرج في الصلاة بذلك لموضع الاضطرار ولا إعادة عليه).

فالوجه في الدلالة عليه ان هذه الاحجار يطلق عليها اسم الارض وإذا اطلق عليها ذلك دخلت تحت الظاهر الذي قد تقدم ذكره.

ثم قال أيده الله تعالى (ومتي وجد المتييم الماء وتمكن منه ولم يخف على نفسه من الطهور به لم تجزه الصلاة حتى يتظاهر به وليس عليه فيما صلى بتيمم قضاء).

Narrated by Muhammad ibn Ali ibn Mahboub, from Muhammad ibn Ahmad al-Alawi, from al-Amraki, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a junub person or one not in a state of wudu who has no water but finds snow and clean earth. Which is better, to perform tayammum or to wipe his face with snow?

Imam ^{a.s} said: "Snow is better if he wets his head and body with it. However, if he cannot perform ghusl with it, then he should perform tayammum."



[AL TUSI]

Then he, (Shaykh Al-Mufid), may Allah ^{SWT} support him), said: "If someone is in a rocky or stony area without any soil, he should place his hands on the stones and wipe his face and hands as described in the tayammum of soil. There is no harm in praying with this due to the situation of necessity, and there is no obligation to repeat the prayer." The reasoning behind this ruling is that stones are referred to as part of the earth (ard). Since this term applies to them, they fall under the general ruling previously mentioned.

He, (Shaykh Al-Mufid), may Allah ^{SWT} support him), also stated: "If the one performing tayammum finds water and is able to use it without fear for himself, then his prayer is not valid without performing ablution or ghusl with the water. However, there is no need to repeat the prayers performed with tayammum prior to finding water."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.183 • Tahdib Al-Ahkam, V.1 p.192 • Al-Ibtisar, V.1 p.158 • Al-Sarair, V.3 p.613 • Al-Wafi, V.6 p.312 • Wasail Al-Shia, V.3 p.357 • Bihar Al-Anwar, V.78 p.66 • Bihar Al-Anwar, V.78 p.158

♦ HADITH ♦

HADITH.555

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَيَدْلُ عَلَيْهِ مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ الْأَقْوَامِ جَعْفُرُ بْنُ مُحَمَّدٍ بْنُ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ أَذِنَتَةِ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «إِذَا لَمْ يَجِدْ أَمْسَافِرُ الْمَاءِ فَلْيَظْلُبْ مَا دَامَ فِي الْوَقْتِ فَإِذَا حَافَ أَنْ يَقُولَهُ الْوَقْتُ فَلْيَتَبَيَّمْ وَلَيُصَلِّ فِي آخِرِ الْوَقْتِ فَإِذَا وَجَدَ الْمَاءَ فَلَا قَضَاءَ عَلَيْهِ وَلَيَتَوَضَّأْ لِمَا يَسْتَقْبِلُ». .

Narrated by Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ibn Udhaynah, from Zurara, from one of the Imams ^{a.s}:

Imam ^{a.s} said: "If a traveler does not find water, he should search for it as long as he is within the time for prayer. If he fears that the time for prayer will pass, then he should perform tayammum and pray at the end of the time. If he later finds water, he does not need to repeat the prayer, but he should perform ablution (wudu) for any subsequent prayers."

[REFERENCES] Al-Kafi, V.3 p.63 • Tahdib Al-Ahkam, V.1 p.192 • Tahdib Al-Ahkam, V.1 p.203 • Al-Ibtisar, V.1 p.159 • Al-Ibtisar, V.1 p.165 • Al-Wafi, V.6 p.559 • Wasail Al-Shia, V.3 p.366



HADITH.556

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحُسَينِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنْ إِبْرَاهِيمَ بْنِ سَيَّانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا لَمْ يَجِدْ الرَّجُلُ طَهُورًا وَكَانَ جُنَاحًا فَلْيَمْسِحْ مِنَ الْأَرْضِ وَلْيَصُلْ فَإِذَا وَجَدَ مَاءً فَلْيَغْتَسِلْ وَقَدْ أَجْزَأَتْهُ صَلَاةُ الَّتِي صَلَّى».

Narrated by Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from al-Nadr, from Ibn Sinan, who said:

I heard Abu Abdillah ^{a.s} say: "If a man cannot find water for purification and he is in a state of major ritual impurity (janabah), he should wipe (perform tayammum) with the earth and pray. When he finds water, he should perform ghusl, and the prayer he has already prayed suffices him."

[REFERENCES] Al-Kafi, V.3 p.63 • Tahdib Al-Ahkam, V.1 p.193 • Tahdib Al-Ahkam, V.1 p.197 • Al-Ibtisar, V.1 p.159 • Al-Ibtisar, V.1 p.161 • Al-Wafi, V.6 p.560 • Wasail Al-Shia, V.3 p.367 • Wasail Al-Shia, V.3 p.368

HADITH.557

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ إِبْرَاهِيمَ بْنِ مُسْكَانٍ عَنِ الْحُسَينِ [الْحُسَينِ خَلَّ] الْعَامِرِيِّ مَوْلَى مَسْعُودِ بْنِ مُوسَى قَالَ: حَدَّثَنِي مَنْ سَأَلَهُ عَنْ رَجُلٍ أَجْتَبَ فَلَمْ يَفْدِرْ عَلَى الْمَاءِ وَ حَضَرَتِ الصَّلَاةُ فَتَيَمَّمَ بِالصَّعِيدِ ثُمَّ مَرَ بِالْمَاءِ وَلَمْ يَغْتَسِلْ وَ اتَّهَظَرَ مَاءً آخَرَ وَرَأَهُ ذَلِكَ فَدَخَلَ وَقَثَ الصَّلَاةَ الْأُخْرَى وَلَمْ يَئْتِهِ إِلَى الْمَاءِ وَ حَافَ فَوَتَ الصَّلَاةَ قَالَ «تَيَمَّمْ مَوْلَى وَ يُصَلِّي فَإِنْ تَيَمَّمَ الْأَوَّلَ إِنْتَقَضَ حِينَ مَرَ بِالْمَاءِ وَلَمْ يَغْتَسِلْ».

And with this chain of narration, from al-Husayn ibn Sa'id, from Ibn Sinan, from Ibn Maskan, from al-Husayn al-'Amiri, the servant of Mas'ud ibn Musa, who said:

Someone narrated to me that he asked Imam ^{a.s} about a man who became in a state of major impurity (janabah) but could not find water, and the time for prayer arrived, so he performed tayammum with the soil. Then he passed by water but did not perform ghusl, waiting for another source of water. The time for the next prayer entered, and he still had not reached water, and he feared missing the prayer.

Imam ^{a.s} said: "He should perform tayammum and pray, for his first tayammum became invalid when he passed by the water and did not perform ghusl."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.193 • Al-Wafi, V.6 p.564 • Wasail Al-Shia, V.3 p.377

HADITH.558

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا الْحَبْرُ الَّذِي رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورٍ بْنِ حَازِمٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجْلٍ تَيْمَمَ فَصَلَّى ثُمَّ أَصَابَ الْمَاءَ قَوْلَانٌ «أَمَا أَنَا فَكُنْتُ فَاعِلًا إِنِّي كُنْتُ أَتَوَضَّأُ وَأَعْيُدُ» .

فمعناه أنه إذا كان قد صلى في أول الوقت يجب عليه الاعادة ، فاما إذا كان قد صلى في آخر الوقت فليس عليه إعادة الصلاة ، والذي يدل على ذلك.

As for the narration reported by Ahmad ibn Muhammad ibn 'Isa, from Muhammad ibn Khalid, from al-Hasan ibn 'Ali, from Yunus ibn Ya'qub, from Mansur ibn Hazim:

Abu 'Abdillah ^(a.s) was asked regarding a man who performed tayammum and prayed, then found water.

Imam ^(a.s) said: "As for me, I would have done it; indeed, I would have performed ablution (wudu') and repeated the prayer."

[AL TUSI]

Its meaning is that if he had prayed at the beginning of the time, repeating the prayer is obligatory. However, if he had prayed at the end of the time, there is no obligation to repeat the prayer. What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.193

HADITH.559

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحَسَنِ بْنِ أَبِي حَمْزَةِ الْخَسَنِيْنِ بْنِ سَعِيدٍ عَنْ يَعْقُوبَ بْنِ يَقْطِينَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجْلٍ تَيْمَمَ فَصَلَّى فَأَصَابَ بَعْدَ صَلَاتِهِ مَاءً أَيَّتَوْصَأُ وَيُعِيدُ الصَّلَاةَ أَمْ تَجُوزُ صَلَاةُ قَبْلِ أَنْ يَمْضِي الْوَقْتُ تَوْصَأً وَأَعَادَ الصَّلَاةَ فَإِنْ مَصَى الْوَقْتُ فَلَا إِغَادَةَ عَلَيْهِ» .

What was narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ya'qub ibn Yaqtin, who said:

I asked Abu al-Hasan ^(a.s) about a man who performed tayammum and prayed, and then after his prayer found water. Should he perform ablution (wudu') and repeat the prayer, or is his prayer valid?

Imam ^(a.s) said: "If he finds water before the time for the prayer has passed, he should perform ablution and repeat the prayer. However, if the time has passed, there is no need to repeat it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.193 • Al-Ibtisar, V.1 p.159 • Awali Al-La'ali, V.3 p.43 • Al-Wafi, V.6 p.566 • Wasail Al-Shia, V.3 p.368

HADITH.560

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي - السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَمَّادٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنِ الْفَارِسِ بْنِ عَزْوَةَ عَنْ إِنِّي بُكَيْرٌ عَنْ زِرَادَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «إِذَا لَمْ يَجِدْ الْمَسَافِرُ الْمَاءَ فَلْيَمْسِكْ مَا ذَامَ فِي الْوَقْتِ فَإِذَا تَحَوَّفَ أَنْ يَقْوُتَهُ فَلْيَتَيْمِمْ وَ لَيُصْلِّ فِي آخِرِ الْوَقْتِ فَإِذَا وَجَدَ الْمَاءَ فَلَا قَضَاءَ عَلَيْهِ وَ لَيَتَوَضَّأْ لِمَا يَسْتَغْفِلُ» .

What was narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from al-Qasim ibn 'Urwah, from Ibn Bukayr, from Zurarah, from one of the Imams ^(a.s):

Imam ^(a.s) said: "If the traveler does not find water, let him wait as long as the time (for the prayer) remains. If he fears that the time will pass, let him perform tayammum and pray at the end of the time. If he finds water afterward, there is no need for him to make up the prayer. However, he should perform ablution (wudu') for future prayers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.194

HADITH.561

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ أَبِي هَمَّامٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ بْنِ غُزْوانَ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ عَنْ أَبِي ذَرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَشَّى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ كُثُرَ جَامِعُتْ عَلَى عَيْرِ مَاءٍ قَالَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَحْمِلٍ فَاسْتَشْرِطَ بِهِ وَبِمَاءٍ فَاغْتَسَلَ أَنَا وَهِيَ ثُمَّ قَالَ لِي «يَا أَبَا ذَرٍ يَكْفِيكَ الصَّعِيدُ عَشَرَ سِنِينَ» .

Muhammad ibn Ali ibn Mahbub narrated from al-'Abbas ibn Ma'ruf, from Abu Hammam, from Muhammad ibn Sa'id ibn Ghazwan, from al-Sakuni, from Imam Ja'far Al Sadiq ^(a.s), from his father Imam Al Baqir ^(a.s), from his forefathers ^(a.s), from Abu Dharr (may Allah ^(SWT) be pleased with him):

Abu Dharr said: "I came to the Prophet (peace and blessings be upon him and his family) and said, 'O Messenger of Allah ^(SWT), I have perished; I engaged in intercourse without water (for ghusl).'

The Prophet (peace and blessings be upon him and his family) commanded that a mihmal (a portable covering) be brought, so I (Abu Dharr) concealed myself with it, and water was brought, so both she and I performed ghusl.

Then Prophet ^(saws) said to me: 'O Abu Dharr, the earth suffices you (tayammum) for ten years.'"

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.108 • Tahdib Al-Ahkam, V.1 p.194 • Tahdib Al-Ahkam, V.1 p.199 • Shaheed Al Awwal, V.1 p.26 • Awali Al-La'ali, V.3 p.47 • Al-Wafi, V.6 p.551 • Wasail Al-Shia, V.3 p.369 • Bihar Al-Anwar, V.78 p.168 • Mustadrak Al Wasail, V.2 p.541



HADITH.562

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فَإِنْ أَصَابَ الْمَاءَ وَقَدْ صَلَى بِتَيْمَمَ وَهُوَ فِي وَقْتٍ قَالَ «تَمَّثُ صَلَاتُهُ وَلَا إِغَادَةَ عَلَيْهِ».

المعنى فيه أنه حين صلى بتيمم هو في الوقت ولم يرد أنه حين أصاب الماء كان في الوقت، لانه لو كان في وقت اصابته للماء الوقت باقيا لوجب عليه إعادة الصلاة حسب ما تقدم ، وكذلك الخبر الذي رواه.

Al-Husayn ibn Sa'id narrated from Hammad, from Hariz, from Zurara, who said:

I said to Abu Ja'far ^(a.s): "What if someone finds water after praying with tayammum and he is still within the time [of the prayer]?"

Imam ^(a.s) said, "His prayer is complete, and there is no need for repetition."

[AL TUSI]

The meaning here is that when he prayed with tayammum, it was within the time of the prayer. It does not mean that he found water while still within the time [of the prayer]. If he had found water while the time for prayer remained, it would have been obligatory for him to repeat the prayer, as previously explained. Similarly, the same applies to the other narrations on this matter.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.194

HADITH.563

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَكَذَلِكَ الْخَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ أَسْبَاطِ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ: فِي رَجْلِ تَيْمَمَ وَصَلَّى ثُمَّ أَصَابَ الْمَاءَ وَهُوَ فِي وَقْتٍ قَالَ «قَدْ مَضَتْ صَلَاتُهُ وَلَيَتَطَهَّرْ».

فيحتمل ما ذكرناه من انه حين تيمم وصلى كان في الوقت لا أنه حين أصاب الماء كان الوقت باقيا ، ويجوز أن يكون المراد أنه أصاب الماء وهو في الوقت غير أنه لم يفرغ من الصلاة على تمامها وإنما صلى منها ركعة أو ركعتين فقال : مضت صلاته يعني ما صلى منها. فاما قوله (ليتتطهر) يكون محمولا على أنه يتطهر لما يستأنف من صلاة اخرى.

Muhammad ibn Ahmad ibn Yahya narrated from al-Hasan ibn Ali, from Ali ibn Asbat, from Ya'qub ibn Salim: Abu 'Abdullah ^(a.s) was asked regarding a man who performed tayammum and prayed, then found water while still within the time (for the prayer).

Imam ^(a.s) said: "His prayer is valid, and let him purify himself."

[AL TUSI]

This narration can be interpreted as follows: when the man performed tayammum and prayed, it was during the time (for the prayer), not that he found the water while the time was still remaining. It is also possible that the meaning is that he found water within the time, but he had not completed his prayer in full, having only prayed one or two units (rak'ahs). Therefore, the phrase "His prayer is valid" refers to the portion of the prayer he completed.

As for the statement "and let him purify himself," it may be understood to mean that he should purify himself for another prayer he intends to perform.

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.160 • Al-Wafi, V.6 p.565 • Wasail Al-Shia, V.3 p.370



HADITH.564

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنِ الْعَقَائِصِ بْنِ مَغْرُوفِي عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِيهِ أَسْلَامٌ عَنِ الْرَّجُلِ فِي السَّفَرِ لَا يَجِدُ الْمَاءَ ثُمَّ صَلَّى اللَّهُ عَلَيْهِ شَيْئًا مِنَ الْأَوْقَتِ أَيْمَضِي عَلَى صَلَاتِهِ أَمْ يَتَوَضَّأُ وَيُعِيدُ الصَّلَاةَ قَالَ «يَمْضِي عَلَى صَلَاتِهِ إِنَّ رَبَّ الْمَاءِ هُوَ رَبُّ الْثَرَابِ».

فالوجه في هذا الخبر أن قوله (ثم صلى) المراد به دخل في الصلاة ولا يكون قد فرغ منها فإنه لا يجب عليه الانصراف

بل ينبغي أن يمضي في صلاته ولو كان قد فرغ من صلاته والوقت باق كأن عليه الاعادة على ما قدمناه

Muhammad ibn Ali ibn Mahbub narrated from al-'Abbas ibn Ma'ruf, from 'Abdullah ibn al-Mughira, from Mu'awiyah ibn Maysarah, who said:

I asked Abu 'Abdullah ^{a.s} about a man in travel who does not find water, then prays, and later finds water while there is still some time left (for the prayer). Should he proceed with his prayer, or should he perform wudu' and repeat the prayer?

Imam ^{a.s} said: "He proceeds with his prayer, for the Lord of water is also Lord of dust."

[AL TUSI]

The interpretation of this narration is that the phrase "then prays" refers to him having entered the prayer but not yet completed it. In such a case, he is not required to interrupt the prayer; rather, he should continue with it. However, if he had already completed the prayer and the time for the prayer was still remaining, he would be obligated to repeat it, as mentioned earlier.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.195 • Al-Wafi, V.6 p.566

HADITH.565

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْأَسْلَامِ عَنْ رَجُلٍ تَيَمَّمَ وَ صَلَّى اللَّهُ عَلَيْهِ شَيْئًا مِنَ الْأَوْقَتِ فَقَالَ «إِنَّ رَبَّهُ إِلَهُ الْأَوْقَتِ».

فالوجه فيه أيضاً ما قدمناه في الاخبار الاولى سواء.

ثم قال أيده الله تعالى (ومن احتلم فخاف على نفسه من الغسل لشدة البرد أو كان به مرض يضره معه إستعماله الماء ضرراً يخاف على نفسه منه تييم وصلى فإذا أمكنه الغسل اغتنس لما يستأنف من الصلاة).

Ahmad ibn Muhammad narrated from 'Uthman ibn 'Isa, from 'Abdullah ibn Muskan, from Abu Basir, said: I asked Abu 'Abdullah ^{a.s} about a man who performed tayammum and prayed, then found water before the time of the prayer had ended.

Imam ^{a.s} said: "He is not required to repeat the prayer."

[AL TUSI]

The interpretation of this narration aligns with what was previously mentioned in the earlier narrations, following the same reasoning.

Then, the Shaykh (Al-Mufid), said: "If someone has a nocturnal emission and fears performing ghusl due to severe cold or an illness that makes using water harmful or life-threatening, they should perform tayammum and pray. When they are later able to perform ghusl, they should do so for the subsequent prayers."



[REFERENCES] Tahdib Al-Ahkam, V.1 p.195 • Al-Ibtisar, V.1 p.160 • Al-Wafi, V.6 p.566 • Wasail Al-Shia, V.3 p.369

◊ HADITH ♦

HADITH.566

[SOURCE] Implicit (or Unnamed)

فَأَخْبَرَنِي الشَّيْخُ أَيَّهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ وَمُحَمَّدِ بْنِ عَيْسَى وَمُوسَى بْنِ عُمَرَ بْنِ يَزِيدَ الصِّنِيقِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصِيرٍ عَنْ أَبِي الْحَسِنِ الرَّضا عَلَيْهِ السَّلَامُ فِي الدَّجْلِ تُصِيبُهُ الْجَنَابَةُ وَبِهِ قَرْوَحٌ أَوْ جَرْوَحٌ أَوْ يَخَافُ عَلَى نَفْسِهِ الْبَرْدُ، قَالَ: لَا يَغْتَسِلُ، يَتَيَّمِّمُ.

Ahmad ibn Muhammad narrated from his father, from Sa'd ibn 'Abdullah, from Muhammad ibn al-Husayn, Muhammad ibn 'Isa, and Musa ibn 'Umar ibn Yazid al-Sayqal, from Ahmad ibn Muhammad ibn Abi Nasr:

Abu al-Hasan al-Ridha ^{a.s} was asked regarding a man who becomes in a state of janabah and has sores, wounds, or fears the cold for his life.

Imam ^{a.s} said: "He should not perform ghusl; he should perform tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.196

◊ HADITH ♦

HADITH.567

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا الْخَبِيرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَينِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَمْلٌ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنْ رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فِي لَيْلَةٍ بَارَدَةٍ يَخَافُ عَلَى نَفْسِهِ أَشْكَفَ إِنْ اغْتَسَلَ قَالَ «يَتَيَّمِّمُ فَإِذَا أَمِنَ بِهِ الْبَرْدُ إِغْتَسَلَ وَأَغَادَ الصَّلَاةَ».

As for the narration reported by Muhammad ibn Ahmad ibn Yahya from Muhammad ibn al-Husayn from Ja'far ibn Bashir, from the one who narrated it from Abu 'Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a man who became in a state of janabah on a cold night and feared for his life if he performed ghusl.

Imam ^{a.s} said: 'He should perform tayammum, and when the cold subsides, he should perform ghusl and repeat the prayer.'"

[REFERENCES] Al-Kafi, V.3 p.67 • Tahdib Al-Ahkam, V.1 p.196 • Al-Ibtisar, V.1 p.161 • Awali Al-La'ali, V.3 p.46 • Al-Wafi, V.6 p.554 • Wasail Al-Shia, V.3 p.367

وَقَدْ رَوَى هَذَا الْحَدِيثُ

[AL TUSI]

This narration has also been transmitted (following hadith):



HADITH.568

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سَنَانٍ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مِثْلُ ذَلِكَ .

فأول ما فيه أنه خبر مرسل منقطع الاستناد لأن جعفر بن بشير في الرواية الاولى قال عمن رواه وهذا مجھول يجب إطرافه ، وفي الرواية الثانية قال عن عبد الله ابن سنان أو غيره فاورده وهو شاك فيه ، وما يجري هذا المجرى لا يجب العمل به ، ولو صح الخبر على ما فيه لكان محمولاً على من اجنب نفسه متعمداً وخاف على نفسه التلف فانه يتيم ويصلبي ويعيده الصلاة وإن كان الاولى له أن يقتبس على كل حال حسب ما نذكره من بعد ، والذي يدل على أن من صلى بالتيام وهو جنب لا يجب عليه إعادة الصلاة.

The narration transmitted by Sa'd ibn 'Abdullah from Muhammad ibn al-Husayn ibn Abi al-Khattab from Ja'far ibn Bashir, from 'Abdullah ibn Sinan or someone else, from Abu 'Abdullah ^{a.s}, contains a similar report.

[AL TUSI]

Regarding this narration, the following points are notable:

1. It is a mursal (interrupted) and disconnected narration because, in the first transmission, Ja'far ibn Bashir states, “from the one who narrated it,” which is an unknown source, rendering the narration unreliable and subject to dismissal.
2. In the second transmission, Ja'far ibn Bashir mentions, “from 'Abdullah ibn Sinan or someone else,” showing uncertainty in the chain of narration, which further weakens its reliability.

For narrations of this nature, which contain ambiguity or interruption in the chain, they are not considered binding evidence. However, if the narration were deemed reliable despite its weaknesses, it would be interpreted to apply to someone who deliberately caused themselves to be in a state of janabah and subsequently feared for their life due to cold conditions. In such cases, they would perform tayammum, offer their prayer, and then repeat it later when the conditions are favorable. However, the better course of action for them would still be to perform ghusl if possible, as will be elaborated upon later.

Evidence further supports that someone who performs tayammum due to janabah and prays is not obligated to repeat the prayer.

[REFERENCES] Al-Kafi, V.3 p.67 • Tahdib Al-Ahkam, V.1 p.196 • Al-Ibtisar, V.1 p.161 • Awali Al-La'ali, V.3 p.46 • Al-Wafi, V.6 p.554 • Wasail Al-Shia, V.3 p.367





HADITH.569

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ أَعْيِضٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ يَأْتِي الْمَاءَ وَهُوَ جُنْبٌ وَقَدْ صَلَّى قَالَ «يَغْتَسِلُ وَلَا يُعَيِّدُ الصَّلَاةَ».

The narration transmitted by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from his father, from al-Husayn ibn Aban, from al-Husayn ibn Sa'id, from Safwan, from al-'Ays:

I asked Abu 'Abdullah ^{a.s} about a man who reaches water while in a state of janabah but has already prayed.

Imam ^{a.s} replied: "He performs ghusl but does not repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.197 • Al-Ibtisar, V.1 p.161 • Awali Al-La'ali, V.3 p.47 • Al-Wafi, V.6 p.565 • Wasail Al-Shia, V.3 p.370



HADITH.570

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَهَذَا الْحَدِيثُ أَخْبَرَنَا بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ صَفْوَانَ عَنْ أَعْيِضٍ : مَثْلُ ذَلِكَ.

And this narration was also reported to us by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from Safwan, from al-'Ays.

[AL TUSI]

The narration is the same as the one previously mentioned.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.197 • Al-Ibtisar, V.1 p.161 • Awali Al-La'ali, V.3 p.47 • Al-Wafi, V.6 p.565 • Wasail Al-Shia, V.3 p.370



HADITH.571

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ أَعْنِي الْإِسْنَادَ الْأَوَّلَ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَجْتَبَ فَتَيْمَمَ بِالصَّعِيدِ وَصَلَّى ثُمَّ وَجَدَ الْمَاءَ هُوَ رَبُّ الْأَمَاءِ هُوَ رَبُّ الْصَّعِيدِ فَقَدْ فَعَلَ أَحَدَ الظَّهُورَيْنِ .

And through this chain of narration, meaning the first chain, from Al-Husayn ibn Sa'id, from Hammad, from Hariz, from Muhammad ibn Muslim, who said:

I asked Abu Abdallah ^{a.s} about a man who became junub, performed tayammum with the earth, and prayed, then later found water.

Imam ^{a.s} said: "He does not repeat (the prayer), for the Lord ^{AZJ} of water is the Lord ^{AZJ} of the earth, and he has performed one of the two purifications."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.197 • Al-Ibtisar, V.1 p.161 • Al-Wafi, V.6 p.565 • Wasail Al-Shia, V.3 p.370



HADITH.572

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعْيِدٍ عَنْ الْأَطْرَافِ عَنْ أَبِي سَيَّانٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا لَمْ يَجِدِ الرَّجُلُ طَهُورًا وَكَانَ جُنْبًا فَلْيَمْسَخْ مِنَ الْأَرْضِ وَلْيَصُلْ، فَإِذَا وَجَدَ الْمَاءَ فَلْيَغْتَسِلْ، وَقَدْ أَجْزَأَتْهُ صَلَاتُهُ الَّتِي صَلَّى.

قال أبيه الله تعالى (وإن أجب نفسه مختارا وجب عليه الفسل وإن خاف منه على نفسه ولم يجزه التيمم).

And through this chain of narration, from Al-Husayn ibn Sa'id, from Al-Nadr, from Ibn Sinan, who said:

I heard Abu Abdullah ^(a.s) say: "If a man does not find purification material (water) and he is in a state of major impurity (janabah), let him wipe with the earth and pray. Then, when he finds water, let him perform ghusl, and the prayer he prayed has sufficed for him."

[AL TUSI]

He (may Allah ^{SWT} support him) said: "If one deliberately causes himself to become junub, then ghusl is obligatory upon him, and if he fears harm from it, tayammum will not suffice for him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.197

HADITH.573

[SOURCE] Implicit (or Unnamed)

يَدْلُ عَلَيْهِ مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَبْيَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِنْزَاهِيْمَ رَفَعَهُ قَالَ: «إِنَّ أَجْبَنَ تَهْسِهَ فَعَلَيْهِ أَنْ يَغْشِلَ عَلَى مَا كَانَ مِنْهُ وَإِنْ إِخْلَامَ تَيْمَمَ».

It is supported by what was reported to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, who raised it (the narration):

"If a person deliberately causes himself to become in a state of janabah, then it is incumbent upon him to perform ghusl for what he has done. However, if he experiences a nocturnal emission (ihtilam), then he may perform tayammum."

[REFERENCES] Al-Kafi, V.3 p.67 • Tahdib Al-Ahkam, V.1 p.197 • Al-Ibtisar, V.1 p.162 • Al-Wafi, V.6 p.552 • Wasail Al-Shia, V.3 p.373



HADITH.574

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادُ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدَّةِ مِنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ أَخْمَدَ رَفِيقَهُ عَنْ أَبِيهِ
عَنْ أَبِيهِ أَبِيهِ عَنْ مَجْدُورِ أَصَابَتُهُ جَنَابَةً قَالَ إِنْ كَانَ أَجْتَبَ هُوَ فَلَيُغْتَسِلَ وَإِنْ كَانَ احْتَلَمْ فَلَيَتَيِّمُمْ .

And through this chain of transmission from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from Ali ibn Ahmad, who raised it (the narration) from Abu 'Abdullah ^{a.s}:

I asked Imam ^{a.s} about a person afflicted with smallpox who experienced janabah. Imam ^{a.s} said: "If he became impure due to intercourse (intentional), then he must perform ghusl (ritual bathing), but if it was due to a nocturnal emission (ihtilam), then he should perform tayammum (dry ablution)."

[REFERENCES] Al-Kafi, V.3 p.68 • Man La Yahduruhu Al Faqih, V.1 p.107 • Tahdib Al-Ahkam, V.1 p.198 • Al-Ibtisar, V.1 p.162 • Awali Al-La'ali, V.3 p.46 • Al-Wafi, V.6 p.552 • Wasail Al-Shia, V.3 p.373

HADITH.575

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ جَعْفَرٍ مُحَمَّدَ بْنَ عَلَيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ
أَخْمَدَ بْنِ إِدْرِيسَ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ بْنِ سَعِيدِ بْنِ النَّضِيرِ بْنِ سَوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمانَ
بْنِ خَالِدٍ وَ حَمَادَ بْنِ عِيسَى عَنْ شَعِيبٍ عَنْ أَبِيهِ بَصِيرٍ وَ فَضَالَةَ عَنْ حُسَينِ بْنِ عُثْمَانَ عَنْ إِنْ مُسْكَانَ عَنْ عَبْدِ
اللَّهِ بْنِ سُلَيْمانَ جَمِيعاً عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ كَانَ فِي أَرْضٍ بَارِدَةٍ فَتَحَوَّفَ إِنْ هُوَ
إِغْتَسَلَ أَنْ يُصِيبَهُ كَيْفَ يَصْنَعُ قَالَ «يُغْتَسِلُ وَ إِنْ أَصَابَهُ مَا أَصَابَهُ» قَالَ وَ ذَكَرَ أَنَّهُ كَانَ وَجْعاً
شَدِيدَ الْوَجْعِ فَأَصَابَتْهُ جَنَابَةً وَ هُوَ فِي مَكَانٍ بَارِدٍ وَ كَانَتْ لَيْلَةً شَدِيدَةً الْرِّيحُ بَارِدَةً فَدَعَوْتُ الْفَلَمَةَ فَقُلْتُ لَهُمْ
إِحْمَلُونِي فَاغْسِلُونِي فَقَالُوا إِنَّا نَحْافُ عَلَيْكَ فَقُلْتُ لَهُمْ لَيْسَ بِدُ فَحَمَلُونِي وَ وَصَعُونِي عَلَى حَسْبَانٍ ثُمَّ صَبُوا
عَلَيَّ الْمَاءَ فَفَسَلُونِي .

And the Shaykh (Al-Mufid), may Allah ^(SWT) support him, informed me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn al-Hasan, from Sa'd ibn 'Abdullah and Ahmad ibn Idris, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from al-Nadr ibn Suwayd, from Hisham ibn Salim, from Sulayman ibn Khalid, and Hammad ibn Isa, from Shu'ayb, from Abu Basir, and Fadala from Husayn ibn 'Uthman, from Ibn Muskan, from 'Abdullah ibn Sulayman, all of them from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} was asked about a man who was in a cold land and feared harm from performing ghusl. What should he do?

Imam ^{a.s} said: "He must perform ghusl, even if harm befalls him."

He (Narrator) then mentioned: "I was severely ill, and janabah occurred to me while I was in a cold place during a severely windy and cold night. I called upon my attendants and said to them, 'Carry me and wash me.'

They replied, 'We fear harm for you.' (from the cold).

I told them: 'It is inevitable.' So, they carried me, placed me on wooden planks, poured water over me, and washed me."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.198 • Al-Ibtisar, V.1 p.162 • Al-Wafi, V.6 p.552 • Wasail Al-Shia, V.3 p.373



HADITH.576

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادَ عَنْ حَمَادَ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ ثَصِيبَهُ الْجَنَابَةُ فِي أَرْضٍ بَارِدَةٍ وَلَا يَجِدُ الْمَاءَ وَعَسَى أَنْ يَكُونَ الْمَاءُ جَامِدًا فَقَالَ «يُغْتَسِلُ عَلَى مَا كَانَ» حَدَّثَنَا رَجُلٌ أَنَّهُ فَعَلَ ذَلِكَ فَمَرَضَ شَهْرًا مِنَ الْبَرْدِ فَقَالَ «إِغْتَسَلَ عَلَى مَا كَانَ فَإِنَّهُ لَا بُدُّ مِنَ الْأَغْسِلِ» وَذَكَرَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَنَّهُ أَخْضَرَ إِلَيْهِ وَهُوَ مَرِيضٌ فَأَتَوْهُ بِهِ مُسَخِّنًا فَاغْتَسَلَ» وَقَالَ «لَا بُدُّ مِنَ الْأَغْسِلِ» .

And through this chain of transmission from Hammad, from Hariz, from Muhammad ibn Muslim, who said: I asked Abu 'Abdullah ^{a.s} about a man who becomes in a state of janabah in a cold land and cannot find water, or perhaps the water is frozen.

Imam ^{a.s} said: "He must perform ghusl regardless of the circumstances."

A man informed Imam ^{a.s} that he had done so and fell ill for a month due to the cold.

Imam ^{a.s} replied: "He performed ghusl regardless, for ghusl is obligatory."

Abu 'Abdullah ^{a.s} further mentioned: "I was in a situation where I was compelled to do so while I was ill, and they brought me heated water, so I performed ghusl."

Imam ^{a.s} also said: "Ghusl is indispensable."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.198 • Al-Ibtisar, V.1 p.163 • Al-Wafi, V.6 p.553 • Wasail Al-Shia, V.3 p.374

HADITH.577

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ بِهَذَا الْإِسْنَادَ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ إِبْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمانَ : مِثْلَ حَدِيثِ النَّضْرِ .

قال الشيخ أبيه الله تعالى (وماتييم يصلبي بتيممه صلوات الليل والنهار كلها من الفرائض والتواوفل ما لم يحدث شيئاً ينقض الطهارة أو يتمكن من استعمال الماء ، فإذا تمكن منه انتقض تيممه ووجب عليه الظهور للصلوة فان فرط في ذلك حتى يفوته الماء ويصير إلى حال يضر به إستعمال الماء أعاد التيمم).

يدل على ذلك قوله تعالى في آية الطهارة وأنه تعالى أوجب الطهارة على القائم إلى الصلاة إذا وجد الماء ثم عطف عليه بالتيمم عند فقد الماء ، والصلوة اسم الجنس فكانه قال ان الطهارة تجزيكم لجنس الصلاة إذا وجدتم الماء فإذا فقدتموه أجزاءكم التيمم لجنسها فكما انه لا تختص الطهارة بصلوة واحدة فكذلك التيمم ، فان قيل : قوله تعالى (إذا قمتم إلى الصلاة) يدل على ايجاب الظهور أو التيمم إذا لم يكن الماء على كل قائم إلى الصلاة وهذا يقتضي وجوب التيمم لكل صلاة ، قلنا ظاهر الامر لا يدل على التكرار فلا يدل على اكثر من فعل مرة واحدة فليس يجب تكرر الطهارة والتيمم بتكرر القيام ، الا ترى انكم تذهبون إلى أن الرجل لو قال لامرأته أنت طالق إذا دخلت الدار فلم يقتض قوله اكثر من دفعه واحدة عندكم ، ولو تكرر دخولها لم يتكرر وقوع الطلاق عليها ، ويدل عليه أيضاً .

And al-Husayn ibn Sa'id narrated through this chain from Fadalah, from Husayn ibn Uthman, from Ibn Maskan, from 'Abdullah ibn Sulayman, a narration similar to the hadith of al-Nadr.



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "The one who performs tayammum can pray with that tayammum all the obligatory and recommended prayers of the day and night, as long as he does not do anything that invalidates the state of purity or gains access to water. If he gains access to water, his tayammum is nullified, and he must perform purification with water for prayer. If he neglects this until the water becomes unavailable again or using water becomes harmful to him, he must repeat the tayammum."

This is supported by Allah ^{SWT}, the Almighty's statement in the verse of purification, where Allah ^{SWT} obligates purification upon one who stands for prayer if water is available and then allows tayammum when water is unavailable. Prayer here is a generic term, implying that purification suffices for all prayers when water is available, just as tayammum suffices for all prayers when water is unavailable. Just as purification with water is not limited to single prayer, tayammum also is not restricted. If it is argued that Allah's ^{SWT} statement "*If you rise for prayer*" (Surah Al-Ma'idah 5:6) implies the necessity of purification or tayammum for every prayer, we respond that the apparent command does not indicate repetition. It only implies the act being performed once and does not necessitate repeated purification or tayammum for each instance of standing for prayer. Consider the example of someone saying to his wife, "You are divorced if you enter the house," which implies a single occurrence of divorce upon her first entry and does not repeat with each subsequent entry.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.199

♦ HADITH ♦

HADITH.578

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنِ الْعَبَاسِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ عَنْ أَبِي ذِرٍ رَضِيَ اللَّهُ عَنْهُ أَتَى التَّبِيَّ صَلَى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: يَا رَسُولَ اللَّهِ هَلْ كُثُرَ جَامِعُتُ عَلَى غَيْرِ مَاءٍ. قَالَ: فَأَمَرَ التَّبِيَّ صَلَى اللَّهُ عَلَيْهِ وَآلِهِ بِمَحْمَلٍ فَاسْتَرْتَ بِهِ وَدَعَا بِمَاءٍ فَاغْتَسَلَ أَنَا وَهِيَ، ثُمَّ قَالَ: يَا أَبَا ذِرٍ يَكْفِيكَ الصَّعِيدُ عَشْرَ سِنِينَ..

Narrated from the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn 'Abdullah, from Muhammad ibn Ahmad ibn Yahya, from al-'Abbas, from al-Sukuni, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from Abu Dharr, who said:

He (Abu Dharr ^{a.s}) came to the Prophet ^{saws} and said:

"O Messenger of Allah ^{SWT}, I have perished! I had relations without water (for ghusl)."

The Prophet ^{saws}, ordered for a mihrab (a portable covering), behind which he (Abu Dharr ^{a.s}) covered himself.

Prophet ^{saws} then called for water, and both I (Abu Dharr ^{a.s}) and my wife performed ghusl (ritual washing).

Prophet ^{saws} then said: "O Abu Dharr, the earth is sufficient for you (as purification) for ten years."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.200



HADITH.579

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ وَسَعْدِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ إِبْنِ أَبِي عَمَيْرٍ عَنْ إِبْنِ أَذِيَّنَةَ وَإِبْنِ بَكِيرٍ عَنْ ذُرَّاَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجْلٍ تَيَمَّمَ قَالَ «يُجْزِيهِ ذَلِكَ إِلَى أَنْ يَجِدَ الْمَاءَ» .

وَهَذَا الْخَبَرُ عَلَى عَمَومِهِ لَنَهُ لَمْ يَقِيدْ بِوْقَتِ دُونِ وَقْتٍ وَإِنَّمَا اطْلَقَ بَانِهِ يَجْزِيهُ إِلَى وَقْتِ وَجُودِهِ الْمَاءِ .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Muhammad ibn al-Hasan al-Saffar and Sa'd, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Ibn Udhayna and Ibn Bukayr, from Zurara, from Abu 'Abdullah ^(a.s):

Imam ^(a.s) was asked regarding a man who performed tayammum.

Imam ^(a.s) said: "It suffices him until he finds water."

[AL TUSI]

This narration is general in its wording, as it does not specify any particular time but rather states that it suffices until water is found.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.200 • Al-Wafi, V.6 p.568 • Wasail Al-Shia, V.3 p.379

HADITH.580

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى بِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ ذُرَّاَرَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يُصَلِّي الرَّجُلُ بِتَيْمُمٍ وَاحِدٍ صَلَاةً الْلَّيْلِ وَالنَّهَارِ كُلُّهَا فَقَالَ «تَعْمَمْ مَا لَمْ يُحْدِثْ أَوْ يُصْبِطْ مَاءً» قُلْتُ فَإِنْ أَصَابَ الْمَاءَ وَرَجَا أَنْ يَقْدِرَ عَلَى مَاءٍ آخَرَ وَظَنَّ أَنَّهُ يَقْدِرُ عَلَيْهِ فَلَمَّا أَرَادَهُ تَعَسَّرَ عَلَيْهِ ذَلِكَ قَالَ «يَنْقُضُ ذَلِكَ تَيْمُمُهُ وَعَلَيْهِ أَنْ يُعِيدَ التَّيْمُمَ» قُلْتُ فَإِنْ أَصَابَ الْمَاءَ وَقَدْ دَخَلَ فِي الصَّلَاةِ قَالَ «فَلَيَنْصَرِفْ قَلْيَتَوْضًا مَا لَمْ يَرْكَعْ فَإِنْ كَانَ قَدْ رَكَعَ فَلَيَنْصَرِفْ فِي صَلَاةِهِ فَإِنَّ التَّيْمُمَ أَحَدُ الطَّهُورَيْنِ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, through this chain from al-Husayn ibn Sa'id, from Hammad, from Hariz, from Zurara:

I said to Abu Ja'far ^(a.s): "Can a man perform all the prayers of the night and day with a single tayammum?"

Imam ^(a.s) said: "Yes, as long as he does not become impure or find water."

I said: "If he finds water and expects to reach another source of water, but when he attempts to do so, it becomes difficult for him, what should he do?"

Imam ^(a.s) said: "This invalidates his tayammum, and he must repeat the tayammum."

I said: "If he finds water after beginning the prayer, what should he do?"

Imam ^(a.s) said: "He should leave the prayer and perform ablution (wudu) if he has not yet bowed (ruku'). But if he has already bowed, he should continue his prayer, for tayammum is one of the two purifications."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.200



◊ HADITH ♦

HADITH.581[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَادَ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ لَا يَجِدُ الْمَاءَ أَ يَتَيَّمُ إِكْلُ صَلَاةٍ فَقَالَ «لَا هُوَ بِمَنْزِلَةِ الْمَاءِ».

Al-Husayn ibn Sa'id narrated from Fadalah, from Hammad ibn 'Uthman:

I asked Abu 'Abdullah ^{a.s} about a man who does not find water. Should he perform tayammum for every prayer?

Imam ^{a.s} said: "No, it (tayammum) is in the same position as water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.200 • Al-Wafi, V.6 p.567 • Wasail Al-Shia, V.3 p.379 • Wasail Al-Shia, V.3 p.385

◊ HADITH ♦

HADITH.582[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ الْعَبَّاسِ عَنْ أَبِي هَمَّامٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ بْنِ عَزْوَانَ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: «لَا بَأْسَ بِأَنْ يُصَلِّي صَلَاةَ الَّلَّيْلِ وَالنَّهَارِ بِتَيَّمٍ وَاحِدٍ مَا لَمْ يُحِدِّثْ أَوْ يُصِبِّ الْمَاءَ».

Muhammad ibn Ali ibn Mahbub narrated from al-'Abbas, from Abu Hammam, from Muhammad ibn Sa'id ibn Ghazwan, from al-Sakuni, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from his forefathers ^{a.s}:

Imam ^{a.s} said: "There is no harm in performing both the night and day prayers with a single tayammum as long as he does not invalidate it or find water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.201 • Tahdib Al-Ahkam, V.1 p.201 • Al-Ibtisar, V.1 p.163 • Al-Wafi, V.6 p.568

◊ HADITH ♦

HADITH.583[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

فَإِمَّا أَخْبَرَ الْذِي رَوَاهُ مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ الْعَبَّاسِ عَنْ أَبِي هَمَّامٍ عَنْ أَلْرَضاً عَلَيْهِ السَّلَامُ قَالَ: «يُتَيَّمِّمُ إِكْلُ صَلَاةٍ حَتَّى يُوجَدَ الْمَاءُ».

As for the narration reported by Muhammad ibn Ali ibn Mahbub from al-'Abbas, from Abu Hammam, from Imam al-Ridha ^{a.s}:

Imam ^{a.s} said: "One performs tayammum for every prayer until water is found."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.201



HADITH.584

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَهَذَا الْحَدِيثُ رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ أَبِيهِ هَمَّامٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ بْنِ غَزْوَانٍ عَنْ أَسْكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ الْسَّلَامُ قَالَ: «لَا يَتَمَتَّعُ بِالشَّيْءِ إِلَّا صَلَةً وَاحِدَةً وَنَافِلَتَهَا».

فهذا الحديث مختلافاً في اللفظ والراوي واحد لأن أبو همام روى عن الرضا عليه السلام في رواية محمد بن علي بن محبوب ، وفي رواية محمد بن أحمد بن يحيى رواه عن محمد بن سعيد ابن غزوan والحكم واحد ، وهذا مما يضعف الاحتجاج بالخبر ، ثم لو صح الخبر لكان محمولاً على الاستحساب كما يحمل تجديد الوضوء على الاستحساب وإن كان لا خلاف في إستباحة صلوات كثيرة به ، ويحتمل أيضاً أن يكون أراد يتيم كل صلاة إذا كان قدر على الماء فيما بين الصلاتين لانه إذا إحتمل أن يكون المراد به ما ذكرنا بطل الاحتجاج به ، وقد روى هذا الراوي ما يضاد هذا الخبر ، ويدل على ما ذهبت إليه.

The narration transmitted by Muhammad ibn Ahmad ibn Yahya from al-'Abbas, from Abu Hammam, from Muhammad ibn Sa'id ibn Ghazwan, from al-Sakuni, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from his forefathers ^{a.s}:

Imam ^{a.s} said: "One cannot benefit from a single tayammum except for one obligatory prayer and its associated supererogatory prayer."

[AL TUSI]

These two narrations differ in wording, though the narrator (Abu Hammam) is the same. In one narration, Abu Hammam reports from Imam al-Ridha ^{a.s}, as recorded by Muhammad ibn Ali ibn Mahbub, while in the other narration, recorded by Muhammad ibn Ahmad ibn Yahya, it is attributed to Muhammad ibn Sa'id ibn Ghazwan. This variation weakens the reliability of the report.

If the narration were authentic, it could be interpreted as recommending tayammum for each prayer out of desirability, akin to the recommendation for renewing wudu, even though performing multiple prayers with a single wudu is permissible by consensus. Another possibility is that the statement refers to a situation where water becomes available between prayers, in which case tayammum would no longer suffice, and wudu would become obligatory.

Moreover, Abu Hammam has also narrated reports that contradict this narration and align with the interpretation that multiple prayers can be performed with one tayammum, supporting the position we have adopted.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.201



HADITH.585

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدَ بْنِ يَحْيَى وَالْحُسَنِيْنِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ مُحَمَّدٍ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ الْعَبَاسِ عَنْ أَبِيهِ هَمَامٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ السَّكُونِيِّ عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِمُ السَّلَامُ قَالَ: لَا يَأْسَ بِأَنْ يُصَلِّي صَلَادَةَ اللَّيْلِ وَالنَّهَارِ بِتَيْمٍ وَاجِدٌ مَا لَمْ يُخْدِثْ أَوْ يُصِيبَ الْمَاءَ.

ثم قال أيده الله تعالى (ومن فقد الماء فلا يتيمم حتى يدخل وقت الصلاة ثم يطلبه أمامه وعن يمينه وعن شماليه مقدار رمية سهمين من كل جهة ان كانت الأرض سهلة ، وإن كانت حزنة طلبه في كل جهة مقدار رمية سهم فان لم يوجد فليتمم في آخر أوقات الصلاة عند الاياس منه ثم صلى بتيممه الذي شرحتاه).

قد مضى فيما تقدم ما يدل على وجوب الطلب للماء على ما قدره رمية سهمين مع زوال الخوف وإن مع حصول الخوف لا يجب الطلب ، وبؤكد ذلك.

The narration transmitted by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, through Ahmad ibn Muhammad from his father, from Muhammad ibn Yahya and al-Husayn ibn ‘Ubayd Allah ^(SWT), from Ahmad ibn Muhammad ibn Yahya, from his father Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from al-‘Abbas, from Abu Hammam, from Muhammad ibn Sa’id, from al-Sakuni, from Ja’far ibn Muhammad, from his father ^(a.s.):

Imam ^(a.s.) said: "There is no issue if one prays the prayers of the night and day with a single tayammum, as long as he does not invalidate it or come upon water."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "Whoever lacks water should not perform tayammum until the time of prayer enters. Then he should search for it ahead, to his right, and to his left up to the distance of two arrow shots in each direction if the land is flat. If the terrain is rugged, he should search in every direction up to one arrow shot. If he does not find water, he should perform tayammum at the last moments of the prayer's time, when he has lost hope of finding water, and then pray with the tayammum as explained."

This aligns with what has been previously mentioned, regarding the obligation of seeking water up to the extent of two arrow shots if there is no fear. If fear is present, searching is not required. This is further supported by related evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.201



HADITH.586

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ الْأَنْوَفِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلَيِّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «يُنْظَلِبُ الْمَاءُ فِي السَّفَرِ إِنْ كَانَتِ الْحَرُونَةَ فَقُلُوَّةَ سَهْمٍ وَ إِنْ كَانَتْ سُهْوَةً فَقُلُوَّتَيْنِ لَا يُنْظَلِبُ أَكْثَرَ مِنْ ذَلِكَ» .
وَلَا يَنْفَيُ هَذَا مَا روَاهُ.

The narration transmitted by Muhammad ibn al-Hasan al-Saffar from Ibrahim ibn Hashim, from al-Nawfali, from al-Sakuni, from Imam Ja'far ibn Muhammad ^{a.s}, from his father ^{a.s}, from Imam Ali ^{a.s}:

Imam ^{a.s} said: "In a journey, water should be sought: if the terrain is rugged, then to the extent of one arrow shot, and if it is flat, then to the extent of two arrow shots. More than that is not required."

[AL TUSI]

This does not contradict what has been narrated elsewhere.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.202

HADITH.587

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ سَعْدُ عَنْ الْحَسَنِ بْنِ مُوسَى الْخَشَابِ عَنْ عَلَيِّ بْنِ أَسْبَاطِ عَنْ عَلَيِّ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ أَتَيْمُمُ وَ أَصْلِي ثُمَّ أَجْدُ الْمَاءَ وَ قَدْ بَقَيَ عَلَيَّ وَ قَوْتُ فَقَالَ «لَا تَعْدِ الصَّلَاةَ فَإِنَّ رَبَّ الْمَاءِ هُوَ رَبُّ الْصَّعِيدِ» فَقَالَ لَهُ دَاؤِدُ بْنُ كَثِيرٍ الرَّقِيقُ أَفَأَظْلِبُ الْمَاءَ يَمِينًا وَ شِمَالًا فَقَالَ «لَا تَظْلِبُ الْمَاءَ يَمِينًا وَ لَا شِمَالًا وَ لَا فِي بَيْنِ إِنْ وَ جَدْتَهُ عَلَى الطَّرِيقِ فَتَوَضَّأْ وَ إِنْ لَمْ تَجِدْهُ فَامْضِ» .

لأن الوجه في هذا الخبر حال الخوف والضرورة ، والذي يدل على ان التيمم إنما يجب في آخر الوقت.
The narration transmitted by Sa'd from al-Hasan ibn Musa al-Khashshab, from Ali ibn Asbat, from Ali ibn Salim, from Abu Abdullah ^{a.s}, where he said:

I asked Imam ^{a.s}: "I perform tayammum and pray, then I find water while there is still time remaining. Should I repeat the prayer?"

Imam ^{a.s} replied: "Do not repeat the prayer, for the Lord ^{AZJ} of water is the Lord ^{AZJ} of the earth."

Then Dawood ibn Kathir al-Raqi asked Imam ^{a.s}: "Should I seek water to my right and left?"

Imam ^{a.s} replied: "Do not search for water to your right, left, or in a well. If you find it along the way, then perform ablution; otherwise, proceed."

[AL TUSI]

The context of this narration relates to a state of fear or necessity. Moreover, it indicates that tayammum is only obligatory at the end of the prayer's prescribed time, which is clarified through other supporting evidences.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.202 • Al-Ibtisar, V.1 p.165 • Al-Wafi, V.6 p.566



HADITH

HADITH.588[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ صَفْوَانَ عَنْ الْغَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُهُ يَقُولُ: «إِذَا لَمْ تَجِدْ مَاءً وَأَرْدَتْ أَتَتِيمًا فَأَخْرُجْ أَتَتِيمًا إِلَى آخِرِ الْوَقْتِ فَإِنْ فَاتَكَ الْمَاءُ لَا تَفْلِكَ الْأَرْضَ».

The narration reported by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan, from al-'Ala', from Muhammad ibn Muslim, who said:

I heard Imam ^{a.s} say: "If you do not find water and intend to perform tayammum, delay tayammum until the end of prayer time. If water eludes you, the earth will not fail you."

[REFERENCES] Al-Kafi, V.3 p.63 • Tahdib Al-Ahkam, V.1 p.203 • Al-Ibtisar, V.1 p.165 • Al-Wafi, V.6 p.559 • Wasail Al-Shia, V.3 p.384

HADITH

HADITH.589

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الِإِسْتَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِيهِ عَنْ زَرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: إِذَا لَمْ يَجِدِ الْمَسَافِرُ الْمَاءَ فَلْيَطْلُبْ مَا دَامَ فِي الْوَقْتِ، فَإِذَا خَافَ أَنْ يَفْوَتَهُ الْوَقْتُ فَأَتَيْتِيمًا وَلِيَصُلِّ فِي آخِرِ الْوَقْتِ، فَإِذَا وَجَدَ الْمَاءَ فَلَا قَضَاءَ عَلَيْهِ وَلَيَتَوَاضَّ لِمَا يَسْتَقْبِلُ.

ثم قال أيده الله تعالى (ومن قام إلى صلاة بتيمم فقد الماء ثم وجده بعد قيامه فيها فانه إن كان كبر تكبيرة الاحرام فليس عليه الانصراف ، وإن لم يكن كبرها فلينصرف وليتظاهر ثم ليستأنف الصلاة إن شاء الله تعالى). أقوى ما يدل عليه ان المتيمم مسوغ له الدخول بتيممه في الصلاة فإذا دخل في الصلاة لا نوجب عليه الانصراف إلا بدليل يقطع العذر وليس ها هنا ما يقطع العذر وإن من دخل في الصلاة بتيمم ثم وجد الماء يجب عليه الانصراف عنها.

The narration reported through this chain from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ibn Udhayna, from Zurara, from one of the Imams ^{a.s}:

Imam ^{a.s} said: "If a traveler does not find water, let him seek it as long as he is within the time (for prayer). If he fears that the time will elapse, then he should perform tayammum and pray at the end of the time. If he later finds water, there is no need for him to repeat the prayer, but he should perform ablution (wudu') for future prayers."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, then said: "If one begins a prayer with tayammum due to the absence of water, and then finds water after starting the prayer, if he has already recited the opening takbir of the prayer, he should not leave the prayer. However, if he has not yet recited the opening takbir, he should leave, perform wudu', and restart the prayer, if Allah ^(SWT) wills."

The strongest evidence supporting this is that tayammum provides a legitimate excuse for entering prayer. Once the prayer has been started with tayammum, there is no obligation to leave it unless there is definitive evidence to invalidate the excuse. There is no such evidence here requiring one to leave a prayer initiated with tayammum after finding water.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.124



HADITH.590

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

رَوَىْ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبِي نَضِرٍ الْبَزَنْطِيُّ قَالَ حَدَّنِي مُحَمَّدُ بْنُ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ حُفَّازٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ رَجُلٌ تَيَمَّمَ ثُمَّ دَخَلَ فِي الصَّلَاةِ وَقَدْ كَانَ طَلَبَ الْمَاءِ فَلَمْ يَقِنْ عَنْهُ ثُمَّ يُؤْتَى بِالْمَاءِ جَبَنَ يَدْخُلُ فِي الصَّلَاةِ قَالَ «يَمْضِي فِي الصَّلَاةِ وَأَغْلَمُ أَنَّهُ لَيْسَ يَبْغِي لِأَحَدٍ أَنْ يَتَيَمَّمَ إِلَّا فِي آخِرِ الْوَقْتِ» .

وما روي من الاخبار بأنه ينصرف عنه ما لم يركع فمعناها انه إذا كان الوقت متدا لانصرافه والتوضؤ بالماء ، ومتى كان الامر على هذا فانما يوجب عليه الانصراف لانه قد دخل في الصلاة في غير وقتها لأن وقتها آخر الوقت وعند تضيق الزمان وانه متى لم يصلها فاتته ومتى كان الوقت متدا يجب عليه الانصراف والتوضؤ حسب ما وردت به الاخبار ، وقد دل على ذلك روایة البزنطي وقوله انه لا ينبغى التيمم إلا في آخر الوقت وبيناه أيضا فيما تقدم فيما رواه محمد بن مسلم وزارة وانه لا يجوز التيمم إلا في آخر الوقت ، ومما ورد في ذلك.

The narration reported by Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti, who said Muhammad ibn Sama'ah narrated to me, from Muhammad ibn Humran, from Abu Abdillah ^{a.s}:

I asked Imam ^{a.s} about a man who performed tayammum and then entered the prayer after having searched for water but could not find it. Then, while he is in the prayer, water is brought to him.

Imam ^{a.s} said: 'He should continue in the prayer. And know that no one should perform tayammum except at the end of the prayer time.'"

[AL TUSI]

Regarding other narrations that suggest he should leave the prayer unless he has bowed (ruku'), their meaning is that this applies if the time still allows him to leave, perform ablution (wudu'), and offer the prayer within its permissible time. In such cases, leaving the prayer is required because he entered it outside its preferred time. The preferred time for prayer is at the end of the permissible period, when time becomes constrained, and missing the prayer becomes a risk.

When the time remains sufficient, he must leave the prayer and perform wudu', as indicated in the narrations. This understanding is supported by al-Bazanti's narration, emphasizing that tayammum should not be performed except at the end of the time. This principle has also been clarified in previous narrations, such as those by Muhammad ibn Muslim and Zurara, which confirm that tayammum is only valid at the end of the prayer time. Additional supporting narrations reinforce this view.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.203 • Al-Ibtisar, V.1 p.166 • Al-Wafi, V.6 p.562 • Wasail Al-Shia, V.3 p.382

HADITH.591

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ ابْنِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَقْوَبَ عَنْ الْحُسَينِ بْنِ مُحَمَّدٍ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِيهِ أَسْلَامًا عَنْ الْرَّجُلِ لَا يَجِدُ الْمَاءَ فَيَتَمَمُّ وَيَقُولُ فِي الْأَصْلَةِ فَجَاءَ الْفَلَامَ فَقَالَ هُوَ ذَا الْمَاءُ فَقَالَ «إِنْ كَانَ لَمْ يَرْكِعْ فَلَيَئْصِرِفْ وَلَيَتَوَضَّأْ وَإِنْ كَانَ رَكَعَ فَلَيَمْضِ فِي صَلَاتِهِ».

The narration reported by Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from al-Washsha', from Aban ibn Uthman, from Abdullah ibn Asim, who said:

I asked Abu Abdullah ^(a.s) about a man who does not find water and performs tayammum. While he is in prayer, a servant comes and says: 'Here is water.' Imam ^(a.s) said: 'If he has not yet bowed (ruku'), he should leave the prayer and perform ablution (wudu'). But if he has already bowed, he should continue his prayer.'"

[REFERENCES] Al-Kafi, V.3 p.64 • Tahdib Al-Ahkam, V.1 p.204 • Al-Ibtisar, V.1 p.166 • Awali Al-La'ali, V.3 p.48 • Al-Wafi, V.6 p.561 • Wasail Al-Shia, V.3 p.381

HADITH.592

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَى هَذَا الْحَدِيثُ - الْحُسَينُ بْنُ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ : مِثْلَهُ.

This narration (H.591) has also been reported by Al-Husayn ibn Sa'id, from al-Qasim ibn Muhammad, from Aban ibn Uthman, from Abdullah ibn Asim, with same content.

[REFERENCES] Al-Kafi, V.3 p.64 • Tahdib Al-Ahkam, V.1 p.204 • Al-Ibtisar, V.1 p.166 • Awali Al-La'ali, V.3 p.48 • Al-Wafi, V.6 p.561 • Wasail Al-Shia, V.3 p.381

HADITH.593

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَرَوَاهُ مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ الْحَسَنِ بْنِ الْحَسَنِ الْأَطْلَوِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ .
ثم قال أيده الله تعالى (ولو أن متيمما دخل في الصلاة فحدث ما ينقض الوضوء من غير تعمد ووجود الماء لكن عليه أن يتظاهر وبيني على ما مضى من صلاته ما لم ينحرف عن الصلاة إلى استدبارها أو يتكلم عامدا بما ليس من الصلاة).

This narration (H.591) has also been reported by Muhammad ibn Ali ibn Mahbub, from al-Hasan ibn al-Husayn al-Lu'lui, from Ja'far ibn Bashir, from Abdullah ibn Asim.

[AL TUSI]

Then, Shaykh (Al-Mufid), may Allah ^(SWT) support him, stated: If a person in a state of tayammum entered the prayer and invalidated their state of purification without deliberate intent, and subsequently found water, they should perform purification (ablution) and continue their prayer from where they left off, provided they did not turn their back on the qibla or intentionally speak words unrelated to the prayer.



[REFERENCES] Al-Kafi, V.3 p.64 • Tahdib Al-Ahkam, V.1 p.204 • Al-Ibtisar, V.1 p.166 • Awali Al-La'ali, V.3 p.48 • Al-Wafi, V.6 p.561 • Wasail Al-Shia, V.3 p.381

◊ HADITH ◊

HADITH.594

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَلَيِّ بْنِ مَحْبُوبٍ وَأَخْبَرَنِي الْحُسَينُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ الْعَبَاسِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زَرَادَةَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَحْدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: قُلْتُ لَهُ رَجُلٌ دَخَلَ فِي الصَّلَاةِ وَهُوَ مُتَيَّمٌ فَصَلَّى رَكْعَةً ثُمَّ أَخْدَثَ فَأَصَابَ الْمَاءَ قَالَ «يَخْرُجُ وَيَتَوَضَّأُ ثُمَّ يَبْنِي عَلَى مَا مَضَى مِنْ صَلَاتِهِ أَتَيْتُهُ صَلَّى بِالْتَّيْمِ».

This narration was reported to me by Shaykh (Al-Mufid), may Allah ^(SWT) support him - from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub. Additionally, I was informed by al-Husayn ibn Ubaydullah from Ahmad ibn Muhammad ibn Yahya, from his father Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from al-Abbas, from Hammad ibn Isa, from Hariz, from Zurara, from Muhammad ibn Muslim, who reported from one of the Imams ^(a.s):

I asked Imam ^(a.s) about a man who started his prayer while in a state of tayammum, prayed one rak'ah, and then invalidated his state of purification and found water.

Imam ^(a.s) said: "He should leave, perform ablution, and then continue his prayer from where he left off, the part he prayed with tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.204 • Awali Al-La'ali, V.3 p.50 • Wasail Al-Shia, V.7 p.236

◊ HADITH ◊

HADITH.595

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ الْصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زَرَادَةَ قَالَ: قُلْتُ فِي رَجُلٍ لَمْ يُصِبِ الْمَاءَ وَ حَسَرَتِ الصَّلَاةَ فَتَيَّمَ وَ صَلَّى رَكْعَيْنِ ثُمَّ أَصَابَ الْمَاءَ أَيْنَقْضَ الْرُّكْعَيْنِ أَوْ يَقْطَعُهُمَا وَ يَتَوَضَّأُ ثُمَّ يُصَلِّي قَالَ «لَا وَ لِكَيْنَةَ يَمْضِي فِي صَلَاتِهِ وَ لَا يَنْقْضِهَا لِمَكَانٍ أَنَّهُ دَخَلَهَا وَ هُوَ عَلَى طَهُورٍ بِتَيْمِ» قَالَ زَرَادَةَ فَقُلْتُ لَهُ دَخَلَهَا وَ هُوَ مُتَيَّمٌ فَصَلَّى رَكْعَةً وَ أَخْدَثَ فَأَصَابَ مَاءً قَالَ «يَخْرُجُ وَ يَتَوَضَّأُ وَ يَبْنِي عَلَى مَا مَضَى مِنْ صَلَاتِهِ أَتَيْتُهُ صَلَّى بِالْتَّيْمِ».

ولا يلزم مثل ذلك في المتوضي إذا صلي ثم أحدث أن يبني على ما مضى من صلاته لأن الشريعة منعت من ذلك وهو انه لا خلاف بين أصحابنا ان من أحدث في الصلاة ما يقطع صلاته يجب عليه استئنافها ، ويبدل عليه أيضا



This narration was reported to me by Shaykh (Al-Mufid), may Allah ^(SWT) support him - from Ahmad ibn Muhammad, from his father, from Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Sa'id, from Hammad, from Hariz, from Zurara and Muhammad ibn Muslim.

I said: "What about a man who does not find water, and the time for prayer arrives, so he performs tayammum and prays two rak'ahs, then finds water? Should he nullify the two rak'ahs or stop them, perform ablation, and then pray?"

Imam ^{a.s} said: "No, rather he should continue his prayer and not nullify it because he started it while in a state of purification by tayammum."

Zurara said: "I asked Imam ^{a.s}: What if he entered the prayer with tayammum, prayed one rak'ah, then invalidated his purification and found water?"

Imam ^{a.s} said: "He should leave, perform ablation, and continue from where he left off in the prayer he had started with tayammum."

[AL TUSI]

This ruling does not apply in the same way to one who performed ablation, prayed, and then invalidated his ablation during prayer, as the shariah prevents continuing the prayer in this case. There is no disagreement among our companions that if a person invalidates their prayer through an action that nullifies it, they must restart the prayer. This is further substantiated by evidence.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.106 • Tahdib Al-Ahkam, V.1 p.205 • Al-Ibtisar, V.1 p.167
• Awali Al-La'ali, V.3 p.49 • Al-Wafi, V.6 p.562

◊ HADITH ◊

HADITH.596

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ عَبَادِ بْنِ شَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ فَضْلِيلٍ بْنِ يَسَارٍ عَنْ الْحَسَنِ بْنِ الْجَهْمِ قَالَ: سَأَلَهُ يَغْنِي أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجْلٍ صَلَى الظَّهَرَ أَوْ الْعَصْرَ فَأَحَدَثَ حِينَ جَلَسَ فِي الْرَّابِعَةِ فَقَالَ «إِنْ كَانَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَلَا يُعِيدُ وَإِنْ كَانَ لَمْ يَشْهَدْ قَبْلَ أَنْ يُحْدِثَ فَلْيُعِيدُ».

This narration is reported by Muhammad ibn Ahmad ibn Yahya, from 'Abbad ibn Sulayman, from Sa'd ibn Sa'd, from Muhammad ibn al-Qasim ibn Fudayl ibn Yasar, from al-Hasan ibn al-Jahm, who said:

I asked Abu al-Hasan ^{a.s} about a man who prayed Dhuhr or 'Asr and invalidated his wudu after sitting in the fourth rak'ah.

Imam ^{a.s} said: 'If he had already recited Ashhadu an la ilaha illa Allah ^(SWT) wa anna Muhammadan Rasul Allah ^(SWT) (the testimony of faith) before invalidating his wudu, then he does not need to repeat the prayer.'

However, if he had not recited the testimony of faith before invalidating his wudu, then he must repeat the prayer.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.205 • Tahdib Al-Ahkam, V.2 p.354 • Al-Wafi, V.8 p.867 • Wasail Al-Shia, V.7 p.234



HADITH.597

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَىٰ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارٍ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «فِي الْرَّجْلِ يَكُونُ فِي صَلَاةِ فَيُخْرُجُ مِنْهُ حَبُّ الْأَقْرَعِ - فَإِنَّهُ عَلَيْهِ شَيْءٌ وَلَمْ يَنْقُضْ وُضُوءَهُ وَإِنْ خَرَجَ مُتَلَطِّخًا بِالْعَذْرَةِ فَعَلَيْهِ أَنْ يُعِيدَ الْوُضُوءَ وَإِنْ كَانَ فِي صَلَاةِ قَطْعَ الْصَّلَاةِ وَأَغَادَ الْوُضُوءَ وَالْصَّلَاةَ» .

ثم قال أيده الله تعالى (فإن أحدث ذلك متعمداً كان عليه أن يتطهّر ويستأنف الصلاة من أولها).
إذا ثبت بما يدل عليه في المستقبل ان هذه الاشياء التي هي الكلام على سبيل العمد أو الانحراف إلى استدبار القبلة عامداً أو احداث حدث مما يقطع الصلاة ثبت انه يجب استيافها ونحن نذكر فيما بعد إن شاء الله تعالى ما يدل على ذلك ما فيه مقنع إن شاء الله تعالى.

This narration is reported by Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar ibn Musa, from Abu 'Abdillah ^{a.s}.

Imam ^{a.s} was asked regarding a man who is in prayer, and something like a (small) seed exits out from him.

Imam ^{a.s} said: "It does not require anything from him, and it does not invalidate his wudu. However, if what exits is soiled with excrement (al-'adhira), then he must renew his wudu. If this occurs while he is in prayer, he must interrupt the prayer, redo the wudu, and repeat the prayer."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further stated: "If this happens deliberately, then he is required to purify himself and start the prayer again from its beginning."

This establishes that intentional actions such as speaking deliberately, turning away from the qibla intentionally, or invalidating the state of purity (hadath) during prayer necessitate starting the prayer anew. Further clarification on this matter, with sufficient evidence, will be mentioned later, if Allah ^{SWT} willing.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.206 • Al-Ibtisar, V.1 p.401



CHAPTER ON DESCRIPTION OF TAYAMMUM, ITS RULES FOR THOSE IN A STATE OF IMPURITY, AND WHAT THEY SHOULD OBSERVE ABOUT ISTIBRA AND ISTIZHAR

٩ - باب صفة التييم وأحكام المحدثين منه وما ينبغي لهم أن يعملا عليه من الاستبراء والاستظهار

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قال الشيخ أبى الله تعالى : (إذا بالانسان وهو غير واجد للماء فليستبرئ من البول كما وصفناه في باب الطهارة ليخرج ما يقى منه في مجاريه ثم ليتنشف بالخرق إن وجدها أو بالاحجار أو التراب).
وهذا قد مضى شرحه في باب الطهارة.

ثم قال ثم يضرب بباطن كفيه على ظاهر الارض وهم مبسوطتان قد فرق بين أصابعهما ويرفعهما وينفضهما ، ثم يرفعهما فيمسح بهما وجهه من قصاص شعر رأسه إلى طرف أنفه ، ثم يرفع كفه اليسرى ويضعها على ظاهر كفه اليمنى ويمسحها بها من الزند إلى أطراف الأصابع ويرفع كفه اليمنى فيضعها على ظاهر كفه اليسرى فيمسحها بها من الزند إلى أطراف الأصابع وقد حل له بذلك الدخول في الصلاة.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, stated: "When a person urinates and does not have water available, he should perform istibra' (cleaning oneself) as described in the chapter on purification, to ensure that any remaining urine in the passages is expelled. He should then dry himself with cloth if available, or with stones or soil."

This was previously explained in the chapter on purification.

He, Shaykh (Al-Mufid), continued: "Then, the person should strike the palms of his hands flat on the surface of the ground, keeping the fingers spread apart. He should then lift them, shake off the excess dust, and use them to wipe his face, starting from the hairline down to the tip of the nose. After this, he should raise his left palm and place it on the back of his right hand, wiping it from the wrist to the fingertips. Then, he should raise his right palm and place it on the back of his left hand, wiping it in the same manner, from the wrist to the fingertips. By this, he is prepared to enter into prayer."



HADITH.598

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

يَدْلِي عَلَى ذَلِكَ مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ
بْنِ مُحَمَّدٍ بْنِ عَبِيسَى عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ دَاؤَدَ بْنِ الْغَمَانَ قَالَ: سَأَلْتُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّيَمُّمِ قَالَ
إِنَّ عَمَارًا أَصَابَتْهُ جَنَابَةً فَتَمَعَّكَ كَمَا تَمَعَّكَ الدَّابَّةُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ يَهْرَأُ بِهِ يَا
عَمَارُ تَمَعَّكْتَ كَمَا تَمَعَّكَ الدَّابَّةُ « فَقُلْنَا لَهُ فَكَيْفَ أَتَيْتُمْ فَوَضَعَ يَدَيْهِ عَلَى الْأَرْضِ ثُمَّ رَفَعَهُمَا فَمَسَحَ وَجْهَهُ وَ
يَدَيْهِ فَوْقَ الْكَفِ قَلِيلًا .

The narration from the Shaykh (Al-Mufid), may Allah ^(SWT) support him, as follows: Ahmed bin Muhammad narrated from his father, from Sa'd bin Abdullah, from Ahmed bin Muhammad bin 'Isa, from 'Ali bin Al-Hakam, from Dawood bin An-Numan, who said:

I asked Abu Abdallah ^(a.s) about tayammum.

Imam ^(a.s) said: 'Indeed, Ammar was affected by janabah (major ritual impurity), so he rolled himself on the ground like an animal.'

The Messenger of Allah ^(SWT) (peace and blessings be upon him and his family), while mocking him, said, "O Ammar! Did you roll like an animal?"

We asked him (Abu Abdallah), 'Then how should one perform tayammum?'

He ^(a.s) placed his hands on the ground, then lifted them and wiped his face and his hands slightly above the wrists."

This narration highlights the correct manner of performing tayammum as prescribed.

This is indicated by what the Shaykh, may Allah ^(SWT) the Exalted, support him, informed me of from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin Isa, from Ali bin Al-Hakam, from Dawud bin Al-Nu'man, who said:

I asked Abu Abdillah ^(a.s) about tayammum.

Imam ^(a.s) said: "Indeed, Ammar was afflicted with janabah (major ritual impurity), so he rolled himself on the ground as an animal rolls itself."

The Messenger of Allah ^(SWT), may Allah bless him and his family, mockingly said to him (about this action): 'O Ammar, you rolled like an animal?'"

We then asked Imam ^(a.s): "How is tayammum performed?"

So Imam ^(a.s) placed his hands on the ground, then lifted them and wiped his face and his hands, extending slightly beyond the palms.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.207 • Al-Ibtisar, V.1 p.170 • Wasail Al-Shia, V.3 p.359 • Tafsir Al-Burhan, V.2 p.83



♦ HADITH ♦

HADITH.599

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَسْلَامِ : أَنَّهُ سُئِلَ عَنِ الْتَّيْمُ فَتَلَاهُ هَذِهِ الْآيَةُ « وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطُلُوهُ أَيْدِيهِمَا » وَقَالَ « فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيكُمْ إِلَى الْمَرَاقِقِ » وَقَالَ « وَإِمْسَحُ عَلَى كَفَنِكَ مِنْ حَيْثُ مَوْضِعِ الْقَطْعِ » وَقَالَ « وَمَا كَانَ رَبُّكَ نَسِيًّا » .

Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from some of our companions, from Abu Abdullah ^{a.s}:

Imam ^{a.s} was asked about Tayammum (dry ablution).

Imam ^{a.s} recited this verse: "As to the thief, male or female, cut off their hands..." (Surah Al-Ma'idah 5:38), and said: "Wash your faces and your hands up to the elbows..." (Surah Al-Ma'idah 5:6).

Imam ^{a.s} further said: "And wipe your palms up to the place of the cut."

Then Imam ^{a.s} recited the verse: "And your Lord is never forgetful." (Surah Maryam 19:64).

[REFERENCES] Tafsir Al-Ayyashi, V.1 p.318 • Al-Kafi, V.3 p.62 • Tahdib Al-Ahkam, V.1 p.207 • Al-Ibtisar, V.1 p.170 • Al-Wafi, V.6 p.584 • Wasail Al-Shia, V.3 p.365 • Tafsir Al-Burhan, V.2 p.294 • Tafsir Al-Burhan, V.2 p.295 • Bihar Al-Anwar, V.76 p.189 • Tafsir Nur Al-Thaqalayn, V.1 p.600

♦ HADITH ♦

HADITH.600

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ عَنْ صَفْوَانَ عَنْ الْكَاهْلِيِّ قَالَ : سَأَلَ اللَّهُ عَنِ الْتَّيْمُ فَأَلَّمَ فَصَرَبَ بِيَدِهِ عَلَى الْبَسَاطِ فَمَسَحَ بِهَا وَجْهَهُ ثُمَّ مَسَحَ كَيْنِيهِ إِحْدَاهُمَا عَلَى ظَهِيرِ الْأُخْرَى .

And with this chain of narration, from Muhammad ibn al-Husayn, from Safwan, from al-Kahili, who said:

I asked Imam ^{a.s} about Tayammum (dry ablution).

Imam ^{a.s} struck his hand on the carpet, then wiped his face with it, and then wiped his palms, one over the back of the other.

[REFERENCES] Al-Kafi, V.3 p.62 • Tahdib Al-Ahkam, V.1 p.207 • Al-Ibtisar, V.1 p.170 • Al-Wafi, V.6 p.581 • Wasail Al-Shia, V.3 p.358



♦ HADITH ♦

HADITH.601

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ بُكَيْرٍ عَنْ رُزَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْتَّيْمَمِ فَصَرَّبَ بِيَدِيهِ الْأَرْضَ ثُمَّ رَعَهُمَا فَنَفَضَهُمَا ثُمَّ مَسَحَ بِهِمَا جَبَهَتُهُ وَ كَفِيهِ مَرَّةٌ وَاحِدَةٌ .

Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Ahmad ibn Muhammad, from Ibn Bukayr, from Zurara, who said:

I asked Abu Ja'far ^{a.s} about Tayammum (dry ablution).

Imam ^{a.s} struck his hands on the ground, then lifted them and shook them off. Imam ^{a.s} then wiped his forehead and his palms with them once.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.207 • Al-Ibtisar, V.1 p.170 • Awali Al-La'ali, V.3 p.44 • Al-Wafi, V.6 p.581 • Tafsir Al-Burhan, V.2 p.83

♦ HADITH ♦

HADITH.602

[SOURCE] Implicit (or Unnamed)

وَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ كَيْفَ أَتَيْمِمُ فَوَضَعَ يَدَهُ عَلَى الْأَرْضِ فَمَسَحَ بِهَا وَجْهَهُ وَ ذِرَاعَيْهِ إِلَى الْمَرْقَقَيْنِ .

فانما أراد به الحكم لا الفعل لانه إذا مسح ظاهر الكف فكانه غسل ذراعيه في الوضوء فيحصل له بمسح الكفين في التيمم حكم غسل الذراعين في الوضوء ، والذي يدل على انه لم يرد مسح الذراعين في الفعل.

As for the narration reported by al-Husayn ibn Sa'id from Uthman, from Sama'ah, who said:

I asked him: "How is Tayammum (dry ablution) done?"

He placed his hand on the ground and wiped his face and his forearms up to the elbows.

[AL TUSI]

It is meant to convey the ruling, not the action, because when one wipes the back of the hand, it is as if he has washed his forearms in Wudu' (ablution). Thus, by wiping the palms in Tayammum, the ruling of washing the forearms in Wudu' is fulfilled. The evidence that he did not intend wiping the forearms in action is clear.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.208 • Al-Ibtisar, V.1 p.170 • Awali Al-La'ali, V.3 p.44 • Al-Wafi, V.6 p.585 • Wasail Al-Shia, V.3 p.365



HADITH.603

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَا أَخْبَرَنَا بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ قَضَاءَةَ بْنِ أَبْيَوبَ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ رُزَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ عَلَيْهِ السَّلَامُ يَقُولُ: وَذَكَرَ أَثْيُمُ وَمَا صَنَعَ عَمَّارٌ فَوَاضَعٌ أُبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ كَفَيْهِ عَلَى الْأَرْضِ ثُمَّ مَسَحَ وَجْهَهُ وَكَفِيْهِ وَلَمْ يَمْسِحْ الْدَّرَاعَيْنِ بِشَيْءٍ .

ثم قال أيده الله تعالى (فإذا كان حده من الغائط استبرأ بثلاثة أحجار طاهرة لم تستعمل في إزالة النجاسة قبل ذلك يأخذ منها حجرا فيمسح به الموضع ويلقيه ، ثم يأخذ الحجر الثاني فيمسح به الموضع ويلقيه ، ثم يمسح الثالث ويتبعه موضع النجاسة الظاهرة فيزيلها بالاحجار ولا يجوز أن يتظاهر بحجر واحد ثم يصنع في التيمم كما وصفناه من ضرب التراب بباطن كفيه ومسح وجهه وظاهر كفيه وقد زال عنه بذلك حكم النجاسة كما قدمناه).
فهذا كله قد مضى شرحه فيما تقدم ، وبهؤكده أيضا.

What was narrated to us by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Fadalah ibn Ayyub, from Hammad ibn Uthman, from Zurara, who said:

I heard Abu Ja'far ^(a.s) mention Tayammum and the actions of Ammar.

Abu Ja'far ^(a.s) placed his palms on the ground, then wiped his face and his palms, and did not wipe his forearms at all.

[AL TUSI]

Then, the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"If the source of impurity is defecation, one purifies himself using three clean stones that have not been previously used for removing impurity. He takes one stone, wipes the affected area, and discards it, then takes a second stone, wipes the area, and discards it, and finally uses a third stone, ensuring to follow the areas of visible impurity and remove them with the stones. It is not permissible to purify oneself with just one stone. After that, one performs Tayammum as we have described - striking the soil with the palms of the hands and wiping the face and the backs of the palms. By doing so, the state of impurity is removed, as we have previously explained."

All of this has been explained in detail earlier, and it further emphasizes the matter.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.208 • Al-Wafi, V.6 p.581 • Wasail Al-Shia, V.3 p.359



◊ HADITH ♦

HADITH.604

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَيْبِهِ - عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبِيسَى عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ فَضَالَةَ بْنِ أَيُوبَ وَ الْحَسَنِ بْنِ عَلَيٍ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زَرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ اللَّهُ عَنْ الْتَّمَسُّحِ بِالْأَحْجَارِ فَقَالَ «كَانَ الْحُسَينُ بْنُ عَلَيٍ عَلَيْهِ السَّلَامُ يَمْسَحُ بِثَلَاثَةِ أَحْجَارٍ».

Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Sa'id, from Safwan ibn Yahya, Fadalah ibn Ayyub, and al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr, from Zurara, from Abu Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about wiping with stones (for purification).

Imam ^{a.s} said: "(Imam) Al-Husayn ibn Ali ^{a.s} would wipe with three stones."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.209 • Al-Wafi, V.6 p.130 • Wasail Al-Shia, V.1 p.348

◊ HADITH ♦

HADITH.605

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زَرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَا صَلَاةً إِلَّا بِطَهُورٍ، وَيُجْزِيَكَ مِنَ الْإِسْتِنْجَاءِ ثَلَاثَةُ أَحْجَارٍ، بِذَلِكَ جَرَتِ السُّنْنَةُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَأَمَّا الْبُولُ فَإِنَّهُ لَا بُدُّ مِنْ غَسلِهِ.

And with this chain of narration, from al-Husayn ibn Sa'id, from Hammad, from Hariz, from Zurara, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "There is no prayer without purification, and it suffices you for Istinja' (cleaning after relieving oneself) to use three stones. This is how the Sunnah was established from the Messenger of Allah ^(SWT) (peace and blessings be upon him and his family). As for urine, it must be washed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.209

◊ HADITH ♦

HADITH.606

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الإِسْنَادِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زَرَارَةَ قَالَ: كَانَ يَسْتَنِجِي مِنْ أَبْوَلٍ ثَلَاثَ مَرَاتٍ وَ مِنْ الْفَائِطِ بِالْمَدِّ وَ الْخِرَقِ.

And with this chain of narration, from Hammad, from Hariz, from Zurara, who said:

Imam ^{a.s} would cleanse himself after urination three times, and after defecation using clods of earth and cloth pieces."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.209 • Tahdib Al-Ahkam, V.1 p.354 • Al-Wafi, V.6 p.131 • Wasail Al-Shia, V.1 p.344 • Wasail Al-Shia, V.1 p.357



HADITH.607

[SOURCE] Implicit (or Unnamed)

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفِعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: جَرَتِ السُّسَّةُ فِي الإِسْتِجَاءِ بِثَلَاثَةِ أَحْجَارٍ أَبْكَارٍ وَيُثْبَطُ بِالْمَاءِ.

ثم قال أيده الله تعالى : (إن كان المحدث جنبا يريد الطهارة استبرا قبل التيمم بما بيناه فيما سلف ثم ضرب الأرض بباطن كفيه ضربة واحدة يمسح بها وجهه من قصاص شعره إلى طرف أنفه ثم ضرب الأرض بهما ضربة أخرى ويمسح باليسرى منهما ظهر كفه اليمنى وباليمنى ظهر كفه اليسرى وقد زال عنه حكم الجناةة وحلت له الصلاة).

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from some of our companions who raised it to Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "The Sunnah for Istinja' (cleaning after relieving oneself) is to use three new stones, followed by water."

[AL TUSI]

Then, the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If the one in a state of Janabah (ritual impurity due to major defilement) intends to purify himself, he first ensures cleanliness as previously explained, and then strikes the ground with the palms of his hands once. With them, he wipes his face, from the hairline to the tip of his nose. He then strikes the ground a second time and wipes the back of his right hand with his left hand and the back of his left hand with his right hand. Thus, the state of Janabah is removed, and prayer becomes permissible for him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.209

HADITH.608

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُسْكَانَ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الْتَّيْمُمِ قَالَ: «تَصْرِبْ بِكَفَّيْكَ عَلَى الْأَرْضِ مَرَّتَيْنِ ثُمَّ تَنْفَضُّهُمَا وَتَمْسَحُ بِهِمَا وَجْهَكَ وَذِرَاعَيْكَ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ibn Sinan, from Ibn Maskan, from Layth al-Muradi:

Abu Abdallah ^{a.s} was asked regarding Tayammum (dry ablution).

Imam ^{a.s} said: "You strike your palms on the ground twice, then shake them off, and wipe your face and your forearms with them."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.209 • Al-Ibtisar, V.1 p.171 • Al-Wafi, V.6 p.584 • Wasail Al-Shia, V.3 p.361



♦ HADITH ♦

HADITH.609

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَامَ الْكِنْدِيِّ عَنْ أَلْرَضَا عَلَيْهِ السَّلَامُ قَالَ: «الْتَّيْمُ صَرْبَةٌ لِلْوَجْهِ وَصَرْبَةٌ لِلْكَفَيْنِ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Isma'il ibn Hammad al-Kindi:

Imam al-Ridha ^{a.s} said: "Tayammum (dry ablution) is one strike for the face and one strike for the palms."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.210 • Al-Ibtisar, V.1 p.171 • Awali Al-La'ali, V.3 p.45 • Al-Wafi, V.6 p.582 • Tafsir Al-Safi, V.1 p.455 • Wasail Al-Shia, V.3 p.361

♦ HADITH ♦

HADITH.610

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحُسَينِ بْنِ سَعِيدِ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ الْقَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْوَاهِهِمَا السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْتَّيْمِ فَقَالَ «مَرَّتَيْنِ مَرَّتَيْنِ لِلْوَجْهِ وَأَيْنَيْنِ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Safwan ibn Yahya, from al-Ala, from Muhammad ibn Muslim, from one of the Imams ^{a.s}, who said:

I asked Imam ^{a.s} about Tayammum (dry ablution), and Imam ^{a.s} said:
"Twice, twice - for the face and the hands."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.210 • Al-Ibtisar, V.1 p.172 • Al-Wafi, V.6 p.582 • Wasail Al-Shia, V.3 p.361

♦ HADITH ♦

HADITH.611

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَوْيِزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْثُ لَهُ كَيْفَ الْتَّيْمُ قَالَ «هُوَ صَرْبٌ وَاحِدٌ لِلْوُضُوءِ وَالْغُسْلِ مِنْ الْجَنَابَةِ تَضْرِبُ بِيَدِكَ مَرَّتَيْنِ ثُمَّ تَنْفَضُهُمَا نَفْضَةً لِلْوَجْهِ وَمَرَّةً لِلْيَدَيْنِ وَمَشَى أَصْبَثَ الْمَاءَ فَعَلَيْكَ الْغُسْلُ إِنْ كُثِثَ جُبْنًا وَالْوُضُوءُ إِنْ لَمْ كُثِنْ جُبْنًا».

And with this chain of narration, from al-Husayn ibn Sa'id, from Hammad, from Hariz, from Zurara, from Abu Ja'far ^{a.s}, who said:

I asked Imam ^{a.s}: "How is Tayammum (dry ablution)?"

Imam ^{a.s} said: "It is a single strike for Wudu' (ablution) and Ghusl (ritual bath) for Janabah (major ritual impurity). You strike your hands twice, then shake them off - once for the face and once for the hands. And whenever you find water, you must perform Ghusl if you were in a state of Janabah, and Wudu' if you were not."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.210 • Al-Ibtisar, V.1 p.172 • Al-Wafi, V.6 p.582 • Tafsir Al-Safi, V.1 p.456 • Wasail Al-Shia, V.3 p.361



HADITH.612

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَذِينَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّيْمُونِ فَصَرَّبَ بِكَفِيهِ الْأَرْضَ ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ ثُمَّ ضَرَبَ بِشَمَائِلِهِ الْأَرْضَ فَمَسَحَ بِهَا مِرْفَقَهُ إِلَى أَطْرَافِ الْأَصَابِعِ وَاجْدَهُ عَلَى ظَهِيرَهَا وَاجْدَهُ عَلَى بَطْنِهَا ثُمَّ ضَرَبَ بِيَمِينِهِ الْأَرْضَ ثُمَّ صَنَعَ بِشَمَائِلِهِ كَمَا صَنَعَ بِيَمِينِهِ ثُمَّ قَالَ «هَذَا التَّيْمُونُ عَلَى مَا كَانَ فِيهِ الْغُسلُ وَفِي الْوُضُوءِ الْوَجْهَ وَالْأَيْدِينَ إِلَى الْمَرْفَقَيْنِ وَالْأَنْقِيَ مَا كَانَ عَلَيْهِ مَسَحُ الرُّؤْسِ وَالْأَقْدَمَيْنِ فَلَا يُؤْمِنُ بِالصَّعِيدِ».

فما تضمن هذا الحديث من أنه مسح من المرفق إلى أطراف الأصابع واحدة على ظهرها وواحدة على بطنه معناه ما تقدم في تأويل خبر سماحة الذي رواه عنه عثمان ابن عيسى وان المراد به الحكم دون الفعل ، فكانه قال مسح على ظهر كفه فحصل له حكم من غسل يده من المرفق ظاهرها وباطنها ، وهذا لا ينقض ما ذهبنا إليه ، ان قال قائل ان الخبرين الاولين اللذين أحدهما عن ابى بصير ليث المradi عن ابى عبد الله عليه السلام والثانى عن اسماعيل بن همام الكندي عن الرضا عليه السلام مع الخبر الذي رواه صفوان بن يحيى عن العلا عن محمد بن مسلم عن أحدهما عليه السلام ليس في ظاهرها أن الضربتين أو المررتين إنما هي لغسل الجنابة دون الوضوء فمن أين لكم انه مقصور على حكم الجنابة؟ وهلا قلت بما ذهب إليه غيركم من أن الفرض في الوضوء أيضا مرتان؟ قيل: له إذا ثبتت أخبار كثيرة تتضمن ان الفرض في التيم مررة مررة ثم جاءت هذه الاخبار متضمنة للدفعتين حملنا ما يتضمن الحكم مررة على الوضوء وما يتضمن الحكم مررتين على غسل الجنابة لثلا يتناقض الاخبار، مع انا قد اوردنا خبرين مفسرين لهذه الاخبار أحدهما عن حريز عن زراة عن ابى جعفر عليه السلام ، والآخر عن ابى عمير عن ابن اذينة عن محمد بن مسلم عن ابى عبد الله عليه السلام ، وأن التيم من الوضوء مررة واحدة ومن الجنابة مرتان ومما ورد من الاخبار التي تتضمن الفرض مررة على جهة الاطلاق خبر ابن بكير عن زراة المتقدم ، وأيضا.

And with this chain of narration, from al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Ibn Udhaynah, from Muhammad ibn Muslim, who said:

I asked Abu Abdillah ^{a.s} about Tayammum (dry ablution).

Imam ^{a.s} struck the ground with his palms, then wiped his face with them.

Then Imam ^{a.s} struck the ground with his left hand and wiped with it from his elbow to the tips of his fingers - once over the back and once over the front.

Then Imam ^{a.s} struck the ground with his right hand and did with his left hand as he had done with his right.

Imam ^{a.s} then said: "This is Tayammum for what required Ghushl (ritual bath). As for Wudu' (ablution), it is for the face and the hands up to the elbows. The wiping of the head and feet is excluded in Tayammum, as they are not wiped with earth."

[AL TUSI]

The interpretation of this Hadith, which mentions wiping from the elbow to the fingertips once on the back and once on the front, aligns with the earlier explanation of Sama'ah's narration reported by Uthman ibn Isa. It indicates that the intent was the ruling, not the physical act. It is as if he said that by wiping the back of the hand, he attained the ruling of washing the hand from the elbow - both its front and back. This does not contradict our position.



If someone claims that the earlier narrations - one from Abu Basir Layth al-Muradi from Abu Abdullah ^{a.s} and another from Isma'il ibn Hammam al-Kindi from Imam al-Ridha ^{a.s}, along with the narration of Safwan ibn Yahya from al-Ala from Muhammad ibn Muslim from one of the Imams ^{a.s} - do not explicitly state that the two strikes or repetitions are exclusive to Ghusl for Janabah and not for Wudu', and argues that the obligation in Wudu' should also be two strikes, the response is:

Numerous narrations establish that the obligation in Tayammum is once. When additional narrations specify two strikes, we interpret those relating to the ruling of once as applicable to Wudu' and those specifying twice as applicable to Ghusl for Janabah, so as to avoid contradictions between narrations.

Moreover, we have already presented two narrations explaining these reports: one from Hariz, from Zurara, from Abu Ja'far ^{a.s}, and another from Ibn Abi Umayr, from Ibn Udhaynah, from Muhammad ibn Muslim, from Abu Abdullah ^{a.s}. These clarify that Tayammum for Wudu' is once and for Janabah is twice. Additionally, narrations, such as the one from Ibn Bukayr, from Zurara, establish that the obligation is once in general terms.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.210 • Al-Ibtisar, V.1 p.172 • Al-Wafi, V.6 p.585 • Wasail Al-Shia, V.3 p.362

◊ HADITH ◊

HADITH.613

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ جَمِيعاً عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي ثَرِيْغٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ الْسَّلَامُ عَنِ التَّيَمُّمِ فَصَرَبَ بِيَدِهِ الْيَمَنِيَّ الْأَرْضَ ثُمَّ رَفَعَهَا فَنَفَضَهَا ثُمَّ مَسَحَ بِهَا جَبِينَهُ وَ كَفَيْهُ مَرَّةً وَاحِدَةً .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, and Ali ibn Muhammad, from Sahl ibn Ziyad, all from Ahmad ibn Muhammad ibn Abi Nasr, from Ibn Bukayr, from Zurara, who said:

I asked Abu Ja'far ^{a.s} about Tayammum (dry ablution).

Imam ^{a.s} struck the ground with his right hand, then lifted it and shook it off. Imam ^{a.s} then wiped his forehead and his palms with it once.

[REFERENCES] Al-Kafi, V.3 p.61 • Tahdib Al-Ahkam, V.1 p.211 • Al-Ibtisar, V.1 p.171 • Wasail Al-Shia, V.3 p.359



❖ HADITH ❖

HADITH.614

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ الْصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفَوَانَ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ وَصَفَ الْتَّيْمُ فَصَرَبَ بِيَدِيهِ عَلَى الْأَرْضِ ثُمَّ رَعَهُمَا فَنَفَضَهُمَا ثُمَّ مَسَحَ عَلَى جَبِينِهِ وَكَفَيْهِ مَرْأَةً وَاحِدَةً .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Muhammad ibn al-Hasan al-Saffar, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Safwan, from Amr ibn Abi al-Miqdam:

Abu Abdullah ^{a.s} was asked to described Tayammum (dry ablution).

Imam ^{a.s} struck his hands on the ground, then lifted them and shook them off. Imam ^{a.s} then wiped his forehead and his palms with them once.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.212 • Al-Ibtisar, V.1 p.171 • Awali Al-La'ali, V.3 p.45 • Al-Wafi, V.6 p.581 • Wasail Al-Shia, V.3 p.360

❖ HADITH ❖

HADITH.615

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ عُزْوَةَ عَنْ ابْنِ بُكَيْرٍ عَنْ زَرَّاَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : فِي الْتَّيْمُ قَالَ تَصْرِيبٌ بِكَفَيْكَ الْأَرْضُ ثُمَّ تَنْفَضُهُمَا وَتَمْسُحُ وَجْهَكَ وَيَدَيْكَ .

ثم قال الشيخ أيده الله تعالى (وكذلك تصنع الحائض والنساء والمستحاضة بدلا من الغسل إذا فقدن الماء أو كان يضر بهن استعماله).

And with this chain of narration, from al-Husayn ibn Sa'id, from al-Qasim ibn Uruwah, from Ibn Bukayr, from Zurara:

Abu Ja'far ^{a.s} was asked regarding Tayammum (dry ablution).

Imam ^{a.s} said: "You strike your palms on the ground, then shake them off, and wipe your face and your hands."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "And the same applies to a menstruating woman, a woman in postpartum bleeding, and a woman experiencing irregular bleeding, as a substitute for Ghusl when water is unavailable or its use is harmful to them."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.212 • Al-Ibtisar, V.1 p.171 • Awali Al-La'ali, V.3 p.45 • Al-Wafi, V.6 p.582 • Wasail Al-Shia, V.3 p.360



HADITH.616

[SOURCE] Implicit (or Unnamed)

فَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ رَجْلٍ كَانَ فِي سَفَرٍ وَكَانَ مَعَهُ مَاءٌ فَتَسْبِيهُ فَتَيَّمَ وَصَلَّى لَهُ ثُمَّ ذَكَرَ أَنَّ مَعَهُ مَاءٌ قَبْلَ أَنْ يَخْرُجَ إِلَوْقَثَ قَالَ «عَلَيْهِ أَنْ يَتَوَضَّأْ وَيُعِيدَ الصَّلَاةَ» قَالَ وَسَأَلْتُهُ عَنْ تَيِّمِ الْحَائِضِ وَالْجُنُبِ سَوَاءً إِذَا لَمْ يَجِدْ مَاءً قَالَ «نَعَمْ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Ibn Maskan, from Abu Basir, who said:

I asked Imam ^{a.s} about a man who was traveling and had water with him but forgot about it, so he performed Tayammum (dry ablution) and prayed. Then he remembered that he had water before the prayer time ended.

Imam ^{a.s} said: "He must perform Wudu' (ablution) and repeat the prayer."

He (Narrator) said: I also asked Imam ^{a.s} about the Tayammum of a menstruating woman and someone in a state of Janabah (major ritual impurity) being the same if they do not find water.

Imam ^{a.s} said: "Yes."

[REFERENCES] Al-Kafi, V.3 p.65 • Tahdib Al-Ahkam, V.1 p.212

HADITH.617

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ التَّيِّمِ مِنَ الْوُضُوءِ وَالْجَنَابَةِ وَمِنَ الْحَيْضِ لِلْمَسَاءِ سَوَاءً؟ فَقَالَ: نَعَمْ.

ثم قال أيده الله تعالى والمحدث بالنوم والاغماء والمرة يتيم ما ذكرناه في باب المحدث بالبول والغائط ويدخل بذلك في الصلاة. إذا كانت هذه الاشياء مما تنقض الطهارة وكان منتقض الطهارة يلزم التيم حسب ما ذكرناه فلا فرق بين أن ينتقض طهارته باحد هذه الاشياء أو بالبول والغائط حسب ما ذكرناه في أن التيم يلزم.

ثم قال أيده الله تعالى ومتى وجد واحد من سميئات الماء بعد فقده أو تمكّن من استعماله تطهر به حسب ما فاته إن كان موضوعاً فوضوعاً وإن كان غسلاً فغسلاً، والفرق بين التيم بدلًا من الغسل والتيم بدلًا من الموضوع ما بيناه من أن المحدث لما يوجب طهارته بالغسل إذا لم يقدر عليه يتيم بضربيتين أحدهما لوجهه والثانية ظاهر كفيه ، والمحدث لما يوجب طهارته بالوضوء يتيم بضربة واحدة لوجهه ويديه.

فقد مضى شرحه مستوفى وفيه كفاية إن شاء الله تعالى.

ثم قال أيده الله تعالى والميت إذا لم يوجد الماء لفسله ، يممه المسلم كما يؤمم الحي العاجز بالزمانة عند حاجته إلى التيم من جنابته يضرب بيديه على الأرض ويمسح بها وجهه من قصاص شعر رأسه إلى طرف أنفه ثم يضرب بها ضربة أخرى فيمسح بها ظاهر كفيه ثم تيم هو لمسه بمثل ذلك سواء.

يدل على ذلك ما ثبت من وجوب غسل الميت وإن من فقد الماء انتقل فرضه إلى التيم حسب ما قدمناه.



The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar ibn Musa al-Sabati, from Abu Abdallah ^{a.s}, who said:

I asked Imam ^{a.s} about Tayammum (dry ablution) for Wudu', Janabah (major ritual impurity), and menstruation for women - whether it is the same.

Imam ^{a.s} said: "Yes."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "The one who loses purification due to sleep, fainting, or vomiting performs Tayammum as we have described in the chapter on losing purification due to urination and defecation and thereby becomes eligible for prayer. Since these states invalidate purification, the one whose purification is invalidated must perform Tayammum as previously explained. There is no difference whether purification is invalidated by these conditions or by urination and defecation in terms of the requirement for Tayammum."

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "Whenever any of those mentioned finds water after its absence or is able to use it, they must purify themselves with it according to what they missed. If it is Wudu', they perform Wudu'. If it is Ghusl, they perform Ghusl. The difference between Tayammum as a substitute for Ghusl and Tayammum as a substitute for Wudu' is as follows: if purification is required by something that necessitates Ghusl, and the person cannot perform it, they perform Tayammum with two strikes - one for their face and the other for the backs of their palms. If purification is required by something that necessitates Wudu', they perform Tayammum with one strike for their face and hands."

This has already been explained in detail, and it suffices, Allah ^{SWT} willing.

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a deceased person cannot be washed due to the absence of water, a Muslim performs Tayammum on the deceased just as they would for a living person who is unable to perform ablution due to illness. The deceased's Tayammum is performed by striking the hands on the ground, wiping their face from the hairline to the tip of the nose, and then striking the hands again and wiping the backs of the palms. The one performing the Tayammum for the deceased should perform their own Tayammum in the same way."

This is supported by the established obligation of washing the deceased. When water is unavailable, this obligation transitions to Tayammum, as previously described.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.212



CHAPTER ON WATER AND ITS RULES, AND WHAT IS PERMISSIBLE AND IMPERMISSIBLE FOR PURIFICATION

١٠ - باب المياه وأحكامها وما يجوز التطهير به وما لا يجوز

◎ HADITH 618 - 669 ◎

قال الله تعالى (وأنزلنا من السماء ماء طهورا) فكل ماء نزل من السماء أو نبع من الارض عذبا كان أو ملحا فانه ظاهر مطهر الا أن ينحسه شى يتغير به حكمه . وجه الدلالة من الآية ان الله تعالى قال : (وأنزلنا من السماء ماء طهورا) فاطلق على ما وقع اسم الماء عليه بانه ظهور ، والظهور هو المطهر في لغة العرب فيجب أن يعتبر كما يقع عليه اسم الماء بانه ظاهر مطهر الا ما قام الدليل على تغيير حكمه ، وليس لاحد أن يقول ان الظهور لا يفيد في لغة العرب كونه مطهرا لأن هذا خلاف على أهل اللغة لأنهم لا يفرقون بين قول القائل هذا ماء ظهور وهذا ماء مطهر . فان قال قائل : كيف يكون الظهور هو المطهر واسم الفاعل منه غير متعد وكل فعله ورد في كلام العرب متعديا لم يكن متعديا إلا وفاعله متعد فإذا كان فاعله غير متعد ينبغي أن يحكم بان فعله غير متعد أيضا ، لا ترى ان قولهم ضروب انما كان متعديا لأن الضارب منه متعد وإذا كان اسم الظاهر غير متعد يجب أن يكون الظهور أيضا غير متعد . قيل له هذا كلام من لم يفهم معاني الالفاظ العربية وذلك انه لا خلاف بين أهل النحو ان اسم الفعل موضوع للمبالغة وتكرر الصفة إلا لا ترى انهم يقولون فلان ضارب ثم يقولون ضروب إذا تكرر منه ذلك وكثير ، وإذا كان كون الماء ظاهرا ليس مما يتكرر ويتجاوز فينبغي أن يعتبر في اطلاق الظهور عليه غير ذلك ، وليس بعد ذلك إلا انه مطهر ، ولو حملناه على ما حملنا عليه لفظة الفاعل لم يكن فيه زيادة فائدة وهذا فاسد ، وأما ما قاله السائل ان كل اسم للفاعل إذا لم يكن متعديا فالفعول منه غير متعد فغلط أيضا لانا وجدنا كثيرا ما يعتبرون في أسماء المبالغة التعدي وان كان اسم الفاعل منه غير متعد ، إلا لا ترى إلى قول الشاعر : حتى شئها كليل موهنا عمل باتت طرابة وبات الليل لم يتم فعدي كليل إلى موهنا لها ما كان موضوعا للمبالغة وإن كان اسم الفاعل منه غير متعد وهذا كثير في كلام العرب ، ويبدل على ذلك أيضا قوله تعالى (وينزل عليكم من السماء ماء ليطهركم به) فكل ما وقع عليه اطلاق اسم الماء يجب أن يكون مطهرا بظاهر اللفظ إلا ما خرج بالدليل ، ويبدل عليه أيضا من جهة السنة .

[AL TUSI]

Allah ^(SWT) Almighty says: “And We sent down from the sky pure water.” (Surah Al-Furqan 25:48). Thus, all water that descends from the sky or emerges from the earth, whether sweet or salty, is pure and purifying unless something alters its nature and changes its ruling.

The reasoning from this verse lies in Allah’s ^(SWT) statement: “And We sent down from the sky pure water.” (Surah Al-Furqan 25:48)

The term "pure" (tahir) is applied universally to anything that qualifies as water, signifying that it is both pure and purifying (tahir and mutahhir). In the Arabic language, the term tahir inherently implies purification. Therefore, all that is labelled "water" must be regarded as pure and purifying unless evidence indicates a change in its ruling.

No one may argue that tahir does not mean purifying in Arabic because this would contradict the consensus among linguists. They do not distinguish between saying, "This is pure water (ma' tahir)" and "This is purifying water (ma' mutahhir)."



If someone claims, "How can tahir mean purifying when the root word, in its active participle form (ism al-fa'il), is intransitive? Every fa'ul form in Arabic that is used transitively must have its active participle transitive as well. Since tahir (pure) is intransitive, tahir must also be intransitive," the response would be:

This argument stems from a lack of understanding of Arabic linguistic principles. There is no dispute among grammarians that the fa'ul form is used to express intensity and recurrence of the quality.

For example, they say, "So-and-so is striking (darib)," then say, "So-and-so is very striking (darub)," to indicate repeated action. Since the quality of water being pure does not intensify or increase, the application of tahir to water must have another implication - namely, that it is purifying. If we were to limit its meaning to what is implied by the active participle (tahir), there would be no added benefit, which is incorrect.

As for the claim that every active participle (ism al-fa'il) that is intransitive must have its fa'ul form intransitive as well, this is also incorrect. There are many instances where the fa'ul form implies transitivity even if the active participle does not.

For example, the poet says:

"Until she made the night wearied with her yearning,
The night became restless, unable to sleep."

Here, ka-lil (to weary) is used transitively to muhanna (her yearning) due to the intensity implied by its form, even though its active participle is intransitive. This is common in Arabic.

Further evidence comes from the Quranic verse: "And He sends down upon you water from the sky to purify you with it." (Surah Al-Anfal 8:11). Thus, everything referred to as "water" should, by default, be purifying, unless specific evidence excludes it.

This interpretation is further supported by the Prophetic traditions (Sunnah), which consistently uphold that water, unless altered by impurities, retains its purifying status.

◊ HADITH ◊

HADITH.618

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَالِبِمَ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ
بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ النَّوْفَلِيِّ عَنْ السَّكُونِيِّ عَنْ أَبِي عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ : «الْمَاءُ يُطَهِّرُ وَ لَا يُظَهِّرُ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim ibn Hashim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdullah ^(a.s), who said:

The Messenger of Allah ^{SWT} (peace and blessings be upon him and his family) said:
"Water purifies and cannot itself be purified."

[REFERENCES] Al Mahasin, V.2 p.570 • Al-Kafi, V.3 p.1 • Man La Yahduruhu Al Faqih, V.1 p.5 • Al-Ash'athiyat, V.1 p.11 • Tahdhib Al-Ahkam, V.1 p.215 • Al-Nawadir (Lil-Rawandi), V.1 p.39 • Awali Al-La'ali, V.3 p.21 • Al-Wafi, V.6 p.17 • Wasail Al-Shia, V.1 p.133 • Wasail Al-Shia, V.1 p.134



◊ HADITH ♦

HADITH.619[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَقْوَبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنْ الْحَسَنِ بْنِ الْحَسَنِينِ الْأُلُوفِيِّ يَإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «الْمَاءُ كُلُّهُ طَاهِرٌ حَتَّى يُعْلَمَ أَنَّهُ فَيْرٌ» .

And with this chain of narration, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya and others, from Muhammad ibn Ahmad, from al-Hasan ibn al-Husayn al-Lu'lui, with his chain of narration, who said:

Abu Abdillah ^{a.s} said: "All water is pure until it is known to be impure."

[REFERENCES] Al-Kafi, V.3 p.1 • Al-Kafi, V.3 p.1 • Tahdib Al-Ahkam, V.1 p.215 • Fiqh Al-Quran, V.1 p.61 • Wasail Al-Shia, V.1 p.134 • Bihar Al-Anwar, V.77 p.9

◊ HADITH ♦

HADITH.620[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى هَذَا الْحَدِيثُ مُحَمَّدُ بْنُ أَخْمَدَ بْنَ يَحْيَى عَنْ الْحَسَنِ بْنِ الْحَسَنِينِ الْأُلُوفِيِّ عَنْ أَبِي دَاؤِدَ الْمُنْشِدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ حَمَادِ بْنِ عَبِيسَى : مِثْلُهُ .

Muhammad ibn Ahmad ibn Yahya, from al-Hasan ibn al-Husayn al-Lu'lui, from Abu Dawud al-Munshid, from Ja'far ibn Muhammad, from Yunus, from Hammad ibn Isa, with the same wording:

Imam ^{a.s} said: "All water is pure until it is known to be impure."

[REFERENCES] Al-Kafi, V.3 p.1 • Al-Kafi, V.3 p.1 • Tahdib Al-Ahkam, V.1 p.215 • Fiqh Al-Quran, V.1 p.61 • Wasail Al-Shia, V.1 p.134 • Bihar Al-Anwar, V.77 p.9

◊ HADITH ♦

HADITH.621[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى هَذَا الْخَبَرَ - سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِينِ بْنِ أَبِي الْحَطَابِ عَنْ أَبِي دَاؤِدَ الْمُنْشِدِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يُونُسَ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مِثْلُهُ .

Sa'd ibn Abdullah reported this narration from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Abu Dawud al-Munshid, from Ja'far ibn Muhammad, from Yunus, from Hammad ibn Uthman:

Abu Abdillah ^{a.s} (with same wording): "All water is pure until it is known to be impure."

[REFERENCES] Al-Kafi, V.3 p.1 • Al-Kafi, V.3 p.1 • Tahdib Al-Ahkam, V.1 p.216 • Fiqh Al-Quran, V.1 p.61 • Wasail Al-Shia, V.1 p.134 • Bihar Al-Anwar, V.77 p.9

◊ HADITH ♦

HADITH.622[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : سَأَلَنَاهُ عَنْ مَاءِ الْبَحْرِ أَطْهُورٌ هُوَ قَالَ «عَمْ» .

And with this chain of narration, from Ali ibn Ibrahim, from Muhammad ibn Isa, from Yunus ibn Abd al-Rahman, from Abdulla ibn Sinan, from Abu Abdillah ^{a.s}, who said:

I asked Imam ^{a.s} about the water of the sea - Is it purifying? Imam ^{a.s} said: "Yes."

[REFERENCES] Al-Kafi, V.3 p.1 • Tahdib Al-Ahkam, V.1 p.216 • Al-Wafi, V.6 p.16 • Wasail Al-Shia, V.1 p.136



HADITH.623

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِنْسَابِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أُبْيِ بَكْرِ الْحَاضِرِمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ مَاءَ الْبَحْرِ أَطْهَرُ قَالَ «نَعَمْ». (T)

قال الشيخ ابيه الله تعالى (والجاري من الماء لا ينفع فيه من ذوات الانفس السائلة فيما يقع فيه ولا شيء من النجاسات إلا أن يغلب عليه فيغير لونه أو طعمه أو رائحته وذلك لا يكون إلا مع قلة الماء وضعف جريه وكثرة النجاسة). يدل على ذلك جميع ما تقدم من الآية والاخبار وإن اسم الماء متناول له وأما الذي يدل على انه إذا تغير لا يجوز استعماله. And with this chain of narration, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Abu Bakr al-Hadhrami, who said:

I asked Abu Abdillah ^{a.s} about the water of the sea - Is it purifying?

Imam ^{a.s} said: "Yes."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "Flowing water is not rendered impure by anything that falls into it from creatures with flowing blood that die in it, nor by any impurities, unless the impurity overwhelms it and changes its color, taste, or smell. This only occurs when the water is small in quantity, its flow is weak, and the impurity is abundant."

This ruling is supported by the aforementioned verse and narrations, as the term "water" encompasses it. However, the indication that it becomes impermissible to use if altered is also clear.

[REFERENCES] Al-Kafi, V.3 p.1 • Tahdib Al-Ahkam, V.1 p.216 • Wasail Al-Shia, V.1 p.136

HADITH.624

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أُبْيِهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَيِنِ الْحُسَينِ بْنِ سَعِيدِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أُبْيِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ الْرَّجُلِ يَمْرُ بِالْمَاءِ وَ فِيهِ دَابَّةٌ مَيْتَةٌ قَدْ أَنْتَئْتُهُ قَالَ «إِنْ كَانَ الشَّئْ أَفَالِبَرَ عَلَى الْمَاءِ فَلَا يَتَوَضَّأُ وَ لَا يَشْرَبُ». (T)

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Uthman ibn Isa, from Sama'ah, from Abu Abdillah ^{a.s}, who said:

I asked Imam ^{a.s} about a man passing by water in which a dead animal has decayed and caused a stench.

Imam ^{a.s} said: "If the stench dominates the water, then he should neither perform Wudu' (ablution) with it nor drink from it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.216 • Al-Ibtisar, V.1 p.12 • Al-Wafi, V.6 p.21 • Wasail Al-Shia, V.1 p.139



HADITH.625

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ أَخْبَرَنِي السَّيِّدُ أَبْيَهُ اللَّهُ تَعَالَى قَالَ أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ «كُلُّمَا غَلَبَ الْمَاءُ عَلَى رِيحِ الْجِيَفَةِ فَتَوَضَّأَ مِنَ الْمَاءِ وَ اشْرَبَ فَإِذَا تَغَيَّرَ الْمَاءُ أَوْ تَغَيَّرَ الطَّعْمُ فَلَا تَوَضَّأُ مِنْهُ وَ لَا تَشْرَبُ» .

وهذا الخبران يدلان على ان الماء إذا تغير لونه أو طعمه فأنه لا يجوز شربه والظهور به سواء كان راكداً أو جارياً لأنه مطلق غير مقيد، وقد مضى مما تقدم ما يكفي دلالة على ما ذكرناه وفي ذكره هناك كفاية وغنى عن اعادته إن شاء الله تعالى . وأما الخبر الذي رواه

The Shaykh (Al-Mufid), may Allah {SWT} support him, narrated to me, saying: Abu al-Qasim Ja'far ibn Muhammad narrated to me from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id and Abd al-Rahman ibn Abi Najran, from Hammad ibn Isa, from Hariz ibn Abdullah, from Abu Abdullah {a.s}, who said:

Imam ^{a.s} said: "Whenever the water dominates the smell of a carcass, you may perform Wudu' (ablution) with the water and drink from it. However, if the water's color or taste changes, then do not perform Wudu' with it and do not drink from it."

[AL TUSI]

The two narrations indicate that when water's color or taste changes, it becomes impermissible to drink from it or use it for purification, whether the water is still or flowing. This ruling is general and unrestricted. What has been previously discussed further supports this ruling, providing sufficient evidence, and there is no need for repetition, God willing.

[REFERENCES] Al-Kafi, V.3 p.4 • Tahdib Al-Ahkam, V.1 p.216 • Al-Ibtisar, V.1 p.12 • Al-Wafi, V.6 p.20 • Wasail Al-Shia, V.1 p.137

HADITH.626

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

الislâm قال: «فِي الْفَاءِ الْأَجْنِحِ يَتَّصَّلُ مِنْهُ إِلَّا أَنْ يَجْدُ مَاءً غَيْرَهُ» .

هذا إذا كان الماء آجنا من قبل نفسه فإنه لا يأس باستعماله ، وإذا حله من النجاسة ما غيره فلا يجوز إستعماله على وجه البينة حسب ما قدمناه. قال الشيخ أيده الله تعالى (إذا وقع في الماء الراكد شيء من النجاسات وكان كرا وقدره الف ومائتها رطل بالبعضى وما زاد على ذلك لم ينجسه شيء إلا أن يتغير به كما ذكرناه في المياه الجارية هذا إذا كان الماء في غير أو قليب ، فاما إذا كان في بئر أو حوض أو إناء فإنه يفسد بسائله ما يموت فيه من ذوات الانفس السائلة وبجميع ما يلاقيه من النجاسات ولا يجوز التتطهر به حتى يظهر ، وإن كان الماء في الغدران والقلبان دون الف رطل ومائتي رطل جرى مجرى مياه الآبار والحياض التي يفسدها ما وقع فيها من النجاسات ولم يجز الطهارة به). قد بينا فيما مضى ما يدل على حد الكرا وانه متى بلغ الكرا أو زاد عليه فإنه لا يحمل خبرها إلا ما غير لونه أو طعمه ، وبيننا أن ما نقص عن الكرا فإنه ينجسه ما يحمله من النجاسة وإن لم يغير لونه أو طعمه ، وأما حكم الآبار فسند ذكره فيما بعد إن شاء الله تعالى.



قال الشيخ أبيه الله تعالى (ولا يجوز الطهارة بالمياه المضافة كماء الباقلا وماء الزعفران وماء الورد وماء الألسن وآشيه ذلك حتى يكون الماء خالصاً مما يغلب عليه وإن كان ظاهراً في نفسه وغير منجس لما لاقاه). الدليل على ذلك ما قدمته الآية، وأن الله تعالى سوغ لها الطهارة بما يقع عليه اطلاق اسم الماء فإذا كانت هذه المياه لا يطلق عليها اسم الماء إلا بالتفقييد يجب أن لا يجوز التوضؤ بها، ويدل على ذلك أيضاً أن الوضوء حكم شرعي وما يتوضأ به أيضاً حكم شرعي والذي قطع الشرع التوضؤ به ما يقع عليه اطلاق اسم الماء فيجب أن يكون ما عدا غير مجز في التوضؤ به لأنه لا دليل عليه، ويدل أيضاً على ذلك الخبر الذي قدمنا ذكره من قول أبي عبد الله ع وانه قيل له الرجل يكون معه اللبن أيتوضأ به للصلوة؟ قال : لا ، إنما هو الماء والصعيد. وقد بينا فيما تقدم انه لا فرق بين قول القائل إنما لك عندي كما وبين قوله ليس لك عندي إلا إذا في انه في كلام الحالين يفيد أن ما عدا المذكور بعد إنما منفي فكأنه قال ليس يجوز التوضؤ إلا بالماء والصعيد ، وهذه المياه المضافة ليست مما يقع عليه اسم الماء على الاطلاق فيجب أن تكون منفية الحكم.

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "You may perform Wudu' (ablution) with stagnant water unless you find other water."

[AL TUSI]

This applies if the water is stagnant by its nature and not contaminated by impurities. If it has been altered by impurities, making it foul or changing its nature, it is impermissible to use it under any circumstances.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: If any impurity falls into stagnant water that is a kurr (a defined large quantity) or greater - which is measured as 1,200 Baghdad ratls or more - it does not become impure unless its color, taste, or smell changes due to the impurity. This ruling applies to water in ponds or wells. However, if the water is in a small well, pool, or container, it becomes contaminated by anything from creatures with flowing blood that die in it or by other impurities, and it is impermissible to purify oneself with it until it is cleansed.

If the water in ponds or wells is less than 1,200 ratls, it is treated like water in small wells or pools - it becomes impure by any impurity, regardless of whether its color or taste changes, and purification with it is impermissible.

We have already explained the definition of kurr: when water reaches or exceeds this quantity, it does not carry impurities unless its color or taste changes. On the other hand, water below the kurr is contaminated by any impurity, even if its color or taste does not change. The ruling on wells will be discussed later, God willing.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further said: It is not permissible to purify oneself with mixed waters such as lentil water, saffron water, rose water, myrtle water, soap water, and similar liquids, until the water is free from anything that dominates it. Even if these liquids are pure in themselves and do not render anything they contact impure, they are not valid for purification.

The evidence for this is the verse we previously mentioned: Allah ^{SWT} has allowed purification with what is referred to as "water." If these liquids cannot be called "water" without qualification, it follows that they cannot be used for Wudu'. Furthermore, purification is a legal ruling, and the medium of purification is also subject to legal



rulings. The texts specify that what is valid for Wudu' is what can be called "water," so anything else is invalid due to lack of evidence.

This is also supported by narration from Abu Abdallah ^{a.s} in which it was said to him: "If a person has milk, can he use it for Wudu'?"

Imam ^{a.s} replied: "No, only water and earth (dust) are for purification."

As previously explained, there is no difference between the phrase "You have only such-and-such" and "You do not have except such-and-such" - both convey that anything other than what is mentioned after the restrictive phrase is excluded.

Thus, the narration essentially states: "It is not permissible to perform Wudu' except with water and earth." These mixed waters do not qualify as "water" in the absolute sense and are therefore excluded from the ruling.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.217

♦ HADITH ♦

HADITH.627

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيْادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونَسَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ يَغْتَسِلُ بِمَاءَ الْوَرْدِ وَيَتَوَضَّأُ بِهِ لِلصَّلَاةِ قَالَ لَا بِأَسْبَابِ ذَلِكِ» .

فهذا الخبر شاذ شديد الشذوذ وإن تكرر في الكتب والاصول فانما أصله يonus عن ابي الحسن عليه السلام ولم يروه غيره وقد أجمعوا العصابة على ترك العمل بظاهره وما يكون هذا حكمه لا يعمل به ، ولو سلم لاحتمل أن يكون أراد به الوضوء الذي هو التحسين وقد بينا فيما تقدم ان ذلك يسمى وضوءا وليس لاحد أن يقول إن في الخبر انه سأله عن ماء الورد يتوضأ به للصلاحة لأن ذلك لا ينافي ما قلناه ، لانه يجوز أن يستعمل للتحسين ومع هذا يقصد الدخول به في الصلاة من حيث انه متى استعمل الراحة الطيبة لدخوله في الصلاة ولمناجاة ربها كان أفضل من أن يقصد التلذذ به حسب ، دون وجه الله تعالى وفي هذا اسقاط ما ظنه السائل ، ويحتمل أيضاً أن يكون أراد عليه السلام بقوله ماء الورد الماء الذي وقع فيه الورد لأن ذلك قد يسمى ماء ورد وإن لم يكن معتصراً منه لأن كل شيء جاور غيره فإنه يكتبه اسم الاضافة إليه وإن كان المراد به المجاورة ، إلا ترى انهم يقولون ماء الحب وماء المصنوع وماء القرب وإن كانت هذه الاضافات إنما هي اضافات المجاورة دون غيرها وفي هذا اسقاط ما ظنوه.

As for the narration reported by Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Sahl ibn Ziyad, from Muhammad ibn Isa, from Yunus, from Abu al-Hasan ^{a.s}, who said:

I asked Imam ^{a.s}: "A man washes himself with rose water and performs Wudu' (ablution) with it for prayer."

Imam ^{a.s} said: "There is no problem with that."

[AL TUSI]

This narration is extremely rare (shadh) and highly anomalous, even if it is mentioned in books and foundational texts. Its source is Yunus from Abu al-Hasan ^{a.s}, and no one else has narrated it. The consensus of the Shi'a community ('assaba) is to abandon acting upon its apparent meaning. Such a narration, given its nature, is not acted upon.

Even if it were accepted, it might mean that he intended by Wudu' a form of cleansing or enhancement (tahseen). As explained earlier, such actions can be termed Wudu'.



No one may argue that the narration explicitly mentions using rose water for Wudu' for prayer, as this does not contradict what we have said. It is possible to use rose water for enhancement while also intending to enter into prayer, since using a pleasant scent while preparing to pray and converse with Allah (SWT) is preferable to merely using it for personal enjoyment without considering Allah (SWT).

This interpretation negates the misconception of the questioner. Furthermore, it is possible that by "rose water," the Imam (a.s) meant water infused with rose petals, as this may also be called rose water (*ma'* al-ward), even if it is not extracted from roses. In Arabic usage, anything that comes into contact with something else can acquire its name through association.

For instance, they say "jar water" (*ma'* al-hubb), "factory water" (*ma'* al-masna'), or "water of the vessel" (*ma'* al-qirab), even though these associations are based on proximity rather than intrinsic nature. This interpretation invalidates the assumption made by those who misunderstood the narration.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.218

♦ HADITH ♦

HADITH.628

[SOURCE] Implicit (or Unnamed) & Abu al-Qasim Prophet Muhammad ibn Abdullah (saws)

فَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ بَعْضِ الصَّادِقِينَ قَالَ: إِذَا كَانَ الرَّجُلُ لَا يَقْدِرُ عَلَى الْمَاءِ وَ هُوَ يَقْدِرُ عَلَى الْلَّبْنِ فَلَا يَتَوَاصُّ بِاللَّبْنِ إِنَّمَا هُوَ الْمَاءُ أَوَ التَّيْمُونُ فَإِنْ لَمْ يَقْدِرْ عَلَى الْمَاءِ وَ كَانَ نَبِيًّا فَلِأَنِّي سَمِعْتُ حَرِيزًا يَذَكُّرُ فِي حَدِيثٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ تَوَصَّ أَنِّي بَيْسِدٌ وَ لَمْ يَقْرِزْ عَلَى الْمَاءِ». .

فاول ما في هذا الخبر ان عبد الله بن المفيرة قال عن بعض الصادقين ويجوز أن يكون من أسنهد إليه غير امام وإن كان اعتقاد فيه انه صادق على الظاهر فلا يجب العمل به ، والثاني انه أجمعوا العصابة على انه لا يجوز الوضوء بالنبيذ فسقط أيضا الاحتجاج به من هذا الوجه ، ولو سلم من هذا كله كان محمولا على الماء الذي طيب بتميرات طرحن فيه إذا كان الماء مرا وإن لم يبلغ حدا يسلبه اطلاق اسم الماء لأن النبيذ في اللغة هو ما ينبع فيه الشئ ، والماء المر إذا طرح فيه تميرات جاز أن يسمى النبيذا ، ويدل على هذا التأويل.

As for the narration reported by Muhammad ibn Ali ibn Mahbub, from al-'Abbas, from Abdullah ibn al-Mughira, from some of the truthful ones (*sadiqin*), who said:

"If a man cannot find water but has milk, he should not perform Wudu' (ablution) with milk. It is either water or Tayammum (dry ablution)."

If he cannot find water and has nabidh (fermented or steeped drink), I heard Hariz narrate in a hadith that the Prophet (peace and blessings be upon him and his family) performed Wudu' with nabidh when he could not find water."

[AL TUSI]

The first issue with this narration is that Abdullah ibn al-Mughira attributes it to "some of the truthful ones." It is possible that the person he referred to was not an Imam, even if he believed them to be truthful based on outward appearances. Therefore, acting upon it is not obligatory.



Secondly, there is consensus among the Shi'a community ('assaba) that it is impermissible to perform Wudu' with nabidh, which also invalidates using this narration as evidence.

Even if these objections were overlooked, the narration could be understood to refer to water made pleasant with a few dates steeped in it, particularly if the water was bitter, provided this mixture does not alter the substance such that it no longer qualifies as "water." In linguistic terms, nabidh refers to any substance steeped in a liquid. Thus, bitter water with a few dates added could be called nabidh. This interpretation aligns with the language and context.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.219 • Al-Ibtisar, V.1 p.15 • Awali Al-La'ali, V.4 p.51 • Al-Wafi, V.6 p.326 • Wasail Al-Shia, V.1 p.202

♦ HADITH ♦

HADITH.629

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَعِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ جَمِيعاً عَنْ مُحَمَّدٍ بْنِ عَلَيِّ الْهَمَدَانِيِّ عَنْ عَلَيِّ بْنِ عَبْدِ اللَّهِ الْحَنَاطِ عَنْ سَمَاعَةَ بْنِ مَهْرَانَ عَنِ الْكَلْبِيِّ النَّسَابَةِ : أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّبِيِّدِ فَقَالَ حَلَالٌ » فَقَالَ « إِنَّا نَتَبَدَّلُ فَنَطْرُحُ فِيهِ الْعَكْرَ وَمَا يَوْمَ ذَلِكَ فَقَالَ شَهْ شَهْ تِلْكَ الْحَمْرَةُ الْمُنْتَنَىُّ » قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَأَيُّ تَبِيِّدٍ تَعْنِي فَقَالَ « إِنَّ أَهْلَ الْمَدِينَةِ شَكُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَعْبُيرَ الْمَاءِ وَفَسَادَ طَبَاعِهِمْ فَأَمَرَهُمْ أَنْ يَبْدُوا فَكَانَ الرَّجُلُ يَأْمُرُ خَادِمَهُ أَنْ يَبْدِ لَهُ فَيُعِيدَ إِلَى كُفَّ منْ تَمِّرٍ فَيُقْذَفُ بِهِ فِي آشَنْ قِمَمَهُ شَرْبَهُ وَمِثْلُهُ طَهُورَهُ » فَقُلْتُ وَ كَمْ كَانَ عَدَدُ الْتَّمِّرِ الَّذِي فِي الْكَفِ فَقَالَ « مَا حَمَلَ الْكَفُّ » قُلْتُ وَاحِدَةً أَوْ ثَنَتَيْنِ فَقَالَ « رَبِّمَا كَانَتْ وَاحِدَةً وَرَبِّمَا كَانَتْ ثَنَتَيْنِ » فَقُلْتُ وَ كَمْ كَانَ يَسْعُ الْشَّنْشِنِ فَقَالَ « مَا بَيْنَ الْأَرْبَعِينَ إِلَى الْثَّمَانِينَ إِلَى فُوقِ ذَلِكَ » فَقُلْتُ بِأَيِّ الْأَرْطَالِ فَقَالَ « أَرْطَالَ مَكْيَالَ الْعَرَاقِ ». »

قال الشيخ أيده الله تعالى : ولا يجوز الطهارة أيضاً بالمياه المستعملة في الفسل من النجاسات كالحيض والاستحاضة والنفاس والجنابة وتغسيل الاموات ، ولا بأس بالظهور بماء قد استعمل في غسل الوجه واليدين لوضعه الصلاة وبماء استعمل أيضاً في غسل الاجساد الطاهرة للسنة كغسل الجمعة والاعياد والأفضل تحري المياه الطاهرة التي لم تستعمل في اداء فريضة ولا سنة على ما شرحناه.

يدل على ذلك انه مأمور على الانسان الا يتوضأ الا بما يتيقن طهارته ويقطع على استباحة الصلاة باستعماله ، والماء المستعمل في الجنابة مشكوك فيه فيجب أن لا يجوز استعماله ويدل عليه أيضاً.

The Shaykh (Al-Mufid), may Allah ^(swt) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad and a group of our companions, from Sahl ibn Ziyad, all from Muhammad ibn Ali al-Hamadhani, from Ali ibn Abdullah al-Hannat, from Sama'ah ibn Mehran, from al-Kalbi al-Nassabah, who said:

He asked Abu Abdillah ^(a.s) about nabidh (a steeped or fermented drink).

Imam ^(a.s) replied: "It is permissible."

He (Narrator) then said: "We steep it and throw in the dregs and other things."

Abu Abdillah ^(a.s) said: "No, no! That is the foul wine!"



I said: "May I be your ransom, what kind of nabidh do you mean?"

Imam ^{a.s} replied: "The people of Medina complained to the Messenger of Allah ^{SWT} (peace and blessings be upon him and his family) about the change in their water and its effect on their health. He instructed them to steep (dates), so a man would tell his servant to steep some for him. The servant would take a handful of dates and toss them into a waterskin. Part of it would be used for drinking, and part for purification."

I said: "How many dates would be in a handful?"

Imam ^{a.s} replied: "What fits in a handful."

I asked: "Would it be one or two?"

Imam ^{a.s} said: "Sometimes it would be one, and sometimes two."

I asked: "How much would the waterskin hold?"

Imam ^{a.s} replied: "Between forty and eighty or more."

I asked: "According to which measure of weights?"

Imam ^{a.s} said: "The weights of the Iraqi measure."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: It is not permissible to purify oneself with water that has been used in washing impurities such as menstruation, irregular bleeding, postpartum bleeding, Janabah (major ritual impurity), or washing the dead.

However, it is permissible to purify oneself with water that has been used for washing the face and hands in Wudu' for prayer, or water used for washing pure bodies in acts of recommended purification, such as the Ghusl of Friday or Eid. Nonetheless, it is better to seek out pure water that has not been used in performing either obligatory or recommended acts, as we have explained.

This ruling is based on the principle that a person is obligated to perform ablution only with water whose purity is certain, ensuring that prayer becomes permissible through its use. Water used for Ghusl from Janabah carries doubt about its purity, and thus its use should not be allowed. This is further supported by evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.220 • Al-Ibtisar, V.1 p.16 • Wasail Al-Shia, V.1 p.203

♦ HADITH ♦

HADITH.630

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيُّهُ اللَّهُ تَعَالَى عَنِ أَيِّ الْفَاسِدِ حَقَّرِ بْنُ مُحَمَّدٍ عَنْ أَيِّهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ
بْنِ عَلَيٍ عَنْ أَحْمَدَ بْنِ هَلَالٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَيِّ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا
يَأْسُ أَنْ يُتَوَضَّأَ بِالْمَاءِ الْمُشَتَّعِمِ» وَ قَالَ «الْمَاءُ الَّذِي يُغَسِّلُ بِهِ الْكُوْبُ أَوْ يَغْتَسِلُ بِهِ الرَّجُلُ مِنَ الْجَنَابَةِ لَا يَجُوْزُ
أَنْ يُتَوَضَّأَ مِنْهُ وَ أَشْبَاهِهِ وَ أَمَا الْمَاءُ الَّذِي يُتَوَضَّأُ الرَّجُلُ بِهِ فَيُغَسِّلُ بِهِ وَ جَهَهُ وَ يَدَهُ فِي شَيْءٍ نَظِيفٍ فَلَا يَأْسُ أَنْ
يَأْخُذَهُ غَيْرُهُ وَ يَتَوَضَّأُ بِهِ». »

ويدل على جواز الوضوء بالماء المستعمل في الطهارة الصغرى مضافا إلى هذا الخبر الآية وانه يقع عليه اسم الماء بالاطلاق والاستعمال لا يخرجه عن اطلاق اسم الماء عليه ، فيجب أن يسوع التوضؤ به إلا ان يصرف عنه صارف ، وليس في

الشرعية ما يمنع من استعماله ، ويدل عليه أيضا.



The Shaykh (Al-Mufid), narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from al-Hasan ibn Ali, from Ahmad ibn Hilal, from al-Hasan ibn Mahbub, from Abdullah ibn Sinan:

Abu Abdullah ^{a.s} said: "There is no harm in performing Wudu' (ablution) with used water."

Imam ^{a.s} also said: "The water that is used to wash clothes or for Ghusl (ritual bath) for Janabah (major ritual impurity) cannot be used for Wudu' or similar purposes. However, the water that a person uses for Wudu', washing his face and hands in a clean container, can be taken by another person for Wudu' without any issue."

[AL TUSI]

This narration supports the permissibility of performing Wudu' with water used in minor purification (Wudu') based on this report and the Quranic verse, as it retains the general designation of "water." Usage does not negate its qualification as "water" in its absolute sense, and thus, it should be permissible for Wudu' unless there is explicit evidence to prohibit it. There is no provision in Islamic law that prevents its use, further supported by additional evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.27 • Al-Wafi, V.6 p.68 • Wasail Al-Shia, V.1 p.215

♦ HADITH ♦

HADITH.631

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ ابْنِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ
بْنِ عَلَيٍ عَنْ أَحْمَادَ بْنِ هِلَالٍ عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصِيرٍ عَنْ أَبْيَانَ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَحْدَهُمَا عَلَيْهِمَا
السَّلَامُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا تَوَضَأَ أَجْدَ مَا يَسْقُطُ مِنْ وَضُوئِهِ فَيَتَوَضَّؤُ بِهِ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from al-Hasan ibn Ali, from Ahmad ibn Hilal, from Ahmad ibn Muhammad ibn Abi Nasr, from Aban ibn Uthman, from Zurara, from one of the Imams ^{a.s}, who said:

Imam ^{a.s} said: "The Prophet (peace and blessings be upon him and his family), when He ^{saws} performed Wudu' (ablution), the water that fell from his Wudu' would be collected, and people would use it to perform Wudu'."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.221 • Al-Wafi, V.6 p.68 • Wasail Al-Shia, V.1 p.209



◊ HADITH ♦

HADITH.632[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ عَنْ أَبِيهِ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِيهِ حَمْزَةَ عَنْ عَلَيِّ بْنِ يَقْطَنِينَ عَنْ أَبِيهِ الْحَسَنِ عَلَيْهِ السَّلَامُ : فِي الْرَّجْلِ يَتَوَضَّأُ بِفَضْلِ الْحَائِضِ قَالَ «إِذَا كَانَتْ مَأْمُونَةً فَلَا بَأْسَ». .

Ali ibn al-Hasan, from Ayyub ibn Nuh, from Muhammad ibn Abi Hamzah, from Ali ibn Yaqtin:

From Abu al-Hasan ^{a.s}, regarding a man performing Wudu' (ablution) with the leftover water (*su'r*⁴) of a menstruating woman.

Imam ^{a.s} said: "If she is trustworthy, then there is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.221 • Al-Ibtisar, V.1 p.16 • Awali Al-La'ali, V.4 p.54 • Al-Wafi, V.6 p.56 • Wasail Al-Shia, V.1 p.237

◊ HADITH ♦

HADITH.633[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْحَجَرَانَ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ عِيسَى بْنِ الْفَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنْ شُورِ الْحَائِضِ قَالَ «يُتَوَضَّأُ مِنْهُ وَ تَوَضَّأُ مِنْ شُورِ الْجُنُبِ إِذَا كَانَتْ مَأْمُونَةً وَ تَغْسِلُ يَدَهَا قَبْلَ أَنْ تُدْخِلَهَا الْإِنَاءَ وَ قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَعْثِلُ هُوَ وَ عَائِشَةُ فِي إِنَاءٍ وَاحِدٍ وَ يَغْتَسِلُنَّ جَمِيعًا». .

From him, from Abd al-Rahman ibn Abi Najran, from Safwan ibn Yahya, from 'Is ibn al-Qasim, who said: I asked Abu Abdillah ^{a.s} about the leftover water (*su'r*) of a menstruating woman.

Imam ^{a.s} said: "You may perform Wudu' (ablution) with it. You may also perform Wudu' with the leftover water of a person in a state of Janabah (major ritual impurity) if they are trustworthy (In cleanliness), provided they wash their hands before placing them in the vessel.

Indeed, the Messenger of Allah ^{SWT} used to bathe together with Aisha from the same vessel, and they would both bathe together."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.222 • Al-Ibtisar, V.1 p.17 • Wasail Al-Shia, V.1 p.234

⁴ Leftover water (*su'r*) – this is the water inside the vessel that remains as 'leftover' after having been used by a person, such as by dipping their hands into this vessel to draw water. In this example, the leftover water of a menstruating woman is not inherently impure. However, there is an implicit precaution: if there is a reason to believe the water may have been contaminated (for example, if her hands were impure when she dipped them into the vessel), then caution should be exercised



♦ HADITH ♦

HADITH.634[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا زَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ أُبُوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَتْصُورِ بْنِ حَازِمٍ عَنْ عَبْنَسَةَ بْنِ مُضَعْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «سُورُ الْحَائِضِ تَشَرَّبُ مِنْهُ وَ لَا تَوَاضَّأُ». .

As for what was narrated by Ali ibn al-Hasan, from Ayyub ibn Nuh, from Safwan ibn Yahya, from Mansur ibn Hazim, from 'Anbasah ibn Mus'ab, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "The leftover water (su'r) of a menstruating woman can be drunk from, but it is not used for Wudu' (ablution)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.222

♦ HADITH ♦

HADITH.635[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُعَاوِيَةَ بْنِ حُكَيمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ الْحُسَنِيَّةِ بْنِ أَبِي الْغَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «فِي الْحَائِضِ تَشَرَّبُ مِنْ سُورِهَا وَ لَا تَوَاضَّأُ مِنْهُ». .

From him, from Mu'awiyah ibn Hakim, from Abdullah ibn al-Mughira, from al-Husayn ibn Abi al-'Ala, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: regarding a menstruating woman: "Her leftover water (su'r) can be drunk from, but it is not used for Wudu' (ablution)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.222

♦ HADITH ♦

HADITH.636[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْهُ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ الْأَحْمَرِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ هَلْ يَتَوَضَّأُ مِنْ فَضْلِ الْحَائِضِ قَالَ «لَا». .

فالوجه في هذه الاخبار ما فصله في الاخبار الاولة وهو أنه إذا لم تكن المرأة مأمونة فإنه لا يجوز التوضؤ بسورها ، ويجوز أن يكون المراد بها ضريبا من الاستحباب. يدل على ذلك ما رواه.

From him, from Ali ibn Asbat, from his uncle Ya'qub ibn Salim al-Ahmar, from Abu Basir, from Abu Abdallah ^{a.s}, who said:

I asked Imam ^{a.s}: "Is it permissible to perform Wudu' (ablution) with the leftover water of a menstruating woman?"

Imam ^{a.s} said: "No."

[AL TUSI]

The interpretation of these narrations aligns with what was clarified in the earlier reports. If the woman is not trustworthy (in terms of her cleanliness), it is not permissible to perform Wudu' with her leftover water. It is also possible that these narrations indicate a recommendation (istihbab) rather than a strict prohibition. This is supported by additional narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.222 • Al-Wafi, V.6 p.58



HADITH

HADITH.637[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ أَعْبَاسِ بْنِ عَامِرٍ عَنْ حَجَّاجِ الْخَشَابِ عَنْ أَبِي هَلَالٍ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «الْمُرَأَةُ الظَّاهِرَتُ إِشْرَبَ مِنْ فَضْلِ شَرَابِهَا وَلَا أَحِبُّ أَنْ تَتَوَضَّأَ مِنْهُ» .

قال الشيخ أبيه الله تعالى (ولا يجوز الطهارة باستار الكفار من المشركين والنصارى والمجوس والصابئين). يدل على ذلك قوله تعالى : (انما المشركون نجس) فحكم عليهم بالنجاسة بظاهر اللفظ وهذا يقتضي نجاسة استارهم بمقاييسهم للماء ، وأيضا اجمع المسلمون على نجاسة المشركين والكافر اطلاقا وذلك أيضا يوجب نجاسة أستارهم ، ويدل أيضا عليه.

Ali ibn al-Hasan narrated from al-'Abbas ibn 'Amir, from Hajjaj al-Khashshab, from Abu Hilal, who said:

Abu Abdullah ^{a.s} said: "For a menstruating woman – (you can) drink from her leftover drink, but I do not prefer that you perform Wudu' (ablution) with it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "It is not permissible to use the leftover water (*su'r*) of disbelievers (kuffar), including polytheists, Christians, Zoroastrians, and Sabians, for purification."

This is supported by Allah's ^(SWT) statement: "*Indeed, the polytheists are unclean*" (Surah At-Tawbah 9:28).

Allah ^(SWT) has ruled them impure in the explicit wording of the verse, which implies that their leftover water is also impure due to their contact with it. Furthermore, there is consensus among Muslims regarding the impurity of polytheists and disbelievers in general, which also necessitates the impurity of their leftovers. Additional evidence supports this conclusion.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.222 • Al-Ibtisar, V.1 p.17 • Awali Al-La'ali, V.4 p.54 • Al-Wafi, V.6 p.58 • Wasail Al-Shia, V.1 p.238 • Bihar Al-Anwar, V.77 p.116

HADITH

HADITH.638[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِنْزَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ سُورِ الْيَهُودِيِّ وَالْكُرْصَانِيِّ فَقَالَ لَا .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Abdullah ibn al-Mughira, from Sa'id al-A'raj, who said:

I asked Abu Abdullah ^{a.s} about (using) the leftover water (*su'r*) of a Jew or a Christian. Imam ^{a.s} said: "No."

[REFERENCES] Al-Kafi, V.3 p.11 • Tahdib Al-Ahkam, V.1 p.223 • Al-Ibtisar, V.1 p.18 • Al-Wafi, V.6 p.58 • Wasail Al-Shia, V.1 p.229 • Wasail Al-Shia, V.3 p.421



◊ HADITH ◊

HADITH.639[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ أَخْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدَ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَئْبُوبَ بْنِ نُوحٍ عَنْ الْوَشَاءِ عَنْ ذَكَرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «أَنَّهُ كَرَهَ سُورَ وَلَدَ الْزَّنَا وَالْيَهُودِيِّ وَالْتَّصْرَانِيِّ وَالْمُشْرِكِ وَكُلُّ مَا خَالَفَ الْإِسْلَامَ وَكَانَ أَشَدُ ذَلِكَ عِنْدَهُ سُورُ الْأَنَاصِبِ» .

And with this chain of narration, from Muhammad ibn Ya'qub, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ayyub ibn Nuh, from al-Washsha', from someone he mentioned, from Abu Abdillah ^{a.s}, who said:

"Imam ^{a.s} disliked (using) the leftover water (su'r) of a child born out of wedlock, a Jew, a Christian, a polytheist, and anyone who opposes Islam.

The most severe (transgressors) in his view was the leftover water of a Nasibi (one who harbors enmity toward the Ahlulbayt ^{a.s})."

[REFERENCES] Al-Kafi, V.3 p.11 • Tahdib Al-Ahkam, V.1 p.223 • Al-Ibtisar, V.1 p.18 • Al-Wafi, V.6 p.58 • Wasail Al-Shia, V.1 p.229

◊ HADITH ◊

HADITH.640[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَسَأَلَ عَلَيْهِ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ : عَنِ التَّصْرَانِيِّ يَغْتَسِلُ مَعَ الْمُسْلِمِ فِي الْحَمَامِ قَالَ إِنَّمَا عَلِمَ أَنَّهُ تَصْرَانِيٌّ لِغَتَسَلَ بِغَيْرِ مَاءِ الْحَمَامِ إِلَّا أَنْ يَغْتَسِلَ وَحْدَهُ عَلَى الْحَوْضِ فَيُغْسِلُهُ ثُمَّ يَغْتَسِلَ - وَ سَأَلَهُ عَنِ الْيَهُودِيِّ وَ التَّصْرَانِيِّ يُذْخُلُ يَدَهُ فِي الْمَاءِ أَيْتَوْصًا مِنْهُ لِلصَّلَاةِ قَالَ لَا إِلَّا أَنْ يُضْطَرَ إِلَيْهِ» .

Ali ibn Ja'far asked his brother Imam Musa ibn Ja'far ^{a.s} about a Christian bathing with a Muslim in the public bath.

Imam ^{a.s} said: "If it is known that he is a Christian, the Muslim should bathe using water other than that of the bath unless the Christian bathes alone at the pool, washes it, and then bathes."

He (Ali ibn Ja'far) also asked Imam ^{a.s} about a Jew or a Christian putting their hand into water - can it be used for Wudu' (ablution) for prayer?

Imam ^{a.s} said: "No, unless it is absolutely necessary."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.223 • Wasail Al-Shia, V.3 p.421



HADITH.641

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَمَّا الْخَبِيرُ الَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ الرَّجُلِ هَلْ يَتَوَضَّأُ مِنْ كُوْزٍ أَوْ إِنَاءٍ غَيْرِهِ إِذَا شَرَبَ عَلَى أَنَّهُ يَهُودِيٌّ فَقَالَ «تَعْمَ» قُلْتُ فَمِنْ ذَاكَ الْمَاءِ الَّذِي يَشَرَبُ مِنْهُ قَالَ «تَعْمَ» .

فهذا محمول على انه إذا شرب منه من يظنه يهوديا ولم يتحققه فيجب أن لا يحكم عليه بالنجاسة إلا مع اليقين أو أراد

به من كان يهوديا ثم اسلم ، فاما في حال كونه يهوديا فلا يجوز التوضؤ بسورة حسب ما تقدم.

ثم قال أيده الله تعالى : (ولا يجوز التطهر بسورة الكلب والخنزير وإذا لغ الكلب في الإناء وجب ان يهراق ما فيه ويفس

ثلاث مرات مرتبين منها بالماء ومرة بالتراب يكون في أوسط الغسلات التراب ثم يجف ويستعمل).

يدل على ذلك.

As for the narration reported by Sa'd ibn Abdullah, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id al-Mada'in, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, from Abu Abdallah ^{a.s}, who said: I asked Imam ^{a.s} about a man - can he perform Wudu' (ablution) from a jug or any other vessel if a person believed to be a Jew has drunk from it?

Imam ^{a.s} said: "Yes."

I asked: "From that water which he (supposed Jew) drank from?"

Imam ^{a.s} said: "Yes."

[AL TUSI]

This narration can be understood to mean that if the person drinking was thought to be a Jew but there was no certainty of it, then one should not assume impurity unless it is definitively established. Alternatively, it could refer to a person who was previously a Jew but later accepted Islam. However, if the person is confirmed to be a Jew at the time of drinking, it is not permissible to perform Wudu' with their leftover water, as previously explained.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then said: "It is not permissible to purify oneself with the leftover water of a dog or a pig. If a dog licks a vessel, the water inside must be discarded, and the vessel must be washed three times - twice with water and once with soil, with the soil being used in the middle wash. Then the vessel must be dried and can be used."

This is supported by clear evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.223 • Al-Wafi, V.6 p.26



HADITH

HADITH.642[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدُهُ اللَّهُ تَعَالَى عَنِ الْأَقْاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَخْمَدِ بْنِ إِذْرِيسِ وَ مُحَمَّدِ بْنِ يَحْيَى جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنْ أَخْمَدِ بْنِ الْحَسَنِ بْنِ عَلَيٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ شَيْلَ عَنْ مَاءِ يَشَرِّبُ مِنْهُ الْحَمَامُ فَقَالَ «كُلُّ مَا يُؤْكِلُ لَحْمُهُ يُتَوَاضَّأُ مِنْ سُورَهُ وَ يُشَرِّبُ».

قوله كل ما اكل لحمه يتوضأ بسوره ويشرب يدل على ان كل ما لا يؤكل لحمه لا يجوز التوضؤ به والشرب منه ، لانه إذا شرط في استباحة سوره أن يؤكل لحمه دل على أن ما عاده بخلافه ، ويجري هذا مجرى .

The Shaykh (Al-Mufid), narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ahmad ibn Idris and Muhammad ibn Yahya, both from Muhammad ibn Ahmad, from Ahmad ibn al-Hasan ibn Ali, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar ibn Musa:

Abu Abdallah ^{a.s}, was asked about water from which pigeons drink.

Imam ^{a.s} said: "Everything whose meat is permissible to eat, its leftover water (su'r) can be used for Wudu' (ablution) and drinking."

[AL TUSI]

The statement "everything whose meat is permissible to eat, its leftover water can be used for Wudu' and drinking" indicates that anything whose meat is not permissible to eat cannot be used for Wudu' or drinking. The condition that the animal's meat must be lawful to eat implies that any animal outside this category is the opposite and thus cannot be used for purification or consumption. This serves as a general rule.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.224

HADITH

HADITH.643[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

قُولَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [عَلَيْهِ السَّلَامُ خَل] : «فِي سَائِمَةِ الْغَنَمِ الْزَّكَاةُ». في أنه يدل على ان المعلومة ليس فيها زكاة ، ويدل أيضا عليه .

The statement of the Prophet (peace and blessings be upon him and his family):

"In freely grazing sheep, there is Zakat (obligatory almsgiving)."

[AL TUSI]

This indicates that Zakat is not obligatory on sheep that are fed fodder (ma'lufah) by their owners. Additional evidence also supports this understanding.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.224

HADITH

HADITH.644[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبِي حَمَادٍ عَنْ سَعِيدِ بْنِ حَرْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سَأَلَهُ عَنِ الْكَلْبِ يَشَرِّبُ مِنْ الْإِنْتَاءِ قَالَ «لَا يَسْأَلُ عَنِ الْإِنْتَاءِ» وَ عَنِ الْسُّنْنَرِ قَالَ «لَا يَسْأَلُ عَنِ قَصْلِهِ إِنَّمَا هِيَ مِنَ الْسُّبَاعِ».



The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father Muhammad ibn al-Hasan, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa' id, from Hammad, from Hariz, from Muhammad ibn Muslim, from Abu Abdallah ^{a.s}, who said:

I asked Imam ^{a.s} about a dog drinking from a vessel.

Imam ^{a.s} said: "Wash the vessel."

And when asked about a cat, Imam ^{a.s} said: "There is no harm in performing Wudu' (ablution) with its leftover water. It is considered amongst the wild animals."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.225 • Al-Ibtisar, V.1 p.18 • Al-Wafi, V.6 p.72 • Wasail Al-Shia, V.1 p.227

◊ HADITH ◊

HADITH.645

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ يَهْذَا الْإِسْنَادُ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَمِّ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا وَلَعَ الْكَلْبُ فِي الْأَنَاءِ قَصْبَةً» .

And with this chain of narration, from Hammad, from Hariz, from someone who informed him, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "If a dog licks a vessel, pour its contents out."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.225 • Al-Wafi, V.6 p.73 • Wasail Al-Shia, V.1 p.226 • Wasail Al-Shia, V.3 p.415

◊ HADITH ◊

HADITH.646

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ يَهْذَا الْإِسْنَادُ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ الْقَضْلِ أَبِي الْعَبَاسِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ فَضْلِ الْهَرَةِ وَ الْشَّاةِ وَ الْبَقَرَةِ وَ الْإِبَلِ وَ الْجَمَارِ وَ الْحَيْلِ وَ الْبَغَالِ وَ الْوَحْشِ وَ السَّبَاعِ فَلَمْ أَثْرُكْ شَيْئاً إِلَّا سَأَلْتُهُ عَنْهُ فَقَالَ لِلْبَاقِيَنِ بِأَنَّهُمْ يَهْذِي إِلَى الْكَلْبِ» فَقَالَ «رِجْسٌ نِجْسٌ لَا تَتَوَاصُ بِفَعْلِهِ وَ أَصْبَبْ ذِلْكَ الْمَاءَ وَ اغْسِلْهُ بِالثَّرَابِ أَوْ مَرْءَةً نُمْ بِالْمَاءِ» .

And with this chain of narration, from Hammad, from Hariz, from al-Fadl Abu al-'Abbas, who said:

I asked Abu Abdallah ^{a.s} about the leftover water of a cat, a sheep, a cow, a camel, a donkey, a horse, a mule, wild animals, and predators - I left nothing out and asked him about all of them.

Imam ^{a.s} said: "There is no harm in it."

Then I asked (specifically) about the dog.

Imam ^{a.s} said: "It is filthy and impure (rijs najis). Do not perform Wudu' (ablution) with its leftover water. Pour that water out and wash the vessel with soil the first time, then with water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.225 • Al-Ibtisar, V.1 p.19 • Al-Wafi, V.6 p.73 • Wasail Al-Shia, V.1 p.226 • Al-Fusul Al-Muhimmah, V.2 p.12



HADITH

HADITH.647[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيْمَانِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَيْوُبَ بْنِ نُوحٍ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ شَرِيكٍ قَالَ: سَأَلَ عَذَافِرَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ وَ أَنَا عَنْهُ عَنْ شُورَ الْسَّنُورِ وَ الْشَّاةِ وَ الْبَقَرَةِ وَ الْبَعِيرِ وَ الْجَمَارِ وَ الْقَرِيسِ وَ الْبَغْلِ وَ الْسَّبَاعِ يُشَرِّبُ مِنْهُ أَوْ يُتَوَاصِأً لَا وَ اللَّهِ إِنَّهُ تَجْسَنٌ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Ayyub ibn Nuh, from Safwan ibn Yahya, from Mu'awiyah ibn Sharih, who said:

'Udhaffir asked Abu Abdillah ^(a.s) in my presence about the leftover water (su'r) of a cat, a sheep, a cow, a camel, a donkey, a horse, a mule, and predators.

He asked: "Can it be drunk or used for Wudu' (ablution)?"

Imam ^(a.s) said: "Yes, you may drink from it and perform Wudu' with it."

He said: "I asked him (specifically) about the dog."

Imam ^(a.s) said: "No."

I said: "Is it not one of the predators?"

Imam ^(a.s) said: "No, by Allah ^{SWT}, it is impure (najis). No, by Allah ^{SWT}, it is impure (najis)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.225 • Al-Ibtisar, V.1 p.19 • Al-Wafi, V.6 p.74 • Wasail Al-Shia, V.1 p.226

HADITH

HADITH.648[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَخْمَدَ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ قَضَالِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ : وَ ذَكَرَ مِثْلَهُ .

Sa'd ibn Abdullah, from Ahmad, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr, from Mu'awiyah ibn Mayasarah, from Abu Abdillah ^(a.s), who mentioned the same (narration as H.647).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.225 • Al-Ibtisar, V.1 p.19 • Al-Wafi, V.6 p.74 • Wasail Al-Shia, V.1 p.226

HADITH

HADITH.649[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَإِنَّمَا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ ابْنِ سَيَّانٍ عَنْ ابْنِ مُسْكَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: سَأَلْتُهُ عَنِ الْوُصُوفِ مَا وَلَعَ الْكَلْبُ فِيهِ وَ أَسْنَنُورُ أَوْ شَرِبَ مِنْهُ جَمْلٌ أَوْ ذَابَةٌ أَوْ غَيْرُ ذَلِكَ أَيْتَوْصِأً مِنْهُ أَوْ يُغْتَسِلُ قَالَ «تَعَمَّ إِلَّا أَنْ تَجِدَ غَيْرَهُ فَتَتَرَزَّهُ عَنْهُ» .

فالمcis في هذا الخبر رخصة فيما ولغ فيه الكلب لأن المراد به إذا زاد على الكفر الذي لا يقبل التجاوزة ، والذي يدل على ذلك.



Al-Husayn ibn Sa'id narrated from Ibn Sinan, from Ibn Maskan, from Abu Abdullah ^(a.s), who said:

I asked Imam ^(a.s) about performing Wudu' (ablution) with water that a dog licked, or a cat, or a camel, or a beast, or something else drank from. Can it be used for Wudu' or Ghusl (ritual bathing)?

Imam ^(a.s) said: "Yes, unless you find other water, in which case avoid it."

[AL TUSI]

This narration does not provide permission to use water licked by a dog. The intended meaning is when the water exceeds the quantity of a kurr (a large amount of water that does not become impure by minor impurities). Evidence supporting this interpretation exists.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.226 • Al-Ibtisar, V.1 p.19 • Al-Wafi, V.6 p.28 • Wasail Al-Shia, V.1 p.228

◊ HADITH ◊

HADITH.650

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْفَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مُهَرَّانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ: «لَا يَسْرِبُ سُوْرُ الْكَلْبِ إِلَّا أَنْ يَكُونَ حَوْضًا كِبِيرًا يُشَتَّشَقِي مِنْهُ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdallah, from Abu Ja'far Ahmad ibn Muhammad, from Uthman ibn Isa, from Sama'ah ibn Mehran, from Abu Basir, from Abu Abdallah ^(a.s), who said:

Imam ^(a.s) said: "There is no harm in the leftover water (su'r) of a cat; it can be used for Wudu' (ablution) and drinking. However, the leftover water of a dog should not be drunk, unless it is from a large pool that people draw water from."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.226 • Al-Ibtisar, V.1 p.20 • Al-Wafi, V.6 p.74 • Wasail Al-Shia, V.1 p.226

◊ HADITH ◊

HADITH.651

[SOURCE] Implicit (or Unnamed)

وَبِهِذَا الإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبِي أُبْيَوْبَ الْخَزَّارِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الْمَاءِ ثَبُولٌ فِيهِ الدَّوَابُ وَتَأْغِيلٌ فِيهِ الْكَلَابُ وَيَغْتَسِلُ فِيهِ الْجِنْبُ، قَالَ: إِذَا كَانَ الْمَاءُ قَدْرَ كُرْ لَمْ يَنْجِسْهُ شَيْءٌ .

ثم قال أيده الله تعالى (ولا يأس بسورة الهرة فإنها غير نجسة). يدل على ذلك.

And with this chain of narration, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Abu Ayyub al-Khazzaz, from Muhammad ibn Muslim, who said:

I asked Imam ^(a.s) about water in which animals urinate, dogs lick, and a person in a state of Janabah (major ritual impurity) bathes.

Imam ^(a.s) said: "If the water reaches the quantity of a kurr (a large volume), nothing makes it impure."



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, then said: "There is no harm in the leftover water (su'r) of a cat, as it is not impure." This is supported by evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.226

♦ HADITH ♦

HADITH.652

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَادِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ الْحَسَنِ بْنِ الْحَسَنِ
بْنِ أَبَانِ عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ مُعاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «فِي الْهَرَةِ أَنَّهَا مِنْ
أَهْلِ الْبَيْتِ وَيُتَوَضَّأُ مِنْ سُورَهَا» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn al-Hasan, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Hammad, from Mu'awiyah ibn Ammar, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: regarding the cat, "It is one of the members of the household, and its leftover water (su'r) can be used for Wudu' (ablution)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.226 • Al-Wafi, V.6 p.74 • Wasail Al-Shia, V.1 p.227

♦ HADITH ♦

HADITH.653

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الصَّبَاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ يَقُولُ
قَالَ كَانَ عَلَيَّ عَلَيْهِ أَسْلَامٌ يَقُولُ: «لَا تَدْعُ فَصْلَ الْسُّنُورِ أَنْ تَتَوَضَّأَ مِنْهُ إِنَّمَا هِيَ سَبُّ» .

And with this chain of narration, from al-Husayn ibn Sa'id, from Muhammad ibn al-Fudayl, from Abu al-Sabbah, from Abu Abdallah ^{a.s}, who said:

(Imam) Ali ^{a.s} used to say: "Do not refrain from using the leftover water (su'r) of a cat for Wudu' (ablution); it is merely a predator (sabu')."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.227 • Al-Wafi, V.6 p.74 • Wasail Al-Shia, V.1 p.228

♦ HADITH ♦

HADITH.654

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ أَنْ عَلَيْهِ
أَسْلَامٌ قَالَ: «إِنَّمَا هِيَ مِنْ أَهْلِ الْبَيْتِ» .

And with this chain of narration, from al-Husayn ibn Sa'id, from al-Hasan, from Zur'ah, from Sama'ah, from Abu Abdallah ^{a.s}, who said:

(Imam) Ali ^{a.s} said: "Indeed, it (the cat) is one of the members of the household."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.227 • Al-Wafi, V.6 p.75 • Wasail Al-Shia, V.1 p.228 • Bihar Al-Anwar, V.67 p.300



◊ HADITH ◊

HADITH.655

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذِيَّةَ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ فِي كِتَابِهِ عَلَيْهِ عَنْ أَنَّ الْهَرَدَ سَبَعَ وَلَا يَأْسَ بِسُورَهُ وَإِنِّي لَأَسْتَجِي مِنْ اللَّهِ أَنْ أَدْعُ طَعَاماً لِأَنَّ الْهَرَدَ أَكَلَ مِنْهُ . قال الشيخ أبىه الله تعالى (ولا يأس بالوضع من فضلة الخيل والبغال والحمير والابل والبغال والغنم وما شربت منه سائر الطيور إلا ما أكل الجيف منها فإنه يكره الوضع بفضل ما قد شربت منه ، وإن كان شربت منه وفي منقاره أثر دم وشيبه لم يستعمل في الطهارة على حال).

يدل على ذلك الخبر الذي أوردناه عن حريز عن أبي العباس الفضل ، ويدل على ذلك أيضا ما روينا عن سماحة عن أبي بصير عن أبي عبد الله عليه السلام ، ويدل عليه أيضا.

And with this chain of narration, from al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Umar ibn Udhaynah, from Zurara, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: In the book of (Imam) Ali ^{a.s}, it is written:

"The cat is a predator (sabu'), but there is no harm in its leftover water (su'r). I feel ashamed before Allah ^{SWT} to leave (edible) food because a cat has eaten from it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "There is no harm in performing Wudu' (ablution) with the leftover water of horses, mules, donkeys, camels, cows, sheep, and what other birds drink from, except for those birds that eat carrion, as it is disliked to perform Wudu' with their leftover water. If a bird drank and there was blood or a similar impurity on its beak, the water should not be used for purification under any circumstances."

This is supported by the narration we cited from Hariz, from Abu al-'Abbas al-Fadl, as well as the narration we reported from Sama'ah, from Abu Basir, from Abu Abdullah ^{a.s}, and other evidence.

[REFERENCES] Al-Kafi, V.3 p.9 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.19 p.121 • Wasail Al-Shia, V.1 p.227

◊ HADITH ◊

HADITH.656

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ أَبِي دَاؤَدَ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلَتْهُ هَلْ يُشَرِّبُ شُوْرٌ شَيْءٌ مِنَ الدُّوَابِ وَيُتَوَاضَأُ مِنْهُ قَالَ «أَمَا الْأَبِيلُ وَالْبَقْرُ فَلَا يَأْسَ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Abu Dawud, from al-Husayn ibn Sa'id, from his brother al-Hasan, from Zur'a, from Sama'ah, who said:

I asked Imam ^{a.s}: "Can the leftover water (su'r) of any of the animals be drunk or used for Wudu' (ablution)?"

Imam ^{a.s} said: "As for camels and cows, there is no harm."

[REFERENCES] Al-Kafi, V.3 p.9 • Tahdib Al-Ahkam, V.1 p.227 • Al-Wafi, V.6 p.72 • Wasail Al-Shia, V.1 p.232



HADITH

HADITH.657[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُوبَ وَمُحَمَّدَ بْنِ أَبِي عَمِيرٍ عَنْ جَمِيلَ بْنِ دَرَاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنْ سُوْرِ الدَّوَابِ وَالْغَمَمِ وَالنَّقَرِ أَيْتَوْهُ مِنْهُ وَيُشَرَّبُ فَقَالَ «لَا يَأْسَ بِهِ».

The Shaykh (Al-Mufid), may Allah {SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Fadalah ibn Ayyub and Muhammad ibn Abi Umair, from Jamil ibn Darraj, who said:

I asked Abu Abdullah {a.s} about the leftover water (*su'r*) of animals, sheep, and cows - can it be used for Wudu' (ablution) and drinking?

Imam {a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.227 • Al-Wafi, V.6 p.75 • Wasail Al-Shia, V.1 p.232

HADITH

HADITH.658[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ الْحُسَينِ بْنِ عَلْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «كُلُّ شَيْءٍ يَجْتَرُ فَسُوْرُهُ حَلَالٌ وَلَعَابُهُ حَلَالٌ».

Fama الذي يدل على جواز استعمال أسنان الطيور.

Sa'd ibn Abdullah, from Muhammad ibn Ahmad, from Harun ibn Muslim, from al-Husayn ibn 'Alwan, from Abdullah ibn al-Hasan ibn Ali ibn Abi Talib {a.s}, from his forefathers {a.s}, who said:

The Messenger of Allah {SWT} (peace and blessings be upon him and his family) said: "Everything that chews the cud, its leftover water (*su'r*) is permissible, and its saliva is permissible."

[AL TUSI]

This indicates the permissibility of using the leftover water of animals that chew the cud and also supports the permissibility of using the leftover water of birds.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.8 • Tahdib Al-Ahkam, V.1 p.228 • Al-Wafi, V.6 p.75 • Wasail Al-Shia, V.1 p.232 • Wasail Al-Shia, V.3 p.414 • Al-Fusul Al-Muhimmah, V.2 p.12 • Al-Fusul Al-Muhimmah, V.2 p.52 • Bihar Al-Anwar, V.77 p.73 • Mustadrak Al Wasail, V.1 p.221 • Mustadrak Al Wasail, V.2 p.561

HADITH

HADITH.659[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ الْفَاسِمِ بْنِ حَمْزَةَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ قَالَ: «فَضْلُ الْحَمَامَةِ وَالدَّجَاجِ لَا يَأْسَ بِهِ وَالظَّبَيرِ».

قوله والظير عموم في كل طير



The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Khalid, from al-Husayn ibn Sa'id, from al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, from Abu Basir, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "The leftover water (su'r) of pigeons, chickens, and birds is permissible."

[AL TUSI]

The phrase "and birds" (wa al-tayr) is general and applies to all types of birds.

[REFERENCES] Al-Kafi, V.3 p.9 • Tahdib Al-Ahkam, V.1 p.228 • Al-Wafi, V.6 p.72 • Wasail Al-Shia, V.1 p.230

♦ HADITH ♦

HADITH.660

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَخْمَدَ بْنِ إِدْرِيسٍ وَمُحَمَّدِ بْنِ يَحْيَى جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَانِيَهُ أَسْلَامٌ قَالَ: سُيَلَ عَمَّا تَشَرَّبُ مِنْهُ الْحَمَامَةُ فَقَالَ «كُلُّ مَا أَكَلَ لَحْمُهُ يُتَوَضَّأُ مِنْ شُورَهُ وَيُشَرَّبُ» وَعَنْ مَاءِ يَشَرَّبُ مِنْهُ بَازٌ أَوْ صَفَرٌ أَوْ عَقَابٌ فَقَالَ «كُلُّ شَيْءٍ مِنَ الظَّيْرِ يُتَوَضَّأُ مِمَّا يُشَرَّبُ مِنْهُ إِلَّا أَنْ تَرَى فِي مِنْقَارِهِ دَمًا فَإِنْ رَأَيْتَ فِي مِنْقَارِهِ دَمًا فَلَا تَوَضَّأْ مِنْهُ وَلَا تَشَرَّبْ». .

قال الشيخ أيده الله تعالى والمياه إذا كانت في آنية محصورة فوقع فيها نجاسة لم يتوضأ منها ووجب اهرافها. يدل على ذلك ما قدمنا ذكره من أن الماء متى نقص عن الكر فانه ينجس بما يحله من النجاسات وإذا ثبتت نجاسته فلا يجوز استعماله بلا خلاف ، ويدل عليه أيضاً.

And with this chain of narration, from Muhammad ibn Ya'qub, from Ahmad ibn Idris and Muhammad ibn Yahya, both from Muhammad ibn Ahmad, from Ahmad ibn al-Hasan ibn Ali, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar ibn Musa, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} was asked about water from which a pigeon drinks.

Imam ^{a.s} said: "Anything whose meat is permissible to eat, its leftover water (su'r) can be used for Wudu' (ablution) and drinking."

And Imam ^{a.s} was asked about water from which a hawk, falcon, or eagle drinks.

Imam ^{a.s} said: "Any bird's leftover water can be used for Wudu' unless you see blood in its beak. If you see blood in its beak, do not perform Wudu' with it, nor drink from it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If water is contained in a limited vessel and an impurity falls into it, it cannot be used for Wudu', and it must be discarded."

This is supported by what we have previously mentioned: when water is less than a kurr (large volume), it becomes impure if impurities enter it. Once its impurity is established, it cannot be used under any circumstances, and this ruling is undisputed. Additional evidence also supports this conclusion.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.228 • Al-Wafi, V.6 p.71



HADITH.661

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَنِ بْنِ الْحَسَنِ بْنِ أَبِي حَمْزَةِ الْخَسِينِ
بْنِ سَعِيدٍ عَنْ ابْنِ سَيَّانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الْجَنْبِ يَجْعَلُ الرَّكْوَةَ أَوْ
الثَّوْرَ فَيَدْخُلُ إِلَاصْبَعَهُ فِيهِ، قَالَ: إِنْ كَانَتْ يَدُهُ قَذْرَةً فَأَهْرُقْهُ، وَإِنْ كَانَ لَمْ يُصْبِنَا قَذْرٌ فَلْيَغْتَسِلْ مِنْهُ. هَذَا مِمَّا قَالَ
اللَّهُ تَعَالَى: مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ibn Sinan, from Abu Basir, from Abu Abdullah ^{a.s}, who said:

I asked Imam ^{a.s} about a person in a state of Janabah (major ritual impurity) who places a jug or bowl and dips their finger into it.

Imam ^{a.s} said: "If their hand is impure, pour out the water. But if no impurity has touched their hand, they may use it to perform Ghusl (ritual purification)."

This is in accordance with Allah's ^{SWT} statement:

"He has not placed upon you in the religion any difficulty" (Surah Al-Hajj 22:78).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.229

HADITH.662[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ
أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ جَرَةٍ وُجِدَ فِيهَا حُنْقَسَاءٌ
قَدْ مَاتَ قَالَ «أَلْقِهِ وَتَوَاصُّ مِنْهُ وَإِنْ كَانَ عَقْرَبًا فَأَرِقْ الْمَاءَ وَتَوَاصُّ مِنْ مَاءِ غَيْرِهِ» وَعَنْ رَجُلٍ مَعَهُ إِنَاءَانِ فِيهِمَا
مَاءٌ وَقَعَ فِي أَحَدِهِمَا قَذَرٌ لَا يَذْرِي أَيُّهُمَا هُوَ وَلَيْسَ يَقِيرُ عَلَى مَاءِ غَيْرِهِ قَالَ «نَبَرِيَّهُمَا وَيَتَبَيَّمُ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Sama'ah, who said:

I asked Abu Abdullah ^{a.s} about a jar in which a dead beetle was found.

Imam ^{a.s} said: "Remove it and perform Wudu' (ablution) with the water. But if it was a scorpion, pour out the water and use other water for Wudu'."

I also asked Imam ^{a.s} about a man who has two vessels of water, one of which has been contaminated, but he does not know which one. He cannot access other water.

Imam ^{a.s} said: "Pour both of them out and perform Tayammum (dry ablution)."

[REFERENCES] Al-Kafi, V.3 p.10 • Tahdib Al-Ahkam, V.1 p.229 • Al-Ibtisar, V.1 p.21 • Al-Wafi, V.6 p.60



HADITH.663

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنِ الْعَمْرَكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ سَائِنُهُ عَنِ الْفَارَةِ وَالْكَلْبِ إِذَا أَكَلَا الْخُبْزَ أَوْ شَمَّاهُ أَيُؤْكَلُ قَالَ يُنْطَرِخُ مَا شَمَّاهَ وَيُؤْكَلُ مَا بَقِيَّ.

ثم قال أيده الله تعالى (وليس ينجس الماء شى فيما فيه إلا ما كان له دم من نفسه فان مات فيها ذباب أو زنبور أو جراد وما أشبه ذلك مما ليس له نفس سائلة لم ينجس به).

إذا ثبت بما قدمناه من الآية والاخبار ان المياه من حكمها الطهارة وأصلها جواز استعمالها ، فما يمنع من جواز استعمالها طار يحتاج إلى دليل ، وهذه الاشياء التي ليس لها نفس ليس في الشريعة ما يقطع على الامتناع من استعمال ما وقعت فيه فيجب أن يكون باقيا على الاصل ، ويدل عليه الخبر المتقدم عن عثمان عن سمعة عن ابي عبد الله عليه السلام ويدل عليه أيضا.

Muhammad ibn Ahmad ibn Yahya narrated from al-'Amraki, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a mouse or a dog eating or sniffing the bread. Should it be eaten?

Imam ^{a.s} said: "Discard what they sniffed and eat what remains."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, then said: "Water does not become impure if something dies in it unless it is a creature with flowing blood. If a fly, wasp, locust, or similar creature - something without flowing blood - dies in the water, it does not render it impure."

Since it is established, based on the Quranic verse and narrations, that the default ruling for water is purity and its use is permitted, any prohibition on its use requires specific evidence. For creatures without flowing blood, there is no definitive ruling in the Sharia prohibiting the use of water they fall into. Thus, the default ruling remains applicable.

This is supported by the previously mentioned narration from Uthman, from Sama'ah, from Abu Abdullah ^{a.s}, and other evidence as well.

[REFERENCES] Masail Ali ibn Jafar, V.1 p.213 • Tahdib Al-Ahkam, V.1 p.229 • Al-Wafi, V.19 p.121 • Wasail Al-Shia, V.3 p.465



◊ HADITH ♦

HADITH.664[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةِ عَنْ أَبِيهِ بَصِيرٍ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْحَنْقَسَاءَ تَقَعُ فِي الْلَّاءِ أَيْتَوْا مِنْهُ قَالَ «تَعْمَمْ لَا يَأْسُ إِلَيْهِ» قَالَ فَأَلْعَقَرَبُ قَالَ «أَرْقَهُ». وَيَدْلِيلُ عَلَيْهِ أَيْضًا.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father Muhammad ibn al-Hasan, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Uthman ibn Isa, from Sama'ah, from Abu Basir, from Abu Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a beetle (khunfasa') that falls into water. Can one perform Wudu' (ablution) with it?

Imam ^{a.s} said: "Yes, there is no harm in it."

I said: "What about a scorpion?"

Imam ^{a.s} said: "Pour it (water) out."

[AL TUSI]

This narration provides further evidence for the distinction between creatures whose presence in water affects its purity and those whose presence does not.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.230 • Al-Ibtisar, V.1 p.27 • Al-Wafi, V.6 p.61 • Wasail Al-Shia, V.1 p.240

◊ HADITH ♦

HADITH.665[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَيَدْلِيلُ عَلَيْهِ أَيْضًا مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٌّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٌّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصْدَقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ الْسَّابَاطِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَدِيثِ طَوِيلٍ قَالَ: سُئِلَ عَنِ الْحَنْقَسَاءِ وَالذِّبَابِ وَالْجَرَادِ وَالنَّمَلَةِ وَمَا أَشْبَهَ ذَلِكَ يَمُوتُ فِي الْبَرِّ وَالْأَرْبَيْتِ وَالْأَسْمَنِ وَشَبَهِهِ قَالَ «كُلُّ مَا لَيْسَ لَهُ دَمٌ فَلَا يَأْسُ إِلَيْهِ».

This is also supported by what the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, from Abu Abdullah ^{a.s}, in a lengthy narration, in which he was asked:

Imam ^{a.s} was asked: "What about a beetle (khunfasa'), a fly, a locust, an ant, and similar creatures that die in a well, oil, clarified butter, or similar substances?"

Imam ^{a.s} said: "Anything that does not have blood, there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.230 • Al-Ibtisar, V.1 p.26 • Al-Wafi, V.6 p.88 • Wasail Al-Shia, V.1 p.241 • Wasail Al-Shia, V.3 p.463 • Al-Fusul Al-Muhimmah, V.2 p.13



HADITH.666

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ مُوسَى مُسْكَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِيهِ السَّلَامُ عَمَّا يَقْعُدُ فِي الْأَبَارِ قَالَ «أَمَّا الْفَارَةُ فَيَنْزَحُ مِنْهَا حَتَّى تُطَبِّقَ وَإِنْ سَقَطَ فِيهَا كُلُّ بَعْضٍ فَقَدْ نَزَحَ مَا فِيهَا فَاقْعُدْ وَكُلُّ شَيْءٍ سَقَطَ فِي الْبَرِّ لَيْسَ لَهُ دَمٌ مِثْلُ الْعَقَارِبِ وَالْخَنَافِسِ وَأَشْبَاهُ ذَلِكَ فَلَا يَأْسَ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Ibn Sinan, from Ibn Maskan, who said:

I asked Abu Abdillah ^{a.s} about things that fall into wells.

Imam ^{a.s} said: "As for a mouse, water should be drawn from it until it becomes clean. If a dog falls into it, and you are able to draw out all the water, then do so.

But anything that falls into the well and does not have blood - such as scorpions, beetles, and similar creatures - there is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.230

HADITH.667

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَقْوَبَ عَنْ مُنْهَلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْعَقَرْبُ تُخْرَجُ مِنْ أَبْلُرِ مِيَةً قَالَ «إِسْتَقِ مِنْهَا عَشَرَةً بِلَاءً» قَالَ فَقُلْتُ فَعَيْرُهَا مِنَ الْجَيْفَ فَقَالَ «الْجَيْفُ كُلُّهُ سَوَاءٌ إِلَّا جِيفَةٌ قَدْ أُجِيقَتْ وَإِنْ كَانَتْ جِيفَةً قَدْ أُجِيقَتْ فَأَسْتَقِ مِنْهَا مائَةً دَلْوِ فَإِنْ عَلِبَ عَلَيْهَا أَرْبِيعُ بَعْدَ مائَةً دَلْوِ فَأَنْزَحْهَا كُلُّهَا» .

فالوجه في هذه الرواية أن نحملها على ضرب من الاستحباب دون الایجاب لثلا تنافي الاخبار الاولى.
Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn Abd al-Hamid, from Yunus ibn Ya'qub, from Minhal ibn Umar, who said:

I said to Abu Abdillah ^{a.s}: "If a scorpion is found dead in a well, what should be done?"

Imam ^{a.s} said: "Draw out ten buckets of water from it."

I then asked: "What about other carcasses?"

Imam ^{a.s} said: "All carcasses are the same unless it is a carcass that has decomposed. If it is decomposed, draw out one hundred buckets. If the odor persists after one hundred buckets, then empty the entire well."

[AL TUSI]

The meaning of this narration is that it can be understood as a recommendation (istihbab) rather than an obligation (wujub), so as not to conflict with earlier narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.231 • Al-Ibtisar, V.1 p.27 • Al-Wafi, V.6 p.88 • Wasail Al-Shia, V.1 p.196



◊ HADITH ◊

HADITH.668[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَالِمِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى
رَفِعَهُ عَنْ أَيِّ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا يُفْسِدُ الْمَاءُ إِلَّا مَا كَانَتْ لَهُ نَفْسٌ سَائِلَةً۔

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, who raised it to Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Water is not rendered impure except by something that has flowing blood (nafs sa'ilah)."

[REFERENCES] Al-Kafi, V.3 p.5 • Tahdib Al-Ahkam, V.1 p.231 • Tahdib Al-Ahkam, V.1 p.231 • Al-Ibtisar, V.1 p.26 • Al-Wafi, V.6 p.87 • Wasail Al-Shia, V.1 p.241 • Wasail Al-Shia, V.1 p.242 • Wasail Al-Shia, V.3 p.464 • Wasail Al-Shia, V.3 p.464 • Al-Fusul Al-Muhimmah, V.2 p.13

◊ HADITH ◊

HADITH.669

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَيِّهِ عَنْ أَخْمَدَ بْنِ إِذْرِيْسَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى
عَنْ أَيِّهِ جَعْفَرٍ عَنْ حَفْصٍ بْنِ غِيَاثٍ عَنْ جَعْفَرٍ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ: لَا يُفْسِدُ الْمَاءُ إِلَّا مَا كَانَتْ لَهُ
نَفْسٌ سَائِلَةً۔

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Abu Ja'far, from his father, from Hafs ibn Ghiyath, from Ja'far ibn Muhammad ^{a.s}, who said:

Imam ^{a.s} said: "Water is not rendered impure except by something that has flowing blood (nafs sa'ilah)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.231



CHAPTER ON PURIFYING WATER FROM IMPURITIES

١١ - باب تطهير المياه من النجاسات

◎ HADITH 670 – 713 ◎

قال الشيخ أبيه الله تعالى وإذا غلت النجاسة على الماء فغيرت لونه أو طعمه أو رائحته وجب تطهيره بنزحه إن كان راكداً وبدفعه إن كان جارياً حتى يعود إلى حاله في الطهارة ويذول عنه التغيير، ومن توهماً منه قبل تطهيره بما ذكرناه أو اغتسل من الجنابة وشبهاً ثم صلى بذلك الوضوء والغسل لم تجزه الصلاة ووجب عليه إعادة الطهارة بماء طاهر وإعادة الصلاة، وكذلك إن غسل به ثوباً أو ناله منه شيء ثم صلى فيه وجب عليه تطهير الثوب منه بماء طاهر يغسله به ولزمه إعادة الصلاة. قد بينما في الباب الذي قبله أن ما حل الماء من النجاسة فغير لونه أو طعمه أو رائحته فإنه لا يجوز استعماله إلا مع زوال ذلك، وما لم يغير لونه أو طعمه أو رائحته إن كان الماء في غيره أو قليب وكان الماء زائداً على القدر فإنه لا ينجز بما يحله، وإن كان ناقصاً عن القدر فإنه لا يجوز استعماله، وبقي أن ندل على وجوب تطهير مياه الآبار فإن من استعملها قبل تطهيره يجب عليه إعادة ما استعمله فيه إن وضوعاً فوضوعاً وإن غسلاً فغسلاً وإن كان غسل الثياب كذلك.

قال محمد بن الحسن: عندي أن هذا إذا كان قد غير ما وفع فيه من النجاسة أحد أوصاف الماء إما ريحه أو طعمه أو لونه، فأما إذا لم يغير شيئاً من ذلك فلا يجب إعادة شيء من ذلك وإن كان لا يجوز استعماله إلا بعد تطهيره، والذي يدل على ذلك أنه مأمور باستعمال المياه الطاهرة في هذه الأشياء فمتي استعمل المياه النجسة فيجب أن لا يكون مجزياً عنه لانه خلاف المأمور به، ويدل عليه أيضاً.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

If impurity (najasah) dominates water and changes its color, taste, or smell, it becomes necessary to purify it. If the water is stagnant, it should be purified by drawing out the impurity. If it is flowing water, the impurity should be allowed to pass until the water returns to its original pure state and the changes are removed.

If someone performed Wudu' (ablution) or Ghusl (ritual bathing) with such impure water before purifying it, and then prayed, their prayer is invalid. They must repeat their purification with pure water and repeat the prayer. Similarly, if a garment is washed with such water or is affected by it, and then one prays in that garment, it becomes obligatory to purify the garment with pure water and repeat the prayer.

In the previous chapter, we explained that when water is altered by impurity - its color, taste, or smell - it cannot be used until those changes are removed. If the water is in a pond or a well and exceeds the volume of a kurr, it does not become impure by the impurity entering it. However, if it is less than a kurr, it cannot be used.

It remains to clarify that the water of wells must be purified, and if someone uses it before purification, they must repeat whatever act they performed using that water, whether it was Wudu', Ghusl, or washing clothes.

Muhammad ibn al-Hasan said: "In my view, this ruling applies if the impurity has changed one of the characteristics of the water, such as its smell, taste, or color. However, if the impurity did not change any of these characteristics, it is not necessary to repeat those acts. Nevertheless, it is not permissible to use the water until it is purified."



This is supported by the principle that one is commanded to use pure water for these acts of worship. Therefore, using impure water does not fulfill the obligation, as it contradicts what is commanded. This is further substantiated by other evidence."

◊ HADITH ♦

HADITH.670

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ يَدْلُ عَلَيْهِ أَيْضًا مَا أَخْبَرَنِي بِهِ أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «لَا يَغْسِلُ الْثُوبَ وَ لَا تَعُادُ الصَّلَاةُ مِمَّا وَقَعَ فِي الْبَئْرِ إِلَّا أَنْ يُنْتَنَ فَإِنْ أَنْتَنَ غَسِيلَ الْثُوبَ وَ أَعْدَ الصَّلَاةَ وَ نَزْحَتِ الْبَئْرُ».

This is further supported by what the Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father Muhammad ibn al-Hasan, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Hammad, from Mu'awiyah, from Abu Abdullah ^{a.s}, who said:

I heard Imam ^{a.s} say: "A garment is not washed, nor is the prayer repeated, because of what falls into a well, unless it causes a foul odor. If it causes a foul odor, then the garment should be washed, the prayer repeated, and the well should be emptied."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.232 • Al-Wafi, V.6 p.41 • Wasail Al-Shia, V.1 p.173 • Al-Fusul Al-Muhimmah, V.2 p.9

◊ HADITH ♦

HADITH.671

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي طَالِبٍ عَبْدِ اللَّهِ بْنِ الصَّلْطَنِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيَّرَةِ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْفَارَةِ تَقَعُ فِي الْبَئْرِ فَيَتَوَضَّأُ الرَّجُلُ مِنْهَا وَ يُصْلِي وَ هُوَ لَا يَعْلَمُ أَبْعَدُ الصَّلَاةَ وَ يَغْسِلُ تَوْبَهَ فَقَالَ «لَا يُعِيدُ الصَّلَاةَ وَ لَا يَغْسِلُ تَوْبَهُ» .

Sa'd ibn Abdallah narrated from Ahmad ibn Muhammad, from Abu Talib Abdallah ibn al-Salt, from Abdallah ibn al-Mughirah, from Mu'awiyah ibn Ammar:

Abu Abdullah ^{a.s} was asked regarding a mouse that falls into a well and a person performs Wudu' (ablution) from it and prays without knowing (about the mouse). Should he repeat the prayer and wash his garment?

Imam ^{a.s} said: "He does not need to repeat the prayer or wash his garment."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.31 • Al-Wafi, V.6 p.41 • Wasail Al-Shia, V.1 p.173

◊ HADITH ♦

HADITH.672

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبْيَانِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: شَيْلٌ عَنْ الْفَارَةِ تَقَعُ فِي الْبَئْرِ لَا يَعْلَمُ بِهَا إِلَّا بَعْدَ مَا يُتَوَضَّأُ مِنْهَا أَبْعَادُ الْوُضُوءِ فَقَالَ «لَا» .

Ahmad ibn Muhammad narrated from Ali ibn al-Hakam, from Aban ibn Uthman:

Abu Abdullah ^{a.s} was asked: "If a mouse falls into a well and it is not known until after Wudu' (ablution) has been performed from it, should the Wudu' be repeated?"

Imam ^{a.s} said: "No."



[REFERENCES] Tahdib Al-Ahkam, V.1 p.233 • Al-Wafi, V.6 p.41 • Wasail Al-Shia, V.1 p.173

◊ HADITH ♦

HADITH.673

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدٌ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي عَيْنَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفَارَةِ تَقَعُ فِي الْبَرِّ فَقَالَ «إِذَا حَرَجَتْ فَلَا يَأْسٌ وَ إِنْ تَفْسَخَتْ فَسَيْغٌ لِلَّاءٌ» قَالَ وَ سُئِلَ عَنِ الْفَارَةِ تَقَعُ فِي الْبَرِّ فَلَا يَعْلَمُ بِهَا أَحَدٌ إِلَّا بَعْدَ مَا يَتَوَضَّأُ مِنْهَا أَيْعِيدُ وُضُوءُهُ وَ صَلَاتُهُ وَ يَغْسِلُ مَا أَصَابَهُ فَقَالَ «لَا قَدِ اسْتَقَى أَهْلَ الدَّارِ مِنْهَا وَ رَسْوًا» .

Sa'd ibn Abdallah narrated from Muhammad ibn al-Husayn, from Ja'far ibn Bashir, from Abu Uyaynah, who said:

Abu Abdillah ^(a.s) was asked about a mouse that falls into a well.

Imam ^(a.s) said: "If it is removed, there is no harm. But if it has decayed, then [remove] seven buckets of water."

Imam ^(a.s) was also asked about a mouse that falls into a well and no one knows about it until after Wudu' (ablution) has been performed from it. Should the Wudu', prayer, and anything that came into contact with it be repeated or washed?

Imam ^(a.s) said: "No, the people of the house would have already drawn water from it and sprinkled it (around)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.233 • Al-Ibtisar, V.1 p.31 • Al-Wafi, V.6 p.42 • Wasail Al-Shia, V.1 p.174

◊ HADITH ♦

HADITH.674

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ عَنْ أَبِي أَسَمَّةَ وَ أَبِي يُوسُفَ يَعْقُوبَ بْنِ عُثَيمِينَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا وَقَعَ فِي الْبَرِّ الْطَّيْرُ وَ الدَّجَاجَةُ وَ الْفَارَةُ فَأَنْزَحْ مِنْهَا سَيْغٌ لِلَّاءٌ» قُلْنَا فَمَا تَقُولُ فِي صَلَاتِنَا وَ وُضُونَا وَ مَا أَصَابَ نِيَابِنَا فَقَالَ «لَا يَأْسٌ بِهِ» .

Ahmad ibn Muhammad narrated from Ali ibn al-Hakam, from Aban, from Abu Usamah and Abu Yusuf Ya'qub ibn Uthaym, from Abu Abdillah ^(a.s), who said:

Imam ^(a.s) said: "If a bird, chicken, or mouse falls into a well, draw seven buckets of water from it."

We asked: "What about our prayer, Wudu' (ablution), and what has come into contact with our clothes?"

Imam ^(a.s) said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.233 • Al-Ibtisar, V.1 p.31 • Al-Wafi, V.6 p.42 • Wasail Al-Shia, V.1 p.173



HADITH

HADITH.675[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيْمَنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ يَفْقَوْبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ أَبِي عَمِيرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ أَبِي أَسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْفَارَةِ وَالسَّنُورِ وَالدَّجَاجَةِ وَالظَّيْرَنِ وَالْكَلْبِ قَالَ «مَا لَمْ يَتَفَسَّخْ أَوْ يَتَغَيَّرْ طَعْمُ الْمَاءِ فَيُكْهِكُ خَمْسُ دَلَاعٍ فَإِنْ تَغَيَّرَ الْمَاءُ فَحَدَّهُ حَتَّى يَذَهَّبَ الرَّيْحُ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Jamil ibn Darraj, from Abu Usamah: Abu Abdillah ^{a.s} said regarding a mouse, a cat, a chicken, a bird, or a dog that falls into water.

Imam ^{a.s} said: "As long as it has not decayed or the taste of the water has not changed, five buckets are sufficient. But if the water's taste changes, then its limit is until the smell is gone."

[REFERENCES] Al-Kafi, V.3 p.5 • Tahdib Al-Ahkam, V.1 p.233 • Tahdib Al-Ahkam, V.1 p.237 • Al-Ibtisar, V.1 p.37 • Awali Al-La'ali, V.3 p.17 • Al-Wafi, V.6 p.84 • Wasail Al-Shia, V.1 p.184

HADITH

HADITH.676[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَأَخْبَرَنِي السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ: كَتَبْتُ إِلَى رَجُلٍ أَسْأَلَهُ أَنْ يَسْأَلَ أَبَا الْحَسْنِ الرَّضَا عَلَيْهِ السَّلَامُ فَقَالَ «مَاءُ الْبَرِّ وَاسِعٌ لَا يُفْسِدُ شَيْءًا إِلَّا أَنْ يَتَغَيَّرَ رِيحُهُ أَوْ طَعْمُهُ فَيُنَزَّحُ مِنْهُ حَتَّى يَذَهَّبَ الرَّيْحُ وَيَطَيِّبَ طَعْمُهُ لَأَنَّهُ مَادَّةً».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdallah, from Ahmad ibn Muhammad, from Muhammad ibn Isma'il ibn Baz'i: I wrote to a man asking him to question Abu al-Hasan al-Ridha ^{a.s} about the matter. Imam ^{a.s} said: "The water of a well is abundant and is not corrupted by anything unless its smell or taste changes. In such a case, water should be drawn from it until the smell disappears and its taste becomes pure, because it has a continuous source."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.234 • Awali Al-La'ali, V.3 p.11 • Wasail Al-Shia, V.1 p.172

HADITH

HADITH.677[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ أَبِي ظَرِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِإِنْ يُسْتَقْبَلُ مِنْهَا وَثُوْضَى بِهِ وَغُسْلٌ مِنْهُ الْتَّيَابُ وَعُجَنٌ بِهِ ثُمَّ عُلِمَ أَنَّهُ كَانَ فِيهَا مَيْتٌ قَالَ «لَا بَأْسَ وَلَا يُغَسِّلُ الْتَّوْبَ وَلَا تُعَادُ مِنْهُ الصَّلَاةُ».

قال الشيخ أيده الله تعالى (وإن مات إنسان في بئر أو غدير ينقص ما فيه عن مقدار الكرو لم يتغير بذلك الماء فلينزح منه سبعون دلاء وقد طهر بعد ذلك). ذكره للغدير مع البئر يريد به غديرا له مادة بالنبع من الأرض وما هذا سبيله فحكمه حكم الآبار ، فاما إذا لم يكن له مادة فلا يجوز استعماله إذا وقع فيه ما ينجزسه متى نقص عن الكرو يدل على ما ذكره.



Ahmad ibn Muhammad ibn Abi Nasr narrated from Abd al-Karim, from Abu Basir, who said:

I said to Abu Abdullah ^{a.s}: "A well is drawn from for drinking, Wudu' (ablution), washing clothes, and making dough, and then it is discovered that there was a dead body in it. What should be done?"

Imam ^{a.s} said: "There is no harm. The clothes do not need to be washed, nor does the prayer need to be repeated."

[AL TUSI]

If a person dies in a well or a pond whose water is less than a kurr and the water does not change as a result, seventy buckets should be drawn from it, and it becomes pure afterward. When mentioning a pond alongside a well, it refers to a pond that has a source of water flowing from the ground. Such a pond has the same ruling as wells. However, if the pond does not have a source of water and something that renders it impure falls into it, it is not permissible to use it if the water is less than a kurr. Evidence supports this ruling.

[REFERENCES] Al-Kafi, V.3 p.7 • Tahdib Al-Ahkam, V.1 p.234 • Al-Ibtisar, V.1 p.32 • Al-Wafi, V.6 p.39 • Wasail Al-Shia, V.1 p.171

◊ HADITH ◊

HADITH.678

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

ما أَحْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَيِّ الْقَاسِمِ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ وَعَمْرُو بْنِ عَمْنَانَ عَنْ عَمْرُو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدْقِ بْنِ صَدَقَةِ عَنْ عَمَارِ الْسَّابِاتِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ ذَبَحَ طِيرًا فَوَقَعَ بِدِمِهِ فِي الْبَئْرِ فَقَالَ «يُنَزَّحُ مِنْهَا دَلَاءً هَذَا إِذَا كَانَ ذَكِيًّا فَهُوَ هَذَا وَمَا سَوَى ذَلِكَ مِمَّا يَقْعُدُ فِي بَيْنِ الْمَاءِ فَيُمْوَثُ فِيهِ فَأَكْثَرُ الْإِنْسَانِ يُنَزَّحُ مِنْهَا سَبْعُونَ دَلَوًا وَأَقْلَهُ الْأَعْصَفُورُ يُنَزَّحُ مِنْهَا دَلَوًا وَاحِدًا وَمَا سَوَى ذَلِكَ فِيمَا بَيْنَ هَذَيْنِ».

ثم قال أبى الله تعالى (فإن مات فيها حمار أو بقرة أو فرس وأشباهها من الدواب ولم يتغير بموتهم الماء نزح منها كل من الماء فان كان الماء أقل من ذلك نزح كله).

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, and Amr ibn Uthman, from Amr ibn Sa'id al-Mada'in, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, who said:

Abu Abdullah ^{a.s} was asked about a man who slaughtered a bird, and its blood fell into a well.

Imam ^{a.s} said: "Draw some buckets from it. If the bird was properly slaughtered (i.e., zaki), then this is sufficient. As for other things that fall into a well and die in it, the most severe is a human, for which seventy buckets must be drawn. The least severe is a sparrow, for which one bucket is sufficient. Anything else falls between these two."

[AL TUSI]

The Shaykh (Al-Mufid), said: "If a donkey, cow, horse, or similar animal dies in the well and its death does not alter the water, a kurr of water must be drawn from the well. If the water in the well is less than a kurr, all of it must be drawn out."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.234 • Al-Wafi, V.6 p.89 • Wasail Al-Shia, V.1 p.194



HADITH.679

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدٍ بْنِ يَحْيَى وَ الْحُسَينِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ أَبِيهِ مُحَمَّدٍ بْنِ يَزِيدَ قَالَ حَدَّثَنِي عُمَرُ بْنُ سَعِيدٍ بْنُ هَلَالٍ قَالَ سَأَلْتُ أَبَا جَعْفَرِ عَنِ الْأَسْلَامِ عَمَّا يَقُولُ فِي الْبَيْرِ مَا يَبْيَنُ الْفَأْرَةَ وَ أَسْنَفُرُ إِلَى الْأَسْلَامِ فَقَالَ «كُلُّ ذَلِكَ يَقُولُ سَبْعُ دِلَاءٍ» قَالَ حَتَّى بَلَغَتِ الْحِمَارَ وَ الْجَمَلَ فَقَالَ «كُرٌّ مِنْ مَاءٍ» .

ثم قال أيده الله تعالى (وينزح منها إذا مات فيها شاة أو كلب أو خنزير أو سنور أو غزال أو ثعلب وشبيهه في قدر جسمه أربعون دلوا، فإذا مات فيها حمامه أو دجاجة أو ما أشبههما نزح منها سبع دلاء).
يدل على ذلك.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya, and al-Husayn ibn Ubaydullah, from Ahmad ibn Muhammad ibn Yahya, from his father Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from Ahmad, from his father, from Abdullah ibn al-Mughira, from Umar ibn Yazid, who said: Amr ibn Sa'id ibn Hilal narrated to me, saying: I asked Abu Ja'far ^{a.s} about what falls into a well, ranging from a mouse and a cat to a sheep.

Imam ^{a.s} said: "For all of these, draw seven buckets of water".

He (Narrator) continued to ask until he asked about a donkey and a camel, to which Imam ^{a.s} said: "A kurr of water".

[AL TUSI]

Then he, (Shaykh (Al-Mufid), may Allah ^{SWT} support him) said: "If a sheep, dog, pig, cat, deer, fox, or something of similar size dies in the well, forty buckets of water should be drawn. If a pigeon, chicken, or something similar in size dies in it, seven buckets of water should be drawn." This is supported by related narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.235 • Al-Ibtisar, V.1 p.34 • Al-Wafi, V.6 p.89

HADITH.680

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ الْأَقْوَاسِ عَنْ عَلَيٍّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْأَسْلَامِ عَنِ الْفَأْرَةِ تَقْعُدُ فِي الْبَيْرِ قَالَ «سَبْعُ دِلَاءٍ» قَالَ وَ سَأَلْتُهُ عَنِ الْطَّيْرِ وَ الْدَّجَاجَةِ تَقْعُدُ فِي الْبَيْرِ قَالَ «سَبْعُ دِلَاءٍ وَ أَسْنَفُرُ عِشْرُونَ أَوْ تَلَاثُونَ أَوْ أَرْبَاعُونَ ذُلُواً وَ الْكَلْبُ وَ شَبِيهُهُ» .

قوله عليه السلام والكلب وشبيهه يزيد به في قدر جسمه وهذا يدخل فيه الشاة والغزال والثلعب والخنزير وكلما ذكر ، ويدل عليه أيضا.



The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from al-Qasim, from Ali, who said: I asked Abu Abdullah ^{a.s} about a mouse falling into a well.

Imam ^{a.s} said: "(Draw) Seven buckets of water (to discard)."

He (Narrator) continued: I asked Imam ^{a.s} about a bird or a chicken falling into a well.

Imam ^{a.s} said: "(Draw) Seven buckets of water (to discard)."

Then, I (Narrator) asked about a cat.

Imam ^{a.s} said: "Twenty, thirty, or forty buckets (to discard). And as for a dog and its likes."

[AL TUSI]

His ^{a.s} statement, "a dog and its likes," refers to those with a similar body size. This includes a sheep, deer, fox, pig, and everything else mentioned. This is also supported by related narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.235 • Al-Ibtisar, V.1 p.36 • Al-Wafi, V.6 p.89 • Wasail Al-Shia, V.1 p.183

♦ HADITH ♦

HADITH.681

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَحْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى بِالإِسْنَادِ الْمُتَقَدِّمُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِيهِ أَسْلَامًا عَنِ الْفَارَةِ تَقَعُ فِي الْبَئْرِ أَوْ الْطَّيْرِ قَالَ «إِنَّ أَذْرَكَتْهُ قَبْلَ أَنْ يُنْتَنَ تَرَحَّثْ مِنْهَا سَبْعَ دَلَاءً وَ إِنْ كَانَ سَيْفُورًا أَوْ أَكْبَرُ مِنْهُ تَرَحَّثْ مِنْهَا ثَلَاثَيْنِ دَلَاءً أَوْ أَرْبَعَيْنَ دَلَاءً وَ إِنْ أَنْتَنَ حَتَّى يُوجَدَ رِيحُ النَّئْنَ في الْمَاءِ تَرَحَّثْ الْبَئْرَ حَتَّى يَذْهَبَ الْتَّئْنُ مِنَ الْمَاءِ».

وليس لاحظ أن يقول: كيف عملتم على اربعين دلوا في السنور والكلب وشبيههما. وفي الدجاجة والطيير على سبع دلاء وفي هذين الخبرين ليس القطع على اربعين دلوا بل انما يتضمن على جهة التخيير؟ وهلا عملتم بغير هذين الخبرين مما يتضمن نقصان ما ذهبت اليه؟ لانا إذا عملنا على ما ذكرنا من نزح اربعين دلوا مما وقع فيه الكلب وشبيهه ونزح سبع دلاء مما وقع فيه الدجاج وشبيهه فلا خلاف بين أصحابنا في جواز استعمال ما بقي من الماء ويكون أيضا الاخبار التي تتضمن أقل من ذلك داخلة في جملته وإذا عملنا على غير ذلك تكون دافعهن لهذين الخبرين جملة وصايرين إلى المختلف فيه فلابد ذلك عملنا على نهاية ما وردت به الاخبار ، ومما ورد من الاخبار التي يتضمن نقصان ما ذكرناه من عدة النزح ما روا.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me through the preceding chain from al-Husayn ibn Sa'id, from 'Uthman ibn 'Isa, from Sama'ah, who said:

I asked Abu Abdullah ^{a.s} about a mouse or a bird falling into a well.

Imam ^{a.s} said: "If you retrieve it before it becomes putrid, remove seven buckets of water from the well. If it is a cat or something larger, remove thirty or forty buckets. And if the water becomes putrid to the extent that the foul smell is noticeable in the water, then drain the well completely until the stench disappears from the water."



[AL TUSI]

It is not permissible for someone to say: Why did you determine forty buckets for a cat, dog, and similar creatures, while for a chicken and bird, you specified seven buckets? In these two narrations, there is no explicit statement about exactly forty buckets; rather, it is implied as an option. Why did you not act upon other narrations that mention fewer amounts than what you have mentioned?

The reason is that when we act upon what we have mentioned, removing forty buckets for what fell in involving a dog or similar creatures, and seven buckets for what fell in involving a chicken or similar creatures, there is no disagreement among our scholars about the permissibility of using the remaining water. Additionally, the narrations that mention less than this amount would be included within this framework. However, if we were to act otherwise, we would be disregarding these two narrations entirely and siding with the disputed ones. For this reason, we acted upon the maximum amount reported in the narrations. Among the narrations that mention lesser amounts for removal is the following report (following hadith).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.236 • Al-Ibtisar, V.1 p.36 • Al-Wafi, V.6 p.90 • Wasail Al-Shia, V.1 p.183

◊ HADITH ◊

HADITH.682

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا رَوَاهُ الْحَسَنَيْنُ بْنُ سَعِيدٍ عَنْ أَبِي عُمَيْرٍ عَنْ أَبْنَى أَذَنِيَّةَ عَنْ زُرَارَةَ وَ مُحَمَّدَ بْنَ مُسْلِمٍ وَ بُرَيْدَ بْنَ مُعاوِيَةَ الْعَجْلَى
عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ : فِي أَلِيلٍ يَقْعُدُ فِيهَا الدَّابَّةُ وَ الْفَأْرَادُ وَ الْكَلْبُ وَ الْطَّيْرُ فَيُمُوتُ قَالَ
«يُخْرَجُ ثُمَّ يُثْرَخُ مِنْ أَلِيلٍ دَلَاءً ثُمَّ إِشْرَبُ وَ تَوَضَّأُ» .

Al-Husayn ibn Sa'id narrated from Ibn Abi Umair, from Ibn Udhaynah, from Zurara, Muhammad ibn Muslim, and Burayd ibn Mu'awiyah al-'Ijli, from Abu Abdullah and Abu Ja'far ^{a.s}:

Imam ^{a.s} said regarding a well into which an animal, mouse, dog, or bird falls and dies. Imam ^{a.s} said: "It should be removed, and some buckets of water should then be drawn from the well. After that, drink from it and perform ablution with it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.236 • Tahdib Al-Ahkam, V.1 p.237 • Al-Ibtisar, V.1 p.36 • Al-Ibtisar, V.1 p.37 • Al-Wafi, V.6 p.84 • Wasail Al-Shia, V.1 p.183 • Wasail Al-Shia, V.1 p.184



◊ HADITH ♦

HADITH.683

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَرَوَى مُحَمَّدُ بْنُ أَخْمَدَ بْنَ يَحْيَى عَنِ الْحُسَينِ بْنِ مُوسَى الْحَسَابِ عَنْ غَيَّابٍ بْنِ كَلْوَبٍ عَنْ إِسْحَاقِ بْنِ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: «الدَّجَاجَةُ وَمِثْلُهَا تَمُوتُ فِي الْبَئْرِ يَنْزَحُ مِنْهَا دَلْوَانٌ أَوْ ثَلَاثَةٌ فَإِذَا كَانَتْ شَاهَةً وَمَا أَشْبَهَهَا قُتِّسْعَةً أَوْ عَشَرَةً».

Muhammad ibn Ahmad ibn Yahya narrated from Al-Husayn ibn Musa al-Khashshab, from Ghiyath ibn Kallub, from Ishaq ibn Ammar, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}:

(Imam) Ali ^{a.s} used to say: "If a chicken or something similar dies in the well, two or three buckets should be drawn from it. If it is a sheep or something similar, then nine or ten buckets should be drawn."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.237 • Al-Ibtisar, V.1 p.38 • Al-Ibtisar, V.1 p.43 • Awali Al-La'ali, V.3 p.16 • Al-Wafi, V.6 p.90 • Wasail Al-Shia, V.1 p.186

◊ HADITH ♦

HADITH.684

[SOURCE] Implicit (or Unnamed)

وَرُوِيَ أَيْضًا عَنْ أَبْنَى أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ أَبِي أَسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْفَأْرَةِ وَالسُّنْوَرِ وَالدَّجَاجَةِ وَالطَّيْرِ وَالكَلْبِ، قَالَ: فَإِذَا لَمْ يَتَفَسَّخْ أَوْ لَمْ يَتَغَيِّرْ طَعْمُ الْمَاءِ فَيُكْحِيَكَ خَمْسُ دَلَاءٍ، وَإِنْ تَغَيَّرَ الْمَاءُ فَخُذْ مِنْهُ خَمْسَةً يَذْهَبُ الرِّيحُ.

It is also narrated from Ibn Abi Umayr, from Jamil ibn Darraj, from Abu Usama:

Abu Abdullah ^{a.s} said regarding a mouse, a cat, a chicken, a bird, or a dog: "If it does not decompose or change the taste of the water, then five buckets suffice. But if the water changes, draw from it until the odor dissipates."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.237

◊ HADITH ♦

HADITH.685

[SOURCE] Implicit (or Unnamed)

وَرُوِيَ عَنِ الْقَاسِمِ عَنْ أَبْنَى أَبِي الْعَبَّاسِ الْفَضْلِ الْبَقَبَاقِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الْبَئْرِ يَقْعُ فيَهَا الْفَأْرَةُ أَوِ الدَّابَّةُ أَوِ الظَّبْرُ أَوِ الْكَلْبُ أَوِ الطَّيْرُ فَيَمُوتُ، قَالَ: يُخْرَجُ، ثُمَّ يُنْزَحُ مِنِ الْبَئْرِ دَلَاءً، ثُمَّ يُشَرَّبُ مِنْهُ وَيُؤْتَوْهُ.

It is narrated from Al-Qasim, from Aban, from Abu Al-Abbas Al-Fadl Al-Baqbaq, who said:

Abu Abdullah ^{a.s} said regarding a well into which a mouse, an animal, a dog, or a bird falls and dies: "It should be removed, then buckets of water should be drawn from the well, after which it may be drunk from and used for ablution."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.237



HADITH

HADITH.686[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَرَوَى سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَئِبْوَبَ بْنِ نُوحِ الْمَعْعَيِّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَلَيِّ بْنِ يَقْطِينٍ عَنْ أَبِي الْحَسْنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ سَأَلْتُهُ عَنِ الْإِبْرِ تَقَعُ فِيهَا الْحَمَامَةُ أَوْ الدَّجَاجَةُ أَوْ الْأَفَارِذَةُ أَوْ الْكَلْبُ أَوْ الْهَرَدَةُ فَقَالَ «يُجْزِيَكَ أَنْ تَنْزِحَ مِنْهَا دَلَاءً فَإِنَّ ذَلِكَ يُظْهِرُهَا إِنْ شَاءَ اللَّهُ تَعَالَى». .

It is narrated by Sa'd ibn Abdullah, from Ayyub ibn Nuh al-Nakha'i, from Muhammad ibn Abi Hamzah, from Ali ibn Yaqtin, from Abu al-Hasan Musa ibn Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a well into which a pigeon, a chicken, a mouse, a dog, or a cat falls.

Imam ^{a.s} said: "It suffices you to draw buckets from it, for that purifies it, Allah ^{SWT} willing."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.237 • Al-Ibtisar, V.1 p.37 • Awali Al-La'ali, V.3 p.11 • Al-Wafi, V.6 p.90 • Wasail Al-Shia, V.1 p.182

HADITH

HADITH.687[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبِ عَنِ الْأَعْبَابِيْنِ بْنِ مَغْرُوفِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ أَبِي مَزِيْمَ قَالَ حَدَّثَنَا جَعْفَرُ قَالَ كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا مَاتَ الْكَلْبُ فِي الْإِبْرِ تُرِحَّثُ» قَالَ وَقَالَ جَعْفَرُ عَلَيْهِ السَّلَامُ «إِذَا وَقَعَ فِيهَا ثُمَّ أَخْرَجَ مِنْهَا حَيَاً تُرِحَّثُ مِنْهَا سَبْعُ دَلَاءٍ». .

ثم قال الشيخ أيده الله تعالى (وإن ماتت فيها فارة نزح منها ثلاثة دلاء ، وإن تفسخت فيها أو انتفخت ولم يتغير بذلك الماء نزح منها سبع دلاء).

Narrated by Muhammad ibn Ali ibn Mahbub, from al-'Abbas ibn Ma'ruf, from Abdullah ibn al-Mughira, from Abu Maryam, who reported that Ja'far said:

Abu Ja'far ^{a.s} used to say: "If a dog dies in a well, the well should be emptied."

Abu Ja'far ^{a.s} also said: "If it falls in and is taken out alive, seven buckets should be drawn from it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, then said: "If a mouse dies in the well, three buckets should be drawn from it. If it decays or swells in the water but does not alter the water itself, seven buckets should be drawn from it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.237 • Tahdib Al-Ahkam, V.1 p.415 • Al-Wafi, V.6 p.88



HADITH ﴿

HADITH.688[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ وَ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفَأْرَةِ وَ الْوَرَعَةِ تَقَعُ فِي الْبَلْرَ قَالَ «يُنَزَّحُ مِنْهَا ثَلَاثَ دَلَاءٍ» .

Narrated by Ahmad ibn Muhammad, from his father, from Muhammad ibn al-Hasan, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Hammad and Fadalah, from Mu'awiyah ibn Ammar, who said: I asked Abu Abdillah ^(a.s) about a mouse and a lizard falling into a well.

Imam ^(a.s) said: "Three buckets should be drawn from it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.238 • Tahdib Al-Ahkam, V.1 p.245 • Al-Ibtisar, V.1 p.39 • Awali Al-La'ali, V.3 p.18 • Awali Al-La'ali, V.3 p.54 • Al-Wafi, V.6 p.90 • Wasail Al-Shia, V.1 p.187

HADITH ﴿

HADITH.689[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ رُوِيَ هَذَا الْحَدِيثُ - عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ إِبْرَاهِيمَ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مُثُلُهُ .

And this narration (H.688) has also been reported by al-Husayn ibn Sa'id, from Fadalah, from Ibn Sinan, from Abu Abdillah ^(a.s) with the same content.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.238 • Tahdib Al-Ahkam, V.1 p.245 • Al-Ibtisar, V.1 p.39 • Awali Al-La'ali, V.3 p.18 • Awali Al-La'ali, V.3 p.54 • Al-Wafi, V.6 p.90 • Wasail Al-Shia, V.1 p.187

HADITH ﴿

HADITH.690[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَينِ بْنِ أَبِي الْحَطَابِ وَ الْحَسَنِ بْنِ مُوسَى الْحَشَابِ جَمِيعاً عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعِيرَ عَنْ هَارُونَ بْنِ حَمْرَةَ الْقَوْيِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْفَأْرَةِ وَ الْوَرَعَةِ وَ أَشْبَاهِ ذَلِكَ يَقْعُ في الْمَاءِ فَيُخْرُجُ حَبَّاً هَلْ يُشَرِّبُ مِنْ ذَلِكَ الْمَاءِ وَ يُتَوَاضَّأُ مِنْهُ قَالَ «يُشَكِّبُ مِنْهُ ثَلَاثَ مَرَاتِ وَ كَثِيرَهُ بِمَثَلِهِ وَاحِدَةٌ ثُمَّ يُشَرِّبُ مِنْهُ وَ يُتَوَاضَّأُ مِنْهُ غَيْرَ الْوَرَعَةِ فَإِنَّهُ لَا يَنْتَقِعُ بِمَا يَقْعُ فِيهِ» .

هذا إذا لم يكن الفأرة قد تفسخت ، فاما إذا تفسخت فينجز من الماء سبع دلاء والذى يدل عليه الخبران المتقدمان للذان روى أحدهما الـحسين بن سعيد عن القاسم عن علي ق قال: سأله أبا عبد الله عليه السلام عن الفأرة تقع في الـبلر قال «سبعين دلاء» .

والخبر الذي رواه ايضا الـحسين بن سعيد عن عثمان بن عيسى عن سماعة ق قال: سأله أبا عبد الله عليه السلام عن الفأرة تقع في الـبلر أو الـطين ق قال «إن أدركته قبل أن ينتئ ترثث منها سبع دلاء» . وإنما حملنا هذين الخبرين على أن المراد بهما إذا تفسخت الفأرة لثلا تتناقض الاخبار ولا تكون دافعهن لما رويناهم يتضمن ثلاث دلاء وقد جاء حديث آخر دالا على ما ذهبنا إليه.



The Shaykh (Al-Mufid), may Allah (SWT) support him, narrated to me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn al-Husayn ibn Abi al-Khattab and al-Hasan ibn Musa al-Khashshab, together from Yazid ibn Ishaq Sha'ir, from Harun ibn Hamzah al-Ghanawi, from Abu Abdallah (a.s), who said:

I asked Imam (a.s) about a mouse, a scorpion, and similar creatures that fall into water and are removed alive. Is it permissible to drink that water and perform ablution with it?

Imam (a.s) replied: "Pour it out three times, whether the quantity is small or large, as they are the same in this regard. Then it may be drunk, and ablution may be performed with it, except in the case of a gecko, for it renders the water unusable."

[AL TUSI]

This applies when the mouse has not decomposed. If it has decomposed, then seven buckets must be drawn from the water, as evidenced by the two preceding narrations. The first of these narrations was transmitted by al-Husayn ibn Sa'id, from al-Qasim, from Ali, who said: I asked Abu Abdallah (a.s) about a mouse that falls into a well.

Imam (a.s) replied: "Seven buckets."

The second narration was also reported by al-Husayn ibn Sa'id, from Uthman ibn Isa, from Sama'ah, who said: I asked Abu Abdallah (a.s) about a mouse or a bird that falls into a well. Imam (a.s) replied: "If it is removed before it rots, draw seven buckets from it."

We interpret these two narrations as referring to the case where the mouse has decomposed to reconcile the apparent conflict in the narrations and avoid rejecting the previously mentioned ruling of three buckets. There is also another narration that supports our interpretation.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.238 • Al-Ibtisar, V.1 p.24 • Al-Ibtisar, V.1 p.41 • Al-Wafi, V.6 p.62 • Wasail Al-Shia, V.1 p.188 • Wasail Al-Shia, V.1 p.240 • Bihar Al-Anwar, V.77 p.71

♦ HADITH ♦

HADITH.691

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

أَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي سَعِيدِ الْمَكَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا وَقَعَتِ الْفَارَةُ فِي الْبَئْرِ فَقُسْلَحْتَ فَائِرَخْ مِنْهَا سَبْعَ وَلَاءً» .

فكان هذا الحديث مفسراً للحاديدين المتقدمين.

The Shaykh (Al-Mufid), may Allah (SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Uthman ibn Abdul-Malik, from Abu Sa'id al-Mukari:

Abu Abdallah (a.s) said: "If a mouse falls into a well and decomposes, draw seven buckets from it."

[AL TUSI]

This narration serves as an explanation of the two preceding narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.239 • Al-Ibtisar, V.1 p.39



HADITH.692

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَينِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنِ الْفَارَةِ تَقَعُ فِي الْبَرِّ قَالَ «إِذَا مَاتَتْ وَلَمْ تُثْنِيْ فَأَرْبَعِينَ دَلْوًا وَإِنْ اِتَّفَحَتْ فِيهِ وَتَثْنَيْ نُزْحَ الْمَاءِ كُلُّهُ» .

فقوله إذا لم تنتن نزح أربعين دلوا محمول على الاستحباب بدلالة ما قدمناه من الاخبار.

Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn al-Husayn, from Abd al-Rahman ibn Abi Hashim, from Abu Khadijah:

Abu Abdullah ^(a.s) was asked about a mouse that falls into a well.

Imam ^(a.s) said: "If it dies and does not rot, then forty buckets should be drawn. But if it swells and stinks, all the water should be removed."

[AL TUSI]

His statement regarding drawing forty buckets if it does not rot is interpreted as a recommendation, based on the evidence presented in the previous narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.239 • Al-Ibtisar, V.1 p.40 • Al-Wafi, V.6 p.91 • Wasail Al-Shia, V.1 p.188

HADITH.693

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ عَلَيِّ بْنِ حَدِيدٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: كُثُثَ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي طَرِيقٍ مَكَّةَ فَصَرَّنَا إِلَى بَلْرَمْ فَاسْتَقَى عَلَامُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ دَلْوًا فَخَرَجَ فِيهِ فَأَرْتَانٌ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَرْقَهُ» قَالَ فَاسْتَقَى آخَرَ فَخَرَجَتِ فِيهِ فَارَةٌ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَرْقَهُ» قَالَ فَاسْتَقَى الْثَالِثُ فَلَمْ يَخْرُجْ فِيهِ شَيْءٌ فَقَالَ «صُبَّهُ فِي الْإِنَاءِ» فَصَبَّهُ فِي الْإِنَاءِ .

فأول ما في هذا الحديث ان علي بن حميد رواه عن بعض أصحابنا ولم يسنده وهذا مما يضعف الحديث ، ويحمل مع تسليمه أن يكون أراد بالبلر المصنع الذي فيه من الماء ما يزيد مقداره على الكر فلا يجب نزح شيء منه ثم لم يقل انه توأما منه بل قال صبه في الإناء وليس في قوله صبه في الإناء دلالة على جواز استعماله في الوضوء ويجوز أن يكون انما أمره بالصب في الإناء لاحتياجه إليه للشرب وهذا يجوز عند الضرورة.

ثم قال الشيخ أبيه الله تعالى (وان مات فيها بغير نزح جميع ما فيها فان صعب ذلك لغزاره الماء وكثرة تراوح على نزحه أربعة رجال يستقون منها على التراوح من أول النهار إلى آخره وقد ظهرت بذلك ، فان وقع فيها خمر وهو الشراب المسكر من أي الاصناف كان نزح جميع ما فيها إن كان قليلا ، وإن كان كثيرا تراوح على نزحه أربعة رجال من أول النهار إلى آخره على ما ذكرناه).

الدليل على ذلك انه إذا وقع البعير في الماء أو الخمر فقد نجس الماء بلا خلاف فيجب أن لا يحكم عليها بالطهارة إلا بدليل قاطع ولا دليل يقطع به في الشريعة على شيء مقدر فيجب أن ينزع جميعها ، ويؤكد ذلك أيضا.



Ahmad ibn Muhammad ibn Isa narrated from Ali ibn Hadid, from one of our companions, who said:

I was with Abu Abdullah ^{a.s} on the road to Mecca, and we came to a well. The servant of Abu Abdullah ^{a.s} drew a bucket, and two mice came out in it.

Abu Abdullah ^{a.s} said: "Pour it out."

Then he (the servant) drew another bucket, and a mouse came out in it.

Abu Abdullah ^{a.s} said: "Pour it out."

Then he (the servant) drew a third bucket, and nothing came out in it.

Abu Abdullah ^{a.s} said: "Pour it into the container."

So he (the servant) poured it into the container.

[AL TUSI]

The first point about this narration is that Ali ibn Hadid narrated it from one of our companions without specifying the chain of transmission, which weakens the narration. Even if it is accepted, it may imply that the well referred to was a cistern with water exceeding the amount of a kurr, so it would not require any water to be drawn out. Furthermore, it does not state that he performed ablution with it, but only that he ordered it to be poured into the container. His statement to pour it into the container does not indicate that it was permissible for ablution, but it may have been poured into the container because they needed it for drinking, which is allowed in cases of necessity.

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a camel dies in it, all of its water should be drawn out. If this is difficult due to the abundance and volume of water, four men should take turns drawing water from it continuously from the beginning of the day until the end, and it will be purified by this. If wine falls into it, whether it is from any type of intoxicating drink, all of its water must be drawn out if it is a small amount. If it is a large amount, four men should take turns drawing water from it from the beginning of the day until the end, as mentioned."

The evidence for this is that if a camel or wine falls into the water, it renders the water impure without any dispute. Therefore, it should not be deemed pure except with definitive evidence. Since there is no definitive evidence in the Shari'ah specifying a set amount, all of it must be drawn out. This is further supported by the previous narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.239 • Al-Ibtisar, V.1 p.40 • Al-Wafi, V.6 p.42 • Wasail Al-Shia, V.1 p.174 • Bihar Al-Anwar, V.77 p.28



HADITH.694

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَالِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَخْمَدِ بْنِ إِذْرِيسِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفَوَانَ عَنْ إِبْرَاهِيمَ مُسْكَانَ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا سَقَطَ فِي الْبَئْرِ شَيْءٌ صَغِيرٌ فَمَاتَ فِيهَا فَأَنْزَحْ مِنْهَا دَلَاءً» قَالَ «فَإِنْ وَقَعَ فِيهَا جُنْبٌ فَأَنْزَحْ مِنْهَا سَبْعَ دَلَاءً فَإِنْ مَاتَ فِيهَا أَوْ صَبَ فِيهَا حَمْرٌ فَأَنْزَحْ أَلْمَاءَ كُلُّهُ». .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar, from Safwan, from Ibn Muskan, from Al-Halabi, from Abu Abdulla ^(a.s).

Imam ^(a.s) said: "If something small falls into the well and dies in it, then draw out a number of buckets from it."

Imam ^(a.s) said: "If a person in a state of major ritual impurity (junub) falls into it, then draw out seven buckets from it. But if a camel dies in it, or wine is poured into it, then all the water must be drawn out."

[REFERENCES] Al-Kafi, V.3 p.6 • Tahdib Al-Ahkam, V.1 p.240 • Al-Ibtisar, V.1 p.34 • Al-Wafi, V.6 p.85 • Wasail Al-Shia, V.1 p.180

HADITH.695

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ أَخْبَرَنِي الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَخْمَدِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ أَبَانِ عَنْ الْحُسَينِ بْنِ سَعِيدِ عَنْ الْتَّضَرِ بْنِ سَوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنْ سَقَطَ فِي الْبَئْرِ دَابَةً صَفِيرَةً أَوْ نَرَلَ فِيهَا جُنْبٌ تُرْحَ مِنْهَا سَبْعَ دَلَاءً فَإِنْ مَاتَ فِيهَا ثَوْرٌ أَوْ نَحْوُهُ أَوْ صَبَ فِيهَا حَمْرٌ تُرْحَ أَلْمَاءَ كُلُّهُ». .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Al-Nadr ibn Suwayd, from Abdullah ibn Sinan, from Abu Abdulla ^(a.s).

Imam ^(a.s) said: "If a small animal falls into the well or a person in a state of major ritual impurity (junub) descends into it, seven buckets must be drawn from it. But if a bull or something similar dies in it, or wine is poured into it, then all the water must be drawn out."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.241 • Al-Ibtisar, V.1 p.34 • Al-Wafi, V.6 p.85 • Wasail Al-Shia, V.1 p.179

HADITH.696

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَالْحُسَينِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبِ بْنِ يَزِيدٍ عَنْ أَبِيهِ عَمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْإِنْبِيَّ يَقُولُ فِيهَا الصَّبِيُّ أَوْ يُصْبِطُ فِيهَا بَوْلٌ أَوْ حَمْرٌ فَقَالَ «يُنَزَّحُ الْمَاءُ كُلُّهُ» .

فما يتضمن هذا الخبر من ذكر بول الصبي أو صب البول فيه محمول على انه إذا غير طعم الماء أو رائحته لانه متى لم يتغير الماء فان له قدرًا مقدرا ينزع منه ، ونحن نذكره فيما بعد إن شاء الله تعالى .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya and Al-Husayn ibn Ubayd Allah ^{SWT}, from Ahmad ibn Muhammad ibn Yahya, from his father Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from Ya'qub ibn Yazid, from Ibn Abi Umayr, from Mu'awiyah ibn Ammar, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said regarding a well into which a child urinates, or urine or wine is poured into.

Imam ^{a.s} said: "All the water must be drawn out (and discarded)."

[AL TUSI]

As for what this report includes regarding the mention of a child's urine or the pouring of urine into it, it is understood to apply when it changes the taste or smell of the water. However, if the water does not change, then a specified amount must be drawn from it, which we will mention later, if Allah ^{SWT}, the Exalted, wills.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.241 • Al-Ibtisar, V.1 p.35 • Awali Al-La'ali, V.3 p.18 • Al-Wafi, V.6 p.91 • Wasail Al-Shia, V.1 p.179 • Wasail Al-Shia, V.1 p.182 • Bihar Al-Anwar, V.77 p.30

HADITH.697

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِيهِ إِسْحَاقَ عَنْ ثُوْجِ بْنِ شَعْبَنِ الْخَرَاسَانِيِّ عَنْ يَابِسِينَ عَنْ حَرِيزِ عَنْ زُرَّازَةَ قَالَ: قُلْتُ لِأَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَلْزَمُ قَطْرَرُ فِيهَا قَطْرَرَةً دَمًّا أَوْ حَمْرًّا وَالْحَمْرُ وَالْمَيْثُ وَلَحْمُ الْخِنْزِيرِ فِي ذَلِكَ كُلُّهُ وَاحِدٌ يُنَزَّحُ مِنْهُ عِشْرُونَ دَلْوًا إِنْ غَلَبَتِ الْأَرْبِحُ تُنْزَحَتْ حَتَّى تُطِيبَ .

Muhammad ibn Ahmad ibn Yahya narrated from Abu Ishaq, from Nuh ibn Shu'ayb Al-Khurasani, from Yasin, from Hariz, from Zurarah. He said:

I said to Abu Abdullah ^{a.s}: "A drop of blood or wine falls into a well."

Imam ^{a.s} said: "Blood, wine, a dead animal, and the flesh of a pig are all the same in this matter. Twenty buckets must be drawn from it. If the odor persists, it must be drawn until it becomes clean."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.241 • Al-Ibtisar, V.1 p.35 • Al-Wafi, V.6 p.91 • Wasail Al-Shia, V.1 p.179



HADITH.698

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَالْحَبْرُ الَّذِي رَوَاهُ الْحُسَينُ بْنُ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ زِيَادٍ عَنْ كُزَدَوِيهِ قَالَ: سَأَلْتُ أَبَا الْحَسِينِ عَلَيْهِ السَّلَامُ عَنِ الْبَلْرِ
يَقْعُ فِيهَا قَطْرَةً دَمًّا أَوْ نَبِيْدَ مُسْكِرًا أَوْ بَوْلٍ أَوْ حَمْرًا قَالَ يُنْزَحُ مِنْهَا ثَلَاثُونَ دَلْوًا .

فهما خبر واحد ولا يمكن لاجله دفع هذه الاخبار كلها ونحن إذا عملنا على ما تقدم من الاخبار نكون عاملين على هذين الخبرين أيضا لانه إذا نزح الماء كله أو كر منه فقد دخل فيه الثلاثون دلوا ، ولو عملنا على هذين الخبرين كنا دافعين لتلك جملة وغير آخرین بشی من أحكامها.

فاما ما اعتبره من تراوح أربعة رجال على نزح الماء إذا صعب نزح الجميع بدل عليه الخبر الذي روينا له فيما تقدم عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ هَلَالَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَمَّا يَقْعُ فِي الْبَلْرِ وَ عَدَ أَشْيَاءَ إِلَى أَنْ قَالَ حَتَّى يَلْغَثَ الْجِمَارَ
وَ الْجَمَلَ قَالَ «كُرْ مِنْ مَاءِ» ،

إذا كان كثيرا تراوح عليه أربعة رجال على نزح الماء يوما يزيد على كر من ماء ولا ينقص ويجب أن يكون مجزي ، ولأن تراوح الرجال معتبر فيما يقع في الماء فيغير لونه أو طعمه ويصعب نزح جميعه.

Al-Husayn ibn Sa'id narrated from Muhammad ibn Ziyad, from Kardawayh. He said:

I asked Abu Al-Hasan ^{a.s} about a well into which a drop of blood, intoxicating nabidh, urine, or wine falls.

Imam ^{a.s} said: "Thirty buckets must be drawn from it."

[AL TUSI]

Both reports are essentially one and cannot be used to reject all the other narrations. If we act according to the previous narrations, we would still be acting in accordance with these two reports as well. This is because when all the water is drawn out or a volume equivalent to a kurr is removed, it already includes the requirement of thirty buckets. However, if we act solely based on these two reports, we would be rejecting the other narrations entirely and ignoring their rulings.

As for the consideration of four men alternating to draw water when it becomes difficult to empty it completely, this is supported by the narration we previously mentioned from Amr ibn Sa'id, from Ibn Hilal.

He said: I asked Abu Ja'far ^{a.s} about things that fall into a well, listing them until I mentioned a donkey or a camel. Imam ^{a.s} said: "A kurr of water."

When the quantity is large, four men should alternate to draw water for a day, which amounts to more than a kurr and does not fall short. This should suffice. Alternating the men is applicable in cases where something falls into the water and alters its color or taste, making it difficult to remove all of it.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.241 • Al-Ibtisar, V.1 p.35 • Al-Ibtisar, V.1 p.45 • Awali Al-La'ali, V.3 p.14 • Al-Wafi, V.6 p.92 • Wasail Al-Shia, V.1 p.179

HADITH.699

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنَا بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةِ عَنْ عَمَّارِ الْسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ فِي حَدِيثِ طَوْبِيلِ قَالَ: وَسُئِلَ عَنْ بِلْرَ يَقْعُ فِيهَا كُلْتُ أَوْ فَارَةً أَوْ خِنْزِيرًّا قَالَ «يُنَزِّفُ كُلُّهَا» «يَعْنِي إِذَا تَغَيَّرَ لَوْنُهُ أَوْ طَعْمُهُ بِدَلَالَةٍ مَا تَقْدَمُ مِنْ اغْبَارٍ أَرْبَعِينَ دَلَوًا فِي هَذِهِ الْأَشْيَاءِ ثُمَّ قَالَ أَغْنِيَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «فَإِنْ غَلَبَ عَلَيْهِ الْمَاءُ فَلَيُنَزِّفَ يَوْمًا إِلَى الْلَّيْلِ ثُمَّ يُقَامُ عَلَيْهَا قَوْمٌ يَتَرَاؤْ حُوْنَ إِثْنَيْنِ إِثْنَيْنِ فَيُنَزِّفُونَ يَوْمًا إِلَى الْلَّيْلِ وَقَدْ طَهَرَتْ».

ثم قال الشيخ أيده الله تعالى (فإن بال فيها رجل نزح منها أربعون دلو). يدل عليه.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to us from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn Al-Hasan, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, from Abu Abdullah ^(a.s) in a lengthy narration. He said:

Imam ^(a.s) was asked about a well into which a dog, a mouse, or a pig falls.

Imam ^(a.s) said: "All the water must be drawn out."

That is if its color or taste changes, based on the indication of what was mentioned earlier regarding the consideration of forty buckets for such cases.

Then Abu Abdullah ^(a.s) said: "If the water overcomes (absorbs) it, then it should be emptied for a day until night. Then a group of people should alternate, two by two, drawing water for a day until night, and it will be purified."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If a man urinates in it, forty buckets must be drawn from it." This supports the ruling.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.242

HADITH.700

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيٍّ بْنِ الْحَكْمَ عَنْ عَلَيٍّ بْنِ أَبِي حَمْرَةِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَالَتْهُ عَنْ بَوْلِ الْصَّبِيِّ الْفَطِيمِ يَقْعُ فِي الْبَئْرِ فَقَالَ «دَلُو وَاحِدٌ» «قُلْتُ بَوْلُ الْرَّجُلِ قَالَ «يُنَزَّفُ مِنْهَا أَرْبَعُونَ دَلَوًا».

ثم قال (فإن بال فيها صبي نزح منها سبع دلاء). يدل عليه.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn Al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Ali ibn Abi Hamzah, from Abu Abdullah ^(a.s). He said:

I asked Imam ^(a.s) about the urine of a weaned child falling into a well.

Imam ^(a.s) said: "One bucket should be drawn."

I asked: "What about the urine of a man?"

Imam ^(a.s) said: "Forty buckets must be drawn from it."



[AL TUSI]

Then he, (Shaykh (Al-Mufid)), said: "If a child urinates in it, seven buckets must be drawn."

This supports the ruling.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.243 • Al-Ibtisar, V.1 p.34 • Awali Al-La'ali, V.3 p.18 • Al-Wafi, V.6 p.92 • Wasail Al-Shia, V.1 p.181

◊ HADITH ♦

HADITH.701

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ إِذْرِيزٍ وَ مُحَمَّدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَيِّدِ بْنِ عَمِيرَةَ عَنْ مَتْصُورِ بْنِ حَازِمٍ قَالَ حَدَّنِي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُنَزَّحُ مِنْهَا سَبْعُ دِلَاءٍ إِذَا بَالَ فِيهَا الْصِبِّيُّ أَوْ وَقَعَتْ فِيهِ قَارَةً أَوْ تَحْوِهَا» .

ثم قال : (فإن بال فيها رضيع لم يأكل الطعام بعد ، نزح منها دلو واحد).

يدل عليه حَبْرٌ عَلَيٍّ بْنُ أَبِي حَمْرَةَ الْمُتَقْدِمُ وَ أَنَّهُ قَالَ: سَأَلْتُهُ عَنْ بَوْلِ الْأَطْبِيمِ قَالَ «ذَلُو وَاجْدُ» .

ثم قال أيده الله تعالى (فإن وقعت فيها عذرة يابسة لم تدب فيها ولم تقطع ونزح منها عشر دلاء ، وإن كانت رطبة أو

ذابت وتققطعت فيها نزح منها خمسون دلوا ، وإن ارتمس فيها جنب وجب تطهيرها بنزح سبع دلاء).

يدل عليه.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn Al-Hasan, from Ahmad ibn Idris and Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abd Al-Hamid, from Saif ibn Amirah, from Mansur ibn Hazim. He said several of our companions narrated to me from Abu Abdallah ^{a.s}.

Imam ^{a.s} said: "Seven buckets must be drawn if a child urinates in it, or a mouse or something similar falls into it."

Then Imam ^{a.s} said: "If an infant who has not yet eaten food urinates in it, one bucket must be drawn."

[AL TUSI]

This is supported by the earlier report from Ali ibn Abi Hamzah, in which he said:

I asked him about the urine of a weaned child, and Imam ^{a.s} said: "One bucket."

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If dry feces fall into it, which do not dissolve or break apart, ten buckets must be drawn. But if it is moist, dissolves, or breaks apart in it, fifty buckets must be drawn. If a person in a state of major ritual impurity (junub) immerses himself in it, it must be purified by drawing seven buckets." This supports the ruling.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.243 • Al-Ibtisar, V.1 p.33 • Awali Al-La'ali, V.3 p.19 • Al-Wafi, V.6 p.92 • Wasail Al-Shia, V.1 p.181



HADITH ﴿﴾

HADITH.702[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ بْنِ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ إِبْنِ مُسْكَانٍ قَالَ حَدَّثَنِي أَبُو بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْجُنُبِ يَدْخُلُ الْبَئْرَ يَغْتَسِلُ فِيهَا قَالَ يُنْزَحُ مِنْهَا سَبْعُ دَلَاءٍ « وَ سَأَلْتُهُ عَنِ الْعَذْرَةِ تَقَعُ فِي الْبَئْرِ فَقَالَ يُنْزَحُ مِنْهَا عَشْرُ دَلَاءٍ فَإِنْ ذَابَتْ فَأَزْبَعُونَ أَوْ خَمْسُونَ دَلَاءً . »

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, and Muhammad ibn Al-Hasan, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Abdullah ibn Bahr, from Ibn Muskan. He said:

Abu Basir narrated to me that he asked Abu Abdullah ^{a.s} about a person in a state of major ritual impurity (junub) who enters a well and performs ghusl in it.

Imam ^{a.s} said: "Seven buckets must be drawn from it."

And I asked Imam ^{a.s} about feces that fall into the well.

Imam ^{a.s} said: "Ten buckets must be drawn from it. If it dissolves, then forty or fifty buckets must be drawn."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.244 • Al-Wafi, V.6 p.92

HADITH ﴿﴾

HADITH.703[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى بِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ : فِي الْبَئْرِ تَقَعُ فِيهَا الْمَيْتَةُ قَالَ إِذَا كَانَ لَهَا رِيحٌ نُزَحَ مِنْهَا عَشْرُونَ دَلَاءً « وَ قَالَ إِذَا دَخَلَ الْجُنُبُ الْبَئْرَ نُزَحَ مِنْهَا سَبْعُ دَلَاءٍ ». »

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me with this chain of transmission from Al-Husayn ibn Sa'id, from Safwan, from Al-Ala, from Muhammad, from one of the two (Imams) ^{a.s}:

Imam ^{a.s} said: regarding a well into which a dead animal falls.

Imam ^{a.s} said: "If it has an odor, twenty buckets must be drawn from it."

And Imam ^{a.s} said: "If a person in a state of major ritual impurity (junub) enters the well, seven buckets must be drawn from it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.244 • Al-Wafi, V.6 p.93

HADITH ﴿﴾

HADITH.704[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ : إِذَا دَخَلَ الْجُنُبُ الْبَئْرَ نُزَحَ مِنْهَا سَبْعُ دَلَاءٍ . »

ثم قال الشيخ أيده الله تعالى (فإن وقع فيها دم وكان كثيراً نزح منها عشر دلاء وإن كان قليلاً نزح منها خمس دلاء). فما أخذ من الخبر الذي.



And with this chain of transmission, from Al-Husayn ibn Sa'id, from Fadalah, from Al-Ala', from Muhammad ibn Muslim, from one of the Imams ^{a.s}, who said:

Imam ^{a.s} said: "If a junub (a person in a state of ritual impurity due to sexual discharge) enters a well, seven buckets of water should be drawn from it."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If blood falls into the well and it is a large amount, ten buckets should be drawn from it; and if it is a small amount, five buckets should be drawn."

This ruling is derived from the aforementioned narration.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.244 • Al-Wafi, V.6 p.93 • Wasail Al-Shia, V.1 p.195

◊ HADITH ◊

HADITH.705

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

أَخْبَرَنَا بِهِ الْشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَيِّ الْقَاسِمِ حَفَّرَ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدَّةٍ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ: كَبَّبْتُ إِلَى رَجْلِ أَسَّالَةٍ أَنْ يَسْأَلَ أَبَا الْحَسَنِ الْأَذْرَاضَ عَلَيْهِ السَّلَامُ عَنْ أَيْلُرٍ يَكُونُ فِي الْمَنْزِلِ لِلْوُضُوءِ فَتَقْتَطَرُ فِيهَا قَطَرَاتٌ مِّنْ بَوْلٍ أَوْ دَمٍ أَوْ يَسْقُطُ فِيهَا شَيْءٌ مِّنْ عَذَّرَةِ الْجَلْغَةِ أَوْ تَحْوِهَا مَا أَنْدَى يُطَهِّرُهَا حَتَّى يَجْلِلَ الْوُضُوءُ مِنْهَا لِلصَّلَاةِ فَوَقَعَ عَلَيْهِ الْسَّلَامُ فِي كِتَابِي بِخَطِّهِ يُنْزَخُ مِنْهَا دِلَاءً».

وجه الاستدلال من هذا الخبر هو انه قال : ينزع منها دلاء و اكثر عدد يضاف إلى هذا الجمع عشرة فيجب أن تأخذ به ونصير إليه إذ لا دليل على ما دونه.

ثم قال الشيخ أيده الله تعالى (فإن وقع فيها حية فماتت نزح منها ثلات دلاء وكذلك ان وقع فيها وزفة).

The narration was reported to us by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, through Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from Muhammad ibn Isma'il ibn Bazi', who said:

I wrote to a man, asking him to inquire from Abu Al-Hasan Al-Ridha ^{a.s} about a well in a house used for ablution, into which a few drops of urine or blood fall, or something like dung, such as droppings or the like. What purifies it so that performing ablution from it for prayer becomes permissible?

Imam ^{a.s} responded in his handwriting in my letter:

'Draw some buckets of water from it.'

[AL TUSI]

The basis for inference from this narration is that it says: 'draw some buckets,' and the highest number commonly associated with this term is ten. Therefore, we must follow and adopt this interpretation, as there is no evidence for a smaller number.

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, added: "If a snake falls into it and dies, three buckets should be drawn from it. Similarly, if a lizard falls into it, the same applies."

[REFERENCES] Al-Kafi, V.3 p.5 • Tahdib Al-Ahkam, V.1 p.244 • Al-Ibtisar, V.1 p.44 • Al-Wafi, V.6 p.55 • Wasail Al-Shia, V.1 p.176



◊ HADITH ◊

HADITH.706

[SOURCE] Implicit (or Unnamed)

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلِيِّهِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ أَبِي عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ وَفَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفَارَةِ وَالْوَزْغَةِ تَقَعُ فِي الْبَئْرِ، قَالَ: يُنْزَحُ مِنْهَا ثَلَاثٌ دَلَاءٌ.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Hammad and Fadalah, from Mu'awiyah ibn Ammar. He said:

I asked Abu Abdallah ^{a.s} about a mouse and a gecko that fall into a well.

Imam ^{a.s} said: "Three buckets must be drawn from it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.245

◊ HADITH ◊

HADITH.707[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَنْ يَعْقُوبَ بْنِ عَيْمَانَ قَالَ: قُلْثُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ سَامُ أَبْرَصٍ وَجَذَاهُ قَدْ تَفَسَّخَ فِي الْبَئْرِ قَالَ: «إِنَّمَا عَلَيْنَا أَنْ تَنْزَحَ مِنْهَا سَبْعُ دَلَاءً» قُلْثُ فَبَيَّبَنَا أَلَّا تَرْتَجِعَ إِلَيْهَا فَنَفَسِلُهَا وَنُعِيدُ الصَّلَاةَ قَالَ: «لَا».

Muhammad ibn Ali ibn Mahbub narrated from Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Aban, from Ya'qub ibn Uthaym. He said:

I said to Abu Abdallah ^{a.s}: "We found a gecko (samm abrass) decomposed in the well."

Imam ^{a.s} said: "You only need to draw seven buckets from it."

I asked: "What about our clothes in which we have already prayed? Should we wash them and repeat the prayer?"

Imam ^{a.s} said: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.245 • Al-Wafi, V.6 p.86

◊ HADITH ◊

HADITH.708[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَسَأَلَ جَابِرُ بْنُ يَزِيدَ الْجُعْفَرِيُّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ أَسَامٍ أَبْرَصٍ فِي الْمَاءِ فَقَالَ: «لَيْسَ بِسَقِيرٍ حَرَّكَ الْمَاءَ بِالدُّلُو».

قال محمد بن الحسن : المعنى فيه إذا لم يكن تفسخ لانه إذا تفسخ نزح منها سبع دلاء على ما بیناه في الخبر الاول.

ثم قال أيده الله تعالى (وإن وقع فيها عصفور وشهبه نزح منها دلو واحد).

فقد مضى فيما تقدم في حديث عمرو بن سعيد المدايني عن مصدق بن صدقة عن عمارة أنساباطي عن أبي عبد الله عالیه السلام قال: سئل أبو عبد الله عالیه السلام و ذكر الحبيب إلى أن قال «و أقل ما يقع في البير عصفور ينجز منها دلو واحد»



ثم قال أية الله تعالى (وإن سقط فيها بغرنم أو ابل أو غزلان وأبواه لم ينجس بذلك وكذلك الحكم في ارواث ما يؤكل لحمه وأبواه فانه لا يفسد الماء به ولا ينجس الثوب ولا الجسد بمقاييسه إلا ذرق الدجاج الجلاة خاصة فانه إن وقع في الماء القليل نزح منها خمس دلاء وإن أصاب الثوب أو البين وجب غسله بالماء).
إذا ثبت بما قدمناه من الآية والاخبار ان ما وقع عليه اطلاق اسم الماء فهو على حكم الطهارة إلا ان يطرأ عليه ما يتيقن انه نجاسة فيجب عليه الاجتناب من استعماله.

وهذه الاشياء التي ذكرها ليس في الشريعة ما يمنع من استعمال الماء الذي أصابته أو حلته فيجب أن يكون حكم الطهارة عليه باقيا ، وكذلك ما يحكم بمقاييسه الثوب عليه بالنجاسة يحتاج إلى دليل شرعي وليس في الشرع دليل على تنجيس هذه الاشياء الثياب فيجب أن يكون حكمها على ظاهر الطهارة ، ويؤكد ذلك أيضا من جهة الاتر ما رواه

Jabir ibn Yazid Al-Ju'fi asked Abu Ja'far ^(a.s) about a gecko (samm abrass) in water.

Imam ^(a.s) said: "It is nothing; stir the water with a bucket."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The meaning here applies if it has not decomposed, because if it has decomposed, seven buckets must be drawn from it, as explained in the earlier report."

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If a sparrow or something similar falls into it, one bucket must be drawn."

This is supported by what was mentioned earlier in the narration of Amr ibn Sa'id Al-Mada'ini, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, from Abu Abdullah ^(a.s).

He said: Abu Abdullah ^(a.s) was asked, and after narrating the hadith, he said:

"The smallest thing that may fall into the well, like a sparrow, requires one bucket to be drawn."

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If droppings of sheep, camels, gazelles, or their urine fall into it, it does not cause impurity. The same ruling applies to the droppings and urine of animals whose meat is permissible to eat. It does not spoil the water, nor does it make clothes or the body impure by contact with it, except for the droppings of domesticated chickens (dajjaj jalalah). If their droppings fall into a small amount of water, five buckets must be drawn from it. And if it touches the clothes or body, washing with water is required."

It is thus established, based on the verse and the narrations previously mentioned, that whatever retains the name of "water" remains pure unless it is definitively contaminated by impurity. In such a case, it must be avoided.

As for these cases mentioned, there is no evidence in the Shariah prohibiting the use of water affected by them. Therefore, the ruling of purity remains intact. Similarly, declaring clothes impure by contact with these substances requires a legal proof. Since no such proof exists in the Shariah, the ruling of purity must remain.

This is further supported by traditions narrated

[REFERENCES] Tahdib Al-Ahkam, V.1 p.245





HADITH.709

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدٌ بْنُ عَلَيْ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَتْهُ عَنْ بِنْ مَاءِ وَقَعْ فِيهَا زَبَيلٌ مِنْ عَذْرَةِ رَطْبَةٍ أَوْ يَابِسَةٍ أَوْ زَبَيلٌ مِنْ سِزَقِينَ أَيْضًا لِحَلْ أَوْلُوْضُوَّةِ مِنْهَا قَالَ «لَا يَأْسَ» وَ سَأَلَتْهُ عَنْ رَجْلٍ كَانَ يَسْتَقِي مِنْ بِنْ مَاءِ فَرَعَفَ فِيهَا هَلْ يَتَوَضَّأُ مِنْهَا قَالَ «يَنْزُفُ مِنْهَا دَلَاءً يَسِيرَةً ثُمَّ يَتَوَضَّأُ مِنْهَا».

Muhammad ibn Ali ibn Mahbub narrated from Muhammad ibn Al-Husayn, from Musa ibn Al-Qasim, from Ali ibn Ja'far, from Musa ibn Ja'far ^{a.s}. He said:

I asked Imam {a.s} about a well of water into which a basket of moist or dry feces or a basket of manure falls. Is it permissible to perform ablution from it?

Imam {a.s} said: "There is no harm."

And I asked Imam {a.s} about a man who was drawing water from a well and then had a nosebleed into it. Can he perform ablution from it?

Imam {a.s} said: "He should draw a few buckets from it and then perform ablution from it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.246 • Al-Wafi, V.6 p.43



HADITH-710

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي بِهِ السَّيِّدُ أَيَّهَ اللَّهُ تَعَالَى عَنْ أَبِي الْأَقْلَمِيْمَ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زَرَادَةَ أَهْمَامًا قَالَ: «لَا تُغْسِلُ تُوكَ مِنْ بَوْلِ مَا يُؤْكِلُ لَحْمَهُ».

The Shaykh (Al-Mufid), may Allah (swt) support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurarah.

The both Imam {a.s} said: "Do not wash your clothes from the urine of animals whose meat is permissible to eat."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.246



HADITH.711

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَأَخْبَرَنِي السَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَيْيَهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَلْحَسِينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِي أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْحَسَينُ بْنَ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِي أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: يَغْسِلُ بَوْلَ الْفَرَّيْسِ وَالْحِمَارِ وَالْبَغْلِ فَأَمَّا الشَّاةُ وَالسَّلَامُ عَنْ رَجُلٍ يَمْسِهُ بَعْضُ أَبْوَالِ الْبَهَائِمِ أَيْغَسِلُهُ أَمْ لَا قَالَ «يَغْسِلُ بَوْلَ الْفَرَّيْسِ وَالْحِمَارِ وَالْبَغْلِ فَأَمَّا الشَّاةُ وَكُلُّ مَا يُؤْكَلُ لَحْمُهُ فَلَا يَأْسَ، يَبْهَلُهُ» .

قوله عليه السلام : لا بأس ببowl كل ما يؤكل لحمه عام ولا يختص الثياب دون المياه يجب أن يكون جاريًا على عمومه على كل حارث ثم قال أبده الله تعالى ((إنما إذا وقع فيه نحاسة أو خاطر وحب اهراة ما فيه ماء وغضله)).



فالوجه فيه ان الماء إذا كان في إناء وحلته النجاسة بها لانه أقل من الكر، وقد بينا ان ما نقص عنه ينجس بما يلاقيه من النجاسة، ثم ذكر حكم ولوغ الكلب في الإناء وقد مضى الكلام عليه مستوفى. ثم قال أيده الله تعالى (ومن أراد الطهارة بشيء مما ذكرناه فلا يظهر به ولا يقربه ولبيتم اصلاحاته فإذا وجد ماء طاهرا تطهر به من حدثه الذي كان تيمم له واستقبل ما يجب عليه من الصلاة وليس عليه اعادة شيء مما صلي بتيممه على ما قدمناه). فقد مضى شرح ذلك في باب التيمم وفيه كفاية إن شاء الله تعالى. قال الشيخ أيده الله تعالى ولا بأنس أن يشرب المضرر من المياه النجسة بمخالطة الميتة لها والدم وما أشبه ذلك ولا يجوز شربها مع الاختيار وليس الشرب منها مع الاضطرار كالتطهر بها لأن التطهر قربة إلى الله تعالى والتقرب إليه لا يكون بالنجاسات ، ولأن المتوضي والمغتسل من الأحداث يقصد بذلك التطهر من النجاسة ولا تقع الطهارة بالنحس من الأشياء ولأن المحدث يجد في اباحة الصلاة بدلا من الماء ولا يجد المضرر بالعطش في اقامة رمقه بدلا من الماء غيره ولو وجد ذلك لم يجز له شرب ما كان نجسا من المياه. يدل على استباحة شرب هذه المياه في حال الاضطرار ان الله تعالى اباح كل محرم عند ضرورة الا ترى انه اباح اكل الميتة حيث قال تعالى (حرمت عليكم الميتة والدم ولحم الخنزير وما اهل به لغير الله فمن اضطرر غير باع ولا عاد فلا اثم عليه) فبين أنه لا اثم على متناول هذه المحظورات عند الضرورة وليس كذلك الوضوء لأن عند عدم الماء الطاهر انتقل فرضه إلى التراب فلا يجوز أن ينبع الماء النجس مع ان فرضه في الطهارة في استعمال غيره. قال الشيخ أيده الله تعالى (ولو أن إنسانا كان معه إناءان فوق في أحدهما ما ينجسه ولم يعلم في أيهما هو يحرم عليه الظهور منها جميعا ووجب عليه اهراقهما والوضوء بما من سواهما فان لم يجد غير ما اهرقه من الماء تيمم وصلى ولم يكن له استعمال ما اهرقه منها وحكم ما زاد على الانائين في العدد إذا تيقن ان في أحدهما على غير تعين حكم الانائين سواء).

فقد مضى فيما تقدم ما يدل عليه من الاعتبار والخبر ، ويidel عليه أيضا.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn Al-Hasan, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Fadalah, from Aban ibn Uthman, from Abd Al-Rahman ibn Abi Abdullah. He said:

I asked Abu Abdullah ^{a.s} about a man who is touched by the urine of some animals. Should he wash it or not?

Imam ^{a.s} said: "He should wash the urine of a horse, a donkey, and a mule. But as for a sheep and any animal whose meat is permissible to eat, there is no harm in its urine."

[AL TUSI]

Imam ^{a.s} statement, "there is no harm in the urine of any animal whose meat is permissible to eat", is general and not restricted to clothes only. It applies universally in all cases.

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a container is contaminated by impurity or comes into contact with it, the water in it must be poured out, and the container must be washed."

The reason for this is that if water is in a container and impurity affects it, it becomes impure because it is less than a kurr. We have already clarified that any amount less than a kurr becomes impure upon contact with impurity.

Then the Shaykh mentioned the ruling on a dog lapping water from a container, and this has already been explained in detail earlier.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further said: "Whoever intends to purify himself using any of the substances we have mentioned should neither purify himself with it nor approach it. Instead, he should perform tayammum for his prayer. When he finds pure water, he should purify himself from the impurity for which he



performed tayammum and then resume the obligatory prayers. He is not required to repeat any of the prayers he previously performed with tayammum, as we have already stated."

This explanation has already been covered in the section on Tayammum, and it is sufficient, if Allah ^{SWT} wills.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "There is no harm for a person in dire necessity to drink water that has become impure due to contact with a dead animal, blood, or similar impurities. However, it is not permissible to drink it when there is no necessity. Drinking it under necessity is not the same as using it for purification, because purification is an act of seeking closeness to Allah ^{SWT}, and one cannot seek closeness to Him through impurities."

Moreover, the one performing ablution (wudu) or ritual bathing (ghusl) does so with the intention of purifying himself from impurity, and purification cannot be achieved with impure substances.

Furthermore, someone who lacks water is permitted to pray using Tayammum as a substitute, but someone facing extreme thirst has no substitute for water to preserve his life. If such an alternative existed, it would not be permissible for him to drink impure water."

The justification for permitting drinking these impure waters in cases of necessity is based on Allah's ^{SWT} allowance of forbidden items in cases of necessity. Do you not see that Allah ^{SWT} has permitted eating dead animals in such situations?

As Allah ^{SWT}, the Exalted, says: "*Forbidden to you is dead meat, blood, the flesh of swine, and that which has been dedicated to other than Allah ^{SWT}. But whoever is forced by necessity, without willful disobedience nor transgressing limits, there is no sin upon him.*" (Surah Al-Baqarah 2:173)

This verse clarifies that there is no sin in consuming these prohibited items in cases of necessity. However, this does not apply to wudu (ablution), because if pure water is unavailable, the obligation shifts to Tayammum using soil. Therefore, using impure water is not permissible for purification when there is an alternative for fulfilling the obligation.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further said: "If a person has two containers, and impurity falls into one of them, but he does not know which one is impure, he is prohibited from using either for purification. He must pour out both and seek other water for wudu. If no other water is available, he should perform Tayammum and pray. It is not permissible for him to use the water from these containers."

This ruling also applies if there are more than two containers, and he is certain that one of them is impure but cannot determine which one. The ruling for multiple containers is the same as for the two containers."

The justification for this ruling has already been mentioned earlier, based on reasoning and narrations. This ruling is further supported by related evidence.



HADITH.712

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضْلٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَةِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَدِيثِ طَوِيلٍ قَالَ: سُئِلَ عَنْ رَجُلٍ مَعَهُ إِنَاءً اثْنَانِ فِيهِمَا مَاءٌ وَقَعَ فِي أَحَدِهِمَا قَدْرٌ لَا يَذْرِي أَيُّهُمَا هُوَ وَلَيْسَ يَقْدِرُ عَلَى مَاءٍ غَيْرِهِ قَالَ «يُهْرِيقُهُمَا جَمِيعاً وَيَتَيَّمِّمُ».»

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn AL-Hasan, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, from Abu Abdullah ^{a.s} in a lengthy narration. He said:

Imam ^{a.s} was asked about a man who has two containers of water, and impurity falls into one of them, but he does not know which one it is, and he has no other water available.

Imam ^{a.s} said: "He must pour out both of them and perform Tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.248 • Wasail Al-Shia, V.1 p.155

HADITH.713

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ مَعَهُ إِنَاءً اثْنَانِ فِيهِمَا مَاءٌ وَقَعَ فِي أَحَدِهِمَا قَدْرٌ لَا يَذْرِي أَيُّهُمَا هُوَ وَلَيْسَ يَقْدِرُ عَلَى مَاءٍ غَيْرِهِ قَالَ «يُهْرِيقُهُمَا وَيَتَيَّمِّمُ».»

Ahmad ibn Muhammad narrated from Uthman ibn Isa, from Sama'ah. He said:

I asked Abu Abdullah ^{a.s} about a man who has two containers of water, and impurity falls into one of them, but he does not know which one it is, and he has no other water available.

Imam ^{a.s} said: "He must pour out both of them and perform Tayammum."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.249 • Wasail Al-Shia, V.1 p.151

CHAPTER ON PURIFYING CLOTHES AND OTHER ITEMS FROM IMPURITIES

١٢ - باب تطهير الثياب وغيرها من النجاسات

◎ HADITH 714 – 832 ◎

قال الشيخ أبىه الله تعالى (إِنَّمَا أَصَابَ ثُوبَ الْإِنْسَانِ بُولٌ أَوْ غَائِطٌ أَوْ مَنِي لَمْ يَجُزْ لِلصَّلَاةِ فِيهِ حَتَّى يَغْسِلَهُ بِالْمَاءِ قَلِيلًا كَثِيرًا).
كان ما أصابه أم كثيراً.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If a person's clothing is contaminated with urine, feces, or semen, it is not permissible for him to pray in it until he washes it with water, whether the impurity is small or large."

◊ HADITH ♦

HADITH.714

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَبِيهِ اللَّهِ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ الْحُسَينِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلْتُ أَبَا عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبْوَلٍ يُصِيبُ الْجَسَدَ قَالَ «صُبْ عَلَيْهِ الْمَاءُ مَرَّتَيْنِ فَإِنَّمَا هُوَ مَاءٌ» وَسَأَلْتُهُ عَنْ أَلْتُوبِ يُصِيبُهُ أَبْوَلٌ قَالَ «إِغْسِلُهُ مَرَّتَيْنِ» وَسَأَلْتُهُ عَنْ الصَّبِيِّ يَبْوُلُ عَلَى الْأَلْتُوبِ قَالَ «تَصْبِ عَلَيْهِ الْمَاءَ قَلِيلًا ثُمَّ تَغْصِرُهُ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Al-Husayn ibn Abi Al-Ala. He said:

I asked Abu Abdallah ^{a.s} about urine that touches the body.

Imam ^{a.s} said: "Pour water over it twice, for it is only water."

And I asked Imam ^{a.s} about urine that touches clothing.

Imam ^{a.s} said: "Wash it twice."

And I asked Imam ^{a.s} about a child urinating on clothing.

Imam ^{a.s} said: "Pour a small amount of water over it, then wring it out."

[REFERENCES] Al-Kafi, V.3 p.55 • Tahdib Al-Ahkam, V.1 p.249 • Al-Wafi, V.6 p.137



◊ HADITH ◊

HADITH.715[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادُ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ بَوْلِ الْصَّبِيِّ قَالَ «تَصْبُّ عَلَيْهِ الْمَاءُ فَإِنْ كَانَ قَدْ أَكَلَ فَاغْسِلْهُ بِالْمَاءِ غَسْلًا وَالْغَلَامُ وَالْجَارِيَّةُ شَرْعٌ سَوَاءً».

With this chain of transmission, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from Al-Halabi. He said:

I asked Abu Abdillah ^{a.s} about the urine of a small child (contaminating the clothes). Imam ^{a.s} said: "Pour water over it. But if the child has eaten food (weaned), then wash it thoroughly with water. Both a boy and a girl are the same in this matter."

[REFERENCES] Al-Kafi, V.3 p.56 • Tahdib Al-Ahkam, V.1 p.249 • Al-Ibtisar, V.1 p.173 • Al-Wafi, V.6 p.141 • Wasail Al-Shia, V.3 p.397

◊ HADITH ◊

HADITH.716[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبِي إِسْحَاقِ الصَّحْنَوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ الْبَوْلِ يُصِيبُ الْجَسَدَ قَالَ «صُبْ عَلَيْهِ الْمَاءُ مَرَّتَيْنِ».

Ahmad ibn Muhammad narrated from Ali ibn Al-Hakam, from Abu Ishaq Al-Nahwi, from Abu Abdillah ^{a.s}. He said:

I asked Imam ^{a.s} about urine that touches the body.

Imam ^{a.s} said: "Pour water over it twice."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.249 • Al-Wafi, V.6 p.139 • Wasail Al-Shia, V.1 p.343 • Wasail Al-Shia, V.1 p.345 • Wasail Al-Shia, V.3 p.395 • Bihar Al-Anwar, V.77 p.209

◊ HADITH ◊

HADITH.717[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ الْسَّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ الْنَّوْبِ يُصِيبُهُ الْبَوْلُ قَالَ «إِغْسِلْهُ فِي الْمَرْكَنِ مَرَّتَيْنِ فَإِنْ عَسَلَتْهُ فِي مَاءٍ جَارٍ فَمَرَّةٌ وَاحِدَةٌ».

Muhammad ibn Ahmad ibn Yahya narrated from Al-Sindi ibn Muhammad, from Alaa, from Muhammad ibn Muslim. He said:

I asked Abu Abdillah ^{a.s} about clothing that is contaminated with urine.

Imam ^{a.s} said: "Wash it in a basin twice. But if you wash it in running water, then once is sufficient."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.250 • Al-Wafi, V.6 p.139 • Wasail Al-Shia, V.3 p.397 • Bihar Al-Anwar, V.77 p.103



◊ HADITH ◊

HADITH.718

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَنَّوْفُلِيِّ عَنْ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنِيهِمَا أَسْلَامُ أَنَّ عَلَيْهِ أَسْلَامًَ قَالَ: لَبَنُ الْجَارِيَةِ وَبَوْلُهَا يُغْسِلُ مِنْهُ التَّوْبَ قَبْلَ أَنْ تَطْعَمَ لِأَنَّ لَبَنَهَا يَخْرُجُ مِنْ مَتَانَةِ أُمُّهَا وَلَبَنُ الْفَلَامِ لَا يُغْسِلُ مِنْهُ التَّوْبَ وَلَا مِنْ بَوْلِهِ قَبْلَ أَنْ يَطْعَمَ لِأَنَّ لَبَنَ الْفَلَامِ يَخْرُجُ مِنَ الْعُضُدَيْنِ وَالْمَنْكَبَيْنِ».

قال محمد بن الحسن ما تضمن هذا الخبر من أن بول الصبي لا يغسل منه التوب قبل أن يطعم معناه انه يكفي أن يصب عليه الماء وإن لم يعصر على ما بينه الحلبي في روايته المتقدمة.

Ibrahim ibn Hashim narrated from Al-Nawfali, from Al-Sakuni, from Imam Ja'far Al Sadiq ^(a.s), from his father Imam Al Baqir ^(a.s) that (Imam) Ali ^(a.s) said:

"The milk and urine of a female infant must be washed from clothing even before she eats solid food (weaned), because her milk originates from her mother's bladder. However, the milk and urine of a male infant do not need to be washed from clothing before he eats solid food (weaned), because the milk of a male infant originates from his arms and shoulders."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "What this narration implies about the urine of a male infant not requiring the washing of clothes before he eats solid food (weaned) means that it is sufficient to pour water over it without wringing, as explained by Al-Halabi in his earlier narration."

[REFERENCES] Fiqh Al-Ridha, V.1 p.95 • Man La Yahduruhi Al Faqih, V.1 p.68 • 'Ilal Al-Shara'i', V.1 p.294 • Al-Ash'athiyat, V.1 p.12 • Tahdib Al-Ahkam, V.1 p.250 • Al-Ibtisar, V.1 p.173 • Al-Wafi, V.6 p.142 • Wasail Al-Shia, V.3 p.398 • Bihar Al-Anwar, V.77 p.101 • Bihar Al-Anwar, V.77 p.116

◊ HADITH ◊

HADITH.719

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمَعَاوِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ: سُئِلَ عَنِ امْرَأَةٍ لَمْ يَسْأَلْ لَهَا إِلَّا قَمِيصٌ وَلَهَا مَوْلُودٌ فَيُبُولُ عَلَيْهَا كَيْفَ تُصْنَعُ قَالَ «تُغَسِّلُ الْقَمِيصَ فِي أَلْيَوْمِ مَرَّةً».

Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn Yahya Al-Mu'adhi, from Muhammad ibn Khalid, from Saif ibn Amarah, from Abu Hafs, from Abu Abdallah ^(a.s). He said:

Imam ^(a.s) was asked about a woman who has only one garment and a nursing child who urinates on her, what should she do?

EES said: "She should wash the garment once a day."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.250 • Wasail Al-Shia, V.3 p.399



◊ HADITH ♦

HADITH.720[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَمْرِي عَنْ هَشَامِ بْنِ سَالِمٍ عَنْ حَكَمِ بْنِ حَكَمٍ الصَّبَرِيِّ قَالَ: قُلْتُ لِأَبِيهِ عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ أَبُولُ وَلَا أَصِيبُ الْمَاءَ وَقَدْ أَصَابَ يَدِي شَيْءًا مِنَ الْبَوْلِ فَأَمْسَحَ بِالْحَائِطِ أَوْ أَثْرَابَ ثُمَّ تَعَزَّرَ يَدِي فَأَمْسَحَ وَجْهِي أَوْ بَعْضَ جَسَدِي أَوْ يُصِيبُ تَوْبِي قَالَ «لَا بَأْسَ بِهِ».

Ali ibn Ibrahim narrated from his father, from Ibn Abi Umayr, from Hisham ibn Salim, from Hakam ibn Hukaym Al-Sayrafi. He said:

I said to Abu Abdullah ^{a.s}: "I urinate, and I do not find water. Some urine gets on my hand, so I wipe it on a wall or the ground. Then my hand sweats, and I touch my face or part of my body, or it touches my clothing. Is there any problem with this?"

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Al-Kafi, V.3 p.55 • Tahdib Al-Ahkam, V.1 p.250 • Al-Wafi, V.6 p.144

◊ HADITH ♦

HADITH.721[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَّتُهُ عَنِ الْبَوْلِ يُصِيبُ الْثَّوْبَ فَقَالَ «إِغْسِلُهُ مَرَّتَيْنَ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn Al-Hasan Al-Saffar, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Safwan, from Al-Ala, from Muhammad ibn Muslim, from one of the two (Imams) ^{a.s}. He said:

I asked Imam ^{a.s} about urine that touches clothing.

Imam ^{a.s} said: "Wash it twice."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.251 • Al-Wafi, V.6 p.138 • Wasail Al-Shia, V.3 p.395

◊ HADITH ♦

HADITH.722[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ ابْنِ أَبِيهِ يَعْفُورِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَوْلِ يُصِيبُ الْثَّوْبَ فَقَالَ «إِغْسِلُهُ مَرَّتَيْنَ».

With this chain of transmission, from Al-Husayn ibn Sa'id, from Fadalah, from Hammad ibn Uthman, from Ibn Abi Ya'fur. He said:

I asked Abu Abdullah ^{a.s} about urine that touches clothing.

Imam ^{a.s} said: "Wash it twice."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.251 • Al-Wafi, V.6 p.139 • Wasail Al-Shia, V.3 p.395



◊ HADITH ◊

HADITH.723

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ سَعْدِ عَنْ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ: سَأَلَ اللَّهُ عَنْ بَوْلِ الْصِّبِّيِّ يُصِيبُ الْثَّوْبَ فَقَالَ «إِغْسِلُهُ» فَقُلْتُ فَإِنْ لَمْ أَجِدْ مَكَانَةً قَالَ «إِغْسِلُ الْثَّوْبَ كُلَّهُ».

With this chain of transmission, from Al-Husayn ibn Sa'id, from Uthman, from Sama'ah. He said:

I asked Imam ^{a.s} about the urine of a child that touches clothing.

Imam ^{a.s} said: "Wash it."

I said: "What if I cannot find the exact spot?"

Imam ^{a.s} said: "Wash the entire garment."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.251 • Tahdib Al-Ahkam, V.1 p.267 • Al-Ibtisar, V.1 p.174 • Al-Wafi, V.6 p.141 • Wasail Al-Shia, V.3 p.398 • Wasail Al-Shia, V.3 p.402

◊ HADITH ◊

HADITH.724[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِنْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: قُلْتُ لِرَضَا عَلَيْهِ السَّلَامُ الْطَّنِفَسَةُ وَالْفَرَاشُ يُصِيبُهُمَا الْبَوْلُ كَيْفَ يُصْنِعُ بِهِ وَهُوَ كَثِيرُ الْحَشُوِّ قَالَ «يُغَسِّلُ مَا ظَهَرَ مِنْهُ فِي وَجْهِهِ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Ibrahim ibn Abi Mahmoud. He said:

I said to Al-Ridha ^{a.s}: "A carpet or a mattress that is thick and heavily stuffed - how should it be treated if urine touches it?"

Imam ^{a.s} said: "Wash what is visible of it on its surface."

[REFERENCES] Al-Kafi, V.3 p.55 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.140 • Wasail Al-Shia, V.3 p.400

◊ HADITH ◊

HADITH.725[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ وَالْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ إِنْرَاهِيمَ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: سَأَلَهُ عَنِ الْفَقِيرِ يُصِيبُ الْثَّوْبَ قَالَ «إِنْ عَرَفْتَ مَكَانَةً فَاغْسِلْهُ فَإِنْ حَفِيَ عَلَيْكَ مَكَانَةً فَاغْسِلْهُ كُلَّهُ».

The Shaykh (Al-Mufid), narrated to me from Abu Al-Qasim Ja'far ibn Muhammad and Al-Husayn ibn Ubayd Allah ^{SWT}, from a group of our companions, from Muhammad ibn Ya'qub, from Al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Al-Washa', from Hammad ibn Uthman, from Ibn Abi Ya'fur:

I asked Abu Abdullah ^{a.s} about semen that touches clothing.

Imam ^{a.s} said: "If you know its location, then wash it. But if you cannot determine its location, then wash the entire garment."

[REFERENCES] Al-Kafi, V.3 p.53 • Tahdib Al-Ahkam, V.1 p.251 • Awali Al-La'ali, V.2 p.210 • Al-Wafi, V.6 p.161 • Wasail Al-Shia, V.3 p.403 • Wasail Al-Shia, V.3 p.425



♦ HADITH ♦

HADITH.726[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ مُبَيْسِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَمْرَ الْجَارِيَةَ فَتَغْسِلُ تَوْبَةً مِنَ الْمَنِيِّ فَلَا تَبْلُغُ فِي غَسْلِهِ فَاصْلِي فِيهِ فَإِنَّا هُوَ يَأْسُ قَالَ أَعْدُ صَلَاتِكَ أَمَا إِنْكَ لَوْ كُنْتَ غَسَّلْتَ أَنْتَ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ».

With this chain of transmission, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Mu'awiyah ibn Ammar, from Muyassir. He said:

I said to Abu Abdillah ^{a.s}: "I instruct the servant girl to wash my garment from semen, but she does not wash it thoroughly. Then I pray in it, and afterward, I find it dry."

Imam ^{a.s} said: "Repeat your prayer. However, if you had washed it yourself, there would have been nothing required of you."

[REFERENCES] Al-Kafi, V.3 p.53 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.161 • Wasail Al-Shia, V.3 p.428

♦ HADITH ♦

HADITH.727

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ عَبِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَهُ عَنِ الْمَنِيِّ يُصِيبُ الْثَوْبَ قَالَ «إِغْسِلُ الْثَوْبَ كُلَّهُ إِذَا حَفِيَ عَلَيْكَ مَكَانَهُ قَلِيلًا كَانَ أَوْ كَثِيرًا».

With this chain of transmission, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Sama'ah. He said:

I asked Imam ^{a.s} about semen that touches clothing.

Imam ^{a.s} said: "Wash the entire garment if its location is unknown, whether it is a small or large amount."

[REFERENCES] Al-Kafi, V.3 p.54 • Tahdib Al-Ahkam, V.1 p.252 • Tahdib Al-Ahkam, V.2 p.223 • Al-Wafi, V.6 p.161 • Wasail Al-Shia, V.3 p.403 • Wasail Al-Shia, V.3 p.425 • Wasail Al-Shia, V.3 p.428

♦ HADITH ♦

HADITH.728[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ حَمَادَ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: «إِذَا احْتَلَمَ الرَّجُلُ فَأَصَابَ تَوْبَهُ مَنِيٌّ فَلْيُغْسِلِ الَّذِي أَصَابَهُ فَإِنْ ظَرَأَ أَنَّهُ أَصَابَهُ مَنِيًّا وَلَمْ يُسْتَيقِنْ وَلَمْ يَرَ مَكَانَهُ فَلْيَتَضَخَّهُ بِالْمَاءِ وَإِنْ اسْتَيقِنَ أَنَّهُ قَدْ أَصَابَهُ وَلَمْ يَرَ مَكَانَهُ فَلْيُغْسِلْ تَوْبَهُ كُلَّهُ إِذَا أَحْسَنَ».

With this chain of transmission, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from Al-Halabi, from Abu Abdillah ^{a.s}. He said:

Imam ^{a.s} said: "If a man has a wet dream and semen touches his garment, he should wash the area that was affected. But if he suspects that semen may have touched his garment without being certain and does not see its location, he should sprinkle water over it. And if he is certain that semen touched his garment but cannot identify its location, he should wash the entire garment, as this is better."

[REFERENCES] Al-Kafi, V.3 p.54 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.162 • Wasail Al-Shia, V.3 p.424



HADITH

HADITH.729[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحُسَينِ بْنِ أَبَانِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ إِبْرَاهِيمَ بْنِ مُسْكَانٍ عَنْ عَنْبَسَةَ بْنِ مُصْبِطٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَنِيِّ يُصِيبُ الْثَّوْبَ فَلَا يَدْرِي أَيْنَ مَكَانُهُ قَالَ «يَغْسِلُهُ كُلُّهُ وَإِنْ عَلِمَ مَكَانُهُ فَلَا يَغْسِلُهُ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Ibn Sinan, from Ibn Muskan, from Anbasah ibn Mus'ab. He said:

I asked Abu Abdillah ^{a.s} about semen that touches clothing, but its location is unknown.

Imam ^{a.s} said: "He should wash the entire garment. And if he knows its location, then he should wash that spot."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.252 • Al-Wafi, V.6 p.162 • Wasail Al-Shia, V.3 p.403 • Wasail Al-Shia, V.3 p.424

HADITH

HADITH.730[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: ذَكَرَ الْمَنِيُّ فَشَدَّدَهُ وَجَعَلَهُ أَشَدًّا مِنَ الْبَوْلِ ثُمَّ قَالَ «إِنْ رَأَيْتَ الْمَنِيَّ قَبْلًا أَوْ بَعْدًا مَا تَدْخُلُ فِي الْأَصْلَالَةِ فَقُلْنِي إِغَادَةً أَصْلَالَةً وَإِنْ أَثْنَتْ نَظَرَتِكَ فِي تَوْبِكَ فَلَمْ تُصْبِهِ ثُمَّ صَلَيْتَ فِيهِ ثُمَّ رَأَيْتَهُ بَعْدَ فَلَا إِغَادَةً عَلَيْكَ وَكَذِيلَكَ الْبَوْلُ».

With this chain of transmission, from Al-Husayn ibn Sa'id, from Hammad, from Hariz, from Muhammad ibn Muslim, from Abu Abdillah ^{a.s}. He said:

Imam ^{a.s} mentioned semen and emphasized its severity, considering it more serious than urine.

Imam ^{a.s} said: "If you see semen before or after entering the prayer, you must repeat the prayer. But if you examine your clothing and do not find it, then pray in it, and later you see it, there is no need to repeat the prayer. The same ruling applies to urine."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.252 • Tahdib Al-Ahkam, V.2 p.223 • Al-Wafi, V.6 p.162 • Wasail Al-Shia, V.3 p.424 • Wasail Al-Shia, V.3 p.478

HADITH

HADITH.731[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنِ الْحُسَينِ بْنِ أَبِي الْفَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَذِيِّ يُصِيبُ الْثَّوْبَ قَالَ «إِنْ عَرَفْتَ مَكَانَهُ فَاغْسِلُهُ وَإِنْ خَفِيَ مَكَانُهُ فَاغْسِلْ أَثَوْبَ كُلُّهُ».

Ahmad ibn Muhammad narrated from Ali ibn Al-Hakam, from Al-Husayn ibn Abi Al-Ala. He said:

I asked Abu Abdillah ^{a.s} about madhy (pre-seminal fluid) that touches clothing.

Imam ^{a.s} said: "If you know its location, then wash it. But if its location is unknown to you, then wash the entire garment."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.174 • Al-Wafi, V.6 p.178 • Wasail Al-Shia, V.3 p.424



◊ HADITH ◊

HADITH.732[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَلِيٍّ عَنْ الْحُسَينِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَذَى يُصِيبُ الْأَقْوَبَ فَيَلْتَزِمُ
بِهِ قَالَ «يَغْسِلُهُ وَ لَا يَتَوَضَّأُ» .

قال محمد بن الحسن « مصنف هذا الكتاب « هذان الخبران محمولان على ضرب من الاستحباب دون الوجوب بدلالة ما
قدمناه من الاخبار ، ويزيد ذلك بينما ما رواه هذا الراوي بعينه وهو

Ali narrated from Al-Husayn ibn Abi Al-Ala. He said:

I asked Abu Abdullah ^{a.s} about madhy (pre-seminal fluid) that touches clothing and sticks to it.

Imam ^{a.s} said: "He should wash it, but he does not need to perform wudu."

[AL TUSI]

Muhammad ibn Al-Hasan, the compiler of this book, commented: "These two narrations are understood as recommendations rather than obligations, based on the previously mentioned reports."

This interpretation is further clarified by another narration transmitted by this same narrator, which follows.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.253 • Al-Ibtisar, V.1 p.175 • Al-Wafi, V.6 p.179 • Wasail Al-Shia, V.3 p.427

◊ HADITH ◊

HADITH.733[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيُّ بْنُ الْحَكَمِ عَنْ الْحُسَينِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَذَى يُصِيبُ الْأَقْوَبَ قَالَ لَا
بَأْسَ بِهِ» فَلَمَّا رَدَدْنَا عَلَيْهِ قَالَ «تَنْضِحُهُ بِالْمَاءِ» .

Ali ibn Al-Hakam narrated from Al-Husayn ibn Abi Al-Ala. He said:

I asked Abu Abdullah ^{a.s} about madhy (pre-seminal fluid) that touches clothing.

Imam ^{a.s} said: "There is no harm in it."

When we repeated the question to him, Imam ^{a.s} said: "Sprinkle it with water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.253 • Al-Ibtisar, V.1 p.175 • Al-Wafi, V.6 p.178 • Wasail Al-Shia, V.3 p.426



HADITH.734

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَبِيهِ عُمَيْرٍ عَنْ غَيْرِ وَاجِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَيْسَ فِي الْمَذْيِّ مِنَ الشَّهْوَةِ، وَلَا مِنَ الْإِنْعَاطِ، وَلَا مِنَ الْقُبْلَةِ، وَلَا مِنْ مَسْقُ الْفَرْزِ، وَلَا مِنَ الْمُضَاجَعَةِ وَضُوءِ، وَلَا يُغْسَلُ مِنْهُ التَّوْبُ وَلَا الْجَسْدُ.

Al-Husayn ibn Sa'id narrated from Ibn Abi Umayr, from more than one of our companions, from Abu Abdullaah ^{a.s}. He said:

Imam ^{a.s} said: "There is no wudu required due to madhy (pre-seminal fluid) resulting from desire, arousal, kissing, touching the private parts, or lying closely together. Neither the clothing nor the body needs to be washed because of it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.253

HADITH.735[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ أَبِيهِ عَنْ حَفْصٍ بْنِ غَيَاثٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلَيِّ عَلَيْهِ السَّلَامُ قَالَ: «مَا أَبْالِي أَبْوُلْ أَصَابِنِي أَوْ مَاءٌ إِذَا لَمْ أَعْلَمُ».

قال الشيخ أبيه الله تعالى (فإن أصاب ثوبه دم وكان مقداره في سعة الدرهم الوافي الذي كان مضروبا من درهم وثلث وجب عليه غسله ولم يجز له الصلاة فيه ، وإن كان قدره أقل من ذلك وكان كالحمصة أو الظفر وشبهه جاز له الصلاة فيه قبل ان يغسله وغسله للصلاحة فيه افضل ، اللهم إلا أن يكون دم حيض فإنه لا تجوز الصلاة في قليل منه ولا كثير وغسل التوب منه واجب وإن كان قدره كرأس ابرة في الصحن).

Muhammad ibn Ahmad ibn Yahya narrated from Abu Ja'far, from his father, from Hafs ibn Ghiyath, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from Imam Ali ^{a.s}. He said:

Imam ^{a.s} said: "I do not mind whether it is urine or water that touches me, as long as I do not know (with certainty)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, commented: "If blood touches his clothing and its amount is the size of a dirham wafiy (equivalent to a dirham and a third), he must wash it, and it is not permissible for him to pray in it.

If the amount is less than that, such as the size of a lentil or a fingernail, it is permissible for him to pray in it before washing it, although washing it for prayer is preferable.

However, if the blood is menstrual blood, then it is not permissible to pray in the garment, whether the amount is small or large. Washing the garment is obligatory, even if the amount is as small as the tip of a needle."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.72 • Tahdib Al-Ahkam, V.1 p.253 • Al-Ibtisar, V.1 p.180 • Awali Al-La'ali, V.1 p.321 • Awali Al-La'ali, V.3 p.57 • Al-Wafi, V.6 p.153 • Wasail Al-Shia, V.3 p.467



HADITH

HADITH.736[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لَهُ الَّذِمْ يَكُونُ فِي الْثَّوْبِ عَلَيْيَ وَ أَنَا فِي الصَّلَاةِ قَالَ «إِنَ رَأَيْتَهُ وَ عَلَيْكَ تَوْبَغَيْرُهُ فَاطْرَحْهُ وَ صَلُّ وَ إِنْ لَمْ يَكُنْ عَلَيْكَ تَوْبَغَيْرُهُ فَامْضِ فِي صَلَاتِكَ وَ لَا إِغْرَاجَةَ عَلَيْكَ وَ مَا لَمْ يَزِدْ غَلَى مِقْدَارِ الدُّرْزِهِمِ مِنْ ذَلِكَ فَلَيْسَ بِسَيِّءٍ رَأَيْتَهُ أَوْ لَمْ تَرَهُ فَإِذَا كُنْتَ قَدْ رَأَيْتَهُ وَ هُوَ أَكْثَرُ مِنْ مِقْدَارِ الدُّرْزِهِمِ فَضَيِّفْتَ عَسْلَهُ وَ صَلَيْتَ فِيهِ صَلَاةً كَثِيرَةً فَأَعِذْ مَا صَلَيْتَ فِيهِ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Muhammad ibn Muslim. He said:

I said to Imam ^{a.s}: "What if there is blood on my clothing while I am in prayer?"

Imam ^{a.s} said: "If you notice it and you have another garment, then remove it and continue your prayer."

But if you do not have another garment, then continue your prayer, and there is no need to repeat it.

And if the blood does not exceed the size of a dirham, then it is not a concern - whether you notice it or not.

However, if you see it and it is larger than a dirham and you neglected to wash it, and then you prayed in it multiple prayers, you must repeat all the prayers performed in it."

[REFERENCES] Al-Kafi, V.3 p.59 • Tahdib Al-Ahkam, V.1 p.254 • Al-Ibtisar, V.1 p.175 • Awali Al-La'ali, V.3 p.54 • Al-Wafi, V.6 p.181 • Wasail Al-Shia, V.3 p.431

HADITH

HADITH.737[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ أَبِي الْحَسِينِ بْنِ سَعِيدٍ عَنْ أَبْنِ سَيَّانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ أَصَابَتْ تَوْبَغَ الْرَّجُلُ الَّذِمْ فَصَلَّى فِيهِ وَ هُوَ لَا يَعْلَمُ فَلَا إِغْرَاجَةَ عَلَيْهِ وَ إِنْ هُوَ عَلَمَ قَبْلَ أَنْ يُصَلِّي فَسِيِّي وَ صَلَّى فِيهِ فَلَعْنَاهُ الْإِغْرَاجَةُ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Ibn Sinan, from Abu Basir, from Abu Abdillah ^{a.s}. He said:

Imam ^{a.s} said: "If blood touches a man's garment and he prays in it without knowing, then he does not need to repeat the prayer."

However, if he knew about it before praying but forgot and still prayed in it, then he must repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.254 • Al-Ibtisar, V.1 p.182 • Awali Al-La'ali, V.3 p.55 • Al-Wafi, V.6 p.182 • Wasail Al-Shia, V.3 p.476



HADITH

HADITH.738[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبِي عَبْدَ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَرَى بِتَوْبِهِ الدَّمَ فَيَئْسَرُ أَنْ يَغْسِلَهُ حَتَّى يُصَلِّيَ قَالَ «يُعِيدُ صَلَاتَهُ كَيْ يَهْتَمَ بِالشَّيْءِ إِذَا كَانَ فِي تَوْبِهِ عَقْوَةً لِتَشْيَازِهِ» قُلْتُ فَكَيْفَ يَضْطَعُ مَنْ لَمْ يَعْلَمْ أَيْعِيدُ حِينَ يَرْفَعُهُ قَالَ «لَا وَلَكِنْ يَسْأَنُ». ﴿

وهذا الخبران يدلان على وجوب ازالة الدم عن الثوب ، فاما كمية ما إذا بلغ ليه وجبت ازالته فالخبر الاول فيه بيانه .
With this chain of transmission, from Al-Husayn ibn Sa'id, from Uthman ibn Isa, from Sama'ah. He said:

I asked Abu Abdillah ^{a.s} about a man who notices blood on his garment but forgets to wash it until he has already prayed.

Imam ^{a.s} said: "He must repeat his prayer so that he pays attention to such matters in his clothing, as a consequence for his forgetfulness."

I said: "What about someone who was unaware of it - does he need to repeat the prayer after discovering it?"

Imam ^{a.s} said: "No, but he should start fresh (perform new prayers going forward)."

[AL TUSI]

These two narrations indicate the obligation to remove blood from clothing.

As for the amount of blood that requires removal, the first narration has clarified this, and it is further supported by other evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.254 • Al-Wafi, V.6 p.182 • Wasail Al-Shia, V.3 p.480

HADITH

HADITH.739[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَالْحُسَيْنِ بْنِ عَيْنِدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِيهِ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ مَحْنُوبٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِسْمَاعِيلِ الْجَفْفِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «فِي الدَّمِ يَكُونُ فِي التَّوْبَ إِنْ كَانَ أَقْلُ مِنْ قَدْرِ دِرْهَمٍ فَلَا يُعِيدُ الصَّلَاةَ وَإِنْ كَانَ أَكْثَرَ مِنْ قَدْرِ الدِّرْهَمِ وَكَانَ رَآهُ قَلْمَنْ يَغْسِلُهُ حَتَّى صَلَّى فَلَيُعِيدُ صَلَاتَهُ وَإِنْ لَمْ يَكُنْ رَآهُ حَتَّى صَلَّى فَلَا يُعِيدُ الصَّلَاةَ». ﴿

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya, and Al-Husayn ibn Ubayd Allah ^{SWT}, from Ahmad ibn Muhammad ibn Yahya, from his father Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from Al-Husayn ibn Al-Hasan, from Ja'far ibn Bashir, from Isma'il Al-Ju'fi, from Abu Ja'far ^{a.s}. He said:

Imam ^{a.s} said: "If blood is on the clothing, and it is less than the size of a dirham, then he does not need to repeat the prayer.

But if it is more than the size of a dirham and he saw it but did not wash it before praying, then he must repeat his prayer.

However, if he did not notice it until after praying, then he does not need to repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.175 • Al-Wafi, V.6 p.182 • Wasail Al-Shia, V.3 p.430



HADITH.740

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

رَوَى الصَّفَارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ زَيَادِ بْنِ أَبِي الْخَالِلِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَقْفُورِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَمَّا تَقُولُ فِي دَمِ الْبَرَاغِيَّةِ قَالَ «لَا يَسِّرْ بِهِ بَاسٌ» قَالَ قُلْتُ إِنَّهُ يَكْثُرُ وَيَتَهَاجِشُ قَالَ «وَإِنْ كَثُرَ» قَالَ قُلْتُ فَالرَّجُلُ يَكُونُ فِي تَوْبَةِ نُفْطَلِ الدَّمِ لَا يَعْلَمُ بِهِ ثُمَّ يَعْلَمُ فَيَسْسِرُ أَنْ يَغْسِلَهُ فَيَصِلِّي ثُمَّ يَذْكُرُ بَعْدَ مَا صَلَّى أَيْعِيدَ صَلَاتَهُ قَالَ «يَغْسِلُهُ وَلَا يُعِيدُ صَلَاتَهُ إِلَّا أَنْ يَكُونَ مَقْدَارَ الدَّرَهْمِ مُجْتَمِعًا فَيَغْسِلُهُ وَلَا يُعِيدُ الصَّلَاةَ».

Al-Saffar narrated from Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Ziyad ibn Abi Al-Halal, from Abdullah ibn Abi Ya'fur. He said:

I said to Abu Abdillah ^{a.s}: "What do you say about the blood of fleas?"

Imam ^{a.s} said: "There is no harm in it."

I asked: "But it may become excessive and spread greatly."

Imam ^{a.s} said: "Even if it becomes excessive."

I asked: "A man finds spots of blood on his garment without knowing about it, then he becomes aware of it but forgets to wash it and prays, then remembers after he has prayed, should he repeat his prayer?"

Imam ^{a.s} said: "He should wash it, but he does not need to repeat his prayer, unless the amount of blood is equal to a dirham and concentrated in one spot. In that case, he must wash it and repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.255 • Al-Ibtisar, V.1 p.176 • Al-Wafi, V.6 p.184

HADITH.741

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُعاوِيَةُ بْنُ حُكَيمٍ عَنْ ابْنِ الْمُغِيْرَةِ عَنْ مُتَّنَى بْنِ عَبْدِ اللَّهِ عَائِنِيَّ أَسْلَامَ قَالَ: قُلْتُ لَهُ إِنِّي حَكَكْتُ جَلْدِي فَخَرَجَ مِنْهُ دَمٌ فَقَالَ «إِنْ اجْتَمَعَ قَدْرُ جَمِيعِهِ فَاغْسِلُهُ وَلَا فَلَدَ».

فمحمول على الاستحباب دون الوجوب ، والذي يدل على ذلك ما تقدم من الاخبار وانه متى لم يبلغ الدرهم فمباح الصلاة في الثوب الذي فيه ذلك الدم ، ويidel عليه ايضا.

Mu'awiyah ibn Hakim narrated from Ibn Al-Mughira, from Muthanna ibn Abd Al-Salam, from Abu Abdillah ^{a.s}. He said:

I said to Imam ^{a.s}: "I scratched my skin, and blood came out."

Imam ^{a.s} said: "If it gathers to the size of a lentil (hummus seed), then wash it. Otherwise, you do not need to wash it."

[AL TUSI]

This narration is seen as recommended (mustahabb) rather than obligatory (wajib).

What supports this interpretation is the earlier narrations indicating that as long as the blood does not exceed the size of a dirham, it is permissible to pray in a garment containing such blood.

This is further supported by additional evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.255 • Al-Ibtisar, V.1 p.176 • Al-Wafi, V.6 p.185 • Wasail Al-Shia, V.3 p.430 • Bihar Al-Anwar, V.77 p.89



HADITH.742

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ عَلَيِّ
بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ وَأَبِي عَنْدِ اللَّهِ عَنِيهِمَا السَّلَامُ أَتَهُمَا قَالَا: «لَا يَأْسَ
إِنْ يُصَلِّي الرَّجُلُ فِي الْأَنْوَبِ وَفِيهِ الدَّمُ مُتَقَرِّقاً شِبْهَ النَّحْضِ وَإِنْ كَانَ قَدْ رَأَاهُ صَاحِبُهُ قَبْلَ ذَلِكَ فَلَا يَأْسَ بِهِ مَا لَمْ
يَكُنْ مُجْتَمِعاً قَذَرَ الدَّرَزَهُمْ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Abu Ja'far, from Ali ibn Hadid, from Jamil ibn Darraj, from some of our companions, from Abu Ja'far and Abu Abdulla ^(a.s). They said:

Imam ^(a.s) said: "There is no harm in a man praying in a garment that has scattered spots of blood, resembling splashes, even if he had seen them beforehand, as long as the blood is not concentrated in one spot and does not equal the size of a dirham."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.256 • Al-Ibtisar, V.1 p.176 • Al-Wafi, V.6 p.183 • Wasail Al-Shia, V.3 p.430

HADITH.743

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَأَمَّا الْخَبْرُ الَّذِي رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَزْقِيِّ عَنْ إِسْمَاعِيلَ الْجُعْفَرِيِّ قَالَ: رَأَيْتُ أَبَا
جَعْفَرَ عَلَيْهِ السَّلَامُ يُصَلِّي وَالدَّمُ يَسِيلُ مِنْ سَاقِهِ .

فمحمول على جرح لازم أو بثر أو قرح ونحن نبين فيما بعد ان دم القرح والجرحات وما لا يمكن أو تشق ازالته فانه لا
يأس بالصلادة في قليله وكثيره ، ويidel ها هنا على هذا التأويل.

Ahmad ibn Muhammad ibn Isa narrated from Abu Abdulla Al-Barqi, from Isma'il Al-Ju'fi. He said:

(Narrator said) "I saw Abu Ja'far ^(a.s) praying while blood was flowing from his leg."

[AL TUSI]

This narration is understood to refer to a persistent wound, ulcer, or sore.

We will explain later that the blood from wounds, sores, and injuries, which cannot be easily removed or causes hardship to cleanse, does not affect the validity of prayer, whether the amount is small or large.

This interpretation is supported by other evidence related to this matter.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.256



HADITH.744

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيُّهُ اللَّهُ تَعَالَى عَنِ الْأَقْوَامِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ عَنْ فَضَالَةَ بْنِ أَبْيَوبَ وَ صَفَوَانَ بْنِ يَحْيَى عَنْ الْعَلَاءَ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْيَهُمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الْأَرْجُلِ تَخْرُجُ بِهِ الْقُرْوُحُ فَلَا تَزَالُ تَدْمَى كَيْفَ يُصَلِّي فَقَالَ «يُصَلِّي وَ إِنْ كَانَ الدَّمَاءُ تَسِيلُ» .

فاما ما يدل على تخصيص دم الحيض من جملة الدماء فهو انه قد ثبت نجاسة الدم في الشريعة ، وإنما ابيح الصلاة في بعض الدماء المخصوصة في قليله لقيام الدلالة عليه وهي ما قدمناه من الاخبار، ودم الحيض النجاسة حاصلة في قليله وكثيره فيجب أن يكون وجوب إزالته ثابتًا على كل حال ليدخل الانسان بعد إزالته على يقين في الصلاة ، ويidel ايضا عليه.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Al-Husayn, from Fadalah ibn Ayyub and Safwan ibn Yahya, from Al-Ala ibn Razin, from Muhammad ibn Muslim, from one of the two (Imams) ^(a.s). He said:

I asked Imam ^(a.s) about a man who has sores that constantly bleed - how should he pray?

Imam ^(a.s) said: "He should pray, even if blood continues to flow."

[AL TUSI]

As for the distinction of menstrual blood among all types of blood, it is based on the established ruling in Shariah regarding the impurity of blood.

However, the allowance to pray with certain specific types of blood in small amounts is supported by evidence provided in earlier narrations.

Menstrual blood, however, is considered impure in both small and large quantities, and therefore its removal is mandatory in all cases.

This ensures that a person enters prayer in a state of certainty and purity.

Additional evidence also supports this ruling.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.256 • Tahdib Al-Ahkam, V.1 p.258 • Tahdib Al-Ahkam, V.1 p.348 • Al-Ibtisar, V.1 p.177 • Al-Wafi, V.6 p.189 • Wasail Al-Shia, V.1 p.265 • Wasail Al-Shia, V.3 p.434

HADITH.745

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الْسَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ عِيسَى الْعَبْنَدِيِّ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ النَّضْرِ عَنْ أَبِي سَعِيدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ عَلَيْهِمَا أَسَلَامٌ قَالَا: لَا تَغَادُ الصَّلَاةَ مِنْ دَمٍ لَمْ يُنْصَرِّهُ إِلَّا دَمَ الْحَيْضُرُ فَإِنْ قَلِيلٌ وَ كَثِيرٌ فِي النَّوْبِ إِنْ رَأَاهُ وَ إِنْ لَمْ يَرَهُ سَوَاءً».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn Yahya, and Al-Husayn ibn Ubayd Allah ^{SWT}, from Ahmad ibn Muhammad ibn Yahya, from his father Muhammad ibn Yahya, from Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Isa Al-Ubaydi, from Al-Husayn ibn Sa'id, from Al-Nadr, from Abu Sa'id, from Abu Basir, from Abu Abdullah and Abu Ja'far ^(a.s). They said:

Imam ^(a.s) said: "Prayer does not need to be repeated because of blood that one did not notice, except for menstrual blood."

For menstrual blood, whether small or large, whether it was seen or unseen on the clothing, it is the same and must be removed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.257

HADITH.746

[SOURCE] Implicit (or Unnamed)

وَ رُوِيَ هَذَا الْحَدِيثُ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عَبْنَدِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَشْعَرِيِّ: وَ زَادَ فِيهِ وَ سَأَلَهُ امْرَأَةٌ أَنْ رَأَتْ دَمَ الْحَيْضُرَ بِثَيَابِهِ وَ لَمْ يَدْهُبْ أَثْرُهُ فَقَالَ «اَصْبِغْهِ بِمِشْقَةٍ».

ثم قال أيده الله تعالى : (وان كان على الانسان بثور يرمش دمها دائما لم يكن عليه حرج في الصلاة فيما اصابه ذلك الدم من الثياب وان كثر .. كذلك ان كان به جراح ترشح فيصيب ثوبه دمها وقيحها فله أن يصلي في الثوب وان كثر ذلك فيه).
يدل على ذلك قوله تعالى : « ما جعل عليكم في الدين من حرج »

ونحن نعلم انه لو ألم المكالم ازالة الدم من هذه الاشياء الازمة به لحرج بذلك وللحقة بذلك كلفة ومشقة وربما يفوته ايضا مع ذلك الصلاة فأباح الله تعالى ذلك نظرا لعباده ورأفة بهم ، ويدل ايضا من جهة الخبر

This hadith is also narrated from Muhammad ibn Isa ibn Ubayd, from Muhammad ibn Yahya Al-Ash'ari, with an additional statement:

A woman asked Imam ^(a.s): "There is menstrual blood on my garment. I washed it, but the stain did not disappear."

Imam ^(a.s) said: "Dye it with mishq (a type of dye or red pigment)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further commented:

"If a person has boils that constantly ooze blood, there is no harm in praying in the clothes affected by that blood, even if it is abundant.

Similarly, if someone has wounds that discharge and stain their clothes with blood or pus, they are permitted to pray in those clothes, regardless of how much is affected."



This is supported by the verse: '*He has not laid upon you in religion any hardship.*' (Surah Al-Hajj 22:78)

We also know that if a person were obligated to remove such persistent blood from their clothing, it would cause hardship, burden, and even lead to missing prayers.

Allah ^{SWT}, the Exalted, has allowed this out of mercy and compassion for His servants. This ruling is also supported by other narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.257 • Al-Wafi, V.6 p.183 • Wasail Al-Shia, V.3 p.440

♦ HADITH ♦

HADITH.747

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى
عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيمٍ عَنْ الْمَعْلَى أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرِ عَلَيْهِ
السَّلَامُ وَهُوَ يُصَلِّي فَقَالَ لِي قَائِدِي إِنَّ فِي تُوبَةِ دَمًا إِنْصَرَفَ قُلْتُ لَهُ إِنَّ قَائِدِي أَخْبَرَنِي أَنَّ بِتُوبَةِ دَمًا فَقَالَ
إِنَّ بِي دَمَاءِ مِيلَ وَلَسْتُ أَغْسِلُ تُوبَةَ حَتَّى تَبَرَّأً .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Mu'awiyah ibn Hakim, from Al-Mu'allla Abu Uthman, from Abu Basir. He said:

I entered upon Abu Ja'far ^{a.s} while he was praying.

My companion said to me: "There is blood on his garment."

When Imam ^{a.s} finished his prayer, I said to Imam ^{a.s}: "My companion informed me that there is blood on your garment."

Imam ^{a.s} said: "I have boils that bleed, and I do not wash my garment until they heal."

[REFERENCES] Al-Kafi, V.3 p.58 • Tahdib Al-Ahkam, V.1 p.258 • Al-Ibtisar, V.1 p.177 • Al-Wafi, V.6 p.188 • Wasail Al-Shia, V.3 p.433

♦ HADITH ♦

HADITH.748

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَعَةَ
قَالَ: سَأَلَهُ عَنِ الْرَّجُلِ بِهِ أَقْرَحُ أَوِ الْجُرْحُ فَلَا يَسْتَطِيعُ أَنْ يَزِيطَهُ وَلَا يَغْسِلَ دَمَهُ قَالَ «يُصَلِّي وَلَا يَغْسِلُ تُوبَةً
كُلَّ يَوْمٍ إِلَّا مَرَّةً فَإِنَّهُ لَا يَسْتَطِيعُ أَنْ يَغْسِلَ تُوبَةً كُلَّ سَاعَةً» .

With this chain of transmission, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Uthman ibn Isa, from Sama'ah. He said:

I asked Imam ^{a.s} about a man who has a wound or sore and is unable to bandage it or wash its blood.

Imam ^{a.s} said: "He should pray and does not need to wash his garment more than once a day, because it is not possible for him to wash his garment every hour."

[REFERENCES] Al-Kafi, V.3 p.58 • Tahdib Al-Ahkam, V.1 p.258 • Al-Ibtisar, V.1 p.177 • Al-Wafi, V.6 p.189 • Wasail Al-Shia, V.3 p.433 • Bihar Al-Anwar, V.77 p.85



◊ HADITH ♦

HADITH.749

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَينِ عَنْ فَضَالَةَ بْنِ أَيُوبَ وَصَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رُزَيْنٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الرَّجُلِ تَخْرُجُ بِهِ الْفَرْوُحُ فَلَا تَوَالْ تَدْمِي، كَيْفَ يُصْلِي؟ فَقَالَ: يُصْلِي وَإِنْ كَانَ الدَّمَاءُ ثَسِيلٌ.

The Shaykh (Al-Mufid), narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Al-Husayn, from Fadalah ibn Ayyub and Safwan ibn Yahya, from Al-Ala ibn Razin, from Muhammad ibn Muslim, from one of the two (Imams) ^{a.s}. He said:

I asked Imam ^{a.s} about a man who has sores that constantly bleed - how should he pray? Imam ^{a.s} said: "He should pray, even if the blood continues to flow."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.258

◊ HADITH ♦

HADITH.750[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ أَبِي الْمَرَادِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الرَّجُلَ تَكُونُ بِهِ الْدَّمَامِيلُ وَ الْفَرْوُحُ فَجِلْدُهُ وَ ثِيَابُهُ مَمْلُوَّةُ دَمًا وَ قِيَحًا فَقَالَ «يُصْلِي فِي ثِيَابِهِ وَ لَا يَغْسِلُهَا وَ لَا شَيْءَ عَلَيْهِ».

With this chain of transmission, from Ahmad ibn Muhammad, from his father, and Muhammad ibn Khalid Al-Barqi, from Abdullah ibn Al-Mughira, from Abdullah ibn Muskan, from Laith Al-Muradi. He said:

I said to Abu Abdillah ^{a.s}: "A man has boils and sores, and his skin and clothes are filled with blood and pus. What should he do?"

Imam ^{a.s} said: "He should pray in his clothes and does not need to wash them, and there is no blame on him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.258 • Tahdib Al-Ahkam, V.1 p.349 • Al-Wafi, V.6 p.189 • Wasail Al-Shia, V.3 p.434

◊ HADITH ♦

HADITH.751[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزَيْعٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ أَبْيَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ الْجُرْحَ يَكُونُ فِي مَكَانٍ لَا تَفْدِرُ عَلَى رَبِطِهِ فَيَسْلِي مِنْهُ الدَّمُ وَ الْقِيَحُ فَيُصْبِبُ ثَوْبِي فَقَالَ «دَعْهُ فَلَا يَضُرُّكَ أَنْ لَا تَغْسِلَهُ».

With this chain of transmission, from Ahmad ibn Muhammad, from Muhammad ibn Isma'il ibn Bazi', from Zharif ibn Nasih, from Aban ibn Uthman, from Abd Al-Rahman ibn Abi Abdullah. He said:

I said to Abu Abdillah ^{a.s}: "A wound is in a place where we cannot bandage it, so blood and pus flow from it and stain my clothing. What should I do?"

Imam ^{a.s} said: "Leave it, and it does not harm you if you do not wash it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.259 • Wasail Al-Shia, V.3 p.435



HADITH.752

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ عُمَرَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ سَمَاعَةِ
بْنِ مُهْزَانَ عَنْ أَبِي عَبْدِ اللَّهِ إِذَا كَانَ بِالرَّجْلِ جُرْحٌ سَائِلٌ فَأَصَابَ تُوبَةً مِنْ دَمِهِ فَلَا يَغْسِلُهُ حَشْنٌ يَبْرَأُ وَيَنْقِطِعُ الدَّمُ.
ثم قال أيده الله تعالى : (وكذلك حكم التوب إذا اصابه دم البراغيث والبق فاته لاجرح على الانسان أن يصلبي فيه وإن كان
ما أصابه من ذلك كثيرا). فالآية المتقدمة دالة على ذلك من الوجه الذي بيناه وهو ان الله تعالى ذكر انه رفع الحرج عن
المكلفين ، وقد علمنا ان دم البراغيث مما لا يمكن التحرز منه ، ولو الزم المكلف إذالته لاجرح بذلك ولضاق عليه القيام به
وربما لم يتم ذلك له لأنه لا يؤمن متى غسل الثوب وعاد إلى لبسه أن يحصل فيه الدم فيبقى على هذا أبدا في الضيق
والحرج ولا يتسهل له أداء الفرض ، ويدل عليه ايضا).

With this chain of transmission, from Ahmad ibn Muhammad, from Musa ibn Imran, from Muhammad ibn Abi Umayr, from some of our companions, from Sama'ah ibn Mihran:

Abu Abdullah ^{a.s} said: "If a man has a bleeding wound and blood stains his clothing, he does not need to wash it until he is healed and the bleeding stops."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, further commented:

"The same ruling applies to clothing stained with the blood of fleas and bedbugs. There is no harm if a person prays in such clothing, even if the amount of blood on it is large." This ruling is supported by the previously mentioned verse: '*He has not laid upon you in religion any hardship.*' (Surah Al-Hajj 22:78)

It is evident that flea blood is something that cannot easily be avoided. If a person were obligated to remove it completely, it would result in difficulty and hardship, especially since even after washing, the blood may reappear when the clothing is worn again. Thus, obligating constant washing would cause ongoing burden and prevent a person from fulfilling their prayers with ease. This ruling is also supported by other narrations indicating the removal of hardship in such cases.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.259 • Al-Wafi, V.6 p.190 • Wasail Al-Shia, V.3 p.435

HADITH.753

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَبِيَّهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَنِ بْنِ الْحُسَنِ بْنِ أَبِيِّهِ عَنْ الْحُسَنِ
بْنِ سَعِيدٍ عَنْ ابْنِ سَيَّانٍ عَنْ ابْنِ مُسْكَانٍ عَنْ الْحَلَبِيِّ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ دَمِ الْبَرَاغِيْثِ يَكُونُ
فِي الْثَّوْبِ هَلْ يَمْنَعُهُ ذَلِكُ مِنَ الصَّلَاةِ فَقَالَ «لَا وَإِنْ كَثُرَ وَلَا بَأْسَ أَيْضًا بِشَبَهِهِ مِنَ الْأَرْغَافِ يَنْظَحُهُ وَلَا يَغْسِلُهُ».

The Shaykh (Al-Mufid), narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Ibn Sinan, from Ibn Muskan, from Al-Halabi. He said:

I asked Abu Abdullah ^{a.s} about flea blood on clothing - does it prevent prayer?

Imam ^{a.s} said: "No, even if it is abundant, and there is no harm in its likeness, such as nosebleed blood. He should sprinkle water on it but does not need to wash it."

[REFERENCES] Al-Kafi, V.3 p.59 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.185 • Wasail Al-Shia, V.3 p.431



HADITH.754

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ الْفَاقِسِ جَفَّفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَقْوَبَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ مُحَمَّدِ بْنِ رَيَانَ قَالَ كَتَبْتُ إِلَى الرَّجُلِ هَلْ يَجْرِي دَمُ الْبَقْ عَلَيْهِ مَجْرَى دَمِ الْبَرَاغِيْثُ وَهَلْ يَجْرُوا لِأَحَدٍ أَنْ يَقِيسَ بِدَمِ الْبَقْ عَلَى الْبَرَاغِيْثُ فَيُصَلِّ فِيهِ وَأَنْ يَقِيسَ عَلَى تَحْوَهَا فَيَعْمَلُ بِهِ فَوْقَعَ عَلَيْهِ السَّلَامُ ۝ تَجْوِزُ الْأَصْلَاثُ وَالْأَطْهَرُ مِنْهُ أَفْضَلُ ۝

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Sahl ibn Ziyad, from Muhammad ibn Rayyan. He said:

I wrote to the Imam ^(a.s) asking: "Does the blood of bedbugs have the same ruling as the blood of fleas? Is it permissible for someone to compare the blood of bedbugs to flea blood and pray in it? And is it permissible to make analogies like this and act upon them?"

Imam ^(a.s) replied: "Prayer is permissible (in it), but purifying oneself from it is better."

[REFERENCES] Al-Kafi, V.3 p.60 • Tahdib Al-Ahkam, V.1 p.260 • Al-Wafi, V.6 p.187 • Wasail Al-Shia, V.3 p.436

HADITH.755

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ الْنَّوْفَلِيِّ عَنْ السَّكُونِيِّ عَنْ جَفَّافِرِ عَنْ أَيْبِهِ : «أَنَّ عَلَيْاً عَلَيْهِ الْأَسْلَامُ كَلَّا لَا يَرِي بِأَسْأَى بِدَمِ مَا لَمْ يُذَكَّرْ يَكُوئُ فِي الْتَّوْبَ فَيُصَلِّ فِيهِ الرَّجُلُ يَغْنِي دَمَ الْسَّمَكِ» .

قال الشيخ أيده الله تعالى : (إذا مس ثوب الإنسان كلب أو خنزير وكانا يابسين فليرش موضع مسهما منه بالماء وإن كانا رطبين فليغسل ما مساه بالماء).

يدل عليه

Muhammad ibn Ahmad ibn Yahya narrated from Ibrahim ibn Hashim, from Al-Nawfali, from Al-Sakuni, from Imam Ja'far Al Sadiq ^(a.s), from his father Imam Al Baqir ^(a.s):

Imam ^(a.s) said: "(Imam) Ali ^(a.s) saw no harm in the blood of an animal that is not ritually slaughtered (not dhabah) being present on clothing, and a man praying in it - meaning the blood of fish."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, commented:

"If a dog or pig touches a person's clothing and both are dry, he should sprinkle water on the spot where it was touched.

However, if they were wet, he should wash the affected area with water."

This ruling is supported by additional evidence.

[REFERENCES] Al-Kafi, V.3 p.59 • Tahdib Al-Ahkam, V.1 p.260 • Al-Sarair, V.3 p.611 • Al-Wafi, V.6 p.187 • Wasail Al-Shia, V.3 p.436 • Bihar Al-Anwar, V.77 p.85



◊ HADITH ♦

HADITH.756[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا مَسَّ تَوْبَكَ كَلْبٌ فَإِنْ كَانَ يَأْتِي أَنْظَخْهُ وَإِنْ كَانَ رَطِبًا فَاغْسِلْهُ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Muhammad ibn Al-Hasan, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Hammad, from Hariz, from someone who informed him, from Abu Abdallah ^{a.s}. He said:

Imam ^{a.s} said: "If a dog touches your clothing and it is dry, then sprinkle water on it. But if it is wet, then wash it."

[REFERENCES] Al-Kafi, V.3 p.60 • Tahdib Al-Ahkam, V.1 p.260 • Al-Wafi, V.6 p.201 • Wasail Al-Shia, V.3 p.441

◊ HADITH ♦

HADITH.757[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الِإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْقَاسِمِ عَنْ عَلَيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْكَلْبِ يُصِيبُ الْتَّوْبَ قَالَ «إِنْظَخْهُ وَإِنْ كَانَ رَطِبًا فَاغْسِلْهُ».

With this chain of transmission, from Al-Husayn ibn Sa'id, from Al-Qasim, from Ali, from Abu Abdallah ^{a.s}. He said:

I asked Imam ^{a.s} about a dog that touches clothing.

Imam ^{a.s} said: "Sprinkle water on it, but if it is wet, then wash it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.260 • Al-Wafi, V.6 p.201 • Wasail Al-Shia, V.3 p.442

◊ HADITH ♦

HADITH.758

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الِإِسْنَادِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكَلْبِ يُصِيبُ شَيْئًا مِنْ جَسَدِ الرَّجُلِ، قَالَ: يُغَسِّلُ الْمَكَانُ الَّذِي أَحَابَهُ.

With this chain of transmission, from Hammad, from Hariz, from Muhammad ibn Muslim. He said:

I asked Abu Abdallah ^{a.s} about a dog that touches a part of a man's body.

Imam ^{a.s} said: "He should wash the area that was touched."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.260



♦ HADITH ♦

HADITH.759

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَبِهَذَا أَلْسُنَادُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ الْفَضْلِ أَبِي الْعَبَّاسِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَنْهُ إِنَّمَا لَمْ يَأْتِكُ مِنَ الْكَلْبِ رُطْبَةً فَاغْسِلْهُ وَإِنْ مَسَهُ جَافًا فَاضْبِبْ عَلَيْهِ الْمَاءَ قُلْتُ لَمْ صَارَ بِهِذِهِ الْمَنْزِلَةِ قَالَ لِلَّهِ النَّبِيُّ صَلَّى اللَّهُ عَنْهُ وَآتَهُ أَمْرًا بِقَتْلِهَا .

With this chain of transmission, from Al-Husayn ibn Sa'id, from Hammad, from Hariz, from Al-Fadl Abu Al-Abbas. He said:

Abu Abdillah ^{a.s} said: "If the dog's wetness touches your clothing, then wash it.

And if it touches it while dry, then pour water over it."

I asked, "Why is it treated this way?"

Imam ^{a.s} said: "Because the Prophet ^{saws} ordered them to be killed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.261 • Al-Wafi, V.6 p.202 • Wasail Al-Shia, V.3 p.414

♦ HADITH ♦

HADITH.760

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَبِي الْفَلَسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنِ الْأَعْمَرِ كَيْمَى بْنِ عَلَى عَنْ عَلَى بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا أَسْلَامٌ قَالَ سَأَلَتْهُ عَنِ الْأَرْجُلِ يُصِيبُ تُوبَةَ خَنْزِيرٍ فَلَمْ يَغْسِلْهُ فَذَكَرَ وَهُوَ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ بِهِ قَالَ إِنْ كَانَ دَخَلَ فِي صَلَاتِهِ فَلِيمْضُ وَإِنْ لَمْ يَكُنْ دَخَلَ فِي صَلَاتِهِ فَلَيَنْجِذِبْ مَا أَصَابَ مِنْ تُوبَةِ إِلَّا أَنْ يَكُونَ فِيهِ أَثْرٌ فَيَغْسِلْهُ وَسَأَلَتْهُ عَنْ خَنْزِيرٍ شَرِبَ مِنْ إِنَاءٍ كَيْفَ يَصْنَعُ بِهِ قَالَ «يُغْسِلُ سَبْعَ مَرَّاتٍ» .

قال الشيخ أيده الله تعالى : (وكذلك الحكم في الفارة والوزجة يرش الموضع الذي مساه من التوب إذا لم يؤثرها فيه وإن رطباه وأثرا فيه غسل بالماء).

يدل عليه

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Al-Amraki ibn Ali, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}. He said:

I asked Imam ^{a.s} about a man whose clothing is touched by a pig, and he does not wash it, then he remembers while praying - what should he do?

Imam ^{a.s} said: "If he has already started his prayer, then let him continue.

But if he has not started his prayer, then he should sprinkle water on the affected area of his clothing unless it has left a mark, in which case he should wash it."

And I asked Imam ^{a.s} about a pig that drinks from a vessel - what should be done with it?

Imam ^{a.s} said: "It should be washed seven times."



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, commented: "The same ruling applies to a rat or a lizard. If they touch clothing and do not leave a mark, the affected area should be sprinkled with water. However, if they are wet and leave a mark, it should be washed with water." This ruling is supported by further evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.261 • Wasail Al-Shia, V.3 p.417

♦ HADITH ♦

HADITH.761

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْقَاسِمِ وَ أَبِي الْقَاسِمِ جَعْفَرِ وَ أَخْبَرَنِي أَيْضًا عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَيٍ عَنْ مُحَمَّدِ بْنِ الْحَسْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلَيِّ الْئَنْسَابُورِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرِ وَ أَخْبَرَنِي أَيْضًا عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلَيِّ الْئَنْسَابُورِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرِ عَنْ أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْفَارَةِ الْرُّطْبَةِ قَدْ وَقَعَتْ فِي الْفَاءِ تَمْشِي عَلَى الْتَّيَابِ أَيُصَلِّ فِيهَا قَالَ «اغْسِلْ مَا رَأَيْتَ مِنْ أَثْرِهَا وَ مَا لَمْ تَرَهُ فَانْصَحِّهُ بِالْمَاءِ» وَ فِي رَوَايَةِ أَبِي قَتَادَةَ عَنْ عَلَيِّ بْنِ جَعْفَرِ وَ الْكَلْبُ مثْلُ ذَلِكَ .

قال الشيخ أيده الله تعالى : (وكذلك ان مس واحد مما ذكرناه جسد الانسان أو وقعت يده عليه وكان رطبا غسل ما اصابه

منه وان كان يابسا مسحه بالتراب). فقد مضى فيما تقدم ما يدل عليه ويزيد به بيانا :

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Abu Al-Qasim and Abu Qatadah, from Ali ibn Ja'far.

He also narrated to me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn Al-Hasan, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Al-Amraki ibn Ali Al-Naysaburi, from Ali ibn Ja'far. He further narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Al-Amraki ibn Ali Al-Naysaburi, from Ali ibn Ja'far, from his brother Imam Musa Al Kadhim ^(a.s). He said:

I asked Imam ^(a.s) about a wet mouse that fell into water and then walked on clothing - is it permissible to pray in that clothing?

Imam ^(a.s) said: "Wash the areas where you see its traces, and for areas where you do not see traces, sprinkle water on them."

And in the narration of Abu Qatadah from Ali ibn Ja'far, the dog is treated in the same manner.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, commented:

"Similarly, if any of the mentioned things - such as a mouse or dog - touches a person's body or his hand, and it is wet, he should wash the affected area.

But if it is dry, he should wipe it with soil."

This ruling is supported by previous narrations and is further clarified by additional evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.261



◊ HADITH ♦

HADITH.762[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي [أَخْبَرَنِي خَلَّ لِ] بِهِ الشَّيْخُ أَبْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلَيٍّ بْنِ إِسْمَاعِيلَ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ قَالَ: سَأْلُتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْكَلْبِ يُصِيبُ شَيْئًا مِنْ جَسَدِ الْإِنْسَانِ قَالَ «يُغْسِلُ الْمَكَانُ الَّذِي أَصَابَهُ». .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn Al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ali ibn Isma'il, from Hammad ibn Isa, from Hariz. He said:

I asked Abu Abdillah ^{a.s} about a dog that touches any part of a person's body.

Imam ^{a.s} said: "He should wash the area that was touched."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.262

◊ HADITH ♦

HADITH.763[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: سَأْلُهُ هَلْ يَجُوزُ أَنْ يَمْسَسَ الْغَلَبَ وَالْأَرْبَابَ أَوْ شَيْئًا مِنَ السُّبَاعِ حَيَاً أَوْ مَيِّنًا قَالَ «لَا يَصِرُّهُ وَلَكِنْ يُغْسِلُ يَدَهُ». .

قال الشيخ أبده الله تعالى : (إذا صاحح الكافر المسلم وبده رطبة بالعرق أو غيره غسلها من مسه بالماء وان لم يكن فيها رطوبة مسحها ببعض الحيطان أو التراب).

يدل على ذلك قوله تعالى : « إنما المشركون نجس » فحكم عليهم بالنجاسة بظاهر اللفظ فيجب أن يكون ما يمسونه نجسا إلا ما تبيحه الشريعة ، ويدل عليه ايضا.

With this chain of transmission, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isa, from Yunus ibn Abd Al-Rahman, from some of our companions, from Abu Abdillah ^{a.s}. He said:

I asked Imam ^{a.s}: "Is it permissible to touch a fox, a hare, or any wild animal, whether it is alive or dead?"

Imam ^{a.s} said: "It does not harm him, but he should wash his hand."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, commented:

"If a disbeliever shakes hands with a Muslim and his hand is wet with sweat or anything else, the Muslim should wash it with water. But if there is no moisture, he should wipe it on a wall or soil."

This ruling is supported by the verse: "Indeed, the polytheists are impure." (Surah At-Tawbah 9:28)

Since the verse explicitly declares their impurity, anything they touch is considered impure, except for cases specifically permitted by Shariah.

This interpretation is further supported by other narrations and evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.262 • Tahdib Al-Ahkam, V.1 p.277 • Awali Al-La'ali, V.3 p.53 • Al-Wafi, V.6 p.207



◊ HADITH ♦

HADITH.764[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَينِ بْنِ الْحُسَينِ بْنِ أَبِي حَمْزَةِ الْمُسْلِمِ عَنْ سَعِيدِ عَنِ الْقَاسِمِ عَنْ عَلَيِّ عَنْ أَبِي يَصِيرِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: فِي مُصَافَحَةِ الْمُسْلِمِ لِيَهُودِيٍّ وَالنَّصَارَائِيِّ قَالَ «مِنْ وَرَاءِ الْتِيَابِ فَإِنْ صَافَحْكَ بِيَدِهِ فَاغْسِلْ يَدَكَ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Al-Qasim, from Ali, from Abu Basir, from Abu Ja'far ^{a.s}.

Imam ^{a.s} said regarding the handshaking of a Muslim with a Jew or a Christian:

"Shake hands with them through a cloth. But if he shakes your hand directly, then wash your hand."

[REFERENCES] Al-Kafi, V.2 p.650 • Tahdib Al-Ahkam, V.1 p.262 • Al-Wafi, V.6 p.212 • Wasail Al-Shia, V.3 p.420

◊ HADITH ♦

HADITH.765[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ الْأَعْلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَهُ عَنْ رَجُلٍ صَافَحَ مَجُوسِيًّا قَالَ «يَغْسِلْ يَدَهُ وَلَا يَتَوَضَّأْ».

Through this same chain of transmission, from Al-Husayn ibn Sa'id, from Safwan, from Al-'Ala', from Muhammad ibn Muslim, from one of the two Imams ^{a.s}, who said:

I asked Imam ^{a.s} about a man who shakes hands with a Magian (Zoroastrian).

Imam ^{a.s} replied: "He should wash his hand, but he does not need to perform ablution (wudu)."

[REFERENCES] Al-Kafi, V.2 p.650 • Tahdib Al-Ahkam, V.1 p.263 • Al-Wafi, V.6 p.211 • Wasail Al-Shia, V.1 p.275 • Wasail Al-Shia, V.3 p.419

◊ HADITH ♦

HADITH.766[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَهُ عَنْ فَرَاشِ الْيَهُودِيِّ وَالنَّصَارَائِيِّ يُتَأْمَعُ عَلَيْهِ قَالَ «لَا يَأْسَ وَلَا يُصَلِّ فِي ثَيَابِهِمَا» وَقَالَ «لَا يَأْكُلُ الْمُسْلِمَ مَعَ الْمَجُوسِيِّ فِي قَصْعَةٍ وَاحِدَةٍ وَلَا يُقْوِدُهُ عَلَى فَرَاشِهِ وَلَا مَسْجِدِهِ وَلَا يُصَافِحُهُ» قَالَ وَسَأَلَهُ عَنْ رَجُلٍ اشْتَرَى تُوبَاً مِنَ الْسُّوقِ لِلنَّبِيسِ لَا يَدْرِي لِمَ كَانَ هَلْ يَصْلُحُ الْأَصْلَاءُ فِيهِ قَالَ «إِنِّي أَشَرَّاهُ مِنْ مُسْلِمٍ فَلَيَصُلِّ فِيهِ وَإِنِّي أَشَرَّاهُ مِنْ نَصَارَائِي فَلَا يُصَلِّ فِيهِ حَتَّى يَغْسِلَهُ».

قال الشيخ أيده الله تعالى : (ويغسل الثوب ايضا من عرق الابل الجلالة إذا أصابه كما يغسل من سائر النجاسات).

يدل على ذلك



Muhammad ibn Ahmad ibn Yahya narrated from Al-Amraki, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}. He said:

I asked Imam ^{a.s} about sleeping on the bed of a Jew or a Christian.

Imam ^{a.s} said: "There is no harm in sleeping on it, but do not pray in their clothes."

And Imam ^{a.s} said: "A Muslim should not eat with a Magian in the same bowl, nor should he seat him on his bed or in his mosque, nor should he shake hands with him."

He (Narrator) said: I asked Imam ^{a.s} about a man who buys clothing from the market for wearing, but he does not know who owned it. Is it permissible to pray in it?

Imam ^{a.s} said: "If he bought it from a Muslim, he may pray in it. But if he bought it from a Christian, he should not pray in it until he washes it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, commented:

"A garment should also be washed if it is stained with the sweat of a camel that eats filth (jallalah), just as it is washed from other impurities."

This ruling is supported by additional evidence.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.263 • Al-Wafi, V.6 p.212 • Wasail Al-Shia, V.3 p.421

◊ HADITH ◊

HADITH.767

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ أَسْيَّئْنُ أَيْدَهُ اللَّهُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ حَفْصٍ ابْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَشْرَبُ مِنَ الْبَانِ الْأَبِيلِ الْجَلَالَةَ وَإِنْ أَصَابَكَ شَيْءٌ مِنْ عَرَقِهَا فَاغْسِلُهُ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Hafs ibn Al-Bakhtari, from Abu Abdullah ^{a.s}.

Imam ^{a.s} said: "Do not drink the milk of jallalah camels (those that feed on filth). And if their sweat touches you, then wash it."

[REFERENCES] Al-Kafi, V.6 p.251 • Tahdib Al-Ahkam, V.1 p.263 • Tahdib Al-Ahkam, V.9 p.46 • Al-Ibtisar, V.4 p.77 • Al-Wafi, V.6 p.199 • Al-Wafi, V.19 p.79 • Wasail Al-Shia, V.3 p.423 • Wasail Al-Shia, V.24 p.164 • Bihar Al-Anwar, V.62 p.249 • Mustadrak Al Wasail, V.1 p.221

◊ HADITH ◊

HADITH.768

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ هَشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَأْكُلُوا الْلَّحُومَ الْجَلَالَةَ وَإِنْ أَصَابَكَ مِنْ عَرَقِهَا فَاغْسِلُهُ» .

قال الشيخ أيده الله تعالى : (ويغسل الثوب من ذرق الدجاج خاصة ولا يجب غسله من ذرق الحمام وغيره من الطير الذي يحل أكله على ما بينناه).

فقد مضى فيما تقدم ما يدل عليه ، ويدل عليه أيضاً.



With this chain of transmission, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Hisham ibn Salim, from Abu Abdallah ^{a.s}.

Imam ^{a.s} said: "Do not eat the meat of jallalah animals (those that feed on filth). And if their sweat touches you, then wash it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, commented: "A garment should also be washed if it is stained with the droppings of chickens specifically.

However, it does not need to be washed if stained with the droppings of pigeons or other birds that are permissible to eat, as previously explained."

This ruling is supported by earlier narrations and additional evidence.

[REFERENCES] Al-Kafi, V.6 p.250 • Tahdib Al-Ahkam, V.1 p.263 • Tahdib Al-Ahkam, V.9 p.45 • Al-Ibtisar, V.4 p.76 • Nuzhat Al-Nazir, V.1 p.19 • Awali Al-La'ali, V.3 p.52 • Al-Wafi, V.6 p.199 • Al-Wafi, V.19 p.79 • Wasail Al-Shia, V.1 p.233 • Wasail Al-Shia, V.3 p.423

◊ HADITH ♦

HADITH.769

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَبِيهِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عَبِيسٍ عَنْ حَرِيزٍ عَنْ رَزَارَةَ أَنْهُمَا قَالَا: لَا تَغْسِلْ تَوْبَكَ مِنْ بَوْلِ شَيْءٍ يُؤْكِلُ لَحْمَهُ.

The Shaykh (Al-Mufid), narrated to me from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurara.

The Imams ^{a.s} said: "Do not wash your clothing from the urine of an animal whose meat is permissible to eat."

[REFERENCES] Al-Kafi, V.3 p.57 • Tahdib Al-Ahkam, V.1 p.264 • Awali Al-La'ali, V.2 p.210 • Awali Al-La'ali, V.3 p.53 • Al-Wafi, V.6 p.193 • Wasail Al-Shia, V.3 p.407 • Al-Fusul Al-Muhimmah, V.2 p.52

◊ HADITH ♦

HADITH.770

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: لَا تَغْسِلْ تَوْبَكَ مِنْ أَبْوَالِ مَا لَا يُؤْكِلُ لَحْمَهُ.

وهذا يدل على ان ما يُؤكل لحمه لا يجب غسله على ما بيناه في غير موضع.

With this chain of transmission, from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Abdullah ibn Al-Mughira, from Abdullah ibn Sinan.

Abu Abdullah ^{a.s} said: "Wash your clothing from the urine of animals whose meat is not permissible to eat."

[AL TUSI]

This indicates that washing is not obligatory for the urine of animals whose meat is permissible to eat, as has been explained in other places.

[REFERENCES] Al-Kafi, V.3 p.57 • Al-Kafi, V.3 p.406 • Tahdib Al-Ahkam, V.1 p.264 • Al-Wafi, V.6 p.193 • Wasail Al-Shia, V.3 p.405 • Wasail Al-Shia, V.3 p.405 • Al-Fusul Al-Muhimmah, V.2 p.51 • Al-Fusul Al-Muhimmah, V.2 p.51



HADITH.771

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ عَنْ حَرِيزَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَانِ الْأَدِيلِ وَالْفَنَمِ وَالْبَقَرِ وَأَبْوَالِهَا وَلُحُومَهَا فَقَالَ «لَا تَوَضَّأُ مِنْهُ وَإِنْ أَصَابَكَ مِنْهُ شَيْءٌ أَوْ تَوَبَا لَكَ فَلَا تَغْسِلُ إِلَّا أَنْ تَتَنَظَّفَ» قَالَ وَسَأَلْتُهُ عَنِ الْأَبْوَالِ الدَّوَابِ وَالْبَيْغَالِ وَالْحَمِيرِ فَقَالَ «اغْسِلْهُ فَإِنْ لَمْ تَطْلُمْ مَكَانَهُ فَاغْسِلْ أَلْتَوَبَ كُلَّهُ فَإِنْ شَكَكْتَ فَأَنْصِحْهُ».

With this chain of transmission, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Muhammad ibn Muslim. He said:

I asked Abu Abdillah ^{a.s} about the milk, urine, and meat of camels, sheep, and cattle. Imam ^{a.s} said: "Do not perform wudu with it, and if it touches you or your clothing, do not wash it, unless you wish to clean yourself."

He (Narrator) said: And I asked Imam ^{a.s} about the urine of mules, donkeys, and horses.

Imam ^{a.s} said: "Wash it, and if you do not know the exact spot, then wash the entire garment. And if you are uncertain, then sprinkle water on it."

[REFERENCES] Al-Kafi, V.3 p.57 • Tahdib Al-Ahkam, V.1 p.264 • Al-Ibtisar, V.1 p.178 • Al-Wafi, V.6 p.193 • Wasail Al-Shia, V.3 p.407

HADITH.772

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ الْفَاسِمِ بْنِ عُزْوَةَ عَنْ إِبْرَاهِيمَ عَنْ رَبَّارَةَ عَنْ أَحَدِهِمَا عَنِيهِمَا السَّلَامُ : فِي أَبْوَالِ الدَّوَابِ تُصِيبُ الْأَلْتَوَبَ فَكِرْهَهُ فَقُلْتُ أَلِئَسْ لُحُومُهَا حَلَالًا قَالَ «بَلَى وَلَكِنْ لَيْسَ مِمَّا جَعَلَهُ اللَّهُ لِلْأَكْلِ» .
قال محمد بن الحسن : هذا الخبر يقضى على سائر الاخبار التي تضمنت الامر بغسل الثوب من بول هذه الاشياء وروتها فان المراد بها ضرب من الكراهة وقد صرحت بذلك على ما ترى .

Ahmad ibn Muhammad narrated from Muhammad ibn Khalid, from Al-Qasim ibn Uruwah, from Ibn Bukayr, from Zurara, from one of the two (Imams) ^{a.s}:

Imam ^{a.s} said: regarding the urine of beasts of burden (load carrying animals) that touches clothing, Imam ^{a.s} disliked it.

I said: "Isn't their meat permissible to eat?"

Imam ^{a.s} said: "Yes, but they are not among what Allah ^{swt} has made for eating."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "This narration clarifies the apparent dislike (karahah) rather than an obligation to wash the clothing affected by the urine or dung of such animals.

It explains the other narrations that mention washing as being for recommended cleanliness, not as a strict requirement."

[REFERENCES] Al-Kafi, V.3 p.57 • Tahdib Al-Ahkam, V.1 p.264 • Tahdib Al-Ahkam, V.1 p.422 • Al-Ibtisar, V.1 p.179 • Al-Wafi, V.6 p.194 • Wasail Al-Shia, V.3 p.408 • Tafsir Al-Burhan, V.3 p.407



◊ HADITH ◊

HADITH.773[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبَانِ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَأْسٌ بِرُؤُوفِ الْحَمِيرِ وَ إِغْسِيلِ أَبْوَاهَا».

Ahmad ibn Muhammad narrated from Al-Barqi, from Aban, from Al-Halabi, from Abu Abdullah ^{a.s}.

Imam ^{a.s} said: "There is no harm in the dung of donkeys, but wash their urine."

[REFERENCES] Al-Kafi, V.3 p.57 • Tahdib Al-Ahkam, V.1 p.265 • Al-Wafi, V.6 p.194

◊ HADITH ◊

HADITH.774[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ إِنِّي مُشْكَانٌ عَنِ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبْوَالِ الْحَيَّلِ وَ الْإِعْلَى فَقَالَ «إِغْسِيلُ مَا أَصَابَكَ مِنْهُ».

Al-Husayn ibn Sa'id narrated from Fadalah, from Husayn ibn Uthman, from Ibn Muskan, from Al-Halabi.

I asked Abu Abdullah ^{a.s} about the urine of horses and mules.

Imam ^{a.s} said: "Wash whatever it touches of you."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.265 • Al-Ibtisar, V.1 p.178 • Al-Wafi, V.6 p.195 • Wasail Al-Shia, V.3 p.409

◊ HADITH ◊

HADITH.775[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الِإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعْلَى بْنِ مُحَمَّدٍ عَنْ الْوَشَاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا تَقُولُ فِي أَبْوَالِ الدَّوَابِ وَ أَرْوَانِهَا قَالَ «أَمَّا أَبْوَاهَا فَإِغْسِيلٌ مَا أَصَابَكَ وَ أَمَّا أَرْوَانُهَا فَهِيَ أَكْثَرُ مِنْ ذَلِكَ».

With this chain of transmission, from Muhammad ibn Ya'qub, from Al-Husayn ibn Muhammad, from Mu'allah ibn Muhammad, from Al-Washsha, from Aban ibn Uthman, from Abu Maryam. He said:

I asked Abu Abdullah ^{a.s}: "What do you say about the urine and dung of beasts of burden (load carrying animals)?"

Imam ^{a.s} said: "As for their urine, wash whatever it touches of you. But as for their dung, it is more common than that (and does not require washing)."

[REFERENCES] Al-Kafi, V.3 p.57 • Tahdib Al-Ahkam, V.1 p.265 • Al-Ibtisar, V.1 p.178 • Al-Wafi, V.6 p.194 • Wasail Al-Shia, V.3 p.408



◊ HADITH ♦

HADITH.776[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدٌ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَلْسُنِيِّ بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ الْأَغْلَى بْنِ أَخْيَى قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبْوَالِ الْحَمِيرِ وَالْإِبَالِ فَقَالَ «إِغْسِلْ تَوْبَكَ» قَالَ قُلْتُ فَأَزْوَأْنَاهَا قَالَ «هُوَ أَكْثَرُ مِنْ ذَلِكَ».

Muhammad ibn Ahmad ibn Yahya narrated from Al-Sindi ibn Muhammad, from Yunus ibn Ya'qub, from Abd Al-A'la ibn A'yan. He said:

I asked Abu Abdillah ^{a.s} about the urine of donkeys and mules.

Imam ^{a.s} said: "Wash your garment."

I said: "What about their dung?"

Imam ^{a.s} said: "It is more common than that (and does not require washing)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.265 • Al-Ibtisar, V.1 p.179 • Al-Wafi, V.6 p.195 • Wasail Al-Shia, V.3 p.409

◊ HADITH ♦

HADITH.777[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُوسَى بْنِ عُمَرَ عَنْ يَحْيَى بْنِ عُمَرَ عَنْ دَاؤِدَ الرَّقَّيِّ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ بَوْلِ الْحَشَاشِيفِ يُصِيبُ تَوْبِي فَأَظَلَّبْهُ فَلَا أَجِدُهُ قَالَ «إِغْسِلْ تَوْبَكَ».

وَلَا يَنْافِي ذَلِكَ مَا رَوَاهُ

From him, from Musa ibn Umar, from Yahya ibn Umar, from Dawud Al-Raqqi. He said:

I asked Abu Abdillah ^{a.s} about the urine of bats (khushashif) that touches my clothing, and I search for it but do not find it.

Imam ^{a.s} said: "Wash your garment."

[AL TUSI]

This does not contradict what has been narrated elsewhere.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.265 • Al-Ibtisar, V.1 p.188 • Al-Sarair, V.3 p.611 • Al-Wafi, V.6 p.199
• Wasail Al-Shia, V.3 p.412 • Bihar Al-Anwar, V.77 p.109

◊ HADITH ♦

HADITH.778[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqr ^{a.s}

أَخْمَدٌ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ غِيَاثٍ عَنْ جَعْفَرٍ عَنْ إِبْرِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: لَا يَأْسُ بِدَمِ الْبَرَاغِيَّةِ وَأَبْقَى وَبَوْلِ الْحَشَاشِيفِ».

لأن هذه الرواية شاذة ويجوز أن يكون وردت للتقبية.

Ahmad ibn Muhammad narrated from Muhammad ibn Yahya, from Ghiyath, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqr ^{a.s}.

Imam ^{a.s} said: "There is no harm in the blood of fleas and bedbugs, or the urine of bats."



[AL TUSI]

This narration is considered unusual (shadh) and may have been reported due to taqiyyah (dissimulation).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.266 • Al-Ibtisar, V.1 p.188 • Al-Wafi, V.6 p.199 • Wasail Al-Shia, V.3 p.413 • Wasail Al-Shia, V.3 p.437

◊ HADITH ♦

HADITH.779

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ أَبِيهِ بَصِيرٍ عَنْ أَبِيهِ
عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كُلُّ شَيْءٍ يَطْبِرُ فَلَا بَأْسَ بِخُرْبَيْهِ وَبَوْلِهِ».»

With this chain of transmission, from Ali ibn Ibrahim, from his father, from Abdullah ibn Al-Mughira, from Jamil ibn Darraj, from Abu Basir, from Abu Abdullah ^{a.s}.

Imam ^{a.s} said: "Everything that flies - there is no harm in its dung and urine."

[REFERENCES] Al-Kafi, V.3 p.58 • Tahdib Al-Ahkam, V.1 p.266 • Al-Wafi, V.6 p.198 • Wasail Al-Shia, V.3 p.412 • Al-Fusul Al-Muhimmah, V.2 p.52

◊ HADITH ♦

HADITH.780

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الشَّيْخُ أَبْيَادُ اللَّهِ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ
سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيهِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنْ
رَجُلٍ يَمْسُهُ بَعْضُ أَبْوَالِ الْبَهَائِمِ، أَيْقُسْلُهُ أَمْ لَا؟ قَالَ: يُغَسلُ بَوْلُ الْجِمَارِ وَالْفَرَسِ وَالْبَغْلِ، فَأَمَّا النَّشَادُ وَكُلُّ مَا يُؤْكَلُ
لَحْمُهُ فَلَا بَأْسَ بِبَوْلِهِ.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated from Ahmad ibn Muhammad, from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Fadalah, from Aban ibn Uthman, from Abd Al-Rahman ibn Abi Abdullah. He said:

I asked Abu Abdullah ^{a.s} about a man who is touched by the urine of animals. Should he wash it or not?

Imam ^{a.s} said: "The urine of donkeys, horses, and mules should be washed. As for sheep and all animals whose meat is permissible to eat, there is no harm in their urine."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.266



◊ HADITH ◊

HADITH.781[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ عَنِ ابْنِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدِ بْنِ الْحَسَنِ
بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ الْسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
قَالَ: «كُلُّ مَا أَكَلَ لَحْمُهُ فَلَا يَأْسٌ إِذَا يَخْرُجُ مِنْهُ».

فاما ما يدل على تخصيص ذرق الدجاج .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated from Abu Al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn Abdullah, from Ahmad ibn Al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, from Abu Abdullah ^{a.s}.

Imam ^{a.s} said: "Everything whose meat is permissible to eat, there is no harm in what comes out of it."

[AL TUSI]

As for what indicates the specification of chicken droppings:

[REFERENCES] Tahdib Al-Ahkam, V.1 p.266 • Al-Wafi, V.6 p.196 • Wasail Al-Shia, V.3 p.409 • Al-Fusul Al-Muhimmah, V.2 p.52

◊ HADITH ◊

HADITH.782

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ ابْنِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَأَخْمَدِ بْنِ إِذْرِيزٍ
عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ قَارِئٍ قَالَ: كَتَبَ إِلَيْهِ رَجُلٌ يَسْأَلُهُ عَنْ ذَرْقِ الدَّجَاجِ تَجُوزُ
الصَّلَاةُ فِيهِ فَكَتَبَ لَهُ «لَا».

The Shaykh (Al-Mufid), narrated from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Yahya and Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isa, from Faris. He said:

A man wrote to Imam ^{a.s} asking about chicken dung - if it is permissible to pray in it?
Imam ^{a.s} wrote in reply: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.266 • Al-Ibtisar, V.1 p.178 • Awali Al-La'ali, V.3 p.53 • Al-Wafi, V.6 p.198 • Wasail Al-Shia, V.3 p.412

◊ HADITH ◊

HADITH.783[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: «فِي طِينِ الْمَطَرِ
إِنَّهُ لَا يَأْسٌ بِهِ أَنْ يُصِيبَ الظُّوبَ ثَلَاثَةً أَيَّامٍ إِلَّا أَنْ يُعْلَمَ أَنَّهُ قَدْ نَجَسَهُ شَيْءٌ بَعْدَ الْمَطَرِ وَإِنْ أَصَابَهُ بَعْدَ ثَلَاثَةَ أَيَّامٍ
فَأَغْسِلُهُ وَإِنْ كَانَ الظَّرِيقُ نَظِيفًا لَمْ تَغْسِلُهُ».

قال الشيخ أيده الله تعالى : (وإذا ظن الإنسان انه قد أصاب ثوبه نجاسته ولم يتيقن ذلك رشه بالماء ، وان تيقن حصول النجاست فيه وعرف موضعها غسله بالماء فان لم يعرف الموضع بعينه غسل جميع الثوب بالماء ليكون على يقين من طهارته ويزول عن الشك فيه والارتياض).



اللّا يحصل في التّوْبَ نجاسته حرم الصّلاة عليه فيه ، وإذا لم يعلم الموضع بعینه ففسله صار على يقين من طهارة التّوْبَ ، وممّا لم يتعين له الموضع فلا طريق له إلى الحكم بطهارة التّوْبَ إلا بعد غسل جميعه ، ويidel ايضا عليه . Ahmad ibn Muhammad narrated from Muhammad ibn Isma'il, from some of our companions, from Abu Al-Hasan ^{a.s}.

Imam ^{a.s} said: "Regarding the mud from rain, there is no harm if it soils the garment for three days, unless it is known that something has contaminated it with impurity after the rain. However, if it comes in contact with the garment after three days, then wash it. If the path is clean, then you do not need to wash it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a person suspects that impurity has touched his garment but is not certain, he should sprinkle it with water. However, if he is certain that impurity has occurred and knows its exact location, he must wash it with water. If the exact spot is unknown, then he must wash the entire garment with water to ensure its purity and eliminate any doubt or uncertainty." The foundation of this matter is that if impurity occurs on a garment, it is forbidden to pray in it. If the location of the impurity is unknown, washing the entire garment guarantees its purification, removing any uncertainty regarding its cleanliness. And this also indicates it.

[REFERENCES] Al-Kafi, V.3 p.13 • Man La Yahduruhu Al Faqih, V.1 p.70 • Tahdib Al-Ahkam, V.1 p.267 • Al-Sarair, V.3 p.613 • Al-Wafi, V.6 p.46 • Wasail Al-Shia, V.3 p.522 • Bihar Al-Anwar, V.77 p.125

◊ HADITH ◊

HADITH.784

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ الْأَكْبَرُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَحْدَوْهُمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَثْتَهُ عَنِ الْمَذْئِي يُصِيبُ التَّوْبَ فَقَالَ «يَنْتَصِحُهُ بِالْمَاءِ إِنْ شَاءَ» وَ قَالَ فِي الْمَنِيِّ الَّذِي يُصِيبُ التَّوْبَ «فَإِنْ عَرَفْتَ مَكَانَهُ فَاغْسِلْهُ وَ إِنْ خَفِيَ عَلَيْكَ فَاغْسِلْهُ كُلَّهُ» .

Ahmad ibn Muhammad narrated from his father, from Al-Husayn ibn Al-Hasan ibn Aban, from Al-Husayn ibn Sa'id, from Fadalah, from Al-Ala', from Muhammad, from one of the Imams ^{a.s}.

He said: "I asked Imam ^{a.s} about madhiy (pre-seminal fluid) that touches the garment."

Imam ^{a.s} said: 'Sprinkle it with water if you wish.'

(Narrator) asked regarding maniy (semen) that touches the garment.

Imam ^{a.s} said: 'If you know its location, then wash it. However, if its location is unknown to you, then wash the entire garment.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.267 • Tahdib Al-Ahkam, V.2 p.223 • Wasail Al-Shia, V.3 p.423



HADITH.785

[SOURCE] Implicit (or Unnamed)

وَبِهِذَا الْإِسْنَادِ عَنْ الْحُسَيْنِ بْنِ سَعْدِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَ اللَّهُ عَنْ بَوْلِ الصَّبِيِّ يُصِيبُ التَّوْبَ، فَقَالَ: أَغْسِلُهُ لَمْ أَجِدْ مَكَانَهُ؟ قَالَ: أَغْسِلُ التَّوْبَ كُلُّهُ.

ثم قال أيده الله تعالى : (ولا ياس بعرق الحائض والجنب ولا يجب غسل التوب منه إلا أن يكون الجنابة من حرام فيغسل ما أصابه من عرق صاحبها من جسد وثوب ويعمل في الطهارة بالاحتياط). فيدل عليه .

With this chain of narration from AL-Husayn ibn Sa'id, from 'Uthman ibn 'Isa, from Sama'ah: He said:

I asked Imam ^{a.s} about the urine of a child that touches the garment.

Imam ^{a.s} said: 'Wash it.'"

I said: 'What if I cannot find its exact location?'

Imam ^{a.s} said: 'Wash the entire garment.'

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"There is no harm in the sweat of a menstruating woman or a junub (someone in a state of major ritual impurity). It is not obligatory to wash the garment from it unless the janabah (impurity) is from something unlawful (e.g., fornication). In that case, what has been affected by their sweat, whether it be the body or garment, should be washed, and precaution should be exercised in purification."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.267

HADITH.786

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبٍ عَنْ عَلَيِّ بْنِ إِنْدَاهِيمَ عَنْ إِنْ أَبِي عُمَيْرٍ عَنْ إِنْ أَذِينَةَ عَنْ أَبِي أَسَامَةَ قَالَ: سَأَلْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنِ الْجُنْبِ يَعْرُقُ فِي تَوْبِهِ أَوْ يَغْتَسِلُ فَيَعْاِنِقُ امْرَأَتَهُ وَ يُصَاحِحُهَا وَ هِيَ حَائِضٌ أَوْ جُنْبٌ فَيُصِيبُ جَسَدَهُ مِنْ عَرَقِهَا قَالَ «هَذَا كُلُّهُ لَيْسَ بِشَيْءٍ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated from Abu Al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from Ibn Abi 'Umair, from Ibn Udhaynah, from Abu Usamah: He said:

I asked Abu 'Abdillah ^{a.s} about a junub (one in a state of major ritual impurity) who sweats in his garment or takes a bath and then embraces or lies with his wife while she is menstruating or junub. What if his body is affected by her sweat?"

Imam ^{a.s} replied: 'None of this matters.' (regarding being impure)

[REFERENCES] Al-Kafi, V.3 p.52 • Tahdib Al-Ahkam, V.1 p.268 • Al-Ibtisar, V.1 p.184 • Awali Al-La'ali, V.3 p.52 • Al-Wafi, V.6 p.169 • Wasail Al-Shia, V.2 p.267 • Wasail Al-Shia, V.3 p.444



HADITH

HADITH.787[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِنْسَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْقَاسِمِ
بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ أَبِي حَمْزَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا حَاضِرٌ عَنْ رَجُلٍ أَجْتَبَ فِي نَوْبَةٍ فَيَعْرُقُ
فِيهِ قَالَ لَا أَرِي فِيهِ يَهِ بِأَسَأِ« قَالَ إِنَّهُ يَعْرُقُ حَتَّى أَنَّهُ لَوْ شَاءَ أَنْ يَعْصِرَهُ عَصَرَهُ قَالَ فَقَطَّبَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ
السَّلَامُ فِي وَجْهِ الرَّجُلِ وَقَالَ «إِنَّ أَبْيَثُمْ فَسْيِهِ مِنْ مَاءِ فَائِضَهُ بِهِ» .

Through this chain of transmission, from Muhammad ibn Ya'qub, from several of our companions, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Al-Qasim ibn Muhammad, from 'Ali ibn Abi Hamzah: He (Narrator) said: "Abu 'Abdillah ^{a.s} was asked, and I was present, about a man who becomes junub (ritually impure due to seminal discharge) in his garment and then sweats in it."

Imam ^{a.s} said: 'I see no harm in it.'

The man added: "He sweats to the extent that, if he wanted to, he could squeeze it out."

Abu 'Abdillah ^{a.s} frowned at the man and said: "If you insist, then sprinkle it with some water."

[REFERENCES] Al-Kafi, V.3 p.52 • Tahdib Al-Ahkam, V.1 p.268 • Al-Ibtisar, V.1 p.185 • Al-Wafi, V.6 p.169 • Wasail Al-Shia, V.3 p.445 • Bihar Al-Anwar, V.77 p.63

HADITH

HADITH.788[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِنْسَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بُكْرِيِّ عَنْ
حَمْزَةَ بْنِ حُمَرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَجْنِبُ الْثَّوْبُ الْرَّجُلَ وَلَا يَجْنِبُ الْرَّجُلَ الْثَّوْبَ» .

Through this chain of transmission, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Faddal, from Ibn Bukayr, from Hamzah ibn Humran:

Abu 'Abdillah ^{a.s} said: "A garment does not render a man junub (ritually impure), nor does a man render a garment junub."

[REFERENCES] Al-Kafi, V.3 p.52 • Man La Yahduruhu Al Faqih, V.1 p.67 • Tahdib Al-Ahkam, V.1 p.268 • Al-Ibtisar, V.1 p.185 • Al-Wafi, V.6 p.170 • Wasail Al-Shia, V.2 p.182 • Wasail Al-Shia, V.2 p.267 • Wasail Al-Shia, V.3 p.445





HADITH.789

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي تَصْرِيْعٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرِو عَنْ الْحَسَنِ بْنِ زَيَادٍ قَالَ: شَفِّلْ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَبْوُلُ فَيُصِيبُ بَعْضَ فَخِذِهِ نُكْتَةً مِنْ بَوْلِهِ فَيُصَلِّيُ ثُمَّ يَذْكُرُ بَعْدَ أَنَّهُ لَمْ يَغْسِلْهُ وَ يُعِيدُ صَلَاتَهُ .

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, from Abd al-Karim ibn Amr, from al-Hasan ibn Ziyad, reported:

Abu 'Abdillah ^{a.s} was asked about a man who urinates, and a drop of his urine touches part of his thigh. He then prays and later remembers that he did not wash it.

Imam ^{a.s} said: "He should wash it and repeat his prayer."

[REFERENCES] Al-Kafi, V.3 p.17 • Tahdib Al-Ahkam, V.1 p.268 • Al-Ibtisar, V.1 p.181 • Al-Wafi, V.6 p.154 • Wasail Al-Shia, V.3 p.481



HADITH.790

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ الْحُسَينِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَوْلِ يُصِيبُ الْجَسَدَ قَالَ «صُبْ عَلَيْهِ الْمَاءُ مَرْتَيْنِ» .

Ahmad ibn Muhammad, from Ali ibn al-Hakam, from al-Husayn ibn Abi al-'Ala reported:

I asked Abu 'Abdillah ^{a.s} about urine that touches the body.

Imam ^{a.s} said: "Pour water over it twice."

[REFERENCES] Al-Kafi, V.3 p.20 • Tahdib Al-Ahkam, V.1 p.269 • Al-Wafi, V.6 p.138 • Wasail Al-Shia, V.1 p.343



HADITH.791

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ شَعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقَمِيصِ يَغْرُقُ فِيهِ الرَّجُلُ وَ هُوَ جُنْبٌ حَتَّى يَنْثَلُ الْقَمِيصُ فَقَالَ «لَا يَأْسٌ وَ إِنْ أَحَبَّ أَنْ يَرْسُهُ بِالْمَاءِ فَلْيَفْعُلْ» .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated from Ahmad ibn Muhammad, from his father, from al-Husayn ibn al-Hasan ibn Aban, from al-Husayn ibn Sa'id, from Hammad, from Shu'ayb, from Abu Basir, who said:

I asked Abu 'Abdillah ^{a.s} about a shirt in which a man sweats while he is in a state of janabah (major ritual impurity) until the shirt becomes wet.

Imam ^{a.s} said: "There is no harm in it, but if he wishes to sprinkle it with water, he may do so."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.269 • Al-Ibtisar, V.1 p.185 • Al-Wafi, V.6 p.172 • Wasail Al-Shia, V.3 p.446 • Bihar Al-Anwar, V.77 p.63



HADITH.792

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdallah ^{saws}
وَ أَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنِ أَبِيهِ الْفَاسِمُ جَعْفُرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ الْمُتَّبِّبِ بْنِ
عَبْيَدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ الْكَلْبِيِّ عَنْ عَمْرِو بْنِ حَالِدٍ عَنْ رَيْدِ بْنِ عَلَيٍّ عَنْ جَدِّهِ عَنْ عَلَيِّ عَلَيِّهِ
السَّلَامُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنِ الْجُنُبِ وَالْحَائِضِ يَعْرَقُونَ فِي النَّوْبِ حَتَّى يَلْصَقُ عَلَيْهِمَا
فَقَالَ «إِنَّ الْحَيْضَ وَالْجَنَابَةَ حَيْثُ جَعَلْتُمَا اللَّهُ عَزَّ وَجَلَّ لَنِسَ فِي الْعَرْقِ فَلَا يَغْسِلُنَّ تَوْبَهُمَا».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn 'Abdullah, from al-Munabbih ibn 'Ubaydullah, from al-Husayn ibn 'Alwan al-Kalbi, from 'Amru ibn Khalid, from Zayd ibn 'Ali, from his father, from his grandfather, from (Imam) Ali ^{a.s}, who said: Imam Ali ^{a.s} said: "I asked the Messenger of Allah ^{SWT} (peace be upon him and his family) about a person in a state of janabah (major ritual impurity) and a menstruating woman who sweat in their clothes until the clothes stick to them." He ^{a.s} said: "Indeed, menstruation and janabah are where Allah ^{SWT}, the Mighty and Majestic, has placed them. They are not in the sweat; therefore, they do not need to wash their clothes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.269 • Al-Ibtisar, V.1 p.185 • Shaheed Al Awwal, V.1 p.30 • Al-Wafi, V.6 p.172 • Wasail Al-Shia, V.3 p.447 • Bihar Al-Anwar, V.78 p.65 • Mustadrak Al Wasail, V.1 p.485

HADITH.793

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}
وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَعْبَاسِ بْنِ مَعْرُوفٍ عَنْ عَلَيِّ بْنِ مَهْزِيَارِ عَنْ حَمَادِ
بْنِ عِيسَى وَفَضَالَةَ بْنِ أَيُوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحَائِضِ تَعْرُقُ فِي
ثِيَابِهَا أَتَصْلِي فِيهَا قَبْلَ أَنْ تَغْسِلَهَا فَقَالَ «تَعَمْ لَا بَأْسَ».

Through this chain of transmission, from Sa'd ibn 'Abdullah, from Ahmad ibn Muhammad, from al-'Abbas ibn Ma'ruf, from 'Ali ibn Mahziyar, from Hammad ibn 'Isa and Faddalah ibn Ayyub, from Mu'awiyah ibn 'Ammar:

I asked Abu 'Abdullah ^{a.s} about a menstruating woman who sweats in her clothes. Should she pray in them before washing them?

Imam ^{a.s} said: "Yes, there is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.269 • Al-Ibtisar, V.1 p.186 • Al-Wafi, V.6 p.173 • Wasail Al-Shia, V.3 p.450

HADITH

HADITH.794[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا الْحَبْرُ الَّذِي رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَارٍ قَالَ: قُلْثُ لَبِيْ عَبْدُ اللَّهِ عَلَيْهِ السَّلَامُ الْمَرْأَةُ الْحَائِضُ تَعْرَقُ فِي تَوْبِهَا فَقَالَ «تَغْسِلُهُ» قُلْثُ فَإِنْ كَانَ دُونَ الدُّرْزِ إِزَارٌ فَإِنَّمَا يُصِيبُ الْعَرْقُ مَا دُونَ الْإِزَارِ قَالَ «لَا تَغْسِلُهُ» .

هذا يعني به إذا أصابه قدر مع العرق لا ترى انه قال : فإذا عرقت ما دون الإزار لا تغسله فنبه انه إذا عرق في موضع الإزار فالغالب من احوالهن ان تكون هناك نجاسة فلابد هذا قال : تغسله ، والذي يكشف عن هذا الوجه .

As for the narration reported by al-Husayn ibn Sa'id from Safwan, from Ishaq ibn 'Ammar, who said:
I asked Abu 'Abdullah ^{a.s} about a menstruating woman who sweats in her clothes.
Imam ^{a.s} said: "She should wash it."

I said: "What if she has an undergarment beneath her dress, and the sweat only reaches what is beneath the garment?"

Imam ^{a.s} said: "She does not need to wash it."

[AL TUSI]

This implies that if the sweat is accompanied by impurity, it must be washed. Notice that he specified the area beneath the garment, indicating that the usual condition for women in that state might include impurity in that region. This is why he instructed to wash it.

The explanation clarifies that the need for washing depends on the likelihood of impurity being present with the sweat, particularly in areas most prone to such impurity.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.270 • Al-Ibtisar, V.1 p.186 • Al-Wafi, V.6 p.174 • Wasail Al-Shia, V.3 p.450

HADITH

HADITH.795[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ أَلْقَاسِمْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدِ بْنِ الْحَسَنِ بْنِ عَلَيْهِ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَارِ بْنِ مُوسَى السَّابَاطِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَنْيَهُ السَّلَامُ عَنِ الْحَائِضِ تَعْرَقُ فِي تَوْبِهِ فَقَالَ «لَيْسَ عَلَيْهَا شَيْءٌ إِلَّا أَنْ يُصِيبَ شَيْءٌ مِّنْ مَا هَا أَوْ غَيْرَ ذَلِكَ مِنْ الْأَقْدَرِ فَتَغْسِلُ ذَلِكَ الْمَوْضِعَ الَّذِي أَصَابَهُ بِعِينِهِ» .

The narration reported by al-Shaykh (Al-Mufid), may Allah ^(SWT) support him - through his chain from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn 'Abdullah, from Ahmad ibn al-Hasan ibn 'Ali ibn Faddal, from 'Amr ibn Sa'id al-Madaini, from Musaddiq ibn Sadaqah, from 'Ammar ibn Musa al-Sabati, states:

Abu 'Abdullah ^{a.s} was asked about a menstruating woman who sweats in a garment that she wears.

Imam ^{a.s} said: "There is nothing upon her unless some moisture from her or any other impurity affects it, in which case she should wash the specific spot that was affected."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.186 • Al-Wafi, V.6 p.173 • Wasail Al-Shia, V.3 p.450



HADITH.796

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ رَوَى عَلِيُّ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ مَخْوِبٍ عَنْ هَشَامِ بْنِ سَالِمٍ عَنْ سَوْرَةِ بْنِ كُنَيْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ الْحَائِضِ أَتَغْسِلُ ثِيَابَهَا الَّتِي لَيْسَتْهَا فِي طَمْثَتْهَا قَالَ «تَغْسِلُ مَا أَصَابَ ثِيَابَهَا مِنَ الدَّمْ وَ تَدْعُ مَا يَسُوَى ذَلِكَ» قَلَّتْ لَهُ وَ قَدْ عَرَقَتْ فِيهَا قَالَ «إِنَّ الْعَرَقَ لَيْسَ مِنَ الْجِيَحَةِ» .

The narration reported by 'Ali ibn al-Hasan ibn Faddal, from Muhammad ibn 'Ali, from al-Hasan ibn Mahbub, from Hisham ibn Salim, from Sawrah ibn Kulayb, states:

I asked Abu 'Abdullah ^{a.s} about a menstruating woman - should she wash the clothes she wore during her menstrual period?

Imam ^{a.s} said: "She should wash whatever part of her clothes was stained with blood and leave the rest."

I said to Imam ^{a.s}: "But she has sweated in them."

Imam ^{a.s} replied: "Sweat is not from menstruation."

[REFERENCES] Al-Kafi, V.3 p.109 • Tahdib Al-Ahkam, V.1 p.270 • Al-Ibtisar, V.1 p.186 • Al-Wafi, V.6 p.173 • Wasail Al-Shia, V.3 p.449

HADITH.797

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ مَا رَوَاهُ عَلِيُّ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي حَمِيلَةَ الْمَفْضُلِ بْنِ صَالِحِ الْأَسَدِيِّ الْخَاسِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا لَيْسَتِ الْمَرْأَةُ الظَّاهِمَتْ تَوْبَةً فَكَانَ عَلَيْهَا حَتَّى تَطَهَّرَ فَلَا تُصَلِّي فِيهِ حَتَّى تَغْسِلَهُ فَإِنْ كَانَ يَكُونُ عَلَيْهَا تَوْبَانٌ صَلَّتْ فِي الْأَعْلَى مِنْهُمَا وَ إِنْ لَمْ يَكُنْ لَهَا غَيْرُ تَوْبَةٍ فَلَا تَغْسِلُهُ حِينَ تَطَمَّتْ ثُمَّ تَبَسَّهُ فَإِذَا طَهَرَتْ صَلَّتْ فِيهِ وَ إِنْ لَمْ تَغْسِلُهُ» .

فالوجه فيه ايضا ما ذكرناه في الخبر الاول أو يحمل على ضرب من الاستحباب يدل على ذلك.

The narration reported by 'Ali ibn al-Hasan, from Muhammad ibn 'Abd al-Hamid, from Abu Jamilah al-Mufaddal ibn Salih al-Asadi al-Nakhkhas, from Zayd al-Shahham, from Abu 'Abdullah ^{a.s}, states:

Imam ^{a.s} said: "If a menstruating woman wears a garment and keeps it on until she becomes pure, she should not pray in it until she washes it. However, if she has two garments, she may pray in the upper one. If she has no other garment, she should wash it when her menstruation begins, then wear it, and when she becomes pure, she may pray in it even if she has not washed it again."

[AL TUSI]

The correct understanding of this narration is similar to what we mentioned regarding the first report, or it may be interpreted as a recommended practice (mustahabb). What indicates this is (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.270 • Al-Ibtisar, V.1 p.187 • Al-Wafi, V.6 p.174 • Wasail Al-Shia, V.3 p.450



HADITH.798

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ أَئِبْوَبِ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَئِبِي حَمْزَةَ عَنْ عَلَيِّ بْنِ يَقْطِينِ عَنْ أَئِبِي الْحَسَنِ عَلَيْهِ أَسْلَامٌ قَالَ: سَأَلَتْهُ عَنِ الْخَائِضِ تَعْرَقُ فِي تَوْبِهَا قَالَ «إِنْ كَانَ تَوْبًا تَلَزِّمُهُ فَلَا أَحِبُّ أَنْ تُصَلِّيَ فِيهِ حَتَّى تَغْسِلَهُ». فَأَمَّا مَا يَدْلِلُ عَلَى إِنَّ الْجَنَابَةَ إِذَا كَانَتْ مِنْ حَرَامٍ فَإِنَّ التَّوْبَ مِنْهَا احْتِياطًا

Ali bin Al-Hasan narrated from Ayyub bin Nuh, from Muhammad bin Abi Hamzah, from Ali bin Yaqtin, from Abu al-Hasan ^{a.s}. He said:

I asked Imam ^{a.s} about a menstruating woman who sweats in her clothes.

Imam ^{a.s} said: "If it is a garment that she regularly wears, then I do not like her to pray in it until she washes it."

[AL TUSI]

As for what indicates that if janabah (ritual impurity) occurs due to something forbidden, then the garment should be washed out of precaution

[REFERENCES] Tahdib Al-Ahkam, V.1 p.271 • Al-Ibtisar, V.1 p.187 • Al-Wafi, V.6 p.174 • Wasail Al-Shia, V.3 p.450

HADITH.799

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ الْحَبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ رَجُلٌ أَجْنَبَ فِي تَوْبِهِ وَلَيْسَ مَعَهُ تَوْبَ غَيْرُهُ قَالَ «يُصَلِّي فِيهِ وَإِذَا وَجَدَ الْمَاءَ غَسِّلَهُ».

لا يجوز أن يكون المراد بهذا الخبر إلا من عرق في التوب من جنابة إذا كانت من حرام لأنها قد بینا ان نفس الجنابة لا تتعدى إلى التوب، وذكرنا أيضاً أن عرق الجنب لا ينجس التوب فلم يبق معنى بحمل عليه الخبر إلا عرق الجنابة من حرام فحملناه عليه ، على أنه يتحمل أن يكون أصاب التوب نجاسة فحينئذ يصلي فيه ويعيد على ما بینا .
قال الشيخ أيده الله تعالى : وإذا غسل الثوب من دم الحيض فبقي منه أثر لا يقلعه الغسل لم يكن بالصلة فيه باس ، ويستحب صبغه بما يذهب لونه فيصلي فيه على سواغ من طهارته.

فيدل عليه الآية وهي قوله تعالى : « ما جعل عليكم في الدين من حرج » وأثر دم الحيض ربما يخرج الإنسان بقوله ولا يتسهل له ذلك فابيح له الصلاة فيه فاما ما يدل على استحباب صبغ الموضع

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Al-Hasan bin Mahbub, from Aban bin Uthman, from Muhammad Al-Halabi, who said:

I said to Abu Abdullah ^{a.s}: "A man becomes junub (ritually impure) in his garment, and he does not have any other garment with him."

Imam ^{a.s} said: "He should pray in it, and when he finds water, he should wash it."



[AL TUSI]

It is not permissible for this narration to refer to anything except sweating in the garment due to janabah (ritual impurity) if it occurred from something forbidden. This is because we have already explained that the state of janabah itself does not transfer to the garment. We also mentioned that the sweat of a person in janabah does not render the garment impure. Therefore, the meaning of the narration must refer to sweat from janabah caused by something forbidden, and we interpreted it as such. Moreover, it is possible that the meaning refers to a situation where the garment is affected by impurity. In that case, he should pray in it and then repeat the prayer, as we have explained.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: If a garment is washed from menstrual blood and some stains remain that cannot be removed by washing, then there is no problem in praying in it. However, it is recommended to dye it in a way that removes its color, so that one may pray in it with full purification.

This is supported by the verse: "He has not placed upon you in the religion any difficulty." (Surah Al-Hajj 22:78)

The traces of menstrual blood may cause hardship for a person and may not be easily removed. Therefore, praying in it was permitted.

As for what indicates the recommendation of dyeing the affected area

[REFERENCES] Tahdib Al-Ahkam, V.1 p.271 • Al-Ibtisar, V.1 p.187 • Awali Al-La'ali, V.3 p.51 • Awali Al-La'ali, V.3 p.58 • Al-Wafi, V.6 p.167 • Al-Wafi, V.7 p.440 • Wasail Al-Shia, V.3 p.447 • Wasail Al-Shia, V.3 p.484

◊ HADITH ◊

HADITH.800

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مَا أَخْبَرَنِي بِهِ أَسْيَئْلُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ الْحُسَينِ بْنِ الْحَسَنِ بْنِ سَعِيدِ عَنِ الْقَاسِمِ عَنْ عَلَيِّ بْنِ أَبِي حَمْزَةَ عَنِ الْعَبْدِ الصَّالِحِ عَلَيْهِ أَسْلَامٌ قَالَ: سَأَلَتْهُ أُمُّ وَلَدٍ لِأَبِيهِ فَقَالَتْ جَعَلْتُ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَأَنَا أَنْشَجِي مِنْهُ فَقَالَ «سَلِّينِي وَلَا تَسْتَحِي» قَالَتْ أَصَابَتْ تُوبَيِ دَمُ الْحَيْضُ فَعَسَلَتْهُ فَلَمْ يَذْهَبْ أَثْرُهُ قَالَ «إِاصْبَغِيهِ بِمِشْقٍ حَتَّى يَخْتَلِطَ وَيَذْهَبْ أَثْرُهُ» .

What was narrated to me by the Shaykh from Ahmad bin Muhammad, from his father, from Al-Husayn bin Al-Hasan bin Aban, from Al-Husayn bin Sa'id, from Al-Qasim, from Ali bin Abi Hamzah, from the Righteous Servant ^(a.s) of Allah ^{SWT}:

A slave woman of his father ^(a.s) asked Imam ^(a.s) and said: "May I be sacrificed for you. I want to ask you about something, but I feel shy about it."

Imam ^(a.s) said: "Ask me, and do not feel shy."

She said: "Menstrual blood stained my garment, and I washed it, but its traces did not go away."

Imam ^(a.s) said: "Dye it with mishq (a type of dye) until it blends in and the trace disappears."

[REFERENCES] Al-Kafi, V.3 p.59 • Al-Kafi, V.3 p.109 • Tahdib Al-Ahkam, V.1 p.272 • Al-Wafi, V.6 p.184



◊ HADITH ♦

HADITH.801[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَارِ عَنْ مُحَمَّدِ بْنِ الْسَّنْدِيِّ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبْنَانَ بْنِ عُثْمَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِمْرَأَةٌ أَصَابَتْ تُوبَهَا مِنْ دَمِ الْجِنِّيْضِ فَقَسَّلَتْهُ فَقَبَيْ فَقَالَ «فَلَمْ لَهَا تَصْبَغَةٌ بِمِشْقٍ حَتَّى يَخْتَلِطَ».

ثم قال أيده الله تعالى : (وإذا أصابت النجاسة شيئاً من الاواني طهرت بالغسل)

فقد مضى فيما تقدم شرحه.

قال الشيخ أيده الله تعالى : (والارض إذا وقع عليها البول ثم طلعت عليها الشمس فجففتها طهرت بذلك وكذلك البواري والحضر).

What was narrated to me by the Shaykh from Ahmad bin Muhammad, from his father, from Muhammad bin Al-Hasan Al-Saffar, from Muhammad bin Al-Sindi, from Ali bin Al-Hakam, from Aban bin Uthman, from Isa bin Abi Mansur, who said:

I said to Abu Abdullaah ^{a.s}: "A woman's garment was stained with menstrual blood. She washed it, but the trace of blood remained on the garment."

Imam ^{a.s} said: "Tell her to dye it with mishq (a type of dye) until it blends in."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If impurity affects any of the vessels, they are purified by washing."

This has already been explained previously.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, also said: "If urine falls on the ground and the sun dries it, then it becomes purified by that, and the same applies to mats and woven reeds."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.272 • Al-Wafi, V.6 p.184 • Wasail Al-Shia, V.3 p.439

◊ HADITH ♦

HADITH.802[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ جَعْفَرِ مُحَمَّدِ بْنِ عَلَيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِذْرِيْسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالِ عَنْ عَمْرُو بْنِ سَعِيدِ الْمَدَانِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ الْسَّابِاطِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنِ الْشَّمْسِ هَلْ ثُظَهَرَ الْأَرْضُ قَالَ «إِذَا كَانَ الْمَوْضِعُ قِدْرًا مِنَ الْبَوْلِ أَوْ غَيْرِ ذَلِكَ فَأَصَابَتُهُ الْشَّمْسُ ثُمَّ يَسِّرَ الْمَوْضِعُ فَالصَّلَاةُ عَلَى الْمَوْضِعِ جَائِزَةٌ وَإِنْ أَصَابَتُهُ الْشَّمْسُ وَلَمْ يَبْيَسْ الْمَوْضِعُ الْقَدِيرُ وَكَانَ رَطْبًا فَلَا تَجُوزُ الصَّلَاةُ عَلَيْهِ حَتَّى يَبْيَسَ وَإِنْ كَانَ رَجْلُكَ رَطْبَةً أَوْ جَبَهَكَ رَطْبَةً أَوْ غَيْرُ ذَلِكَ وَمِنْكَ مَا يُصِيبُ ذَلِكَ الْمَوْضِعَ الْقَدِيرَ فَلَا تَصَلِّ عَلَى ذَلِكَ الْمَوْضِعِ الْقَدِيرِ وَإِنْ كَانَ عَيْنُ الْشَّمْسِ أَصَابَهُ حَتَّى يَسِّرَ فَإِنَّهُ لَا يَجُوزُ ذَلِكَ».



Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Ja'far Muhammad bin Ali, from Muhammad bin Al-Hasan, from Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Al-Hasan bin Ali bin Faddal, from Amr bin Sa'id Al-Mada'in, from Musaddiq bin Sadaqah, from Ammar Al-Sabati, from Abu Abdulla ^(a.s.):

Imam ^(a.s.) was asked about whether the sun purifies the ground.

Imam ^(a.s.) said: "If the place is defiled by urine or anything else, and the sun strikes it and then it dries, it is permissible to pray on that spot. However, if the sun strikes it and the defiled place does not dry and remains wet, then it is not permissible to pray on it until it dries."

And if your foot is wet, or your forehead is wet, or any other part of you that comes into contact with that defiled place, then do not pray on that defiled spot.

And even if the sunlight strikes it until it dries, it is not permissible [to pray on it] unless it completely dries."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.272 • Al-Ibtisar, V.1 p.193 • Wasail Al-Shia, V.3 p.452

◊ HADITH ◊

HADITH.803

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s.)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَعْمَرِكَيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا أَسْلَامٌ
قَالَ: سَأَلْتُهُ عَنِ الْبَوَارِيِّ يُصِيبُهَا الْبُولُ هَلْ تَصْلُحُ الصَّلَاةُ عَلَيْهَا إِذَا جَفَّتْ مِنْ غَيْرِ أَنْ تُغْسلَ قَالَ «تَعْمَ لَا بَأْسَ».

And through this chain of transmission, from Muhammad bin Ahmad bin Yahya, from Al-Amraki, from Ali bin Ja'far, from Musa bin Ja'far ^(a.s.):

I asked Imam ^(a.s.) about mats that are affected by urine - can prayer be performed on them if they dry without being washed?

Imam ^(a.s.) said: "Yes, there is no harm."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.227 • Tahdib Al-Ahkam, V.1 p.273 • Al-Ibtisar, V.1 p.193 • Al-Wafi, V.6 p.233 • Wasail Al-Shia, V.3 p.451

◊ HADITH ◊

HADITH.804

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s.)

وَأَخْبَرَنِي السَّيِّدُ أَبِي دَاهْدَةَ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ
بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي بَكْرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ أَسْلَامٌ قَالَ: «يَا أَبَا بَكْرٍ مَا أَشْرَقَتْ عَلَيْهِ
الشَّمْسُ فَقَدْ ظَهَرَ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Ali bin Al-Hakam, from Uthman bin Abdul-Malik, from Abu Bakr, from Abu Ja'far ^(a.s.):

Imam ^(a.s.) said: "O Abu Bakr, whatever the sun shines upon has become purified."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.273 • Tahdib Al-Ahkam, V.2 p.377 • Al-Ibtisar, V.1 p.193 • Awali Al-La'ali, V.3 p.59 • Wasail Al-Shia, V.3 p.452



HADITH.805

[SOURCE] Implicit (or Unnamed)

فَأَمَّا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيرٍ قَالَ: سَأَلَهُ عَنِ الْأَرْضِ وَالسَّطْحِ يُحَمِّلُهُ الْبَوْلُ أَوْ مَا أَشْبَهَهُ هَلْ تُطَهِّرُهُ الشَّمْسُ مِنْ غَيْرِ مَاءٍ قَالَ «كَيْفَ تُطَهِّرُ مِنْ غَيْرِ مَاءٍ».

فالمراد به إذا تم حفظه الشمس، والذي يدل على ذلك الخبر الأول وهو قوله: إذا أصاب الأرض نجاسةً و ظلعت عليه الشمس ثم يپس فلابأس بالصلوة عليه و إذا لم يتبيش فلا تجوز الصلاة عليه. قال الشيخ أيده الله تعالى : ولا بأس أن يصلى الإنسان على فراش قد أصابه مني أو غيره من النجاسات إذا كان موضوع سجوده طاهرا .
فيدل عليه

As for what was narrated by Ahmad bin Muhammad from Muhammad bin Isma'il bin Bazee', who said:
I asked Imam ^{a.s} about the ground or a roof that is affected by urine or something similar - does the sun purify it without water?
Imam ^{a.s} said: "How can it be purified without water?"

[AL TUSI]

This refers to a situation where the sun has not dried it. What supports this interpretation is the earlier narration, which states:

"If impurity affects the ground, and the sun rises over it and then it dries, there is no harm in praying on it. But if it has not dried, then it is not permissible to pray on it." The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: There is no harm if a person prays on a mattress that has been affected by semen or other impurities, provided that the place of his prostration is pure. This is supported by (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.273 • Al-Ibtisar, V.1 p.193 • Awali Al-La'ali, V.3 p.60 • Al-Wafi, V.6 p.231 • Wasail Al-Shia, V.3 p.453

HADITH.806[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ صَالِحٍ عَنْ السَّكُونِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَصْلِي عَلَى السَّادَكُونَةِ وَقَدْ أَصَابَهَا الْجَنَابَةُ قَالَ «لَا يَأْمُسْ».

ثم قال الشيخ أيده الله تعالى : (ولا بأس بالصلوة في الخف وان كانت فيه نجاسة وكذلك النعل والتنته عن ذلك أفضل وإذا دام الإنسان بنعله أو خفه نجاسة ثم مسحهما بالتراب طهرا بذلك).

يدل على ذلك

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Salih, from Al-Sakuni, from Muhammad bin Abi Umayr, who said:

I said to Abu Abdillah ^{a.s}: "Can I pray on a rug (shadhakwanah) that has been affected by janabah (ritual impurity)?"

Imam ^{a.s} said: "There is no harm."



[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"There is no harm in praying in leather socks (khuff) even if they have some impurity, and the same applies to sandals. However, avoiding such situations is preferable. If a person steps on impurity with his shoes or socks and then wipes them on the ground, they are purified by that." This is supported by (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.274 • Tahdib Al-Ahkam, V.2 p.370 • Al-Ibtisar, V.1 p.393 • Al-Wafi, V.6 p.230 • Wasail Al-Shia, V.3 p.454 • Wasail Al-Shia, V.5 p.182

◊ HADITH ♦

HADITH.807

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيْبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَيٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَيُوبَ بْنِ نُوحَ عَنْ صَفْوَانَ عَنْ حَمَادَ عَمْنَ رَوَاهُ عَنْ أَيْبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْرَّجُلِ يُصَلِّي فِي الْخُفْ الَّذِي قَدْ أَصَابَهُ أَقْدَرُ فَقَالَ إِذَا كَانَ مَمَّا لَا تَتَمَّ الصَّلَاةُ فِيهِ فَلَا يَأْسٌ .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Ja'far Muhammad bin Ali, from Muhammad bin Al-Hasan, from Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Ayyub bin Nuh, from Safwan, from Hammad, from someone who narrated it from Abu Abdallah ^{a.s}:

Imam ^{a.s} was asked regarding a man who prays in leather socks (khuff) that have been affected by impurity.

Imam ^{a.s} said: "If they are not something in which prayer is completed, then there is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.274 • Tahdib Al-Ahkam, V.2 p.357 • Al-Wafi, V.6 p.228 • Wasail Al-Shia, V.3 p.456

◊ HADITH ♦

HADITH.808

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي السَّيِّدُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيْبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَيْبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيْبِي جَعْفَرِ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَنَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُوبَ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ بَكِيرٍ عَنْ حَفْصٍ بْنِ أَيْبِي عَيْسَى قَالَ: قُلْتُ لِأَيْبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي وَطِئْتُ عَذِرَةً بِخُفْيٍ وَ مَسْحَثَةً حَتَّى لَمْ أَرْ فِيهِ شَيْئًا مَا تَشَوُّلُ فِي الصَّلَاةِ فِيهِ فَقَالَ لَا يَأْسٌ .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from his father, from Sa'd bin Abdullah, from Abu Ja'far Ahmad bin Muhammad, from Al-Husayn bin Sa'id, from Fadalah bin Ayyub and Safwan bin Yahya, from Abdullah bin Bukayr, from Hafs bin Abi Isa, who said:

I said to Abu Abdullah ^{a.s}: "I stepped on feces with my leather sock (khuff), and I wiped it until I saw nothing remaining on it. What do you say about praying in it?"

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.274 • Al-Wafi, V.6 p.227 • Wasail Al-Shia, V.3 p.458



HADITH

HADITH.809[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادُ عَنْ الْحُسَينِ بْنِ سَعْيَدٍ وَعَنْ عَلَيِّ بْنِ حَيْدَرٍ وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي تَجْرَانَ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزَ بْنِ عَبْدِ اللَّهِ عَنْ زَرَارَةَ بْنِ أَغْبَنَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ رَجُلٌ وَطَرَ عَلَى عَذْرَةٍ فَسَاخَثَ رَجُلَهُ فِيهَا أَيْقُضَى ذَلِكَ وُضُوعَهُ وَهَلْ يَجُبُ عَلَيْهِ غَسلُهَا فَقَالَ «لَا يَغْسِلُهَا إِلَّا أَنْ يَفْتَرَهَا وَلَكُنْهُ يَمْسَحُهَا حَتَّى يَذْهَبَ أَثْرُهَا وَيُصْلِي». .

ثم قال أيده الله تعالى : (فإن أصاب تكته أو جوربه نجاسته لم يحرج بالصلاحة فيها فذلك إنما مما لا تتم الصلاة بهما دون ما سواهما من اللباس). يدل على ذلك

And through this chain of transmission, from Al-Husayn bin Sa'id, and from Ali bin Hadid and Abdullah bin Abi Najran, from Hammad bin Isa, from Hariz bin Abdulla, from Zurarah bin A'yun, who said:

I said to Abu Ja'far ^{a.s}: "A man steps on feces, and his foot sinks into it - does that invalidate his wudu, and is he required to wash it?"

Imam ^{a.s} said: "He does not wash it unless he finds it repulsive. Instead, he wipes it until its traces disappear, and then he prays."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If his belt or sock is affected by impurity, there is no difficulty in praying in them, because they are not garments in which prayer is completed without other clothing." This is supported by (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.275 • Al-Wafi, V.6 p.226 • Wasail Al-Shia, V.1 p.273 • Wasail Al-Shia, V.3 p.458

HADITH

HADITH.810[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِالشَّيْخِ أَيْدَهُ اللَّهُ تَعَالَى عَنْ مُحَمَّدٍ بْنِ أَخْمَدَ بْنِ دَاؤَدَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ عَلَيِّ بْنِ الْحُسَينِ وَمُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ الْعَبَاسِ بْنِ مَعْرُوفٍ أَوْ غَيْرِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي تَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «كُلُّ مَا كَانَ عَلَى الْإِنْسَانِ أَوْ مَعْهُ إِلَّا يَجُوزُ الصَّلَاةُ فِيهِ وَحْدَهُ فَلَا يَبْأُسْ أَنْ يُصْلِي فِيهِ وَإِنْ كَانَ فِيهِ قَدْرٌ مِثْلُ الْقَلْنِسُوَةِ وَالثَّكْكَةِ وَالْكَمْرَةِ وَالنَّعْلِ وَالْحَقْيَنِ وَمَا أَشْبَهَ ذَلِكَ». .

ثم قال أيده الله تعالى : (إذا وقع ثوب الانسان على جسد ميت من الناس قبل أن يظهر بالغسل نجسته ووجب عليه تطهيره بالماء وان وقع عليه بعد غسله لم يضره ذلك وجاز له فيه الصلاة وان لم يغسله). يدل على ذلك

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Muhammad bin Ahmad bin Dawud, from his father, from Abu Al-Hasan Ali bin Al-Husayn, and Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Al-Abbas bin Ma'ruf or someone else, from Abdul-Rahman bin Abi Najran, from Abdullah bin Sinan, from someone who reported to him, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: "Everything that a person wears or carries, which cannot be used alone for prayer, is permissible to pray in, even if it has impurity - such as a cap, a belt, a waistband, shoes, leather socks, and the like."



[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If a person's garment comes into contact with the body of a deceased person before it has been purified by washing, it becomes impure, and it must be purified with water. However, if it comes into contact after the deceased has been washed, it does not harm him, and he is permitted to pray in it without washing it."

This is supported by (following hadith);

[REFERENCES] Tahdib Al-Ahkam, V.1 p.275 • Al-Wafi, V.6 p.229 • Wasail Al-Shia, V.3 p.456

◊ HADITH ◊

HADITH.811

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَئِدَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ الْعَبَّاسِ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَيٍّ بْنِ رِيَابٍ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَقْعُدُ تَوْبَةً عَلَى جَسَدِ الْمَيِّتِ قَالَ «إِنْ كَانَ غُسْلُ الْمَيِّتِ فَلَا تَغْسِلُ مَا أَصَابَ تَوْبَكَ مِنْهُ وَ إِنْ كَانَ لَمْ يُغَسِّلْ الْمَيِّتَ فَاغْسِلْ مَا أَصَابَ تَوْبَكَ مِنْهُ».

ثم قال أيده الله تعالى : وإذا وقع على ميته من غير الناس نجسه ايضا ووجب عليه غسله منه بالماء).
فلا يصل فيه ان الميت نجس بلا خلاف وإذا لاقى الثوب نجاسة فيجب تطهيره ليكون على يقين من دخول الصلاة بطهارة
الثوب ، ويبدل عليه ايضا .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Ahmad bin Muhammad, from his father, from Muhammad bin Yahya, and Al-Husayn bin Ubaydullah, from Ahmad bin Muhammad bin Yahya, from his father Muhammad bin Yahya, from Muhammad bin Ali bin Mahbub, from Al-Abbas, from Al-Hasan bin Mahbub, from Ali bin Ri'ab, from Ibrahim bin Maymun, who said:

I asked Abu Abdullah ^(a.s) about a man whose garment comes into contact with the body of a deceased person.

Imam ^(a.s) said: "If the deceased has been washed, then do not wash what touched your garment from him. But if the deceased has not been washed, then wash what touched your garment from him."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If it comes into contact with the carcass of something other than a human, it also renders the garment impure, and it must be washed with water."

The principle here is that a dead body is impure without dispute. Therefore, if a garment comes into contact with impurity, it must be purified to ensure one enters prayer with certainty about the purity of the garment.

This is also supported by (following hadith):

[REFERENCES] Al-Kafi, V.3 p.61 • Tahdib Al-Ahkam, V.1 p.276 • Al-Wafi, V.6 p.207 • Wasail Al-Shia, V.3 p.461



◊ HADITH ◊

HADITH.812[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ أَيِّ الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ
عَنْ أَبِيهِ عَنْ إِنْ أَبِي عَمِيرٍ عَنْ حَمَادَ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الْأَرْجُلِ يُصِيبُ
تَوْبَهُ جَسَدَ الْمَيِّتِ فَقَالَ «يَغْسِلُ مَا أَصَابَ أَلْتَوْبَ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Abi Umair, from Hammad, from Al-Halabi, from Abu Abdallah ^{a.s}:

I asked Imam ^{a.s} about a man whose garment comes into contact with the body of a deceased person.

Imam ^{a.s} said: "He should wash what touched the garment."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.276 • Al-Ibtisar, V.1 p.192 • Al-Wafi, V.6 p.208 • Wasail Al-Shia, V.3 p.462

◊ HADITH ◊

HADITH.813[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

فَإِمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ أَخْمَدَ عَنْ مُوسَى بْنِ الْقَاسِمِ وَ أَبِي قَتَادَةَ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ
أَخِيهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الْأَرْجُلِ يَقْعُدُ تَوْبَهُ عَلَى حَمَارٍ مَيِّتٍ هَلْ تَصْلُحُ لَهُ الصَّلَاةُ فِيهِ قَبْلَ أَنْ
يُغْسِلَ قَالَ «لَيْسَ عَلَيْهِ غَشْلٌ وَ لَيْصِلُ فِيهِ وَ لَا بَأْسَ».

فالوجه في هذا الخبر ان تحمله على انه إذا أتى على ذلك سنة وصار عظما فانه لا يجب غسل الثوب منه بيبين ما ذكرنا.

As for what was narrated by Muhammad bin Ali bin Mahbub, from Ahmad, from Musa bin Al-Qasim and Abu Qatadah, from Ali bin Ja'far, from his brother Imam Musa Al-Khadim ^{a.s}:

I asked Imam ^{a.s} about a man whose garment comes into contact with a dead donkey - can he pray in it before washing it?

Imam ^{a.s} said: "He is not required to wash it, and he may pray in it. There is no harm."

[AL TUSI]

The interpretation of this narration is that it should be understood as referring to a situation where a long time has passed, and the carcass has decomposed and turned into bones. In such a case, it is not necessary to wash the garment, as clarified by what has been mentioned.

[REFERENCES] Masail Ali ibn Jafar, V.1 p.116 • Tahdib Al-Ahkam, V.1 p.276 • Al-Ibtisar, V.1 p.192 • Al-Wafi, V.6 p.208 • Wasail Al-Shia, V.3 p.442



HADITH

HADITH.814[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ الْوَهَابِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ
عَنْ هِشَامِ بْنِ سَالِيمٍ عَنْ إِسْمَاعِيلَ الْجَغْفَيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ مَسْ عَظِيمِ الْمَيْتِ قَالَ
إِذَا جَازَ سَنَةً فَلَيْسَ بِهِ بِأَسْنَ.

What was narrated by Muhammad bin Ahmad bin Yahya, from Muhammad bin Al-Husayn, from Safwan, from Abdul-Wahhab, from Muhammad bin Abi Hamzah, from Hisham bin Salim, from Isma'il Al-Ju'fi, from Abu Abdullah ^{a.s}:

I asked Imam ^{a.s} about touching the bone of a deceased person.

Imam ^{a.s} said: "If a year has passed, then there is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.277 • Al-Ibtisar, V.1 p.192 • Al-Wafi, V.6 p.208 • Wasail Al-Shia, V.3 p.294

HADITH

HADITH.815[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْرَّجُلِ وَقَعَ تَوْبَةً عَلَى كُلِّ مَيْتٍ فَقَالَ «يَئْصُحُّ بِالْمَاءِ وَيُصَلِّي فِيهِ وَلَا بِأَسْنَ».

ثم قال الشيخ ابيه الله تعالى : (إذا مس الانسان بيده أو بعض جوارحه ميتا من الناس قبل غسله وجب عليه الغسل لذلك كما قدمنا). فقد مضى فيما تقدم شرحه فلا وجه لاعادته.

ثم قال ابيه الله تعالى : وإن مس بها ميتة من غير الناس لم يكن عليه اكثر من غسل ما مسه من الميتة ولم يجب عليه غسل كما يجب على من مس الميت من الناس. يدل على ذلك

Muhammad bin Ahmad bin Yahya narrated from Al-Amraki, from Ali bin Ja'far, from his brother Imam Musa bin Ja'far ^{a.s}:

I asked Imam ^{a.s} about a man whose garment comes into contact with a dead dog.

Imam ^{a.s} said: "He should sprinkle it with water and pray in it, and there is no harm."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If a person touches a deceased human being with his hand or any part of his body before it has been washed, then ghusl is obligatory upon him, as we have previously explained."

This has already been clarified earlier, and there is no need to repeat it.

Then he Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"If a person touches the carcass of something other than a human, he is only required to wash the part of his body that touched the carcass, and ghusl is not obligatory as it is for someone who touches a deceased human."

This is supported by (following hadith):

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.75 • Tahdib Al-Ahkam, V.1 p.277 • Al-Ibtisar, V.1 p.192 • Al-Wafi, V.6 p.209 • Wasail Al-Shia, V.3 p.442 • Bihar Al-Anwar, V.77 p.55



HADITH.816

[SOURCE] Implicit (or Unnamed)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيْبِي جَفَّفِي مُحَمَّدِ بْنِ عَلَيٰ عَنْ مُحَمَّدِ بْنِ الْحَسِينِ عَنْ أَخْمَدَ بْنِ إِذْرِيزِ
عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَيْبِي عَبْدِ
اللَّهِ: سَأَلَتْهُ هَلْ يَجُوزُ أَنْ يُمَسَّ الثَّغْلِثُ وَالْأَرْبَبُ أَوْ شَيْئًا مِنَ السَّبَاعِ حَيًّا أَوْ مَيْتًا؟ قَالَ: لَا يَبْرُرُهُ، وَلَكِنْ يَغْسِلُ يَدَهُ.

ثم قال ايده الله تعالى : وما ليس له نفس سائلة من الهوام والحشار كالزنبور والذباب والجراد والخنافس وبنات وردان إذا
اصاب يد الانسان أو جسده أو ثيابه لم ينجس بذلك ولم يجب عليه غسل ما لاقاه منها وكذلك ان وقع في طعامه أو شرابه
لم يفسده وكان له استعماله بالأكل والشرب والطهارة مما وقع فيه من الماء. فقد مضى بيان ذلك فيما مضى وفيه كفاية
إن شاء الله. ثم قال أيده الله تعالى : والخمر ونبيذ التمر وكل شراب مسكر نجس إذا أصاب ثوب الانسان شيء منه قبل ذلك
أم كثر لم يجز فيه الصلاة حتى يغسل بالماء فالذى يدل على ذلك قوله تعالى : « إنما الخمر والميسير والانصاب والازلام
رجس من عمل الشيطان فاجتنبوه » فاطلق عليه اسم الرجاسة والرجس هو النجس بلا خلاف فإذا ثبت انه نجس فيجب
ازالته ثم قال : (فاجتنبوه) فامر باجتناب ذلك على كل حال وظاهر أمر الله تعالى على الوجوب واجتناب ما يتناول اللفاظ
على كل وجه ، ويidel عليه ايضا من جهة الخبر.

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu Ja'far Muhammad bin Ali, from Muhammad bin Al-Hasan, from Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Muhammad bin Isa, from Yunus bin Abdul-Rahman, from some of his companions, from Abu Abdullah ^{a.s.}:

I asked Imam ^{a.s.}: "Is it permissible to touch a fox, a rabbit, or any predatory animal, whether alive or dead?"

Imam ^{a.s.} said: "It does not harm him, but he should wash his hand."

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"Insects and creeping creatures that do not have flowing blood, such as wasps, flies, locusts, beetles, and ladybugs, if they come into contact with a person's hand, body, or clothes, do not render them impure. It is not obligatory to wash what comes into contact with them. Similarly, if such creatures fall into food or drink, they do not render it impure, and it is allowed to consume the food or drink and use water for purification. This explanation has already been provided earlier, and it is sufficient, if Allah ^{SWT} wills. Then the Shaykh (Al-Mufid), said: "Wine, date wine, and any intoxicating beverage are impure. If any amount, whether small or large, comes into contact with a person's garment, it is not allowed to pray in it until washed with water."

This is supported by the verse: "Indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah ^{SWT}], and divining arrows are but defilement from the work of Satan, so avoid it..." (Surah Al-Ma'idah 5:90).

The verse describes it as rijs (defilement), and rijs means impurity without any dispute. Once it is proven to be impure, it must be removed.

Then He said: "Avoid it..." indicating a command for avoidance in all situations. The apparent meaning of Allah's ^{SWT} command implies obligation, and avoiding what falls under this term is required in every respect. This is also supported by narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.277



HADITH

HADITH.817[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْحَسَنِ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ دَاؤَدَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ بْنِ الْحَسَنِينِ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيْهِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةِ عَنْ عَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَنْصُلْ فِي بَيْتٍ فِيهِ حَمْرٌ وَ لَا مُسْكِرٌ لِأَنَّ الْفَلَائِكَةَ لَا تَدْخُلُهُ وَ لَا تَنْصُلْ فِي تَوْبٍ قَذْ أَصَابَهُ حَمْرٌ أَوْ مُسْكِرٌ حَتَّى تَغْسِلَ».»

Narrated to me by the Shaykh (Al-Mufid), from Abu Al-Hasan Muhammad bin Ahmad bin Dawud, from his father, from Abu Al-Hasan Ali bin Al-Husayn, and Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Al-Hasan bin Ali, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar: Abu Abdullah ^{a.s} said: "Do not pray in a house where there is wine or any intoxicant, because the angels do not enter it. And do not pray in a garment that has been contaminated by wine or any intoxicant until you wash it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.278 • Al-Ibtisar, V.1 p.189 • Wasail Al-Shia, V.3 p.470

HADITH

HADITH.818[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضٍ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَصَابَتْ تَوْبَكَ حَمْرٌ أَوْ تَبَيْدَ مُسْكِرًا فَاغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ وَ إِنْ لَمْ تَعْرِفْ مَوْضِعَهُ فَاغْسِلْهُ كُلَّهُ فَإِنْ صَلِيَتْ فِيهِ فَأَعِذْ صَلَاتِكَ».

Narrated to me by the Shaykh (Al-Mufid), from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from Muhammad bin Isa, from Yunus, from someone who narrated it from: Abu Abdullah ^{a.s} said: "If your garment is contaminated by wine or intoxicating nabidh (fermented drink), then wash it if you know the exact spot. But if you do not know the spot, wash the entire garment. And if you have prayed in it, repeat your prayer."

[REFERENCES] Al-Kafi, V.3 p.405 • Tahdib Al-Ahkam, V.1 p.278 • Al-Ibtisar, V.1 p.189 • Al-Wafi, V.6 p.215 • Wasail Al-Shia, V.3 p.469

HADITH

HADITH.819[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

وَ بِهَذَا الْأَسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ خَيْرَانَ الْخَادِمِ قَالَ: كَتَبْتُ إِلَيْهِ رَجُلٌ أَسَأَلَهُ عَنِ الْأَتْوَبِ يُصِيبُهُ الْحَمْرُ وَ لَحْمُ الْخِنْزِيرِ أَيُصَلِّ فِيهِ أَمْ لَا فَإِنْ أَصَابَنَا قَدِ اخْتَلَفُوا فِيهِ فَكَتَبَ «لَا تَنْصُلْ فِيهِ فَإِنَّهُ رِجْسٌ».»

And through this chain of transmission, from Muhammad bin Ya'qub, from Ali bin Muhammad, from Sahl bin Ziyad, from Khayran Al-Khadim, who said:

I wrote to the Imam ^{a.s} asking him about a garment that is contaminated by wine or the flesh of a pig - can prayer be performed in it or not? For our companions have differed on this matter.

Imam ^{a.s} wrote: "Do not pray in it, for it is impure (rijss)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.279 • Al-Ibtisar, V.1 p.189



HADITH.820

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ الْحَسَنِ بْنِ الْمَبَارِكِ عَنْ رَجُلٍ بْنِ آدَمَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ قَطْرَةٍ حَمْرَأً أَوْ نَبِيْدٍ مُسْكِرٍ قَطَرَتْ فِي قِدْرٍ فِيهِ لَحْمٌ كَثِيرٌ وَمَرْقٌ كَثِيرٌ قَالَ «يَهْرَاقُ الْمَرْقُ أَوْ يُطْعِمُهُ أَهْلُ الدَّمَّةِ أَوْ الْكَلْبَ وَاللَّحْمُ اغْسِلُهُ وَكُلُّهُ» قُلْتُ فَإِنَّهُ قَطْرٌ فِي دَمٍ قَالَ «الْدَمُ تَأْكُلُهُ أَنَّا رُّشِدُهُ شَاءَ اللَّهُ تَعَالَى» قُلْتُ فَحَمْرَأً أَوْ نَبِيْدٍ قَطَرَ فِي عَجِينٍ أَوْ دَمٍ قَالَ فَسَدٌ» قُلْتُ أَبِيَّعُهُ مِنَ الْيَهُودِ وَالْأَصَارَى وَأَبِيَّنُهُمْ قَالَ «نَعَمْ إِنَّهُمْ يَسْتَحْلُونَ شَرْبَهُ» قُلْتُ وَالْفَقَاعُ هُوَ بِتِلْكَ الْمَثَلَةِ إِذَا قَطَرَ فِي شَيْءٍ مِنْ ذَلِكَ قَالَ فَقَالَ «أَكْرَهُ أَنْ أَكْلَهُ إِذَا قَطَرَ فِي شَيْءٍ مِنْ طَعَامِي» .

فاما ما روي من استباحة الصلاة في ثوب أصحابه خمر أو مسكر فمحمول على التقبية مثل ما رواه.

Muhammad bin Ahmad bin Yahya narrated from Ya'qub bin Yazid, from Al-Hasan bin Al-Mubarak, from Zakariyya bin Adam, who said:

I asked Abu Al-Hasan ^(a.s) about a drop of wine or intoxicating nabidh that falls into a pot containing a large amount of meat and broth.

Imam ^(a.s) said: "Pour out the broth, or give it to the People of the Book (Ahl al-Dhimma) or to a dog. As for the meat, wash it and eat it."

I said: "What if a drop of blood falls into it?"

Imam ^(a.s) said: "The fire consumes the blood, if Allah ^(SWT), the Exalted, wills."

I said: "What if wine or nabidh falls into dough or blood?"

Imam ^(a.s) said: "It is spoiled."

I said: "Can I sell it to Jews and Christians and inform them?"

Imam ^(a.s) said: "Yes, because they deem it permissible to consume it."

I said: "And what about foaming fermented drinks (fuqqa') - is it the same if it falls into something like that?"

Imam ^(a.s) said: "I dislike eating it if it falls into any of my food."

[AL TUSI]

As for the narrations that permit praying in a garment contaminated by wine or any intoxicant, they are interpreted as being based on taqiyyah (dissimulation) similar to what has been reported elsewhere.

[REFERENCES] Al-Kafi, V.6 p.422 • Tahdib Al-Ahkam, V.1 p.279 • Tahdib Al-Ahkam, V.9 p.119 • Al-Wafi, V.6 p.217 • Al-Wafi, V.20 p.685 • Wasail Al-Shia, V.3 p.470 • Wasail Al-Shia, V.25 p.358

HADITH.821

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَبِيْسَى عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمَى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَصَابَتِنِي نَبِيْدٌ أَصَلِيٌّ فِيهِ قَالَ «نَعَمْ» قُلْتُ قَطْرَةً مِنْ نَبِيْدٍ قَطَرَتْ فِي حُبْ أَشَرَبَ مِنْهُ قَالَ «نَعَمْ إِنَّ أَصْلَ النَّبِيْدِ حَلَالٌ وَإِنَّ أَصْلَ الْحَفْرِ حَرَامٌ» .

فاول ما فيه انه ليس في ظاهر الخبر ان الذي أصابه من النبيذ هو المسكر المحرم دون ان يكون النبيذ الذي ليس بمسكر ، واذا احتمل هذا وهذا حملناه على النبيذ الذي لا يمسكر وهو ما قدمتنا ذكره مما قد نبذ فيه التميرات لتكسر طعم الماء.



What was narrated by Ahmad bin Muhammad bin Isa, from Ali bin Al-Hakam, from Saif bin Amirah, from Abu Bakr Al-Hadrami, who said:

I said to Abu Abdullah ^{a.s.}: "My garment was touched by nabidh - can I pray in it?"

Imam ^{a.s} said: "Yes."

I said: "A drop of nabidh fell into a container - can I drink from it?"

Imam {a.s} said: "Yes, because the origin of nabidh is permissible, whereas the origin of wine is prohibited."

[AL TUSI]

The first point regarding this narration is that it does not explicitly indicate whether the nabidh mentioned was the intoxicating, prohibited type or the non-intoxicating type. Since both possibilities exist, we interpret it as referring to non-intoxicating nabidh, which we have previously described as water infused with dates to soften its taste.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.279 • Al-Ibtisar, V.1 p.189 • Al-Wafi, V.6 p.220 • Wasail Al-Shia, V.3 p.471



HADITH.822

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَرَوَى أَيْضًا أَحْمَدُ عَنْ أَبِي عَبْدِ اللَّهِ الْأَبْزَقِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ الْحَسَنِ بْنِ أَبِي سَارَةَ قَالَ: قُلْثُ لِأَبِي عَبْدِ اللَّهِ إِنَّ أَصَابَ تَوْبَيْ شَيْءًا مِنَ الْخَمْرِ أَصْلِي فِيهِ قَبْلَ أَنْ أَعْسِلَهُ فَقَالَ لَا يَأْسُ إِنَّ اللَّهَ تَوْبَ لَا يَسْكُرُ.

What was also narrated by Ahmad, from Abu Abdullah Al-Barqi, from Muhammad bin Abi Umair, from Al-Hasan bin Abi Sarah, who said:

I said to Abu Abdullah {a.s.}: "If my garment is contaminated by wine, can I pray in it before washing it?"

Imam {a.s} said: "There is no harm, as the garment does not become intoxicated."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.280 • Al-Ibtisar, V.1 p.189 • Al-Wafi, V.6 p.220 • Wasail Al-Shia, V.3 p.471



HADITH.823

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s.}

وَرَوَى سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيْهِ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَتَأْنَا عَنْهُ عَنِ الْمُسْكِرِ وَالْتَّبَيْذِ يُصِيبُ الْلَّوْبَ فَقَالَ «لَا يَأْسَ». .

What was narrated by Sa'd bin Abdullah, from Ahmad bin Muhammad, from Al-Hasan bin Ali bin Faddal, from Abdullah bin Bukayr, who said:

A man asked Abu Abdullah ^{a.s}, while I was present, about an intoxicant and nabidh that comes into contact with a garment.

Imam {a.s} said: "There is no harm."

[REFERENCES] Qurb Al-Isnad, V.1 p.172 • Tahdib Al-Ahkam, V.1 p.280 • Al-Ibtisar, V.1 p.190 • Al-Wafi, V.6 p.221 • Wasail Al-Shia, V.3 p.471 • Bihar Al-Anwar, V.77 p.96



HADITH

HADITH.824[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ صَالِحِ بْنِ سَيَابَةَ عَنِ الْحَسَنِ بْنِ أَبِي سَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّا نُخَالِطُ الْيَهُودَ وَالنَّصَارَى وَالْمَجُوسَ وَنَدْخُلُ عَلَيْهِمْ وَهُمْ يَأْكُلُونَ وَيَشْرَبُونَ فَيُمْرُّ سَاقِيهِمْ فَيَصْبُرُ عَلَى تِبَابِي الْخَمْرِ فَقَالَ «لَا بَأْسَ بِهِ إِلَّا أَنْ تَشْتَهِي أَنْ تَغْسِلَهُ لَتَرْهَ».

What was narrated by him, from Ahmad bin Muhammad, from Al-Hasan bin Ali bin Faddal, from Abdullah bin Bukayr, from Salih bin Sayabah, from Al-Hasan bin Abi Sarah, who said:

I said to Abu Abdillah ^{a.s}: "We interact with Jews, Christians, and Magians, and we enter their gatherings while they are eating and drinking. Their server may pass by and pour wine on my clothes."

Imam ^{a.s} said: "There is no harm in it unless you prefer to wash it because of its trace."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.280 • Al-Ibtisar, V.1 p.190 • Al-Wafi, V.6 p.221 • Wasail Al-Shia, V.3 p.471

HADITH

HADITH.825[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَيُوبَ بْنِ ثُوِّجِ عَنْ صَفْوَانَ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ حَدَّنِي الْحُسَيْنُ بْنُ مُوسَى الْحَنَّاطُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَشْرَبُ الْخَمْرَ ثُمَّ يَمْجُهُ مِنْ فِيهِ فَيُصِيبُ تَوْبِي فَقَالَ «لَا بَأْسَ».

والذي يدل على ان هذه الاخبار محمولة على التقيية ما تقدم ذكره من الآية وان الله تعالى أطلق اسم الرجاسة على الخمر ولا يجوز أن يرد من جهتهم عليهم السلام ما يضاد القرآن وينافيء، وأيضا قد أورينا من الاخبار ما يعارض هذه، ولا يمكن الجمع بينهما الا بان نحمل هذه على التقيية لانا لو عملنا بهذه الاخبار كنا دافعين لاحكام تلك جملة ولم نكن آخذين بها على وجه ، وإذا عملنا على تلك الاخبار كنا عاملين بما يلائم ظاهر القرآن فحملنا هذه على التقيية لأن التقيية احد الوجوه التي يصح ورود الاخبار لاجلها من جهتهم فنكون عاملين بجميعها على وجه لا تناقض فيه ، ويidel على ورود هذه الاخبار على جهة التقية ايضا.

What was narrated by him, from Muhammad bin Al-Hasan, from Ayyub bin Nuh, from Safwan, from Hammad bin Uthman, who said: Al-Husayn bin Musa Al-Hannat narrated to me, saying:

I asked Abu Abdillah ^{a.s} about a man who drinks wine and then spits it out, and it lands on my garment.

Imam ^{a.s} said: "There is no harm."

[AL TUSI]

What indicates that these narrations are based on taqiyyah (dissimulation) is what has been previously mentioned in the verse where Allah ^{SWT}, the Exalted, described wine as rijs (impurity). It is not permissible for anything to be reported from them ^{a.s} that contradicts or opposes the Quran.

Additionally, we have already presented other narrations that contradict these, and reconciliation between them is only possible by interpreting these as cases of taqiyyah.



If we were to act upon these reports, it would negate the rulings established by those other narrations entirely. However, by following the other narrations, we act in accordance with the apparent meaning of the Quran.

Therefore, we interpret these narrations as being reported under taqiyah, since taqiyah is one of the valid reasons for the transmission of such reports from them ^{a.s}, ensuring that we act upon all the narrations in a way that avoids contradiction.

This also supports the understanding that these reports were issued under the principle of taqiyah.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.280 • Al-Ibtisar, V.1 p.190 • Al-Wafi, V.6 p.221 • Wasail Al-Shia, V.3 p.473

◊ HADITH ◊

HADITH.826

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَبِيهِ الْأَقْلَمِ عَنِ أَبِيهِ الْأَقْلَمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلَيِّ بْنِ مَهْزِيَارَ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ وَ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلَيِّ بْنِ مَهْزِيَارَ قَالَ: قَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ إِلَى أَبِيهِ الْحَسَنِ عَلَيْهِ السَّلَامُ جُعِلْتُ فَدَاكَ رَوَى رُزَارَةُ عَنْ أَبِيهِ جَعْفَرٍ وَ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ فِي الْخَفْرِ يُصَبِّثُ تُوبَ الرَّجُلِ أَنْهُمَا قَالَا «لَا يَأْسَ أَنْ يُصَلِّي فِيهِ إِنَّمَا حُرْمَ شَرِبِهَا» وَ رَوَى غَيْرُ رُزَارَةِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ أَنَّهُ قَالَ «إِذَا أَصَابَ تُوبَكَ حَمْرٌ أَوْ نَبِيْدٌ يَعْنِي الْمُسْكِرَ فَاغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ وَ إِنْ لَمْ تَعْرِفْ مَوْضِعَهُ فَاغْسِلْهُ كُلَّهُ وَ إِنْ صَلَيْتَ فِيهِ فَأَعْدِ صَلَاتِكَ» فَأَعْلَمْنِي مَا أَخْدُ بِهِ فَوَقَعَ بِخَطْهِ عَلَيْهِ السَّلَامُ « وَ قَرَأْتُهُ خَذِ بِقَوْلِ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ». .

وجه الاستدلال من الخبر انه ع أمر بالاخذ بقول أبي عبد الله ع على الانفراد والعدول عن قوله مع قول أبي جعفر ع ، فلولا ان قوله مع قول أبي جعفر ع خرج مخرج التقية لكان الاخذ بقولهما مع اولى وأحرى ، على ان الاخبار التي اوردنها أخيرا ليس فيها انه لا ي-abs بالصلوة في الثياب التي يصيبها الحمر وإنما سئل عن ثوب يصيبه حمر فقال لا ي-abs به ويجوز أن يكون نفي الحظر عن لبسه والتمنع به وان لم تجز الصلاة فيه.

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Al-Husayn bin Muhammad, from Abdulla bin Amir, from Ali bin Mahziyar, and Muhammad bin Yahya, from Ahmad bin Muhammad, from Ali, and Ali bin Muhammad, from Sahl bin Ziyad, from Ali bin Mahziyar, who said:

I read in the letter of Abdulla bin Muhammad to Abu Al-Hasan ^{a.s}:

"May I be sacrificed for you. Zurara narrated from Abu Ja'far and Abu Abdulla ^{a.s} regarding wine that touches a man's garment.

They ^{a.s} said: 'There is no harm in praying in it, as only its consumption is prohibited.' Another narration from Abu Abdulla ^{a.s} says: 'If your garment is contaminated by wine or intoxicating nabidh, then wash it if you know the spot. If you do not know the spot, wash the entire garment. And if you have prayed in it, repeat your prayer.'

Inform me which ruling I should follow."

Imam ^{a.s} responded in his handwriting, and I read it:

"Follow the saying of Abu Abdulla ^{a.s}."



[AL TUSI]

The reasoning behind this report is that Abu Al-Hasan ^{a.s} instructed to adhere solely to the ruling of Abu Abdullah ^{a.s} and to disregard the earlier ruling that included Abu Ja'far ^{a.s}.

This indicates that the earlier ruling, which permitted prayer in garments contaminated by wine, was issued under taqiyyah (dissimulation). Otherwise, it would have been preferable and more appropriate to follow both statements together. Furthermore, the later narrations do not explicitly permit prayer in garments stained by wine. Rather, the question was about whether wearing such garments or benefitting from them is prohibited, and the response negated such prohibition without affirming their permissibility for prayer.

[REFERENCES] Al-Kafi, V.3 p.407 • Tahdib Al-Ahkam, V.1 p.281 • Al-Ibtisar, V.1 p.190 • Al-Wafi, V.6 p.216 • Wasail Al-Shia, V.3 p.468

◊ HADITH ◊

HADITH.827

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعَدُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ وَعَنْدَ اللَّهِ بْنَ الصَّلَتِ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْنَامِ قَالَ: قُلْتُ لِإِبْرَاهِيمَ عَبْدَ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ يَشَرِبُ الْخَمْرَ فَبَصَقَ فَأَصَابَتْ نَوْبَيِّ مِنْ بُصَاقِهِ فَقَالَ «لَيْسَ بِشَيْءٍ» .

قال محمد بن الحسن : هذا الخبر لا شبهة فيه لانه إنما سأله عن بصاق شارب الخمر فقال : لا بأس به ، والبصاق ليس بنجس وإنما النجس الخمر.

قال الشيخ أبيه الله تعالى : (وكذلك حكم الفقاع).
يدل على ذلك.

Sa'd narrated from Ahmad bin Muhammad, from Al-Abbas bin Ma'ruf and Abdullah bin Al-Salt, from Safwan bin Yahya, from Ishaq bin Ammar, from Abdul-Hamid bin Abi Al-Daylam, who said:

I said to Abu Abdullah ^{a.s}: "A man drinks wine, then spits, and his spit lands on my garment."

Imam ^{a.s} said: "It is nothing (not impure)."

[AL TUSI]

Muhammad bin Al-Hasan said:

"This narration poses no doubt, as the question was specifically about the spit of someone who drank wine, and He ^{a.s} said there is no harm in it. Spit itself is not impure; rather, the impurity lies in the wine."

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"The same ruling applies to fuqqa' (a type of fermented drink)."

This is supported by (following hadith)

[REFERENCES] Tahdib Al-Ahkam, V.1 p.282 • Tahdib Al-Ahkam, V.9 p.115 • Al-Ibtisar, V.1 p.191 • Al-Wafi, V.6 p.223 • Wasail Al-Shia, V.3 p.473 • Wasail Al-Shia, V.25 p.377



HADITH.828

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الْشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى
عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَمِيلَةَ الْأَبْصَرِيِّ قَالَ: كُنْتُ مَعَ يُونُسَ بِيَغْدَادَ وَأَنَا أَمْشِي مَعَهُ فِي الْسُّوقِ فَفَتَحَ صَاحِبُ
الْفَقَاعَ فَفَقَاعَ فَفَقَرَ فَأَصَابَ تَوْبَ قَرَأْيَهُ قَدْ اغْتَمَ لِذَلِكَ حَتَّى زَالَتِ الْأَسْفُشُ فَقُلْتُ لَهُ يَا أَبَا مُحَمَّدَ لَا تَثْلِيلُ
قَالَ فَقَالَ لِي لَيْسَ أَرِيدُ أَصْلِي حَتَّى أَرْجِعَ إِلَى الْبَيْتِ وَأَغْسِلُ هَذَا الْخَمْرَ مِنْ تَوْبِي فَقُلْتُ لَهُ هَذَا رَأْيِي رَأْيُهُ أَوْ
شَيْءٌ تَزْوِيهِ فَقَالَ أَخْبَرَنِي هَشَامُ بْنُ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْفَقَاعِ فَقَالَ «لَا تَشْرِبَنَهُ فَإِنَّهُ
خَمْرٌ مَجْهُولٌ فَإِذَا أَصَابَ تَوْبَكَ فَاغْسِلْهُ».

ثم قال الشيخ أيده الله تعالى : (فإن أصاب جسد الإنسان شيء من هذه الأشربة نجسه ووجب عليه إزالته وتطهير الموضع الذي أصابه بغسله بالماء).

إذا ثبت بما ذكرناه نجاسة هذه الأشربة فلا شك في وجوب إزالتها عن الموضع الذي يصيبه لما تقرر من انه مأخذ على الإنسان أن يصلي ولا نجاسة على بدنها ولا على ثيابه.

ثم قال أيده الله تعالى : (وأنى الخمر والأشربة المسكرة كلها نجسة لا تستعمل حتى يهراق ما فيها منه وتغسل سبع مرات بالماء).

Narrated to me by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from some of our companions, from Abu Jamilah Al-Basri, who said:

I was with Yunus in Baghdad, walking with him in the market. The seller of fuqqa' (a fermented drink) opened a container, and some of it splashed onto Yunus's garment. I saw that he became distressed about it until the sun had set.

I said to him: "O Abu Muhammad, will you not pray?"

He said to me: "I will not pray until I return home and wash this wine off my garment."

I asked him: "Is this your own opinion, or is it something you narrate?"

He said: "Hisham bin Al-Hakam informed me that he asked Abu Abdallah ^{a.s} about fuqqa' and Imam ^{a.s} said, 'Do not drink it, for it is an unknown wine. If it touches your garment, wash it.'"

[AL TUSI]

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If any of these beverages touches a person's body, it renders it impure, and it is obligatory to remove it and purify the affected area by washing it with water."

Since it has been established that these beverages are impure, there is no doubt about the obligation to remove them from any area they affect, as it has been established that a person is required to perform prayer without impurity on his body or clothes.

Then he, Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"All containers of wine and intoxicating beverages are impure and cannot be used until their contents are poured out, and the containers are washed seven times with water."

[REFERENCES] Al-Kafi, V.3 p.407 • Al-Kafi, V.6 p.423 • Tahdib Al-Ahkam, V.1 p.282 • Tahdib Al-Ahkam, V.9 p.125 • Al-Ibtisar, V.4 p.96 • Al-Wafi, V.6 p.216 • Al-Wafi, V.20 p.660 • Mustadrak Al Wasail, V.2 p.585



◊ HADITH ♦

HADITH.829

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdallah ^(saws)

أَخْبَرَنِي أَشْيَخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحُسَينِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَئْيُوبَ عَنْ عُمَرَ بْنِ أَبِي الْكَلْبِيِّ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَحْدِهِمَا عَ قَالَ سَأَلَتْهُ عَنْ نَبِيِّنَا قَدْ سَكَنَ غَلَيَانَهُ فَقَالَ «نَّهَى رَسُولُ اللَّهِ صَ عَنِ الدُّبَاءِ وَالْمُرْفَقِ وَمُذْنَمِ أَنْتُمْ أَنْتُمُ الْغَفَارَ وَالْمُرْفَقُ يَعْنِي الْرَّفْتُ الَّذِي يَكُونُ فِي الْرَّقِ يُصْبَطُ فِي الْخَوَابِي لِيَكُونَ أَجْوَدَ لِلْحَمْرِ» .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from a group of our companions, from Ahmad bin Muhammad bin Isa, from Al-Husayn bin Sa'id, from Fadalah bin Ayyub, from Umar bin Aban Al-Kalbi, from Muhammad bin Muslim, from one of the Imams ^(a.s):

I asked Imam ^(a.s) about nabidh (fermented drink) whose fermentation had subsided. Imam ^(a.s) said: "The Messenger of Allah ^(SWT) (peace be upon him and his family) prohibited the use of (dubba') (gourds) and (muzaffat) (pitch-coated containers). And you have added (al-ghadar) and (al-muzaffat), meaning the pitch that is used in containers to make the wine more refined."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.283

◊ HADITH ♦

HADITH.830

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ أَخْمَدَ عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مَسْدَقَةِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ سَأَلَتْهُ عَنْ أَدَنَّ يَكُونُ فِيهِ الْحَمْرُ هَلْ يَصْلُحُ أَنْ يَكُونَ فِيهِ الْخَلُّ أَوْ مَاءً كَامِحَ أَوْ زَيْثُونَ فَقَالَ إِذَا غُسِلَ فَلَا بَأْسُ وَعَنِ الْإِبْرِيقِ يَكُونُ فِيهِ حَمْرًا أَيْضًا لَا يَصْلُحُ أَنْ يَكُونَ فِيهِ مَاءً قَالَ إِذَا غُسِلَ فَلَا بَأْسُ وَقَالَ إِنِّي قَدْ حَرَقْتُ إِنَاءً يُشَرَّبُ فِيهِ الْحَمْرُ قَالَ تَغْسِلُهُ ثَلَاثَ مَرَاتٍ سَيْئَ أَيْجُزِيهِ أَنْ يَصْبَطُ فِيهِ الْمَاءُ قَالَ لَا يَجْزِيهِ حَتَّى يَذْلِكَهُ بِيَدِهِ وَيَغْسِلَهُ ثَلَاثَ مَرَاتٍ .

And through this chain of transmission, from Muhammad bin Yahya, from Muhammad bin Ahmad, from Ahmad bin Al-Hasan, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar bin Musa:

I asked Abu Abdillah ^(a.s) about a barrel that contained wine - can it be used to store vinegar, brine, or olives?

Imam ^(a.s) said: "If it is washed, then there is no harm."

And Imam ^(a.s) was asked about a jug that contained wine - can it be used to hold water?

Imam ^(a.s) said: "If it is washed, then there is no harm."

And Imam ^(a.s) was asked regarding a cup or vessel that was used for drinking wine.

Imam ^(a.s) said: "Wash it three times."

Imam ^(a.s) was asked: "Is it sufficient to pour water into it?"

Imam ^(a.s) said: "No, it is not sufficient until he scrubs it with his hand and washes it three times."

[REFERENCES] Al-Kafi, V.6 p.427 • Tahdib Al-Ahkam, V.1 p.283 • Tahdib Al-Ahkam, V.9 p.115 • Al-Wafi, V.6 p.218 • Al-Wafi, V.20 p.683 • Wasail Al-Shia, V.3 p.494 • Wasail Al-Shia, V.25 p.368



HADITH.831

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنَ يَحْيَى عَنْ أَبِيهِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ وَهْبٍ بْنِ وَهْبٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ اللَّهُ قَالَ لَا يَأْسٌ يَخْزُءُ الدَّجَاجُ وَ الْحَمَامُ يُصِيبُ الْثَوْبَ .

قال محمد بن الحسن : هذا الخبر لا ينافي الخبر الذي رويناه قبل هذا عن فارس عن صاحب العسكر عليه السلام من انه لا يجوز الصلاة في ثوب اصابه ذرق الدجاج لأن ذلك الخبر محمول على ذرق الدجاج الجلال. فاما إذا لم يكن جلالاً كان حكمه حكم سائر ما يؤكل لحمه في جواز الصلاة في ذرقه وبوله.

Muhammad bin Ahmad bin Yahya narrated from Abu Ja'far, from his father, from Wahb bin Wahb, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, who said:

Imam ^{a.s} said: "There is no harm if the droppings of chickens or pigeons come into contact with a garment."

[AL TUSI]

Muhammad bin Al-Hasan said: This narration does not contradict the earlier report we narrated from Faris, from Sahib Al-Askari ^{a.s}, which states that it is not permissible to pray in a garment contaminated by chicken droppings.

This earlier report is understood to refer to droppings of chickens that feed on filth (jallal).

As for chickens that are not jallal (i.e., they do not feed on impurities), their droppings are treated like those of animals whose meat is permissible to eat. Therefore, it is permissible to pray in garments affected by their droppings or urine.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.283 • Al-Ibtisar, V.1 p.177 • Awali Al-La'ali, V.3 p.53 • Al-Wafi, V.6 p.198 • Wasail Al-Shia, V.3 p.412

HADITH.832

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنَ يَحْيَى عَنْ أَخْمَدَ بْنَ يَحْيَى عَنْ أَخْمَدَ بْنَ الْحَسَنِ بْنَ عَلَيٍّ بْنَ فَضَّالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُضْدِقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَ قَالَ: سَيِّلٌ عَنِ الْكُورُ أَوِ الْإِتَاءِ يَكُونُ قَذْرًا كَيْفَ يُغَسلُ وَ كَمْ مَرَّةً يُغَسلُ قَالَ «تَلَاثَ مَرَاتٍ يُصَبُّ فِيهِ الْمَاءُ فَيَحْرُكُ فِيهِ ثُمَّ يُفَرِّغُ مِنْهُ ذَلِكَ الْمَاءُ ثُمَّ يُصَبُّ فِيهِ مَاءً آخَرَ فَيَحْرُكُ فِيهِ ثُمَّ يُفَرِّغُ مِنْهُ وَ قَدْ ظَهَرَ وَ عَنْ مَاءِ شَرِبَتْ فَيَحْرُكُ فِيهِ ثُمَّ يُفَرِّغُ مِنْهُ ذَلِكَ الْمَاءُ ثُمَّ يُصَبُّ فِيهِ مَاءً آخَرَ فَيَحْرُكُ فِيهِ ثُمَّ يُفَرِّغُ مِنْهُ وَ لَمْ تَشَرِّبْ وَ إِنْ لَمْ تَعْلَمْ أَنْ فِي مَنْقَارِهَا قَذْرًا تَوَضَّأَ مِنْهُ الْدَّجَاجَةُ قَالَ «إِنْ كَانَ فِي مَنْقَارِهَا قَذْرًا لَمْ تَتَوَضَّأْ مِنْهُ وَ لَمْ تَشَرِّبْ وَ إِنْ لَمْ تَعْلَمْ أَنْ فِي مَنْقَارِهَا قَذْرًا تَوَضَّأَ» وَ اشْرَبَ وَ قَالَ «كُلُّ مَا يُؤْكَلُ لَحْمَهُ فَلَيَتَوَضَّأْ مِنْهُ وَ اشْرَبَهُ وَ عَنْ مَاءِ يَشَرِّبُ مِنْهُ بَازْ أَوْ صَفَرْ أَوْ عَقَابَ قَالَ «كُلُّ شَيْءٍ مِنْ الظَّبَابِ يُتَوَضَّأُ مِمَّا يَشَرِّبُ مِنْهُ وَ اشْرَبَهُ وَ عَنْ مَاءِ يَشَرِّبُ مِنْهُ بَازْ أَوْ صَفَرْ أَوْ فَارَةَ أَوْ لَا تَشَرِّبْ» وَ قَالَ «إِنْ سَيِّلَ الْإِتَاءِ الَّذِي يُصِيبُ فِيهِ الْجَرَدَ مَيْتًا سَبْعَ مَرَاتٍ» وَ سَيِّلٌ عَنْ بَلْرَيْقَعَ فِيهَا كُلُّ أَوْ فَارَةَ أَوْ خِنْزِيرٌ قَالَ «تَنَزَّفُ كُلُّهَا إِنْ غَلَبَ عَلَيْهِ الْمَاءُ فَتَنَزَّفُ يَوْمًا إِلَى الْلَّيْلِ ثُمَّ يُقَامُ عَلَيْهَا قَوْمٌ يَتَرَاوَحُونَ إِثْنَيْنِ فَيَئْزُفُونَ يَوْمًا إِلَى الْلَّيْلِ وَ قَدْ ظَهَرَتْ» وَ سَيِّلٌ عَنِ الْكَلْبِ وَ الْفَارَةِ إِذَا أَكَلَا مِنَ الْخُبْزِ وَ شَنِيهِ قَالَ «يُنَظَّرُ مِنْهُ وَ يُؤْكَلُ أَلْبَاقِي» وَ سَيِّلٌ عَنْ بَوْلِ الْبَقَرِ يَشَرِّبُهُ الرَّجُلُ قَالَ «إِنْ كَانَ مُحْتَاجًا إِلَيْهِ يَتَدَاوَى بِهِ شَرِبَةً وَ كَذَلِكَ

بَوْلُ الْأَيْلِ وَ الْفَنْمٌ وَ عَنِ الدِّقِيقِ يُصِيبُ فِيهِ خُرْزُ الْفَارَةِ هَلْ يَجُوزُ أَكْلُهُ قَالَ إِذَا بَقِيَ مِنْهُ شَيْءٌ فَلَا يَبْأَسُ يُؤْخَذُ أَغْلَاهُ فَيُرْمَى بِهِ وَ سُئِلَ عَنِ الْحُنْفَسِاءِ وَ الْذِبَابِ وَ الْجَرَادِ وَ النَّمَلَةِ وَ مَا أَشْبَهَهُ ذَلِكَ تَمُوتُ فِي الْبَيْرِ وَ الْزَّيْتِ وَ الْسَّمْنِ وَ شَبِيهِ فَقَالَ «كُلُّ مَا لَيْسَ لَهُ دَمٌ فَلَا يَبْأَسُ» وَ عَنِ الْعَطَاطِيَّةِ تَقَعُ فِي الْلَّبَنِ قَالَ «يَحْرُمُ الْلَّبَنُ» وَ قَالَ إِنَّ فِيهَا أَسْمَهُ وَ قَالَ «كُلُّ شَيْءٍ نَظِيفٌ حَتَّى تَعْلَمَ أَنَّهُ قَدْرٌ فَإِذَا عَلِمْتَ فَقَدْ قَدْرٌ وَ مَا لَمْ تَعْلَمْ فَلَيَسْ عَلَيْكَ».

Muhammad bin Ahmad bin Yahya narrated from Ahmad bin Yahya, from Ahmad bin Al-Hasan bin Ali bin Faddal, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar Al-Sabati, from Abu Abdullah {a.s}:

Imam {a.s} was asked about a jug or vessel that becomes impure - how should it be washed and how many times?

Imam {a.s} said: "It should be washed three times. Water should be poured into it, stirred, and then poured out. This process should be repeated two more times, and then it will be purified."

Imam {a.s} was also asked about water from which a chicken has drunk.

Imam {a.s} said: "If there is impurity in its beak, do not perform ablution or drink from it. But if you do not know whether its beak had impurity, then perform ablution and drink."

Imam {a.s} said: "Anything whose meat is permissible to eat, its water may be used for ablution and drinking."

Imam {a.s} was asked regarding water from which a hawk, falcon, or eagle has drunk.

Imam {a.s} said: "It is permissible to perform ablution with it unless you see blood in its beak. If you see blood, then do not perform ablution with it or drink from it."

Imam {a.s} said: "Wash a vessel in which a dead mouse is found seven times."

Imam {a.s} was asked about a well in which a dog, mouse, or pig falls.

Imam {a.s} said: "It should be emptied completely. If the water is too much, it should be emptied for a day and a night, and then a group should take turns emptying it in pairs for another day and night, after which it will be purified."

Imam {a.s} was asked about a dog or mouse that eats from bread or similar food.

Imam {a.s} said: "Remove the affected portion and eat the rest."

Imam {a.s} was asked about drinking cow urine.

Imam {a.s} said: "If a person needs it for medicinal purposes, he may drink it, and the same applies to the urine of camels and sheep."

Imam {a.s} was asked about flour contaminated by mouse droppings - can it be eaten?

Imam {a.s} said: "If some of it remains clean, there is no harm in using it. Remove the top portion and discard it."

Imam {a.s} was asked about beetles, flies, locusts, ants, and similar creatures that die in a well, oil, or butter.

Imam {a.s} said: "Anything that does not have flowing blood is pure and poses no harm."

Imam {a.s} was asked regarding a lizard falling into milk, Imam {a.s} said:

"The milk becomes forbidden because it is poisonous."

Imam {a.s} also said: "Everything is considered pure until you are certain that it is impure. Once you know it is impure, then it is considered impure. But if you do not know, there is no obligation upon you."



CHAPTER ON GUIDING THE DYING, POSITIONING THEM AT DEATH, PROCEDURES FOR THEIR FINAL MOMENTS, WASHING THEM, AND PLACING THEM IN SHROUDS

١٣ - باب تقلين المحتضرين وتوجيههم عند الوفاة وما يصنع بهم في تلك الحال وتطهيرهم
بالغسل واسكانهم الأكفاف

◎ HADITH 833 – 1008 ◎

قال الشيخ أبىه الله تعالى : (إذا حضر العبد المسلم الوفاة فالواجب على من يحضره من أهل الإسلام أن يوجهه إلى
القبلة و يجعل باطن قدميه إليها ووجهه تلقاها). يدل عليه.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

"When a Muslim servant approaches death, it is obligatory upon those present from among the Muslims to direct him towards the Qiblah, placing the soles of his feet towards it, and his face facing it." This is supported by (following hadith):

◊ HADITH ♦

HADITH.833

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ السَّيِّدُ أَبِي الْأَنْبَارِ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمَيْرٍ عَنْ إِبْرَاهِيمَ الشَّعَبِيرِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي تَوْجِيهِ الْمَيْتِ قَالَ «يَسْتَقْبِلُ بِوْجُوهِهِ الْقِبْلَةَ وَ يَجْعَلُ قَدَمَيْهِ مِمَّا يَلِي الْقِبْلَةَ». .

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Abi Umayr, from Ibrahim Al-Sha'iri, from more than one person, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said regarding the positioning of the deceased.

Imam ^{a.s} said: "His face should be directed towards the Qiblah, and his feet should be placed towards the Qiblah."

[REFERENCES] Al-Kafi, V.3 p.126 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.227 • Wasail Al-Shia, V.2 p.453

◊ HADITH ♦

HADITH.834

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ حُمَيْدِ بْنِ زَيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ حَمْزَةَ عَنْ مُعاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَيْتِ فَقَالَ «إِسْتَقْبِلْ بِبَاطِنِ قَدَمَيْهِ الْقِبْلَةَ». .

And through this chain of transmission, from Muhammad bin Ya'qub, from Humayd bin Ziyad, from Al-Hasan bin Muhammad, from Muhammad bin Abi Hamzah, from Mu'awiyah bin Ammar, who said:

I asked Abu Abdallah ^{a.s} about (laying out) the deceased.

Imam ^{a.s} said: "Position the soles of his feet towards the Qiblah."



[REFERENCES] Al-Kafi, V.3 p.127 • Tahdib Al-Ahkam, V.1 p.285 • Awali Al-La'ali, V.3 p.36 • Al-Wafi, V.24 p.227 • Wasail Al-Shia, V.2 p.453

♦ HADITH ♦

HADITH.835

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادَ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عَنْ هَشَامٍ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِذَا مَاتَ لِأَخْرِيكُمْ مَيِّثَ فَسَجُونَهُ ثَجَاهَ الْقِبْلَةِ وَكَذَلِكَ إِذَا غُسْلَ يُحْفَرُ لَهُ مَوْضِعُ الْمُغَسِّلِ ثَجَاهَ الْقِبْلَةِ فَيَكُونُ مُسْتَقِبًا بِطَاطِنِ قَدَمَيْهِ وَوَجْهِهِ إِلَى الْقِبْلَةِ».

And through this chain of transmission, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Abi Umair, from Hisham bin Salim, from Sulayman bin Khalid, who said:

I heard Abu Abdillah ^{a.s} say: "When one of you has a deceased person, lay him facing the Qiblah. Likewise, when he is washed, a place for washing should be prepared facing the Qiblah so that he is positioned with the soles of his feet and his face towards the Qiblah."

[REFERENCES] Al-Kafi, V.3 p.127 • Tahdib Al-Ahkam, V.1 p.286 • Tahdib Al-Ahkam, V.1 p.298 • Al-Wafi, V.24 p.228 • Wasail Al-Shia, V.2 p.452

♦ HADITH ♦

HADITH.836

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ أَبِيهِ عَمِيرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا حَضَرَتِ الْمَيِّتَ قَبْلَ أَنْ يَمُوتَ فَلَقْتُهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

Narrated to me by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from Ibn Abi Umair, from Hammad, from Al-Halabi, from Abu Abdillah ^{a.s}:

Imam ^{a.s} said: "If you are present with a dying person before death, prompt him to testify that there is no god but Allah ^(SWT), alone with no partner, and that Muhammad ^(saws) is His servant and messenger."

[REFERENCES] Al-Kafi, V.3 p.121 • Da'a'im Al-Islam, V.1 p.219 • Tahdib Al-Ahkam, V.1 p.286 • Al-Wafi, V.24 p.231 • Wasail Al-Shia, V.2 p.454

♦ HADITH ♦

HADITH.837

[SOURCE] Non-Infallible

وَبِهَذَا الْإِسْنَادَ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ حَمَادَ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ آنَضُرِي بْنِ سُوَيْدٍ عَنْ دَاؤِدَ بْنِ سُلَيْمَانَ الْكُوفِيِّ عَنْ أَبِيهِ بَكْرٍ الْحَاضِرَمِيِّ قَالَ: مَرِضَ رَجُلٌ مِنْ أَهْلِ بَيْتِي فَأَتَيْتُهُ عَائِدًا لَهُ فَقْلَثَ لَهُ يَا ابْنَ أَخِي إِنَّ لَكَ عِنْدِي نَصِيبَةً أَتَقْبِلُهَا فَقَالَ نَعَمْ فَقْلَثَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فَشَهَدَ بِذَلِكَ فَقْلَثَ وَقُلْ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ فَشَهَدَ بِذَلِكَ فَقْلَثَ إِنْ هَذَا لَا تَنْتَفِعُ بِهِ إِلَّا أَنْ يَكُونَ مِنْكَ عَلَيْهِ فَذَكَرَ أَنَّهُ مِنْهُ عَلَى يَقِينٍ فَقْلَثَ لَهُ قُلْ أَشْهَدُ أَنْ عَلَيْهِ وَصِيهُ وَهُوَ الْحَلِيفَةُ مِنْ بَعْدِهِ وَالْإِمَامُ الْمُفْتَرَضُ الظَّاعِنُ



مِنْ بَعْدِهِ فَشَهَدَ بِذَلِكَ فَقُلْتُ لَهُ إِنَّكَ لَنْ تَنْتَفِعَ بِذَلِكَ حَتَّىٰ يَكُونَ مِنْكَ عَلَىٰ يَقِينٍ فَذَكَرَ أَنَّهُ مِنْهُ عَلَىٰ يَقِينٍ ثُمَّ سَمِيَّثَ لَهُ الْأَئِمَّةَ عَلَيْهِمُ الْسَّلَامُ وَاحْدًا بَعْدًا وَاحْدًا فَأَقَرَّ بِذَلِكَ وَذَكَرَ أَنَّهُ عَلَىٰ يَقِينٍ فَلَمْ يَلْبِسْ الْرَّجُلُ أَنْ ثُوَّفَ فِي قَبْرِهِ أَهْلُهُ عَلَيْهِ جَزَّاعًا شَدِيدًا قَالَ فَيَنْبَغِي عَنَّهُمْ ثُمَّ أَتَيْتُهُمْ بَعْدَ ذَلِكَ فَرَأَيْتُهُمْ حَسَنًا فَقُلْتُ كَيْفَ تَجِدُونَكُمْ كَيْفَ عَزَاؤُكُمْ أَيْشَهَا الْمَرْأَةُ فَقَالَتْ وَاللَّهِ لَقَدْ أَصِبَّنَا بِمُحْسِنَةٍ عَظِيمَةٍ بِوَفَاءِ فُلَانَ رَحْمَةَ اللَّهِ وَكَانَ مَا سَخَّيْتُنِي لَهُ إِلَرْؤُبَايَا رَأَيْتُهَا الْأَلْيَلَةَ فَقُلْتُ وَمَا تِلْكَ إِلَرْؤُبَايَا قَالَتْ رَأَيْتُ فُلَانَ تَعْنِي الْمَيِّتَ حَيَا سَلِيمًا فَقُلْتُ فُلَانًا قَالَ نَعَمْ فَقُلْتُ لَهُ أَكُنْتَ مَيِّنَا فَقَالَ بَلَىٰ وَلَكُنْ تَجْوِيثُ كِلَامِ لَقَيْهِنْ أَبُو بَكْرٍ وَلَوْ لَا ذَلِكَ كَذَّتْ أَهْلُكَ.

And through this chain of transmission, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from Ahmad bin Muhammad, from Al-Husayn bin Sa'id, from Al-Nadr bin Suwayd, from Dawud bin Sulayman Al-Kufi, from Abu Bakr Al-Hadrami, who said:

A man from my family fell ill, so I went to visit him.

I said to him: "O my nephew, I have some advice for you. Will you accept it?"

He said: "Yes."

I said: "Say: I bear witness that there is no god but Allah ^{SWT}, alone with no partner."

He testified to that.

I said: "And say: Muhammad is the Messenger of Allah ^{SWT}."

He testified to that.

I said: "This will not benefit you unless it is from you with certainty."

He stated that he had certainty about it.

Then I said to him: "Say: I bear witness that Ali is his successor, the caliph after him, and the Imam whose obedience is obligatory after him."

He testified to that.

I said: "You will not benefit from this unless it is from you with certainty."

He stated that he had certainty about it.

Then I mentioned the names of the Imams ^{a.s} one after another, and he affirmed them and stated that he had certainty about them.

Not long after that, the man passed away. His family grieved for him intensely.

Later, I visited them and saw that they had found solace.

I said to his wife: "How are you coping, O woman?"

She said: "By Allah ^{SWT}, we have suffered a great loss with the death of so-and-so - may Allah ^{SWT} have mercy on him. But what eased my sorrow for him was a dream I saw last night."

I said: "What was the dream?"

She said: "I saw so-and-so," - referring to the deceased - "alive and well."

I asked him: "So-and-so, weren't you dead?"

He said: "Yes, but I was saved by the words Abu Bakr taught me. Were it not for them, I would have perished."

[REFERENCES] Al-Kafi, V.3 p.122 • Tahdib Al-Ahkam, V.1 p.287 • Al-Wafi, V.24 p.234



HADITH.838

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْأَقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: كُنَّا عَنْدَهُ وَعِنْدَهُ حُمَرًا إِذْ دَخَلَ عَلَيْهِ مَوْلَى لَهُ فَقَالَ لَهُ جَعْلُتْ فِدَاكَ هَذَا عِكْرَمَةً فِي الْمَوْتِ وَ كَانَ يَرَى رَأْيَ الْخَوَارِجَ وَ كَانَ مُنْقَطِعًا إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامِ فَقَالَ لَنَا أَبُو جَعْفَرٍ «أَنْظُرُونِي حَتَّى أَرْجِعَ إِلَيْكُمْ» قُلْنَا نَعَمْ فَمَا لَيْسَ أَنْ رَجَعَ فَقَالَ «أَمَا إِنِّي لَوْ أَدْرَكْتُ عِكْرَمَةَ قَبْلَ أَنْ تَقْعُدَ النَّفْسُ مَوْقِعَهَا» فَقُلْنَا جَعْلُتْ فِدَاكَ وَ مَا ذَلِكَ الْكَلَامُ فَقَالَ «هُوَ وَ اللَّهِ مَا أَنْشَمْتُ عَلَيْهِ فَلَقْنُوا مَوْتَكُمْ عِنْدَ الْمَوْتِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَلْوَاهِيَّةٌ».

And through this chain of transmission, from Ahmad bin Muhammad, from Al-Husayn bin Sa'id, from Al-Qasim bin Muhammad, from Ali bin Abi Hamzah, from Abu Basir, from Abu Ja'far ^{a.s}:

He said: We were with Imam ^{a.s}, and Humran was present, when one of his servants entered and said, "May I be sacrificed for you! 'Ikrimah is near death."

'Ikrimah had followed the views of the Khawarij but had later become devoted to Abu Ja'far ^{a.s}.

Abu Ja'far ^{a.s} said to us: "Wait for me until I return to you."

We said: "Yes."

Imam ^{a.s} did not delay long before Imam ^{a.s} returned and said: "Had I reached 'Ikrimah before his soul had reached its final stage, I would have taught him words from which he could benefit. But I reached him after his soul had already settled in its place."

I said: "May I be sacrificed for you! What are those words?"

Imam ^{a.s} said: "By Allah ^{SWT}, it is what you are upon now. So prompt your dying ones at the time of death to testify that there is no god but Allah ^{SWT} and to affirm wilayah (the guardianship of the Imams ^{a.s})."

[REFERENCES] Al-Kafi, V.3 p.123 • Tahdib Al-Ahkam, V.1 p.287 • Sulwat Al-Hazin, V.1 p.247 • Al-Wafi, V.24 p.232 • Wasail Al-Shia, V.2 p.458 • Bihar Al-Anwar, V.46 p.333 • Awalim Al-Uloom, V.19 p.413 • Mustadrak Al-Wasail, V.2 p.125

HADITH.839

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ عَنْ حَرِيزَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَدْرَكْتَ الْأَرْجُلَ عِنْدَ النَّرْعَ فَلَقْنَهُ كَلَامَاتُ الْفَرَجِ - لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ الْأَسْمَاءِ الْمُسْتَنْدِ وَ رَبِّ الْأَرْضِينَ أَسْبَعَ وَ مَا فِيهِنَّ وَ مَا يَبْتَهِنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ «وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمَيْنَ» قَالَ وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ «لَوْ أَدْرَكْتُ عِكْرَمَةَ عِنْدَ الْمَوْتِ لَنَفَعَتْهُ» فَقِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ بِمَا ذَكَرَ يَنْفَعُهُ قَالَ «يُلْقَئُهُ مَا أَنْشَمْ عَلَيْهِ».



And through this chain of transmission, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Hammad, from Hariz, from Zurara, from Abu Ja'far ^(a.s):

Imam ^(a.s) said: "If you reach a man at the time of death, prompt him with the words of relief:

'There is no god but Allah ^(SWT), the Forbearing, the Generous.

There is no god but Allah ^(SWT), the Most High, the Most Great.

Glory be to Allah ^(SWT), the Lord of the seven heavens and the Lord of the seven earths, and all that is in them and between them and beneath them, and the Lord of the Great Throne.

And all praise is due to Allah ^(SWT), the Lord of the worlds."

Imam ^(a.s) said: "And Abu Ja'far ^(a.s) said, 'If I had reached 'Ikrimah at the time of his death, I would have benefited him.'

It was asked to Abu Abdallah ^(a.s): "How would he have benefited him?"

Imam ^(a.s) said: "He would have prompted him (to recite the beliefs) with what you are upon."

[REFERENCES] Al-Kafi, V.3 p.122 • Tahdib Al-Ahkam, V.1 p.288 • Al-Wafi, V.24 p.232 • Awalim Al-Uloom, V.19 p.413

◊ HADITH ◊

HADITH.840

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَنِيفَ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ أَبِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِذَا حَضَرَ أَحَدًا مِّنْ أَهْلِ بَيْتِهِ الْمُوْتَ قَالَ لَهُ قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ الْسَّمَاوَاتِ أَسْبَعْ وَرَبُّ الْأَرْضَيْنَ أَسْبَعْ وَمَا يَنْهَا مَا يَنْهَا وَرَبُّ الْعِزَّةِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمَيْنِ» فَإِذَا قَاتَهَا الْمَرِيضُ قَالَ لَهُ إِذْهَبْ وَلَيْسَ عَلَيْكَ بِأُنْسٍ».

قال الشيخ أبيه الله تعالى: فإذا قضى نحبه فلتغمض عيناه ويطبق فوه وتمدياه إلى جنبه وتمد ساقاه ان كانتا منقبضتين
ويشد لحييه بعصابة إلى رأسه ويمد عليه ثوب يغطي به

And through this chain of transmission, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from Ja'far bin Muhammad Al-Ash'ari, from Abdullah bin Maymun Al-Qaddah, from Abu Abdullah ^(a.s):

Imam ^(a.s) said: "When a member of his household approached death, Commander of the Faithful ^(a.s) would say to him: 'Say:

'There is no god but Allah ^(SWT), the Forbearing, the Generous.

There is no god but Allah ^(SWT), the Most High, the Most Great.

Glory be to Allah ^(SWT), the Lord of the seven heavens and the Lord of the seven earths and what is between them, and the Lord of the Great Throne.

And all praise is due to Allah ^(SWT), the Lord of the worlds.'

If the dying person recited this, Commander of the Faithful ^(a.s) would say to him:

'Go, and there is no harm upon you.'



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "When the dying person passes away, his eyes should be closed, his mouth should be shut, his hands should be placed alongside his body, and his legs should be straightened if they are bent. His jaw should be tied with a cloth extending to the top of his head, and a cloth should be spread over him to cover his body."

[REFERENCES] Al-Kafi, V.3 p.124 • Tahdib Al-Ahkam, V.1 p.288 • Sulwat Al-Hazin, V.1 p.245 • Al-Wafi, V.24 p.235 • Wasail Al-Shia, V.2 p.460 • Bihar Al-Anwar, V.78 p.240

◊ HADITH ♦

HADITH.841

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ بْنِ كَبِيرٍ عَنْ زَرَادَةَ قَالَ: تَقْلِيلُ إِبْرَاهِيمَ لِجَعْفَرٍ وَأَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ جَالِسٌ فِي نَاحِيَةٍ فَكَانَ إِذَا دَنَاهُ مِنْهُ إِنْسَانٌ قَالَ «لَا تَمْسِهِ إِنَّمَا يَزَدَادُ ضَعْفًا وَأَصْعَفُ مَا يَكُونُ فِي هَذِهِ الْحَالِ وَمَنْ مَسَهُ عَلَى هَذِهِ الْحَالِ أَغْنَى عَلَيْهِ» فَلَمَّا قَضَى الْفَلَامُ أَمْرَ بِهِ فَقْمُضَ عَيْنَاهُ وَشَدَّ لَحْيَاهُ ثُمَّ قَالَ «لَتَأْنَ تَجْرَعَ مَا لَمْ يَنْزِلْ أَمْرُ اللَّهِ فَإِذَا نَزَلَ أَمْرُ اللَّهِ فَلَيَسَ لَنَا إِلَّا التَّسْلِيمُ» ثُمَّ دَعَا بِدُهْنٍ فَادَهَنَ وَإِكْتَحَلَ وَدَعَا بِطَعَامٍ فَأَكَلَ هُوَ وَمَنْ مَعَهُ ثُمَّ قَالَ «هَذَا هُوَ الْأَصْبَرُ الْجَمِيلُ» ثُمَّ أَمْرَ بِهِ فَغَسَّلَ وَلَبَسَ جُبَّةً خَرْجَ وَمَطْرَفَ خَرْجَ وَعِمَامَةً خَرْجَ وَخَرَجَ فَصَلَّى عَلَيْهِ .

Ahmad bin Muhammad narrated from Ali bin Al-Hakam, from Ibn Bukayr, from Zurara, who said:

A son of Ja'far became critically ill while Abu Ja'far ^{a.s} was sitting in a corner. Whenever someone approached the child, he said:

"Do not touch him, for he only grows weaker. He is at his weakest in this state, and whoever touches him in this condition adds to his distress."

When the boy passed away, Abu Ja'far ^{a.s} ordered that his eyes be closed and his jaw tied.

Then Imam ^{a.s} said: "We are permitted to grieve as long as the command of Allah ^(SWT) has not yet come. But when the command of Allah ^(SWT) descends, we have no choice but to submit."

Imam ^{a.s} then requested oil, applied it to himself, used kohl, and called for food. He ate along with those who were present and said: "This is the beautiful patience (sabr al-jamil)."

After that, Imam ^{a.s} ordered the body to be washed, and Imam ^{a.s} put on a silk robe, a silk cloak, and a silk turban. Imam ^{a.s} then went out and led the funeral prayer for the deceased.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.289 • Al-Wafi, V.24 p.242 • Bihar Al-Anwar, V.46 p.302 • Awalim Al-Uloom, V.19 p.221



◊ HADITH ♦

HADITH.842

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ شَعْبَنِ عَنْ أَبِي كَهْمَسٍ قَالَ: حَسْرُثُ مَوْتٌ إِسْمَاعِيلٌ وَأَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَالِسٌ عِنْدَهُ فَلَمَّا حَصَرَهُ الْمَوْتُ شَدَّ لَحِيَيْهِ وَغَمَصَهُ وَعَطَلَ عَلَيْهِ الْمُلْحَفَةُ ثُمَّ أَمَرَ بِتَهْبِيَتِهِ فَلَمَّا فَرَغَ مِنْ أَمْرِهِ دَعَا بِكَفَيْهِ فَكَتَبَ فِي حَاشِيَةِ الْكَفَنِ - «إِسْمَاعِيلٌ يَشَهِدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ».

قال الشيخ أبيه الله تعالى : (وإن مات ليلاً في بيت اسرج فيه مصباح إلى الصباح ولم يترك وحده بل يكون عنده من يذكر الله تعالى ويبلو كتابه أو ما يحسن منه ويستغفر له).

Sa'd bin Abdullah narrated from Ya'qub bin Yazid, from Muhammad bin Shu'ayb, from Abu Kahmas:

I was present at the death of Isma'il while Abu Abdullah ^{a.s} was sitting beside him. When death had approached him, Abu Abdullah ^{a.s} tied his jaw, closed his eyes, and covered him with a shroud. Then Imam ^{a.s} ordered preparations for his burial. When the preparations were completed, Imam ^{a.s} brought the burial shroud and wrote on its edge: "Isma'il testifies that there is no god but Allah ^{SWT}."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a person dies at night, a lamp should be kept lit in the house until morning, and the person should not be left alone. Someone should remain with them to remember Allah ^{SWT}, recite His ^{SWT} Book, or recite whatever is appropriate, and seek forgiveness for him."

[REFERENCES] Kamal Al-Din, V.1 p.72 • Tahdib Al-Ahkam, V.1 p.289 • Tahdib Al-Ahkam, V.1 p.309 • Al-Wafi, V.24 p.242 • Wasail Al-Shia, V.3 p.51 • Bihar Al-Anwar, V.47 p.248 • Bihar Al-Anwar, V.78 p.238 • Awalim Al-Uloom, V.20 p.908

◊ HADITH ♦

HADITH.843

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَخِيرَنِي أَشْيَأْنِي أَيْدِهِ اللَّهُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا قَالَ: لَمَّا قُبِضَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَمَرَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِالسَّرَّاجِ فِي الْبَيْتِ الَّذِي كَانَ يَسْكُنُهُ حَتَّى قُبِضَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثُمَّ أَمَرَ أَبُو الْحَسِنِ مُوسَى عَلَيْهِ السَّلَامُ بِمِثْلِ ذَلِكِ فِي بَيْتِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ حَتَّى أُخْرَجَ بِهِ إِلَى الْعَرَاقِ ثُمَّ لَا أَذْرِي مَا كَانَ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from Uthman bin Isa, from a group of our companions, who said:

When Abu Ja'far ^{a.s} passed away, Abu Abdullah ^{a.s} ordered that a lamp be kept lit in the house where he had lived until Abu Abdullah ^{a.s} himself passed away.

Then Abu Al-Hasan Musa ^{a.s} gave the same order for the house of Abu Abdullah ^{a.s} until his body was taken to Iraq.

After that, I do not know what happened.

[REFERENCES] Al-Kafi, V.3 p.251 • Tahdib Al-Ahkam, V.1 p.289 • Al-Wafi, V.25 p.589 • Wasail Al-Shia, V.2 p.469 • Bihar Al-Anwar, V.47 p.7 • Bihar Al-Anwar, V.97 p.132 • Awalim Al-Uloom, V.20 p.1172



HADITH.844

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ وَالْحُسَينِ بْنِ مُحَمَّدٍ عَنْ مُعْلَى بْنِ مُحَمَّدٍ جَمِيعًا عَنْ الْوَشَاءِ عَنْ أَخْمَدَ بْنِ عَائِدٍ عَنْ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَيَسْ مِنْ مَيِّتٍ يَمُوتُ وَيُثْرَكُ وَحْدَهُ إِلَّا لَعِبَ السَّيْطَانُ فِي جَوْفِهِ».

قال الشيخ أبيه الله تعالى : (ولا يترك على بطنه حديدة كما تفعل ذلك العامة).

سمعنا ذلك مذاكرا من الشيوخ رحمهم الله ثم قال الشيخ أبيه الله تعالى : (تم يستعد لفسله فيؤخذ من السدر المسحوق رطل ونحوه من الاشتان شى يسير ينجي به ومن الكافور الجلال نصف مثقال ان تيسر والا ما تيسر منه وان قل ومن الذريدة الخالصة من الطيب المعروفة بالقمحه مقدار رطل إلى أكثر من ذلك). فسنذكر هذا عند شرح غسل الميت وتكتيفيه ان شاء الله تعالى.

ثم قال : (ويؤخذ لحقنوطه وزن ثلاثة عشر درهما وثلث من الكافور الخام الذي لم تمسه النار وهو السايغ للحقنوط وأوسط أقداره وزن أربعة دراهم واقله وزن مثقال إلا أن يتعد ذلك).

And through this chain of transmission, from Muhammad bin Ya'qub, from Ali bin Muhammad, from Salih bin Abi Hammad and Al-Husayn bin Muhammad, from Mu'allah bin Muhammad, all from Al-Washsha', from Ahmad bin A'idh, from Abu Khadijah, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "No deceased person who dies and is left alone is spared from Satan playing within his body."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "He should not be left alone, nor should a piece of iron be placed on his abdomen, as the common people do."

We have heard this in discussions with the scholars - may Allah ^{SWT} have mercy on them.

Then the Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "Preparations should be made for washing the deceased. A pound of powdered sidr (lotus leaves) should be taken, along with a small amount of ushnan (a type of cleaning agent) for cleansing. Additionally, half a mithqal of purified kafur (camphor) of high quality should be used, if available - otherwise, whatever amount is obtainable, even if it is little. Moreover, about a pound or more of pure zarirah (a fragrant powder) known as qamha should be used."

We will elaborate on this further when discussing the washing and shrouding of the deceased, if Allah ^{SWT} wills.

Then he, (Shaykh (Al-Mufid)), said: "For the application of hanut (perfumed preparation), thirteen and one-third dirhams of raw kafur - untouched by fire - should be used. This is suitable for hanut. Its moderate amount is four dirhams, and its minimum amount is one mithqal, unless even that is unavailable."

[REFERENCES] Al-Kafi, V.3 p.138 • Tahdib Al-Ahkam, V.1 p.290 • Al-Wafi, V.24 p.282 • Wasail Al-Shia, V.2 p.466 • Al-Fusul Al-Muhimmah, V.2 p.33



♦ HADITH ♦

HADITH.845

[SOURCE] Implicit (or Unnamed) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَيْمَنِ الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ رَفِعَةَ قَالَ: «السَّنَةُ فِي الْحَوْطِ تَلَاثَةٌ عَشَرَ دِرْهَمًا وَ ثُلُثُ أَكْتَرُهُ» وَ قَالَ إِنَّ جَبَرَيْلَ [جَبَرَيْلَ خَلَ] عَلَيْهِ أَسْلَامًَ تَرَزَّلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَحْرُوتِ فَكَانَ وَزْنُهُ أَرْبَعِينَ دِرْهَمًا فَقُسِّمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَلَاثَةَ أَجْزَاءٍ جُزْءٌ لَهُ وَ جُزْءٌ لِعَلِيٍّ وَ جُزْءٌ لِفَاطِمَةَ عَلَيْهَا أَسْلَامٌ .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, who raised it in narration:

Imam ^(a.s) said: "The Sunnah regarding hanut (perfumed preparation for the deceased) is thirteen and one-third dirhams as the maximum amount."

Imam ^(a.s) also said: "Indeed, Jibra'il ^(a.s) descended upon the Messenger of Allah ^(SWT) (peace be upon him and his family) with hanut. Its weight was forty dirhams, and the Messenger of Allah ^(SWT) (peace be upon him and his family) divided it into three parts - one part for himself ^(saws), one part for Ali ^(a.s), and one part for Fatimah ^(s.a)."

[REFERENCES] Al-Kafi, V.3 p.151 • Tahdib Al-Ahkam, V.1 p.290 • Al-Wafi, V.24 p.314 • Wasail Al-Shia, V.3 p.13 • Madinat Ma'ajiz Al-A'immah, V.3 p.59

♦ HADITH ♦

HADITH.846

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ يَهْدَا الْإِسْنَادَ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ إِبْرَاهِيمَ أَيْيَ نَجْرَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَيْيِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَقْلَ مَا يُجْزِي مِنَ الْكَافُورِ لِلْمُتَّقَلِّ». .

And through this chain of transmission, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from Ibn Abi Najran, from one of his companions, from Abu Abdillah ^(a.s):

Imam ^(a.s) said: "The minimum amount of kafur (camphor) required for the deceased is one mithqal."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.291 • Al-Wafi, V.24 p.315 • Wasail Al-Shia, V.3 p.13

♦ HADITH ♦

HADITH.847

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ فِي رِوَايَةِ الْكَاهِلِيِّ وَ حُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَيْيِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْأَقْصَدُ مِنْ ذَلِكَ أَرْبَعَةَ مَثَاقِيلٍ».

And in the narration of Al-Kahili and Husayn bin Al-Mukhtar, from Abu Abdillah ^(a.s):

Imam ^(a.s) said: "The recommended amount for that (camphor) is four mithqals."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.291 • Wasail Al-Shia, V.3 p.13



♦ HADITH ♦

HADITH.848

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى ذِكْرُ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ وَالْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَلْقَصْدُ مِنَ الْكَافُورِ أَرْبَعَةً مَثَاقِيلٍ».

Al-Husayn bin Sa'id narrated from Muhammad bin Sinan, from Abdullah bin Yahya Al-Kahili, and Husayn bin Al-Mukhtar, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "The recommended amount of kafur (camphor) is four mithqals."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.291

♦ HADITH ♦

HADITH.849

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عِيسَى بْنِ عَبْيَدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي تَجْرَانَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ: «أَقْلُ مَا يُجْزِي مِنَ الْكَافُورِ لِلْمَيِّتِ مِثْقَالٌ وَ نِصْفٌ».

قال الشيخ ابيه الله تعالى : (ويعد له شئ من القطن ويعد الكفن وهو فميس ومتزر وخرقة يشد بها سفله إلى وركيه ولفافة وحبرة وعمامة).

يدل على ذلك

Muhammad bin Ahmad bin Yahya narrated from Muhammad bin Isa bin Ubayd, from Abdul-Rahman bin Abi Najran, from one of his associates, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: "The minimum amount of kafur (camphor) required for the deceased is one and a half mithqals."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "Prepare some cotton for the deceased, along with the shroud (kafan), which consists of: A shirt (qamis), A waist wrapper (izar), A cloth to tie the lower body from the waist to the thighs, An outer wrapping sheet (lifafah), A striped sheet (hibrah) and A turban (imamah)."

This is supported by (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.291 • Al-Wafi, V.24 p.316 • Wasail Al-Shia, V.3 p.14



◊ HADITH ♦

HADITH.850

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ الْحَسَنِ بْنُ سَعِيدٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلَ اللَّهُ عَمَّا يُكَفَّنُ بِهِ الْمَيِّثُ قَالَ «ثَلَاثَةُ أَتُوَابٍ وَ إِنَّمَا كُفَّنْ

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فِي ثَلَاثَةِ أَتُوَابٍ تَوْبَةٌ حَتَّرَةٌ وَ الصَّحَارِيَّةُ تَكُونُ بِالْيَمَامَةِ وَ

كُفَّنْ أَبْيَ جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي ثَلَاثَةِ أَتُوَابٍ».

Al-Husayn bin Sa'id narrated from Zur'ah, from Sama'ah, who said:

I asked Imam Abu Abdillah ^{a.s} about what the deceased should be shrouded in. Imam ^{a.s} said: "Three garments. Indeed, the Messenger of Allah ^{SWT} (peace be upon him and his family) was shrouded in three garments: two Yemeni suhariyyah cloths and a striped sheet (hibrah). The suhariyyah cloth comes from Yamamah. Abu Ja'far ^{a.s} was also shrouded in three garments."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.291 • Al-Wafi, V.24 p.361 • Wasail Al-Shia, V.3 p.7

◊ HADITH ♦

HADITH.851

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ عَنْ يُوسُفَ عَنْ بَغْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ

قَالَ: «الْكَفَنُ فَرِيَضَةٌ لِلرِّجَالِ ثَلَاثَةُ أَتُوَابٍ وَ الْعَمَامَةُ وَ الْخَرْقَةُ سُنَّةٌ وَ أَمَّا النِّسَاءُ فَقُرِيبَصَةٌ خَفْسَةٌ أَتُوَابٍ».

Ali bin Ibrahim narrated from his father, from Isma'il, from Yunus, from one of his associates, from Abu Abdillah and Abu Ja'far ^{a.s}:

The Imams ^{a.s} said: "The kafan (shroud) is obligatory for men in three garments, while the turban (imamah) and the cloth (khirqah) are recommended.

As for women, their obligatory kafan consists of five garments."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.291 • Al-Wafi, V.24 p.361 • Wasail Al-Shia, V.3 p.8

◊ HADITH ♦

HADITH.852

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُقِيرَةِ عَنْ عَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ

السَّلَامُ قَالَ: «إِذَا أَرَدْتَ أَنْ تُكَفَّنَهُ فَإِنْ اسْتَطَعْتَ أَنْ يَكُونَ فِي كَفْنِهِ تَوْبَةً كَانَ يُصَلِّي فِيهِ نَظِيفٌ فَاقْعُلْ فَإِنْ ذَلِكَ

يُسْتَحْبِبُ أَنْ يُكَفَّنَ فِيمَا كَانَ يُصَلِّي فِيهِ».

Ali bin Muhammad narrated from Muhammad bin Khalid, from Abdullah bin Al-Mughirah, from Alaa, from Muhammad bin Muslim, from Abu Ja'far ^{a.s}:

Imam ^{a.s} said: "If you intend to shroud the deceased, and you are able to include in the shroud a clean garment that he used to pray in, then do so. It is recommended that he be shrouded in what he used to pray in."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.292 • Al-Wafi, V.24 p.377 • Wasail Al-Shia, V.3 p.15



HADITH ﴿﴾

HADITH.853[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَأَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ عَلَىٰ بْنِ فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ رُزَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «كُفَنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي ثَلَاثَةِ أَنْوَابٍ تَوْبِينَ صُحَارِيَّينَ وَتَوْبِ يُمْتَةَ عَبْرِيَّ أوَّلَ أَظْفَارٍ».

والصحيح عندي من ظفار وهم بلدان.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin Isa, from Al-Hasan bin Ali bin Faddal, from Abdullah bin Bukayr, from Zurara, from Abu Ja'far ^(a.s):

Imam ^(a.s) said: "The Messenger of Allah ^(SWT) (peace be upon him and his family) was shrouded in three garments - two suhariyyah cloths and a Yemeni ibri or azfar cloth."

[AL TUSI]

The correct version, in my opinion, is that Zafar and Suhar refer to two places.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.292 • Wasail Al-Shia, V.3 p.7

HADITH ﴿﴾

HADITH.854[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَىٰ بْنِ حَدِيدٍ وَابْنِ أَبِي نَجْرَانَ عَنْ حَرِيزٍ عَنْ رُزَارَةَ قَالَ: قُلْثُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ الْعَمَامَةُ لِلْمَيِّتِ مِنَ الْكَفَنِ هِيَ قَالَ «لَا إِنَّمَا الْكَفَنُ الْمَفْرُوضُ ثَلَاثَةُ أَنْوَابٍ أَوْ تَوْبٌ تَامٌ لَا أَقْلَ مِنْهُ يُوَارَى فِيهِ جَسْدُهُ كُلُّهُ فَمَا زَادَ فَهُوَ سُنَّةٌ إِلَى أَنْ يَلْغَى خَمْسَةً فَمَا زَادَ فَمُبَيَّنَةٌ وَالْعَمَامَةُ سُنَّةٌ» وَقَالَ «أَمْرَ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْعَمَامَةِ وَعُمْمَ الْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَلْ]» وَبَعْثَ إِنِّي أَبُو عَبْدِ اللَّهِ وَتَحْنُثُ بِالْمَدِيَّةِ لَمَّا مَاتَ أَبُو عَبْيَدَةَ الْحَدَّادَ بِدِيَنَارٍ فَأَمْرَنَا أَنْ نَشْتَرِي لَهُ حَنُوطًا وَعَمَامَةً فَفَعَلْنَا.

And through this chain of transmission, from Ali bin Hadid and Ibn Abi Najran, from Hariz, from Zurara, who said:

I asked Abu Ja'far ^(a.s): "Is the turban (imamah) part of the obligatory kafan for the deceased?"

Imam ^(a.s) said: "No. The obligatory kafan consists of three garments, or at the very least, one complete cloth that covers his entire body. Anything added beyond that is recommended (sunnah) up to five garments. Anything more than that is an innovation (bid'ah). The turban (imamah) is sunnah."

Imam ^(a.s) also said: "The Prophet ^(saws) commanded the use of a turban, and He ^(saws) was shrouded with a turban."

Abu Abdullah ^(a.s) later sent us, while we were in Medina, when Abu Ubaydah Al-Haddha' passed away, a dinar and ordered us to purchase hanut (perfumed preparation) and a turban for him. So we did as instructed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.292



◊ HADITH ♦

HADITH.855[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدٍ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ: سَأَلَثُ أَبَا الْحَسْنِ عَلَيْهِ السَّلَامُ عَنِ الْتَّيَابِ الَّتِي يُصَلِّي فِيهَا الْأَرْجُلُ وَيَصُومُ أَيْكَفْنُ فِيهَا قَالَ «أَحِبُّ ذَلِكَ الْكَفْنَ» يَعْنِي قَمِيصًا قُلْتُ يُدْرَجُ فِي ثَلَاثَةِ أَثْوَابٍ قَالَ «لَا بَأْسٌ بِهِ وَالْقَمِيصُ أَحَبُّ إِلَيَّ».

And through this chain of transmission, from Ahmad bin Muhammad bin Isa, from Muhammad bin Sahl, from his father, who said:

I asked Abu Al-Hasan ^{a.s} about the clothes in which a man prays and fasts - should he be shrouded in them?

Imam ^{a.s} said: "I prefer that as the kafan (shroud)," referring to a shirt (qamis).

I asked: "Should he also be wrapped in three garments?"

Imam ^{a.s} said: "There is no harm in that, but the shirt (qamis) is more beloved to me."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.292 • Al-Wafi, V.24 p.362 • Wasail Al-Shia, V.3 p.7

◊ HADITH ♦

HADITH.856[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي تَصْرِيْعٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمَيِّثُ يُكَفَّنُ فِي ثَلَاثَةِ سَوَى الْعِمَامَةِ وَالْخِرْقَةِ تُشَدُّ إِلَيْهَا وَرِكْبَيْهِ لِكِيلًا يَبْدُو مِنْهُ شَيْءٌ وَالْجِزْقَةُ وَالْعِمَامَةُ لَا بُدُّ مِنْهُمَا وَلَيَسْتَانِي مِنَ الْكَفْنِ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from Ahmad bin Muhammad bin Abi Nasr, from Abdullah bin Sinan, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: "The deceased is shrouded in three garments, excluding the turban (imamah) and the cloth (khirqah) that is tied around his hips to prevent anything from (privates) being exposed.

The khirqah and the imamah are essential, but they are not considered part of the kafan (obligatory shroud)."

[REFERENCES] Al-Kafi, V.3 p.144 • Tahdib Al-Ahkam, V.1 p.293 • Al-Wafi, V.24 p.360 • Wasail Al-Shia, V.3 p.9



◊ HADITH ♦

HADITH.857

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أُبِيِّهِ عَنْ ابْنِ أُبِيِّ عَمِيرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ عَنْ أُبِيِّ عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ
قَالَ: «كَتَبَ أُبِي فِي وَصِيَّتِهِ أُبِي أَكْفَنَهُ بِعَلَاتَةٍ أَثُوَابٍ أَحَدُهَا رِداءٌ لَهُ جَبَرَةٌ كَانَ يُصْلِي فِيهِ يَوْمَ الْجُمُوعَةِ وَ تَوْبُ
آخَرُ وَ قَمِيصٌ فَقْلُثٌ لِأُبِي لَمْ تَكُنْ هَذَا فَقَالَ «أَخَافُ أَنْ يَغْلِبَكَ النَّاسُ فَإِنْ قَالُوا كَفَنَهُ فِي أَرْبَعَةِ أَثُوَابٍ أَوْ خَمْسَةِ
فَلَا تَقْفُلْ» قَالَ «وَعَمِّنِي بَعْدَ بِعَمَامَةٍ وَلَيْسَ تَعْدُ الْعَمَامَةُ مِنَ الْكَفَنِ إِنَّمَا يُعْدُ مَا يُلْفُ بِهِ الْجَسْدُ».

And through this chain of transmission, from Ali bin Ibrahim, from his father, from Ibn Abi Umair, from Hammad, from Al-Halabi, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "My father (Imam Al Baqir ^{a.s}) wrote in his will that I should shroud him in three garments - one of them being a striped cloak (hibrah) that he used to wear for prayer on Fridays, along with another garment and a shirt (qamis)."

I asked my father (Imam Al Baqir ^{a.s}): "Why are you writing this?"

Imam Al Baqir ^{a.s} said: "I fear that people might pressure you, saying, 'Shroud him in four or five garments.' Do not do that."

Imam Al Baqir ^{a.s} added: "Also, wrap me in a turban (imamah), but the turban is not considered part of the kafan. Only what is used to wrap the body is counted as kafan."

[REFERENCES] Al-Kafi, V.3 p.144 • Tahdib Al-Ahkam, V.1 p.293 • Al-Wafi, V.24 p.358 • Wasail Al-Shia, V.3 p.9 • Bahjat Al-Nazir, V.1 p.77 • Bihar Al-Anwar, V.46 p.220 • Awalim Al-Uloom, V.19 p.451

◊ HADITH ♦

HADITH.858

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ إِنِّي مَحْبُوبٌ عَنْ مَعَاوِيَةَ بْنِ
وَهُبٍ عَنْ أُبِي عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُكَفِّنُ الْمَيِّتُ فِي خَمْسَةِ أَثُوَابٍ قَمِيصٌ لَا يُزُورُ عَلَيْهِ وَ إِزارٌ وَ خَرْقَةٌ
يُعَصِّبُ بِهَا وَسَطْهُ وَ بُرْدٌ يُلْفُ فِيهِ وَ عَمَامَةٌ يُعْتَمُ بِهَا وَ يُلْقَى فَصْلُهَا عَلَى وَجْهِهِ».

وأما القطن فسنذكره عند شرح التفسير والتحنيط ان شاء الله تعالى : ثم قال أيديه الله تعالى : وليستعد جريستان من النخل خضراوان وطول كل واحد منها قدر عظم الذراع فان لم يوجد من النخل الجريدي يعوض منه بالخلاف ، فان لم يوجد الخلاف يعوض منه بالسدر ، فان لم يوجد شيء من هذه الشجر ووجد غيره من الشجر يعوض عنه به بعد أن يكون رطبا فان لم يوجد شيء من ذلك فلا حرج على الانسان في تركه للاضطرار.

And through this chain of transmission, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from Ibn Mahbub, from Mu'awiyah bin Wahb, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "The deceased is shrouded in five garments - a shirt (qamis) without buttons, a waist wrapper (izar), a cloth (khirqah) to tie around the waist, a cloak (burd) to wrap the body, and a turban (imamah) to cover the head, with its end placed over the face."

[AL TUSI]

As for the cotton, we will mention it later during the explanation of washing and perfuming (tahnit), if Allah ^{SWT} wills.



Then the Shaykh (Al-Mufid), said: "Two fresh palm branches (jareedatayn) should be prepared, each approximately the length of a forearm.

If fresh palm branches are not available, they may be substituted with branches from the khalaf tree.

If khalaf branches are unavailable, then branches from the sidr tree may be used.

If none of these types of trees are available, then branches from any other tree that is fresh may be used.

If nothing is available, then there is no harm in leaving it out due to necessity."

[REFERENCES] Al-Kafi, V.3 p.145 • Tahdib Al-Ahkam, V.1 p.293 • Tahdib Al-Ahkam, V.1 p.310 • Al-Wafi, V.24 p.358 • Wasail Al-Shia, V.3 p.10

◊ HADITH ◊

HADITH.859

[SOURCE] Implicit (or Unnamed)

أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدَّةٍ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ غَيْرِ وَاحِدٍ مِّنْ أَصْحَابِنَا قَالُوا: قُلْنَا لَهُ جَعَلْنَا اللَّهُ فِدَاكَ إِنْ لَمْ نَقْدِرْ عَلَى الْجَرِيدَةِ فَقَالَ «عُودٌ أَسْدُرٌ» قُلْتُ فَإِنْ لَمْ نَقْدِرْ عَلَى أَسْدُرٍ فَقَالَ «عُودُ الْخَلَافِ» .

The Shaykh (Al-Mufid), narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from more than one of our companions:

We said to Imam Abu Abdullah ^{a.s}: "May Allah ^(SWT) make us your ransom! What if we are unable to find fresh palm branches (jareedah)?"

Imam ^{a.s} said: "Use a branch from the sidr tree."

I said: "What if we cannot find a branch from the sidr tree?"

Imam ^{a.s} said: "Then use a branch from the khalaf tree."

[REFERENCES] Al-Kafi, V.3 p.153 • Tahdib Al-Ahkam, V.1 p.294 • Awali Al-La'ali, V.3 p.37 • Al-Wafi, V.24 p.386 • Wasail Al-Shia, V.3 p.24

◊ HADITH ◊

HADITH.860

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ بَلَالٍ : أَنَّهُ كَتَبَ إِلَيْهِ يَسَّالَهُ عَنِ الْجَرِيدَةِ إِذَا لَمْ تَجِدْ تَجْعُلْ بَدَلَهَا غَيْرَهَا فِي مَوْضِعٍ لَا يُمْكِنُ النَّخْلُ فَكَتَبَ «يَحْوِزُ إِذَا أَغْوَرَتْ الْجَرِيدَةُ وَالْجَرِيدَةُ أَفْضَلُ»

And through this chain of transmission, from Ali bin Ibrahim, from Ali bin Muhammad Al-Qasani, from Muhammad bin Muhammad, from Ali bin Bilal:

He (Ali bin Bilal) wrote to Imam ^{a.s} asking about the use of jareedah (fresh palm branches) if they could not be found - whether something else could be used in its place in a location where palm trees were unavailable.

Imam ^{a.s} wrote in response: "It is permissible to substitute something else if jareedah is unavailable, but jareedah is better."

[REFERENCES] Al-Kafi, V.3 p.153 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.386 • Wasail Al-Shia, V.3 p.24



HADITH

HADITH.861

[SOURCE] Implicit (or Unnamed)

وَرَوَى عَلَيْهِ بْنُ إِبْرَاهِيمَ فِي رَوَايَةِ أُخْرَى قَالَ : «يُجْعَلُ بَدَأَهَا عُودَ الْرُّمَانِ» .

قال الشیخ أیده اللہ تعالیٰ : (ولا یقطع شی من اکفان المیت بحدید ولا یقرب النار ببخار ولا غیره).

قال مصنف هذا الكتاب : سمعنا ذلك مذكرة عن الشیوخ رحمهم الله وعلیه کان عملهم.

And Ali bin Ibrahim narrated in another report:

Imam ^{a.s} said: "A branch of the pomegranate tree may be used as a substitute for jareedah (fresh palm branches)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "Nothing from the shroud of the deceased should be cut with iron, nor should fire be brought near it, whether with incense or anything else."

The compiler of this book said: "We heard this mentioned in discussions with the scholars - may Allah ^{SWT} have mercy on them - and it was their practice to follow this ruling."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.294 • Wasail Al-Shia, V.3 p.25

HADITH

HADITH.862[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ : «لَا تُجْمَرُ الْكَفَنُ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Abi Umayr, from one of his companions, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "The kafan (shroud) should not be perfumed with incense (tajmir)."

[REFERENCES] Al-Kafi, V.3 p.147 • Tahdib Al-Ahkam, V.1 p.294 • Wasail Al-Shia, V.3 p.17

HADITH

HADITH.863[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدْدَةِ مِنْ أَصْحَابِنَا عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ إِبْنِ جُمَهُورٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سَيَّارٍ عَنْ الْمُفَضْلِ بْنِ عُمَرَ قَالَ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : «لَا تُجْمَرُوا الْأَكْفَانَ وَلَا تَمْسُوا مَوْتَاكُمْ بِالْطَّيْبِ إِلَّا بِالْكَافُورِ فَإِنَّ الْمَيِّتَ بِمَنْزِلَةِ الْمُحْرِمِ» .



And through this chain of transmission, from Muhammad bin Ya'qub, from a group of our companions, from Ahmad bin Muhammad Al-Kufi, from Ibn Jumhur, from his father, from Muhammad bin Sinan, from Al-Mufaddal bin Umar - he also narrated from Abdallah bin Abdur-Rahman, from Hariz, from Muhammad bin Muslim, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said that Commander of the Faithful ^{a.s} said: "Do not perfume the shrouds (akfan) with incense (tajmir), and do not anoint your deceased with perfume except with kafur (camphor). For the deceased is in the position of one in the state of ihram (sacred state during pilgrimage)."

[REFERENCES] Al-Kafi, V.3 p.147 • 'Ilal Al-Shara'i, V.1 p.308 • Tahdib Al-Ahkam, V.1 p.295 • Al-Ibtisar, V.1 p.209 • Al-Wafi, V.24 p.367 • Wasail Al-Shia, V.3 p.18 • Bihar Al-Anwar, V.78 p.313



HADITH.864

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdallah ^{saws} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِنْزَاهِيمَ عَنْ أَبِيهِ عَنْ الْأَنْوَفِلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ أَسْلَامَ : «أَنَّ اللَّهَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَحْمِيلَهُ أَنْ تُثْبِتَ جَنَازَةً بِمَجْمَرَةٍ .

And through this chain of transmission, from Ali bin Ibrahim, from his father, from Al-Nawfali, from Al-Sakuni, from Abu Abdallah ^{a.s}.

Imam ^{a.s} said: "The Prophet ^{saws} forbade following a funeral procession with a censer (mijmarah) for burning incense."

[REFERENCES] Al-Kafi, V.3 p.147 • Tahdib Al-Ahkam, V.1 p.295 • Al-Ibtisar, V.1 p.209 • Al-Wafi, V.24 p.367
• Wasail Al-Shia, V.3 p.17



HADITH.865

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

فَأَمَّا مَا رَوَاهُ غَيَاثُ بْنُ إِنْزَاهِيمَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا أَسْلَامٌ : «أَنَّهُ كَانَ يُجَمِّرُ الْمَيِّثَ بِالْعُودِ فِيهِ الْمَسْكُ وَرُبَّمَا جَعَلَ عَلَى الْتَّعْشِ الْحَنُوطَ وَرُبَّمَا لَمْ يَجْعَلْهُ وَكَانَ يَكْرَهُ أَنْ يُثْبِتَ الْمَيِّثَ بِالْمَجْمَرَةِ .

فهذا محمول على ضرب من التقى لانه مذهب كثير من العامة ، ويزيد ما ذكرنا بيانا.

As for what was narrated by Ghayath bin Ibrahim, from Abu Abdallah, from his father ^{a.s}:

He said: "He (the Imam ^{a.s}) would sometimes perfume the deceased with oud (aloeswood) mixed with musk, and sometimes he would place hanut (perfumed preparation) on the bier, and sometimes he would not. However, he disliked following the deceased with a censer (mijmarah) for burning incense."

[AL TUSI]

This narration is understood as being given under taqiyyah (dissimulation) because it aligns with the practice of many from the general public ('ammah).

This interpretation is further clarified by what has been previously mentioned.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.295 • Al-Ibtisar, V.1 p.210 • Al-Wafi, V.24 p.368 • Wasail Al-Shia, V.3 p.20



◊ HADITH ♦

HADITH.866[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَا رَوَاهُ الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : « لَا تَقْرُبُوا مَوْتَاكُمُ الْأَنَارَ يَعْنِي الْأَدْخَنَةَ ». Al-Hasan bin Mahbub narrated from Abu Hamzah, who said that Abu Ja'far ^(a.s) said:

Imam ^(a.s) said: "Do not bring fire near your deceased," meaning smoke (dukhna from incense).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.295 • Al-Ibtisar, V.1 p.209 • Al-Wafi, V.24 p.368 • Wasail Al-Shia, V.3 p.20 • Wasail Al-Shia, V.3 p.158

◊ HADITH ♦

HADITH.867[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ يَثْرَاتِ إِلِيَّاسَ عَنْ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ سَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: « لَا يَأْسُ بِدُخْنَةَ كَفَنِ الْمَمِيتِ وَيَنْجِعُ لِلْمَرْءِ الْمُسْلِمِ أَنْ يُدَخِّنَ ثِيَابَهُ إِذَا كَانَ يَقِيرُ ». .

فالوجه فيه التقية لانه مواتق لل العامة. ثم قال الشيخ أيده الله تعالى : (ويستحب أن يكون احدى اللافتين حبرة). فقد مضى ما يدل على ذلك ، ويدل عليه ايضا.

Ahmad bin Muhammad narrated from Al-Hasan bin Ali, the grandson of Ilyas, from Abdallah bin Sinan:

Abu Abdillah ^(a.s) said: "There is no harm in perfuming the shroud (kafan) of the deceased with smoke (dukhna), and it is appropriate for a Muslim to perfume his clothes with incense if he is able to do so."

[AL TUSI]

This narration is understood as being given under taqiyyah (dissimulation) because it aligns with the practice of the general public ('ammah).

Then the Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "It is recommended that one of the two shrouding sheets (lifafah) be a striped cloth (hibrah)."

This has already been mentioned earlier, and there is further evidence supporting it as well.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.295 • Al-Ibtisar, V.1 p.209 • Al-Wafi, V.24 p.368 • Wasail Al-Shia, V.3 p.20

◊ HADITH ♦

HADITH.868[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Muhammad Imam Hasan ibn Ali al-Mujtaba ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيُّهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَمَّ رَوَاهُ عَنْ أَبِي مَرِيمِ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ : « أَنَّ الْحَسَنَ بْنَ عَلَيِّ عَكْفَنَ أَسَامَةَ بْنَ زَيْدٍ بِزَيْدٍ حَبَّةَ وَ أَنَّ عَلَيَا عَلَيْهِ السَّلَامَ كَفَنَ - سَهْلَ بْنَ حُنَيْفٍ بِزَيْدٍ أَحْمَرَ حَبَّةً ». .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from Ayyub bin Nuh, from someone who narrated it from Abu Maryam Al-Ansari, from Abu Ja'far ^(a.s):



Imam ^{a.s} said: "(Imam) Al-Hasan bin Ali ^{a.s} shrouded Usamah bin Zayd in a striped cloak (burd hibrah), and (Imam) Ali ^{a.s} shrouded Sahl bin Hunayf in a red striped cloak (burd ahmar hibrah)."

[REFERENCES] Al-Kafi, V.3 p.149 • Tahdib Al-Ahkam, V.1 p.296 • Al-Wafi, V.24 p.376 • Wasail Al-Shia, V.3 p.31 • Bihar Al-Anwar, V.22 p.134

◊ HADITH ◊

HADITH.869

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu Muhammad Imam Hasan ibn Ali al-Mujtaba ^{a.s}

وَأَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَزَّيْعٍ عَنْ عَلَيِّ بْنِ الْعَمَانِ عَنْ أَبِي مَزِيزِ الْأَنْصَارِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرَ عَلَيْهِ الْسَّلَامُ يَقُولُ: «كَفَنَ رَسُولُ اللَّهِ صَ فِي ثَلَاثَةِ أَنْوَابٍ بُزِّدَ أَحْمَرَ حِبَّرَةً وَثَوَبَيْنِ أَبْيَضَيْنِ صُحَارَيَّيْنِ» فَلَمْ لَهُ وَكَيْفَ صُلِّيَ عَلَيْهِ قَالَ «سُجْنٌ بِتَوْبٍ وَجُلْهُ وَسَطَ الْأَنْبِتِ فَإِذَا دَخَلَ عَلَيْهِ قَوْمٌ دَارُوا بِهِ وَصَلَوَا عَلَيْهِ وَدَعَوْا لَهُ ثُمَّ يَخْرُجُونَ وَيَدْخُلُ آخَرُونَ ثُمَّ دَخَلَ عَلَيْهِ الْسَّلَامُ الْقَبْرُ فَوَضَعَهُ عَلَى يَدِيهِ وَأَدْخَلَ مَعَهُ الْأَفْضَلَ بْنَ عَبَّاسَ [عَبَّاسٌ خَلْ] فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْ بَنِي الْخَيْلَاءِ يُقَالُ لَهُ أَوْسُ بْنُ حَوْلَيٍ أَنْشَدَ كُمُّ اللَّهُ أَنْ تَقْطُعُوا حَقَّنَا فَقَالَ لَهُ عَلَيٌ عَلَيْ عَلَيْ عَلَيْ كَفَنُ أَسَامَةَ بْنِ زَيْدٍ فِي بُزِّدٍ حِبَّرَةٍ وَإِنْ عَلَيَّ عَلَيَّ كَفَنُ سَهْلَ بْنِ حَنْيَفٍ فِي بُزِّدٍ أَحْمَرَ حِبَّرَةٍ .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Al-Qasim Ja'far bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad bin Isa, from Muhammad bin Isma'il bin Bazi', from Ali bin Al-Nu'man, from Abu Maryam Al-Ansari.

Abu Maryam said: I heard Abu Ja'far ^{a.s} say, "The Messenger of Allah ^(SWT) was shrouded in three garments - a red striped cloak (burd ahmar hibrah) and two white garments from Suhar (suhariyyayn)."

I asked Imam ^{a.s}: "How was he prayed upon?"

Imam ^{a.s} replied: "He was covered with a cloth, placed in the middle of the house, and groups of people would enter, circle around him, pray upon him, and supplicate for him. Then they would leave, and another group would enter."

Then, (Imam) Ali ^{a.s} entered the grave, lifted him with his hands, and Al-Fadl bin Abbas entered with him.

A man from the Ansar, from the tribe of Banu Khuyla, named Aws bin Khawli, said, 'I implore you by Allah ^(SWT), do not exclude us from our right.'

So (Imam) Ali ^{a.s} said to him, 'Enter,' and he entered the grave with them.

I then asked Imam (Abu Ja'far ^{a.s}): "Where was the bier placed?"

Imam ^{a.s} replied: "It was placed at the foot of the grave, and then it was gently lowered (sulla salla)."

Imam ^{a.s} further said: "(Imam) Al-Hasan bin Ali ^{a.s} shrouded Usamah bin Zayd in a striped cloak (burd hibrah), and (Imam) Ali ^{a.s} shrouded Sahl bin Hunayf in a red striped cloak (burd ahmar hibrah)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.296



HADITH.870[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَىٰ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْكَفَنُ يَكُونُ بُزْدًا فَإِنْ لَمْ يَكُنْ بُزْدًا فَاجْعَلْهُ كُلُّهُ قُطْنًا فَإِنْ لَمْ تَجِدْ عِمَامَةً قُطْنِي فَاجْعَلِ الْعِمَامَةَ سَابِرِيًّا».

قال الشيخ أبيد الله تعالى : فإذا أراد الميت غسله فليرفعه على ساجة أو شبهها موجها إلى القبلة باطن رجليه إليها وجهه تلقاها حسب ما وجده عند وفاته ، ثم يوضع على عورته ما يسترها ، ثم يلين أصابع يديه برفق فان تصعبت تركها ويأخذ السدر فيضعه في اجانة وشبهها من الاواني النظاف ويصب عليه الماء ، ثم يضرره حتى تجتمع رغوطه على رأس الماء فإذا اجتمعت اخذها يكيفه فجعلنا في انان نظيف كاجانة أو طست أو ما اشبهها ثم يأخذ خرقنة نظيفة فيلف بها يده من زنه إلى اطراف أصابعه اليسرى ويوضع عليها شيئا من الاشتنان الذي كان أعده ويغسل بها مخرج النجو منه ويكون معه آخر يصب عليه الماء فيغسله حتى ينقيه ، ثم يلقي الخرقنة من يده ويغسل يديه جميما بماء قراح ثم يوضي الميت فيغسل وجهه وذراعيه ويمسح برأسه وظاهر قدميه ، ثم يأخذ رغوة السدر فيضعه على رأسه ويغسله ويغسل لحيته بمقدار تسعة ارطال من ماء السدر ، ثم يقلبه على مياسره ليبدو له ميامنه ويغسلها من عنقه إلى تحت قدميه بمثل ذلك من ماء السدر ولا يجعله بين رجليه في غسله بل يقف من جانبه ، ثم يقلبه على جانبه الainين ليبدو له مياسره فيغسلها كذلك ، ثم يرده إلى ظهره فيغسله من أم رأسه إلى تحت قدميه من ماء السدر كما غسل رأسه بنحو التسعة الارطال من ماء السدر إلى أكثر من ذلك ويكون صاحبه يصب عليه الماء وهو يمسح ما يمر عليه يده من جسده وينظفه ويقول وهو يغسله : (الله عفوك عفك) ثم يهراق ماء السدر من الاواني ويصب فيها ماء قراحه ويجعل فيه ذلك الجلال من الكافور الذي كان أعده بقى في الاواني من ماء الكافور ويحصل فيها ماء قراح لا شيء فيه ويغسله الفسحة الاولى والثانية ويمسح بطنه في الفسحة الاولى مسحا رفيقا ليخرج ما لعله بقى من الثفل في جوفه مما لو لم يدفعه بالمسح لخرج منه بعد الفسح فانتقض به أو خرج في اكفانه وكذلك يمسح بطنه في الفسحة الثانية فان خرج في الغسلتين منه شيئاً أزاله عن مخرجه مما أصاب جسده بالماء ولا يمسح بطنه في الثالثة.

Muhammad bin Ahmad bin Yahya narrated from Ahmad bin Al-Hasan bin Ali, from Amr bin Sa'id, from Musaddiq bin Sadaqa, from Ammar bin Musa, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: "The shroud (kafan) should be a striped garment (burd). If a striped garment is not available, then make it entirely of cotton. If a cotton turban ('imamah) cannot be found, then let the turban be made of Sabiri fabric."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "When the one responsible for preparing the deceased begins to wash the body, he should raise it onto a wooden board or something similar, positioning it towards the Qibla, with the soles of the feet facing it and the face turned towards it, as was done at the time of death.

Then, if the deceased is wearing a shirt, it should be removed by pulling it up to the navel. The collar should be opened or torn to make it easier to remove. A cloth should then be placed over the private parts to cover them.



The fingers of the hands should be gently loosened. If they are stiff, they should be left as they are.

Leaves of the sidr tree should be placed in a clean container, and water should be poured over them. The leaves should be crushed until foam gathers at the top. This foam should be collected into a clean container, such as a bowl or basin.

Next, a clean cloth should be wrapped around the hand, from the wrist to the fingertips, and a small amount of ushnan (a cleansing agent) should be placed on it. The private parts should then be washed, while another person pours water.

After cleansing the private parts, the cloth should be discarded, and both hands should be washed with pure water.

The deceased should then be ritually purified (wudu), washing the face, arms, wiping the head, and wiping the top of the feet.

The foam of the sidr water should be placed on the head and beard, and these should be washed with approximately nine ratls of the sidr water.

The body should then be turned onto its left side to wash the right side, from the neck down to the feet, using the same amount of sidr water. The washer should avoid placing their hands between the legs but should wash from the side.

The body should then be turned onto the right side to wash the left side in the same manner.

Afterward, the deceased should be laid back on its back, and the body should be washed from the head down to the feet, as before, using approximately nine ratls or more of sidr water.

While washing, the washer should wipe the body and clean it, saying:

"O Allah ^(SWT), Your forgiveness, Your forgiveness."

The sidr water should then be discarded, and the containers should be filled with clean water mixed with the prepared amount of kafur (camphor).

The body should be washed again in the same manner, first the head, then the right side, then the left, followed by the chest.

The remaining kafur water should be discarded, and the containers should be refilled with plain water.

The third washing should be done similarly to the previous two.

During the first washing, the abdomen should be gently massaged to expel any remaining waste inside the body, as failing to remove it could cause it to leak into the shroud later.

The same should be done in the second washing.

If anything is expelled during these washings, it should be cleansed immediately with water.

The abdomen should not be massaged during the third washing.



HADITH

HADITH.871[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

مُحَمَّدُ بْنُ عَيْسَى الْيَقْطَنِيُّ عَنْ يَعْقُوبَ بْنِ يَقْطَنِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا عَلَيْهِ السَّلَامُ عَنِ الْمَيِّتِ كَيْفَ يُوَضَّعُ عَلَى الْمَغْتَسَلِ مُوَجَّهًا وَجْهُهُ تَحْوَى الْقِبْلَةَ أَوْ يُوَضَّعُ عَلَى يَمِينِهِ وَجْهُهُ تَحْوَى الْقِبْلَةَ قَالَ «يُوَضَّعُ كَيْفَ تَيَسِّرَ إِنْ طَهَرَ وُضِعَ كَمَا يُوَضَّعُ فِي قَبْرِهِ».

Muhammad bin Isa Al-Yaqtini narrated from Ya'qub bin Yaqtin, who said:

I asked Abu Al-Hasan Al-Ridha ^(a.s) about how the deceased should be positioned on the washing table (al-mughtasal). Should the face be directed towards the Qibla, or should the deceased be laid on the right side with the face towards the Qibla?

Imam ^(a.s) replied: "He should be positioned however it is most convenient. Once he has been purified, he should then be placed as he would be laid in the grave."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.298 • Al-Wafi, V.24 p.327 • Wasail Al-Shia, V.2 p.491

HADITH

HADITH.872

[SOURCE] Implicit (or Unnamed)

ابْنُ أَبِي عَمِيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا مَاتَ لِأَحَدِكُمْ مَيِّتٌ فَسَجُونُهُ تِجَاهَ الْقِبْلَةِ، وَكَذِلِكَ إِذَا غُسلَ يُحْفَرُ لَهُ مَوْضِعُ الْمَغْتَسَلِ تِجَاهَ الْقِبْلَةِ، فَيَكُونُ مُسْتَهْلِلٌ بَاطِنًا قَدَمَيْهِ وَجْهُهُ تِجَاهَ الْقِبْلَةِ.

Ibn Abi Umair narrated from Hisham bin Salim, from Sulayman bin Khalid, who said:

I heard Abu Abdillah ^(a.s) say: "If one of you has a deceased person, lay him facing the Qibla. Likewise, when he is washed, the place of washing (al-mughtasal) should be prepared facing the Qibla, so that the soles of his feet and his face are directed towards the Qibla."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.298

HADITH

HADITH.873[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ وَأَبِي غَالِبِ الْأَزْرَارِيِّ وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ وَأَخْبَرَنِي الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِدَّةِ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةِ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ عَبْدِ اللَّهِ الْأَكَاهَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ غُسلِ الْمَيِّتِ فَقَالَ «إِسْتَهْلِلْ بِبَاطِنِ قَدَمَيْهِ الْقِبْلَةَ حَتَّى يَكُونَ وَجْهُهُ مُسْتَهْلِلٌ الْقِبْلَةَ ثُمَّ ثَلَيْنُ مَفَاصِلَهُ إِنْ امْتَنَعَتْ عَلَيْكَ فَدَعْهَا ثُمَّ إِنَّدَأْ بِفَرْجِهِ بِمَاءِ السَّدْرِ وَالْحَرْضَمَ فَاغْسِلُهُ ثَلَاثَ غَسَالَاتٍ وَأَكْثَرُ مِنْ الْمَاءِ وَامْسَحْ بَطْنَهُ مَسْحًا رَفِيقًا ثُمَّ تَحْوُلُ إِلَى رَأْسِهِ قَانِدًا بِشَفَقِهِ الْأَيْمَنِ مِنْ لِحْيَتِهِ وَرَأْسِهِ ثُمَّ ثَلَيْ بِشَفَقِهِ الْأَيْسَرِ مِنْ رَأْسِهِ وَلِحْيَتِهِ وَوَجْهِهِ فَاغْسِلُهُ بِرِفْقٍ وَإِيَّاكَ وَالْأَعْنَفَ وَإِغْسِلُهُ غَسْلًا نَاعِمًا ثُمَّ أَضْجِعْهُ عَلَى شَفَقِهِ الْأَيْسَرِ لِيَبْدُو لَكَ الْأَيْمَنُ ثُمَّ اغْسِلُهُ مِنْ قَرْنِهِ إِلَى قَدْمِهِ وَامْسَحْ بَدَكَ عَلَى ظَهِيرَهُ وَبَطْنِهِ بِثَلَاثَ غَسَالَاتٍ ثُمَّ رُدَّهُ عَلَى جَنِيْهِ الْأَيْمَنِ حَتَّى يَنْدُو



لَكَ الْأَيْسَرُ فَاغْسِلُهُ بِمَاءٍ مِّنْ قَرْبِهِ إِلَى قَدْمَهُ وَ امْسَحْ يَدَكَ عَلَى ظَهْرِهِ وَ بَطْنِهِ بِتَلَاثَ غَسَالَاتٍ ثُمَّ رُدَّهُ عَلَى قَفَاهُ
 فَابْدَأْ بِفَرِّجِهِ بِمَاءِ الْكَافُورِ فَاصْنَعْ كَمَا صَنَعْتَ أُولَئِكَ مَرَّةً إِغْسِلَهُ بِتَلَاثَ غَسَالَاتٍ بِمَاءِ الْكَافُورِ وَ الْحُرْضِ وَ امْسَحْ
 يَدَكَ عَلَى بَطْنِهِ مَسْحًا رَّفِيقًا ثُمَّ تَحَوَّلُ إِلَى رَأْسِهِ فَاصْنَعْ كَمَا صَنَعْتَ أُولَئِكَ مَرَّةً بِلِحْيَتِهِ مِنْ جَانِبِهِ كَلِّيهِمَا وَ رَأْسِهِ وَ
 وَجْهِهِ بِمَاءِ الْكَافُورِ ثَلَاثَ غَسَالَاتٍ ثُمَّ رُدَّهُ إِلَى الْجَانِبِ الْأَيْسَرِ حَتَّى يَبْدُوا لَكَ الْأَيْمَنُ ثُمَّ اغْسِلُهُ مِنْ قَرْبِهِ إِلَى قَدْمَهُ
 ثَلَاثَ غَسَالَاتٍ وَ أَذْخِلْ يَدَكَ تَحْتَ مَنْكِبِهِ وَ ذِرَاعِهِ وَ يَكْوُنُ الدَّرَاعُ وَ الْكَفُّ مَعَ جَنِّبِهِ ظَاهِرًا كُلُّمَا غَسَلْتَ شَيْئًا
 مِنْهُ أَذْخَلْتَ يَدَكَ تَحْتَ مَنْكِبِهِ وَ فِي بَاطِنِ ذِرَاعِهِ ثُمَّ رُدَّهُ عَلَى ظَهْرِهِ ثُمَّ اغْسِلُهُ بِمَاءِ الْقَرَاجِ كَمَا صَنَعْتَ أُولَئِكَ ثَلَاثَ
 بِالْفَرِّجِ ثُمَّ تَحَوَّلُ إِلَى الْأَرْأِسِ وَ الْلَّحْيَةِ وَ الْوَجْهِ حَتَّى تَصْنَعَ كَمَا صَنَعْتَ أُولَئِكَ مَرَّةً أَذْفَرْهُ بِالْخَرْقَةِ وَ يَكْوُنُ
 تَحْتَهَا الْقَطْنُ ثُنُوفَرْهُ بِهِ إِذْفَارًا قُطْنًا كَثِيرًا ثُمَّ تَشْدُدْ فَخِذِيهِ عَلَى الْقَطْنِ بِالْخَرْقَةِ شَدَّاً شَدِيدًا حَتَّى لَا يُخَافَ أَنْ
 يَظْهَرَ شَيْءٌ وَ إِيَّاكَ أَنْ تُثْقِيَهُ أَوْ تُغَيِّرَ بَطْنَهُ وَ إِيَّاكَ أَنْ تَحْشُو فِي مَسَامِعِهِ شَيْئًا فَإِنْ خَفْتَ أَنْ يَظْهَرَ مِنَ الْمُنْخِنِ
 شَيْءٌ فَلَا عَلَيْكَ أَنْ تُصَبِّرَ ثُمَّ قُطْنًا فَإِنْ لَمْ تَخْفَ فَلَا تَجْعَلْ فِيهِ شَيْئًا وَ لَا تُخْلِلْ أَظْفَارَهُ وَ كَذَلِكَ غُشْلُ الْمَرْأَةِ».

The Shaykh (Al-Mufid), may Allah (SWT) support him, narrated to us from Abu al-Qasim Ja'far ibn Muhammad, Abu Ghalib al-Zurari, and others, from Muhammad ibn Ya'qub. Also narrated by al-Husayn ibn 'Ubayd Allah (SWT), from a group of our companions, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Mahbub, from Muhammad ibn Sinan, from 'Abdullah al-Kahili, who said: I asked Abu 'Abdillah (a.s) about washing the deceased.

Imam (a.s) said: "Place the soles of his feet toward the qiblah, so his face is facing the qiblah. Then soften his joints; if they resist, leave them. Begin with his private parts, washing them with water mixed with lotus leaves (sidr) and camphor. Wash him three times and use plenty of water. Gently rub his abdomen.

Then turn to his head, starting with the right side of his beard and head, then move to the left side of his beard, head, and face. Wash him gently and avoid harshness. Perform a thorough wash.

Next, lay him on his left side to expose the right side, and wash him from his head to his feet, passing your hand over his back and abdomen three times. Then turn him onto his right side to expose the left, and wash him with water from his head to his feet, again passing your hand over his back and abdomen three times.

Then turn him onto his back and wash his private parts using water mixed with camphor. Repeat as you did the first time - washing him three times with camphor water - rubbing his abdomen gently.

Then turn to his head and wash his beard, both sides, his head, and face three times with camphor water.

Next, turn him onto his left side to expose the right. Wash him from head to feet three times, inserting your hand under his shoulders and arms. Ensure the arms and palms remain outward. Every time you wash a part, insert your hand under the shoulders and arms.

Then turn him onto his back and wash him with plain water (ma' al-qarah) as you did the first time, starting with his private parts, then his head, beard, and face.

After completing the wash, wrap him with a cloth underneath, using cotton for padding. Wrap him tightly around the thighs with the cloth to ensure nothing leaks out. Be careful not to seat him or press his abdomen.



Avoid inserting anything into his ears or openings unless you fear leakage, in which case you may use cotton. If there is no fear of leakage, do not insert anything. Do not clean under his nails. This same process applies to washing a woman."

[REFERENCES] Al-Kafi, V.3 p.140 • Tahdib Al-Ahkam, V.1 8 • Al-Wafi, V.24 p.319 • Wasail Al-Shia, V.2 p.481

◊ HADITH ◊

HADITH.874

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا أَرْدَتْ غُسلَ الْمَيِّتِ فَاجْعَلْ بَيْنَكَ وَبَيْنَهُ تَوْبَةً يَسْتَرُ عَوْرَتَهُ إِمَّا فِيمِصًا وَإِمَّا عَيْنَةً لَمْ تَبْدِ بِكَفِيهِ وَتَغْسِلَ رَأْسَهُ ثَلَاثَ مَرَاتٍ بِالسِّدْرِ ثُمَّ سَائِرَ جَسَدَهُ وَإِنَّدِ بِشَفَهِ الْأَلَمِينَ فَإِذَا أَرْدَتْ أَنْ تَغْسِلَ فَرْجَهُ فَحْذِ خِرْقَةً نَظِيفَةً فَلْفَلْهَا عَلَى يَدِكَ الْأَيْسَرِيَّ ثُمَّ اذْخُلْ يَدَكَ مِنْ تَحْتِ الْثُوبِ الَّذِي عَلَى فَرْجِ الْمَيِّتِ فَاغْسِلْهُ مِنْ غَيْرِ أَنْ تَرَى عَوْرَتَهُ فَإِذَا فَرَغْتَ مِنْ غَسِيلِهِ بِالسِّدْرِ فَاغْسِلْهُ مَرَّةً أُخْرَى بِمَاءٍ وَكَافُورٍ وَشَبِيعٍ مِنْ حَوْطَهُ ثُمَّ اغْسِلْهُ بِمَاءٍ بَعْدِ بَحْتِ غُسلَةٍ أُخْرَى حَتَّى إِذَا فَرَغْتَ مِنْ ثَلَاثِ غُسَلَاتٍ جَعَلْتَهُ فِي تَوْبَةٍ نَظِيفَةٍ ثُمَّ جَفَّفْتَهُ».

With this chain of narration, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umair, from Hammad, from al-Halabi, from Abu 'Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "When you intend to wash the deceased, place a cloth between you and the body to cover its private parts - either a shirt or any other covering. Then start by washing the hands and washing the head three times with lotus leaves (sidr). Then proceed to wash the rest of the body, starting with the right side.

When you are about to wash the private parts, take a clean cloth, wrap it around your left hand, and insert your hand under the covering cloth that is over the private area of the deceased. Wash it without looking at the private parts.

Once you complete the washing with lotus leaves, wash the body again with water mixed with camphor and some hanoot (perfume). Then, wash it a third time with plain water.

When you have completed the three washes, place the deceased in a clean cloth and dry it."

[REFERENCES] Al-Kafi, V.3 p.138 • Tahdib Al-Ahkam, V.1 p.299 • Al-Wafi, V.24 p.317 • Wasail Al-Shia, V.2 p.479

◊ HADITH ◊

HADITH.875

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ وَمُحَمَّدٍ بْنِ خَالِدٍ عَنْ النَّضْرِ بْنِ شَوَيْدٍ عَنْ أَبْنِ مُسْكَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ غُسلِ الْمَيِّتِ، فَقَالَ: اغْسِلْهُ بِمَاءٍ وَبِسْدِرٍ، ثُمَّ اغْسِلْهُ عَلَى أَثْرِ ذَلِكِ غُسلَةً أُخْرَى بِمَاءٍ وَكَافُورٍ وَدَرِيزَةٍ إِنْ كَانَتْ، وَاغْسِلْهُ الثَّالِثَةَ بِمَاءٍ قَرَاجَ ثَلَاثَ غُسَلَاتٍ. قُلْتُ: لِجَسَدِهِ كُلُّهُ؟ قَالَ: نَعَمْ. قُلْتُ: يَكُونُ عَلَيْهِ تَوْبَةً إِذَا غُسَلَ؟ قَالَ: إِنْ اسْتَطَعْتَ أَنْ يَكُونَ عَلَيْهِ قَمِصٌ ثَعَسْلَةٌ مِنْ تَحْتِهِ. وَقَالَ: أَجُبُ لِمَنْ غَسَلَ الْمَيِّتَ أَنْ يَلْفُ عَلَى يَدِهِ الْخِرْقَةَ حَتَّى يُغَسِّلَهُ.



With this chain of narration, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id and Muhammad ibn Khalid, from al-Nadr ibn Suwayd, from Ibn Miskan, from Abu 'Abdillah ^(a.s):

I asked Imam ^(a.s) about the washing of the deceased.

Imam ^(a.s) said: "Wash him with water and lotus leaves (sidr). Then wash him a second time with water, camphor, and powdered perfume (dharirah), if available. Wash him a third time with plain water - three complete washes."

I said: "For the entire body?"

Imam ^(a.s) replied: "Yes."

I then asked: "Should the body be covered with a cloth while being washed?"

Imam ^(a.s) said: "If you can ensure that he is covered with a shirt and washed from beneath it, then do so."

Imam ^(a.s) also said: "I prefer that the one washing the deceased wraps a cloth around his hand while washing the body."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.300

◊ HADITH ◊

HADITH.876

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رَئَابٍ عَنْ الْحَلَبِيِّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «يُغْسِلُ الْمَيِّتُ ثَلَاثَ عَسَلَاتٍ مَرَّةً بِالسُّدْرِ وَمَرَّةً بِالْمَاءِ يُطْرَحُ فِيهِ الْكَافُورُ وَمَرَّةً أُخْرَى بِالْمَاءِ الْقَرَاحِ ثُمَّ يُكَفَّنُ» وَقَالَ عَلَيْهِ السَّلَامُ «إِنَّ أَبِي كَتَبَ فِي وَصِيَّتِهِ «أَنَّ أَكْفَنَهُ فِي ثَلَاثَةِ أَثُوابٍ أَحَدُهَا رِدَاءُهُ لَهُ جَبَّةٌ وَثُوبٌ آخَرُ وَقَمِيصٌ» قُلْتُ وَلَمْ كَتَبْ هَذَا قَالَ «مَحَافَةُ قَوْلِ النَّاسِ وَعَصْبَنَاهُ بَعْدَ ذَلِكَ بِعَمَامَةٍ وَشَقَقَنَا لَهُ الْأَرْضَ مِنْ أَجْلِ أَنَّهُ كَانَ بَارِيًّا وَأَمْرَنِي أَنْ أَرْفَعَ الْقَبْرَ - مِنَ الْأَرْضِ أَرْبَعَ أَصَابِعَ مُفَرَّجَاتٍ وَذَكَرَ «أَنَّ رَسْنَ الْقَبْرِ بِالْمَاءِ حَسْنٌ» . »

With this chain of narration, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Mahbub, from 'Ali ibn Ri'ab, from al-Halabi, who said that Abu 'Abdillah ^(a.s) said:

Imam ^(a.s) said: "The deceased is washed three times - once with water and lotus leaves (sidr), once with water mixed with camphor, and once again with plain water. Then, he is shrouded (in a burial shroud)."

Imam ^(a.s) also said: "My father (Imam Al Baqir ^(a.s)) wrote in his will that I should shroud him in three garments - one of them being a patterned Yemeni wrap (hibrah), another garment, and a shirt."

I asked: "Why did he write this?"

He (Imam Al Baqir ^(a.s)) replied: "Out of concern for what people might say."

Imam ^(a.s) continued: "We also tied his head with a turban and dug his grave wider because he was solid-build (stout). He instructed me to raise the grave above the ground by four finger-widths, spaced apart, and mentioned that sprinkling water on the grave is commendable."

[REFERENCES] Al-Kafi, V.3 p.140 • Tahdib Al-Ahkam, V.1 p.300 • Al-Wafi, V.24 p.318



HADITH.877

[SOURCE] Implicit (or Unnamed)

وَ بِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ رَجَالِهِ عَنْ يُونُسَ عَنْهُمْ عَنْهُمْ أَسْلَامٌ قَالَ: «إِذَا أَرَدْتُ غُشْلَ الْمَيِّتِ فَصَعْدُهُ عَلَى الْمَغْتَسِلِ مُسْتَقْبِلًا لِلنَّفَّالَةِ فَإِنْ كَانَ عَلَيْهِ قَمِيصٌ فَأَخْرِجْ يَدَهُ مِنَ الْقَمِيصِ وَ اجْعَلْ قَمِيصَهُ عَلَى عُورَتِهِ وَ اذْفَعْهُمَا مِنْ رِجْلِهِ إِلَى فَوْقِ الرُّكْبَةِ وَ إِنْ لَمْ يَكُنْ عَلَيْهِ قَمِيصٌ فَالْأَلْقِ عَلَى عُورَتِهِ خِرْقَةً وَ اغْمِدْ إِلَى السَّدْرِ فَصَيْزِهِ فِي طَسْطِيَّةٍ وَ صُبْ عَلَيْهِ الْمَاءُ وَ إِضْرِبْهُ بِيَدِكَ حَتَّى تَرَتَّفَ رَغْوَثَةٌ وَ اغْزِلْ الْرَّغْوَةَ فِي شَيْءٍ وَ صُبْ الْأَخْرَ فِي الْإِجَانَةِ الَّتِي فِيهَا الْمَاءُ ثُمَّ اغْسِلْ يَدَهُ تَلَاثَ مَرَاتٍ كَمَا يَغْتَسِلُ الْإِنْسَانُ مِنَ الْجَنَابَةِ إِلَى نِصْفِ الْذَّرَاعِ وَ اغْسِلْ فَرْجَهُ وَ أَنْفُهُ ثُمَّ اغْسِلْ رَأْسَهُ بِالرَّغْوَةِ وَ بَالْغُ فِي ذَلِكَ وَ إِجْتَهَدْ أَلَا يَدْخُلَ الْمَاءُ مَنْخَرَهُ وَ مَسَامَهُ ثُمَّ أَضْجِعْهُ عَلَى جَانِبِهِ الْأَيْسَرِ وَ صُبْ الْمَاءُ مِنْ نِصْفِ رَأْسِهِ إِلَى قَدْمِهِ تَلَاثَ مَرَاتٍ وَ أَذْكُرْ بَدْنَهُ ذَلِكَ زَفِيقًا وَ كَذَلِكَ ظَهَرَهُ وَ بَطْنَهُ ثُمَّ أَضْجِعْهُ عَلَى جَانِبِهِ الْأَيْمَنِ فَافْعُلْ بِهِ مِثْلَ ذَلِكَ ثُمَّ صُبْ ذَلِكَ الْمَاءُ مِنَ الْإِجَانَةِ وَ اغْسِلْ الْإِجَانَةِ بِمَاءِ قَرَاجٍ وَ اغْسِلْ يَدَيْكَ إِلَى الْمَرْفَقَيْنِ ثُمَّ صُبْ الْمَاءُ فِي الْأَتْيَةِ وَ أَلْقِ فِيهِ حَيَّاتٍ كَافُورٍ وَ افْعُلْ بِهِ كَمَا فَعَلْتَ فِي الْمَرْأَةِ الْأُولَى إِنَّدًا بِيَدِيْهِ ثُمَّ بِفَرْجِهِ وَ امْسَحْ بَطْنَهُ مَسْحًا رَفِيقًا فَإِنْ حَرَجَ شَيْءٌ فَأَنْفُهُ ثُمَّ اغْسِلْ رَأْسَهُ ثُمَّ أَضْجِعْهُ عَلَى جَنْبِهِ الْأَيْسَرِ كَمَا فَعَلْتَ أَوْلَ مَرَةً ثُمَّ اغْسِلْ يَدَكَ إِلَى الْمَرْفَقَيْنِ وَ الْأَتْيَةِ وَ صُبْ فِيهِ مَاءَ الْقَرَاجِ وَ اغْسِلْهُ بِمَاءِ الْقَرَاجِ كَمَا غَسَلْتَ فِي الْمَرْتَنِيْنِ الْأَلْوَثَيْنِ ثُمَّ نَسْفَهُ بِتَوْبِ طَاهِرٍ وَ اغْمِدْ إِلَى قُطْنِ فَدْرَ عَلَيْهِ شَيْئًا مِنْ حَنُوطٍ وَ صَعْدُهُ عَلَى فَرْجِهِ قَبْلًا وَ دُبْرِ وَ أَحْشَ الْقَطْنِ فِي دُبْرِهِ لِتَلَالًا يَخْرُجْ مِنْهُ شَيْئًا وَ حُدْ خِرْقَةً طَوِيلَةً عَرَصَهَا شَبَرْ فَشَدَهَا مِنْ حَقْوَيْهِ وَ ضُمْ فَخَدَيْهِ صَمَّا شَدِيدًا وَ لَفَهُمَا فِي فَخَدَيْهِ ثُمَّ أَخْرِجْ رَأْسَهَا مِنْ تَحْتِ رِجْلِهِ إِلَى الْجَانِبِ الْأَيْمَنِ وَ إِغْمِرْهَا فِي الْمَوْضِعِ الَّذِي لَفَقَتْ فِيهِ الْخِرْقَةَ وَ تَكُونُ الْخِرْقَةُ طَوِيلَةً ثُلُفْ فَخَدَيْهِ مِنْ حَقْوَيْهِ إِلَى رُكْبَتَيْهِ لَفَأَ شَدِيدًا».

فَأَمَّا مَا ذُكِرَهُ فِي جَمْلَةِ ذَلِكَ مِنْ تَقْدِيمِ وَضُوءِ الْمَيِّتِ قَبْلِ غُسلِهِ، فَيَدِلُ عَلَى ذَلِكَ.

With chain of narration, from Ali ibn Ibrahim, from his father, from his narrators, from Yunus, from them ^(a.s.). They ^(a.s.) said: "When you intend to wash the deceased, place him on the washing platform facing the qibla. If he is wearing a shirt, take his arms out of the shirt and leave it covering his private parts, raising it from his legs to above the knees. If he is not wearing a shirt, cover his private parts with a cloth.

Take lotus leaves (sidr), place them in a basin, pour water over them, and stir with your hand until foam forms. Set the foam aside in one container and pour the rest into another basin. Wash his hands three times, as in the ritual purification (ghusl) after janabah, up to the elbows. Wash his private parts thoroughly.

Next, wash his head using the foam, ensuring no water enters his nostrils or ears. Lay him on his left side, pour water from the middle of his head to his feet three times, and gently rub his body, including the back and stomach. Then, lay him on his right side and repeat the same process.

Pour the remaining water from the basin and wash the basin with clean water. Wash your hands up to the elbows, then pour fresh water into the container, adding a few pieces of camphor. Repeat the washing process as before - starting with his hands,



then his private parts, and gently rubbing his stomach. If anything is discharged, clean it.

Wash his head again, lay him on his left side, and wash him with plain water as you did in the previous rounds. Dry him with a clean cloth.

Prepare cotton mixed with camphor powder and place it on his private parts, both front and back. Insert cotton into his back passage to prevent any discharge. Take a long cloth about a hand span wide, wrap it tightly around his waist and thighs, securing it firmly. Fold his thighs together, wrapping the cloth tightly, and pass it under his legs toward the right side. Tie it securely at the point where it is wrapped."

[AL TUSI]

This narration also highlights the recommendation to perform wudu (ablution) for the deceased before washing.

[REFERENCES] Al-Kafi, V.3 p.141 • Tahdib Al-Ahkam, V.1 p.301 • Al-Wafi, V.24 p.321 • Wasail Al-Shia, V.2 p.480

◊ HADITH ♦

HADITH.878

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَيِّي جَفَّرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَعَنْ أَيِّي الْحَسَنِ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ دَاؤَدَ عَنْ أَيِّي الْحَسَنِ عَلَيِّ بْنِ الْحَسَنِ بْنِ بَاتَوَيْهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَيُوبَ بْنِ نُوحٍ عَنْ الْمُسْلِمِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ غُسلِ الْمَيِّتِ قَالَ «يُطَرَّحُ عَلَيْهِ خُرْقَةٌ ثُمَّ يُغَسِّلُ فَرْجُهُ وَبُوَّاصًا وُضُوءَ آصَلَةً ثُمَّ يُغَسِّلُ رَأْسَهُ بِالسِّدْرِ وَالْأَشْنَانِ ثُمَّ بِالْمَاءِ وَالْكَافُورِ ثُمَّ بِالْمَاءِ الْقَرَاجِ يُطَرَّحُ فِيهِ سَنْعٌ وَرَقَابٌ صَحَّاجٌ فِي الْقَاءِ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn 'Ali, from Muhammad ibn al-Hasan ibn al-Walid, from Muhammad ibn Yahya, and from Abu al-Hasan Muhammad ibn Ahmad ibn Dawud, from Abu al-Hasan 'Ali ibn al-Husayn ibn Babawayh, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Ayyub ibn Nuh, from al-Musalli, from 'Abdullah ibn 'Ubayd.

'Abdullah ibn 'Ubayd said: I asked Abu 'Abdullah ^{a.s} about the washing (Ghusl) of the deceased.

Imam ^{a.s} said: "A cloth should be placed over him, then his private parts should be washed, and he should be given ablution (Wudu) like that of prayer. Then his head should be washed with lotus leaves (Sidr) and soapwort (Ushnan), then with water and camphor, and then with pure water, in which seven intact leaves are placed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.302 • Al-Ibtisar, V.1 p.206 • Al-Wafi, V.24 p.324 • Wasail Al-Shia, V.2 p.492



HADITH

HADITH.879[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ عَلَيِّ بْنِ حَدِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي تَجْرَانَ وَالْحُسَينِ بْنِ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ قَالَ أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمَيِّثُ يُبَدَّأُ بِفَرِّجِهِ ثُمَّ يُؤَدَّبُ وُضُوءَ الْصَّلَاةِ» وَ ذَكَرَ الْحَدِيثَ.

Sa'd ibn 'Abdullah narrated from Abu Ja'far, from 'Ali ibn Hadid, from 'Abd al-Rahman ibn Abi Najran and al-Husayn ibn Sa'id, from Hammad, from Hariz.

Hariz said: Abu 'Abdullah ^{a.s} informed me, saying,

"The deceased is started with the washing of his private parts, then he is given ablution (Wudu) like that of prayer." And he mentioned the rest of the narration.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.302 • Wasail Al-Shia, V.2 p.491

HADITH

HADITH.880[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَرَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى بْنُ مُحَمَّدٍ بْنِ يَحْيَى الْمَعَاذِي عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدٍ بْنِ حَفْصٍ عَنْ حَفْصٍ بْنِ غَيَاثٍ عَنْ أَبِي يَسِيرٍ عَنْ عَبْدِ الْمَلِكِ عَنْ أَبِي يَسِيرٍ عَنْ حَفْصَةَ بْنِتِ سَيِّدِنَا عَنْ أُمِّ سُلَيْمَانَ عَنْ أُمِّ أَنَسٍ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ قَالَ: «إِذَا ثُوَفِيَتِ الْمَرْأَةُ فَأَرْدُوا أَنَّ يَغْسِلُوهَا فَلْيَبْنِدُوا بِنَطِينَهَا فَلْتَمْسِحَ مَسْحًا رَفِيقًا إِنْ تَكُنْ حُبْلَى فَإِنْ كَانَتْ حُبْلَى فَلَا تُحَرِّكِيهَا فَإِذَا أَرْدُتِ غَسْلَهَا فَابْنِدِي بِسَفَلِيَّهَا فَالْقِيَ عَلَى عَوْرَتِهَا تَوْبَا نُمْ حَذِي گُرْسُفَةً فَاغْسِلِيهَا فَأَحْسِنِي غَسْلَهَا نُمْ أَذْخِلِي يَدَكِ مِنْ تَحْتِ النُّوْبِ فَامْسَحِيهَا بِكُرْسُفِي ثَلَاثَ مَرَّاتٍ وَأَحْسِنِي مَسْحَهَا قَبْلَ أَنْ تُؤْثِرَنِي مَسْحِيَّهَا ثُمَّ وَصَّيِّهَا بِمَاءِ فِيهِ سَدْرٌ» وَذَكَرَ الْحَدِيثَ.

Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn Yahya al-Mu'adhi, from Muhammad ibn 'Abd al-Hamid, from Muhammad ibn Hafs, from Hafs ibn Ghiyath, from Layth, from 'Abd al-Malik, from Abu Bashir, from Hafsa bint Sirin, from Umm Sulayman, from Umm Anas ibn Malik.

She reported that the Messenger of Allah ^{swt} (peace be upon him and his family) said: "When a woman passes away and they intend to wash her, let them start with her abdomen and gently wipe it if she is not pregnant. However, if she is pregnant, do not move her. When you intend to wash her, start with her lower parts. Cover her private area with a cloth, then take a piece of cotton and wash her well. Perform the washing properly. Then insert your hand under the cloth and wipe her with cotton three times, ensuring the wiping is done properly, before performing ablution (Wudu) for her. Then perform ablution using water mixed with lotus leaves (Sidr)."

And he mentioned the rest of the narration.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.302 • Al-Wafi, V.24 p.325 • Wasail Al-Shia, V.2 p.492



◊ HADITH ♦

HADITH.881

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الْصَّفَارُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادَ بْنِ عُثْمَانَ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي كُلِّ غُسلٍ وُضُوءٌ إِلَّا الْجَنَابَةَ».

Muhammad ibn al-Hasan al-Saffar narrated from Ya'qub ibn Yazid, from Ibn Abi 'Umayr, from Hammad ibn 'Uthman or someone else, from Abu 'Abdullah ^{a.s}.

Imam ^{a.s} said: "For every ritual washing (Ghusl), ablution (Wudu) is required except for Ghusl al-Janabah."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.303 • Al-Ibtisar, V.1 p.209 • Al-Wafi, V.6 p.530 • Wasail Al-Shia, V.2 p.248 • Wasail Al-Shia, V.2 p.493

◊ HADITH ♦

HADITH.882

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ رَوَى أَحْمَدُ بْنُ رِزْقِ الْغَمْسَانِيِّ عَنْ مَعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: أَمْرَنِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنْ أَغْصِرَ بَطْنَهُ ثُمَّ أَوْضَنَهُ ثُمَّ أَغْسِلَهُ بِالْأَشْتَانِ ثُمَّ أَغْسِلَ رَأْسَهُ بِالسِّدْرِ وَ لِخِيَّتَهُ ثُمَّ أَفِيَضَ عَلَى جَسَدِهِ مِنْهُ ثُمَّ أَذْكَرَ بِهِ جَسَدَهُ ثُمَّ أَفِيَضَ عَلَيْهِ ثَلَاثَتَنِ ثُمَّ أَغْسِلَهُ بِالْمَاءِ الْقَرَاجَ ثُمَّ أَفِيَضَ عَلَيْهِ الْمَاءَ بِالْكَافُورِ وَ بِالْمَاءِ الْقَرَاجِ وَ أَطْرَاحَ فِيهِ سَبْعَ وَرَقَاتٍ سِدْرٍ.

Ahmad ibn Rizq al-Ghamshani narrated from Mu'awiyah ibn 'Ammar.

Imam ^{a.s} said: Abu 'Abdullah ^{a.s} instructed me to press the abdomen (of the deceased), then perform ablution (Wudu) for him, then wash him with soapwort (Ushnan). After that, wash his head and beard with lotus leaves (Sidr), then pour water mixed with Sidr over his body, rub his body with it, and pour it over him three times. Then wash him with pure water, and pour water mixed with camphor and pure water over him, placing seven lotus leaves (Sidr) in it.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.303 • Al-Ibtisar, V.1 p.207 • Al-Wafi, V.24 p.325 • Wasail Al-Shia, V.2 p.484

◊ HADITH ♦

HADITH.883

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي حَيْثَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ أَبِي أَمْرَنِي أَنَّ أَغْسِلَهُ إِذَا ثُوَفَّيْ وَ قَالَ لِي «أَكْتُبْ يَا بُنْيَّ» ثُمَّ قَالَ «إِنَّهُمْ يَأْمُرُونَكَ بِخَلَافِ مَا تَصْنَعُ فَقُلْ لَهُمْ هَذَا كِتَابٌ أَبِي وَ لَسْتُ أَعْدُو قَوْلَهُ» ثُمَّ قَالَ «ثَبِّدْ فَتَغْسِلْ يَدَيْهِ ثُمَّ ثُوَضِيْهِ وُضُوءُ الْأَصْلَادَةِ ثُمَّ تَأْخُذُ مَاءً وَ سِدْرًا» ثُمَّ أَتَاهُمُ الْحَدِيثِ.

وما ذكره من الدعاء عند غسل الميت.



'Ali ibn Muhammad narrated from some of his companions, from al-Washsha', from Abu Khaythamah, from Abu 'Abdullah ^(a.s.).

Imam ^(a.s.) said: "My father (Imam Al Bair ^(a.s.)) instructed me to wash him when he passed away."

He (Imam Al Bariq ^(a.s.)) said to me: 'Write, O my son.'

Then he (Imam Al Baqir ^(a.s.)) said: 'They will instruct you to do differently from what you do, so say to them: This is the instruction of my father, and I will not deviate from his words.'

Then he (Imam Al Baqir ^(a.s.)) said: 'You begin by washing his hands, then perform ablution (Wudu) for him, similar to the ablution for prayer. Then take water and lotus leaves (Sidr).'

[AL TUSI]

The narration continues, mentioning the supplications to be recited during the washing of the deceased.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.303 • Al-Ibtisar, V.1 p.207 • Al-Wafi, V.24 p.326 • Wasail Al-Shia, V.2 p.492

HADITH ♦

HADITH.884

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s.)

فَأَخْبَرَنِي بِهِ الْشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْحَسَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاؤَدَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ بْنِ الْحُسَينِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَينِ بْنِ أَبِي الْحَطَابِ عَنْ أَبِنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «أَيُّمَا مُؤْمِنٌ غَسَلَ مُؤْمِنًا فَقَالَ إِذَا قَلَبَهُ - اللَّهُمَّ هَذَا بَدَنْ عَبْدِكَ الْمُؤْمِنِ وَ قَدْ أَخْرَجْتَ رُوحَهُ مِنْهُ وَ قَرَّقْتَ بَيْنَهُمَا فَعَفَوْكَ إِلَّا غَفَرَ اللَّهُ لَهُ ذُنُوبَ سَيِّدِ إِلَّا الْكَبَائِرِ».

قال الشيخ أيده الله تعالى : (إذا فرغ من الفسلات الثلاث ألقى عليه ثوباً نظيفاً فنشفه). فقد مضى ذكره.

ثم قال: ثم اعتزل ناحية ففسل يديه إلى مرافقه وصار إلى الأكفان التي كان أعدها له فبسطها على شيء طاهر يضع الحبرة أو اللفافة التي تكون بدلًا منها وهي الظاهرة وينثر عليها شيئاً من الذيرية التي كان أعدها.

ثم يضع اللفافة الأخرى عليها وينثر عليها شيئاً من الذيرية ويضع القميص على الإزار وينثر عليه شيئاً من الذيرية ويكتسر منه، ثم يرجع إلى الميت فينقله من الموضع الذي غسله فيه حتى يضعه في قميصه ويأخذ شيئاً من القطن فيضع عليه شيئاً من الذيرية ويجعله على مخرج النجو ويضع شيئاً من القطن وعليه الذيرية على قبله ويishده بالخرقة التي ذكرناها شداً وثيقاً إلى وركيه لتلا يخرج منه شيء ويأخذ الخرقة التي سميناها متزراً فيلفها عليه من سرته إلى حيث تبلغ من ساقيه كما يأتزر الحي فتكون فوق الخرقة التي شدها على القطن، ويعمد إلى الكافور الذي أعده لتحنيطه فيسحقه بيده ويضع منه على جبهته التي كان يسجد عليها لربه عزوجل ويضع منه على طرف أنفه الذي كان يرغم به له في السجود ويضع منه على باطن كفيه فيمسح به راحتيه وأصابعهما التي كان يتلقن الأرض بهما في سجوده ويضع على عينيه ركبتيه وظاهر أصابع قدميه لأنها من مساجده فان فضل من الكافور شيء كشف قميصه عن صدره والقاد عليه ومسحه به ثم رد القميص بعد ذلك إلى حاله ويأخذ الجريتين فيجعل عليهما شيئاً من القطن ويضع أحديهما من جانبه اليمين مع ترقوته يلصقها بجلده ويضع الأخرى من جانبه الأيسر ما بين القميص والإزار.



The Shaykh (Al-Mufid), may Allah (SWT) support him, narrated to me from Abu al-Hasan Muhammad ibn Ahmad ibn Dawud, from his father, from Abu al-Hasan 'Ali ibn al-Husayn, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Ibn Mahbub, from 'Abdullah ibn Ghalib, from Sa'd al-Iskaf, from Abu Ja'far (a.s.).

Imam (a.s) said: "Any believer who washes another believer and says, while turning him over, 'O Allah (SWT), this is the body of Your believing servant, and You have removed his soul from it and separated the two, so forgive him, forgive him,' Allah (SWT) will forgive him (the washer) the sins of a year, except the major sins."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah (SWT) support him, said: "When the three washings are completed, a clean cloth should be placed over him to dry him. This has already been mentioned."

Then he, (Shaykh (Al-Mufid)), said: "After that, the washer should withdraw to one side, wash his hands up to the elbows, and proceed to the shrouds that had been prepared. He should spread them on a clean surface, placing the outermost shroud (Hibarah) or its substitute, which is visible, and sprinkle it with some prepared powdered perfume (Dharirah).

Then he places the next shroud over it and sprinkles it with more Dharirah. He lays the shirt (Qamis) over the lower garment (Izar) and sprinkles it with Dharirah abundantly. Next, he returns to the deceased, moves him from the place where he was washed, and places him in his shirt. He takes some cotton, sprinkles it with Dharirah, and places it on the excretory openings. He also places cotton sprinkled with Dharirah on the private parts, securing it firmly with the cloth mentioned earlier to the thighs to prevent anything from leaking out.

Then he takes the cloth referred to as the loincloth (Mi'zar) and wraps it around the body from the navel to the lower legs, similar to the loincloth worn by the living, placing it over the secured cloth with the cotton.

He then takes the camphor prepared for embalming, crushes it in his hands, and applies it to the forehead, where the deceased used to prostrate to his Lord, and to the tip of his nose, which he humbled in prostration. He also applies it to the palms and fingers, which touched the ground during prostration, and to the knees and the tops of the toes, as they were also used in prostration.

If any camphor remains, he uncovers the deceased's chest and sprinkles it there, rubbing it in before returning the shirt to its original position.

Finally, he takes the two palm branches (Jareedah), wraps them with cotton, and places one on the right side near the collarbone, pressing it against the skin, and the other on the left side, between the shirt and the lower garment."

[REFERENCES] Al-Kafi, V.3 p.164 • Man La Yahduruhu Al Faqih, V.1 p.141 • Sawab Al Amal wa Aqab Al Amal, V.1 p.195 • Al-Amali (Lil-Saduq), V.1 p.540 • Tahdib Al-Ahkam, V.1 p.303 • Rawdat Al-Wa'izin, V.2 p.489 • Sulwat Al-Hazin, V.1 p.253 • Falah Al-Sa'il, V.1 p.78 • Al-Wafi, V.24 p.285 • Wasail Al-Shia, V.2 p.494



HADITH

HADITH.885[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعَ قَالَ: سَأَلْتُ أَبِي جَعْفَرَ عَلَيْهِ السَّلَامُ أَنْ يَأْمُرَ لِي بِقَوْمِيṣ أَعِدُّهُ لِكَفْنِي فَبَعَثَ بِهِ إِلَيَّ فَقُلْتُ كَيْفَ أَصْنَعُ فَقَالَ «اُنْزِعْ أَرْزَارَهُ» .

Sa'd ibn 'Abdullah narrated from Ahmad ibn Muhammad, from Muhammad ibn Isma'il ibn Bazee'.

He said: I asked Abu Ja'far ^{a.s} to order a shirt for me that I could prepare as part of my shroud. So Imam ^{a.s} sent it to me.

I asked: "What should I do with it?"

Imam ^{a.s} said: "Remove its buttons."

[REFERENCES] Rijal Al-Kashshi, V.1 p.245 • Tahdib Al-Ahkam, V.1 p.304 • Rijal Al-'Allamah Al-Hilli, V.1 p.140 • Al-Wafi, V.24 p.370 • Wasail Al-Shia, V.3 p.50 • Awalim Al-Uloom, V.23 p.377

HADITH

HADITH.886[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سَيَّانِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: قُلْتُ لَهُ الْأَرْجُلُ يَكُونُ لَهُ الْقَمِيصُ أَيْكُنْ فِيهِ قَالَ «اْفْطِعْ أَرْزَارَهُ» قُلْتُ وَ كَمَّهُ قَالَ «لَا إِنَّمَا ذَاكَ إِذَا قُطِعَ لَهُ وَ هُوَ جَدِيدٌ لَمْ يَجْعَلْ لَهُ كُمًا إِذَا كَانَ تَوْبًا لِيَسَا فَلَا تَقْطَعْ مِنْهُ إِلَّا أَرْزَارَ» .

From him, from Muhammad ibn 'Isa, from Muhammad ibn Sinan, from someone who informed him, from Abu 'Abdullah ^{a.s}.

He said: I asked Imam ^{a.s}, "If a man has a shirt, should he be shrouded in it?"

Imam ^{a.s} replied: "Cut off its buttons."

I asked: "And its sleeves?"

Imam ^{a.s} said: "No. That is only if it is cut for him and is new, in which case no sleeves should be made for it. But if it is a garment that has already been worn, then do not cut anything from it except the buttons."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.147 • Tahdib Al-Ahkam, V.1 p.305 • Al-Wafi, V.24 p.370 • Wasail Al-Shia, V.3 p.51

HADITH

HADITH.887[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ إِذْرِيسِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَّالِّ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةِ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ شَيْلَ عَنْ غُسلِ الْمَيِّتِ قَالَ «تَبَدَّأْ فَتَطَرَّحُ عَلَى سُوَاتِهِ خِرْقَةٌ ثُمَّ تَنْضَحُ عَلَى صَدْرِهِ وَ رُكْبَتِيهِ مِنَ الْمَاءِ ثُمَّ تَبَدَّأْ فَتَغْسِلُ الرَّأْسَ وَ الْلُّحْنَيَةِ بِسِدْرٍ حَتَّى تُنْقِيَهُ ثُمَّ تَبَدَّأْ بِشَفَقَهُ الْأَيْمَنَ ثُمَّ بِشَفَقَهُ الْأَيْسَرِ وَ إِنْ غُسْلَتِ رَأْسَهُ وَ لِحْيَتِهِ بِالْجَهْنَمِيِّ فَلَا بَأْسَ وَ ثُمَّ يَدَكَ عَلَى ظَهْرِهِ وَ بَطْنِهِ بِجَرْدٍ مِنْ مَاءِ حَتَّى تَفْرَغَ مِنْهُمَا ثُمَّ بِجُزْءٍ مِنْ كَافُورٍ تَجْعَلُ فِي الْجَرْدَةِ مِنَ الْكَافُورِ نِصْفَ حَبَّةٍ ثُمَّ تَغْسِلُ رَأْسَهُ وَ لِحْيَتِهِ ثُمَّ يَشْفَقُ



الْأَيْمَنُ ثُمَّ شِقَةُ الْأَيْسَرِ وَ ثُمَّ يَدَكَ عَلَى جَسَدِه كُلُّهُ وَ تَنْصِبُ رَأْسَه وَ لِحِيَتَه شَيْئًا ثُمَّ تُمْرِيدَك عَلَى بَطْنِه فَتَعْصِرُهُ شَيْئًا حَتَّى يَخْرُجَ مِنْ مَخْرَجِه مَا حَرَّاجٌ وَ يَكُونُ عَلَى يَدِيْكِ خِرْقَةٌ ثُقَّى بِهَا دُبْرُه ثُمَّ مَيِّلْ بِرَأْسِه شَيْئًا فَتَنْفَضُهُ حَتَّى يَخْرُجَ مِنْ مَنْخِرِه مَا حَرَّاجٌ ثُمَّ تَغْسِلُه بِجَرَّةٍ مِنْ مَاءِ الْقَرَاحِ فَذَلِكَ ثَلَاثَ جَرَارٍ فَإِنْ زِدْتَ فَلَا بَأْسٌ وَ تَذَلَّلُ فِي مَقْعَدِه شَيْئًا مِنَ الْقَطْنِ مَا دَخَلَ ثُمَّ تَجْفَفُه بِتُوبٍ نَظِيفٍ ثُمَّ تَغْسِلُ يَدَيْكَ إِلَى الْمَرْأِيقِ وَ رِجْلَيْكَ إِلَى الْرُّكْبَتَيْنِ ثُمَّ تُكَفِّفُهُ تَبَدَّأْ وَ تَجْعَلُ عَلَى مَقْعَدِه شَيْئًا مِنَ الْقَطْنِ وَ دَرِيرَةً وَ تَضْمُمُ فَخْدَيْهِ عَلَيْهَا صَمَّا شَدِيدًا وَ جَمْرٌ ثِيَابَهُ بِثَلَاثَةِ أَعْوَادٍ ثُمَّ تَبَدَّأْ فَتَبَسُّطُ الْلَّافَاقَةَ طَلْوًا ثُمَّ تَدْرُ عَلَيْهَا شَيْئًا مِنَ الدَّرِيرَةِ ثُمَّ الْأَزَارُ طَلْوًا حَتَّى يُعَطَّلِي الصَّدْرُ وَ الرَّجَلَيْنِ ثُمَّ الْخِرْقَةَ عَرْضَهَا قَدْرُ شَبِيرٍ وَ نَصْفُ ثُمَّ الْقَمِيصِ تَشَدُّ الْخِرْقَةَ عَلَى الْقَمِيصِ بِحِيَالِ الْعُورَةِ وَ الْفَرْجِ حَتَّى لَا يَظْهَرَ مِنْهُ شَيْءٌ وَ اجْعَلِ الْكَافُورَ فِي مَسَامِعِهِ وَ أَثْرَ سُجُودِه مِنْهُ وَ فِيهِ وَ أَقْلَ مِنَ الْكَافُورِ وَ اجْعَلْ عَلَى عَيْنِيهِ الْأَيْسَرِ قَطْنًا وَ فِيهِ وَ أَدْنَى هِ شَيْئًا قَلِيلًا ثُمَّ عَمَّمُهُ وَ أَلْقَى عَلَى وَجْهِهِ دَرِيرَةً وَ لَيْكُنْ طَرْفُ الْعِمَامَةِ مُتَدَلِّيًّا عَلَى جَابِهِ الْأَيْسَرِ قَدْرُ شَبِيرٍ تَرْمِي بِهَا عَلَى وَجْهِهِ وَ لَيَقْتَسِلَ الَّذِي غَسَلَهُ وَ كُلُّ مِنْ مَسَّ مَيِّتًا فَعَلَيْهِ الْغَسْلُ وَ إِنْ كَانَ الْمَيِّثُ قَدْ غَسِلَ وَ الْكَفْنُ يَكُونُ بُزُداً وَ إِنْ لَمْ يَكُنْ بُزُداً فَاجْعَلْهُ كُلَّهُ قَطْنًا فَإِنْ لَمْ تَجِدْ عِمَامَةً قَطْنِ فَاجْعَلْ الْعِمَامَةَ سَابِرِيًّا» وَ قَالَ «تَحْتَاجُ الْمَرْأَةُ مِنَ الْقَطْنِ إِلَيْهَا قَدْرٌ نِصْفٌ مِنْ» وَ قَالَ «الْأَتَكَفِينُ أَنْ تَبَدَّأْ بِالْقَمِيصِ ثُمَّ بِالْخِرْقَةِ فَوْقَ الْقَمِيصِ عَلَى أَلْيَاهِ وَ فَخْدَيْهِ وَ عَوْرَتَهِ وَ تَجْعَلُ طَلْوَ الْخِرْقَةَ ثَلَاثَةَ أَدْرُعٍ وَ نَصْفًا وَ عَرْضَهَا شَبِيرٌ وَ نَصْفُ ثُمَّ تَشَدُّ الْأَزَارُ أَرْبَعَةَ ثُمَّ الْلَّافَاقَةَ ثُمَّ الْعِمَامَةَ عَلَى وَجْهِهِ وَ تَجْعَلُ عَلَى كُلِّ تُوبٍ شَيْئًا مِنَ الْكَافُورِ وَ تَنْطَرُخُ عَلَى كَفِيهِ دَرِيرَةً» وَ قَالَ «إِنْ كَانَ فِي الْلَّافَاقَةِ خَرْقٌ» وَ قَالَ «أَجْرَةُ الْأُولَى الَّتِي يُغْسِلُ بِهَا الْمَيِّثُ بِمَاءِ السُّدُرِ وَ أَجْرَةُ الْثَانِيَةُ بِمَاءِ الْأَكَافُورِ ثُقْتُ فِيهَا فَتَأَنَّ قَدْرُ نِصْفِ حَبَّةٍ وَ أَجْرَةُ الْثَالِثَةُ بِمَاءِ الْقَرَاحِ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn 'Ali, from Muhammad ibn al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan ibn 'Ali ibn Faddal, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar ibn Musa:

Abu 'Abdullah ^{a.s} was asked about the washing (Ghusl) of the deceased.

Imam ^{a.s} said: "You begin by placing a cloth over his private area, then sprinkle water on his chest and knees. Then start by washing his head and beard with lotus leaves (Sidr) until it is cleaned. Next, wash the right side of his body and then the left side.

If you wash his head and beard with marshmallow (Khitmi), there is no harm.

Pass your hand over his back and abdomen with a jug of water until you finish both sides. Then take some camphor and add half a seed's worth to a jug of water.

Wash his head and beard, then his right side, and then his left side. Rub your hand over his entire body.

Raise his head and beard slightly, then press his abdomen gently so that whatever remains inside may exit. Clean his back passage using a cloth, and tilt his head slightly to expel any residue from his nose.

Wash him with a jug of pure water. This makes three jugs, but if you use more, it is fine. Insert some cotton into his rectum to block any leakage. Then dry him with a clean cloth.

Wash your hands up to the elbows and feet up to the knees. Then shroud him, starting by placing some cotton mixed with powdered perfume (Dharirah) on his private parts and tightly binding his thighs.



Perfume his clothes with the smoke of three incense sticks, then spread the outer shroud (Lifafah) lengthwise, sprinkle it with Dharirah, and spread the lower garment (Izar) lengthwise to cover the chest and legs.

Next, prepare a cloth about a span and a half wide, then the shirt (Qamis). Bind the cloth tightly around the shirt over the private parts to conceal them completely. Place camphor in his ears, on the traces of his prostrations, and in other areas, but use it sparingly. Place cotton on his eyes and ears, and apply a little inside. Then wrap his head with a turban, letting one end hang about a span long over his left side, and let it cover his face.

The one who washes the deceased must then bathe, as must anyone who touches the body.

If the deceased has already been washed, the shroud should preferably include a Burd (striped cloth). If not available, use cotton fabric, and if no cotton turban is available, use one made of Saberi cloth.

For a woman, half a Mann of cotton should be used for her private parts.

The shrouding begins with the shirt, followed by the cloth (Khirqah) over the shirt, covering the buttocks, thighs, and private parts. The length of the cloth should be three and a half arm-lengths, and its width should be a span and a half.

The lower garment is tied next, followed by the outer shroud and then the turban over the face. Sprinkle camphor on each layer of clothing and spread Dharirah over the shroud.

If there is a tear in the shroud, it should be repaired.

The first jug is used to wash the deceased with water and lotus leaves (Sidr). The second jug contains water mixed with crushed camphor - about half a seed. The third jug is plain water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.305

HADITH

HADITH.888

[SOURCE] Implicit (or Unnamed)

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ رِجَالِهِ عَنْ يُونَسَ عَنْهُمْ عَلَيْهِمُ الْسَّلَامُ قَالَ فِي تَحْكِيمِ الْمَيْتِ وَتَكْفِيهِ قَالَ «أَبْسِطُ الْحِبَةَ بَسْطًا ثُمَّ أَبْسِطُ عَلَيْهَا الْإِرَازَ ثُمَّ أَبْسِطُ الْقَمِيصَ عَلَيْهِ وَثُرُدْ مُقْدَمُ الْقَمِيصِ عَلَيْهِ ثُمَّ اغْمَدْ إِلَى كَافُورٍ مَسْحُوقٍ فَصَعْدَةً عَلَى جَبَنَتِهِ وَمَوْضِعِ سُجُودِهِ وَإِمسَحْ بِالْكَافُورِ عَلَى جَمِيعِ مَعَابِيهِ مِنَ الْيَدَيْنِ وَالرِّجْلَيْنِ مِنْ وَسْطِ رَاحِتَيْهِ ثُمَّ يُحْمَلُ فَيُوَضِّعُ عَلَى قَمِيصِهِ وَيُرَدْ مُقْدَمُ الْقَمِيصِ عَلَيْهِ فَيَكُونُ الْقَمِيصُ غَيْرَ مَكْفُوفٍ وَلَا مَزْرُورٍ وَتَجْعَلُ لَهُ قِطْعَتَيْنِ مِنْ جَرِيدِ النَّخْلِ رَطْبًا قَذَرَ ذَرَاعَ تَجْعَلُ لَهُ وَاحِدَةً بَيْنَ رُكْبَتَيْهِ نُصْفٌ مِمَّا يَلِي أَسْسَاقَ وَنُصْفٌ مِمَّا يَلِي الْفَخْدَ وَتَجْعَلُ الْأُخْرَى تَحْتَ إِبْطَهِ الْأَيْمَنِ وَلَا تَجْعَلُ فِي مَنْجَرَتِهِ وَلَا فِي بَصَرِهِ وَمَسَامِعِهِ وَلَا وَجْهِهِ قَظْنَا وَلَا كَافُورًا ثُمَّ يُعْمَمُ بِأَخْدُ وَسْطُ الْعَمَامَةِ فَيُئْتَى عَلَى رَأْسِهِ بِالثَّدْوَرِ ثُمَّ يُلْقَى فَصْلُ الْأَيْمَنِ عَلَى الْأَيْسَرِ وَالْأَيْسَرُ عَلَى الْأَيْمَنِ وَيُمْدَدُ عَلَى صَدْرِهِ .



The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from his father, from his companions, from Yunus, from them ^(a.s.):

Imam ^(a.s.) said regarding the embalming (Tahnit) and shrouding (Takfin) of the deceased.

Imam ^(a.s.) said: "Spread out the outer shroud (Hibarah) fully, then spread the lower garment (Izar) over it, and then spread the shirt (Qamis) on top of it. Fold the front of the shirt over the deceased.

Then take powdered camphor and place it on his forehead and the places of his prostration. Wipe camphor over the joints of his body, including the hands and feet, and the center of his palms.

Next, he should be carried and placed over his shirt, and the front of the shirt should be folded over him, leaving it unsewn and unbuttoned.

Prepare two fresh palm branches (Jareed) about an arm's length each. Place one between his knees, with half extending toward the shin and half toward the thigh. Place the other branch under his right armpit.

Do not place cotton or camphor in his nostrils, eyes, ears, or face.

Then wrap his head with a turban (Imamah). Take the middle of the turban and fold it around his head in a circular manner. Then let the right end hang over the left side, and the left end hang over the right side, and extend it over his chest."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.306

◊ HADITH ◊

HADITH.889

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s.)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدَّةٍ مِّنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا كَفَّتِ الْمَيِّتَ فَدُرَّ عَلَى كُلِّ تُوبَ شَيْئًا مِّنْ ذَرِيرَةٍ وَكَافُورٍ .

And through this chain of narrators, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from 'Uthman ibn 'Isa, from Sama'ah, from Abu 'Abdullah ^(a.s.):

Imam ^(a.s.) said: "When you shroud the deceased, sprinkle some powdered perfume (Dharirah) and camphor on each piece of clothing."

[REFERENCES] Al-Kafi, V.3 p.143 • Tahdib Al-Ahkam, V.1 p.307 • Al-Wafi, V.24 p.364 • Wasail Al-Shia, V.3 p.35 • Al-Fusul Al-Muhimmah, V.2 p.38

◊ HADITH ◊

HADITH.890

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s.)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَرْزَتَ أَنْ تُحَنَّطَ الْمَيِّتَ فَاغْمِدْ إِلَى الْكَافُورِ فَامْسَحْ بِهِ آثَارَ السُّجُودِ مِنْهُ وَمَفَالِحَهُ كُلُّهَا وَرَأْسَهُ وَلِحْيَتَهُ وَعَلَى صَدْرِهِ مِنْ الْحَوْطِ وَقَالَ الْحَوْطُ لِلْجُلْ وَالْمَزَأْةُ سَوَاءٌ وَقَالَ «وَأَكْرَهَ أَنْ يُتَبَعَ بِمَجْمَةٍ» .



And through this chain of narrators, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umair, from Hammad, from al-Halabi, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "When you intend to embalm (Tahnit) the deceased, take the camphor and wipe it over the traces of prostration, all the joints, the head, the beard, and the chest with the embalming mixture (Hanoot)."

Imam ^{a.s} also said: "The embalming process is the same for both men and women."

And Imam ^{a.s} said: "I dislike following the deceased with a censer (Majmarah)."

[REFERENCES] Al-Kafi, V.3 p.143 • Tahdib Al-Ahkam, V.1 p.307 • Al-Ibtisar, V.1 p.212 • Al-Wafi, V.24 p.364
• Wasail Al-Shia, V.3 p.32

◊ HADITH ◊

HADITH.891

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَحْمَادَ بْنِ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ الْأَصْلَحِ عَنْ النَّضِيرِ بْنِ شَوَّيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ قَالَ فُلُثٌ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ كَيْفَ أَصْنَعُ بِالْحَنُوطِ قَالَ «تَضَعُّ فِي فَمِهِ وَ مَسَامِعِهِ وَ آتَارِ أَسْجُودِهِ وَ جَهَهِهِ وَ يَدَيْهِ وَ رُكْبَتَيْهِ» .

Ali ibn al-Husayn narrated from Muhammad ibn Ahmad ibn 'Ali, from 'Abdullah ibn al-Salt, from al-Nadr ibn Suwayd, from 'Abdullah ibn Sinan.

I asked Abu 'Abdullah ^{a.s}: "How should I apply the embalming mixture (Hanoot)?"

Imam ^{a.s} said: "Place it in his mouth, ears, and on the traces of prostration - his forehead, hands, and knees."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.307 • Al-Ibtisar, V.1 p.212 • Al-Wafi, V.24 p.372 • Wasail Al-Shia, V.3 p.37

◊ HADITH ◊

HADITH.892

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ أَيُوبَ بْنِ نُوحٍ عَنْ إِبْرَاهِيمَ مُسْكَانَ عَنْ الْكَاهِلِيِّ وَ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: «يُوَضِّعُ الْكَافُورُ مِنَ الْمَيِّتِ عَلَى مَوْضِعِ الْمَسَاجِدِ وَ عَلَى الْلَّبَّةِ وَ بَاطِنِ الْقَدَمَيْنِ وَ مَوْضِعِ الْشَّرَالِكِ مِنَ الْقَدَمَيْنِ وَ عَلَى الرُّكْبَتَيْنِ وَ الْرَّاحَتَيْنِ وَ الْجَبَهَةِ وَ الْلَّبَّةِ» .

ولا ينافي هذا ما رووا

Ali ibn Muhammad narrated from Ayyub ibn Nuh, from Ibn Muskan, from al-Kahili and al-Husayn ibn al-Mukhtar, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "Camphor should be placed on the deceased at the locations of prostration - on the forehead, the palms, the knees, the tips of the toes, the inner side of the feet, the insteps where the straps of sandals rest, and the hollow of the throat (Labbah)."

[AL TUSI]

And this does not contradict what was narrated.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.307 • Al-Ibtisar, V.1 p.212 • Al-Wafi, V.24 p.371 • Wasail Al-Shia, V.3 p.37



HADITH

HADITH.893

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَصَالَةُ عَنْ أَبْنَانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ: لَا تَجْعَلْ فِي مَسَامِعِ الْمَيِّتِ حَنُوطًا .

لأن الوجه في الرواية الاولى من قوله في فمه أن يحمل على أنه على فيه لانه ليس من السنة أن يجعل الحنوط في الفم.

Fadalah narrated from Aban, from 'Abd al-Rahman ibn Abi 'Abdullah, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "Do not place the embalming mixture (Hanoot) in the ears of the deceased."

[AL TUSI]

As for the earlier narration mentioning placing it in the mouth, it should be understood as placing it near the mouth, as it is not part of the Sunnah to place Hanoot inside the mouth.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.308 • Al-Ibtisar, V.1 p.212 • Al-Wafi, V.24 p.371 • Wasail Al-Shia, V.3 p.37

HADITH

HADITH.894

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ اللَّنْضَرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ أَصْنَعُ بِالْكَفَنِ قَالَ «تَأْخُذْ خَزْقَةً فَتَشَدُّ عَلَى مَقْعَدِهِ وَرِجْلَيْهِ» قُلْتُ فَالِإِزَارُ قَالَ «إِنَّهَا لَا تَعْدُ شَيْئاً إِنَّمَا تُصْنَعُ لِيَضْمَمَ مَا هُنَاكَ لِتَلَالاً يَخْرُجَ مِنْهُ شَيْءٌ وَمَا يُصْنَعُ مِنَ الظُّطْنِ أَفْصَلُ مِنْهَا ثُمَّ يُخْرَقُ الْقَمِيسُ إِذَا غَسِيلٌ وَيُنَزَّعُ مِنْ رِجْلَيْهِ» قَالَ «ثُمَّ الْكَفَنُ قَمِيسٌ غَيْرُ مَذْرُورٍ وَلَا مَكْفُوفٌ وَعَمَامَةٌ يَعْصَبُ بِهَا رَأْسُهُ وَيُرْدُ فَصَلُهَا عَلَى رِجْلَيْهِ» .

And through this chain of narrators, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from al-Nadr ibn Suwayd, from 'Abdullah ibn Sinan:

He said: I asked Abu 'Abdullah ^{a.s}, "How should I prepare the shroud (Kafan)?"

Imam ^{a.s} said: "Take a piece of cloth and tie it around his lower body and legs."

I asked: "What about the Izar (lower garment)?"

Imam ^{a.s} said: "It is not considered significant; it is only used to secure that area so nothing comes out. What is made from cotton is better than it. Then the shirt (Qamis) is torn after washing and removed from the legs."

Imam ^{a.s} said: "The shroud consists of a shirt without buttons or sewn edges, and a turban (Imamah) that is tied around the head, with its excess length folded back over the legs."

[REFERENCES] Al-Kafi, V.3 p.144 • Tahdib Al-Ahkam, V.1 p.308 • Al-Wafi, V.24 p.365 • Wasail Al-Shia, V.3 p.8



HADITH

HADITH.895

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْ حَنْكَةَ
عَنِ الْعَمَامَةِ لِلْمُمِيتِ قَالَ «حَنْكَةُ».

And through this chain of narrators, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from some of our companions, from Abu 'Abdullah (a.s.):

Imam {a.s} said regarding the turban (Imamah) for the deceased.

Imam {a.s} said: "Wrap it under his chin (Hannikhu)." 1

[REFERENCES] Al-Kafi, V.3 p.145 • Tahdib Al-Ahkam, V.1 p.308 • Al-Wafi, V.24 p.366 • Wasail Al-Shia, V.3 p.32

HADITH

HADITH.896

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيْيَ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُعْبَرَةِ عَنْ رَجُلٍ عَنْ يَحْيَى بْنِ عَبْدَةَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «تُوَحَّدُ جَرِيدَةُ رَطْبَةٍ فَأَرْزَاعُ فَتْوَضُعُ» وَأَشَارَ بِيَدِهِ مِنْ عَنْدِ تَرْقُوتِهِ إِلَى يَدِهِ «تَلْهُفُهُ مَعَ تَيَاِهِ» قَالَ وَقَالَ الْرَّجُلُ لَقِيتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بَعْدُ فَسَأَلَهُ عَنْهُ فَقَالَ «تَعَمَّ قَدْ حَدَثَتْ بِهِ يَحْيَى بْنِ عَبْدَةَ» .

And through this chain of narrators, from 'Ali ibn Ibrahim, from his father, from 'Abdullah ibn al-Mughirah, from a man, from Yahya ibn 'Ubada, from Abu 'Abdullah ^(a.s.):

Imam {a.s} said: "A fresh palm branch (Jareedah), about an arm's length, should be taken and placed" - and he gestured with his hand from the collarbone to the hand - "and it should be wrapped with his shroud."

The narrator said: I later met Abu 'Abdullah {a.s} and asked him about this, and Imam {a.s} said, "Yes, I did narrate it to Yahya ibn 'Ubada."

[REFERENCES] Al-Kafi, V.3 p.152 • Tahdib Al-Ahkam, V.1 p.308 • Al-Wafi, V.24 p.382 • Wasail Al-Shia, V.3 p.27

HADITH

HADITH.897

[SOURCE] Implicit (or Unnamed)

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِنْ أَبِي عَمِيرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ قَالَ : إِنَّ الْجَرِيدَةَ قَدْ شَبَرَتْ ثُوَضَعَ وَاجْدَةً مِنْ عِنْدِ الْتَّرْقُوَةِ إِلَى مَا بَلَغَتْ مِمَّا يَلِي الْجَلْدُ الْأَيْمَنُ وَالْأَخْرَى فِي الْأَيْسَرِ مِنْ عِنْدِ التَّرْقُوَةِ إِلَى مَا لَلَّعَثَتْ مِنْ فَوْقِ الْقَمِصِينَ .

قال الشيخ أيده الله تعالى : ويستحب أن يكتب على قميصه وحبرته أو اللفافة التي تقوم مقامها أو الجريتين باصبعه فلان يشهد أن لا إله إلا الله وإن كتب ذلك بتربة الحسين بن علي عليهما السلام كان فيه فضل كثير ولا يكتبه بسوان ولا صفة من الأصاغر



And through this chain of narrators, from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from Jamil ibn Darraj:

He said: "The palm branch (Jareedah) should be about a span in length. One is placed starting at the collarbone, extending along the right side of the body, close to the skin. The other is placed on the left side, starting at the collarbone, extending above the shirt."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "It is recommended to write on his shirt, his outer shroud (Hibarah), or the cloth that serves its place, or on the two palm branches, using one's finger: 'So-and-so bears witness that there is no god but Allah ^{SWT}.'

If this is written with the soil from the grave of Husayn ibn 'Ali ^{a.s}, it carries great merit. However, it should not be written with ink or any dyes."

[REFERENCES] Al-Kafi, V.3 p.152 • Tahdib Al-Ahkam, V.1 p.309 • Al-Wafi, V.24 p.384 • Wasail Al-Shia, V.3 p.26

❖ HADITH ❖

HADITH.898

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ بْنُ الْحَسَنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدٍ بْنِ شَعَيْبٍ عَنْ أَبِي گَهْمَسِ، قَالَ: حَاضَرَ ثُمَّ مَوْتٌ إِسْمَاعِيلٌ عَلَيْهِ السَّلَامُ وَأَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَاءُوهُ عِنْدَهُ، فَلَمَّا حَضَرَهُ الْمَوْتُ شَدَّ لِحْيَيْهِ وَغَصَّهُ وَغَطَّى عَلَيْهِ الْمَلْحَفَةَ، ثُمَّ أَمَرَ بِتَهْبِيَتِهِ، فَلَمَّا فَرَغَ مِنْ أَمْرِهِ دَعَا بِكَفَيْهِ فَكَتَبَ فِي حَاشِيَةِ الْكَفَنِ: إِسْمَاعِيلٌ يَشَهِدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ.

قال الشيخ أبده الله تعالى : (ويعممه كما يعمم الحي ويحيكه بالعمامة ويجعل لها طرفيين على صدره). فقد مضى شرحه
ويوضحه أيضاً.

Ali ibn al-Husayn narrated from Sa'd ibn 'Abdullah, from Ya'qub ibn Yazid, from Muhammad ibn Shu'ayb, from Abu Kahmas:

He said: "I was present at the death of Isma'il ^{a.s} while Abu 'Abdullah ^{a.s} was sitting beside him. When death had approached him, he tied his jaw, closed his eyes, and covered him with a cloth. Then Imam ^{a.s} ordered his preparation (for burial).

When Imam ^{a.s} completed the arrangements, Imam ^{a.s} called for the shroud and wrote on its edge: 'Isma'il bears witness that there is no god but Allah ^{SWT}!'

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "The deceased should be wrapped with the turban (Imamah) as the living are wrapped, and it should be tied under the chin (Hannik) with its ends placed on his chest. This has already been explained and is further clarified here."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.309



HADITH.899

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

ما أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنِ ابْنِ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيْوبِ الْخَرَازِ عَنْ عُمَانَ الْتَّوَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أَغْسِلُ الْمَوْتَى قَالَ «أَوْ وَثُحْسِنْ» قُلْتُ إِنِّي أَغْسِلُ فَقَالَ «إِذَا غَسَلْتَ فَارْفُقْ بِهِ وَ لَا تَعْمَزْهُ وَ لَا تَمْسَسْ مَسَامَهُ بِكَافُورٍ وَ إِذَا عَمَّمْتَهُ فَلَا تَعْمَمْهُ عِمَّةَ الْأَعْرَابِيِّ» قُلْتُ وَ كَيْفَ أَصْنَعُ قَالَ «خُذْ الْعِمَامَةَ مِنْ وَسْطِهَا وَ اشْرِهَا عَلَى رَأْسِهِ ثُمَّ رُدْهَا إِلَى خَلْفِهِ وَ اطْرُخْ طَرَقِينَهَا عَلَى صَدْرِهِ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umair, from Abu Ayyub al-Khazzaz, from 'Uthman al-Nawwa':

He said: I said to Abu 'Abdullah ^{a.s}, "I wash the deceased."

Imam ^{a.s} asked: "Do you do it properly?"

I said: "I wash them."

Imam ^{a.s} said: "When you wash, be gentle with the deceased. Do not press him, and do not apply camphor to his ears.

And when you wrap his head with a turban (Imamah), do not tie it like the turban of the Bedouins."

I said: "How should I do it?"

Imam ^{a.s} said: "Take the turban from its middle, spread it over his head, then fold it behind him, and place its two ends on his chest."

[REFERENCES] Al-Kafi, V.3 p.144 • Tahdib Al-Ahkam, V.1 p.309 • Al-Wafi, V.24 p.365 • Wasail Al-Shia, V.3 p.36 • Bihar Al-Anwar, V.80 p.200

HADITH.900

[SOURCE] Implicit (or Unnamed)

سَهْلُ بْنُ زَيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُقاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: يَكْفُفُ الْمَيِّثُ فِي حَمْسَةِ أَتْوَابٍ: قَبِيْصٌ لَا يُرَزِّ عَلَيْهِ، وَإِذَا، وَخُرْقَةٌ يُعْصَبُ بِهَا وَسْطَهُ، وَبَرْدٌ يُلْفُ فِيهِ، وَعِمَامَةٌ يُعْثَمُ بِهَا وَيَلْقَى فَضْلَهَا عَلَى وَجْهِهِ.

ثم قال الشيخ أيده الله تعالى : ثم يلفه في اللفافة فيبطوي جانبها الأيسر على جانبها اليمين وجانبها اليمين على جانبها الأيسر ويصنع بالحبرة مثل ذلك ويعقد طرفيها مما يلي رأسه ورجليه ، وينبغي للذى يلي أمر الميت في غسله وتكفينه أن يبتدىء عند حصول حوايجه التي ذكرناها بقطع اكافنه وينثر الذريدة عليها ثم يلفها جميعاً ويعزلها فإذا فرغ من غسله نقله إليها من غير تلبث واستغلال عنه ، وإن آخر نثر الذريدة حتى يفرغ من غسله فليصنع به ما وصفناه ، واعدادها مفروغاً منها بجميع حوايجه قبل غسله أفضل ، ويكتفنه وهو موجه كما كان في غسله فإذا فرغ غاسل الميت من غسله توضأً وضوء الصلاة ثم اغتسل كما ذكرناه في أبواب الاغتسال وشرحناه وإن كان الذي أعنده بصب الماء عليه قد مس الميت قبل غسله فليغتسل ايضاً من ذلك كما اغتسل المتولى لغسله وإن لم يكن مسه قبل غسله لم يجب عليه غسل ولا وضوء إلا أن يكون قد أحدث ما يوجب ذلك عليه فتلزم الطهارة له لا من أجل صب الماء على الميت ، فإذا فرغ من غسله وتكفينه وتحنيطه



فليحمله إلى قبره على سريره وليصل عليه هو ومن اتبعه من اخوانه قبل دفنه ، وسأبين الصلاة على الاموات في أبواب
الصلوات ان شاء الله تعالى.

فقد مضى شرح هذا كله مستوفى وسيأتي شرح الصلاة على الاموات عند انتهائنا إلى أبواب الصلوات إن شاء الله تعالى.
قال الشيخ أيده الله تعالى : (وينبغي لمن شيع جنازة ان يمشي خلفها وبين جنبيها ولا يمشي أمامها فان الجنازة متبوعة
وليس تابعة ومشيعة غير مشيعة).

Sahl ibn Ziyad narrated from Ibn Mahbub, from Mu'awiyah ibn Wahb, from Abu 'Abdullah ^(a.s):

Imam ^(a.s) said: "The deceased should be shrouded in five garments - a shirt (Qamis) without buttons, a lower garment (Izar), a cloth (Khirqah) tied around the waist, a striped outer wrap (Burd) in which he is wrapped, and a turban (Imamah) with which his head is covered, leaving its excess length over his face."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "Then the body is wrapped in the outer shroud (Lifafah) by folding its left side over the right and the right side over the left. The same is done with the striped wrap (Hibarah), and its ends are tied at the head and feet.

The one responsible for the washing and shrouding of the deceased should first prepare the shroud, sprinkle powdered perfume (Dharirah) on it, and keep it ready. After completing the washing, the body should be transferred to the shroud without delay.

If the sprinkling of Dharirah is delayed until after the washing, then it should be applied as described. However, preparing the shroud and its requirements in advance is better.

The shrouding should be done while the deceased is positioned facing the Qiblah, as he was during washing.

Once the washing is completed, the washer should perform ablution (Wudu) similar to that for prayer and then perform Ghusl, as described earlier in the chapters on ritual baths.

Anyone who assisted by pouring water on the deceased and touched the body before washing must also perform Ghusl. However, if they did not touch the body, no Ghusl or Wudu is required unless they invalidate their state of purity through other means, in which case purification is necessary, but not because of pouring water.

After completing the washing, shrouding, and embalming, the deceased should be carried to the grave on a bier, and those accompanying him should offer the funeral prayer before burial."

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "This has already been explained in detail, and the funeral prayer will be discussed later in the chapters on prayers, Allah ^{SWT} willing."

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, also said: "It is recommended for those attending the funeral procession to walk behind or beside the bier, not in front of it, because the bier is to be followed, not to follow others."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.310



◊ HADITH ◊

HADITH.901

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ ابْنِ جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِذْرِيسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ الْوَوْقِلِيِّ عَنْ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ ابْنِهِ عَنْ آبَائِهِ عَنْ عَلَيٍّ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَلَّ] يَقُولُ: إِنَّهُمْ يَتَّبِعُونَ الْجَنَازَةَ وَلَا تَتَبَعُكُمْ خَالِفُوا أَهْلَ الْكِتَابِ .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn 'Ali, from Muhammad ibn al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from al-Nawfali, from al-Sakuni, from Imam Ja'far Al Sadiq ^(a.s), from his father Imam Al Baqir ^(a.s), from his forefathers, from Imam Ali ^(a.s):

(Imam Ali ^(a.s)) said: I heard the Prophet (may Allah ^(SWT) bless him and his family) say: "Follow the funeral, and do not let it follow you. Oppose the ways of the People of the Book."

[REFERENCES] Al-Ash'athiyat, V.1 p.208 • Tahdib Al-Ahkam, V.1 p.311 • Al-Wafi, V.24 p.403 • Wasail Al-Shia, V.3 p.149 • Bihar Al-Anwar, V.78 p.284 • Mustadrak Al Wasail, V.2 p.299

◊ HADITH ◊

HADITH.902

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنِ ابْنِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَارٍ عَنْ ابْنِ عَمَارٍ عَنْ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْمَشِيَ خَلْفَ الْجَنَازَةِ أَفْضَلُ مِنْ أَلْمَشِيَ بَيْنَ يَدَيْهَا وَلَا بَأْسَ بِأَنْ يُمْضِيَ بَيْنَ يَدَيْهَا .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Isma'il, from Muhammad ibn 'Udhafir, from Ishaq ibn 'Ammar, from Abu 'Abdullah ^(a.s):

Imam ^(a.s) said: "Walking behind the funeral is better than walking in front of it, but there is no harm in walking ahead of it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.311

◊ HADITH ◊

HADITH.903

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَبِهَذَا أَلْسِنَاتِهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةِ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ ابْنِ عَبْدِ اللَّهِ عَنْ عَمْرُو بْنِ عُثْمَانَ عَنْ مُفَضْلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ ابْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: مَمْشِيَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَلْفَ جَنَازَةَ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ مَا لَكَ تَمْشِي خَلْفَهَا فَقَالَ: إِنَّ الْمَلَائِكَةَ رَأَيْتُهُمْ يَمْشُونَ أَمَامَهَا وَنَحْنُ تَبَعُّ لَهُمْ .



And through this chain of narrators, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Abi 'Abdillah, from 'Amr ibn 'Uthman, from Mufaddal ibn Salih, from Jabir, from Abu Ja'far ^(a.s.):

Imam ^(a.s.) said: "The Prophet (may Allah ^{SWT} bless him and his family) walked behind a funeral. Someone said to him ^{saws}: 'O Messenger of Allah ^{SWT}, why are you walking behind it?'

He ^{saws} replied: 'I saw the angels walking in front of it, and we are following them.'"

[REFERENCES] Al-Kafi, V.3 p.169 • Tahdib Al-Ahkam, V.1 p.311 • Al-Wafi, V.24 p.403 • Wasail Al-Shia, V.3 p.148

◊ HADITH ◊

HADITH.904

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s.)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ أَبِي عَلَيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَارِ عَنْ الْحَجَّالِ عَنْ عَلَيِّ بْنِ شَجَرَةَ عَنْ أَبِي الْوَفَاءِ الْمَرَادِيِّ عَنْ سَبِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ أَحَبَّ أَنْ يَمْشِي مَمْشَى الْكِزَامِ الْأَكَاتِيْنَ فَلَيَمْشِ جَنَّبِي السَّرِيرِ».

And through this chain of narrators, from Muhammad ibn Ya'qub, from Abu 'Ali al-Ash'ari, from Muhammad ibn 'Abd al-Jabbar, from al-Hajjal, from 'Ali ibn Shajarah, from Abu al-Wafa' al-Muradi, from Sadir, from Abu Ja'far ^(a.s.):

Imam ^(a.s.) said: "Whoever wishes to walk in the manner of the noble recording angels, let him walk beside the bier."

[REFERENCES] Al-Kafi, V.3 p.170 • Tahdib Al-Ahkam, V.1 p.311 • Al-Wafi, V.24 p.404 • Wasail Al-Shia, V.3 p.148 • Tafsir Nur Al-Thaqalayn, V.5 p.525 • Kanz Al-Daqaiq, V.14 p.170

◊ HADITH ◊

HADITH.905

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s.)

سَعْدٌ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي تَصِيرٍ قَالَ: سَالَّثَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ أَصْنَعُ إِذَا حَرَجْتُ مَعَ الْجَنَّارَةِ أَمْشِي أَمَامَهَا أَوْ خَلْفَهَا أَوْ عَنْ يَمِينِهَا أَوْ عَنْ شِمَالِهَا قَالَ «إِنْ كَانَ مُخَالِفًا فَلَا تَمْشِ أَمَامَهُ فَإِنْ مَلَأَكَةُ الْعَذَابِ يَسْتَقْبِلُونَهُ بِأَنْواعِ الْعَذَابِ».

Sa'd ibn 'Abdullah narrated from Muhammad ibn al-Husayn, from Wahib ibn Hafs, from Abu Basir:

He said: I asked Abu 'Abdullah ^(a.s.), "What should I do when I go out with a funeral? Should I walk in front of it, behind it, to its right, or to its left?"

Imam ^(a.s.) said: "If the deceased is an opponent (Mukhalif), do not walk in front of it, for the angels of punishment will be facing it with various kinds of torment."

[REFERENCES] Al Mahasin, V.2 p.317 • 'Ilal Al-Shara'i', V.1 p.304 • Tahdib Al-Ahkam, V.1 p.312 • Wasail Al-Shia, V.3 p.150 • Bihar Al-Anwar, V.78 p.274



HADITH

HADITH.906

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

حَمَادٌ عَنْ حَرِيزٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَاتَ رَجُلٌ مِّنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهُ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهُ فِي جَنَائِزِهِ يَمْشِي فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ أَلَا تَرْكِبَ يَا رَسُولَ اللَّهِ فَقَالَ إِنِّي لَأَكُرُّهُ أَنْ أَرْكَبَ وَالْمَلَائِكَةُ يَمْشُونَ» .

قال الشيخ أبيه الله تعالى : (إِنَّمَا فَرَغَ مِنَ الصَّلَاةِ عَلَيْهِ فَلَيَقْرُبَ سَرِيرَهُ مِنْ قَبْرِهِ وَيَوْضُعَ عَلَى الْأَرْضِ وَيَصْبِرَ عَلَيْهِ هَنِيَّةً ثُمَّ يَقْدِمُ قَلِيلًا ثُمَّ يَصْبِرَ عَلَيْهِ هَنِيَّةً ثُمَّ يَقْدِمُ إِلَى شَفِيرِ الْقَبْرِ فَيَجْعَلُ رَأْسَهُ مَا يَلِيهِ رَجُلُهُ فِي قَبْرِهِ وَيَنْزِلُ إِلَى الْقَبْرِ وَلِيَهُ أَوْ مِنْ يَامِرِهِ الْوَلِيُّ بِذَلِكِ وَلِيَتَحَفَّظَ عَنْ نَزْوِلِهِ وَيَحْلِلَ ازْرَارَهُ وَإِنْ نَزَلَ مَعَهُ آخَرَ لِمَعْوِنَتِهِ جَازَ ذَلِكَ).

Hamad narrated from Hariz, from 'Abd al-Rahman ibn Abi 'Abdullah ^(a.s):

Imam ^(a.s) said: "A man from the Ansar, one of the companions of the Messenger of Allah ^(swt) (may Allah ^(swt) bless him and his family), passed away. The Messenger of Allah ^(swt) (may Allah ^(swt) bless him and his family) went out with his funeral, walking. Some of his companions said to him ^(saws): 'Will you not ride, O Messenger of Allah ^(swt)?' He ^(saws) replied: 'I dislike riding while the angels are walking.'"

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(swt) support him, said: "Once the prayer over the deceased is completed, the bier should be brought close to the grave and placed on the ground for a short while. Then it should be moved slightly forward and left for a brief moment. After that, it should be brought to the edge of the grave.

The head of the deceased should be positioned at the end of the grave corresponding to his feet, and the guardian (Wali) or someone appointed by the guardian should descend into the grave.

When descending, the person should remove his footwear and unfasten his buttons. If another person descends to assist, it is permissible."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.312 • Wasail Al-Shia, V.3 p.152

HADITH

HADITH.907

[SOURCE] Non-Infallible

أَخْبَرَنِي الشَّيْخُ أَيْدُهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ سَنَانَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ: إِذَا أَتَيْتَ بِأَخِيكَ إِلَى الْقَبْرِ فَلَا تَفْدَحْهُ ضَعْفَهُ أَسْفَلَ مِنَ الْقَبْرِ بِذِرَاعَيْنِ أَوْ ثَلَاثَةَ حَتَّى يَأْخُذَ أَهْبَتَهُ ثُمَّ ضَعْفَهُ فِي لَحِيدَهُ وَالْأَصْفَحَهُ خَدَهُ بِالْأَرْضِ وَتَحْسِرَهُ عَنْ وَجْهِهِ وَيَكُونُ أَوْلَى اللَّهِ بِهِ مَا يَلِيهِ رَأْسُهُ ثُمَّ لَيَقْرُأُ فَاتِحةَ الْكِتَابِ وَ«قُلْ هُوَ اللَّهُ أَحَدٌ» وَالْمُعْوَذَتَيْنِ وَآيَةَ الْكُرْسِيِّ ثُمَّ يُيَقْلَ مَا يَعْلَمُ حَتَّى يَنْتَهِي إِلَى صَاحِبِهِ .



The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from his father, from Sa'd ibn 'Abdullah, from Ahmad ibn Muhammad ibn 'Isa, from Ibn Sinan, from Muhammad ibn 'Atiyyah:

He (Muhammad ibn 'Atiyyah) said: "When you bring your brother to the grave, do not lower him suddenly. Place him about two or three arm-lengths below the edge of the grave so that he may be prepared. Then place him in his niche (Lahd) and press his cheek against the ground. Uncover his face.

The one closest to him should stand near his head. Then recite Surat al-Fatiha, Surat al-Ikhlas (Qul Huwa Allahu Ahad), the two protective Surahs (al-Mu'awwidhatayn), and Ayat al-Kursi.

After that, let him say whatever supplications he knows until he completes them for the deceased."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.312 • Al-Wafi, V.25 p.517

HADITH ♦

HADITH.908

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدٍ بْنِ خَالِدٍ الْأَبْرَقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْيَهُ السَّلَامُ قَالَ: «يَتَبَغِي أَنْ يُوَضَّعَ الْمَيِّتُ دُونَ الْقَبْرِ هُنْيَةً ثُمَّ وَارِهً» .

And through this chain of narrators, from Ahmad ibn Muhammad ibn 'Isa, from Muhammad ibn Khalid al-Barqi, from Ahmad ibn Muhammad, from 'Abdullah ibn Sinan, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "It is recommended to place the deceased near the grave for a short while, and then bury him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.313 • Al-Wafi, V.25 p.517 • Wasail Al-Shia, V.3 p.167

HADITH ♦

HADITH.909

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي أَحْمَدُ بْنُ عَبْدُوْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّبِيرِ الْأَفْرَشِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ أَبِي ابْوَتِ بْنِ نُوحِ عَنْ مُحَمَّدٍ بْنِ سَيَّانٍ عَنْ مُحَمَّدٍ بْنِ عَجَلَانَ قَالَ سَمِعْتُ صَادِقاً يَصْدُقُ عَلَى اللَّهِ يَعْلَمُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا جِئْتَ بِالْمَيِّتِ إِلَى قَبْرِهِ فَلَا تَفْدَحْهُ بِقَبْرِهِ وَ لَكِنْ ضَعْهُ دُونَ قَبْرِهِ بِدِرَاعَيْنِ أَوْ ثَلَاثَةَ أَذْرُعٍ وَ دَعْهُ حَتَّى يَتَاهَبَ لِلْقَبْرِ وَ لَا تَفْدَحْهُ بِهِ فَإِذَا أَدْخَلْتَهُ إِلَى قَبْرِهِ فَلَيَكُنْ أَوْلَى أَثَابِسِهِ بِهِ عِنْدَ رَأْسِهِ وَ لِيُخْسِرَ عَنْ خَدَّهِ وَ يُلْصِقَ خَدَّهُ بِالْأَرْضِ وَ لِيُذَكِّرَ إِسْمَ اللَّهِ وَ لِيَتَعَوَّذَ مِنَ الشَّيْطَانِ وَ لِيَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمَعْوَذَتَيْنِ وَ آيَةُ الْكَرْسِيِّ ثُمَّ لِيَقْلِلَ مَا يَعْلَمُ وَ يُسْمِعُهُ تَلْقِيَهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يَدْكُرُ لَهُ مَا يَعْلَمُ وَاجِدًا وَاجِدًا .



Ahmad ibn 'Abdun narrated from 'Ali ibn Muhammad ibn al-Zubayr al-Qurashi, from 'Ali ibn al-Hasan ibn Faddal, from Ayyub ibn Nuh, from Muhammad ibn Sinan, from Muhammad ibn 'Ajlan:

He said: I heard a truthful one who speaks truthfully about Allah ^{SWT}, (meaning Abu 'Abdullah ^{a.s}), say: "When you bring the deceased to his grave, do not lower him into it suddenly. Instead, place him about two or three arm-lengths away from the grave and leave him there for a moment so that he may prepare for the grave. Do not startle him with it.

When you place him in the grave, the person most closely related to him should stand near his head, uncover his cheek, and press it against the earth.

Then, he should mention the name of Allah ^{SWT}, seek refuge from Satan, and recite Surat al-Fatiha, Surat al-Ikhlas (Qul Huwa Allahu Ahad), the two protective Surahs (al-Mu'awwidhatayn), and Ayat al-Kursi.

After that, he should say what he knows and make the deceased hear the declaration of faith (Talqin): 'I bear witness that there is no god but Allah ^{SWT} and that Muhammad is the Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family).'

He should then remind him of what he knows (talqin), one by one."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.313 • Sulwat Al-Hazin, V.1 p.263 • Al-Wafi, V.25 p.514

♦ HADITH ♦

HADITH.910

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْحَسَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاؤِدَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمِسْمَاعِيِّ وَ رَجُلٍ آخَرَ عَنْ إِسْمَاعِيلَ بْنِ مُهَزَّانَ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَدْخُلُ الْقَبْرَ وَ عَلَيْكَ نُفُلٌ وَ لَا قَلْنُسُوْثٌ وَ لَا رِذَاءٌ وَ لَا عِمَامَةً» قُلْتَ فَالْخُفُّ قَالَ «لَا بَأْسٌ بِالْخُفُّ إِنَّ فِي خَلْعِ الْخُفِّ شَائِعَةً» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Hasan Muhammad ibn Ahmad ibn Dawud, from his father, from Abu al-Hasan 'Ali ibn al-Husayn, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn 'Abdullah al-Misma'i and another man, from Isma'il ibn Mihran, from Saif ibn 'Amirah, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "Do not enter the grave while wearing shoes, a cap, a cloak, or a turban." I asked: "What about boots (Khuff)?"

Imam ^{a.s} replied: "There is no harm in wearing boots, as removing them might appear improper."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.313 • Al-Wafi, V.25 p.511 • Wasail Al-Shia, V.3 p.171



♦ HADITH ♦

HADITH.911

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ الْمَسْمَعِيِّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ [يَسَارُ خَلْ] الْوَاسِطِيِّ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَصَرَمَيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: «لَا تَنْزِلْ أَقْبَرَ وَعَلَيْكَ الْعَمَامَةُ وَلَا قَلْنَسُوَةُ وَلَا رِدَاءُ وَلَا حَذَاءُ وَلَا حُلُّ أَزْرَارَكَ» فَقَالَ قُلْتَ فَالْخُفُّ فَقَالَ لَا بَأْسَ بِالْخُفِّ فِي وَقْتِ الْأَصْرُورَةِ وَالثَّقِيَّةِ وَلِيَجْهَدْ فِي ذَلِكَ جَهَدَهُ.

And through this chain of narrators, from Muhammad ibn 'Abdullah al-Misma'i, from Isma'il ibn Yasar al-Wasiti, from Saif ibn 'Amirah, from Abu Bakr al-Hadrami, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "Do not enter the grave while wearing a turban, a cap, a cloak, or shoes, and unfasten your buttons."

I asked: "What about boots (Khuff)?"

Imam ^{a.s} said: "There is no harm in wearing boots in cases of necessity or Taqiyah (precautionary dissimulation), but he should strive to avoid it as much as possible."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.313 • Al-Ibtisar, V.1 p.213

♦ HADITH ♦

HADITH.912

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ عَقْبَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلِ بْنِ بَزِيعٍ قَالَ: رَأَيْتُ أَبَا الْحَسِنِ عَلَيْهِ الْسَّلَامُ دَخَلَ الْقَبْرَ وَلَمْ يَحْلُّ أَزْرَارَهُ.

فالوجه في هذا الخبر رفع الحظر عن لم يحل ازراره لأن فعل ذلك من المستحبات دون الواجبات.

As for what was narrated by Muhammad ibn Ahmad ibn Yahya, from Ya'qub ibn Yazid, from Ibrahim ibn 'Uqbah, from Muhammad ibn Isma'il ibn Bazee':

He said: "I saw Abu al-Hasan ^{a.s} enter the grave without unfastening his buttons."

[AL TUSI]

The explanation of this report is that it removes the prohibition for one who does not unfasten his buttons, as doing so is among the recommended (Mustahabbat) acts, not obligatory (Wajibat) ones.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.314

♦ HADITH ♦

HADITH.913

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْفَاقِسِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةِ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ إِبْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ إِبْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا يَئْتِي فِي لَأْحَدٍ أَنْ يَدْخُلَ الْقَبْرَ فِي نَعْمَانٍ وَلَا حَفَّانِ وَلَا قَلْنَسُوَةَ.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from Ibn Mahbub, from 'Abd al-'Aziz al-'Abdi, from Ibn Abi Ya'fur, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "It is not appropriate for anyone to enter the grave wearing sandals, boots, a cloak, or a cap."



[REFERENCES] Al-Kafi, V.3 p.192 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.25 p.509 • Wasail Al-Shia, V.3 p.170

◊ HADITH ◊

HADITH.914

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ أَبِي الْأَشْعَرِيِّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَارِ عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ تَغْلِبَةَ بْنِ مَيْمُونَ عَنْ رَزَارَةَ أَنَّهُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْقَبْرِ كَمْ يَدْخُلُهُ قَالَ «ذَاكَ إِلَى الْوَلَيِّ إِنْ شَاءَ أَدْخَلَ وَثَرَا وَإِنْ شَاءَ أَدْخَلَ شَفَعاً».

قال الشيخ أيده الله تعالى : ثم يسل الميت من قبل رجليه في قبره ليسرق إليه رأسه كما سبق إلى الدنيا في خروجه إليها من بطن امه وليقل عند معاينته القبر الدعاء ويقول إذا تناوله : بسم الله وبالله وفي سبيل الله ، تمام الدعاء ثم يضعه على جانبه اليمين ويوجهه إلى القبلة ويحل عقد كفنه من رأسه حتى يبدو وجهه ويضع خده على التراب ويحل ايضا عقد كفنه من قبل رجليه ثم يضع اللبن عليه ويقول وهو يضعه ، الدعاء .

And through this chain of narrators, from Muhammad ibn Ya'qub, from Abu 'Ali al-Ash'ari, from Muhammad ibn 'Abd al-Jabbar, from 'Abdullah al-Hajjal, from Tha'labah ibn Maymun, from Zurarah:

He said: I asked Abu 'Abdullah ^{a.s} about how many people should enter the grave.

Imam ^{a.s} said: "That is up to the guardian (Wali). If he wishes, he may have an odd number of people enter, and if he wishes, he may have an even number enter."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: Then the deceased should be gently lowered into the grave feet first so that his head enters before the rest of his body, just as he entered the world from his mother's womb.

While approaching the grave, the person lowering him should recite a supplication. Upon placing the deceased into the grave, he should say:

"In the name of Allah ^{SWT}, and by Allah ^{SWT}, and in the way of Allah ^{SWT}" (continuing the complete supplication).

He should then place the deceased on his right side, facing the Qiblah, and untie the knots of the shroud at the head so that the face is uncovered. The cheek should be placed directly on the earth.

He should also untie the knots at the feet and then cover the grave with bricks (Laban). While placing each brick, he should recite the supplication.

[REFERENCES] Al-Kafi, V.3 p.193 • Tahdib Al-Ahkam, V.1 p.314 • Al-Wafi, V.25 p.507 • Wasail Al-Shia, V.3 p.184

◊ HADITH ◊

HADITH.915

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s}

أَخْبَرَنِي أَسْنَيْتُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِنْ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «إِذَا أَتَيْتَ بِالْمَيْتِ الْقَبْرَ فَأَشْلَهُ مِنْ قِبْلَةِ رِجْلِيْهِ فَإِذَا وَضَعْتَهُ فِي الْقَبْرِ قَافِرًا أَيْةَ الْكُرْسِيِّ وَقُلْ بِسْمِ اللَّهِ وَبِاللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلْكِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ



وَ آلِهَ اللَّهِمَ صَلُّ عَلَى مُحَمَّدٍ وَ آلِهَ اللَّهِمَ افْسَخْ لَهُ فِي قَبْرِهِ وَ الْجَحْفَةِ بِنَبِيِّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَلْ كَمَا قُلْتُ فِي الصَّلَاةِ عَلَيْهِ مَرَّةً وَاحِدَةً مِنْ عِنْدِ اللَّهِمَ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَ إِنْ كَانَ مُسِيْنًا فَاغْفِرْ لَهُ وَ ازْحَمْهُ وَ تَجَوَّزْ عَنْهُ وَ اسْتَغْفِرْ لَهُ مَا إِسْتَطَعْتُ « قَالَ » وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ إِذَا دَخَلَ الْقَبْرَ قَالَ « اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنَابِيِّهِ وَ صَاعِدْ عَمَلَهُ وَ لَقُّهُ مِنْكَ رِضْوَانًا » .

The Shaykh narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from Hammad, from al-Halabi, from Abu 'Abdullah ^(a.s):

Imam ^(a.s) said: "When you bring the deceased to the grave, lower him gently from the side of his feet.

When you place him in the grave, recite Ayat al-Kursi, and say:

'In the name of Allah ^(SWT), and by Allah ^(SWT), and in the way of Allah ^(SWT), and upon the faith of the Messenger of Allah ^(SWT) (may Allah ^(SWT) bless him and his family). O Allah ^(SWT), send blessings upon Muhammad and his family. O Allah ^(SWT), make his grave spacious for him and join him with his Prophet Muhammad (may Allah ^(SWT) bless him and his family).'

Then repeat what you said in the funeral prayer once, starting from:

'O Allah ^(SWT), if he was righteous, increase his righteousness; and if he was sinful, forgive him, have mercy on him, and pardon him. Seek forgiveness for him as much as you can.'"

Imam ^(a.s) also said: "When (Imam) Ali ibn al-Husayn ^(a.s) entered the grave, Imam ^(a.s) used to say:

'O Allah ^(SWT), lighten the earth around him, raise his deeds upward, and grant him Your ^(SWT) pleasure.'"

[REFERENCES] Al-Kafi, V.3 p.194 • Tahdib Al-Ahkam, V.1 p.315 • Al-Wafi, V.25 p.513 • Wasail Al-Shia, V.3 p.177

◊ HADITH ◊

HADITH.916

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَ بِهَذَا الإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةِ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ : سَأَلْتُ أَحَدَهُمَا عَلَيْهِمَا السَّلَامُ عَنِ الْمَيِّتِ فَقَالَ « يُسْلِلُ مِنْ قِبْلِ الْرِّجَلَيْنِ وَ يُلْزُقُ الْقَبْرَ بِالْأَرْضِ إِلَّا قَدْ أَرْبَعَ أَصَابِعَ مُفْرَجَاتِ وَ يُرْبِعَ قَبْرَهُ » .

And through this chain of narrators, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from al-Hasan ibn Mahbub, from al-'Ala' ibn Razin, from Muhammad ibn Muslim:

He said: I asked one of the Imams ^(a.s) about the deceased.

Imam ^(a.s) said: "He should be lowered into the grave from the side of his feet, and the grave should be leveled with the ground, leaving a height of about four spread fingers. The grave should also be shaped as a rectangle."

[REFERENCES] Al-Kafi, V.3 p.195 • Tahdib Al-Ahkam, V.1 p.315 • Tahdib Al-Ahkam, V.1 p.458 • Al-Wafi, V.25 p.527 • Wasail Al-Shia, V.3 p.181



♦ HADITH ♦

HADITH.917

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الْمَوْفَلِيِّ عَنْ السُّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: «مَنْ دَخَلَ الْقَبْرَ فَلَا يَخْرُجُ مِنْهُ إِلَّا مِنْ قَبْلِ الْرَّجَائِنِ». .

Ali ibn Ibrahim narrated from his father, from al-Nawfali, from al-Sakuni, from Imam Ja'far Al Sadiq ^(a.s), from his father Imam Al Baqir ^(a.s):

Imam ^(a.s) said: "Whoever enters the grave should not exit from it except from the side of the feet."

[REFERENCES] Al-Kafi, V.3 p.193 • Tahdib Al-Ahkam, V.1 p.316 • Al-Wafi, V.25 p.511 • Wasail Al-Shia, V.3 p.183 • Bihar Al-Anwar, V.79 p.53 • Mustadrak Al Wasail, V.2 p.328

♦ HADITH ♦

HADITH.918

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَأَخْبَرَنِي جَمَاعَةٌ عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى عَنْ أَبِي الْعَبَاسِ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِ بْنِ الْحَسَنِ وَأَخْبَرَنِي أَخْمَدَ بْنِ عَبْدُوْنِ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّبَيرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ أَخْمَدَ بْنِ صَبِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْعَزَّامِيِّ عَنْ ثُوَيْبِرِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ سَعْدَانَ عَنْ جُبَيْرِ بْنِ نَقِيرِ الْحَضْرَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «إِنَّ لِكُلِّ بَيْتٍ بَابًا وَإِنَّ بَابَ الْقَبْرِ مِنْ قَبْلِ الْرَّجَائِنِ». .

A group of narrators informed me from Abu Muhammad Harun ibn Musa, from Abu al-'Abbas Ahmad ibn Muhammad, from 'Ali ibn al-Hasan. And Ahmad ibn 'Abdun informed me from 'Ali ibn Muhammad ibn al-Zubayr, from 'Ali ibn al-Hasan ibn Faddal, from Ahmad ibn Sabih, from 'Abd al-Rahman ibn Muhammad al-'Arzami, from Thuwair ibn Yazid, from Khalid ibn Sa'dan, from Jubayr ibn Nuqayr al-Hadrami:

Imam ^(a.s) said: The Messenger of Allah ^{swt} (may Allah ^{swt} bless him and his family) said:

"Indeed, every house has a door, and the door of the grave is from the side of the feet."

[REFERENCES] Al-Kafi, V.3 p.193 • Tahdib Al-Ahkam, V.1 p.316 • Al-Wafi, V.25 p.512 • Al-Wafi, V.25 p.512 • Wasail Al-Shia, V.3 p.182 • Wasail Al-Shia, V.3 p.183 • Bihar Al-Anwar, V.79 p.22 • Mustadrak Al Wasail, V.2 p.327

♦ HADITH ♦

HADITH.919

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَّارِ الْسَّابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لِكُلِّ شَيْءٍ بَابٌ وَبَابُ الْقَبْرِ مِمَّا يَلِي الْرَّجَائِنِ إِذَا وَضَعْتَ الْجَنَّارَةَ فَضَعْهَا مِمَّا يَلِي الْرَّجَائِنِ يُخْرُجُ الْمَيِّثَ مِمَّا يَلِي الْرَّجَائِنِ وَيُدْعَاهُ حَشِّي يُوَضَّعُ فِي حُفْرَتِهِ وَيُسْوَى عَلَيْهِ أَثْرَابُ». .



And through this chain of narrators, from 'Ali ibn al-Hasan, from Ahmad ibn al-Hasan, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar al-Sabati, from Abu 'Abdullah ^(a.s):

Imam ^(a.s) said: "Everything has a door, and the door of the grave is from the side of the feet.

When you place the bier, place it from the side of the feet. The deceased should be removed from the side of the feet, and supplications should be made for him until he is placed in his grave and the soil is leveled over him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.316 • Al-Wafi, V.25 p.512 • Wasail Al-Shia, V.3 p.182 • Bihar Al-Anwar, V.79 p.52

♦ HADITH ♦

HADITH.920

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ عَلَيِّ بْنِ مَهْزِيَارَ وَمُحَمَّدِ بْنِ إِسْمَاعِيلَ أَيْضًا عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيزٍ
عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: «إِذَا وَصَعَتْهُ فِي لَحْدِهِ فَقُلْ - بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَ
عَلَى مَلَأِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْلَّهِ عَبْدَكَ تَرَلَ بِكَ وَأَثْتَ خَيْرَ مَنْذُولٍ بِهِ اللَّهُمَّ افْسُخْ لَهُ فِي قَبْرِهِ وَ
أَلْجُّهُ بِتَبَيِّنِ اللَّهِمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَثْتَ أَعْلَمُ بِهِ فَإِذَا وَصَعَتْ عَلَيْهِ الْلَّيْلُ فَقُلْ اللَّهُمَّ صَلِّ وَحْدَتَهُ وَآتِنِ
وَحْشَتَهُ وَأَسْكِنِ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهِ بِهَا عَنْ رَحْمَةِ مَنْ يَسْأَلُكَ فَإِذَا خَرَجْتَ مِنْ قَبْرِهِ فَقُلْ «إِنَّا لِلَّهِ وَإِنَّا
إِلَيْهِ رَاجِعُونَ» ... «وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» اللَّهُمَّ ارْفَعْ دَرَجَتَهُ فِي أَعْلَى عِلَيْنِ وَأَخْلُفْ عَلَى عَقِيقِهِ فِي الْعَابِرِينَ
وَعِنْدَكَ تَحْتِسِبُهُ يَا رَبِّ الْعَالَمِينَ» .

And through this chain of narrators, from 'Ali ibn al-Hasan, from 'Ali ibn Mahziyar and Muhammad ibn Isma'il, also from Hammad ibn 'Isa, from Hariz, from Muhammad ibn Muslim, from one of the Imams ^(a.s):

Imam ^(a.s) said: "When you place him in his niche (Lahd), say:

'In the name of Allah ^{SWT}, and in the way of Allah ^{SWT}, and upon the faith of the Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family). O Allah ^{SWT}, Your servant has come to You, and You are the best to whom one can come.

O Allah ^{SWT}, make his grave spacious for him and join him with his Prophet. O Allah ^{SWT}, we know nothing about him except good, and You are more knowledgeable about him.'

When you place the bricks (Laban) over him, say:

'O Allah ^{SWT}, unite him in his loneliness, comfort him in his isolation, and send down upon him mercy that will suffice him and make him independent of the mercy of others.'

When you leave his grave, say:

'Indeed, we belong to Allah ^{SWT}, and indeed, to Him we shall return... and all praise is for Allah ^{SWT}, the Lord of the worlds.'

O Allah ^{SWT}, raise his rank in the highest of levels, grant his family patience among those who remain, and to You we entrust him, O Lord of the worlds.'"

[REFERENCES] Al-Kafi, V.3 p.196 • Tahdib Al-Ahkam, V.1 p.316 • Al-Wafi, V.25 p.515 • Wasail Al-Shia, V.3
p.177



HADITH

HADITH.921[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ الْحَسَنِ عَنْ يَعْقُوبَ عَنْ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
قَالَ: «يُشَقُّ الْكَفَنُ مِنْ عِنْدِ رَأْسِ الْمَيِّتِ إِذَا دَخَلَ قَبْرَهُ».

And through this chain of narrators, from 'Ali ibn al-Hasan, from Ya'qub, from Ibn Abi 'Umair, from more than one person, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "The shroud (Kafan) should be torn near the head of the deceased when he is placed in his grave."

[REFERENCES] Al-Kafi, V.3 p.196 • Tahdib Al-Ahkam, V.1 p.317 • Tahdib Al-Ahkam, V.1 p.458 • Al-Wafi, V.25 p.519 • Wasail Al-Shia, V.3 p.172 • Wasail Al-Shia, V.3 p.173

HADITH

HADITH.922[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْفَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا
عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ سَيَّدِنَا عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «سَلَّمَ سَلَّمَ رَفِيقًا
فَإِذَا وَضَعْتَهُ فِي لَحْدِهِ فَلَيْكُنْ أَوْلَى النَّاسِ بِهِ مَمَّا يَلِي رَأْسُهُ يَذْكُرُ اسْمَ اللَّهِ وَيُصَلِّي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ وَيَعْوَدُ مِنَ الشَّيْطَانِ الْرَّجِيمِ وَلِيَقْرَأُ فَاتِحَةَ الْكِتَابِ وَالْمَعْوذَتَيْنِ وَ«فَلْ هُوَ اللَّهُ أَحَدٌ» وَآيَةَ الْكَرْسِيِّ وَ
إِنْ قَدَرَ أَنْ يَحْسِرَ عَنْ حَدَّهُ وَيُلْصِقَهُ بِالْأَرْضِ فَعَلْ وَلِيَتَشَهَّدْ وَيَذْكُرُ مَا يَعْلَمُ حَتَّى يَنْتَهِي إِلَى صَاحِبِهِ».

قال الشيخ أيده الله تعالى : (ويستحب أن يلقنه الشهادتين وأسماء الانتماء عليهم السلام عند وضعه في القبر قبل تشييع
اللين عليه فيقول يا فلان بن فلان) وذكر كيفية التلقين.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from Muhammad ibn Sinan, from Muhammad ibn 'Ajlan, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "Lower him (the deceased) gently into the grave. When you place him in his niche (Lahd), the person closest to him should stand near his head, mention the name of Allah ^{SWT}, send blessings upon the Prophet (may Allah ^{SWT} bless him and his family), seek refuge from the accursed Satan, and recite:

Surat al-Fatiha, Surat al-Falaq (first of the al-Mu'awwidhatayn), Surat al-Nas (second of the al-Mu'awwidhatayn), Surat al-Ikhlas (Qul Huwa Allahu Ahad), and Ayat al-Kursi. If possible, he should uncover the cheek of the deceased and place it on the earth. Then, he should recite the testimony of faith (Tashahhud) and mention what he knows until he completes the recitation for the deceased."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "It is recommended to recite the two testimonies (Shahadatayn) and the names of the Imams ^{a.s} as part of the Talqin (instruction) before covering the grave with bricks. He should say: "O so-and-so, son of so-and-so..." And then proceed with the method of Talqin as prescribed".

[REFERENCES] Al-Kafi, V.3 p.195 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.25 p.514 • Wasail Al-Shia, V.3 p.175



HADITH

HADITH.923

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَيٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سَيَّانَ عَنْ مَحْفُوظِ الْإِسْكَافِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ إِذَا أَرْدَثَ أَنْ تَدْفَنَ الْمَيِّتَ فَلَيْكُنْ أَعْقَلُ مَنْ يَنْزِلُ فِي قَبْرِهِ عِنْدَ رَأْسِهِ وَ لَيَكْشِفُ عَنْ حَدَّهُ الْأَدِيمَنَ حَتَّى يُفْضِيَ إِلَى الْأَرْضِ وَ يُدْنِي فَمَهُ إِلَى سَمْعِهِ وَ يَقُولُ إِسْمَعُ وَ إِفْهَمُ ثَلَاثَ مَرَاتٍ اللَّهُ رَبُّكَ وَ مُحَمَّدُ نَبِيُّكَ وَ الْإِسْلَامُ دِينُكَ فَلَمَّا كَانَ إِمامُكَ اسْمَعَ وَ إِفْهَمَ وَ أَعْذَدَهَا عَلَيْهِ ثَلَاثَ مَرَاتٍ هَذَا الْتَّلْقِينُ .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn 'Ali, from Muhammad ibn al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isma'il, from 'Ali ibn al-Hakam, from Muhammad ibn Sinan, from Mahfuz al-Iskafi, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "When you intend to bury the deceased, the most understanding person should descend into the grave near his head. He should uncover the deceased's right cheek so that it touches the earth.

Then, he should bring his mouth close to the deceased's ear and say:

'Listen and understand' - three times - 'Allah ^(SWT) is your Lord, Muhammad ^(saws) is your Prophet, Islam is your religion, and [mention the names of Imams ^{a.s}] are your Imam ^{a.s}. Listen and understand.'

Then he should repeat it three times. This is the Talqin (instruction)."

[REFERENCES] Al-Kafi, V.3 p.195 • Tahdib Al-Ahkam, V.1 p.317 • Al-Wafi, V.25 p.515 • Wasail Al-Shia, V.3 p.174

HADITH

HADITH.924

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعًا عَنْ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَأَنَ عَنْ هَارُونَ بْنِ حَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ إِذَا سَلَّلْتَ الْمَيِّتَ فَقْلُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مَلْءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اللَّهِمَ إِلَى رَحْمَتِكَ لَا إِلَهَ إِلَّا أَنْتَ وَ ضَعْفَتُهُ فِي الْلَّهِ فَصَغَّرْ فَمَكَ عَلَى أَذْنِهِ وَ قُلْ اللَّهُ رَبُّكَ وَ الْإِسْلَامُ دِينُكَ وَ مُحَمَّدُ نَبِيُّكَ وَ الْقُرْآنُ كِتَابُكَ وَ عَلَيْهِ إِمامُكَ .

قال الشيخ أيده الله تعالى : (إِذَا فَرَغَ مِنْ وَضْعِ الْبَنِ عَلَيْهِ أَهَالِ التَّرَابِ عَلَى الْبَنِ ، وَ يَحْثُو مِنْ شَيْعِ جَنَازَتِهِ عَلَيْهِ التَّرَابِ بَطْلُورِ أَصَابِعِ أَكْفَاهِهِ وَ يَقُولُونَ وَهُمْ يَحْثُونَ التَّرَابَ عَلَيْهِ أَهَالِ التَّرَابِ عَلَى الْبَنِ ، وَ يَحْثُو مِنْ شَيْعِ جَنَازَتِهِ عَلَيْهِ التَّرَابِ وَ كَذَلِكَ يَكْرِهُ لِلَّبَنِ أَنْ يَحْثُو عَلَى أَبِيهِ التَّرَابِ لَمَّا ذَلَكَ يَقْسِي الْقَلْبُ مِنْ ذُوِّ الْأَرْحَامِ).



The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn 'Isa, from al-Husayn ibn Sa'id and Muhammad ibn Khalid, both from al-Nadr ibn Suwayd, from Yahya ibn 'Imran, from Harun ibn Khariqah, from Abu Basir, from Abu 'Abdullah ^(a.s):

Imam ^(a.s) said: "When you lower the deceased, say:

'In the name of Allah ^(SWT), and by Allah ^(SWT), and upon the faith of the Messenger of Allah ^(SWT) (may Allah ^(SWT) bless him and his family). O Allah ^(SWT), take him to Your mercy, not to Your punishment.'

When you place him in the niche (Lahd), place your mouth near his ear and say:

'Allah ^(SWT) is your Lord, Islam is your religion, Muhammad ^(saws) is your Prophet, the Quran is your Book, and 'Ali ^(a.s) is your Imam.'"

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "Once the placement of the bricks (Laban) over the deceased is completed, soil should be poured over the bricks. Those who followed the funeral procession should pour the soil using the back of their hands while saying: "Indeed, we belong to Allah ^(SWT), and indeed, to Him we shall return."

It is disliked for a person to pour soil over the grave of his son, and likewise, it is disliked for a son to pour soil over the grave of his father, as it may harden the heart towards close relatives (Dhu al-Arham)."

[REFERENCES] Al-Kafi, V.3 p.195 • Tahdib Al-Ahkam, V.1 p.318 • Tahdib Al-Ahkam, V.1 p.456 • Sulwat Al-Hazin, V.1 p.268 • Al-Wafi, V.25 p.513 • Wasail Al-Shia, V.3 p.174

◊ HADITH ◊

HADITH.925

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

أَخْبَرَنِي السُّنْدُنُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِذْرِيْسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْأَصْبَرِ عَنْ بَقِيْضِ أَصْحَابِنَا قَالَ رَأَيْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ وَهُوَ فِي جَنَازَةِ فَحَّا لِلثَّرَابِ عَلَى الْأَقْبَرِ بِظَهَرِ كَفِيْهِ .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn 'Ali, from Muhammad ibn al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Muhammad ibn al-Asbagh, from some of our companions:

He said: "I saw Abu al-Hasan ^(a.s) at a funeral, and he poured soil over the grave using the back of his hands."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.318 • Al-Wafi, V.25 p.524 • Wasail Al-Shia, V.3 p.191



HADITH

HADITH.926

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَ أَخْبَرَنِي الشَّيْخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ النَّوْفَلِيِّ عَنْ أَسَّسْكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامَ قَالَ: «إِذَا حَتَّوْتُ الْتَّرَابَ عَلَى الْمَيِّتِ فَقُلْ إِيمَانًا إِنَّكَ أَبْصِرُ مَا وَعَدَ اللَّهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ» قَالَ «وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ أَسْلَامُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ يَقُولُ «مَنْ حَتَّا عَلَى مَيِّتٍ وَقَالَ هَذَا أَقْلَوْلُ أَعْطَاهُ اللَّهُ كُلَّ ذَرَّةٍ حَسَنَةً».

The Shaykh (Al-Mufid), may Allah ^(swt) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu 'Abdullah ^(a.s):

Imam ^(a.s) said: "When you pour soil over the deceased, say:

'Out of faith in You and belief in Your Prophet - this is what Allah ^(swt) and His Messenger (may Allah ^(swt) bless him and his family) promised.'"

Imam ^(a.s) also said: Commander of the Faithful ^(a.s) said: "I heard the Messenger of Allah ^(swt) (may Allah ^(swt) bless him and his family) say:

'Whoever pours soil over a deceased and recites these words, Allah ^(swt) will grant him a reward for every particle of soil.'"

[REFERENCES] Al-Kafi, V.3 p.198 • Tahdib Al-Ahkam, V.1 p.319 • Al-Wafi, V.25 p.525 • Wasail Al-Shia, V.3 p.190

HADITH

HADITH.927

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

وَ بِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُثُثْ مَعَ أَبِي جَعْفَرٍ عَلَيْهِ أَسْلَامٌ فِي جَنَازَةِ رَجُلٍ مِنْ أَصْحَابِنَا فَأَمَّا أَنْ دَفَنُوهُ قَاتَ عَلَيْهِ أَسْلَامٌ إِلَى قَبْرِهِ فَهَنَّا عَلَيْهِ مِمَّا يَلِي رَأْسُهُ ثَلَاثَةُ بِكَفِيهِ ثُمَّ بَسَطَ كَفَهُ عَلَى الْقَبْرِ ثُمَّ قَالَ «اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنَابِي وَ اصْعِدْ إِلَيْكَ رُوحَهُ وَ لَقِهِ مِنْكَ رِضْوَانًا وَ أَسْكِنْ قَبْرَهُ مِنْ رَحْمَتِكَ مَا تُغْنِيهِ بِهِ عَنْ رَحْمَةِ مَنْ سَوَّاكَ» ثُمَّ مَضَى .

And through this chain of narrators, from 'Ali ibn Ibrahim, from his father, from some of his companions, from al-'Ala' ibn Razin, from Muhammad ibn Muslim:

He said: "I was with Abu Ja'far ^(a.s) at the funeral of one of our companions. After they buried him, Imam ^(a.s) went to his grave, poured soil over it three times with his hands near the head, then spread his palm over the grave and said:

'O Allah ^(swt), make the earth gentle on his sides, raise his soul to You, grant him Your pleasure, and fill his grave with mercy that will make him independent of the mercy of anyone besides You.' Then Imam ^(a.s) departed."

[REFERENCES] Al-Kafi, V.3 p.198 • Tahdib Al-Ahkam, V.1 p.319 • Al-Wafi, V.25 p.525 • Wasail Al-Shia, V.3 p.190



HADITH

HADITH.928[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: مَا تَلِعْضُ
 أَصْحَابِ أُبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَدْ فَحَصَّرَ أُبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَلَمَّا أَلْجَدَ ثَقَدَمْ أُبِيُّوْ يَطْرَحُ عَلَيْهِ التَّرَابَ
 فَأَخَذَ أُبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِكَفِيهِ وَقَالَ لَا تَطْرَحْ عَلَيْهِ التَّرَابَ وَمَنْ كَانَ مِثْلُهُ ذَا رَجِمٍ فَلَا يَطْرَحْ عَلَيْهِ
 التَّرَابَ» فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ تَنَاهَانَا عَنْ هَذَا وَخَدَهُ فَقَالَ «أَنْهَاكُمْ أَنْ تَطْرَحُوا التَّرَابَ عَلَى ذُوِّي الْأَرْحَامِ فَإِنْ
 ذَلِكَ يُورُثُ الْقَسْوَةَ فِي الْأَقْلَبِ وَمَنْ قَسَّا قَلْبَهُ بَعْدَ مِنْ رَبِّهِ».

And through this chain of narrators, from 'Ali ibn Ibrahim, from Ya'qub ibn Yazid, from 'Ali ibn Asbat, from 'Ubayd ibn Zurarah:

He said: "A son of one of the companions of Abu 'Abdullah ^{a.s} passed away. Abu 'Abdullah ^{a.s} attended the funeral.

When the child was placed in the grave, his father stepped forward to pour soil over him. Abu 'Abdullah ^{a.s} took hold of his hands and said: 'Do not pour soil over him, and no one who is a close relative (Dhu Rahim) should pour soil over him.'

We said: 'O son of the Messenger of Allah ^{SWT}, do you prohibit only him from doing this?'

Imam ^{a.s} said: 'I prohibit you from pouring soil over your close relatives, for it causes hardness in the heart, and whoever's heart becomes hard, grows distant from his Lord ^{AZ}' . . .

[REFERENCES] 'Ilal Al-Shara'i', V.1 p.304 • Tahdib Al-Ahkam, V.1 p.319 • Bihar Al-Anwar, V.79 p.35

HADITH

HADITH.929[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِيَّ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أُبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ
 قَالَ: «أَلَوَالُدُ لَا يَنْتَلِلُ فِي قَبْرِ وَلِدِهِ وَ أَلَوَالُدُ يَنْتَلِلُ فِي قَبْرِ وَالِدِهِ».

Al-Husayn ibn Sa'id narrated from Fadalah, from Aban ibn 'Uthman, from 'Abdullah ibn Muhammad ibn Khalid, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "The father should not descend into the grave of his child, but the child may descend into the grave of his father."

[REFERENCES] Al-Kafi, V.3 p.193 • Tahdib Al-Ahkam, V.1 p.320 • Al-Wafi, V.25 p.505 • Al-Wafi, V.25 p.505

• Wasail Al-Shia, V.3 p.185 • Wasail Al-Shia, V.3 p.186



HADITH

HADITH.930

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَهْلُ بْنُ زَيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يَحْيَىٰ بْنِ عَمْرُو [عَمْرُو خَ لَ] عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللَّهِ الْعَنْبَرِيِّ
قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ يَدْفَنُ إِنْتَ فَقَالَ «لَا يَدْفِنُهُ فِي التَّرَابِ» قَالَ قُلْتُ فَلَا بُنْ يَدْفِنُ أَبَاهُ
قَالَ «نَعَمْ لَا بُنْ». **قال** «نَعَمْ لَا بُنْ».

قال الشيخ أبيه الله تعالى : (ويرفع عن الأرض مقدار أربع أصابع مفرجات لأكثر من ذلك ويصب عليه الماء فيبدأ بالصب من عند رأسه ثم يدور به من أربع جوانبه حتى يعود إلى موضع الرأس فان يبقى من الماء شى صب على وسط القبر).

Sahl ibn Ziyad narrated from Muhammad ibn al-Walid, from Yahya ibn 'Amr, from 'Abdullah ibn Rashid, from 'Abdullah al-'Anbari:

He said: I asked Abu 'Abdullah ^{a.s}, "Can a man bury his son?"

Imam ^{a.s} said: "No, he should not bury him in the soil."

I asked: "What about a son burying his father?"

Imam ^{a.s} said: "Yes, there is no harm in that."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "The grave should be raised above the ground by the width of four spread fingers, no more than that. Water should be poured over it, starting at the head and then moving around its four sides until it returns to the head. If any water remains, it should be poured over the middle of the grave."

[REFERENCES] Al-Kafi, V.3 p.194 • Tahdib Al-Ahkam, V.1 p.320 • Al-Wafi, V.25 p.506 • Wasail Al-Shia, V.3 p.186

HADITH

HADITH.931

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْيُ بْنُ الْحَسَنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ وَأَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيْيٰ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ
عَلَيْيٰ بْنِ عَقْبَةَ وَذُبَيْلَ بْنِ حَكِيمٍ عَنْ مُوسَى بْنِ أَكْبَلِ الْمُنْبَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «السُّنْنَةُ فِي رَشِّ
الْمَاءِ عَلَى الْقَبْرِ أَنْ يَسْتَغْفِلَ الْأَقِبَلَةَ وَيَبْدِأُ مِنْ عِنْدِ الرَّأْسِ إِلَى عِنْدِ الرَّجْلِ ثُمَّ يَدْوِرُ عَلَى الْقَبْرِ مِنْ الْجَانِبِ الْآخَرِ ثُمَّ
يَرْسُ عَلَى وَسْطِ الْقَبْرِ فَكَذَلِكَ أَسْنَنَةُ فِيهِ».

Ali ibn al-Husayn narrated from Sa'd ibn 'Abdullah, from Muhammad ibn al-Husayn and Ahmad ibn al-Hasan ibn 'Ali ibn Faddal, from his father, from 'Ali ibn 'Uqbah and Dhubyyan ibn Hakim, from Musa ibn Ukayl al-Numayri, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "The Sunnah regarding sprinkling water on the grave is to face the Qiblah and start from the head of the grave to the feet. Then, move around the grave, sprinkling water on the other side, and finally sprinkle water over the middle of the grave. This is the proper Sunnah for it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.320 • Sulwat Al-Hazin, V.1 p.269 • Al-Wafi, V.25 p.531 • Wasail Al-Shia, V.3 p.195 • Bihar Al-Anwar, V.79 p.15 • Bihar Al-Anwar, V.79 p.54



HADITH

HADITH.932[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُسْتَحْبِطْ أَنْ يُدْخَلَ مَعْهُ فِي قَبْرِهِ جَرِيدَةً رَطِبَةً وَيُرْفَعَ قَبْرُهُ مِنَ الْأَرْضِ قَدْرَ أَرْبَعِ أَصَابِعِ مَصْمُومَةٍ وَيُنْصَحَّ غَلَيْهِ الْمَاءُ وَيُخْلَى عَنْهُ»

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad ibn Khalid, from 'Uthman ibn 'Isa, from Sama'ah, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "It is recommended to place a fresh palm branch (Jaridah) with the deceased in his grave. The grave should be raised above the ground by the width of four joined fingers. Water should be sprinkled over it, and then it should be left as is."

[REFERENCES] Al-Kafi, V.3 p.199 • Tahdib Al-Ahkam, V.1 p.320 • Al-Wafi, V.25 p.527 • Wasail Al-Shia, V.3 p.192

HADITH

HADITH.933[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «قَالَ لِي أَبِي دَاثَ يَوْمًا فِي مَرَضِهِ «يَا بُنْيَيْ أَذْخِلْ أَنَاسًا مِنْ قُرَيْشٍ مِنْ أَهْلِ الْمَدِينَةِ حَتَّى أَشْهَدُهُمْ»» قَالَ «فَأَذْخَلْتُ عَلَيْهِ أَنَاسًا مِنْهُمْ فَقَالَ «يَا جَعْفَرُ إِذَا أَنَا مِثْ فَقَسْلَيْ وَ كَفْلَيْ وَ ازْغَعَ قَبْرِيْ أَرْبَعَ أَصَابِعَ وَ رُشْهَ بِالْمَاءِ» فَلَمَّا خَرَجُوا قُلْتُ يَا أَبَتِ لَوْ أَمْرَتَنِي بِهَذَا صَنْعَتِهِ وَ لَمْ تُرِيدُ أَنْ أَذْخِلَ عَلَيْكَ قَوْمًا تُشَهِّدُهُمْ قَالَ «يَا بُنْيَيْ أَرْدَثْ أَنْ لَا تَنَازَعْ»»

And through this chain of narrators, from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umair, from Hammad ibn 'Uthman, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "One day, during his illness, my father (Imam Al Baqir ^{a.s}) said to me: 'O my son, bring in some men from Quraysh who live in Medina so that I may have them bear witness.'

So I brought some of them to him (Imam Al Baqir ^{a.s}).

He (Imam Al Baqir ^{a.s}) said: 'O Ja'far ^{a.s}, when I die, wash me, shroud me, raise my grave by the width of four fingers, and sprinkle it with water.'

When they left, I said: 'O my father ^{a.s}, if you had commanded me to do this, I would have done it. Why did you want to bring people to witness it?'

He (imam Al Baqir ^{a.s}) replied: 'O my son ^{a.s}, I wanted to make sure that no one would dispute with you about it.'"

[REFERENCES] Al-Kafi, V.3 p.200 • Tahdib Al-Ahkam, V.1 p.320 • Al-Wafi, V.25 p.528 • Ithbat Al-Huda, V.4 p.129 • Bihar Al-Anwar, V.46 p.214 • Awalim Al-Uloom, V.19 p.451



HADITH

HADITH.934

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَ أَخْبَرَنِي جَمَاعَةٌ عَنْ هَارُونَ بْنِ مُوسَى عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ وَ أَحْمَدَ بْنِ عَبْدُوْنِ عَنْ أَبِي الْحَسَنِ عَلَيِّ بْنِ مُحَمَّدٍ بْنِ الْزَّبِيرِ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ دُرَّاَةَ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْدٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْحَلَبِيِّ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَمْرَنِي أَبِي أَنْ أَجْعَلَ إِرْتِفَاعَ قَبْرِهِ أَرْبَعَ أَصَابِعَ مُفْرَجَاتٍ وَ ذَكَرَ «أَنَّ الرَّشْ بِالْفَاءِ حَسْنٌ» وَ قَالَ «تَوَضَّأْ إِذَا دَخَلَتِ الْقَبْرَ» .

قال الشيخ ايده الله تعالى : (إذا انصرف الناس عنه تأخر عند القبر بعض اخوانه فنادي بأعلى صوته يا فلان بن فلان إلى آخر التلقين).

A group of narrators informed me from Harun ibn Musa, from Abu al-'Abbas Ahmad ibn Muhammad, from 'Ali ibn al-Hasan, and Ahmad ibn 'Abdun, from Abu al-Hasan 'Ali ibn Muhammad ibn al-Zubayr, from 'Ali ibn al-Hasan ibn Faddal, from Muhammad ibn 'Abdullah ibn Zurarah, from Muhammad ibn Abi 'Umair, from Hammad ibn 'Uthman, from 'Ubaydullah al-Halabi and Muhammad ibn Muslim, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "My father (Imam Al Baqir ^{a.s}) instructed me to make the height of his grave the width of four spread fingers.

He (Imam Al Baqir ^{a.s}) also mentioned that sprinkling water on the grave is good and said, 'Perform ablution (Wudu) when you place the deceased in the grave.'"

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "When people leave the grave, some of his brothers should stay behind near the grave and call out in a loud voice: 'O so-and-so, son of so-and-so...' - continuing with the Talqin (instruction)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.321 • Al-Wafi, V.25 p.529 • Wasail Al-Shia, V.3 p.193

HADITH

HADITH.935

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي الْشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْحَسَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاؤَدَ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ عَلَيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ الْزَّازِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصِيرِ عَنْ إِسْمَاعِيلَ قَالَ حَدَّثَنِي أَبُو الْحَسَنِ الْدَّلَلُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَا عَلَى أَهْلِ الْمَيْتِ مِنْكُمْ أَنْ يَدْرَغُوا عَنْ مَيْتَهُمْ لِقاءً مُنْكَرٍ وَ نَكِيرٍ» قَالَ قُلْتُ كَيْفَ نَصْبَعُ قَالَ «إِذَا أَفْرَدَ الْمَيْتُ فَلَيَتَخَلَّفَ عَنْهُ أَوْلَى النَّاسِ بِهِ فَيَضْطَعُ فَمَهُ عِنْدَ رَأْسِهِ ثُمَّ يَنَادِي بِأَغْلَى صَوْتِهِ - يَا فَلَانَ بْنَ فَلَانَ أَوْ يَا فَلَانَةَ بْنَتَ فَلَانَ هَلْ أَنْتَ عَلَى الْعَبْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ سَيِّدُ الْبَيْتَيْنِ وَ أَنَّ عَلَيْهِ أَمِيرُ الْمُؤْمِنِيْنَ وَ سَيِّدُ الْوَصِيْبَيْنَ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ حَقٌّ وَ أَنَّ الْمَوْتَ حَقٌّ وَ أَنَّ الْبَغْثَ حَقٌّ وَ أَنَّ اللَّهَ تَعَالَى «يَنْعِثُ مَنْ فِي الْقُبُورِ» » قَالَ «فَيَقُولُ مُنْكَرٌ لِنَكِيرٍ إِنْصَرِفْ بِنَا عَنْ هَذَا فَقَدْ لَفَنْ حُجَّتْهُ» .



وَأَخْبَرَنَا بِهَذَا الْحَدِيثُ الشَّيْخُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي تَصْرِي عَنْ إِسْمَاعِيلَ قَالَ حَدَّثَنِي أَبُو الْحَسْنِ الدَّلَالُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامُ يَقُولُ: مُثْلُ ذَلِكَ.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Hasan Muhammad ibn Ahmad ibn Dawud, from his father, from Abu al-Hasan 'Ali ibn al-Husayn, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Abu 'Abdullah al-Razi, from Ahmad ibn Muhammad ibn Abi Nasr, from Isma'il. Isma'il said that Abu al-Hasan al-Dallal narrated to him from Yahya ibn 'Abdullah, who said:

I heard Abu 'Abdullah ^{a.s} say: "There is no harm for the family of the deceased among you to shield their dead from facing Munkar and Nakir."

I asked: "How should we do this?"

Imam ^{a.s} said: "When the deceased is left alone, the closest person to him should remain by his side, place his mouth near his head, and call out in a loud voice:

'O so-and-so, son of so-and-so (or O so-and-so, daughter of so-and-so), are you upon the covenant that you left us with - the testimony that there is no god but Allah ^{SWT}, alone without any partner, and that Muhammad ^{saws} is His servant and Messenger, the Master of the Prophets, and that 'Ali ^{a.s} is the Commander of the Faithful and the Master of the Successors? And that what Muhammad ^{saws} brought is the truth, and that death is true, and resurrection is true, and that Allah ^{SWT} the Almighty says: "*He will raise those who are in the graves*"?"'" (Surah Al-Hajj 22:7)

Then Imam ^{a.s} said: "Munkar will say to Nakir, 'Let us leave, for he has been taught his (rebuttal) argument (Talqin).'"

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, also narrated this hadith through another chain of narrators from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from some of our companions, from Ahmad ibn Muhammad ibn Abi Nasr, from Isma'il, who said that Abu al-Hasan al-Dallal narrated it to him from Yahya ibn 'Abdullah, who reported hearing the same from Abu 'Abdullah ^{a.s}.

[REFERENCES] Al-Kafi, V.3 p.201 • Man La Yahduruhu Al Faqih, V.1 p.173 • Tahdib Al-Ahkam, V.1 p.321 • Sulwat Al-Hazin, V.1 p.270 • Al-Wafi, V.25 p.531 • Wasail Al-Shia, V.3 p.200

◊ HADITH ◊

HADITH.936

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنَا بِهَذَا الْحَدِيثُ الشَّيْخُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي تَصْرِي عَنْ إِسْمَاعِيلَ قَالَ حَدَّثَنِي أَبُو الْحَسْنِ الدَّلَالُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامُ يَقُولُ: مُثْلُ ذَلِكَ.

قال الشيخ أيده الله تعالى : (ويكره أن يحمي الماء بالثار لغسل الميت فان الشتاء شديد البرد فليحسن له قليلا ليتمكن غاسله من غسله).



The Shaykh (Al-Mufid), may Allah ^(SWT) support him, also narrated this hadith (H.935) through Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from some of our companions, from Ahmad ibn Muhammad ibn Abi Nasr, from Isma'il, who said that Abu al-Hasan al-Dallal narrated to him from Yahya ibn 'Abdullah, who reported hearing the same from Abu 'Abdullah ^(a.s).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, added: "It is disliked (Makruh) to heat water with fire for washing the deceased. However, if it is extremely cold during winter, then the water may be slightly warmed to enable the one performing the washing to carry out the ritual properly."

[REFERENCES] Al-Kafi, V.3 p.201 • Man La Yahduruhu Al Faqih, V.1 p.173 • Tahdib Al-Ahkam, V.1 p.321 • Sulwat Al-Hazin, V.1 p.270 • Al-Wafi, V.25 p.531 • Wasail Al-Shia, V.3 p.200

◊ HADITH ◊

HADITH.937

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يُسَخِّنُ لِلْمَيِّتِ الْمَاءُ لَا يُعَجَّلُ لَهُ الْثَّارُ وَ لَا يُحَطَّ بِمَسْكٍ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from Ya'qub ibn Yazid, from a group of our companions, from Abu 'Abdullah ^(a.s):

Imam ^(a.s) said: "Water should not be heated with fire for the deceased, fire should not be hastened for him, and he should not be embalmed (Hanoot) with musk."

[REFERENCES] Al-Kafi, V.3 p.147 • Tahdib Al-Ahkam, V.1 p.322 • Al-Wafi, V.24 p.328

◊ HADITH ◊

HADITH.938

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

عَلَيُّ بْنُ مَهْزِيَّارَ عَنْ أَبَانِ عَنْ زُرَارَةَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «لَا يُسَخِّنُ الْمَاءُ لِلْمَيِّتِ».

Ali ibn Mahziyar narrated from Aban, from Zurarah, who said that Abu Ja'far ^(a.s) said:

Imam Al Baqir ^(a.s) said: "Water should not be heated for the deceased."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.142 • Tahdib Al-Ahkam, V.1 p.322 • Al-Wafi, V.24 p.328 • Wasail Al-Shia, V.1 p.208 • Wasail Al-Shia, V.2 p.498 • Wasail Al-Shia, V.2 p.499 • Bihar Al-Anwar, V.78 p.295



◊ HADITH ♦

HADITH.939

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ رَجُلٍ عَنْ أَبِيهِ جَعْفَرٍ وَأَبِيهِ عَبْدِ اللَّهِ عَلَيْهِمَا أَسْلَامٌ
قَالَ: «لَا يُقْرَبُ الْمَيِّتُ مَاءً حَمِيمًا».

ثم قال أيده الله تعالى : (ولا يجوز ان يقص شى من شعره ولا من اظفاره وان سقط من ذلك شى جعل معه في اكفانه).

Ahmad ibn Muhammad ibn 'Isa narrated from his father, from 'Abdullah ibn al-Mughirah, from a man, from Abu Ja'far and Abu 'Abdullah ^{a.s}:

The Imams ^{a.s} said: "Boiling water should not be brought near the deceased."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, added: "It is not permissible to cut any of his hair or nails, and if anything falls off, it should be placed with him in his shroud."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.322 • Al-Wafi, V.24 p.329 • Wasail Al-Shia, V.2 p.499

◊ HADITH ♦

HADITH.940

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ
عَنْ أَبِيهِ عَنْ إِنْ أَبِيهِ عَمَّيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: «لَا يُمْسِيْشُ مِنَ الْمَيِّتِ شَعْرًا وَ لَا
ظَفَرًا وَ إِنْ سَقَطَ مِثْنَةُ شَيْءٍ فَاجْعَلْهُ فِي كَفِئِهِ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from 'Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from some of his companions, from Abu 'Abdullah ^{a.s}:

Imam ^{a.s} said: "No hair or nail of the deceased should be touched (cut), and if anything falls off, it should be placed in his shroud."

[REFERENCES] Al-Kafi, V.3 p.155 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.335 • Wasail Al-Shia, V.2 p.500

◊ HADITH ♦

HADITH.941

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِنْ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ
مَهْدَمٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: «يُكَرَهُ أَنْ يُقْصَسَ الْمَيِّتُ ظَفَرًا وَ يُقْصَسَ لَهُ شَعْرًا وَ يُحَلَّقَ
لَهُ عَائِنَةً أَوْ يُغَمَّرَ لَهُ مَفْصِلًّا».

And through this chain of narrators, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from Ibn Mahbub, from Ibrahim ibn Mahzam, from Talhah ibn Zayd, from Abu 'Abdullah ^{a.s}:
Imam ^{a.s} said: "It is disliked to trim the nails of the deceased, cut his hair, shave his pubic area, or press his joints."

[REFERENCES] Al-Kafi, V.3 p.156 • Tahdib Al-Ahkam, V.1 p.323 • Al-Wafi, V.24 p.335 • Wasail Al-Shia, V.2
p.500 • Al-Fusul Al-Muhimmah, V.2 p.35



HADITH

HADITH.942

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ حُمَيْدٍ بْنِ زَيَّادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْتَيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمَنِيِّ عَنْ أَبِي عَمَانَ بْنِ عَمَانَ عَنْ عَبْدِ الْرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَيْتِ يَكُونُ عَلَيْهِ الشَّعْرُ فَيُحَلَّقُ عَنْهُ أَوْ يُقْلَمُ قَالَ «لَا يُمْسِى مِنْهُ شَيْءٌ إِغْسِلَةً وَإِذْفَنَةً».

And through this chain of narrators, from Muhammad ibn Ya'qub, from Humayd ibn Ziyad, from al-Hasan ibn Muhammad al-Kindi, from Ahmad ibn al-Hasan al-Mithami, from Aban ibn 'Uthman, from 'Abd al-Rahman ibn Abi 'Abdullah:

He said: I asked Abu 'Abdullah ^{a.s} about a deceased person who has hair - should it be shaved or trimmed?

Imam ^{a.s} said: "Nothing should be touched from him. Wash him and bury him."

[REFERENCES] Al-Kafi, V.3 p.156 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.336 • Wasail Al-Shia, V.2 p.500

HADITH

HADITH.943

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَّالَةَ عَنْ أَبَيِ الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرَ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُتَوَفَّى أَشْقَلُمُ أَظَافِرُهُ أَوْ يُنَثَّفُ إِنْطَاهُ أَوْ يُحَلَّقُ عَانِثُهُ إِنْ طَالَ بِهِ مَرْضٌ قَالَ «لَا». قال الشيخ أبى الله تعالى : وغسل المرأة كفسل الرجل واكفانها مثل اكفانه ويستحب ان تزداد المرأة في الكفن ثوبين وهما لفافتان أو لفافة ونمط.اما ما يدل على ان غسل المرأة مثل غسل الرجل ألحين الذي رويتنا فيما تقدم عن الحسن بن محبوب - عن محمد بن سean عن عبد الله الakahili قال: سأله أبا عبد الله عليه السلام وذكر كفيه غسل الميت إلى أن قال في آخر الحديث «و كذلك غسل المرأة»، فاما ما يدل على استحباب زيادة ثوبين في كفن المرأة.

Ahmad ibn Muhammad ibn 'Isa narrated from al-Husayn ibn Sa'id, from Faddalah, from Aban ibn 'Uthman, from Abu al-Jarud:

He said: I asked Abu Ja'far ^{a.s} about a man who dies - should his nails be trimmed, his armpits plucked, or his pubic hair shaved if he had been ill for a long time?

Imam ^{a.s} said: "No."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "The washing (Ghusl) of a woman is like the washing of a man, and her shroud is similar to his shroud. However, it is recommended that two additional garments be added for the woman - either two wraps or a wrap and a covering (Namit)."

As for the evidence that the washing of a woman is similar to that of a man, it is the narration we previously reported from al-Hasan ibn Mahbub, from Muhammad ibn Sinan, from 'Abdullah al-Kahili.

He said: I asked Abu 'Abdullah ^{a.s} and Imam ^{a.s} described the procedure for washing the deceased until he said at the end of the narration:

"And likewise is the washing of a woman."

As for the evidence indicating the recommendation of adding two extra garments in the shroud of a woman (following hadith):



[REFERENCES] Tahdib Al-Ahkam, V.1 p.323 • Wasail Al-Shia, V.2 p.501

◊ HADITH ♦

HADITH.944

[SOURCE] Implicit (or Unnamed)

فَأَمَّا مَا يَدْلُ عَلَى إِسْتِحْبَابِ زِيَادَةِ ثَوْبَيْنِ فِي كَفَنِ الْمَرْأَةِ مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَبْيَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ
جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدَدٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ بَعْضِ أَصْحَابِنَا رَفِعَهُ قَالَ:
سَأَلَنَّهُ كَيْفَ تُكْفَنُ الْمَرْأَةَ فَقَالَ «كَمَا يُكْفَنُ الْرَّجُلُ غَيْرَ أَنَّهَا تَشَدُّ عَلَى تَذْيِهَا خِزْقَةً تَضُمُّ الْتَّذْيِينَ إِلَى الْأَصْدَرِ وَتَشَدُّ
إِلَى ظَهِيرَهَا وَتَشَدُّ لَهَا الْفَطْنَ أَكْثَرَ مَا تَضُمُّ لِلرِّجَالِ وَيُحْشَى الْقَبْلُ وَالْدُّبْرُ بِالْفَطْنِ وَالْحَوْطِ ثُمَّ تَشَدُّ عَلَيْهَا
الْخِزْقَةَ شَدَّاً شَدِيدًا».

As for what indicates the recommendation of adding two extra garments in the shroud of a woman, it is what the Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from some of our companions, who transmitted it, saying:

I asked as how a woman is shrouded.

Imam ^{a.s} said: "She is shrouded as a man is shrouded, except that a cloth is tied around her chest to bind her breasts to her body and secured to her back. More cotton is used for her than for men, and her private parts - both front and back - are filled with cotton and embalmed (with Hanoot). Then, the cloth is tied around her firmly and tightly."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.324

◊ HADITH ♦

HADITH.945

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ مَهْزِيَارِ عَنْ فَضَالَةِ
عَنْ الْقَاسِمِ بْنِ بُرَيْدَةِ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي حَفْصٍ عَلَيْهِ السَّلَامُ قَالَ: «يُكْفَنُ الْرَّجُلُ فِي ثَلَاثَةِ أَثْوَابٍ وَالْمَرْأَةُ
إِذَا كَانَتْ عَظِيمَةً فِي خَمْسَةِ دِرْعٍ وَمِنْطَقَةٍ وَخِمَارٍ وَلِفَافَتَيْنِ».

And through this chain of narrators, from Muhammad ibn Ya'qub, from al-Husayn ibn Muhammad, from 'Abdullah ibn 'Amir, from 'Ali ibn Mahziyar, from Faddalah, from al-Qasim ibn Burayd, from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}:

Imam ^{a.s} said: "A man is shrouded in three garments, and a woman - if she holds a high status - is shrouded in five garments: a tunic (Dir'), a waistband (Mintaqah), a headcover (Khimar), and two wraps (Lifafatayn)."

[REFERENCES] Al-Kafi, V.3 p.147 • Tahdib Al-Ahkam, V.1 p.324 • Al-Wafi, V.24 p.359 • Wasail Al-Shia, V.3 p.8



HADITH

HADITH.946

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ حُمَيْدٍ بْنِ زَيَادٍ عَنْ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاحِدٍ
عَنْ أَبِي أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي كُمْ ثَكْفَنَ الْمَرَأَةَ قَالَ
«ثَكْفَنُ فِي خَمْسَةِ أَثُوابٍ أَحَدُهَا الْخِمارُ».

And through this chain of narrators, from Muhammad ibn Ya'qub, from Humayd ibn Ziyad, from Muhammad ibn al-Hasan ibn Muhammad al-Kindi, from more than one person, from Aban ibn 'Uthman, from 'Abd al-Rahman ibn Abi 'Abdillah:

He said: I asked Abu 'Abdullah ^{a.s} how many garments a woman is shrouded in.
Imam ^{a.s} said: "She is shrouded in five garments, one of which is the headcover (Khimar)."

[REFERENCES] Al-Kafi, V.3 p.146 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.360 • Wasail Al-Shia, V.3 p.12

HADITH

HADITH.947

[SOURCE] Implicit (or Unnamed)

الْحَسَنُ بْنُ مَحْبُوبٍ رَّفِيقُهُ قَالَ: «الْمَرْأَةُ إِذَا مَاتَتْ نُفَسَّاءَ وَكَثُرَ دَمُهَا أُدْخِلَتْ إِلَى الْسُّرُّرَةِ فِي الْأَدِيمِ أَوْ مِثْلِ الْأَدِيمِ
نَظِيفِ ثُمَّ ثَكْفَنُ مِنْ بَعْدِ ذَلِكَ وَ يُحْسَنُ الْقُبْلُ وَ الدُّبُرُ بِالْأَطْنَرِ».

قال الشيخ ابيه الله تعالى : (إذا اريد ادخال المرأة القبر جعل سريرها امامه في القبلة ورفع عنها النعش وأخذت من السرير بالعرض وينزلها القبر اثنان يجعل احدهما يديه تحت كتفيها والآخر يديه تحت حقوقها، وبينفي ان يكون الذي يتناولها من قبل وركيه زوجها أو بعض ذوي ارحامها كابها أو اخيها أو ابنتها ان لم يكن لها زوج ولا يتول منها ذلك الاجنبي الا عند فقد ذوي ارحامها ، وان انزلها قبرها نسوة يعرفن كان افضل).

Al-Hasan ibn Mahbub transmitted it, saying:

"If a woman dies in a state of postpartum bleeding (Nifas) and her bleeding is abundant, she is wrapped up to her navel in leather or something clean similar to leather. Then she is shrouded afterward, and her private parts - both front and back - are filled with cotton."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If it is intended to place the woman in the grave, her bier is positioned facing the Qiblah, and the covering (Na'sh) is lifted from her. She is taken from the bier sideways, and two people lower her into the grave - one placing his hands under her shoulders and the other placing his hands under her hips.

It is recommended that the person handling her from the side of her hips be her husband or one of her male relatives, such as her father, brother, or son, if she has no husband. An unrelated man (non-Mahram) should not handle her unless no relatives are available.

If women familiar with this process lower her into the grave, it is considered better."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.324 • Wasail Al-Shia, V.3 p.47



◊ HADITH ♦

HADITH.948

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلَيْهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْأَنْوَفَلِيِّ عَنْ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَواتُ اللَّهِ عَلَيْهِ: «مَضَتِ الْسُّنْنَةُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آتَهُ «أَنَّ الْمَرْأَةَ لَا يَدْخُلُ قَبْرَهَا إِلَّا مَنْ كَانَ يَرَاهَا فِي حَيَاتِهَا» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad and 'Ali ibn Ibrahim, from his father, all from al-Nawfali, from al-Sakuni, from Abu 'Abdullah ^{a.s}.

Imam ^{a.s} said that Commander of the Faithful ^{a.s} stated:

"The practice established by the Messenger of Allah ^{SWT} (peace be upon him and his family) is that a woman should not be placed in her grave except by someone who used to see her during her lifetime."

[REFERENCES] Al-Kafi, V.3 p.193 • Al-Ash'athiyat, V.1 p.203 • Tahdib Al-Ahkam, V.1 p.325 • Al-Wafi, V.25 p.507 • Wasail Al-Shia, V.3 p.187 • Mustadrak Al Wasail, V.2 p.330

◊ HADITH ♦

HADITH.949

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الِإِسْنَادِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ أُورَمَةَ عَنْ عَلَيِّ بْنِ مَيْسَرَةَ [مَيْسَرَةُ] عَنْ إِسْحَاقَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الزَّوْجُ أَحَقُّ بِاِمْرَأَتِهِ حَتَّى يَصْعَبَهَا فِي قَبْرِهَا» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad and 'Ali ibn Ibrahim, from his father, all from al-Nawfali, from al-Sakuni, from Abu 'Abdullah ^{a.s}.

Imam ^{a.s} said that Commander of the Faithful ^{a.s} stated:

"The practice established by the Messenger of Allah ^{SWT} (peace be upon him and his family) is that a woman should not be placed in her grave except by someone who used to see her during her lifetime."

[REFERENCES] Al-Kafi, V.3 p.194 • Tahdib Al-Ahkam, V.1 p.325 • Al-Wafi, V.25 p.507 • Wasail Al-Shia, V.2 p.531 • Wasail Al-Shia, V.3 p.116 • Wasail Al-Shia, V.3 p.187

◊ HADITH ♦

HADITH.950

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ إِدْرِيسٍ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ الْحَسَنِ بْنِ صَالِحٍ بْنِ مُحَمَّدِ الْهَمْدَانِيِّ عَنْ عَبْدِ الصَّمَدِ بْنِ هَارُونَ رَفِعَ الْحَدِيثِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِذَا دَخَلَ الْمَيِّثُ الْقَبْرَ إِنْ كَانَ رَجُلًا يُسْلِمُ سَلَّا وَ الْمَرْأَةُ ثُوَّحْدُ عَرْضاً فَإِنَّهُ أَسْتَرُ» .



Through this chain of narration from Ahmad ibn Muhammad, from his father, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from al-Hasan ibn Salih ibn Muhammad al-Hamdani, from 'Abd al-Samad ibn Harun, who raised the narration:

Abu 'Abdullah ^{a.s} said: "When the deceased is placed in the grave, if it is a man, he should be lowered in lengthwise. However, if it is a woman, she should be taken in crosswise, as it is more concealing."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.325 • Al-Wafi, V.25 p.520 • Wasail Al-Shia, V.3 p.204 • Bihar Al-Anwar, V.79 p.23

♦ HADITH ♦

HADITH.951

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

عَلَيُّ بْنُ الْحُسَيْنِ عَنْ سَعِدٍ عَنْ أَبِي الْجَوْزَاءِ الْمُتَّبِّهِ بْنِ عَبْيَدِ اللَّهِ عَنْ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ رَيْدِ بْنِ عَلَيٍّ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِيْنَ عَلَيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ أَسْلَامٌ قَالَ: «يُسَلِّلُ الْرَّجُلُ سَلَّاً وَيُسْتَفْبِلُ الْمَرْأَةُ إِسْتِفْبَالًا وَيَكُونُ أَوْلَى الْأَئْمَانِ بِالْمَرْأَةِ فِي مُؤَخِّرِهَا» .

قال الشيخ أيده الله تعالى (وغسل الطفل كفسل البالغ).

إذا كان ميتا مثل سائر الاموات يجب أن يكون حكمها في وجوب الفسل له لدخوله تحت الامر.

قال : (والجريدة تجعل مع جميع الاموات من المسلمين كبارهم وصغارهم واناثهم وذكرانهم سنة وفضيلة).

فالوجه فيه ايضا ما ذكرناه وانه إذا أمروا بوضع الجريدة مع الميت فلا تختص كبيرا دون صغير ولا ذكرا دون انتي.

قال الشيخ أيده الله تعالى : والاصل في وضع الجريدة مع الميت ان الله تعالى لما اهبط آدم عليه السلام إلى آخر الحديث.

Ali ibn al-Husayn, from Sa'd, from Abu al-Jawza al-Munabbih ibn Ubayd Allah ^{SWT}, from al-Husayn ibn 'Alwan, from 'Amr ibn Khalid, from Zayd ibn 'Ali, from his forefathers, from Commander of the Faithful Ali ibn Abi Talib ^{a.s} said:

Imam Ali ^{a.s} said: "The man should be lowered lengthwise, and the woman should be received crosswise, and the closest person to the woman should be at her rear."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said:

"The washing of a child is the same as the washing of an adult."

If the child has passed away, it follows the same rulings as other deceased persons, and the obligation of ghusl applies to it as it falls under the general command.

He, (Shaykh (Al-Mufid)), further stated: "The use of palm branches (jareedah) applies to all deceased Muslims, whether adults or children, men or women, as it is a Sunnah and a virtuous practice."

The reasoning for this ruling is also what has been mentioned before - when instructed to place the palm branch with the deceased, it is not limited to adults over children, nor to men over women.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, added: "The origin of placing the palm branch with the deceased is linked to the event when Allah ^{SWT} sent Adam ^{a.s} down to earth."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.326 • Al-Wafi, V.25 p.521 • Wasail Al-Shia, V.3 p.204



HADITH

HADITH.952

[SOURCE] Implicit (or Unnamed) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

سَمِعْتُ ذَلِكَ مُرْسَلًا مِنَ الشَّيْوخَ وَ مُدَارِكَةً وَ لَمْ يَحْضُرْنِي أَلَآنِ إِسْنَادُهُ وَ جُمِلَتُهُ مَا ذَكَرَهُ: «مَنْ أَنِ ادَمَ عَلَيْهِ السَّلَامُ لَمَّا أَهْبَطَهُ اللَّهُ تَعَالَى مِنْ جَنَّةِ الْمَأْوَى إِلَى الْأَرْضِ اسْتَوْحَشَ فَسَأَلَ اللَّهَ تَعَالَى أَنْ يُؤْنِسْهُ بِسِينِهِ مِنْ أَشْجَارِ الْجَنَّةِ فَأَئْزَلَ اللَّهُ إِلَيْهِ النَّخْلَةَ فَكَانَ يَأْسُ بِهَا فِي حَيَاةِهِ فَلَمَّا حَضَرَتِهِ الْمُوْفَاتُ قَالَ لِوَلِيِّهِ إِنِّي كُثِّثْتُ أَنْسُ بِهَا فِي حَيَايَتِي وَ أَرْجُو أَنْسَ بِهَا بَعْدَ وَفَاتِي فَإِذَا مِثْ فَخَدُوا مِنْهَا جَرِيدًا وَ شَقْوَهُ بِنَصْفَيْنِ وَ ضَعْوَهُمَا مَعِي فِي أَكْفَانِي فَفَعَلَ وُلْدُهُ ذَلِكَ وَ فَعَلَتْهُ الْأَنْبِيَاءُ بَعْدَهُ ثُمَّ انْدَرَسَ ذَلِكَ فِي الْجَاهِلِيَّةِ فَأَحْيَاهُ الْبَيْتُ صَفَعَلَهُ فَصَارَتْ سَنَةً مُتَبَعَّةً».

I heard this as a mursal (disconnected) narration from the elders during discussions, and its chain of transmission does not come to mind at present. The summary of it is as follows:

It is said: "When Allah ^(SWT), the Exalted, sent Adam ^(a.s) down from the Garden of Refuge to the earth, he felt lonely. So he asked Allah ^(SWT), the Exalted, to grant him something from the trees of Paradise to provide comfort. Allah ^(SWT), the Exalted, sent down the date palm tree to him. Adam ^(a.s) found solace in it during his lifetime.

When his death approached, he said to his children: 'I used to find comfort with this tree during my life, and I hope to find comfort with it after my death. So when I die, take two palm branches from it, split them into halves, and place them with my shroud.' His children did as instructed, and prophets ^(a.s) after followed his practice.

However, this tradition faded during the pre-Islamic period of ignorance.

Prophet ^(saws), peace be upon him and his family, revived it and practiced it, thus making it an established Sunnah to be followed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.326 • Al-Wafi, V.24 p.388 • Wasail Al-Shia, V.3 p.23 • Bihar Al-Anwar, V.11 p.261 • Bihar Al-Anwar, V.78 p.325 • Qisas Al-Anbiya (Lil-Jaza'iri), V.1 p.58

HADITH

HADITH.953

[SOURCE] Implicit (or Unnamed)

وَ رُوِيَ: أَنَّ اللَّهَ تَعَالَى خَلَقَ النَّخْلَةَ مِنْ فُضْلَةِ الْطَّينِيَّةِ الَّتِي خَلَقَ اللَّهُ مِنْهَا آدَمَ عَلَيْهِ السَّلَامُ فَلِأَجْلِ ذَلِكَ ثَسَمَ النَّخْلَةَ عَمَّةَ الْإِنْسَانِ .

وقد روی من جهة العامة في فضل التخضير شیٰ كثير.

قال الشيخ أبيه الله تعالى : وَ قَدْ رُوِيَ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ : «أَنَّ الْجَرِيدَةَ تَنْقَعُ الْمُخْسِنُ وَ الْمُسْيِئُ».

And it has been narrated: "Indeed, Allah ^(SWT), the Exalted, created the date palm tree from the leftover clay with which He ^(SWT) created Adam ^(a.s). For this reason, the date palm tree is called 'the aunt of mankind'."

[AL TUSI]

It has also been narrated from general sources regarding the merit of using greenery in burial rites, with numerous reports emphasizing its benefits.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "And it has been narrated from Imam Al-Sadiq ^(a.s): "Indeed, the palm branches benefit both the righteous and sinful."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.326 • Al-Wafi, V.24 p.388



HADITH ﴿

HADITH.954[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَيْدُهُ اللَّهُ عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَبِي عَلَيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْجَبَارِ وَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانٍ عَنْ الْحَسَنِ بْنِ زِيَادٍ أَصْبَقَلَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُوَضِّعُ لِلْمَيِّتِ جَرِيدَةً وَاحِذْهُ فِي الْيَمِينِ وَ الْأُخْرَى فِي الْأَيْسَارِ» قَالَ وَ قَالَ «الْجَرِيدَةُ تَثْقِعُ الْمُؤْمِنَ وَ الْكَافِرَ» .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Abu 'Ali Al-Ash'ari, from Muhammad bin 'Abd Al-Jabbar and Muhammad bin Isma'il, from Al-Fadl bin Shadhan, all from Safwan bin Yahya, from Ibn Muskan, from Al-Hasan bin Ziyad Al-Sayqal, from Abu 'Abdullah ^{a.s}.

Imam ^{a.s} said: "A palm branch is placed with the deceased - one on the right side and the other on the left side."

Imam ^{a.s} also said: "The palm branch benefits both the believer and the disbeliever."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.327

HADITH ﴿

HADITH.955[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَfirَةِ عَنْ حَرَيْزٍ وَ فَضَيْلٍ وَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: قَبْلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَأَيِّ شَيْءٍ يَكُونُ مَعَ الْمَيِّتِ الْجَرِيدَةُ قَالَ «إِنَّهُ يَتَجَاهِفُ عَنَّهُ الْعَذَابُ مَا دَامَتْ رَطْبَةً» .

قال الشيخ أيده الله تعالى : (ومن لم يتمكن من وضع الجريدة مع ميته في اكافنه تقية من أهل الخلاف وشناعتهم بالباطيل عليها فليدفعها معه في قبره ، فإن لم يقدر على ذلك أو خاف منه بسبب من الاسباب فليس عليه في تركها شيء والله تعالى يقبل عذرها مع الاضطرار).

With this chain of narration from Muhammad bin Ya'qub, from 'Ali bin Ibrahim, from his father, from 'Abdullah bin Al-Mughirah, from Hariz, Fudayl, and 'Abd Al-Rahman bin Abi 'Abdullah:

It was said to Abu 'Abdullah ^{a.s}: "For what reason is the palm branch placed with the deceased?"

Imam ^{a.s} replied: "It keeps the punishment away from him as long as it remains fresh."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If one is unable to place the palm branch with his deceased in the shroud due to precaution against opposition from those who disagree and their accusations of falsehoods, then let him bury it with the deceased in the grave.

And if he is unable to do even that or fears harm due to any reason, then there is no blame upon him for leaving it. Allah ^{SWT}, the Most High, accepts his excuse in times of necessity."

[REFERENCES] Al-Kafi, V.3 p.153 • Tahdib Al-Ahkam, V.1 p.327 • Al-Wafi, V.24 p.383 • Wasail Al-Shia, V.3 p.22 • Bihar Al-Anwar, V.6 p.215



HADITH

HADITH.956

[SOURCE] Implicit (or Unnamed)

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ رَّفِعَهُ قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ رُبَّمَا حَضَرَنِي مِنْ أَحَادِثَهُ فَلَا يُمْكِنُ وَصْعُ الْجَرِيدَةِ عَلَى مَا رُوِيَنَا فَقَالَ «أَذْخِلْهَا حَيْثُ مَا أَمْكَنَ».

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from several of our companions, from Sahl bin Ziyad, who raised it, saying:

I said to Imam ^(a.s): "May I be your ransom, sometimes I am in the presence of someone I fear, and it is not possible to place the palm branch as we have narrated."

Imam ^(a.s) replied: "Place it wherever it is possible."

[REFERENCES] Al-Kafi, V.3 p.153 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.385 • Wasail Al-Shia, V.3 p.28

HADITH

HADITH.957

[SOURCE] Implicit (or Unnamed)

وَرَوَى هَذَا الْحَدِيثُ مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى مُرْسَلًا وَزَادَ فِيهِ قَالَ «فَإِنْ وُضِعَثُ فِي الْقَبْرِ فَقَدْ أَجْزَأَهُ».

Muhammad bin Ahmad bin Yahya narrated this Hadith as mursal (without a continuous chain of narrators) and added in it:

Imam ^(a.s) said: "If it is placed in the grave, then it suffices him."

[REFERENCES] Al-Kafi, V.3 p.153 • Tahdib Al-Ahkam, V.1 p.327 • Al-Wafi, V.24 p.385 • Wasail Al-Shia, V.3 p.28

HADITH

HADITH.958[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ حُمَيْدِ بْنِ زَيْدٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ عَيْنِ وَاحِدٍ عَنْ أَبِي بَنِ عَثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ : سَأَلَ اللَّهَ عَنِ الْجَرِيدَةِ ثُوَضَعُ فِي الْقَبْرِ قَالَ «لَا بَأْسُ».

قال الشيخ أيده الله تعالى : (إذا أسقطت المرأة وكان السقط تماماً لاربعة أشهر فما زاد غسل وكفن ودفن وإن كان لاقل من الاربعة أشهر لف في حرقه ودفن بدمه من غير تغسيل).

Muhammad bin Ya'qub narrated through this chain from Humayd bin Ziyad, from Al-Hasan bin Muhammad Al-Kindi, from more than one narrator, from Aban bin Uthman, from Abdul-Rahman bin Abi Abdullah, who reported from Abu Abdillah ^(a.s).

He said: I asked Imam ^(a.s) about placing the palm branches (al-jareedah) in the grave.

Imam ^(a.s) said: "There is no harm."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If a woman miscarries and the fetus is complete at four months or more, then it should be washed, shrouded, and buried. However, if it is less than four months, it should be wrapped in a cloth and buried along with its blood without washing."

[REFERENCES] Al-Kafi, V.3 p.153 • Man La Yahduruhu Al Faqih, V.1 p.144 • Tahdib Al-Ahkam, V.1 p.328 • Al-Wafi, V.24 p.385 • Wasail Al-Shia, V.3 p.28 • Wasail Al-Shia, V.3 p.28



♦ HADITH ♦

HADITH.959

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا سَقَطَ لِسْتَةً أَشْهُرٍ فَهُوَ تَامٌ وَذَلِكَ أَنَّ الْحُسَيْنَ بْنَ عَلَيْهِ السَّلَامَ وُلِدَ وَهُوَ إِنْ سَتَةً أَشْهُرٍ» .

Ali bin Al-Husayn narrated from Sa'd, from Muhammad bin Al-Husayn, from Al-Hasan bin Musa, from Zurara, who reported from Abu Abdillah ^{a.s}.

Imam ^{a.s} said: "If a child is born after six months, it is considered complete. This is because (Imam) Al-Husayn bin Ali ^{a.s}, was born at six months."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.328 • Al-Wafi, V.24 p.342 • Wasail Al-Shia, V.2 p.502 • Bihar Al-Anwar, V.43 p.258 • Awalim Al-Uloom, V.17 p.19

♦ HADITH ♦

HADITH.960

[SOURCE] Implicit (or Unnamed)

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بْنِ عَلَيْهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَمْنَ ذَكَرَهُ قَالَ: «إِذَا تَمَّ لِسَقْطٍ أَرْبَعَةً أَشْهُرٍ غُسْلٌ» وَ قَالَ «إِذَا تَمَّ لَهُ سَتَةً أَشْهُرٍ فَهُوَ تَامٌ وَذَلِكَ أَنَّ الْحُسَيْنَ بْنَ عَلَيْهِ السَّلَامَ وُلِدَ وَهُوَ إِنْ سَتَةً أَشْهُرٍ» .

فتخصيصه عليه السلام غسل السقط إذا ان له أربعة أشهر فما زاد عليها يدل على انه إذا كان أقل من ذلك فانه لا يجب غسله ، ويدل على هذا المعنى.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated from Abu Ja'far Muhammad bin Ali, from Muhammad bin Al-Hasan, from Ahmad bin Idris, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Muhammad, from someone who mentioned it:

It was said: "If the fetus reaches four months, it should be washed."

Imam ^{a.s} also said: "If it reaches six months, it is considered complete. This is because (Imam) Al-Husayn bin Ali ^{a.s}, was born at six months."

[AL TUSI]

This specification by him ^{a.s}, that a fetus should be washed if it has reached four months or more, indicates that if it is less than that, washing it is not obligatory. This meaning is further supported by related narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.328 • Al-Wafi, V.24 p.341 • Wasail Al-Shia, V.2 p.502

♦ HADITH ♦

HADITH.961

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدْدَةِ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَلَيِّ بْنِ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ الْفَضَيْلِ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَسْأَلُهُ عَنِ السَّقْطِ كَيْفَ يُصْنَعُ بِهِ فَكَتَبَ إِلَيَّ «السَّقْطُ يُدْفَنُ بِدَمِهِ فِي مَوْضِعِهِ» .



The Shaykh (Al-Mufid), may Allah (SWT) support him, narrated from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from Ali bin Mahziyar, from Muhammad bin Al-Fudhayl.

He said: "I wrote to Abu Ja'far (a.s), asking him about what should be done with a miscarried fetus (siqt)."

Imam (a.s) wrote back to me: 'The miscarried fetus should be buried with its blood in its place.'"

[REFERENCES] Al-Kafi, V.3 p.208 • Tahdib Al-Ahkam, V.1 p.329 • Al-Wafi, V.24 p.342 • Wasail Al-Shia, V.2 p.502 • Awalim Al-Uloom, V.23 p.336 • Awalim Al-Uloom, V.23 p.377

◊ HADITH ◊

HADITH.962

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s)

وَ أَخْبَرَنِي أَشْيَخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَينِ عَنِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنِ السُّقْطِ إِذَا إِسْتَوَثَ خَلْقَهُ يَجْبُ عَلَيْهِ الْغُنْشُ وَ الْلَّاحِدُ وَ الْكَفْنُ قَالَ «تَعَمْ كُلُّ ذَلِكَ يَجْبُ عَلَيْهِ إِذَا إِسْتَوَى» .

قال الشيخ أيده الله تعالى : (والمحرم إذا مات غسل وكفن وغطي وجهه بالكفن غير انه لا يقرب الكافور ولا غيره من الطيب وليس عليه تحنيط).

The Shaykh (Al-Mufid), may Allah (SWT) support him, narrated from Ahmad bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Al-Husayn, from Al-Hasan, from Zur'ah, from Sama'ah, from Abu Abdullah (a.s).

He said: "I asked Imam (a.s) about a miscarried fetus (siqt) if its form is complete - does it require washing (ghusl), placing in a grave (lahd), and shrouding (kafan)?"

Imam (a.s) replied: 'Yes, all of that is required for it if its form is complete.'"

[AL TUSI]

The Shaykh (Al-Mufid), may Allah (SWT) support him, said: "If a person in the state of ihram (a pilgrim observing sacred rites) dies, he is to be washed, shrouded, and his face covered with the shroud. However, no camphor or any other perfume should be used, and he is not to be embalmed (tahnit)."

[REFERENCES] Al-Kafi, V.3 p.208 • Tahdib Al-Ahkam, V.1 p.329 • Awali Al-La'ali, V.3 p.39 • Al-Wafi, V.24 p.341 • Wasail Al-Shia, V.2 p.501

◊ HADITH ◊

HADITH.963

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq (a.s) & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada (a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha (a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ الْعَبَاسِ عَنْ حَمَادَ بْنِ عَيْسَى وَ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ إِبْنِ سَيَّانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمُحْرِمِ يَمْوُثُ كَيْفَ يُصْنَعُ بِهِ قَالَ «إِنَّ عَبْدَ الرَّحْمَنَ بْنَ الْحَسَنِ عَلَيْهِ السَّلَامَ مَاتَ بِالْأَبْوَاءِ مَعَ الْحُسَينِ عَلَيْهِ السَّلَامَ وَ هُوَ مُحْرِمٌ وَ مَعَ الْحُسَينِ عَبْدُ اللَّهِ بْنُ الْعَبَاسِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ صَنَعَ بِهِ كَمَا يُصْنَعُ بِالْمَيِّتِ وَ عَطَّى وَجْهَهُ وَ لَمْ يُمْسِهُ طَبِيًّا» قَالَ «وَ ذَلِكَ كَانَ فِي كِتَابٍ عَلَيِّ عَلَيْهِ السَّلَامُ» .



Sa'd bin Abdullah narrated from Al-Abbas, from Hammad bin Isa, and Abdullah bin Al-Mughirah, from Ibn Sinan, from Abdurrahman bin Abi Abdullah.

He said: "I asked Abu Abdullah ^{a.s}, about a person in the state of ihram (a pilgrim observing sacred rites) who dies - how should he be prepared?

Imam ^{a.s} replied: 'Indeed, Abdurrahman bin Al-Hasan ^{a.s}, died at Al-Abwa while accompanying (Imam) Al-Husayn ^{a.s}, and he was in a state of ihram. With (Imam) Al-Husayn ^{a.s} were Abdullah bin Al-Abbas and Abdullah bin Ja'far.

They prepared him as they would prepare any deceased person, covering his face but not applying any perfume to him.'

Imam ^{a.s} then said: 'This was written in the book of (Imam) Ali ^{a.s}.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.329 • Tahdib Al-Ahkam, V.5 p.383 • Al-Wafi, V.12 p.630 • Wasail Al-Shia, V.2 p.503 • Wasail Al-Shia, V.2 p.504

◊ HADITH ◊

HADITH.964

[SOURCE] Implicit (or Unnamed)

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَتْهُ عَنِ الْمُخْرَمِ يَمُوتُ فَقَالَ «يُغَسِّلُ وَ يُكْفُرُ بِالنَّيَابِ كُلُّهَا وَ يُعَطَّلُ وَ جَهَهُ يُصْنَعُ بِهِ كَمَا يُصْنَعُ بِالْمُحْلِّ غَيْرَ أَنَّهُ لَا يُمَسُّ طَبِيبَ» .

Narrated from Muhammad bin Al-Husayn, from Uthman bin Isa, from Sama'ah.

He said: "I asked Imam ^{a.s} about a person in the state of ihram (a pilgrim observing sacred rites) who dies.

Imam ^{a.s} replied: 'He is washed and shrouded in all his clothes, and his face is covered. He is treated as a non-pilgrim except that no perfume is applied to him.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.329 • Wasail Al-Shia, V.2 p.503

◊ HADITH ◊

HADITH.965

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ عَلَيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْأَصْلَتِ عَنْ صَفَوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ جَعْفَرٍ وَ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَتْهُمَا عَنِ الْمُخْرَمِ كَيْفَ يُصْنَعُ بِهِ إِذَا مَاتَ قَالاً «يُغَسِّلُ وَ جَهَهُ وَ يُصْنَعُ بِهِ كَمَا يُصْنَعُ بِالْحَلَالِ غَيْرَ أَنَّهُ لَا يَقْرَبُ طَبِيبًا» .

Narrated from Ali bin Al-Husayn, from Muhammad bin Ahmad bin Ali, from Abdullah bin Al-Salt, from Safwan, from Al-Ala bin Razin, from Muhammad bin Muslim, from Abu Ja'far and Abu Abdullah ^{a.s}.

He said: "I asked them ^{a.s} about a person in the state of ihram (a pilgrim observing sacred rites) who dies.

The Imams ^{a.s} said: 'His face is covered, and he is treated like a non-pilgrim except that no perfume is applied to him.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.330 • Tahdib Al-Ahkam, V.5 p.384 • Al-Wafi, V.12 p.630 • Wasail Al-Shia, V.2 p.504 • Wasail Al-Shia, V.12 p.550



HADITH.966

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada ^{a.s}

عَنْ سَعِيدِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرِيزَمَ عَنْ أَبِي عَبْدِ اللَّهِ عَانِيَهِ أَسْلَامٌ قَالَ: «خَرَجَ الْحُسَيْنُ بْنُ عَلَيٍّ عَلَيْهِ أَسْلَامٌ وَعَبْدُ اللَّهِ وَعَبْنِدُ اللَّهِ إِنَّا لِعَبَّاسٍ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَمَعْهُمْ إِنَّ لِلْحَسَنِ عَلَيْهِ الْأَسْلَامِ يُقَالُ لَهُ عَبْدُ الْرَّحْمَنُ فَمَا تِبْلُوَهُ وَهُوَ مُحْرِمٌ فَقَسْلُوهُ وَكَفْنُوهُ وَلَمْ يُحَطُّوهُ وَخَمْرُوا وَجْهَهُ وَرَأْسَهُ وَذَفَنُوهُ».

قال الشيخ أبيده الله تعالى : (والمقتول في سبيل الله بين يدي امام المسلمين إذا مات من وقته لم يكن عليه غسل ودفن بشيابه التي قتل فيها وينزع عنه من جملتها السراويل إلا أن يكون أصابه دم فلا ينزع عنه ويدفن معه وكذلك ينزع عنه الفرو والقلنسوة فان أصحابها دم دفنتا معه وينزع عنه الخف على كل حال ، ولن لم يتم في الحال وبقي ثم مات بعد ذلك غسل وكفن وحنط ، وكل قتيل سوى من ذكرناه ظالما كان أو مظلوما فانه يغسل ويكون ويجنط ثم يدفن).

Narrated from him, from Sa'd, from Ahmad bin Al-Hasan bin Ali bin Faddal, from Yunus bin Ya'qub, from Abu Maryam, from Abu Abdullah ^{a.s}.

Imam ^{a.s} said: "(Imam) Al-Husayn bin Ali ^{a.s}, and Abdullah and Ubaydullah, the sons of Al-Abbas, and Abdur-Rahman bin Ja'far went out, and with them was a son of (Imam) Al-Hasan ^{a.s}, called Abdur-Rahman. He died at Al-Abwa while he was in the state of ihram.

They washed him, shrouded him, did not apply perfume to him, covered his face and head, and then buried him."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If someone is killed in the way of Allah ^{SWT} while fighting in front of the Imam of the Muslims and dies immediately, he does not need to be washed. He is buried in the clothes he was killed in, except for his trousers, which are removed unless they have bloodstains, in which case they are buried with him. Likewise, any fur or cap he was wearing is removed unless stained with blood, in which case they are buried with him. However, his shoes are removed in all cases.

If he does not die immediately but lives for some time and then dies later, he is washed, shrouded, perfumed, and buried properly.

As for anyone else killed, whether justly or unjustly, they are to be washed, shrouded, perfumed, and buried."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.330 • Al-Wafi, V.12 p.630 • Wasail Al-Shia, V.2 p.504



HADITH.967

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ عَنْ أَخْمَدَ بْنِ يَحْيَىٰ عَنْ مُوسَىٰ بْنِ جَعْفَرٍ عَنْ عَلَيِّ بْنِ مَعْبُدٍ عَنْ عَبْيَدِ اللَّهِ بْنِ الْدَّهْقَانِ عَنْ أَبِي خَالِدٍ قَالَ: إِغْسِلْ كُلَّ الْمَوْتَىٰ الْأَفْرِيقَ وَ أَكِيلْ أَسْبَعَ وَ كُلْ شَيْءٍ إِلَّا مَا قُتِلَ مَا بَيْنَ الْصَّفَيْنِ فَإِنْ كَانَ بِهِ رَمْقٌ غَسِلْ وَ إِلَّا فَلَا.

Narrated by Ali bin Al-Husayn, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Musa bin Ja'far, from Ali bin Ma'bad, from Ubaydullah bin Al-Dehqan, from Abu Khalid.

He said: "Wash all the dead - whether drowned, devoured by a beast, or any other case - except those killed between the two battle lines. If there is any sign of life in them, they should be washed; otherwise, they should not be washed."

[REFERENCES] Al-Kafi, V.3 p.213 • Tahdib Al-Ahkam, V.1 p.330 • Al-Ibtisar, V.1 p.213 • Al-Wafi, V.24 p.349
• Wasail Al-Shia, V.2 p.506 • Al-Fusul Al-Muhimmah, V.2 p.36

HADITH.968[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَنْهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ جَعْفَرٍ عَلَيْهِ الْسَّلَامُ عَنْ أَبِيهِ: أَنَّ عَلَيَا عَلَيْهِ الْسَّلَامَ لَمْ يَغْسِلْ - عَمَّارَ بْنَ يَاسِرٍ وَ لَا هَاشِمَ بْنَ عُثْبَةَ الْمِرْقَالَ وَ دَفَّهُمَا فِي ثِيَابِهِمَا وَ لَمْ يُصَلِّ عَلَيْهِمَا».

قال محمد بن الحسن : قوله ولم يصل عليهما وهم من الرواية لأن الصلاة لا تسقط عنه على كل حال ، يدل على ذلك.

Narrated by Sa'd bin Abdullah, from Harun bin Muslim, from Mas'adah bin Sadaqah, from Ammar, from Ja'far ^(a.s), from his father ^(a.s):

Imam ^(a.s) said: "Indeed, (Imam) Ali ^(a.s), did not wash Ammar bin Yasir nor Hashim bin Utbah Al-Mirqal, and Imam ^(a.s) buried them in their clothes and did not pray over them."

[AL TUSI]

Muhammad bin Al-Hasan said: "His statement that Imam ^(a.s) did not pray over them is an error by the narrator because the funeral prayer is never waived under any circumstances. This is supported by further evidence."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.158 • Tahdib Al-Ahkam, V.1 p.331 • Tahdib Al-Ahkam, V.3 p.332 • Tahdib Al-Ahkam, V.6 p.168 • Al-Ibtisar, V.1 p.214 • Al-Ibtisar, V.1 p.469 • Al-Wafi, V.24 p.482 • Wasail Al-Shia, V.2 p.507



♦ HADITH ♦

HADITH.969

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهِ اللَّهُ تَعَالَى عَنِ الْأَقَابِيمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى
عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ الْحُسَنِيْنِ بْنِ عَثْمَانَ عَنْ ابْنِ مُسْكَانٍ عَنْ أَبْيَانَ بْنِ تَغْلِبَ قَالَ سَأَلْتُ أَبَا
عَبْدَ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الَّذِي يُقْتَلُ فِي سَبِيلِ اللَّهِ أَيُغَسِّلُ وَيُكَفَّنُ وَيُحَنَّطُ قَالَ «يُدْفَنُ كَمَا هُوَ فِي تَيَابِهِ إِلَّا
يُكَوِّنُ بِهِ رَمْقٌ ثُمَّ مَاتَ فَإِنَّهُ يُغَسِّلُ وَيُكَفَّنُ وَيُحَنَّطُ وَيُصَلِّي عَلَيْهِ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَلَّى عَلَى
حَمْزَةَ وَكَفَنَهُ لِأَنَّهُ كَانَ حُرَّدًا» .

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from Ahmad bin Muhammad, from Ali bin Al-Hakam, from Al-Husayn bin Uthman, from Ibn Muskan, from Aban bin Taghlib:

I asked Abu Abdallah ^(a.s), about someone killed in the way of Allah ^(SWT). Should he be washed, shrouded, and embalmed?

Imam ^(a.s) said: "He is buried as he is, in his clothes, unless he had some signs of life and then died. In that case, he is washed, shrouded, embalmed, and prayed over. Verily, the Messenger of Allah ^(SWT), prayed over Hamzah ^(a.s) and shrouded him because he had been stripped (posthumous desecration)."

[REFERENCES] Al-Kafi, V.3 p.210 • Tahdib Al-Ahkam, V.1 p.331 • Al-Ibtisar, V.1 p.214 • Al-Wafi, V.24 p.347

• Wasail Al-Shia, V.2 p.509 • Bihar Al-Anwar, V.79 p.10

♦ HADITH ♦

HADITH.970

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَبِهَذَا الِائْسَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِنْرَاهِيمَ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ
زَرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ كَيْفَ رَأَيْتَ أَشْهِيدَ يُدْفَنُ بِدَمَائِهِ قَالَ «نَعَمْ فِي تَيَابِهِ بِدَمَائِهِ وَلَا
يُحَنَّطُ وَلَا يُغَسِّلُ وَيُدْفَنُ كَمَا هُوَ» ثُمَّ قَالَ «دَفَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَمَّةَ حَمْزَةَ فِي تَيَابِهِ بِدَمَائِهِ
الَّتِي أُصِيبَ فِيهَا وَزَادَهُ الْتَّبَّعُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بُزْدًا فَقَصَرَ عَنْ رَجْلِيْهِ فَدَعَا لَهُ بِإِذْخِرٍ فَطَرَحَهُ عَلَيْهِ وَصَلَّى
عَلَيْهِ سَبْعِينَ صَلَّاتًّا وَكَبَّرَ عَلَيْهِ سَبْعِينَ تَكْبِيرًّا» .

Narrated with this chain from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Hammad, from Hariz, from Isma'il bin Jaber and Zurara, from Abu Ja'far ^(a.s):

I asked Imam ^(a.s): "How did you see the martyr being buried in his blood?"

Imam ^(a.s) said: "Yes, he is buried in his clothes with his blood. He is neither embalmed nor washed, and he is buried as he is."

Then Imam ^(a.s) said: "The Messenger of Allah ^(SWT), buried his uncle Hamzah ^(a.s) in his clothes with the blood in which he was wounded. Prophet ^(saws), put a cloak on him ^(a.s), but it fell short of covering his legs, so he called for idhkhir (a type of plant) and placed it over his legs. He ^(saws) prayed over Him ^(a.s) seventy prayers and seventy takbirs."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.331



♦ HADITH ♦

HADITH.971

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ حُمَيْدٍ بْنِ زَيَّادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَيْنِ وَاحِدٍ عَنْ أَبَانٍ عَنْ أَبِي مَرْيَمٍ قَالَ سَمِعْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الشَّهِيدُ إِذَا كَانَ بِهِ رَمْقٌ غُسْلٌ وَكُفْنٌ وَحُنْطٌ وَصُلْبٌ عَلَيْهِ وَإِنْ لَمْ يَكُنْ بِهِ رَمْقٌ دُفْنٌ فِي أَنْوَابِهِ».

Narrated with this chain from Muhammad bin Ya'qub, from Humayd bin Ziyad, from Al-Hasan bin Muhammad, from more than one person, from Aban, from Abu Maryam:

I heard Abu Abdillah ^{a.s}, saying:

Imam ^{a.s} said: "If the martyr has any sign of life (remnant of breath), he is washed, shrouded, embalmed, and prayed upon. But if he has no sign of life, he is buried in his clothes."

[REFERENCES] Al-Kafi, V.3 p.211 • Man La Yahduruhu Al Faqih, V.1 p.159 • Tahdib Al-Ahkam, V.1 p.331 • Al-Ibtisar, V.1 p.214 • Al-Wafi, V.24 p.348 • Wasail Al-Shia, V.2 p.506

♦ HADITH ♦

HADITH.972

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي الْجَوزَاءِ عَنْ الْحُسَيْنِ بْنِ عُلُوَّانَ عَنْ عَمْرُو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلَيٍّ عَنْ أَبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : «يُبَرِّئُ عَنِ الشَّهِيدِ الْفَرْوُ وَالْخُفُ وَالْأَقْلَسُو وَالْعَمَامَةُ وَالْمِنْطَفَةُ وَالْأَسْرَاوِيلُ إِلَّا أَنْ يَكُونَ أَصَابَةً دَمً فَإِنْ أَصَابَهُ دَمٌ ثُرَكَ وَلَا يُنْزَكُ عَلَيْهِ شَيْءٌ مَعْقُودٌ إِلَّا حُلُّ».

Narrated with this chain from Muhammad bin Ya'qub, from a group of our companions, from Ahmad bin Muhammad bin Khalid, from his father, from Abu Al-Jawza, from Al-Husayn bin 'Alwan, from 'Amro bin Khalid, from Zayd bin 'Ali, from his forefathers ^{a.s}, who said:

Commander of the Faithful ^{a.s}, said:

"The fur, footwear, cap, turban, belt, and trousers are removed from the martyr, except if they have been stained with blood. If they are stained with blood, they are left as they are. Nothing that is tied on him should remain; it must be untied."

[REFERENCES] Al-Kafi, V.3 p.211 • Da'a'im Al-Islam, V.1 p.229 • Man La Yahduruhu Al Faqih, V.1 p.159 • Al-Khisal, V.1 p.333 • Tahdib Al-Ahkam, V.1 p.332 • Al-Wafi, V.24 p.349 • Wasail Al-Shia, V.2 p.510 • Bihar Al-Anwar, V.79 p.2 • Mustadrak Al Wasail, V.2 p.179

♦ HADITH ♦

HADITH.973

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ إِنْ مَحْبُوبٍ عَنْ إِنْ سَيَّانٍ عَنْ أَبَانٍ بْنِ تَغْلِبٍ قَالَ سَمِعْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الَّذِي يُفَقَّلُ فِي سَبِيلِ اللَّهِ يُدْفَنُ فِي ثَيَابِهِ وَلَا يُغَسَّلُ إِلَّا أَنْ يُدْرِكَهُ الْمُسْلِمُونَ وَبِهِ رَمْقٌ ثُمَّ يَمْوَتُ بَعْدُ فَإِنَّهُ يُغَسَّلُ وَيُكْفَنُ وَيُحَنْطَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَفَنَ حَمْرَةً فِي ثَيَابِهِ وَلَمْ يُغَسَّلْهُ وَلَكِنَّهُ صَلَّى عَلَيْهِ».



Narrated with this chain from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Mahbub, from Ibn Sinan, from Aban bin Taghib, who said:

I heard Abu Abdillah ^{a.s}, say: "The one who is killed in the way of Allah ^{SWT} is buried in his clothes and is not washed, unless the Muslims find him while he still has some life in him and then he dies afterward. In that case, he is washed, shrouded, and embalmed. Indeed, the Messenger of Allah ^{SWT}, peace be upon him and his family, shrouded Hamza ^{a.s} in his clothes and did not wash him, but He ^{saws} prayed over him."

[REFERENCES] Al-Kafi, V.3 p.212 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.348 • Wasail Al-Shia, V.2 p.510

♦ HADITH ♦

HADITH.974

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

فَإِمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْجَوْزَاءِ عَنْ الْحُسَينِ بْنِ عُلَوَانَ عَنْ عَمْرُو بْنِ حَارِدٍ عَنْ زَيْدٍ عَنْ آبَائِهِ عَنْ عَلَيِّ عَلَيِّهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : «إِذَا مَاتَ أَشْهَيدُ مِنْ يَوْمِهِ أَوْ مِنْ الْغَدِيرِ فَوَارُوهُ فِي ثَيَابِهِ وَإِنْ بَقَى أَيَّامًا حَتَّى تَتَعَيَّنَ جِزَاحَتُهُ غُسْلٌ» .

فهذا خبر موافق للعامة ولسنا نعمل به لأننا بینا أن القتيل إذا لم يمت في المعركة وجب غسله تغير أو لم يتغير، وينبغي أن يكون العمل عليه إن شاء الله. قال الشيخ أيده الله تعالى : والمجدور والمحترق وأمثالهما من تحدث الآفات تحليل جلودهم وأعضائهم ولحومهم إذا كان المس لهم باليد في تغسيلهم يزيل شيئاً من لحمهم أو شعرهم لم يمس باليد وصب عليه الماء صبا ، فإن خيف أن يلقي الماء عنهم شيئاً من جلودهم أو شعورهم لم يقربوا الماء ويمموا بالتراب كما يؤمم الحي العاجز بالزمانة عند حاجته إلى التيمم من جنابته فيمسح وجهه من قصاص شعر رأسه إلى طرف أنفه ويمسح ظاهر كفيه.

Narrated by Muhammad bin Ahmad, from Abu Ja'far, from Abu Al-Jawza, from Al-Husayn bin 'Alwan, from 'Amr bin Khalid, from Zayd, from his forefathers, from (Imam) Ali ^{a.s}:

Imam Ali ^{a.s} said that the Messenger of Allah ^{SWT}, said: "If a martyr dies on the same day or the next day, then bury him in his clothes. However, if he remains for several days until his wounds begin to decompose, he should be washed."

[AL TUSI]

This narration aligns with view of general public, but we do not act upon it because we have already explained that a martyr, if he does not die in the battlefield, must be washed whether his body changes or not. This should be the ruling, Allah ^{SWT} willing. The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "As for those who die from smallpox, burns, or similar conditions where their skin, limbs, or flesh are affected and touching them during washing could cause the removal of some of their flesh or hair, they should not be touched by hand. Instead, water should be poured over them.

If there is fear that pouring water might dislodge parts of their skin or hair, then water should not be used at all, and they should be given tayammum (dry purification) using earth, similar to how a living person unable to use water due to illness performs tayammum when in need of purification from major impurity. Their face should be wiped from the hairline to the tip of the nose, and the outer part of both hands should be wiped."

[REFERENCES] Tahdib Al-Ahkam • Al-Ibtisar, V.1 p.215 • Al-Wafi, V.24 p.350 • Wasail Al-Shia, V.2 p.508



◊ HADITH ♦

HADITH.975

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مُحَمَّدٌ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ أَبِي خَالِدٍ الْقَمَاطِ عَنْ ضَرَّبِيْسِ عَنْ عَلَيِّ بْنِ الْحُسَيْنِ أَوْ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «الْمَجْدُورُ وَ الْكَبِيرُ وَ الَّذِي بِهِ الْقُرْوَحُ يُصْبَعُ عَلَيْهِ الْمَاءُ صَبَّاً» .

Narrated by Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Abu Ja'far, from Muhammad bin Sinan, from Abu Khalid Al-Qamat, from Durais, from Ali bin Husayn or from Abu Ja'far ^{a.s}: Imam ^{a.s} said: "The one afflicted with smallpox, the one with broken bones, and the one with sores should have water poured over them during washing."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.333 • Al-Wafi, V.24 p.346 • Wasail Al-Shia, V.2 p.512

◊ HADITH ♦

HADITH.976

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرُو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلَيِّ عَنْ آبَائِهِ عَنْ عَلَيِّ عَنْ رَجُلٍ يَخْتَرِقُ بِالنَّارِ فَأَمَرَهُمْ «أَنْ يَصْبُرُوا عَلَيْهِ الْمَاءَ صَبَّاً وَ أَنْ يُصَلِّي عَلَيْهِ». Narrated by Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Ja'far Muhammad bin Ali, from Muhammad bin Al-Hasan, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Abu Ja'far, from Abu Al-Jawza, from Al-Husayn bin Alwan, from Amro bin Khalid, from Zayd bin Ali, from his forefathers, from (Imam) Ali ^{a.s}:

Imam Ali ^{a.s} was asked about a man who was burned by fire.

Imam ^{a.s} ordered them "to pour water over him and to perform the prayer for him."

[REFERENCES] Al-Kafi, V.3 p.213 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.345 • Wasail Al-Shia, V.2 p.512

◊ HADITH ♦

HADITH.977

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي بَصِيرٍ عَنْ أَيُوبَ بْنِ مُحَمَّدِ الْرَّقِيقِ عَنْ عَمْرُو بْنِ أَيُوبَ الْمُؤْوِلِيِّ عَنْ إِسْرَائِيلَ بْنِ يُوئِسَ عَنْ أَبِي إِسْحَاقَ الْسَّبِيعِيِّ عَنْ عَمْرُو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلَيِّ عَنْ آبَائِهِ عَنْ عَلَيِّ عَلَيِّهِ السَّلَامُ قَالَ: «إِنَّ قَوْمًا أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالُوا يَا رَسُولَ اللَّهِ مَا تَ صَاحِبُ لَنَا وَ هُوَ مَجْدُورٌ فَإِنَّ غَسْلَنَا إِنْسَلَخَ فَقَالَ «يَمْمُوْهُ» .

قال الشيخ أيده الله تعالى : وإذا لم يوجد ماء لميت يظهر به لعدم الماء أو عدم ما يتوصل به إليه أو لنجاسة الماء أو كونه مضافاً مما لا ينطهر به يم يم بالتراب ودفن وكذلك ان منع من غسله بالماء ضرورة تلجي إلية لم يغسل به ويتم بالتراب. فقد مضى شرحه في باب الاغسال وبيننا انه إذا وجب الغسل وقد الماء أو لم يتمكن من استعماله فان الفرض حينئذ التبعم فلا وجه لعادته. قال الشيخ أيده الله تعالى : (المقتول قودا يؤمر بالاغسال قبل قتله فيغتسل كما يغتسل من الجنابة ويتحنط بالكافور فيوضعه في مساجده ويكتفن ثم يقام فيه بعد ذلك الحد بضرب عنقه ويدفن).



Narrated through this chain from Muhammad bin Ahmad bin Yahya, from Abu Basir, from Ayyub bin Muhammad Al-Raqqi, from Amro bin Ayyub Al-Mawsili, from Isra'il bin Yunus, from Abu Ishaq Al-Sabi'i, from Amro bin Khalid, from Zayd bin Ali, from his forefathers, from (Imam) Ali ^(a.s.):

Imam ^(a.s.) said: A group of people came to the Messenger of Allah ^(swt), and said: "O Messenger of Allah ^(swt), one of our companions has died, and he was afflicted with smallpox. If we wash him, his skin will peel off."

The Prophet said: "Perform Tayammum for him."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(swt) support him, said: "If water cannot be found to purify the deceased, whether due to lack of water, inability to access it, its impurity, or being mixed with substances that invalidate purification, then the deceased should be purified with Tayammum using dust and buried. Similarly, if washing with water is prevented due to any compelling necessity, it should not be used, and Tayammum should be performed."

This explanation has already been covered in the chapter on ritual washings, clarifying that if washing is obligatory but water is unavailable or cannot be used, then Tayammum is prescribed. Hence, there is no need to repeat it.

The Shaykh (Al-Mufid), may Allah ^(swt) support him, said: "A person who is executed as legal retribution (Qisas) is instructed to perform Ghusl before execution, similar to the Ghusl for Janabah. He is also perfumed with camphor applied to his prostration points, shrouded, and then the punishment is carried out by beheading. Afterward, he is buried."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.333 • Al-Wafi, V.24 p.346 • Wasail Al-Shia, V.2 p.513

◊ HADITH ◊

HADITH.978

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s.)

أَخْبَرَنِي أَشْيَخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْفَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَدْدٍ مِّنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمْوِنٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُسْمِعٍ كِزْدِينِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمَرْجُومُ وَالْمَرْجُومَةُ يَغْتَسِلُانَ وَيَتَحَنَّطُانَ وَيَلْبَسَانَ الْكَفَنَ قَبْلَ ذَلِكَ ثُمَّ يُرْجَمَانَ وَيُصَلَّى عَلَيْهِمَا وَالْمُفْتَصُ مِثْمَرَةً ذَلِكَ يَغْتَسِلُ وَيَتَحَنَّطُ وَيَلْبَسُ الْكَفَنَ وَيُصَلَّى عَلَيْهِ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^(swt) support him, from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, from Muhammad bin Al-Hasan bin Shammun, from Abdullah bin Abdur-Rahman, from Misma' Kardin, from Abu Abdullah ^(a.s.):

Imam ^(a.s.) said: "The one who is stoned to death, whether male or female, must perform Ghusl (ritual washing), apply Hanoot (camphor), and wear the Kafan (shroud) before the punishment is carried out. Then, they are stoned and prayed upon."

Similarly, the one from whom Qisas (legal retribution) is exacted must also perform Ghusl, apply Hanoot, and wear the Kafan before the punishment is carried out, and then they are prayed upon."

[REFERENCES] Al-Kafi, V.3 p.214 • Man La Yahduruhu Al Faqih, V.1 p.157 • Tahdib Al-Ahkam, V.1 p.334 • Al-Wafi, V.24 p.350 • Wasail Al-Shia, V.2 p.513



HADITH

HADITH.979

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى هَذَا الْحَدِيثُ - مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ عَلَيِّ بْنِ الْرَّيَانِ عَنْ الْحَسَنِ بْنِ رَاشِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مَسْمَعِ كَرْدِينَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مِثْلًا.

قال الشيخ أبيه الله تعالى (إذا ماتت ذمية وهي حامل من مسلم دفنت في مقابر المسلمين لحرمة ولدها من المسلم ويجعل ظهرها إلى القبر ليكون وجه الولد إلى القبلة إذ الجنين في بطن امه متوجه إلى ظهرها).

This narration (H.978) is also reported by Muhammad bin Ahmad bin Yahya, from Ali bin Al-Rayyan, from Al-Hasan bin Rashid, from some of our companions, from Misma' Kardin, from Abu Abdallah ^{a.s}, with the same content.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: "If a Dhimmi woman (non-Muslim under Islamic protection) dies while pregnant with the child of a Muslim, she is buried in the Muslim cemetery due to the sanctity of her unborn child, who is attributed to the Muslim father. Her body should be positioned in the grave with her back facing the Qiblah so that the face of the unborn child is directed toward the Qiblah, as the fetus in the mother's womb faces her back."

[REFERENCES] Al-Kafi, V.3 p.214 • Man La Yahduruhu Al Faqih, V.1 p.157 • Tahdib Al-Ahkam, V.1 p.334 • Al-Wafi, V.24 p.350 • Wasail Al-Shia, V.2 p.513

HADITH

HADITH.980

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

أَخْبَرَنِي الشَّيْخُ أَبْيَادُهُ اللَّهُ تَعَالَى عَنْ أَبِيهِ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَشْيَمَ عَنْ يُونُسَ قَالَ: سَأَلْتُ أَلْرَضًا عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ تَكُونُ لَهُ الْأَجَارِيَّةُ أَيْهُودِيَّةً وَالنَّصَارَائِيَّةُ فَيُوَاقِعُهَا فَتَحْمِلُ ثُمَّ يَدْعُوهَا إِلَى أَنْ تُشْلِمَ فَتَأْبِي عَلَيْهِ فَدَنَا وَلَا دَنَّا فَمَاتَتْ وَهِيَ تُطْلَقُ وَالْوَلَدُ فِي بَطْنِهَا وَمَاتَ الْوَلَدُ أَيْدِنَ مَعَهَا عَلَى النَّصَارَائِيَّةِ أَوْ يُخْرَجُ مِنْهَا وَيُدْفَنُ عَلَى فِطْرَةِ الْإِسْلَامِ فَكَتَبَ «يُدْفَنُ مَعَهَا».

قال الشيخ أبيه الله تعالى: (ولا يجوز ترك المصلوب على ظاهر الأرض أكثر من ثلاثة أيام وينزل بعد ذلك من خسبته فتواري حينئذ جنته في التراب)

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, reported from Abu Al-Qasim Ja'far bin Muhammad, from his father, from Sa'd bin Abdullah, from Ahmad bin Muhammad, from Ahmad bin Ashyam, from Yunus, who said:

I asked Al-Ridha ^{a.s}, about a man who owns a Jewish or Christian slave woman, has relations with her, and she becomes pregnant.

He then invites her to Islam, but she refuses. When her delivery approaches, she dies while the unborn child is still in her womb, and the child also dies. Should the child be buried with her according to her Christian faith, or should the child be removed and buried according to the natural disposition (Fitrah) of Islam?

Al-Ridha ^{a.s}, replied: "The child should be buried with her."



[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, added:

It is not permissible to leave a crucified body exposed above the ground for more than three days. After this period, it must be taken down from its cross and buried in the ground.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.334 • Al-Wafi, V.25 p.592 • Wasail Al-Shia, V.3 p.205

◊ HADITH ◊

HADITH.981

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

أَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ الْيَعْقوبِيِّ عَنْ مُوسَى بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ مُيَسْرٍ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «لَا تُقْرُوا الْمَضْلُوبَ بَعْدَ ثَلَاثَةَ أَيَّامٍ حَتَّى يُنْزَلَ وَيُدْفَنَ» .

قال الشيخ أيده الله تعالى : (ولا يجوز ل أحد من أهل الإيمان أن يغسل مخالف للحق في الولاية ولا يصلي عليه إلا أن تدعوه ضرورة إلى ذلك من جهة التقية فيغسله تغسيل أهل الخلاف ولا يترك معه جربدة وإذا صلى عليه لعنه في صلاته ولم يدع له فيها). فالوجه فيه ان المخالف لأهل الحق كافر فيجب أن يكون حكمه حكم الكفار إلا ما خرج بالدليل ، وإذا كان غسل الكافر لا يجوز فيجب أن يكون غسل المخالف أيضا غير جائز وأما الصلاة عليه فيكون على حد ما كان يصلي النبي صلى الله عليه وآله والائمة ع على المنافقين ، وسندين فيما بعد كيفية الصلاة على المخالفين إن شاء الله تعالى والذي يدل على أن غسل الكافر لا يجوز اجماع الأمة لانه لا خلاف بينهم في ان ذلك محظوظ في الشرعية ، ويدل عليه ايضا.

The Shaykh (Al-Mufid), reported from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from Muhammad bin Ahmad, from Al-Abbas bin Ma'ruf, from Al-Ya'qubi, from Musa bin Isa, from Muhammad bin Maysar, from Harun bin Al-Jahm, from Al-Sakuni:

Abu Abdullah ^(a.s) said: “The Messenger of Allah ^(SWT), said: “Do not leave a crucified person hanging for more than three days; rather, take him down and bury him.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, added: “It is not permissible for any believer to wash the body of someone who opposes the truth regarding the Wilaya (divine authority) or to perform the funeral prayer over him unless compelled to do so due to the necessity of Taqiyya (dissimulation). In such cases, he should wash the body according to the practice of the opponents and should not place a palm branch (Jareeda) with him. If he performs the prayer over him, he should curse him in the prayer and should not supplicate for mercy on his behalf.”

The reasoning behind this ruling is that opponents of the truth are considered disbelievers, and their ruling should be treated as that of disbelievers unless proven otherwise by evidence. Since washing the body of a disbeliever is not permissible, the same ruling applies to washing the body of an opponent of the truth.



As for the funeral prayer, it should be performed in the same manner that the Prophet {saws}, and the Imams {a.s}, prayed over the hypocrites. Further clarification regarding the method of prayer for opponents will be provided later, if Allah {SWT} wills.

Evidence for the prohibition of washing the body of a disbeliever includes the consensus of the Muslim community, as there is no disagreement among them that such an act is prohibited in Islamic law. Additional evidence also supports this ruling.

[REFERENCES] Al-Ash'athiyat, V.1 p.208 • Tahdib Al-Ahkam, V.1 p.335 • Al-Wafi, V.24 p.486 • Wasail Al-Shia, V.2 p.476 • Bihar Al-Anwar, V.79 p.12 • Mustadrak Al-Wasail, V.2 p.143

◊ HADITH ♦

HADITH.982

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضْلٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَةِ بْنِ صَدَقَةِ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنِ النَّصَارَى يَكُونُ فِي السَّفَرِ وَ هُوَ مَعَ الْمُسْلِمِينَ فَيَمْوَثُ قَالَ « لَا يُغَسِّلُهُ مُسْلِمٌ وَ لَا كَرَامَةٌ وَ لَا يَدْفَعُهُ وَ لَا يَقْوُمُ عَلَى قَبْرِهِ وَ إِنْ كَانَ أَبَاهُ » .

قال الشيخ أيده الله تعالى: (ومن افترسه السبع فوجد منه شيء فيه عظم غسل وكفن وحنط ودفن ، وإن لم يوجد فيه عظم دفن بغیر غسل كما وجد ، وإن كان الموجود من اکيل السبع صدره أو شيء فيه صدره صلي عليه ، وإن وجد ما سوي ذلك منه لم يصل عليه). فيدل على ذلك

The Shaykh (Al-Mufid), may Allah {SWT} support him, reported from Abu Ja'far Muhammad bin Ali, from Muhammad bin Al-Hasan, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Al-Hasan bin Ali bin Faddal, from Amr bin Sa'id, from Musaddiq bin Sadaqa, from Ammar bin Musa, from Abu Abdillah {a.s}:

Imam {a.s} was asked about a Christian who is traveling with Muslims and dies.

Imam {a.s} said: A Muslim should neither wash him, nor show him any honor, nor bury him, nor stand by his grave, even if the deceased was his own father.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, added: "If someone is devoured by a beast and parts of his body with bones are found, then those parts should be washed, shrouded, embalmed, and buried.

However, if no bones are found, the remains should be buried without washing, just as they were found.

If the part found includes the chest or something containing the chest, the funeral prayer should be performed over it.

But if the part found does not include the chest, no funeral prayer should be performed over it."

This ruling is supported by related evidence and established principles in Islamic jurisprudence.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.155 • Tahdib Al-Ahkam, V.1 p.335 • Sulwat Al-Hazin, V.1 p.256 • Wasail Al-Shia, V.2 p.514 • Wasail Al-Shia, V.3 p.204



◊ HADITH ◊

HADITH.983

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَابِسِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى
عَنِ الْعَمْرَكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ عَلَيِّ الْأَسْلَامِ قَالَ: سَأَلَتُهُ عَنِ الرَّجُلِ يُأْكَلُهُ السَّبُغُ وَالظَّيْرُ وَ
يَقِنُ عِظَامُهُ بِعَيْرِ لَحْمٍ كَيْفَ يُصْنَعُ بِهِ قَالَ يُعْسَلُ وَيُكْفَنُ وَيُصَلَّى عَلَيْهِ وَيُدْفَنُ فَإِذَا كَانَ الْمَيِّثُ نَصْفَيْنِ صُلِّيَ
عَلَى النَّصْفِ الَّذِي فِيهِ الْقَلْبُ .

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, reported from Abu Al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Muhammad bin Yahya, from Al-Amraki, from Ali bin Ja'far, from his brother Abu Al-Hasan ^{a.s}:

I asked Imam ^{a.s} about a man who is eaten by a beast or birds, leaving only his bones without flesh. What should be done with him?

Imam ^{a.s} replied: "He should be washed, shrouded, prayed over, and buried.

And if the deceased's body is found in two halves, the funeral prayer should be performed over the half that contains the heart."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.212 • Al-Kafi, V.3 p.212 • Tahdib Al-Ahkam, V.1 p.336 • Tahdib Al-Ahkam, V.3 p.329 • Al-Wafi, V.24 p.489 • Wasail Al-Shia, V.3 p.136

◊ HADITH ◊

HADITH.984

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ
بْنِ دَرَاجِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيِّ الْأَسْلَامِ قَالَ: إِذَا قُتِلَ فَتَلَ قَلْمَ يُوجَدُ إِلَّا لَحْمٌ بِلَا عَظِيمٍ لَمْ
يُصَلِّ عَلَيْهِ وَإِنْ وُجِدَ عَظِيمٌ بِلَا لَحْمٌ صُلِّيَ عَلَيْهِ .

Through this chain of transmission, from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ahmad bin Muhammad bin Abi Nasr, from Jamil bin Darraj, from Muhammad bin Muslim:

Abu Ja'far ^{a.s} said: "If a person is killed and only flesh without bones is found, no funeral prayer is performed for him.

But if bones are found without flesh, the funeral prayer is performed for him."

[REFERENCES] Al-Kafi, V.3 p.212 • Tahdib Al-Ahkam, V.1 p.336 • Tahdib Al-Ahkam, V.3 p.329 • Al-Wafi, V.24 p.490 • Wasail Al-Shia, V.3 p.136

◊ HADITH ◊

HADITH.985

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيِّ الْأَسْلَامِ قَالَ:
إِذَا وُسْطَ الرَّجُلُ بِنَصْفَيْنِ صُلِّيَ عَلَى الَّذِي فِيهِ الْقَلْبُ .

Through chain of transmission, from Sahl bin Ziyad, from Abdullah bin Al-Husayn, from some companions Abu Abdullah ^{a.s} said: "If a person is cut into two halves, the funeral prayer is performed on the part that contains the heart."

[REFERENCES] Al-Kafi, V.3 p.213 • Tahdib Al-Ahkam, V.1 p.337 • Wasail Al-Shia, V.3 p.137



HADITH ﴿﴾

HADITH.986

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مُحَمَّدٌ بْنُ أَحْمَدَ عَنْ أَلْحَسِنِ بْنِ مُوسَى الْخَشَابِ عَنْ غَيَاثِ بْنِ كَلْوَبَ عَنْ إِسْحَاقَ بْنِ عَمَارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ :
«أَنَّ عَلَيْاً عَلَيْهِ الْسَّلَامُ وَجَدَ قَطْعًا مِنْ مَيِّتٍ فَجَمَعَهَا ثُمَّ صَلَّى عَلَيْهَا ثُمَّ دُفِقَتْ» .

Through this chain of transmission, from Sahl bin Ziyad, from Abdullah bin Al-Husayn, from some of his companions, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: If a person is cut into two halves, the funeral prayer is performed on the part that contains the heart.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.167 • Tahdib Al-Ahkam, V.1 p.337 • Tahdib Al-Ahkam, V.3 p.329 • Al-Wafi, V.24 p.492 • Wasail Al-Shia, V.3 p.135

HADITH ﴿﴾

HADITH.987

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَحَمَّدٌ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَمِّ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: «إِذَا وُجِدَ الرَّجُلُ قَتِيلًا فَإِنْ
وُجِدَ لَهُ عُضُوٌ مِنْ أَغْصَائِهِ تَامٌ صَلِّ عَلَى ذَلِكَ الْفُضُوءِ وَدُفِنْ وَإِنْ لَمْ يُوْجَدْ لَهُ عُضُوٌ تَامٌ لَمْ يُصْلِلْ عَلَيْهِ وَدُفِنْ» .
قال الشيخ أيده الله تعالى : وينتظر بصاحب الذرب والغريق ومن أصابته صاعقة أو انهدم عليه بيت أو سقط عليه جدار
فلا يعجل بغسله ودفنه فربما لحقته السكتة بذلك أو ضعف حتى يظن به الموت فإذا تحقق موته غسل ودفن ولا
ينتظر به اكثر من ثلاثة أيام فانه لا شبهة في موته بعد ثلاثة أيام. يدل عليه

Ahmad bin Muhammad, from Muhammad bin Khalid, from someone who narrated it, from Abu Abdallah ^{a.s}:
Imam ^{a.s} said: “If a man is found killed, and a complete limb of his body is found, then a funeral prayer is performed for that limb, and it is buried. However, if no complete limb is found, no prayer is performed, and it is buried.”

[AL TUSI]

Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: “One should wait before washing and burying someone afflicted by severe illnesses, drowning, struck by lightning, trapped under a collapsed house, or fallen walls. The burial should not be hastened, as they may have experienced temporary fainting or weakness mistaken for death. Once their death is confirmed, they should be washed, shrouded, and buried. However, they should not be kept for more than three days, as there remains no doubt about their death after three days.”

[REFERENCES] Al-Kafi, V.3 p.212 • Man La Yahduruhu Al Faqih, V.1 p.167 • Tahdib Al-Ahkam, V.1 p.337 • Al-Wafi, V.24 p.490 • Wasail Al-Shia, V.3 p.137 • Bihar Al-Anwar, V.79 p.8



◊ HADITH ♦

HADITH.988

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْحَسَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاؤِدَ الْقَفْمَيِّ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ عَلَيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ إِبْنِ أَخِي شَهَابٍ بْنِ عَبْدِ رَبِّهِ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «خَمْسَةٌ يُنْتَظَرُ بِهِمْ إِلَّا أَنْ يَتَغَيِّرُوا لِغَرِيقٍ وَالْمَصْعُوقَ وَالْمَبْطُونَ وَالْمَهْدُومَ وَالْمَدْخُنُ».

Abu al-Hasan Muhammad bin Ahmad bin Dawood al-Qummi, from his father, from Abu al-Hasan Ali bin al-Husayn, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Muhammad bin Isa, from Yunus, from Ismail bin Abdul Khaliq, the nephew of Shihab bin Abdul Rabbih, narrated:

Abu Abdullah ^{a.s}, said: “Five types of people should not be buried immediately, unless their bodies start to decompose: The one who drowned; The one struck by lightning; The one who died due to stomach illness; The one trapped under rubble and the one suffocated by smoke.”

[REFERENCES] Al-Kafi, V.3 p.210 • Al-Khisal, V.1 p.300 • Tahdib Al-Ahkam, V.1 p.337 • Al-Wafi, V.24 p.345
• Wasail Al-Shia, V.2 p.474 • Bihar Al-Anwar, V.78 p.248 • Mustadrak Al Wasail, V.2 p.142

◊ HADITH ♦

HADITH.989

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

عَلَيُّ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلَيِّ عَنْ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ أَسْكُونِيِّ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ كَانَ يَقُولُ: «الْغَرِيقُ يُغَسَّلُ» .

Ali bin al-Husayn, from Muhammad bin Ahmad bin Ali, from al-Husayn bin Yazid, from al-Sakuni, from Abu Abdullah ^{a.s}, who narrated from Commander of the Faithful ^{a.s}:

Imam Ali ^{a.s} used to say: “The one who drowned must be given ghusl (ritual washing).”

[REFERENCES] Al-Kafi, V.3 p.210 • Tahdib Al-Ahkam, V.1 p.338 • Al-Wafi, V.24 p.344 • Wasail Al-Shia, V.2 p.489 • Wasail Al-Shia, V.2 p.490 • Bihar Al-Anwar, V.78 p.308 • Mustadrak Al Wasail, V.2 p.170

◊ HADITH ♦

HADITH.990

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ وَعَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلَيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَصْلَتِ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ سَيِّفِ بْنِ عَمِيَّةَ عَنْ إِشْحَاقِ بْنِ عَمَّارٍ قَالَ: سَأَلَ ثُلَاثًا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْغَرِيقِ أَيُغَسَّلُ قَالَ «تَعَمَ يُغَسَّلُ وَيُسْتَبَرُ» قُلْثُ وَكَيْفَ يُسْتَبَرُ قَالَ «يُتَرَكُ ثَلَاثَةً أَيَّامٍ قَبْلَ أَنْ يُدْفَنَ إِلَّا أَنْ يَتَغَيِّرَ قَبْلَ قَيْعَسْلُ وَيُدْفَنُ وَكَذَلِكَ صَاحِبُ الصَّاعِقَةِ فَإِنَّهُ رُبَّماً طَلَّ أَنَّهُ قَدْ مَاتَ وَلَمْ يَمُوتْ» .



Narrated from him and from Muhammad bin Ahmad bin Ali, from Abdullah bin al-Salt, from Ali bin al-Hakam, from Saif bin Amira, from Ishaq bin Ammar who said:

I asked Abu Abdullah ^{a.s}, about the one who drowned - should he be given ghusl (ritual washing)?

Imam ^{a.s} replied: "Yes, he should be given ghusl and istibra' (confirmation of death)."

I asked: "How is istibra' done?"

Imam ^{a.s} said: "He is left for three days before being buried unless signs of decay appear earlier, in which case he is given ghusl and buried.

The same applies to one struck by lightning, as it is possible he might be presumed dead while still alive."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.338

♦ HADITH ♦

HADITH.991

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَحْمَادَ بْنِ مَهْرَانَ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ عَلَيٍّ بْنِ أَبِي حَمْزَةَ قَالَ: أَصَابَ بِمَكْثَةِ سَنَةٍ مِنَ السَّنِينِ صَوَاعِقَ مَا تِّلْكَ خَلْقٌ كَثِيرٌ فَدَخَلَتْ عَلَى أَبِي إِنْزَاهِيمَ عَلَيْهِ السَّلَامُ فَقَالَ مُبْتَدِئًا مِنْ غَيْرِ أَنَّ أَسَأَهُ «يَئِنْبِي لِلْغَرِيقِ وَالْمَصْعُوقِ أَنْ يُتَرَبَّصَ بِهِ ثَلَاثَةٌ لَا يُدْفَنُ إِلَّا أَنْ يَجِيءَ مِنْهُ رِيحٌ يَدْلِلُ عَلَى مَوْتِهِ» فَلَمَّا جَاءَهُ ذَلِكَ كَانَ أَنَّكَثَرَنِي قَدْ دُفِنْتُ نَائِسًا كَثِيرًا حَيَاةً فَقَالَ «نَعَمْ يَا عَلَيَّ قَدْ دُفِنْتُ نَائِسًا كَثِيرًا حَيَاةً مَا مَاتُوا إِلَّا فِي قُبُورِهِمْ» .

Narrated by the Shaykh (Al-Mufid), may Allah ^{SWT} support him, from Abu al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Ahmad bin Mihran, from Muhammad bin Ali, from Ali bin Abi Hamza:

There was a year in Mecca when many people died due to lightning strikes. I entered upon Abu Ibrahim ^{a.s}, and Imam ^{a.s} said, without me asking:

"It is necessary for the drowned and those struck by lightning to be delayed for three days before burial, unless a smell arises from them indicating death."

I said to Imam ^{a.s}: "May I be your ransom, it seems you are informing me that many people have been buried alive?"

Imam ^{a.s} replied: "Yes, O Ali, many people have indeed been buried alive and did not die until they were in their graves."

[REFERENCES] Al-Kafi, V.3 p.210 • Tahdib Al-Ahkam, V.1 p.338 • Al-Manaqib, V.4 p.292 • Al-Wafi, V.24 p.345 • Wasail Al-Shia, V.2 p.475 • Madinat Ma'ajiz Al-A'immah, V.6 p.232 • Bihar Al-Anwar, V.48 p.75 • Awalim Al-Uloom, V.21 p.87



HADITH.992

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي عُمَيْرٍ عَنْ هَشَامَ بْنِ الْحَكَمِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ : فِي الْمَصْعُوقِ وَالْأَغْرِيقِ قَالَ «يُنَتَّظَرُ بِهِ ثَلَاثَةُ أَيَّامٍ إِلَّا أَنْ يَتَغَيَّرَ قَبْلَ ذَلِكَ» .

قال الشيخ أيده الله تعالى : (وإذا لم يوجد للميت سدر وكافور وashan غسل بالماء الراح ، وان لم يوجد له ذريرة وحنوط أدرج في اكفانه ودفن بعد غسله والصلة عليه ، وان لم يكن له اكفان دفن عريانا وجاز ذلك للاضطرار).

فالوجه في ذلك ان تجهيز الميت إنما يجب مع التمكن والقدرة عليه فمتنى زال التمكן والقدرة سقط الوجوب لأن الله تعالى لا يكلف نفسا إلا وسعها وهو أولى بالعذر في حال الاضطرار.

قال الشيخ أيده الله تعالى : (وإذا مات الإنسان في البحر ولم يوجد له أرض يدفن فيها غسل وحنط وكفن وخيطت عليه اكفانه وتقل والقي في البحر ليرسب بشقله في قرار الماء).

Narrated through this chain from Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Abi Umair, from Hisham bin al-Hakam, from Abu al-Hasan ^{a.s}:

Imam ^{a.s} said regarding the one struck by lightning and the one who drowned.

Imam ^{a.s} said: “They should be delayed for three days unless signs of decomposition appear earlier.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: “If no lotus leaves (sidr), camphor, or soapwort (ushnan) are available, the deceased should be washed with pure water. If no perfume or hanoot (embalming material) is available, the body should be wrapped in shrouds and buried after washing and praying over it.

If shrouds are also unavailable, the body may be buried without them due to necessity.”

The reason for this ruling is that preparing the deceased is obligatory only when it is feasible and possible. If feasibility and ability are lacking, the obligation ceases because Allah ^{SWT} does not burden a soul beyond its capacity, and necessity is given priority in cases of hardship.

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, said: “If a person dies at sea and no land is available for burial, the body should be washed, embalmed, and shrouded. The shrouds should then be sewn, and the body weighted down so that it sinks into the depths of the water.”

[REFERENCES] Al-Kafi, V.3 p.209 • Tahdib Al-Ahkam, V.1 p.338 • Sulwat Al-Hazin, V.1 p.256 • Al-Wafi, V.24 p.343 • Wasail Al-Shia, V.2 p.474



◊ HADITH ◊

HADITH.993

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْبَرَنِي الشَّيْخُ عَنْ أَبِي الْقَاسِمِ جَعْفَرَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ حُمَيْدٍ بْنِ زَيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي أَبَانٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: فِي الْرَّجُلِ يَمُوتُ مَعَ الْقَوْمِ فِي الْبَحْرِ قَالَ يَنْفَسُ وَيُكَفُّ وَيُصَلَّى عَلَيْهِ وَيُتَقْلَّ وَيُرْمَى بِهِ فِي الْبَحْرِ .

Narrated by the Shaykh, from Abu al-Qasim Ja'far bin Muhammad, from Muhammad bin Ya'qub, from Humayd bin Ziyad, from al-Hasan bin Muhammad, from more than one narrator, from Aban, from a man, from Abu Abdillah ^{a.s}:

Imam ^{a.s} said regarding a man who dies among people at sea.

Imam ^{a.s} said: "He should be washed, shrouded, prayed over, weighted, and then cast into the sea."

[REFERENCES] Al-Kafi, V.3 p.214 • Tahdib Al-Ahkam, V.1 p.339 • Al-Ibtisar, V.1 p.215 • Al-Wafi, V.25 p.537

• Wasail Al-Shia, V.3 p.206

◊ HADITH ◊

HADITH.994

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدٍ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلٍ بْنِ زَيَادٍ رَفِعَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا مَاتَ الْرَّجُلُ فِي السَّفِينَةِ وَلَمْ يُقْدَرْ عَلَى الْشَّطْطِ قَالَ يُكَفُّ وَيُحَنَّطُ فِي تُوبٍ وَيُلْقَى فِي الْمَاءِ» .

Narrated with this chain of transmission from Muhammad bin Ya'qub, from a group of our companions, from Sahl bin Ziyad, who raised it to Abu Abdillah ^{a.s}:

Imam ^{a.s} was asked about if a man dies on a ship and it is not possible to reach the shore. Imam ^{a.s} said:

"He should be shrouded, embalmed, and wrapped in cloth, then cast into the water."

[REFERENCES] Al-Kafi, V.3 p.214 • Tahdib Al-Ahkam, V.1 p.339 • Al-Ibtisar, V.1 p.215 • Al-Wafi, V.25 p.538

• Wasail Al-Shia, V.3 p.207

◊ HADITH ◊

HADITH.995

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِي الْبَخْتَرِيِّ وَهُبْ بْنِ وَهُبْ الْقَرْشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَلَيْهِ السَّلَامُ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : «إِذَا مَاتَ الْمَيِّتُ فِي الْبَحْرِ غُسْلٌ وَكُفْنٌ وَحُنْطَةٌ ثُمَّ يُوَثَّقُ فِي رِحْلِهِ حَجَرٌ وَيُرْمَى بِهِ فِي الْمَاءِ» .

Ali bin Al-Husayn narrated from Muhammad bin Yahya, from Ahmad bin Muhammad, from Muhammad bin Khalid Al-Barqi, from Abu Al-Bakhtari Wahb bin Wahb Al-Qurashi, from Abu Abdillah ^{a.s}, from his father ^{a.s}. Commander of the Faithful ^{a.s}, said: "If a deceased person dies in the sea, he should be washed, shrouded, embalmed, then a stone should be tied to his legs, and he should be cast into the water."

[REFERENCES] Qurb Al-Isnad, V.1 p.138 • Man La Yahduruhu Al Faqih, V.1 p.157 • Tahdib Al-Ahkam, V.1 p.339 • Al-Wafi, V.25 p.538 • Wasail Al-Shia, V.3 p.206 • Bihar Al-Anwar, V.79 p.2



HADITH.996

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفَوَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ أَيُوبَ بْنِ الْحُرْ قَالَ: سَيْلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ مَاتَ وَهُوَ فِي السَّيْفَيَةِ فِي الْبَحْرِ كَيْفَ يُضْنَعُ بِهِ قَالَ «يُوضَعُ فِي حَابِيَةٍ وَيُوْكَى رَأْسَهَا وَيُطْرَخُ فِي الْمَاءِ».

قال الشيخ أبيه الله تعالى : (إذا مات رجل مسلم بين رجال كفار ونساء مسلمات ليس فيهن له محروم أمر بعض الكفار بالغسل وغسله بتعليم النساء له غسل أهل الاسلام ، وكذلك ان ماتت امرأة مسلمة بين رجال مسلمين ليس لها فيهم محروم ونساء كافرات امر الرجال امرأة منهن أن تغتسل وعلموها تغسلها على سنة الاسلام)

يدل على ذلك

Narrated by Sa'd bin Abdullah, from Muhammad bin Al-Husayn, from Safwan, from Abdullah bin Muskan, from Ayyub bin Al-Hurr:

Abu Abdillah ^{a.s}, was asked about a man who died while in a ship at sea. How should he be treated?

Imam ^{a.s} said: "He should be placed in a clay jar, its mouth sealed, and then cast into the water."

Shaykh (Al-Mufid), may Allah ^(SWT) support him, said:

If a Muslim man dies among non-Muslim men and Muslim women, but there is no Mahram (close male relative) for him among the women, then one of the non-Muslims is instructed to wash him under the guidance of the Muslim women according to the method of Islamic washing.

Similarly, if a Muslim woman dies among Muslim men without a Mahram and non-Muslim women, then the men instruct one of the non-Muslim women to perform her washing in accordance with Islamic practices.

This indicates that:

[REFERENCES] Al-Kafi, V.3 p.213 • Tahdib Al-Ahkam, V.1 p.340 • Al-Ibtisar, V.1 p.215 • Al-Wafi, V.25 p.537
• Wasail Al-Shia, V.3 p.205

HADITH.997

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدِهِ اللَّهُ عَنْ أَبِي الْحَسَنِ مُحَمَّدِ بْنِ دَاوُدَ الْقَفِيِّ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ عَلَيْهِ بَنْ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيْهِ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَةٍ بْنِ صَدَقَةَ عَنْ عَمَارِ بْنِ مُوسَى عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سَيْلَ عَنْ الرَّجُلِ الْمُسْلِمِ بَنْ سَعِيدٍ عَنْ مُصَدْقَةٍ بْنِ صَدَقَةَ عَنْ عَمَارِ بْنِ مُوسَى عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ سَيْلَ عَنْ الرَّجُلِ الْمُسْلِمِ يَمُوتُ فِي السَّفَرِ وَلَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ وَمَعَهُ رِجَالٌ نَصَارَى وَمَعَهُ عَمَّةٌ وَخَالَةٌ مُسْلِمَاتٌ كَيْفَ يُضْنَعُ فِي غُسْلِهِ قَالَ «تُغَسِّلُهُ عَمَّةُهُ وَخَالَتُهُ فِي قَمِيصِهِ وَلَا يَقْرَبُهُ النَّصَارَى» وَعَنِ الْمَرْأَةِ تَمُوتُ فِي سَفَرٍ وَلَيْسَ مَعَهَا إِمْرَأَةٌ مُسْلِمَةٌ وَمَعَهُمْ نِسَاءٌ نَصَارَى وَعَمَّهَا وَخَالَهَا مَعَهَا مُسْلِمُونَ قَالَ «يُغَسِّلُوهُنَّا وَلَا تَقْرَبُنَّهُ النَّصَارَى كَمَا كَانَتْ تَغْسِلُهُنَّا غَيْرُ أَنَّهُ يَكُونُ عَلَيْهَا دَرْعٌ فَيُصْبَبُ الْمَاءُ مِنْ فَوْقِ الدَّرْعِ» قُلْتَ فَإِنْ مَاتَ رَجُلٌ مُسْلِمٌ وَلَيْسَ مَعَهُ رَجُلٌ



مُسْلِمٌ وَ لَا امْرَأَةً مُسْلِمَةً مِنْ ذَوِي قَرَابَتِهِ وَ مَعَهُ رِجَالٌ نَّصَارَى وَ نِسَاءٌ مُسْلِمَاتٌ لَّيْسَ بَيْنَهُ وَ بَيْنَهُنَّ قَرَابَةً قَالَ
«يُغْتَسِلُ الْنَّصَارَى ثُمَّ يُغَسِّلُونَهُ فَقَدْ أُضْطُرَ» وَ عَنِ الْمَرْأَةِ الْمُسْلِمَةِ تَمُوتُ وَ لَيْسَ مَعَهَا امْرَأَةً مُسْلِمَةً وَ لَا رَجُلٌ
مُسْلِمٌ مِنْ ذَوِي قَرَابَتِهِ وَ مَعَهَا نَصَارَى وَ رِجَالٌ مُسْلِمُونَ قَالَ «يُغْتَسِلُ الْنَّصَارَى ثُمَّ تُغَسِّلُهَا».

قال الشيخ أبيده الله تعالى : (فان مات صبي مسلم بين نسوة مسلمات لا رحم بين واحدة منهن وبينه وليس معهن رجل وكان الصبي ابن خمس سنين غسله بعض النساء مجردًا من ثيابه ، وان كان ابن اكبر من خمس سنين غسلته من فوق ثيابه وصبين عليه الماء صبا ولم يكشفن له عورة ودفعه بثيابه بعد تحنطيه بما وصفناه ، فان ماتت صبية بين رجال مسلمين ليس لها فيهن محرم وكانت بنت اقل من ثلاث سنين جردوها وغسلوها وان كانت لاكثر من ثلاث سنين غسلوها في ثيابها وصبوا عليها الماء صبا وحنطوها بعد الغسل ودفنوها في ثيابها).

Narrated by the Shaykh (Al-Mufid), may Allah ^(SWT) support him, from Abu Al-Hasan Muhammad bin Ahmad bin Dawood Al-Qummi, from his father, from Abu Al-Hasan Ali bin Al-Husayn, from Muhammad bin Yahya, from Muhammad bin Ahmad bin Yahya, from Ahmad bin Al-Hasan bin Ali bin Faddal, from Amr bin Sa'id, from Musaddiq bin Sadaqah, from Ammar bin Musa, from Abu Abdulllah ^(a.s):

Imam ^{a.s} was asked about a Muslim man who dies while traveling, and there is no Muslim man with him, but there are Christian men and his Muslim aunt and maternal aunt. How should his washing be done?

Imam ^{a.s} said: "His aunt and maternal aunt should wash him while he is in his shirt, and the Christians should not approach him."

Imam ^{a.s} was asked regarding a Muslim woman who dies while traveling, and there is no Muslim woman with her, but there are Christian women and her Muslim uncle and maternal uncle.

Imam ^{a.s} said: "They should wash her, but the Christian woman should not approach her. She should be washed as others are washed, except that she should wear a dress, and water should be poured over the dress."

I asked: "What if a Muslim man dies, and there is neither a Muslim man nor a Muslim woman from his relatives, but there are Christian men and unrelated Muslim women?"

Imam ^{a.s} said: "The Christians should wash themselves first, and then they can wash him because it is a case of necessity."

Imam ^{a.s} was asked: "what about a Muslim woman who dies, and there is no Muslim woman or Muslim man from her relatives, but there is a Christian woman and Muslim men?"

Imam ^{a.s} said: "The Christian woman should first wash herself and then wash the deceased Muslim woman".

[AL TUSI]

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If a Muslim boy dies among Muslim women who have no familial relation to him, and there is no man present, and the boy is five years old, one of the women should wash him without his clothes.

However, if he is older than five years, the women should wash him while he is covered in his clothes, pouring water over him without uncovering his private parts.

He should be buried in his clothes after being perfumed with camphor as previously described.



If a Muslim girl dies among Muslim men who are not her mahrams (unmarriageable kin), and she is younger than three years old, they may remove her clothes and wash. But if she is older than three years, they should wash her while she remains dressed, pouring water over her without uncovering her body.

After washing, she should be perfumed and buried in her clothes.”

[REFERENCES] Al-Kafi, V.3 p.159 • Tahdib Al-Ahkam, V.1 p.340 • Al-Wafi, V.24 p.298

◊ HADITH ◊

HADITH.998

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ أَخْبَرَنِي أَشْيَخُ أَيَّدَهُ اللَّهُ تَعَالَى عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِذْرِيسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَنْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ وَ أَخْبَرَنِي أَبْيَ الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَبِي عَلَيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ ابْنِ فَضَالِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْمُمِيرِ مَوْلَى الْحَارِثِ بْنِ الْمُغَيْرَةِ الْتَّصْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ حَدَّثَنِي عَنِ الْصَّبِيِّ إِلَى كُمْ ثَقَّسْلَهُ الْمُسَاءُ فَقَالَ «إِلَى تَلَاثِ سِينِينَ».

The Shaykh (Al-Mufid), may Allah ^{SWT} support him, narrated from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn al-Hasan, from Ahmad ibn Idris, from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abd al-Hamid, from Yunus ibn Ya'qub. He also narrated from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Abu Ali al-Ash'ari, from Muhammad ibn Abd al-Jabbar, from Ibn Faddal, from Yunus ibn Ya'qub, from Abu al-Numayr, the servant of al-Harith ibn al-Mughira al-Nadri, who said:

I asked Abu Abdillah ^{a.s}, about the age until which women may wash a deceased boy. Imam ^{a.s} replied: “Until the age of three years.”

[REFERENCES] Al-Kafi, V.3 p.160 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.24 p.309 • Wasail Al-Shia, V.2 p.526

◊ HADITH ◊

HADITH.999

[SOURCE] Implicit (or Unnamed)

وَ رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى مُرْسَلًا قَالَ رُوِيَ: فِي الْجَارِيَةِ ثَمُوثَ مَعَ الْرَّجُلِ فَقَالَ «إِذَا كَانَتْ بِنْثٌ أَقْلَ مِنْ خَمْسِ سِينِينَ أَوْ بِسْتَ دَفِئَتْ وَ لَمْ تُغَسِّلْ».

يعني انها لا تغسل مجرد من ثيابها ، والذى يدل على وجوب غسلها حسبما ذكره في الكتاب

Muhammad ibn Ahmad ibn Yahya narrated, as a mursal report, that it was reported regarding a young girl who dies while in the presence of a man.

Imam ^{a.s} said: “If she is less than five or six years old, she is buried without being washed.”

[AL TUSI]

This means that she is not washed while being stripped of her clothes.

The evidence indicating the obligation of washing her, as mentioned in the book, supports this ruling.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.341 • Al-Wafi, V.24 p.308 • Wasail Al-Shia, V.2 p.521 • Wasail Al-Shia, V.2 p.527



HADITH

HADITH.1000

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مَا أَخْبَرَنِي بِهِ الشَّيْخُ أَيْدَهُ اللَّهُ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلَيٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي الْجَوَزَاءِ عَنِ الْحَسَنِ بْنِ عَلْوَانَ عَنْ عَمْرُو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلَيٍ عَنْ آبَائِهِ عَنْ عَلَيٍ عَلَيْهِ السَّلَامُ قَالَ إِذَا مَاتَ الْرَّجُلُ فِي السَّفَرِ مَعَ النِّسَاءِ لَيْسَ لَهُ فِيهِنَّ امْرَأَةٌ وَلَا ذَاثٌ مَحْرَمٌ يُؤْرِزَنَهُ إِلَى الْرُّكْبَتَيْنِ وَيُصْبِّنَ عَلَيْهِ الْمَاءَ صَبَّاً وَلَا يَنْظُرُنَ إِلَى عَوْرَتِهِ وَلَا يُلْمِسْنَهُ بِأَيْدِيهِنَّ وَيُطْهِرْنَهُ .

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated to me from Abu Ja'far Muhammad ibn Ali, from Muhammad ibn al-Hasan, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Abu Ja'far, from Abu al-Jawza, from al-Husayn ibn 'Alwan, from 'Amr ibn Khalid, from Zayd ibn Ali, from his forefathers, from (Imam) Ali ^(a.s).

Imam ^(a.s) said: "If a man dies during travel and is accompanied only by women, none of whom are his wife or a mahram, they should cover him with a cloth up to his knees, pour water over him without looking at his private parts, and avoid touching him with their hands while ensuring his purification."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.342 • Al-Wafi, V.24 p.300

HADITH

HADITH.1001

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ الْحَسَنِ بْنِ حَرْزَادَ عَنِ الْحَسَنِ بْنِ رَاهِيدٍ عَنْ عَلَيٍ بْنِ إِسْمَاعِيلَ عَنْ أَبِي سَعِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ الْمَرْأَةُ إِذَا مَاتَتْ مَعَ قَوْمٍ لَيْسَ لَهُمْ ذَاثٌ مَحْرَمٌ يَصْبُّونَ الْمَاءَ عَلَيْهَا صَبَّاً وَرَجُلٌ مَاتَ مَعَ نِسْوَةٍ وَلَيْسَ فِيهِنَّ لَهُ مَحْرَمٌ فَقَالَ أَبُو حَيْنَةَ يَصْبِّنَ الْمَاءَ عَلَيْهِ صَبَّاً فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بَلْ يَجْلُ لَهُنَّ أَنْ يَمْسِسُنَ مِنْهُ مَا كَانَ يَجْلُ لَهُنَّ أَنْ يَنْظُرُنَ مِنْهُ إِلَيْهِ وَهُوَ حَيٌّ فَإِذَا بَلَغَ الْمَوْضِعَ الَّذِي لَا يَجْلُ لَهُنَّ النَّظَرُ إِلَيْهِ وَلَا مَسْهُ وَهُوَ حَيٌّ صَبِّنَ الْمَاءَ عَلَيْهِ صَبَّاً .

Through this chain of narration, from Muhammad ibn Ahmad ibn Yahya, from al-Hasan ibn Khurrazad, from al-Husayn ibn Rashid, from Ali ibn Isma'il, from Abu Sa'id, who said:

I heard Abu Abdillah ^(a.s), say:

"If a woman dies among a group of people and has no mahram among them, they should pour water over her without direct contact. Similarly, if a man dies among women and has no mahram among them"

Abu Hanifah said that they should pour water over him without touching him.

However, Abu Abdillah ^(a.s), said:

"Rather, it is permissible for them to touch the parts of his body that they were allowed to look at while he was alive. When they reach the parts that were not lawful for them to look at or touch while he was alive, they should then pour water over those areas without direct contact."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.342 • Al-Ibtisar, V.1 p.204 • Al-Wafi, V.24 p.300 • Wasail Al-Shia, V.2 p.525



HADITH

HADITH.1002

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَأَخْبَرَنِي الشَّيْخُ أَيْدَهُ اللَّهُ تَعَالَى بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ الْمُقْضِلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِإِلَيْيَ عَبْدِ اللَّهِ عَجْعَلْتُ فَدَاكَ مَا تَقُولُ فِي الْمَرْأَةِ تَكُونُ فِي السَّفَرِ مَعَ رِجَالٍ لَيْسَ لَهَا فِيهِمْ ذُو رَجْمٍ وَلَا مَعْهُمْ إِمْرَأَةٌ فَتَمُوتُ الْمَرْأَةُ مَا يُصْنَعُ بِهَا قَالَ «يُغَسَّلُ مِنْهَا مَا أَوْجَبَ اللَّهُ عَلَيْهِ الشَّيْمُ وَلَا يُمْسِيْ وَلَا يُكَسِّفَ لَهَا شَيْءٌ مِنْ مَحَاسِنِهَا أَتَيْتِ أَمْرَ اللَّهِ بِسَرِيرَهَا» فَقُلْتُ فَكَيْفَ يُصْنَعُ بِهَا قَالَ «يُغَسَّلُ بَطْنُ كَفِيفِهَا ثُمَّ يُغَسَّلُ ظَهْرُ كَفَيفِهَا».

Through this chain of narration, from Ahmad ibn Muhammad, from Abd al-Rahman ibn Salim, from al-Mufaddal ibn Umar, who said:

I said to Abu Abdillah ^{a.s}: "May I be your ransom, what do you say regarding a woman who is traveling with men, and there is no one among them who is her relative, nor is there any other woman with them, and the woman dies? What should be done with her?"

Imam ^{a.s} said: "She should be washed only in the areas that Allah ^{SWT} has required for tayammum, and she should not be touched, nor should any of her features that Allah ^{SWT} has commanded to be covered be uncovered."

I asked: "How should it be done?"

Imam ^{a.s} said: "The palms of her hands should be washed first, and then the back of her hands should be washed."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.156 • Tahdib Al-Ahkam, V.1 p.342 • Tahdib Al-Ahkam, V.1 p.442 • Al-Ibtisar, V.1 p.200 • Al-Ibtisar, V.1 p.202 • Wasail Al-Shia, V.2 p.522

HADITH

HADITH.1003

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَإِمَّا الْخَبْرُ الَّذِي رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَدَدٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاؤِدَ بْنِ سِرْخَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي الْرَّجُلِ يَمُوتُ فِي السَّفَرِ أَوْ فِي الْأَرْضِ لَيْسَ مَعَهَا إِلَّا أَنْسَاءً قَالَ «يُدْفَنُ وَلَا يُغَسَّلُ».

فالمراد به إذا كان عرياناً يدفن ولا يغسل فاما إذا كان عليه شيء من الثياب فلا بد من غسله يصب الماء عليه من غير مساسة شيء من أعضائه حسب ما ذكرناه.

قال الشيخ أيده الله تعالى : وإذا ماتت امرأة وفي جوفها ولد حي يتحرك شق بطنها من جنبها الاسر وخرج الولد منه ثم خيط الموضع وغسلت وكفت وحنطة بعد ذلك ودفت ، وإن مات الولد في جوفها وهي حية أدخلت القابلة أو من يقوم مقامها في تولي المرأة يدها في فرجها وأخرجت الميت منه ، فإن لم يمكنها اخراجه صحيحاً قطعه وآخرجه قطعاً وغسل وكفن وحنط ثم دفن

As for the report narrated by Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, from Dawud ibn Sirhan:

Imam Abu Abdillah ^{a.s}, regarding the man who dies during a journey or in a place where there are only women present.

Imam ^{a.s} said: "He should be buried and not washed."



[AL TUSI]

The interpretation of this is that if the man is naked, he should be buried without washing. However, if he has any clothing on, he must be washed by pouring water over him without touching any part of his body, as mentioned earlier.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, said: "If a woman dies while carrying a living fetus inside her that is still moving, her abdomen should be cut open from her left side, the child should be removed, and the incision should be stitched. After that, the woman should be washed, shrouded, perfumed, and buried."

And if the fetus dies in her womb while she is still alive, a midwife or someone responsible for the woman's care should insert her hand into the woman's private area and remove the dead fetus. If it is not possible to remove it intact, it should be cut into pieces, extracted piece by piece, washed, shrouded, perfumed, and then buried."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.343

◊ HADITH ◊

HADITH.1004

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

أَخْمَدْ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ يَقْطِينِ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ عَلَيِّ بْنِ يَقْطِينِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَنِيهِ الْسَّلَامُ عَنِ الْمَرْأَةِ تَمُوتُ وَوَلَدُهَا فِي بَطْنِهَا يَشْرَحُ كَمَا قَالَ «يُشْقُّ عَنِ الْوَلَدِ».

Ahmad ibn Muhammad narrated from Al-Hasan ibn Ali ibn Yaqtin, from his brother Al-Husayn, from Ali ibn Yaqtin, who said:

I asked Abu al-Hasan Musa ^(a.s), about a woman who dies while her child is still moving in her womb.

Imam ^(a.s) said: "Her abdomen should be cut open to remove the child."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.343 • Al-Wafi, V.24 p.340 • Wasail Al-Shia, V.2 p.471

◊ HADITH ◊

HADITH.1005

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

وَأَخْبَرَنِي السَّيِّدُ أَبِي الْمُتَّهَجِّدِ اللَّهُ تَعَالَى عَنْ أَبِي الْقَاسِمِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَقْتُوبٍ عَنْ حَمَيْدِ بْنِ زَيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَلَيِّ بْنِ يَقْطِينِ قَالَ: سَأَلْتُ الْعَبْدَ الْمَصْلِحَ عَلَيْهِ الْسَّلَامُ عَنِ الْمَرْأَةِ تَمُوتُ وَوَلَدُهَا فِي بَطْنِهَا فَإِذَا قُطِّعَ بَطْنُهَا وَيُخْرَجُ وَلَدُهَا.

The Shaykh (Al-Mufid), may Allah ^(SWT) support him, narrated from Abu al-Qasim Ja'far ibn Muhammad, from Muhammad ibn Ya'qub, from Humayd ibn Ziyad, from Al-Hasan ibn Muhammad ibn Sama'ah, from Muhammad ibn Abi Hamzah, from Ali ibn Yaqtin, who said:

I asked the righteous servant (of Allah ^(SWT)), peace be upon him, about a woman who dies while her child is still in her womb.

He (Imam Al Kadhim ^(a.s)) said: "Her abdomen should be cut open, and her child should be removed."

[REFERENCES] Al-Kafi, V.3 p.155 • Tahdib Al-Ahkam, V.1 p.343 • Awali Al-La'ali, V.3 p.38 • Al-Wafi, V.24 p.339 • Wasail Al-Shia, V.2 p.470



HADITH

HADITH.1006[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زَيَادٍ عَنْ إِسْمَاعِيلِ بْنِ مُهَرَّانَ عَنْ عَلَيِّ
بْنِ أَبِي حَمْرَةَ عَنْ أَبِي عَنْدَالِلَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: سَأَلَتْهُ عَنِ الْمَرَأَةِ تَمُوتُ وَيَتَحَرَّكُ الْوَلَدُ فِي بَطْنِهَا أَيْشُقُّ بَطْنَهَا
وَيُسْتَخْرَجُ وَلَدُهَا قَالَ «تَعَمَّ». .

With this chain of narration, from Muhammad ibn Ya'qub, from a group of our companions, from Sahl ibn Ziyad, from Isma'il ibn Mihran, from Ali ibn Abi Hamzah, from Abu Abdillah ^{a.s}:

I asked Imam ^{a.s} about a woman who dies while the child in her womb is still moving.
Should her abdomen be cut open, and her child removed?

Imam ^{a.s} said: "Yes."

[REFERENCES] Al-Kafi, V.3 p.155 • Tahdib Al-Ahkam, V.1 p.344 • Awali Al-La'ali, V.3 p.38 • Al-Wafi, V.24 p.339 • Wasail Al-Shia, V.2 p.470

HADITH

HADITH.1007[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَفِي رِوَايَةِ ابْنِ أَبِي عَمَيْرٍ عَنْ ابْنِ أَذِيَّةَ: «يُخْرُجُ الْوَلَدُ وَيُخَاطِبُ بَطْنَهَا».

And in the narration of Ibn Abi Umayr from Ibn Udhaynah (regarding the issue of a posthumous child):

Imam ^{a.s} said: "The child is removed, and her abdomen is stitched."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.344 • Awali Al-La'ali, V.3 p.38 • Al-Wafi, V.24 p.339

HADITH

HADITH.1008[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ وَهْبٍ بْنِ
وَهْبٍ عَنْ أَبِي عَنْدَالِلَّهِ عَلَيْهِ الْسَّلَامِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْسَّلَامُ : «إِذَا مَاتَتْ الْمَرَأَةُ وَفِي بَطْنِهَا وَلَدٌ
يَتَحَرَّكُ يُشْقِّ وَيُخْرَجُ الْوَلَدُ» وَقَالَ فِي الْمَرَأَةِ يَمُوتُ فِي بَطْنِهَا الْوَلَدُ فَيَتَحَوَّفُ عَلَيْهَا قَالَ «لَا بَأْسَ أَنْ يُذْخَلَ
الرَّجُلُ يَدَهُ فَيُقْطَعُهُ وَيُخْرِجَهُ إِذَا لَمْ تَرْفُقْ بِهِ الْأَسْنَاءُ».

And through this chain of transmission, from Muhammad ibn Ya'qub, from several of our companions, from Ahmad ibn Muhammad ibn Khalid, from his father, from Wahb ibn Wahb, from Abu Abdullah ^{a.s}, who said:

Commander of the Faithful ^{a.s}, said: "If a woman dies while there is a living child moving in her womb, her abdomen is cut open, and the child is removed."

And regarding a woman in whose womb the child has died, and there is fear for her safety, Imam ^{a.s} said: "There is no harm if a man inserts his hand to cut the child and remove it, if the women are unable to handle it delicately."

[REFERENCES] Al-Kafi, V.3 p.155 • Tahdib Al-Ahkam, V.1 p.344 • Al-Wafi, V.24 p.340 • Wasail Al-Shia, V.2 p.470



CHAPTER ON ACTS THAT NECESSITATE PURIFICATION

١٤ - باب الاحداث الموجبة للطهارة

◎ HADITH 1009 – 1037 ◎

HADITH.1009

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ الْأَعْمَرِكَيِّ بْنِ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنِ الرَّجُلِ هَلْ يَضْلُعُ أَنْ يَسْتَذَلِّلَ الْدَّوَاءُ ثُمَّ يُصَلِّي وَهُوَ مَعَهُ أَيْنَقْضُ الْأُوْضُوهُ قَالَ لَا يَنْقْضُ الْأُوْضُوهُ وَلَا يُصَلِّي حَتَّى يَطْرَاهُ .

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from al-Amraki ibn Ali, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}, said:

I asked Imam ^{a.s} about a man - does it suffice for him to insert medicine into his body and then pray while it remains inside him? Does it invalidate his ablution?

Imam ^{a.s} said: "It does not invalidate the ablution, but he should not pray until he has removed it."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.206 • Qurb Al-Isnad, V.1 p.189 • Al-Kafi, V.3 p.36 • Tahdib Al-Ahkam, V.1 p.345 • Al-Wafi, V.6 p.251 • Wasail Al-Shia, V.1 p.291 • Wasail Al-Shia, V.7 p.289

◊ HADITH ♦

HADITH.1010

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَكُونُ عَلَى ظَهِيرَةٍ فَيَأْخُذُ مِنْ أَطْفَارِهِ أَوْ شَعْرِهِ أَيْعِيدُ الْأُوْضُوهُ فَقَالَ لَا وَلَكِنْ يَمْسِحُ رَأْسَهُ وَأَطْفَارَهُ بِالْمَاءِ» قَالَ فُلْثٌ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ فِيهِ الْأُوْضُوهُ فَقَالَ «إِنَّ خَاصِّوْكُمْ فَلَا تَحْاَصِّمُوهُمْ قُولُوا هَكَذَا أَسْنَثُهُ» .

Narrated from Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, from Safwan ibn Yahya, from Ibn Muskan, from Muhammad al-Halabi, who said:

I asked Abu Abdillah ^{a.s}, about a man who is in a state of ritual purity and then trims his nails or cuts his hair. Does he need to renew his ablution?

Imam ^{a.s} replied: "No, but he should wipe his head and nails with water."

I then said: "They claim that it necessitates ablution."

Imam ^{a.s} responded: "If they argue with you, do not argue with them. Say, 'This is the Sunnah.'"

[REFERENCES] Al-Kafi, V.3 p.37 • Tahdib Al-Ahkam, V.1 p.345 • Al-Ibtisar, V.1 p.95 • Al-Wafi, V.6 p.251 • Wasail Al-Shia, V.1 p.286



HADITH.1011

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسْنِ عَنْ عَفْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذْ جُلُّ يَقْرُضُ مِنْ شَعْرِهِ بِإِسْنَاهِهِ أَيْمَسِحُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ قَالَ «لَا بَأْسَ إِلَمَا ذَلِكَ فِي الْحَدِيدِ».

قال محمد بن الحسن : ما تضمن الخبر الاول من انه يمسح الموضع بالماء محمول على الاستحباب دون الوجوب ، يدل على ذلك

Narrated from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan, from Amro ibn Sa'id, from Musaddiq ibn Sadaqa, from Ammar al-Sabati, from Abu Abdillah ^{a.s}:

He asked: "If a man bites off some of his hair with his teeth, should he wipe it with water before praying?"

Imam ^{a.s} said: "There is no harm; that ruling only applies to iron (cutting with metal)."

[AL TUSI]

Muhammad ibn al-Hasan commented: "The content of the first narration, which mentions wiping the area with water, is understood as a recommendation rather than an obligation. Evidence for this interpretation follows (following hadith)."

[REFERENCES] Al-Kafi, V.3 p.38 • Tahdib Al-Ahkam, V.1 p.345 • Al-Ibtisar, V.1 p.96 • Al-Wafi, V.6 p.237 • Wasail Al-Shia, V.1 p.288

HADITH.1012

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا زَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَيُوبَ بْنِ نُوحِ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ الْأَعْزَجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَخْدُ مِنْ أَظْفَارِي وَ مِنْ شَارِبِي وَ أَحْلِقُ رَأْسِي أَفَأُغْتَسِلُ قَالَ «لَا يَنِسَ عَلَيْكَ غَسْلٌ» قُلْتُ فَأَتَوْضُأُ قَالَ «لَا يَنِسَ عَلَيْكَ وُضُوءٌ» قُلْتُ فَأَمْسِحُ عَلَى أَظْفَارِي الْمَاءَ فَقَالَ «لَا هُوَ ظَهُورٌ لَيْسَ عَلَيْكَ مَسْحٌ».

Narrated from Sa'd ibn Abdullah, from Ayyub ibn Nuh, from Safwan ibn Yahya, from Sa'id ibn Abdullah al-Araj:

I asked Abu Abdillah ^{a.s}: "If I trim my nails, my mustache, or shave my head, should I perform ghusl (ritual bathing)?"

Imam ^{a.s} replied: "No, there is no need for ghusl."

I then asked: "Should I perform wudu (ablution)?"

Imam ^{a.s} said: "No, there is no need for wudu."

I further asked: "Should I wipe water over my nails?"

Imam ^{a.s} said: "No, it is already pure. There is no need to wipe it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.346 • Al-Ibtisar, V.1 p.95 • Al-Wafi, V.6 p.252 • Wasail Al-Shia, V.1 p.287 • Wasail Al-Shia, V.3 p.528



HADITH.1013

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادِ بْنِ عَبْيَسٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ إِنَّ الرَّجُلَ يَقْلُمُ أَظْفَارَهُ وَيَجْزُ شَارِبَهُ وَيَأْخُذُ مِنْ شَعْرِ لِحْيَتِهِ وَرَأْسِهِ هَلْ يَنْقُضُ ذَلِكُ وُضُوءُهُ فَقَالَ «يَا زُرَارَةُ كُلُّ هَذَا سُنَّةٌ وَالْوُضُوءُ فَرِيقَةٌ وَلَيْسَ شَيْءٌ مِنْ أَسْنَنَةِ يَنْقُضُ الْفَرِيقَةَ وَإِنَّ ذَلِكَ لَيَبْدِئُ تَظْهِيرًا».

Narrated from Al-Husayn ibn Sa'id, from Hammad ibn Isa, from Hariz, from Zurara:

I asked Abu Ja'far ^{a.s}: "If a man trims his nails, cuts his mustache, or takes something from the hair of his beard or head, does that invalidate his wudu (ablution)?"

Imam ^{a.s} replied: "O Zurara, all of this is Sunnah, and wudu is a religious obligation. Nothing from the Sunnah invalidates the obligation. In fact, doing these acts increases one in purity."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.63 • Tahdib Al-Ahkam, V.1 p.346 • Al-Ibtisar, V.1 p.95 • Al-Wafi, V.6 p.252 • Wasail Al-Shia, V.1 p.287 • Wasail Al-Shia, V.2 p.105 • Al-Fusul Al-Muhimmah, V.2 p.17

HADITH.1014

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ قَصَائِدَةَ وَمُحَمَّدٌ بْنُ أَبِي عَمِيرٍ عَنْ مَعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَغْبَثُ بِذَكْرِهِ فِي الصَّلَاةِ الْمَكْتُوبَةِ فَقَالَ «لَا بَأْسَ بِهِ».

Narrated from Al-Husayn ibn Sa'id, from Fadalah and Muhammad ibn Abi Umayr, from Mu'awiyah ibn Ammar:

I asked Abu Abdillah ^{a.s}, about a man who touches his private part during the obligatory prayer.

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.346 • Al-Ibtisar, V.1 p.88 • Al-Wafi, V.8 p.892 • Wasail Al-Shia, V.1 p.271 • Wasail Al-Shia, V.7 p.283

HADITH.1015

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَمْسُ ذَكْرَهُ أَوْ فَرْجَهُ أَوْ أَسْفَلَ مِنْ ذَلِكَ وَهُوَ قَائِمٌ يُصْلِي أَيْعِيدُ وُضُوءُهُ قَالَ «لَا بَأْسَ بِذَلِكِ إِنَّمَا هُوَ مِنْ جَسِيدِهِ».

Narrated from him, from his brother Al-Hasan, from Zur'ah, from Sama'ah:

I asked Abu Abdillah ^{a.s}, about a man who touches his private part, or his genitals, or below that while he is standing in prayer. Should he repeat his wudu (ablution)?

Imam ^{a.s} said: "There is no harm in that. It is only a part of his body."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.346 • Al-Ibtisar, V.1 p.88 • Al-Wafi, V.6 p.270 • Wasail Al-Shia, V.1 p.272



◊ HADITH ◊

HADITH.1016[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ ابْنِ أَبِي عَمْبَرٍ عَنْ عُمَرَ بْنِ أَذِيئَةَ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يُوجِبُ الْوُضُوءُ إِلَّا
غَائِطٌ أَوْ بَوْلٌ أَوْ ضَرَطَةٌ تَسْمَعُ صَوْنَاهَا أَوْ فَسْوَةٌ تَجِدُ رِيحَهَا».

Narrated from him, from Ibn Abi Umayr, from Umar ibn Udhaynah, from Zurarah:

Abu Abdillah ^{a.s}, said: "Wudu (ablution) is not obligatory except due to defecation, urination, a sound-breaking wind that is audible, or silent wind that has a noticeable odour."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.346 • Wasail Al-Shia, V.1 p.245 • Al-Fusul Al-Muhimmah, V.2 p.15

◊ HADITH ◊

HADITH.1017[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ فَضَالَةَ بْنِ أَبْيَوبَ عَنْ مَعاوِيَةَ بْنِ عَمَّارٍ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «إِنَّ أَشَيْطَانَ يَنْفَخُ فِي ذُبْرِ
الْإِنْسَانِ حَتَّى يُخَيِّلَ إِلَيْهِ أَنَّهُ قَدْ خَرَجَ مِنْهُ رِيحٌ وَ لَا يَنْقُضُ وُصُوَّهُ إِلَّا رِيحٌ يَسْمَعُهَا أَوْ يَجِدُ رِيحَهَا».

Narrated from him, from Fadalah ibn Ayyub, from Mu'awiyah ibn Ammar, who said that Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "Indeed, Satan blows into the anus of a person until it seems to him that wind has exited, but his wudu (ablution) is not invalidated unless he hears the sound of the wind or detects its odor."

[REFERENCES] Al-Kafi, V.3 p.36 • Tahdib Al-Ahkam, V.1 p.347 • Al-Ibtisar, V.1 p.90 • Awali Al-La'ali, V.2 p.176 • Al-Wafi, V.6 p.248 • Wasail Al-Shia, V.1 p.246 • Bihar Al-Anwar, V.77 p.213

◊ HADITH ◊

HADITH.1018[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلَيِّ عَنْ أَخْمَدَ بْنِ هَلَالٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبْيَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ
بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ أَجَدُ الْرِّيحَ فِي بَطْنِي حَتَّى أَظُنُّ أَنَّهَا قَدْ خَرَجَتْ فَقَالَ
«لَيْسَ عَلَيْكَ وُصُوَّهُ حَتَّى تَسْمَعَ الصَّوْتَ أَوْ تَجِدُ الْرِّيحَ» ثُمَّ قَالَ «إِنَّ إِبْلِيسَ يَجِيءُ فَيَجْلِسُ بَيْنَ الْأَرْجُلِ
فَيَقْهُشُ لِيُشَكِّكُهُ».

Narrated by Sa'd ibn Abdullah, from Al-Hasan ibn Ali, from Ahmad ibn Hilal, from Muhammad ibn Al-Walid, from Aban ibn Uthman, from Abdurrahman ibn Abi Abdullah, who said that Abu Abdillah ^{a.s}, said:

I said to Imam ^{a.s}: "I feel wind in my stomach until I think that it has exited."

Imam ^{a.s} replied: "You do not need to perform wudu unless you hear the sound or detect the odor."

Then Imam ^{a.s} added: "Indeed, Iblis comes and sits between a man's buttocks and passes wind to cause him doubt."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.347 • Al-Ibtisar, V.1 p.90 • Al-Wafi, V.6 p.259



HADITH.1019

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَخْوُبٍ عَنْ عَلَيِّ بْنِ الْسَّنْدِيِّ عَنْ صَفَوَانَ قَالَ: سَأَلَ رَجُلٌ أَبَا الْحَسْنِ عَلَيْهِ السَّلَامُ وَأَنَا حَاضِرٌ فَقَالَ إِنَّمَا يُجْزَأُ فِي مَقْعَدِي فَأَتَوْضَأُ ثُمَّ أَسْتَنْجِي ثُمَّ أَجُدُّ بَعْدَ ذَلِكَ النَّدَى وَالصَّفَرَةَ تَخْرُجُ مِنَ الْمَقْعَدَةِ فَأَعِيدُ الْوُضُوءَ قَالَ «أَنْقَبْتَ» قَالَ نَعَمْ قَالَ لَا وَلَكِنْ رُشْدَهُ بِالْمَاءِ وَلَا تَعْدُ الْوُضُوءَ» .

Muhammad ibn Ali ibn Mahboub narrated from Ali ibn al-Sindi, from Safwan, who said:

A man asked Abu al-Hasan ^{a.s} while I was present.

He said: "I have a wound at my anus (perianal). I perform ablution (wudu) and then clean myself, but afterward, I notice moisture and yellowish discharge coming out of the wound. Should I repeat the ablution?"

Abu al-Hasan ^{a.s} asked: "Did you clean it properly?"

The man replied: "Yes."

Abu al-Hasan ^{a.s} said: "No, do not repeat the ablution. Simply sprinkle it with water, and you do not need to repeat the ablution."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.347 • Wasail Al-Shia, V.1 p.292

HADITH.1020

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ أَبِي عَبْدِ اللَّهِ الْأَزَارِيِّ عَنِ الْحَسَنِ بْنِ أَبِي حَمْزَةَ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ عَيْسَى بْنِ عُمَرَ مَوْلَى الْأَنْصَارِ: أَنَّهُ سَأَلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَحْلُّ لَهُ أَنْ يُصَافِحَ الْمَجُوسِيَّ فَقَالَ لَا» فَسَأَلَهُ أَيْتَوْضَأَ إِذَا صَافَحَهُمْ قَالَ «نَعَمْ إِنْ مُصَافَحَهُمْ تَنْفَضُ الْوُضُوءُ» .

قال محمد بن الحسن : هذا الخبر محمول على وضعه اليد وذلك قد يسمى وضعه على ما بيته لانه متى صافح المسلم الكافر وجب عليه غسل يده على ما بيته.

Abu Abdullah al-Razi narrated from al-Hasan ibn Ali ibn Abi Hamzah, from Saif ibn Amira, from Isa ibn Umar, the servant of the Ansar:

He (Narrator) asked Abu Abdallah ^{a.s} about whether it is permissible for a man to shake hands with a Magian (Zoroastrian).

Abu Abdallah ^{a.s} replied: "No."

Then he asked: "Should he perform ablution (wudu) if he shakes hands with them?"

Abu Abdallah ^{a.s} said: "Yes, shaking hands with them invalidates the ablution."

[AL TUSI]

Muhammad ibn al-Hasan commented: "This narration should be understood as referring to washing the hand, which is sometimes called "ablution." As we have explained, whenever a Muslim shakes hands with a disbeliever, it is obligatory for him to wash his hand, as clarified previously."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.347 • Al-Ibtisar, V.1 p.89 • Al-Wafi, V.6 p.212 • Wasail Al-Shia, V.1 p.275



HADITH.1021

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ رَوَى حَرِيزٌ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «إِذَا كَانَ الرَّجُلُ يَقْطَعُ مِنْهُ الْبَوْلُ وَ الْدَّمُ إِذَا كَانَ فِي الْأَصْلَادَةِ إِنْتَخَدْ كِيسًا وَ جَعَلَ فِيهِ قُطْنًا ثُمَّ عَلَقَهُ عَلَيْهِ وَ أَدْخَلَ ذَكْرَهُ فِيهِ ثُمَّ صَلَّى يَجْمَعُ بَيْنَ الْأَصْلَادَتَيْنِ الظَّهَرَ وَ الْعَصْرَ يُؤْخُرُ الظَّهَرَ وَ يُعَجِّلُ الْعَصْرَ بِإِذَانَ وَ إِقَامَتَيْنِ وَ يُؤْخُرُ الْمَغْرِبَ وَ يُعَجِّلُ الْعِشَاءَ بِإِذَانَ وَ إِقَامَتَيْنِ وَ يَفْعَلُ ذَلِكَ فِي أَصْبَحِ». الْأَصْبَحِ».

Narrated by Hariz, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "If a man experiences continuous dripping of urine or blood while in prayer, he should prepare a pouch, place cotton inside it, then tie it around himself and insert his private part into it.

Then he should pray, combining the two prayers of Dhuhr and Asr by delaying Dhuhr and hastening Asr, with one Adhan and two Iqamahs.

Similarly, he should delay Maghrib and hasten Isha with one Adhan and two Iqamahs. He should also follow this method for Fajr (morning prayer)."

[REFERENCES] Man La Yahduru Al Faqih, V.1 p.64 • Tahdib Al-Ahkam, V.1 p.348 • Awali Al-La'ali, V.3 p.26 • Al-Wafi, V.6 p.143 • Wasail Al-Shia, V.1 p.297

HADITH.1022

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عَمَيْرٍ عَنْ حَنَانَ بْنِ سَدِيرٍ قَالَ: سَمِعْتُ رَجُلًا سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ إِنِّي رَبِّمَا بُلْثَ فَلَا أَفْيَرُ عَلَى الْمَاءِ وَ يَشَدُّ ذَلِكَ عَلَيَّ فَقَالَ «إِذَا بُلْثَ وَ تَمَسَّحْتَ فَامْسِحْ ذَكَرَكَ بِرِيقَكَ فَإِنْ وَجَدْتَ شَيْئًا فَقُلْ هَذَا مِنْ ذَاكَ».

Narrated by Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Hanan ibn Sudayr:

He (Narrator) said: I heard a man asking Abu Abdillah ^{a.s}: "Sometimes I urinate and cannot find water, and this causes me great distress."

Abu Abdillah ^{a.s}, replied: "If you urinate and clean yourself, then wipe your private part with your saliva. If you later feel anything, say: 'This is from that.'"

[REFERENCES] Al-Kafi, V.3 p.20 • Tahdib Al-Ahkam, V.1 p.348 • Tahdib Al-Ahkam, V.1 p.353 • Al-Wafi, V.6 p.148 • Wasail Al-Shia, V.1 p.284

HADITH.1023

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ عَمَّرِو بْنِ سَعِيدٍ عَنْ مُصَدْقَى بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَيِّلَ عَنْ الرَّجُلِ يَتَوَضَّأُ ثُمَّ يَمْسُسُ بَاطِنَ دُبْرِهِ قَالَ «نَقَضَ وُضُوهُ وَ إِنْ مَسَ بَاطِنَ إِخْلِيلِهِ أَغَادَ الْوُضُوهُ وَ إِنْ كَانَ فِي الْأَصْلَاهَ قَطْعَ الْأَصْلَاهَ وَ يَتَوَضَّأُ وَ يَمْسُسُ بَاطِنَ دُبْرِهِ قَالَ فَتَحَّ لِأَغَادَ الْوُضُوهُ وَ أَغَادَ الْأَصْلَاهَ».

Narrated by Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqa, from Ammar ibn Musa, from Abu Abdallah ^{a.s}:

Imam ^{a.s} was asked about a man who performs ablution and then touches the inside of his anus.

Imam ^{a.s} replied: "His ablution is invalidated. If he touches the inside of his urethra, he must repeat the ablution. If he was in prayer, he must interrupt the prayer, perform ablution again, and repeat the prayer. And if he opens his urethra, he must repeat the ablution and the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.348 • Al-Ibtisar, V.1 p.88 • Awali Al-La'ali, V.3 p.23 • Al-Wafi, V.6 p.270 • Wasail Al-Shia, V.1 p.272

HADITH.1024

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلَيِّ الْوَشَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: فِي الرَّجُلِ يُدْخِلُ يَدَهُ فِي أَنفِهِ فَيُصِيبُ خَمْسَ أَصَابِعِهِ الدَّمُ قَالَ «يُنْفَيْهِ وَ لَا يُعِيدُ الْوُضُوهُ».

Narrated by Ahmad ibn Muhammad, from al-Hasan ibn Ali al-Washsha':

I heard Abu al-Hasan ^{a.s}, say that Abu Abdallah ^{a.s}, used to say regarding a man who inserts his hand into his nose and finds blood on five of his fingers:
"He should clean it, and he does not need to repeat the ablution."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.348 • Al-Wafi, V.6 p.262 • Wasail Al-Shia, V.1 p.267

HADITH.1025

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفَوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُخْرُجُ بِهِ الْفَرْوُحُ لَا تَرَأَلْ تَذَمِّي، كَيْفَ يُصَلِّي؟ قَالَ: يُصَلِّي وَإِنْ كَانَ الدَّمَاءُ تَسِيلُ.

Narrated by Muhammad ibn Ali ibn Mahbub, from Muhammad ibn al-Husayn, from Safwan, from al-Ala, from Muhammad, from one of the Imams ^{a.s}:

I asked Imam ^{a.s} about a man who has sores that continue to bleed - how should he pray?

Imam ^{a.s} said: "He should pray even if the blood is flowing."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.349



◊ HADITH ♦

HADITH.1026[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أَبِي هَلَالٍ قَالَ: سَأَلَتْ أُبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَ يَنْقُضُ الرُّعَافُ وَ الْقَنِيءُ وَ نَثْفُ الْأَبْنِطُ الْأَوْضُوءَ فَقَالَ «وَ مَا تَصْنَعُ بِهَذَا فَهَذَا قَوْلُ الْمُغِيْرَةِ بْنِ سَعِيدٍ لَعَنْ اللَّهِ الْمُغِيْرَةَ وَ يُجْزِيَكَ مِنَ الْأَرْعَافِ وَ الْقَنِيءِ أَنْ تَغْسِلَهُ وَ لَا تُعِيْدَ أَلَوْضُوءَ» .

Narrated by Muhammad ibn al-Husayn, from Uthman ibn Isa, from Abu Hilal:

I asked Abu Abdillah ^{a.s}, whether nosebleed, vomiting, and plucking armpit hair invalidate wudu.

Imam ^{a.s} said: “What do you have to do with this? This is the saying of Mughira ibn Sa'id - may Allah ^(SWT) curse Mughira. It is sufficient for you, in the case of nosebleed and vomiting, to wash it off, and you do not need to repeat the wudu.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.349 • Al-Wafi, V.6 p.262 • Wasail Al-Shia, V.1 p.266

◊ HADITH ♦

HADITH.1027

[SOURCE] Implicit (or Unnamed)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَهُ عَنْ رَجُلٍ أَخَذَهُ تَقْطِيرٌ مِنْ فَرْجِهِ إِمَّا دَمٌ وَ إِمَّا غَيْرُهُ قَالَ «فَإِيْصُنَعْ خَرِبَةً وَ لِيَتَوَضَّأْ وَ لِيَصْلِ فَإِنَّمَا ذَلِكَ بَلَاءً أَبْشِرِيَّ بِهِ فَلَا يُعِيْدَ إِلَّا مِنَ الْحَدَّ الَّذِي يُتَوَضَّأُ مِنْهُ» .

Narrated by Muhammad ibn al-Husayn, from Uthman ibn Isa, from Sama'ah:

I asked Imam ^{a.s} about a man who experiences discharge from his private part, whether it is blood or something else.

Imam ^{a.s} said: “Let him make a pouch, perform wudu, and pray. This is only a trial he has been afflicted with, so he should not repeat (his prayer) except due to an event that necessitates wudu (other than this).”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.349 • Al-Wafi, V.6 p.144

◊ HADITH ♦

HADITH.1028[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ عَلَيِّ بْنِ خَالِدٍ عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ غَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَّارِ الْسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنْ الدُّمَلِ يَكُونُ فِي الرَّجْلِ فَيَنْفَجِرُ وَ هُوَ فِي الصَّلَاةِ قَالَ «يَمْسَحُهُ وَ يَمْسَحُ بَدَهُ بِالْحَائِطِ أَوْ بِالْأَرْضِ وَ لَا يَقْطَعُ الصَّلَاةَ» .

Narrated by Ali ibn Khalid, from Ahmad ibn al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, from Abu Abdillah ^{a.s}:

I asked Imam ^{a.s} about a boil that bursts while a man is in prayer.

Imam ^{a.s} said: “He should wipe it and wipe his hand on the wall or the ground, and he does not interrupt his prayer.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.349 • Al-Wafi, V.6 p.190 • Wasail Al-Shia, V.3 p.435 • Wasail Al-Shia, V.3 p.498



HADITH.1029

[SOURCE] Implicit (or Unnamed)

عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةِ عَنْ ابْنِ مِسْكَانٍ عَنْ لَيْثِ الْمَرَادِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الرَّجُلُ يَكُونُ بِهِ الدَّمَاءِ وَالْقُرْوَحُ فَجْلَدُهُ وَثَيَابُهُ مَمْلُوَّةُ دَمًا وَقِنَاحًا، وَثَيَابُهُ مَمْنَزَّةٌ جَلْدُهُ؟ قَالَ: يُصَلِّي فِي ثَيَابِهِ وَلَا شَيْءٌ عَلَيْهِ وَلَا يَغْسِلُهَا.

Narrated by al-Abbas, from Abdullah ibn al-Mughirah, from Ibn Miskan, from Laith al-Muradi:

I said to Abu Abdillah ^{a.s}: “A man has boils and sores, and his skin and clothes are covered with blood and pus. Are his clothes regarded as part of his skin?”

Imam ^{a.s} said: “He should pray in his clothes, and there is nothing upon him, nor does he need to wash them.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.349

HADITH.1030[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَخْمَدَ بْنِ عَبْدِوْنِ عَنْ الْحُسَيْنِ بْنِ عَلَيِّ عَنْ الْمُفَضْلِ بْنِ صَالِحٍ عَنْ لَيْثِ الْمَرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْمَرْعَفِ يَرْعَفُ رَوَالِ الْسُّفْسِ حَتَّى يَذْهَبَ الْلَّيْلُ قَالَ «يُومٌ إِيمَانٌ بِرَأْسِهِ عَنْدَ كُلِّ صَلَوةٍ» وَعَنْ رَجُلٍ اسْتَفْرَغَهُ بَطْنُهُ قَالَ «يُومٌ بِرَأْسِهِ».

Narrated by Ahmad ibn Abdus, from al-Husayn ibn Ali, from al-Mufaddal ibn Salih, from Laith al-Muradi, from Abu Abdillah ^{a.s}:

I asked Imam ^{a.s} about a person who has a nosebleed (continuously) from midday until the night passes.

Imam ^{a.s} said: “He should signal with his head (as a gesture) during each prayer.”

And Imam ^{a.s} said: regarding a man who has severe diarrhea,

Imam ^{a.s} said: “He should also signal with his head.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.349 • Al-Wafi, V.8 p.1048 • Wasail Al-Shia, V.6 p.376

HADITH.1031[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَّالٍ عَنْ عَلَيِّ بْنِ يَقْعُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْحِجَاجَةِ أَفِيهَا وُضُوءٌ قَالَ «لَا وَلَا يَغْسِلُ مَكَانَهَا لِأَنَّ الْحِجَاجَ مُؤْتَمِنٌ إِذَا كَانَ يَنْظُفُهُ وَلَمْ يَكُنْ صَبِيبًا صَفِيرًا».

Narrated by Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Ali ibn Ya'qub al-Hashimi, from Marwan ibn Muslim, from Abdul-A'la, from Abu Abdillah ^{a.s}:

I asked Imam ^{a.s} about cupping - does it require ablution?

Imam ^{a.s} said: “No, and he does not need to wash the area because the cupper is entrusted, provided he cleans it properly and is not a young boy.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.349 • Al-Wafi, V.6 p.186 • Wasail Al-Shia, V.3 p.499



HADITH.1032

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ أَئْوَبَ بْنِ الْحُرْ عَنْ عَبْيَدِ بْنِ زُرَارَةَ قَالَ: سَأَلَتْ أَبَا عَبْيَدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ أَصَابَهُ دَمٌ سَائِلٌ قَالَ «يَتَوَضَّأُ وَيَعِيدُ» قَالَ وَإِنْ لَمْ يَكُنْ سَائِلًا تَوَضَّأُ وَبَنَى قَالَ «وَيُصْنَعُ ذَلِكَ بَيْنَ الصَّفَا وَالْمَزْوَةِ». .

قال محمد بن الحسن : معنى قوله عليه السلام يتوضأ أي يغسل الموضع على ما بيته فيما مضى

Narrated by Ayyub ibn al-Hurr, from Ubayd ibn Zurarah:

I asked Abu Abdillah ^{a.s}, about a man who is affected by flowing blood.

Imam ^{a.s} said: "He should perform ablution and repeat the prayer. And if it is not flowing, he should perform ablution and continue from where he left off."

Imam ^{a.s} said: "This applies even between Safa and Marwah."

[AL TUSI]

Muhammad ibn al-Hasan commented: "The meaning of His ^{a.s} statement, peace be upon him, 'he should perform ablution,' refers to washing the affected area, as explained previously.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.350 • Al-Ibtisar, V.1 p.84 • Al-Wafi, V.8 p.873 • Wasail Al-Shia, V.1 p.267

HADITH.1033

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَّارِ الْسَّاسَابِاطِيِّ قَالَ: سَأَلَتْ أَبَا عَبْيَدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ تَوَضَّأَ ثُمَّ أَكَلَ لَحْمًاً أَوْ سَمَّاكًا هَلْ لَهُ أَنْ يُصَلِّيْ مِنْ غَيْرِ أَنْ يَغْسِلَ يَدَهُ قَالَ «نَعَمْ وَإِنْ كَانَ لَبَنَ لَمْ يُصَلِّ حَتَّى يَغْسِلَ يَدَهُ وَيَتَمَضَّمَصَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُصَلِّيْ وَقَدْ أَكَلَ الْلَّحْمَ مِنْ غَيْرِ أَنْ يَغْسِلَ يَدَهُ وَإِنْ كَانَ لَبَنًا لَمْ يُصَلِّ حَتَّى يَغْسِلَ يَدَهُ وَيَتَمَضَّمَصَ».

Narrated by Muhammad ibn Ali ibn Mahbub, from Ahmad ibn al-Hasan ibn Ali, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar al-Sabati:

I asked Abu Abdillah ^{a.s}, about a man who performed ablution and then ate meat or fish.

I asked: "Can he pray without washing his hands?"

Imam ^{a.s} said: "Yes. But if he drank milk, he should not pray until he washes his hands and rinses his mouth.

And the Messenger of Allah ^{SWT}, peace be upon him and his family, used to pray after eating meat without washing his hands.

However, if he drank milk, he would not pray until he washed his hands and rinsed his mouth."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.350 • Al-Ibtisar, V.1 p.96 • Al-Wafi, V.6 p.236 • Wasail Al-Shia, V.1 p.290



♦ HADITH ♦

HADITH.1034[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ يَفْقَوْبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذِينَةَ عَنْ بُكَيْرِ بْنِ أَغْيَنِ قَالَ: سَأَلَثُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْأَوْضُوءِ مِمَّا غَيَّرَتِ النَّارُ فَقَالَ «لَيْسَ عَلَيْكَ فِيهِ وُضُوءٌ وَ إِنَّمَا أَلْوَضُوءٌ مِمَّا يَخْرُجُ لَيْسَ مِمَّا يَدْخُلُ».»

Narrated by Ya'qub ibn Yazid, from Ibn Abi Umayr, from Umar ibn Udhaynah, from Bukayr ibn A'yan:

I asked Abu Ja'far ^{a.s}, about performing ablution due to something that has been altered by fire (cooked food).

Imam ^{a.s} said: “There is no ablution required for it.

Ablution is only required for what comes out, not for what goes in.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.350 • Al-Wafi, V.6 p.271 • Wasail Al-Shia, V.1 p.290

♦ HADITH ♦

HADITH.1035[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ عَنْ هَشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ يُتَوَاصَأُ مِنْ أَطْعَامٍ أَوْ شُرْبِ الْلَّبَنِ أَبْلَانِ الْبَقَرِ وَ الْأَيْلِ وَ الْفَقْمِ وَ أَبْوَالِهَا وَ لُحُومَهَا قَالَ «لَا يُتَوَاصَأُ مِنْهُ».»

Narrated by Al-Husayn ibn Sa'id, from Al-Nadr, from Hisham ibn Salim, from Sulayman ibn Khalid:

I asked Abu Abdillah ^{a.s}, whether ablution is required after eating food or drinking the milk of cows, camels, and sheep, or after consuming their urine or meat.

Imam ^{a.s} said: “No, ablution is not required for it.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.350 • Al-Ibtisar, V.1 p.96 • Al-Wafi, V.6 p.271 • Wasail Al-Shia, V.1 p.290

♦ HADITH ♦

HADITH.1036[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْعَيَاشِيُّ أَبُو النَّضْرِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ نُصَيْرٍ عَنْ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ جَعْفَرٍ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنِ ابْنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «صَاحِبُ الْبَطْنِ الْفَالِبِ يَتَوَاصَأُ ثُمَّ يَرْجِعُ فِي صَلَاتِهِ فَيُتَمَّ مَا يَقْبِي».»

Narrated by Al-'Ayyashi Abu Al-Nadr, who said that Muhammad ibn Nusayr reported from Muhammad ibn Al-Husayn, from Ja'far ibn Bashir, from Abdullah ibn Bukayr, from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}:

Imam ^{a.s} said: “The one who suffers from excessive discharge (due to illness) should perform ablution, then return to his prayer and complete what remains of it.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.350 • Tahdib Al-Ahkam, V.3 p.306 • Al-Wafi, V.8 p.1047 • Wasail Al-Shia, V.1 p.298



HADITH.1037

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَلَى مُحَمَّدِ بْنِ نُصَيْبِرِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى عَنِ ابْنِ أَبِي عَمَيْرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ أَلَيْهِ السَّلَامُ قَالَ شَوْلَ عَنْ تَقْطِيرِ الْأَبْوَلِ قَالَ «يَجْعَلُ خَرِبَةً إِذَا صَلَّى».

Narrated by Muhammad ibn Nusayr, who said that Muhammad ibn Isa reported from Ibn Abi Umayr, from Hammad, from Al-Halabi, from Abu Abdallah ^{a.s}:

Imam ^{a.s} was asked about the issue of urine dribbling (incontinence).

Imam ^{a.s} said: "He should use a pouch when he prays."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.351 • Tahdib Al-Ahkam, V.3 p.306 • Al-Wafi, V.6 p.143 • Al-Wafi, V.8 p.1048 • Wasail Al-Shia, V.1 p.298

CHAPTER ON ETIQUETTES OF ACTS THAT REQUIRE PURIFICATION

١٥ - باب اداب الاحداث الموجبة للطهارة

◎ HADITH 1038 – 1070 ◎

HADITH.1038

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَنِيهِمَا السَّلَامُ قَالَ: «إِذَا دَخَلْتَ الْغَائِطَ فَقُلْ - أَعُوذُ بِاللَّهِ مِنَ الْجِنِّ الْجُنُسِ الْحَبِيبِ الْمُحِبِّ الْسَّيْطَانَ الرَّجِيمَ وَ إِذَا فَرَغْتَ فَقُلْ - الْحَمْدُ لِلَّهِ الَّذِي غَافَانِي مِنْ أَبْلَاءِ وَ أَمَّا طَعْنِي الْأَذَى ». .

Narrated by Al-Husayn ibn Sa'id, from Al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, from Abu Basir, from one of the Imams ^(a.s):

Imam ^(a.s) said: "When you enter the restroom, say: 'I seek refuge in Allah ^{SWT} from the impure, filthy, evil, and defiling Satan, the accursed.'

And when you finish, say: 'All praise is due to Allah ^{SWT}, who has relieved me from affliction and removed harm from me.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.351 • Al-Wafi, V.6 p.115 • Wasail Al-Shia, V.1 p.307

◎ HADITH ◎

HADITH.1039

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَنْ عَلَيِّ عَلَيْهِمُ السَّلَامُ أَنَّهُ كَانَ إِذَا خَرَجَ مِنَ الْحَلَاءِ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي لَذَّةَ وَأَبْقَى قُوَّتَهُ فِي جَسَدِي وَأَخْرَجَ عَنِي أَذَادَ، يَا لَهَا نِعْمَةُ ثَلَاثَةِ.

Narrated by Muhammad ibn Ali ibn Mahbub, from Al-Abbas, from Abdullah ibn Al-Mughirah, from Abdullah ibn Maymun Al-Qaddah, from Abu Abdullah ^(a.s), from his fathers, from (Imam) Ali ^(a.s):

Whenever He ^(a.s), exited the restroom, Imam ^(a.s) would say:

"All praise is due to Allah ^{SWT}, who granted me its pleasure, preserved its strength in my body, and removed harm from me. What a blessing this is!"

He would repeat it three times.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.351



◊ HADITH ◊

HADITH.1040

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعَبَّيْدِيِّ عَنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ أَمِيرَ الْمُؤْمِنِيْنَ عَلَيْهِ السَّلَامُ كَانَ إِذَا أَرَادَ قَضَاءَ الْحَاجَةِ وَقَفَ عَلَى بَابِ الْمَذْهَبِ ثُمَّ إِلْتَفَتَ يَمِينًا وَشِمَالًا إِلَى مَكَنِيهِ فَيَقُولُ «أَمِيطَا عَنِي فَلَكُمَا اللَّهُ عَلَيَّ أَنْ لَا أُخْبِثَ حَدِّنَا حَتَّى أُخْرُجَ إِلَيْكُمَا».

Narrated by Muhammad ibn Isa Al-Ubaydi, from Al-Hasan ibn Ali, from Ibrahim ibn Abdul-Hamid:

I heard Abu Abdallah ^{a.s}, say:

"Indeed, Commander of the Faithful ^{a.s}, whenever he intended to relieve himself, he would stand at the entrance of the restroom, then look to his right and left towards his two angels and say:

'Step aside from me, for you have from me a promise before Allah ^{SWT} that I will not commit any act (requiring your recording) until I return to you.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.351 • Al-Wafi, V.6 p.116 • Wasail Al-Shia, V.1 p.335 • Bihar Al-Anwar, V.5 p.327 • Bihar Al-Anwar, V.38 p.69

◊ HADITH ◊

HADITH.1041

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ أَلْعَبَاسِ عَنِ الْحُسَنِ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلِ بْنِ أَبِي زِيَادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرِ عَلَيْهِ السَّلَامُ يَقُولُ: «قَالَ لُقْمَانَ لِابْنِهِ طُولَ الْجُلُوسِ عَلَى الْخَلَاءِ يُورِثُ الْبَاسُورَ فَكُتِبَ هَذَا عَلَى بَابِ الْحَشْنِ.

Narrated by Al-Abbas, from Al-Husayn ibn Yazid, from Isma'il ibn Abi Ziyad, from Muhammad ibn Muslim:

I heard Abu Ja'far ^{a.s}, say:

"Luqman said to his son: 'Prolonged sitting in the restroom causes hemorrhoids.' So, this was written on the door of the lavatory."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.352 • Al-Wafi, V.6 p.121 • Wasail Al-Shia, V.1 p.336

◊ HADITH ◊

HADITH.1042

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَعَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُحَمَّدِ بْنِ عَمْرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عَدَافِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ التَّسْبِيحِ فِي الْمَخْرَجِ وَقِرَاءَةِ الْقُرْآنِ فَقَالَ «لَمْ يُرَخْصْ فِي الْكَيْفِ فِي أَكْثَرِ مِنْ آيَةٍ الْكَرْسِيِّ وَيَحْمَدُ اللَّهَ أَوْ آيَةً».

Narrated by Muhammad ibn Abd al-Hamid, from Muhammad ibn Umar ibn Yazid, from Muhammad ibn 'Udhafir, from Umar ibn Yazid:

I asked Abu Abdillah ^{a.s}, about reciting tasbih (praises of Allah ^{SWT}) and reading the Quran in the restroom.

Imam ^{a.s} said: "It is not permitted in the lavatory to recite more than Ayat al-Kursi, or to praise Allah ^{SWT}, or to recite a verse."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.352 • Wasail Al-Shia, V.1 p.312



◊ HADITH ♦

HADITH.1043[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

عَنْ أَهْمَّهِمْ بْنِ مَسْرُوقِ الْنَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسِنِ الْرَّضَا عَلَيْهِ السَّلَامُ وَفِي مَنْزِلِهِ كَيْفُ مُسْتَقْبِلُ الْقِبْلَةِ سَمِعْتُهُ يَقُولُ «مَنْ بَالَ حِدَاءَ الْقِبْلَةِ ثُمَّ ذَكَرَ فَانْحَرَفَ عَنْهَا إِجْلَالًا لِِالْقِبْلَةِ وَتَعْظِيمًا لَهَا لَمْ يَقْمِ مِنْ مَقْعِدِهِ ذَلِكَ حَتَّى يَغْفِرَ اللَّهُ لَهُ».

Narrated by al-Haytham ibn Masruq al-Nahdi, from Muhammad ibn Isma'il:

I entered upon Abu al-Hasan al-Ridha ^{a.s}, and in his house, there was a lavatory facing the qiblah.

I heard Imam ^{a.s} say: "Whoever urinates while facing the qiblah, and then remembers and turns away from it out of reverence and respect for the qiblah, shall not leave that position until Allah ^{SWT} forgives him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.352 • Wasail Al-Shia, V.1 p.303

◊ HADITH ♦

HADITH.1044[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ سَعْدَانَ عَنْ حَكَمَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ أَبِيُّولُ الْرَّجُلُ وَهُوَ قَائِمٌ قَالَ «نَعَمْ وَلَكِنَّهُ يُتَحْوَّفُ أَنْ يَلْتَسِسَ بِهِ الشَّيْطَانُ أَيْ يُخْبَلُهُ» فَقُلْتُ يَبْوُلُ الْرَّجُلُ فِي الْمَاءِ قَالَ «نَعَمْ وَلَكِنَّهُ يُتَحْوَّفُ عَلَيْهِ مِنَ الشَّيْطَانِ».

Narrated by Muhammad ibn Isa, from Sa'dan, from Hakam, from a man, who reported from Abu Abdallah ^{a.s}: I asked Imam ^{a.s}: "Can a man urinate while standing?"

Imam ^{a.s} replied: "Yes, but it is feared that the Shaytan may afflict him (cause harm or madness)."

I then asked: "Can a man urinate in water?"

Imam ^{a.s} said: "Yes, but it is feared that the Shaytan may harm him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.352 • Al-Wafi, V.6 p.110

◊ HADITH ♦

HADITH.1045[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَلَيِّ بْنِ الْرَّيَانِ بْنِ أَصْلَتٍ عَنْ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مَسْمِعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «يُكَرَّهُ لِلرَّجُلِ أَوْ يُنْهَى الْرَّجُلُ أَنْ يُطْمَحِ بِتَوْلِيهِ مِنَ السَّطْحِ فِي الْهَوَاءِ».

Narrated by Ali ibn Al-Rayyan ibn Al-Salt, from Al-Hasan ibn Rashid, from Misma', who reported from Abu Abdallah ^{a.s}:

Commander of the Faithful ^{a.s}, said that the Messenger of Allah ^{SWT}, peace and blessings be upon him and his family, said:

"It is disliked, or a man is prohibited, from urinating from a rooftop into the air."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.352 • Al-Wafi, V.6 p.106 • Wasail Al-Shia, V.1 p.353



HADITH

HADITH.1046

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَرَازِ عَنْ غَيَاثٍ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ : «أَنَّهُ كَرِهٌ أَنْ يَدْخُلَ الْخَلَاءَ وَمَعْهُ دِرْهَمٌ أَبْيَضٌ إِلَّا أَنْ يَكُونَ مَضْرُورًا» .

Narrated by Muhammad ibn Al-Husayn, from Muhammad ibn Yahya Al-Khazzaz, from Ghiyath, from Imam Al Ja'far ^{a.s}, from his father Imam Al Baqir ^{a.s}:

Imam ^{a.s} disliked entering the restroom while carrying a white dirham (minted with name of Allah ^{SWT}) unless it was tied up.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.353 • Al-Wafi, V.6 p.121 • Wasail Al-Shia, V.1 p.332

HADITH

HADITH.1047

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمَا السَّلَامُ قَالَ قَالَ اللَّهُ عَلَيْهِ وَآلهِ : «إِذَا إِنْكَشَفَ أَحَدُكُمْ لِيُوْلِي أَوْ غَيْرِ ذَلِكَ فَلِيَقْلُ - بِسْمِ اللَّهِ قَدْرَ الْشَّيْطَانِ يَعْصُ بَصَرَهُ» .

Narrated by Muhammad ibn Al-Husayn, from Al-Hasan ibn Ali, from his father, from his forefathers ^{a.s}:

Imam ^{a.s} said that the Prophet, may Allah ^{SWT} bless him and his family, said:

"When one of you uncovers himself to urinate or for any other purpose, let him say; In the name of Allah ^{SWT}, for indeed, the Shaytan lowers his gaze."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.353 • Al-Wafi, V.6 p.119 • Wasail Al-Shia, V.1 p.307

HADITH

HADITH.1048

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْ أَخْمَدَ عَنْ الْبَرْقِيِّ عَنْ النَّوْفَلِيِّ عَنْ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمَا السَّلَامُ قَالَ : «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يَتَغَوَّطَ عَلَى شَفِيرٍ بِنْ رَمَاءِ يُسْتَعْدَبُ مِنْهَا أَوْ نَهَرٍ يُسْتَعْدَبُ أَوْ تَحْتَ شَجَرَةٍ فِيهَا ثَمَرَةً» .

Narrated by Ahmad, from Al-Barqi, from Al-Nawfali, from Al-Sakooni, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from his forefathers, from (Imam) Ali ^{a.s}, who said:

Imam ^{a.s} said: "The Messenger of Allah ^{SWT}, may Allah ^{SWT} bless him and his family, forbade relieving oneself on the edge of a well whose water is drawn for drinking, or in a river whose water is used for drinking, or under a tree that bears fruit."

[REFERENCES] Al-Ash'athiyat, V.1 p.15 • Al-Ash'athiyat, V.1 p.30 • Tahdib Al-Ahkam, V.1 p.353 • Al-Wafi, V.6 p.110 • Wasail Al-Shia, V.1 p.325 • Mustadrak Al Wasail, V.1 p.261



◊ HADITH ♦

HADITH.1049

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْمَدَ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكْمَ عَنْ أَبْيَانِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ أَغْيَرِ عَنْ أَحَدِهِمَا عَنِيهِمَا آسَلَامٌ قَالَ: «إِذَا كَانَ الْحَدِيثُ فِي الْمَسْجِدِ فَلَا يَأْسُ بِالْوُضُوءِ فِي الْمَسْجِدِ».

Ahmad ibn Muhammad narrated from Ali ibn al-Hakam, from Aban ibn Uthman, from Bukayr ibn A'yan, from one of the two Imams ^(a.s), who said:

Imam ^(a.s) said: "If an impurity occurs in the mosque, there is no harm in performing ablution in the mosque."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.353 • Tahdib Al-Ahkam, V.1 p.356 • Al-Wafi, V.6 p.341 • Wasail Al-Shia, V.1 p.492

◊ HADITH ♦

HADITH.1050

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ أَبِي عَمِيرٍ عَنْ حَنَانِ بْنِ سُدَيْرٍ قَالَ: سَمِعْتُ رَجُلًا سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ: إِنِّي رُبَّمَا بُلْتُ فَلَا أَفِرُّ عَلَى الْمَاءِ وَيَشْتَدُ ذَلِكُ عَلَيِّ. فَقَالَ: إِذَا بُلْتَ وَتَمَسَّحْتَ فَامْسِحْ ذَكْرَكَ بِرِيقْكَ، فَإِنَّ وَجَدْتَ شَيْئًا فَقُلْ هَذَا مِنْ ذَاكَ.

Al-Husayn ibn Sa'id narrated from Muhammad ibn Abi 'Umayr, from Hanan ibn Sudayr, who said:

I heard a man ask Abu 'Abdullah ^(a.s), and he said:

"I sometimes urinate but cannot find water, and this troubles me."

He (the Imam ^(a.s)) said: "If you urinate and wipe yourself, then wipe your private part with your saliva. If you find anything (afterward), say: 'This is from that.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.353

◊ HADITH ♦

HADITH.1051

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ الرَّحِيمِ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ فِي الْحَصِّيِّ يَبْوُلُ فَيَلْقَى مِنْ ذَلِكَ شِدَّةً فَيَرَى أَبْلَلَ بَعْدَ أَبْلَلٍ قَالَ «يَتَوَضَّأُ وَيَنْتَضِحُ فِي الْأَهَارَ مَرَّةً وَاحِدَةً».

Muhammad ibn Ali ibn Mahbub narrated from Sa'dan ibn Muslim, from 'Abd al-Rahim, who said:

I wrote to Abu al-Hasan ^(a.s), regarding a eunuch who urinates and experiences difficulty, seeing wetness repeatedly.

He (the Imam ^(a.s)) replied: "He should perform ablution and sprinkle water (on his clothes) once during the day."

[REFERENCES] Qurb Al-Isnad, V.1 p.316 • Al-Kafi, V.3 p.20 • Tahdib Al-Ahkam, V.1 p.353 • Wasail Al-Shia, V.1 p.285 • Bihar Al-Anwar, V.77 p.365



◊ HADITH ♦

HADITH.1052

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي عُمَيْرٍ عَنْ هَشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا مَعْشِرَ الْأَنْصَارِ إِنَّ اللَّهَ قَدْ أَخْسَنَ عَلَيْكُمُ الْثَّنَاءَ فَمَا ذَا تَضَعُفُونَ» «قَالُوا نَسْتَجِي بِالْمَاءِ».

Ahmad ibn Muhammad narrated from al-Barqi, from Ibn Abi 'Umair, from Hisham ibn al-Hakam:

Abu 'Abdullah ^{a.s} said: "The Messenger of Allah ^{SWT}, said:

'O group of Ansar, Allah ^{SWT} has praised you with good words, so what do you do (to deserve these good words)?'

They replied: "We cleanse ourselves with water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.354 • Al-Wafi, V.6 p.129

◊ HADITH ♦

HADITH.1053

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ عَبْدُوْبِينَ عَنْ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ الْمَفَضْلِ بْنِ صَالِحٍ عَنْ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: سَأَلْتُهُ عَنِ اسْتِئْجَاءِ الرَّجُلِ بِالْعَظَمِ أَوِ الْبَعْرِ أَوِ الْعُودِ قَالَ «أَمَّا الْعَظَمُ وَ الْرَّوْثُ قَطْعَامُ الْجِنِّ وَ ذَلِكَ مِمَّا إِشْتَرَطُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ» فَقَالَ «لَا يَصْلُحُ بِشَيْءٍ مِّنْ ذَلِكَ».

Muhammad ibn Ali ibn Mahbub narrated from Ali ibn Khalid, from Ahmad ibn 'Abdus, from al-Hasan ibn Ali ibn Faddal, from al-Mufaddal ibn Satih, from Laith al-Muradi, from Abu 'Abdullah ^{a.s}.

He (Narrator) said: "I asked Imam ^{a.s} about a man performing istinja' (cleaning after relieving oneself) using a bone, dung, or a stick.

Imam ^{a.s} replied: "As for the bone and dung, they are the food of the jinn, and this is something they (Jinn) stipulated with the Messenger of Allah ^{SWT}, peace be upon him and his family."

Then Imam ^{a.s} said: "It is not permissible to use any of those."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.354 • Al-Wafi, V.6 p.130 • Wasail Al-Shia, V.1 p.357 • Bihar Al-Anwar, V.60 p.82

◊ HADITH ♦

HADITH.1054

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ الْحُسَيْنِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: كَانَ يَسْتَنْجِي مِنَ الْبُولِ ثَلَاثَ مَرَاتٍ، وَمِنَ الْفَائِطِ بِالْمَدَرِ وَالْخَرَقِ.

Ahmad ibn al-Husayn narrated from Hammad ibn 'Isa, from Hariz, from Zurara.

He (Narrator) said: "He (Zurara) used to perform istinja' (cleaning after relieving oneself) from urine by washing three times, and from feces using clay or pieces of cloth."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.354



◊ HADITH ♦

HADITH.1055

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada ^(a.s)

مُحَمَّدُ بْنُ عَلَيٌّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِنْ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذِيئَةَ عَنْ رَدَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ عَلَيْهِ الْسَّلَامُ يَقُولُ: «كَانَ الْحُسَيْنُ بْنُ عَلَيٌّ عَلَيْهِ الْسَّلَامُ يَتَمَسَّخُ مِنْ الْغَائِطِ بِالْكَرْسِفِ وَ لَا يَغْسِلُ». .

Muhammad ibn Ali ibn Mahbub, from Ya'qub ibn Yazid, from Ibn Abi Umair, from Umar ibn Udhaynah, from Zurarah.

He (Narrator) said: "I heard Abu Ja'far ^{a.s}, say:

'(Imam) Al-Husayn ibn Ali ^(a.s), would cleanse himself after defecation with cotton and would not wash (with water for istinja).'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.354 • Al-Wafi, V.6 p.131 • Wasail Al-Shia, V.1 p.358

◊ HADITH ♦

HADITH.1056

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ أَلْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاهِيدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ: «الإِسْتِبْجَاءُ بِالْمَاءِ الْبَارِدِ يَقْطَعُ الْبَوَايْسِرَ» .

Ahmad ibn Abi Abdillah, from Al-Qasim ibn Yahya, from his grandfather Al-Hasan ibn Rashid, from Abu Basir, from Abu Abdillah ^(a.s).

Imam ^{a.s} said: "Performing istinja (cleansing) with cold water cures hemorrhoids."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.354 • Al-Wafi, V.6 p.131 • Wasail Al-Shia, V.1 p.354 • Al-Fusul Al-Muhimmah, V.3 p.157 • Bihar Al-Anwar, V.77 p.197

◊ HADITH ♦

HADITH.1057

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

إِنَّرَاهِيمَ بْنَ هَاشِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَادٍ عَنْ إِنْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ شَهَابٍ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ: «كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ الْسَّلَامُ إِذَا تَوَضَّأَ لَمْ يَدْعُ أَحَدًا يَصْبُرُ عَلَيْهِ الْمَاءَ فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ لَمْ لَا تَدْعُهُمْ يَصْبُرُونَ عَلَيْكَ الْمَاءَ فَقَالَ لَا أَحِبُّ أَنْ أُشْرِكَ فِي صَلَاتِي أَحَدًا» .

Ibrahim ibn Hashim, from Abdul-Rahman ibn Hammad, from Ibrahim ibn Abdul-Hamid, from Shihab ibn Abdul-Rabbih, from Abu Abdillah ^(a.s).

Imam ^{a.s} said: "Commander of the Faithful ^{a.s}, when performing ablution (wudu), would not allow anyone to pour water for him.

It was said to him: 'O Commander of the Faithful, why do you not allow them to pour water for you?'

He (Imam Ali ^(a.s)) replied: 'I do not like to have anyone share in my prayer.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.354 • Bihar Al-Anwar, V.41 p.23



HADITH

HADITH.1058[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ الْسَّنْدِيِّ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُزَارَةَ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتُهُ عَنْ طَهُورِ الْمَرْأَةِ فِي النَّفَاسِ إِذَا طَهَرَتْ وَ كَانَتْ لَا تَسْتَطِعُ أَنْ تَسْتَنْجِي بِالْمَاءِ أَنَّهَا إِنْ اسْتَنْجَتِ اغْتَرَثَ هَلْ لَهَا رُخْصَةٌ أَنْ تَتَوَضَّأْ مِنْ خَارِجٍ وَ تَشْفِهَ بِقُطْنٍ أَوْ بِخَرْقَةٍ قَالَ «تَعْمَلُ لَتَشْقِي مِنْ دَاخِلٍ بِقُطْنٍ أَوْ بِخَرْقَةٍ».

Muhammad ibn Ali ibn Mahbub, from Ali ibn al-Sindi, from Hammad ibn Isa, from Hariz, from Zurara and Muhammad ibn Muslim, from Abu Ja'far ^{a.s}.

He (Narrator) said: "I asked Imam ^{a.s} about the purification of a woman in the state of postnatal bleeding (nifas) when she becomes pure but is unable to cleanse herself with water because doing so might cause her harm.

Does she have permission to perform ablution (wudu) externally and then dry herself with cotton or a cloth?"

Imam ^{a.s} replied: "Yes, she should cleanse herself internally with cotton or a cloth."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.355 • Al-Wafi, V.6 p.132 • Wasail Al-Shia, V.1 p.347

HADITH

HADITH.1059

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عِيسَى عَنْ عَلَيِّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّبِّيِّ قَالَ: قُلْتُ لَهُ مَا تَقُولُ فِي الْفَصْرِ يُتَخَذِّدُ مِنْ أَحْجَارٍ رَمَّزَمْ قَالَ «لَا بَأْسَ بِهِ وَ لَكِنْ إِذَا أَرَادَ الْإِسْتِنْجَاءَ تَرْعَهُ».

Ahmad ibn Muhammad ibn Isa, from Ali ibn al-Husayn ibn Abd Rabbih, said:

I asked Imam ^{a.s}: "What do you say about a ring (fuss) made from the stones of Zamzam?"

Imam ^{a.s} replied: "There is no harm in it, but when one intends to perform istinja (purification after relieving oneself), he should remove it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.355 • Al-Wafi, V.6 p.125 • Wasail Al-Shia, V.1 p.359

HADITH

HADITH.1060[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا سَمِّيَتِ فِي الْوُضُوءِ ظَهَرَ جَسْدُكَ كُلُّهُ وَ إِذَا لَمْ تُسْمِمْ لَمْ يَظْهُرْ مِنْ جَسْدِكَ إِلَّا مَا مَرَّ عَلَيْهِ الْمَاءُ».

Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from some of our companions, from Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "If you mention the name of Allah ^{SWT} (say Bismillah) during wudu (ablution), your entire body becomes purified.

However, if you do not mention the name of Allah ^{SWT}, only the parts of your body over which (wudu) water passes will be purified."

[REFERENCES] Al-Kafi, V.3 p.16 • Tahdib Al-Ahkam, V.1 p.355 • Tahdib Al-Ahkam, V.1 p.358 • Al-Ibtisar, V.1 p.67 • Al-Wafi, V.6 p.327 • Wasail Al-Shia, V.1 p.424



◊ HADITH ♦

HADITH.1061[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ: قُلْتُ لَهُ الرَّجُلُ يُرِيدُ أَنْ يَسْتَثْجِي كَيْفَ يَقْعُدُ قَالَ «كَمَا يَقْعُدُ لِلْغَائِطِ» وَ قَالَ «إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَهَرَ مِنْهُ وَ لَيْسَ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهُ» .

Sahl ibn Ziyad, from Musa ibn al-Qasim, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar, from Abu Abdillah ^{a.s}, said:

I asked Imam ^{a.s}: "How should a man sit when he wants to perform istinja (cleaning after relieving oneself)?"

Imam ^{a.s} replied: "He should sit as he sits for relieving himself."

And Imam ^{a.s} said: "He is only required to wash the part that is visible and is not required to wash the inner part."

[REFERENCES] Al-Kafi, V.3 p.18 • Tahdib Al-Ahkam, V.1 p.355 • Al-Wafi, V.6 p.123 • Wasail Al-Shia, V.1 p.360

◊ HADITH ♦

HADITH.1062[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ إِنْبِنِ فَضَالٍ عَنْ عُثْمَانَ عَنْ رَوْحِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: بَالْأَبْوَابِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ أَنَا قَائِمٌ عَلَى رَأْسِهِ وَ مَعِي إِذَا وَهُوَ أَوْ قَالَ كُوْزٌ فَلَمَّا انْقَطَعَ شَخْبُ الْبُولِ قَالَ يُبَدِّهِ «مَكَانِهِ» فَتَأْوِلَتُ الْمَاءَ فَتَوَضَّأَ مَكَانَهُ .

Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Ibn Faddal, from Ghalib ibn Uthman, from Rawh ibn Abd al-Rahim, said:

Abu Abdillah ^{a.s}, sat and relieved himself while I was standing attending him with a water container or, he said, a jug.

When the flow of urine stopped, Imam ^{a.s} gestured with his hand and said: "Give it to me like this."

So I handed Imam ^{a.s} the water, and Imam ^{a.s} performed wudu (ablution) right there on the spot.

[REFERENCES] Al-Kafi, V.3 p.21 • Tahdib Al-Ahkam, V.1 p.355 • Al-Wafi, V.6 p.127 • Wasail Al-Shia, V.1 p.350

◊ HADITH ♦

HADITH.1063

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ عَنْ حَرِيزٍ عَنْ ابْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِيهِ جَعْفَرَ عَلَيْهِ السَّلَامُ: رَجُلٌ بَالَّ وَلَمْ يَكُنْ مَعْهُ مَاءٌ؟ قَالَ: يَغْصِرُ أَصْلَ ذَكْرِهِ إِلَى طَرْفِ ذَكْرِهِ ثَلَاثَ عَصَرَاتٍ وَيَئْتُرُ طَرْفَهُ، فَإِنْ خَرَجَ بَعْدَ ذَلِكَ شَيْءٍ فَلَيَسَ مِنَ الْبُولِ وَلَكِنَّهُ مِنَ الْحَبَائِلِ.



Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Ibn Muslim, said:

I asked Abu Ja'far ^{a.s}, about a man who urinates and does not have water with him. Imam ^{a.s} said: "He should squeeze the base of his private part toward its tip three times and shake its tip. If anything comes out after that, it is not urine but rather from the veins."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.356

◊ HADITH ♦

HADITH.1064

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنَ فَرْقَادَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانُوا بَنُو إِسْرَائِيلَ إِذَا أَصَابَ أَحَدَهُمْ قَطْرَةً بَوْلٌ قَرَضُوا لُحُومَهُمْ بِالْمَقَارِيبِ وَقَدْ وَسَعَ اللَّهُ عَلَيْكُمْ بِأَوْسَعِ مَا بَيْنِ السَّمَاوَاتِ وَالْأَرْضِ وَجَعَلَ لَكُمُ الْمَاءَ ظَهُورًا فَانظُرُوا كَيْفَ تَنْكُنُونَ» .

Muhammad ibn Ahmad ibn Yahya, from Ya'qub ibn Yazid, from Ibn Abi Umayr, from Dawud ibn Farqad, from Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "The Children of Israel, if a drop of urine touched any of them, would cut their flesh with scissors. But Allah ^{SWT} has made things easier for you (Muslims), as vast as what lies between the heavens and the earth, and He ^{SWT} has made water a purifier for you. So be mindful of how you conduct yourselves (regarding cleanliness)."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.10 • Tahdib Al-Ahkam, V.1 p.356 • Al-Wafi, V.6 p.16 • Wasail Al-Shia, V.1 p.133 • Wasail Al-Shia, V.1 p.350 • Tafsir Al-Burhan, V.2 p.595

◊ HADITH ♦

HADITH.1065

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا انْقَطَعَتْ بَرَةُ الْبَوْلِ قُصْبُ الْمَاءِ» .

Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Jamil ibn Darraj, from Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "When the flow of urine stops, pour water (for istinja)."

[REFERENCES] Al-Kafi, V.3 p.17 • Tahdib Al-Ahkam, V.1 p.356 • Al-Wafi, V.6 p.126 • Wasail Al-Shia, V.1 p.349

◊ HADITH ♦

HADITH.1066

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ بُكَيْرِ بْنِ أَغْيَنَ عَنْ أَخِيهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: إِذَا كَانَ الْحَدَثُ فِي الْمَسْجِدِ فَلَا بَأْسَ بِالْوُضُوءِ فِي الْمَسْجِدِ.

Ahmad ibn Muhammad, from Al-Barqi, from Bukayr ibn A'yan, from one of the two Imams ^{a.s}, said:

Imam ^{a.s} said: "If an event requiring purification occurs in the mosque, there is no harm in performing wudu (ablution) in the mosque."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.356





HADITH.1067

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْ أَبِي الْحَسِينِ بْنِ عَلَيٍّ عَنْ رِفَاعَةَ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْوُضُوءِ فِي الْمَسْجِدِ فَكَرِهَهُ مِنْ أَبْيَأْ وَأَقْبَطَ .

From him, from Al-Hasan ibn Ali, from Rifa'ah, who said:

I asked Abu Abdillah {a.s}, about performing wudu (ablution) in the mosque. Imam {a.s} disliked it if it was due to urination or defecation.

[REFERENCES] Al-Kafi, V.3 p.369 • Tahdib Al-Ahkam, V.1 p.356 • Tahdib Al-Ahkam, V.3 p.257 • Al-Wafi, V.6 p.341 • Al-Wafi, V.7 p.503 • Wasail Al-Shia, V.1 p.492 • Bihar Al-Anwar, V.80 p.350



HADITH.1068

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَحَّالِي عَنْ يُوئِسْ بْنِ يَعْقُوبَ قَالَ: قُلْثُ لِأَبِي عَبْدِ اللَّهِ عَانِيَهُ السَّلَامُ الْمَرْأَةُ تَغْسِلُ فَرْجَ زَوْجِهَا فَقَالَ «وَلِمَ مِنْ سُقْمٍ» قُلْثُ لَا قَالَ «مَا أَحِبُّ لِلْحَرَّةِ أَنْ تَفْعَلْ فَإِمَّا الْأَمْمَةُ فَلَا تَضْرُهُ» قَالَ قُلْثُ لَهُ أَتَتْهُ سَلْسَلَةُ الرَّجُلِينَ بَدِيًّا أَهْلَهُ فَقَالَ «تَعْمَمُ مَا تُفْضِيِّ، يَهُ أَعْظَمُ». .

Sa'd, from Ahmad, from Al-Hasan ibn Ali ibn Faddal, from Yunus ibn Ya'qub, who said:

I said to Abu Abdillah {a.s.}: "Can a woman wash her husband's private parts?"

Imam {a.s} replied: "Why? Is it due to an illness?"

I said: "No."

Imam {a.s} said: "I do not like a free woman to do so. However, as for a bondwoman, it does not harm him."

I said to Imam {a.s.}: "Can a man perform ghusl (ritual bathing) in front of his wife?"

Imam {a.s} said: "Yes, for what he exposes in front of her is even greater (compared to ghusl)."

[REFERENCES] Tahdib Al-Ahkam, V. 1 p. 356 • Wasail Al-Shia, V. 1 p. 360



HADITH 1069

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ أَبِي يُوبَ بْنِ نُوحٍ عَنْ الْحَسَنِ بْنِ غَلِيِّنْ بْنِ فَضَالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْأَسْلَامَ تَوَضَّأُ لِلصَّلَاةِ ثُمَّ مَسَحَ وَجْهَهُ بِاسْقَلٍ فَقَيَصَهُ ثُمَّ قَالَ «يَا إِسْمَاعِيلُ افْعُلْ هَكَذَا قَاتِلْ هَكَذَا افْعُلْ».

From him, from Musa ibn Al-Hasan, from Ayyub ibn Nuh, from Al-Hasan ibn Ali ibn Faddal, from Marwan ibn Muslim, from Isma'il ibn Al-Fadl, who said:

I saw Abu Abdillah ^{a.s}, perform ablution for prayer. Then, Imam ^{a.s} wiped his face with the lower part of his shirt and said:

"O Isma'il, do like this, for this is how I do it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.357 • Al-Wafi, V.6 p.340 • Wasail Al-Shia, V.1 p.474 • Wasail Al-Shia, V.5 p.109



HADITH.1070

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مُحَمَّدُ بْنُ الْحَسَنِ أَصْفَارٌ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ الْتَّوْلِيِّ عَنْ السَّكُونِيِّ عَنْ جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ الْسَّلَامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: «الثَّسْوِيكُ بِالْإِبْهَامِ وَالْمُسَبِّحَةُ عِنْهُ أَلْوَضُوهُ سِوَاكٌ».

Muhammad ibn Al-Hasan Al-Saffar, from Ibrahim ibn Hashim, from Al-Nawfali, from Al-Sakuni, from Ja'far ^{a.s}, from his forefathers ^{a.s}:

Imam ^{a.s} said: "The Messenger of Allah ^{SWT}, peace be upon him and his family, said: "Rubbing with the thumb and forefinger during ablution is considered as a tooth-cleaning (siwak)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.357 • Al-Wafi, V.6 p.333

CHAPTER ON THE DESCRIPTION OF ABLUTION AND ITS OBLIGATIONS

١٦ - باب صفة الوضوء والفرض منه

◎ HADITH 1071 – 1107 ◎

HADITH.1071

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ حُكَيمٍ عَنْ ابْنِ الْمُغِيْرَةِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا تَوَضَّأَ الرَّجُلُ فَلْيَضْهُقْ وَجْهَهُ بِالْمَاءِ فَإِنَّهُ إِنْ كَانَ تَائِسًا فَرَعَ وَإِنْ شَيْفَقَ وَإِنْ كَانَ أَبْرَدًا فَرَعَ وَلَمْ يَجِدْ أَبْرَدًا». ولا ينافي هذا الخبر

Muhammad ibn Ahmad ibn Yahya, from Muawiyah ibn Hakim, from ibn Al-Mughira, from a man, from Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "When a man performs ablution, he should splash water on his face. For if he is drowsy, he will be startled and wake up, and if it is cold, he will be startled and not feel the cold."

[AL TUSI]

And this narration does not contradict.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.51 • 'Ilal Al-Shara'i, V.1 p.281 • Tahdib Al-Ahkam, V.1 p.357 • Al-Ibtisar, V.1 p.68 • Al-Wafi, V.6 p.333 • Wasail Al-Shia, V.1 p.434 • Bihar Al-Anwar, V.77 p.337

◊ HADITH ♦

HADITH.1072

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdallah ^{saws} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ ابْنِ الْمُغِيْرَةِ عَنْ السَّكُونِيِّ عَنْ جَعْفَرِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَا تَصْرِبُوا وُجُوهَكُمْ بِالْمَاءِ إِذَا تَوَضَّأْتُمْ وَلَكُنْ شَنُوا الْمَاءَ شَنًا».

لأن الوجه في الجمع بينهما ان الخبر الاول محمول على اباحة ذلك وانه ليس بواجب خلافه ، والثاني محمول على ان الاول غيره فلا تنافي بينهما على هذا الوجه.

Muhammad ibn Ahmad ibn Yahya, from his father, from ibn Al-Mughira, from Al-Sakooni, from Imam Ja'far Al Sadiq ^{a.s}:

Imam ^{a.s} said that the Messenger of Allah ^{SWT}, peace and blessings be upon him and his family, said: "Do not strike your faces with water when you perform ablution; rather, pour the water gently."

[AL TUSI]

The interpretation of the two narrations is that the first hadith permits splashing water and does not make it obligatory to avoid it. The second hadith indicates that it is preferable not to do so. Hence, there is no contradiction between the two narrations based on this explanation.

[REFERENCES] Al-Kafi, V.3 p.28 • Tahdib Al-Ahkam, V.1 p.357 • Al-Ibtisar, V.1 p.69 • Al-Wafi, V.6 p.333 • Wasail Al-Shia, V.1 p.434



◊ HADITH ♦

HADITH.1073[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَرِّيَةِ عَنْ عِيسَى بْنِ الْفَاقِسِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ ذَكَرَ إِسْمَ اللَّهِ تَعَالَى عَلَى وُضُوئِهِ فَكَانَهُ إِغْتَسَلَ». .

Ahmad ibn Muhammad ibn Isa, from Al-Hasan ibn Ali, from Abdullah ibn Al-Mughira, from Iyad ibn Al-Qasim, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "Whoever mentions the name of Allah ^{SWT}, the Exalted, during his ablution, it is as if he has performed a complete ritual bath (ghusl)."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.49 • Sawab Al Amal wa Aqab Al Amal, V.1 p.15 • Tahdib Al-Ahkam, V.1 p.358 • Al-Ibtisar, V.1 p.67 • Al-Wafi, V.6 p.327 • Wasail Al-Shia, V.1 p.423 • Wasail Al-Shia, V.1 p.425 • Bihar Al-Anwar, V.77 p.315

◊ HADITH ♦

HADITH.1074[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَبِي عَمِيرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا سَمِّيَتِ فِي الْوُضُوءِ طَهْرٌ جَسَدُكَ كُلُّهُ، وَإِذَا لَمْ تُسْمِمْ لَمْ يَطْهُرْ مِنْ جَسَدِكَ إِلَّا مَا مَرَّ عَلَيْهِ الْمَاءُ.

Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from some of our companions, from Abu Abdullah ^{a.s}, who said: Imam Al Sadiq ^{a.s} said: "If you mention the name of Allah ^{SWT} during ablution, your entire body becomes purified. However, if you do not mention it, only the parts of your body that the water touches will be purified."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.358

◊ HADITH ♦

HADITH.1075[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَبِي عَمِيرٍ عَنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ رَجُلًا تَوَضَّأَ وَصَلَّى فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «أَعْذُ صَلَاتِكَ وَوُضُوئِكَ» فَفَعَلَ فَتَوَضَّأَ وَصَلَّى فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَلْ] «أَعْذُ وُضُوئِكَ وَصَلَاتِكَ» فَفَعَلَ وَتَوَضَّأَ وَصَلَّى فَقَالَ [عَلَيْهِ السَّلَامُ خَلْ] «أَعْذُ وُضُوئِكَ وَصَلَاتِكَ» فَأَتَى أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَشَكَا ذَلِكَ إِلَيْهِ فَقَالَ «هَلْ سَمِّيَتِ حِينَ تَوَضَّأْتَ» قَالَ لَا فَقَالَ «فَسَمِّ عَلَى وُضُوئِكَ» فَسَمِّيَ وَتَوَضَّأَ وَصَلَّى وَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَمِّيَتِ حِينَ تَوَضَّأْتَ» قَالَ لَا فَقَالَ «فَسَمِّ عَلَى وُضُوئِكَ» فَسَمِّيَ وَتَوَضَّأَ وَصَلَّى وَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَمِّيَتِ حِينَ تَوَضَّأْتَ» .

فالوجه في هذا الخبر أن تحمل التسمية فيه على النية التي قدمنا وجوبها ، فاما ما عداها من اللفاظ فانما هي مستحبة دون أن تكون واجبة فرضا ، والذى يدل على ذلك قوله عليه السلام في الخبر الاول (ان من لم يسم طهر من جسده ما مر عليه الماء) فلو كانت فرضا لكان من تركها لم يظهر شى من جسده على حال لانه لا يكون قد تطهر.



Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from some of our companions, from Abu Abdullah ^(a.s), who said: Imam ^(a.s) said: "A man performed ablution and prayed. The Messenger of Allah ^(SWT), peace be upon him and his family, said to him: 'Repeat your prayer and your ablution.' So he did.

Then he performed ablution and prayed again, but the Prophet ^(saws), said: 'Repeat your ablution and your prayer.'

He did so again, performed ablution, and prayed, but the Prophet ^(saws), said: 'Repeat your ablution and your prayer.'

The man then approached the Commander of the Faithful ^(a.s), and complained about this.

The Commander of the Faithful ^(a.s) asked him: 'Did you mention Allah's ^(SWT) name when you performed ablution?'

He replied: 'No.'

The Commander of the Faithful ^(a.s) said: 'Then mention Allah's ^(SWT) name during your ablution.'

The man mentioned Allah's ^(SWT) name, performed ablution, and prayed. When he came to the Prophet ^(saws), and (this time) Prophet ^(saws) did not instruct him to repeat it."

[AL TUSI]

The explanation for this narration is that the "mentioning of Allah's ^(SWT) name" here refers to the intention (niyyah) which we have already stated is obligatory. As for the other verbal utterances, they are recommended (mustahabb) rather than obligatory. The evidence for this interpretation lies in the previous narration, where it was stated that if someone does not mention Allah's ^(SWT) name, only the parts of the body touched by water are purified. If mentioning Allah's ^(SWT) name were obligatory, then failure to do so would render the entire ablution invalid, and no part of the body would be considered purified at all.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.358

♦ HADITH ♦

HADITH.1076

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ ذَاوَدَ الْعَجْلَىٰ مَوْلَىٰ أَبِي الْمَعْرَىٰ عَنْ أَبِي بَصِيرٍ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ : يَا أَبَا مُحَمَّدٍ مَنْ تَوَضَّأَ فَذَكَرَ اسْمَ اللَّهِ تَعَالَىٰ طَهَرَ جَمِيعَ جَسَدِهِ وَ مَنْ لَمْ يُسَمِّ لَمْ يَطَهَرْ مِنْ جَسَدِهِ إِلَّا مَا أَصَابَهُ الْمَاءُ .

Ahmad ibn Muhammad narrated from Ali ibn al-Hakam, from Dawud al-'Ijli, the servant of Abu al-Mi'za, from Abu Basir, who said:

Abu Abdullah ^(a.s), said: "O Abu Muhammad, whoever performs ablution and mentions the name of Allah ^(SWT), the Exalted, his entire body becomes purified. But whoever does not mention the name of Allah ^(SWT), only the parts of his body that are touched by water will be purified."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.358 • Al-Ibtisar, V.1 p.68 • Al-Wafi, V.6 p.328 • Wasail Al-Shia, V.1 p.423



HADITH.1077

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ عَنْ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «مَنْ طَلَبَ حَاجَةً وَ هُوَ عَلَى غَيْرِ وُضُوءٍ فَلَمْ تُفْضِ فَلَا يُلَوِّمَنَ إِلَّا نَفْسَهُ». .

Muhammad ibn Ali ibn Mahbub narrated from al-'Abbas, from Sa'dan, from Abdullah ibn Sinan, who narrated from Abu Abdullah ^{a.s}:

I heard Imam ^{a.s} say: "Whoever seeks to fulfill a need while not being in a state of ablution, and it is not fulfilled, should blame none but himself."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.359 • Awali Al-La'ali, V.2 p.169 • Al-Wafi, V.6 p.367 • Wasail Al-Shia, V.1 p.374

HADITH.1078

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الْأَقْطَعِ الْيَدِ وَ الْرِّجْلِ كَيْفَ يَتَوَضَّأُ قَالَ «يَغْسِلُ ذَلِكَ الْمَكَانَ الَّذِي قُطِعَ مِنْهُ». .

Narrated from al-'Abbas, from Abdullah, from Rifa'ah, who said:

I asked Abu Abdullah ^{a.s}, about a person whose hand or foot is amputated - how should he perform ablution?

Imam ^{a.s} said: "He washes the place where it was amputated."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.359 • Al-Wafi, V.6 p.362 • Wasail Al-Shia, V.1 p.480 • Bihar Al-Anwar, V.77 p.365 • Mustadrak Al Wasail, V.1 p.347

HADITH.1079

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجْلِ يَخْضُبُ رَأْسَهُ بِالْجَنَّاءِ ثُمَّ يَنْدُو لَهُ فِي الْوُضُوءِ قَالَ «يَمْسَحُ فَوْقَ الْجَنَّاءِ». .

Narrated from Muhammad ibn al-Husayn, from Ja'far ibn Bashir, from Hammad ibn Uthman, from Umar ibn Yazid, who said:

I asked Abu Abdullah ^{a.s}, about a man who dyes his hair with henna and then decides to perform ablution.

Imam ^{a.s} said: "He should wipe over the henna."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.359 • Al-Ibtisar, V.1 p.75 • Al-Wafi, V.6 p.307 • Wasail Al-Shia, V.1 p.455



◊ HADITH ♦

HADITH.1080[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ يَحْيَى رَفِيقُهُ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ : فِي الَّذِي يَخْضُبُ رَأْسَهُ بِالْجَنَاءِ ثُمَّ يَبْدُو لَهُ فِي الْأَوْضُوءِ قَالَ «لَا يَجُوزُ حَتَّى يُصِيبَ بَشَرَةَ رَأْسِهِ الْمَاءَ» .

فالوجه في الجمع بين الخبرين انه إذا أمكن إيصال الماء إلى البشرة من غير مشقة فلا يجوز غيره فإذا تعذر ذلك جاز أن يمسح فوق الحناء، والذى يكشف عما قلناه.

Narrated by Muhammad ibn Yahya, who raised it to Abu Abdullah ^{a.s}, regarding someone who dyes his hair with henna and then decides to perform ablution.

Imam ^{a.s} said: "It is not valid until the water touches the skin of his head."

[AL TUSI]

The interpretation for reconciling the two narrations is as follows:

If it is possible to make the water reach the skin without difficulty, then nothing else is permissible. However, if it is difficult to do so, it is permissible to wipe over the henna. This explanation clarifies the ruling.

[REFERENCES] Al-Kafi, V.3 p.31 • Tahdib Al-Ahkam, V.1 p.359 • Al-Ibtisar, V.1 p.75 • Al-Wafi, V.6 p.307 • Wasail Al-Shia, V.1 p.455

◊ HADITH ♦

HADITH.1081[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنَ مَحْبُوبٍ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ : فِي الْرِّجْلِ يَحْلِقُ رَأْسَهُ ثُمَّ يَطْلِبُهُ بِالْجَنَاءِ وَ يَتَوَاضَّأُ لِلصَّلَاةِ فَقَالَ «لَا يَأْسِنْ يَمْسَحُ رَأْسَهُ وَ الْجَنَاءَ عَلَيْهِ» .

Narrated by Muhammad ibn Ali ibn Mahbub, from Ahmad, from Al-Husayn, from Ibn Abi Umayr, from Hammad ibn Uthman, from Muhammad ibn Muslim:

It is reported from Abu Abdullah ^{a.s}, regarding a man who shaves his head, then applies henna and performs ablution for prayer.

Imam ^{a.s} said: "There is no harm if he wipes over his head while the henna is on it."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.75 • Al-Wafi, V.6 p.308 • Wasail Al-Shia, V.1 p.456

◊ HADITH ♦

HADITH.1082[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلَيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ الْسَّلَامُ قَالَ: سَأَلَهُ عَنْ الْرِّجْلِ لَا يَكُونُ عَلَى وُضُوءٍ فَيُصِيبُهُ الْمَطَرُ حَتَّى يَبْتَلَ رَأْسَهُ وَ لِحِيَتَهُ وَ جَسَدُهُ وَ يَدَاهُ وَ رِجْلَاهُ هَلْ يُجْزِيهِ ذَلِكَ مِنَ الْأَوْضُوءِ قَالَ «إِنْ غَسَلَهُ فَإِنَّ ذَلِكَ يُجْزِيهِ» .

قال محمد بن الحسن: ولا ينافي هذا الخبر ما قد ذكرناه في وجوب الترتيب لأن الوجه في هذا الخبران من يصبه المطر فغسل اعضاء على ما يقتضيه ترتيب الوضوء فحينئذ يجزيه، فاما لو اقتصر على نزول المطر عليه من غير أن يغسل هو اعضاء لما كان ذلك جائز.



Narrated by Ahmad ibn Muhammad, from Musa ibn Al-Qasim, from Ali ibn Ja'far, from his brother Imam Musa Al-Kadhim ^{a.s}:

He (Ali ibn Ja'far) said: "I asked Imam ^{a.s} about a man who is not in a state of ablution and is then struck by rain, soaking his head, beard, body, hands, and feet. Would that suffice for his ablution?"

Imam ^{a.s} replied: "If he washes them, then that suffices for him."

[AL TUSI]

Muhammad ibn Al-Hasan commented:

"This narration does not contradict the requirement of maintaining the order of ablution, as mentioned earlier. The interpretation of this narration is that if the rain strikes him and he washes his limbs in accordance with the order required for ablution, then it suffices. However, if he merely allows the rain to fall upon him without actively washing his limbs, it would not be valid."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.75 • Al-Wafi, V.6 p.357 • Wasail Al-Shia, V.1 p.454

◊ HADITH ◊

HADITH.1083

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زَرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : «إِنَّ اللَّهَ وَثَرَ يُحِبُّ الْوَثْرَ فَقَدْ يُجْزِيَكَ مِنَ الْوُضُوءِ تَلَاثًا غُرَفَاتٍ وَاحِدَةً لِلْوَجْهِ وَ اثْتَنَانِ لِلْدُرَاعَيْنِ وَ تَمْسَحٌ بِيَمِنِكَ نَاصِيَتَكَ وَ مَا بَقِيَ مِنْ بِلَةٍ يُمْنَاكَ ظَهَرَ قَدْمَكَ أَلْيَمَنِيَ وَ تَمْسَحٌ بِيَمِنِكَ ظَهَرَ قَدْمَكَ أَلْسِنَرِي .»

Narrated by Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurara.

Abu Ja'far ^{a.s}, said: "Indeed, Allah ^(SWT) is One and loves odd numbers. Therefore, it suffices you in ablution to use three handfuls of water - one for face and two for arms. Then, you wipe your forehead with the moisture remaining in your right hand, and with what is left of the moisture in your right hand, you wipe the top of your right foot. And you wipe the top of your left foot with the moisture remaining in your left hand."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.360 • Wasail Al-Shia, V.1 p.436

◊ HADITH ◊

HADITH.1084

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ صَفَوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَخِيهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْأَرْجُلِ يَتَوَاضِأً أَبِيَّطْنُ لِحَيَّتِهِ قَالَ «لَا» .

Narrated by Ahmad ibn Muhammad, from Safwan, from Al-'Ala', from Muhammad ibn Muslim, from one of the two Imams ^{a.s}:

I asked Imam ^{a.s} about a man performing ablution - should he wash the inner part of his beard?

Imam ^{a.s} said: "No."

[REFERENCES] Al-Kafi, V.3 p.28 • Tahdib Al-Ahkam, V.1 p.360 • Al-Wafi, V.6 p.279 • Tafsir Al-Safi, V.2 p.15 • Wasail Al-Shia, V.1 p.476 • Kanz Al-Daqiq, V.4 p.47 • Mustadrak Al-Wasail, V.1 p.343



◊ HADITH ♦

HADITH.1085[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِيهِ عَنْ جَرَانَ عَنْ عَاصِمٍ بْنِ حُمَّادٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِيهِ جَفَّافِي عَلَيْهِ السَّلَامُ
قَالَ: سَأَلْتُهُ عَنِ الْأَقْطَاعِ الْيَدِ وَالرِّجْلِ قَالَ «يُغَسِّلُهُمَا».

Narrated by Ali ibn Ibrahim, from his father, from Ibn Abi Najran, from Asim ibn Humayd, from Muhammad ibn Muslim, from Abu Ja'far ^{a.s}:

I asked Imam ^{a.s} about a man whose hand and foot are amputated (regarding his ablution).

Imam ^{a.s} said: "He washes them."

[REFERENCES] Al-Kafi, V.3 p.29 • Tahdib Al-Ahkam, V.1 p.360 • Al-Wafi, V.6 p.362 • Wasail Al-Shia, V.1 p.480

◊ HADITH ♦

HADITH.1086[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرَكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجْلٍ
قُطِّعَتْ يَدُهُ مِنَ الْمَرْقَقِ كَيْفَ يَتَوَضَّأُ قَالَ «يُغَسِّلُ مَا يَقْنِي مِنْ عَصْدِهِ».

Narrated by Muhammad ibn Yahya, from Al-Amraki, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}:

I asked Imam ^{a.s} about a man whose hand was cut off from the elbow. How does he perform ablution?

Imam ^{a.s} said: "He washes what remains of his upper arm."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.208 • Al-Kafi, V.3 p.29 • Man La Yahduruhu Al Faqih, V.1 p.48 • Tahdib Al-Ahkam, V.1 p.360 • Al-Wafi, V.6 p.363 • Wasail Al-Shia, V.1 p.479

◊ HADITH ♦

HADITH.1087

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِيهِ بَكْرِ الْحَاضِرَمِيِّ قَالَ: سَأَلْتُهُ عَنِ الْمَسْحِ عَلَى
الْخَفَّيْنِ وَالْعِمَامَةِ فَقَالَ «سَبَقَ الْكِتَابُ الْخَفَّيْنِ» وَقَالَ «لَا تَمْسَحْ عَلَى خُفَّ».

Al-Husayn ibn Sa'id narrated from Uthman ibn Isa, from Ibn Muskan, from Abu Bakr al-Hadrami:

I asked Imam ^{a.s} about wiping over leather socks and the turban.

Imam ^{a.s} said: "The Book (Quran) has already preceded regarding the leather socks."

And Imam ^{a.s} said: "Do not wipe over a leather sock."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.361 • Al-Wafi, V.6 p.303 • Wasail Al-Shia, V.1 p.459



◊ HADITH ♦

HADITH.1088

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

عَنْ صَفْوَانَ عَنِ إِبْرَاهِيمَ مُسْكَانَ عَنِ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَسْحِ عَلَى الْحَفَّينِ فَقَالَ لَا تَمْسِحَ وَ قَالَ إِنْ جَدِي قَالَ «سَبَقَ الْكِتَابَ الْحَفَّينَ» .

Safwan narrated from Ibn Muskan, from al-Halabi:

I asked Abu Abdillah ^{a.s} about wiping over leather socks.

Imam ^{a.s} said: "Do not wipe (over leather socks)."

And Imam ^{a.s} said: "Indeed, my grandfather (The Prophet ^{saws}) said, 'The Book (Quran) has already preceded regarding the leather socks.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.361 • Al-Wafi, V.6 p.303 • Wasail Al-Shia, V.1 p.459

◊ HADITH ♦

HADITH.1089

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s}

عَنْ عَلَيِّ بْنِ إِسْمَاعِيلَ الْمَيْمَمِيِّ عَنْ فُضَيْلِ الرَّسَانِ عَنْ رَبَّةِ بْنِ مَضْعَلَةَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ الْسَّلَامُ فَسَأَلْتُهُ عَنْ أَشْيَاءَ فَقَالَ إِنِّي أَرَأَكَ مِنْ يُفْتَنُ فِي مَسْجِدِ الْعِرَاقِ فَقُلْتُ نَعَمْ فَقَالَ لِي «مِنْ أَنْتَ» فَقُلْتُ إِنِّي عَمْ لِصَفَعَةَ فَقَالَ «مَرْحَبًا بِكَ يَا إِنَّ عَمَ صَفَعَةَ» فَقُلْتُ لَهُ مَا تَقُولُ فِي الْمَسْحِ عَلَى الْحَفَّينِ فَقَالَ «كَانَ عُمَرُ يَرَاهُ ثَلَاثَةَ لِلْمَسَافِرِ وَ يَوْمًا وَ لَيْلَةً لِلْمُقِيمِ وَ كَانَ أَبِي لَيَرَاهُ فِي سَفَرٍ وَ لَا حَصْرٍ» فَلَمَّا حَرَجْتُ مِنْ عِنْدِهِ فَهَمِثْ عَلَى عَقَبَةِ الْبَابِ فَقَالَ لِي «أَقْبِلْ يَا ابْنَ عَمٍ صَفَعَةَ» فَأَقْبَلْتُ عَلَيْهِ فَقَالَ «إِنَّ الْقَوْمَ كَانُوا يَقُولُونَ بِرَأِيهِمْ فَيُخْطِئُونَ وَ يُصِيبُونَ وَ كَانَ أَبِي لَيَقُولُ بِرَأِيِّهِ» .

Ali ibn Ismail al-Mithami narrated from Fudhayl al-Rassan, from Raqabah ibn Masqalah:

I entered upon Abu Ja'far ^{a.s} and asked Imam ^{a.s} about certain matters.

Imam ^{a.s} said: "I see that you are among those who issue religious rulings in the mosque of Iraq."

I replied: "Yes."

Imam ^{a.s} said to me: "Where are you from?"

I replied: "I am a cousin of Sa'sa'ah."

Imam ^{a.s} said: "Welcome, O cousin of Sa'sa'ah."

I asked Imam ^{a.s}: "What do you say about wiping over leather socks?"

Imam ^{a.s} replied: "Umar (second occupier) considered it permissible for three days for a traveler and one day and night for a resident. However, my father (Imam Ali ibn Hussein ^{a.s}) did not permit it, whether during travel or residence."

When I left Imam ^{a.s} presence and stood at the door's threshold, Imam ^{a.s} called me back, saying: "Come back, O cousin of Sa'sa'ah."

So I returned to Imam ^{a.s}, and he said: "Indeed, the people used to give rulings based on their opinions, sometimes being right and sometimes wrong, but my father (Imam Ali ibn Hussein ^{a.s}) did not give rulings based on his opinion."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.361 • Al-Wafi, V.6 p.303 • Bihar Al-Anwar, V.31 p.36



HADITH.1090

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا أَسْلَامٌ : أَنَّهُ سُيَّلَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ وَ عَلَى الْأَعْمَامَةِ فَقَالَ «لَا تَمْسِحَ عَلَيْهِمَا» .

Safwan narrated from Al-Ala, from Muhammad ibn Muslim, from one of the Imams ^(a.s):

Imam ^(a.s) was asked about wiping over leather socks and the turban.

Imam ^(a.s) replied: "Do not wipe over them (leather socks and the turban)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.361 • Al-Wafi, V.6 p.304 • Wasail Al-Shia, V.1 p.459

HADITH.1091

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زَرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ الْسَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ : «جَمَعَ عُمَرُ بْنُ الْخَطَّابِ أَصْحَابَ أَنْبَيِ عَلَيْهِ أَسْلَامًّا [[عَلَيْهِ الْسَّلَامُ خَلَّ]] وَ فِيهِمْ عَلَيِّ عَلَيْهِ الْسَّلَامُ وَ قَالَ مَا تَقُولُونَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَامَ الْمُغِيرَةُ بْنُ شَفْعَةَ فَقَالَ رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَسِيحَ عَلَى الْخُفَّيْنِ فَقَالَ عَلَيِّ عَلَيْهِ الْسَّلَامُ «قَبْلَ الْمَايِدَةِ أَوْ بَعْدَهَا» فَقَالَ لَا أَدْرِي فَقَالَ عَلَيِّ عَلَيْهِ الْسَّلَامُ «سَبَقَ الْكِتَابَ الْخُفَّيْنِ إِنَّمَا أُنْزِلَتِ الْمَايِدَةُ قَبْلَ أَنْ يُقْبَصَ بِشَهْرَيْنِ أَوْ ثَلَاثَةَ» .

Hamad narrated from Hariz, from Zurara, from Abu Ja'far ^(a.s):

I heard Imam ^(a.s) say: "Umar ibn al-Khattab gathered the companions of the Prophet ^(a.s) - and among them was (Imam) Ali ^(a.s) - and said: "What do you say about wiping over leather socks?"

Al-Mughira ibn Shu'ba stood up and said: "I saw the Messenger of Allah ^(SWT) (peace be upon him and his family) wiping over leather socks."

(Imam) Ali ^(a.s) spoke and asked: "Was this before the revelation of Surah Al-Ma'idah or after it?"

Al-Mughira replied: "I do not know."

(Imam) Ali ^(a.s) said: "The Book has preceded the ruling on leather socks (regarding its prohibition). Surah Al-Ma'idah was revealed two or three months before the Prophet ^(saws) passed away.."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.361 • Al-Wafi, V.6 p.304 • Tafsir Al-Safi, V.2 p.15 • Wasail Al-Shia, V.1 p.458 • Tafsir Al-Burhan, V.2 p.214 • Bihar Al-Anwar, V.31 p.37 • Kanz Al-Daqiq, V.4 p.49



HADITH.1092

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَنْ فَضَالَةَ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْعَمَانِ عَنْ أَبِي الْوَرْدِ قَالَ: قُلْتُ لِأَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ إِنَّ أَبَا ظَبَيْيَانَ حَدَّثَنِي أَنَّهُ رَأَى عَلَيَا عَلَيْهِ السَّلَامَ أَرَاقَ الْمَاءَ ثُمَّ مَسَحَ عَلَى الْحُقْفَينِ فَقَالَ «كَذَبٌ أَبُو ظَبَيْيَانُ أَمْ مَا بَلَغْتُكُمْ قَوْلُ عَلَيِّ عَلَيْهِ السَّلَامُ فِيكُمْ سَبَقَ الْكِتَابَ الْحُقْفَينِ» فَقُلْتُ هَلْ فِيهَا رُخْصَةٌ فَقَالَ «لَا إِلَّا مِنْ عَدُوٍّ تَتَقَبَّلُهُ أَوْ تَلِجُ تَحَافُّ عَلَى رِجْلَيْكَ».

Fadala narrated from Hammad ibn Uthman, from Muhammad ibn al-Nu'man, from Abu al-Ward:

I said to Abu Ja'far ^(a.s): "Abu Dhubyani told me that he saw (Imam) Ali ^(a.s) relieve himself and then wipe over his leather socks (khuffayn)."

Abu Ja'far ^(a.s) replied: "Abu Dhubyani has lied! Have you not heard the statement of (Imam) Ali ^(a.s) among you: 'The Book has preceded the ruling on leather socks'?"

I asked: "Is there any allowance for it (wiping over the leather socks)?"

Imam ^(a.s) said: "No, except in the case of fearing an enemy or extreme cold that may harm your feet."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.362 • Al-Ibtisar, V.1 p.76 • Al-Wafi, V.6 p.305 • Wasail Al-Shia, V.1 p.458 • Bihar Al-Anwar, V.2 p.277

HADITH.1093

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَإِمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِبٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لَهُ هَلْ فِي مَسْحِ الْحُقْفَينِ تَقْيِيَةٌ فَقَالَ لَئِنَّهُ لَا أَتَقِنُ فِيهِنَّ أَحَدًا شَرْبَ الْمُسْكِرِ وَمَسْحَ الْحُقْفَينِ وَمُنْعَةُ الْحَجَِّ .

فلا ينافي الخبر الاول في جواز التقية فيه لانه يمكن أن يكون الوجه في هذا الخبر ما قاله زراره فانه قال ولم يقل الواجب عليكم ان لا تتقوا فيهن أحدا، ويجوز ان يكون المراد به لا تقية فيه إذا كان الخوف لا يبلغ الفزع على النفس أو الماء فانه ينبغي أن يتحمل حنيذ المشقة اليسيرة وينزع الخف.

Al-Husayn ibn Sa'id narrated from Hammad, from Hariz, from Zurara who said:

I asked Imam Abu Ja'far ^(a.s): "Is there any allowance for practicing taqiyya (dissimulation) in wiping over the leather socks (khuffayn)?"

Imam ^(a.s) replied three times: "There are three matters in which I do not practice taqiyya with anyone - drinking intoxicants, wiping over leather socks, and mut'a of Hajj⁵."

5 In mut'a of Hajj, a pilgrim wears ihram garment in Hajj months at Miqat and then leaves it for the house of Allah ^(SWT) in order to perform Tamattu'a Hajj. [After arriving at the house of Allah ^(SWT), He circumambulates, walks between Safa and Mawa, does taqsir and then gets out of the state of ihram. Thereupon he once again enters the state of ihram in the same journey in Mecca or preferably at the Sacred Mosque. Thereupon he goes towards 'Arafat and Mash'ar al-Haram performing Hajj rituals to the end.

By doing this, he is able to perform tamatu'a Hajj and Umra [in the same journey]. The term 'mut'a' means pleasure and enjoyment. In this kind of Hajj, things that are prohibited during ihram, are allowed in the interval between ihrams. That is why it is called mut'a of Hajj.



[AL TUSI]

This narration does not contradict the earlier report that permits taqiyya in this matter. The reason could be what Zurara stated - he did not impose an obligation on others to avoid taqiyya in these cases. It is also possible that this narration refers to situations where fear does not reach the level of life-threatening danger or severe hardship, in which case one should endure minor difficulties and remove the leather socks.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.362 • Al-Ibtisar, V.1 p.76

◊ HADITH ♦

HADITH.1094

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ الْحَسَنِينِ عَنْ صَفَوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَاجَاجِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْكَسِيرِ يَكُونُ عَلَيْهِ الْجَبَائِرُ أَوْ تَكُونُ بِهِ الْجِزَاحَةُ كَيْفَ يُصْنَعُ بِالْوُضُوءِ وَ عِنْدَ غُسْلِ الْجَنَابَةِ وَ عِنْدَ غُسْلِ الْجُمُعَةِ قَالَ «يَغْسِلُ مَا وَصَلَ إِلَيْهِ الْغُشْلُ مِمَّا ظَهَرَ مِمَّا لَيْسَ عَلَيْهِ الْجَبَائِرُ وَ يَدْعُ مَا سَوَى ذَلِكَ مِمَّا لَا يَسْتَطِيعُ غَسْلَهُ وَ لَا يَنْزَعُ الْجَبَائِرُ وَ لَا يَعْبُثُ بِجَرَاهِهِ» .

Muhammad ibn Ya'qub narrated from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan ibn Yahya, from Abd al-Rahman ibn al-Hajjaj, who said:

I asked Abu al-Hasan ^{a.s} about a person with a fracture who has splints on it or someone with wounds - how should he perform wudu (ablution), ghusl janabah (ritual purification after major impurity), and ghusl jumu'ah (Friday bath)?

Imam ^{a.s} said: "He washes what he can reach with water from the areas that are exposed and not covered by splints. He leaves the parts that he cannot wash and does not remove the splints or tamper with the wounds."

[REFERENCES] Al-Kafi, V.3 p.32 • Tahdib Al-Ahkam, V.1 p.362 • Al-Ibtisar, V.1 p.77 • Al-Wafi, V.6 p.359 • Wasail Al-Shia, V.1 p.463

◊ HADITH ♦

HADITH.1095

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْنِ أَبِي عَمِيرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنِ الْرَّجُلِ تَكُونُ بِهِ الْقَرْحَةُ فِي ذِرَاعِهِ أَوْ نَحْوِ ذَلِكَ مِنْ مَوْضِعِ الْأَوْضُوءِ فَيَعْصِبُهَا بِالْخِزْقَةِ وَ يَتَوَضَّأُ وَ يَمْسَحُ عَلَيْهَا إِذَا تَوَضَّأَ فَقَالَ «إِنْ كَانَ يُؤَذِّيَ الْمَاءُ فَلْيَمْسَحْ عَلَى الْخِزْقَةِ وَ إِنْ كَانَ لَا يُؤَذِّيَ الْمَاءُ فَلْيَنْزِعْ الْخِزْقَةَ ثُمَّ لِيغْسِلُهَا» قَالَ وَ سَأَلَهُ أَنَّهُ عَنِ الْجُرْحِ كَيْفَ يُصْنَعُ بِهِ فِي غُسْلِهِ قَالَ «إِغْسِلْ مَا حَوْلَهُ» .

Ali ibn Ibrahim narrated from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi:

Abu Abdillah ^{a.s} was asked about a man who has a wound on his arm or a similar area required for wudu (ablution). The wound is bandaged with a cloth, and he performs ablution and wipes over it.

Imam ^{a.s} said: "If water harms him, then he should wipe over the cloth. But if water does not harm him, then he should remove the cloth and wash the wound."

He (Narrator) further said: "I asked Imam ^{a.s} about a cut - how should it be washed?"

Imam ^{a.s} said: "Wash around it."



[REFERENCES] Al-Kafi, V.3 p.33 • Tahdib Al-Ahkam, V.1 p.362 • Al-Ibtisar, V.1 p.77 • Al-Wafi, V.6 p.360 • Wasail Al-Shia, V.1 p.463

◊ HADITH ◊

HADITH.1096

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُوئِسْ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْجُرْحِ كَيْفَ يَصْنَعُ بِهِ صَاحِبُهُ قَالَ «يَغْسِلُ مَا حَوْلَهُ».

Ali ibn Ibrahim narrated from Muhammad ibn Isa, from Yunus, from Abdullah ibn Sinan, from Abu Abdillah ^{a.s}:

I asked Imam ^{a.s} about a wound - what should its owner do regarding it?

Imam ^{a.s} said: "He should wash around it."

[REFERENCES] Al-Kafi, V.3 p.32 • Tahdib Al-Ahkam, V.1 p.363 • Al-Wafi, V.6 p.359 • Wasail Al-Shia, V.1 p.464 • Wasail Al-Shia, V.3 p.438

◊ HADITH ◊

HADITH.1097

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدَ بْنُ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ: فَلَمْ لَأْبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَثَرْتُ فَاقْطَعَ طَفْرِي فَجَعَلْتُ عَلَى إِصْبَعِي مَرَارَةً فَكَيْفَ أَصْنَعُ بِالْوُضُوءِ قَالَ «يُعْرَفُ هَذَا وَأَشْبَاهُهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ اللَّهُ «مَا جَعَلْتُ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرْجٍ» افْسَخْ عَلَيْهِ».

Ahmad ibn Muhammad narrated from Ibn Mahbub, from Ali ibn al-Hasan ibn Ribaat, from Abdul A'la, the servant of Aal-e Sam, who said:

I said to Abu Abdillah ^{a.s}: "I stumbled, and my fingernail was torn off, so I placed a bandage on my finger. How should I perform wudu (ablution)?"

Imam ^{a.s} said: "This and similar cases are understood from the Book of Allah ^{SWT}, the Exalted. Allah ^{SWT} says: 'He has not placed upon you in religion any difficulty' (Surah Al-Hajj, 22:78). So, Wipe over it."

[REFERENCES] Al-Kafi, V.3 p.33 • Tahdib Al-Ahkam, V.1 p.363 • Al-Ibtisar, V.1 p.77 • Al-Wafi, V.6 p.360 • Wasail Al-Shia, V.1 p.464 • Al-Fusul Al-Muhimma, V.1 p.625 • Bihar Al-Anwar, V.2 p.277 • Tafsir Nur Al-Thaqalayn, V.3 p.524 • Kanz Al-Daqaiq, V.9 p.150

◊ HADITH ◊

HADITH.1098

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ قَالَ: سَأَلْتُ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنِ الْكَسِيرِ يَكُونُ عَلَيْهِ الْجَبَائِرُ كَيْفَ يَصْنَعُ بِالْوُضُوءِ وَغُسلُ الْجَنَابَةِ وَغُسلُ الْجُمُعَةِ قَالَ «يَغْسِلُ مَا وَصَلَ إِلَيْهِ مِمَّا ظَهَرَ مِمَّا لَيْسَ عَلَيْهِ الْجَبَائِرُ وَيَدْعُ مَا سَوَى ذَلِكَ مِمَّا لَا يُسْتَطَاعُ غَشْلُهُ وَلَا يَنْزَعُ الْجَبَائِرُ وَلَا يَعْبَثُ بِجَرَاحَتِهِ».



Al-Husayn ibn Sa'id narrated from Safwan, from Abdul-Rahman ibn al-Hajjaj, who said:

I asked Abu IbraHim ^{a.s} about a person who has a fracture and has splints or bandages on it - how should he perform wudu (ablution), ghusl for janabah (ritual purification after major impurity), and ghusl for Friday (Jumu'ah)?

Imam ^{a.s} said: "He should wash whatever part is reachable and visible that does not have splints or bandages on it, and leave out what cannot be washed due to inability. He should neither remove the splints nor tamper with the wound."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.363

◊ HADITH ◊

HADITH.1099

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ فَضْلَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الْجُنُبِ بِهِ الْجُرْخُ فَيَتَحَوَّفُ الْمَاءُ إِنْ أَصَابَهُ قَالَ «فَلَا يَغْسِلُهُ إِنْ خَشِيَ عَلَى نَفْسِهِ» .

Fadalah narrated from Al-Ala', from Muhammad ibn Muslim, who narrated from Abu Ja'far ^{a.s}:

I asked Imam ^{a.s} about a person in a state of major ritual impurity (junub) who has a wound and fears that water might harm him if it touches the wound.

Imam ^{a.s} said: "Then he should not wash it if he fears for his safety."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.363 • Al-Wafi, V.6 p.511 • Wasail Al-Shia, V.2 p.261

◊ HADITH ◊

HADITH.1100

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ فَضْلَةَ عَنْ كُلَيْبِ الْأَسْدِيِّ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ إِذَا كَانَ كَسِيرًا كَيْفَ يَصْنَعُ بِالصَّلَاةِ قَالَ «إِنْ كَانَ يَتَحَوَّفُ عَلَى نَفْسِهِ فَلِيمَسِحْ عَلَى جَبَائِرِهِ وَلِيُصَلِّ» .

Fadalah narrated from Kulayb Al-Asadi, who said:

I asked Abu Abdillah ^{a.s} about a man who has a fracture - how should he perform his (ablution for) prayers?

Imam ^{a.s} said: "If he fears harm to himself, then he should wipe over his bandages and pray."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.363 • Al-Wafi, V.6 p.361 • Wasail Al-Shia, V.1 p.465

◊ HADITH ◊

HADITH.1101

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْسِئْنَ بْنَ سَعِيدَ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْتَّمْسِحِ بِالْمِنْدِيلِ قَبْلَ أَنْ يَجْفُ قَالَ «لَا بَأْسَ بِهِ» .

Al-Husayn ibn Sa'id narrated from Hammad, from Hariz, from Muhammad ibn Muslim, who said:

I asked Abu Abdillah ^{a.s} about wiping with a towel before the water dries.

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.364 • Al-Wafi, V.6 p.340 • Wasail Al-Shia, V.1 p.473



◊ HADITH ♦

HADITH.1102[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «لَا يَأْسُ
يَمْسِحُ الرَّجُلُ وَجْهَهُ بِالثَّوْبِ إِذَا تَوَضَّأَ إِذَا كَانَ التَّوْبُ نَظِيفًا».

Narrated from Uthman ibn Isa, from Ibn Muskan, from Abu Bakr al-Hadrami, from Abu Abdillah ^{a.s}:

Imam ^{a.s} said: "There is no harm if a man wipes his face with a cloth after performing ablution, provided the cloth is clean."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.364 • Al-Wafi, V.6 p.340 • Wasail Al-Shia, V.1 p.474

◊ HADITH ♦

HADITH.1103[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: قُلْتُ
جُعِلْتُ فِدَاكَ أَغْسِلُ وَجْهِي ثُمَّ أَغْسِلُ يَدِي وَيُشَكُّنِي الشَّيْطَانُ أَنِّي لَمْ أَغْسِلْ ذِرَاعِي وَيَقِي قَالَ «إِذَا وَجَدْتَ بَزَدَ
الْمَاءَ عَلَى ذِرَاعِكَ فَلَا تَعْدُ».

Narrated by Muhammad ibn Ali ibn Mahbub, from Abu Yahya al-Wasiti, from some of his companions, from Abu Abdillah ^{a.s}:

I said: "May I be your ransom! I wash my face and then wash my hands, but Satan causes me to doubt whether I have washed my forearms and hands."

Imam ^{a.s} replied: "If you feel the coolness of the water on your forearm, then do not repeat it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.364 • Al-Wafi, V.6 p.353 • Wasail Al-Shia, V.1 p.470

◊ HADITH ♦

HADITH.1104[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِي جَعْفَرٍ عَنْ الْحَسَنِ بْنِ الْحَسَنِ الْلُّؤْلُؤِيِّ عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ
فَضَالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «كُلُّ مَا مَضَى مِنْ
صَلَاتِكَ وَظُهُورِكَ فَذَكِرْتَهُ تَذَكَّرًا فَأَمْضِيهِ وَلَا إِغَادَةَ عَلَيْكَ فِيهِ».

Narrated by Sa'd ibn Abdillah, from Musa ibn Ja'far, from Abu Ja'far, from al-Hasan ibn al-Husayn al-Lu'lui, from al-Hasan ibn Ali ibn Fadhal, from Abdullah ibn Bukayr, from Muhammad ibn Muslim:

I heard Abu Abdillah ^{a.s} say: "Whatever has passed from your prayer and purification, and you later remembered it in recollection, then continue with it, and there is no need for you to repeat it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.364 • Al-Wafi, V.6 p.354 • Wasail Al-Shia, V.1 p.471 • Al-Fusul Al-Muhimmah, V.2 p.23



◊ HADITH ♦

HADITH.1105[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

سَعْدٌ عَنْ أَخْمَدَ عَنِ الْحَسَنِ بْنِ عَلَيْهِ الْوَشَاءِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الدَّوَاءِ إِذَا كَانَ عَلَى يَدِ الْرَّجُلِ أَيْجُزِيهِ أَنْ يَمْسَحَ عَلَى طَلَى الدَّوَاءِ فَقَالَ «تَعَمْ يُجْزِيهِ أَنْ يَمْسَحَ عَلَيْهِ» .

Sa'd narrated from Ahmad, from al-Hasan ibn Ali al-Washsha:

I asked Abu al-Hasan ^{a.s} about medicine applied to a man's hand. Would it suffice for him to wipe over the ointment during purification?

Imam ^{a.s} said: "Yes, it suffices for him to wipe over it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.364 • Al-Ibtisar, V.1 p.76 • Al-Wafi, V.6 p.361 • Wasail Al-Shia, V.1 p.455 • Wasail Al-Shia, V.1 p.465

◊ HADITH ♦

HADITH.1106[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ زُرَارَةَ قَالَ: فَلَمْ لَهُ أَرَأَيْتَ مَا كَانَ تَحْتَ الْسُّعْدَرِ قَالَ «كُلُّ مَا أَحَاطَ بِهِ الْسُّعْدَرُ فَلَيْسَ لِلْعِبَادِ أَنْ يَغْسِلُوهُ وَ لَا يَبْحَثُوا عَنْهُ وَ لَكِنْ يُجْرِي عَلَيْهِ الْمَاءُ» .

Al-Husayn ibn Sa'id narrated from Hammad, from Zurara:

I said to Imam ^{a.s}: "What about what lies beneath the hair during purification?"

Imam ^{a.s} said: "Whatever is covered by the hair, the people are not required to wash it or examine it. Instead, water should simply flow over it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.364 • Al-Wafi, V.6 p.279 • Wasail Al-Shia, V.1 p.476



HADITH.1107

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلَيِّ بْنِ مُحَمَّدٍ وَعَنْدَ اللَّهِ بْنِ إِبْرَاهِيمَ الْأَخْمَرِ عَنْ الْحَسَنِ بْنِ عَلَيِّ الْوَشَاءِ قَالَ: دَخَلْتُ عَلَى الرَّضَا عَلَيْهِ السَّلَامُ وَبَيْنَ يَدَيْهِ إِنْرِيقٌ يُرِيدُ أَنْ يَتَهَيَّأَ مِنْهُ لِلصَّلَاةِ فَدَنَوْتُ لِأَصْبَحَ عَلَيْهِ فَأَبَى ذَلِكَ وَقَالَ «مَهْ يَا حَسَنُ» فَقُلْتُ لَمْ تَهَانِيْ أَنْ أَصْبَحَ عَلَى يَدِكَ تَكْرَهُ أَنْ أَوْجَرَ فَقَالَ «تُؤْجِرُ أَنْتَ وَأَوْزِرُ أَنَا» فَقُلْتُ لَهُ وَكَيْفَ ذَلِكَ فَقَالَ «أَمَا سَمِعْتَ اللَّهَ يَقُولُ «فَمَنْ كَانَ يَرْجُوا لِفَاءَ رَبِّهِ فَلَيَعْمَلْ عَمَلاً صَالِحاً وَلَا يُشَرِّكْ بِعِبَادَةِ رَبِّهِ أَحَدًا» وَهَا أَنَا إِذَا أَتَوْصَّا لِلصَّلَاةِ وَهِيَ الْعِبَادَةُ فَأَكْرَهُ أَنْ يَشْرِكَنِي فِيهَا أَحَدٌ».

Muhammad ibn Ya'qub narrated from Ali ibn Muhammad and Abdullah ibn Ibrahim al-Ahmar, from al-Hasan ibn Ali al-Washsha':

I entered upon (Imam) al-Ridha ^{a.s} and saw a pitcher in front of Imam ^{a.s}, from which he intended to prepare himself for prayer. I approached to pour water for Imam ^{a.s}, but he refused and said: "Stop, O Hasan!"

I asked: "Why do you prevent me from pouring it upon your hands? Do you dislike that I earn a reward?"

Imam ^{a.s} replied: "You would earn a reward, but I would bear a burden."

I asked: "How is that?"

Imam ^{a.s} said: "Have you not heard Allah ^{SWT} say: 'So whoever hopes to meet his Lord - let him do righteous work and not associate anyone in the worship of his Lord ^{AZJ}.' (Surah Al-Kahf 18:110)

And here I am, preparing for prayer, which is worship, and I dislike that anyone should share in it with me."

[REFERENCES] Al-Kafi, V.3 p.69 • Tahdib Al-Ahkam, V.1 p.365 • Al-Wafi, V.6 p.330 • Wasail Al-Shia, V.1 p.476 • Tafsir Al-Burhan, V.3 p.689 • Bihar Al-Anwar, V.49 p.104 • Bihar Al-Anwar, V.81 p.349 • Tafsir Nur Al-Thaqalayn, V.3 p.316 • Kanz Al-Daqaiq, V.8 p.181 • Awalam Al-Uloom, V.22 p.197

CHAPTER ON RITUAL WASHINGS (GHUSL) AND THE METHOD OF PERFORMING GHUSL FOR JANABAH (MAJOR IMPURITY)

١٧ - باب الاغسال وكيفية الغسل من الجنابة

◎ HADITH 1108 – 1142 ◎

HADITH.1108

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَخْمَدَ عَنْ الْحُسَينِ عَنْ فَضَالَةَ عَنْ إِنْ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِغْتَسَلَ أَبِي مِنَ الْجَنَابَةِ فَقِيلَ لَهُ قَدْ بَقِيَتْ لُفْعَةٌ مِنْ ظَهِيرَكَ لَمْ يُصِيبَهَا الْمَاءُ فَقَالَ لَهُ «مَا كَانَ عَلَيْكَ لَوْ سَكَّتْ» ثُمَّ مَسَحَ بِتِلْكَ الْلُفْعَةِ بِيَدِهِ».

Muhammad ibn Ali ibn Mahbub narrated from Ahmad, from al-Husayn, from Fadalah, from Ibn Muskan, from Abu Basir, who reported from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "My father (Imam Al Baqir ^{a.s}) performed ghusl (ritual purification) from janabah (major ritual impurity). It was said to Imam ^{a.s}:

'There is still a small spot on your back that has not been touched by water.'

He (Imam Al Baqir ^{a.s}) replied: 'It would have been better for you to remain silent.'

Then He (Imam Al Baqir ^{a.s}) wiped that spot with (moisture from) his hand."

[REFERENCES] Al-Kafi, V.3 p.45 • Tahdib Al-Ahkam, V.1 p.365 • Al-Wafi, V.6 p.507 • Wasail Al-Shia, V.2 p.259 • Wasail Al-Shia, V.3 p.487

◊ HADITH ♦

HADITH.1109

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «قَالَ لِأَصْحَابِهِ «إِنْكُمْ تَأْتُونَ غَدًا مَئِزْلًا أَنِيسَ فِيهِ مَاءٌ فَاغْتَسِلُوا الْيَوْمَ لِغَدٍ» فَاغْتَسَلُتَا يَوْمَ الْخَمِيسِ لِلْجُمُعَةِ.

It is narrated from Muhammad ibn al-Husayn, from some of his companions, who reported from Abu Abdallah ^{a.s}:

Imam ^{a.s} said to his (travel) companions: "Tomorrow you will arrive at a place where there is no water, so perform (Jumu'ah) ghusl (ritual purification) today in preparation for tomorrow."

Thus, we performed ghusl on Thursday for the Friday prayer.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.365 • Al-Wafi, V.6 p.392 • Wasail Al-Shia, V.3 p.319



HADITH

HADITH.1110

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَمْهٰ وَ أَمْ أَحْمَدَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَا: كُنَا مَعَ أُبُو الْحَسَنِ عَلَيْهِ السَّلَامُ بِالْبَادِيَةِ وَ تَحْنُنْ تُرِيدُ بَغْدَادَ فَقَالَ لَنَا يَوْمَ الْخَمِيسِ «إِغْتِسَلًا أَيْمَوْمَ لِغَدٍ - يَوْمَ الْجُمُعَةِ فَإِنَّ الْمَاءَ غَدًا بِهَا قَلِيلٌ» فَاغْتَسَلَنَا يَوْمَ الْخَمِيسِ لِيَوْمَ الْجُمُعَةِ .

It is narrated from Ahmad ibn Muhammad, from al-Husayn ibn Musa ibn Ja'far, from his mother and the mother of Ahmad ibn Musa ibn Ja'far ^{a.s}:

They (Narrators) said: "We were with Abu al-Hasan ^{a.s} in the desert while we were heading to Baghdad.

Imam ^{a.s} said to us on Thursday: 'Perform ghusl (ritual purification) today for tomorrow, which is Friday, for the water will be scarce there tomorrow.'

So, we performed ghusl on Thursday for the Friday prayer."

[REFERENCES] Al-Kafi, V.3 p.42 • Tahdib Al-Ahkam, V.1 p.365 • Al-Wafi, V.6 p.391 • Wasail Al-Shia, V.3 p.320

HADITH

HADITH.1111

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ عَنْ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ عَنْ عَلَيِّ بْنِ سَيِّفٍ عَنْ أَبِيهِ عَنْ الْحَسَنِ بْنِ خَالِدِ الصَّيْرَفِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عَلَيْهِ السَّلَامُ كَيْفَ صَارَ غُشْلُ الْجُمُعَةِ وَاجْبًا؟ فَقَالَ: إِنَّ اللَّهَ تَعَالَى أَنْمَ صَلَادَةَ الْفَرِيَضَةِ بِصَلَادَةِ التَّافِلَةِ، وَأَنْمَ صِيَامَ الْفَرِيَضَةِ بِصِيَامِ التَّافِلَةِ، وَأَنْمَ وُضُوءَ الْفَرِيَضَةِ بِوُضُوءِ الْجُمُعَةِ، مَا كَانَ فِي ذَلِكَ مِنْ سَهْوٍ أَوْ تَقْصِيرٍ أَوْ نَسْيَانٍ .

It is narrated from Muhammad ibn Ali ibn Mahbub, from Ahmad, from Ali ibn Mahbub, from Ahmad, from Ali ibn Saif, from his father, from al-Husayn ibn Khalid al-Sayrafi.

He (Narrator) said: "I asked Abu al-Hasan al-awwal (the First) ^{a.s}, 'Why has the ghusl (ritual purification) of Friday been made obligatory?'"

Imam ^{a.s} replied: "Indeed, Allah ^{SWT} the Exalted has completed the obligatory prayer with the supererogatory prayer, and He ^{SWT} completed the obligatory fasting with supererogatory fasting, and He ^{SWT} completed the obligatory wudu (ablution) with the ghusl of Friday, to make up for any error, shortcoming, or forgetfulness therein."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.366

HADITH

HADITH.1112

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ مَزْوَانَ بْنِ مُسْلِيمٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: كَائِتِ الْأَئْصَارُ تَعْمَلُ فِي نَوَاضِحِهَا وَ أَمْوَالِهَا فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ جَاءُوا فَتَأْدِي أَثْنَاثُ بِأَزْوَاجِ آبَاطِهِمْ وَ أَجْسَادِهِمْ فَأَمْرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْفُضْلِ يَوْمَ الْجُمُعَةِ فَجَرَثَ بِذَلِكَ الْسُّنْنَةُ .



It is narrated from Ahmad ibn al-Hasan, from his father, from Muhammad ibn Marwan ibn Muslim, from Muhammad ibn Abdullah, from Abu Abdullah ^(a.s).

Imam ^(a.s) said: "The Ansar used to work on their fields and properties. When Friday came, people would be disturbed by the odours from their armpits and bodies. So the Messenger of Allah ^(SWT) (peace be upon him and his family) commanded them to perform ghusl (ritual purification) on Fridays, and thus it became a Sunnah (established practice)."

[REFERENCES] 'Ilal Al-Shara'i', V.1 p.285 • Tahdib Al-Ahkam, V.1 p.366 • Bihar Al-Anwar, V.78 p.124

◊ HADITH ◊

HADITH.1113

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعَبَيْدِيِّ عَنْ دُرْنَشَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسِنِ عَلَيْهِ السَّلَامُ قَالَ: «دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى عَائِشَةَ وَقَدْ وَضَعَتْ قُمَقْمَتَهَا فِي الشَّمْسِ فَقَالَ «يَا حُمَيْرَاءَ مَا هَذَا» قَالَتْ أَغْسِلْ رَأْسِي وَجَسَدِي فَقَالَ «لَا تَعُودِي فَإِنَّهُ يُورِثُ الْبَرَصَ» .

قال محمد بن الحسن : هذا الخبر محمول على ضرب من الكراهة لا الحظر لأن ما ترك في الشمس من الماء لا يbas باستعماله ، والذي يكشف عما ذكرناه.

It is narrated from Muhammad ibn Isa al-Ubaydi, from Durust, from Ibrahim ibn Abdul-Hamid:

Abu al-Hasan ^(a.s) said: "The Messenger of Allah ^(SWT) (peace be upon him and his family) entered upon Aisha, and she had placed her water jug in the sun.

He ^(saws) said: "O Humayra, what is this?"

She replied: "I use it to wash my head and body."

He ^(saws) said: "Do not do this again, for it causes leprosy."

[AL TUSI]

Muhammad ibn al-Hasan said: "This narration indicates a form of dislike (karaha) rather than prohibition (haram), as using water that has been left in the sun is not prohibited. This clarification supports what we have mentioned."

[REFERENCES] 'Ilal Al-Shara'i', V.1 p.281 • 'Uyun Al-Akhbar, V.2 p.82 • Tahdib Al-Ahkam, V.1 p.366 • Al-Ibtisar, V.1 p.30 • Al-Wafi, V.6 p.60 • Wasail Al-Shia, V.1 p.207 • Bihar Al-Anwar, V.78 p.30

◊ HADITH ◊

HADITH.1114

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ حَمْزَةَ بْنِ يَعْلَى عَنْ مُحَمَّدِ بْنِ سَيَّانَ قَالَ حَدَّيْتِي بَعْضُ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا بَأْسَ بِأَنْ يُتَوَضَّأَ بِالْمَاءِ الَّذِي يُوضَعُ فِي الشَّمْسِ» .

It is narrated by Sa'd ibn Abdullah, from Hamza ibn Ya'la, from Muhammad ibn Sinan, who said that one of our companions narrated from Abu Abdullah ^(a.s):

Imam ^(a.s) said: "There is no harm in performing wudu (ablution) with water that has been placed in the sun."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.30 • Al-Wafi, V.6 p.60 • Wasail Al-Shia, V.1 p.208



HADITH

HADITH.1115[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ إِسْمَاعِيلَ الْهَاشِمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَلَهُ عَنِ الرَّجُلِ يُصِيبُ الْمَاءَ فِي الْأَسْاقِيَّةِ أَوْ مُسْتَقْعِدًا فَيَحْكُفُ أَنْ يَكُونَ أَسْبَاعُ قَدْ شَرِبَتْ مِنْهَا يَغْتَسِلُ مِنْهُ لِلْجَنَابَةِ وَيَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ إِذَا كَانَ لَا يَجِدُ غَيْرَهُ وَالْمَاءُ لَا يَبْلُغُ صَاعًا لِلْجَنَابَةِ وَلَا مُدًا لِلْوُضُوءِ وَهُوَ مُتَفَرِّقٌ كَيْفَ يَصْنَعُ قَالَ «إِذَا كَانَ كُفَّهُ نَظِيفًا فَلْيَأْخُذْ كُفًا مِنَ الْمَاءِ بِيَدِ وَاحِدَةٍ وَلِيُنْسَخِّنْ خَلْفَهُ وَعَنْ أَمَامِهِ وَعَنْ يَمِينِهِ وَعَنْ يَسِيرَاهُ فَإِنْ خَشِيَ أَنْ لَا يَكْفِيَهُ غَسْلَ رَأْسِهِ ثَلَاثَ مَرَاتٍ ثُمَّ مَسَحَ جَلْدَهُ بِيَدِهِ فَإِنْ ذَلِكَ يُجْزِيهِ إِنْ شَاءَ اللَّهُ تَعَالَى» .

Muhammad bin Ali bin Mahbub, from Muhammad bin Ahmad bin Ismail Al-Hashimi, from Abdullaah bin Al-Hasan, from his grandfather Ali bin Ja'far, from his brother Imam Musa bin Ja'far ^{a.s}, said:

I asked Imam ^{a.s} about a man who finds water in a stream or a stagnant pool and fears that wild animals may have drunk from it. Can he perform ghusl for janabah and wudu for prayer with it if he cannot find any other water, and the water does not amount to a sa' for janabah or a mudd for wudu, and it is scattered? What should he do?

Imam ^{a.s} said: "If his hand is clean, let him take a handful of water with one hand and sprinkle it behind him, in front of him, to his right, and to his left. If he fears that it will not be sufficient, let him wash his head three times, then wipe his skin with his hand. That will suffice him, Allah ^{SWT} willing."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.367 • Al-Sarair, V.3 p.609

HADITH

HADITH.1116[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُضْدِقَ بْنِ صَدَقَةَ عَنْ عَمَّارِ أَسَابَاطِي قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِذَا إِغْتَسَلْتَ مِنْ أَجْنَابَةٍ فَقُلْ - أَللَّهُمَّ ظَهِرْ قَلْبِي وَتَقْبِلْ سَعْيِي وَاجْعَلْ مَا عِنْدَكَ خَيْرًا لِي أَللَّهُمَّ اجْعَلْنِي مِنَ الْتَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَظَهِّرِينَ وَإِذَا إِغْتَسَلْتَ لِلْجَمْعَةِ فَقُلْ - أَللَّهُمَّ ظَهِرْ قَلْبِي مِنْ كُلِّ أَفَةٍ تَمْحَقْ بِهَا يَبْنِي وَثَبِطْ بِهَا عَمَلِي أَللَّهُمَّ اجْعَلْنِي مِنَ الْتَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَظَهِّرِينَ .

From him, from Ahmad bin Al-Hasan bin Ali, from Amr bin Saeed, from Musaddiq bin Sadaqah, from Ammar Al-Sabati, who said:

Abu Abdillah ^{a.s} said: "When you perform ghusl from janabah, say:

'O Allah ^{SWT}, purify my heart and accept my effort, and make what is with You better for me. O Allah ^{SWT}, make me among those who repent often, and make me among those who purify themselves.'

And when you perform ghusl for Friday, say:

'O Allah ^{SWT}, purify my heart from every affliction that destroys my religion and invalidates my deeds. O Allah ^{SWT}, make me among those who repent often, and make me among those who purify themselves.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.367 • Al-Wafi, V.6 p.513 • Wasail Al-Shia, V.2 p.254



◊ HADITH ◊

HADITH.1117

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ عَلَيٍّ بْنِ أَسْنَدِيِّ عَنْ حَمَادَ بْنِ عِيسَى عَنْ شَعِيبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الْرَّجُلِ يُصِيبُ بِتُوْبِهِ مَبِينًا وَ لَمْ يَعْلَمْ أَنَّهُ احْتَلَمْ قَالَ «لِيغْسِلْ مَا وَجَدَ بِتُوْبِهِ وَ لِيَتَوَضَّأْ». ^۱

Muhammad bin Ali bin Mahbub, from Ali bin Al-Sindi, from Hammad bin Isa, from Shu'ayb, from Abu Basir, who said:

I asked Abu Abdillah ^{a.s} about a man who finds semen on his garment but does not know that he experienced a wet dream.

Imam ^{a.s} said: "He should wash what he finds on his garment and perform wudu."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.367 • Al-Ibtisar, V.1 p.111 • Al-Wafi, V.6 p.401 • Wasail Al-Shia, V.2 p.198

◊ HADITH ◊

HADITH.1118

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَإِنَّمَا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الْرَّجُلِ يَرَى فِي تُوْبِهِ الْمَنِيَّ بَعْدَ مَا يُصِيبُهُ وَ لَمْ يَكُنْ رَأَى فِي مَنَامِهِ أَنَّهُ قَدْ احْتَلَمَ قَالَ «فَلِيغْتَسِلْ وَ لِيغْسِلْ تُوْبَهُ وَ يُعِيدُ صَلَاتَهُ». ^۲

وروى هذا الحديث بلفظ آخر.

Al-Husayn bin Saeed, from Al-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Imam ^{a.s} about a man who sees semen on his garment after waking up in the morning but did not see in his dream that he experienced a wet dream.

Imam ^{a.s} said: "He should perform ghusl, wash his garment, and repeat his prayer."

[AL TUSI]

And this Hadith has also been narrated with another wording.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.367 • Al-Ibtisar, V.1 p.111 • Awali Al-La'ali, V.4 p.42 • Al-Wafi, V.6 p.401 • Wasail Al-Shia, V.2 p.198 • Wasail Al-Shia, V.2 p.258

◊ HADITH ◊

HADITH.1119

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدَ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الْرَّجُلِ يَنْتَمِعُ وَ لَمْ يَرَ فِي تُوْبِهِ أَنَّهُ قَدْ احْتَلَمَ فَوَجَدَ فِي تُوْبِهِ وَ عَلَى فَخِذِهِ الْمَاءُ هَلْ عَلَيْهِ غُشْلٌ قَالَ «نَعَمْ». ^۳

فلا تنافي بين هذين الخبرين والخبر الاول لأن الوجه في الجمع بينهما أن التوب الذي لا يشاركه في استعماله غيره متى وجد عليه منيا وجب عليه الغسل واعادة الصلاة إن كان قد صلى لجواز أن يكون قد نسي الاحتلام وأما ما يشاركه فيه غيره فلا يوجب عليه الغسل إلا إذا تيقن الاحتلام.

Ahmad bin Muhammad, from Uthman bin Isa, from Sama'ah, who said:

I asked Abu Abdillah ^{a.s} about a man who sleeps and does not see in his dream that he experienced a wet dream, but then finds water on his garment and on his thigh. Does he have to perform ghusl?

Imam ^{a.s} said: "Yes."



[AL TUSI]

There is no contradiction between these narrations and the first narration, because the way to reconcile them is that if the garment is used exclusively by him, then whenever he finds semen on it, he must perform ghusl and repeat his prayer if he has prayed, as it is possible that he forgot the wet dream. However, if the garment is shared with others, he is not required to perform ghusl unless he is certain that he experienced a wet dream.

[REFERENCES] Al-Kafi, V.3 p.49 • Tahdib Al-Ahkam, V.1 p.368 • Al-Ibtisar, V.1 p.111 • Awali Al-La'ali, V.4 p.42 • Al-Wafi, V.6 p.401 • Wasail Al-Shia, V.2 p.198

◊ HADITH ◊

HADITH.1120

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلِيٍّ بْنَ مَحْبُوبٍ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبِي عَبْدِ اللَّهِ عَنِ الرَّجُلِ إِذْ خَتَمَ فَلَمَّا اِنْتَهَى وَجَدَ بِالَّا قَلِيلًا قَالَ «لَيْسَ بِشَيْءٍ إِلَّا أَنْ يَكُونَ مَرِيضًا فَإِنَّهُ يَضُعُّ فَعَلَيْهِ الْغُشْلُ». Muhammad bin Ali bin Mahbub, from Al-Abbas, from Abdullah bin Al-Mughirah, from Mu'awiyah bin Ammar: I asked Abu Abdillah ^{a.s} about a man who experienced a wet dream, and when he woke up, he found a small amount of wetness.

Imam ^{a.s} said: "It is nothing unless he is ill, for in that case, he becomes weak, and ghusl is required."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.368 • Al-Ibtisar, V.1 p.109 • Wasail Al-Shia, V.2 p.194

◊ HADITH ◊

HADITH.1121

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ إِبْنِ مُسْكَانَ عَنْ عَبْسَةَ بْنِ مُخْبِطٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَنِيهِ أَسْلَامٌ فِي رَجْلٍ إِذْ خَتَمَ فَلَمَّا أَصْبَحَ نَظَرَ إِلَى تَوْبِهِ فَلَمْ يَرَ بِهِ شَيْئًا قَالَ «يُصْلِي فِيهِ» قُلْتُ فَرَجُلٌ رَأَى فِي الْفَنَاءِ أَنَّهُ إِذْ خَتَمَ فَلَمَّا قَامَ وَجَدَ بِالَّا قَلِيلًا عَلَى طَرْفِ ذَكْرِهِ قَالَ «لَيْسَ عَلَيْهِ الْغُشْلُ إِلَّا عَلَيْهِ الْأَسْلَامُ كَانَ يَقُولُ «إِنَّمَا الْغُشْلُ مِنَ الْمَاءِ الْأَكْبَرِ»». Al-Husayn bin Saeed, from Fadalah, from Al-Husayn bin Uthman, from Ibn Muskan, from Anbasah bin Mus'ab, who said:

I said to Abu Abdillah ^{a.s} regarding a man who experienced a wet dream, and when he woke up in the morning, he looked at his garment and did not find anything on it.

Imam ^{a.s} said: "He may pray in it."

I said: "What about a man who saw in a dream that he experienced a wet dream, and when he got up, he found a small amount of wetness on the tip of his private part?"

Imam ^{a.s} said: "Ghusl is not required for him. Indeed, (Imam) Ali ^{a.s} used to say: 'Ghusl is only required for the greater discharge of fluid.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.110 • Al-Wafi, V.6 p.403 • Wasail Al-Shia, V.2 p.197



HADITH

HADITH.1122[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرَّضَا عَنِ الْسَّلَامِ عَنِ الْمَرْأَةِ وَلَيْهَا قَوْيِصُهَا أَوْ إِذَا رَأَهَا يُصِيبُهُ مِنْ بَلَى الْفَرْجِ وَهِيَ جُنْبٌ أَثْصَلٌ فِيهِ قَالَ «إِذَا اغْتَسَلَتْ صَلَّتْ فِيهِمَا».

Ahmad bin Muhammad, from Ibrahim bin Abi Mahmoud, who said:

I asked Abu Al-Hasan Al-Ridha ^{a.s} about a woman whose shirt or lower garment is affected by the moisture from her private part while she is in a state of janabah. Should she pray in it?

Imam ^{a.s} said: "If she performs ghusl, she may pray in them."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.368 • Al-Wafi, V.6 p.179 • Wasail Al-Shia, V.3 p.498

HADITH

HADITH.1123[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحُسَينِ بْنِ يَزِيدَ عَنِ إِسْمَاعِيلَ بْنِ أَبِي زَيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: «كُنْ نَسَاءُ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا اغْتَسَلْنَ مِنَ الْجَنَابَةِ يُبَقِّيْنَ صَفْرَةً الْطَّيِّبِ عَلَى أَجْسَادِهِنَّ وَذَلِكَ أَنَّ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمْرَهُنَّ أَنْ يَضْبَّنَ الْمَاءَ صَبَّاً عَلَى أَجْسَادِهِنَّ».

Muhammad bin Ali bin Mahbub, from Al-Abbas bin Ma'ruf, from Al-Husayn bin Yazid, from Isma'il bin Abi Ziyad, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}, from his forefathers ^{a.s}, who said:

Imam ^{a.s} said: "The wives of the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, when they performed ghusl (ritual bathing) after janabah (major ritual impurity), would leave traces of the yellow fragrance (sufrah al-tib) on their bodies. This was because the Prophet ^{saws}, may Allah ^{SWT} bless him and his family, ordered them to pour water over their bodies abundantly."

[REFERENCES] 'Ilal Al-Shara'i, V.1 p.293 • Tahdib Al-Ahkam, V.1 p.369 • Al-Wafi, V.6 p.511 • Wasail Al-Shia, V.2 p.239 • Bihar Al-Anwar, V.78 p.46

HADITH

HADITH.1124[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَبَّرَةِ عَنْ حَرَبِيْزَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ الْأَرْجُلُ يَرَى فِي الْمَئَامِ وَيَحِدُ الشَّهْوَةَ فَيَسْتَقِطُ فَلَا يَحِدُ شَيْئًا ثُمَّ يَمْكُثُ الْهُوَيْنَ بَعْدَ فَيَخْرُجُ قَالَ «إِنْ كَانَ مَرِيضًا فَلَا يَقْتَسِلُ وَإِنْ لَمْ يَكُنْ مَرِيضًا فَلَا شَيْءَ عَلَيْهِ» قَالَ قُلْتُ لَهُ فَمَا الْفَرْقُ بَيْنَهُمَا قَالَ «لِأَنَّ الْأَرْجُلَ إِذَا كَانَ صَحِيحاً جَاءَ الْمَاءُ بِدُفْعَةٍ قَوِيَّةٍ وَإِنْ كَانَ مَرِيضًا لَمْ يَجِدْ إِلَّا بَعْدَ».



From him, from Al-Abbas, from Abdullah bin Al-Mughirah, from Hariz, from Abdullah bin Abi Ya'fur, who said: I said to Abu Abdullah ^{a.s}: "A man sees something in a dream and feels desire, then wakes up and checks but finds nothing. After a short while, something comes out." Imam ^{a.s} said: "If he is ill, then he must perform ghusl. But if he is not ill, then there is nothing upon him." I said to Imam ^{a.s}: "What is the difference between the two?" Imam ^{a.s} said: "Because when a man is healthy, the (seminal) fluid comes out with a strong discharge, but if he is ill, it does not come out except afterward."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.369 • Al-Ibtisar, V.1 p.110 • Wasail Al-Shia, V.2 p.195

◊ HADITH ◊

HADITH.1125

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ مُوسَى بْنِ جَعْفَرٍ بْنِ وَهْبٍ عَنْ دَاؤَدَ بْنِ مَهْزِيَّارَ عَنْ عَلَيِّ بْنِ إِسْمَاعِيلَ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَيِّنِي جَعْفَرٌ عَلَيْهِ الْسَّلَامُ رَجَلٌ رَأَى فِي مَنَامِهِ فَوَجَدَ اللَّهَ وَالشَّهْوَةَ ثُمَّ قَامَ فَلَمْ يَرَ فِي تَوْيِهِ شَيْئًا قَالَ فَقَالَ إِنْ كَانَ مَوْيِضًا فَعَلَيْهِ الْغُسْلُ وَإِنْ كَانَ صَحِيحًا فَلَا شَيْءَ عَلَيْهِ .

From him, from Musa bin Ja'far bin Wahb, from Dawood bin Mahziyar, from Ali bin Isma'il, from Hariz, from Muhammad bin Muslim, who said:

I said to Abu Ja'far ^{a.s}: "A man sees something in his dream, feels pleasure and desire, then gets up and does not find anything on his garment." Imam ^{a.s} said: "If he is ill, then ghusl is required. But if he is healthy, then there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.369 • Al-Ibtisar, V.1 p.110 • Al-Wafi, V.6 p.403 • Wasail Al-Shia, V.2 p.195

◊ HADITH ◊

HADITH.1126

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّصِيرِ عَنْ مُحَمَّدِ بْنِ أَيِّي حَمْرَةَ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَعِدْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «يَنَامُ الرَّجُلُ وَهُوَ جُنْبٌ وَتَنَامُ الْمَرْأَةُ وَهِيَ جُنْبٌ» .

Al-Husayn bin Sa'eed, from Al-Nadr, from Muhammad bin Abi Hamzah, from Sa'eed Al-A'raj, who said: I heard Abu Abdullah ^{a.s} say: "A man may sleep while he is in a state of janabah, and a woman may sleep while she is in a state of janabah."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.369 • Al-Wafi, V.6 p.423 • Wasail Al-Shia, V.2 p.228



◊ HADITH ♦

HADITH.1127

[SOURCE] Implicit (or Unnamed)

عَنْ الْحَسِنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلَّهُ عَنِ الْجَنْبِ يُجَنِّبُ ثُمَّ يُرِيدُ النَّوْمَ قَالَ «إِنْ أَحَبَ أَنْ يَتَوَضَّأْ فَلَيَفْعُلْ وَالْغَشْلُ أَفْضَلُ مِنْ ذَلِكَ وَإِنْ هُوَ نَامٌ وَلَمْ يَتَوَضَّأْ وَلَمْ يَغْتَسِلْ فَلَيَسْ عَلَيْهِ شَيْءٌ إِنْ شَاءَ اللَّهُ تَعَالَى».«

From him, from AL-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Imam ^{a.s} about a person in a state of janabah who becomes junub again and then wants to sleep.

Imam ^{a.s} said: "If he wishes to perform wudu, then let him do so, and ghusl is better than that. But if he sleeps without performing wudu or ghusl, then there is nothing upon him, if Allah ^{SWT}, the Exalted, wills."

[REFERENCES] Al-Kafi, V.3 p.51 • Tahdib Al-Ahkam, V.1 p.370 • Al-Wafi, V.6 p.417 • Wasail Al-Shia, V.2 p.228

◊ HADITH ♦

HADITH.1128[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدَ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهْلِيِّ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنْ الْمَرْأَةِ يُجَامِعُهَا الرَّجُلُ فَتَحِيقُضُ وَهِيَ فِي الْمُغْتَسَلِ فَتَغْتَسِلُ أَمْ لَا قَالَ «قَدْ جَاءَ مَا يُفْسِدُ الصَّلَاةَ فَلَا تَغْتَسِلْ».«

Ahmad, from Ali bin Al-Hakam, from Abdullah bin Yahya Al-Kahili, who said:

I asked Abu Abdullah ^{a.s} about a woman with whom a man has intercourse, and then she begins menstruating while she is in the place of ghusl. Should she perform ghusl or not?

Imam ^{a.s} said: "That which invalidates the prayer has occurred, so she should not perform ghusl."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.370 • Al-Sarair, V.3 p.610 • Wasail Al-Shia, V.2 p.203 • Bihar Al-Anwar, V.78 p.60

◊ HADITH ♦

HADITH.1129

[SOURCE] Implicit (or Unnamed)

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: «إِذَا كُنْتَ مَرِيضًا فَأَصَابَتْكَ شَهْوَةً فَإِنَّهُ رُبِّمَا كَانَ هُوَ الْدَّافِقُ لَكَنَّهُ يَجِيءُ مَحِينًا ضَعِيفًا لَيَسْتَ لَهُ قُوَّةً لِمَكَانٍ مَرِضِكَ سَاعَةً بَعْدَ سَاعَةً قَلِيلًا قَلِيلًا فَاغْتَسِلْ مِنْهُ».«

Ali bin Ibrahim, from his father, from Hammad bin Isa, from Hariz, from Zurarah, who said:

It was said: "If you are ill and experience desire, it may be that what comes out is seminal fluid, but it comes out weakly due to your illness - little by little, over time. Therefore, perform ghusl because of it."

[REFERENCES] Al-Kafi, V.3 p.48 • 'Ilal Al-Shara'i, V.1 p.288 • Tahdib Al-Ahkam, V.1 p.370 • Al-Wafi, V.6 p.400 • Wasail Al-Shia, V.2 p.196 • Bihar Al-Anwar, V.78 p.46



HADITH

HADITH.1130

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ مُحَمَّدٌ بْنُ مُسْلِمٍ وَ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنَّهُمَا قَالَا: «تَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَدْرُ وَ اغْتَسَلَ بِصَاعِ» ثُمَّ قَالَ «إِغْتَسَلَ هُوَ وَ زَوْجُهُ بِخَمْسَةَ أَمْدَادٍ مِّنْ إِنَاءٍ وَاحِدٍ» قَالَ زُرَارَةُ فَقُلْتُ لَهُ كَيْفَ صَنَعَ هُوَ قَالَ «بَدْرًا هُوَ فَصَرَبَ بِيَدِهِ بِالْمَاءِ قَبْلَهَا وَ أَنْقَى فَرْجَهَا ثُمَّ ضَرَبَتْ فَانْثَتَ فَرْجَهَا ثُمَّ أَفَاضَ هُوَ وَ أَفَاضَتْ هِيَ عَلَى نَفْسِهَا حَتَّى فَرَغَا فَكَانَ الَّذِي اغْتَسَلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَلَاهُ أَمْدَادٍ وَ الَّذِي اغْتَسَلَتْ بِهِ مُدْنِينٌ وَ إِنَّمَا أَجْزَأَ عَنْهُمَا لِأَنَّهُمَا إِشْتَرَاكًا جَمِيعاً وَ مَنْ اتَّقَرَدَ بِالْغُسْلِ وَحْدَهُ فَلَا بُدَّ لَهُ مِنْ صَاعِ» .

Al-Husayn bin Sa'eed, from Hammad, from Hariz, from Zurarah, Muhammad bin Muslim, and Abu Basir, from Abu Ja'far and Abu Abdullah ^{a.s}, who said:

Imam ^(a.s) said: "The Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) performed wudu with a mudd (a small measure) and performed ghusl with a sa' (a larger measure)."

Then Imam ^(a.s) said: "He ^{saws} and his wife performed ghusl with five mudhs from a single container."

Zurarah said: "I asked Imam ^(a.s), how did they do it?"

Imam ^(a.s) said: "He ^{saws} began by striking his hand with water before her and cleaned his private area, then she struck her hand and cleaned her private area. Then He ^{saws} poured water over himself, and she poured water over herself until they both finished. The amount with which the Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) performed ghusl was three mudhs, and the amount with which she performed ghusl was two mudhs. It sufficed for both of them because they shared it together. However, if one performs ghusl alone, then a sa' is necessary."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.35 • Tahdib Al-Ahkam, V.1 p.370 • Mussakin Al-Fu'ad, V.1 p.141 • Al-Wafi, V.6 p.523 • Wasail Al-Shia, V.2 p.243 • Bihar Al-Anwar, V.77 p.356

HADITH

HADITH.1131

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذْنِيَّةَ عَنْ زُرَارَةَ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ غُسْلِ الْجَنَابَةِ، فَقَالَ: ثَبَدَا فَتَغْسِلُ كَفِيلَكِ، ثُمَّ ثُرِغُ بِيَمِينِكِ عَلَى شِمَالِكِ فَتَغْسِلُ فَرْجَكِ، ثُمَّ تَمَضِمضُ وَاسْتَشْقُ، ثُمَّ تَغْسِلُ جَسَدَكِ مِنْ لَدُنْ قَرْنِكِ إِلَى قَدْمِكِ، لَيْسَ قَبْلَهُ وَلَا بَعْدَهُ وُضُوءٌ، وَكُلُّ شَيْءٍ أَمْسَّهُ الْمَاءُ فَقَدْ أَنْقَبَتْهُ، وَلَوْ أَنْ رَجُلًا جُنْبًا ارْتَمَسَ فِي الْمَاءِ ارْتَمَسَهُ وَاحِدَةً أَجْزَأَهُ ذُلْكَ وَإِنْ لَمْ يُذْلِكْ جَسَدَهُ.



Al-Husayn bin Sa'eed, from Ibn Abi Umayr, from Umar bin Udhaynah, from Zurarah, who said:

I asked Abu Abdullah ^{a.s} about the ghusl for janabah.

Imam ^{a.s} said: "You begin by washing your hands, then pour water with your right hand over your left hand and wash your private area. Then you rinse your mouth and inhale water into your nose. After that, you wash your body from the top of your head to your feet. There is no wudu before or after it. Everything that the water touches has been purified."

And if a person in a state of janabah immerses himself in water with a single immersion, it suffices him, even if he does not rub his body."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.370

♦ HADITH ♦

HADITH.1132

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الْصَّفَارُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ ثُوْجَبِنْ شَعِيبٍ عَنْ حَرِيْزِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : «الْجَبَبُ وَ الْحَائِضُ يَقْتَحِمُ الْمُصَحَّفَ مِنْ وَرَاءِ الْلُّؤْبِ وَ يَقْرَأُ مِنَ الْقُرْآنِ مَا شَاءَ إِلَّا سَجَدَةً وَ يَدْخُلُانَ الْمَسْجِدَ مُجْتَازِينَ وَ لَا يَقْعُدُانَ فِيهِ وَ لَا يَقْرَبَا مَسْجِدَيْنَ الْحَرَامَيْنِ ». .

Muhammad bin Al-Hasan Al-Saffar, from Ibrahim bin Hashim, from Nuh bin Shu'ayb, from Hariz, from Muhammad bin Muslim, who said:

Abu Ja'far ^{a.s} said: "A person in a state of janabah and a menstruating woman may open the Mushaf (copy of the Quran) from behind a cloth and recite from the Quran as much as they wish, except for the verses of prostration. They may pass through the mosque but should not sit in it, and they should not approach the two sacred mosques (Al-Masjid Al-Haram and Al-Masjid Al-Nabawi)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.371 • Al-Wafi, V.6 p.422

♦ HADITH ♦

HADITH.1133

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ الْحُسَيْنِ بْنِ بُنْدَارَ الْصَّرْمِيِّ قَالَ حَدَّثَنِي أَخْمَدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ دَاؤَدَ بْنَ أَبِي يَزِيدٍ الْعَطَّارِ وَ هُوَ دَاؤَدُ بْنَ فَرْقَادٍ عَنْ بُرَيْدَ بْنِ مُعَاوِيَةَ الْعِجْلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لَرَجُلٌ يَأْتِي جَارِيَتِهِ فِي الْمَاءِ قَالَ «لَيَسْ بِهِ بِأَنْ». .

Sa'd bin Abdullah, from Al-Husayn bin Bundar Al-Sarmi, who said Ahmad bin Al-Hasan narrated to me, from his father, from Dawood bin Abi Yazid Al-Attar, who is Dawood bin Farqad, from Burayd bin Mu'awiyah Al-Ijli, who said:

I said to Abu Abdullah ^{a.s}: "Can a man have relations with his slave girl while in water?"

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.371 • Al-Wafi, V.22 p.725 • Wasail Al-Shia, V.2 p.48



◊ HADITH ◊

HADITH.1134

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْجُنُبِ يَنَامُ فِي الْمَسْجِدِ فَقَالَ يَنَامُ أَوْ لَا يَنَامُ أَنْ يَنَامُ فِي الْمَسْجِدِ وَ يَمُرُّ فِيهِ .

Al-Husayn bin Sa'eed, from Muhammad bin Al-Qasim, who said:

I asked Abu Al-Hasan ^{a.s} about a person in a state of janabah sleeping in the mosque. Imam ^{a.s} said: "He should perform wudu, and there is no harm in him sleeping in the mosque or passing through it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.371 • Al-Wafi, V.6 p.422 • Wasail Al-Shia, V.2 p.210

◊ HADITH ◊

HADITH.1135

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي الْحَسَنِ الرَّضا عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتْهُ عَنِ الْرَّجُلِ يَقْرَأُ فِي الْحَمَامِ وَ يَنْكِحُ فِيهِ قَالَ «لَا يَأْسَ بِهِ» .

Sa'd bin Abdullah, from Muhammad bin Al-Husayn bin Abi Al-Khattab, from Muhammad bin Isma'il bin Bazi', who said:

I asked Abu Al-Hasan Al-Ridha ^{a.s}: "Can a man recite (Quran) in the bathhouse or have intercourse in the bathhouse?".

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.371 • Tahdib Al-Ahkam, V.1 p.375 • Al-Wafi, V.6 p.606 • Al-Wafi, V.22 p.725 • Wasail Al-Shia, V.2 p.47 • Wasail Al-Shia, V.2 p.48

◊ HADITH ◊

HADITH.1136

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْ أَبِي جَعْفَرٍ عَنْ الْحُسَيْنِ بْنِ عَلَيٍّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ أَبِيهِ عَلَيٍّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يَقْرَأُ فِي الْحَمَامِ وَ يَنْكِحُ فِيهِ قَالَ «لَا يَأْسَ بِهِ» .

From him, from Abu Ja'far, from Al-Husayn bin Ali bin Yaqtin, from his brother Al-Hasan, from their father Ali bin Yaqtin, who said:

I asked Abu Al-Hasan Musa ^{a.s} about a man reciting (Quran) in the bathhouse and having intercourse in the bathhouse.

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.371



HADITH

HADITH.1137

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَحَمْدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يُوَاقِعُ أَهْلَهُ أَيْنَمَا عَلَى ذَلِكَ قَالَ إِنَّ اللَّهَ تَعَالَى يَتَوَفَّ الْأَنْفُسَ فِي مَنَامِهَا وَ لَا يَدْرِي مَا يَطْرُفُهُ مِنَ الْبَلِيلَةِ إِذَا فَرَغَ فَلَمْ يَقْشِلْ ». قَلَّتْ أَيُّكُلُ الْجُنُبُ قَبْلَ أَنْ يَتَوَضَّأْ قَالَ «إِنَّا لَنَكْسَلُ وَ لَكُنْ يَقْشِلُ بَدَهُ وَ لَا وُضُوءُ أَفْصَلُ».

Ahmad bin Muhammad, from Al-Hasan bin Mahbub, from Abdur-Rahman bin Abi Abdullah, who said:

I asked Abu Abdullah ^{a.s} about a man who has intercourse with his wife - can he sleep in that state?

Imam ^{a.s} said: "Indeed, Allah ^{SWT}, the Exalted, takes the souls during their sleep, and one does not know what calamity may befall him. Therefore, when he finishes, let him perform ghusl."

I said: "Can a person in a state of janabah (major ritual impurity) eat before performing wudu'?"

Imam ^{a.s} said: "We sometimes feel lazy, but let him wash his hands. However, performing wudu' is better."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.372 • Al-Wafi, V.6 p.422

HADITH

HADITH.1138

[SOURCE] Implicit (or Unnamed)

أَحَمْدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَخْرٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: الْجُنُبُ يَدْهُنُ ثُمَّ يَقْشِلُ؟ فَقَالَ: لَا.

قال محمد بن الحسن : هذا الخبر محمول على ضرب من الكراهةية بدلالة ما قدمناه من الاخبار.

Ahmad bin Muhammad, from Al-Husayn bin Sa'eed, from Abdullah bin Bahr, from Hariz bin Abdullah, who said:

It was said to Abu Abdullah ^{a.s}: "Can a person in a state of janabah apply oil and then perform ghusl?"

Imam ^{a.s} said: "No."

[AL TUSI]

Muhammad bin Al-Hasan said: "This report is understood to imply a form of dislike (karahah), based on the previously mentioned narrations."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.372



♦ HADITH ♦

HADITH.1139

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَالِكِ بْنِ عُثْبَةَ الْهَاشِمِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ هَلْ يَجُوزُ لِزَوْجِهَا النَّعْرِيُّ وَالْغُشْلُ بَيْنَ يَدَيِ خَادِمَهَا قَالَ «لَا بُأْسَ مَا أَحْلَثْ لَهُ مِنْ ذَلِكَ مَا لَمْ يَتَعَدَّهُ».

Ahmad bin Muhammad, from Ali bin Al-Hakam, from Abdul-Malik bin Utbah Al-Hashimi, who said:

I asked Abu Al-Hasan ^{a.s} about whether it is permissible for a husband to be unclothed and perform ghusl in the presence of his wife's servant.

Imam ^{a.s} said: "There is no harm in what she (the wife) has permitted him of that, as long as he does not exceed the limits (agreed beforehand with the wife)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.372 • Al-Wafi, V.22 p.833 • Wasail Al-Shia, V.2 p.36

♦ HADITH ♦

HADITH.1140

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

عَنْهُ عَنْ سَعْدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ إِسْمَاعِيلِ بْنِ عَيْسَى قَالَ: سَأَلْتُ الْرَّضَا عَلَيْهِ السَّلَامُ عَنِ الْخَادِمِ يَكُونُ لَوْلَدُ الْرَّجُلِ أَوْ لِوَالِدِهِ أَوْ لِأَهْلِهِ هَلْ يَجُلُّ لَهُ أَنْ يَتَجَرَّدَ بَيْنَ يَدَيْهَا أَمْ لَا قَالَ «أَمَّا الْوَلَدُ فَلَا أَرِي بِهِ بُأْسًا».

From him, from Sa'd bin Isma'il, from his father Isma'il bin Isa, who said:

I asked Al-Ridha ^{a.s} about a servant who belongs to a man's child, or his parent, or his wife - Is it permissible for him to be unclothed in her (servant) presence or not?

Imam ^{a.s} said: "As for the (servant belonging to the) child, I see no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.372 • Al-Wafi, V.22 p.833 • Wasail Al-Shia, V.2 p.36

♦ HADITH ♦

HADITH.1141

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنِ الرَّاجِلِ يَدْعُ غُشْلَ يَوْمِ الْجُمُعَةِ نَاسِيًّا أَوْ غَيْرَ ذَلِكَ؟ قَالَ: إِنْ كَانَ نَاسِيًّا فَقَدْ تَمَّ صَلَاتُهُ، وَإِنْ كَانَ مُتَعَمِّدًا فَالْغُشْلُ أَحَبُّ إِلَيَّ، وَإِنْ هُوَ فَعَلَ فَلَيَسْتَغْفِرُ اللَّهُ وَلَا يَعُودُ.

Ahmad bin Muhammad bin Isa, from Muhammad bin Sahl, from his father, who said:

I asked Abu Al-Hasan ^{a.s} about a man who leaves the ghusl of Friday, either out of forgetfulness or for some other reason.

Imam ^{a.s} said: "If he forgot, then his prayer is complete. But if he left it intentionally, then ghusl is more beloved to me."

And if he did so, let him seek forgiveness from Allah ^{SWT} and not repeat it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.372



HADITH.1142

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

إِنَّ رَاهِيْمُ بْنَ إِسْحَاقَ الْأَحْمَرِيَّ عَنْ جَمَائِعِ عَنْ إِنْ فَضَالِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِيهِ بُكَيْرِ بْنِ أَعْيَنَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي أَيِّ الْلَّيْلِ أَغْتَسِلُ فِي شَهْرِ رَمَضَانَ قَالَ «فِي تِسْعَ عَشَرَةَ وَ فِي إِحْدَى وَ عَشْرِينَ وَ فِي ثَلَاثَةِ وَ عَشْرِينَ وَ الْغُشْلُ أَوْلُ اللَّيْلِ» قُلْتُ فَإِنَّ نَامَ بَعْدَ الْغُشْلِ قَالَ «هُوَ مِثْلُ غُشْلِ يَوْمِ الْجُمُعَةِ إِذَا أَغْتَسَلْتَ بَعْدَ الْفَجْرِ أَجْزَأُكَ» .

Ibrahim bin Ishaq Al-Ahmari, from a group, from Ibn Faddal, from Abdullah bin Bukayr, from his father Bukayr bin A'yun, who said:

I asked Abu Abdullah ^{a.s}: "In which nights should I perform ghusl during the month of Ramadan?"

Imam ^{a.s} said: "On the nineteenth, the twenty-first, and the twenty-third (of month of Ramadan), and the ghusl should be at the beginning of the night."

I said: "What if someone sleeps after performing ghusl?"

Imam ^{a.s} said: "It is like the ghusl of Friday - if you perform it after Fajr, it suffices you."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.373 • Al-Wafi, V.6 p.383 • Bihar Al-Anwar, V.78 p.11



CHAPTER ON ENTERING THE BATHHOUSE, ITS ETIQUETTES, AND RECOMMENDED PRACTICES

١٨ - باب دخول الحمام وأدابه وسننه

❖ HADITH 1143 – 1177 ❖

HADITH.1143

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ عِدَّةٍ مِّنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ حَمْزَةَ بْنِ أَحْمَدَ عَنْ أَبِي الْحَسِنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ أَوْ سَأَلَهُ عَيْرِي عَنِ الْحَمَّامِ قَالَ «أَذْخُلُهُ بِمُثْرٍ وَ غُصًّا بَصَرَكَ وَ لَا تَغْتَسِلْ مِنْ أَلْبَرٍ إِلَّا تَجْتَمِعُ فِيهَا مَاءُ الْحَمَّامِ فَإِنَّهُ يَسِيلُ فِيهَا مَا يَغْتَسِلُ بِهِ الْجُنُبُ وَ وَلَدُ الْأَنْوَنَ وَ الْأَنَاصِبُ لَكَ أَهْلُ الْبَيْتِ وَ هُوَ شَرُّهُمْ». ❖

Muhammad bin Ali bin Mahbub, from a group of our companions, from Muhammad bin Abdul-Hamid, from Hamzah bin Ahmad, from Abu Al-Hasan Al-Awwal ^{a.s}, who said:

I (or someone else) asked Imam ^{a.s} about the bathhouse.

Imam ^{a.s} said: "Enter it with a waist wrap, lower your gaze, and do not perform ghusl from the well in which the water of the bathhouse collects. For it contains what those in a state of janabah, the illegitimate born (conceived), and those who show hostility toward us (nawasib) the Ahlulbayt ^{a.s}, have washed off.

And they (nawasib) are the worst of them."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.373 • Al-Wafi, V.6 p.595 • Wasail Al-Shia, V.1 p.218

❖ HADITH ❖

HADITH.1144

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

أَحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْأَبْرُقِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا تَعَرَّى أَحَدُكُمْ نَظَرَ إِلَيْهِ الشَّيْطَانُ فَقُطِيعَ فِيهِ فَأَشْتَرُوا». ❖

Ahmad bin Abi Abdillah Al-Barqi, from Al-Qasim bin Yahya, from his grandfather Al-Hasan bin Rashid, from Abu Basir, from Abu Abdullah ^{a.s}, from his father, from his forefathers, from Commander of the Faithful ^{a.s}, who said:

Imam ^{a.s} said: "When any one of you is unclothed, Satan looks at him and desires him. So, cover yourselves."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.373 • Makarim Al-Akhlaq, V.1 p.56 • Al-Wafi, V.6 p.596 • Wasail Al-Shia, V.2 p.38 • Wasail Al-Shia, V.5 p.22



◊ HADITH ♦

HADITH.1145

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مُحَمَّدُ بْنُ عَلِيٍّ بْنُ مَحْبُوبٍ عَنْ غَلِيِّ بْنِ الْرَّيَانِ بْنِ الْأَصْلَبِ عَنْ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَصْحَابِهِ عَنْ مُسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: «أَنَّهُ نَهَى أَنْ يَدْخُلَ الرَّجُلُ الْمَاءَ إِلَّا بِمِسْرَرٍ».

Muhammad bin Ali bin Mahbub, from Ali bin Al-Rayyan bin Al-Salt, from Al-Hasan bin Rashid, from one of his companions, from Misma', from Abu Abdullah ^{a.s}, from Commander of the Faithful ^{a.s} said:

Imam ^{a.s} said: "He (Imam Ali ^{a.s}) forbade a man from entering water except with a waist wrap."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.373 • Al-Wafi, V.6 p.596 • Wasail Al-Shia, V.2 p.41

◊ HADITH ♦

HADITH.1146

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

عَنْهُ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الْتَّعْمَانِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْصَّرِيرِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ جَعْفَرٍ عَنْ أَبِيهِ - عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: «قَبِيلَ لَهُ إِنَّ سَعِيدَ بْنَ الْمَلِكِ يَدْخُلُ مَعَ جَوَارِيهِ الْحَمَامَ قَالَ «وَمَا يَأْسُ إِذَا كَانَ عَلَيْهِ وَعَلَيْهِنَّ الْأَرْزُ لَا يَكُونُونَ عَرَاهَا كَالْحَمِيرِ يَنْظَرُ بَعْضُهُمْ إِلَى سُوَاةٍ بَعْضٌ» .

From him, from Al-Hasan bin Ali bin Al-Nu'man, from Ali bin Al-Husayn bin Al-Hasan Al-Darir, from Hammad bin Isa, from Imam Ja'far Al-Sadiq ^{a.s}, from his father Imam Al-Baqir ^{a.s}, from Imam Ali ^{a.s}, who said:

It was said to Him (Imam Ali ^{a.s}) that Sa'id bin Abdul-Malik enters the bathhouse with his female servants.

Imam Ali ^{a.s} said: "What harm is there if he and they wear waist wraps? They should not be naked like donkeys, looking at each other's private parts."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.374 • Makarim Al-Akhlaq, V.1 p.56 • Al-Wafi, V.6 p.596 • Wasail Al-Shia, V.2 p.43 • Bihar Al-Anwar, V.73 p.80

◊ HADITH ♦

HADITH.1147

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى وَآلِبَاسِ حَجِيبًا عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ: كُثِثَ فِي الْحَمَامِ فِي الْبَيْتِ الْأَوْسَطِ فَدَخَلَ عَلَيْهِ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ وَعَلَيْهِ الْأَثْوَرَةُ وَعَلَيْهِ إِزارٌ فَوْقَ الْأَثْوَرَةِ فَقَالَ «السَّلَامُ عَلَيْكُمْ» فَرَدَدَتْ عَلَيْهِ السَّلَامُ وَبَادَرَتْ فَدَخَلَتْ إِلَى الْبَيْتِ الْأَذِي فِيهِ الْحَوْضُ فَاغْشَلَتْ وَحَرَجَتْ.

From him, from Muhammad bin Isa and Al-Abbas, both from Sa'dan bin Muslim, who said:

I was in the bathhouse in the middle room when Abu Al-Hasan ^{a.s} entered. Imam ^{a.s} had depilatory paste on him and was wearing a waist wrap over the paste.

Imam ^{a.s} said: "Peace be upon you."

I replied to Imams ^{a.s} greeting and quickly moved to the room with the pool. I performed ghusl and then left.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.374 • Al-Wafi, V.6 p.597 • Wasail Al-Shia, V.2 p.46



♩ HADITH ♩

HADITH.1148[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَلَيِّ بْنِ الْسَّنْدِيِّ عَنْ حَمَادٍ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْ ثُلَّ أَبِي عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ يَقْتَسِلُ الْرَّجُلُ
بَارِزًا فَقَالَ إِذَا لَمْ يَرَهُ أَحَدٌ فَلَا بَأْسٌ .

From him, from Ali bin Al-Sindi, from Hammad, from Shu'ayb, from Abu Basir, who said:

I said to Abu Abdallah ^{a.s}: "Can a man perform ghust in an open space?"

Imam ^{a.s} said: "If no one can see him, then there is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.374 • Makarim Al-Akhlaq, V.1 p.56 • Al-Wafi, V.6 p.515 • Wasail Al-Shia, V.2 p.43 • Bihar Al-Anwar, V.73 p.80

♩ HADITH ♩

HADITH.1149[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ الْعَبَّاسِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَنْظُرِي الْرَّجُلُ إِلَى عَوْرَةِ أَخِيهِ» .

From him, from Al-Abbas, from Hammad, from Hariz, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "A man should not look at the private parts of his brother."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.374 • Al-Wafi, V.6 p.595 • Wasail Al-Shia, V.1 p.299 • Wasail Al-Shia, V.2 p.32

♩ HADITH ♩

HADITH.1150[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ الْعَبَّاسِ عَنْ عَلَيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ الْمَيْمَمِيُّ لَا أَعْلَمُ إِلَّا قَالَ: رَأَيْتُ أَبَا عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ أَوْ مَنْ رَأَاهُ مُتَجَرِّدًا وَعَلَى عَوْرَتِهِ تُوْبَ فَقَالَ إِنَّ الْفَخْذَ لَيْسَ مِنَ الْعَوْرَةِ .

From him, from Al-Abbas, from Ali bin Isma'il, from Muhammad bin Hakim Al-Mithami, I do not know except that he said:

I saw Abu Abdallah ^{a.s}, or someone who saw Imam ^{a.s}, uncovered with a cloth over his private parts. Imam ^{a.s} said: "The thigh is not part of the private parts."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.374 • Wasail Al-Shia, V.2 p.34 • Awalim Al-Uloom, V.20 p.160

♩ HADITH ♩

HADITH.1151[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ الْمَاطِبِيِّ عَلَيْهِ السَّلَامُ قَالَ: «الْعَوْرَةُ
عَوْرَتَيْنِ الْفَخْذَ وَالدُّبُرَ وَالدُّبُرُ مَسْتَوْرٌ بِالْأَلَيْنِ فَإِذَا سَتَرْتَ الْفَضِيبَ وَالْأَبِيضَتَيْنِ فَقُدْ سَتَرْتَ الْعَوْرَةَ» .

Ahmad bin Muhammad, from Abu Yahya Al-Wasiti, from a of his companions, from Abu Al-Hasan Al-Madi ^{a.s}, who said:

Imam ^{a.s} said: "The private parts are two - the front and the back. The back is covered by the buttocks, so if you cover the penis and the testicles, you have covered the private parts."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.374 • Al-Wafi, V.6 p.598 • Wasail Al-Shia, V.2 p.34



◊ HADITH ♦

HADITH.1152[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَبِي الْبَرْقَى عَنْ إِبْرَاهِيمَ سَيَّانَ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ شَيْءٌ يَقُولُهُ الْإِنْسَانُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ فَقَالَ «لَيْسَ حَيْثُ يَدْهَبُونَ إِنَّمَا عَنِي عَوْرَةُ الْمُؤْمِنِ أَنْ يَزِيلُ زَلَّةً أَوْ يَتَكَلَّمُ بِشَيْءٍ يُعَابُ عَلَيْهِ فَيُحْفَظُ عَلَيْهِ لِيَعْيَرَ بِهِ يَوْمًا مَّا».

From him, from Al-Barqi, from Ibn Sinan, from Hudhayfah bin Mansur, who said:

I said to Abu Abdillah ^{a.s}: "There is something people say – 'The private matters of a believer are forbidden for another believer.'"

Imam ^{a.s} said: "It is not as they think. What is meant by the private matters of a believer is that he may slip up or say something that he could be criticized for, and it should be kept confidential so that he is not shamed with it one day."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.375 • Makarim Al-Akhlaq, V.1 p.56 • Al-Wafi, V.5 p.973 • Wasail Al-Shia, V.2 p.37 • Bihar Al-Anwar, V.73 p.80

◊ HADITH ♦

HADITH.1153[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ قَالَ: سَأَلَتْهُ عَنْ عَوْرَةِ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ فَقَالَ «نَعَمْ» فَقُلْتُ أَغْنِيَ سُفَافِيَّهُ فَقَالَ «لَيْسَ حَيْثُ تَذَهَّبُ إِنَّمَا هُوَ إِذْاعَةُ سِرْهُ».

Muhammad bin Ali bin Mahbub, from Muhammad bin Isa, from Al-Hasan bin Ali, from Abdullah bin Sinan, who said:

I asked Imam ^{a.s} about the statement: "The private matters of a believer are forbidden for another believer."

Imam ^{a.s} said: "Yes."

I said: "I mean his lower body."

Imam ^{a.s} said: "It is not as you think; rather, it refers to revealing his secrets."

[REFERENCES] Al-Kafi, V.2 p.358 • Ma'ani Al-Akhbar, V.1 p.255 • Tahdib Al-Ahkam, V.1 p.375 • Al-Wafi, V.5 p.975 • Wasail Al-Shia, V.2 p.37 • Wasail Al-Shia, V.12 p.294 • Bihar Al-Anwar, V.72 p.169 • Bihar Al-Anwar, V.72 p.214



HADITH

HADITH.1154[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَلَى مُحَمَّدِ بْنِ عَيْسَى عَلَى مُحَمَّدِ بْنِ سَيَّانٍ عَنِ الْحُسَينِ بْنِ الْمُخْتَارِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي عَوْرَةِ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ فَقَالَ «لَيْسَ أَنْ يُكَشَّفَ فَتَرَى مِنْهُ شَيْئًا إِنَّمَا هُوَ أَنْ تَزْرِي عَلَيْهِ أَوْ تَعْبِيْهُ» .

From him, from Muhammad bin Isa, from Muhammad bin Sinan, from Al-Husayn bin Al-Mukhtar, from Zayd Al-Shahham, from Abu Abdulla ^{a.s}:

Imam ^{a.s} said: regarding the statement, "The private matters of a believer are forbidden for another believer."

Imam ^{a.s} said: "It does not mean that one uncovers and sees something from him; rather, it means to disgrace him or find fault with him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.375 • Makarim Al-Akhlaq, V.1 p.57 • Bihar Al-Anwar, V.73 p.81

HADITH

HADITH.1155

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ يَقْطَبِينَ عَنْ أَخِيهِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ يَقْطَبِينَ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتُهُ عَنِ الرَّجُلِ يَقْرَأُ فِي الْحَمَامِ وَيَنْكِحُ فِيهِ؟ فَقَالَ: لَا بَأْسَ بِهِ .

Ahmad ibn Muhammad narrated from al-Hasan ibn Ali ibn Yaqtin, from his brother al-Husayn, from their father Ali ibn Yaqtin, from Abu al-Hasan ^{a.s}:

He said: "I asked Imam ^{a.s} about a man reciting (Quran) in the bathhouse and engaging in marital relations there?"

Imam ^{a.s} replied: "There is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.375

HADITH

HADITH.1156[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ مَهْزِيَّارَ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ هَارُونَ بْنِ حُكَيْمٍ الْأَرْقَطِ خَالِي أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَتَيْتُهُ فِي حَاجَةٍ وَأَصْبَثْتُهُ فِي الْحَمَامِ يَطْلِي فَذَكَرْتُ لَهُ حَاجَتِي فَقَالَ «أَ لَا تَطْلِي» فَقُلْتُ إِنَّمَا عَهْدِي بِهِ أَوْلَى مِنْ أَنْفُسِي فَقَالَ «إِاطْلِ فَإِنَّ الْأُثْوَرَةَ طَهُورٌ» .

Ali ibn Mahziyar narrated from Amr ibn Ibrahim, from Khalaf ibn Hammad, from Harun ibn Hukaym al-Arqat, the maternal uncle of Abu Abdilla ^{a.s}:

He said: "I came to Imam ^{a.s} with a need and found Imam ^{a.s} in the bathhouse applying a depilatory (paste). I mentioned my need to Imam ^{a.s}, and he said, 'Will you not apply it (nuura)?'

I said: 'I just applied it the day before yesterday.'

Imam ^{a.s} said: 'Apply it, for the depilatory paste is a means of purification.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.375 • Makarim Al-Akhlaq, V.1 p.63 • Al-Wafi, V.6 p.614 • Wasail Al-Shia, V.2 p.70 • Bihar Al-Anwar, V.73 p.93 • Awalim Al-Uloom, V.20 p.159



◊ HADITH ♦

HADITH.1157[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: «الْسُّنْنَةُ فِي الْثُورَةِ فِي
خَمْسَةِ عَشَرَ فَإِنْ أَتَثْعَبَكُمْ عِشْرُونَ يَوْمًا وَ لَيْسَ عِنْدَكُمْ شَيْءٌ فَاسْتَقْرِضُ عَلَى اللَّهِ». .

Ahmad bin Muhammad, from Ibn Abi Umayr, from one of our companions, from Abu Abdillah ^{a.s}, who said: Imam ^{a.s} said: "The Sunnah regarding the use of depilatory paste is every fifteen days. But if twenty days pass and you have nothing, then borrow for the sake of Allah ^(SWT) (and apply it)."

[REFERENCES] Al-Kafi, V.6 p.506 • Man La Yahduruhu Al Faqih, V.1 p.119 • Tahdib Al-Ahkam, V.1 p.375 • Al-Wafi, V.6 p.616 • Wasail Al-Shia, V.2 p.71 • Wasail Al-Shia, V.2 p.71

◊ HADITH ♦

HADITH.1158[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبِ بْنِ تَيزِيدَ عَنْ الْحَجَّالِ عَنْ أَبَانِ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَلْقُوا
عَنْكُمُ الشَّغَرَ فَإِنَّهُ يُحَسِّنُ». .

Muhammad bin Ali bin Mahbub, from Ya'qub bin Yazid, from Al-Hajjal, from Aban, who said: Abu Abdillah ^{a.s} said: "Remove hair from yourselves, for it enhances beauty."

[REFERENCES] Al-Kafi, V.6 p.505 • Man La Yahduruhu Al Faqih, V.1 p.119 • Tahdib Al-Ahkam, V.1 p.376 • Makarim Al-Akhlaq, V.1 p.62 • Makarim Al-Akhlaq, V.1 p.70 • Al-Wafi, V.6 p.620 • Wasail Al-Shia, V.2 p.104 • Bihar Al-Anwar, V.73 p.83 • Bihar Al-Anwar, V.73 p.93

◊ HADITH ♦

HADITH.1159[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ وَ حَفْصٍ: أَنَّ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ كَانَ
يَطْلِبُ إِبْطَابِهِ بِالثُّورَةِ فِي الْحَمَّامِ. .

Ahmad bin Muhammad, from Al-Barqi, from Ibn Abi Umayr, from Hisham bin Al-Hakam and Hafs, who said: Abu Abdillah ^{a.s} used to apply depilatory paste to his armpits in the bathhouse.

[REFERENCES] Al-Kafi, V.6 p.507 • Tahdib Al-Ahkam, V.1 p.376 • Al-Wafi, V.6 p.619 • Wasail Al-Shia, V.2 p.135 • Awalim Al-Uloom, V.20 p.158

◊ HADITH ♦

HADITH.1160[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ أَبِي إِسْحَاقِ الْأَنْهَاؤْنَدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقِ
بْنِ عَبْدِ الْعَزِيزِ عَنْ رَجُلٍ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: قُلْتُ لَهُ إِنَّا نَكُونُ فِي طَرِيقٍ مَكْهُونٍ لِلْإِحْرَامِ
وَ لَا يَكُونُ مَعَنَا نُخَالَةٌ تَشَدَّدُكُمْ بِهَا مِنَ الْثُورَةِ فَتَنَذَّلُكُمْ بِالدِّقْيَقِ فَيَذْخُلُنِي بِذَلِكَ مَا أَلَّهُ بِهِ عَلِيهِمْ قَالَ «مَحَافَةُ الْإِسْرَافِ
بِهِ» فَقُلْتُ نَعَمْ فَقَالَ «لَيْسَ فِيمَا يُصْلِحُ أَبْدَنَ إِسْرَافٌ أَنَا رَبِّمَا أَمْرَتُ بِالثَّقِيقِ بِلَذِّ ثَبَّتْ بِالزَّيْنِ فَأَتَذَلَّكُمْ بِهِ وَ إِنَّمَا الْإِسْرَافُ
فِيمَا أَنْلَفَ الْمَالَ وَ أَصْرَرَ بِالْبَدَنِ». .



Muhammad bin Ali bin Mahbub, from Abu Ishaq Al-Nahawandi, from Abu Abdullah Al-Barqi, from Uthman bin Isa, from Ishaq bin Abdul-Aziz, from a man who mentioned it, from Abu Abdulla {a.s}, who said:

I said to Imam {a.s}: "We are on the way to Mecca intending to enter ihram, but we do not have bran to scrub ourselves with after using depilatory paste, so we use flour instead. This causes me to feel uneasy, as Allah {SWT} knows."

Imam {a.s} said: "Is it because you fear extravagance with it?"

I said: "Yes."

Imam {a.s} said: "There is no extravagance in what improves the body. I sometimes order fine flour, kneaded with oil, to scrub myself with it. Extravagance is only in what wastes wealth and harms the body."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.376 • Wasail Al-Shia, V.2 p.79

◊ HADITH ◊

HADITH.1161

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

عَنْ أَبِي إِسْحَاقِ إِبْرَاهِيمَ عَنْ أَبِي أَحْمَدَ إِسْحَاقِ بْنِ إِسْمَاعِيلَ عَنْ الْعَبَّاسِ بْنِ أَبِي الْعَبَّاسِ عَنْ عَبْدُوْسِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «الْحِنَاءُ يَذْهَبُ بِالسَّهَّابَةِ وَ يَزِيدُ فِي مَاءِ الْوَجْهِ وَ يُطَيِّبُ الْنَّكْهَةَ وَ يُحَسِّنُ الْأَوْلَادَ» وَ قَالَ «مَنْ اطَّلَى فِي الْحَمَّامِ فَتَدَلَّكَ بِالْحِنَاءِ مِنْ قَرْنَهِ إِلَى قَدَمِهِ نُفِيَ عَنْهُ الْفَقْرُ» وَ قَالَ رَأَيْتُ أَبَا جَعْفَرَ الْثَانِي عَلَيْهِ السَّلَامُ قَدْ خَرَجَ مِنَ الْحَمَّامِ وَ هُوَ مِنْ قَرْنَهِ إِلَى قَدَمِهِ مِثْلُ الْوَرْدِ مِنْ أَثْرِ الْجَنَاءِ .

From him, from Abu Ishaq Ibrahim, from Abu Ahmad Ishaq bin Isma'il, from Al-Abbas bin Abi Al-Abbas, from Ubdus bin Ibrahim, from Abu Abdulla {a.s}, who said:

Imam {a.s} said: "Henna removes unpleasant odor, increases the moisture of the face, improves breath, and enhances the beauty of offspring."

Imam {a.s} also said: "Whoever applies depilatory paste in the bathhouse and scrubs himself with henna from his head to his feet will be protected from poverty."

Imam {a.s} further said: "I saw Abu Ja'far Al-Thani {a.s} coming out of the bathhouse, and Imam {a.s} was like a rose from his head to his feet due to the effect of henna."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.376 • Al-Wafi, V.6 p.630 • Wasail Al-Shia, V.2 p.74



◊ HADITH ◊

HADITH.1162[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

عَنْهُ عَلَى مُعَاوِيَةَ بْنِ حُكَيمٍ عَلَى سُلَيْمَانَ بْنِ جَعْفَرِ الْجَفَفِيِّ قَالَ: مَرِضَتْ حَتَّى ذَهَبَ لَحْمِي فَدَخَلَتْ عَلَى الرَّضَا
عَلَيْهِ أَسْلَامٌ فَقَالَ «يَسِّرْكَ أَنْ يَعُودَ إِلَيْكَ لَحْمُكَ» فَقُلْتُ نَعَمْ فَقَالَ «إِلَزْمَ الْحَمَّامِ غَيْرًا فَإِنَّهُ يَعُودُ إِلَيْكَ لَحْمُكَ وَ إِيَّاكَ أَنْ تُدْمِئَهُ فَلَمَّا دَعَاهُ يُورُثَ أَسْلَامًا».

From him, from Mu'awiyah bin Hakim, from Sulayman bin Ja'far Al-Jafari, who said:

I became ill until I lost my flesh (body mass), so I visited Imam Al-Ridha ^{a.s}.

Imam ^{a.s} said: "Would you like your flesh to return?"

I said: "Yes."

Imam ^{a.s} said: 'Make it a habit to visit the bathhouse (hammam) every other day (ghibban), and your flesh will return to you. But be careful not to frequent it excessively, for excessive use causes tuberculosis (sill).'"

[REFERENCES] Al-Kafi, V.6 p.497 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.606 • Wasail Al-Shia, V.2 p.31

◊ HADITH ◊

HADITH.1163[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَيُوبَ بْنِ نُوحِ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامًا وَذَكَرَ الْحَمَّامَ
فَقَالَ «إِيَّاكُمْ وَالْحَرَقَ فَإِنَّهَا تَنْكِي الْجَسَدَ عَلَيْكُمْ بِالْجَرَقِ».

From him, from Ayyub bin Nuh, from Abbas bin Amir, from Rabi' bin Muhammad, who said:

I heard Abu Abdillah ^{a.s} mention the bathhouse and say:

"Beware of using clay tiles (to bath), for they damage the body. Use cloth instead."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.377 • Al-Wafi, V.6 p.604

◊ HADITH ◊

HADITH.1164[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ أَسْلَامَ مَوْلَى عَلِيٍّ بْنِ يَقْطَنْيَنَ قَالَ: أَرْدَثَ أَنْ أَكْتَبَ إِلَى أَبِي الْحَسَنِ عَلَيْهِ
أَسْلَامًا أَسَأْلَهُ يَتَنَورُ الرَّجُلُ وَهُوَ جُنْبٌ قَالَ فَكَتَبَ لِي ابْتِدَاءً «النُّورَةُ تَزِيدُ الْجُنْبَ نَظَافَةً وَلَكِنْ لَا يُجَامِعُ الْرَّجُلُ
مُخْتَضِبًا وَلَا تَجَامِعُ إِمْرَأَةٌ مُخْتَضِبَةً».

Ahmad bin Muhammad, from Ibn Abi Umayr, from Aslam, the servant of Ali bin Yaqtin, who said:

I intended to write to Abu Al-Hasan ^{a.s} to ask Imam ^{a.s} whether a man can use depilatory paste while in a state of janabah.

Imam ^{a.s} wrote to me first, saying: "Depilatory paste (Nuura) increases the cleanliness of a person in janabah, but a man should not have intercourse while his hair is dyed, nor should a woman have intercourse while she is dyed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.377 • Al-Khara'ij wa Al-Jara'ih, V.2 p.652 • Al-Wafi, V.6 p.622 • Al-Wafi, V.22 p.722 • Wasail Al-Shia, V.2 p.224 • Ithbat Al-Huda, V.4 p.239 • Bihar Al-Anwar, V.48 p.51 • Bihar Al-Anwar, V.73 p.90 • Bihar Al-Anwar, V.100 p.289 • Awalim Al-Uloom, V.21 p.91



◊ HADITH ♦

HADITH.1165

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ عَلَيٰ بْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ عَلَيٰ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَিْرَةِ عَنْ عُبَيْسَيْنِ بْنِ هَشَامٍ عَنْ كَرَامٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلَّتُهُ عَنِ الْقِرَاءَةِ فِي الْحَمَّامِ فَقَالَ «إِذَا كَانَ عَلَيْكَ إِذْارٌ فَاقْرُأْ الْقُرْآنَ إِنْ شِئْتُ كُلَّهُ». .

Muhammad bin Ali bin Mahbub, from Al-Hasan bin Ali, from Abdullah bin Al-Mughirah, from Ubayis bin Hisham, from Karram, from Abu Basir, who said:

I asked Imam ^{a.s} about reciting (the Quran) in the bathhouse.

Imam ^{a.s} said: "If you are wearing a waist wrap, then recite the Quran if you wish - all of it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.377 • Al-Wafi, V.6 p.606 • Wasail Al-Shia, V.2 p.48

◊ HADITH ♦

HADITH.1166[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ عَبِيسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَهَاشِمِيِّ عَنْ جَدِّهِ عَلَيِّ أَسْلَامٍ قَالَ: دَخُلْ عَلَيَّ عَلَيِّهِ الْسَّلَامُ وَعُمَرُ الْحَمَّامِ فَقَالَ عُمَرُ الْحَمَّامِ يَكْثُرُ فِيهِ الْعَنَاءُ وَيَقُولُ فِيهِ الْحَيَاةُ فَقَالَ عَلَيَّ عَلَيِّهِ الْسَّلَامُ «نَعَمْ أَبَيُّ الْحَمَّامِ يُذَهِّبُ الْأَنَّى وَيُذَكِّرُ بِالنَّارِ». .

From him, from Muhammad bin Al-Husayn, from Muhammad bin Abdallah bin Zurarah, from Isa bin Abdallah Al-Hashimi, from his grandfather, from Imam Ali ^{a.s}, who said:

Imam ^{a.s} said: Imam Ali ^{a.s} entered the bathhouse along with Umar (second occupier).

Umar said: "What a bad place the bathhouse is - discomfort is abundant in it, and modesty is scarce."

(Imam) Ali ^{a.s} said (in rebuke): "What a good place the bathhouse is - it removes filth and reminds one of the Fire."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.377 • Al-Wafi, V.6 p.592 • Wasail Al-Shia, V.2 p.30 • Bihar Al-Anwar, V.31 p.135

◊ HADITH ♦

HADITH.1167[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdallah ^{saws}

وَعَنْهُ قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِمَكَانٍ بِالْمَبَاضِعِ فَقَالَ «نَعَمْ أَلْمَوْضِعُ الْحَمَّامُ». .

And from Imam ^{a.s}, who said: "The Messenger of Allah ^{SWT} (may Allah ^{SWT} bless him and his family) passed by a place at Al-Mabadi' and said: 'What a good place the bathhouse is.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.378 • Al-Wafi, V.6 p.592 • Wasail Al-Shia, V.2 p.31



♩ HADITH ♩

HADITH.1168[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «مَاءُ الْحَمَامِ لَا يَأْسَ بِهِ إِذَا كَانَتْ لَهُ مَادَّةً».

Al-Husayn bin Sa'eed, from Safwan bin Yahya, from Mansur bin Hazim, from Bakr bin Habib:

Abu Ja'far ^{a.s} said: "The water of the bathhouse is permissible if it has a source of supply."

[REFERENCES] Al-Kafi, V.3 p.14 • Tahdib Al-Ahkam, V.1 p.378 • Makarim Al-Akhlaq, V.1 p.54 • Al-Wafi, V.6 p.49 • Wasail Al-Shia, V.1 p.149 • Bihar Al-Anwar, V.73 p.79 • Bihar Al-Anwar, V.77 p.36

♩ HADITH ♩

HADITH.1169[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ: سَمِعْتُ رَجُلًا يَقُولُ لِأَيِّ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أَذْخُلُ الْحَمَامَ فِي السُّحْرِ وَفِيهِ الْجُنُبُ وَغَيْرُ ذَلِكَ فَأَقُومُ فَأَغْتَسِلُ فَيَئْتِيَنِي مَاءٌ أَفْرَغْتُ مِنْ مَائِهِمْ قَالَ «أُلَيْسَ هُوَ جَارٍ قُلْثُ بَلَى قَالَ لَا يَأْسَ».

Ali bin Mahziyar, from Muhammad bin Isma'il, who said:

I heard a man say to Abu Abdillah ^{a.s}: "I enter the bathhouse at dawn, and there are people in a state of janabah and others present. I perform ghusl, but after I finish, some of their water splashes onto me."

Imam ^{a.s} said: "Is it not flowing water?"

I said: "Yes."

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Qurb Al-Isnad, V.1 p.124 • Al-Kafi, V.3 p.14 • Tahdib Al-Ahkam, V.1 p.378 • Al-Wafi, V.6 p.51 • Wasail Al-Shia, V.1 p.213 • Bihar Al-Anwar, V.77 p.34

♩ HADITH ♩

HADITH.1170[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي تَجْرَانَ عَنْ دَاؤَدَ بْنِ سِرْحَانَ قَالَ: قُلْثُ لِأَيِّ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا تَقُولُ فِي مَاءِ الْحَمَامِ قَالَ «هُوَ بِمَثْلَةِ الْمَاءِ الْجَارِيِّ».

Ahmad bin Muhammad, from Abdur-Rahman bin Abi Najran, from Dawood bin Sirhan, who said:

I said to Abu Abdillah ^{a.s}: "What do you say about the water of the bathhouse?"

Imam ^{a.s} said: "It is like flowing water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.378 • Makarim Al-Akhlaq, V.1 p.54 • Al-Wafi, V.6 p.52 • Wasail Al-Shia, V.1 p.148 • Bihar Al-Anwar, V.73 p.79 • Bihar Al-Anwar, V.77 p.36



◊ HADITH ♦

HADITH.1171[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسْنَ الْهَاشِمِيِّ قَالَ: سُلِّمْ عَنِ الرِّجَالِ يَقْوُمُونَ عَلَى الْحَوْضِ فِي الْحَمَامِ لَا أَغْرِفُ الْيَهُودِيَّ مِنَ الْنَّصْرَانِيِّ وَ لَا أَجْنَبُ مِنْ غَيْرِ الْجُنَاحِ قَالَ «تَغْتَسِلُ مِنْهُ وَ لَا تَغْتَسِلُ مِنْ مَاءَ آخَرَ فَإِنَّهُ طَهُورٌ» وَ عَنِ الْرَّجُلِ يَدْخُلُ الْحَمَامَ وَ هُوَ جُنَاحٌ فَيَمْسُ الْمَاءَ مِنْ يَغْسِلَهَا قَالَ «لَا بَأْسَ» وَ قَالَ أَذْكُرُ الْحَمَامَ فَأَغْتَسِلُ فَيُصِيبُ جَسَدِي بَعْدَ الْغُسْلِ جُنَاحًا أَوْ غَيْرَ جُنَاحٍ قَالَ «لَا بَأْسَ» .

From him, from Abu Yahya Al-Wasiti, from one of his companions, from Abu Al-Hasan Al-Hashimi, who said: Imam ^{a.s} was asked about men standing by the pool in the bathhouse, where it is not possible to distinguish a Jew from a Christian, or someone in a state of janabah from someone not in janabah.

Imam ^{a.s} said: "You may perform ghusl from it and do not need to use other water, for it is pure."

And Imam ^{a.s} said regarding a man who enters the bathhouse in a state of janabah and touches the water without washing himself first.

Imam ^{a.s} said: "There is no harm."

And Imam ^{a.s} was asked: "I enter the bathhouse and perform ghusl, but afterward my body is touched by someone in janabah or someone not in janabah."

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.378 • Al-Wafi, V.6 p.50

◊ HADITH ♦

HADITH.1172[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ الْأَسَلَامُ الْحَمَامَ يَغْتَسِلُ فِيهِ الْجُنَاحُ وَ غَيْرُهُ أَغْتَسِلُ مِنْ مَاءِهِ قَالَ «تَغْتَسِلُ مِنْهُ الْجُنَاحُ وَ لَقَدْ أَغْتَسَلْتُ فِيهِ ثُمَّ جُنَاحٌ فَغَسَلْتُ رِجْلِي وَ مَا غَسَلْتُهُمَا إِلَّا مِمَّا لَزِقَ بِهِمَا مِنَ الْثَّرَابِ» .

Al-Husayn bin Sa'eed, from Ibn Abi Umayr, from Abu Ayyub, from Muhammad bin Muslim, who said:

I said to Abu Abdillah ^{a.s}: "In the bathhouse, people in a state of janabah and others perform ghusl. Can I perform ghusl using its water?"

Imam ^{a.s} said: "Yes, there is no harm in a person in janabah performing ghusl with it. Indeed, I have performed ghusl in it, and then I came and washed my feet - not because of impurity, but only because of the dirt that stuck to them."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.378 • Makarim Al-Akhlaq, V.1 p.54 • Al-Wafi, V.6 p.52 • Wasail Al-Shia, V.1 p.148 • Wasail Al-Shia, V.1 p.211 • Bihar Al-Anwar, V.73 p.79 • Bihar Al-Anwar, V.77 p.36



◊ HADITH ♦

HADITH.1173[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ إِبْرَاهِيمَ بْنِ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ دَرَاجٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ جَائِيًّا مِنَ الْحَمَامِ وَبَيْنَهُ وَبَيْنَ دَارِهِ قَدْرَ فَقَالَ «لَوْلَا مَا بَيْنِي وَبَيْنَ دَارِي مَا غَسَّلْتُ رِجْلِي وَلَا نَحَيَّثُ مَاءَ الْحَمَامِ».

From him, from Ibn Abi Umayr, from Fadalah, from Jamil bin Darraj, from Muhammad bin Muslim, who said: I saw Abu Ja'far ^{a.s} coming from the bathhouse, and there was filth between it and his house.

Imam ^{a.s} said: "If it were not for what is between me and my house, I would not have washed my feet or removed the water of the bathhouse."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.379 • Al-Wafi, V.6 p.53 • Wasail Al-Shia, V.1 p.148 • Awalim Al-Uloom, V.19 p.238

◊ HADITH ♦

HADITH.1174[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ صَفْوَانَ عَنْ إِبْرَاهِيمَ بْنِ زُرَارَةَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَخْرُجُ مِنَ الْحَمَامِ فَيَمْضِي كَمَا هُوَ لَا يَغْسِلُ رِجْلَيْهِ حَتَّى يُصَلِّي .

From him, from Safwan, from Ibn Bukayr, from Zurarah, who said:

I (Zurarah) saw Abu Ja'far ^{a.s} coming out of the bathhouse, and he proceeded as he was without washing his feet until he performed prayer.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.379 • Al-Wafi, V.6 p.53 • Al-Wafi, V.6 p.227 • Wasail Al-Shia, V.1 p.211 • Awalim Al-Uloom, V.19 p.238

◊ HADITH ♦

HADITH.1175[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَبْدَ اللَّهِ عَنْ مَاءَ الْحَمَامِ فَقَالَ أَذْخُلْهُ بِإِذْارٍ وَلَا تُغْشِلْ مِنْ مَاءِ آخَرٍ إِلَّا أَنْ يَكُونَ فِيهِ جُنْبٌ أَوْ يَكْثُرُ أَهْلُهُ فَلَا تَذَرِّي فِيهِمْ جُنْبٌ أَمْ لَا .

فهذا الخبر محمول على انه إذا لم يكن الماء له مادة فإنه إذا كان كذلك فمباشرة الجنب له تفسده.

As for what was narrated by Al-Husayn bin Sa'eed, from Safwan, from Al-Ala', from Muhammad bin Muslim, from one of the Imams ^{a.s}, who said:

I asked Imam ^{a.s} about the water of the bathhouse.

Imam ^{a.s} said: "Enter it with a waist wrap, and do not use another water for ghusl unless there is someone in a state of janabah in it or if there are too many people, so you do not know whether there is someone in janabah among them or not."

[AL TUSI]

This narration is understood to apply to cases where the water has no continuous source of supply, as in such cases, contact with someone in janabah may render it impure.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.379



◊ HADITH ♦

HADITH.1176[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ الْفَاضِلِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنْ مُجْتَمِعِ الْمَاءِ فِي الْحَمَامِ مِنْ غُسَالَةِ الْأَثَابِينِ يُحْسِبُ الْثَّوْبَ قَالَ «لَا بَأْسَ». .

Ahmad bin Muhammad, from Abu Yahya Al-Wasiti, from one of our companions, from Abu Al-Hasan Al-Madi ^{a.s}.

Imam ^{a.s} was asked about collected water in the bathhouse from people's washings that comes into contact with clothing.

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Al-Kafi, V.3 p.15 • Man La Yahduruhu Al Faqih, V.1 p.12 • Tahdib Al-Ahkam, V.1 p.379 • Al-Wafi, V.6 p.51 • Wasail Al-Shia, V.1 p.213

◊ HADITH ♦

HADITH.1177[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «الْمَاءُ الَّذِي يُسَخِّنُ فِي أَسْمَسٍ لَا تَوَضُّعُوا بِهِ وَ لَا تَغْسِلُوا بِهِ فَإِنَّهُ يُورِثُ أَبْرَاصَ» .

Ali bin Ibrahim, from his father, from Al-Hasan bin Abi Al-Husayn Al-Farisi, from Sulayman bin Ja'far, from Isma'il bin Abi Ziyad, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The Messenger of Allah ^(SWT) (may Allah ^(SWT) bless him and his family) said: "Do not perform wudu with water heated by the sun, nor use it for ghusl, nor knead dough with it, for it causes leprosy."

[REFERENCES] Al-Kafi, V.3 p.15 • 'Ilal Al-Shara'i', V.1 p.281 • Tahdib Al-Ahkam, V.1 p.379 • Shaheed Al-Awwal, V.1 p.32 • Al-Wafi, V.6 p.59 • Wasail Al-Shia, V.1 p.207 • Bihar Al-Anwar, V.77 p.335 • Bihar Al-Anwar, V.78 p.46 • Mustadrak Al Wasail, V.1 p.212



CHAPTER ON MENSTRUATION, ISTIHADA (ABNORMAL BLEEDING), AND NIFAS (POSTPARTUM BLEEDING)

١٩ - باب الحِيْضِ والاسْتِحَاضَةِ والنَّفَاسِ

◎ HADITH 1178 – 1262 ◎

HADITH.1178

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَبْيَسِي عَنْ سَمَاعَةَ بْنِ مَهْرَانَ قَالَ: سَأَلْتُهُ عَنِ الْجَارِيَةِ الْبِكْرِ أَوْلَى مَا تَحِيلُصُ ثَقْدُ فِي الْشَّهْرِ يَوْمَيْنِ وَ فِي الْشَّهْرِ ثَلَاثَةَ أَيَّامٍ يَخْتَلِفُ عَلَيْهَا لَا يَكُونُ طَفْلُهَا فِي الْشَّهْرِ عَدَّةً أَيَّامٍ سَوَاءً قَالَ «فَلَهَا أَنْ تَجْلِسَ وَ تَدْعَ الصَّلَاةَ مَا دَامَتْ تَرَى الدَّمَ مَا لَمْ تَجْزُ الْعَشْرَةَ فَإِذَا إِنْقَقَ شَهْرَانِ عَدَّةَ أَيَّامٍ سَوَاءً فَتِلْكَ أَيَّامُهَا».

Ahmad bin Muhammad, from Uthman bin Isa, from Sama'ah bin Mihran, who said:

I asked Imam ^{a.s} about a virgin girl who begins menstruating and experiences two days in one month and three days in another month, with variations in her cycle, and her menstruation does not occur for a consistent number of days each month.

Imam ^{a.s} said: "She may sit out and refrain from prayer as long as she sees blood, provided it does not exceed ten days. If two consecutive months occur with the same number of days, then those are her fixed menstruation days."

[REFERENCES]

Al-Kafi, V.3 p.79 • Tahdib Al-Ahkam, V.1 p.380 • Al-Wafi, V.6 p.451 • Wasail Al-Shia, V.2 p.304

◊ HADITH ♦

HADITH.1179

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ ابْنِ أَبِي عَمَيْرٍ عَنْ يُوسُفِ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَنْيَهِ أَسْلَامُ الْمَرَأَةِ تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ «تَدْعَ الصَّلَاةَ» قُلْتُ فَإِنَّهَا تَرَى الظُّهُرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ «تَصَلِّي» قُلْتُ فَإِنَّهَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ أَيَّامٍ قَالَ «تَدْعَ الصَّلَاةَ» قُلْتُ فَإِنَّهَا تَرَى الظُّهُرَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ قَالَ «تَصَلِّي» قُلْتُ فَإِنَّهَا تَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ أَيَّامٍ قَالَ «تَدْعَ الصَّلَاةَ تَصْنَعُ مَا بَيْنَهَا وَ بَيْنَ شَهْرٍ فَإِنْ اِنْقَطَعَ عَنْهَا وَ إِلَّا فَهِيَ بِمَنْزِلَةِ الْمُسْتَحَاضِيَّةِ».

Al-Husayn bin Sa'eed, from Ibn Abi Umayr, from Yunus bin Ya'qub, who said:

I said to Abu Abdallah ^{a.s}: "A woman sees blood for three or four days."

Imam ^{a.s} said: "She should refrain from prayer."

I said: "Then she sees purity for three or four days."

Imam ^{a.s} said: "She should pray."

I said: "Then she sees blood for three or four days."

Imam ^{a.s} said: "She should refrain from prayer."

I said: "Then she sees purity for three or four days."

Imam ^{a.s} said: "She should pray."

I said: "Then she sees blood for three or four days."



Imam ^{a.s} said: "She should refrain from prayer and observe her condition until a month has passed. If the bleeding stops, then that is her menstrual period. Otherwise, she should consider herself in the state of istihadah (irregular bleeding)."

[REFERENCES] Al-Kafi, V.3 p.79 • Tahdib Al-Ahkam, V.1 p.380 • Al-Ibtisar, V.1 p.131 • Awali Al-La'ali, V.4 p.43 • Al-Wafi, V.6 p.451 • Wasail Al-Shia, V.2 p.285 • Bihar Al-Anwar, V.78 p.87

◊ HADITH ♦

HADITH.1180

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَلْسِنَةِ بْنِ مُحَمَّدٍ أَبْرَازٍ عَنْ يُوْسُفَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ الْمَرْأَةِ تَرَى الدَّمَ خَمْسَةً أَيَّامًا وَ أَطْهَرَ خَمْسَةً أَيَّامًا وَ تَرَى الدَّمَ أَرْبَعَةً أَيَّامًا وَ تَرَى الْأَطْهَرَ سَبَّةً أَيَّامًا فَقَالَ إِنْ رَأَتِ الْمَرْأَةُ لَمْ تُصَلِّ وَ إِنْ رَأَتِ الْأَطْهَرَ صَلَّتْ مَا بَيْنَهَا وَ بَيْنَ تَلَاثَيْنِ يَوْمًا فَإِذَا تَمَّتْ تَلَاثُونَ يَوْمًا فَرَأَتْ دَمًا صَبِيبًا إِغْتَسَلَتْ وَ اسْتَمْرَرَتْ وَ احْتَشَتْ بِالْكَرْسِفِ فِي وَقْتِ كُلِّ صَلَاةٍ فَإِذَا رَأَتْ صُفْرَةً تَوَضَّأَتْ .

Sa'd bin Abdullah, from Al-Sindi bin Muhammad Al-Bazzaz, from Yunus bin Ya'qub, from Abu Basir, who said:

I asked Abu Abdullah ^{a.s} about a woman who sees blood for five days, then purity for five days, then sees blood for four days, and then sees purity for six days.

Imam ^{a.s} said: "If she sees blood, she should not pray, and if she sees purity, she should pray. She should continue this pattern until thirty days have passed.

If, after completing thirty days, she sees continuous bleeding, she should perform ghusl, use a cloth to stop the flow, and secure it with cotton at the time of every prayer. If she then sees a yellowish discharge, she should perform wudu."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.380 • Al-Ibtisar, V.1 p.132 • Awali Al-La'ali, V.4 p.44 • Al-Wafi, V.6 p.453 • Wasail Al-Shia, V.2 p.286

◊ HADITH ♦

HADITH.1181

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ رَقِعَةُ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ جَارِيَةٍ حَاضَتْ أَوْلَ حَيْضَهَا فَدَامَ دَمُهَا تَلَاثَةً أَشْهُرٍ وَ هِيَ لَا تَعْرِفُ أَيَّامَ أَفْرَاهَا مِثْلُ أَفْرَاءِ نِسَائِهَا إِنْ كَانَ نِسَاؤُهَا مُخْتَلِفَاتٍ فَأَكْثُرُ جُلُوسِهَا عَشْرَةً أَيَّامًا وَ أَقْلُهُ تَلَاثَةً أَيَّامًا .

Ahmad bin Muhammad, who raised it to Zur'ah, from Sama'ah, who said:

I asked Imam ^{a.s} about a young girl who experienced her first menstruation, and her bleeding lasted for three months, and she did not know the days of her cycles.

Imam ^{a.s} said: "Her cycles should follow the pattern of the women in her family. If the women in her family have different cycles, then the maximum period she should observe is ten days, and the minimum is three days."

[REFERENCES] Al-Kafi, V.3 p.79 • Tahdib Al-Ahkam, V.1 p.380 • Al-Ibtisar, V.1 p.138 • Al-Wafi, V.6 p.451 • Wasail Al-Shia, V.2 p.288



HADITH.1182

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ عَلَى حَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامَ قَالَ: «الْمَرْأَةُ إِذَا رَأَتِ الدَّمَ فِي أُولَئِنَّ حِينِهِ فَأَسْتَمَرَ الدَّمُ تَرَكَتِ الصَّلَاةَ عَشَرَةً أَيَّامًا ثُمَّ ثَصَلَيْ عَشْرَيْنَ يَوْمًا فَإِنْ اسْتَمَرَ بِهَا الدَّمُ بَعْدَ ذَلِكَ تَرَكَتِ الصَّلَاةَ ثَلَاثَةً أَيَّامًا وَصَلَثَ سَبْعَةً وَعِشْرَيْنَ يَوْمًا» قَالَ الْحَسَنُ وَقَالَ أَبْنُ بُكَيْرٍ وَهَذَا مَا لَا يَجِدُونَ مِنْهُ بُدَأْ.

Ahmad bin Muhammad, from Mu'awiyah bin Hakim, from Hasan bin Ali, from Abdullah bin Bukayr, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "If a woman sees blood at the beginning of her menstruation and the blood continues, she should refrain from prayer for ten days, then pray for twenty days.

If the blood continues after that, she should refrain from prayer for three days and then pray for twenty-seven days."

Hasan said that Ibn Bukayr added: "This is something for which they find no alternative."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.381 • Al-Ibtisar, V.1 p.137 • Al-Wafi, V.6 p.454 • Wasail Al-Shia, V.2 p.291

HADITH.1183

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws) & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوئِسْ عَنْ غَيْرِ وَاحِدٍ: سَأَلُوا أَبَا عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامَ عَنِ الْحَيْضِ وَأَسْتِنَةٍ فِي وَقْتِهِ فَقَالَ «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَنَ فِي الْحَيْضِ ثَلَاثَ سُنَّتٍ بَيْنَ فِيهَا كُلُّ مُشْكِلٍ لِمَنْ سَمِعَهَا وَفَهِمَهَا حَتَّى لَمْ يَدْعُ لِأَحَدٍ مَقْلَالًا فِيهِ بِالرَّأْيِ أَمَا إِحْدَى السُّنَّتِ فَالْحَائِضُ الَّتِي لَهَا أَيَّامٌ مَعْلُومَةٌ قَدْ أَحْصَهَا بِلَا إِخْتِلَاطٍ عَلَيْهَا ثُمَّ إِسْتَحَاضَتْ فَأَسْتَمَرَ بِهَا الدَّمُ وَهِيَ فِي ذَلِكَ تَعْرُفُ أَيَّامَهَا وَمَبْلَغُ عَدِدِهَا فَإِنْ إِمْرَأَةٌ يُقَالُ لَهَا - فَاطِمَةٌ بْنُتُّ أَبِي حُبَيْشٍ إِسْتَحَاضَتْ فَأَتَتْ أَمْ سَلَمَةً فَسَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي ذَلِكَ فَقَالَ «تَدْعُ الصَّلَاةَ قَدْرَ أَقْرَائِهَا أَوْ قَدْرَ حَيْضِهَا» وَقَالَ «إِنَّمَا هُوَ عَزْفٌ» فَأَمْرَاهَا أَنْ تَقْتَسِلَ وَتَسْتَهْفَرْ بِتَوْبٍ وَثَصَلَيْ «قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «هَذِهِ سَنَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي أَنَّهِيَ تَعْرِفُ أَيَّامَ أَقْرَائِهَا وَلَمْ تَخْتَلِطْ عَلَيْهَا أَلَا تَرَى أَنَّهُ لَمْ يَسْأَلَهَا كَمْ يَوْمٌ هِيَ وَلَمْ يَقُلْ إِذَا زَادَتْ عَلَى كَذَّا يَوْمًا فَأَتَتْ مُسْتَحَاضَةً فَقَالَ مَعْلُومَةً مَا كَانَتْ مِنْ قَلِيلٍ أَوْ كَثِيرٍ بَعْدَ أَنْ تَعْرِفَهَا - وَكَذِلِكَ أَفْتَى أَبِي عَلَيْهِ السَّلَامَ وَسُلِّمَ عَنْ أَمْسَتَحَاضَةٍ فَقَالَ «إِنَّمَا ذَلِكَ عَزْفٌ أَوْ رَكْضَةٌ مِنْ أَسْيَطِ طَبَابٍ فَلَتَدْعِ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَقْتَسِلُ وَتَشَوَّصُ لِكُلِّ صَلَاةٍ» قَبْلَ وَإِنْ سَالَ قَالَ «وَإِنْ سَالَ مِثْلَ الْمَتَعِبِ» «قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «هَذَا تَفْسِيرُ حَدِيثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ مُوَافِقُ لَهُ فَهَذِهِ سَنَةُ النَّبِيِّ تَعْرِفُ أَيَّامَ أَقْرَائِهَا وَلَا وَقْتَ لَهَا إِلَّا أَيَّامَهَا قَلَّتْ أَوْ كَثُرَتْ وَأَمَا سَنَةُ النَّبِيِّ قَدْ كَانَ لَهَا أَيَّامٌ مُتَقْدَمَةٌ ثُمَّ إِخْتَلَطَتْ عَلَيْهَا مِنْ طُولِ الدَّمِ وَرَاءِثَ وَنَقْصَثَ حَتَّى أَعْفَلَتْ عَدَدَهَا وَمَوْضِعَهَا مِنَ الْشَّهْرِ فَإِنْ سُتَّهَا غَيْرُ ذَلِكَ وَذَلِكَ أَنْ فَاطِمَةَ بْنُتُ أَبِي حُبَيْشٍ أَتَتْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَتْ إِلَيْ



أَسْتَحَاضْ فَلَا أَطْهَرْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَيْسَ ذَلِكَ بِحِينِ إِنَّمَا هُوَ عَزْفٌ فَإِذَا أَقْبَلَتِ الْحَيْضُرَةَ فَدَعَى الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْتَسِلِي عَنِ الْدَّمِ وَصَلِّيْ فَكَانَتْ تَغْتَسِلُ فِي كُلِّ صَلَاةٍ وَكَانَتْ تَجْلِسُ فِي مَرْكَنٍ لِأَخْتِهَا فَكَانَ صُفْرَةُ الدَّمِ تَغْلُو الْمَاءَ» قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَمَا تَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمْرَهُذِهِ بِعِنْدِهِ مَا أَمْرَبِهِ تِلْكَ أَلَا تَرَاهُ لَمْ يَقْلِلْ لَهَا دَعِيَ الْأَصْلَاهُ أَيَّامَ أَقْرَائِكَ وَلَكِنْ قَالَ لَهَا «إِذَا أَقْبَلَتِ الْحَيْضُرَةَ فَدَعَى الصَّلَاةَ وَإِذَا أَذْبَرَتْ فَاغْتَسِلِي وَصَلِّيْ» فَهَذَا يُبَيِّنُ أَنَّ هَذِهِ إِمْرَاهُ قَدْ إِخْتَلَطَ عَنِيهَا أَيَّامُهَا لَمْ تَغْرِفْ عَدَدَهَا وَلَا وَقْتَهَا أَلَا تَسْمَعُهَا تَقُولُ إِنِّي أَسْتَحَاضْ فَلَا أَطْهَرْ وَكَانَ أَبِي يَقُولُ «إِنَّهَا أَسْتَحْيِضُ سَبْعَ سَنِينَ» فَفِي أَقْلَ مِنْ هَذِهِ يُكَوِّنُ الْرِّبِيَّةَ وَالْأَخْتَلَاطُ فَلَهُدَا احْتَاجَتْ إِلَى أَنْ تَعْرِفَ إِقْبَالَ الدَّمِ مِنْ إِدْبَارِهِ وَتَعْبِيرَ لَوْنِهِ مِنَ السَّوَادِ إِلَى عَيْنِهِ وَذَلِكَ يُكَوِّنُ الْصُّفْرَةَ وَالْكَدْرَةَ فَمَا فَوْقَهَا فِي أَيَّامِ الْحَيْضُرَةِ إِذَا عَرَفَتْ حَيْضًا كُلَّهُ إِنْ كَانَ الدَّمُ أَسْوَدَ أَوْ غَيْرَ ذَلِكَ فَهَذَا يُبَيِّنُ لَكَ أَنَّ قَلِيلَ الدَّمِ وَكَثِيرَهُ فِي أَيَّامِ الْحَيْضُرَةِ حَيْضٌ كُلَّهُ إِذَا كَانَتِ الْأَيَّامُ مَعْلُومَةً فَإِذَا جَهَلَتِ الْأَيَّامَ وَعَدَدَهَا احْتَاجَتْ إِلَى الظَّلْمِ إِلَى إِقْبَالِ الدَّمِ وَإِدْبَارِهِ وَتَعْبِيرَ لَوْنِهِ ثُمَّ تَدْعُ الصَّلَاةَ عَلَى قَدْرِ ذَلِكَ وَلَا أَرِيَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ اجْلِسِي كَذَا وَكَذَا يَوْمًا فَمَا زَادَتْ فَأَقْبَلَتِ مُسْتَحَاضِرَةً كَمَا لَمْ يَأْمِرْ الْأَوْلَى بِذَلِكَ وَكَذَلِكَ أَبِي عَيْنِهِ الْسَّلَامُ أَفْتَى فِي مُثْلِ هَذَا وَذَلِكَ أَنَّ إِمْرَاهَ مِنْ أَهْلِنَا أَسْتَحَاضَتْ فَسَأَلَتْ أَبِي عَنْ ذَلِكَ فَقَالَ «إِذَا رَأَيْتَ الدَّمَ الْبَحْرَانِيَّ فَدَعَى الصَّلَاةَ إِذَا رَأَيْتِ الْأَطْهَرَ وَلَوْ سَاعَةً مِنْ تَهَارِ فَاغْتَسِلِي وَصَلِّيْ»

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «فَأَرَى جَوَابَ أَبِي هَاهُنَا عَيْنَ جَوَابِهِ فِي الْمُسْتَحَاضِرَةِ الْأَوْلَى أَلَا تَرَاهُ قَالَ «تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا» لِأَنَّهُ نَظَرَ إِلَى عَدَدِ الْأَيَّامِ وَقَالَ هَاهُنَا «إِذَا رَأَيْتَ الدَّمَ الْبَحْرَانِيَّ فَدَعَى الصَّلَاةَ» وَأَمْرَهَا هُنَا أَنْ تَنْتَظِرَ إِلَى الدَّمِ إِذَا أَقْبَلَ وَأَذْبَرَ وَتَعْبِيرَ وَفَوْلَهُ «الْبَحْرَانِيَّ» شَبَهُ مَعْنَى قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْحَيْضُرَةِ يُعْرَفُ» وَإِنَّمَا سَمَّاهُ أَبِي عَيْنِهِ الْسَّلَامُ بَحْرَانِيَا لِكُثُرَتِهِ وَلَوْنِهِ وَهَذِهِ سُنْنَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالْحَيْضُرَةِ وَإِنَّمَا سَمَّاهُ أَبِي عَيْنِهِ الْسَّلَامُ بَحْرَانِيَا حَتَّى لَا تَعْرِفُهَا وَإِنَّمَا تَعْرِفُهَا بِالْدَمِ مَا كَانَ مِنْ قَلِيلِ الْأَيَّامِ وَكَثِيرِهِ» قَالَ «وَأَمَا سُنْنَةُ الْكَاثِبَةِ فَفِي الْأَنْتَيْرِيُّونَ لَيْسَ لَهَا أَيَّامٌ مُشَدَّدَةٌ وَلَمْ تَرَ الدَّمَ قَطُّ وَرَأَثْ أَقْلَ مَا أَدْرَكَتْ وَاسْتَمَرَ بِهَا فَإِنَّ سُنْنَةَ هَذِهِ عَيْنُ سُنْنَةِ الْأَوْلَى وَالثَّانِيَةِ وَذَلِكَ أَنَّ إِمْرَاهَ يُقَالُ لَهَا حَمْنَةٌ بِثُنْثَيْرَةٍ أَنْتَ جَهِشُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَتِ إِنِّي أَسْتَحَاضُ حَيْضَةً شَدِيدَةً فَقَالَ «اخْتَنِشِي كُرْسِفَاً» فَقَالَتِ إِنَّهُ أَشَدُ مِنْ ذَلِكَ إِنِّي أَنْجَهُ تَجَأً فَقَالَ لَهَا «تَلْجَمِي وَتَحِيَّضِي فِي كُلِّ شَهْرٍ فِي عِلْمِ اللَّهِ سُنْنَةُ أَيَّامٍ أَوْ سَبْعَةِ أَيَّامٍ ثُمَّ إِغْتَسِلِي غُسْلًا وَصُومِي ثَلَاثًا وَعَشْرِينَ أَوْ أَرْبَعًا وَعَشْرِينَ وَإِغْتَسِلِي لِلْفَجْرِ غُسْلًا وَأَحْرِي الْأَطْهَرَ وَعَجْلِي الْعَصْرَ وَإِغْتَسِلِي غُسْلًا وَأَخْرِي الْمَغْرِبَ وَعَجْلِي الْعَشَاءَ وَإِغْتَسِلِي غُسْلًا» قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «فَأَرَاهُ قَدْ بَيَّنَ فِي هَذِهِ عَيْنِ فِي الْأَوْلَى وَالثَّانِيَةِ وَذَلِكَ أَنَّ أَمْرَهَا مُخَالِفٌ لِأَمْرِ تَبَيْنِكَ أَلَا تَرَى أَنَّ أَيَّامَهَا لَوْ كَانَتْ أَقْلَ مِنْ سَبْعَ وَكَانَتْ بَيْنَ فِي الْأَوْلَى وَالثَّانِيَةِ وَذَلِكَ أَنَّ أَمْرَهَا مُخَالِفٌ لِأَمْرِ تَبَيْنِكَ أَلَا تَرَى أَنَّ أَيَّامَهَا وَهِيَ مُسْتَحَاضِرَةٌ غَيْرُ خَائِضٍ وَكَذَلِكَ لَوْ كَانَ حَيْضُهَا أَكْثَرٌ مِنْ سَبْعَ وَكَانَتْ أَيَّامُهَا عَشْرًا أَوْ أَكْثَرَ لَمْ يَأْمِرْهَا بِالصَّلَاةِ وَهِيَ حَائِضٌ ثُمَّ مَمَّا يَزِيدُ هَذَا بَيَّنَا قَوْلُهُ لَهَا «تَحِيَّضِي» وَلَيْسَ يُكَوِّنُ التَّحِيَّضَ إِلَّا لِلْمَرْأَةِ الَّتِي ثَرِيدُ أَنْ تُكَلِّفَ مَا تَعْمَلُ الْحَائِضُ أَلَا تَرَاهُ لَمْ يَقْلِلْ لَهَا أَيَّامًا مَعْلُومَةً تَحِيَّضِي أَيَّامَ حَيْضِكَ وَمِمَّا يُبَيِّنُ هَذَا قَوْلُهُ لَهَا «فِي عِلْمِ اللَّهِ» لِأَنَّهُ قَدْ كَانَ لَهَا وَإِنْ كَانَتِ الْأَشْيَاءُ كُلُّهَا فِي عِلْمِ اللَّهِ فَهَذَا يُبَيِّنُ وَاضْجَعُ أَنَّ هَذِهِ لَمْ يَكُنْ لَهَا أَيَّامٌ قَبْلَ تِلْكَ قَطُّ وَهَذِهِ سُنْنَةُ النَّبِيِّ اسْتَمَرَ



بِهَا الدَّمُ أَوْلَ مَا تَرَاهُ أَفْصَى وَقْتُهَا سَبْعَ وَأَقْصَى ظَهْرَهَا ثَلَاثَ وَعِشْرُونَ حَتَّى يَصِيرَ لَهَا أَيْامٌ مَعْلُومَةً فَتَتَنَقِّلُ إِلَيْهَا فَجَمِيعُ حَالَاتِ الْمُسْتَحَاضَةِ تَدُورُ عَلَى هَذِهِ السُّنْنَ الْثَلَاثَةِ لَا يَكُادُ أَبْدًا تَخْلُو مِنْ وَاحِدَةٍ مِنْهُنَّ وَإِنْ كَانَتْ لَهَا أَيْامٌ مَعْلُومَةٌ مِنْ قَلِيلٍ أَوْ كَثِيرٍ فَهِيَ عَلَى أَيْامِهَا وَخَلْقِهَا أَلْيَيْ جَرَثَ عَلَيْهَا لَيْسَ فِيهِ عَدْدٌ مَعْلُومٌ مُوقَّتٌ غَيْرُ أَيْامِهَا فَإِنْ احْتَلَطَتِ الْأَيْامُ عَلَيْهَا وَتَقْدَمَتْ وَتَأْخُرَتْ وَتَغْيِيرَ عَلَيْهَا الدَّمُ أَوْلَا نَفْسَتِهَا إِقْبَالُ الدَّمِ وَإِذْبَارُهُ وَتَغْيِيرُ حَالَاتِهِ وَإِنْ لَمْ يَكُنْ لَهَا أَيْامٌ قَبْلَ ذَلِكَ وَإِسْتَحَاضَتْ أَوْلَ مَا زَادَ فَوْقَهَا سَبْعَ وَظَهْرَهَا ثَلَاثَ وَعِشْرُونَ فَإِنْ إِشْمَرَ بِهَا الدَّمُ أَشْهَرًا فَعَلَتْ فِي كُلِّ شَهْرٍ كَمَا قَالَ لَهَا إِنْتَقَطَ الدَّمُ فِي أَقْلَ مِنْ سَبْعٍ أَوْ أَكْثَرَ مِنْ سَبْعٍ فَإِنَّهَا تَعْتَسِلُ سَاعَةً تَرَى أَطْهَرَ وَثَصَلَى فَلَا تَرَى كَذَلِكَ حَتَّى تَنْظُرَ مَا يَكُونُ فِي أَسْهُرِ الْيَوْمَيْنِ فَإِنْ انْتَقَطَ الدَّمُ لَوْفَتِهِ مِنْ أَسْهُرِ الْأَوَّلِ سَوَاءً حَتَّى تَوَالَتْ عَلَيْهَا حَيْضَثَانٍ أَوْ ثَلَاثَ فَقَدْ عِلِّمَ الْأَنَّ أَنَّ ذَلِكَ قَدْ صَارَ لَهَا وَقْتاً وَخَلْقاً مَعْرُوفاً فَتَعْمَلُ عَلَيْهِ وَتَدْعُ مَا سَوَاهُ وَتَكُونُ سَنَنَهَا فِيمَا يَسْتَقِيلُ إِنْ اسْتَحَاضَتْ فَقَدْ صَارَ سَنَنَهَا إِلَى أَنْ تَجْلِسَ أَقْرَاءَهَا وَإِنَّمَا جَعَلَ الْوَقْتُ أَنْ تَوَالَى عَلَيْهَا حَيْضَثَانٍ أَوْ ثَلَاثَ حِيَضَثَانٍ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِتَّهِي تَعْرِفُ أَيَّامَهَا «دَعِيَ الصَّلَاةُ أَيَّامٌ أَقْرَائِكَ» فَعَلِمْنَا أَنَّهُ لَمْ يَجْعَلْ أَقْرَءَهُ الْوَاحِدَ سَنَنَهَا لَهَا فَيَقُولُ «دَعِيَ الصَّلَاةُ أَيَّامٌ قُرْئِكَ» وَلَكِنْ يَبْيَنُ لَهَا الْأَقْرَاءَ فَإِذَا حَيْضَثَانٌ فَصَاعِداً فَإِنْ احْتَلَطَتِ عَلَيْهَا أَيَّامِهَا وَزَادَتْ وَتَقْصَتْ حَتَّى لَا تَقِفَ مِنْهَا عَلَى حَدٍ وَلَا مِنْ الدَّمِ عَلَى لَوْنِ عَيْلَتِ إِبْقَابِ الدَّمِ وَإِذْبَارِهِ وَلَيْسَ لَهَا سَنَنَهَا غَيْرَ هَذَا لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِيَ الصَّلَاةُ وَإِذَا أَذْبَرَتْ فَأَغْتَسِلِي» وَلِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ «إِنَّ دَمَ الْحَيْضِ أَسْوَدُ يُعْرَفُ» كَقَوْلِ أَبِي «إِذَا رَأَيْتَ الدَّمَ الْبَحْرَانِيَّ» فَإِنْ لَمْ يَكُنْ الْأَمْرُ كَذَلِكَ وَلَكِنْ الدَّمُ أَطْبَقَ عَلَيْهَا فَلَمْ تَرَلِ الْإِسْتَحَاضَةَ دَارَةً وَكَانَ الدَّمُ عَلَى لَوْنِ وَاجِدٍ وَحَالٍ وَاحِدَةٍ فَسَسَّتِهَا أَسْبَعُ وَالثَلَاثُ وَالْعِشْرُونُ لَأَنَّ قَصْتَهَا قَصَّةٌ حَمْنَةٌ حِينَ قَالَتْ إِنِّي أُثْجَهُ تَجَّاً .

Ali ibn Ibrahim narrated from Muhammad ibn Isa, from Yunus, from more than one person:

They asked Abu Abdillah ^(a.s) about menstruation and the Sunnah regarding its timing.

Imam ^(a.s) said:

"Indeed, the Messenger of Allah ^(swt) established three Sunnahs concerning menstruation, clarifying every ambiguity for those who hear and understand them, leaving no room for anyone to express personal opinions about it."

"One of these Sunnahs concerns a menstruating woman who has fixed and known days without any confusion, and then she experiences prolonged bleeding (istihadah) where the blood continues to flow. In such a case, if she is aware of her menstrual days and their number, then a woman named Fatima bint Abi Hubaysh experienced prolonged bleeding. She went to Umm Salama and asked the Messenger of Allah ^(swt) (peace be upon him and his family) about it."

He ^(saws) said: "She should refrain from prayer for the duration of her regular menstruation days."

And He ^(saws) added: "This is only a vein (not menstruation)."

Then He ^(saws) instructed her: "Perform ghusl (ritual purification), secure herself with a cloth, and continue to pray."

Abu Abdillah ^(a.s) said: "This is the Sunnah of the Prophet ^(saws) for the woman who knows the days of her menstrual cycles and has no confusion about them. Do you not see that He ^(saws) did not ask her how many days her menstruation lasted, nor did He ^(saws)



say, 'If it exceeds a certain number of days, then you are in a state of istihadah (prolonged bleeding).' Rather, He ^{saws} established fixed days for her, whether they were few or many, as long as she recognized them."

"Similarly, my father ^{a.s} gave a ruling when asked about a woman experiencing istihadah. He said: 'It is merely a disturbance or a trick from Satan. She should refrain from prayer during the days of her menstrual cycle, then perform ghusl (ritual purification) and make ablution (wudu) for each prayer.'"

It was asked: "What if the blood continues to flow profusely?"

He ^{a.s} replied: "Even if it flows like a stream."

Abu Abdillah ^{a.s} said: "This is the explanation of the Hadith of the Messenger of Allah ^{SWT} (peace be upon him and his family), and it aligns with it. This is the Sunnah for the woman who knows the days of her menstrual cycles, and she has no fixed time except her specific days, whether they are few or many.

As for the Sunnah for the woman who previously had established days but then experienced irregularity due to prolonged bleeding, where her days increased or decreased until she lost count and forgot the timing within the month, her ruling is different. This is because Fatimah bint Abi Hubaysh came to the Prophet ^{saws} and said: 'I experience istihadah (prolonged bleeding), and I do not become pure.'

The Prophet ^{saws} said: 'That is not menstruation; it is merely a disturbance. When your menstrual period begins, leave off the prayer, and when it ends, wash the blood from yourself and pray.'

She used to perform ghusl (ritual purification) for each prayer. She would even sit in a tub belonging to her sister, and the yellowish blood would rise above the water."

Abu Abdillah ^{a.s} said: "Do you not hear how the Messenger of Allah ^{SWT} (peace be upon him and his family) commanded this woman differently from the first one? Do you not see that he did not tell her to leave prayer during the days of her menstrual cycles? Instead, he said to her, 'When your menstrual period begins, leave off the prayer, and when it ends, wash and pray.'

This clarifies that this woman had confusion about her menstrual days, as she could neither determine their count nor their timing. Do you not hear her saying, "I experience prolonged bleeding (istihadah) and do not attain purity"?

My father ^{a.s} used to say: "She experienced istihadah for seven years."

In less than this period, doubt and confusion can arise. Therefore, she needed to recognize the start and end of the bleeding and its change in color. This is because the menstrual blood is black and identifiable.

If she had known her specific days, she would not have needed to rely on recognizing the color of the blood. The Sunnah regarding menstruation establishes that the yellowish or brownish discharge and what is beyond it during the menstrual days are all considered menstrual blood, whether the blood is black or otherwise.

This makes it clear that both a small and large amount of blood during menstrual days are regarded as menstruation, as long as the days are known.



However, if the days and their count are unknown, she needs to observe the onset and cessation of the blood and its change in color. Then she should refrain from prayer according to the duration of the bleeding.

I do not see that the Prophet ^{saws} instructed her to sit out prayers for a fixed number of days and then consider herself in a state of istihadah for any additional days. Similarly, He ^{saws} did not instruct the first woman in that manner.

Likewise, my father ^{a.s} issued a similar verdict in such cases. A woman from our household experienced istihadah and asked my father ^{a.s} about it.

He ^{a.s} said: "When you see the heavy, flowing blood, leave off the prayer. When you see the sign of purity, even if it is for an hour during the day, perform ghusl and pray."

Abu Abdullah ^{a.s} said: "I see that my father's response here differs from his response regarding the first case of a mustahadah (a woman experiencing irregular bleeding). Don't you see that He ^{a.s} said, 'She should abandon prayer during the days of her usual cycles,' because He ^{a.s} considered the number of days. However, here He ^{a.s} said, 'If you see the heavy, dark blood (referred to as "Bahrani"), then leave the prayer,' and He ^{a.s} instructed her in this case to observe the blood - whether it begins, ceases, or changes in appearance."

His ^{a.s} use of the term 'Bahrani' is similar in meaning to the statement of the Prophet ^{saws}: 'The blood of menstruation is distinguishable.'

My father ^{a.s} referred to it as 'Bahrani' because of its abundance and color.

This is the tradition of the Prophet ^{saws} regarding the case of a woman whose cycle has become irregular to the extent that she no longer recognizes it, and she can only identify it through the appearance of the blood - whether it is few or many days."

She said: "It is more severe than that - I bleed profusely."

The Prophet ^{saws} replied: "Use a cloth to stop the bleeding and regard yourself as menstruating for six or seven days each month, as determined by Allah's ^{SWT} knowledge. Then, perform ghusl (ritual purification) and fast for twenty-three or twenty-four days. Perform ghusl at dawn, delay the Dhuhr prayer, and hasten the Asr prayer. Perform ghusl again, delay the Maghrib prayer, and hasten the Isha prayer, and perform ghusl once more."

Abu Abdullah ^{a.s} said: "I see that this ruling differs from what was stated in the first and second cases. That is because her condition is different from theirs. Don't you see that if her usual menstruation period were fewer than seven days - such as five days or less - He ^{saws} would not have told her to consider herself menstruating for seven days?"

Otherwise, He ^{saws} would have instructed her to abandon prayers during days when she is not actually menstruating, but rather experiencing irregular bleeding (istihadah).

Similarly, if her menstruation had lasted longer than seven days - such as ten days or more - He ^{saws} would not have ordered her to pray while she was still menstruating.

What further clarifies this is His ^{saws} statement to her: 'Consider yourself menstruating.'

This directive applies only to a woman who is being instructed to follow the rules applicable to menstruating women. Don't you see that He ^{saws} did not specify any fixed days, nor did he ^{asws} say, 'Regard yourself as menstruating during your usual days.'



Instead, what makes this clearer is his phrase: 'as determined by Allah's ^(SWT) knowledge.'"

Because she had no prior fixed days, even though all matters are known in Allah's ^(SWT) knowledge, it is clear that this woman had no prior menstruation days at all. This is the ruling for a woman who experiences continuous bleeding (istihadah) from the first time she sees blood. Her maximum period of menstruation is seven days, and her maximum period of purity is twenty-three days until she establishes fixed days for her cycle. All cases of a woman experiencing istihadah revolve around these three rulings. She will always fall under one of these categories:

1. If she has known days, whether few or many, she follows her regular menstruation pattern, and there is no fixed, specified count beyond her usual days.
2. If her days become mixed up, advancing or delaying, and the blood varies in color, then her ruling depends on observing the start and end of her bleeding and the changes in its characteristics.
3. If she had no prior menstruation days and experiences istihadah from the first time she sees blood, then her maximum menstruation is seven days, and her purity is twenty-three days.

If the bleeding continues for several months, she follows the Prophet's instructions: she treats herself as menstruating for the same period each month. If the bleeding stops for less than seven days or more than seven, she must perform ghusl (ritual purification) as soon as she sees purity and start praying. She continues this pattern until the next month. If the bleeding stops at the same time in the next month, and this pattern repeats for two or three cycles, she now has established menstruation cycle. From then on, she follows this pattern as her menstruation period and disregards anything outside it. This ruling becomes her standard practice for the future if she continues to experience istihadah. The requirement for confirming a fixed menstruation pattern through two or three cycles is based on the saying of the Prophet ^(saws) to the woman who knew her regular menstruation days: "Leave the prayer during the days of your menstruation."

We have thus understood that a single menstrual cycle (qur') was not established as a fixed standard for her, so the instruction was not merely, "Leave the prayer during the days of your menstruation." Instead, she was given a guideline regarding menstrual cycles, with the minimum being two menstruations and upward.

If her menstruation days become confused, increasing or decreasing to the extent that she cannot determine a specific pattern or distinguish the color of the blood, she should rely on observing the beginning and end of the bleeding. This becomes her ruling based on the saying of the Messenger of Allah ^(SWT) (peace be upon him and his family): "When the menstruation starts, leave the prayer, and when it ends, perform ghusl and pray."

It is also based on His ^(saws) saying: "Menstrual blood is black and distinguishable." Similarly, Imam Abu Abdullah ^(a.s.) stated: "If you see heavy blood (bahrani), then leave the prayer."



However, if the situation is not like that, and instead, the blood continues to flow steadily, and she experiences persistent istihadah, where the blood remains of a consistent color and condition, then her ruling is the same as that of Hamna when she said: "I experience profuse bleeding."

In such a case, the standard is to treat her menstruation as seven days for menstruation and twenty-three days for purity until she establishes a clear cycle.

[REFERENCES] Al-Kafi, V.3 p.83 • Tahdib Al-Ahkam, V.1 p.381 • Al-Wafi, V.6 p.455

◊ HADITH ♦

HADITH.1184

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ جَعْفِرِ بْنِ مُحَمَّدٍ عَنْ خَلْفِ بْنِ حَمَادٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَفَاضِيِّ عَلَيْهِ أَسْلَامٌ جَعَلْتُ فَدَاكِ
إِنْ رَجُلًا مِنْ مَوَالِيكَ سَأَلَنِي أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ فَتَأْذَنْ لِي فِيهَا فَقَالَ لِي «هَاتِ» فَقُلْتُ جَعَلْتُ فَدَاكَ رَجُلٌ تَرْوَجُ
جَارِيَةً أَوْ إِشْتَرَى جَارِيَةً طَمِئْنَةً أَوْ لَمْ تَطْمِئِنْ وَ فِي أَوْلَى مَا طَمِئْنَتْ فَلَمَّا إِفْتَرَعَهَا غَلَبَ الدَّمُ فَمَكَثَتْ أَيَّامًا وَ لَيَالِي
فَأَرِيَتِ الْقَوَابِيلَ فَبَعْضُ قَالَ مِنَ الْحَيْضِرَةِ وَ بَعْضُ قَالَ مِنَ الْعَدْرَةِ قَالَ فَتَبَسَّمَ فَقَالَ «إِنْ كَانَ مِنَ الْحَيْضِرَةِ فَلَيْمِسِكْ
عَنْهَا بَعْلَهَا وَ لَثْمِسِكْ عَنْ آصَالَةِ وَ إِنْ كَانَ مِنَ الْعَدْرَةِ فَلَتَوَاصِّا وَ لَتَصَلِّ وَ يَأْتِيهَا بَعْلَهَا إِنْ أَحَبَّ» قُلْتُ جَعَلْتُ فَدَاكِ
وَ كَيْفَ لَهَا أَنْ تَغْلَمَ مِنَ الْحَيْضِرَةِ هُوَ أَوْ مِنَ الْعَدْرَةِ فَقَالَ «يَا خَافَ سِرُّ اللَّهِ فَلَا تُذَيِّعُهُ تَشَتَّدِخُ قَطْنَةً ثُمَّ تُخْرِجُهَا
فَإِنْ خَرَجَتِ الْقَطْنَةُ مُطْوَقَةً بِالدَّمِ فَهُوَ مِنَ الْعَدْرَةِ وَ إِنْ خَرَجَتِ مُسْتَقْعَةً بِالدَّمِ فَهُوَ مِنَ الْطَّمِئْنِثِ» .

Ahmad ibn Muhammad narrated from Ja'far ibn Muhammad, from Khalaf ibn Hammad, who said:

I said to Abu al-Hasan al-Madhi ^{a.s}: "May I be your ransom! One of your followers asked me to inquire about an issue on his behalf. Do you permit me to ask it?"

Imam ^{a.s} replied: "Proceed."

I said: "May I be your ransom! A man married a girl or purchased a female slave, and she either had already begun menstruating or had not yet menstruated. Then, when he consummated the marriage with her, she experienced profuse bleeding that lasted for several days and nights. She was examined by midwives, some of whom said it was menstrual blood, while others said it was from the rupture of the hymen."

Imam ^{a.s} smiled and said: "If it is from menstruation, then her husband must refrain from her, and she must refrain from performing prayers. However, if it is from the rupture of the hymen, then she should perform ablution (wudu) and pray, and her husband may approach her if he wishes."

I said: "May I be your ransom! How can she determine whether it is menstrual blood or from the rupture of the hymen?"

Imam ^{a.s} said: "O Khalaf, this is a secret of Allah ^{SWT}, so do not disclose it. She should insert a piece of cotton and then remove it. If the cotton comes out with blood encircling it (i.e., forming a ring), it is from the rupture of the hymen. However, if it comes out soaked in blood, it is menstrual blood."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.385 • Al-Wafi, V.6 p.448 • Wasail Al-Shia, V.2 p.274



◊ HADITH ♦

HADITH.1185[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَحْيَى رَفِيقُهُ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَتَاهَ مِمَّا يَهَا قَرْحَةٌ فِي جَوْفِهَا وَالدَّمُ سَائِلٌ لَا تَذَرِي مِنْ دَمِ الْحَيْضُ أَوْ مِنْ دَمِ الْقَرْحَةِ فَقَالَ «مُرْزِهَا فَلَتَسْتَلِقِ عَلَى ظَهِيرَهَا وَتَرْفَعْ رِجْلَيْهَا وَتَسْتَدْخِلْ إِصْبَعَهَا الْوُسْطَلَ فَإِنْ خَرَجَ الدَّمُ مِنَ الْجَانِبِ الْأَيْسِرِ فَهُوَ مِنَ الْحَيْضِ وَإِنْ خَرَجَ مِنَ الْجَانِبِ الْأَيْمَنِ فَهُوَ مِنَ الْقَرْحَةِ».

Muhammad bin Yahya, who raised it to Aban, who said:

I said to Abu Abdillah ^{a.s}: "A young girl among us has a sore inside her body, and blood is flowing. She does not know whether it is menstrual blood or from the sore."

Imam ^{a.s} said: "Tell her to lie on her back, raise her legs, and insert her middle finger. If the blood comes from the left side, it is menstrual blood.

If it comes from the right side, it is from the sore."

[REFERENCES] Al-Kafi, V.3 p.94 • Tahdib Al-Ahkam, V.1 p.385 • Al-Wafi, V.6 p.449 • Wasail Al-Shia, V.2 p.307 • Bihar Al-Anwar, V.78 p.97

◊ HADITH ♦

HADITH.1186[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَمِّ أَبِي جَعْفَرٍ وَأَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ: فِي الْجُنْبَلِ تَرَى الدَّمَ قَالَا «تَدْعُ الصَّلَاةَ إِنَّهُ رُبَّما يَقِنُ فِي الْرِّجْمِ الدَّمُ وَلَمْ يَخْرُجْ وَتِلْكَ الْهِرَاقَةُ».

Al-Husayn ibn Sa'id narrated from Hammad, from Hariz, from someone who informed him, from Abu Ja'far and Abu 'Abdillah ^{a.s}:

Imam ^{a.s} was asked regarding a pregnant woman who sees blood.

The Imams ^{a.s} said: "She should refrain from prayer, for it is possible that some blood remained in the womb and did not come out earlier. This is known as 'al-Hiraqah' (a form of discharge)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.386 • Al-Ibtisar, V.1 p.138 • Al-Wafi, V.6 p.466 • Wasail Al-Shia, V.2 p.332

◊ HADITH ♦

HADITH.1187[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنَ الْأَنْصَارِ وَفَصَالَةَ بْنِ أَيُوبَ عَنِ إِبْرَاهِيمَ سَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَنَّهُ شَيْئَ عَنِ الْجُنْبَلِ تَرَى الدَّمَ تَشْرُكَ الْصَّلَاةَ فَقَالَ «تَعَمَ إِنَّ الْجُنْبَلَ رُبَّما قَدَّثَ بِالدَّمِ».

Narrated from him, from al-Nadr and Fadalah ibn Ayyub, from Ibn Sinan, from Abu 'Abdillah ^{a.s}:

Imam ^{a.s} was asked about a pregnant woman who sees blood. Should she stop praying?

Imam ^{a.s} said: "Yes, indeed, a pregnant woman may sometimes discharge blood."

[REFERENCES] Al-Kafi, V.3 p.97 • Tahdib Al-Ahkam, V.1 p.386 • Al-Ibtisar, V.1 p.138 • Al-Wafi, V.6 p.465 • Wasail Al-Shia, V.2 p.329



♩ HADITH ♩

HADITH.1188[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ حَمَادٍ عَنْ شَعِيبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ اللَّهُ عَنِ الْحُبْلِ تَرَى الْدَّمَ قَالَ: «نَعَمْ إِنَّهُ رُبَّمَا قَدْفَتِ الْمَرْأَةُ الدَّمَ وَ هِيَ حُبْلَى». .

From him, from Hammad, from Shu'ayb, from Abu Basir, from Abu Abdallah ^{a.s}:

I asked Imam ^{a.s} about a pregnant woman who sees blood.

Imam ^{a.s} said: "Yes, a woman may sometimes discharge blood while she is pregnant."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.386 • Al-Ibtisar, V.1 p.139 • Al-Wafi, V.6 p.466 • Wasail Al-Shia, V.2 p.332

♩ HADITH ♩

HADITH.1189[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ قَالَ: سَأَلَثُ أَبِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنِ الْحُبْلِ تَرَى الْدَّمَ وَ هِيَ حَامِلٌ كَمَا كَانَتْ قَبْلَ ذَلِكَ فِي كُلِّ شَهْرٍ هُلْ تَرْكُ الصَّلَاةَ قَالَ: «تَرْكُ إِذَا دَامَ» .

From him, from Safwan, from Abdur-Rahman bin Al-Hajjaj, who said:

I asked Abu IbraHim ^{a.s} about a pregnant woman who sees blood while she is pregnant, just as she used to in every month before. Should she refrain from prayer?

Imam ^{a.s} said: "She should refrain (from prayer) if it continues."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.386

♩ HADITH ♩

HADITH.1190

[SOURCE] Implicit (or Unnamed)

عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَهُ اللَّهُ عَنِ امْرَأَةٍ رَأَتِ الْدَّمَ فِي الْحَبْلِ قَالَ: «تَقْعُدُ أَيَّامَهَا الَّتِي كَانَتْ تَحْيِضُ فَإِذَا زَادَ الْدَّمُ عَلَى الْأَيَّامِ الَّتِي كَانَتْ تَقْعُدُ إِسْتَظْهَرَتْ بِشَلَاثَةٍ أَيَّامٌ ثُمَّ هِيَ مُسْتَخَاضَةٌ». .

From him, from Uthman bin Isa, from Sama'ah, who said:

I asked Imam ^{a.s} about a woman who sees blood during pregnancy.

Imam ^{a.s} said: "She should refrain (from prayer) for the days she used to menstruate. If the blood exceeds the days she used to refrain, she should add three more days as a precaution. After that, she is considered to be in a state of istihadah."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.386 • Al-Ibtisar, V.1 p.139 • Al-Wafi, V.6 p.466 • Wasail Al-Shia, V.2 p.302 • Wasail Al-Shia, V.2 p.332



◊ HADITH ♦

HADITH.1191[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ فَضَالَةَ عَنْ أَبِي الْمَغْرِبِ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنِ الْحَبْلِيِّ فَقَدْ إِنْتَبَانَ ذَلِكَ مِنْهَا تَرَى كَمَا تَرَى الْخَابِضُ مِنَ الدَّمِ قَالَ «تِلْكَ الْهِزَافَةُ إِنْ كَانَ دَمًا كَثِيرًا فَلَا تُصَلِّيْ وَإِنْ كَانَ قَلِيلًا فَلْتُغْتَسِلْ عَنْ كُلِّ صَلَاتَيْنِ».

From him, from Fadalah, from Abu Al-Mi'za, who said:

I asked Abu Abdallah ^{a.s} about a pregnant woman, when her pregnancy is evident, who sees blood similar to menstrual blood.

Imam ^{a.s} said: "That is discharge (al-hiraqah). If the blood is abundant, she should not pray.

But if it is light, she should perform ghusl for every two prayers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.387 • Al-Wafi, V.6 p.467 • Wasail Al-Shia, V.2 p.331

◊ HADITH ♦

HADITH.1192[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ فَضَالَةَ عَنْ أَبِي الْمَغْرِبِ عَنْ إِسْحَاقَ بْنِ عَمَارٍ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنِ الْمَرْأَةِ الْحَبْلِيِّ تَرَى الدَّمَ الْأَيَّوْمَ أَوِ الْأَيَّوْمَيْنِ قَالَ «إِنْ كَانَ دَمًا عَبِيطًا فَلَا تُصَلِّيْ وَإِنْ كَانَ ثُفْرَةً فَلْتُغْتَسِلْ عَنْ كُلِّ صَلَاتَيْنِ».

From him, from Fadalah, from Abu Al-Mi'za, from Ishaq bin Ammar, who said:

I asked Abu Abdallah ^{a.s} about a pregnant woman who sees blood for one or two days.

Imam ^{a.s} said: "If it is fresh red blood, she should not pray during those two days.

But if it is yellowish discharge, she should perform ghusl for every two prayers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.387 • Al-Ibtisar, V.1 p.141 • Al-Wafi, V.6 p.467 • Wasail Al-Shia, V.2 p.296 • Wasail Al-Shia, V.2 p.331

◊ HADITH ♦

HADITH.1193[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

عَنْ صَفْوَانَ قَالَ: سَأَلَثُ أَبَا الْحَسَنِ عَلَيْهِ الْسَّلَامُ عَنِ الْحَبْلِيِّ ثَرَى الدَّمَ ثَلَاثَةَ أَيَّامٍ أَوْ أَرْبَعَةَ أَيَّامٍ أَثْلَاثِيِّ قَالَ «تُمْسِكُ عَنِ الصَّلَاةِ».

From him, from Safwan, who said:

I asked Abu Al-Hasan ^{a.s} about a pregnant woman who sees blood for three or four days. Should she pray?

Imam ^{a.s} said: "She should refrain from prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.387 • Al-Ibtisar, V.1 p.139 • Awali Al-La'ali, V.3 p.31 • Al-Wafi, V.6 p.467 • Wasail Al-Shia, V.2 p.331



◊ HADITH ♦

HADITH.1194

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ الْعَلَاءِ الْقَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا أَسْلَامٌ قَالَ: سَأَلْتُهُ عَنِ الْحُبْلِ تَرَى الدَّمَ كَمَا كَانَتْ تَرَى أَيَّامَ حِيْضَرَهَا مُسْتَقِيمًا فِي كُلِّ شَهْرٍ قَالَ «ثُمَسِكُ عَنِ الصَّلَاةِ كَمَا كَانَتْ تَصْنَعُ فِي حِيْضَرَهَا إِذَا طَهَرَتْ صَلَتْ».

Ahmad bin Muhammad, from Ali bin Al-Hakam, from Al-Ala' Al-Qalla', from Muhammad bin Muslim, from one of the Imams ^(a.s):

I asked Imam ^(a.s) about a pregnant woman who sees blood regularly during her pregnancy, just as she used to see it during her menstrual days each month.

Imam ^(a.s) said: "She should refrain from prayer as she used to do during her menstruation. When she becomes pure, she should pray."

[REFERENCES] Al-Kafi, V.3 p.97 • Tahdib Al-Ahkam, V.1 p.387 • Al-Ibtisar, V.1 p.139 • Al-Wafi, V.6 p.465 • Wasail Al-Shia, V.2 p.331

◊ HADITH ♦

HADITH.1195

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

فَإِنَّمَا مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ حُمَيْدِ بْنِ الْمُتَّهَّى قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عَلَيْهِ أَسْلَامًّا عَنِ الْحُبْلِ تَرَى الدُّفْقَةَ وَ الدُّفْقَتَيْنِ مِنَ الدَّمِ فِي الْأَيَّامِ وَ فِي الْشَّهْرِ وَ فِي الْشَّهْرَيْنِ فَقَالَ «تِلْكَ الْهَرَاقَةُ لَيْسَ ثُمَسِكُ هَذِهِ عَنِ الصَّلَاةِ».

As for what was narrated by Ahmad bin Muhammad, from Ali bin Al-Hakam, from Humayd bin Al-Muthanna, who said:

I asked Abu Al-Hasan Al-Awwal ^(a.s) about a pregnant woman who sees one or two discharges of blood in a few days, in a month, or over two months.

Imam ^(a.s) said: "That is discharge (al-hiraqah). Such a woman does not refrain from prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.139 • Al-Wafi, V.6 p.467 • Wasail Al-Shia, V.2 p.332

◊ HADITH ♦

HADITH.1196

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

وَ مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ الْمَوْقِلِيِّ عَنْ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا أَسْلَامًّا أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ : «مَا كَانَ اللَّهُ لِيَجْعَلَ حِيْضَارًا مَعَ حَبْلٍ يَعْنِي إِذَا رَأَتِ الْمَرْأَةُ الدَّمَ وَ هِيَ حَامِلٌ لَا تَدْعُ الصَّلَاةَ إِلَّا أَنْ تَرَى عَلَى زَأِسٍ أَلْوَادٍ إِذَا ضَرَبَهَا أَطْلُقَ وَ رَأَتِ الدَّمَ تَرَكَتِ الصَّلَاةَ».

قال محمد بن الحسن الوجهي في الجمع بين هذه الاخبار هو ان الحبل هو اخبار عن حبل امهاتها في غير أيام الحبل لا يتغير ولا يحتبس عنها عن ذلك الوقت إلا بمقدار يوم أو يومين فانها تترك الصلاة وتفترط الصوم ويجرى عليها حكم الحائض سواء ، وإذا رأت الدم وكان قد احتبس عليها عن ما كان قد جرت عادتها به بمقدار عشرين يوما فصاعدا ثم رأت الدم فانها تصلي وتصوم وليس حكمها حكم الحائض ، والذي يدل على هذا التفصيل.



Muhammad bin Ahmad bin Yahya, from Ibrahim bin Hashim, from Al-Nawfali, from Al-Sakooni, from Imam Ja'far Al Sadiq ^(a.s), from his father Imam Al Baqir ^(a.s), who said:

Imam ^(a.s) said: “The Messenger of Allah ^(SWT) (may Allah ^(SWT) bless him and his family) said: “Allah ^(SWT) would not combine menstruation with pregnancy.”

That is, if a pregnant woman sees blood, she should not refrain from prayer unless she sees it at the time of childbirth, when labor pains strike her and she sees blood - then she should stop praying.”

[AL TUSI]

Muhammad bin Al-Hasan commented: “The way to reconcile these narrations is that if a pregnant woman sees blood at her usual time, as she did before pregnancy, without any changes or delay, except for a day or two, then she should refrain from prayer and break her fast, and the rulings of menstruation apply to her.

However, if she sees blood after a delay of twenty days or more, contrary to her usual pattern, then she should pray and fast, and her ruling is not that of a menstruating woman.”

This clarification explains the differences in rulings based on specific circumstances.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.387 • Al-Ibtisar, V.1 p.140 • Al-Wafi, V.6 p.468 • Wasail Al-Shia, V.2 p.333 • Wasail Al-Shia, V.2 p.392

♦ HADITH ♦

HADITH.1197

[SOURCE] Implicit (or Unnamed)

ما رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ
الصَّحَافِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ أُمًّا وَلَدِي تَرَى الدَّمَ وَهِيَ حَامِلٌ، كَيْفَ تَصْنَعُ بِالصَّلَاةِ؟

قَالَ: إِذَا رَأَتِ الْحَامِلُ الدَّمَ بَعْدَ مَا يَمْضِي عَشْرُونَ يَوْمًا مِنَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَ مِنَ الشَّهْرِ
الَّذِي كَانَتْ تَقْعُدُ فِيهِ، إِنَّ ذَلِكَ لَيْسَ مِنَ الرَّجْمِ وَلَا مِنَ الظُّمْرِ، فَلَتَتَوَضَّأْ وَتَحْتَشِي بِكُرْسُفٍ وَثَصَّافٍ.

فَإِذَا رَأَتِ الْحَامِلُ الدَّمَ قَبْلَ الْوَقْتِ الَّذِي كَانَتْ تَرَى فِيهِ الدَّمَ بِقَلِيلٍ أَوْ فِي الْوَقْتِ مِنْ ذَلِكَ الشَّهْرِ فَإِنَّهُ مِنَ الْحِيْضَةِ،
فَلَتَمْسِكَ عَنِ الصَّلَاةِ عَدَّةً أَيَّامًا الَّتِي كَانَتْ تَقْعُدُ فِي أَيَّامٍ حِيْصَهَا.

إِنَّ انْقِطَاعَ الدَّمِ عَنْهَا قَبْلَ ذَلِكَ فَلَتَغْتَسِلَ وَلَتُصَلِّ، وَإِنَّ لَمْ يَنْقِطِعِ الدَّمُ عَنْهَا إِلَّا بَعْدَ مَا تَمْضِي الْأَيَّامُ الَّتِي كَانَتْ
تَرَى الدَّمَ فِيهَا بِيَوْمٍ أَوْ يَوْمَيْنِ فَلَتَغْتَسِلَ وَتَحْتَشِي وَتَسْتَثْفِرَ وَتُصَلِّ الظُّهُرَ وَالعَصْرَ، ثُمَّ إِنْتَظِرْ فَإِنْ كَانَ الدَّمُ فِيهَا
بِيَيْنَهَا وَبَيْنَ الْمَغْرِبِ لَا يَسْبِلُ مِنْ خَلْفِ الْكُرْسُفِ فَلَتَتَوَضَّأْ وَلَتُصَلِّ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ مَا لَمْ تَطْرَحِ الْكُرْسُفَ.

إِنْ طَرَحَتِ الْكُرْسُفَ عَنْهَا فَسَالَ الدَّمُ وَجَبَ عَلَيْهَا الْفَسْلُ، وَإِنْ طَرَحَتِ الْكُرْسُفَ وَلَمْ يَسْلِ الدَّمُ فَلَتَتَوَضَّأْ وَلَتُصَلِّ
وَلَا غُسلَ عَلَيْهَا.

قَالَ: إِنْ كَانَ الدَّمُ إِذَا أَمْسَكَتِ الْكُرْسُفَ يَسْبِلُ مِنْ خَلْفِ الْكُرْسُفِ صَبِيبًا لَا يَرْقَأُ فَإِنَّ عَلَيْهَا أَنْ تَغْتَسِلَ فِي كُلِّ
يَوْمٍ وَلَيْلَةٍ ثَلَاثَ مَرَاتٍ وَتَحْتَشِي وَتُصَلِّي، وَتَغْتَسِلَ لِلْفَجْرِ وَتَغْتَسِلَ لِلظُّهُرِ وَالعَصْرِ وَتَغْتَسِلَ لِلْمَغْرِبِ وَالْعَشَاءِ.
قَالَ: وَكَذَلِكَ تَفْعَلُ الْمُسْتَحَاضَةُ، فَإِنَّهَا إِذَا فَعَلَتْ ذَلِكَ أَذْهَبَ اللَّهُ بِالدَّمِ عَنْهَا.

Muhammad bin Ya'qub, from Muhammad bin Yahya, from Ahmad bin Muhammad, from Al-Hasan bin Mahbub, from Al-Husayn bin Na'im Al-Sahhaf, who said:



I said to Abu Abdullah ^(a.s): "My bondwoman sees blood while she is pregnant. What should she do about the prayer?"

Imam ^(a.s) said: "If a pregnant woman sees blood after twenty days have passed from the time she used to see blood in the month when she would normally menstruate, then that blood is neither from the womb nor menstrual blood."

She should perform wudu, use a piece of cotton (kursuf) for protection, and pray.

However, if a pregnant woman sees blood shortly before the time she used to see it or during that time in the month, then it is menstrual blood.

She should refrain from prayer for the number of days she used to refrain during her menstrual cycle.

If the blood stops before that time, she should perform ghusl and pray.

If the blood does not stop until after the days she used to see blood have passed by one or two days, she should perform ghusl, use a piece of cotton (kursuf) for protection, secure it tightly, and then pray Dhuhra and Asr.

Afterward, she should observe her condition.

If the blood between her and Maghrib does not flow behind the kursuf, she should perform wudu and pray at the time of each prayer, as long as she does not remove the kursuf.

If she removes the kursuf and the blood flows, she must perform ghusl.

If she removes the kursuf and no blood flows, she should perform wudu and pray, and ghusl is not required.

If the blood flows continuously from behind the kursuf, dripping without stopping, she must perform ghusl three times daily and nightly, secure herself with kursuf, and pray. She should perform ghusl for Fajr, another for Dhuhra and Asr, and a third for Maghrib and Isha.

The same applies to the mustahadah (a woman experiencing irregular bleeding).

If she follows this procedure, Allah ^(SWT) will remove the blood from her.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.388

◊ HADITH ◊

HADITH.1198

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَجَّاجِ عَنْ تَعْلِيَةَ عَنْ مَعْمَرِ بْنِ يَحْيَى قَالَ: سَأَلَتْ أُبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْحَائِضِ تَظَهُرُ عِنْهُ الْعَصْرِ ثَصَلَى الْأَوَّلَى قَالَ «لَا إِنَّمَا ثَصَلَى الصَّلَاةَ الَّتِي تَظَهُرُ عِنْهَا» .

Muhammad ibn Yahya narrated from Ahmad ibn Muhammad, from Al-Hajjal, from Tha'labah, from Ma'mar ibn Yahya, who said:

I asked Abu Ja'far ^(a.s), about a woman who becomes pure from menstruation at the time of 'Asr prayer. Should she also perform the first prayer (Dhuhr)?

Imam ^(a.s) replied: "No, she only prays the prayer at the time of which she becomes pure."

[REFERENCES] Al-Kafi, V.3 p.102 • Tahdib Al-Ahkam, V.1 p.389 • Al-Ibtisar, V.1 p.141 • Al-Wafi, V.6 p.494 • Wasail Al-Shia, V.2 p.362



HADITH.1199

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنِ إِبْرَاهِيمَ الْمَخْرُوبِ عَنِ الْفَضْلِ بْنِ يُونُسَ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ عَنْ قُلْثَ الْمَرَأَةِ تَرَى الظَّهَرَ قَبْلَ غُرُوبِ السَّمَاءِ كَيْفَ تَصْنَعُ بِالصَّلَاةِ قَالَ «إِذَا رَأَتِ الظَّهَرَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ السَّمَاءِ أَرْبَعَةَ أَقْدَامٍ فَلَا تَصْلِي إِلَّا لِعَصْرٍ لَأَنَّ وَقْتَ الظَّهَرِ دَخَلَ عَلَيْهَا وَهِيَ فِي الدَّمِ وَخَرَجَ عَنْهَا أَلْوَاقُتٌ وَهِيَ فِي الدَّمِ فَلَمْ يَجِدْ عَلَيْهَا أَنْ تَصْلِي الظَّهَرَ وَمَا طَرَحَ اللَّهُ عَنْهَا مِنَ الصَّلَاةِ وَهِيَ فِي الدَّمِ أَكْثَرُ» قَالَ «وَإِذَا رَأَتِ الْمَرَأَةَ الدَّمَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ السَّمَاءِ أَرْبَعَةَ أَقْدَامٍ فَلْتُمْسِكْ بِالصَّلَاةِ فَإِذَا طَهَرَتْ مِنَ الدَّمِ فَلْتُقْطَعْ الظَّهَرَ لَأَنَّ وَقْتَ الظَّهَرِ دَخَلَ عَلَيْهَا وَهِيَ طَاهِرٌ وَخَرَجَ عَنْهَا وَقْتَ الظَّهَرِ وَهِيَ طَاهِرٌ فَصَيَّعَتْ صَلَاةَ الظَّهَرِ فَوْجَبَ عَلَيْهَا قَضاؤُهَا».

Ahmad ibn Muhammad narrated from Ibn Mahbub, from Al-Fadl ibn Yunus, who said:

I asked Abu Al-Hasan Al-Awwal ^{a.s}, and said: "A woman sees purity (from menstruation) before sunset - what should she do regarding prayer?"

Imam ^{a.s} replied: "If she sees purity after four footsteps have passed from the time of midday (after zawaal), then she only performs the 'Asr prayer, because the time for Dhuhr entered upon her while she was in menstruation and exited while she was still in menstruation. Therefore, it is not obligatory for her to pray Dhuhr, as Allah ^{SWT} has exempted her from prayer while she was in menstruation, and that exemption is greater."

Imam ^{a.s} continued: "However, if the woman sees blood after four footsteps have passed from the time of midday, she should refrain from prayer. Then, if she becomes pure from the blood later, she must make up the Dhuhr prayer because the time for Dhuhr entered upon her while she was pure and exited while she was pure. Therefore, she has missed the Dhuhr prayer, and it becomes obligatory for her to make it up."

[REFERENCES] Qurb Al-Isnad, V.1 p.313 • Al-Kafi, V.3 p.102 • Tahdib Al-Ahkam, V.1 p.389 • Al-Ibtisar, V.1 p.142 • Al-Wafi, V.6 p.498

HADITH.1200

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ بْنُ فَضَّالٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ الْغَلَاءِ [الْغَلَاءُ خَلْ] بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْدِيهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: قُلْثَ الْمَرَأَةَ تَرَى الظَّهَرَ عِنْدَ الظَّهَرِ فَتَشَتَّفُلُ فِي شَأْنِهَا حَتَّى يَدْخُلَ وَقْتَ الْعَصْرِ قَالَ «تَصْلِي الْعَصْرَ وَحْدَهَا فَإِنْ ضَيَّعَتْ فَعَلَيْهَا صَلَاتَانِ».

Ali ibn Al-Hasan ibn Faddal narrated from Ali ibn Asbat, from Al-Alaa ibn Razin, from Muhammad ibn Muslim, from one of the Imams ^{a.s}, who said:

I asked Imam ^{a.s}: "A woman sees purity (from menstruation) at the time of Dhuhr but becomes occupied with her affairs until the time of 'Asr enters - what should she do?"

Imam ^{a.s} replied: "She should perform the 'Asr prayer alone. However, if she neglected it, then she must make up two prayers (Dhuhr and 'Asr)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.389 • Al-Ibtisar, V.1 p.142 • Al-Wafi, V.6 p.497 • Wasail Al-Shia, V.2 p.363



◊ HADITH ◊

HADITH.1201[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا طَهَرَتِ الْحَائِضُ قَبْلَ الْعَصْرِ صَلَّتِ الظُّهُرَ وَالْعَصْرَ فَإِنْ طَهَرَتِ فِي آخِرِ وَقْتِ الْعَصْرِ صَلَّتِ الْعَصْرَ.

Ali ibn Al-Hasan narrated from Muhammad ibn Al-Rabi', from Saif ibn Amira, from Mansur ibn Hazim, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "If a menstruating woman attains purity before the time of 'Asr, she should perform both the Dhuhra and 'Asr prayers. However, if she attains purity at the end of the time for 'Asr, she should perform only the 'Asr prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.390 • Tahdib Al-Ahkam, V.1 p.390 • Al-Ibtisar, V.1 p.142 • Al-Wafi, V.6 p.495 • Wasail Al-Shia, V.2 p.363

◊ HADITH ◊

HADITH.1202

[SOURCE] Implicit (or Unnamed)

وَمَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ قَالَ: حَدَّثَنِي سَيِّفُ بْنُ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا طَهَرَتِ الْحَائِضُ قَبْلَ الْعَصْرِ صَلَّتِ الظُّهُرَ وَالْعَصْرَ، فَإِنْ طَهَرَتِ فِي آخِرِ وَقْتِ الْعَصْرِ صَلَّتِ الْعَصْرَ.

Ali ibn Al-Hasan ibn Fadhal narrated from Muhammad ibn Al-Rabi', who said Saif ibn Amira narrated from Mansur ibn Hazim:

Abu Abdullah ^{a.s}, said: "If a menstruating woman attains purity before the time of 'Asr, she should perform both the Dhuhra and 'Asr prayers. However, if she attains purity at the end of the time for 'Asr, she should perform only the 'Asr prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.390

◊ HADITH ◊

HADITH.1203[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ عَنْ أَبِي الصَّبَّاجِ الْكَنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا طَهَرَتِ الْفَرَّاءُ قَبْلَ طَلُوعِ الظُّهُورِ صَلَّتِ الْمَغْرِبَ وَالْعِشَاءَ وَإِنْ طَهَرَتِ قَبْلَ أَنْ تَغْبَتِ الْشَّمْسُ صَلَّتِ الظُّهُورَ وَالْعَصْرَ.

From Muhammad ibn 'Abdullah ibn Zurara, from Muhammad ibn Fudayl, from Abu al-Sabbah al-Kinani: Abu 'Abdillah ^{a.s} said: "If a woman becomes pure (from menstruation) before the rising of dawn, she should perform the Maghrib and 'Isha prayers. And if she becomes pure before the sun sets, she should perform the Dhuhra and 'Asr prayers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.390 • Tahdib Al-Ahkam, V.1 p.391 • Al-Ibtisar, V.1 p.143 • Al-Ibtisar, V.1 p.144 • Al-Wafi, V.6 p.495 • Wasail Al-Shia, V.2 p.363 • Wasail Al-Shia, V.2 p.364



◊ HADITH ♦

HADITH.1204[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «إِذَا طَهَرَتِ الْمَرْأَةُ قَبْلَ غُرُوبِ السَّمْسِ فَلْتَصِلْ الظَّهَرَ وَالْعَصْرَ وَإِنْ طَهَرَتْ مِنْ آخِرِ اللَّيْلِ فَلْتَصِلْ الْمَغْرِبَ وَالْعِشَاءَ».

From 'Abd al-Rahman ibn Abi Najran, from 'Abdullah ibn Sinan:

Abu 'Abdillah ^{a.s} said: "If a woman becomes pure (from menstruation) before sunset, she should perform the Dhuhra and 'Asr prayers. And if she becomes pure at the end of the night, she should perform the Maghrib and 'Isha prayers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.390 • Al-Ibtisar, V.1 p.143 • Al-Wafi, V.6 p.496 • Wasail Al-Shia, V.2 p.364 • Bihar Al-Anwar, V.80 p.28

◊ HADITH ♦

HADITH.1205[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ تَعْلِيمَةِ بْنِ مَيْمُونٍ عَنْ مَعْمَرِ بْنِ يَحْيَى عَنْ دَاؤَدَ الْزُّجَاجِيِّ عَنْ أَبِي جَعْفَرِ عَلَيْهِ الْسَّلَامِ قَالَ: «إِذَا كَانَتِ الْمَرْأَةُ حَائِضًا فَطَهَرَتْ قَبْلَ غُرُوبِ السَّمْسِ صَلَّتِ الظَّهَرَ وَالْعَصْرَ فَإِنْ طَهَرَتْ فِي الَّيْلِ صَلَّتِ الْمَغْرِبَ وَالْعِشَاءَ الْآخِرَةَ».

From Ahmad ibn al-Hasan, from his father, from Tha'labah ibn Maymun, from Ma'mar ibn Yahya, from Dawud al-Zujaji:

Abu Ja'far ^{a.s} said: "If a woman is in her menstrual period and becomes pure before sunset, she should perform the Dhuhra and 'Asr prayers. If she becomes pure at night, she should perform the Maghrib and the later 'Isha prayers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.390 • Al-Ibtisar, V.1 p.143 • Al-Wafi, V.6 p.496 • Wasail Al-Shia, V.2 p.364

◊ HADITH ♦

HADITH.1206

[SOURCE] Implicit (or Unnamed)

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ عَنْ أَبِي جَمِيلَةَ وَمُحَمَّدِ أَخِيهِ عَنْ أَبِيهِ عَنْ أَبِي جَمِيلَةَ عَنْ عُمَرَ بْنِ حَثَّلَةَ عَنْ الشَّيْخِ عَلَيْهِ السَّلَامِ قَالَ: إِذَا طَهَرَتِ الْمَرْأَةُ قَبْلَ طُلُوعِ الْفَجْرِ صَلَّتِ الْمَغْرِبَ وَالْعِشَاءَ، وَإِنْ طَهَرَتْ قَبْلَ أَنْ تَقْيِيَ السَّمْسَ صَلَّتِ الظَّهَرَ وَالْعَصْرَ.

From Muhammad ibn Ali, from Abu Jamilah and Muhammad his brother, from their father, from Abu Jamilah, from Umar ibn Hanzalah, from the Shaykh ^{a.s}:

It was said: "If a woman becomes pure before the rising of Fajr, she should perform the Maghrib and 'Isha prayers. And if she becomes pure before the setting of the sun, she should perform the Dhuhra and 'Asr prayers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.391



HADITH.1207

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ رَوَادَةَ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ الْحَلَيلِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْمَرْأَةِ تَثُومُ فِي وَقْتِ الصَّلَاةِ فَلَا تَقْضِي ظَهْرَهَا حَتَّى تَفُوتَهَا الصَّلَاةُ وَ يَخْرُجَ الْوَقْتُ أَنْ تَقْضِي الصَّلَاةَ أَتْيَ فَاتَّهَا قَالَ «إِنْ كَانَتْ تَوَانَتْ قَضَاهَا وَ إِنْ كَانَتْ دَائِبَةً فِي غُسْلِهَا فَلَا تَقْضِي» وَ عَنْ أَبِيهِ قَالَ «كَانَتِ الْمَرْأَةُ مِنْ أَهْلِهِ تَظَهَرُ مِنْ حَيْضِهَا فَتَغْتَسِلُ حَتَّى يَقُولُ الْقَائِلُ قَدْ كَادَتِ الشَّمْسُ تَصْرُّفًا بِقُدرِ مَا أَنْكُ لَوْ زَأَيْتِ إِنْسَانًا يُصَلِّي الْعَصْرَ تَلْكَ أَسْعَاهُ قُلْتَ قَدْ أَفْرَطَ فَكَانَ يَأْمُرُهَا أَنْ تَصَلِّي الْعَصْرَ» .

قال محمد بن الحسن لا تنافي بين هذه الاخبار لأن الذي أحوال عليه في الجمع بينها ان المرأة إذا طهرت بعد زوال الشمس إلى أن يمضي منه أربعة أقدام فإنه يجب عليها قضاء الظهر والعصر معا، وإذا طهرت بعد أن يمضي أربعة أقدام فإنه يجب عليها قضاء العصر لا غير، ويستحب لها قضاء الظهر إذا كان طهراها إلى مغيب الشمس وعلى هذا الوجه لا تنافي بين الاخبار.

From Muhammad ibn Abdullah ibn Zurarah, from Muhammad ibn Abi Umayr, from Hammad ibn Uthman, from Abdullah al-Halabi:

Abu Abdullah ^(a.s) was asked regarding a woman who becomes pure during the time of prayer but does not complete her Dhruhr prayer until the time for it has passed and the time exits - should she make up the missed prayer?

Imam ^(a.s) said: "If she was negligent, then she should make it up. But if she was occupied with her purification (Ghusl), then she does not need to make it up."

And from his father (Imam Al Baqir ^(a.s)), he said: "A woman from his household would purify herself from her menstruation and perform Ghusl until it was said, 'The sun is nearly setting.' It would be at a time when, if someone were seen performing 'Asr prayer, it would be said, 'They have delayed it excessively.' He ^(a.s) would instruct her to perform the 'Asr prayer."

[AL TUSI]

Muhammad ibn al-Hasan commented: "There is no contradiction between these narrations. My conclusion for reconciling them is that if a woman becomes pure after midday (Zawal) and before four feet of shadow have passed, she must make up both Dhruhr and 'Asr prayers. However, if she becomes pure after four feet of shadow have passed, she is obligated to make up only the 'Asr prayer. It is recommended for her to make up the Dhruhr prayer if her purification occurred before sunset. This explanation eliminates any contradiction between the narrations."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.391 • Al-Wafi, V.6 p.496



HADITH

HADITH.1208[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ مَحْبُوبِ عَنْ عَلَيِّ بْنِ رَئَابٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا رَأَتِ الْمَرْأَةُ الظَّهَرَ وَهِيَ فِي وَقْتِ الصَّلَاةِ ثُمَّ أَخْرَجَتِ الْغُسْلَ حَتَّى يَدْخُلَ وَقْتَ صَلَاةً أُخْرَى كَانَ عَلَيْهَا قَضَاءٌ تِلْكَ الصَّلَاةُ الَّتِي فَرَطَتْ فِيهَا وَإِذَا طَفَرَتْ فِي وَقْتِ فَأَخْرَجَتِ الْأَصْلَةَ حَتَّى يَدْخُلَ وَقْتَ صَلَاةً أُخْرَى ثُمَّ رَأَتِ دَمًا كَانَ عَلَيْهَا قَضَاءٌ تِلْكَ الصَّلَاةُ الَّتِي فَرَطَتْ فِيهَا .

From Ali ibn Ibrahim, from his father, from Ibn Mahbub, from Ali ibn Ri'ab, from Abu Ubaydah:

Abu Abdillah ^{a.s} said: "If a woman sees that she has become pure (from menstruation) during the time of prayer but delays performing Ghusl (ritual purification) until the time for another prayer begins, then she must make up the prayer she neglected.

And if she becomes pure during the time of one prayer but delays performing it until the time for another prayer begins, and then she sees blood again, she must make up the prayer she neglected."

[REFERENCES] Al-Kafi, V.3 p.103 • Tahdib Al-Ahkam, V.1 p.391 • Al-Wafi, V.6 p.493

HADITH

HADITH.1209[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

إِنَّ مَحْبُوبِ عَنْ عَلَيِّ بْنِ رَئَابٍ عَنْ عَبْدِ الدِّينِ بْنِ زَرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَيْمَّا امْرَأَةً رَأَتِ الظَّهَرَ وَهِيَ قَادِرَةً عَلَى أَنْ تَعْتَشِلَ وَقْتَ صَلَاةٍ فَفَرَطَتْ فِيهَا حَتَّى يَدْخُلَ وَقْتَ صَلَاةً أُخْرَى كَانَ عَلَيْهَا قَضَاءٌ تِلْكَ الصَّلَاةُ الَّتِي فَرَطَتْ فِيهَا فَإِنْ رَأَتِ الظَّهَرَ فِي وَقْتِ صَلَاةٍ فَقَامَتْ فِي تَهْيَةِ ذَلِكَ فَجَازَ وَقْتُ الصَّلَاةِ وَدَخَلَ عَلَيْهَا وَقْتُ صَلَاةٍ أُخْرَى فَلَيْسَ عَلَيْهَا قَضَاءٌ وَتَصْلِيَ الْأَصْلَةَ الَّتِي دَخَلَ وَقْتَهَا .

From Ibn Mahbub, from Ali ibn Ri'ab, from Ubayd ibn Zurarah:

Abu Abdillah ^{a.s} said: "Any woman who sees that she has become pure (from menstruation) and is capable of performing Ghusl (ritual purification) during the time of a prayer but neglects it until the time for another prayer begins, then she must make up the prayer she neglected.

However, if she sees that she has become pure during the time of a prayer and begins preparing for it, and the time of the prayer passes and the time for another prayer begins, then there is no obligation upon her to make up the missed prayer. Instead, she should pray the one whose time has started."

[REFERENCES] Al-Kafi, V.3 p.103 • Tahdib Al-Ahkam, V.1 p.392 • Al-Wafi, V.6 p.493 • Wasail Al-Shia, V.2 p.361 • Al-Fusul Al-Muhimmah, V.2 p.31

HADITH

HADITH.1210[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

إِنَّ مَحْبُوبِ عَنْ عَلَيِّ بْنِ رَئَابٍ عَنْ أَبِي الْوَزْدِ قَالَ: سَأَلَثُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ الَّتِي تَحْوَى فِي صَلَاةٍ الظَّهَرَ وَقَدْ صَلَّتْ رَكْعَتَيْنِ ثُمَّ تَرَى الدَّمَ قَالَ: «تَقُومُ مِنْ مَسْجِدِهَا وَلَا تَقْضِي الرَّكْعَتَيْنِ» قَالَ: «فَإِنْ رَأَتِ الدَّمَ وَ



هِيَ فِي صَلَاةِ الْمَغْرِبِ وَ قَدْ صَلَّى رَكْعَتَيْنِ فَلَتَقُمْ مِنْ مَسْجِدِهَا فَإِذَا ظَهَرَتْ فَلَتَفْحِصِ الرُّكْعَةَ الَّتِي فَاتَّشَاهَا مِنَ الْمَغْرِبِ».

From Ibn Mahbub, from Ali ibn Ri'ab, from Abu al-Ward:

He (Narrator) said: "I asked Abu Ja'far ^{a.s} about a woman who is performing the Dhuhra prayer and has completed two rak'ahs, then she sees blood (indicating menstruation)."

Imam ^{a.s} said: "She should leave her place of prayer and is not required to make up the two rak'ahs."

Then Imam ^{a.s} said: "If she sees blood while performing the Maghrib prayer and has already completed two rak'ahs, she should leave her place of prayer. However, when she becomes pure, she must make up the one rak'ah that she missed from the Maghrib prayer."

[REFERENCES] Al-Kafi, V.3 p.103 • Tahdib Al-Ahkam, V.1 p.392 • Al-Ibtisar, V.1 p.144 • Al-Wafi, V.6 p.494 • Wasail Al-Shia, V.2 p.360

◊ HADITH ♦

HADITH.1211

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُوسُفِ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: فِي اِمْرَأَةٍ إِذَا دَخَلَتْ الصَّلَاةَ وَ هِيَ طَاهِرَةٌ فَأَخْرَجَتِ الصَّلَاةَ حَتَّى حَاضَتْ قَالَ «تَقْضِي إِذَا ظَهَرَتْ».

From Ali ibn al-Hasan, from Muhammad ibn al-Walid, from Yunus ibn Ya'qub:

Abu Abdillah ^{a.s} was asked regarding a woman who, when the time for prayer enters, is in a state of purity but delays the prayer until she begins menstruation:

Imam ^{a.s} said: "She must make up the prayer after she becomes pure."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.392 • Al-Ibtisar, V.1 p.144 • Al-Wafi, V.6 p.494 • Wasail Al-Shia, V.2 p.360

◊ HADITH ♦

HADITH.1212

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ عَنْ أَحْمَادَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي اِمْرَأَةٍ يَطْلُعُ الْفَجْرُ وَ هِيَ حَائِضٌ فِي شَهْرِ رَمَضَانَ فَإِذَا أَصْبَحَتْ طَهُورَةً وَ قَدْ أَكْتَثَرَتْ ثُمَّ صَلَّتْ الظَّهَرَ وَ الْعَصْرَ كَيْفَ تَصْنَعُ فِي ذَلِكَ الْيَوْمِ الَّذِي ظَهَرَتْ فِيهِ قَالَ «تَصُومُ وَ لَا تَغْتَدُ بِهِ» .

Ali ibn al-Hasan narrated from Ahmad ibn al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqa, from Ammar ibn Musa:

Abu Abdillah ^{a.s} was asked regarding a woman who begins her day in the month of Ramadan in a state of menstruation, then becomes pure (ritually clean) after having eaten and prayed Dhuhra and Asr - what should she do for that day in which she became pure?

Imam ^{a.s} said: "She must fast but it will not be counted for her."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.392 • Tahdib Al-Ahkam, V.1 p.394 • Al-Ibtisar, V.1 p.145 • Al-Wafi, V.11 p.324 • Wasail Al-Shia, V.2 p.366 • Wasail Al-Shia, V.10 p.231



◊ HADITH ♦

HADITH.1213[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمَ الْأَخْمَرِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ طَهْرَتِ الْلَّيْلَ مِنْ حَيْضَتِهِ لَمْ تَوَاتِ أَنْ تَغْتَسِلَ فِي رَمَضَانَ حَتَّى أَصْبَحَتِهَا قَضَاءً ذَلِكَ أَيْمَوْمٌ».

Ali ibn Asbat narrated from his uncle Ya'qub ibn Salim al-Ahmar, from Abu Basir:

Abu Abdillah ^{a.s} said: "If a woman becomes pure (ritually clean) from her menstruation at night and then delays performing ghusl (ritual purification) in the month of Ramadan until morning, she must make up that day."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.393 • Al-Wafi, V.11 p.326 • Wasail Al-Shia, V.2 p.271 • Wasail Al-Shia, V.10 p.69 • Bihar Al-Anwar, V.80 p.130

◊ HADITH ♦

HADITH.1214

[SOURCE] Implicit (or Unnamed)

عَنْ عَلَيِّ بْنِ مَهْزِيَارَ عَنْ حَمَادِ بْنِ عَبِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدٍ قَالَ: سَأَلَهُ اللَّهُ عَنِ الْحَائِضِ نَفَطَرَ فِي شَهْرِ رَمَضَانَ أَيَّامَ حَيْضَهَا فَإِذَا أَفْطَرَتْ مَاتَتْ قَالَ «لَيْسَ عَلَيْهَا شَيْءٌ».

Ali ibn Mahziyar narrated from Hammad ibn Isa, from Hariz, from Muhammad who said:

I (Narrator) asked Imam ^{a.s} about a menstruating woman who breaks her fast during the days of her menstruation in the month of Ramadan, and then she dies.

Imam ^{a.s} said: "There is nothing upon her."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.393 • Al-Wafi, V.11 p.352 • Wasail Al-Shia, V.10 p.333

◊ HADITH ♦

HADITH.1215[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَيْصَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ اللَّهُ عَنِ امْرَأَةٍ طَمِئِنَتْ فِي شَهْرِ رَمَضَانَ قَبْلَ أَنْ تَغْيِبَ الشَّمْسَ قَالَ «نَفَطَرْ جَيْنَ تَطَمَّثْ».

وَلَا يَنْافِي هَذَا الْخَبَرُ

Narrated from Abdul Rahman ibn Abi Najran, from Safwan ibn Yahya, from Ilyas ibn al-Qasim al-Bajali, from Abu Abdullah ^{a.s}.

He (Narrator) said: "I asked Imam ^{a.s} about a woman who menstruates in the month of Ramadan before the sun sets."

Imam ^{a.s} said: "She must break her fast as soon as she begins menstruating."

[AL TUSI]

And this narration does not contradict.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.393 • Al-Ibtisar, V.1 p.145 • Wasail Al-Shia, V.2 p.366



HADITH.1216

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ الْأَخْمَرِ عَنْ أَبِيهِ يَصِيرِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ عَرَضَ لِلْمَرْأَةِ الظَّفَرَ فِي شَهْرِ رَمَضَانَ قَبْلَ الزَّوَالِ فَهِيَ فِي سَعَةٍ أَنْ تَأْكُلَ وَتَشَرَّبَ وَإِنْ عَرَضَ لَهَا بَعْدَ زَوَالَ الْشَّمْسِ فَلَا تَغْتَسِلْ وَلَا تَغْتَدِدْ بِصَوْمِ ذَلِكَ الْيَوْمِ مَا لَمْ تَأْكُلْ أَوْ تَشَرَّبْ».

فهذا الخبر وهم من الرواية لانه إذا كان رؤية الدم هو المفترض فلا يجوز لها أن تعد بذلك اليوم ، وإنما يستحب لها أن تمسك بقيمة النهار تأدinya إذا رأت الدم بعد الزوال ، فالذى يدل على ذلك.

Narrated from Ali ibn al-Hasan, from Ali ibn Asbat, from his uncle Ya'qub al-Ahmar, from Abu Basir:

Abu Abdullah ^{a.s} said: "If menstruation occurs to a woman in the month of Ramadan before noon (zawal), she is at liberty to eat and drink. But if it occurs to her after noon (zawal), then she must perform ghusl and count that day as a fast as long as she has not eaten or drunk."

[AL TUSI]

This narration contains an error by the narrator because if the onset of menstruation invalidates the fast, then it is not permissible for her to count that day as a fast. However, it is recommended for her to refrain from eating and drinking for the rest of the day out of respect (ta'deeb) if she sees blood after noon (zawal). Evidence supporting this clarification follows.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.393 • Al-Ibtisar, V.1 p.146 • Al-Wafi, V.11 p.325 • Wasail Al-Shia, V.2 p.367 • Wasail Al-Shia, V.10 p.232

HADITH.1217

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضْالٍ عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلَتْ أَبَا جَعْفَرٍ عَلَيْهِ الْسَّلَامُ عَنِ الْمَرْأَةِ تَرَى الدَّمْ غَدَوَةً أَوْ إِزْتَقَاعَ الْتَّهَارَ أَوْ عَنْدَ الزَّوَالِ قَالَ «تُفَطَّرْ وَإِذَا كَانَ ذَلِكَ بَعْدَ الْعَصْرِ أَوْ بَعْدَ الزَّوَالِ فَلَا تَمْضِ عَلَى صَوْمَهَا وَلَا تَقْضِ ذَلِكَ الْيَوْمَ».

Narrated by Ali ibn al-Hasan ibn Ali ibn Fadhal, from Ali ibn Asbat, from Muhammad ibn Humran, from Muhammad ibn Muslim.

He (Narrator) said: "I asked Abu Ja'far ^{a.s} about a woman who sees blood in the morning, or in the forenoon, or at noon."

Imam ^{a.s} said: "She should break her fast. But if that happens after Asr or after noon (zawal), she should continue her fast for the rest of the day and then make up (qadha) that day later."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.393 • Al-Ibtisar, V.1 p.146 • Al-Wafi, V.11 p.324 • Wasail Al-Shia, V.2 p.367 • Wasail Al-Shia, V.10 p.232



◊ HADITH ◊

HADITH.1218[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍ الْوَشَاءِ عَنْ جَمِيلِ بْنِ دَرَاجٍ وَ مُحَمَّدِ بْنِ حُمَرَاءَ عَنْ مَتْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَيْ سَاعَةٍ رَأَتِ الدَّمَ فَهِيَ تُفَطِّرُ الصَّائِمَةَ إِذَا طَمِثَتْ وَ إِذَا رَأَتِ الظَّهَرَ فِي سَاعَةٍ مِنَ النَّهَارِ قَضَثَ صَلَاةَ الْيَوْمِ وَ الْلَّيْلِ مِثْلَ ذَلِكَ» .

Narrated by al-Hasan ibn Ali al-Washsha', from Jamil ibn Darraj and Muhammad ibn Humran, from Mansur ibn Hazim:

Abu Abdillah ^{a.s} said: "Whenever a woman sees blood, it invalidates her fast if she is fasting. And if she sees purification (tuhur) at any time during the day, she must make up the prayer of that day. The same applies to the night."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.394 • Al-Ibtisar, V.1 p.146 • Al-Wafi, V.11 p.323 • Wasail Al-Shia, V.2 p.366 • Wasail Al-Shia, V.10 p.229

◊ HADITH ◊

HADITH.1219[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَفَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ عَنِ الْمَرْأَةِ يَطْلُعُ الْفَجْرُ وَهِيَ حَائِضٌ فِي شَهْرِ رَمَضَانَ، فَإِذَا أَصْبَحَتْ طَهُورًا وَقَدْ أَكْلَتْ ثُمَّ صَلَّتِ الظَّهَرَ وَالْعَصْرَ، كَيْفَ تَصْنَعُ فِي ذَلِكَ الْيَوْمِ الَّذِي طَهَرَتْ فِيهِ؟ قَالَ: تَصُومُ وَلَا تَعْتَدُ بِهِ .

Narrated by Ahmad ibn al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqa, from Ammar al-Sabati:

Abu Abdillah ^{a.s} was asked regarding a woman who is menstruating at the time of dawn in the month of Ramadan. Then, after sunrise, she becomes pure and has already eaten, and she performs the Dhuhr and Asr prayers. How should she handle that day in which she became pure?

Imam ^{a.s} said: "She should fast but it will not be counted (as valid)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.394

◊ HADITH ◊

HADITH.1220[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ امْرَأَةٍ صَلَّتْ مِنَ الظَّهَرِ رَكْعَتَيْنِ ثُمَّ إِنَّهَا طَمِثَتْ وَهِيَ جَالِسَةٌ فَقَالَ «تَقُومُ مِنْ مَسْجِدِهَا وَ لَا تَقْضِي تِلْكَ الرَّكْعَتَيْنِ» .

Ahmad ibn Muhammad narrated from Al-Hasan ibn Mahbub, from Jamil, from Sama'ah, who said:

I asked Abu Abdillah ^{a.s} about a woman who had prayed two units (rak'ahs) of Dhuhr prayer and then began menstruating while she was still seated.

Imam ^{a.s} said: "She should leave her place of prayer and does not need to make up those two units."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.394 • Al-Wafi, V.6 p.494 • Wasail Al-Shia, V.2 p.360



◊ HADITH ♦

HADITH.1221

[SOURCE] Implicit (or Unnamed)

عَنْ شَادَانَ بْنِ الْخَلِيلِ الْيَسَابُورِيِّ عَنْ يُوْسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ قَالَ: سَأَلَهُ عَنِ الْمَرْأَةِ تَطَمِّثُ بَعْدَ مَا تَزَوَّلُ السَّمْسُ وَ لَمْ تُصَلِّ الظَّهَرَ هَلْ عَلَيْهَا قَضَاءٌ تِلْكَ الصَّلَاةِ قَالَ «تَعْمَ». .

Shadhan ibn al-Khalil al-Naysaburi narrated from Yunus ibn Abd al-Rahman, from Abd al-Rahman ibn al-Hajjaj, who said:

I asked Imam ^(a.s) about a woman who begins menstruating after the sun has passed its zenith and has not yet performed the Dhuhr prayer - does she need to make up that prayer? Imam ^(a.s) said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.394 • Al-Ibtisar, V.1 p.144 • Al-Wafi, V.6 p.494 • Wasail Al-Shia, V.2 p.360

◊ HADITH ♦

HADITH.1222[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمِّرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْمَرْأَةِ تَكُونُ فِي الصَّلَاةِ فَتُطْنَثُ أَنْهَا قَدْ حَاضَتْ قَالَ «تُذَخِّلُ يَدَهَا فَتَمْسِعُ الْمَوْضِعَ فَإِنْ رَأَتْ شَيْئاً إِنْصَرَفَتْ وَ إِنْ لَمْ تَرَ شَيْئاً أَنْمَثَ صَلَاتَهَا». .

Muhammad ibn Ahmad ibn Yahya narrated from Ahmad ibn al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqa, from Ammar al-Sabati:

Abu Abdillah ^(a.s) was asked regarding a woman who is in prayer and suspects that she has started menstruating.

Imam ^(a.s) said: "She should insert her hand and feel the area. If she finds anything, she should leave the prayer. If she does not find anything, she should complete her prayer."

[REFERENCES] Al-Kafi, V.3 p.104 • Tahdib Al-Ahkam, V.1 p.394 • Al-Wafi, V.6 p.498 • Wasail Al-Shia, V.1 p.270 • Wasail Al-Shia, V.2 p.355 • Wasail Al-Shia, V.7 p.283

◊ HADITH ♦

HADITH.1223[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بْنُ إِنْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوْسُفَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامَ قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَجِيَّصُ وَ هِيَ جُنْبٌ هَلْ عَلَيْهَا غُسْلُ الْجَنَابَةِ قَالَ «غُسْلُ الْجَنَابَةِ وَ الْخِينِصُ وَاحِدٌ» .

Ali ibn Ibrahim from Muhammad ibn Isa, from Yunus, from Abdullah ibn Sinan, from Abu Abdillah ^(a.s).

He (Narrator) said: I asked Imam ^(a.s) about a woman who becomes junub (in a state of major ritual impurity) and then begins menstruating. Is she required to perform ghusl (ritual bath) for janabah (sexual impurity)?

Imam ^(a.s) replied: "The ghusl for janabah and menstruation is one (i.e., a single ghusl suffices for both)."

[REFERENCES] Al-Kafi, V.3 p.83 • Tahdib Al-Ahkam, V.1 p.395 • Al-Wafi, V.6 p.534 • Wasail Al-Shia, V.2 p.265 • Wasail Al-Shia, V.2 p.316



◊ HADITH ♦

HADITH.1224[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنِ الْمَرْأَةِ يُجَامِعُهَا رَوْجُهَا فَتَحِيقُضُ وَ هِيَ فِي الْمُغْتَسَلِ تَغْتَسِلُ أَوْ لَا تَغْتَسِلُ فَقَالَ «قَدْ جَاءَهَا مَا يُفْسِدُ الصَّلَاةَ لَا تَغْتَسِلُ» .

Ahmad ibn Muhammad narrated from Ali ibn al-Hakam, from Abdullah ibn Yahya al-Kahili, from Abu Abdillah ^{a.s}.

He (Narrator) said: "I asked Imam ^{a.s} about a woman whose husband has intercourse with her, and then she begins menstruating while she is in the process of performing ghusl (ritual bath). Should she complete the ghusl or not?"

Imam ^{a.s} replied: "Menstruation has occurred, which invalidates the prayer; she should not perform the ghusl."

[REFERENCES] Al-Kafi, V.3 p.83 • Tahdib Al-Ahkam, V.1 p.395 • Al-Wafi, V.6 p.534 • Wasail Al-Shia, V.2 p.314

◊ HADITH ♦

HADITH.1225[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ بْنُ فَضَالٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا حَاضَتِ الْمَرْأَةُ وَ هِيَ جُنْبُ أَجْزَأُهَا غُشْلٌ وَاحِدٌ» .

Ali ibn al-Hasan ibn Faddal narrated from Muhammad ibn Isma'il, from Hammad ibn Isa, from Hariz, from Zurara:

Abu Ja'far ^{a.s} said: "If a woman experiences menstruation while she is in a state of janabah (major ritual impurity), a single ghusl (ritual bath) suffices for both."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.395 • Al-Ibtisar, V.1 p.146 • Al-Sarair, V.3 p.611 • Al-Wafi, V.6 p.535 • Wasail Al-Shia, V.2 p.263 • Bihar Al-Anwar, V.78 p.29

◊ HADITH ♦

HADITH.1226[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ الْأَحْمَرِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنْ رَجُلٍ أَصَابَ مِنْ إِمْرَأَتِهِ ثُمَّ حَاضَتْ قَبْلَ أَنْ تَغْتَسِلَ قَالَ «تَجْعَلُهُ غُسْلًا وَاحِدًا» .

Ali ibn Asbat narrated from his uncle Ya'qub al-Ahmar, from Abu Basir:

Abu Abdillah ^{a.s} was asked about a man who had relations with his wife, and then she experienced menstruation before performing ghusl (ritual bath).

Imam ^{a.s} said: "She should perform a single ghusl for both."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.395 • Al-Ibtisar, V.1 p.147 • Al-Wafi, V.6 p.535 • Wasail Al-Shia, V.2 p.263



HADITH

HADITH.1227[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَبِي الْجَانِبِ عَنْ حَاجِاجَ الْخَشَابِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْسَّلَامِ عَنْ رَجُلٍ وَقَعَ عَلَى امْرَأَتِهِ فَطَمِئِنَتْ بَعْدَ مَا فَرَغَ أَتَجْعَلُهُ غُسْلًا وَاحِدًا إِذَا طَهَرَتْ أَوْ تَغْتَسِلُ مَرْتَيْنِ قَالَ «تَجْعَلُهُ غُسْلًا وَاحِدًا إِنَّهُ طَهْرًا».

Al-'Abbas ibn 'Amir narrated from Hajjaj al-Khashshab, who said:

I asked Abu Abdillah ^{a.s} about a man who had relations with his wife, and then she began menstruating after he finished. Should she perform a single ghusl (ritual bath) when she becomes pure, or should she perform two separate ghusls?

Imam ^{a.s} said: "She should perform a single ghusl when she becomes pure."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.395 • Al-Ibtisar, V.1 p.147 • Al-Wafi, V.6 p.535 • Wasail Al-Shia, V.2 p.264

HADITH

HADITH.1228[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

فَإِمَّا مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مَهْزَانَ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي الْحَسَنِ عَلَيْهِ الْسَّلَامُ قَالَ: فِي الرَّجُلِ يُجَامِعُ الْمَرْأَةَ فَتَغْتَسِلُ قَبْلَ أَنْ تَغْتَسِلَ مِنَ الْجَنَابَةِ قَالَ «غُشْلُ الْجَنَابَةِ عَلَيْهَا وَاجِبٌ» .
فهذا الخبر محمول على ضرب من الاستحباب وإن أطلق عليه لفظ الوجوب على أن قوله غسل الجنابة عليها واجب ليس فيه انه يلزمها مع ذلك غسل الحيض مفرداً وإذا لم يكن ذلك فيجوز ان يكون الغسل اضافة إلى الجنابة ويكون ذلك مجزئاً عنها وعن الحيض بدلالة ما قدمناه من الاخبار، والذي يكشف ايضاً عما ذكرناه.

As for the narration reported by Ali ibn al-Hasan, from 'Uthman ibn 'Isa, from Sama'ah ibn Mihran, from Abu Abdillah ^{a.s} and Abu al-Hasan ^{a.s}:

The Imams ^{a.s} were asked regarding a man who has intercourse with his wife and then she begins menstruating before performing ghusl (ritual bath) for janabah (major impurity).

They ^{a.s} said: "The ghusl for janabah is obligatory upon her."

[AL TUSI]

This narration can be understood as a recommendation rather than an absolute obligation, despite the use of the term "obligatory." Furthermore, the statement "the ghusl for janabah is obligatory upon her" does not imply that she must also perform a separate ghusl for menstruation. Rather, it is permissible for the ghusl to be intended for both janabah and menstruation simultaneously, as indicated by the earlier narrations. This interpretation is further clarified by the preceding reports, which demonstrate that a single ghusl suffices for both states of impurity.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.395 • Al-Ibtisar, V.1 p.147 • Al-Sarair, V.3 p.611 • Al-Wafi, V.6 p.536
• Wasail Al-Shia, V.2 p.264 • Bihar Al-Anwar, V.78 p.29

HADITH

HADITH.1229[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ عَلَيْهِ بْنُ الْحَسَنِ عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعْدِيْ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ الْسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنِ الْمَرْأَةِ يُوَاجِهُهَا رُؤْجُونَ ثُمَّ تَجِيئُ فَقِيلَ أَنْ تَغْتَسِلَ قَالَ «إِنْ شَاءَتْ أَنْ تَغْتَسِلَ فَفَعَلَتْ وَإِنْ لَمْ تَفْعَلْ لَيْسَ عَلَيْهَا شَيْءٌ فَإِذَا طَهَرَتْ اغْتَسَلَتْ غُسْلًا وَاجِدًا لِلْحَيْضِ وَالْجَنَابَةِ».

Ali ibn al-Hasan reported from Ahmad ibn al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar al-Sabati, from Abu Abdillah ^{a.s}.

He (Narrator) said: "I asked Imam ^{a.s} about a woman whose husband has intercourse with her, and then she begins menstruating before performing ghusl (ritual bath) for janabah (major impurity)."

Imam ^{a.s} replied: "If she wishes to perform ghusl, she may do so, and if she does not, there is no obligation upon her. However, when she becomes pure from menstruation, she should perform one ghusl for both menstruation and janabah."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.396 • Al-Ibtisar, V.1 p.147 • Al-Wafi, V.6 p.536 • Wasail Al-Shia, V.2 p.264 • Wasail Al-Shia, V.2 p.315

HADITH

HADITH.1230[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزِ عَنْ حَمَادِ بْنِ مُسْلِمٍ قَالَ: سَأَلَثُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ تَرَى الصُّفْرَةَ فِي أَيَّامِهَا فَقَالَ «لَا تُصَلِّي حَتَّى تَنْقِضِي أَيَّامُهَا فَإِنْ رَأَتِ الصُّفْرَةَ فِي غَيْرِ أَيَّامِهَا تَوَضُّأْثَ وَصَلَّتْ».

Ali ibn Ibrahim reported from his father and Muhammad ibn Isma'il, from al-Fadl ibn Shadhan, from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim.

He (Narrator) said: "I asked Abu Abdillah ^{a.s} about a woman who sees yellowish discharge (sufrah) during her menstrual days."

Imam ^{a.s} replied: "She should not pray until her menstrual days have ended. However, if she sees the yellowish discharge outside her menstrual days, she should perform wudu (ablution) and pray."

[REFERENCES] Al-Kafi, V.3 p.78 • Tahdib Al-Ahkam, V.1 p.396 • Al-Wafi, V.6 p.442 • Wasail Al-Shia, V.2 p.278



◊ HADITH ♦

HADITH.1231[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفْتَرَةِ عَنْ إِسْحَاقَ بْنِ عَمَارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي
الْمَرْأَةِ تَرَى الصُّفْرَةَ قَالَ «إِنْ كَانَ قَبْلَ الْحَيْضِ فَهُوَ مِنَ الْحَيْضِ وَ إِنْ كَانَ بَعْدَ الْحَيْضِ بِيَوْمَيْنِ فَلَا يَسِّرْهُ
الْحَيْضُ» .

It is reported from his father, from Abdullah ibn al-Mughira, from Ishaq ibn Ammar, from Abu Basir:

Abu Abdillah ^{a.s} was asked regarding a woman who sees yellowish discharge (sufrah). Imam ^{a.s} said: "If it occurs two days before menstruation, it is considered part of menstruation. However, if it occurs two days after menstruation, it is not considered part of menstruation."

[REFERENCES] Al-Kafi, V.3 p.78 • Man La Yahduruhu Al Faqih, V.1 p.91 • Tahdib Al-Ahkam, V.1 p.396 • Al-Wafi, V.6 p.442 • Wasail Al-Shia, V.2 p.279

◊ HADITH ♦

HADITH.1232[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلَيِّ بْنِ أَبِي حَمْرَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ أَنَا حَاضِرٌ عَنْ
الْمَرْأَةِ تَرَى الصُّفْرَةَ فَقَالَ «مَا كَانَ قَبْلَ الْحَيْضِ فَهُوَ مِنَ الْحَيْضِ وَ مَا كَانَ بَعْدَ الْحَيْضِ فَلَيْسَ مِنْهُ» .

Ahmad ibn Muhammad reported from Muhammad ibn Khalid, from Ali ibn Abi Hamzah, who said:

Abu Abdillah ^{a.s} was asked, while I was present, about a woman who sees yellowish discharge (sufrah).

Imam ^{a.s} said: "What occurs before menstruation is considered part of menstruation, and what occurs after menstruation is not considered part of it."

[REFERENCES] Al-Kafi, V.3 p.78 • Tahdib Al-Ahkam, V.1 p.396 • Al-Wafi, V.6 p.443 • Wasail Al-Shia, V.2 p.280

◊ HADITH ♦

HADITH.1233[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ رُزَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَتُهُ كَيْفَ صَارَتِ
الْحَائِضُ تَأْخُذُ مَا فِي الْمَسْجِدِ وَ لَا تَنْصَعُ فِيهِ فَقَالَ «إِنَّ الْحَائِضَ تَسْتَطِيعُ أَنْ تَنْصَعَ مَا فِي يَدِهَا فِي غَيْرِهِ وَ لَا
تَسْتَطِيعُ أَنْ تَأْخُذَ مَا فِيهِ إِلَّا مِنْهُ» .

Ahmad ibn Muhammad reported from Hammad ibn Isa, from Hariz, from Zurarah, who said:

I asked Abu Ja'far ^{a.s}: "Why is it that a menstruating woman is allowed to take something from inside the mosque but is not permitted to place anything in it?"

Imam ^{a.s} replied: "The menstruating woman can place what is in her hand somewhere else, but she cannot take what is inside the mosque except from within it."

[REFERENCES] Al-Kafi, V.3 p.106 • Tahdib Al-Ahkam, V.1 p.397 • Al-Wafi, V.6 p.488 • Wasail Al-Shia, V.2 p.340 • Kanz Al-Daqaiq, V.3 p.413



HADITH

HADITH.1234[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ بْنَ يَحْيَى عَنْ الْمِصْرَقِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ امْرَأَةٍ دَهَبَ طَمْثُهَا سِنِينٌ ثُمَّ عَادَ إِلَيْهَا شَيْءٌ قَالَ «تَنْرُكُ الصَّلَاةَ حَتَّى تَظْهُرُ». ^۱

Abu Ali al-Ash'aari reported from Muhammad ibn Abd al-Jabbar, from Safwan ibn Yahya, from al-Lys ibn al-Qasim, who said:

I asked Abu Abdillah ^{a.s} about a woman whose menstruation had ceased for several years, and then it returned to her.

Imam ^{a.s} said: "She should refrain from prayer until she becomes pure."

[REFERENCES] Al-Kafi, V.3 p.107 • Tahdib Al-Ahkam, V.1 p.397 • Al-Wafi, V.6 p.443 • Wasail Al-Shia, V.2 p.337

HADITH

HADITH.1235[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَهْلُ بْنُ زَيَادٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْنِ أَبِي نَصِيرِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «الْمَرَأَةُ الَّتِي قَدْ يَئُسَّتْ مِنْ الْمَحِيضِ حَدُّهَا خَمْسُونَ سَنةً». ^۲

Sahl ibn Ziyad reported from Ahmad ibn Muhammad, from Ibn Abi Nasr, from one of our companions, who said:

Abu Abdillah ^{a.s} said: "The age at which a woman is considered to have reached menopause (ya's min al-maheed) is fifty years."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.397 • Awali Al-La'ali, V.3 p.387 • Al-Wafi, V.6 p.444 • Wasail Al-Shia, V.2 p.335 • Bihar Al-Anwar, V.78 p.105

HADITH

HADITH.1236[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ طَرِيفٍ عَنْ إِبْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا بَلَغَتِ الْمَرَأَةُ خَمْسِينَ سَنَةً لَمْ تَرَ حُمْرَةً إِلَّا أَنْ تَكُونَ امْرَأَةً مِنْ قُرَيْشٍ». ^۳

Ahmad ibn Muhammad reported from Al-Hasan ibn Zharif, from Ibn Abi Umayr, from one of our companions, who said:

Abu Abdillah ^{a.s} said: "When a woman reaches fifty years of age, she does not see red blood, except if she is a woman from Quraysh."

[REFERENCES] Al-Kafi, V.3 p.107 • Man La Yahduruhu Al Faqih, V.1 p.92 • Man La Yahduruhu Al Faqih, V.3 p.514 • Tahdib Al-Ahkam, V.1 p.397 • Awali Al-La'ali, V.3 p.388 • Al-Wafi, V.6 p.444 • Al-Wafi, V.23 p.1172 • Wasail Al-Shia, V.2 p.335 • Wasail Al-Shia, V.22 p.182



◊ HADITH ♦

HADITH.1237[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفَوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : « حَدُّ الَّتِي يَئِسَّثُ مِنَ الْمَحِيَضِ خَمْسُونَ سَنَةً ». .

Muhammad ibn Ya'qub reported from Muhammad ibn Isma'il, from Al-Fadl ibn Shadhan, from Safwan, from Abd al-Rahman ibn al-Hajjaj, who said:

Abu Abdillah ^{a.s} said: "The age at which a woman is considered to have reached menopause (ya's min al-maheed) is fifty years."

[REFERENCES] Al-Kafi, V.3 p.107 • Tahdib Al-Ahkam, V.1 p.397 • Al-Wafi, V.6 p.444 • Wasail Al-Shia, V.2 p.335

◊ HADITH ♦

HADITH.1238[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ عَنْ إِنْ أَبِي عَمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الْحَائِضِ ثَنَاوِلَ الْرَّجُلِ الْمَاءَ فَقَالَ « قَدْ كَانَ بَعْضُ نِسَاءِ الْتَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَسْكُبُ عَلَيْهِ الْمَاءَ وَهِيَ حَائِضٌ وَثَنَاؤُهُ الْخُفْرَةُ ». .

Muhammad ibn Isma'il reported from Al-Fadl ibn Shadhan, from Ibn Abi Umayr, from Mu'awiyah ibn Ammar, who said:

I asked Abu Abdillah ^{a.s} about a menstruating woman handing water to a man.

Imam ^{a.s} replied: "Some of the wives of the Prophet ^{saws} used to pour water for Him ^{saws} while they were menstruating and would hand Him ^{saws} the prayer mat."

[REFERENCES] Al-Kafi, V.3 p.110 • Tahdib Al-Ahkam, V.1 p.397 • Al-Wafi, V.6 p.489 • Wasail Al-Shia, V.2 p.356

◊ HADITH ♦

HADITH.1239[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ بْنِ فَضَالٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَلَيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي إِمْرَأَةٍ إِغْتَكَفَتْ ثُمَّ إِنَّهَا طَمِثَتْ فَقَالَ « تَرْجِعُ لَيْسَ لَهَا إِغْتِكَافٌ ». .

Ali ibn Al-Hasan ibn Faddal reported from Ahmad ibn Al-Hasan, from his father, from Ali ibn Uqbah, from his father, who narrated:

I asked Abu Abdillah ^{a.s} about a woman who was observing i'tikaf (spiritual retreat) and then began menstruating.

Imam ^{a.s} said: "She must leave, and her i'tikaf is invalid."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.398 • Al-Wafi, V.6 p.490 • Wasail Al-Shia, V.2 p.368



HADITH

HADITH.1240[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَلَيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ الْأَخْمَرِ عَنْ أَبِيهِ يَصِيرِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «وَأَيُّ إِمْرَأٌ كَانَتْ مُغْتَكَفَةً ثُمَّ حَرَمَتْ عَلَيْهَا الصَّلَاةَ فَخَرَجَتْ مِنَ الْمَسْجِدِ فَطَهَرَتْ فَلَيْسَ يَنْبَغِي لِزَوْجِهَا أَنْ يُجَامِعَهَا حَتَّى تَعُودَ إِلَى الْمَسْجِدِ وَتَقْضِي اغْتِكَافَهَا» .

Ali ibn Asbat reported from his uncle Ya'qub Al-Ahmar, from Abu Basir, who narrated:

Abu Abdillah ^{a.s} said: "Any woman who was observing i'tikaf (spiritual retreat) and then became prohibited from prayer (due to menstruation) and left the mosque, if she becomes pure, it is not appropriate for her husband to have intercourse with her until she returns to the mosque and completes her i'tikaf."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.398 • Al-Wafi, V.11 p.494 • Wasail Al-Shia, V.2 p.368

HADITH

HADITH.1241[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ عَنْ أَبِيهِ هَمَّامٍ عَنْ أَبِيهِ الْحَسَنِ عَلَيْهِ السَّلَامُ : «فِي الْحَائِضِ إِذَا اغْتَسَلَتْ فِي وَقْتِ الْعَصْرِ ثُصَلَى الْعَصْرِ ثُمَّ ثُصَلَى الظَّهَرِ» .

قال محمد بن الحسن انما تجب عليها إعادة الظهر إذا كانت قد طهرت في وقته ، ولو لم يكن طهرت إلا في وقت العصر لما وجب عليها إلا العصر لا غير على ما قدمناه.

Muhammad ibn Ali ibn Mahboub reported from Ya'qub, from Abu Hammam, who narrated from Abu Al-Hasan ^{a.s}:

Imam ^{a.s} said regarding a menstruating woman: "If she performs ghusl (ritual purification) during the time of 'Asr prayer, she should first perform the 'Asr prayer and then perform the Dhuhr prayer."

[AL TUSI]

Muhammad ibn Al-Hasan said: "She is only required to repeat the Dhuhra prayer if she purified herself within its time. However, if she attained purity only during the time of 'Asr, then she is obligated to perform the 'Asr prayer alone, as previously explained."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.398 • Al-Ibtisar, V.1 p.143 • Al-Wafi, V.6 p.497 • Wasail Al-Shia, V.2 p.365



HADITH.1242

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامَ قَالَ: فِي اِمْرَأَةٍ اِدْعَثَتْ أَنَّهَا حَاصَّتْ فِي شَهْرٍ وَاحِدٍ ثَلَاثَ حِيَضٍ فَقَالَ «كَلُّوْنَا نِسْوَةً مِنْ بَطَائِنِهَا أَنَّ حَيَضَهَا كَانَ فِيمَا مَضَى عَلَى مَا اِدْعَثَتْ فَإِنْ شَهَدْنَ صَدَقَتْ وَإِلَّا فَهُيَ كَاذِبَةٌ».

ولا ينافي هذا الخبر.

Ahmad ibn Muhammad narrated from Muhammad ibn Isa, from Abdullah ibn Al-Mughira, from Isma'il ibn Abi Ziyad, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}:

Commander of the Faithful ^{a.s} said regarding a woman who claimed that she experienced three menstrual cycles in one month.

He (Commander of the Faithful ^{a.s}) said: 'Instruct some women from her close circle to confirm whether her previous menstrual cycles occurred as she claimed. If they testify in her favor, she is truthful. Otherwise, she is lying.'"

[AL TUSI]

This narration does not contradict other reports.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.100 • Tahdib Al-Ahkam, V.1 p.398 • Tahdib Al-Ahkam, V.6 p.271 • Tahdib Al-Ahkam, V.8 p.166 • Al-Ibtisar, V.1 p.148 • Al-Ibtisar, V.3 p.356 • Al-Wafi, V.23 p.1261 • Wasail Al-Shia, V.2 p.358 • Wasail Al-Shia, V.27 p.361 • Tafsir Al-Burhan, V.1 p.473

HADITH.1243

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مَا رَوَاهُ أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ عَلَيْهِ السَّلَامُ يَقُولُ: «الْعِدَّةُ وَالْحَيَضُ إِلَى النِّسَاءِ».

لأن الوجه في الجمع بينهما أن المرأة إذا كانت مأمونة قبل قولها في العدة والحيض، وإذا كانت متهمة كلفت نساء غيرها على ما تضمنه الخبر الأول.

Ahmad ibn Muhammad narrated from Al-Husayn ibn Sa'id, from Jamil ibn Darraj, from Zurara, who said: I heard Abu Ja'far ^{a.s} say: "The matter of 'iddah (waiting period) and menstruation is entrusted to women."

[AL TUSI]

The reconciliation between this report and the previous one is that if a woman is trustworthy, her statement regarding her 'iddah and menstruation is accepted. However, if she is suspected of dishonesty, she is required to bring other women to verify her claim, as mentioned in the earlier report.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.398



◊ HADITH ♦

HADITH.1244[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ مَعَاوِيَةَ بْنِ حَكَمٍ عَنْ إِبْرَاهِيمَ بْنِ عَمِيرٍ عَنْ أَبِي عَمَّانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ امْرَأَةٍ حَاضِثَ ثُمَّ طَهَرَتْ فِي سَفَرٍ فَلَمْ تَجِدْ الْمَاءَ يَوْمَيْنِ أَوْ ثَلَاثَةَ هَلْ لِزُوجِهَا أَنْ يَقْعُدْ عَلَيْهَا قَالَ «لَا يَضْلُّحُ لِرَوْجِهَا أَنْ يَقْعُدْ عَلَيْهَا حَتَّى تَغْسِلَ».

Muhammad ibn Ahmad ibn Yahya narrated from Mu'awiyah ibn Hakim, from Ibn Abi Umayr, from Aban ibn Uthman, from Abdurrahman, who said:

I asked Abu Abdillah ^(a.s) about a woman who menstruated and then became pure while on a journey, but she could not find water for two or three days. Is it permissible for her husband to have intercourse with her?

Imam ^(a.s) said: "It is not permissible for her husband to have intercourse with her until she performs ghusl (ritual purification)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.399 • Wasail Al-Shia, V.2 p.313

◊ HADITH ♦

HADITH.1245[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^(a.s)

عَنْهُ عَنْ أَخْمَدَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: قُلْتُ لِلرَّصَا عَلَيْهِ السَّلَامُ الْجَارِيَةُ الْنَّصَارَى تَحْدُمُكَ وَأَنْتَ تَعْلَمُ أَنَّهَا نَصَارَى لَا تَتَوَضَّأُ وَلَا تَغْسِلُ مِنْ جَنَابَةٍ قَالَ «لَا يَأْسَ تَغْسِلُ يَدَيْهَا».

Ahmad narrated from Ibrahim ibn Abi Mahmoud, who said:

I said to Al-Ridha ^(a.s): "A Christian maid servant serves you, and you know that she is a Christian, does not perform wudu (ablution), and does not perform ghusl (ritual purification) after janabah (major impurity)."

Imam ^(a.s) said: "There is no harm; she washes her hands."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.399 • Tahdib Al-Ahkam, V.6 p.385 • Al-Wafi, V.6 p.209 • Wasail Al-Shia, V.3 p.422 • Wasail Al-Shia, V.3 p.497

◊ HADITH ♦

HADITH.1246

[SOURCE] Implicit (or Unnamed)

عَنْهُ عَنْ أَخْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ مَتْنَى الْحَنَاطِ عَنْ الْحَسَنِ الصَّنِيقِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: الطَّامِثُ تَغْسِلُ بِتِسْعَةِ أَرْطَالٍ مِنْ مَاءٍ.

Ahmad narrated from Ahmad ibn Muhammad ibn Abi Nasr, from Mathna Al-Hannat, from Al-Hasan Al-Sayqal, who reported from Abu Abdillah ^(a.s):

Imam ^(a.s) said: "The menstruating woman (al-taamith) performs ghusl (ritual purification) with nine ratls of water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.399



◊ HADITH ◊

HADITH.1247

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

وَ أَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنِ الْسَّلَامِ عَنِ الْحَائِضِ كَمْ يَكْفِيهَا مِنَ الْمَاءِ قَالَ «فَرَقٌ».

فمحمول على الاستحباب والفضل دون الفرض والإيجاب.

Muhammad ibn Ali ibn Mahbub narrated from Ya'qub ibn Yazid, from Muhammad ibn Al-Fudayl, who said: I asked Abu Al-Hasan ^{a.s} about how much water is sufficient for a menstruating woman (to perform ghusl).

Imam ^{a.s} said: 'A faraq.'

[AL TUSI]

This narration is interpreted as referring to a recommended and virtuous amount rather than an obligatory or mandatory requirement.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.399 • Al-Ibtisar, V.1 p.148 • Al-Wafi, V.6 p.525 • Wasail Al-Shia, V.2 p.312

◊ HADITH ◊

HADITH.1248

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْحَائِضِ تَغْتَسِلُ وَ عَلَى جَسَدِهَا الْأَرْعَفَرَانُ لَمْ يَذْهَبْ بِهِ الْمَاءُ قَالَ لَا يَأْسَ .

Muhammad ibn Ahmad ibn Yahya narrated from Ahmad ibn Al-Hasan ibn Ali, from Amr ibn Sa'id, from Musaddiq ibn Sadaqa, from Ammar ibn Musa:

Abu Abdillah ^{a.s} was asked regarding a menstruating woman who performs ghusl while saffron remains on her body that the water has not removed.

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Al-Kafi, V.3 p.82 • Tahdib Al-Ahkam, V.1 p.400 • Al-Wafi, V.6 p.510 • Wasail Al-Shia, V.2 p.240

◊ HADITH ◊

HADITH.1249

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ إِبْرَاهِيمِ مَحْبُوبٍ عَنْ أَبِي أَيْوبِ الْخَزَازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: الْحَائِضُ مَا بَلَغَ بَلَلَ الْمَاءُ مِنْ شَعْرِهَا أَجْرَأَهَا .

Ahmad ibn Muhammad narrated from Ibn Mahbub, from Abu Ayyub Al-Khazzaz, from Muhammad ibn Muslim:

Abu Ja'far ^{a.s} said: "For a menstruating woman, it is sufficient if the moisture of the water reaches her hair."

[REFERENCES] Al-Kafi, V.3 p.82 • Tahdib Al-Ahkam, V.1 p.400 • Al-Ibtisar, V.1 p.148 • Al-Wafi, V.6 p.525 • Wasail Al-Shia, V.2 p.241 • Wasail Al-Shia, V.2 p.311



HADITH

HADITH.1250[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رِيَابٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَرْأَةِ الْحَائِضِ تَرَى الْأَطْهَرَ وَ هِيَ فِي السَّفَرِ وَ لَيْسَ مَعَهَا مِنَ الْمَاءِ مَا يَكُوْنُ لِغُسْلِهَا وَ قَدْ حَضَرَتِ الصَّلَاةُ قَالَ إِذَا كَانَ مَعَهَا بِقْدِرٍ مَا تَغْسِلُ بِهِ فَرْجَهَا فَتَغْسِلُهُ ثُمَّ تَيَمَّمُ وَ تَصْلِيْ « قَلْتُ فَيَأْتِيهَا زَوْجُهَا فِي تِلْكَ الْحَالِ قَالَ « تَعَمِّ إِذَا عَسَلَتْ فَرْجَهَا وَ تَيَمَّمَتْ ». .

Sahl ibn Ziyad narrated from Ibn Mahbub, from Ali ibn Ri'ab, from Abu Ubaydah:

I asked Abu Abdillah ^{a.s} about a menstruating woman who sees purity while she is traveling and does not have enough water for her full ritual bath, and the time for prayer has arrived.

Imam ^{a.s} said: "If she has enough water to wash her private area, she should wash it, then perform tayammum (dry ablution) and pray."

I asked: "Can her husband approach her in that state?"

Imam ^{a.s} said: "Yes, if she has washed her private area and performed tayammum."

[REFERENCES] Al-Kafi, V.3 p.82 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.22 p.742 • Wasail Al-Shia, V.2 p.312

HADITH

HADITH.1251

[SOURCE] Implicit (or Unnamed)

عَلَيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدٍ وَ أَخْمَدٍ إِبْنِي الْحَسَنِ عَنْ أَبِيهِمَا عَنْ عَبْدِ اللَّهِ بْنِ بَكِيرٍ قَالَ: « فِي الْجَارِيَةِ أَوْلَى مَا تَحِيطُ بِهِ يُدْفَعُ عَنِيهَا الدَّمُ فَتَكُونُ مُسْتَخَاضَةً إِنَّهَا تَسْتَهْلِرُ بِالصَّلَاةِ فَلَا تُصْلِي حَتَّى يَمْضِي أَكْثَرُ مَا يَكُونُ مِنَ الْحَيْضِ فَإِذَا مَضَى ذَلِكَ وَ هُوَ عَشْرَةُ أَيَّامٍ فَعَلَتْ مَا تَفَعَّلُهُ الْمُسْتَخَاضَةُ ثُمَّ صَلَّتْ فَمَكَثَتْ تَصْلِيَّ تِقْيَةً شَهْرَهَا ثُمَّ تَرَكَتِ الْصَّلَاةَ فِي الْمَرْأَةِ الْتَّانِيَةِ أَقْلَى مَا تَرَكَ الْمَرْأَةُ الْأَصْلَى وَ تَجْلِسُ أَقْلَى مَا يَكُونُ مِنَ الْأَطْفَلِ وَ هُوَ ثَلَاثَةُ أَيَّامٍ فَإِنْ دَامَ عَلَيْهَا الْحَيْضُ صَلَّثُ فِي وَقْتِ الْصَّلَاةِ أَتْيَ صَلَّثُ وَ جَعَلَتْ وَ قَفَثَ طَفِرَهَا أَكْثَرَ مَا يَكُونُ مِنَ الْأَطْهَرِ وَ تَرَكَهَا الْصَّلَاةَ أَقْلَى مَا يَكُونُ مِنَ الْحَيْضِ ». .

Ali ibn al-Hasan narrated from Muhammad and Ahmad, the sons of al-Hasan, from their father, from Abdullah ibn Bukayr:

It was said regarding a young girl who experiences menstruation for the first time and blood continues to flow, making her in a state of istihadah (irregular bleeding), she should wait for the prayer and not perform it until the maximum duration of menstruation, which is ten days, has passed.

After this period, she should follow the practices of a woman in istihadah and then resume her prayers.

For the rest of the month, she continues to pray. In the second cycle, she stops praying for the minimum period of menstruation, which is three days.

If her bleeding persists, she should pray during the time of prayer she previously prayed and consider the maximum period of purity and the minimum period of menstruation as her time for observing prayers and refraining from them.

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.137 • Al-Wafi, V.6 p.454 • Wasail Al-Shia, V.2 p.291



◊ HADITH ◊

HADITH.1252[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ أَخْسَنِ بْنِ بَثْتَ إِلْيَاشَ عَنْ جَمِيلِ بْنِ دَرَاجٍ وَمُحَمَّدِ بْنِ حُمَرَانَ جَمِيعاً عَنْ زُزَارَةَ وَمُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَنْهُ أَسْلَامُ قَالَ: «يَجْبُ لِلْمُسْتَحَاضِي أَنْ تَنْتَظِرْ بَعْضَ نِسَائِهَا فَتَقْتَدِي بِأَفْرَانِهَا ثُمَّ تَسْتَظْهَرْ عَلَى ذَلِكَ بِيَوْمٍ».

Narrated from al-Hasan ibn Bint Ilyas, from Jamil ibn Darraj and Muhammad ibn Humran, both from Zurara and Muhammad ibn Muslim:

Abu Ja'far ^{a.s}: "It is obligatory for a woman in a state of istihadah (irregular bleeding) to observe the menstrual cycles of her female relatives and follow their pattern. Then, she should add one extra day as a precaution."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.401 • Al-Ibtisar, V.1 p.138 • Al-Wafi, V.6 p.454 • Wasail Al-Shia, V.2 p.288 • Wasail Al-Shia, V.2 p.302

◊ HADITH ◊

HADITH.1253[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَذِيَّنَةَ عَنْ فُضَيْلٍ وَزُرَارَةَ عَنْ أَحَدِهِمَا عَنْهُمَا أَسْلَامُ قَالَ: «الْمُسْتَحَاضِي تَكُفُّ عَنِ الصَّلَاةِ أَيَّامَ أَفْرَانِهَا وَتَحْتَاطُ بِيَوْمٍ أَوْ إِثْنَيْنِ ثُمَّ تَغْتَسِلُ كُلَّ يَوْمٍ وَلِيَلَّةٍ تَلَاثَ مَرَاتٍ وَتَحْتَشِي لِصَالَةِ الْغَدَاءِ وَتَجْمَعُ بَيْنَ الظَّهِيرَةِ وَالْعَصْرِ بِغُسْلٍ وَتَجْمَعُ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِغُسْلٍ إِنَّمَا حَلَّتْ لَهَا الصَّلَاةُ حَلًّا لِرُؤُجِّهَا أَنْ يَعْشَاهَا».

Narrated from Muhammad ibn Abdullaah ibn Zurara, from Muhammad ibn Abi Umayr, from Umar ibn Udhaynah, from Fudayl and Zurara, from one of the Imams ^{a.s}:

The Imam ^{a.s} said: "A woman in a state of istihadah (irregular bleeding) refrains from prayer during her menstrual days and then adds a precautionary period of one or two days. After that, she must perform ghusl (ritual purification) three times every day and night. She should use a cloth to prevent blood flow for the Fajr prayer, perform ghusl, and then combine Dhuhra and Asr prayers with one ghusl, and Maghrib and Isha prayers with another ghusl."

Once she is permitted to perform prayer, it also becomes permissible for her husband to have intercourse with her."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.401 • Al-Wafi, V.6 p.473 • Wasail Al-Shia, V.2 p.376



HADITH

HADITH.1254[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَلِيِّ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَمُحَمَّدِ بْنِ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّدِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: الْمَرْأَةُ الْمُسْتَحَاضِّةُ الَّتِي لَا تَظْهَرُ قَالَ «تَغْتَسِلُ عِنْدَ صَلَاةِ الظُّهُورِ فَتَصَلِّي الظُّهُورَ وَالْعَصْرَ ثُمَّ تَغْتَسِلُ عِنْدَ الْمَغْبِرَ فَتَصَلِّي الْمَغْبِرَ وَالْعَתَمَةَ ثُمَّ تَغْتَسِلُ عِنْدَ الصَّبِيجِ فَتَصَلِّي الْفَجْرَ» وَقَالَ «لَا بَأْسَ بِأَنْ يَأْتِيَهَا ذُوْجُهَا مَشِى شَاءَ إِلَّا أَيَّامَ قُرْبَهَا» وَقَالَ «لَمْ تَفْعَلْهُ إِمْرَأَةٌ قَطُّ إِخْسَابًا إِلَّا عَوْفِيَتْ مِنْ ذَلِكَ».

Narrated from Abdul-Rahman ibn Abi Najran and Muhammad ibn Salim, from Abdullah ibn Sinan, from Abu Abdillah ^{a.s}:

I (Narrator) heard Imam ^{a.s} say: "A woman in a state of istihadah (prolonged irregular bleeding) who does not attain purity must perform ghusl (ritual purification) at the time of Dhuhra prayer and then pray Dhuhra and Asr. She must then perform ghusl at the time of Maghrib and pray Maghrib and Isha. Finally, she must perform ghusl at Fajr and then pray the Fajr prayer."

Imam ^{a.s} also said: "There is no harm if her husband has intercourse with her whenever he wishes, except during the days of her menstrual cycle."

Imam ^{a.s} further said: "No woman has ever followed this process out of sincere devotion without being cured of her condition."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.401

HADITH

HADITH.1255[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَمْرُو بْنِ عُثْمَانَ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رَئَابٍ عَنْ سَمَاعَةَ قَالَ: شَأْلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ عَنِ الْمُسْتَحَاضِّةِ قَالَ فَقَالَ «تَصُومُ شَهْرَ رَمَضَانَ إِلَّا أَلْيَامَ الَّتِي كَانَتْ تَحِيَضُ فِيهَا ثُمَّ تَضَيِّفُهَا بَعْدُ».

Narrated from Amr ibn Uthman, from Al-Hasan ibn Mahbub, from Ali ibn Ri'ab, from Sama'ah:

I asked Abu Abdillah ^{a.s} about a woman in a state of istihadah (prolonged irregular bleeding).

Imam ^{a.s} said: "She must fast during the month of Ramadan, except for the days in which she used to have her menstrual period. She should then make up those days afterward."

[REFERENCES] Al-Kafi, V.4 p.135 • Man La Yahduruhu Al Faqih, V.2 p.145 • Tahdib Al-Ahkam, V.1 p.401 • Tahdib Al-Ahkam, V.4 p.282 • Tahdib Al-Ahkam, V.4 p.310 • Al-Wafi, V.6 p.474 • Al-Wafi, V.11 p.326 • Wasail Al-Shia, V.2 p.344 • Wasail Al-Shia, V.2 p.378 • Wasail Al-Shia, V.10 p.230



◊ HADITH ♦

HADITH.1256[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْهُ عَلِيٌّ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ عَلِيٌّ جَمِيلِ بْنِ دَرَاجٍ عَنْ زَرَاجَةَ عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ قَالَ: «الْمُسْتَحَاضَةُ تَسْتَظِهِرُ يَوْمَينَ أَوْ يَوْمَيْنِ».

Narrated from Ja'far ibn Muhammad ibn Hakim, from Jamil ibn Darraj, from Zurarah:

Abu Ja'far ^{a.s} said: "The woman in a state of istihadah (prolonged irregular bleeding) should observe precaution by delaying for a day or two."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.440 • Al-Wafi, V.6 p.455 • Wasail Al-Shia, V.2 p.304

◊ HADITH ♦

HADITH.1257[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رَبَّابٍ عَنْ مَالِكِ بْنِ أَمِينٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرِ عَلَيْهِ السَّلَامُ عَنِ الْمُسْتَحَاضَةِ كَيْفَ يُغْشَاهَا زُوْجُهَا قَالَ: «يُنْظَرُ الْأَيَّامُ أُلَيْهِ كَانَتْ تَحِيضُ فِيهَا وَحِينَضْطُمُهَا مُسْتَقِيمَةً فَلَا يَقْرُبُهَا فِي عَدَّةٍ تِلْكَ الْأَيَّامِ مِنْ ذَلِكَ الْشَّهْرِ وَيُغْشَاهَا فِيمَا سَوَى ذَلِكَ مِنَ الْأَيَّامِ وَلَا يَغْشَاهَا حَتَّى يَأْمُرَهَا فَتَغْتَسِلَ نَمَمْ يُغْشَاهَا إِنْ أَرَادَ».

Narrated from Amr ibn Uthman, from Al-Hasan ibn Mahbub, from Ali ibn Ri'ab, from Malik ibn A'yan:

I asked Abu Ja'far ^{a.s} about a woman in a state of istihadah (prolonged irregular bleeding) and how her husband may approach her.

Imam ^{a.s} said: "He should observe the days during which she used to menstruate when her cycle was regular, and he should not approach her during those days of the month. However, he may approach her during the other days. But he should not approach her until he instructs her to perform ghusl (ritual purification), and then he may approach her if he so desires."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.402 • Al-Wafi, V.22 p.720 • Wasail Al-Shia, V.2 p.379

◊ HADITH ♦

HADITH.1258[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْرَّبِيعِ الْأَقْرَعِ قَالَ حَدَّتِنِي سَيِّفُ بْنُ عَمِيرَةَ عَنْ مَصْوُرِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «الْمُسْتَحَاضَةُ إِذَا مَضَتْ أَيَّامٌ أَقْرَاهَا إِغْتَسَلَتْ وَإِحْتَسَتْ كُرْسُفَهَا وَتَنْظَرُ فَإِنْ ظَهَرَ عَلَى الْكُرْسُفِ زَادَتْ كُرْسُفَهَا وَتَوَضَّأَتْ وَصَلَّتْ».

Muhammad ibn Al-Rabi' Al-Aqra', from Sifah ibn Amirah, from Mansur ibn Hazim, from Ibn Abi Ya'fur:

Abu Abdillah ^{a.s} said: "A woman in a state of istihadah (prolonged irregular bleeding) should, after the days of her usual menstrual cycle have passed, perform ghusl (ritual purification), insert a piece of cotton (kursuf) to absorb the blood, and then observe. If the blood appears on the cotton, she should add another piece of cotton, perform wudu' (ablution), and then pray."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.402 • Al-Wafi, V.6 p.473 • Wasail Al-Shia, V.2 p.376



HADITH.1259

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ سَعِيدِ الْرَّيَّابِ عَنْ يُوسُفِ بْنِ يَقْوَبَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّمَا رَأَتِ الدَّمَ فِي حَيْضِهَا حَتَّى جَاؤَ وَقْتَهَا مَثْنَى يَنْبَغِي لَهَا أَنْ تُصَلِّي قَالَ «تَنْظُرْ عِدَّهَا أَتْيَ كَانَتْ تَجْلِسُ ثُمَّ تَسْتَظْهُرُ بِعَشْرَةِ أَيَّامٍ فَإِنْ رَأَتِ الدَّمَ دَمًا صَبِيبًا فَلَا تَغْتَسِلْ فِي وَقْتِ كُلِّ صَلَوةٍ».

قال محمد بن الحسن : معنى قوله بعشرة أيام إلى عشرة أيام وحرروف الصفات يقوم بعضها مقام بعض لانا قد بينا ان الاستظهار إنما يكون بيوم أو يومين أو ثلاثة فإذا بلغت العشرة أيام فذلك اقصى أيام الحيض فلا استظهار بعدها.

Sa'd ibn Abdullah narrated from Ahmad ibn Muhammad, from Muhammad ibn Amr ibn Sa'id Al-Zayyat, from Yunus ibn Ya'qub, who said:

I asked Abu Abdillah ^{a.s} about a woman who saw blood during her menstrual period, and it exceeded her usual time. When should she start praying?

Imam ^{a.s} said: "She should consider the number of days she used to sit (for her regular menstruation) and then add a precautionary period of up to ten days. If she sees continuous and heavy blood flow, she should perform ghusl (ritual purification) at the time of every prayer."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The meaning of "ten days" refers to extending up to ten days, and expressions with numerical attributes can substitute one another. We have already explained that precautionary waiting (istizhar) is usually for one, two, or three days. However, if it reaches ten days, that is the maximum duration of menstruation, and there is no precautionary extension beyond that."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.402 • Al-Ibtisar, V.1 p.149 • Al-Wafi, V.6 p.474 • Wasail Al-Shia, V.2 p.303 • Wasail Al-Shia, V.2 p.376

HADITH.1260

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُعاوِيَةَ بْنِ حُكَيمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ أَبِي الْحَسِنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ : فِي إِنْرَأَةِ نُؤْسَثَ فَتَرَكَتِ الصَّلَاةَ ثَلَاثِينَ يَوْمًا ثُمَّ تَهَوَّرَتْ ثُمَّ رَأَتِ الدَّمَ بَعْدَ ذَلِكَ قَالَ «تَدْعُ الصَّلَاةَ لِأَنْ أَيَّامَهَا أَيَّامٌ أَطْهَرٌ قَدْ جَازَتْ مَعَ أَيَّامِ الْفَقَاسِ» .

Muhammad ibn Abi Abdillah narrated from Mu'awiyah ibn Hakim, from Abdullah ibn al-Mughirah, from Abu al-Hasan al-Awwal ^{a.s}:

Imam ^{a.s} was asked regarding a woman who gave birth (entered postpartum bleeding) and refrained from prayer for thirty days, then she purified herself but saw blood again afterward.

Imam ^{a.s} said: "She should refrain from prayer because her days of purity have already passed along with her postpartum bleeding days."

[REFERENCES] Al-Kafi, V.3 p.100 • Tahdib Al-Ahkam, V.1 p.402 • Al-Wafi, V.6 p.478 • Wasail Al-Shia, V.2 p.393



HADITH

HADITH.1261[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الْمَرْأَةِ يُصِيبُهَا الظُّلُقُ أَيَّامًا أَوْ يَوْمًا أَوْ يَوْمَيْنِ فَتَرَى الصُّفْرَةَ أَوْ دَمًا قَالَ «تُصَلِّي مَا لَمْ تَلِدْ فَإِنْ غَلَبَ الْوَجْعُ فَفَاتَهَا صَلَاةً لَمْ تَقْدِرْ عَلَى أَنْ تُصَلِّيَهَا قَضَاءً تِلْكَ الصَّلَاةَ بَعْدَ مَا ظَهَرَ».

Muhammad ibn Ahmad narrated from Ahmad ibn al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar ibn Musa:

Abu Abdillah ^{a.s} was asked regarding a woman who experiences labor pains for days, or a day, or two days, and sees yellowish discharge or blood.

Imam ^{a.s} said: "She should continue to pray as long as she has not given birth. However, if the pain overwhelms her and she misses a prayer because she was unable to perform it due to the pain, then she must make up that prayer after she purifies herself."

[REFERENCES] Al-Kafi, V.3 p.100 • Tahdib Al-Ahkam, V.1 p.403 • Al-Wafi, V.6 p.484 • Wasail Al-Shia, V.2 p.391

HADITH

HADITH.1262[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ بْنُ فَضَّالٍ عَنْ عَلَيِّ بْنِ اسْبَاطٍ عَنْ يَعْقُوبِ الْأَحْمَرِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «النُّفَسَاءُ إِذَا أَبْثَلَيْتُمْ أَيَّامًا كَثِيرَةً مَكْثُثَةً مِثْلَ أَيَّامِهَا الَّتِي كَانَتْ تَجْلِسُ قَبْلَ ذَلِكَ وَإِسْتَطَهَرَتْ بِمِثْلِ أَيَّامِهَا أَيَّامًا ثُمَّ تَغْتَسِلُ وَتَحْتَشِي وَتَصْنَعُ كَمَا تَصْنَعُ الْمُسْتَحَاجَةُ وَإِنْ كَانَتْ لَا تَعْرُفُ أَيَّامًا نِفَاسِهَا فَابْثَلُوهَا جَلَسْتُ بِمِثْلِ أَيَّامِهَا أَوْ أَخْتَهَا أَوْ حَالَتِهَا وَإِسْتَطَهَرَتْ بِثُلْكِي ذَلِكَ ثُمَّ صَنَعَتْ كَمَا تَصْنَعُ الْمُسْتَحَاجَةُ تَحْتَشِي وَتَغْتَسِلُ».

Ali ibn al-Hasan ibn Faddal narrated from Ali ibn Asbat, from Ya'qub al-Ahmar, from Abu Basir:

Abu Abdillah ^{a.s} said: "The woman in postpartum bleeding (nifas) who experiences prolonged days of bleeding should remain (abstain from prayers) for the same number of days that she used to sit (refrain) before. Then, she should add (as a precaution) the same number of days as her mother's nifas period, after which she must perform ghusl, use a cloth (to prevent leakage), and act as a woman experiencing istihada (irregular bleeding).

However, if she does not know the duration of her nifas and is afflicted by prolonged bleeding, she should observe the same period as her mother, sister, or maternal aunt, and then add two-thirds of that time as a precaution. Afterward, she must act as a woman in istihada by using a cloth and performing ghusl."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.403 • Al-Wafi, V.6 p.481 • Wasail Al-Shia, V.2 p.389



CHAPTER ON TAYAMMUM (DRY ABLUTION) AND ITS RULES

٢٠ - باب التيمم وأحكامه

HADITH 1263 – 1281

HADITH.1263

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ أَسْسَدِيِّ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ رُزَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنْ زَجْلٍ صَلَّى رَكْعَةً عَلَى تَيْمَمْ ثُمَّ جَاءَ رَجُلٌ وَمَعْهُ قِبَّشَانٍ مِنْ مَاءٍ قَالَ «يَقْطَعُ الصَّلَاةَ وَيَتَوَضَّأُ ثُمَّ يَبْيَنِي عَلَى وَاحِدَةٍ».

قال محمد بن الحسن : الوجه في هذا الخبر ان نحمله على انه إذا صلى ركعة ثم أحده ما ينقض الوضوء ساهيا فحينئذ يتوضأ ويبيني ، ولو كان لم يحدث لما وجب عليه الانصراف بل كان عليه أن يمضي في صلاته ولا يمكن أن يقال في هذا الخبر ما قلناه في غيره من انه إنما يجب عليه الانصراف لانه قد دخل في الصلاة قبل آخر الوقت لانه لو كان كذلك لما جاز له البناء وكان عليه الاستثناف فإذا كان كذلك فلا وجه له إلا ما قلناه .

Muhammad ibn Ali ibn Mahbub narrated from Ali ibn al-Sindi, from Hammad, from Hariz, from Zurara, from Abu Ja'far ^(a.s):

I asked Imam ^(a.s) about a man who prayed one rak'ah (unit of prayer) while performing tayammum (dry ablution), then another man arrived carrying two water skins.

Imam Abu Ja'far ^(a.s) said: "He should discontinue his prayer, perform wudu (ablution), and then resume the prayer, continuing from the one rak'ah he already performed."

[AL TUSI]

Muhammad ibn al-Hasan commented: "The interpretation of this report is that if he performed one rak'ah and then unintentionally invalidated his wudu, he should perform wudu and continue from where he left off. However, if he had not invalidated his wudu, he would not need to interrupt his prayer but should instead complete it. It cannot be said that this ruling applies because he began his prayer before the end of the prayer's time (thus necessitating a restart). If this were the case, he would need to start the prayer anew rather than building upon the rak'ah already performed. Therefore, the only explanation is the one we have provided."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.403 • Al-Ibtisar, V.1 p.167 • Al-Sarair, V.3 p.612 • Awali Al-La'ali, V.3 p.51 • Al-Wafi, V.6 p.563 • Wasail Al-Shia, V.3 p.383 • Bihar Al-Anwar, V.78 p.160

HADITH

HADITH.1264

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ عَنْ إِبْرَاهِيمِ بْنِ مُحَمَّدِ بْنِ حُمَرَانَ وَ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُمَا سَأَلَاهُ عَنْ إِمَامٍ قَوْمٍ أَصَابَتْهُ فِي سَفَرٍ جَنَاحَةٌ وَ لَيْسَ مَعَهُ مِنَ الْمَاءِ مَا يَكْحِيَهُ فِي الْغَنِيلِ أَيَّتَوْصَأُ وَ يُصَلِّي بِهِمْ قَالَ «لَا وَ لَكِنَّ يَتَيَمَّمُ وَ يُصَلِّي فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْثَّرَابَ طَهُورًا كَمَا جَعَلَ الْمَاءَ طَهُورًا» .



Muhammad ibn Ali ibn Mahbub, from Ya'qub, from Ibn Abi Umair, from Muhammad ibn Humran and Jamil, narrated from Abu Abdullah ^(a.s):

They both asked Imam ^(a.s) about an Imam of a group who, while on a journey, experienced janabah (a state of major ritual impurity) and did not have enough water with him for ghusl (ritual purification). Should he perform wudu (ablution) and lead them in prayer?

Imam ^(a.s) said: "No, rather he should perform tayammum (dry ablution) and pray, for Allah ^(SWT), the Exalted, has made the earth a purifier just as He has made water a purifier."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.404

◊ HADITH ◊

HADITH.1265

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ أَبِي الْعَبَّاسِ عَنْ إِنْبَنِ الْمُغِيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ بَكِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ رَجُلٌ أَمْ قَوْمًا وَهُوَ جُنْبٌ وَقَدْ تَيَمَّمَ وَهُمْ عَلَى ظَهُورٍ قَالَ لَا يَأْسٌ إِذَا تَيَمَّمَ الرَّجُلُ فَلَيْكَ ذَلِكَ فِي آخِرِ وَقْتٍ فَإِنْ فَاتَهُ الْمَاءُ فَلَئِنْ تَثْوِيَهُ الْأَرْضُ .

From him, from Al-Abbas, from Ibn Al-Mughira, from Abdullah ibn Bukayr, narrated from Abu Abdullah ^(a.s): I said to Imam ^(a.s): "A man led a group in prayer while he was in a state of janabah (major ritual impurity) and had performed tayammum (dry ablution), whereas they were in a state of purity."

Imam ^(a.s) said: "There is no problem. When a man performs tayammum, let it be at the end of the time (for prayer). For if he misses water, he will not miss the earth."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.404 • Al-Wafi, V.6 p.571 • Wasail Al-Shia, V.3 p.384

◊ HADITH ◊

HADITH.1266

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ عَنْ الْقَاسِمِ عَنْ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يَجْنِبُ وَمَعْهُ مِنَ الْمَاءِ بِقَدْرِ مَا يَكْفِيهِ لِوضُوءِهِ لِلصَّلَاةِ أَيْتَوْضًا بِالْمَاءِ أَوْ يَتَيَمَّمُ قَالَ «يَتَيَمَّمُ أَلَا تَرَى أَنَّهُ جَعَلَ عَلَيْهِ نِصْفَ الظَّهُورِ» .

From him, from Ahmad ibn Muhammad, from Al-Husayn, from Al-Qasim, from Al-Husayn ibn Abi Al-Ala, who said:

I asked Abu Abdullah ^(a.s) about a man who becomes junub (in a state of major ritual impurity) and has only enough water to perform wudu (ablution) for prayer. Should he perform wudu with the water or perform tayammum (dry ablution)?

Imam ^(a.s) said: "He should perform tayammum. Do you not see that half of the purification has been made obligatory upon him?"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.404 • Wasail Al-Shia, V.3 p.386 • Wasail Al-Shia, V.3 p.387



♩ HADITH ♩

HADITH.1267[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ عَنِ الْمُضْرِبِ عَنْ إِبْرَاهِيمَ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: فِي رَجْلِ أَصَابَتْهُ جَنَابَةً فِي السَّفَرِ وَأَيْسَ مَعَهُ إِلَّا مَاءً قَلِيلًا يَخَافُ إِنْ هُوَ إِغْتَسَلَ أَنْ يَعْطَشَ قَالَ «إِنْ خَافَ عَطَشًا فَلَا يُهْرِقْ مِنْهُ قَطْرَةً وَ لَيَتَيْمَمْ بِالصَّعِيدِ فَإِنَّ الصَّعِيدَ أَحَبُّ إِلَيَّ».

Al-Husayn, from Al-Nadr, from Ibn Sinan, narrated from Abu Abdallah ^{a.s}:

Imam ^{a.s} was asked about a man who experienced janabah (major ritual impurity) while on a journey and had only a small amount of water, fearing that if he performed ghusl (ritual purification), he would become thirsty.

Imam ^{a.s} said: "If he fears thirst, then he should not spill a single drop of it and should instead perform tayammum (dry ablution) with the earth, for the earth is more beloved to me."

[REFERENCES] Al-Kafi, V.3 p.65 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.6 p.544 • Wasail Al-Shia, V.3 p.388

♩ HADITH ♩

HADITH.1268[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ عَلَيٍّ بْنِ حَالِدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيٍّ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةٍ عَنْ عَمَّارِ أَسَابِاطِي عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ إِذَا تَيَمَّمَتْ مِنَ الْحَيْضُرِ هَلْ تَحْلِلُ لِزُوْجِهَا قَالَ «نَعَمْ».

Muhammad ibn Ali ibn Mahbub, from Ali ibn Khalid, from Ahmad ibn Al-Hasan ibn Ali, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, narrated from Abu Abdallah ^{a.s}:

I asked Imam ^{a.s} about a woman who performs tayammum (dry ablution) after her menstruation - does she become permissible for her husband?

Imam ^{a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.405 • Al-Wafi, V.22 p.741 • Wasail Al-Shia, V.2 p.313

♩ HADITH ♩

HADITH.1269[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْهُ عَنْ عَلَيِّ بْنِ الْسِنْدِيِّ عَنْ صَفَوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنْ رَجْلٍ يَكُونُ مَعَهُ أَهْلُهُ فِي السَّفَرِ فَلَا يَجِدُ الْمَاءَ يَأْتِي أَهْلَهُ فَقَالَ «مَا أَحِبُّ أَنْ يَفْعَلَ ذَلِكَ إِلَّا أَنْ يَكُونَ شَيْقًا أَوْ يَخَافَ عَلَى نَفْسِي».

From him, from Ali ibn Al-Sindi, from Safwan, from Ishaq ibn Ammar, who said:

I asked Abu IbraHim ^{a.s} about a man who is traveling with his wife and does not find water - can he have relations with her?

Imam ^{a.s} said: "I do not like that he does so, unless he is overcome by desire or fears harm for himself."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.405 • Tahdib Al-Ahkam, V.7 p.418 • Al-Wafi, V.22 p.728 • Wasail Al-Shia, V.2 p.325 • Wasail Al-Shia, V.3 p.390



◊ HADITH ♦

HADITH.1270

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفَوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ : أَنَّهُ سُئِلَ عَنِ الْرَّجُلِ يُقْيِمُ بِالْبَلَادِ الْأَشْهَرَ لَيْسَ فِيهَا مَاءٌ مِّنْ أَجْلِ الْمَرَاعِيِّ وَ صَلَاحِ الْأَيْلَلِ قَالَ «لَا» .

From him, from Muhammad ibn Al-Husayn, from Safwan, from Al-Ala, from Muhammad, narrated from one of the Imams ^(a.s):

Imam ^(a.s) was asked about a man (regarding tayammum) who resides in a land for months where there is no water due to the pastures and the well-being of the camels. Imam ^(a.s) said: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.405 • Al-Sarair, V.3 p.612 • Al-Wafi, V.6 p.555 • Wasail Al-Shia, V.3 p.391 • Bihar Al-Anwar, V.78 p.161

◊ HADITH ♦

HADITH.1271

[SOURCE] Implicit (or Unnamed)

عَنْ أَخْمَدَ عَنِ الْحُسَيْنِ عَنِ الْحَسَنِ عَنْ رَزْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلَتْهُ عَنْ رَجُلٍ يَكُونُ فِي فَلَّةٍ مِّنَ الْأَرْضِ فَأَجْبَبَ وَ لَيْسَ عَلَيْهِ إِلَّا تُوبَ فَأَجْبَبَ فِيهِ وَ لَيْسَ يَجِدُ الْمَاءَ قَالَ «يَتَيَمَّمُ وَ يُصْلِي غُرْيَانًا قَائِمًا يُومًا إِيمَاءً» .

From him, from Ahmad, from Al-Husayn, from Al-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Imam ^(a.s) about a man who is in a desert and becomes junub (in a state of major ritual impurity) while having only one garment, and he becomes junub in it and does not find water.

Imam ^(a.s) said: "He should perform tayammum (dry ablution) and pray while naked, standing, and gesturing (for bowing and prostration)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.405 • Al-Ibtisar, V.1 p.168 • Wasail Al-Shia, V.3 p.486

◊ HADITH ♦

HADITH.1272

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنِ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ : فِي رَجُلٍ أَجْبَبَ فِي سَفَرٍ وَ مَعْهُ مَاءٌ قَدْرُ مَا يَتَوَضَّأُ بِهِ قَالَ «يَتَيَمَّمُ وَ لَا يَتَوَضَّأُ» .

Al-Husayn ibn Sa'id, from Fadala, from Al-Ala ibn Razin, from Muhammad ibn Muslim, narrated from one of the Imams ^(a.s):

Imam ^(a.s) was asked regarding a man who becomes junub (in a state of major ritual impurity) while on a journey and has only enough water for wudu (ablution).

Imam ^(a.s) said: "He should perform tayammum (dry ablution) and not perform wudu."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.405 • Al-Wafi, V.6 p.546 • Wasail Al-Shia, V.3 p.387



◊ HADITH ◊

HADITH.1273

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلَيِّ الْخَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ :

مِثْلُهُ.

From him, from Muhammad ibn Abi Umair, from Hammad ibn Uthman, from Ubaydullah ibn Ali Al-Halabi, narrated from Abu Abdallah ^{a.s}: The same has been narrated as (H.1272).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.405 • Al-Wafi, V.6 p.546 • Wasail Al-Shia, V.3 p.387

◊ HADITH ◊

HADITH.1274

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ عَنْ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يَكُونُ مَعَهُ الْمَاءُ فِي

السَّفَرِ فَيَخَافُ قِلْتُهُ قَالَ «يَتَيَمِّمُ بِالصَّعِيدِ وَ يَسْتَبْقِي الْمَاءَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَ جَعَلَهُمَا طَهُورًا لِلْمَاءِ وَ الْصَّعِيدَ» .

Al-Husayn, from Al-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Abu Abdallah ^{a.s} about a man who has water with him while traveling but fears that it may not be enough.

Imam ^{a.s} said: "He should perform tayammum (dry ablution) with the earth and preserve the water, for Allah ^{SWT}, the Mighty and Majestic, has made both water and earth purifiers."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.405 • Al-Wafi, V.6 p.546 • Wasail Al-Shia, V.3 p.388

◊ HADITH ◊

HADITH.1275

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ وَ فَضَالَةَ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ

مُحَمَّدِ الْخَلَبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَلْجَنْبُ يَكُونُ مَعَهُ الْمَاءُ الْقَلِيلُ فَإِنْ هُوَ إِغْتَسَلٌ بِهِ خَافَ

أَعْطَشَ أَيْغَتَسَلُ بِهِ أَوْ يَتَيَمِّمُ قَالَ «بَلْ يَتَيَمِّمُ وَ كَذَلِكَ إِذَا أَرَادَ الْوُضُوءَ» .

From him, from Muhammad ibn Sinan, from Abdullah ibn Muskan, and Fadala, from Al-Husayn ibn Uthman, from Abdullah ibn Muskan, from Muhammad Al-Halabi, who said:

I said to Abu Abdallah ^{a.s}: "A junub (one in a state of major ritual impurity) has a small amount of water with him, and if he uses it for ghusl (ritual purification), he fears thirst.

Should he perform ghusl with it or perform tayammum (dry ablution)?"

Imam ^{a.s} said: "Rather, he should perform tayammum, and the same applies if he intends to perform wudu (ablution)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.406 • Al-Wafi, V.6 p.546 • Wasail Al-Shia, V.3 p.388



HADITH

HADITH.1276[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفَوَانَ قَالَ: سَأَلْتُ أَبَا الْحَسِينِ عَنِ الْسَّلَامِ عَنْ رَجْلٍ إِحْتَاجَ إِلَى الْوُضُوءِ لِلصَّلَاةِ وَهُوَ لَا يَقْدِرُ عَلَى الْمَاءِ فَوَجَدَ قَدْرًا مَا يَتَوَضَّأُ بِهِ بِمِائَةِ دِرْهَمٍ أَوْ بِالْفِي دِرْهَمٍ وَهُوَ وَاجِدٌ لَهَا يَشْتَرِي وَيَتَوَضَّأُ أَوْ يَتَبَيَّمُ قَالَ «لَا يَشْتَرِي قَدْ أَصَابَنِي مِثْلُ هَذَا فَاشْتَرَيْتُ وَتَوَضَّأْتُ وَمَا يُشْتَرِي بِذَلِكَ مَالٌ كَثِيرٌ».

Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Al-Barqi, from Sa'd ibn Sa'd, from Safwan, who said:

I asked Abu Al-Hasan ^{a.s} about a man who needed to perform wudu (ablution) for prayer but could not find water, except for an amount sufficient for wudu, priced at one hundred dirhams or even one thousand dirhams, and he had the means to purchase it. Should he buy it and perform wudu, or should he perform tayammum (dry ablution)?

Imam ^{a.s} said: "No, rather he should buy it. A similar situation happened to me, and I bought it and performed wudu. That amount of money is not considered a great loss."

[REFERENCES] Al-Kafi, V.3 p.74 • Tahdib Al-Ahkam, V.1 p.406 • Awali Al-La'ali, V.3 p.42 • Al-Wafi, V.6 p.556
• Wasail Al-Shia, V.3 p.389 • Tafsir Al-Burhan, V.2 p.85

HADITH

HADITH.1277[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ الْحُسَيْنِ بْنِ أَبِي الْغَلَاءِ عَنِ الْمُتَنَّى عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ رَجُلٌ يَتَبَيَّمُ ثُمَّ قَامُ يُصَلِّي فَمَرَّ بِهِ نَهْرٌ وَقَدْ صَلَّى رَكْعَةً قَالَ «فَلْيَغْتَسِلْ وَلْيُسْتَقْبِلِ الصَّلَاةَ» فَقُلْتُ إِنَّهُ قَدْ صَلَّى صَلَاتَهُ كُلَّهَا قَالَ «لَا يُعِيدُ».

قال محمد بن الحسن : قد تكلمنا فيما مضى على معنى هذا الخبر ، ويحتمل أن يكون الخبر محمولا على ضرب من الاستجواب دون الفرض والايجاب.

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Al-Husayn, from Musa ibn Sa'dan, from Al-Husayn ibn Abi Al-Ala, from Al-Muthanna, from Al-Hasan Al-Sayqal, who said:

I said to Abu Abdullah ^{a.s}: "A man performed tayammum (dry ablution) and then began his prayer. While he was praying, a river passed by him, and he had already completed one rak'ah."

Imam ^{a.s} said: "He should perform ghusl (ritual purification) and restart the prayer."

I said: "What if he had already completed the entire prayer?"

Imam ^{a.s} said: "He does not need to repeat it."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "We have previously discussed the meaning of this narration, and it is possible that this report refers to a recommendation rather than an obligation."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.406 • Al-Ibtisar, V.1 p.168 • Al-Wafi, V.6 p.564 • Wasail Al-Shia, V.3 p.383



HADITH

HADITH.1278[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ مَسْوُرِ بْنِ حَازِمَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلَيِّ الْحَلَبِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ أَصَابَتْهُ جَنَابَةٌ وَ هُوَ بِالْفَلَةِ وَ لَيْسَ عَلَيْهِ إِلَّا تَوْبَةٌ وَاحِدَةٌ . أَصَابَتْهُ تَوْبَةٌ مَنِيٌّ قَالَ «يَتَيَمِّمُ وَ يَطْرُحُ تَوْبَةً وَ يَجْلِسُ مُجْتَمِعًا فَيُصَلِّي فِي يَوْمٍ إِيمَاءً» .

ولا ينافي هذا الخبر

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abd Al-Hamid, from Saif ibn Amira, from Mansur ibn Hazim, who said Muhammad ibn Ali Al-Halabi narrated:

Abu Abdillah ^{a.s} was asked regarding a man who experienced janabah (major ritual impurity) while in the desert and had only one garment, which was stained with semen. Imam ^{a.s} said: "He should perform tayammum (dry ablution), remove his garment, sit closely together (covering himself as much as possible), and pray by gesturing (for bowing and prostration)."

[AL TUSI]

This narration does not contradict other reports.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.406 • Tahdib Al-Ahkam, V.2 p.223 • Al-Ibtisar, V.1 p.168 • Al-Wafi, V.7 p.442 • Wasail Al-Shia, V.3 p.486

HADITH

HADITH.1279[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ لَيْسَ عَلَيْهِ إِلَّا تَوْبَةٌ وَاحِدَةٌ وَ لَا تَجْلِسُ الصَّلَاةَ فِيهِ وَ لَيْسَ يَجِدُ مَاءً يَغْسِلُهُ كَيْفَ يَصْنَعُ قَالَ «يَتَيَمِّمُ وَ يُصَلِّي فَإِذَا أَصَابَ مَاءً غَسَلَهُ وَ أَعَادَ الصَّلَاةَ» .

لأن الوجه في هذا الخبر حال الضرورة التي لا يمكن معها من نزع الثوب من برد أو غيره فحينئذ يصلி فيه ويعيد بعد ذلك الصلاة.

Muhammad ibn Ahmad, from Ahmad ibn Al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, narrated from Abu Abdillah ^{a.s}:

Imam ^{a.s} was asked about a man who has only one garment, in which prayer is not permissible, and he does not find water to wash it. What should he do?

Imam ^{a.s} said: "He should perform tayammum (dry ablution) and pray. Then, when he finds water, he should wash it and repeat the prayer."

[AL TUSI]

This narration applies to a situation of necessity where he cannot remove the garment due to cold or other reasons. In such cases, he prays in it and later repeats the prayer.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.407 • Tahdib Al-Ahkam, V.2 p.224 • Al-Ibtisar, V.1 p.169 • Al-Wafi, V.7 p.441 • Wasail Al-Shia, V.3 p.392 • Wasail Al-Shia, V.3 p.485



HADITH.1280

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ الْأَطْرَبِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَتَانٍ عَنْ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ : إِذَا كَانَ الرَّجُلُ نَائِمًا فِي الْمَسْجِدِ الْحَرَامِ أَوْ مَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَأَصَابَتْهُ جَنَابَةٌ فَلْيَتَبَيَّمْ وَ لَا يَمْرُرْ فِي الْمَسْجِدِ إِلَّا مُتَبَيَّمًا وَ لَا يَأْسِ فِي سَائِرِ الْمَسَاجِدِ وَ لَا يَجْلِسْ فِي شَيْءٍ مِّنْ الْمَسَاجِدِ .

Muhammad ibn Ahmad, from Ya'qub ibn Yazid, from Al-Nadr ibn Suwayd, from Abdullah ibn Sinan, from Abu Hamzah, who said:

Abu Ja'far ^{a.s} said: "If a man is sleeping in Al-Masjid Al-Haram or the Mosque of the Messenger (may Allah ^{SWT} bless him and his family) and experiences a wet dream, resulting in janabah (major ritual impurity), he should perform tayammum (dry ablution) and should not pass through the mosque except in a state of tayammum. However, there is no harm in passing through other mosques, but he should not sit in any of the mosques."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.407 • Wasail Al-Shia, V.2 p.206 • Tafsir Al-Burhan, V.2 p.85

HADITH.1281

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَفْرَوْ بْنِ سَعِيدٍ عَنْ مُصْدَقٍ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي رَجُلٍ مَعَهُ إِنَاءَانِ فِيهِمَا مَاءٌ فَوَقَعَ فِي أَحَدِهِمَا قَدْرٌ وَ لَا يَدْرِي أَيُّهُمَا هُوَ وَ لَيْسَ يَعْدِرُ عَلَى مَاءِ غَيْرِهِ قَالَ «يُهَرِّفُهُمَا جَمِيعاً وَ يَتَبَيَّمُهُمَا» .

From him, from Ahmad ibn Al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar, narrated from Abu Abdillah ^{a.s}:

Imam ^{a.s} was asked regarding a man who has two containers of water, and impurity falls into one of them, but he does not know which one it is, and he cannot find any other water.

Imam ^{a.s} said: "He should pour them both out and perform tayammum (dry ablution)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.407 • Wasail Al-Shia, V.1 p.169

CHAPTER ON WATER AND ITS RULES

٢١ - باب المياه وأحكامها

HADITH 1282 – 1327

HADITH.1282

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبِ عَنِ الْحَسَنِ بْنِ صَالِحِ الْتَّوْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ قَالَ: «إِذَا كَانَ الْمَاءُ فِي الْزَّكَرِ كُزَّاً لَمْ يُنْجِسْهُ شَيْءٌ» قَالَ وَكَمُ الْكُزْرُ قَالَ «ثَلَاثَةُ أَشْبَارٍ وَنِصْفُ عَمْقَهَا فِي ثَلَاثَةِ أَشْبَارٍ وَنِصْفِهِ عَرْضُهَا».

قال محمد بن الحسن : قد بينا ان حكم الابار مفارق لحكم الغدران وانها تنجز بما يقع فيها وتظهر بنزح شى منها سواء كان الماء فيها قليلا أو كثيرا ، والوجه في هذا الخبر أن نحمله على ضرب من التقية لانه موافق لمذهب بعض العامة خاصة والراوي له الحسن بن صالح وهو زيدي بتري متروك العمل بما يختص بروايته .

Ahmad ibn Muhammad, from Ibn Mahbub, from Al-Hasan ibn Salih Al-Thawri, narrated from Abu Abdullah ^(a.s):

Imam ^(a.s) said: "If the water in a well is a kurr (a specific volume), nothing can render it impure."

I asked: "And how much is a kurr?"

Imam ^(a.s) said: "Three and a half spans in depth and three and a half spans in width."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "We have already explained that the ruling regarding wells differs from that of ponds, as wells become impure by anything falling into them, and they are purified by drawing some water out of them, whether the water is little or abundant. The interpretation of this narration is that it may have been stated out of precautionary dissimulation (taqiyyah), as it aligns with the views of some non-Shi'a scholars. Moreover, the narrator, Al-Hasan ibn Salih, was a Zaydi Batri, and his narrations are not relied upon exclusively."

[REFERENCES] Al-Kafi, V.3 p.2 • Tahdib Al-Ahkam, V.1 p.408 • Al-Ibtisar, V.1 p.33 • Al-Wafi, V.6 p.34 • Wasail Al-Shia, V.1 p.160

HADITH

HADITH.1283

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهْلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامَ يَقُولُ: «إِذَا أَتَيْتَ مَاءً وَفِيهِ قَلْلَةٌ فَأَنْظِخْ عَنْ يَمِينِكَ وَعَنْ يَسَارِكَ وَنِينَ يَدَيْكَ وَتَوَصَّاً».

Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Abdullah ibn Yahya Al-Kahili, who said:

I heard Abu Abdillah ^(a.s) say: "If you come to water that has a small quantity, sprinkle (some water) to your right, to your left, and in front of you, and then perform wudu (ablution)."

[REFERENCES] Al-Kafi, V.3 p.3 • Tahdib Al-Ahkam, V.1 p.408 • Al-Wafi, V.6 p.77 • Wasail Al-Shia, V.1 p.218
• Bihar Al-Anwar, V.77 p.140



◊ HADITH ◊

HADITH.1284[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ أَبِي حَمْزَةَ قَالَ: سَأَلْتُ أَبَا عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ - عَنِ الْفَاءِ الْحُسَيْنِ وَ الْإِسْتِنْجَاءِ مِنْهُ فَقَالَ «تَوَضُّأْ مِنَ الْجَانِبِ الْأَخْرَ وَ لَا تَوَضُّأْ مِنْ جَانِبِ الْجِيفَةِ».

Al-Husayn ibn Sa'id, from Al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, who said:

I asked Abu Abdillah ^(a.s) about still water and performing istinja (purification after relieving oneself) with it.

Imam ^(a.s) said: "Perform wudu (ablution) from the other side and do not perform wudu from the side where the carcass is."

[REFERENCES] Al-Kafi, V.3 p.4 • Tahdib Al-Ahkam, V.1 p.408 • Al-Ibtisar, V.1 p.21 • Al-Wafi, V.6 p.27 • Wasail Al-Shia, V.1 p.162

◊ HADITH ◊

HADITH.1285

[SOURCE] Implicit (or Unnamed)

عَنْهُ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلَهُ اللَّهُ عَنِ الْرَّجُلِ يَمْرُ بِالْمَيْتَةِ فِي الْمَاءِ قَالَ «يَتَوَضُّأْ مِنْ الْتَّاحِيَةِ الَّتِي لَيْسَ فِيهَا الْمَيْتَةُ».

From him, from Uthman ibn Isa, from Sama'ah, who said:

I asked Imam ^(a.s) about a man who passes by a dead animal in water.

Imam ^(a.s) said: "He should perform wudu (ablution) from the side that does not have the dead animal."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.408 • Al-Ibtisar, V.1 p.21 • Al-Wafi, V.6 p.28 • Wasail Al-Shia, V.1 p.144

◊ HADITH ◊

HADITH.1286[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادَ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَنْدَ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «فِي الْمَاءِ الْأَجْنِ تَتَوَضُّأْ مِنْهُ إِلَّا أَنْ تَجِدَ مَاءً غَيْرَهُ فَتَتَرَكْهُ عَنْهُ».

Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Hammad, from Al-Halabi:

Abu Abdillah ^(a.s) was asked regarding stagnant water.

Imam ^(a.s) said: "You may perform wudu (ablution) with it unless you find other water, in which case avoid it."

[REFERENCES] Al-Kafi, V.3 p.4 • Tahdib Al-Ahkam, V.1 p.408 • Al-Ibtisar, V.1 p.12 • Al-Wafi, V.6 p.63 • Wasail Al-Shia, V.1 p.138



HADITH.1287

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْرَّضَا عَقَالَ: «مَاءُ الْبَرِّ وَاسِعٌ لَا يُفْسِدُ شَيْءًا إِلَّا أَنْ يَتَغَيَّرَ».

قال محمد بن الحسن : الوجه في هذا الخبر انه لا يفسد شئ لا يجوز الانتفاع بشئ منه إلا بعد نزح جميعه إلا إذا تغير فاما إذا لم يتغير فانه ينزلح منه مقدار وينتفع بالباقي على ما بيناه.

Ahmad ibn Muhammad, from Muhammad ibn Isma'il, narrated from Imam al-Ridha ^{a.s}:

Imam ^{a.s} said: "The water of a well is abundant; nothing can render it impure unless its (color, taste, or smell) changes."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The meaning of this narration is that nothing renders it impure in a way that would prohibit its use entirely unless all of it is drawn out - except in cases where it changes. However, if it does not change, then a specific amount should be drawn out, and the remaining water can be used, as we have previously explained."

[REFERENCES] Al-Kafi, V.3 p.5 • Tahdib Al-Ahkam, V.1 p.409 • Wasail Al-Shia, V.1 p.140 • Wasail Al-Shia, V.1 p.170

HADITH.1288

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ يَحْيَى بْنُ الْعَمْرَكِيِّ بْنُ عَلَيِّ بْنِ جَعْفَرٍ عَلَيْهِ الْسَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنْ رَجْلٍ ذَبَحَ شَاةً فَاضْطَرَبَتْ فَوَقَعَتْ فِي بِرِّ مَاءٍ وَأَوْدَاجُهَا تَشْحُبُ دَمًا هَلْ يَتَوَضَّأُ مِنْ ذَلِكَ الْبَرِّ قَالَ «يَنْزَحُ مَا بَيْنَ أَنْثَلَاثَيْنِ إِلَى الْأَرْبَعِينَ دَلْوًا ثُمَّ يَتَوَضَّأُ مِنْهَا وَلَا يَأْسِرُ بِهِ» قَالَ وَسَأَلَ اللَّهُ عَنْ رَجْلٍ ذَبَحَ ذِجَاجَةً أَوْ حَمَامَةً فَوَقَعَتْ فِي بِرِّ هَلْ يَضْلُّ أَنْ يَتَوَضَّأُ مِنْهَا قَالَ «يَنْزَحُ مِنْهَا دِلَاءٌ يَسِيرَةً ثُمَّ يَتَوَضَّأُ مِنْهَا» وَسَأَلَ اللَّهُ عَنْ رَجُلٍ يَسْتَقِي مِنْ بِرٍ فَرَعَفَ فِيهَا هَلْ يَتَوَضَّأُ مِنْهَا قَالَ «يَنْزَحُ مِنْهَا دِلَاءٌ يَسِيرَةً».

Muhammad ibn Yahya, from Al-Amraki ibn Ali, from Ali ibn Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a man who slaughtered a sheep, and it thrashed about, causing it to fall into a well while its veins were still pouring blood. Can one perform wudu (ablution) from that well?

Imam ^{a.s} said: "He should draw between thirty to forty buckets from it, and then he may perform wudu from it, and there is no harm."

I also asked Imam ^{a.s} about a man who slaughtered a chicken or a pigeon, and it fell into a well. Can one perform wudu from it?

Imam ^{a.s} said: "He should draw a few buckets from it, and then he may perform wudu from it."

I further asked Imam ^{a.s} about a man who was drawing water from a well and had a nosebleed into it. Can one perform wudu from it?

Imam ^{a.s} said: "He should draw a few buckets from it."

[REFERENCES] Al-Kafi, V.3 p.6 • Tahdib Al-Ahkam, V.1 p.409 • Al-Ibtisar, V.1 p.44 • Al-Wafi, V.6 p.83 • Wasail Al-Shia, V.1 p.193



HADITH.1289

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ إِنِّي مَحْبُوبٌ عَنِ إِنِّي رِئَابٌ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْحَبَلِ يَكُونُ مِنْ شَفَرِ الْخَنْزِيرِ يُسْتَقَى بِهِ الْمَاءُ مِنْ أَبِيلٍ أَيْتَوْاً مِنْ ذَلِكَ الْمَاءِ قَالَ «لَا بَأْسُ». .

قال محمد بن الحسن : هذا الخبر محمول على انه إذا لم يصل الشعر إلى الماء لانه لو وصل إليه لكان مفسدا له على ما بيته في كتاب الصيد والذبائح.

Ahmad ibn Muhammad, from Ibn Mahbub, from Ibn Ri'ab, from Zurarah, narrated from Abu Abdullah ^{a.s}:

I asked Imam ^{a.s} about a rope made from the hair of a pig that is used to draw water from a well. Can one perform wudu (ablution) with that water?

Imam ^{a.s} said: "There is no harm."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "This narration is interpreted as applying to a case where the pig's hair does not come into contact with the water. If it does come into contact, it would render the water impure, as explained in the book of hunting and slaughtering."

[REFERENCES] Al-Kafi, V.3 p.6 • Tahdib Al-Ahkam, V.1 p.409 • Al-Wafi, V.6 p.40 • Wasail Al-Shia, V.1 p.170

HADITH.1290

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ مُحَمَّدٍ بْنُ سَيَّانٍ عَنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْبَأْلُوْعَةِ تَكُونُ فَوْقَ الْبَئْرِ؟ قَالَ: إِذَا كَانَتْ أَسْقَلَ مِنْ الْبَئْرِ فَخَمْسَةُ أَذْرُعٍ، وَإِذَا كَانَتْ فَوْقَ الْبَئْرِ فَسَبْعَةُ أَذْرُعٍ مِنْ كُلِّ نَاحِيَةٍ، وَذِلِكَ كَثِيرٌ.

Ahmad ibn Muhammad, from Muhammad ibn Sinan, from Al-Hasan ibn Ribbat, narrated from Abu Abdullah ^{a.s}:

I asked Imam ^{a.s} about a drain that is located above a well.

Imam ^{a.s} said: "If it is lower than the well, then the distance should be five cubits. If it is above the well, then the distance should be seven cubits from every direction. And that is sufficient."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.410

HADITH.1291

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلِ السَّرَّاجِ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ قَدَّامَةَ بْنِ أَبِي زَيْدٍ الْحِمَارَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ كَمْ أَذْنَى مَا يَكُونُ بَيْنِ بَطْرِ الْمَاءِ وَبَطْرِ الْوَعْدِ؟ فَقَالَ: إِنْ كَانَ سَهْلًا فَسَبْعَةُ أَذْرُعٍ، وَإِنْ كَانَ جَبَلًا فَخَمْسَةُ أَذْرُعٍ. ثُمَّ قَالَ: يُجْرِي المَاءُ إِلَى الْقِبْلَةِ إِلَى يَمِينِ، وَيُحْرِي عَنْ يَمِينِ الْقِبْلَةِ إِلَى يَسَارِ الْقِبْلَةِ، وَيُجْرِي عَنْ يَسَارِ الْقِبْلَةِ إِلَى يَمِينِ الْقِبْلَةِ، وَلَا يُجْرِي مِنْ الْقِبْلَةِ إِلَى دُبْرِ الْقِبْلَةِ.

Ahmad ibn Muhammad, from Muhammad ibn Isma'il, from Abu Isma'il Al-Sarraj, from Abdullah ibn Uthman, from Qudamah ibn Abi Yazid Al-Himar, from some of our companions, narrated from Abu Abdullah ^{a.s}:

I asked Imam ^{a.s}: "What is the minimum distance between a water well and a drain?" Imam ^{a.s} said: "If it is flat land, then seven cubits. If it is rocky (mountainous) land, then five cubits."

Then Imam ^{a.s} said: "Water should flow toward the Qiblah to the right, and it should flow from the right of the Qiblah to the left of the Qiblah, and from the left of the Qiblah to the right of the Qiblah. However, it should not flow from the Qiblah to the direction opposite to the Qiblah."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.410

HADITH.1292

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَلْرِ يَكُونُ إِلَى جَبَهَةِ الْكَبِيرِ؟ فَقَالَ لِي: إِنَّ مَجْرِي الْغَبْوَنِ كُلُّهُ مَعَ مَهْبِ الشَّمَالِ، فَإِذَا كَانَتِ الْبَلْرُ النَّظِيفَةُ فَوْقَ الشَّمَالِ وَالْكَبِيرُ أَسْفَلَ مِنْهَا لَمْ يَضْرِرْهَا إِذَا كَانَ بَيْنَهُمَا أَذْرُعٌ. وَإِنْ كَانَ الْكَبِيرُ فَوْقَ النَّظِيفَةِ فَلَا أَقْلَ منْ اثْنَيْ عَشَرَ ذَرَاعًا، وَإِنْ كَانَتْ تَجَاهَهَا بِجَهَاءِ الْقِبْلَةِ وَهُمَا مُسْتَوْيَانِ فِي مَهْبِ الشَّمَالِ فَسَبْعَةُ أَذْرُعٍ.

Muhammad ibn Ahmad ibn Yahya, from Ibrahim ibn Ishaq, from Muhammad ibn Sulayman Al-Daylami, from his father, who said:

I asked Abu Abdullah ^{a.s} about a well that is located near a toilet.

Imam ^{a.s} said to me: "The flow of all underground water follows the direction of the north wind. If the clean well is situated above the north and the toilet is below it, then it does not harm the well as long as there is a specified distance between them.

And if the toilet is above the clean well, then the distance should not be less than twelve cubits. However, if the toilet is directly opposite the well, facing the Qiblah, and they are at the same level along the path of the north wind, then the distance should be seven cubits."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.410



HADITH.1293

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادَ بْنِ عَبِيسٍ عَنْ حَرِيزٍ عَنْ زَرَّازَةَ وَمُحَمَّدَ بْنِ مُسْلِمٍ وَأَبِي بَصِيرٍ قَالُوا: قُلْنَا لَهُ إِنَّهُ يَتَوَضَّأُ مِنْهَا يَجْرِي الْبَوْلُ قَرِيبًا مِنْهَا أَيْنَجْسُهَا؟ قَالَ: إِنْ كَانَتِ الْبَلْرُ فِي أَعْلَى الْوَادِي وَالْوَادِي يَجْرِي فِيهِ الْبَوْلُ مِنْ تَحْتِهَا وَكَانَ يَنْهَا مَقْدُرُ ثَلَاثَةِ أَذْرِعٍ أَوْ أَرْبَعَةِ أَذْرِعٍ لَمْ يُنَجِّسْ ذَلِكَ شَيْءٌ، وَإِنْ كَانَتِ الْبَلْرُ فِي أَسْفَلِ الْوَادِي وَيَمْرُ المَاءُ عَلَيْهَا وَكَانَ يَبْيَنَ الْبَلْرَ وَيَبْيَنَهُ تِسْعَةَ أَذْرِعٍ لَمْ يُنَجِّسَا، وَمَا كَانَ أَقْلَ مِنْ ذَلِكَ لَمْ يُتَوَضَّأْ مِنْهُ. قَالَ زَرَّازَةُ: فَقُلْنَتْ لَهُ: إِنْ كَانَ يَجْرِي بِلَرْقَهَا وَكَانَ لَا يَلْبَثُ عَلَى الْأَرْضِ؟ فَقَالَ: مَا لَمْ يَكُنْ لَهُ قَرَارٌ فَلَيْسَ بِهِ بِأَسْ، فَإِنْ اسْتَقْرَ مِنْهُ قَلِيلٌ فَإِنَّهُ لَا يَنْتَهِي إِلَيْهِ حَتَّى يَبْلُغَ الْبَلْرَ، وَلَيْسَ عَلَى الْبَلْرِ مِنْهُ بِأَشْ فَتَوَضَّأَ مِنْهُ، إِنَّمَا ذَلِكَ إِذَا اسْتَقْطَعَ كُلُّهُ.

Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurarah, Muhammad ibn Muslim, and Abu Basir, who said:

We said to Imam ^{a.s}: "A well is used for wudu (ablution), and urine flows nearby it. Does it make the well impure?"

Imam ^{a.s} said: "If the well is at a higher elevation in the valley, and the urine flows below it, and there is a distance of three or four cubits between them, then nothing renders it impure.

But if the well is at a lower elevation in the valley, and water flows over it, and there is a distance of nine cubits between the well and the flow, neither of them becomes impure. However, if the distance is less than that, one should not perform wudu from it."

Zurarah said: "I then asked Imam ^{a.s}, 'What if the flow passes right next to it and does not settle on the ground?'

Imam ^{a.s} said: 'As long as it does not settle, there is no harm. But if even a small amount of it settles and does not penetrate the ground or seep into the well, then the well is not affected by it. Perform wudu from it. The problem arises only if the impurity collects completely in one place and stagnates.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.410

HADITH.1294

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنْ عَبَادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ أَبِي الْحَسْنِ عَلَيْهِ السَّلَامُ فِي الْبَلْرِ يَكُونُ يَنْهَا وَبَيْنَ الْكَيْفِ خَمْسَةُ أَذْرِعٍ وَأَقْلُ وَأَكْثَرُ، يَتَوَضَّأُ مِنْهَا؟ قَالَ: لَيْسَ يَنْكَرُهُ مِنْ قُرْبٍ وَلَا بُعْدٍ، يَتَوَضَّأُ مِنْهَا وَيَغْشِيْلُ مَا لَمْ يَتَغَيَّرْ المَاءُ.

قال محمد بن الحسن : هذا الخبر يدل على ان الاخبار المتقدمة كلها محمولة على الاستحباب دون الحظر والايجاب.



Ahmad ibn Idris, from Muhammad ibn Ahmad, from Abbad ibn Sulayman, from Sa'd ibn Sa'd, from Muhammad ibn Al-Qasim:

Abu Al-Hasan ^{a.s} was asked regarding a well that is five cubits or less, or more, away from a toilet.

Imam ^{a.s} was asked: "Can one perform wudu (ablution) from it?"

Imam ^{a.s} said: "There is no dislike, whether near or far. One may perform wudu and ghusl (ritual purification) from it, as long as the water does not change."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "This narration indicates that the earlier narrations are to be understood as recommendations rather than prohibitions or obligations."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.411

◊ HADITH ◊

HADITH.1295

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي مِيزَابَيْنِ سَالَةِ أَحَدُهُمَا بَوْلٌ وَالْأَخْرُ مَاءُ الْمَطَرِ فَاخْتَلَطَا فَأَصَابَ تَوْبَرَ رَجُلٍ, لَمْ يَضُرُّهُ ذَلِكُ.

Ali ibn Ibrahim, from his father, from Ibn Abi Umair, from Hisham ibn Al-Hakam:

Abu Abdullah ^{a.s} was asked regarding two spouts - one carrying urine and the other carrying rainwater - that flowed and mixed, and then splashed onto a man's clothing.

Imam ^{a.s} said: "It does not harm him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.411

◊ HADITH ◊

HADITH.1296

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ بْنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنِ الْحُكْمِ بْنِ مُسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: لَوْ أَنَّ مِيزَابَيْنِ سَالَةِ مِيزَابَ بَبَوْلٍ وَمِيزَابَ بِمَاءِ الْمَطَرِ فَاخْتَلَطَا, ثُمَّ أَصَابَكَ مَا كَانَ بِهِ بَأْشَ.

قال محمد بن الحسن: الوجه في هذين الخبرين هو أن ماء المطر إذا جرى من الميزاب فحكمه حكم الماء الجاري لا ينجسه شيء إلا ما غير لونه أو طعمه أو رايته، يدل على ذلك.

Ahmad ibn Muhammad ibn Al-Haytham ibn Abi Masruq, from Al-Hakam ibn Miskin, from Muhammad ibn Marwan, narrated from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: "If two spouts were to flow - one carrying urine and the other carrying water - and they mixed, then if something from it touches you, there is no harm."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The interpretation of these two narrations is that rainwater flowing from a spout is considered like flowing water, which does not become impure unless its color, taste, or smell changes. This is supported by other evidence."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.411



HADITH.1297

[SOURCE] Implicit (or Unnamed)

مَا رَوَاهُ عَلَيْهِ بْنُ جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَنِ الْبَيْتِ يُبَالُ عَلَى ظَهِيرَهِ وَيُغَشَّلُ فِيهِ مِنَ الْجَنَابَةِ، ثُمَّ يُصَبِّبُهُ الْمَاءُ، أَيُؤْخَذُ مِنْ مَائِهِ فَيَتَوَضَّأُ لِلصَّلَاةِ؟
فَقَالَ: إِذَا جَرَى فَلَا بَأْسَ بِهِ.

Ali ibn Ja'far narrated: I asked Abu Al-Hasan Musa ^{a.s} about a house where urine is poured on its roof, and ghusl (ritual purification) from janabah (major impurity) is performed there, and then water flows down from it. Can water from it be used for wudu (ablution) for prayer?

Imam ^{a.s} said: "If it flows, then there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.411

HADITH.1298

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ عَنْ عَلَيٍّ بْنِ حَدِيدٍ عَنْ حَمَادَ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ: رَاوِيَةً مِنْ مَاءِ سَقَطَتْ فِيهَا قَارَةً أَوْ جُرَدًا أَوْ صُعْوَةً مَيَّتَةً؟
قَالَ: إِذَا تَفَسَّحَ فِيهَا فَلَا تَشْرَبْ مِنْ مَائِهَا وَلَا تَتَوَضَّأُ وَصُبِّهَا، وَإِنْ كَانَ عَيْنُ مُتَفَسَّخٍ فَاشْرَبْ مِنْهُ وَتَوَضَّأُ وَاطْرَحْ
الْمَيَّةَ إِذَا أَخْرَجْتَهَا طَرِيقًا. وَكَذَلِكَ الْجَرَةُ وَحْبُ الْمَاءِ وَالْقَرْبَةُ وَأَشْبَاهُ ذَلِكَ مِنْ أَوْعِيَةِ الْمَاءِ. قَالَ وَقَالَ أَبُو جَعْفَرٍ
عَلَيْهِ السَّلَامُ: إِذَا كَانَ الْمَاءُ أَكْثَرَ مِنْ رَاوِيَةٍ لَمْ يُنْجِسْهُ شَيْءٌ تَفَسَّحَ فِيهِ أَوْ لَمْ يَتَفَسَّحْ، إِلَّا أَنْ يَجِيءَ لَهُ رِيحٌ يُغْلِبُ
عَلَى رِيحِ الْمَاءِ.

قال محمد بن الحسن : هذا الخبر يمكن أن يحمل قوله راوية من ماء إذا كان مقدارهما كرا فانه إذا كان كذلك لا ينجسه ما يقع فيه ، ويكون قوله إذا تفسخ فيها فلا تشرب ولا تتوضأ محمولا على انه إذا تغير احد اوصاف الماء وكذلك القول في الجرة وحب الماء والقربة ، وليس لاحد أن يقول إن الجرة والحب والقربة لا يسع شيء من ذلك كرا من الماء لانه ليس في الخبر ان الجرة واحدة ذلك حكمها بل ذكرها بالالف واللام وذلك يدل على العموم عند كثير من أهل اللغة وإذا احتمل ذلك لم يناف ما قدمناه من الاخبار.

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Al-Husayn, from Ali ibn Hadid, from Hammad ibn Isa, from Hariz, from Zurarah, narrated from Abu Ja'far ^{a.s}:

I said to Imam ^{a.s}: "A container of water into which a dead mouse, rat, or small bird has fallen - what should be done?"

Imam ^{a.s} said: "If it has decomposed in it, do not drink from its water, do not perform wudu (ablution) with it, and pour it out. But if it has not decomposed, then drink from it, perform wudu with it, and remove the dead body while it is still fresh."

Imam ^{a.s} further said: "The same applies to jars, water pots, skins, and similar water containers."

Abu Ja'far ^{a.s} also said: "If the water is more than a container's capacity, then nothing can render it impure - whether the dead body has decomposed in it or not - unless its smell overcomes the smell of the water."



[AL TUSI]

Muhammad ibn Al-Hasan commented: "This narration may be understood as referring to a container with a capacity equal to a kurr (a specific volume of water). If it holds this amount, it is not rendered impure by what falls into it. The statement about avoiding drinking and performing wudu if decomposition occurs is interpreted as applying only if one of the water's properties (color, taste, or smell) has changed. The same applies to jars, water pots, and skins. It should not be argued that these containers cannot hold a kurr of water, as the narration uses definite articles ("the jar," "the pot"), which many linguists interpret as general references, and this interpretation does not contradict previous narrations."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.412

◊ HADITH ◊

HADITH.1299

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَخْبُوبٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ الْفَمْذُوكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ قَالَ: سَأَتَّشُّهُ عَنْ رَجُلٍ رَعَفَ فَامْتَحَطْ فَصَارَ ذَلِكَ الدَّمُ قَطْعًا صَفَارًا فَأَصَابَ إِنَاءً، هَلْ يَصْلُحُ الْوُضُوءُ مِنْهُ؟ قَالَ: إِنْ لَمْ يَكُنْ شَيْءٌ يَسْتَيْثِي فِي الْمَاءِ فَلَا بَأْسُ، فَإِنْ كَانَ شَيْئًا بَيْنًا فَلَا يَتَوَوَّصُ مِنْهُ.

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Ahmad Al-Alawi, from Al-Umarki, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^{a.s}, who said:

I asked Imam ^{a.s} about a man who had a nosebleed, then blew his nose, causing the blood to form small clots that fell into his water container. Is it permissible to perform wudu (ablution) with that water?

Imam ^{a.s} said: "If nothing noticeable appears in the water, then there is no harm. But if something visible is present, then do not perform wudu with it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.412

◊ HADITH ◊

HADITH.1300[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ كُرْدَوَيْهِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ بَثِّي بِذَخْلِهِ مَاءً الْمَطَرِ فِيهِ الْبَوْلُ وَ الْعَذْرَةُ وَ أَبْوَالُ الدَّوَابِ وَ أَرْوَافُهَا وَ خُرْزُ الْكَلَابِ قَالَ «يُنَزَّحُ مِنْهَا تَلَاثُونَ ذُلْوًا وَ إِنْ كَانَ مُبْخَرَةً».

Al-Husayn ibn Sa'id, from Muhammad ibn Abi Umair, from Kurdawiyah, who said:

I asked Abu Al-Hasan ^{a.s} about a well into which rainwater flows, carrying urine, feces, the urine and droppings of animals, and the excrement of dogs.

Imam ^{a.s} said: "Thirty buckets should be drawn from it, and if it has a bad odor, more should be drawn."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.413 • Al-Ibtisar, V.1 p.43 • Al-Wafi, V.6 p.87 • Wasail Al-Shia, V.1 p.181



HADITH.1301

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبِ بْنِ يَزِيدَ عَنْ أَبِي عَمِيرٍ عَنْ أَبِي زَيَادِ الْنَّهْدِيِّ عَنْ زُزَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ جَلْدِ الْخِنْزِيرِ يُجْعَلُ دَلْوًا يُسْتَقَىٰ بِهِ الْمَاءُ قَالَ «لَا بَأْسَ». .

قال محمد بن الحسن : الوجه في هذا الخبر انه لا بأس بان يستنقى به غير انه لا يجوز استعمال ذلك الماء في الوضوء ولا الشرب بل يستعمل في غير ذلك من سقي الدواب والبهائم وما أشبه ذلك.

Muhammad ibn Ali ibn Mahbub, from Ya'qub ibn Yazid, from Ibn Abi Umair, from Abu Ziyad Al-Nahdi:
Zurarah asked Imam ^{a.s} about using skin of a pig to make a bucket for drawing water.
Abu Abdullah ^{a.s} said: "There is no harm."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The meaning of this narration is that there is no harm in drawing water with it. However, it is not permissible to use that water for wudu (ablution) or drinking. Instead, it may be used for other purposes, such as watering animals and livestock, and similar uses."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.413 • Al-Wafi, V.6 p.40 • Wasail Al-Shia, V.1 p.175

HADITH.1302

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ وُهَيْبٍ عَنْ أَبِي يَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ حَيَّةٍ دَخَلَتْ حُبَّاً فِيهِ مَاءٌ وَ حَرَجَتْ مِنْهُ قَالَ «إِنْ وَجَدَ مَاءً غَيْرَهُ فَلْيَهُرِفْهُ». .

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Al-Husayn, from Wuhaib, from Abu Basir, who said: I asked Abu Abdullah ^{a.s} about a snake that entered a water jug containing water and then (slithered out) left it.

Imam ^{a.s} said: "If he finds other water, let him pour it (this water) out."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.413 • Al-Wafi, V.6 p.76 • Wasail Al-Shia, V.1 p.239

HADITH.1303

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُوسَى بْنِ عُمَرَ عَنْ أَخْمَدَ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنْ أَخْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْزَّبِيرِ عَنْ جَدِّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبْلَرٍ تَقَعُ فِيهَا الْفَارِزةُ أَوْ غَيْرُهَا مِنَ الدَّوَابِ فَتَمُوْثُ فَيُعْجَنُ مِنْ مَا نَهَا أَيُوكُلُ ذَلِكَ الْخُبْزُ قَالَ «إِذَا أَصَابَهُ الْلَّازُ فَلَا بَأْسَ بِأَكْلِهِ». .

From him, from Musa ibn Umar, from Ahmad ibn Al-Hasan Al-Mithami, from Ahmad ibn Muhammad ibn Abdullah ibn Al-Zubayr, from his grandfather, who said:

I asked Abu Abdullah ^{a.s} about a well into which a mouse or another animal falls and dies, and water from it is used to knead dough - can that bread be eaten?

Imam ^{a.s} said: "If it has been exposed to fire (baked or cooked), then there is no harm in eating it."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.29 • Al-Wafi, V.19 p.117 • Wasail Al-Shia, V.1 p.175

◊ HADITH ♦

HADITH.1304[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَمْلٌ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي عَجِينٍ عَجِينٍ وَخِرْئَةٍ لَمْ يَعْلَمْ أَنَّ الْمَاءَ كَانَتْ فِيهِ مَيْتَةً قَالَ «لَا يَأْسَ أَكْلَتْ الْثَّارُ مَا فِيهِ» .

From him, from Muhammad ibn Al-Husayn, from Muhammad ibn Abi Umair, from someone who narrated it from Abu Abdallah ^{a.s}:

Imam ^{a.s} was asked regarding dough that was kneaded and baked, and it was later discovered that the water used contained a dead animal.

Imam ^{a.s} said: "There is no harm; the fire has consumed what was in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.414 • Al-Ibtisar, V.1 p.29 • Awali Al-La'ali, V.4 p.50 • Al-Wafi, V.19 p.117 • Wasail Al-Shia, V.1 p.175

◊ HADITH ♦

HADITH.1305[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا وَمَا أَحْسَبَهُ إِلَّا حَفْصَ بْنَ الْبَخْتَرِيِّ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي الْعَجِينِ يُعْجَنُ مِنَ الْمَاءِ الْتَّسِيسِ كَيْفَ يُصْنَعُ بِهِ قَالَ «يُبَاعُ مِمَّنْ يَسْتَحِلُّ أَكْلَ الْمَيْتَةِ» .

From him, from Muhammad ibn Al-Husayn, from Ibn Abi Umair, from some of our companions - and I believe it was Hafs ibn Al-Bukhtari - who said:

It was said to Abu Abdallah ^{a.s} regarding dough that was kneaded with impure water - what should be done with it?

Imam ^{a.s} said: "It should be sold to someone who considers eating carrion permissible."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.414 • Al-Ibtisar, V.1 p.29 • Awali Al-La'ali, V.4 p.51 • Al-Wafi, V.19 p.117 • Wasail Al-Shia, V.1 p.242

◊ HADITH ♦

HADITH.1306[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يُدْفَنُ وَلَا يُبَاعُ» .

قال محمد بن الحسن: وبهذا الخبر نأخذ دون الاول.

From him, from Muhammad ibn Al-Husayn, from Ibn Abi Umair, from some of his companions, narrated from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "It (Carrion) should be buried and not sold."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "We follow this narration instead of the previous one."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.414 • Al-Ibtisar, V.1 p.29 • Awali Al-La'ali, V.4 p.51 • Al-Wafi, V.19 p.117 • Wasail Al-Shia, V.1 p.243 • Bihar Al-Anwar, V.77 p.155



HADITH.1307

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْخُسْنَى عَنْ مُوسَى بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ : «أَنَّ الْبَيْتَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَى الْمَاءَ فَأَتَاهُ أَهْلُ الْمَاءِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ حِيَاضَنَا هَذِهِ تَرِدُهَا السَّبَاعُ وَالْكِلَابُ وَالْبَهَائِمُ قَالَ «لَهَا مَا أَخْدَثَ إِبْرَاهِيمًا وَلَكُمْ سَائِرُ ذَلِكَ» . » .

From him, from Muhammad ibn Al-Husayn, from Musa ibn Isa, from Muhammad ibn Sa'id, from Isma'il ibn Muslim, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}:

Imam ^{a.s} said: "The Prophet (may Allah ^{SWT} bless him and his family) came to a water source, and the people of the area approached Him ^{saws} and said:

"O Messenger of Allah ^{SWT}, our water ponds are frequented by wild animals, dogs, and livestock."

Imam ^{a.s} said: "What they take with their mouths is for them, and the rest is for you."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.8 • Tahdib Al-Ahkam, V.1 p.414 • Al-Wafi, V.6 p.28 • Wasail Al-Shia, V.1 p.161 • Mustadrak Al Wasail, V.1 p.197

HADITH.1308

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنِ الْعَبَاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي أَيُوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ : كُلْتُ لَهُ الْغَدَيرَ فِيهِ مَاءً مُجْتَمِعَ تَبُولٍ فِيهِ الدَّوَابُ وَتَلَعَّ فِيهِ الْكِلَابُ وَيَغْشِيْلُ فِيهِ الْجُنُبُ قَالَ «إِذَا كَانَ قَدْرُ كُرْ لَمْ يَنْجُسْهُ شَيْءٌ وَالكُرُّ سِتُّمِائَةُ رِظْلٍ» .

قال محمد بن الحسن : قد بينا الوجه في هذا الخبر فيما تقدم.

From him, from Al-Abbas, from Abdullah ibn Al-Mughira, from Abu Ayyub, from Muhammad ibn Muslim, narrated from Abu Abdillah ^{a.s}:

I said to Imam ^{a.s}: "A pond that has collected water - animals urinate in it, dogs drink from it, and a person in a state of janabah (major ritual impurity) bathes in it - what is its ruling?"

Imam ^{a.s} said: "If it contains the amount of a kurr, then nothing renders it impure. A kurr is six hundred ritl."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "We have already explained the interpretation of this narration earlier."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.414 • Al-Ibtisar, V.1 p.11



HADITH.1309

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ الْقَبَاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمَفْرِزَةِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا كَانَ الْمَاءُ قَدْرَ قُلْتَيْنِ لَمْ يَعْجِسْهُ شَيْءٌ وَ الْقُلْتَانُ جَرْتَانٌ .

فهذا خبر مرسل ويحتمل أن يكون ورد مورد التقىة لموافقتها لمذهب كثير من العامة يحتمل ايضاً أن يكون الوجه فيه ما قدمناه في غير هذا الخبر وهو انه يكون مقدار القلتين مقدار الكر لأن ذلك ليس بمنكر لأن القلة هي الجرة الكبيرة في اللغة وعلى هذا لا تنافي بين الاخبار.

As for what was narrated by Muhammad ibn Ali ibn Mahbub, from Al-Abbas, from Abdullah ibn Al-Mughira, from some of our companions, from Abu Abdullah ^(a.s):

Imam ^(a.s) said: "If the water is equal to two qullahs (large jars), nothing renders it impure. The two qullahs are two large jars."

[AL TUSI]

This is a mursal (disconnected) narration, and it is possible that it was stated as a precautionary measure (taqiyyah) due to its alignment with the views of many non-Shi'a scholars.

It is also possible that its meaning is similar to what we previously explained in other narrations - that the amount of two qullahs is equivalent to a kurr. This interpretation is plausible because, in linguistic usage, a qullah refers to a large jar. Based on this understanding, there is no contradiction between the narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.415

HADITH.1310

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ عَلَيٍّ بْنِ مَحْبُوبٍ عَنْ الْقَبَاسِ عَنْ عَبْدِ اللَّهِ عَنْ أَبِيهِ مَرْيَمَ قَالَ: حَدَّثَنَا جَعْفَرٌ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا مَاتَ الْكَلْبُ فِي الْبَئْرِ نُزِّحَتْ .
وَقَالَ جَعْفَرٌ عَلَيْهِ السَّلَامُ: إِذَا وَقَعَ فِيهَا ثُمَّ أُخْرَجَ مِنْهَا حَيًّا نُزِّحَ مِنْهَا سَبْعَ دَلَاءً .

Muhammad ibn Ali ibn Mahbub, from Al-Abbas, from Abdullah, from Abu Maryam, who said:

Imam Ja'far Al Sadiq ^(a.s) narrated that Abu Ja'far ^(a.s) used to say:

"If a dog dies in a well, it must be emptied."

And Imam Ja'far Al Sadiq ^(a.s) said: "If it falls into the well and is then removed alive, seven buckets should be drawn from it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.415

◊ HADITH ♦

HADITH.1311[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ مُحَمَّدِ بْنِ سَيَّانِ عَنْ الْعَلَاءِ بْنِ الْفَضَّيلِ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْحِيَاضِ يُبَالُ فِيهَا قَالَ «لَا بَأْسٌ إِذَا غَلَبَ لَوْنُ الْمَاءِ لَوْنَ الْبَوْلِ».

قال محمد بن الحسن : الوجه في هذا الخبر إذا كان الماء فيه أكثر من كر على ما بيناه.

From him, from Muhammad ibn Abd Al-Jabbar, from Muhammad ibn Sinan, from Al-Ala ibn Al-Fudayl, who said:

I asked Abu Abdullah ^(a.s) about ponds in which urine is discharged.

Imam ^(a.s) said: "There is no harm if the color of the water overcomes the color of the urine."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The interpretation of this narration applies to cases where the water is more than a kurr, as we have previously explained."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.415 • Al-Ibtisar, V.1 p.22 • Al-Wafi, V.6 p.23 • Wasail Al-Shia, V.1 p.139

◊ HADITH ♦

HADITH.1312[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقِي بْنِ صَدَقَةَ عَنْ عَمَّارٍ قَالَ: شَيْءٌ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْبَنِيرِ يَقْعُدُ فِيهَا رِتْبَلُ عَدْرَةٍ يَأْسِيَةً أَوْ رَطْبَةً فَقَالَ «لَا بَأْسٌ إِذَا كَانَ فِيهَا مَاءٌ كَثِيرٌ».

قال محمد بن الحسن : قوله لا بأس به معناه إذا نزح منها خمسون دلوا على ما قدمنا القول فيه.

Sa'd ibn Abdullah, from Ahmad ibn Al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar, who said:

Abu Abdullah ^(a.s) was asked about a well into which a basket of feces, whether dry or moist, falls.

Imam ^(a.s) said: "There is no harm if there is a large amount of water in it."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "Imam ^(a.s) statement: "There is no harm," means that fifty buckets should be drawn from it, as we have previously explained."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.416 • Al-Ibtisar, V.1 p.42 • Al-Wafi, V.6 p.43 • Wasail Al-Shia, V.1 p.174 • Wasail Al-Shia, V.1 p.192

◊ HADITH ♦

HADITH.1313[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ أَبِي الْقَاسِمِ عَبْدِ الرَّحْمَنِ بْنِ حَمَادِ الْكُوفِيِّ عَنْ بَشِيرِ عَنِ أَبِي مَرْيَمِ الْأَنْصَارِيِّ قَالَ: كُثُثْ مَعَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي حَارِطِ لَهُ فَحَضَرَتِ الْأَصْلَاثُ فَتَرَخَ ذَلِكَ لِلْوُضُوءِ مِنْ رَكْيِ لَهُ فَخَرَجَ عَلَيْهِ قِطْعَةً مِنْ عَدْرَةٍ يَأْسِيَةً فَأَكَفَأَ بِرَأْسِهِ وَتَوَضَّأَ بِالْبَاقِيِّ.

قال محمد بن الحسن : قد بینا الوجه في هذا الخبر فيما مضى.



Sa'd, from Musa ibn Al-Hasan, from Abu Al-Qasim Abdul-Rahman ibn Hammad Al-Kufi, from Bashir, from Abu Maryam Al-Ansari, who said:

I was with Abu Abdallah ^{a.s} in one of his gardens, and the time for prayer arrived. Imam ^{a.s} drew a bucket of water for wudu (ablution) from his well, and a piece of dry feces came out with it.

Imam ^{a.s} tilted the bucket and poured it out, then performed wudu with the remaining water.

[AL TUSI]

Muhammad ibn Al-Hasan commented: "We have already explained the interpretation of this narration earlier."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.416 • Al-Ibtisar, V.1 p.42 • Al-Wafi, V.6 p.43 • Wasail Al-Shia, V.1 p.154

◊ HADITH ♦

HADITH.1314

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ أَبَانٍ عَنْ رَجَارِبِنْ فَرْقَدِ عَنْ عُثْمَانَ بْنِ زِيَادٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَنِيهِ أَسْلَامٌ أَكُونُ فِي السَّفَرِ فَأَتَيَ الْمَاءَ الْتَّقِيَّعَ وَ يَدِي قَيْرَةً فَأَغْسِنْهَا فِي الْمَاءِ قَالَ «لَا بَأْسُ». .

Al-Husayn ibn Sa'id, from Al-Qasim ibn Muhammad ibn Aban, from Zakkar ibn Farqad, from Uthman ibn Ziyad, who said:

I said to Abu Ja'far ^{a.s}: "I am in a state of travel, and I come across stagnant water while my hand is dirty. Can I dip it into the water?"

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.416 • Al-Ibtisar, V.1 p.21

◊ HADITH ♦

HADITH.1315

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجْلَىِ وَ أَبِي قَتَادَةَ عَنْ عَلَىِ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسِنِ الْأَوَّلِ عَلَيْهِ الْسَّلَامُ قَالَ: سَأَلَهُ عَنَ الرَّجُلِ يُصِيبُ الْمَاءَ فِي سَاقِيَّةٍ أَوْ مُسْتَنْقِعٍ أَيْغَشِيلُ فِيهِ لِلْجَنَابَةِ أَوْ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ إِذَا كَانَ لَا يَجِدُ عَيْرَةً وَ الْمَاءُ لَا يَبْلُغُ صَاعًا لِلْجَنَابَةِ وَ لَا مُدًا لِلْوُضُوءِ وَ هُوَ مُتَفَرِّقٌ فَكَيْفَ يَصْنَعُ بِهِ وَ هُوَ يَتَحَوَّفُ أَنْ يَكُونَ أَسْبَاعُ قَدْ شَرِبَتْ مِنْهُ فَقَالَ «إِذَا كَانَتْ يَدُهُ نَظِيفَةً فَلِيَأْخُذْ كَفًا مِنَ الْمَاءِ بِيَدِ وَاحِدَةٍ فَلِيَنْصَحِّ خَلْفَهُ وَ كَفًا عَنْ أَمَاهِهِ وَ كَفًا عَنْ يَمِينِهِ وَ كَفًا عَنْ شِمَالِهِ فَإِنْ خَشِيَ أَنْ لَا يَكْفِيَهُ غَسْلَ رَأْسِهِ ثَلَاثَ مَرَاتٍ ثُمَّ مَسَحَ جَلْدَهُ بِتِيَّهٍ فَإِنْ ذَلِكَ يُجْزِيهِ وَ إِنْ كَانَ الْوُضُوءُ غَسْلٌ وَجْهَهُ وَ مَسَحٌ يَدَهُ عَلَى ذِرَاعَيْهِ وَ رَأْسِهِ وَ رِجْلَيْهِ وَ إِنْ كَانَ الْمَاءُ مُتَفَرِّقًا فَقَرَأَ أَنْ يَجْمَعَهُ وَ إِلَّا إِغْتَسَلَ مِنْ هَذَا وَ هَذَا فَإِنْ كَانَ فِي مَكَانٍ وَاحِدٍ وَ هُوَ قَلِيلٌ لَا يَكْفِيَهُ لِغَسْلِهِ فَلَا عَلَيْهِ أَنْ يَغْتَسِلَ وَ يُرْجِعَ الْمَاءَ فِيهِ فَإِنْ ذَلِكَ يُجْزِيهِ».



Ahmad ibn Muhammad, from Musa ibn Al-Qasim Al-Bajali and Abu Qatadah, from Ali ibn Ja'far, narrated from Abu Al-Hasan Al-Awwal ^{a.s}:

I asked Imam ^{a.s} about a man who finds water in a stream or a stagnant pool - can he use it to perform ghusl (ritual purification) for janabah (major impurity) or wudu (ablution) for prayer if he cannot find other water? The water does not reach a sa' (sufficient quantity for ghusl) or a mudd (sufficient quantity for wudu) and is scattered. What should he do, especially if he fears that wild animals may have drunk from it? Imam ^{a.s} said: "If his hand is clean, let him take a handful of water with one hand and sprinkle it behind him, then take another handful and sprinkle it in front of him, and another to his right, and another to his left.

If he fears the water will not suffice, he should wash his head three times, then wipe his body with his hand. That will suffice him.

If it is for wudu, he should wash his face and wipe his arms, head, and feet.

If the water is scattered and he is able to gather it, he should do so. Otherwise, he should use water from each part until he completes his purification.

If the water is in one place but insufficient for a complete ghusl, he may use it, pouring it back into the container or source and continuing until he finishes. That will be sufficient for him."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.207 • Tahdib Al-Ahkam, V.1 p.416 • Al-Ibtisar, V.1 p.28 • Al-Wafi, V.6 p.78 • Wasail Al-Shia, V.1 p.216

❀ HADITH ❀

HADITH.1316

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَّالَةَ بْنِ أَبْوَبِ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ بْنِ مَهْرَانَ عَنْ أَبِي بَصِيرِ قَالَ: قُلْ ثُلَّ أَلَّا يَعْبُدَ اللَّهُ عَنْ يَهِ آسَلَامٌ إِنَّا نُسَافِرُ فَرِيمَا يُبَيِّنَا بِالْعَدِيرِ مِنَ الْمَطَرِ يَكُونُ إِلَى جَانِبِ الْقَرْنِيَّةِ فَيَكُونُ فِيهِ الْعَذَرَةُ وَلَا يَنْوِي فِيهِ الصَّبِيُّ وَتَبَوَّلُ فِيهِ الْأَدَابَةُ وَتَرُوَثُ فَقَالَ إِنَّ عَرَصَ فِي قَلْبِكَ مِنْ شَيْءٍ فَقُلْ هَكَذَا» يَعْنِي افْرَجْ الْمَاءَ بِيَدِكَ «نَمَّ تَوَضَّأْ فَإِنَّ الدِّينَ لَيْسَ بِمُضَيِّقٍ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ «مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ». .

Al-Husayn ibn Sa'id, from Fadala ibn Ayyub, from Al-Husayn ibn Uthman, from Sama'ah ibn Mihran, from Abu Basir, who said:

I said to Abu Abdallah ^{a.s}: "We often travel, and sometimes we encounter a rainwater pond near a village. It may contain feces, and children or animals might urinate in it, and animals might defecate in it."

Imam ^{a.s} said: "If something concerns you about it, do this" - and Imam ^{a.s} demonstrated by parting the water with his hand - "then perform wudu (ablution). For religion is not meant to cause hardship, as Allah ^{SWT}, the Mighty and Majestic, says: 'He has not placed upon you in the religion any difficulty' (Surah Al-Hajj, 22:78)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.417 • Al-Ibtisar, V.1 p.22 • Al-Wafi, V.6 p.28 • Wasail Al-Shia, V.1 p.163 • Bihar Al-Anwar, V.77 p.140 • Tafsir Nur Al-Thaqalayn, V.3 p.524 • Kanz Al-Daqaiq, V.9 p.150



HADITH.1317

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ بْنِ مُهَرَّاجَ الْجَمَالِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِيهِ أَسْلَامًا عَنِ الْجِيَاضِ أَتَيْتَيِّ مَا يَبْيَنُ مَكَّةَ إِلَى الْمَدِينَةِ تَرْدُهَا أَسْبَاعُ وَ تَلْغُ فِيهَا أَكْلَابُ وَ تَشَرَّبُ مِنْهَا الْحَمِيرُ وَ يَعْتَسِلُ مِنْهَا الْجُنُبُ وَ يَتَوَضَّأُ مِنْهُ فَقَالَ «وَ كَمْ قَدْرُ الْمَاءِ» قُلْتُ إِلَيْهِ نَصْفَ السَّاقِ وَ إِلَى الْأُرْكَبِ فَقَالَ «تَوَاضَّأْ مِنْهُ».».

قال محمد بن الحسن: الوجه في هذين الخبرين وما يجري مجراهما ان نحملهما على انه إذا كان الماء أكثر من كر فانه إذا كان كذلك لا ينجس بما يقع فيه ومتى كان أقل من الكر فانه ينجس على ما قلناه.

Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, from Safwan ibn Mihran Al-Jammal, who said:

I asked Abu Abdullah ^{a.s} about the ponds between Mecca and Medina, which are frequented by wild animals, dogs that drink from them, donkeys that drink from them, and where those in a state of janabah (major impurity) bathe and others perform wudu (ablution).

Imam ^{a.s} said: "What is the amount of water?"

I said: "It reaches up to the middle of the shin or the knee."

Imam ^{a.s} said: "Perform wudu from it."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The interpretation of these narrations and similar reports is that they apply to cases where the water is more than a kurr. If the water is more than a kurr, it does not become impure by what falls into it. However, if it is less than a kurr, it becomes impure, as we have explained."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.417 • Al-Ibtisar, V.1 p.22 • Wasail Al-Shia, V.1 p.162

HADITH.1318

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ ابْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانٍ قَالَ حَدَّنِي صَاحِبُ لِي ثِقَةً: أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنِ الْأَرْجُلِ يَتَنَاهِي إِلَى الْمَاءِ الْقَلِيلِ فِي الْأَطْرِيقِ فَيُرِيدُ أَنْ يَعْتَسِلَ وَ لَيْسَ مَعَهُ إِنَاءٌ وَ الْمَاءُ فِي وَهْدَةٍ فَإِنْ هُوَ إِعْتَسَلَ رَجَعَ غُسْلُهُ فِي الْمَاءِ كَيْفَ يَصْنَعُ قَالَ «يَنْضُخُ بِكَفِّ بَيْنِ يَدَيْهِ وَ كَفًا مِنْ خَلْفِهِ وَ كَفًا عَنْ يَمِينِهِ وَ كَفًا عَنْ شَمَائِلِهِ ثُمَّ يَعْتَسِلُ».».

Al-Husayn ibn Sa'id, from Ibn Sinan, from Ibn Muskan, who said:

A trustworthy companion narrated to me that he asked Abu Abdullah ^{a.s} about a man who comes across a small amount of water on the road and wants to perform ghusl (ritual bathing), but he has no vessel, and the water is in a low-lying area. If he performs ghusl, the water from his body will flow back into it. What should he do?

Imam ^{a.s} said: "He should sprinkle a handful of water in front of him, a handful behind him, a handful to his right, and a handful to his left, and then he may perform ghusl."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.417 • Al-Ibtisar, V.1 p.28 • Al-Wafi, V.6 p.80 • Wasail Al-Shia, V.1 p.217 • Bihar Al-Anwar, V.77 p.139



HADITH.1319

[SOURCE] Implicit (or Unnamed)

عَنْهُ عَلَى مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيرٍ قَالَ: كَتَبْتُ إِلَى مَنْ يَسْأَلُهُ عَنِ الْغَدَيرِ يَجْتَمِعُ فِيهِ مَاءُ السَّمَاءِ وَيَسْتَسْقِي فِيهِ مِنْ بَطْرٍ، فَيَسْتَثْجِي فِيهِ الْإِنْسَانُ مِنْ بَوْلٍ أَوْ يَغْسِلُ فِيهِ الْجَنْبَ، مَا حَدُّهُ الَّذِي لَا يَجُوزُ؟ فَكَتَبَ: لَا تَتَوَضَّأُ مِثْلُ هَذَا إِلَّا مِنْ صَرُورَةٍ إِلَيْهِ.

From him, from Muhammad ibn Isma'il ibn Bazi', who said:

I wrote to someone to ask (Imam ^{a.s}) about a pond that collects rainwater and is also supplied with water from a well. People use it for istinja (purification after relieving oneself) from urine, or a person in a state of janabah (major impurity) bathes in it. What is the limit beyond which it is not permissible to use?

Imam ^{a.s} wrote back: "Do not perform wudu (ablution) with such water except in cases of necessity."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.418

HADITH.1320[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَلَى عُثْمَانَ بْنِ عَيْسَى عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنِ الْجَرْأَةِ تَسْعُ مِائَةً رُظْلِيَّ مِنْ مَاءٍ يَقْعُدُ فِيهَا أُوقِيَّةٌ مِنْ دَمٍ أَشْرَبَ مِنْهُ وَ أَتَوَضَّأَ قَالَ «لَا».

From him, from Uthman ibn Isa, from Sa'id Al-Araj, who said:

I asked Abu Abdillah ^{a.s} about a jar that holds one hundred riti of water, into which an uqiyah (a small measure) of blood falls. Can I drink from it and perform wudu (ablution) with it?

Imam ^{a.s} said: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.418 • Al-Ibtisar, V.1 p.23 • Wasail Al-Shia, V.1 p.153 • Wasail Al-Shia, V.1 p.169

HADITH.1321[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

وَ سَأَلَ عَلَيْهِ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا أَسَلَامٌ عَنِ الْرَّجُلِ يَمْرُ في مَاءِ الْمَطَرِ وَ قَدْ صَبَ فِيهِ خَمْرٌ فَأَصَابَ ثَوْبَهُ هَلْ يُصَلِّي فِيهِ قَبْلَ أَنْ يَغْسِلَهُ فَقَالَ «لَا يَغْسِلُ ثَوْبَهُ وَ لَا رِجْلَهُ وَ يُصَلِّي فِيهِ وَ لَا يَأْسَ».

Ali ibn Ja'far asked his brother Imam Musa ibn Ja'far ^{a.s} about a man who walks through rainwater into which wine has been poured, and it touches his clothes. Can he pray in them before washing them?

Imam ^{a.s} said: "He does not need to wash his clothes or his feet, and he may pray in them. There is no harm."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.220 • Tahdib Al-Ahkam, V.1 p.418



HADITH.1322

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَسَأَلَ عَمَّارُ بْنُ مُوسَى الْسَّابِطِي أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجُلِ يَجِدُ فِي إِنَاءِهِ فَارِةً وَقَدْ تَوَضَّأَ مِنْ ذَلِكَ الْإِنَاءِ مِزَارًا وَغَسَلَ مِنْهُ نِيَابَةً وَاغْتَسَلَ مِنْهُ وَقَدْ كَانَتِ الْفَارَةُ مُنْسَلِخَةً فَقَالَ «إِنَّ كَانَ رَاهًَا فِي الْإِنَاءِ قَبْلَ أَنْ يَغْتَسِلَ أَوْ يَتَوَضَّأَ أَوْ يَغْسِلَ نِيَابَةً ثُمَّ فَعَلَ ذَلِكَ بَعْدَ مَا رَاهًَا فِي الْإِنَاءِ فَعَلَيْهِ أَنْ يَغْسِلَ نِيَابَةً وَيَغْسِلَ كُلَّ مَا أَصَابَهُ ذَلِكَ الْمَاءُ وَيُعِيدَ الْوُضُوءَ وَالصَّلَاةَ وَإِنْ كَانَ إِنَّمَا رَاهًَا بَعْدَ مَا فَرَغَ مِنْ ذَلِكَ وَفَعَلَهُ فَلَا يَمْسُسُ مِنَ الْمَاءِ شَيْئًا وَلَيْسَ عَلَيْهِ شَيْءٌ لِأَنَّهُ لَا يَعْلَمُ مَثَقَتْ فِيهِ» ثُمَّ قَالَ «عَلَّمَ أَنَّ يَكُونُ إِنَّمَا سَقَطَتْ فِيهِ تِلْكَ السَّاعَةِ الَّتِي رَاهَهَا».

Ammar ibn Musa Al-Sabati asked Abu Abdallah ^{a.s} about a man who finds a dead mouse in his container after having used the water multiple times - for wudu (ablution), washing his clothes, and performing ghusl (ritual purification). The mouse was decomposed.

Imam ^{a.s} said: "If he saw it in the container before performing ghusl, wudu, or washing his clothes, and then did those actions after seeing it, he must wash his clothes, clean everything that the water touched, and repeat his wudu and prayer.

But if he only saw it after completing those actions, he should not touch the water again, and nothing is required of him, as he does not know when the mouse fell into it."

Imam ^{a.s} then added: "It is possible that the mouse fell in at the moment he saw it."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.20 • Tahdib Al-Ahkam, V.1 p.418 • Al-Ibtisar, V.1 p.32

HADITH.1323

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَرَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّ أَبَا جَعْفَرَ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: «لَا يَأْسَ بِسُورِ الْفَارَةِ إِذَا شَرِبَ مِنْ الْإِنَاءِ أَنْ يُشَرِّبَ مِنْهُ وَيُتَوَضَّأُ مِنْهُ» .

Ishaq ibn Ammar narrated from Abu Abdallah ^{a.s} that Abu Ja'far ^{a.s} used to say:

"There is no harm in the leftover water of a mouse if it drinks from a container. It is permissible to drink from it and to perform wudu (ablution) with it."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.20 • Tahdib Al-Ahkam, V.1 p.419 • Al-Ibtisar, V.1 p.26 • Awali Al-La'ali, V.4 p.53 • Al-Wafi, V.6 p.76 • Wasail Al-Shia, V.1 p.239

HADITH.1324

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ رَجُلٍ عَنْ ذِيَّاَنَ بْنَ حَكِيمٍ عَنْ مُوسَى بْنِ أَكْبَلِ الْمُمِيرِيِّ عَنِ الْعَلَاءِ بْنِ سَيَّاَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي بَيْرُ مُحَرَّجٍ يَقُولُ فَمَا تَفَهَّمَ فَلَمْ يُمْكِنْ إِخْرَاجُهُ مِنَ الْبَيْرِ أَيْتَوْصَأُ فِي ذَلِكَ الْبَيْرِ قَالَ لَا يَتَوَصَّأُ فِيهِ يُعَطَّلُ وَلَا يُجْعَلُ قَبْرًا وَإِنْ أَمْكَنْ إِخْرَاجُهُ أُخْرِجَ وَغُسْلَ وَدُفْنَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَرْمَةُ الْمُسْلِمِ مَيْتًا كَحْرَمَتِهِ حَيًّا سَوْيًا ॥

Muhammad ibn Ahmad ibn Yahya, from a man, from Dhubyani ibn Hakim, from Musa ibn Umayr, from Al-Ala ibn Sayabah, narrated from Abu Abdullah ^(a.s):

Imam {a.s} was asked regarding a narrow well into which a man falls and dies, and it is not possible to remove him from the well - can wudu (ablution) be performed with its water?

Imam {a.s} said: "Do not perform wudu from it. The well should be abandoned and treated as a grave. However, if it is possible to remove him, he should be taken out, washed, and buried."

The Messenger of Allah ﷺ (may Allah bless him and his family) said:

"The sanctity of a Muslim, whether dead or alive, is the same."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.419 • Al-Wafi, V.6 p.62

HADITH-1325

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s.}

وَسَأَلَ يَعْقُوبَ بْنَ عَيْنِيمَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: بَلْ مَاءٌ فِي مَا يَهَا رِيحٌ يُخْرُجُ مِنْهَا قِطْعَةً جُلُودٍ فَقَالَ لِلْمُسْكِنِيَّ: إِنَّ الْوَرَاءَ زُبْقاً طَرَاحَ جَلَدَهُ أَنَّمَا تَحْكِيمُهُ مِنْ ذَلِكَ دَلْلَةً وَاحِدَةً.

Ya'qub ibn Uthaym asked Abu Abdallah {a.s} about a well of water that has an odour, and pieces of skin are found in it.

Imam (a.s) said: "It is nothing (to worry about). Sometimes a lizard sheds its skin. All that is required is to draw one bucket of water from it."

[REFERENCES] Al-Kafi, V.3 p.6 • Man La Yahduruhu Al Faqih, V.1 p.21 • Tahdib Al-Ahkam, V.1 p.419 • Al-Wafi, V.6 p.86 • Wasail Al-Shia, V.1 p.189

HADITH-1326

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

الْعَمَرَكِيُّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنِيهِمَا السَّلَامُ قَالَ: سَأَلَهُ اللَّهُ عَنِ الدُّجَاجَةِ وَالْحَمَامَةِ وَأَشْبَاهِهِمَا تَطَالِعُ الْعَذِيرَةَ ثُمَّ تَدْخُلُ فِي الْمَاءِ يَتَوَضَّأُ مِنْهُ لِلصَّلَاةِ قَالَ «لَا إِلَهَ أَنْ يَكُونَ الْمَاءُ كَثِيرًا قَدْرُ كُلِّ مِنْ مَاءٍ» وَسَأَلَهُ عَنِ الْعَطَابِيَّةِ وَالْأَحْيَيَّةِ وَالْوَرَعِ تَقَعُّ في الْمَاءِ فَلَا يَمُوتُ أَيَّتَوَضَّأَ مِنْهُ لِلصَّلَاةِ قَالَ «لَا بَأْسَ بِهِ» وَسَأَلَهُ عَنْ فَارِةٍ وَقَعَثَ فِي حُبْدَهُ فَأَخْرَجَتْ قَنَاً أَنْ تَمُوتَ أَيْسَعَةً مِنْ مُسْلِمٍ قَالَ: «تَقْعَمْ وَتَدَهُ مِنْهُ».

ولا ينافى . هذا الخبر



Al-'Amraki, from Ali ibn Ja'far, from his brother Imam Musa ibn Ja'far ^(a.s), who said:

I asked Imam ^(a.s) about chickens, pigeons, and similar birds that step on feces and then enter water - can one perform wudu (ablution) with it for prayer?

Imam ^(a.s) said: "No, unless the water is abundant, measuring a kurr."

I also asked Imam ^(a.s) about lizards, snakes, and geckos that fall into water but do not die - can one perform wudu with it for prayer?

Imam ^(a.s) said: "There is no harm."

I further asked Imam ^(a.s) about a mouse that falls into a container of oil but is taken out before it dies - can it be sold to a Muslim?

Imam ^(a.s) said: "Yes, and it may also be used for applying oil."

[AL TUSI]

This narration does not contradict other reports.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.419

◊ HADITH ◊

HADITH.1327

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

مَا رَوَاهُ مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقْطَنِيِّ عَنْ الْتَّنْصُرِ بْنِ سُوَيْدٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: أَتَاهُ رَجُلٌ فَقَالَ لَهُ وَقَعَثَ فَارَّةٌ فِي حَابِيَةٍ فِيهَا سَمْنٌ أَوْ زَبَّىثٌ فَمَا تَرَى فِي أَكْلِهِ قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ «لَا تَأْكُلُهُ» قَالَ فَقَالَ لَهُ الْأَرْجُلُ الْفَارَّةُ أَهُونُ عَلَيْيَ مِنْ أَنْ أَتُرْكَ طَعَامِي مِنْ أَجْلِهَا قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ «إِنَّكَ لَمْ تَسْتَخِفْ بِالْفَارَّةِ وَ إِنَّمَا إِسْتَحْفَثُ بِدِينِكَ إِنَّ اللَّهَ حَرَمَ الْمَيْتَةَ مِنْ كُلِّ شَيْءٍ» .

لأن الوجه في هذه الرواية أن الفارة إذا ماتت فيه فلا يجوز الانتفاع به على حال

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isa Al-Yaqtini, from Al-Nadr ibn Suwayd, from Amr ibn Shimr, from Jabir, narrated from Abu Ja'far ^(a.s):

A man came to Imam ^(a.s) and said: "A mouse fell into a jar containing ghee or oil. What do you say about eating it (the mouse)?"

Abu Ja'far ^(a.s) said: "Do not eat it."

The man replied: "The mouse is insignificant to me, and I do not want to abandon my food because of it."

Abu Ja'far ^(a.s) said: "You have not belittled the mouse, but you have belittled your religion. Verily, Allah ^(SWT) has forbidden carrion in all forms."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The interpretation of this narration is that if the mouse dies in the ghee or oil, it is not permissible to use it under any circumstances."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.420 • Al-Ibtisar, V.1 p.24 • Al-Wafi, V.19 p.122 • Wasail Al-Shia, V.1 p.206



CHAPTER ON PURIFICATION OF THE BODY AND CLOTHES FROM IMPURITIES

٢٢ - باب تطهير البدن والثياب من النجاسات

❖ HADITH 1328 – 1355 ❖

HADITH.1328

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ إِبْنِ مُسْكَانٍ عَنْ مَالِكِ الْجَهَنِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَمَّا يَخْرُجُ مِنْ مَنْجِرِ الدَّابَّةِ فَيَصِيبُنِي قَالَ «لَا بَأْسُ بِهِ».

Ahmad ibn Muhammad, from Muhammad ibn Sinan, from Ibn Muskan, from Malik Al-Juhani, who said: I asked Abu Abdillah ^{a.s} about the discharge that comes from the nostrils of an animal and touches me.

Imam ^{a.s} said: "There is no harm in it."

[REFERENCES] Al-Kafi, V.3 p.58 • Tahdib Al-Ahkam, V.1 p.420 • Al-Wafi, V.6 p.197 • Wasail Al-Shia, V.3 p.413

❖ HADITH ❖

HADITH.1329

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ أَصَابَ الْأَشْوَبَ شَيْءًا مِنْ بَوْلِ السَّنُورِ فَلَا تَضْلُلُ الصَّلَاةُ فِيهِ حَتَّى تَغْسِلَهُ».

Ali ibn Ibrahim, from his father, from Abdullah ibn Al-Mughira, from Sama'ah:

Abu Abdillah ^{a.s} said: "If a garment is contaminated with the urine of a cat, prayer is not valid in it until it is washed."

[REFERENCES] Al-Kafi, V.3 p.56 • Al-Kafi, V.3 p.58 • Tahdib Al-Ahkam, V.1 p.420 • Al-Wafi, V.6 p.197 • Wasail Al-Shia, V.3 p.404

❖ HADITH ❖

HADITH.1330

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلَيٍّ عَنْ عَفْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَارِ الْأَسَابِاطِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ يَسِيلُ مِنْ أَنْفِهِ الدَّمُ هَلْ عَلَيْهِ أَنْ يَغْسِلَ بَاطِنَهُ يَغْنِي جَوْفَ الْأَنْفِ فَقَالَ «إِنَّمَا عَلَيْهِ أَنْ يَغْسِلَ مَا ظَهَرَ مِنْهُ».

Ali ibn Ibrahim, from his father, from Abdullah ibn Al-Mughira, from Sama'ah:

Abu Abdillah ^{a.s} said: "If a garment is contaminated with the urine of a cat, prayer is not valid in it until it is washed."

[REFERENCES] Al-Kafi, V.3 p.59 • Tahdib Al-Ahkam, V.1 p.420 • Al-Wafi, V.6 p.188 • Wasail Al-Shia, V.3 p.438 • Bihar Al-Anwar, V.77 p.131



◊ HADITH ♦

HADITH.1331[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْأَطْرِفِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْأَنْوَبِ
يُجْنِبُ فِيهِ الْأَرْجُلُ وَيَعْرُقُ فِيهِ فَقَالَ «أَمَا أَنَا فَلَا أُحِبُّ أَنْ أَنَا مِنْ فِيهِ وَإِنْ كَانَ الشَّتَاءُ فَلَا بِأَسْ مَا لَمْ يَعْرُقْ فِيهِ».

Al-Husayn ibn Sa'id, from Al-Nadr, from Asim ibn Humayd, from Abu Basir, who said:

I asked Abu Abdillah ^{a.s} about a garment in which a man becomes junub (in a state of major ritual impurity) and then sweats in it.

Imam ^{a.s} said: "As for me, I do not like to sleep in it. However, if it is winter, there is no harm as long as he does not sweat in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.421 • Al-Ibtisar, V.1 p.188 • Al-Wafi, V.6 p.171 • Wasail Al-Shia, V.3 p.447

◊ HADITH ♦

HADITH.1332

[SOURCE] Implicit (or Unnamed)

عَنْهُ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زَرَازَةَ قَالَ: سَأَلَ اللَّهُ عَنِ الْأَرْجُلِ يُجْنِبُ فِي تَوْبِهِ أَيَّتَجَفَّ فِيهِ مِنْ غُسْلِهِ فَقَالَ «نَعَمْ لَا
بِأَسْ بِإِلَّا أَنْ تَكُونَ الْنُطْفَةُ فِيهِ رَطْبَةٌ فَإِنْ كَانَتْ جَافَةً فَلَا بِأَسْ».

From him, from Hammad, from Hariz, from Zurarah, who said:

I asked Imam ^{a.s} about a man who becomes junub (in a state of major ritual impurity) in his garment - can he dry himself with it after performing ghusl (ritual purification)?

Imam ^{a.s} said: "Yes, there is no harm in it unless the semen is still wet. But if it is dry, then there is no problem."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.421 • Al-Ibtisar, V.1 p.188 • Al-Wafi, V.6 p.171 • Wasail Al-Shia, V.3 p.446

◊ HADITH ♦

HADITH.1333[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ صَفْوَانَ عَنِ الْعَيْصِنِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الرَّجْلِ بَالِ فِي مَوْضِعِ لَيْسَ فِيهِ
مَاءٌ فَمَسَحَ ذَكْرَهُ بِحَجَرٍ وَقَدْ عَرَقَ ذَكْرُهُ وَفَخِذَاهُ قَالَ «يُغَسِّلُ ذَكْرُهُ وَفَخِذَاهُ» وَسَأَلَ اللَّهُ عَمَّنْ مَسَحَ ذَكْرَهُ بِيَدِهِ
ثُمَّ عَرَقَتْ يَدُهُ فَأَصَابَ تَوْبَهُ يُغَسِّلُ تَوْبَهَ قَالَ «لَا».

From him, from Safwan, from Al-'Is ibn Al-Qasim, who said:

I asked Abu Abdillah ^{a.s} about a man who urinates in a place where there is no water, then wipes his private part with a stone, and afterward, his private part and thighs sweat.

Imam ^{a.s} said: "He should wash his private part and his thighs."

I also asked Imam ^{a.s} about a man who wipes his private part with his hand, and then his hand sweats and touches his garment. Does he need to wash his garment?

Imam ^{a.s} said: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.421 • Al-Wafi, V.6 p.146



◊ HADITH ♦

HADITH.1334[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَاجِ قَالَ: سَأَلَتْ أُبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ يَبُولُ بِاللَّيلِ فَيَحْسَبُ أَنَّ الْبَوْلَ أَصَابَهُ فَلَا يَسْتَقِنُ فَهُلْ يُخْزِيهِ أَنْ يَصْبِرُ عَلَى ذَكْرِهِ إِذَا بَالَ وَ لَا يَتَنَشَّفُ قَالَ عَلَيْهِ السَّلَامُ «يَغْسِلُ مَا اسْتَبَانَ أَنَّهُ أَصَابَهُ وَ يَنْضُجُ مَا يَشْكُ فِيهِ مِنْ جَسِدِهِ أَوْ ثِيَابِهِ وَ يَتَنَشَّفُ قَبْلَ أَنْ يَتَوَضَّأَ».

From him, from Safwan, from Abdur-Rahman ibn Al-Hajjaj, who said:

I asked Abu IbraHim ^(a.s) about a man who urinates at night and suspects that urine may have touched him but is not certain. Is it sufficient for him to pour water over his private part after urinating without drying it?

Imam ^(a.s) said: "He should wash whatever he is certain has been affected and sprinkle water on whatever he doubts has been touched - whether on his body or clothes - and he should dry himself before performing wudu (ablution)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.421 • Al-Wafi, V.6 p.146 • Wasail Al-Shia, V.1 p.320 • Wasail Al-Shia, V.3 p.466 • Bihar Al-Anwar, V.77 p.61

◊ HADITH ♦

HADITH.1335

[SOURCE] Implicit (or Unnamed)

عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَازَةَ قَالَ: قُلْتُ أَصَابَتْنِي دَمٌ رُعَافٌ أَوْ غَيْرُهُ أَوْ شَيْءٌ مِنْ مَنِي فَعَلَمْتُ أَنَّهُ إِلَيْيَ أَصِيبَ لَهُ مِنَ الْمَاءِ فَأَصَبَتْنِي وَ حَسَرَتِ الصَّلَاةُ وَ تَسْبِيْثُ أَنَّ يَتَوَبِّي شَيْئاً وَ صَلَيْتُ ثُمَّ إِنِّي ذَكَرْتُ بَعْدَ ذَلِكَ قَالَ «تَعْيِدُ الصَّلَاةَ وَ تَغْسِيلُهُ» قُلْتُ فَإِنِّي لَمْ أَكُنْ رَأَيْتُ لَمْ مَوْضِعَهُ وَ عَلِمْتُ أَنَّهُ قَدْ أَصَابَهُ فَطَلَبْتُهُ فَلَمْ أَفِرْزْ عَلَيْهِ فَلَمَّا صَلَيْتُ وَ جَذَّثْتُهُ قَالَ «تَغْسِيلُهُ وَ تَعْيِدُ» قُلْتُ فَإِنِّي ذَكَرْتُ أَنَّهُ قَدْ أَصَابَهُ وَ لَمْ أَتَيْقِنْ ذَلِكَ فَنَظَرْتُ فَلَمْ أَرْ شَيْئاً ثُمَّ صَلَيْتُ فَرَأَيْتُ فِيهِ قَالَ «تَغْسِيلُهُ وَ لَا تَعْيِدُ الصَّلَاةَ» قُلْتُ لَمْ ذَلِكَ كُنْتُ عَلَى يَقِينٍ مِنْ طَهَارَتِكَ ثُمَّ شَكَّتُ فَلَيْسَ يَنْبَغِي لَكَ أَنْ تَنْفَضَّ أَيْقِنَّ بِالشَّكِّ أَبَدًا» قُلْتُ فَإِنِّي قَدْ عَلِمْتُ أَنَّهُ قَدْ أَصَابَهُ وَ لَمْ أَدْرِي أَيْنَ هُوَ فَأَغْسِلَهُ قَالَ «تَغْسِيلُ مِنْ تَوْبِكَ الْتَّاجِيَّةُ الَّتِي تَرَى أَنَّهُ قَدْ أَصَابَهَا حَتَّى تَجُونَ عَلَى يَقِينٍ مِنْ طَهَارَتِكَ» قُلْتُ فَهُلْ عَلَيَّ إِنْ شَكَّتُ فِي أَنَّهُ أَصَابَهُ شَيْءٌ أَنْ أَنْظَرَ فِيهِ قَالَ «لَا وَ لَكِنَّكَ إِنَّمَا ثَرِيدُ أَنْ تُذَهِّبَ الشَّكُّ الَّذِي وَقَعَ فِي تَغْسِيلِكَ» قُلْتُ إِنْ رَأَيْتُهُ فِي تَوْبِي وَ أَنَا فِي الصَّلَاةِ قَالَ «تَنْفَضُ الصَّلَاةُ وَ تَعْيِدُ إِذَا شَكَّتُ فِي مَوْضِعٍ مِنْهُ ثُمَّ رَأَيْتُهُ وَ إِنَّ لَمْ تَشُكْ ثُمَّ رَأَيْتُهُ رَطْبًا قَطَعْتُ الصَّلَاةَ وَ غَسَلْتُهُ ثُمَّ بَنَيْتُ عَلَى الصَّلَاةِ لِأَنَّكَ لَا تَتَدْرِي لَعْلَةً شَيْءٌ أَوْقَعَ عَلَيْكَ فَلَيْسَ يَنْبَغِي أَنْ تَنْفَضَّ أَيْقِنَّ بِالشَّكِّ».

From him, from Hammad, from Hariz, from Zurarah, who said:

I said to Abu Abdullah ^(a.s): "Blood from a nosebleed, or something like it, or some semen touched my garment. I knew the spot but waited to find water. When I found water and it was time for prayer, I forgot about the impurity and prayed. Then I remembered it afterward."

Imam ^(a.s) said: "You must repeat the prayer and wash it."

I said: "What if I didn't know the exact spot, but I knew it had touched the garment? I searched for it but couldn't find it. After I prayed, I found it."

Imam ^(a.s) said: "Wash it and repeat the prayer."



I said: "What if I thought it might have touched my garment but was not certain, and after searching, I didn't find anything? Then I prayed and later saw it?"

Imam ^{a.s} said: "Wash it, but you do not need to repeat the prayer."

I said: "Why is that?"

Imam ^{a.s} said: "Because you were initially certain of your purity, and then you doubted. It is not proper to overturn certainty with doubt."

I said: "What if I knew it had touched my garment but didn't know where? Should I wash it?"

Imam ^{a.s} said: "Wash the area of the garment where you think it touched until you are certain of its purity."

I said: "If I doubt whether anything touched it, must I check it?"

Imam ^{a.s} said: "No. But if you want to remove the doubt in your mind, you may check."

I said: "If I see it on my garment during prayer?"

Imam ^{a.s} said: "Stop the prayer and repeat it. If you doubted its presence and then saw it, or if you didn't doubt but later found it wet, interrupt the prayer, wash it, and continue the prayer from where you left off."

This is because you do not know - it could have been placed on you during the prayer. It is not proper to overturn certainty with doubt."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.421 • Al-Ibtisar, V.1 p.183 • Al-Wafi, V.6 p.165

♦ HADITH ♦

HADITH.1336

[SOURCE] Implicit (or Unnamed)

عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ بَوْلِ الْسَّيْرِ وَ الْكَلْبِ وَ الْحِمَارِ وَ الْفَرَسِ قَالَ «كَأَبْوَالِ الْإِنْسَانِ».

From him, from Uthman ibn Isa, from Sama'ah, who said:

I asked Imam ^{a.s} about the urine of a cat, a dog, a donkey, and a horse.

Imam ^{a.s} said: "It is like the urine of a human."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.422 • Al-Ibtisar, V.1 p.179 • Al-Wafi, V.6 p.197 • Wasail Al-Shia, V.3 p.406

♦ HADITH ♦

HADITH.1337

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَلْقَاسِمِ عَنْ أَبَيِّنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْسَّلَامِ عَنِ الْرَّجُلِ يُصِيبُهُ أَبْوَالُ الْبَهَائِيمِ أَيْغَسِلُهُ أَمْ لَا قَالَ «يَغْسِلُ بَوْلَ الْفَرَسِ وَ الْبَغْلِ وَ الْحِمَارِ وَ يَنْضُخُ بَوْلَ الْبَعِيرِ وَ الْلَّثَّا وَ كُلُّ شَيْءٍ يُؤْكِلُ لَحْمَهُ فَلَا يَأْسَ بِبَوْلِهِ».

قال محمد بن الحسن : ما تضمن هذان الخبران من الامر بغسل أبوالحمير والدواب محمول على الاستحباب بدلالة ما قدمناه من الاخبار ، ويزيد ذلك بيانا ما رواه .



From him, from Al-Qasim, from Aban, from Abdur-Rahman ibn Abi Abdullah, who said:

I asked Abu Abdullah ^{a.s} about a man who is affected by the urine of animals - should he wash it or not?

Imam ^{a.s} said: "He should wash the urine of a horse, mule, and donkey. As for the urine of a camel, sheep, and any animal whose meat is permissible to eat, there is no harm in it, and sprinkling water on it is sufficient."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "What these two narrations contain regarding the requirement to wash the urine of donkeys and other animals is to be understood as a recommendation, based on the earlier narrations we have mentioned. This is further clarified by other reports."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.422

♦ HADITH ♦

HADITH.1338

[SOURCE] Implicit (or Unnamed)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ الْفَاسِمِ بْنِ عُزْرَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ زَرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ فِي أَيْوَالِ الدَّوَابِ
تُصِيبُ الْثُوبَ، فَكَرِهَهُ. فَقُلْتَ: الَّذِي لَحُومُهَا حَلَالٌ؟ فَقَالَ: بَلِّى، وَلَكِنَ لَنْ يَسَّ مِمَّا جَعَلَهُ اللَّهُ لِلأَكْلِ.

Al-Husayn ibn Sa'id, from Al-Qasim ibn 'Urwah, from Ibn Bukayr, from Zurarah, narrated from one of the Imams ^{a.s}:

Imam ^{a.s} was asked regarding the urine of animals that contaminates clothing.

Imam ^{a.s} disliked it.

I said: "Isn't their meat permissible to eat?"

Imam ^{a.s} said: "Yes, but it (urine) is not among what Allah ^{SWT} has made for consumption."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.423

♦ HADITH ♦

HADITH.1339

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنِ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ
قَالَ: لَا يُغَسلُ بِالبَرَاقِ شَيْءٌ غَيْرُ الدَّمِ».

Muhammad ibn Ali ibn Mahbub, from Al-Abbas, from Abdullah ibn Al-Mughira, from Ghiyath, narrated from Abu Abdullah ^{a.s}, from his father:

Imam ^{a.s} said: "Nothing is washed with saliva except blood."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.423 • Al-Wafi, V.6 p.186 • Wasail Al-Shia, V.1 p.205 • Bihar Al-Anwar, V.77 p.40



◊ HADITH ♦

HADITH.1340

[SOURCE] Implicit (or Unnamed)

عَنْ عَلَيِّ بْنِ خَالِدٍ عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ عَنْ عَفْرُو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَارِ الْسَّابِطِيِّ قَالَ: سَأَلَهُ عَنِ الْقَيْءِ يُصِيبُ الْثَّوْبَ فَلَا يُغْسِلُ قَالَ لَا بَأْسَ». .

From him, from Ali ibn Khalid, from Ahmad ibn Al-Hasan ibn Ali, from Amr ibn Sa'id Al-Madaini, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, who said:

I asked Imam ^{a.s} about vomit that touches a garment but is not washed off.

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.8 • Tahdib Al-Ahkam, V.1 p.423 • Al-Wafi, V.6 p.235

◊ HADITH ♦

HADITH.1341[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ وُهَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْمَذَادِ يُصِيبُ الْتَّوْبَ فَلَا يُغْسِلُ قَالَ لَا بَأْسَ بِهِ. .

From him, from Muhammad ibn Al-Husayn, from Wuhaib, from Abu Basir, who said:

I asked Abu Abdillah ^{a.s} about ink that touches a garment but is not washed off.

Imam ^{a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.423 • Al-Wafi, V.6 p.236 • Wasail Al-Shia, V.3 p.499

◊ HADITH ♦

HADITH.1342[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَفِي رَوَايَةِ سَعْدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ: مِثْلُ ذَلِكَ وَزَادَ «وَلَا بَأْسَ بِالسَّمْنِ وَالزَّيْتِ إِذَا أَصَابَا الْتَّوْبَ أَنْ يُصَلَّى فِيهِ». .

And in the narration of Sa'd, from Muhammad ibn Al-Husayn, it is similar to the narration (H.1341) with the addition: "And there is no harm if ghee (samn) or oil (zayt) gets on a garment; one may still pray in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.423

◊ HADITH ♦

HADITH.1343[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْ مُحَمَّدِ بْنِ أَخْمَدَ عَنِ الْعَمْرَكِيِّ الْأَعْمَرِكِيِّ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَجْبَهِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَضْلُّ لَهُ أَنْ يَصْبِرَ الْمَاءَ مِنْ فِيهِ يَغْسِلُ بِهِ الْشَّيْءَ يَكُونُ فِي تَوْبَهِ قَالَ لَا بَأْسَ. .

From him, from Muhammad bin Ahmad, from Al-'Amraki Al-Bufaki, from Ali bin Ja'far, from his brother Imam Musa Al Kadhim ^{a.s}.

He said: "I asked Imam ^{a.s}, 'Is it permissible for a man to pour water from his mouth to wash something on his garment?'" Imam ^{a.s} said, "There is no harm in it."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.108 • Al-Wafi, V.6 p.236 • Wasail Al-Shia, V.3 p.500



HADITH

HADITH.1344[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ الْحَسَنِ بْنِ عَلَيٍّ يَقُولُ إِنَّ عَبْدَ اللَّهِ عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ فَضَالٍ عَنْ دَاؤَدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يُصَلِّي فَأَبْصَرَ فِي تُوبَةِ دَمًا قَالَ «يَتَمُّ» .

قال محمد بن الحسن : المعنى فيه إذا كان الدم اقل من مقدار درهم.

From him, from Al-Hasan ibn Ali - meaning Ibn Abdullah - from Al-Hasan ibn Ali ibn Faddal, from Dawud ibn Sirhan, narrated from Abu Abdallah ^{a.s}:

Imam ^{a.s} was asked regarding a man who is praying and then notices blood on his garment.

Imam ^{a.s} said: "He should complete his prayer."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The meaning of this is if the amount of blood is less than the size of a dirham."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.423 • Al-Wafi, V.6 p.185 • Wasail Al-Shia, V.3 p.430 • Wasail Al-Shia, V.3 p.483

HADITH

HADITH.1345[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَحْمَادَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُ تُوبَةَ السُّنْنِ يُنْجِسُهُ فَيَصُلِّي فِيهِ ثُمَّ يَذْكُرُ أَنَّهُ لَمْ يَكُنْ غَسَلَهُ أَعْيُدُ الصَّلَاةَ قَالَ «لَا يُعِيدُ وَقَدْ مَضَتِ الصَّلَاةُ وَكُتِبَتْ لَهُ» .

قال محمد بن الحسن : هذا الخبر محمول على نجاسة قليلة لا تجب ازالتها مثل الدم اليسيير فاما غير ذلك فانه يجب منه اعادة الصلاة التي صلها وهي في توبه بعد أن يكون قد سبقه العلم بذلك حسب ما بيناه في رواية زراوة وغيره ويزيد ذلك بيانا ما رواه :

Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Muhammad, from Al-Hasan ibn Mahbub, from Al-'Ala, narrated from Abu Abdallah ^{a.s}:

I asked Imam ^{a.s} about a man whose garment is contaminated with something impure, but he forgets to wash it and prays in it. Then he remembers afterward that he had not washed it. Should he repeat the prayer?

Imam ^{a.s} said: "He does not need to repeat it. The prayer has been completed and recorded for him."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "This narration applies to cases of minor impurities, such as a small amount of blood, which do not necessitate removal. However, for other types of impurities, repeating the prayer is required if the person had prior knowledge of the impurity, as explained in the narration of Zurarah and others. This clarification is further supported by related narrations."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.423 • Al-Ibtisar, V.1 p.183 • Awali Al-La'ali, V.3 p.56 • Wasail Al-Shia, V.3 p.480



◊ HADITH ♦

HADITH.1346[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنِ الْحَسَنِ بْنِ عَلَيٍّ بْنِ عَبْدِ اللَّهِ عَنْ جَبَلَةَ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ مَيْمُونِ
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ لَهُ رَجُلٌ أَصَابَتْهُ جَنَابَةٌ بِاللَّيْلِ فَاغْتَسَلَ وَصَلَّى فَلَمَّا أَصْبَحَ نَظَرَ فَإِذَا فِي
تُوْبَةِ جَنَابَةِ فَقَالَ «الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَدْعُ شَيْئًا إِلَّا وَقَدْ جَعَلَ لَهُ حَدًّا إِنْ كَانَ حِينَثُ قَامَ لَمْ يَنْظُرْ فَعَلَيْهِ الْإِغَادَةُ».

Muhammad ibn Al-Hasan Al-Saffar, from Al-Hasan ibn Ali ibn Abdullah, from Abdullah ibn Jabalah, from Saif ibn Amirah, from Maymun, narrated from Abu Abdillah ^{a.s}:

I said to Imam ^{a.s}: "A man becomes junub (in a state of major ritual impurity) at night, performs ghusl (ritual purification), and prays. When morning comes, he notices janabah (impurity) on his garment."

Imam ^{a.s} said: "Praise be to Allah ^{SWT}, who has established a rule for everything. If, at the time he stood to pray, he did not check (his garment), then he must repeat prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.424

◊ HADITH ♦

HADITH.1347[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

مُحَمَّدُ بْنُ عَلَيٍّ بْنُ مَحْبُوبٍ عَنْ أَحْمَدَ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلَيٍّ بْنِ مُحَمَّدٍ قَالَ: سَأَلَهُ عَنْ خَزِيرٍ أَصَابَ تُوْبَأً
وَهُوَ جَافٌ هَلْ تَضْلُحُ الصَّلَاةُ فِيهِ قَبْلَ أَنْ يَغْسِلَهُ قَالَ «تَعَمَّ يَنْضَحْهُ بِالْمَاءِ ثُمَّ يُصَلِّي فِيهِ» وَسَأَلَهُ عَنْ الْفَارَةِ وَ
الدَّجَاجَةِ وَالْحَمَامِ وَأَشْبَاهَهَا تَطَأُ الْعَذِيرَةَ ثُمَّ تَطَأُ الشُّوْبَ أَيْغَسْلُ قَالَ «إِنْ كَانَ إِسْتِبَانٌ مِنْ أَنْوَهِ شَيْءٍ فَاغْسِلُهُ وَ
إِلَّا فَلَا بَأْسُ» .

Muhammad ibn Ali ibn Mahbub, from Ahmad, from Musa ibn Al-Qasim, from Ali ibn Muhammad, who said: I asked Imam ^{a.s} about a pig that touches a garment while it is dry - can one pray in it before washing it?

Imam ^{a.s} said: "Yes, he should sprinkle it with water and then pray in it."

I also asked Imam ^{a.s} about a mouse, a chicken, a pigeon, and similar animals that step on feces and then step on a garment - should it be washed?

Imam ^{a.s} said: "If any trace of it is visible, then wash it. Otherwise, there is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.424 • Al-Wafi, V.6 p.203

◊ HADITH ♦

HADITH.1348[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُمَرَ بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ
الْكَنِيفِ يَكُونُ خَارِجًا فَتَمْطُرُ أَسْمَاءُ فَتَنْظَرُ عَلَيَّ الْقَطْرَةُ قَالَ «لَيْسَ بِهِ بَأْسٌ» .

Ahmad ibn Muhammad, from Ja'far ibn Bashir, from Umar ibn Al-Walid, from Abu Basir, who said:

I asked Abu Abdillah ^{a.s} about a toilet that is outside, and then it rains, and a drop of water falls on me. Imam ^{a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.424 • Al-Wafi, V.6 p.47 • Wasail Al-Shia, V.1 p.147



♩ HADITH ♩

HADITH.1349[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

سَعْدٌ عَنْ أَخْمَدَ عَنِ الْعَبَّاسِ بْنِ مَغْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ الرَّجِيمِ الْقَصِيرِ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسْنِ الْأَوَّلِ عَنِيهِ أَسَّالَهُ عَنْ حَصِيبٍ يَبْوُلُ فَيَلْقَى مِنْ ذَلِكَ شِدَّةً فَيَرِي الْبَلَلَ بَعْدَ الْبَلَلِ فَقَالَ «يَتَوَضَّأُ وَيَنْضَحُ تَوْبَةً فِي الْنَّهَارِ مَرَّةً وَاحِدَةً».

Sa'd, from Ahmad, from Al-Abbas ibn Ma'ruf, from Sa'dan ibn Muslim, from Abdur-Rahim Al-Qasir, who said:

I wrote to Abu Al-Hasan Al-Awwal ^{a.s} asking about a castrated man who urinates and experiences difficulty, seeing wetness repeatedly afterward.

Imam ^{a.s} said: "He should perform wudu (ablution) and sprinkle water on his garment once during the day."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.424 • Al-Wafi, V.6 p.142

♩ HADITH ♩

HADITH.1350[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

سَعْدٌ عَنْ مُوسَى بْنِ الْحَسْنِ عَنْ مُعاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلَيِّ عَلَيْهِمْ أَسَّالَمَ قَالَ: «لَا بَأْسُ أَنْ يُغَسلَ الدُّمُ بِالْبَصَاقِ».

Sa'd, from Musa ibn Al-Hasan, from Mu'awiyah ibn Hakim, from Abdullah ibn Al-Mughira, from Ghiyath ibn Ibrahim, narrated from Abu Abdullah, from his father:

Imam Ali ^{a.s} said: "There is no harm in washing blood with saliva."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.425 • Al-Wafi, V.6 p.187 • Wasail Al-Shia, V.1 p.205

♩ HADITH ♩

HADITH.1351[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسْنِ عَنِ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ إِسْحَاقِ بْنِ عَمَّارٍ عَنْ الْأَعْلَى بْنِ حُكَيْمٍ وَعَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَا: كُنَا فِي جِنَاحَةٍ وَقُرْبُنَا حِمَارٌ فَجَاءَتِ الرِّيحُ يَبْوُلُهُ حَتَّى صَكَّثُ وُجُوهَنَا وَثَيَابَنَا فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسَّالَمَ فَأَخْبَرْنَاهُ فَقَالَ «لَيْسَ عَلَيْكُمْ شَيْءٌ».

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Al-Hasan, from Al-Hakam ibn Miskin, from Ishaq ibn Ammar, from Al-Mu'alla ibn Khunays and Abdullah ibn Abi Ya'fur, who said:

We (Narrator) were at a funeral, and there was a donkey nearby that urinated. The wind carried its urine, which struck our faces and clothes.

We then went to Abu Abdullah ^{a.s} and informed Imam ^{a.s} about it.

Imam ^{a.s} said: "There is nothing upon you."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.425 • Al-Wafi, V.6 p.196



◊ HADITH ◊

HADITH.1352[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ قَالَ: سَيْلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يَنْقَطِعُ ظَفْرُهُ هَلْ يَجُوزُ لَهُ أَنْ يَجْعَلَ عَلَيْهِ عِلْكًا قَالَ «لَا وَلَا يَجْعَلُ عَلَيْهِ إِلَّا مَا يَقْدِرُ عَلَى أَخْذِهِ عَنْهُ عَنْدَ الْوُضُوءِ وَ لَا يَجْعَلُ عَلَيْهِ مَا لَا يَصْلِي إِلَيْهِ الْمَاءِ».

Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, who said:

Abu Abdullah ^{a.s} was asked about a man whose nail breaks - can he put glue on it?

Imam ^{a.s} said: "No. He should not put anything on it except what can be removed at the time of wudu. He must not apply anything that prevents water from reaching it."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.78 • Al-Wafi, V.6 p.361 • Wasail Al-Shia, V.1 p.464

◊ HADITH ◊

HADITH.1353[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ بِهَذَا الْإِسْنَادِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ : عَنْ الْطَّسْتِ يَكُونُ فِيهِ تَمَاثِيلٌ أَوْ الْكُورُ أَوْ الْثَّوْرُ يَكُونُ فِيهِ تَمَاثِيلٌ أَوْ فَضْةً قَالَ «لَا يُتَوَضَّأُ مِنْهُ وَ لَا فِيهِ» وَ عَنِ الْرَّجُلِ إِذَا قَصَ أَظْفَارَهُ بِالْحَدِيدِ أَوْ أَخْدَمَ مِنْ شَعْرِهِ أَوْ حَلَقَ قَفَاهُ قَالَ «فَإِنْ عَلَيْهِ أَنْ يَمْسَحَ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّي» سَيْلَ فَإِنْ صَلَّ وَ لَمْ يَمْسَحْ مِنْ ذَلِكَ بِالْمَاءِ قَالَ «يَمْسَحْ بِالْمَاءِ وَ يُعِيدُ الصَّلَاةَ لِأَنَّ الْحَدِيدَ نَجَّشُ» وَ قَالَ «إِنَّ الْحَدِيدَ لِيَأْشِ أَهْلَ الْأَكَارِ وَ أَدْهَبَ لِيَأْشِ أَهْلَ الْجَنَّةِ».

قال محمد بن الحسن: ما تضمن هذا الخبر من قوله سهل فان صلى ولم يمسح من ذلك يجوز أن يكون المسوول الراوي لا أبو عبد الله ع وإذا لم يكن فيه صريح بذكر المسؤول حملناه على ما قلناه لأن مس الحديد ليس بشيء يوجب اعادة الصلاة.

And through this chain, from Ishaq ibn Ammar, from Abu Abdullah ^{a.s}:

Imam ^{a.s} was asked regarding a basin that has images, or a jug, or a bowl that has images or silver in it.

Imam ^{a.s} said: "Do not perform wudu (ablution) from it or in it."

And (Imam ^{a.s} was asked) about a man who trims his nails with iron, cuts his hair, or shaves the back of his neck.

Imam ^{a.s} said: "He must wipe it with water before praying."

Imam ^{a.s} was asked: "What if he prays without wiping it with water?"

Imam ^{a.s} said: "He must wipe it with water and repeat the prayer, because iron is impure."

Imam ^{a.s} also said: "Indeed, iron is the attire of the inhabitants of Hell, while gold is the attire of the inhabitants of Paradise."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The part of this report that says, "What if he prays without wiping it with water?" may have been asked by the narrator, not Abu Abdullah ^{a.s}. Since the report does not explicitly clarify who asked, we interpret it as we mentioned - touching iron does not necessitate repeating the prayer."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.425



HADITH.1354

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَبِهَذَا الْإِسْنَادِ: عَنِ الرَّجُلِ يَنْكِسُرُ سَاعِدُهُ أَوْ مَوْضِعُهُ مِنْ مَوَاضِعِ الْوُضُوءِ فَلَا يَقْدِرُ أَنْ يَمْسِحَ عَلَيْهِ بِخَالِ الْجَبَرِ إِذْ أَجْبَرَ كَيْفَ يَصْنَعُ قَالَ «إِذَا أَرَادَ أَنْ يَتَوَضَّأْ فَلْيَضْعِ إِنَاءٌ فِيهِ مَاءٌ وَ يَضْعِ مَوْضِعَ أَجْبَرٍ فِي الْمَاءِ حَتَّى يَصِلَّ الْمَاءُ إِلَى جَلْدِهِ وَ قَدْ أَخْرَأَهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَحْلُلَهُ» .

قال محمد بن الحسن : هذا محمول على ضرب من الاستحباب لانا قد بينا انه يجزي من الجبار أن يمسح عليها إذا لم يمكن حلها وإذا أمكن حلها فلا بد من ذلك وهذا محمول على ما قلناه من الندب.

And through this chain (of H.1353), Imam ^{a.s} was asked regarding a man whose forearm or any part of his wudu (ablution) areas is broken and he cannot wipe over it due to a splint or cast, how should he perform wudu?

Imam ^{a.s} said: "When he wants to perform wudu, he should place a container with water and immerse the area with the splint into the water until the water reaches the skin beneath it. This suffices for him without needing to remove the splint."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "This is understood as a recommendation, as we have already explained that it is sufficient to wipe over the splint if removing it is not possible. However, if it is possible to remove it, then it must be done. This narration, therefore, emphasizes a preferred (recommended) practice."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.426 • Al-Ibtisar, V.1 p.78 • Al-Wafi, V.6 p.361 • Wasail Al-Shia, V.1 p.465 • Bihar Al-Anwar, V.77 p.368



HADITH.1355

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ وَعَنْدَ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ مَهْزِيَّارَ قَالَ كَتَبَ إِلَيْهِ سَلَيْمَانُ بْنُ رُشَيْدٍ يُخْبِرُهُ أَنَّهُ بَالِ فِي ظُلْمَةِ الْأَلَيْلِ وَأَنَّهُ أَصَابَ كَفَهُ بَرْدٌ نُقْطَةٌ مِنْ الْبَوْلِ لَمْ يَشْكُ أَنَّهُ أَصَابَهُ وَلَمْ يَرَهُ وَأَنَّهُ مَسَحَهُ بِخَرْقَةٍ ثُمَّ تَسْأَى أَنْ يَغْسِلَهُ وَتَمْسَحَ بِدُهْنٍ فَسَسَحَ بِهِ كَفِيهِ وَوَجْهَهُ وَرَأْسَهُ ثُمَّ تَوَضَّأَ وَضُوءُ الصَّلَاةِ فَصَلَّى فَأَجَابَ بِجَوَابٍ قَرَأَتْهُ بِخَطْهِ «أَمَا مَا تَوَهَّمْتَ مِمَّا أَصَابَ يَدِكَ فَلَيَسْ بِشَيْءٍ إِلَّا مَا ثَحَقَ فَإِنْ حَقَّتْ ذَلِكَ كُنْتَ حَقِيقًا أَنْ تُعِيدَ الصَّلَاةَ الَّتِي كُنْتَ صَلَيْتُهُنَّ بِذَلِكَ الْوُضُوءِ بَعْدِنِيهِ مَا كَانَ مِنْهُنَّ فِي وَقْتِهِمَا وَمَا فَاتَ وَقْتُهُمَا فَلَا إِعَادَةَ عَلَيْكَ لَهَا مِنْ قَبْلِ أَنَّ الرَّجُلَ إِذَا كَانَ تُوبَهُ تَجْسَأْ لَمْ يُعِيدَ الصَّلَاةَ إِلَّا مَا كَانَ فِي وَقْتِ وَإِذَا كَانَ جُنْبًاً أَوْ صَلَّى عَلَى غَيْرِ وُضُوءٍ فَعَلَيْهِ إِعَادَةُ الصَّلَاةِ الْمَكْثُوَاتِ الَّتِي فَاثَتْهُ لِأَنَّ التُّوْبَ خِلَافَ الْجَسَدِ فَاعْمَلْ عَلَى ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى».

Muhammad ibn Al-Hasan Al-Saffar, from Ahmad ibn Muhammad and Abdullah ibn Muhammad, from Ali ibn Mahziyar, who said:

Sulayman ibn Rashid wrote to Imam ^{a.s}, informing him that he urinated in the darkness of night and felt a cold drop of urine touch his hand. He was certain that it had touched him, although he did not see it. He wiped it with a cloth and then forgot to wash it. Afterward, he applied oil to his hands, face, and head, performed wudu (ablution) for prayer, and prayed.

Imam ^{a.s} responded with a reply, which I (Ali Ibn Mahziyar) read in His ^{a.s} handwriting: "As for what you suspected may have touched your hand, it is nothing unless you are certain of it. If you are certain of it, then you must repeat the prayers you performed with that same wudu - those that are still within their prescribed time. However, there is no need to repeat those whose time has already passed.

This is because if a man's garment is impure, he does not repeat the prayer except for those performed within their time. But if he was junub (in a state of major ritual impurity) or prayed without wudu, then he must repeat all the obligatory prayers he missed, as the impurity of the garment is different from impurity on the body.

Act according to this ruling, if Allah ^{SWT} wills."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.426 • Al-Ibtisar, V.1 p.184 • Awali Al-La'ali, V.3 p.56 • Al-Wafi, V.6 p.153 • Wasail Al-Shia, V.3 p.479



CHAPTER ON INSTRUCTING THE DYING (TALQIN AL-MUHTADARIN)

٢٣ - باب تلقين المحتضرين

◎ HADITH 1356 – 1541 ◎

HADITH.1356

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا عَسَرَ عَلَى الْمَيِّتِ مَوْتُهُ وَرَزَعَهُ قُرْبَةً إِلَى الْمَصَلِّ الَّذِي كَانَ يُصَلِّي فِيهِ».

Al-Husayn ibn Sa'id, from Al-Nadr ibn Suwayd, from Abdullah ibn Sinan, narrated from Abu Abdallah ^(a.s): Imam ^(a.s) said: "If the dying person faces difficulty in death and the soul's departure, he should be brought near the place where he used to pray."

[REFERENCES] Al-Kafi, V.3 p.125 • Tahdib Al-Ahkam, V.1 p.427 • Al-Wafi, V.24 p.239 • Wasail Al-Shia, V.2 p.463

◊ HADITH ♦

HADITH.1357

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: إِذَا اشْتَدَ عَلَيْهِ الْتَّرْغُ فَصَعَّبَهُ فِي مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ أَوْ عَلَيْهِ.

Ali, from his father, from Hammad, from Hariz, from Zurarah, who said:

(It was said) "If the dying person experiences difficulty in the soul's departure, place him in the spot where he used to pray or on it."

[REFERENCES] Al-Kafi, V.3 p.126 • Tahdib Al-Ahkam, V.1 p.427 • Al-Wafi, V.24 p.240 • Wasail Al-Shia, V.2 p.463

◊ HADITH ♦

HADITH.1358

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

مُحَمَّدُ بْنُ يَحْيَى بْنُ مُوسَى بْنِ الْحَسَنِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ يَقُولُ لِبْنِهِ الْأَقْلَاسِمْ «قُمْ يَا بُنَيَّ فَاقْرَأْ عِنْدَ رَأْسِ أَخِيكَ - وَالصَّافَاتِ صَفَا» حَتَّى تَسْتَتِمَهَا» فَقَرَا فَلَمَّا بَلَغَ «أَ هُمْ أَشَدُ حَلْفًا أَمْ مِنْ خَلْقَنَا» قَصَى الْأَقْشَى فَلَمَّا سُجِّيَ وَخَرَجُوا أَقْبَلَ عَلَيْهِ يَغْثُوبُ بْنُ جَعْفَرٍ فَقَالَ لَهُ كُنْتَ نَعْهُدُ الْمَيِّتَ إِذَا نَزَلَ بِهِ تَقْرَأُ عَنْهُ - «بِسْ وَالْقُرْآنَ الْحَكِيمِ» فَصِرَّثَ تَأْمُرُنَا بِالصَّافَاتِ فَقَالَ «يَا بُنَيَّ لَا تَقْرَأْ عَنْدَ مَكْرُوبٍ قَطُّ إِلَّا عَجَلَ أَللَّهُ رَاحَتَهُ».



Muhammad ibn Yahya, from Musa ibn Al-Hasan, from Sulayman Al-Ja'fari, who said:

I saw Abu Al-Hasan ^{a.s} saying to his son Al-Qasim:

"Stand up, my son, and recite at the head of your brother 'By those who set the ranks (Surah As-Saffat)' until you complete it."

So he recited it, and when he reached 'Are they stronger as a creation or those We created?' the young man passed away.

When he was shrouded and they left, Ya'qub ibn Ja'far approached Imam ^{a.s} and said: "We were accustomed to reciting 'Ya-Sin and the Wise Quran (Surah Yasin)' at the side of a dying person, but now you are instructing us to recite As-Saffat!"

Imam ^{a.s} said: "My son, As-Saffat is never recited for one in distress except that Allah ^{SWT} hastens his relief."

[REFERENCES] Al-Kafi, V.3 p.126 • Tahdib Al-Ahkam, V.1 p.427 • Sulwat Al-Hazin, V.1 p.251 • Al-Wafi, V.24 p.240 • Wasail Al-Shia, V.2 p.465 • Tafsir Al-Burhan, V.4 p.589 • Bihar Al-Anwar, V.48 p.289 • Bihar Al-Anwar, V.78 p.238 • Tafsir Nur Al-Thaqalayn, V.4 p.399 • Kanz Al-Daqaiq, V.11 p.111

❀ HADITH ❀

HADITH.1359

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَخْمَدَ بْنِ الْتَّنْصِيرِ عَنْ عَمْرُو بْنِ شِهْرٍ عَنْ جَابِرٍ عَنْ أُبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «يَا مَعْشَرَ النَّاسِ لَا أَفِيقُ رَجُلًا مَاتَ لَهُ مَيِّثَةٌ لَيْلًا فَأَنْتَظِرْهُ بِهِ الصُّبْحَ وَ لَا رَجُلًا مَاتَ لَهُ مَيِّثَةٌ نَهَارًا فَأَنْتَظِرْهُ بِهِ اللَّيْلَ لَا تَشْتَرِكُمْ طُلُوعَ السَّمَاءِ وَ لَا غُرُوبَهَا عَجِّلُوا بِهِمْ إِلَى مَضَاجِعِهِمْ رَحِمَكُمُ اللَّهُ تَعَالَى » قَالَ النَّاسُ وَ أَنْتَ يَا رَسُولَ اللَّهِ يَرْحَمُكَ اللَّهُ .

Abu Ali Al-Ash'ari, from Muhammad ibn Salim, from Ahmad ibn Al-Nadr, from Amr ibn Shimr, from Jabir, narrated from Abu Ja'far ^{a.s}:

Imam ^{a.s} said: The Messenger of Allah ^{SWT} (peace and blessings be upon him and his family) said:

"O people! Let me not find any man whose deceased passes away at night, and he waits until morning, or whose deceased passes away during the day, and he waits until night.

Do not delay your dead until the rising or setting of the sun. Hasten to lay them in their resting places. May Allah ^{SWT} have mercy upon you."

The people said: "And may Allah ^{SWT} have mercy upon you, O Messenger of Allah ^{SWT}."

[REFERENCES] Al-Kafi, V.3 p.137 • Man La Yahduruhi Al Faqih, V.1 p.140 • Tahdib Al-Ahkam, V.1 p.427 • Al-Wafi, V.24 p.281 • Wasail Al-Shia, V.2 p.471



◊ HADITH ♦

HADITH.1360

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdallah ^{saws} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ أَخْمَدَ عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ أَبِي الْيَقْوُبِيِّ عَنْ مُوسَى بْنِ عَيْسَى عَنْ مُحَمَّدٍ بْنِ مُهَمَّسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : إِذَا ماتَ الْمَيِّتُ أَوْلَ النَّهَارِ فَلَا يَقِيلُ إِلَّا فِي قَبْرِهِ .

Muhammad ibn Yahya, from Muhammad ibn Ahmad, from Al-Abbas ibn Ma'ruf, from Al-Ya'qubi, from Musa ibn Isa, from Muhammad ibn Muyassar, from Harun ibn Al-Jahm, from Al-Sakuni:

Abu Abdillah ^{a.s} said: The Messenger of Allah ^{swt} (peace and blessings be upon him and his family) said: "If a person dies at the beginning of the day, let him not rest except in his grave."

[REFERENCES] Al-Kafi, V.3 p.138 • Tahdib Al-Ahkam, V.1 p.428 • Al-Wafi, V.24 p.282 • Wasail Al-Shia, V.2 p.473

◊ HADITH ♦

HADITH.1361

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

سَهْلُ بْنُ زَيْدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ أَبِي حَمْرَةَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ تَقْعُدُ عِنْدَ رَأْسِ الْمَرِيضِ وَهِيَ حَائِضٌ فِي حَدِّ الْمَوْتِ فَقَالَ لَا بَأْسَ أَنْ تَمْرَضَهُ وَإِذَا خَافُوا عَلَيْهِ وَقَرْبَ ذَلِكَ فَلْشُتَّحُ [فَلْتُشَّحُ] عَنْهُ وَغَنْ فَزِيهِ فَإِنَّ الْمَلَائِكَةَ تَنَادِي بِذَلِكَ .

Sahl ibn Ziyad, from Al-Hasan ibn Mahbub, from Ali ibn Abi Hamzah, who said:

I asked Abu Al-Hasan ^{a.s} about a woman who sits near the head of a sick person while she is in a state of menstruation, and the person is near death.

Imam ^{a.s} said: "There is no harm if she nurses (takes care of) him. However, if they fear for him and his time (of death) approaches, she should be moved away from him and from being near him, for the angels are disturbed by that (menstruating women)."

[REFERENCES] Al-Kafi, V.3 p.138 • Tahdib Al-Ahkam, V.1 p.428 • Sulwat Al-Hazin, V.1 p.252 • Al-Wafi, V.24 p.241 • Wasail Al-Shia, V.2 p.357 • Wasail Al-Shia, V.2 p.467

◊ HADITH ♦

HADITH.1362

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ رَجُلٍ عَنْ الْمَسْمَعِيِّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا تَخْضُرُ الْحَائِضَ الْمَيِّتَ وَلَا الْجُنُبَ عِنْدَ الْثَّلَقِينَ وَلَا بَأْسَ أَنْ يَلِيَا غُسلَهُ .

Muhammad ibn Ahmad ibn Yahya, from a man, from Al-Misma'i, from Isma'il ibn Yasar, from Yunus ibn Ya'qub, narrated from Abu Abdillah ^{a.s}:

Imam ^{a.s} said: "A menstruating woman and a junub (one in a state of major ritual impurity) should not be present during the talqin (recitation of instructions to the deceased), but there is no harm if they assist in washing the body."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.428 • Sulwat Al-Hazin, V.1 p.252 • Al-Wafi, V.24 p.241 • Wasail Al-Shia, V.2 p.467 • Wasail Al-Shia, V.2 p.545



◊ HADITH ♦

HADITH.1363[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ سَعِيدٍ عَنْ أَخْمَدَ عَنْ إِبْرَاهِيمَ مَحْبُوبِ عَنْ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلَثُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنِ امْرَأَةٍ تُوَفِّيَتْ أَيَصْلُحُ لِرَوْجَهَا أَنْ يَنْظُرَ إِلَى وَجْهِهَا وَرَأْسِهَا قَالَ «نَعَمْ».

Ali ibn Al-Husayn, from Sa'd, from Ahmad, from Ibn Mahbub, from Al-'Ala ibn Razin, from Muhammad ibn Muslim, who said:

I asked Abu Ja'far ^{a.s} about a woman who passes away - can her husband look at her face and head?

Imam ^{a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.428 • Al-Wafi, V.25 p.591 • Wasail Al-Shia, V.2 p.532

◊ HADITH ♦

HADITH.1364[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنِ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَفَضَالَةَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَخْدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ: قُلْتُ إِلَرَجُلٍ يُفَمِّضُ الْمَيِّتَ أَعْلَيْهِ غُشْلٌ فَقَالَ «إِذَا مَسَهُ بِحَرَازِهِ فَلَا وَلَكِنْ إِذَا مَسَهُ بَعْدَ مَا بَيْرُدُ فَيُغَشِّيْلُ» قُلْتُ فَالَّذِي يُغَشِّلُهُ يُغَشِّلُ قَالَ «نَعَمْ» قُلْتُ فَيُغَشِّلُهُ ثُمَّ يُلِسِّهُ أَكْفَانَهُ قَبْلَ أَنْ يُغَشِّلَ قَالَ «يُغَشِّلُهُ ثُمَّ يُغَشِّلُ يَدَيْهِ مِنْ الْعَاتِقِ ثُمَّ يُلِسِّهُ أَكْفَانَهُ ثُمَّ يُغَشِّلُ» قُلْتُ فَمَنْ أَذْخَلَهُ الْقَبْرَ أَعْلَيْهِ وُضُوءَ قَالَ «لَا إِلَّا أَنْ يَتَوَضَّأْ مِنْ ثَرَابِ الْقَبْرِ إِنْ شَاءَ».

Al-Husayn ibn Sa'id, from Safwan ibn Yahya and Fadalah, from Al-'Ala, from Muhammad ibn Muslim, narrated from one of the Imams ^{a.s}:

I asked Imam ^{a.s}: "Does the person who closes the eyes of the deceased need to perform ghusl (ritual purification)?"

Imam ^{a.s} said: "If he touches him while he is still warm, then no; but if he touches him after he (the deceased) has cooled down, he must perform ghusl."

I asked: "Does the one who washes the body need to perform ghusl?"

Imam ^{a.s} said: "Yes."

I asked: "Can he shroud the deceased before performing ghusl?"

Imam ^{a.s} said: "He washes the deceased, then washes his hands up to the shoulders, then shrouds the body, and afterward, he performs ghusl."

I asked: "Does the one who carries the body (after ghusl) need to perform ghusl?"

Imam ^{a.s} said: "No."

I asked: "Does the one who places the body in the grave need to perform wudu (ablution)?"

Imam ^{a.s} said: "No, unless he wishes to perform wudu due to contact with the soil of the grave."

[REFERENCES] Al-Kafi, V.3 p.160 • Tahdib Al-Ahkam, V.1 p.428 • Al-Wafi, V.6 p.427 • Wasail Al-Shia, V.3 p.289



◊ HADITH ♦

HADITH.1365

[SOURCE] Implicit (or Unnamed)

النَّضْرُ بْنُ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: سَأَلَ اللَّهُ عَنِ الْمَيْتِ إِذَا مَسَّهُ الْإِنْسَانُ أَفِيهِ غُشْلٌ قَالَ فَقَالَ «إِذَا مَسَّنِتْ جَسَدَهُ حِينَ يَبْرُدُ فَاغْتَسِلْ». .

Al-Nadr ibn Suwayd, from Asim ibn Humayd, said:

I asked Imam ^{a.s} about touching a dead body - does it require ghusl?

Imam ^{a.s} said: "If you touch its body after it has cooled, then perform ghusl."

[REFERENCES] Tahdib Al-Ahkam, V.1 • Al-Ibtisar, V.1 p.100 • Al-Wafi, V.6 p.429 • Wasail Al-Shia, V.3 p.290

◊ HADITH ♦

HADITH.1366[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ حِينَ مَاتَ إِنَّهُ إِسْمَاعِيلُ الْأَكْبَرُ فَجَعَلَ يَقْبَلُهُ وَ هُوَ مَيْتٌ فَقُلْتُ جُبْلُتُ فَذَاكَ أَلَّا يَنْبَغِي أَنْ يُمْسَى بَعْدَ مَا يَمْوَثُ وَ مَنْ مَسَّهُ فَعَلَيْهِ الْغُشْلُ فَقَالَ «أَمَا بِحَرَارَتِهِ فَلَا بَأْسٌ إِنَّمَا ذَاكَ إِذَا بَرَدَ».

Al-Husayn ibn Sa'id, from Hammad ibn 'Isa, from Hariz, from Isma'il ibn Jabir, said:

I entered upon Abu Abdillah ^{a.s} when his son Isma'il (the elder son) had died, and I saw Imam ^{a.s} kissing him while he was dead.

I asked: "May I be your ransom! Is it not improper to touch the deceased after death, and does one who touches him not have to perform ghusl?"

Imam ^{a.s} said: "If it is while he (the deceased) is still warm, then there is no harm. It is only required if he has cooled."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.429 • Al-Wafi, V.6 p.430 • Wasail Al-Shia, V.3 p.290 • Bihar Al-Anwar, V.47 p.267 • Awalim Al-Uloom, V.20 p.911

◊ HADITH ♦

HADITH.1367[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ مَهْرِيَّارَ عَنْ فَضَالَةَ بْنِ أَيُوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ أَلَّا يُغْسِلُ الْمَيْتَ عَلَيْهِ غُشْلٌ قَالَ «نَعَمْ» قُلْتُ فَإِذَا مَسَّهُ وَ هُوَ سُخْنٌ عَلَيْهِ فَإِذَا بَرَدَ فَعَلَيْهِ الْغُشْلُ» قُلْتُ وَ أَلْبَاهِيمُ وَ الْطِينُ إِذَا مَسَّهَا عَلَيْهِ غُشْلٌ قَالَ «لَا لَيْسَ هَذَا كَالْإِنْسَانِ».

Ali ibn Mahziyar, from Fadalah ibn Ayyub, from Mu'awiyah ibn Ammar, said:

I asked Imam ^{a.s}: "Does one who washes the deceased have to perform ghusl?"

Abu Abdillah ^{a.s} said: "Yes."

I asked: "What if he touches him while he (the deceased) is still warm?"

Imam ^{a.s} said: "There is no ghusl required. But if he (the deceased) has cooled, then ghusl is required."

I asked about (dead) animals and birds - if one touches them, is ghusl required?

Imam ^{a.s} said: "No, they are not like humans."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.429 • Al-Wafi, V.6 p.430 • Wasail Al-Shia, V.3 p.290



◊ HADITH ◊

HADITH.1368[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَارُ قَالَ: كَتَبْتُ إِلَيْهِ رَجُلًا أَصَابَ يَدَيْهِ أَوْ بَدَنَهُ تَوْبَةً لِلْمَيِّتِ الَّذِي يَلِي جُلْدَهُ قَبْلَ أَنْ يُغَسَّلَ هَلْ يَجْبُ عَلَيْهِ غَسْلٌ يَدَيْهِ أَوْ بَدَنَهُ فَوْقَ «إِذَا أَصَابَ يَدَكَ جَسْدُ الْمَيِّتِ قَبْلَ أَنْ يُغَسَّلَ فَقَدْ يَجْبُ عَلَيْكَ الْغَسْلُ».

Muhammad ibn al-Hasan al-Saffar said: I wrote to Imam ^(a.s) asking about a man whose hands or body come into contact with the garment of a deceased person, which is directly in contact with the deceased's skin before the body is washed - does he have to wash his hands or body?

Imam ^(a.s) replied: "If your hand touches the body of the deceased before it is washed, then ghusl is obligatory upon you."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.429 • Al-Wafi, V.6 p.430 • Wasail Al-Shia, V.3 p.290 • Wasail Al-Shia, V.3 p.297

◊ HADITH ◊

HADITH.1369[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَيُوبَ بْنِ نُوحٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا قُطِعَ مِنَ الْأَرْجُلِ قِطْعَةٌ فَهِيَ مَيْتَةٌ فَإِذَا مَسَّهُ إِنْسَانٌ فَكُلُّ مَا كَانَ فِيهِ عَظْمٌ فَقَدْ وَجَبَ عَلَى مَنْ يَمْسِهُ الْغَسْلُ فَإِنْ لَمْ يَكُنْ فِيهِ عَظْمٌ فَلَا غَسْلٌ عَلَيْهِ».

Sa'd ibn 'Abdullah narrated from Ayyub ibn Nuh, from some of our companions, from Abu 'Abdullah ^(a.s): Imam ^(a.s) said: "If a piece is severed from a man's body, it is considered a dead body (maytah). If someone touches it, then any part of it that contains bone requires ghusl for the one who touches it. However, if it (does not contain bone, then no ghusl is required."

[REFERENCES] Al-Kafi, V.3 p.212 • Tahdib Al-Ahkam, V.1 p.429 • Al-Ibtisar, V.1 p.100 • Al-Wafi, V.6 p.429 • Wasail Al-Shia, V.3 p.294

◊ HADITH ◊

HADITH.1370[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

فَأَمَّا مَا رَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدٍ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ بْنِ دَرَاجٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ قَالَ: «مَسْ أَمْيَتِ عِنْدَ مَوْتِهِ وَبَعْدَ غَسْلِهِ وَالثَّبَّةِ لَنِسْ بِهِ بَأْسٌ».

Al-Husayn ibn Sa'id narrated from Muhammad ibn Abi 'Umair, from Jamil ibn Darraj, from Muhammad ibn Muslim, from Abu Ja'far ^(a.s):

Imam ^(a.s) said: "Touching the deceased at the time of death, after the washing (ghusl), and kissing them - there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.430



HADITH.1371

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْ فَضَالَةَ عَنْ أَسْكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامُ قَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَبْلَ عُثْمَانَ بْنِ مَظْعُونَ بَعْدَ مَوْتِهِ». (Bai'at Al-Ummah)

فالوجه في هذين الخبرين أن نحملهما على أن التقبيل إذا كان بعد الموت قبل أن يبرد أو بعد الغسل لأن ذلك لا يأس به على ما بيناه في الاخبار المقدمة وتلك مفصلة وهذه مجملة وينبغي أن يحمل المجمل على المفصّل، ويزيد ذلك بياناً:

Narrated from Fadalah, from Al-Sakuni, from Abu Abdulla ^{a.s}.

Imam ^{a.s} said: "The Messenger of Allah ^{SWT} (peace and blessings be upon him and his family) kissed 'Uthman ibn Maz'un after his death."

[AL TUSI]

The interpretation of these two narrations is that the kissing of the deceased, if it takes place after death but before the body becomes cold, or after it has been washed, is permissible. This is based on what has been clarified in the preceding narrations. Those narrations provide detailed explanations, whereas this narration is general in wording. Therefore, the general narration should be understood in light of the detailed explanations.

This understanding is further supported by the following clarification (following hadith):

[REFERENCES] Al-Kafi, V.3 p.161 • Man La Yahduruhu Al Faqih, V.1 p.161 • Tahdib Al-Ahkam, V.1 p.430 • Al-Ibtisar, V.1 p.100 • Awali Al-La'ali, V.4 p.38 • Al-Wafi, V.25 p.564 • Wasail Al-Shia, V.3 p.298 • Bihar Al-Anwar, V.22 p.264 • Mustadrak Al Wasail, V.2 p.493

HADITH.1372

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مَا رَوَاهُ عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ عَلَيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْأَصْلَحِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي تَضْرِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامُ قَالَ: «لَا بُأْسٌ بِأَنْ يَمْسِهَ بَعْدَ الْغُسْلِ وَ يُقْبَلَهُ». (Bai'at Al-Ummah)

ولا ينافي ذلك ما رواه.

Narrated by Ali ibn Al-Husayn, from Muhammad ibn Ahmad ibn Ali, from Abdullah ibn Al-Salt, from Ahmad ibn Muhammad ibn Abi Nasr, from Abdullah ibn Sinan, from Abu Abdulla ^{a.s}:

Imam ^{a.s} said: "There is no harm in touching the deceased after the washing (ghusl) and kissing him."

[AL TUSI]

This narration does not contradict what has been reported in other narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.430 • Al-Wafi, V.6 p.428 • Wasail Al-Shia, V.3 p.295



HADITH.1373

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَفْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَغْتَسِلُ الْأَذْيَ غَسْلَ الْمَيِّتِ وَ كُلُّ مَنْ مَسَ مَيْتًا فَعَلَيْهِ الْغَسْلُ وَ إِنْ كَانَ الْمَيِّتُ قَدْ غَسْلَ».

لأن ما يتضمن هذا الخبر من قوله وان كان الميت قد غسل محمول على ضرب من الاستحباب دون الوجوب لما قدمناه من الاخبار وأنه إذا مسه بعد الغسل فلا غسل عليه.

Narrated by Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, from Abu Abdallah ^{a.s}:

Imam ^{a.s} said: "The one who washes the deceased must perform ghusl, and everyone who touches a deceased person must also perform ghusl, even if the deceased has already been washed."

[AL TUSI]

The part of this narration that states "even if the deceased has already been washed" is interpreted as a recommendation (istihbab) rather than an obligation (wujub), based on earlier narrations indicating that if the deceased has been washed, no ghusl is required for touching him.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.430 • Al-Ibtisar, V.1 p.100 • Al-Wafi, V.6 p.431 • Wasail Al-Shia, V.3 p.295

HADITH.1374

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفَوَانَ عَنْ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ : فِي رَجُلٍ مَسَ مَيْتَهُ أَعْنَاهُ الْغَسْلُ قَالَ «لَا إِنَّمَا ذَلِكَ مِنَ الْإِنْسَانِ».

Narrated by Al-Husayn ibn Sa'id, from Safwan, from Al-'Ala ibn Razin, from Muhammad ibn Muslim, from one of the Imams ^{a.s}:

Imam ^{a.s} was asked regarding a man who touches a dead animal, is ghusl required for him?

Imam ^{a.s} said: "No, that (requirement) applies only to (the dead body of) a human being."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.430 • Al-Wafi, V.6 p.431 • Wasail Al-Shia, V.3 p.299

◊ HADITH ◊

HADITH.1375[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ إِنْ أَبِي عَمَيْرٍ عَنْ حَمَادٍ عَنْ الْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنِ الْرَّجُلِ يَمْسُسُ الْمَيْتَةَ أَيْنَبِيَ أَنْ يَغْتَسِلَ مِنْهَا فَقَالَ «لَا إِنَّمَا ذَلِكَ مِنَ الْإِنْسَانِ وَحْدَهُ».

Narrated by Ahmad ibn Muhammad, from Ibn Abi 'Umair, from Hammad, from Al-Halabi:

I asked Abu 'Abdillah ^{a.s}, about a man who touches a dead animal. Is it necessary for him to perform ghusl because of it?

Imam ^{a.s} said: "No, that requirement applies only to a human being."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.431 • Wasail Al-Shia, V.3 p.299

◊ HADITH ◊

HADITH.1376[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

عَلَيُّ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ عَلَيٌّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ قَالَ حَدَّثَنِي غَيَّابُ بْنُ إِبْرَاهِيمَ الْرَّازِّ أَمِيُّ عَنْ جَفَرٍ عَنْ أَبِيهِ - عَنْ عَلَيٌّ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: «يُغَسِّلُ الْمَيْتُ أُولَئِكَ الظَّالِمُونَ بِهِ».

Narrated by Ali ibn Al-Husayn, from Muhammad ibn Ahmad ibn Ali, from Abdullah ibn Al-Salt, from Abdullah ibn Al-Mughirah, from Ghiyath ibn Ibrahim Al-Rizzami narrated from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}:

Imam Ali ^{a.s} said: "The person most entitled to wash the deceased is the one closest to him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.431 • Al-Wafi, V.24 p.293 • Wasail Al-Shia, V.2 p.535

◊ HADITH ◊

HADITH.1377[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari ^{a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الْصَّفَارُ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ السَّلَامُ كَمْ حَدُّ الْمَاءِ الَّذِي يُغَسِّلُ بِهِ الْمَيْتَ كَمَا رَوَوا أَنَّ الْجَنْبَ يَغْتَسِلُ بِسِتَّةِ أَرْطَالٍ وَالْحَائِضُ بِتِسْعَةِ أَرْطَالٍ » فَهَلْ لِلْمَيْتِ حَدٌّ مِنَ الْمَاءِ الَّذِي يُغَسِّلُ بِهِ فَوْقَعَ عَلَيْهِ السَّلَامُ « حَدُّ غَشْلِ الْمَيْتِ يُغَسِّلُ حَتَّى يَظْهَرَ إِنَّ شَاءَ اللَّهُ تَعَالَى ». .

Muhammad ibn Al-Hasan Al-Saffar said:

I wrote to Abu Muhammad, (Imam Hasan Al-Askari ^{a.s}) asking:

"What is the prescribed amount of water used for washing the deceased, as it has been narrated that the junub (one in a state of ritual impurity) washes with six ratls, and the menstruating woman washes with nine ratls? Is there a specific amount of water prescribed for washing the deceased?"

Imam ^{a.s} replied: "The washing of the deceased should continue until it becomes clean, if Allah ^{SWT}, the Exalted, wills."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.141 • Tahdib Al-Ahkam, V.1 p.431 • Al-Ibtisar, V.1 p.195 • Al-Wafi, V.24 p.312 • Wasail Al-Shia, V.2 p.536



◊ HADITH ◊

HADITH.1378[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari ^{a.s}

عَنْهُ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ الْسَّلَامُ هَلْ يَجُوزُ أَنْ يُفَسَّلَ الْمَيِّثُ وَمَاوِهُ الَّذِي يُصْبَطُ عَلَيْهِ يَدْخُلُ إِلَى بَرِّ
كَنِيفِ فَوَقَعَ عَلَيْهِ الْسَّلَامُ «يَكُونُ ذَلِكَ فِي بَلَائِيغٍ».

He (Narrator) said: “I wrote to Abu Muhammad, (Imam Hasan Al-Askari ^{a.s}) asking: Is it permissible for the water used to wash the deceased to flow into a well of a latrine?” Imam ^{a.s} replied: “It should flow into drains.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.431 • Al-Wafi, V.24 p.329

◊ HADITH ◊

HADITH.1379[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَاجَلِيِّ وَأَبِي قَتَادَةَ عَنْ عَلَيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ
الْسَّلَامُ قَالَ: سَأَلَתُهُ عَنِ الْمَيِّتِ يُغَسَّلُ فِي الْفَضَاءِ قَالَ «لَا بَأْسَ وَإِنْ سُتْرَ بِسْتِرٍ قَهُو أَحَبُّ إِلَيْهِ».

Ahmad bin Muhammad bin Isa, from Musa bin al-Qasim al-Bajali and Abu Qatadah, from Ali bin Ja'far, from his brother Imam Musa Al-Kadhim ^{a.s}, said:

I asked Imam ^{a.s} about washing the deceased in an open space.

Imam ^{a.s} said: “There is no harm, but if he is roofed (under cover) with a curtain, it is more preferable to me.”

[REFERENCES] Masail Ali ibn Jafar, V.1 p.212 • Qurb Al-Isnad, V.1 p.182 • Al-Kafi, V.3 p.142 • Man La Yahduruhu Al Faqih, V.1 p.142 • Tahdib Al-Ahkam, V.1 p.431 • Al-Wafi, V.24 p.328 • Wasail Al-Shia, V.2 p.538
• Bihar Al-Anwar, V.78 p.288

◊ HADITH ◊

HADITH.1380[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ إِنْزَاهِيمَ بْنِ مَهْرَمَ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامِ: «أَنَّ أَبَاهَا كَانَ يَسْتَحِبُ
أَنْ يُجْعَلَ بَيْنَ الْمَيِّتِ وَبَيْنَ السَّمَاءِ شَرْ» يَعْنِي إِذَا غُشِّلَ.

Al-Hasan bin Mahbub, from Ibrahim bin Mihzam, from Talhah bin Zaid, from Abu Abdallah ^{a.s}:

The father (Imam Al Baqir ^{a.s}) of Him (Imam Al Sadiq ^{a.s}) used to prefer that a cover be placed between the deceased and the sky, meaning when the deceased is being washed.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.432 • Al-Wafi, V.24 p.328 • Wasail Al-Shia, V.2 p.539



◊ HADITH ♦

HADITH.1381[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَلَيْهِ بْنُ مُحَمَّدٍ الْقَاسَانِيُّ عَنْ مَنْصُورِ بْنِ عَبَّاسٍ وَأَخْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ عَلَيِّ بْنِ عَيْشَى قَالَ: سَأَلَثُ أَبِي الْحَسَنِ الْأَوَّلَ عَنِ الْسَّلَامِ عَنْ أَسْعَفَةِ أَلْيَايِسَةِ إِذَا قَطَعَهَا بِيَدِهِ هَلْ يَجُوزُ لِلْمَيِّتِ ثَوْضَعُ مَعْهُ فِي حُفْرَتِهِ فَقَالَ لَا يَجُوزُ أَلْيَايِسَنْ .

Ali bin Muhammad al-Qasani, from Mansur bin Abbas and Ahmad bin Zakariya, from Muhammad bin Ali bin Isa, said:

I asked Abu al-Hasan al-Awwal (the First) ^{a.s}, about a dry palm leaf if it is broken by hand - can it be placed with the deceased in his grave?

Imam ^{a.s} replied: "The dry one is not permissible."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.432 • Al-Wafi, V.24 p.387 • Wasail Al-Shia, V.3 p.25

◊ HADITH ♦

HADITH.1382[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ أَخْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقٍ بْنِ صَدَقَةِ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ : أَنَّهُ سُبِّلَ عَنِ الْمَرْأَةِ إِذَا مَاتَتْ فِي نِفَاقِهَا كَيْفَ تُغَسَّلُ قَالَ «مِثْلُ غُسْلِ الظَّاهِرِ وَ كَذِلِكَ الْحَائِضُ وَ كَذِلِكَ الْجُنُبُ إِنَّمَا يُغَسَّلُ غُسْلًا وَاحِدًا فَقَطْ» .

Muhammad bin Ahmad bin Yahya, from Ahmad bin al-Hasan bin Ali bin Faddal, from Amr bin Saeed, from Musaddiq bin Sadaqa, from Ammar al-Sabati, from Abu Abdillah ^{a.s}:

Imam ^{a.s} was asked about a woman who dies during childbirth - how should she be washed?

Imam ^{a.s} replied: "Like the washing of a purified woman. Likewise, a menstruating woman and a person in a state of major ritual impurity (janabah) are washed with only one washing."

[REFERENCES] Al-Kafi, V.3 p.154 • Tahdib Al-Ahkam, V.1 p.432 • Al-Wafi, V.24 p.332 • Wasail Al-Shia, V.2 p.540

◊ HADITH ♦

HADITH.1383[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

إِنَّرَاهِيمَ بْنَ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلَيِّ عَنْ أَبِي إِنَّرَاهِيمِ عَلَيْهِ الْسَّلَامِ قَالَ: سَأَلَتْهُ عَنِ الْمَيِّتِ يَمُوتُ وَ هُوَ جُنُبٌ قَالَ «غُسْلٌ وَاحِدٌ» .

Ibrahim bin Hashim, from Al-Husayn bin Sa'id, from Ali, from Imam Abu Ibrahim ^{a.s}:

I asked Imam ^{a.s} about a deceased person who dies while in a state of major ritual impurity (janabah).

Imam ^{a.s} said: "One washing (ghusl e mayyat) is sufficient."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.432 • Al-Ibtisar, V.1 p.194 • Al-Wafi, V.24 p.332 • Wasail Al-Shia, V.2 p.540



◊ HADITH ♦

HADITH.1384[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ حَدِيدٍ وَعَبْدِ الرَّحْمَنِ عَنْ حَمَادٍ وَعَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قُلْثُ لَأْيِي جَفْرِ عَلَيْهِ
السَّلَامُ مَيْتٌ مَاتَ وَهُوَ جُنْبٌ كَيْفَ يُغَسَّلُ وَمَا يُجْزِيهِ مِنَ الْمَاءِ قَالَ «يُغَسَّلُ غَسْلًا وَاحِدًا يُجْزِي ذَلِكَ لِلْجَنَابَةِ وَ
لِغَسْلِ أَمَمَتْ لِأَنَّهُمَا حُرْمَتَانِ إِجْتَمَعَتَا فِي حُرْمَةٍ وَاحِدَةٍ».

Ahmad bin Muhammad, from Ali bin Hadid and Abd al-Rahman, from Hammad, from Hariz, from Zurara: I said to Abu Ja'far ^{a.s}: "A deceased person who died while in a state of major ritual impurity (janabah) - how is he washed, and what amount of water suffices for him?" Imam ^{a.s} said: "He is washed with a single ghusl, and that suffices both for janabah and for the washing of the deceased, because two obligations have combined in one obligation."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.432 • Al-Ibtisar, V.1 p.194 • Wasail Al-Shia, V.2 p.539

◊ HADITH ♦

HADITH.1385[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ مَهْزِيَّارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلَيِّ بْنِ النَّعْمَانِ عَنْ إِنِّي مُسْكَانٌ عَنِ الْمُتَنَّى عَنْ أَيِّي بَصِيرٍ عَنْ أَحَدِهِمَا
عَلَيْهِمَا السَّلَامُ : فِي الْجُنْبِ إِذَا مَاتَ قَالَ «لَيْسَ عَلَيْهِ إِلَّا غَسْلَةٌ وَاحِدَةٌ».

Ali bin Mahziyar, from al-Husayn bin Sa'id, from Ali bin al-Nu'man, from Ibn Muskan, from al-Muthanna, from Abu Basir, from one of the Imams ^{a.s}:

Imam ^{a.s} was asked regarding a person in a state of janabah who dies.

Imam ^{a.s} said: "He only requires a single ghusl."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.432 • Al-Ibtisar, V.1 p.194 • Al-Wafi, V.24 p.332 • Wasail Al-Shia, V.2 p.540

◊ HADITH ♦

HADITH.1386[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

فَأَمَّا مَا رَوَاهُ إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عِيسَى عَنْ أَيِّي عَبْدِ اللَّهِ عَلَيْهِ
السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ رَجْلٍ مَاتَ وَهُوَ جُنْبٌ قَالَ «يُغَسَّلُ غَسْلَةً وَاحِدَةً بِمَاءٍ ثُمَّ يُغَسَّلُ بَعْدَ ذَلِكَ».

Ibrahim bin Hashim, from al-Husayn bin Sa'id, from Safwan bin Yahya, from 'Ilys, from Abu Abdallah ^{a.s}:

I asked Imam ^{a.s} about a man who died while in a state of janabah.

Imam ^{a.s} said: "He is washed once with water, and then he is washed again after that."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.433 • Al-Ibtisar, V.1 p.194 • Al-Wafi, V.24 p.333 • Wasail Al-Shia, V.2 p.541



◊ HADITH ◊

HADITH.1387[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَ رَوَى عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِي الْقَاسِمِ سَعِيدِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عِيسَى قَالَ: قُلْ لِأَبِي عَبْدِ اللَّهِ عَانِيهِ السَّلَامُ إِذَا مَاتَ الرَّجُلُ يَمُوتُ وَ هُوَ جُنْبٌ قَالَ «يُغَسَّلُ مِنْ الْجَنَابَةِ ثُمَّ يُغَسَّلُ بَعْدَ غَسْلِ الْمَيِّتِ».

Ali bin Muhammad narrated from Abu al-Qasim Sa'id bin Muhammad al-Kufi, from Muhammad bin Abi Hamzah, from 'Iys:

I said to Abu Abdillah ^{a.s}: "A man dies while in a state of janabah."

Imam ^{a.s} said: "He is washed for janabah, and then he is washed afterward with the washing of the deceased."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.433 • Al-Ibtisar, V.1 p.194 • Al-Wafi, V.24 p.333 • Wasail Al-Shia, V.2 p.541

◊ HADITH ◊

HADITH.1388[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَفِّرَةِ قَالَ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا عَنْ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ عَانِيهِ السَّلَامُ عَنْ أَبِيهِ عَلِيِّهِ السَّلَامُ قَالَ: «إِذَا مَاتَ الْمَيِّثُ فَحْذُ في جَهَازِهِ وَ عَجْلُهُ وَ إِذَا مَاتَ الْمَيِّثُ وَ هُوَ جُنْبٌ غَسَلَ وَاجِدًا ثُمَّ يُغَسَّلُ بَعْدَ ذَلِكَ».

فلا تنافي بين هذه الاخبار وبين ما قدمناه أولاً لأن هذه الروايات الاصل فيها كلها عيسى بن القاسم وهو واحد ولا يجوز أن تعارض بواحد جماعة كثيرة لما بيناه في غير موضع ، ولو صح لاحتمل أن يكون محمولا على ضرب من الاستحباب دون الفرض والايجاب ، على انه يمكن أن يكون الوجه في هذه الاخبار أن الامر بالغسل بعد غسل الميت غسل الجنابة إنما توجه إلى غاسله ، فكانه قيل له ينبغي أن تغسل الميت غسل الجنابة ثم تغسل أنت فيكون ذلك غلطا من الراوي أو الناسخ وقد روى الذي ذكرناه هذا الراوي بعينه.

He (narrated) from Muhammad bin Khalid, from Abdullah bin al-Mughira, who said: Some of our companions informed me, from 'Iys, from Abu Abdillah ^{a.s}, from his father ^{a.s}:

Imam ^{a.s} said: "When the deceased dies, proceed with preparing him and hasten (the burial). And if the deceased dies while in a state of janabah, he is washed with one washing, and then he is washed afterward."

[AL TUSI]

There is no contradiction between these narrations and what we mentioned earlier because the source of these narrations is all 'Iys bin al-Qasim, and he is a single narrator. It is not permissible to oppose a single narrator to a larger group, as we clarified elsewhere.

Even if it is authentic, it can be interpreted as referring to a recommendation rather than an obligation. Additionally, it may be understood that the command for washing after the washing of the deceased for janabah was directed at the one performing the washing, as if it were said to him: "You should wash the deceased with the washing of janabah and then wash yourself."

This may have been an error by the narrator or the transcriber, and the same narrator has transmitted what we previously mentioned.



[REFERENCES] Tahdib Al-Ahkam, V.1 p.433 • Al-Ibtisar, V.1 p.195 • Al-Wafi, V.24 p.333

❖ HADITH ❖

HADITH.1389

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

رَوَى عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدٍ بْنِ أَخْمَدَ بْنِ عَلَيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْأَصْلَحِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفْعِيرَةِ عَنْ عَيْصَى بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا مَاتَ الْمَيِّثُ وَ هُوَ جُنْبٌ غُشَّلَ غُسْلًا وَاحِدًا ثُمَّ إِغْتَسَلَ بَعْدَ ذَلِكَ»

Ali bin Al-Husayn narrated from Muhammad bin Ahmad bin Ali, from Abdullah bin Al-Salt, from Abdullah bin Al-Mughira, from 'Ilys bin Al-Qasim, from Abu Abdullah ^(a.s), who said:

Imam ^(a.s) said: "If the deceased dies while in a state of janabah, he is washed with one washing, and then he is washed again afterward."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.433 • Al-Ibtisar, V.1 p.195 • Al-Wafi, V.24 p.332 • Wasail Al-Shia, V.2 p.540 • Wasail Al-Shia, V.2 p.541

❖ HADITH ❖

HADITH.1390

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

سَهْلُ بْنُ زَيَادٍ عَنْ أَخْمَدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَنَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: «لَيْسَ مِنْ لِيَاسِكُمْ شَيْءٌ أَحْسَنُ مِنْ أَبْيَاضِ فَالْبَسْوَهُ وَ كَفَّنُوا فِيهِ مَوْتَانَاهُ».

Sahl bin Ziyad narrated from Ahmad bin Muhammad bin Abi Nasr, from Abi Jameelah, from Jabir, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: "The Prophet, may Allah's ^{SWT} blessings be upon him and his family, said:

"There is nothing better among your clothing than white, so wear it and shroud your dead in it."

[REFERENCES] Al-Kafi, V.3 p.148 • Da'a'im Al-Islam, V.2 p.161 • Tahdib Al-Ahkam, V.1 p.434 • Sulwat Al-Hazin, V.1 p.255 • Wasail Al-Shia, V.3 p.41 • Wasail Al-Shia, V.5 p.26 • Al-Fusul Al-Muhimmah, V.2 p.38 • Bihar Al-Anwar, V.78 p.330 • Mustadrak Al Wasail, V.2 p.223

❖ HADITH ❖

HADITH.1391

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^(a.s)

أَبُو عَلَيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ فَضَالٍ عَنْ مَرْوَانَ عَنْ عَبْدِ الْمَلِكِ قَالَ: سَأَلَثُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ اسْتَرَى مِنْ كِسْوَةِ الْكَعْبَةِ شَيْنَا فَقَصَّى بِيَقْضَى حَاجَتَهُ وَ تَقَيَّ بِغَصَّةٍ فِي يَدِهِ هَلْ يَصْلُحُ لِيَبْيَعُ مَا أَرَادَ وَ يَهْبِطُ مَا لَمْ يُرِدْ وَ يَسْتَنْفِعُ بِهِ وَ يَظْلُبُ بَرَكَتَهُ» قُلْتُ أَبْيَكُفُّ بِهِ الْمَيِّثُ قَالَ «لَا».



Abu Ali Al-Ash'ari narrated from some of our companions, from Ibn Fadhal, from Marwan, from Abdul Malik, who said:

I asked Abu Al-Hasan ^{a.s}, about a man who bought something from the covering of the Kaaba (kiswa). He used (sold) part of it to fulfill a need, and some of it remained in his possession.

I asked: "Is it permissible to sell it?"

Imam ^{a.s} replied: "He may sell what he wants, gift what he does not need, benefit from it, and seek its blessings."

I then asked: "Can it (kiswa) be used to shroud the dead?"

Imam ^{a.s} said: "No."

[REFERENCES] Al-Kafi, V.3 p.148 • Tahdib Al-Ahkam, V.1 p.434 • Al-Wafi, V.24 p.379 • Wasail Al-Shia, V.3 p.44 • Wasail Al-Shia, V.13 p.258

◊ HADITH ◊

HADITH.1392

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي حَوْيَجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: «الْكَثَانُ كَانَ لِبَنِي إِسْرَائِيلَ يَكْفُونَ بِهِ وَ الْقَطْنُ لِأَمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ» .

Muhammad bin Yahya narrated from Muhammad bin Al-Husayn, from Abdul Rahman bin Abi Hashim, from Abu Khadijah, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "Linen was used by the Children of Israel for shrouding their dead, and cotton is for the nation of Muhammad ^{saws}, peace be upon him and his family."

[REFERENCES] Al-Kafi, V.3 p.149 • Man La Yahduruhu Al Faqih, V.1 p.147 • Tahdib Al-Ahkam, V.1 p.434 • Al-Ibtisar, V.1 p.210 • Sulwat Al-Hazin, V.1 p.255 • Al-Wafi, V.24 p.374 • Wasail Al-Shia, V.3 p.42

◊ HADITH ◊

HADITH.1393

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

سَهْلُ بْنُ زَيَادٍ عَنْ مُحَمَّدِ بْنِ عَمْرُو بْنِ سَعِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ الْسَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «أَنَا كَفَّتُ أَبِي فِي تَوْبِينَ سُطُوْتِينَ كَانَ يُحْرِمُ فِيهِمَا وَ فِي قَمِيصِهِ وَ فِي عَمَامَةِ كَائِنَتْ لِعَلَيِّ بَنِ الْحُسَيْنِ عَلَيْهِ الْسَّلَامُ وَ فِي بُرْدَ إِشْتَرِيَّتِهِ بِأَرْبَعِينَ دِيَنَارًا لَوْ كَانَ الْيَوْمَ لَسَاوِيَ أَرْبَعَمَائِةَ دِيَنَارًا» .

Sahl ibn Ziyad narrated from Muhammad ibn Amr ibn Sa'id from Yunus ibn Ya'qub from Abu al-Hasan al-Awwal (the First) ^{a.s}, who said:

I heard Imam ^{a.s} say: "I shrouded my father (Imam Ja'far Al Sadiq ^{a.s}) in two garments from Shatawiyyah, in which he used to wear the ihram, and in a shirt from his shirts, and in a turban that belonged to (Imam) Ali ibn al-Husayn ^{a.s}, and in a cloak which I purchased for forty dinars. If it were (purchased) today, it would have been worth four hundred dinars.

[REFERENCES] Al-Kafi, V.3 p.149 • Tahdib Al-Ahkam, V.1 p.434 • Al-Ibtisar, V.1 p.210 • Al-Wafi, V.24 p.375 • Wasail Al-Shia, V.3 p.10 • Wasail Al-Shia, V.3 p.40



◊ HADITH ♦

HADITH.1394[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْوَشَاءِ عَنِ الْحُسَينِ بْنِ الْمُخْتَارِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَا يُكَفَّنُ الْمَيِّثُ فِي السَّوَادِ .

Ali ibn Muhammad narrated from some of his companions, from al-Washsha', from al-Husayn ibn al-Mukhtar, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The deceased should not be shrouded in black."

[REFERENCES] Al-Kafi, V.3 p.149 • Tahdib Al-Ahkam, V.1 p.434 • Al-Wafi, V.24 p.377 • Wasail Al-Shia, V.3 p.43 • Al-Fusul Al-Muhimmah, V.2 p.39

◊ HADITH ♦

HADITH.1395[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلَيٍ الْوَشَاءِ عَنْ أَخْمَدَ بْنِ عَائِدٍ عَنِ الْحُسَينِ بْنِ مُخْتَارٍ قَالَ: قُلْتُ لِأَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُحْرِمُ الرَّجُلُ فِي تَوْبِ أَسْوَدَ قَالَ لَا يُحْرِمُ فِي الْثُوبِ الْأَسْوَدِ وَ لَا يُكَفَّنُ بِهِ .

Ahmad ibn Muhammad narrated from al-Hasan ibn Ali al-Washsha', from Ahmad ibn 'A'id, from al-Husayn ibn Mukhtar, who said:

I asked Abu Abdillah ^{a.s}: "Can a man enter the state of ihram in a black garment?"

Imam ^{a.s} said: "He should not enter ihram in a black garment, nor should he be shrouded in it."

[REFERENCES] Al-Kafi, V.4 p.341 • Man La Yahduruhu Al Faqih, V.2 p.336 • Tahdib Al-Ahkam, V.1 p.435 • Tahdib Al-Ahkam, V.5 p.66 • Makarim Al-Akhlaq, V.1 p.104 • Al-Wafi, V.12 p.569 • Wasail Al-Shia, V.3 p.43 • Wasail Al-Shia, V.12 p.358 • Bihar Al-Anwar, V.78 p.330 • Mustadrak Al Wasail, V.2 p.225

◊ HADITH ♦

HADITH.1396[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ: سَأَلْتُهُ عَنْ ثِيَابٍ تُعْمَلُ بِالْبَصَرَةِ عَلَى عَمَلِ الْعَصْبِ الْيَمَانِيِّ مِنْ قَزْ وَ قُطْنَ هَلْ يَضْلُّحُ أَنْ يُكَفَّنَ فِيهِ الْمُؤْتَمِيَّ قَالَ «إِذَا كَانَ الْقَطْنُ أَكْثَرَ مِنَ الْقَزْ فَلَا بِأَسْ .»

Muhammad ibn Ahmad narrated from Muhammad ibn 'Isa, from al-Hasan ibn Rashid, who said:

I asked Imam ^{a.s} about garments made in Basra, woven in the style of Yemeni striped fabric, made of silk and cotton. Is it permissible to shroud the dead in them?

Imam ^{a.s} said: "If the cotton is more than the silk, then there is no problem."

[REFERENCES] Al-Kafi, V.3 p.149 • Man La Yahduruhu Al Faqih, V.1 p.147 • Tahdib Al-Ahkam, V.1 p.435 • Al-Ibtisar, V.1 p.211 • Al-Wafi, V.24 p.378 • Wasail Al-Shia, V.3 p.45



◊ HADITH ♦

HADITH.1397

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

سَهْلُ بْنُ زَيْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ فَضْيَلِ سُكْرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ هَلْ لِلْمَاءِ حَدْ مَحْدُودٌ قَالَ «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ قَالَ - لِغَلِيٍّ عَلَيْهِ السَّلَامُ» إِذَا أَنَا مِثْ فَاسِقٍ لِي سَتَ قِرْبٍ مِنْ مَاءٍ بِئْرٌ غَرْبِينَ وَغَسْلِي وَكَفْنِي فَخُذْ بِمَجَامِعِ كَفْنِي وَأَجْلِسْنِي ثُمَّ سَلَنِي عَمَّا شِئْتُ فَوَّ اللَّهُ لَا تَسْأَلِي عَنْ شَيْءٍ إِلَّا أَجْبَثُكَ فِيهِ» .

Sahl ibn Ziyad narrated from Ahmad ibn Muhammad ibn Abi Nasr, from Fudayl Sukkarah, who said:

I said to Abu Abdallah ^{a.s}: "May I be your ransom, is there a specific amount of water required for washing (of the deceased)?"

Imam ^{a.s} said: "Indeed, the Messenger of Allah ^{SWT}, said to (Imam) Ali ^{a.s}:

'When I die, bring six water skins filled with water from the well of Ghars, and wash me and shroud me. After you have completed my washing and shrouding, then take hold of the edges of my shroud, sit me up, and ask me whatever you wish. By Allah ^{SWT}, you will not ask me about anything except that I will answer you regarding it.'"

[REFERENCES] Al-Kafi, V.3 p.150 • Tahdib Al-Ahkam, V.1 p.435 • Al-Wafi, V.24 p.311 • Wasail Al-Shia, V.2 p.537 • Bihar Al-Anwar, V.22 p.514 • Mustadrak Al Wasail, V.2 p.189

◊ HADITH ♦

HADITH.1398

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَلَيْهِ عَنْ أَبِيهِ عَنْ ابْنِ أَبِيهِ عُمَيْرٍ عَنْ حَفْصَ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ - لِغَلِيٍّ عَلَيْهِ السَّلَامُ» يَا عَلِيُّ إِذَا أَنَا مِثْ فَاغْسِلِي بِسَبْعِ قِرْبٍ مِنْ مَاءٍ بِئْرٌ غَرْبِينَ» .

Ali narrated from his father, from Ibn Abi Umayr, from Hafs ibn Al-Bakhtari, from Abu Abdallah ^{a.s}, who said: Imam ^{a.s} said: "The Messenger of Allah ^{SWT}, peace be upon him and his family, said to (Imam) Ali ^{a.s}: "O Ali ^{a.s}, when I die, wash me with seven water skins filled with water from the well of Ghars."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.435 • Al-Wafi, V.24 p.311

◊ HADITH ♦

HADITH.1399

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا كَفَّتَ الْمَيْتَ فَذَرْ عَلَى كُلِّ تُوبَ شَيْئًا مِنْ ذَرِيرَةٍ وَكَافُورٍ وَتَجْعَلْ شَيْئًا مِنْ الْحَنُوطِ عَلَى مَسَامِعِهِ وَمَسَاجِدِهِ وَشَيْئًا عَلَى ظَهَرِ الْكَفَنِ» .

Al-Husayn ibn Sa'id narrated from Uthman ibn Isa, from Sama'ah, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "When you shroud the deceased, sprinkle some powdered perfume and camphor on each piece of the shroud. Place some of the hanoot (a mixture of perfumes) on his ears, his places of prostration, and some on the back of the shroud."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.435



◊ HADITH ♦

HADITH.1400[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ فَضْلَةَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَلْبَزْ لَا يَلْفُ وَ لَكِنْ يُظْرِحُ عَلَيْهِ طَرْحًا وَ إِذَا دَخَلَ الْقَبْرَ وُضِعَ تَحْتَ خَدِّهِ وَ تَحْتَ جَنَبِهِ».

Narrated from Fadalah, from Abdullah ibn Sinan, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The cloak is not to be wrapped around (the deceased), but rather it should be placed over him as a covering. And when he is placed in the grave, it should be positioned under his cheek and under his side."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.436 • Tahdib Al-Ahkam, V.1 p.458 • Al-Wafi, V.24 p.371 • Al-Wafi, V.25 p.518 • Wasail Al-Shia, V.3 p.34 • Bihar Al-Anwar, V.78 p.320

◊ HADITH ♦

HADITH.1401[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبِي مَالِكِ الْجُهْنَيِّ عَنْ الْحُسَيْنِ بْنِ عُمَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَ اللَّهُ عَنِ الرَّجُلِ إِشْتَرَى مِنْ كِسْوَةِ أَبْيَانِ شَيْئاً هَلْ يُكَفَّنُ بِهِ الْمَيْتُ قَالَ «لَا».

Ahmad ibn Muhammad narrated from Ali ibn al-Hakam, from Abu Malik al-Juhani, from al-Husayn ibn Umara, from Abu Ja'far ^{a.s}.

He (Narrator) said: "I asked Imam ^{a.s} about a man who purchased something from the coverings of the Ka'bah - can he shroud a deceased person with it?"

Imam ^{a.s} replied: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.436 • Al-Wafi, V.24 p.379 • Wasail Al-Shia, V.3 p.44

◊ HADITH ♦

HADITH.1402[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَنْهُ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُثْنَةَ الْهَاشِمِيِّ قَالَ: سَأَلَ ثَلَاثَ أَبْنَاءِ الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ إِشْتَرَى مِنْ كِسْوَةِ أَبْيَانِ شَيْئاً هَلْ يُكَفَّنُ فِيهِ الْمَيْتُ قَالَ «لَا».

Narrated from Ali ibn al-Hakam, from Abdul Malik ibn Utbah al-Hashimi.

He (Narrator) said: "I asked Abu al-Hasan Musa ^{a.s}, about a man who purchased something from the coverings of the Ka'bah - can he shroud a deceased person with it?"

Imam ^{a.s} replied: "No."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.436 • Wasail Al-Shia, V.3 p.44



◊ HADITH ♦

HADITH.1403

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنْ رَزَارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَالَا : إِذَا جَفَّتِ الْمَيْتَ عَمَدْتِ إِلَى الْكَافُورِ فَمَسَخْتِ بِهِ آثَارَ السُّجُودِ وَ مَفَاصِلَهُ كُلُّهَا وَ اجْعَلْتِ فِيهِ مَسَاعِيهِ وَ رَأْسِهِ وَ لِحْيَتِهِ شَيْئًا مِنَ الْحَنُوطِ وَ عَلَى صَدْرِهِ وَ فَرْجِهِ وَ قَالَ « حَنُوطُ الرَّجُلِ وَ الْمَرْأَةِ سَوَاءٌ » .

Narrated from Ali ibn Muhammad, from Muhammad ibn Khalid, from Ibn Abi Umair, from Hammad, from Zurara, from Abu Ja'far and Abu Abdillah ^(a.s).

The Imams ^(a.s) said: "When you have dried the deceased, take the camphor and wipe it on the marks of prostration and all the joints. Place some of the hanoot in his mouth, ears, head, and beard, and also on his chest and private area."

They ^(a.s) also said: "The hanoot for a man and a woman is the same.."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.436 • Al-Ibtisar, V.1 p.213 • Al-Wafi, V.24 p.372 • Wasail Al-Shia, V.3 p.37

◊ HADITH ♦

HADITH.1404

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاؤَدَ بْنِ سِرْخَانَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي كَفْنِ أَبِي عَبْيَدَةَ الْحَدَّاءِ : إِنَّمَا الْحَنُوطُ الْكَافُورُ وَ لَكِنَ الْأَنْهَبُ فَأَصْنَعْ كَمَا يَصْنَعُ النَّاسُ .

Muhammad ibn al-Husayn narrated from Ja'far ibn Bashir, from Dawood ibn Sirhan, who said:

Abu Abdillah ^(a.s) said regarding the shroud of Abu Ubaydah al-Hadhdha':

"Indeed, the hanoot is camphor. However, go and do as the people customarily do."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.436 • Al-Wafi, V.24 p.313

◊ HADITH ♦

HADITH.1405

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْكَاهْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: « إِذَا خَرَجَ مِنْ مَنْخِرِ الْمَيْتِ الدَّمُ أَوْ الشَّيْءُ بَعْدَ مَا يُغَسِّلُ فَأَصَابَ الْعَمَامَةَ وَ الْكَفْنَ قُرْضٌ مِنْهُ .

Ali ibn Muhammad narrated from Ahmad ibn Muhammad, from al-Kahili, from Abu Abdillah ^(a.s), who said: Imam ^(a.s) said: "If blood or any other substance comes out of the nose of the deceased after being washed and it touches the turban or the shroud, it should be cut off from it."

[REFERENCES] Al-Kafi, V.3 p.156 • Tahdib Al-Ahkam, V.1 p.436 • Tahdib Al-Ahkam, V.1 p.449 • Al-Wafi, V.24 p.336 • Wasail Al-Shia, V.2 p.543 • Wasail Al-Shia, V.3 p.46



◊ HADITH ◊

HADITH.1406

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مُحَمَّدُ بْنُ الْحَسِينِ عَنْ مُحَمَّدٍ بْنِ عَيْشَى عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ جَعْفَرٍ عَنْ آبَائِهِ - عَنْ عَلَيِّ عَلَيْهِ السَّلَامُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ : «نِفَمُ الْكَفَنُ الْحُلُّ وَ نِفَمُ الْأَضْحِيَّةُ الْكَبِشُ الْأَقْرَنُ». قال محمد بن الحسن : هذا الخبر يوافق العامة ولستا نعمل به لانا بينا أن الكفن لا يجوز أن يكون من الابريسم.

Muhammad ibn al-Husayn narrated from Muhammad ibn Isa, from Muhammad ibn Sa'id, from Isma'il ibn Abi Ziyad, from Imam Ja'far Al Sadiq ^{a.s}, from his forefathers ^{a.s}:

Imam Ali ^{a.s} said that the Messenger of Allah ^{SWT}, peace be upon him and his family, said: "The best shroud is the garment, and the best sacrifice is the horned ram."

[AL TUSI]

Muhammad ibn al-Hasan said: "This narration aligns with the views of the general public, but we do not act upon it because we have clarified that the shroud should not be made of silk."

[REFERENCES] Al-Ash'athiyat, V.1 p.204 • Tahdib Al-Ahkam, V.1 p.437 • Al-Ibtisar, V.1 p.211 • Al-Wafi, V.24 p.378 • Wasail Al-Shia, V.3 p.45 • Mustadrak Al Wasail, V.2 p.226

◊ HADITH ◊

HADITH.1407

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحَسْنُ بْنُ مَحْبُوبٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «تَمَنَّ الْكَفَنَ مِنْ جَمِيعِ الْمَالِ».

Al-Hasan ibn Mahbub narrated from Ibn Sinan, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The cost of the shroud is to be taken from the entirety of the wealth."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.437 • Al-Wafi, V.24 p.353 • Wasail Al-Shia, V.3 p.53

◊ HADITH ◊

HADITH.1408

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَلَيْهِ عَنْ أَبِيهِ عَنْ النَّوْفَلِيِّ عَنْ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَهَى أَنْ يُوَضَّعَ عَلَى النَّعْشِ الْحَنْوُطُ». Ali narrated from his father, from Al-Nawfali, from Al-Sakooni, from Abu Abdillah ^{a.s}:

Imam ^{a.s} said: "The Prophet, may Allah's ^{SWT} blessings be upon him and his family, prohibited placing hanoot (perfumed substances) on the bier."

[REFERENCES] Al-Kafi, V.3 p.146 • Tahdib Al-Ahkam, V.1 p.437 • Al-Wafi, V.24 p.367 • Wasail Al-Shia, V.3 p.38



◊ HADITH ♦

HADITH.1409[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمِ بْنِ عَمِيرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : فِي الرَّجُلِ يَمُوتُ وَ لَيَسْ مَعَهُ إِلَّا نِسَاءٌ قَالَ «تُغَسِّلُهُ إِمْرَأَتُهُ لَا تَرَاهُ مُتَّهِيَّةً وَ إِذَا مَاتَتْ لَمْ يَغْسِلُهَا إِلَّا لَهُ لَيَسْ مِنْهَا فِي عِدَّةٍ»
 قال محمد بن الحسن : معنى قوله عليه السلام وإذا ماتت لا يغسلها أبي لا يغسلها مجرد من ثيابها وإنما يغسلها من وراء الثوب ، يدل على ذلك ما رواه ،

Al-Husayn ibn Sa'id narrated from Ibn Abi Umayr, from Hammad ibn Uthman, from Zurara:

Abu Abdillah ^{a.s} was asked regarding a man who dies and only women are present. Imam ^{a.s} said: "His wife may wash his body because she is in his waiting period (iddah) with him. However, if she dies, he may not wash her body because he is not in her waiting period."

[AL TUSI]

Muhammad ibn al-Hasan said: "The meaning of His ^{a.s} saying, peace be upon him, 'if she dies, he may not wash her,' refers to not washing her body while it is uncovered. Rather, he should wash her from behind the garment. This is supported by what has been narrated elsewhere."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.437 • Al-Ibtisar, V.1 p.198 • Al-Wafi, V.24 p.303 • Wasail Al-Shia, V.2 p.533

◊ HADITH ♦

HADITH.1410[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ الْمَاءُ إِنْزَاهِيْمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمِ بْنِ عَمِيرٍ عَنْ حَمَادِ بْنِ الْحَمَادِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَمُوتُ وَ لَيَسْ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلَّا النِّسَاءُ قَالَ «تُغَسِّلُهُ إِمْرَأَتُهُ أَوْ ذَاتُ قَرَابَتِهِ إِنْ كَانَتْ لَهُ وَ تَصْبِيْلُ النِّسَاءِ عَلَيْهِ الْمَاءَ صَبَّاً وَ فِي الْمَرْأَةِ إِذَا مَاتَتْ يُذْخَلُ رَوْحُهَا يَدَهُ تَحْتَ قَمِيصِهَا فَيُغَسِّلُهَا» .

Ali ibn Ibrahim narrated from his father, from Ibn Abi Umayr, from Hammad, from Al-Halabi:

Abu Abdillah ^{a.s} was asked about a man who dies and there is no one to wash his body except women.

Imam ^{a.s} said: "His wife or a close female relative, if he has one, may wash his body, and the women should pour water over him."

(Imam ^{a.s} was asked) regarding a woman who dies (if she dies and there is no other woman present to wash her)).

Imam ^{a.s} said: "Her husband may insert his hand under her shirt and wash her body."

[REFERENCES] Al-Kafi, V.3 p.157 • Tahdib Al-Ahkam, V.1 p.437 • Al-Ibtisar, V.1 p.196 • Al-Wafi, V.24 p.295
• Wasail Al-Shia, V.2 p.529

◊ HADITH ♦

HADITH.1411

[SOURCE] Implicit (or Unnamed)

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلَهُ عَنِ الْرِّجْلِ يُغَسِّلُ إِمْرَأَتَهُ قَالَ «نَعَمْ مِنْ وَرَاءِ الثِّيَابِ» .

Muhammad ibn Yahya narrated from Muhammad ibn al-Husayn, from Safwan, from Al-Ala, from Muhammad ibn Muslim, who said:

I asked Imam ^{a.s} about a man washing his wife's body (if she dies and there is no other woman present to wash her).

Imam ^{a.s} said: "Yes, from behind the clothes."

[REFERENCES] Al-Kafi, V.3 p.157 • Tahdib Al-Ahkam, V.1 p.438 • Al-Ibtisar, V.1 p.196 • Al-Wafi, V.24 p.296

- Wasail Al-Shia, V.2 p.529

◊ HADITH ♦

HADITH.1412

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ: سَأَلَهُ عَنِ الْمَرْأَةِ إِذَا مَاتَتْ فَقَالَ «يُدْخِلُ زَوْجَهَا يَدَهُ تَحْتَ قَمِيصِهَا إِلَى الْمَرَافِقِ فَيَغْسِلُهَا» .

Ahmad ibn Muhammad narrated from Ali ibn al-Hakam, from al-Husayn ibn Uthman, from Sama'ah, who said:

I asked Imam ^{a.s} about a woman if she died (if she dies and there is no other woman present to wash her).

Imam ^{a.s} said: "Her husband may insert his hand under her shirt up to the elbows and wash her."

[REFERENCES] Al-Kafi, V.3 p.158 • Tahdib Al-Ahkam, V.1 p.438 • Al-Ibtisar, V.1 p.197 • Al-Wafi, V.24 p.297

- Wasail Al-Shia, V.2 p.530

◊ HADITH ♦

HADITH.1413[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَهْلُ بْنُ زَيَادٍ عَنِ إِبْرَيْنِ مَحْبُوبٍ عَنِ إِبْرَيْ رَئَابٍ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ : فِي الْمَرْأَةِ إِذَا مَاتَتْ وَ لَيْسَ مَعَهَا إِمْرَأَةٌ تُغَسِّلُهَا قَالَ «يُدْخِلُ زَوْجَهَا يَدَهُ تَحْتَ قَمِيصِهَا فَيَغْسِلُهَا إِلَى الْمَرَافِقِ» .

Sahl ibn Ziyad narrated from Ibn Mahbub, from Ibn Ri'ab, from al-Halabi:

Abu Abdillah ^{a.s} was asked regarding a woman who dies and there is no other woman present to wash her.

Imam ^{a.s} said: "Her husband may insert his hand under her shirt and wash her up to the elbows."

[REFERENCES] Al-Kafi, V.3 p.158 • Tahdib Al-Ahkam, V.1 p.438 • Al-Ibtisar, V.1 p.197 • Al-Wafi, V.24 p.297

- Wasail Al-Shia, V.2 p.531



◊ HADITH ♦

HADITH.1414[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْمُعْمَانِ عَنْ أَبِي الصَّبَّاحِ الْكَنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ: فِي الْرَّجُلِ يَمُوتُ فِي السَّفَرِ فِي أَرْضٍ لَيْسَ مَعَهُ إِلَّا نِسَاءٌ قَالَ «يُدْفَنُ وَ لَا يُغَسَّلُ وَ الْمَرْأَةُ تَكُونُ مَعَ الْرِّجَالِ بِتِلْكَ الْمَنْزِلَةِ تُدْفَنُ وَ لَا تُغَسَّلُ إِلَّا أَنْ يَكُونَ رَوْجُهَا مَعَهَا فَإِنْ كَانَ رَوْجُهَا مَعَهَا عَسْلَاهَا مِنْ فَوْقِ الدُّرْعِ وَ يَسْكُبُ الْمَاءَ عَلَيْهَا سَكْبًا وَ لَا يَنْظُرُ إِلَى عَوْرَتِهَا وَ تُغَسَّلُهُ امْرَأَةٌ إِنْ مَاتَ وَ الْمَرْأَةُ لَيْسَتِ بِمَنْزِلَةِ الْرِّجَالِ الْمَرْأَةُ أَسْوَأُ مَنْظَرًا إِذَا مَاتَتْ».

Al-Husayn ibn Sa'id narrated from Ali ibn al-Nu'man, from Abu al-Sabbah al-Kinani, from Abu Abdillah ^{a.s}.

Imam ^{a.s} said regarding a man who dies during a journey in a land where there are only women present:

"He is to be buried without being washed. Similarly, if a woman is among men in that situation, she is to be buried without being washed - unless her husband is present with her.

If her husband is present, he may wash her from above her garment by pouring water over her without looking at her private parts.

Likewise, a woman may wash her husband if he dies.

However, a woman is not in the same position as men. The appearance of a woman is more difficult to handle when she dies."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.438 • Al-Ibtisar, V.1 p.197 • Wasail Al-Shia, V.2 p.532

◊ HADITH ♦

HADITH.1415

[SOURCE] Implicit (or Unnamed)

سَهْلُ بْنُ زَيْادٍ عَنْ إِبْرَاهِيمَ أَبِي تَصْرِيْعٍ دَاؤَدَ بْنِ سِرْخَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : مِثْلَهُ .
قال محمد بن الحسن : هذه الاخبار كلها دالة على انه ينبغي له أن يغسلها من فوق الثياب ، واما المرأة فان الاولى ايضاً أن تغسل الرجل من فوق الثياب ، والذى يدل على ذلك ما رواه ،

Sahl ibn Ziyad narrated from Ibn Abi Nasr, from Dawud ibn Sirhan, from Abu Abdillah ^{a.s}, a narration similar to the previous one (H.1414).

[AL TUSI]

Muhammad ibn al-Hasan said: "All these narrations indicate that it is preferable for a man to wash a woman from above her garments.

As for the woman, it is also preferable that she washes the man from above his garments. The evidence supporting this is what has been narrated elsewhere."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.438



HADITH.1416

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

حَمَيْدُ بْنُ زِيَادٍ عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ غَيْرِ وَاجِدٍ عَنْ أَبَانِ بْنِ عُذْقَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنِ الْرَّجُلِ يَمُوتُ وَلَيْسَ عِنْدَهُ مَنْ يُغَسِّلُهُ إِلَّا النِّسَاءُ هَلْ تُغَسِّلُهُ النِّسَاءُ فَقَالَ: «تُغَسِّلُهُ امْرَأَتُهُ أَوْ ذَاتُ مَحْرَمَهُ وَتَصْبِحُ عَلَيْهِ النِّسَاءُ الْمَاءَ صَبَّاً مِنْ فَوْقِ الْتَّيَابِ».

قال محمد بن الحسن: وعلى هذا التفصيل الذي بيناه ينبغي أن يحمل كلما ورد من جواز غسل الرجل امرأته والمرأة زوجها بالاطلاق ، فمن ذلك ما رواه ،

Humayd ibn Ziyad narrated from al-Hasan ibn Muhammad al-Kindi, from more than one source, from Aban ibn Uthman, from Abd al-Rahman ibn Abi Abdillah, who said:

I asked Abu Abdillah ^{a.s}, about a man who dies and has no one to wash him except women. Should the women wash him?

Imam ^{a.s} said: "His wife or a woman who is a close relative (mahram) should wash him, and the women should pour water over him from above the garments."

[AL TUSI]

Muhammad ibn al-Hasan said: "Based on this clarification that we have explained, any narrations permitting a man to wash his wife or a woman to wash her husband without further details should be understood in light of this explanation.

Among those narrations is what has been reported elsewhere."

[REFERENCES] Al-Kafi, V.3 p.157 • Tahdib Al-Ahkam, V.1 p.439 • Al-Ibtisar, V.1 p.197 • Al-Wafi, V.24 p.296

• Wasail Al-Shia, V.2 p.517

HADITH.1417

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ عَنِ الْرَّجُلِ أَيْضُلُحُ لَهُ أَنْ يَنْتَظِرَ إِلَى امْرَأَتِهِ حِينَ تَمُوتُ وَيُغَسِّلُهَا إِنْ لَمْ يَكُنْ عِنْدَهُ مَنْ يُغَسِّلُهَا وَعَنِ الْمَرْأَةِ هَلْ تَنْتَظِرُ إِلَى مَثِيلِ دِلْكِ مِنْ رَوْجُهَا حِينَ يَمُوتُ فَقَالَ: لَا بَأْسَ بِدِلْكِ إِنَّمَا يَفْعَلُ ذَلِكَ أَهْلُ الْمَرْأَةِ كَرَاهَةً أَنْ يَنْتَظِرَ رَوْجُهَا إِلَى شَيْءٍ يُكَرْهُونَهُ».

Al-Husayn ibn Sa'id narrated from Fadalah ibn Ayyub, from Abdullah ibn Sinan, who said:

I asked Abu Abdillah ^{a.s}, whether a man is permitted to look at his wife when she dies and to wash her if there is no one else available to wash her. I also asked whether a woman is allowed to look at her husband in a similar situation when he dies.

Imam ^{a.s} said: "There is no problem with that. However, it is usually the woman's family who prevent her husband from looking at something they find unpleasant."

[REFERENCES] Al-Kafi, V.3 p.157 • Man La Yahduruhi Al Faqih, V.1 p.142 • Tahdib Al-Ahkam, V.1 p.439 • Al-Ibtisar, V.1 p.198 • Al-Wafi, V.24 p.295 • Wasail Al-Shia, V.2 p.528



◊ HADITH ♦

HADITH.1418[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ قَالَ: سَأَلَتْ أُبَا عَبْدِ اللَّهِ عَنِ الْرَّجُلِ يَخْرُجُ فِي السَّفَرِ وَمَعْهُ إِمْرَأَتُهُ فَتَمُوتُ يُغَسِّلُهَا قَالَ «نَعَمْ وَأُمَّةُ وَأُخْتُهُ وَنَحْوُهَا يَلْقَيُ عَلَى عَوْرَتِهَا حَزْقَةً».

Abu Ali al-Ash'aari narrated from Muhammad ibn Abd al-Jabbar, from Safwan, from Mansur, who said:

I asked Abu Abdillah ^{a.s}, about a man who sets out on a journey with his wife, and she dies. Can he wash her?

Imam ^{a.s} said: "Yes, and also (he can wash) his mother, his sister, and those similar (in relation) to them. He should place a cloth over the private parts."

[REFERENCES] Al-Kafi, V.3 p.158 • Al-Ibtisar, V.1 p.199 • Al-Wafi, V.24 p.297 • Wasail Al-Shia, V.2 p.516

◊ HADITH ♦

HADITH.1419

[SOURCE] Implicit (or Unnamed)

عَلَيْهِ عَنْ أَبِيهِ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلَتْهُ عَنِ الْرَّجُلِ يُغَسِّلُ إِمْرَأَتَهُ قَالَ «نَعَمْ إِنَّمَا يَمْنَعُهَا أَهْلُهَا تَعْصِبَاً».

Ali narrated from his father, from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

I asked Imam ^{a.s} about a man washing his wife.

Imam ^{a.s} said: "Yes (it is allowed), (it is) only her family prevents it out of prejudice."

[REFERENCES] Al-Kafi, V.3 p.158 • Tahdib Al-Ahkam, V.1 p.439 • Al-Ibtisar, V.1 p.199 • Al-Wafi, V.24 p.297
• Wasail Al-Shia, V.2 p.529

◊ HADITH ♦

HADITH.1420[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَينِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلِيٍّ عَنْ أَبِي بَصِيرٍ قَالَ أَبُو عَبْدِ اللَّهِ عَنْهُ إِسْلَامٌ: «يُغَسِّلُ الْزَوْجُ إِمْرَأَتَهُ فِي السَّفَرِ وَالْمَرْأَةُ زَوْجُهَا فِي السَّفَرِ إِذَا لَمْ يَكُنْ مَعْهُمْ رَجُلٌ».

قال محمد بن الحسن: وهذا الحكم في الرجل والمرأة إنما يسوغ إذا لم يوجد غيرهما ، فاما مع الاختيار ووجود النساء أو الرجال فلا يجوز ذلك على حال ، يدل على ذلك ما قدمناه من الاخبار ، ويزيده بيانا ما رواه

Ahmad ibn Muhammad, from Al-Husayn ibn Sa'id, from Al-Qasim ibn Muhammad Al-Jawhari, from Ali, from Abu Basir, said:

Abu Abdillah ^{a.s} said: "A husband may wash his wife (who dies) during travel, and a wife may wash her husband (who dies) during travel, if there is no other with them."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This ruling concerning a man and a woman is only permissible if no one else is available. However, in cases where there is an option and men or women are present, it is not permissible under any circumstances. This is supported by the previously mentioned narrations, and it is further clarified by what has been reported"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.439 • Al-Ibtisar, V.1 p.199 • Al-Wafi, V.24 p.302 • Wasail Al-Shia, V.2 p.533



◊ HADITH ♦

HADITH.1421[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي حَفْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «لَا يُغَسِّلُ الْرَّجُلَ الْمَرْأَةَ إِلَّا أَنْ لَا تُوَجَّدَ إِمْرَأَةً».

Ahmad ibn Muhammad narrated from Muhammad ibn Sinan, from Abu Khalid, from Abu Hamzah:

Abu Ja'far ^(a.s) said: "A man should not wash a woman unless no other woman is available."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.440 • Al-Ibtisar, V.1 p.199 • Al-Wafi, V.24 p.302 • Wasail Al-Shia, V.2 p.519 • Wasail Al-Shia, V.2 p.525

◊ HADITH ♦

HADITH.1422[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ أَبْنَى نَصْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُفَضْلِ بْنِ غُثَّلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ مِنْ غَسْلِ فَاطِمَةَ عَلَيْهَا السَّلَامُ قَالَ «ذَاكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ» قَالَ فَكَانَ إِسْتَعْظَمْتُ ذَلِكَ مِنْ قَوْلِهِ قَالَ «فَكَانَكَ جَفَّقْتَ بِمَا أَخْبَزْتَ بِهِ» قُلْتُ هَذِهِ كَانَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ «لَا تَضِيقْ فِدَاكَ قَالَ لَا تَجْعَلْ ذَلِكَ صَدِيقَةً لَمْ يَكُنْ يُغَسِّلُهَا إِلَّا صَدِيقٌ أَمَا عَلِمْتُ أَنَّ مَرْيَمَ عَلَيْهَا السَّلَامُ لَمْ يُغَسِّلُهَا إِلَّا عِيْسَى عَلَيْهِ السَّلَامُ» قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَقُولُ فِي الْمَرْأَةِ تَكُونُ فِي السَّفَرِ مَعَ الْرَّاحَالِ لَيْسَ فِيهِمْ لَهَا ذُو مَحْرَمٍ وَ لَا مَعْهُمْ امْرَأَةٌ فَتَمُوتُ الْمَرْأَةُ مَا يُصْنَعُ بِهَا قَالَ «يُغَسِّلُ مِنْهَا مَا أَوْجَبَ اللَّهُ عَلَيْهَا الْتَّيْمُومَ وَ لَا تُنْسِى وَ لَا يُكَشَّفُ شَيْءٌ مِنْ مَحَاسِنِهَا الَّتِي أَمْرَ اللَّهُ بِسَرْهُ» فَقُلْتُ فَكَيْفَ يُصْنَعُ بِهَا قَالَ «يُغَسِّلُ بَطْنَ كَفَّهَا ثُمَّ يُغَسِّلُ وَجْهَهَا».

Ahmad ibn Muhammad from Ibn Abi Nasr, from Abdur-Rahman ibn Salim, from Mufaddal ibn Umar:

I said to Abu Abdullah ^(a.s): "May I be your ransom, who washed (Sayyida) Fatimah ^(s.a)?"

Imam ^(a.s) said: "It was Commander of the Faithful ^(a.s) (who washed her)."

I (the Narrator) reacted as if I found this statement surprising, so Imam ^(a.s) said:

"It seems you are uncomfortable with what I have told you."

I asked: "Was that really the case? May I be your ransom?"

Imam ^(a.s) said: "Do not feel uneasy, for She ^(s.a) was a Siddiqah (truthful one), and only a Siddiq (truthful one) could have washed her. Do you not know that Maryam ^(s.a), peace be upon her, was only washed by Isa ^(a.s)?"

I asked: "May I be your ransom, what do you say about a woman who is in a journey with men, none of whom is her Mahram, and there is no woman with them, and she dies - what should be done with her?"

Imam ^(a.s) said: "The parts of her body that Allah ^(SWT) has required to be purified through Tayammum should be washed. She should not be touched, nor should any part of her body that Allah ^(SWT) commanded to be covered be uncovered."

I asked: "How should this be done?"

Imam ^(a.s) said: "The palms of her hands and her face should be washed."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.440 • Al-Wafi, V.24 p.301



HADITH.1423

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ الْأَصْلَحِ عَنْ إِبْرَاهِيمَ عَنْ حَمَادَ عَنْ الْحَلَبِيِّ
عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُئِلَ عَنِ الرَّجُلِ يُغَسِّلُ امْرَأَتَهُ قَالَ «نَعَمْ مِنْ وَزَاءَ الْثَّوْبِ لَا يَنْظُرُ إِلَى شَعْرِهَا
وَ لَا إِلَى شَعْرِ مَنْهَا وَ الْمَرْأَةُ تُغَسِّلُ رَوْجَهَا لِأَنَّهُ إِذَا مَاتَتْ فِي عَدَّةِ مِنْهُ وَ إِذَا مَاتَتْ هِيَ فَقَدْ انْفَضَّتْ عَدَّتُهَا»
وَ عَنِ الْمَرْأَةِ تَمُوتُ فِي السَّفَرِ وَ لَيْسَ مَعَهَا ذُو مَحْرَمٍ وَ لَا نِسَاءً قَالَ «تُدْفَنُ كَمَا هِيَ بِشَيْءِهَا» وَ عَنِ الرَّجُلِ يَمُوتُ
فِي السَّفَرِ وَ لَيْسَ مَعَهُ ذُو مَحْرَمٍ وَ لَا رَجُالًا قَالَ «يُدْفَنُ كَمَا هُوَ فِي شَيْءِهِ».

Ali ibn al-Husayn narrated from Muhammad ibn Ahmad ibn Ali, from Abdullah ibn al-Salt, from Ibn Abi Umair, from Hammad, from al-Halabi, from Abu Abdullah ^{a.s}:

Imam ^{a.s} was asked about a man washing his wife.

Imam ^{a.s} said: "Yes, he may wash her from behind the garment, without looking at her hair or any part of her body. A woman may also wash her husband because, if he dies, she remains in his waiting period (iddah). However, if she dies, her waiting period is already completed."

Imam ^{a.s} was also asked about a woman who dies while traveling, and there is no Mahram (male guardian) or other women with her.

Imam ^{a.s} said: "She should be buried as she is, in her clothes."

Imam ^{a.s} was further asked about a man who dies while traveling, and there is no Mahram or other men with him.

Imam ^{a.s} said: "He should be buried as he is, in his clothes."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.440 • Al-Ibtisar, V.1 p.200 • Al-Wafi, V.24 p.303

HADITH.1424

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلَيِّ بْنِ رَيَّابٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ
عَنْ إِبْرَاهِيمَ بْنِ يَعْفُورٍ قَالَ: قَلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الرَّجُلُ يَمُوتُ فِي السَّفَرِ مَعَ النِّسَاءِ لَيْسَ مَعَهُنَّ رَجُلٌ
كَيْفَ يَصْنَعُنَّ بِهِ قَالَ «يَلْفَفُهُ لَفَّا فِي شَيْءِهِ وَ لَا يَدْفَعُهُ وَ لَا يُغَسِّلُهُ».

Narrated from him (the narrator) from Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from al-Hasan ibn Mahbub, from Ali ibn Ri'ab, from Muhammad ibn Marwan, from Ibn Abi Ya'fur, who said:

I asked Abu Abdullah ^{a.s} about a man who dies while traveling with women and there is no man with them. How should they handle his burial?

Imam ^{a.s} said: "They should wrap him completely in his clothes, bury him, and not wash him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.441 • Al-Ibtisar, V.1 p.201 • Al-Wafi, V.24 p.304 • Wasail Al-Shia, V.2 p.521



HADITH.1425

[SOURCE] Implicit (or Unnamed)

الحسين بن سعيد عن فضالة عن عبد الرحمن بن أبي عبد الله البصري قال: سأله عن امرأة ماتت مع رجالٍ قال: «ثُلْفٌ وَ ثَدْفُنٌ وَ لَا تُغَسِّلُ».

قال محمد بن الحسن : الذي اعمل عليه ما تضمنته هذه الاخبار مع ما قدمناه في رواية ابي الصباح الكتاني واي بكر الحضرمي وداود بن سرحان من ان الرجل إذا مات بين نساء ليس له فيهن محرم والمرأة تموت بين رجال ليس لها فيهم محرم ولا زوج ان تدفن كما هي ولا تمس على حال ، ولا ينافي ذلك ما رواه ،

Al-Husayn ibn Sa'id narrated from Fadalah, from Abd al-Rahman ibn Abi Abdillah al-Basri, who said:

I asked Imam ^{a.s} about a woman who dies among men (non mahram).

Imam ^{a.s} said: "She should be wrapped and buried, and she should not be washed."

[AL TUSI]

Muhammad ibn al-Hasan said: "I follow what is stated in these narrations along with what we previously mentioned in the reports of Abu al-Sabbah al-Kinani, Abu Bakr al-Hadrami, and Dawud ibn Sarhan. These reports state that if a man dies among women with no mahram among them, or a woman dies among men with no mahram or husband among them, they should be buried as they are and should not be touched under any circumstance. This does not contradict what is narrated elsewhere."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.441 • Al-Ibtisar, V.1 p.201 • Al-Wafi, V.24 p.304 • Wasail Al-Shia, V.2 p.521

HADITH.1426[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي الْجَوَزَاءِ الْمَقْبِبِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عَلَى وَابْنِ عَلَى عَنْ آبَائِهِ عَنْ عَلَيِّ عَلَيْهِ السَّلَامُ قَالَ: إِذَا مَاتَ الرَّجُلُ فِي السَّفَرِ مَعَ النِّسَاءِ لَيْسَ فِيهِنَّ امْرَأَةٌ وَ لَا ذُو مَحْرَمٍ مِنْ نِسَائِهِ قَالَ: «يُؤَرِّزُنَّهُ إِلَى الرُّكْبَتَيْنِ وَ يَصْبِبُنَّ عَلَيْهِ الْمَاءَ صَبَّاً وَ لَا يَنْتَظِرُنَّ إِلَى عُورَتِهِ وَ لَا يَمْسِسُنَّهُ بِأَيْدِيهِنَّ وَ يُطْهِرُنَّهُ فَإِذَا كَانَ مَعَهُ نِسَاءٌ دَوَّاتٌ مَحْرَمٌ يُؤَرِّزُنَّهُ وَ يَصْبِبُنَّ عَلَيْهِ الْمَاءَ صَبَّاً وَ يَمْسِسُنَّ جَسَدَهُ وَ لَا يَمْسِسُنَّ فَرْجَهُ» .

Sa'd ibn Abdillah narrated from Abu al-Jawza', al-Munabbih ibn Abdillah, from al-Husayn ibn 'Alwan, from 'Amr ibn Khalid, from Zayd ibn 'Ali, from his forefathers, from (Imam) 'Ali ^{a.s}, who said:

Imam ^{a.s} said: "If a man dies during a journey among women, and there is no wife or any woman from his mahrams among them, they should cover him up to the knees, pour water over him without looking at his private parts, and without touching him with their hands. They should purify him in this way.

However, if he is accompanied by women who are his mahrams, they should cover him, pour water over him, and touch his body except for his private parts, which they should not touch."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.441 • Al-Ibtisar, V.1 p.201



HADITH.1427

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ أَخْمَدَ بْنِ إِذْرِيسَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَخْمَدَ بْنِ الْقَضْرِ عَنْ عَمْرِو بْنِ شَفْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْيَهِ أَسْلَامٌ : فِي رَجْلٍ مَاتَ وَ مَعْهُ يَسْوَةٌ وَ لَيْسَ مَعَهُنَّ الْمَاءُ مِنْ خَلْفِ الْثَّوْبِ وَ يَأْكُفُهُ فِي أَكْفَانِهِ مِنْ تَحْتِ السُّتُرِ وَ يُصْبِلُنَّ صَفَاً وَ يُدْخِلُنَّ قَبْرَهُ » وَ الْمَرْأَةُ تَمُوتُ مَعَ الْرِّجَالِ وَ لَيْسَ مَعَهُنَّ امْرَأَةٌ
قالَ «يَصْبِئُنَّ الْمَاءَ مِنْ خَلْفِ الْثَّوْبِ وَ يَأْكُفُهُ فِي أَكْفَانِهَا وَ يُصْلُونَ وَ يَدْفِئُونَ» .

لأن الوجه في هذين الخبرين أن نحملهما على ضرب من الاستحباب دون الوجوب وإنما معنا من أن تغسل النساء الرجال إذا باشرن أجسامهم ، فاما إذا كان يصب الماء عليهم فليس به بأس ، فاما المرأة فانه يجوز ايضا للرجال ان يغسلوا منها ما كان يجوز لهم النظر اليه في حياتها من الوجه واليدين وليس يجوز اكثر من ذلك ، يدل على ذلك ما رواه المفضل بن عمر وقد قدمناه.

Ali ibn al-Husayn narrated from Ahmad ibn Idris, from Muhammad ibn Salim, from Ahmad ibn al-Nadr, from 'Amr ibn Shimr, from Jabir:

Abu Ja'far ^{a.s} was asked regarding a man who died while accompanied only by women and there was no man with them.

Imam ^{a.s} said: "They should pour water over him from behind a cloth, wrap him in his shroud under the cover, pray over him in a row, and then lower him into his grave."

And (Imam ^{a.s} was asked) regarding a woman who dies among men with no woman present.

Imam ^{a.s} said: "They should pour water over her from behind a cloth, wrap her in her shroud, pray over her, and then bury her."

[AL TUSI]

The explanation of these two narrations is that they are to be understood as recommendations rather than obligations. The reason we prohibit women from washing men if they directly touch their bodies is due to the requirement of modesty. However, if they only pour water over the body, there is no harm in doing so.

As for a woman, it is permissible for men to wash those parts of her body that they were allowed to see during her lifetime, such as the face and hands, but nothing beyond that. This is supported by the narration of al-Mufaddal ibn 'Umar, which has been previously mentioned.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.442 • Al-Ibtisar, V.1 p.202 • Al-Wafi, V.24 p.304 • Wasail Al-Shia, V.2 p.524



◊ HADITH ◊

HADITH.1428[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عَلَيِّ بْنِ الْقَعْدَانِ عَنْ دَاوُدَ بْنِ فَزْقَدٍ قَالَ: مَضِي صَاحِبٌ لَتَّا يَسْأَلُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْأَسْلَامَ عَنِ الْمَرْأَةِ تَمُوتُ مَعَ رِجَالٍ لَيْسَ فِيهِمْ ذُو مَحْرَمٍ هَلْ يُغَسِّلُونَهَا وَ عَلَيْهَا تِيَابَهَا فَقَالَ «إِذْنُ بُدْخَلِ ذَلِكَ عَلَيْهِمْ وَ لَكُنْ يَغْسِلُونَ كَفِينَهَا».

Al-Husayn ibn Sa'id narrated from Ali ibn al-Nu'man, from Dawud ibn Farqad, who said:

A companion of ours went to ask Abu 'Abdillah ^{a.s}, about a woman who dies among men, none of whom are her mahram (close male relatives). He asked whether they are permitted to wash her while she is in her clothes.

Abu 'Abdillah ^{a.s}, replied:

"If they were to do that, it would be exposing her (to improper handling). Instead, they should wash only her hands."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.442 • Al-Ibtisar, V.1 p.202 • Al-Wafi, V.24 p.296 • Wasail Al-Shia, V.2 p.523

◊ HADITH ◊

HADITH.1429

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ الْمُفَضْلِ بْنِ عَمْرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جَعَلْتُ فِدَاكَ، مَا تَأْثُرُ فِي الْمَرْأَةِ تَكُونُ فِي السُّفَرَ مَعَ الرِّجَالِ لَيْسَ فِيهِمْ ذُو مَحْرَمٍ لَهَا وَلَا مَعَهُمْ امْرَأَةٌ، فَتَمُوتُ امْرَأَةٌ، فَمَا يُضْنَعُ بِهَا؟ قَالَ: يُغَسِّلُ مِنْهَا مَا أَوْجَبَ اللَّهُ عَلَيْهَا التَّيِّمُمُ، وَلَا يُمْسِيْشُ وَلَا يُكَشِّفُ لَهَا شَيْءٌ مِنْ مَحَاسِنِهَا إِلَّا أَمْرَ اللَّهِ بِسَرِّهَا. فَقُلْتُ: كَيْفَ يُضْنَعُ بِهَا؟ قَالَ: يُغَسِّلُ بَطْنَ كَفِينَهَا، ثُمَّ يُغَسِّلُ وَجْهَهَا، ثُمَّ يُغَسِّلُ ظَهْرَ كَفِينَهَا.

Ahmad ibn Muhammad ibn 'Isa narrated from Ahmad ibn Muhammad ibn Abi Nasr, from 'Abd al-Rahman ibn Salim, from al-Mufaddal ibn 'Umar, who said:

I asked Abu 'Abdillah ^{a.s}: "May I be your ransom! What is your ruling regarding a woman who is traveling with men, among whom there is no mahram (close male relative) for her, nor is there any other woman with them, and she dies? What should be done with her?"

Imam ^{a.s} replied: "Only those parts of her body that are required for tayammum (dry ablution) should be washed. Nothing of her beauty, which Allah ^{swt} has commanded to be concealed, should be touched or uncovered."

I then asked: "How should it be done?"

Imam ^{a.s} replied: "Her palms should be washed - first the inside, then the face, and finally the back of her hands."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.442



◊ HADITH ♦

HADITH.1430[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَابِ عَنْ مُحَمَّدِ بْنِ أَنْسَلَمِ الْجَبَلِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ وَ عَلَيْهِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ عَنِ امْرَأَةٍ مَاتَتْ فِي سَفَرٍ وَ لَيْسَ مَعَهَا نِسَاءٌ وَ لَا دُوْمَخْرَمٌ فَقَالَ «يُغَسِّلُ مِنْهَا مَوْضِعُ الْأَوْضُوءِ وَ يُصَلِّ عَلَيْهَا وَ تُدْفَنُ».

Sa'd ibn 'Abdullah narrated from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Muhammad ibn Aslam al-Jabali, from 'Abd al-Rahman ibn Salim and 'Ali ibn Abi Hamzah, from Abu Basir, who said:

I asked Abu 'Abdillah ^{a.s}, about a woman who died during a journey, and there were no other women or any mahram (close male relative) with her.

Imam ^{a.s} replied: "The parts of her body required for wudu (ablution) should be washed, then she should be prayed upon and buried."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.443 • Al-Ibtisar, V.1 p.203 • Al-Wafi, V.24 p.305 • Wasail Al-Shia, V.2 p.525

◊ HADITH ♦

HADITH.1431[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلَيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْأَصْلَحِ عَنْ سَيِّدِ بْنِ الْحَكَمِ عَنْ سَيِّدِ بْنِ عَمِيرَةَ عَنْ عَمِرْوَةَ بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ قَالَ: سُئِلَ عَنِ الْمَرْأَةِ تَمُوتُ وَ لَيْسَ مَعَهَا مَحْرَمٌ قَالَ «تَعْسِلُ كَفِيهَا».

والذى يؤكد ما قدمناه ما رواه.

Ali ibn al-Husayn narrated from Muhammad ibn Ali, from 'Abdullah ibn al-Salt, from Ali ibn al-Hakam, from Saif ibn 'Amirah, from 'Amr ibn Shimr, from Jabir, who narrated from Abu 'Abdillah ^{a.s}:

Imam ^{a.s} was asked about a woman who dies and does not have any mahram (close male relative) with her.

Imam ^{a.s} said: "Her hands should be washed."

[AL TUSI]

And what confirms what we have presented is what was narrated by (following hadith):

[REFERENCES] Tahdib Al-Ahkam, V.1 p.443 • Al-Ibtisar, V.1 p.203 • Al-Wafi, V.24 p.305 • Wasail Al-Shia, V.2 p.525

◊ HADITH ♦

HADITH.1432[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَخْمَدَ بْنِ مُحَمَّدِ عَنِ الْحَسَنِ بْنِ أَبِي جَمِيلَةَ عَنْ زَيْدِ أَسْحَادٍ قَالَ: سَأَلَتْهُ عَنِ امْرَأَةٍ مَاتَتْ وَ هِيَ فِي مَوْضِعٍ لَيْسَ مَعَهُمْ امْرَأَةٌ غَيْرُهَا قَالَ «إِنْ لَمْ يَكُنْ فِيهِمْ لَهَا رَوْجٌ وَ لَا دُوْمَخْرَمٌ لَهَا دَفْنُوهَا بِثِيَابِهَا وَ لَا يُغَسِّلُونَهَا وَ إِنْ كَانَ مَعَهُمْ زَوْجُهَا أَوْ ذُو رَجْحٍ لَهَا فَلْيُغَسِّلُهَا مِنْ بَعْدِ أَنْ يَنْظُرَ إِلَى عَوْرَتِهَا» قَالَ وَ سَأَلَتْهُ عَنِ رَجُلٍ مَاتَ فِي السَّفَرِ مَعَ نِسَاءٍ لَيْسَ مَعَهُنَّ رَجْلًا فَقَالَ «إِنْ لَمْ يَكُنْ لَهُ فِيهِنَّ امْرَأَةً فَلْيُدْفَنْ فِي ثِيَابِهِ وَ لَا يُغَسِّلُ وَ إِنْ كَانَ لَهُ فِيهِنَّ امْرَأَةً فَلْيُغَسِّلُ فِي قَمِيصٍ مِنْ غَيْرِ أَنْ يَنْظُرَ إِلَى عَوْرَتِهِ».



Sa'd ibn 'Abdullah narrated from Ahmad ibn Muhammad, from al-Hasan ibn 'Ali, from Abu Jamilah, from Zayd al-Shahham:

I asked Imam ^{a.s} about a woman who died in a place where there was no other woman except her.

Imam ^{a.s} said: "If there is no husband or mahram (close male relative) present with her, they should bury her in her clothes without washing her. But if her husband or a mahram is present, he should wash her without looking at her private parts."

Zayd said: "I also asked Imam ^{a.s} about a man who died during travel, and he was among women, with no man present among them.

Imam ^{a.s} said: "If he has no wife among them, they should bury him in his clothes without washing him. But if he has a wife among them, she should wash him while he is clothed, without looking at his private parts."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.443 • Al-Ibtisar, V.1 p.203 • Al-Wafi, V.24 p.305 • Wasail Al-Shia, V.2 p.518

♦ HADITH ♦

HADITH.1433

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي الْجَوَزَاءِ عَنْ الْحُسَينِ بْنِ عُلَوَانَ عَنْ عَمِّهِ بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلَيْ عَنْ آبَائِهِ عَنْ عَلَيِّ
عَلَيْهِ السَّلَامُ قَالَ: «أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ نَفْرَ فَقَالُوا إِنَّ امْرَأَهُ ثُوْقِيَّثَ مَعَنَا وَلَيْسَ مَعَهَا ذُو مَحْرَمٍ
فَقَالَ «كَيْفَ صَنَعْتُمْ» فَقَالُوا صَبَبَنَا عَلَيْهَا الْمَاءَ صَبَبًا فَقَالَ «أَمَا وَجَدْتُمْ إِمْرَأَةً مِنْ أَهْلِ الْكِتَابِ ثَغَسْلُهَا» قَالُوا لَا
قَالَ «أَفَلَا يَمْتَهِنُوهَا» . »

Sa'd ibn 'Abdullah narrated from Abu al-Jawza', from al-Husayn ibn 'Alwan, from 'Amr ibn Khalid, from Zayd ibn 'Ali, from his fathers, from 'Ali ^{a.s}:

Imam Ali ^{a.s} said: "A group of people came to the Messenger of Allah ^{swt}, peace be upon him and his family, and said:

"A woman passed away among us, and there was no mahram (close male relative) with her."

The Prophet ^(saws) asked: "What did you do?"

They replied: "We poured water over her body by pouring it."

The Prophet ^(saws) said: "Could you not find a woman from the People of the Book to wash her?"

They said: "No."

The Prophet ^(saws) then said: "Could you not have performed tayammum (dry ablution) for her?"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.443 • Al-Ibtisar, V.1 p.203 • Al-Wafi, V.24 p.306 • Wasail Al-Shia, V.2 p.516 • Wasail Al-Shia, V.2 p.524



HADITH.1434

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحُسَيْنِ عَلَيْهِ مُحَمَّدُ بْنُ أَخْمَدَ بْنُ عَلَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتَ عَنْ إِبْرَاهِيمَ بْنِ بَشْتِ إِلَيَّاשَ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «الْمَرْأَةُ إِذَا مَاتَتْ مَعَ الرِّجَالِ فَلَمْ يَجُدُوا إِمْرَأَةً تُغَسِّلُهَا بَعْضَ الْرِّجَالِ مِنْ وَرَاءِ الْكُوْبِ وَيُسْتَحْبِثُ أَنْ يَأْلُفَ عَلَى يَدِيهِ خَرْقَةً» .

فالوجه في هذا الخبر هو انه إذا كان ذلك الرجل أحد ذوي أرحامها أو زوجها فإنه يجوز له غسلها من وراء الثياب على ما قدمناه ، ويدل عليه ايضا ما رواه.

Ali ibn al-Husayn narrated from Muhammad ibn Ahmad ibn 'Ali, from 'Abdullah ibn al-Salt, from Ibn Bint Ilyas, from 'Abdullah ibn Sinan, who said:

I heard Abu 'Abdullah ^{a.s}, say: "If a woman dies among men and they do not find a woman to wash her, then one of the men should wash her from behind a cloth, and it is recommended that he wraps a cloth around his hands."

[AL TUSI]

The interpretation of this narration is that if the man is one of her close relatives (mahram) or her husband, then it is permissible for him to wash her from behind a cloth, as previously mentioned. This is further supported by other narrations.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.444 • Al-Ibtisar, V.1 p.204 • Al-Wafi, V.24 p.306 • Wasail Al-Shia, V.2 p.525

HADITH.1435

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدٌ عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ مَاتَ وَلَيْسَ عِنْدَهُ إِلَّا نِسَاءٌ قَالَ تُغَسِّلُهُ إِمْرَأَةٌ دَائِثٌ مَحْرَمٌ مِنْهُ وَتُصْبِبُ النِّسَاءُ عَلَيْهَا أَلْمَاءَ وَلَا تُخْلِعُ ثُوبَهُ وَإِنْ كَانَتْ إِمْرَأَةٌ مَاتَتْ مَعَ رِجَالٍ وَلَيْسَ مَعَهَا إِمْرَأَةً وَلَا مَحْرَمٌ لَهَا فَتُشَدِّقُ كَمَا هِيَ فِي تَيَابَاهَا وَإِنْ كَانَ مَعَهَا ذُو مَحْرَمٍ لَهَا غَسْلَهَا مِنْ فُوقِ تَيَابَاهَا .

Sa'd narrated from Ahmad ibn Muhammad, from 'Uthman ibn 'Isa, from Sama'ah, who said:

I asked Abu 'Abdillah ^{a.s}, about a man who dies and there are only women present.

Imam ^{a.s} said: "A woman who is a mahram (close relative) to him should wash him, and the other women should pour water over her, and she should not remove his clothes.

And if it is a woman who dies among men and there is no woman or mahram for her, she should be buried as she is, in her clothes.

However, if there is a mahram present for her, he should wash her from above her clothes."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.155 • Tahdib Al-Ahkam, V.1 p.444 • Al-Ibtisar, V.1 p.204 • Al-Wafi, V.24 p.306 • Wasail Al-Shia, V.2 p.519



◊ HADITH ♦

HADITH.1436[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَبِي جَعْفَرٍ عَنْ الْحَسَنِ بْنِ عَلَيٍّ الْوَشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سَيَّانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامَ يَقُولُ: «إِذَا مَاتَ أَرْجُلُ مَعَ النِّسَاءِ غَسَّلَتُهُ إِمْرَأَةٌ فَإِنْ لَمْ تَكُنْ إِمْرَأَةٌ مَعَهُ غَسَّلَتُهُ أُولَاهُنْ بِهِ وَ تَلْفُ عَلَى يَدِيهَا خِزْقَةً».

Narrated from him, from Abu Ja'far, from Al-Hasan ibn 'Ali Al-Washsha', from 'Abdullah ibn Sinan, who said: I heard Abu 'Abdillah ^{a.s}, say: "If a man dies among women, his wife should wash him. If his wife is not present, then the woman who is most closely related to him should wash him, and she should wrap a cloth around her hands."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.444 • Al-Ibtisar, V.1 p.198 • Al-Wafi, V.24 p.307 • Wasail Al-Shia, V.2 p.518

◊ HADITH ♦

HADITH.1437[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ عَنْ الْحَسَنِ بْنِ مُوسَى الْحَشَابِ عَنْ غَيَّاثَ بْنِ كُلُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ: «أَنْ عَلَيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا أَسْلَامٌ أَوْصَى أَنْ تُغَسِّلَهُ أُمُّ وَلَدِهِ إِذَا مَاتَ فَغَسَّلَتُهُ».

Narrated by Muhammad ibn Ahmad, from Al-Hasan ibn Musa Al-Khashshab, from Ghiyath ibn Kallub, from Ishaq ibn Ammar, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}:

(Imam) Ali ibn Al-Husayn ^{a.s} instructed that one of his bondwomen should wash his body after His ^{a.s} death, and so she washed Him ^{a.s}.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.444 • Al-Ibtisar, V.1 p.200 • Al-Wafi, V.24 p.307 • Wasail Al-Shia, V.2 p.534 • Awalim Al-Uloom, V.18 p.302

◊ HADITH ♦

HADITH.1438[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَخْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرُو بْنِ سَعِيدٍ عَنْ مُصَدْقَ بْنِ صَدَقَةَ عَنْ عَمَّارٍ أَسَابَاطِي عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ: أَنَّهُ سُئِلَ عَنِ الصَّبِيِّ ثَغَسَلَهُ امْرَأَةٌ قَالَ «إِنَّمَا ثَغَسَلُ الصَّبِيَّانَ النِّسَاءُ» وَ عَنِ الصَّبِيَّةِ وَ لَا ثَحَابٌ إِمْرَأَةٌ ثَغَسَلَهَا قَالَ «يُغَسِّلُهَا رَجُلٌ أَوْلَى النَّاسِ بِهَا».

Narrated by Ahmad ibn Al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati, from Abu Abdullah ^{a.s}:

Imam ^{a.s} was asked about a boy - can a woman wash him?

Imam ^{a.s} replied: "Indeed, it is the women who wash young boys."

And (Imam ^{a.s} was asked) regarding a young girl who dies, and no woman is available to wash her.

Imam ^{a.s} said: "A man, who is the closest relative to her, should wash her."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.445 • Al-Wafi, V.24 p.307 • Wasail Al-Shia, V.2 p.527



◊ HADITH ◊

HADITH.1439

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيْرَةِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ أَسْكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ أَمِيرَ الْمُؤْمِنِيْنَ عَلَيْهِ السَّلَامُ قَالَ: «عَلَى الْوَزْجِ كَفَنُ امْرَأَتِهِ إِذَا مَاتَتْ».

Narrated by Ahmad ibn Muhammad, from Muhammad ibn Isa, from Abdullah ibn Al-Mughira, from Ismail ibn Abi Ziyad Al-Sakuni, from Imam Ja'far Al Sadiq ^(a.s), from his father Imam Al Baqir ^(a.s):

Commander of the Faithful ^(a.s) said:

"It is the responsibility of the husband to provide the shroud for his wife if she dies."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.445 • Tahdib Al-Ahkam, V.9 p.171 • Al-Wafi, V.24 p.354 • Wasail Al-Shia, V.3 p.54 • Wasail Al-Shia, V.19 p.329

◊ HADITH ◊

HADITH.1440

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-KadHim ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْ أَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ الْفَضْلِ بْنِ يُونُسَ الْكَاتِبِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ مَا تَرَى فِي رَجُلٍ مِنْ أَصْحَابِنَا يَمُوتُ وَلَمْ يَتَرَكْ مَا يُكَفِّنُ بِهِ أَشْتَرِي لَهُ كَفَنَهُ مِنَ الْرَّكَاءِ فَقَالَ «أَغْطِ عِيَالَهُ مِنَ الْرَّكَاءِ قَدْرَ مَا يُجْهَرُونَهُ فَيَكُونُونَهُمُ الَّذِينَ يُجْهَرُونَهُ» قُلْتُ فَإِنِّي لَمْ يَكُنْ لَهُ وَلَدٌ وَلَا أَحَدٌ يَقْوُمُ بِأَمْرِهِ فَأَجْهَرْهُ أَنَا مِنَ الْرَّكَاءِ قَالَ «كَانَ أَبِي يَقُولُ «إِنْ حَرْمَةَ بَدَنَ الْمُؤْمِنِ مَيْتًا كَحْرَمَتِهِ حَيَاً» فَوَارَ بَدَنَهُ وَغَورَتَهُ وَجَهَزَهُ وَكَفَنَهُ وَحَنْطَهُ وَاحْتَسَبَ بِذَلِكَ مِنَ الْرَّكَاءِ وَشَيْعَ جَنَازَتَهُ» قُلْتُ فَإِنِّي أَتَجَرَ عَلَيْهِ بَعْضَ إِخْوَانِهِ بِكَفَنٍ آخَرَ وَكَانَ عَلَيْهِ دَيْنٌ أَيْكَفَنُ بِوَاحِدٍ وَيُقْضَى دَيْنُهُ وَيُقْضَى دَيْنُهُ بِالْآخَرِ قَالَ «لَا يَسِّرْ أَنْ تَرَكَهُ إِنْمَا هَذَا شَيْءٌ صَارَ إِلَيْهِ بَعْدَ وَفَاتِهِ فَلَيَكْفُفُوهُ بِالَّذِي أَتَجَرَ عَلَيْهِ وَيَكُونُ الْآخَرُ لَهُمْ يُصْلِحُونَ بِهِ شَأْنُهُمْ».

Narrated from Al-Hasan ibn Mahbub, from Al-Fadl ibn Yunus Al-Katib, who said:

I asked Imam ^(a.s): "What is your opinion about a man from our companions who dies and does not leave enough for his shroud? Should I buy his shroud using zakat?"

Abu Al-Hasan Musa ^(a.s) replied: "Give his family from the zakat an amount sufficient for them to prepare him, so that they are the ones who handle his preparation."

I said: "What if he has no children or anyone to take care of his matters, and I handle his preparation using zakat?"

Imam ^(a.s) said: "My father (Imam Ja'far Al Sadiq ^(a.s)) used to say, 'The sanctity of a believer's body after death is like its sanctity during life.' Therefore, cover his body and his private parts, prepare him, shroud him, and anoint him, and count that as part of the zakat. Then accompany his funeral."

I asked: "If some of his brothers purchase another shroud for him, and he has debts, should he be shrouded with one and his debts be paid with the other?"

Imam ^(a.s) said: "No. This is not an inheritance he left; rather, it is something that came to him after his death. So let them shroud him with the one that was purchased, and the other can remain with them to manage their affairs."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.445 • Al-Wafi, V.24 p.354 • Wasail Al-Shia, V.3 p.55



◊ HADITH ♦

HADITH.1441[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَمِيرٍ عَنْ إِبْرَاهِيمَ الْخَرَازِ عَنْ عُثْمَانَ الْتَّوَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي أَغْسِلُ الْمَوْتَىٰ قَالَ قُلْتُ إِنِّي أَغْسِلُ قَالَ «إِذَا غَسَلْتَ الْمَيِّتَ فَأَرْفَقْهُ بِهِ وَ لَا تَعْصِرْهُ وَ لَا تَنْقِرَبْ شَيْئًا مِنْ مَسَامِعِهِ بِكَافُورٍ».

Al-Husayn ibn Sa'id narrated from Muhammad ibn Abi Umayr, from Ibrahim al-Khazzaz, from Uthman al-Nawwa, who said:

I said to Abu Abdillah ^{a.s}: "I wash the dead."

Imam ^{a.s} asked: "Do you do it well?"

I replied: "I wash the dead."

Imam ^{a.s} said: "When you wash the deceased, be gentle with them. Do not squeeze them, and do not bring any camphor near his ears."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.445 • Al-Ibtisar, V.1 p.205 • Wasail Al-Shia, V.2 p.497

◊ HADITH ♦

HADITH.1442[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ عَيْسَىٰ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ أَبَائِنِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةِ عَنْ حُسَيْنِ بْنِ أَبْنِ مُسْكَانٍ جَمِيعاً عَنْ أَبِي الْعَبَاسِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَالَّتُهُ عَنْ غُسْلِ الْمَيِّتِ فَقَالَ «أَفْعُدْهُ وَ إِغْمَرْ بَطْنَهُ عَمْرًا رَفِيقًا ثُمَّ طَهُرْهُ مِنْ عَمْرِ الْبَطْنِ ثُمَّ تُضْجِعْهُ ثُمَّ تَغْسِلُهُ بِمَاءِهِ وَ تَغْسِلُهُ بِالْمَاءِ وَ الْحُرْضُ ثُمَّ بِمَاءِ وَ كَافُورٍ ثُمَّ تَغْسِلُهُ بِمَاءِ الْقَرَاجِ وَ اجْعَلْهُ فِي أَكْفَانِهِ».

قال محمد بن الحسن : ما تضمن هذا الخبر من قوله اعده غير معمول عليه والوجه فيه التقبية لموافقته لمذاهب العامة.

Ahmad ibn Muhammad ibn Isa narrated from Ali ibn al-Hakam, from Aban, and al-Husayn ibn Sa'id, from Faddalah, from Husayn, from Ibn Muskan, all from Abu al-Abbas, who narrated from Abu Abdillah ^{a.s}:

I asked Imam ^{a.s} about the washing of the deceased.

Imam ^{a.s} said: "Sit him up and press his stomach gently, then cleanse him from what comes out due to pressing the stomach.

Then lay him down, and wash him starting with his right side. Wash him with water and lotus leaves, then with water and camphor, and finally wash him with pure water. Then place him in his shroud."

[AL TUSI]

Muhammad ibn al-Hasan said: "What this narration includes about sitting him up is not practiced. The explanation for this is that it was mentioned due to taqiyya (precautionary dissimulation), as it aligns with the practices of the general public."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.446 • Al-Ibtisar, V.1 p.206 • Al-Wafi, V.24 p.326 • Wasail Al-Shia, V.2 p.484



◊ HADITH ◊

HADITH.1443[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

النَّضْرُ بْنُ سُوَيْدٍ عَنْ هَشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَنْ غُشْلِ الْمَيِّتِ كَيْفَ يُغَسَّلُ
قَالَ «بِمَاءٍ وَسِدْرٍ وَإِغْسِلْ جَسَدَهُ كُلَّهُ وَإِغْسِلْ أَخْرَى بِمَاءٍ وَكَافُورٌ ثُمَّ إِغْسِلْ أَخْرَى بِمَاءٍ» فَلَمْ تَلَثْ مَرَاتٍ قَالَ
«نَعَمْ» فَلَمَّا قَدِمَ فَمَا يَكُونُ عَلَيْهِ حِينَ يُغَسَّلُهُ قَالَ «إِنْ اسْتَطَعْتُ أَنْ يَكُونَ عَلَيْهِ قِيمِصٌ فَتَغْسِلُهُ مِنْ تَحْتِ الْقِيمِصِ».

Al-Nadr ibn Suwayd narrated from Hisham ibn Salim, from Sulayman ibn Khalid, who said:

I asked Imam ^{a.s} about the washing of the deceased - how should he be washed?

Abu Abdillah ^{a.s} said: "With water and lotus leaves (sidr). Wash his entire body, then wash him again with water and camphor, and then wash him again with water."

I said: "Three times?"

Imam ^{a.s} said: "Yes (three times)."

I asked: "What should be on him while he is being washed?"

Imam ^{a.s} said: "If you can ensure that he has a shirt (qamis) on, then wash him from under the shirt."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.446 • Al-Wafi, V.24 p.323 • Wasail Al-Shia, V.2 p.483

◊ HADITH ◊

HADITH.1444[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَلَى يَقْوِبِ بْنِ يَقْطَنِي قَالَ: سَأَلَتْ الْأَقْبَدَ الصَّالِحَ عَلَيْهِ السَّلَامُ عَنْ غُشْلِ الْمَيِّتِ أَفِيهِ وُضُوءٌ
الصَّلَاةُ أَمْ لَا فَقَالَ «غُشْلُ الْمَيِّتِ يَبْدأُ بِمَرَافِقِهِ فَيُغَسَّلُ بِالْحَرْضُ ثُمَّ يُغَسَّلُ وَجْهُهُ وَرَأْسُهُ بِالسِّدْرِ ثُمَّ يُغَسَّلُ عَلَيْهِ
الْمَاءُ تَلَاثَ مَرَاتٍ وَلَا يُغَسَّلُ إِلَّا فِي قِيمِصٍ يُدْخَلُ رَجُلٌ يَدَهُ وَيَصْبِّعُ عَلَيْهِ مِنْ قَوْقَهٖ وَيَجْعَلُ فِي الْمَاءِ شَيْئًا مِنْ
سِدْرٍ وَشَيْئًا مِنْ كَافُورٍ وَلَا يَغْصِرُ بَطْنَهُ إِلَّا أَنْ يَخَافَ شَيْئًا قَرِيبًا فَيَمْسَحُ مَسْحًا رَفِيقًا مِنْ غَيْرِ أَنْ يَغْصِرُ ثُمَّ
يُغَسِّلُ الَّذِي عَسَلَهُ يَدَهُ قَبْلَ أَنْ يُكَفِّنَهُ إِلَى الْمَنْكِبَيْنِ تَلَاثَ مَرَاتٍ ثُمَّ إِذَا كَفَّنَهُ إِغْشَلَ».

Al-Husayn ibn Sa'id narrated from Ya'qub ibn Yaqtin, who said:

I asked the righteous servant (of Allah ^{SWT}), Imam Musa Al-KadHim ^{a.s} about the washing of the deceased - does it include the ablution (wudu) of prayer or not?

Imam ^{a.s} said: "The washing of the deceased begins with his elbows (marafiq), and he is washed with lotus leaves (sidr). Then his face and head are washed with sidr, and water is poured over him three times.

He should not be washed except in a shirt (qamis). A man inserts his hand and pours water over him from above. Something of lotus leaves (sidr) and something of camphor (kafur) should be added to the water.

His abdomen should not be pressed unless something close (to release) is feared. In that case, it should be wiped gently without pressing.

Then the one who washed him should wash his hands up to the shoulders three times before shrouding him.

Then, after shrouding him, he should perform ghusl (ritual purification)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.446 • Al-Ibtisar, V.1 p.208 • Al-Wafi, V.24 p.323 • Wasail Al-Shia, V.2 p.483



◊ HADITH ◊

HADITH.1445[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحَسْنُ بْنُ مَحْبُوبٍ عَنْ أَبِي أَبْيَوبٍ عَنْ حُمَرَانَ بْنِ أَغْيَنَ قَالَ أَبْيَوبٌ عَنِ الْأَنْبَابِ عَلَيْهِ السَّلَامُ : «إِذَا غَسَّلْتُمُ الْمَيِّثَ مِنْكُمْ فَأَزْفَقُوهُ إِلَيْهِ وَ لَا تَغْصِرُوهُ وَ لَا تَغْمِرُوهُ لَمْ يُفْجَلُوا وَ لَا تَقْرَبُوهُ أَذْنِيَهُ شَيْئًا مِنْ أَكَافِرُهُ ثُمَّ خُذُوهُ عِمَامَتَهُ فَأَشْرُوْهَا مَثْنَيَةً عَلَى رَأْسِهِ وَ اظْرَخْ طَرَقَيْنَاهُ مِنْ خَلْفِهِ وَ أَبْرَزْ جَنَاحَتَهُ فَلَمَّا قَاتَلَهُ حَنْوُطٌ كَيْفَ أَصْبَعَ بِهِ قَالَ «يُؤْوِضُ فِي مَنْخِرِهِ وَ مَوْضِعِ سُجُودِهِ وَ مَفَاصِلِهِ» فَلَمَّا قَاتَلَهُ حَنْوُطٌ قَاتَلَهُ حَنْوُطٌ فَيَشُدُّ بِهَا سُفْلَيْهِ وَ يَضْمُمُ فَخِدَيْهِ بِهَا لَيَضْمُمُ مَا هُنَاكَ وَ مَا يُضْنَعُ مِنَ الْقَطْنِ أَفْضَلُ ثُمَّ يُكَفَّ بِقَمِيسٍ وَ لِفَاقَةٍ وَ بُرْدٍ بِجُمْعٍ فِيهِ الْكَفْنُ». .

Al-Hasan ibn Mahbub narrated from Abu Ayyub, from Humran ibn A'yan, who said:

Abu Abdallah ^{a.s} said: "When you wash one of your deceased, be gentle with him. Do not squeeze him, do not press any of his joints, and do not bring any camphor near his ears.

Then take his turban, unfold it, and spread it doubled over his head. Let its two ends hang behind him, and leave his forehead exposed."

I asked: "What should I do with the hanut (fragrance)?"

Imam ^{a.s} replied: "It should be placed in his nostrils, on the place of his prostration, and on his joints."

I asked: "What about the shroud?"

He said: "A piece of cloth should be taken to tie his lower part, fastening his thighs with it to keep what is there covered. Using cotton for this purpose is better.

Then he should be shrouded in a shirt, a wrap, and a cloak (burd), which together form the shroud."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.447 • Al-Ibtisar, V.1 p.205 • Al-Wafi, V.24 p.366 • Wasail Al-Shia, V.3 p.34

◊ HADITH ◊

HADITH.1446[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَيْسَى بْنُ عَبْيَدٍ عَنْ حَمَادَ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ غَسَّلَ مَيِّتًا وَ كَفَّنَهُ إِغْتَسَلَ غُسلَ الْجَنَابَةِ». .

Muhammad ibn Isa ibn Ubayd narrated from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

Abu Abdallah ^{a.s} said: "Whoever washes a deceased person and shrouds him must perform the ritual bath (ghusl) of janabah."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.447 • Al-Wafi, V.6 p.430 • Wasail Al-Shia, V.3 p.290 • Wasail Al-Shia, V.3 p.301



◊ HADITH ◊

HADITH.1447[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ الْحُسَينِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارَ عَنْ فَضَالَةَ بْنِ أَئْوَبَ عَنْ الْقَاسِمِ بْنِ بُرْيَدَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِيهِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «غُشْلُ الْمَيِّتِ مِثْلُ غُشْلِ الْجُنُبِ وَإِنْ كَانَ كَثِيرًا شَعْرًا فَزِدْ عَلَيْهِ أَلْمَاءَ تَلَاثَ مَرَاتٍ».

Ali ibn al-Husayn narrated from Abdullah ibn Ja'far, from Ibrahim ibn Mahziyar, from Fadalah ibn Ayyub, from Al-Qasim ibn Buraid, from Muhammad ibn Muslim, who said:

Abu Ja'far ^{a.s} said: "The washing (ghusl) of the deceased is like the washing (ghusl) of one in a state of janabah. If the deceased has a lot of hair, then add water to it three times."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.447 • Al-Ibtisar, V.1 p.208 • Al-Wafi, V.24 p.327

◊ HADITH ◊

HADITH.1448[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحُسَينِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ بْنِ أَبِيهِ الْخَطَابِ وَأَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلَيْهِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ عَلَيْهِ بْنِ عُقْبَةَ وَذُنْيَانَ بْنَ حَكِيمٍ عَنْ مُوسَى بْنِ أَكْنِيلِ الْمُمِيرِيِّ عَنْ الْعَلَاءَ بْنِ سَيَّاَةَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَأْسَ أَنْ تَجْعَلَ الْمَيِّتَ بَيْنَ رِجْلَيْكَ وَأَنْ تَثْوِمَ مِنْ فَوْقِهِ فَتُعْسِلَهُ إِذَا قَلَّبْتَهُ يَمِينًا وَشِمَالًا تَضْطَطِعُهُ بِرِجْلَيْكَ كَيْلًا يَسْقُطُ لَوْجَهِهِ».

قال محمد بن الحسن : العمل على ما قدمناه من انه لا يركب الفاسل الميت وذلك هو الافضل ، وهذا الخبر محمول على الجواز ورفع الحظر وان كان الافضل غيره.

Ali ibn al-Husayn narrated from Sa'd ibn Abdullah, from Muhammad ibn al-Husayn ibn Abi al-Khattab and Ahmad ibn al-Hasan ibn Ali ibn Faddal, from his father, from Ali ibn Uqbah and Dhubyan ibn Hakim, from Musa ibn Uqayl al-Numayri, from Al-Ala ibn Sayabah, who said:

Abu Abdillah ^{a.s} said: "There is no harm in placing the deceased between your legs and standing over him to wash him. When you turn him to the right and to the left, you may secure him with your legs to prevent him from falling face down."

[AL TUSI]

Muhammad ibn al-Hasan said: "The practice is based on what we previously stated, that the one washing the deceased should not mount over the body, as this is preferable. This narration is interpreted as permissibility and lifting of prohibition, even though the preferable option is otherwise."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.192 • Tahdib Al-Ahkam, V.1 p.447 • Al-Ibtisar, V.1 p.206
• Al-Wafi, V.24 p.327 • Wasail Al-Shia, V.2 p.543

HADITH.1449

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي الْخَطَابِ وَأَخْمَدِ بْنِ الْحَسَنِ بْنِ عَلَيْهِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ عَلَيِّ بْنِ عَقْبَةَ وَذُبَيْبَيَّ بْنِ حَكَمٍ عَنْ مُوسَى بْنِ أَكْيَلِ الثَّمَرِيِّ عَنْ الْعَلَاءِ بْنِ سَيَّاَةَ قَالَ: سَيِّلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَأَنَا حَاضِرٌ عَنْ رَجُلٍ قُتِلَ فَقُطِعَ رَأْسُهُ فِي مَعْصِيَةِ اللَّهِ أَمْ يُغَسِّلُ أَمْ يُفَعِّلُ بِمَا يُفَعِّلُ بِالسَّهِيْدِ فَقَالَ «إِذَا قُتِلَ فِي مَعْصِيَةِ اللَّهِ يُغَسِّلُ أَوْلًا مِنْهُ الْدَّمُ ثُمَّ يُصْبِّ عَلَيْهِ الْمَاءُ صَبًّا وَلَا يُدَلِّكُ جَسْدُهُ وَلَا يُبَدِّأُ بِالْيَدَيْنِ وَالدُّبْرِ وَثَرْبَطُ جَرَاحَاتَهُ بِالْقَطْنِ وَالْحُبُوطِ فَإِذَا وُضِعَ عَلَيْهِ الْقَطْنُ عَصْبَ وَكَذِيلَ مَوْضِعِ الرَّأْسِ يَعْنِي الرَّقَبَةَ وَيُجْعَلُ لَهُ مِنَ الْقَطْنِ شَيْغٌ كَبِيرٌ وَيُدَرِّ عَلَيْهِ الْحَوْطُ ثُمَّ يُوَضِّعُ الْقَطْنُ فَوْقَ الرَّقَبَةِ وَإِنْ اسْتَطَعْتُ أَنْ تَعْصِبَهُ فَافْعُلْ» قُلْتُ فَإِنْ كَانَ الرَّأْسُ قَدْ بَانَ مِنَ الْجَسَدِ وَهُوَ مَعَهُ كَيْفَ يُغَسِّلُ فَقَالَ «يُغَسِّلُ الرَّأْسُ إِذَا غُسِّلَ الْيَدَيْنِ وَالسَّفَلَةَ بُدِئَ بِالْجَسَدِ ثُمَّ يُوَضِّعُ الْقَطْنُ فَوْقَ الرَّقَبَةِ وَيُصْبِّ إِلَيْهِ الرَّأْسُ وَيُجْعَلُ فِي الْكَفَنِ وَكَذِيلَكَ إِذَا صَرَّتِ إِلَى الْقِبْرِ تَنَاولَتُهُ مَعَ الْجَسَدِ وَأَدْخَلْتُهُ الْلَّخْدَ وَوَجْهَهُ لِلْقِبْلَةِ».

Ali ibn al-Husayn narrated from Sa'd ibn Abdullah, from Muhammad ibn al-Husayn ibn Abi al-Khattab and Ahmad ibn al-Hasan ibn Ali ibn Faddal, from his father, from Ali ibn Uqbah and Dhubyan ibn Hakim, from Musa ibn Uqayl al-Numayri, from Al-Ala ibn Sayabah, who said:

Abu Abdillah ^{a.s} was asked in my presence about a man who was killed and his head was severed due to disobedience to Allah ^{SWT}. Should he be washed, or should he (the body) be treated like that of a martyr?

Imam ^{a.s} said: "If he was killed in disobedience to Allah ^{SWT}, he should be washed. First, the blood should be cleaned off, then water should be poured over him without rubbing his body. Begin with the hands and the back. His wounds should be bandaged with cotton and threads. Once the cotton is placed, it should be tied, and similarly, the place where the head was severed, meaning the neck, should have a lot of cotton placed on it. Hanoot (fragrant substance) should be sprinkled on it, then cotton should be placed over the neck. If you can tie it, then do so."

I asked: "What if the head is completely separated from the body and is present with it? How should it be washed?"

Imam ^{a.s} said: "The head should be washed after washing the hands and lower body. Start with the head, then move to the body. Afterward, place cotton over the neck and attach the head to the body. It should then be placed in the shroud. Similarly, when you take him to the grave, you should carry the head along with the body, place them in the grave, and direct him toward the Qibla."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.448 • Al-Wafi, V.24 p.351 • Wasail Al-Shia, V.2 p.511



◊ HADITH ◊

HADITH.1450[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ نُوحِ بْنِ شَعَيْبٍ عَنْ شَهَابٍ بْنِ عَبْدِ رَبِّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ الرَّحْمَنِ عَنِ الْسَّلَامِ عَنِ الْجُنُبِ أَيُغَسِّلُ الْمَيِّتُ أَوْ مَنْ غَسَّلَ مَيِّتًا أَيْأَتِي أَهْلَهُ تُمْ يَغْتَسِلُ فَقَالَ «هُمَا سَوَاءٌ لَا يَأْسِرُ إِذَا كَانَ جُنُبًا غَسَّلَ يَدَيْهِ وَ تَوَضَّأَ وَ غَسَّلَ الْمَيِّتَ وَ هُوَ جُنُبٌ وَ إِنْ غَسَّلَ مَيِّتًا تُمْ أَتَيْ أَهْلَهُ تَوَضَّأَ تُمْ أَتَيْ أَهْلَهُ وَ يُجْزِيهِ غَسْلًا وَاجِدًا لَهُمَا».

Muhammad bin Ahmad bin Yahya from Ibrahim bin Hashim, from Nuh bin Shu'ayb, from Shihab bin Abd Rabbih, who said:

I asked Abu Abdillah ^{a.s}: "Can a person in a state of janabah (major ritual impurity) wash a deceased body? Or if someone has washed a dead body, can he approach his wife before performing ghusl?"

Imam ^{a.s} said: "Both cases are the same; there is no harm in it."

If a person is in a state of janabah, he should wash his hands, perform wudu', and then wash the deceased while still in janabah.

And if he has washed a deceased person and then wants to approach his wife, he should perform wudu', then approach his wife. A single ghusl suffices for both acts."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.448 • Wasail Al-Shia, V.2 p.263 • Wasail Al-Shia, V.2 p.544

◊ HADITH ◊

HADITH.1451[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s}

عَلَيْهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُوبَ بْنِ نُوحٍ قَالَ كَتَبَ أَخْمَدُ بْنُ الْقَاسِمِ إِلَى أَبِي الْحَسِنِ الْثَالِثِ عَلَيْهِ السَّلَامُ : يَسْأَلُهُ عَنِ الْمُؤْمِنِ يَمُوتُ فَيَأْتِيهِ الْفَاقِلُونَ يُغَسِّلُهُ وَ عِنْدَهُ جَمَاعَةٌ مِنَ الْمُرْجِحَةِ هَلْ يُغَسِّلُهُ غَسْلًا الْعَامَةِ وَ لَا يُعْمَمُهُ وَ لَا يُصَبِّرُ مَعْهُ جَرِيدَةً فَكَتَبَ «يُغَسِّلُهُ غَسْلًا الْمُؤْمِنِ وَ إِنْ كَانُوا حُضُورًا وَ أَمَّا الْجَرِيدَةُ فَلِيُسْتَخْفَ بِهَا وَ لَا يَرَوْنَهُ وَ لِيُجْهَدُ فِي ذَلِكَ جَهَدًا» .

Ali narrated from Sa'd ibn Abdullah, from Ayyub ibn Nuh, who said:

Ahmad ibn al-Qasim wrote to Abu al-Hasan al-Thalith (the Third), peace be upon him, asking: "If a believer dies and the person who is to wash him finds himself in the presence of a group from the Murji'ah (a sect), should he wash him in the manner of the general public - without covering his head with a turban and without placing palm branches (jareedah) with him?"

Imam ^{a.s} replied in writing: "He should wash him according to the method prescribed for a believer, even if they are present. As for the palm branches, let him conceal them so that they do not see them, and let him strive in doing so with his utmost effort."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.448 • Wasail Al-Shia, V.3 p.23



◊ HADITH ♦

HADITH.1452[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ كَانَ كَفُوْهُ مَقْهَهُ فِي بَيْتِهِ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ وَ كَانَ مَأْجُورًا كُلُّمَا نَظَرَ إِلَيْهِ».

Al-Husayn ibn Sa'id narrated from Muhammad ibn Sinan, from someone who informed him, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "Whoever keeps his shroud with him in his house will not be counted among the heedless, and he will be rewarded each time he looks at it."

[REFERENCES] Al-Kafi, V.3 p.256 • Tahdib Al-Ahkam, V.1 p.449 • Falah Al-Sa'il, V.1 p.72 • Al-Wafi, V.24 p.353 • Wasail Al-Shia, V.3 p.50 • Al-Fusul Al-Muhimmah, V.2 p.39 • Bihar Al-Anwar, V.78 p.330 • Tafsir Nur Al-Thaqalayn, V.2 p.115 • Kanz Al-Daqiqi, V.5 p.274 • Mustadrak Al-Wasail, V.2 p.228

◊ HADITH ♦

HADITH.1453[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqr ^{a.s}

عَلَيُّ بْنُ الْحَكَمَ عَنْ يُونُسِ بْنِ يَعْقُوبَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «إِنَّ أَبِي أَوْصَانِي عِنْدَ الْمَوْتِ «يَا جَفَّرُ كَفَّيْ فِي تُوبَةِ كَذَا وَ كَذَا وَ تُوبَةِ كَذَا وَ كَذَا وَ إِشْتَرِ لِي بُزْدَا وَ اِحْدَادًا وَ عِمَامَةً وَ أَجْدُهُمَا فَإِنَّ الْمَوْتَى يَتَبَاهَوْنَ بِأَكْفَانِهِمْ» .

Ali ibn al-Hakam narrated from Yunus ibn Ya'qub, who said that Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "My father (Imam Al Baqr ^{a.s}) advised me at the time of his death: 'O Ja'far, shroud me in such-and-such garment and such-and-such garment, and buy for me a single cloak and a turban, and ensure that they are of good quality, for indeed the dead take pride in their shrouds.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.449 • Al-Wafi, V.24 p.377 • Wasail Al-Shia, V.3 p.39 • Awalim Al-Uloom, V.19 p.452

◊ HADITH ♦

HADITH.1454[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ إِنْ سَيَّانٍ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «تَنْتَوِقُوا فِي الْأَكْفَانِ فَإِنَّكُمْ تُبَقَّثُونَ بِهَا» .

Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn Isa, from Ibn Sinan, who reported that Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "Be meticulous in choosing shrouds, for indeed you will be resurrected in them."

[REFERENCES] Al-Kafi, V.3 p.149 • Man La Yahduruhu Al Faqih, V.1 p.146 • Tahdib Al-Ahkam, V.1 p.449 • Falah Al-Sa'il, V.1 p.69 • Al-Wafi, V.24 p.374 • Tafsir Al-Safi, V.2 p.140 • Wasail Al-Shia, V.3 p.39 • Wasail Al-Shia, V.3 p.39 • Al-Fusul Al-Muhimmah, V.1 p.340 • Bihar Al-Anwar, V.7 p.43



◊ HADITH ◊

HADITH.1455[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ بْنُ مُحَمَّدٍ بْنِ سَيَّانٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهْلِيِّ وَ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأْلَةٌ عَنِ الْمَيِّتِ يَخْرُجُ مِنْهُ شَيْءٌ بَعْدَ مَا يُفْرَغُ مِنْ غُسْلِهِ قَالَ «يُغْسِلُ ذَلِكَ وَ لَا يُغَادِرُ عَلَيْهِ الْغُشْلُ».»

Al-Husayn ibn Sa'id narrated from Muhammad ibn Sinan, from Abdullah ibn Yahya al-Kahili and al-Husayn ibn al-Mukhtar, who reported:

They asked Abu Abdillah ^{a.s} about a deceased person from whom something comes out after the completion of the washing.

Imam ^{a.s} said: "That area should be washed, but the entire washing does not need to be repeated."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.449 • Al-Wafi, V.24 p.337 • Wasail Al-Shia, V.2 p.542

◊ HADITH ◊

HADITH.1456[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلَيِّ بْنِ فَضَالٍ عَنْ عَثْمَانَ عَنْ رَوْحَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ بَدَا مِنَ الْمَيِّتِ شَيْءٌ بَعْدَ غُسْلِهِ فَاغْسِلْ أَذْنِي بَدَا مِنْهُ وَ لَا تُغَادِرِ الْغُشْلَ.»

Sa'd ibn Abdullah narrated from al-Hasan ibn Ali ibn Faddal, from Ghalib ibn Uthman, from Rawh ibn Abd al-Rahim, who reported that Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "If something appears from the deceased after the washing, then wash only that which has appeared and do not repeat the entire washing."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.449 • Al-Wafi, V.24 p.337 • Wasail Al-Shia, V.2 p.542

◊ HADITH ◊

HADITH.1457

[SOURCE] Implicit (or Unnamed)

أَخْمَدُ بْنُ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا خَرَجَ مِنْ مَنْخَرِ الْمَيِّتِ الدُّمُّ أَوِ الشَّيْءٌ بَعْدَ الْغُشْلِ فَأَصَابَ الْعِمَامَةَ أَوِ الْكَفَنَ قُرْصَ بِالْمَقْرَاصِ.

Ahmad ibn Muhammad ibn Isa narrated from Ahmad ibn Muhammad ibn Abi Nasr, from Abdullah ibn Yahya al-Kahili, who reported that Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "If blood or any discharge comes out of the nose of the deceased after the washing and it soils the turban or the shroud, it should be cut off with scissors."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.449



◊ HADITH ♦

HADITH.1458[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ عَلَيْهِ عَنْ أَبِي طَالِبٍ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ إِبْرَاهِيمَ أَبِي عَمِيرٍ وَأَخْمَدَ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا خَرَجَ مِنَ الْمَيِّتِ شَيْءٌ بَعْدَ مَا يُكَفَّنُ فَأَصَابَ الْكَفَنَ قُرْضٌ مِنَ الْكَفَنِ».

Ali ibn al-Husayn narrated from Muhammad ibn Ahmad ibn Ali, from Abu Talib Abdallah ibn al-Salt, from Ibn Abi Umayr and Ahmad ibn Muhammad, from more than one of our companions, who reported:

Abu Abdillah ^{a.s} said: "If anything comes out of the deceased after being shrouded and it soils the shroud, the affected part of the shroud should be cut off."

[REFERENCES] Al-Kafi, V.3 p.156 • Tahdib Al-Ahkam, V.1 p.450 • Al-Wafi, V.24 p.337 • Wasail Al-Shia, V.2 p.542 • Wasail Al-Shia, V.3 p.46 • Wasail Al-Shia, V.3 p.47

◊ HADITH ♦

HADITH.1459[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ النَّوْقَنِيِّ عَنْ أَسْكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سُلِّمَ مَا بَالُ الْمَيِّتِ يُمْنِي قَالَ «الْأُطْفَةُ الَّتِي خُلِقَ مِنْهَا يَرْمِي بِهَا».

Ali ibn Ibrahim narrated from his father, from al-Nawfali, from al-Sakuni, who reported:

Abu Abdillah ^{a.s} was asked: "What is the reason that a deceased person discharges semen?"

Imam ^{a.s} replied: "It is the sperm from which he was created that is expelled."

[REFERENCES] Al-Kafi, V.3 p.163 • Tahdib Al-Ahkam, V.1 p.450 • Al-Wafi, V.24 p.291 • Wasail Al-Shia, V.2 p.487

◊ HADITH ♦

HADITH.1460[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ أَبِيهِ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ غَسَّلَ مَيِّتًا فَأَدَى فِيهِ الْأَمَانَةَ عَفِرَ لَهُ» قُلْثٌ وَكَيْفٌ يُؤْدِي فِيهِ الْأَمَانَةَ قَالَ «لَا يُخْبِرُ بِمَا رَأَى».

Narrated from him, from his father, from Saif ibn Amira, from Sa'd ibn Tarif, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "Whoever washes a deceased person and fulfills the trust in doing so, his sins will be forgiven."

I asked: "How does he fulfill the trust?"

He replied: "He does not disclose what he sees."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.450 • Wasail Al-Shia, V.2 p.495



◊ HADITH ♦

HADITH.1461[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أُبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ كَفَنَ مُؤْمِنًا كَانَ كَفَنَ ضَمِّنَ كِشْوَتَهُ إِلَى يَوْمِ الْقِيَامَةِ».

And through this chain of narrators, from Sa'd ibn Tarif, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "Whoever shrouds a believer, it is as if he has guaranteed his clothing until the Day of Resurrection."

[REFERENCES] Al-Kafi, V.3 p.164 • Tahdib Al-Ahkam, V.1 p.450 • Wasail Al-Shia, V.3 p.48

◊ HADITH ♦

HADITH.1462[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

وَبِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أُبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ حَفَرَ لِمَيِّتٍ قِبْرًا كَانَ كَمَنْ بَوَّأَهُ بَيْنَهَا مُوَافِقًا إِلَى يَوْمِ الْقِيَامَةِ».

And through this chain of narrators, from Sa'd ibn Tarif, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "Whoever digs a grave for a deceased person, it is as if he has prepared a suitable house for him until the Day of Resurrection."

[REFERENCES] Al-Kafi, V.3 p.165 • Tahdib Al-Ahkam, V.1 p.450 • Sulwat Al-Hazin, V.1 p.274 • Wasail Al-Shia, V.3 p.160

◊ HADITH ♦

HADITH.1463[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدَ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ أُبِي بَصِيرٍ قَالَ: سَأَلَتْ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ عُقْدِ كَفَنِ الْمَيِّتِ قَالَ: «إِذَا أَدْخَلْتَهُ الْقِبْرَ فَحُلِّهَا».

Ahmad ibn Muhammad, from Ali ibn al-Hakam, from a man, from Abu Basir, who said:

I asked Abu Abdallah ^{a.s}, about the knots of the shroud of the deceased.

Imam ^{a.s} said: "When you place him in the grave, untie them."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.450 • Al-Wafi, V.25 p.519 • Wasail Al-Shia, V.3 p.172



◊ HADITH ♦

HADITH.1464

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ الْحَسَنِ الْلَّوْثَوْيِ عَنْ أَبِي دَاوُدَ الْمَفْشِدِ عَنْ سَلَامَةَ مُؤْدَنَ بْنِ عَدِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «غَسَّلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ - رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ بَدَأَهُ بِالسَّدْرِ وَ آثَانِيَةً بِثَلَاثَةِ مَثَاقِيلٍ مِّنْ كَافُورٍ وَ مِثْقَالٍ مِّنْ مِسْكٍ وَ دَعَا بِالثَّلَاثَةِ بِقُرْبَةٍ مَمْسُودَةٍ الْأَرْأَسِ فَأَفَاقَهَا عَلَيْهِ ثُمَّ أَذْرَجَهُ عَلَيْهِ السَّلَامُ».

Muhammad ibn Ahmad ibn Yahya, from al-Hasan ibn al-Husayn al-Lu'i, from Abu Dawud al-Munshid, from Salamah, from Mughira, the muezzin of Banu Adi, from Abu Abdullah ^(a.s), who said:

Imam ^(a.s) said: "Imam Ali ibn Abi Talib ^(a.s), washed the Messenger of Allah ^(swt), peace be upon him and his family.

He ^(a.s) began with sidr (lote-tree leaves).

The second washing was with three mithqals of camphor and one mithqal of musk.

For the third washing, He ^(a.s) called for a water skin with its head tied, and poured it over him.

Then He (Imam Ali ^(a.s)) shrouded Him (The Prophet ^(saws)), peace be upon him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.450 • Al-Wafi, V.24 p.316 • Wasail Al-Shia, V.2 p.485

◊ HADITH ♦

HADITH.1465

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَدَدٍ مِّنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يُكَفَّنُ الْمَيِّتُ فِي كَتَانٍ».

From him, from Ya'qub ibn Yazid, from a group of our companions, from Abu Abdullah ^(a.s), who said:

Imam ^(a.s) said: "The deceased should not be shrouded in linen."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.451 • Al-Ibtisar, V.1 p.211 • Al-Wafi, V.24 p.380 • Wasail Al-Shia, V.3 p.42

◊ HADITH ♦

HADITH.1466

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الْلَّوْقَلِيِّ عَنْ أَسْكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «أَنَّ الْنَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَهَى أَنْ يُعَمَّقَ الْقَبْرُ فَوْقَ ثَلَاثَةِ أَذْرُعٍ».

Ali ibn Ibrahim, from his father, from Al-Nawfali, from Al-Sakuni, from Abu Abdullah ^(a.s).

Imam ^(a.s) said: "The Prophet ^(saws) forbade that the grave be dug deeper than three cubits."

[REFERENCES] Al-Kafi, V.3 p.166 • Tahdib Al-Ahkam, V.1 p.451 • Al-Wafi, V.25 p.503 • Wasail Al-Shia, V.3 p.165



◊ HADITH ♦

HADITH.1467[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَبِيهِ عَنْ إِنْ أَبِي عُمَيْرٍ عَنْ حَمَادَ بْنِ عُثْمَانَ عَنْ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ : «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَحْدَ لَهُ أَبُو طَلْحَةَ الْأَنْصَارِيُّ» .

From him, from his father, from Ibn Abi Umayr, from Hammad ibn Uthman, from Al-Halabi, from Abu Abdillah ^{a.s}:

Imam ^{a.s} said: “The Messenger of Allah ^{SWT}, peace be upon him and his family, was placed in a grave with a niche (lahd) prepared for him by Abu Talhah Al-Ansari.”

[REFERENCES] Al-Kafi, V.3 p.166 • Tahdib Al-Ahkam, V.1 p.451 • Al-Wafi, V.25 p.589 • Wasail Al-Shia, V.3 p.166 • Bihar Al-Anwar, V.22 p.538

◊ HADITH ♦

HADITH.1468[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

سَهْلُ بْنُ زَيَادَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنَ هَمَّامَ عَنْ أَبِي الْحَسَنِ الْرَّضَا عَلَيْهِ السَّلَامُ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ حِينَ أَخْبَرَهُ «إِذَا أَنَا مِثْ قَافِخِرُوا وَشَقُوا لِي شَقًا إِنْ قِيلَ لَكُمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَحْدَ لَهُ فَقَدْ صَدَقُوا» .

Sahl ibn Ziyad, from some of his companions, from Abu Hammam Isma'il ibn Hammam, from Abu Al-Hasan Al-Ridha ^{a.s}, who said:

Abu Ja'far ^{a.s}, when He ^{a.s} was near death, said:

“If I die, dig and make for me a trench-like grave.

And if it is said to you that the Messenger of Allah ^{SWT}, peace be upon him and his family, was buried in a niche (lahd), then they have spoken the truth.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.451 • Al-Wafi, V.25 p.504

◊ HADITH ♦

HADITH.1469[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ يَغْفُوْبِ بْنِ يَزِيدَ عَنْ إِنْ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: حَدُّ الْقَبْرِ إِلَى الْتَّرْفُوْةِ» وَقَالَ بَعْضُهُمْ إِلَى الْشَّذِيِّ وَقَالَ بَعْضُهُمْ قَامَةَ الرَّجُلِ حَتَّى يُمَدَّ الْتَّوْبَ عَلَى رَأْسِ مَنْ فِي الْقَبْرِ وَأَمَّا الْلَّحْدُ فِي قَدْرِ مَا يُمْكِنُ فِيهِ الْجُلُوْسُ قَالَ وَلَمَّا حَضَرَ عَلَيْهِ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ أَلْوَافَةً أَغْمَيَ عَلَيْهِ فَبَقَيَ سَاعَةً ثُمَّ رَقَعَ عَنْهُ الْتَّوْبُ ثُمَّ قَالَ «الْحَمْدُ لِلَّهِ الَّذِي أَوْرَثَنَا الْجَنَّةَ نَتَبَوَّأُ مِنْهَا» «حَيْثُ نَشَاءُ فَبِقَمَ أَجْرُ الْغَامِلِيْنَ» « ثُمَّ قَالَ «إِحْفِرُوا لِي حَتَّى يَبْلُغَ الرَّشْحَ» « قَالَ ثُمَّ مَدَ الْتَّوْبَ عَلَيْهِ فَمَاتَ عَلَيْهِ السَّلَامُ .



Sa'd ibn 'Abdullah, from Ya'qub ibn Yazid, from Ibn Abi 'Umair, from some of his companions, from Abu 'Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The depth of the grave is up to the collarbone.

Some said it is up to the chest, and others said it is the height of a man until a cloth can be stretched over the head of the one in the grave.

As for the lahd (side chamber within the grave), it should be "to the extent that sitting is possible within it."

Imam ^{a.s} continued: "When death approached (Imam) 'Ali ibn Al-Husayn, peace be upon them, Imam ^{a.s} fainted and remained unconscious for a while.

Then, Imam ^{a.s} uncovered the cloth from his face and said: '*All praise is due to Allah, who has granted us Paradise, allowing us to settle wherever we wish. How excellent is the reward of those who strive!*' (Surah Az-Zumar 39:74)"

Then Imam ^{a.s} said: "Dig for me (my grave) until you reach the moisture of the ground (groundwater)."

Imam ^{a.s} then stretched the cloth back over himself, and Imam ^{a.s} passed away, peace be upon him.

[REFERENCES] Al-Kafi, V.3 p.165 • Tahdib Al-Ahkam, V.1 p.451 • Al-Wafi, V.25 p.503 • Tafsir Nur Al-Thaqalayn, V.4 p.508 • Kanz Al-Daqaiq, V.11 p.347

◊ HADITH ♦

HADITH.1470

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي وَلَدٍ وَعَنْدَ اللَّهِ بْنِ سَيَّانٍ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: «يَئْبَغِي لِأَوْلَيَاءِ الْمَيِّتِ مِثْكُمْ أَنْ يُؤْذِنُوا إِخْرَاجَ الْمَيِّتِ بِمَوْتِهِ فَيَشْهَدُونَ حَنَازِّهِ وَيُصَلُّونَ عَلَيْهِ وَيَسْتَغْفِرُونَ لَهُ فَيَكُتُسِبُ لَهُمُ الْأَجْرُ وَيُكَتُبُ لِلْمَيِّتِ الْأَسْتِغْفَارُ وَيَكُتُسِبُ هُوَ الْأَجْرُ وَفِيمَا إِكْتَسَبَ لَهُ مِنْ الْأَسْتِغْفَارِ» .

Al-Hasan ibn Mahbub, from Abi Walad and 'Abdullah ibn Sinan, both from Abu 'Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "It is proper for the relatives of the deceased among you to inform the brothers (companions) of the deceased about his death, so they may attend his funeral, perform the prayer over him, and seek forgiveness for him.

Through this, reward will be earned for them, forgiveness will be written for the deceased, and he too will receive reward from what has been earned for him through their supplications for forgiveness."

[REFERENCES] Al-Kafi, V.3 p.166 • Tahdib Al-Ahkam, V.1 p.452 • Al-Wafi, V.24 p.283 • Wasail Al-Shia, V.3 p.59

◊ HADITH ♦

HADITH.1471

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

حُمَيْدُ بْنُ زَيَّادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَّائَةَ عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ الْطَّائِيِّ عَنْ عَنْبَسَةَ بْنِ مُضْعِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَاهُ : «مَنْ إِشْتَقَبَ جَنَازَةً أَوْ رَاهَهَا فَقَالَ - اللَّهُ أَكْبَرُ «هَذَا مَا وَعَدْنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ » أَللَّهُمَّ زِدْنَا إِيمَانًا وَتَسْلِيمًا الْحَمْدُ لِلَّهِ الَّذِي تَعَزَّزُ بِالْقُدْرَةِ وَ قَهَرَ الْعَبَادَ بِالْمَوْتِ لَمْ يَنِقِّ فيَ السَّمَاءِ مَلَكٌ مُقْرَبٌ إِلَّا بَكَى رَحْمَةً لِصَوْتِهِ .

Humayd ibn Ziyad, from Ibn Sama'ah, from 'Abdullah ibn Jabalah, from Muhammad ibn Mas'ud al-Ta'i, from 'Anbasah ibn Mus'ab, from Abu 'Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The Messenger of Allah ^{SWT}, peace and blessings be upon him and his family, said: "Whoever faces a funeral procession or sees it and says:

'Allahu Akbar (Allah ^{SWT} is the Greatest), 'This is what Allah ^{SWT} and His Messenger ^{saws} have promised us, and Allah ^{SWT} and His Messenger ^{saws} have spoken the truth. O Allah ^{SWT}, increase us in faith and submission. Praise be to Allah ^{SWT}, Who is exalted in power and has subdued His servants with death,'

Then, there will not remain an angel in the heavens, close to Allah ^{SWT}, except that they will cry out of mercy at the sound of his voice."

[REFERENCES] Al-Kafi, V.3 p.167 • Tahdib Al-Ahkam, V.1 p.452 • Sulwat Al-Hazin, V.1 p.259 • Al-Wafi, V.24 p.392 • Wasail Al-Shia, V.3 p.157 • Bihar Al-Anwar, V.78 p.266 • Tafsir Nur Al-Thaqalayn, V.4 p.257 • Kanz Al-Daqiqah, V.10 p.352

◊ HADITH ♦

HADITH.1472

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفِيْرَةِ عَنْ أَبَانِي لَا أَغْلَمُهُ إِلَّا ذَكَرَهُ عَنْ أَبِي حَمْرَةَ قَالَ: كَانَ عَلَيْهِ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ إِذَا رَأَى جَنَازَةً قَدْ أَقْبَلَتْ قَالَ - «الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْنِي مِنَ السَّوَادِ الْمُخْتَرَمِ » .

Ali ibn Ibrahim, from his father, from 'Abdullah ibn al-Mughirah, from Aban - I do not know except that he mentioned it from Abu Hamzah - said:

When (Imam) Ali ibn al-Husayn ^{a.s} saw a funeral approaching, Imam ^{a.s} would say:
"All praise is due to Allah ^{SWT}, who did not make me from the doomed masses."

[REFERENCES] Al-Kafi, V.3 p.167 • Man La Yahduruhu Al Faqih, V.1 p.177 • Tahdib Al-Ahkam, V.1 p.452 • Al-Wafi, V.24 p.391 • Wasail Al-Shia, V.3 p.157 • Awalim Al-Uloom, V.18 p.155



HADITH.1473

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْمَقْصُولِ بْنِ يَوْسُفَ قَالَ: سَأَلَثُ أَبَا إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ عَنْ تَزْبِيعِ الْجَنَازَةِ قَالَ «إِذَا كُنْتَ فِي مَوْضِعٍ تَقِيقِهِ فَابْدِأْ بِالْيَدِ الْيُمْنَى ثُمَّ بِالرَّجْلِ الْيُمْنَى ثُمَّ ازْجِعْ مِنْ مَكَانِكَ إِلَى مَكَانِكَ الْمَمِيتِ لَا تَمُرْ خَلْفَ رَجْلِيْهِ أَبْلَتَهُ حَتَّى تَسْتَقِيلَ الْجَنَازَةَ فَتَأْخُذْ يَدَهُ الْيُسْرَى ثُمَّ رِجْلَهُ الْيُسْرَى ثُمَّ ازْجِعْ إِلَى مَكَانِكَ جَرَاثِ بِهِ الْسُّلْطَةِ أَنْ تَبْدِأْ بِالْيَدِ الْيُمْنَى ثُمَّ بِالرَّجْلِ الْيُمْنَى ثُمَّ بِالْيَدِ الْيُسْرَى ثُمَّ تَدُورُ حَوْلَهَا».

Ali ibn Ibrahim, from his father, from some of his companions, from al-Mufaddal ibn Yunus, said:

I asked Abu IbraHim ^{a.s} about circling the funeral (tashi').

Imam ^{a.s} said: "If you are in a place of taqiyyah (dissimulation), then start with the right hand, then the right leg. Then return to your position to the right side of the deceased - do not pass behind his feet at all - until you face the funeral and take his left hand, then his left leg. Then return to your place - do not pass behind the funeral at all - until you face it and do as you did at first.

And if there is no need for taqiyyah in this matter, then the circling of the funeral, which has been established by the Sunnah, is that you start with the right hand, then the right leg, then the left leg, then the left hand, until you complete circling around it."

[REFERENCES] Al-Kafi, V.3 p.168 • Tahdib Al-Ahkam, V.1 p.452 • Al-Wafi, V.24 p.397 • Wasail Al-Shia, V.3 p.156 • Bihar Al-Anwar, V.78 p.276

HADITH.1474

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ عَنْ أَبِيهِ عَنْ ابْنِ فَضَالٍ عَنْ عَلَيِّ بْنِ عُقْبَةَ عَنْ مُوسَى بْنِ أَكْبَلٍ عَنْ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «تَبْدِأْ فِي حَفْلِ السَّرِيرِ مِنَ الْجَانِبِ الْأَيْمَنِ ثُمَّ تَمُرُ عَلَيْهِ مِنْ خَلْفِهِ إِلَى الْجَانِبِ الْأَخْرَى حَتَّى تَرْجِعَ إِلَى الْمُقْدَمِ كَذَلِكَ دَوَارَانِ الرَّحْيِ عَلَيْهِ».

Ali, from his father, from Ibn Faddal, from Ali ibn Uqbah, from Musa ibn Ukayl, from Al-Ala ibn Sayabah, from Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "You start carrying the bier (funeral bed) from the right side, then pass behind it to the other side until you return to the front. This is like the rotation of a millstone around it."

[REFERENCES] Al-Kafi, V.3 p.169 • Tahdib Al-Ahkam, V.1 p.453 • Al-Ibtisar, V.1 p.216 • Al-Wafi, V.24 p.396
• Wasail Al-Shia, V.3 p.156 • Bihar Al-Anwar, V.78 p.277



HADITH

HADITH.1475[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَلَيْهِ عَنْ أَبِيهِ عَنْ عَبْدِ رَحْمَةِ بْنِ مُوسَى عَنْ أَبِي الْحَسِينِ مُوسَى عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ: «الْأَسْنَةُ فِي حَفْلِ الْجَنَازَةِ أَنْ تَسْتَهْلِكَ جَانِبُ السَّرِيرِ بِشَقْكَ الْأَيْمَنِ فَتَلَزِمُ الْأَيْمَنَ بِكَفَكَ الْأَيْمَنِ ثُمَّ تَمُرُّ عَلَيْهِ إِلَى الْجَانِبِ الْأَخْرَى مِنْ خَلْفِهِ إِلَى الْجَانِبِ الْأَنَّاَلِثِ مِنْ أَسْرِيرِ ثُمَّ تَمُرُّ عَلَيْهِ إِلَى الْجَانِبِ الْأَرْبَعِ مِمَّا يَلِي يَسَازُكَ».

Ali, from his father, from more than one person, from Yunus, from Ali ibn Yaqtin, from Abu al-Hasan Musa ^{a.s}, said:

I (Narrator) heard Imam ^{a.s} say:

“The Sunnah in carrying the bier (funeral bed) is that you face the right side of the bier with your right side, holding the left side of it with your right hand. Then you pass behind it to the second side, and from there to the third side of the bier. After that, you move to the fourth side, which is on your left.”

[REFERENCES] Al-Kafi, V.3 p.168 • Tahdib Al-Ahkam, V.1 p.453 • Al-Wafi, V.24 p.396 • Wasail Al-Shia, V.3 p.156 • Bihar Al-Anwar, V.78 p.276

HADITH

HADITH.1476[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَبُو عَلَيْهِ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ عَلَيِّ بْنِ حَدِيدٍ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِيمَرِ عَنْ جَابِرٍ عَنْ أَبِي حَصْرِ عَلَيْهِ السَّلَامُ قَالَ: «الْأَسْنَةُ أَنْ تَحْمِلَ السَّرِيرَ مِنْ جَوَانِيهِ الْأَرْبَعَ وَمَا كَانَ بَعْدَ ذَلِكَ مِنْ حَفْلٍ فَهُوَ تَطْوُعٌ».

Abu Ali al-Ash'ari, from Muhammad ibn Abd al-Jabbar, from Ali ibn Hadid, from Saif ibn Amira, from Amr ibn Shimr, from Jabir, from Abu Ja'far ^{a.s}, said:

Imam ^{a.s} said: "The Sunnah is to carry the bier (funeral bed) from its four sides, and anything beyond that is voluntary."

[REFERENCES] Al-Kafi, V.3 p.168 • Tahdib Al-Ahkam, V.1 p.453 • Al-Ibtisar, V.1 p.216 • Wasail Al-Shia, V.3 p.153 • Bihar Al-Anwar, V.78 p.276

HADITH

HADITH.1477

[SOURCE] Implicit (or Unnamed)

فَإِنَّمَا رَوَاهُ عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ عَلَيِّ بْنِ مُوسَى عَنْ أَخْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ قَالَ: كَتَبْتُ إِلَيْهِ أَسَأْلَهُ عَنْ سَرِيرِ الْمَيِّتِ يُحْمَلُ أَلَّا جَانِبٌ يُنْدَأُ بِهِ فِي الْحَمْلِ مِنْ جَوَانِيهِ الْأَرْبَعَ أَوْ مَا خَفَّ عَلَى الْأَرْجُلِ يَحْمُلُ مِنْ أَيِّ الْجَوَانِبِ شَاءَ فَكَتَبَ «مِنْ أَيِّهَا شَاءَ».

فالوجه في هذه الرواية رفع الحظر عنأخذ الجنازة من أي جانبها شاء لأن الذي ذكرناه من المستون دون المفروض.
As for what was narrated by Ali ibn al-Husayn, from Ali ibn Musa, from Ahmad ibn Muhammad, from al-Husayn, he said:

I (Narrator) wrote to Imam ^{a.s} asking about the bier of the deceased - whether it has a specific side from which to start carrying it among its four sides, or whether one may carry it from any side that is convenient.

Imam ^{a.s} wrote back: 'From whichever side he wishes.'



[AL TUSI]

The interpretation of this narration is that it removes any prohibition regarding carrying the bier from any of its sides. This is because what we previously mentioned is recommended (*masnun*) and not obligatory (*mafroud*).

[REFERENCES] Tahdib Al-Ahkam, V.1 p.453 • Al-Ibtisar, V.1 p.216

HADITH

HADITH.1478

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ مُصَدْقٍ بْنِ صَدَقَةَ عَنْ عَمَارِ أَسَابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلَهُ عَنِ الْجَنَّةِ إِذَا حُمِّلَتْ كَيْفَ يَقُولُ أَذْيَ يَحْمِلُهَا قَالَ «يَقُولُ بِسْمِ اللَّهِ وَبِاللَّهِ وَمَحْمَدٍ عَلَيْهِ الْمُحَمَّدُ وَأَلِّيْ مُحَمَّدٌ أَغْفَلَ اللَّهُمَّ نَبْرِيْنَ وَالْمُؤْمِنَاتِ».

Sa'd ibn 'Abdillah, from Ahmad ibn al-Hasan, from 'Amr ibn Sa'id al-Mada'ini, from Musaddiq ibn Sadaqah, from 'Ammar al-Sabati, from Abu 'Abdillah ^(a.s), said:

I asked Imam {a.s} about the funeral procession - what should the one who carries it say?

Imam {a.s} said: "He should say, 'In the name of Allah {SWT}, and by Allah {SWT}, may Allah {SWT} send blessings upon Muhammad and the family of Muhammad. O Allah {SWT}, forgive the believing men and believing women.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.454 • Al-Wafi, V.24 p.398 • Wasail Al-Shia, V.3 p.158

HADITH

HADITH-1479

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْذِيَّا زَعْدَ عَنْ إِبْرَاهِيمَ بْنِ سَيِّدِهِ عَنْ عَمِيرَةَ عَنْ جَابِرٍ عَنْ أَبِيهِ جَعْفَرٌ عَلَيْهِ السَّلَامُ قَالَ: «مَنْ حَمَلَ حَتَّارَةً مِنْ أَرْبَعِ حَجَوَانِهَا غَفَرَ اللَّهُ لَهُ أَرْبَعِينَ كَيْبِرَةً».

Sa'd ibn 'Abdullah, from 'Abdullah ibn Ja'far, from Ibrahim ibn Mahziyar, from Ibn Abi 'Umayr, from Sayf ibn 'Amirah, from Jabir, from Abu Ja'far ^{a.s}, said:

Imam {a.s} said: "Whoever carries a funeral bier from its four sides, Allah {SWT} will forgive forty major sins for him."

[REFERENCES] Al-Kafi, V.3 p.174 • Tahdib Al-Ahkam, V.1 p.454 • Sulwat Al-Hazin, V.1 p.261 • Al-Wafi, V.24 p.395 • Wasail Al-Shia, V.3 p.153

HADITH

HADITH.1480

[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari {a.s}

مُحَمَّدُ بْنُ الْحَسَنِ الْصَّفَارُ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدِ الْحَسَنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ أَ يُجُوزُ أَنْ يَجْعَلَ الْمَيَتَيْنِ عَلَى جَنَازَةٍ وَاحِدَةٍ فِي مَوْضِعِ الْحَاجَةِ وَقَلْأَةٌ النَّاسِ وَإِنْ كَانَ الْمَيَتَانِ رِجْلًا وَإِمْرَأَةً يُحْمَلَا نَعْلَى سَرِيرٍ وَاحِدٍ وَيُصْلَى عَلَيْهِمَا فَوْقَهُ عَلَيْهِ اسْلَامٌ لَا يُحْمَلُ الرِّجْلُ مَعَ الْمَرْأَةِ عَلَى سَرِيرٍ وَاحِدٍ.



Muhammad ibn al-Hasan al-Saffar said: "I wrote to Abu Muhammad al-Hasan al-Askari ^{a.s} asking: "Is it permissible to place two deceased persons on one bier in a situation of necessity and a lack of people? And if the two deceased are a man and a woman, can they be carried on one bier and prayed over together?"

Imam ^{a.s} replied: "A man should not be carried together with a woman on one bier."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.454 • Al-Wafi, V.24 p.398 • Wasail Al-Shia, V.3 p.208

♦ HADITH ♦

HADITH.1481

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبِ عَنْ عَلَيِّ بْنِ رَيَّابٍ عَنْ ذُرَارَةَ قَالَ حَضَرَ أَبُو جَعْفَرٍ عَلَيْهِ الْسَّلَامُ جَنَازَةً رَجُلٌ مِنْ قُرَيْشٍ وَأَنَا مَعَهُ وَكَانَ فِيهَا عَطَاءٌ فَصَرَخَتْ صَارِخَةً فَقَالَ عَطَاءٌ لَشَكِينَ أَوْ لَتَرْجِعَنَّ قَالَ فَلَمْ تَسْكُنْ فَرَجَعَ عَطَاءٌ قَالَ فَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ الْسَّلَامُ إِنَّ عَطَاءً قَدْ رَجَعَ قَالَ «وَلَمْ» فَقُلْتَ صَرَخَتْ هَذِهِ الصَّارِخَةُ فَقَالَ أَهَا لَشَكِينَ أَوْ لَتَرْجِعَنَّ فَلَمْ تَسْكُنْ فَرَجَعَ فَقَالَ «إِمْضِ بِنَا فَلَوْ أَنَا إِذَا رَأَيْتُنَا شَيْئًا مِنَ الْبَاطِلِ مَعَ الْحَقِّ تَرَكْنَا لَهُ الْحَقَّ لَمْ تَفْضِ حَقًّا مُسْلِمًّا» قَالَ فَلَمَّا صَلَى عَلَى الْجَنَازَةِ قَالَ وَلِيَهَا لِأَبِي جَعْفَرٍ عَلَيْهِ الْسَّلَامُ «إِرْجِعْ مَا جُرْوَأَ رَحْمَكَ اللَّهُ فَإِنَّكَ لَا تَقْدِرُ عَلَى الْمَشْيِ» فَأَبَى أَنْ يَرْجِعَ قَالَ فَقُلْتُ لَهُ قَدْ أُذِنَ لَكَ فِي الرُّجُوعِ وَلَيْ حَاجَةٌ أَرِيدُ أَنْ أَسْأَلَكَ عَنْهَا فَقَالَ «إِمْضِهِ فَلَيْسَ بِإِذْنِهِ جِئْنَا وَلَا بِإِذْنِهِ نَرْجِعُ وَإِنَّمَا هُوَ فَصْلٌ وَأَجْزٌ طَلَبَنَا فَبِقُدْرَ ما يَشْيَعُ الْجَنَازَةُ الْرَجُلُ يُؤْجَرُ عَلَى ذَلِكَ» .

Ali ibn Ibrahim, from his father, from Ibn Mahbub, from Ali ibn Ri'ab, from Zurara, who said:

Abu Ja'far ^{a.s} attended the funeral of a man from Quraysh, and I was with Him ^{a.s}. Among those present was 'Ata.

A woman began wailing loudly, so 'Ata said: "She must either stop or we will leave." The woman did not stop, so 'Ata left.

I said to Abu Ja'far ^{a.s}: "Ata has left (the funeral)."

Imam ^{a.s} said: "Why?"

I replied: "Because this woman was wailing, and he told her to stop or he would leave, but she did not stop, so he left."

Abu Ja'far ^{a.s} said: "Let us proceed. If we abandon the truth whenever we see something false mixed with it, we would never fulfill the rights of Muslims."

When Imam ^{a.s} finished the prayer over the deceased, the deceased's guardian said to Abu Ja'far ^{a.s}: "Return with Allah's ^(SWT) reward and mercy, for you are unable to walk further."

But Abu Ja'far ^{a.s} refused to leave.

I said to Him ^{a.s}: "He has permitted you to leave, and I have a question I need to ask you."

Imam ^{a.s} replied: "Continue on. We did not come with his permission, nor will we leave with his permission. Rather, this is an act of seeking virtue and reward. A person is rewarded based on how much he follows the funeral procession."

[REFERENCES] Al-Kafi, V.3 p.171 • Tahdib Al-Ahkam, V.1 p.454 • Al-Wafi, V.24 p.406 • Bihar Al-Anwar, V.46 p.300 • Awalim Al-Uloom, V.19 p.243 • Mustadrak Al Wasail, V.2 p.297



◊ HADITH ♦

HADITH.1482[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ إِسْحَاقَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ: «أَوْلُ مَا يُشَحَّفُ بِهِ الْمُؤْمِنُ يُغْفَرُ لِمَنْ تَبَعَ جَنَازَتَهُ».

Sahl ibn Ziyad, from al-Hasan ibn Ali, from Muhammad ibn al-Fudayl, from Ishaq ibn Ammar, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The first gift given to a believer (who has died) is that forgiveness is granted to those who follow his funeral procession."

[REFERENCES] Al-Mu'min, V.1 p.65 • Al-Kafi, V.3 p.173 • Man La Yahduruhu Al Faqih, V.1 p.162 • Al-Khisal, V.1 p.24 • Tahdib Al-Ahkam, V.1 p.455 • Sulwat Al-Hazin, V.1 p.262 • Al-Wafi, V.24 p.399 • Wasail Al-Shia, V.3 p.143 • Bihar Al-Anwar, V.78 p.258

◊ HADITH ♦

HADITH.1483[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

أَبُو عَلَيٌ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَارِ عَنْ إِبْرَاهِيمِ فَضَالِّ عَنْ عَلَيٍّ بْنِ عَقْبَةَ عَنْ مُيَسِّرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ تَبَعَ جَنَازَةً مُسْلِمًا أُعْطَى يَوْمَ الْقِيَامَةِ أَرْبَعَ شَفَاعَاتٍ وَلَمْ يَقُلْ شَيْئًا إِلَّا قَالَ الْمَلَكُ وَلَكَ مِثْلُ ذَلِكَ».

Abu Ali al-Ash'ari, from Muhammad ibn Abd al-Jabbar, from Ibn Faddal, from Ali ibn Uqbah, from Muyassir, who said:

I heard Abu Ja'far ^{a.s} say: "Whoever follows the funeral procession of a Muslim will be granted four intercessions on the Day of Judgment, and whatever he says, the angel will respond: 'And for you is the same.'"

[REFERENCES] Al-Kafi, V.3 p.173 • Tahdib Al-Ahkam, V.1 p.455 • Sulwat Al-Hazin, V.1 p.262 • Al-Wafi, V.24 p.401 • Wasail Al-Shia, V.3 p.141

◊ HADITH ♦

HADITH.1484[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

الْحُسَينُ بْنُ سَعِيدٍ عَنْ الْحُسَينِ بْنِ عُلَوَانَ عَنْ سَعِيدِ بْنِ طَرِيفٍ عَنْ الْأَصْبَحِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: «مَنْ تَبَعَ جَنَازَةً كُتِبَ لَهُ أَرْبَعُ قَرَارِيظٍ قِيرَاطٌ بِإِثْبَاعِهِ إِيَّاهَا وَقِيرَاطٌ بِالصَّلَاةِ عَلَيْهَا وَقِيرَاطٌ بِالإِنْتِظَارِ حَتَّى يُفْرَغَ مِنْ دُفْنِهَا وَقِيرَاطٌ بِالْتَّغْزِيَةِ».

Al-Husayn ibn Sa'id, from Al-Husayn ibn 'Alwan, from Sa'd ibn Tarif, from Al-Asbagh, who said:

Commander of the Faithful ^{a.s} said: "Whoever follows a funeral procession will have four qirats (units of reward) written for him - one qirat for following it, one qirat for performing the prayer over it, one qirat for waiting until the burial is completed, and one qirat for offering condolences."

[REFERENCES] Al-Kafi, V.3 p.173 • Tahdib Al-Ahkam, V.1 p.455 • Sulwat Al-Hazin, V.1 p.262 • Wasail Al-Shia, V.3 p.145 • Bihar Al-Anwar, V.78 p.268



HADITH

HADITH.1485[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ أَبِي تَجْزَانَ عَنْ عَاصِمٍ بْنِ حَمْيَدٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرِ عَلَيْهِ السَّلَامُ يَقُولُ: «مَنْ مَشَ مَعَ جَنَازَةً حَتَّى يُصَلِّي عَلَيْهَا ثُمَّ يَرْجِعَ كَانَ لَهُ قِيرَاطٌ فَإِذَا مَشَ مَعَهَا حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطًا طَوْلُهُ مِثْلُ جَبَلٍ أَحْدٍ».

Sahl ibn Ziyad, from Ibn Abi Najran, from 'Asim ibn Humayd, from Abi Basir, who said:

I heard Abu Ja'far ^{a.s} say: "Whoever walks with a funeral procession until he prays over it, then returns, will have one qirat (units of reward).

But if he walks with it until it is buried, he will have two qirats, and each qirat (units of reward) is like the size of Mount Uhud."

[REFERENCES] Al-Kafi, V.3 p.173 • Man La Yahduruhu Al Faqih, V.1 p.161 • Tahdib Al-Ahkam, V.1 p.455 • Al-Wafi, V.24 p.400 • Wasail Al-Shia, V.3 p.145

HADITH

HADITH.1486[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنِ النَّصْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عَمْرَانَ الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ عَنْ رَوَاهَةَ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرِ عَلَيْهِ السَّلَامُ وَعِنْدَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَمَرَأَتِهِ جَنَازَةً فَقَامَ الْأَنْصَارِيُّ وَلَمْ يَقُمْ أَبُو جَعْفَرِ عَلَيْهِ السَّلَامُ فَقَعَدَ ثُمَّ مَضَوا بِهَا ثُمَّ جَلَسَ فَقَالَ لَهُ أَبُو جَعْفَرِ عَلَيْهِ السَّلَامُ «مَا أَقَامَكَ» قَالَ رَأَيْتُ الْحُسَيْنَ بْنَ عَلَيِّ عَلَيْهِ السَّلَامُ يَفْعُلُ ذَلِكَ فَقَالَ أَبُو جَعْفَرِ عَلَيْهِ السَّلَامُ «وَاللَّهِ مَا فَعَلَهُ الْحُسَيْنُ وَلَا قَامَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ قُطُّ» فَقَالَ الْأَنْصَارِيُّ شَكَّتِي أَصْلَحَ اللَّهُ قَدْ كُنْتَ أَظْنَأَنِي رَأَيْتُ.

Al-Husayn ibn Sa'id, from Al-Nadr ibn Suwayd, from Yahya ibn 'Imran Al-Halabi, from 'Abdullah ibn Muskan, from Zurara, who said:

I was with Abu Ja'far ^{a.s} and a man from the Ansar was also present.

A funeral procession passed by, and the Ansari stood up, but Abu Ja'far ^{a.s} did not stand up. So, I remained seated with Imam ^{a.s}. The Ansari continued standing until the procession passed by, and then he sat down.

Abu Ja'far ^{a.s} said to him: "What made you stand up?"

The Ansari replied: "I saw (Imam) Al-Husayn ibn 'Ali ^{a.s} do this."

Abu Ja'far ^{a.s} said: "By Allah ^{SWT}, neither did (Imam) Al-Husayn ^{a.s} do this, nor has anyone from us, the Ahlulbayt ^{a.s}, ever stood up for a funeral procession."

The Ansari then said: "You have caused me to doubt, may Allah ^{SWT} set you right! I had thought that I saw him (Imam Al Husayn ^{a.s}) do it."

[REFERENCES] Al-Kafi, V.3 p.191 • Tahdib Al-Ahkam, V.1 p.456 • Al-Wafi, V.24 p.392 • Wasail Al-Shia, V.3 p.169 • Bihar Al-Anwar, V.46 p.358 • Awalim Al-Uloom, V.19 p.243



◊ HADITH ♦

HADITH.1487

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada ^(a.s) & Abu al-Qasim Prophet Muhammad ibn Abdullah ^(saws)
 سَهْلُ بْنُ زَيْدٍ عَنْ أَبِي تَجْرَانَ عَنْ مُتَّى الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامُ قَالَ: «كَانَ الْحُسَيْنُ بْنُ عَلَيْهِ عَلَيْهِ أَسْلَامًا جَاسِلًا فَمَرَّتْ عَلَيْهِ جَنَازَةُ قَفَامَ الْأَسَسِ حِينَ طَلَقَتِ الْجَنَازَةُ فَقَالَ الْحُسَيْنُ عَلَيْهِ أَسْلَامُ «مَرَّتْ جَنَازَةُ يَهُودِيٍّ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى طَرِيقِهِ جَاسِلًا فَكَرِهَ أَنْ يَعْلُو رَأْسَهُ جَنَازَةً يَهُودِيٍّ» .

Sahl ibn Ziyad, from Abi Najran, from Muthanna Al-Hannat, from Abu 'Abdillah ^(a.s), who said:

(Imam) Al-Husayn ibn 'Ali ^(a.s) was sitting when a funeral procession passed by. The people stood up as soon as the funeral appeared.

Imam Al-Husayn ^(a.s) said: "A funeral procession of a Jew once passed by while the Messenger of Allah ^(SWT) (peace be upon him and his family) was sitting in its path. He ^(saws) disliked that the funeral of a Jew would rise above His ^(saws) head."

[REFERENCES] Al-Kafi, V.3 p.192 • Tahdib Al-Ahkam, V.1 p.456 • Al-Wafi, V.24 p.393 • Wasail Al-Shia, V.3 p.169 • Bihar Al-Anwar, V.44 p.203 • Awalim Al-Uloom, V.17 p.72

◊ HADITH ♦

HADITH.1488

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^(a.s)

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ يَحْيَى عَنْ عَلَيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ قَالَ: كَتَبَ عَلَيِّ بْنَ بِلَالٍ إِلَيْهِ أَنَّهُ رَبِّهَا مَا تَعْذَّبَ الْمَيِّثَ فَتَكُونُ الْأَرْضُ نَيْةً فَنَفَرَشُ الْقَبْرَ بِالسَّاجِ أَوْ نَطِقُ عَلَيْهِ فَهُلْ يَجُوزُ فَكَتَبَ «ذَلِكَ جَائزٌ» .

Muhammad ibn Ahmad ibn Yahya, from Ali ibn Muhammad Al-Qasani, from Muhammad ibn Muhammad, who said:

Ali ibn Bilal wrote to Imam ^(a.s), stating: "Sometimes when a person dies in our area, and the ground is damp (waterlogged). So we line the grave with teakwood (saj) or cover it with it. Is this permissible?"

Imam ^(a.s) wrote in reply: "That is permissible."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.456 • Al-Wafi, V.25 p.523

◊ HADITH ♦

HADITH.1489

[SOURCE] Implicit (or Unnamed)

عَلَيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ عَلَيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ الظَّرِبِيِّ بْنِ شُوَيْبٍ عَنْ يَحْيَى بْنِ عَمْرَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامُ قَالَ: إِذَا سَلَّتِ الْمَيِّثَ فَقُلْ: إِنَّمَا الْمَلَكُ لِلَّهِ وَإِلَيْهِ وَعَلَى مَلَكِ رَسُولِ اللَّهِ، اللَّهُمَّ إِلَيْ رَحْمَتِكَ وَلَا إِلَى عَذَابِكَ، وَإِذَا وَضَعْتَهُ فِي الْلَّهِدِ فَصُغِّرْ فَمَكَ عَلَى أَذْنِيهِ وَقُلْ: اللَّهُ رَبِّكَ، وَالإِسْلَامُ دِيْنُكَ، وَمُحَمَّدٌ نَبِيُّكَ، وَالْقُرْآنُ كِتَابُكَ، وَعَلَيْ إِمَامَكَ .



Ali ibn al-Husayn, from Muhammad ibn Ahmad ibn Ali, from Abdullah ibn al-Salt, from al-Nadr ibn Suwayd, from Yahya ibn Imran, from Harun ibn Kharijah, from Abu Basir, from Abu Abdallah ^(a.s), who said:

Imam ^(a.s) said: “When you lower the deceased into the grave, say:

‘In the name of Allah ^{SWT}, and by Allah ^{SWT}, and upon the faith of the Messenger of Allah ^{SWT}. O Allah ^{SWT}, into Your mercy and not into Your punishment.’

And when you place him in the niche of the grave, put your mouth near his ears and say: ‘Allah ^{SWT} is your Lord, Islam is your religion, Muhammad ^{saws} is your Prophet, the Qur'an is your book, and Ali ^(a.s) is your Imam.’

[REFERENCES] Tahdib Al-Ahkam, V.1 p.456

◊ HADITH ◊

HADITH.1490

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s)

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَادٍ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ: إِذَا وَضَعْتَ الْمَيِّتَ فِي لَحْدِهِ فَقُلْ - بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مُلْكِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَإِفْرَادِ الْكُرْسِيِّ وَإِضْرِبْ بِيَدِكَ عَلَى مَنْكِبِهِ الْأَلْيَمِنْ ثُمَّ قُلْ يَا فُلَانْ قُلْ رَضِيَتِ بِاللَّهِ رَبِّيَا وَبِالْإِسْلَامِ دِينَا وَبِمُحَمَّدِ رَسُولِهِ وَبِعِلْيَيْ إِمَامًا وَيُسَمَّى إِمَامُ زَمَانِهِ فَإِذَا حُشِيَ عَلَيْهِ أَثْرَابُ وَسُوَيْ قَبْرُهُ فَصُبِّعَ كَفُكَ عَلَى قَبْرِهِ عِنْدَ رَأْسِهِ وَفَرَجْ أَصَابِعَكَ وَأَغْمَرْ كَفَكَ عَلَيْهِ بَعْدَ مَا يُنْصَحُ بِالْمَاءِ».

Al-Husayn ibn Sa'id, from Hammad ibn Isa, from Hariz, from Zurara, from Abu Ja'far ^(a.s), who said:

Imam ^(a.s) said: “When you place the deceased in his niche, say:

‘In the name of Allah ^{SWT}, and in the way of Allah ^{SWT}, and upon the faith of the Messenger of Allah ^{SWT}, peace be upon him and his family.’

Then recite Ayat al-Kursi, and strike your hand on his right shoulder, then say:

‘O so-and-so, say: I am pleased with Allah ^{SWT} as my Lord, with Islam as my religion, with Muhammad ^{saws} as my Messenger, and with Ali ^(a.s) as my Imam.’

Mention then the Imam ^(a.s) of his time, by name.

After the grave is covered with soil and leveled, place your palm on his grave at the head, spread your fingers, and press your palm firmly on it after sprinkling it with water.

[REFERENCES] Tahdib Al-Ahkam, V.1 p.457 • Sulwat Al-Hazin, V.1 p.269

◊ HADITH ◊

HADITH.1491

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^(a.s) & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s)

الْحَسَنُ بْنُ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ قَالَ: قُلْتُ لِأَخِيهِمَا عَلَيْهِمَا السَّلَامُ يُحَلُّ كَفُونَ الْمَيِّتَ قَالَ «تَعَمْ وَبَيْرَزْ وَجَهْهُ».

Al-Hasan ibn Mahbub, from Abu Hamza, who said:

I asked one of the Imams ^(a.s): “Should the shroud of the deceased be untied?”

Imam ^(a.s) replied: “Yes, and his face should be uncovered.”

[REFERENCES] Tahdib Al-Ahkam, V.1 p.457 • Al-Wafi, V.25 p.519 • Wasail Al-Shia, V.3 p.172



HADITH.1492

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ سَيَّانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ يَقُولُ: «إِذَا تَرَلْتَ فِي قَبْرٍ فَقُلْ بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مَوْلَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ ثُمَّ تَسْلُمُ الْمَيِّتَ سَلَامًا فَإِذَا وَصَعَتْهُ فِي قَبْرِهِ فَحُلْ عَقْدَتِهِ وَأَبْنُ عَبْدِكَ تَرَلْ بِكَ وَأَنْتَ خَيْرُ مَنْ تَرَلْ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَرِزْدِ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيْنًا فَتَجَاوِزْ عَنْهُ وَالْحَقْهَةِ بِتَبَيِّهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ وَصَالِحٌ شَيْعَتِهِ وَاهْدِنَا وَإِيَّاهُ إِلَى صِرَاطِ مُسْتَقِيمِ اللَّهُمَّ عَفْوُكَ ثُمَّ تَضَعُ يَدَكَ الْيَسِيرَى عَلَى عَصْدِهِ الْأَيْسَرِ وَثَحْرُكُهُ تَحْرِيكًا شَدِيدًا ثُمَّ تَقُولُ - يَا فُلَانَ إِنْ فُلَانِ إِذَا سُئِلَتْ فَقُلْ اللَّهُ رَبِّيَ وَمُحَمَّدٌ نَبِيُّيَ وَالْإِسْلَامُ دِينِيَ وَالْقُرْآنُ كِتَابِيَ وَعَلَيْهِ إِمَامِيَ حَتَّى تَسْتَوِيَ الْأَيْمَةُ ثُمَّ تَعِيدُ عَلَيْهِ أَلْقَوْلَ ثُمَّ تَقُولُ أَفَهْمْتِ يَا فُلَانُ » وَقَالَ عَلَيْهِ الْسَّلَامُ «فَإِنَّهُ يُحِبُّ وَيَقُولُ نَعَمْ ثُمَّ تَقُولُ تَبَّاكَ اللَّهُ بِالْقُولِ الْثَّاِبِتِ» هَذَاكَ اللَّهُ «إِلَى صِرَاطِ مُسْتَقِيمِ» عَرَفَ اللَّهُ بَيْنَكَ وَبَيْنَ أُولَيَائِكَ فِي مُسْتَقْرَرٍ مِنْ رَحْمَتِهِ ثُمَّ تَقُولُ اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَبَنِيَهِ وَاصْعَدْ بِرُوجُهِ إِنِيَ وَلَقَنْهُ مِنْكَ بُرْهَانًا اللَّهُمَّ عَفْوُكَ عَفْوُكَ ثُمَّ تَضَعُ الْطَّيْنَ وَالْلَّيْنَ فَمَا دُمْتَ تَضَعُ الْطَّيْنَ وَالْلَّيْنَ تَقُولُ: اللَّهُمَّ حِلْ وَحْدَتِهِ وَوَحْشَتِهِ وَأَمْنَ رَوْعَتِهِ وَأَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً تُغْيِيْهُ بِهَا عَنْ رَحْمَةِ مَنْ سِواكَ فَإِنَّمَا رَحْمَتُكَ لِلظَّالِمِينَ ثُمَّ تَخْرُجُ مِنَ الْقَبْرِ وَتَقُولُ: «إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ» اللَّهُمَّ ارْزُقْ دَرَجَتَهُ فِي أَعْلَى عِلَيْيَنَ وَأَخْلُفْ عَلَى عَقِيْهِ فِي الْغَابِرِيَنَ وَعِنْدَكَ تَحْتِسِبُهُ يَا رَبَّ الْعَالَمِينَ .»

Ahmad ibn Muhammad, from Al-Hasan ibn Mahbub, from Muhammad ibn Sinan, from Ishaq ibn Ammar, who said:

I heard Abu Abdillah ^{a.s}, say:

"When you descend into a grave, say:

'In the name of Allah ^{SWT}, and by Allah ^{SWT}, and upon the faith of the Messenger of Allah ^{SWT}, peace be upon him and his family.'

Then lower the deceased gently. When you place him in his grave, untie the knot of his shroud and say:

'O Allah ^{SWT}, this is Your servant and the son of Your servant who has descended to You, and You are the best to be descended to. O Allah ^{SWT}, if he was a doer of good, then increase his goodness, and if he was a wrongdoer, then overlook his wrongs. Join him with his Prophet Muhammad ^{saws}, and the righteous of his followers. Guide us and him to the straight path. O Allah ^{SWT}, Your forgiveness, Your forgiveness.'

Then place your left hand on his left shoulder and shake him firmly, and say:

'O so-and-so, son of so-and-so, when you are asked, say: Allah ^{SWT} is my Lord, Muhammad ^{saws} is my Prophet, Islam is my religion, the Quran is my Book, and Ali ^{a.s} is my Imam."

Continue listing the Imams ^{a.s} until you mention them all. Then repeat the statement to him and ask: 'Did you understand, O so-and-so?'

Imam ^{a.s} said: "Indeed, he will respond and say: Yes."

Then say: 'May Allah ^{SWT} make you firm with the firm word, may Allah ^{SWT} guide you to the straight path, and may Allah ^{SWT} establish a connection between you and His friends in a place of mercy.'



Then say: 'O Allah ^{SWT}, make the earth light upon his sides, raise his soul to You, and grant him a proof from You. O Allah ^{SWT}, Your forgiveness, Your forgiveness.'

Then begin placing the clay and bricks, and as you do so, say:

'O Allah ^{SWT}, fill his loneliness, comfort his solitude, remove his fear, and let Your mercy descend upon him in such a way that he has no need of the mercy of anyone else. Indeed, Your mercy is for the wrongdoers.'

Then leave the grave and say:

'Indeed, we belong to Allah ^{SWT} and to Him we shall return. O Allah ^{SWT}, raise his rank to the highest levels, grant his family continuity, and we entrust him to You, O Lord of the worlds.'

[REFERENCES] Tahdib Al-Ahkam, V.1 p.457 • Al-Wafi, V.25 p.519 • Wasail Al-Shia, V.3 p.180

◊ HADITH ◊

HADITH.1493

[SOURCE] Implicit (or Unnamed)

عليٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: يُشَقُّ الْكَفَنُ إِذَا دَخَلَ الْمَيِّثَ فِي قَبْرِهِ مِنْ عِنْدِ رَأْسِهِ.

Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hafs ibn al-Bakhtari, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "The shroud is torn (opened) when the deceased is placed in his grave, from the side of his head."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.458

◊ HADITH ◊

HADITH.1494

[SOURCE] Implicit (or Unnamed)

عَلَيٌّ بْنُ الْحَسَنِيْنَ عَنْ مُحَمَّدِ بْنِ أَخْمَدَ بْنِ عَلَيٌّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتَبِ عَنْ الْحَسَنِ بْنِ الْعَلَاءِ بْنِ رُزَيْنٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَخَدَهُمَا عَلَيْهِمَا السَّلَامَ عَنِ الْمَيِّتِ، فَقَالَ: يُسْلِلُ مِنْ قَبْلِ الرِّجْلَيْنِ، وَيُلْرُقُ الْقَبْرُ بِالْأَرْضِ إِلَّا قَدْرُ أَرْبَعِ أَصَابِعِ مُفَرَّجَاتِ، وَيَرْبَعُ قَبْرُهُ.

Ali ibn al-Husayn, from Muhammad ibn Ahmad ibn Ali, from Abdullah ibn al-Salt, from al-Hasan ibn Ali, from al-Ala ibn Razin, from Muhammad ibn Muslim, said:

I asked one of the Imams ^{a.s} about the deceased.

Imam ^{a.s} said: "The deceased should be lowered into the grave from the side of the feet, and the grave should be leveled with the ground, except for a height equal to four spread-out fingers, and the grave should be squared."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.458



HADITH.1495

[SOURCE] Implicit (or Unnamed)

عَنْ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرَ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ ابْنِ سِنَانِ، وَفَضَالَةَ عَنْ أَبَائِنَ جَمِيعًا عَنْ أُبَيِّ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: الْبَزْدُ لَا يَلْفُ بِهِ، وَلَكِنْ يُطْرَحُ عَلَيْهِ طَرْحًا، فَإِذَا دَخَلَ الْقَبْرَ وُضِعَ تَحْتَ جَنِيَّهُ.

From him, from Abdullah ibn Ja'far, from Ibrahim ibn Mahziyar, from his brother Ali ibn Mahziyar, from Fadalah, from Ibn Sinan, and Fadalah from Aban, all from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "The cloak (burd) is not to be wrapped around the deceased, but rather it is to be placed over him as a covering. When he is lowered into the grave, it should be placed under his side."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.458

HADITH.1496[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s}

عَنْ سَعْدِ بْنِ عَبْدِ الْلَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَينِ وَأَحْمَدَ بْنِ الْحَسَنِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ عَقْبَةَ وَذُبَيْلَ بْنَ حَكِيمٍ عَنْ مُوسَى بْنِ أَكْنِيلِ عَنْ عَمِّو بْنِ شِمْرٍ عَنْ جَابِرٍ بْنِ يَزِيدَ عَنْ أُبَيِّ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «مَا عَلَى أَحَدِكُمْ إِذَا دَفَنَ مَيِّتَهُ وَسَوْيَ عَلَيْهِ وَإِنْصَرَفَ عَنْ قَبْرِهِ أَنْ يَتَخَلَّفَ عِنْهُ ثُمَّ يَقُولَ يَا فُلَانَ إِنَّ فُلَانَ أَنْتَ عَلَى الْأَعْهَدِ الَّذِي عَهَدْتَكَ بِهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَلْيَهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِمَامُكَ وَفُلَانُ وَفُلَانُ حَتَّى يَأْتِي عَلَى آخِرِهِمْ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ قَالَ أَحَدُ الْمَلَكِينَ لِصَاحِبِهِ قَدْ كُفِيْنَا أَلَوْصُولَ إِلَيْهِ وَمَسَأْلَتْنَا إِيَّاهُ فَإِنَّهُ قَدْ لَقِنَ فَيَئْتَصِرُ فَانْ عَنْهُ وَلَا يَدْخُلُنَ عَلَيْهِ».

From him, from Sa'd ibn Abdullah, from Muhammad ibn al-Husayn and Ahmad ibn al-Hasan ibn Ali ibn Faddal, from his father, from Ali ibn Uqbah and Dhubyani ibn Hakim, from Musa ibn Ukayl, from Amr ibn Shimr, from Jabir ibn Yazid, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "There is no harm if one of you, after burying his deceased, leveling the soil over him, and leaving the grave, stays back at the grave and says:

'O so-and-so, son of so-and-so, are you still upon the covenant that we left you with - the testimony that there is no god but Allah ^{SWT}, and that Muhammad ^{saws} is the Messenger of Allah ^{SWT}, peace be upon him and his family, and that Ali ^{a.s}, the Commander of the Faithful ^{a.s}, is your Imam, along with so-and-so and so-and-so,' until he mentions the last of them (all the imams ^{a.s}).

For if he does this, one of the two angels will say to the other:

'We have been spared the need to reach him and question him, for he has already been reminded (of his talqin).'

Then they will depart from him and will not enter upon him (for questioning)."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.459 • Al-Wafi, V.25 p.532 • Wasail Al-Shia, V.3 p.201



HADITH.1497

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدٍ بْنِ سَيَّانٍ عَنْ أَبِي الْجَارِوْدَ عَنِ الْأَضْيَعِ بْنِ نُبَائِةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ : «مَنْ جَدَّ قَبْرًا أَوْ مَئَلًا فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ » .

قال محمد بن الحسن : قد اختلف أصحابنا في رواية هذا الخبر وتأويله فقال محمد بن الحسن الصفار : من جدد بالجيم لا غير وكان يقول انه لا يجوز تجديد القبر وتطبيين جميعه بعد مرور الايام عليه وبعدما طين في الاول ، ولكن ان مات ميت فطين فبره فجائز أن يرم سائر القبور من غير أن يجدد ، وقال سعد بن عبد الله : إنما هو من حدد قبرا بالحاء غير المعجمة يعني به من سنم قبرا ، وقال أحمد بن أبي عبد الله البرقي : إنما هو من جدد قبرا بالجيم والثاء ولم يفسر ما معناه ، ويمكن أن يكون المعنى بهذه الرواية النهي أن يجعل القبر دفعة أخرى قبرا لانسان آخر لأن الجدد هو القبر فيجوز أن يكون الفعل مأخوذا منه ، وقال محمد بن علي بن الحسين بن بايويه : إنما هو جدد بالجيم قال : ومعناه نيش قبر الانسان لأن من نيش قبرا فقد جدده وأحوج إلى تجديده وقد جعله جدنا. قال محمد بن علي بن الحسين : والتجديد على المعنى الذي ذهب إليه محمد بن الحسن الصفار والتحديد بالحاء غير المعجمة الذي ذهب إليه سعد بن عبد الله والذي قاله البرقي من انه جدد كله داخل في معنى الحديث ، وإن من خالف الامام في التجديد والتسميم والنبيش واستحل شيئاً من ذلك فقد خرج من الاسلام ، وكان شيخنا محمد بن النعمان رحمه الله يقول : ان الخبر بالباء والدالين وذلك مأخوذ من قوله تعالى : «قتل أصحاب الاخدود» والخد هو الشق ، يقال خددت الارض خدا أي شققها وعلى هذه الروايات يكون النهي تناول شق القبر إما ليدفن فيه أو على جهة النبش على ما ذهب إليه محمد بن علي وكل ما ذكرناه من الروايات والمعاني محتمل والله اعلم بالمراد والذي صدر الخبر عنه عليه السلام.

Ahmed ibn Muhammad ibn Isa, from Muhammad ibn Sinan, from Abu al-Jarud, from al-Asbagh ibn Nubatah, who said:

The Commander of the Faithful ^{a.s}, said:

"Whoever renovates a grave or creates an image has left Islam."

[AL TUSI]

Muhammad ibn al-Hasan said: "Our companions have differed regarding the narration and its interpretation;

Muhammad ibn al-Hasan al-Saffar said: "The word is 'jaddada' (renovated) with a 'jim' only. He stated that it is not permissible to renovate a grave and apply clay over it completely after time has passed and it was originally plastered. However, if someone dies and their grave is plastered, it is permissible to repair other graves without renovating them entirely."

Sa'd ibn Abdullah said: "The word is 'haddada' (raised) with a 'ha' without a dot, meaning to build up and raise a grave."

Ahmad ibn Abi Abdullah al-Barqi said: "The word is 'jaddatha' (reburied) with a 'jim' and 'tha,' without elaborating further on its meaning. It could mean the prohibition of reusing a grave for another burial since 'jadath' refers to a grave."

Muhammad ibn Ali ibn al-Husayn ibn Babawayh (Al Saduq) said: "The word is 'jaddada' with a 'jim,' and its meaning is to exhume a grave. He explained that whoever exhumes a grave renovates it and necessitates its reconstruction, effectively turning it into a new grave."



He (Al Saduq) added that: "'Renovation' as understood by Muhammad ibn al-Hasan al-Saffar, 'Raising' as understood by Sa'd ibn Abdullah, and 'Reburial' as understood by al-Barqi all fall within the meaning of the narration. Whoever opposes the Imam ^{a.s} regarding renovation, elevation, or exhumation and permits any of these acts has left Islam."

Our teacher, Muhammad ibn Muhammad ibn Nu'man (may Allah ^{SWT} have mercy on him), said: "The narration may also be read with 'kha' and two 'dals' as 'khaddada,' derived from Allah's ^{SWT} words in the Quran: *"Cursed were the companions of the trench"* (Surah Al-Buruj 85:4)".

'Khadd' means a trench, and 'khaddadt' means 'I dug a trench.' Based on this version, the prohibition would extend to digging a grave either for burial or exhumation, as explained by Muhammad ibn Ali.

All these interpretations are possible, and Allah ^{SWT} knows best the intended meaning conveyed by the one who originally reported the narration ^{a.s}.

[REFERENCES] Al Mahasin, V.2 p.612 • Man La Yahduruhi Al Faqih, V.1 p.189 • Tahdib Al-Ahkam, V.1 p.459

• Al-Wafi, V.25 p.534 • Wasail Al-Shia, V.3 p.208 • Wasail Al-Shia, V.5 p.306 • Al-Fusul Al-Muhimmah, V.2 p.43 • Bihar Al-Anwar, V.76 p.285 • Bihar Al-Anwar, V.79 p.16

◊ HADITH ◊

HADITH.1498

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ أَدِيَّةَ عَنْ رَزَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ يَصْنَعُ بِمَنْ مَاتَ مِنْ بَنِي هَاشِمٍ خَاصَّةً شَيْئًا لَا يَصْنَعُهُ بِأَحَدٍ مِنَ الْمُسْلِمِينَ كَانَ إِذَا صَلَّى عَلَى الْهَاشِمِيِّ وَنَصَّحَ قَبْرَهُ بِالْمَاءِ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ كَفَّهُ عَلَى الْقَبْرِ حَتَّى تُرَى أَصَابِعُهُ فِي الظَّيْنِ فَكَانَ الْغَرِيبُ يَقْدَمُ أَوْ الْمَسَافِرُ مِنْ أَهْلِ الْمَدِينَةِ فَيَرَى الْقَبْرَ الْجَدِيدَ عَلَيْهِ أَثْرًا كَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ فَيَقُولُ مِنْ مَاتَ مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ ». » .

Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Umar ibn Udhaynah, from Zurarah, from Abu Ja'far ^{a.s}, who said:

Imam ^{a.s} said: "The Messenger of Allah ^{SWT}, peace be upon him and his family, used to do something for the deceased among Banu Hashim specifically that he did not do for any of the other Muslims.

Whenever he prayed over a deceased member of Banu Hashim and sprinkled water on their grave, the Messenger of Allah ^{SWT}, peace be upon him and his family, would place his hand on the grave until the imprint of his fingers could be seen in the soil.

So, when a traveler or someone returning to Medina saw a new grave with the imprint of the Messenger of Allah's ^{SWT} hand, peace be upon him and his family, they would say: 'Who has died from the family of Muhammad ^{saws}, peace be upon him and his family?'"

[REFERENCES] Al-Kafi, V.3 p.200 • Tahdib Al-Ahkam, V.1 p.460 • Sulwat Al-Hazin, V.1 p.273 • Al-Wafi, V.25 p.528 • Wasail Al-Shia, V.3 p.198 • Bihar Al-Anwar, V.16 p.261



◊ HADITH ◊

HADITH.1499[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَبِيهِ عَنِ الْأَنْوَفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تُطَيِّبُوا الْقَبْرَ مِنْ غَيْرِ طَبِيهِ».

From him, from his father, from Al-Nawfali, from Al-Sakooni, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "Do not coat the grave with anything other than its own soil."

[REFERENCES] Al-Kafi, V.3 p.201 • Tahdib Al-Ahkam, V.1 p.460 • Al-Wafi, V.25 p.532 • Wasail Al-Shia, V.3 p.202

◊ HADITH ◊

HADITH.1500[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّ يُرَادَ عَلَى الْقَبْرِ تُرَابٌ لَمْ يُخْرَجْ مِنْهُ».

From him, from Abu Abdillah ^{a.s}:

Imam ^{a.s} said: "The Prophet ^{saws}, prohibited adding soil to the grave that was not taken out from it."

[REFERENCES] Al-Kafi, V.3 p.202 • Tahdib Al-Ahkam, V.1 p.460 • Al-Wafi, V.25 p.530 • Wasail Al-Shia, V.3 p.202

◊ HADITH ◊

HADITH.1501[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

سَهْلُ بْنُ زَيَادٍ عَنْ إِبْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: لَمَّا رَجَعَ أَبُو الْحَسِنِ مُوسَى عَلَيْهِ السَّلَامُ مِنْ بَغْدَادِ وَمَضَى إِلَى الْمَدِينَةِ مَاتَتْ إِبْنَةُ لَهُ بِفَنِيدٍ فَدَفَقْتَهَا وَأَمَرَ بَعْضَ مَوَالِيهِ أَنْ يُجَصِّصَ قَبْرَهَا وَيَكْتُبَ عَلَى لَوْحٍ إِسْمَهَا يَجْعَلُهُ فِي الْقَبْرِ.

Sahl ibn Ziyad, from Ibn Mahbub, from Yunus ibn Ya'qub, said:

When Abu al-Hasan Musa ^{a.s} returned from Baghdad and proceeded to Medina, a daughter of his passed away in Fayd.

Imam ^{a.s} buried her and instructed one of his servants to plaster her grave and to write her name on a tablet, which was to be placed inside the grave.

[REFERENCES] Al-Kafi, V.3 p.202 • Tahdib Al-Ahkam, V.1 p.461 • Al-Ibtisar, V.1 p.217 • Al-Wafi, V.25 p.533
• Wasail Al-Shia, V.3 p.203 • Bihar Al-Anwar, V.48 p.289 • Bihar Al-Anwar, V.79 p.37 • Awalim Al-Uloom, V.21 p.327

◊ HADITH ♦

HADITH.1502[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

حَمَيْدُ بْنُ زَيْادَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «قَبْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهِ مُحَصَّبٌ حَصْبَاءَ حَمَرَاءَ».

Humaid ibn Ziyad, from Al-Hasan ibn Muhammad, from more than one person, from Aban, from some of his companions, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The grave of the Messenger of Allah ^{SWT}, peace be upon him and his family, is covered with red pebbles."

[REFERENCES] Al-Kafi, V.3 p.201 • Tahdib Al-Ahkam, V.1 p.461 • Sulwat Al-Hazin, V.1 p.273 • Al-Wafi, V.25 p.533 • Wasail Al-Shia, V.3 p.203 • Bihar Al-Anwar, V.22 p.539

◊ HADITH ♦

HADITH.1503[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَلَيْهِ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ عَلَيِّ بْنِ أَسْبَاطِ عَنْ عَلَيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ عَنِ الْبَيْتَاءِ عَلَى الْقَبْرِ وَ الْجُلُوسِ عَلَيْهِ هَلْ يَصْلُحُ الْبَيْتَاءُ عَلَيْهِ وَ لَا الْجُلُوسُ وَ لَا تَجْهِيقُهُ وَ لَا تَطْبِيقُهُ.

Ali ibn Al-Husayn, from Muhammad ibn Al-Husayn ibn Abi Al-Khattab, from Ali ibn Asbat, from Ali ibn Ja'far, who said:

I asked Abu Al-Hasan Musa ^{a.s}, about building over the grave, sitting on it, whether it is permissible.

Imam ^{a.s} said: "It is not permissible to build over it, nor to sit on it, nor to plaster it with gypsum, nor to coat it with clay."

[REFERENCES] Masail Ali ibn Jafar, V.1 p.212 • Tahdib Al-Ahkam, V.1 p.461 • Al-Ibtisar, V.1 p.217 • Al-Wafi, V.25 p.533 • Wasail Al-Shia, V.3 p.210

◊ HADITH ♦

HADITH.1504[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مُحَمَّدُ بْنُ أَحْمَدَ بْنُ يَحْيَى عَنْ يَغْفُوبِ بْنِ يَزِيدَ عَنْ زَيْدَ بْنِ مَرْوَانَ الْقَنْدِيِّ عَنْ يُونُسَ بْنِ طَبَيَّانَ عَنْ أَبِيهِ عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ يُصْلِلُ عَلَى قَبْرٍ أَوْ يُقْعَدُ عَلَيْهِ أَوْ يُبَثَّ عَلَيْهِ».

Muhammad ibn Ahmad ibn Yahya, from Ya'qub ibn Yazid, from Ziyad ibn Marwan Al-Qandi, from Yunus ibn Zabyan, from Abu Abdullah ^{a.s}, who said:

Imam ^{a.s} said: "The Messenger of Allah ^{SWT}, peace and blessings be upon him and his family, prohibited praying over a grave, sitting on it, or building over it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.461 • Al-Wafi, V.25 p.534 • Wasail Al-Shia, V.3 p.105 • Wasail Al-Shia, V.3 p.210 • Bihar Al-Anwar, V.78 p.382



◊ HADITH ♦

HADITH.1505

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَنَّ النَّضْرِ بْنَ سُوَيْدٍ عَنْ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا تَبْنُوا عَلَى الْقَوْبُورِ وَ لَا تُصَوِّرُوا سُقُوفَ الْأَبَيُوتِ فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آتَاهُ كُرْهَةَ ذَلِكَ». .

Al-Husayn ibn Sa'id, from Al-Nadr ibn Suwayd, from Al-Qasim ibn Sulayman, from Jarrah Al-Mada'ini, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "Do not build over graves, and do not decorate the ceilings of houses with images, for the Messenger of Allah ^{swt}, peace and blessings be upon him and his family, disliked that."

[REFERENCES] Al Mahasin, V.2 p.612 • Tahdib Al-Ahkam, V.1 p.461 • Al-Wafi, V.25 p.534 • Wasail Al-Shia, V.3 p.210 • Wasail Al-Shia, V.5 p.306 • Bihar Al-Anwar, V.73 p.159 • Bihar Al-Anwar, V.79 p.19

◊ HADITH ♦

HADITH.1506

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَلَيْهِ بْنُ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ الْمَعَاذِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرٍ عَنْ إِسْحَاقِ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ إِنَّ أَصْحَابَنَا يَصْنَعُونَ شَيْئًا إِذَا حَضَرُوا الْجَنَازَةَ وَ دَفَنُ الْمَيِّتِ لَمْ يَرْجِعُوا حَتَّى يَمْسَحُوا أَيْدِيهِمْ عَلَى الْأَقْبَرِ أَفَسْنَةً ذَلِكَ أَمْ بِدُنْعَةً فَقَالَ «ذَلِكَ وَاجِبٌ عَلَى مَنْ لَمْ يَحْضُرْ الصَّلَاةَ عَلَيْهِ». .

Ali ibn Muhammad, from Al-Husayn ibn Al-Hasan, from Al-Mu'adhi, from Muhammad ibn Bakr, from Ishaq ibn Ammar, who said:

I said to Abu Al-Hasan al-Awwal (the First) ^{a.s}:

"Indeed, our companions do something when they attend a funeral and the burial of the deceased - they do not leave until they wipe their hands on the grave. Is this a Sunnah or an innovation?"

Imam ^{a.s} said: "This is obligatory for those who did not attend the prayer over him."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.462 • Al-Wafi, V.25 p.530 • Wasail Al-Shia, V.3 p.197



◊ HADITH ♦

HADITH.1507

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مُحَمَّدُ بْنُ أَخْمَدَ بْنُ إِبْرَاهِيمَ بْنُ هَاشِمٍ عَنْ الْوَوْفَلِيِّ عَنْ أَسْكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهِ : «ثَلَاثَةٌ مَا أَذْرِي أَيُّهُمْ أَعَظَّمُ جُرْمًا الَّذِي يَمْشِي مَعَ الْجَنَاحَةِ بِغَيْرِ رِدَاءٍ أَوْ الَّذِي يَقُولُ إِشْتَغَفُرُوا لَهُ غَفَرَ اللَّهُ لَكُمْ».

Muhammad ibn Ahmad ibn Yahya, from Ibrahim ibn Hashim, from Al-Nawfali, from Al-Sakuni, from Abu Abdillah ^{a.s}, from his father ^{a.s}, from his forefathers ^{a.s}, who said:

The Messenger of Allah ^{SWT}, peace and blessings be upon him and his family, said:

"There are three people whose sin I do not know which is greater:

The one who walks with a funeral procession without a cloak,

The one who says 'Stop (the procession),'

Or the one who says 'Seek forgiveness for him, may Allah forgive you.'"

[REFERENCES] Al-Khisal, V.1 p.192 • Al-Ash'athiyat, V.1 p.207 • Tahdib Al-Ahkam, V.1 p.462 • Al-Wafi, V.25 p.592 • Wasail Al-Shia, V.2 p.472 • Bihar Al-Anwar, V.78 p.261 • Mustadrak Al Wasail, V.2 p.140

◊ HADITH ♦

HADITH.1508

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْهُ عَنْ عَلَيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَفْرَوْ عَنْ أَبَانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ أَصْبِغُ أَصْبَعَ يَدِي عَلَى قُبُورِ الْمُسْلِمِينَ فَأَشَارَ بِيَدِهِ إِلَى الْأَرْضِ فَوَصَعَهَا عَلَيْهِ وَهُوَ مُقَابِلُ الْقِبْلَةِ.

From him, from Ali ibn Ismail, from Muhammad ibn Amr, from Aban, from Abdul Rahman ibn Abi Abdullah, who said:

I asked Abu Abdillah ^{a.s}: "How should I place my hand on the graves of Muslims?"

Imam ^{a.s} gestured with his hand toward the ground and placed it on it while facing the Qiblah.

[REFERENCES] Kamil Al-Ziyarat, V.1 p.320 • Al-Mazar (Lil-Mufid), V.1 p.219 • Tahdib Al-Ahkam, V.1 p.462 • Tahdib Al-Ahkam, V.6 p.105 • Sulwat Al-Hazin, V.1 p.271 • Al-Wafi, V.25 p.581 • Bihar Al-Anwar, V.99 p.295 • Mustadrak Al Wasail, V.2 p.370

◊ HADITH ♦

HADITH.1509

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ عَنْ إِنْ فَضَالٍ وَإِنْ أَبِي نَجْرَانَ عَنْ إِنْ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَنْبَغِي لِمَنْ شَيْءَ الْجَنَاحَةَ إِلَّا يَجْلِسَ حَتَّى يُوضَعَ فِي لَحْدَهُ فَإِذَا وُضَعَ فِي لَحْدَهُ فَلَا بَأْسَ بِالْجَلْوِسِ».

Ahmad, from Ibn Faddal and Ibn Abi Najran, from Ibn Sinan, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "It is proper for one who accompanies a funeral procession not to sit until the deceased is placed in the grave. Once the deceased is placed in the grave, then there is no harm in sitting."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.462 • Sulwat Al-Hazin, V.1 p.261 • Al-Wafi, V.24 p.407 • Wasail Al-Shia, V.3 p.212



◊ HADITH ◊

HADITH.1510

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

مُحَمَّدُ بْنُ الْحَسِينِ عَنْ مُوسَى بْنِ عَيْسَى عَنْ مُحَمَّدٍ بْنِ عَيْسَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ بِوَاسِطةٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَيْنَهُمَا أَسْلَامٌ : «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَلَّمَ عَنْ رَجُلٍ يُدْعَى إِلَى وَلِيمَةٍ وَإِلَى جَنَازَةٍ فَأَيْمَهَا أَفْضَلُ وَأَيْمَهَا يُجَبِّبُ قَوْلًا «يُجِيبُ الْجَنَازَةُ فَإِنَّهَا تَذَكَّرُ الْآخِرَةُ وَلَيَدِعَ الْوَلِيمَةُ فَإِنَّهَا تَذَكَّرُ الدُّنْيَا» .

Muhammad ibn al-Husayn, from Musa ibn Isa, from Muhammad ibn Isa, from Isma'il ibn Abi Ziyad, through Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}:

The Prophet ^{saws} was asked about a man who is invited to a wedding feast and to a funeral at the same time. Which of them is better and which one should he attend?

Prophet ^{saws} replied: "He should attend the funeral because it reminds one of the Hereafter, and he should leave the wedding feast because it reminds one of the world."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.462 • Sulwat Al-Hazin, V.1 p.261 • Al-Wafi, V.24 p.401 • Wasail Al-Shia, V.2 p.451 • Bihar Al-Anwar, V.78 p.267

◊ HADITH ◊

HADITH.1511

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدٍ بْنِ عُذَافٍ عَنْ إِسْحَاقَ بْنِ عَمَارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: «لَيْسَ التَّعْزِيَةُ إِلَّا عِنْدَ الْقَبْرِ ثُمَّ يَتَسَرِّفُونَ لَا يَحْدُثُ فِي الْمَيِّتِ حَدَثٌ فَيُسَمِّعُونَ أَصْوَاتٍ» .

Sahl ibn Ziyad, from Muhammad ibn Isma'il, from Muhammad ibn 'Udhaafir, from Ishaq ibn 'Ammar, from Abu 'Abdillah ^{a.s}, said:

Imam ^{a.s} said: "Condolences (ta'ziyah) are only at the grave, then they should disperse. No new event occurs concerning the deceased such that they would hear a sound."

[REFERENCES] Al-Kafi, V.3 p.203 • Al-Kafi, V.3 p.204 • Tahdib Al-Ahkam, V.1 p.463 • Al-Wafi, V.25 p.551 • Wasail Al-Shia, V.3 p.216 • Bihar Al-Anwar, V.79 p.112

◊ HADITH ◊

HADITH.1512

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

إِنَّ أَبِي عَمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ أَسْلَامٌ قَالَ: «الْتَّعْزِيَةُ لِأَهْلِ الْمُصِبَّةِ بَعْدَ مَا يُدْفَنُ» .

Ibn Abi Umair, from some of his companions, from Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "Condolences for the family of the deceased are to be offered after the burial."

[REFERENCES] Al-Kafi, V.3 p.204 • Tahdib Al-Ahkam, V.1 p.463 • Al-Ibtisar, V.1 p.217 • Al-Wafi, V.25 p.552 • Wasail Al-Shia, V.3 p.216 • Bihar Al-Anwar, V.79 p.112



◊ HADITH ♦

HADITH.1513[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ عَنْ أَبِيهِ عَنْ إِنْ أَبِي عُمَيْرٍ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ خَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَتَقَدَّمَ إِلَيْهِ بِلَا حِذَاءً وَلَا رِدَاءً .

Ali, from his father, from Ibn Abi Umayr, from Al-Qasim bin Muhammad, from Al-Husayn bin Uthman, said: When Isma'il, the son of Abu Abdillah ^{a.s}, passed away, Abu Abdillah ^{a.s}, came out and walked in front of the bier without shoes and without a cloak.

[REFERENCES] Al-Kafi, V.3 p.204 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.25 p.553 • Wasail Al-Shia, V.2 p.442

◊ HADITH ♦

HADITH.1514[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ أَبِيهِ عَنْ إِنْ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ يَضْعَرْ رِدَاءَهُ حَتَّى يَعْلَمَ أَثْاثُرَهُ صَاحِبُ الْمُصِيبَةِ» .

From him, from his father, from Ibn Abi Umayr, from some of his companions, from Abu Abdillah ^{a.s}, said: Imam ^{a.s} said: "It is appropriate for the one afflicted with a calamity to remove his cloak so that people may know that he is the one afflicted with the calamity."

[REFERENCES] Al-Kafi, V.3 p.204 • Tahdib Al-Ahkam, V.1 p.463 • Al-Wafi, V.25 p.553 • Wasail Al-Shia, V.2 p.443 • Bihar Al-Anwar, V.78 p.272

◊ HADITH ♦

HADITH.1515[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَادَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «يَنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ لَا يَلْبَسْ رِدَاءَهُ وَأَنْ يَكُونَ فِي قَمِيصٍ حَتَّى يُعْرَفَ» .

Muhammad ibn Ya'qub, from Al-Husayn ibn Muhammad, from Ahmad ibn Ishaq, from Sa'dan ibn Muslim, from Abu Basir, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "It is appropriate for the one afflicted with a calamity not to wear his cloak and to remain in a shirt so that he may be recognized."

[REFERENCES] Al-Kafi, V.3 p.204 • Tahdib Al-Ahkam, V.1 • Al-Wafi, V.25 p.553 • Bihar Al-Anwar, V.78 p.272

◊ HADITH ♦

HADITH.1516[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim ^{a.s}

عَلَيْهِ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شَادَانَ جَمِيعًا عَنْ إِنْ أَبِي عُمَيْرٍ عَنْ هَشَامَ بْنِ الْحَكَمِ قَالَ: رَأَيْتُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ يُعْزِي قَبْلَ الدُّفْنِ وَ بَعْدَهُ .

Ali, from his father, and Muhammad ibn Isma'il, from Al-Fadl ibn Shadhan, both from Ibn Abi Umayr, from Hisham ibn Al-Hakam, who said:

I saw Imam Musa ibn Ja'far ^{a.s} offering condolences both before and after the burial.

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.173 • Tahdib Al-Ahkam, V.1 p.463 • Al-Ibtisar, V.1 p.217
• Wasail Al-Shia, V.3 p.215

HADITH

HADITH.1517

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

سَعْدٌ عَنِ الْجَوْزَاءِ الْمُبَتَّهِ بْنِ عُبَيْدِ اللَّهِ عَنِ الْحُسَينِ بْنِ عَلْوَانَ الْكَلْبِيِّ عَنْ عَفْرُو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلَى عَنْ آبَائِهِ عَنْ عَلَيِّ عَلَيْهِ السَّلَامُ قَالَ: «الْغُسْلُ مِنْ سَبْعَةِ مِنْ الْجَنَابَةِ وَ هُوَ وَاجِبٌ وَ مِنْ غُسْلِ الْمَيِّتِ وَ إِنْ تَطَهَّرْتَ أَجْزَأُكَ» وَ ذَكَرَ عَيْنَ دَلِيلَكَ.

قال محمد بن الحسن : قوله « وإن تطهرت أجزاءك » محمول على التقيية لانا بينما وجوب الغسل على من غسل ميتا وهذا موافق للعلامة لا يعلم عليه .

Sa'd, from Abu Al-Jawza' Al-Munabbih ibn Ubayd Allah ^(SWT), from Al-Husayn ibn 'Alwan Al-Kalbi, from 'Amr ibn Khalid, from Zayd ibn 'Ali, from his forefathers, from Imam Ali ^(a.s), who said:

Imam ^(a.s) said: "Ghusl (ritual washing) is required for seven things, including janabah (state of ritual impurity) - and it is obligatory - and from washing the deceased. However, if you perform ablution (wudu), it suffices for you."

[AL TUSI]

Muhammad ibn Al-Hasan commented: "The statement "if you perform ablution, it suffices for you" is interpreted as being said out of taqiyya (precautionary dissimulation), because we have already established that performing ghusl after washing a deceased person is obligatory. This statement aligns with the views of the general public (non-Shi'a) and is therefore not acted upon."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.464 • Al-Wafi, V.6 p.386 • Wasail Al-Shia, V.3 p.291

HADITH

HADITH.1518

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^(a.s) & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^(a.s)

عَلَيُّ بْنُ الْحَسَنِ بْنُ قَضَاعٍ عَنْ مُحَمَّدِ بْنِ عَلَيٍّ وَ مُحَمَّدِ بْنِ الْرَّزِيَّاتِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَنْ عَلَيِّ عَلَيْهِ السَّلَامُ: «أَنَّهُ كَرِهٌ أَنْ يَرْكَبَ الرَّجُلُ مَعَ الْجَنَازَةِ فِي بَدَائِيَّةٍ إِلَّا مِنْ عُذْرٍ» وَ قَالَ يَرْكَبُ إِذَا رَجَعَ.

Ali ibn Al-Hasan ibn Faddal, from Muhammad ibn Ali and Muhammad ibn Al-Zayyat, from Muhammad ibn Yahya, from Ghiyath ibn Ibrahim, from Abu Abdillah, from his father, from (Imam) Ali ^(a.s):

He (Imam Ali ^(a.s)) disliked that a man should ride along with a funeral procession at the beginning unless there was a valid excuse.

And Imam ^(a.s) said: "He may ride after returning."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.464 • Al-Wafi, V.24 p.405 • Wasail Al-Shia, V.3 p.152



◊ HADITH ◊

HADITH.1519

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

أَخْمَدُ بْنُ مُحَمَّدٍ بْنُ سَعِيدٍ إِنِّي عُقْدَةٌ عَنْ مُحَمَّدٍ بْنِ يُوسُفَ بْنِ إِبْرَاهِيمَ عَنْ مَحْمُودٍ بْنِ مَيْمُونٍ عَنْ جَعْفَرٍ بْنِ سُوَيْدٍ بْنِ جَعْفَرٍ بْنِ كَلَابٍ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَنْهُ أَسْلَامًا يَقُولُ: «يُغْشَى قَبْرُ الْمَرْأَةِ بِالثُّوبِ وَ لَا يُغْشَى قَبْرُ الْرَّجُلِ وَ قَدْ مُدَّ عَلَى قَبْرِ سَعْدٍ بْنِ مُعاذٍ تَوْبَةً وَ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آتَاهُ شَاهِدٌ وَ لَمْ يُنْكِرْ ذَلِكَ».

Ahmad ibn Muhammad ibn Sa'id Ibn Uqda, from Muhammad ibn Yusuf ibn Ibrahim, from Mahmood ibn Maymoon, from Ja'far ibn Suwayd ibn Ja'far ibn Kilab, said:

I heard (Imam) Ja'far ibn Muhammad ^{a.s}, say:

"The grave of a woman is covered with a cloth, but the grave of a man is not covered. And a cloth was spread over the grave of Sa'd ibn Mu'adh while the Prophet ^{saws}, was present and did not object to it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.464 • Al-Wafi, V.25 p.593 • Wasail Al-Shia, V.3 p.218 • Al-Fusul Al-Muhimmah, V.1 p.653

◊ HADITH ◊

HADITH.1520

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

إِبْرَاهِيمُ بْنُ مَهْزِيَارَ عَنْ أَخِيهِ عَلَيِّ بْنِ مَهْزِيَارَ عَنْ الْحَسَنِ بْنِ عَلَيٍّ عَنْ مُحَمَّدٍ بْنِ سَيَّانٍ عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ رَبِّ الْسَّحَامِ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ رَجُلٍ وَ تَحْنُ عِنْدَهُ فَقِيلَ لَهُ مَاتَ فَتَرَحَّمَ عَلَيْهِ وَ قَالَ فِيهِ حَيْرًا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِي عَلَيْهِ دُتَّيْنِيَّاتٍ فَقَلَّبَنِي عَلَيْهَا وَ سَمَّا هَا يَسِيرَةً قَالَ فَاسْتَبَانَ ذَلِكَ فِي وَجْهِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ قَالَ أَتَرَى اللَّهُ يَأْخُذُ وَلِيَ عَلَيٍّ عَلَيْهِ السَّلَامُ فَيُلْقِيَهُ فِي النَّارِ فَيُعَذِّبُهُ مِنْ أَجْلِ ذَهِبِكَ» قَالَ فَقَالَ الرَّجُلُ هُوَ فِي حِلٍّ جَعَلَنِي اللَّهُ فِدَاكَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «أَفَلَا كَانَ ذَلِكَ قَبْلَ الْأَنِّ.

Ibrahim ibn Mahziyar, from his brother Ali ibn Mahziyar, from Al-Hasan ibn Ali, from Muhammad ibn Sinan, from Al-Husayn ibn Al-Mukhtar, from Zayd Al-Shahham, said:

Abu Abdullah ^{a.s}, was asked about a man while we were with him, and it was said to Imam ^{a.s} that the man had died. Abu Abdullah ^{a.s}, invoked mercy upon him and spoke well of him.

Then a man from the group said: "He owed me a few dinars and wronged me regarding them," and he mentioned that it was a small amount.

Abu Abdullah ^{a.s}, showed a visible (heated) reaction and said:

"Do you think that Allah ^{SWT} would take a supporter of Ali ^{a.s}, and throw him into the fire to punish him because of your gold?!"

The man then said: "He is forgiven. May Allah ^{SWT} make me your ransom."

Abu Abdullah ^{a.s}, replied: "Could this not have been done earlier?"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.464 • Al-Wafi, V.10 p.473 • Awalim Al-Uloom, V.20 p.1139



◊ HADITH ♦

HADITH.1521[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُفَيْرَةِ عَنْ ذَرِيعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: ذَكَرَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ «كَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكَانَ مُسْتَقِيمًا» قَالَ «فَتَرَأَ تَلَاثَةً أَيَّامٍ فَقَسَّلَهُ أَهْلُهُ ثُمَّ حَمَلُوهُ إِلَى مُصَلَّاهُ فَمَاتَ فِيهِ» قَالَ وَإِذَا وَجَهْتَ الْمَيِّتَ لِلْقِبْلَةِ فَاسْتَقِلْ بِوْجُوهِهِ الْقِبْلَةَ لَا تَجْعَلْهُ مُغْتَرِضًا كَمَا يَجْعَلُ النَّاسَ قَائِمًا رَأَيْتَ أَصْحَابَنَا يَفْعَلُونَ ذَلِكَ وَقَدْ كَانَ أَبُو بَصِيرٍ يَأْمُرُ بِالْعِزْرَاضِ أَخْبَرَنِي بِذَلِكَ عَلَيِّ بْنِ أَبِي حَمْزَةَ قَالَ «فَإِذَا مَاتَ الْمَيِّتُ فَخُذْ فِي جَهَازِهِ وَعَجْلَهُ».

Muhammad ibn Ali ibn Mahbub, from Al-Abbas ibn Ma'ruf, from Abdullah ibn Al-Mughira, from Dharih, from Abu Abdullah ^{a.s}, said:

Abu Sa'id Al-Khudri was mentioned, and Imam ^{a.s} said:

"He was one of the companions of the Messenger of Allah ^(SWT), peace and blessings be upon him and his family, and he was upright."

Then Imam ^{a.s} continued: "He lingered for three days, and his family washed him, then carried him to his place of prayer, where he passed away."

Imam ^{a.s} said: "When you direct the deceased toward the Qibla, make his face face the Qibla, and do not place him lying across as people commonly do, for I have seen our companions doing that. Abu Basir used to command that he be laid across, as Ali ibn Abi Hamzah informed me."

Then Imam ^{a.s} added: "When the deceased passes away, proceed with his preparation and hasten with it."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.465

◊ HADITH ♦

HADITH.1522[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ أَبِي الْخَطَابِ عَنْ دُبَيَّاَنَ بْنِ حَكِيمٍ عَنْ مُوسَى بْنِ أَكْيَلِ الْمُقَبِّرِيِّ عَنْ الْعَلَاءِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: فِي بَئْرٍ مُحَرَّجٍ فَوَقَعَ فِيهِ رَجُلٌ فَمَاتَ فِيهِ فَلَمْ يُمْكِنْ إِخْرَاجُهُ مِنْ الْبَئْرِ أَيْتَوْضًا فِي تِلْكَ الْبَئْرِ قَالَ «لَا يُتَوْضَأُ فِيهِ تَعَطَّلٌ وَتَجْعَلُ قَبْرًا وَإِنْ أَمْكَنْ إِخْرَاجُهُ أُخْرِجَ وَغُشَّلَ وَدُفِنَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ «خُرْمَةُ الْمَرْءِ الْمُسْلِمِ مَيْتًا كَحْرَمَتِهِ وَهُوَ حَيٌّ سَوَاءً».

From him, from Muhammad ibn Al-Husayn ibn Abi Al-Khattab, from Dhubyani ibn Hakim, from Musa ibn Ukayl Al-Numeiri, from Al-'Ala ibn Sayabah, from Abu Abdullah ^{a.s}:

Imam ^{a.s} was asked regarding a well that had been enclosed, and a man fell into it and died, and it was not possible to remove him (his body) from the well. Imam ^{a.s} was asked whether one could perform ablution from that well.

Imam ^{a.s} said: "No, ablution should not be performed from it. It should be abandoned and made into a grave. However, if it is possible to remove him, he should be removed, washed, and buried. For Messenger of Allah ^(SWT), said, "The sanctity of a Muslim, whether dead or alive, is the same."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.465 • Al-Wafi, V.25 p.539 • Wasail Al-Shia, V.3 p.219



◊ HADITH ♦

HADITH.1523

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Sayyida Fatimah bint Muhammad al-Zahra ^{s.a}

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّسِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حُبَابٍ عَنْ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: «إِنَّ فَاطِمَةَ عَنِيهَا أَسْلَامً كَانَتْ تَأْتِي قَبْوَرَ الشَّهَدَاءِ فِي كُلِّ غَدَاءٍ سَبْتَ فَتَأْتِي قَبْرَ حَمْزَةَ وَتَثَرَّحُ عَلَيْهِ وَتَسْتَغْفِرُ لَهُ.

From him, from Muhammad ibn Al-Husayn, from Muhsin ibn Ahmad, from Muhammad ibn Hubab, from Yunus, from Abu Abdullah ^{a.s}:

Imam ^{a.s} said: "Indeed, (Sayyida) Fatimah ^{s.a}, peace be upon her, used to visit the graves of the martyrs every Saturday morning. She would go to the grave of Hamzah ^{a.s}, pray for mercy upon him, and seek forgiveness for him."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.180 • Tahdib Al-Ahkam, V.1 p.465 • Sulwat Al-Hazin, V.1 p.273 • Al-Wafi, V.25 p.579 • Wasail Al-Shia, V.3 p.224 • Bihar Al-Anwar, V.43 p.90 • Bihar Al-Anwar, V.99 p.300 • Awalim Al-Uloom, V.11 p.269

◊ HADITH ♦

HADITH.1524

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكْمَ عَنْ أَبَيْنَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْوَاسِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِيهِ أَسْلَامً قَالَ: «إِنَّ إِبْرَاهِيمَ حَلِيلَ الرَّحْمَنِ سَأَلَ رَبَّهُ أَنْ يَرْزُقَهُ إِبْنَةً تَبَكِّيَهُ بَعْدَ مَوْتِهِ».

Ahmad ibn Muhammad, from Ali ibn Al-Hakam, by Aban ibn Uthman, by Muhammad ibn Al-Hasan Al-Wasiti: Abu Abdullah ^{a.s} said: "Indeed, Ibrahim ^{a.s}, the intimate friend of the Merciful ^{SWT}, asked his Lord ^{AZJ} to grant him a daughter who would weep for him after his death."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.465 • Mussakin Al-Fu'ad, V.1 p.108 • Al-Wafi, V.25 p.572 • Wasail Al-Shia, V.3 p.241 • Bihar Al-Anwar, V.12 p.117 • Bihar Al-Anwar, V.79 p.92

◊ HADITH ♦

HADITH.1525

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْعَبَّاسُ عَنِ الْحَسَنِ بْنِ عَلَيِّ عَنْ أَحْمَدَ بْنِ عَمْرَوْنَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِيهِ أَسْلَامً قَالَ: قُلْتُ لَهُ إِنَّ أَخِي يَبْعَدُهُ دَارَ وَأَخَافُ أَنْ يَمُوتَ فِيهَا قَالَ «مَا تُبَالِي حَيْثُ مَا مَاتَ أَمَا إِنَّهُ لَا يَبْقَى أَحَدٌ فِي شَرْقِ الْأَرْضِ وَلَا فِي غَربِهِ إِلَّا حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِيِّ الْأَسْلَامِ» قَالَ قُلْتُ جُعِلْتُ فِدَاكَ «وَأَيْنَ وَادِيِّ الْأَسْلَامِ» قَالَ «ظَهْرُ الْكُوفَةِ إِمَّا إِنِّي كَانَيْ بِهِمْ حَلَقَ حَلَقَ قُعُودٌ يَتَحَدَّثُونَ».

Al-Abbas, from Al-Hasan ibn Ali, from Ahmad ibn Umar, from Marwan ibn Muslim, from Abu Abdullah ^{a.s}:

I said to Imam ^{a.s}: "My brother is in Baghdad, and I fear that he might die there."

Imam ^{a.s} said: "It does not matter where he dies. Indeed, there will not remain anyone, whether in the East of the earth or in its West, except that Allah ^{SWT} will gather his soul to the Valley of Peace (Wadi Us Salam)."

I said: "May I be your ransom, where is the Valley of Peace?"

Imam ^{a.s} said: "It is at the back of Kufa. It is as if I can see them (believers) sitting in circles, talking to one another."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.466



◊ HADITH ◊

HADITH.1526[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ مَهْزِيَّارَ عَنِ الْحَسَنِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحُسَنِيِّ بْنِ أَخْمَدَ عَنْ يُوسُفِ بْنِ ظَبَيَّانَ قَالَ: كُنْتُ مَعَنِي أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جَالِسًا فَقَالَ «مَا يَقُولُ النَّاسُ فِي أَرْوَاحِ الْمُؤْمِنِينَ» قُلْتُ يَقُولُونَ تَكُونُونَ فِي حَوَالِلِ طَيْوَرٍ خَضِّرٍ فِي قِنَادِيلٍ تَحْتَ الْعَرْشِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ «سُبْحَانَ اللَّهِ الْمُؤْمِنُ أَكْمَمُ عَلَى اللَّهِ مِنْ ذَلِكَ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةٍ طَائِرٍ أَخْضَرٍ يَا يُوسُفُ الْمُؤْمِنُ إِذَا قَبَضَهُ اللَّهُ تَعَالَى صَيْرَ رُوحَهُ فِي قَالِبٍ كَفَالِيهِ فِي الدُّنْيَا فَيَأْكُلُونَ وَيَشْرَبُونَ فَإِذَا قَدِيمَ عَلَيْهِمُ الْقَادِيمُ عَرَفُوهُ بِتِلْكَ الصُّورَةِ أَتْتِي كَانَتْ فِي الدُّنْيَا».

Ali ibn Mahziyar, from Al-Hasan, from Al-Qasim ibn Muhammad, from Al-Husayn ibn Ahmad, from Yunus ibn Zubyan, said:

I was sitting with Abu Abdullah ^{a.s}, and Imam ^{a.s} said:

"What do people say about the souls of the believers?"

I said: "They say that they are in the bellies of green birds, in lamps under the Throne (of Allah ^{SWT})."

Abu Abdullah ^{a.s}, said:

"Glory be to Allah ^{SWT}! The believer is more honored by Allah ^{SWT} than to place his soul in the belly of a green bird.

O Yunus, when Allah ^{SWT}, the Exalted, takes the believer (soul), He ^{SWT} places his soul in a form (qalab) similar to his worldly form, and they eat and drink. When a newcomer arrives among them (in Valley of Peace), they recognize him by that very image which he had in the world."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.466 • Jami' Al-Akhbar, V.1 p.171 • Tafsir Nur Al-Thaqalayn, V.1 p.142 • Kanz Al-Daqaqiq, V.2 p.196

◊ HADITH ◊

HADITH.1527[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ عَنْ حَمَادٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ فَقَالَ «فِي الْجَنَّةِ عَلَى صُورٍ أَبَدَانُهُمْ لَوْ رَأَيْتَهُ لَكُلْتَ فُلَانً».

Ali, from his father, from Ibn Abi Umair, from Hammad, from Abu Basir, said:

I asked Abu Abdullah ^{a.s}, about the souls of the believers.

Imam ^{a.s} said: "They are in Paradise in the form of their bodies. If you were to see one of them, you would say (recollecting), 'This is so-and-so.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.466 • Jami' Al-Akhbar, V.1 p.172 • Al-Wafi, V.25 p.635 • Tafsir Al-Burhan, V.1 p.579 • Kanz Al-Daqaqiq, V.2 p.197



HADITH.1528

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws} & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada ^{a.s}

مُحَمَّدُ بْنُ عَلَيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدٍ بْنِ أَخْمَدَ بْنِ أَبِي قَتَادَةَ عَنْ أَخْمَدَ بْنِ هَلَالٍ عَنْ أُمَيَّةَ بْنِ عَلَيِّ الْقَيْسِيِّ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ لِي: «يَجْوَزُ الْتَّبَيْصُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الصِّرَاطَ يَثْلُو عَلَيْهِ وَيَثْلُو عَلَيْهَا الْحَسَنُ وَيَثْلُو الْحَسَنُ إِذَا تَوَسَّطُوهُ نَادَى الْمُخْتَارُ الْحُسَيْنَ عَلَيْهِ السَّلَامُ يَا أَبا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنِّي طَلَبْتُ بِنَارِكَ فَيَقُولُ الْتَّبَيْصُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ «أَجِنْهُ» فَيَقْطُضُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ فِي الَّذِي كَانَهُ عَقَابٌ كَاسِرٌ فَيُخْرِجُ الْمُخْتَارَ حُمَّةً وَلَوْ شَقَّ عَنْ قَلْبِهِ لَوْجَدَ حُبُّهُمَا فِي قَلْبِهِ .

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Ahmad ibn Abi Qatada, from Ahmad ibn Hilal, from Umayyah ibn Ali Al-Qaysi, from someone who narrated it from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said to me: "The Prophet ^{saws}, will cross the Sirat, followed by Ali ^{a.s}, and Ali ^{a.s} will be followed by Hasan ^{a.s}, and Hasan ^{a.s} will be followed by Husayn ^{a.s}.

When they reach the middle of it, Al-Mukhtar will call out to Husayn ^{a.s}, saying, 'O Aba Abdullah ^{a.s}, I sought vengeance for your blood.'

Then the Prophet ^{saws} will say to Husayn ^{a.s}: 'Answer him.' (help him)

Husayn ^{a.s}, will then swoop down into the Fire like a fierce eagle and bring out Al-Mukhtar, (now burnt) as a piece of charcoal.

And if his (Al-Mukhtar) heart were to be split open, the love for both of them (the accursed first and second occupier) would be found in his heart."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.466 • Al-Wafi, V.25 p.692 • Bihar Al-Anwar, V.45 p.345 • Awalim Al-Uloom, V.17 p.653

HADITH.1529

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

الْعَبَّاسُ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَиْرَةِ عَنْ ابْنِ مُسْكَانٍ عَنْ مَالِكٍ مَوْلَى الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «إِذَا فَاتَتِكَ صَلَاةً عَلَى الْمَيِّتِ حَتَّى يُدْفَنَ فَلَا بَأْسَ بِالصَّلَاةِ عَلَيْهِ وَقَدْ دُفِنَ» .

Al-Abbas narrated from Abdullah ibn al-Mughirah, from Ibn Muskan, from Malik, the servant of al-Hakam, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "If you miss the funeral prayer for the deceased until they are buried, there is no harm in praying for them even after they have been buried."

[REFERENCES] Man La Yahduruhu Al Faqih, V.1 p.166 • Tahdib Al-Ahkam, V.1 p.467 • Tahdib Al-Ahkam, V.3 p.201 • Al-Ibtisar, V.1 p.482 • Al-Wafi, V.24 p.477 • Wasail Al-Shia, V.3 p.104



◊ HADITH ♦

HADITH.1530[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَنْ عَلِيٍّ يَقُولُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عَمْرِي عَنْ هَشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «لَا يَأْسَ أَنْ يُصَلِّي الرَّجُلُ عَلَى الْمَيِّتِ بَعْدَ مَا يُدْفَنُ». .

Narrated from Ya'qub ibn Yazid, from Ibn Abi Umair, from Hisham ibn Salim, from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "There is no harm if a person prays for the deceased after they have been buried."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.467 • Tahdib Al-Ahkam, V.3 p.200 • Al-Ibtisar, V.1 p.482 • Al-Wafi, V.24 p.477 • Wasail Al-Shia, V.3 p.104

◊ HADITH ♦

HADITH.1531[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdallah ^{saws}

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ الْحَسَنِ بْنِ عَلَيٍّ بْنِ يُوسُفَ عَنْ مُعَاذِ الْجُوهَرِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِذَا فَاتَتْهُ الصَّلَاةُ عَلَى الْجِنَارَةِ صَلَّى عَلَى قَبْرِهِ».

Narrated from Muhammad ibn al-Husayn, from al-Hasan ibn Ali ibn Yusuf, from Mu'adh al-Jawhari, from Amr ibn Jumay', from Abu Abdallah ^{a.s}, who said:

Imam ^{a.s} said: "The Messenger of Allah ^{SWT}, peace and blessings be upon him and his family, if he missed the funeral prayer for the deceased, would pray at their grave."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.467 • Wasail Al-Shia, V.3 p.105

◊ HADITH ♦

HADITH.1532[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha ^{a.s}

عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ هَيْنَمَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: قُلْثُ لِأَبِي الْحَسَنِ الْرَّضا عَلَيْهِ السَّلَامُ شَيْءٌ يَصْنَعُهُ النَّاسُ إِنْدَئِنَ يَضْعُونَ أَيْدِيهِمْ عَلَى الْقَبْرِ إِذَا دُفِنَ الْمَيِّثُ قَالَ «إِنَّمَا ذَلِكَ لِمَنْ لَمْ يُدْرِكِ الصَّلَاةَ عَلَيْهِ قَافِمًا مَنْ أَذْرَكَ الصَّلَاةَ فَلَا».

Narrated from Muhammad ibn al-Husayn, from Muhammad ibn Haytham, from Muhammad ibn Ishaq, who said:

I said to Abu al-Hasan al-Ridha ^{a.s}: "There is a practice among the people here where they place their hands on the grave after burying the deceased."

Imam ^{a.s} replied: "This is only for those who did not attend the prayer for the deceased. As for those who attended the prayer, it is not necessary."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.467 • Al-Wafi, V.25 p.530 • Wasail Al-Shia, V.3 p.198



◊ HADITH ♦

HADITH.1533[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنِ ابْنِ أَبِي عَمْبَرٍ عَنْ هَشَامَ بْنِ الْحَكَمِ عَلَى الْحُكْمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُصَلِّي عَنْ وَلَدِهِ فِي كُلِّ لَيْلَةِ رَكْعَتَيْنِ وَعَنْ وَالدِّيْهِ فِي كُلِّ لَيْلَةِ رَكْعَتَيْنِ قُلْتُ لَهُ جُعْلُثُ فِدَاكَ وَكَيْفَ صَارَ لِلْوَلَدِ الْلَّيْلَ قَالَ «لَأَنَّ الْفِرَاشَ لِلْوَلَدِ» قَالَ وَكَانَ يَقْرَأُ فِيهِمَا «إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ» - وَ «إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ».

Narrated from Muhammad ibn Abd al-Hamid, from Ibn Abi Umayr, from Hisham ibn al-Hakam, from Umar ibn Yazid, who said:

Abu Abdillah (Imam Ja'far al-Sadiq ^{a.s}) used to pray two rak'ahs every night on behalf of his children and two rak'ahs every night on behalf of his parents.

I said to Imam ^{a.s}: "May I be your ransom, why is the night specified for the children?"

Imam ^{a.s} replied: "Because the bed belongs to the child."

Imam ^{a.s} used to recite in these rak'ahs: "*Indeed, We sent it down during the Night of Decree*" (Surah Al-Qadr) and "*Indeed, We have granted you Al-Kawthar*" (Surah Al-Kawthar).

[REFERENCES] Nuzhat Al-Nazir, V.1 p.9 • Tahdib Al-Ahkam, V.1 p.467 • Sulwat Al-Hazin, V.1 p.277 • Al-Wafi, V.25 p.588 • Wasail Al-Shia, V.2 p.445 • Bihar Al-Anwar, V.79 p.63 • Bihar Al-Anwar, V.85 p.314 • Bihar Al-Anwar, V.88 p.220 • Mustadrak Al Wasail, V.6 p.346

◊ HADITH ♦

HADITH.1534[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah ^{saws}

الْعَبَّاسُ بْنُ مَعْرُوفٍ وَعَنْ وَهْبِ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَلَّى عَلَى چَنَارَةٍ فَلَمَّا قَرَأَ جَاءَهُ نَاسٌ فَقَالُوا يَا رَسُولَ اللَّهِ لَمْ تُذْرِكَ الصَّلَاةَ عَنِّيهَا فَقَالَ لَا يُصَلِّي عَلَى چَنَارَةٍ مَرَّتَيْنِ وَلَكِنْ أَذْعُو لَهَا» . «

Narrated from Al-Abbas ibn Ma'ruf and Wahb ibn Wahb, from Abu Abdillah ^{a.s}, who said:

Imam ^{a.s} said: "The Messenger of Allah ^{swt}, peace and blessings be upon him and his family, prayed over a funeral. When He ^{saws} finished, some people came to Him ^{saws} and said: "O Messenger of Allah ^{swt}, we did not catch the prayer over it."

He ^{saws} said: "Do not pray over a funeral twice, but rather supplicate for it."

[REFERENCES] Qurb Al-Isnad, V.1 p.134 • Tahdib Al-Ahkam, V.1 p.468 • Tahdib Al-Ahkam, V.3 p.332 • Al-Ibtisar, V.1 p.485 • Sulwat Al-Hazin, V.1 p.272 • Al-Wafi, V.24 p.474 • Wasail Al-Shia, V.3 p.87 • Bihar Al-Anwar, V.78 p.348



HADITH.1535

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَلَيْهِ الْحُكْمُ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ الْحَارِثِ بْنِ يَعْلَمٍ بْنِ مُرَدَّةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قِبْضَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَسْتِرَ بِثُوبِهِ وَخَلَفَ الْثُوبِ وَعَلَيْهِ عَلَيْهِ الْسَّلَامُ إِنَّ طَرْفَ ثُوبِهِ وَقَدْ وَضَعَ خَدِيْهِ عَلَى رَاحِتِهِ وَالرِّيحُ تَصْرِبُ طَرْفَ الْثُوبِ عَلَى وَجْهِهِ قَالَ قَالَ وَأَلْتَاثُ عَلَى الْأَلْبَابِ وَفِي الْمَسْجِدِ يَنْتَهِبُونَ وَيَنْكِونُ وَإِذَا سَمِعْنَا صَوْتاً فِي الْبَيْتِ أَنَّ نَبِيَّكُمْ طَاهِرٌ مُطَهَّرٌ فَادْفُنُوهُ وَلَا تَعْسُلُوهُ قَالَ فَرَأَيْتُ عَلَيْهِ الْسَّلَامَ حِينَ رَفَعَ رَأْسَهُ فَزَعَاهُ قَالَ «إِحْسَاً عَدُوَّ اللَّهِ فِإِنَّهُ أَمْرَنِي بِغُسلِهِ وَكَفَرِهِ وَدَفْنِهِ وَذَاكِرَةَ سَيِّدِهِ» قَالَ ثُمَّ نَادَى مُنَادٍ آخَرُ غَيْرَ تِلْكَ النَّفْعَةِ يَا عَلَيِّ بْنَ أَبِي طَالِبٍ أَشْتَرِ عَوْرَةَ نَبِيِّكَ وَلَا تَنْزِعِ الْقَمِيصَ.

Narrated from Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Aban ibn Uthman, from Al-Harith ibn Ya'la ibn Murrah, from his father, from his grandfather:

The Messenger of Allah ^{swt}, peace and blessings be upon him and his family, passed away and was covered with a cloth.

Behind the cloth, (Imam) Ali ^{a.s}, was at the edge of the cloth, resting his cheeks upon his hands, while the wind blew the edge of the cloth over (Imam) Ali's face.

The people were at the door and in the mosque, wailing and weeping.

Suddenly, we heard a voice inside the house saying: "Your Prophet ^{saws} is pure and purified, so bury Him ^{saws} and do not wash him ^{saws}."

(Imam) Ali ^{a.s}, lifted his head in alarm and said:

"Be silent! O enemy of Allah ^{swt}! He (the Prophet ^{saws}) has commanded me to wash him ^{saws}, shroud him ^{saws}, and bury him ^{saws}, and that is the Sunnah."

Then another caller, in a different voice, announced:

"O Ali ibn Abi Talib, cover the private parts of your Prophet ^{saws} and do not remove His ^{saws} shirt."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.468 • Al-Wafi, V.25 p.592 • Bihar Al-Anwar, V.22 p.541

HADITH.1536

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

عَلَيْهِ بْنُ مَهْرِيَارَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفَوَانَ عَنْ أَبِي شَبَيلٍ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ: «مَنْ أَحَبَّكُمْ عَلَى مَا أَنْتُمْ عَلَيْهِ دَخَلَ الْجَنَّةَ وَإِنْ لَمْ يَقُلْ كَمَا تَقُولُونَ».

Narrated by Ali ibn Mahziyar, from Al-Husayn ibn Sa'id, from Safwan, from Abu Shibil, who said that Abu Abdillah ^{a.s}, said:

Imam ^{a.s} said: "Whoever loves you for what you are upon (beliefs) shall enter Paradise, even if he does not say what you say."

[REFERENCES] Al-Kafi, V.8 p.256 • Tahdib Al-Ahkam, V.1 p.468 • Al-Wafi, V.4 p.483



♩ HADITH ♩

HADITH.1537[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

أَخْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْحَكَمِ عَنْ رِفَاعَةَ الْتَّخَافِسِ عَنْ رَجْلِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ قَالَ: عَزَّى أَبُو عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ رَجُلًا إِبْنَ لَهُ فَقَالَ لَهُ «أَلَّا اللَّهُ خَيْرٌ لِإِنِّي مِنْكَ وَتَوَابُ اللَّهُ خَيْرٌ لَكَ مِنْهُ» فَلَمَّا بَلَغَهُ شِدَّةُ جَرْعَهِ بَعْدَ ذَلِكَ عَادَ إِلَيْهِ فَقَالَ لَهُ «قَدْ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَفَمَا لَكِ بِهِ أَسْوَةً» فَقَالَ إِنَّهُ كَانَ مَرْهُوفًا فَقَالَ إِنَّ أَمَانَةَ ثَلَاثَ حِصَالٍ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَرَحْمَةُ اللَّهِ وَشَفاعةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَئِنْ تَفَوَّثُهُ وَاجِدَةٌ مِنْهُ إِنْ شَاءَ اللَّهُ تَعَالَى». .

Narrated by Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Rifa'ah Al-Nakhkhas, from a man, from Abu Abdullah ^{a.s}:

Abu Abdullah ^{a.s}, consoled a man who had lost his son and said to him: "Allah ^(SWT) is better for your son than you, and the reward of Allah ^(SWT) is better for you than him."

When Imam ^{a.s} later heard about the man's intense grief, Imam ^{a.s} returned to him and said:

"The Messenger of Allah ^(SWT), peace be upon him and his family, also passed away. Do you not find comfort in following his example?"

The man replied: "But he (the son) was still a child."

Abu Abdullah ^{a.s}, then said:

"There are three things before him (in the afterlife):

The testimony that there is no God but Allah ^(SWT),

The mercy of Allah ^(SWT),

And the intercession of the Messenger of Allah ^(SWT), peace be upon him and his family.

Not one of these will be denied to him, if Allah ^(SWT), the Exalted, wills."

[REFERENCES] Al-Kafi, V.3 p.204 • Man La Yahduruhu Al Faqih, V.1 p.174 • Sawab Al Amal wa Aqab Al Amal, V.1 p.198 • Tahdib Al-Ahkam, V.1 p.468 • Jami' Al-Akhbar, V.1 p.164 • Al-Wafi, V.25 p.554 • Wasail Al-Shia, V.3 p.217 • Bihar Al-Anwar, V.79 p.80

♩ HADITH ♩

HADITH.1538[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir ^{a.s} & Abu al-Qasim Prophet Muhammad ibn Abdulla ^{saws}

يَعْثُوبُ بْنُ يَزِيدَ عَنِ الْفَقَارِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَلَيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا الْسَّلَامُ : «أَنَّ قَبْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رُفَعَ شَبِرًا مِنَ الْأَرْضِ وَأَنَّ الَّذِي صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمْرَرَ شَبِرًا أَنْفُسُهُ». .

Narrated by Ya'qub ibn Yazid, from Al-Ghfari, from Ibrahim ibn Ali, from Imam Ja'far Al Sadiq ^{a.s}, from his father Imam Al Baqir ^{a.s}:

Imam ^{a.s} said: "The grave of the Messenger of Allah ^(SWT), peace be upon him and his family, was raised a span above the ground, and the Prophet ^{saws} commanded that graves be sprinkled with water."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.469 • Al-Wafi, V.25 p.529 • Wasail Al-Shia, V.3 p.193



◊ HADITH ◊

HADITH.1539[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s}

سَلَمَةُ بْنُ الْخَطَابِ عَنْ مُوسَى بْنِ عُفْرَنَ بْنِ يَزِيدَ الْبَصْرِيِّ عَنْ عَلَيِّ بْنِ الْعُمَانِ عَنْ إِبْرَاهِيمَ مُشْكَانَ عَنْ سَلِيمَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَأَلَتْهُ عَنْ أَوَّلِ مَنْ جُعِلَ لَهُ النَّعْشَ فَقَالَ «فَاطِمَةُ بْنُتْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ».

Narrated by Salamah ibn Al-Khattab, from Musa ibn Umar ibn Yazid Al-Basri, from Ali ibn Al-Nu'man, from Ibn Muskan, from Sulaiman ibn Khalid, from Abu Abdillah ^{a.s}.

I asked Imam ^{a.s} about the first person for whom a bier (na'sh) was made.

Imam ^{a.s} said: "(Sayyida) Fatimah ^{s.a}, the daughter of the Messenger of Allah ^{SWT}, peace be upon him and his family."

[REFERENCES] Tahdib Al-Ahkam, V.1 p.469 • Al-Manaqib, V.3 p.364 • Al-Wafi, V.24 p.389 • Wasail Al-Shia, V.3 p.219 • Bihar Al-Anwar, V.43 p.212 • Awalim Al-Uloom, V.11 p.1102 • Awalim Al-Uloom, V.11 p.1109

◊ HADITH ◊

HADITH.1540[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq ^{a.s} & Sayyida Fatimah bint Muhammad al-Zahra ^{s.a}

عَنْهُ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَاً عَنْ أَبِيهِ عَنْ حُمَيْدِ بْنِ الْمُتَّى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «أَوَّلُ نَعْشٍ أَخْدِثَ فِي الْإِسْلَامِ نَعْشَ فَاطِمَةَ عَلَيْهَا السَّلَامُ إِنَّهَا اسْتَكَ شَكُونَتُهَا الَّتِي قَبَضَتْ فِيهَا وَقَالَتْ لِأَسْمَاءَ «إِنِّي تَحَلَّتْ وَذَهَبَ لِحَمِيمٍ أَلَا تَجْعَلِي لِي شَيْئًا يَسْتَرِنِي» قَالَتْ أَسْمَاءُ إِنِّي كُنْتُ بِأَرْضِ الْحَبَشَةِ رَأَيْتُهُمْ يَصْنَعُونَ شَيْئًا فَلَا أَصْنَعُ لَكِ فَإِنْ أَعْجَبَكِ صَنَعُتْ لَكِ قَالَتْ «نَعَمْ» فَدَعَتْ بِسَرِيرٍ فَأَكْبَثَهُ لِوَجْهِهِ ثُمَّ دَعَتْ بِجَرَائِدَ فَشَدَّتْهُ عَلَى قَوَاعِدِهِ ثُمَّ جَلَّلَهُ ثُوْبًا فَقَالَتْ هَكَذَا رَأَيْتُهُمْ يَصْنَعُونَ فَقَالَتْ «إِصْنَعِي لِي مَثَلَّهُ أَسْتَرِينِي سَرَرِكَ اللَّهُ مِنْ آنَارَ» .

Narrated by Ahmad ibn Yahya ibn Zakariya, from his father, from Humayd ibn Al-Muthanna, from Abu Abdurrahman Al-Hadhdha', from Abu Abdillah ^{a.s}.

Imam ^{a.s} said: "The first bier (na'sh) introduced in Islam was the bier of (Sayyida) Fatimah ^{s.a}, peace be upon her. She ^{s.a} fell ill with the illness (injury) that led to her passing, and she ^{s.a} said to Asma':

'I have become frail, and my body has thinned. Will you not make something to cover me (my body)?'

Asma' replied: 'I was in the land of Abyssinia, and I saw them making something. Shall I make it for you? If you like it, I will make one for you.'

(Sayyida) Fatimah ^{s.a} said: 'Yes.'

So Asma' called for a bed frame and turned it upside down. Then she brought palm branches and tied them to its legs and covered it with a cloth.

She said: 'This is how I saw them doing it.'

(Sayyida) Fatimah ^{s.a} said: 'Make one like this for me. May Allah ^{SWT} protect you from the Fire as you have protected me.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.469 • Al-Wafi, V.24 p.390 • Wasail Al-Shia, V.3 p.220 • Bihar Al-Anwar, V.43 p.212 • Awalim Al-Uloom, V.11 p.1102 • Awalim Al-Uloom, V.11 p.1108



HADITH.1541

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi ^{a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha ^{a.s}

مُحَمَّدُ عَنْ مُحَمَّدٍ بْنِ عَيْسَى الْعَبَيْدِيِّ عَنْ الْحُسَيْنِ بْنِ عَبْيَدٍ قَالَ: كَتَبْتُ إِلَى الْمَاصِدِيقِ عَلَيْهِ السَّلَامُ هَلْ اغْتَسَلَ أَمِيرُ الْمُؤْمِنِيْنَ عَلَيْهِ السَّلَامُ حِينَ غَسَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ عَنْدَ مَوْتِهِ فَقَالَ «كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآتَهُ ظَاهِرًا مُظَاهِرًا وَلَكِنْ فَعَلَ أَمِيرُ الْمُؤْمِنِيْنَ عَلَيْهِ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ذَلِكَ وَجَرَثَ بِهِ الْسُّنْنَةُ».

Narrated by Muhammad, from Muhammad ibn Isa Al-Ubaydi, from Al-Husayn ibn Ubayd:

I (Narrator) wrote to Imam Al-Sadiq ^{a.s}, asking whether Commander of the Faithful ^{a.s}, performed ghusl (ritual purification) after washing the body of the Messenger of Allah ^{SWT}, peace be upon him and his family, at the time of His ^{saws} death.

Imam ^{a.s} replied: 'The Messenger of Allah ^{SWT}, peace be upon him and his family, was pure and purified, but Commander of the Faithful, (Imam) Ali ibn Abi Talib ^{a.s}, did perform the ghusl (of the Prophet ^{saws}), and this became a Sunnah.'"

[REFERENCES] Tahdib Al-Ahkam, V.1 p.469

♦ COMPLETION OF VOLUME ONE ♦

وَالْحَمْدُ لِلَّهِ {عَزَّ وَجَلَّ} رَبِّ الْعَالَمِينَ

Praise be to Allah ^{SWT}, the Lord ^{AZJ} of the worlds.

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"ـتـهـذـيبـ الـأـحـكـامـ"ـ قـدـ أـتـقـلـ،ـ مـنـ تـأـلـيفـ
الـشـيخـ السـعـيـدـ أـبـوـ جـعـفـرـ مـحـمـدـ بـنـ الـمـسـنـ الطـوـسيـ،ـ
قـدـسـ اللـهـ رـوـحـهـ وـنـورـ اللـهـ قـبـرـهـ

نـقـدـمـ جـهـودـنـاـ فـيـ هـذـاـ تـجـمـيعـ فـيـ خـدـمـةـ إـمامـنـاـ الزـمـانـ،ـ إـلـإـمـامـ مـحـمـدـ بـنـ الـمـسـنـ
الـهـرـيـ؛ـ الـقـائـمـ؛ـ الـجـبـرـ؛ـ الـمـنـظـرـ؛ـ الـلـفـلـ الصـالـحـ؛ـ الـمـوعـودـ؛ـ بـقـيـةـ اللـهـ؛ـ صـاحـبـ الـزـمـانـ
وـأـسـلـافـ الـعـصـومـينـ.ـ وـالـمـلـدـ لـلـهـ رـبـ الـعـالـمـينـ،ـ
وـالـصـلـاحـ وـالـسـلـامـ عـلـىـ سـيـرـتـ النـبـيـ مـحـمـدـ وـعـلـىـ ذـرـيـتـهـ الـطـاهـرـةـ،ـ
وـخـلـيـفـتـهـ أـمـيرـ الـمـؤـمـنـينـ إـلـإـمـامـ عـلـيـ بـنـ أـبـيـ طـالـبـ

هـذـاـ نـخـتـمـ كـلـمـاتـنـاـ فـيـ هـذـاـ جـزـءـ الثـانـيـ - الـطـبـعـةـ الـأـوـلـىـ [2025]ـ،ـ
وـالـمـلـدـ لـلـهـ {ـعـزـ وـجـلـ}ـ رـبـ الـعـالـمـينـ

English translation of Volume 1 - Edition 1 [2025] of the book "Tahdib Al Ahkam" has been completed, authored by Shaykh Al-Saeed Abu Ja'far Muhammad ibn Al-Hasan Al-Tusi, may Allah ^(SWT) sanctify his soul and illuminate his grave.

We present our translational efforts in the service of our Imam al-Zaman, Imam Muhammad ibn Hassan Al-Mahdi; Al-Qa'im; Al-Hujjah; Al-Muntazar; Al-Khalaf al-Salih; Al-Maw'ud; Baqiyatullah; Sahib al-Zaman and His Infallible Forefathers ^(a.s). And praise be to Allah ^(SWT), the Lord ^(AZ) of the worlds, and blessings [and peace] be upon our Masters Prophet Muhammad ^(saws) and his pure progeny, and his successor, the Commander of the Faithful Imam Ali ibn Abi Talib ^(a.s).

Here we conclude our word on this Volume 1 - Edition 1 [2025]. Praise be to Allah ^(SWT), the Lord ^(AZ) of the worlds.

مـحـمـدـ عـلـيـ شـيـخـ بـنـ مـحـمـدـ



اللَّهُمَّ صَلِّ عَلَىٰ قَاطِعَةِ فَأْيَهَا وَبَلَّهَا وَسَرِّهَا وَالسَّرِّ الْمُسْتَوْرِعِ فِيهَا يَعْدَ مَا أَمَاطَ بِهِ عَلَيْهَا
يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

Ya Allah ^{SWT}- Ya Ar-Rahmaan (The Beneficent) & Ar-Raheem (The Merciful), Ya Dhul-Jalaali-Wal-Ikram.

Ya Allah ^{SWT}- You are Al-Maajid (The Illustrious, the Magnificent) & Al-Mumeet (The Creator of Death);
by the waseelah of Mohammad Al Mustafa ^{saws}

Ya Allah ^{SWT}- You are Al-Awwal (The First) & Al-Aakhir (The Last);
by the waseelah of Ali Al Murtaza ^{a.s}

Ya Allah ^{SWT}- You are Al-Fattaah (Chief Judge) & Al-Fatiras-Samawati wal-ardh (Maker of Heavens & Earth);
by the waseelah of Fatima tuz Zahra ^{s.a}

Ya Allah ^{SWT}- You are Al-Haleem (The Most Forbearing) & Al-Hakeem (The All Wise);
by the waseelah of Hassan Al Mujtaba ^{a.s}

Ya Allah ^{SWT}- You are Al-Haq (The Absolute Truth) & Al-Hameed (The Praiseworthy);
by the waseelah of Hussain Ash-Shaheed ^{a.s}

Ya Allah ^{SWT}- You are Al-Mu'izz (The Honourer and Bestower) & Al-Muzil (The Dishonourer);
by the waseelah of Zain Al Abideen ^{a.s}

Ya Allah ^{SWT}- You are Al-Baqee (The Everlasting) & Al-Badee (The Incomparable Originator);
by the waseelah of Baqir Al Uloom ^{a.s}

Ya Allah ^{SWT}- You are Al-Jaami (The Gatherer & The Uniter) & Al-Jaleel (The Majestic);
by the waseelah of Jafar Al Sadiq ^{a.s}

Ya Allah ^{SWT}- You are Al-Kabeer (The All Aware) & Al-Kabeer (The Most Greatest);
by the waseelah of Musa Al Kazim ^{a.s}

Ya Allah ^{SWT}- You are Ar-Ra'oof (The Most Kind) & Ar-Razzaq (The Provider);
by the waseelah of Ali Ibn Musa Al Ridha ^{a.s}

Ya Allah ^{SWT}- You are At-Tawwab (The Ever Pardonning) & Al-Lateef (The Subtle One, The Most Gentle);
by the waseelah of Mohammad Taqi Al Jawad ^{a.s}

Ya Allah ^{SWT}- You are Al-Haseeb (The Reckoner) & Al-Hafeeth (The Preserver);
by the waseelah of Ali Naqi Al Hadi ^{a.s}

Ya Allah ^{SWT}- You are Al-Ahad (The Unique, The Only One) & Al-Alee (The Most High, The Exalted);
by the waseelah of Hassan Al Askari ^{a.s}

Ya Allah ^{SWT}- You are Malik-Ul-Mulk (Master of Kingdom, Owner of Dominion) & Al-Muntaqim (Avenger);
by the waseelah of Mohammad Al Mehdi Al Muntazar ^{a.f}

رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ - بِحَقِّ سُحْنَانِ رَبِّنَا مُحَمَّدٍ

Rabbana atina fid dunya hasanatan wa fil Aakhirati hasanatan waqina 'adhaban-nar – behaqqe Muhamadin wa Alay Muhammad

"O' our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire – by the right and status of Muhammad ^{saws} and the Family of Muhammad ^{saws}."

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TAHDIB AL AHKAM

VOLUME 1



BAB UL QAIM
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