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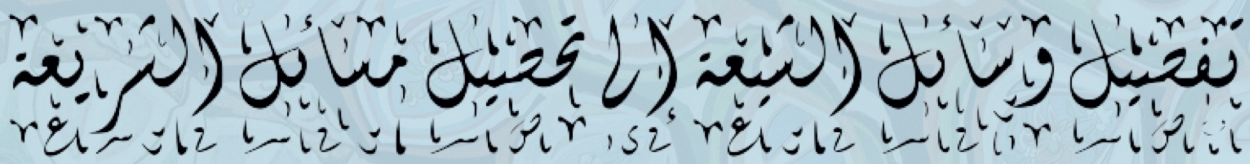

ENGLISH TRANSLATION WITH ARABIC TEXT

WASA'IL AL-SHIA

A Comprehensive Treasury Of
Islamic Jurisprudential Hadith

VOLUME 2

(1,567 Hadith)

COMPANION WEBSITE

WASAIL-AL-SHIA.NET

HADITH COMPILED BY

Shaykh Hurr Amili

TRANSLATED BY

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Translator's Preface

In the pursuit of divine knowledge in its purest form, the hadith (narrations) from the Ahlulbayt (the family of the Prophet Muhammad, peace be upon all of them) stands as an invaluable resource. The Ahlulbayt, recognized by Shia Islam as the true successors of Prophet Muhammad, are regarded as the divine guides and custodians of his knowledge and wisdom. Their narrations serve as a vital link to the Prophet's teachings, providing guidance on various aspects of Islamic jurisprudence, ethics, and spirituality. These narrations were preserved by their closest companions and transmitted in written form generation after generation.

Among the most comprehensive and authoritative collections of Shia hadith is "Tafseel Wasa'il al-Shia Ilaa Tahseel e Masaa'il al-Sharia" (Detailing the Means of the Shi'a to the Acquisition of the Matters of the Sharia) widely known as "Wasa'il al-Shia". It is a monumental work compiled by Shaykh Hurr Amili (1624-1693 CE), a prominent Shia scholar of the Safavid era. His scholarly rigor, commitment to authenticity and systematic organization are evident in the structure and content of Wasa'il al-Shia. This multi-volume compilation represents a culmination of centuries of hadith scholarship, bringing together tens of thousands of narrations on a wide range of topics relevant to Islamic law and practice.

Direct engagement with hadith literature isn't merely recommended but obligatory on every Shia believer, as it represents the purest form of connection with the Ahlulbayt's teachings. When the Prophet (peace be upon him and his family) emphasized that seeking knowledge (ilm) is obligatory upon every Muslim, he was primarily referring to these very narrations that preserve the words and guidance of the Ahlulbayt.

By approaching the hadith directly, we establish a direct and unmediated connection with our divinely appointed guides, ensuring our practices align perfectly with their intended teachings. This approach is foolproof because the Twelfth Imam (may Allah hasten his reappearance) himself has validated the reliability of authentic narrations, stating that there is "no excuse to doubt what our trustworthy representatives convey."

Individual engagement with hadith creates a personal bond with the Ahlulbayt that cannot be replicated through other means. The more one immerses themselves in hadith literature, the stronger their connection becomes, elevating their spiritual status and securing their position on the Day of Judgment. Any alternative approach that distances us from this direct connection risks deviation and misguidance, as it introduces potentially distorting intermediaries between the believer and the pure teachings of the Ahlulbayt.

The hadith of the Ahlulbayt were intended as direct guidance for all Shia believers, regardless of their educational or social standing. These narrations, predominantly comprising straightforward conversations between the Imams and their followers from diverse backgrounds, were deliberately conveyed in accessible, colloquial language. Our Imams, in fulfilling their divine responsibility, ensured that their guidance would reach every believer directly, using clear and simple language that addresses all significant aspects of religious life.

Allah has endowed each believer with the intellectual capacity to comprehend and implement these teachings. The notion that these teachings require a specialized scholarly class for interpretation undermines the very mission of the Ahlulbayt, who were tasked with providing clear guidance that would leave no room for excuse on the Day of Judgment. Why would our Imams, whose primary purpose was to guide and illuminate, speak in cryptic language requiring expert decoding? Such a proposition conflicts with our fundamental belief that all matters of religion have been thoroughly explained and conveyed to us in a manner accessible to every sincere seeker of truth.

The intricate nature of Islamic jurisprudence (fiqh), with its precise rules, specific sequences, and detailed prescriptions for both ordinary and exceptional circumstances, naturally raises questions about its preservation across generations. However, this very complexity underscores a crucial point: these teachings, being essential for salvation and the correct practice of faith, must have been meticulously preserved by divine providence through the Prophet (peace be upon him and his family) and the Imams (peace be upon them).

The preservation of these teachings wasn't merely incidental but fundamental to the mission of divine guidance. To suggest that these vital instructions were left vulnerable to corruption or loss would imply a serious deficiency in the prophetic mission and the divine plan itself. Such an implication is untenable, for how could the path to salvation be ordained yet left without reliable means of transmission? The very purpose of the Ahlulbayt's guidance necessitated a robust system of preservation and transmission.

This is powerfully affirmed in the profound message from the Twelfth Imam (may Allah hasten his reappearance) before his occultation: "None of our followers have any excuse to doubt what our trustworthy representatives (thiqaat) convey/narrate from us, as they are known to be those whom we entrust with our secrets and whom we task with delivering them (Hadith 61, Wasa'il al-Shia)." This statement fundamentally validates the reliability of the transmission process and places a serious responsibility upon the believers to accept and follow these teachings.

While some may point to apparently conflicting narrations or those issued under taqiyya (precautionary dissimulation) as grounds for skepticism, the Ahlulbayt

themselves provided clear methodological principles for resolving such conflicts. Moreover, even in cases where a believer might unknowingly follow a narration issued under taqiyya, they remain blameless in their sincere attempt at obedience.

Therefore, these hadith collections represent more than just historical records or legal references; they are the essential channels through which we maintain our connection to the Ahlulbayt and, by extension, to divine guidance itself. To approach them casually or to dismiss them lightly is to risk severing this crucial spiritual lifeline. The seriousness with which we must approach these teachings cannot be overstated, for they represent our path to salvation and our means of maintaining the covenant with Allah through obedience to His chosen representatives.

Fiqh should not be viewed as an exercise in mathematical precision, where minor deviations lead to failure. It is crucial to understand that the ultimate objective of fiqh is not the achievement of absolute certainty in every minute detail, but rather the establishment and maintenance of a state of obedience to the Ahlulbayt. The essence of fiqh lies in cultivating this very state of obedience. The path to salvation is paved by earnestly seeking their teachings and striving to implement them in our lives. Even if one unknowingly follows a narration issued under taqiyya, their sincere intention to obey preserves their spiritual standing and protects them from blame on the Day of Judgement.

This understanding transforms fiqh from a rigid academic pursuit into a living spiritual connection with our divinely appointed guides. Its ultimate aim is to help us live in accordance with divine guidance, not to burden us with an impossible quest for absolute perfectionism in every minute detail.

Now, we would like to mention some important translation notes. Translating religious texts, particularly those from Arabic to English, presents unique challenges. The nuanced nature of Arabic expressions and the depth of meaning in certain traditions often defy simple word-for-word translation. Our team has strived to strike a balance between literal accuracy and capturing the essence of the original text, ensuring that the intended message contained within these hadith is accessible to English readers. Where needed we have added brief translation notes to enhance the understanding where confusion could arise and often to explain arcane and antiquated terms.

In recognition of the sanctity and importance of the original Arabic text, we have included it alongside our English translation. This serves multiple purposes: it preserves the kalam (speech, words) of the Prophet and Ahlulbayt, helps readers with knowledge of Arabic to use it as a reference, and maintains full transparency in the translation process.

For the Arabic source we have used the second edition of the Beirut publication printed by Mu'assissat Aal-al-Bayt li Ihya al-Turath in 1994 (1414AH). The original Arabic version maintains a sequential numbering of the hadith which runs incrementally through the entire collection, starting from number 1 (in the first volume) and ending with number 35,868 (in the last volume). We have shown this same number next to each hadith.

It's worth noting that we have chosen not to include the chain of narrators (isnaad) in this book. This decision was made to keep the book more readable and focused on the main matn (text) of the hadith. We have approached this translation with diligence and respect for the original text. Every hadith has been translated with full fidelity, and no portions have been omitted or altered. Our commitment is to provide a complete and faithful rendering of the original work.

For those seeking to conduct further research, we invite you to visit our companion website: http://wasail-al-shia.net. Here, you can download the original Arabic texts, utilize search functions, and engage in more extensive study.

In presenting this translation, we hope to fulfill our duty of disseminating the teachings of the Ahlulbayt and making their guidance accessible to the faithful. This work represents not merely an academic endeavor, but a religious responsibility to ensure that these divine teachings reach those who seek them. We pray that this humble effort serves as a means for believers to strengthen their connection with the Ahlulbayt, enriches their understanding of Islamic jurisprudence, and helps them navigate their path to salvation.

May Allah accept this service, performed with the intention of pleasing Him and may it stand as a source of benefit for the community of believers until the day the Twelfth Imam (may Allah hasten his reappearance) manifests himself to establish divine justice throughout the world.

Shia Heritage Foundation
November 2024

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Section 1

Siwak Or Miswak (Tooth-Stick)

CHAPTER 1

On The Emphasis Of Its Recommendation But Not Obligation, The Recommendation Of Its Constant Use, And Mention Of Various Recommended Practices

[Hadith 1300 to 1339]

Hadith 1300

عن أبي جعفر (عليه السلام) قال: قال النبي (صلى الله عليه وآله): ما زال جبرئيل يوصيني بالسواك حتى خفت أن أحفي أو أدرد.

From Abu Ja'far (peace be upon him) who said: The Prophet (peace and blessings be upon him and his family) said: Gabriel kept recommending the use of the toothstick (siwak) to me until I feared that I might wear down my teeth or lose them.

Translator: Siwak or miswak refers to a tooth-cleaning twig traditionally used in the Middle East and other parts of the world. It comes from the Salvadora persica tree, also known as the arak tree in Arabic regions, although twigs from other trees can also be used. The siwak is esteemed for its natural antibacterial properties and its effectiveness in oral hygiene. It is used by fraying one end of the twig into a brush-like texture which is then used to clean the teeth.

Hadith 1301

عن أبي عبد الله (عليه السلام) قال: من سنن المرسلين السواك.

From Abu Abdullah (peace be upon him), he said: Using the toothstick (siwak) is one of the traditions of the messengers.

Hadith 1302

قال أبو عبد الله (عليه السلام): من أخلاق الأنبياء السواك.

Abu Abdullah (peace be upon him) said: Using the tooth-stick (siwak) is among the characteristics of the prophets.

Hadith 1303

عن أبي عبد الله (عليه السلام) قال: ثلاث أعطيهن الأنبياء: العطر، والأزواج، والسواك.

From Abu Abdullah (peace be upon him), he said: Three things were given to the Prophets: perfume, wives, and the siwak (toothstick).

Hadith 1304

عن أبي عبد الله (عليه السلام)، قال: قال: السواك من سنن المرسلين.

From Abu Abdullah (peace be upon him), he said: The use of the toothstick (siwak) is from the traditions (sunan) of the Messengers.

Hadith 1305

قال أبو عبد الله (عليه السلام): نزل جبرئيل على رسول الله (صلى الله عليه وآله) بالسواك، والخلال والحجامة.

Abu Abdullah (peace be upon him) said: Gabriel descended upon the Messenger of Allah (may Allah's blessings and peace be upon him and his family) with the toothstick (siwak), toothpick, and cupping (hijama).

Hadith 1306

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ما زال جبرئيل (عليه السلام) يوصيني بالسواك حتى خشيت أن أدرد وأحفي.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Gabriel (peace be upon him) kept recommending the use of the siwak (tooth-stick) to me until I feared that I would wear down my teeth and gums.

Hadith 1307

ورواه الصدوق مرسلا، وزاد: وما زال يوصيني بالجار حتى ظننت أنه سيورثه، وما زال يوصيني بالمملوك حتى ظننت أنه سيضرب له أجلا يعتق فيه.

Al-Saduq narrated it as mursal, and added: And he kept advising me about the neighbor until I thought he would make him an heir, and he kept advising me about the slave until I thought he would set a time for his emancipation.

Hadith 1308

ثم قال: وفي خبر آخر: وما زال يوصيني بالمرأة حتى ظننت أنه لا ينبغي طلاقها.

Then he said: And in another report: He kept advising me about women until I thought that divorce should not be permitted.

Hadith 1309

وبهذا الاسناد قال: قال أمير المؤمنين (عليه السلام): السواك مطهرة للفم مرضاة للرب.

With this chain of narration, he said: The Commander of the Faithful (peace be upon him) said: Using the tooth-stick (siwak) is a purification for the mouth and pleasing to

the Lord.

Hadith 1310

سمعت أبا عبد الله (عليه السلام) يقول: في السواك عشر خصال: مطهرة للفم، ومرضاة للرب، ومفرحة للملائكة، وهو من السنة، ويشد اللثة، ويجلو البصر، ويذهب بالبلغم، ويذهب بالحفر.

I heard Abu Abdullah (peace be upon him) say: There are ten qualities in using the toothstick (siwak): It purifies the mouth, pleases the Lord, brings joy to the angels, it is from the Sunnah, strengthens the gums, sharpens the eyesight, removes phlegm, and eliminates tooth decay.

Hadith 1311

عن أبي عبد الله (عليه السلام) قال في السواك اثنتا عشرة خصلة، هو من السنة، ومطهرة للفم، ومجلاة للبصر، ويرضي الرب، ويذهب بالغم، ويزيد في الحفظ، ويبيض الأسنان، ويضاعف الحسنات، ويذهب بالحفر، ويشد اللثة، ويشهي الطعام، وتفرح به الملائكة.

From Abu Abdullah (peace be upon him), he said regarding the toothstick (siwak): It has twelve qualities: it is from the Sunnah, it purifies the mouth, it brightens the eyesight, it pleases the Lord, it removes anxiety, it increases memory, it whitens the teeth, it multiplies good deeds, it removes tooth decay, it strengthens the gums, it stimulates appetite, and the angels rejoice with it.

Hadith 1312

عن أبي جعفر (عليه السلام) قال: شكت الكعبة إلى الله عز وجل ما تلقى من أنفاس المشركين، فأوحى الله إليها: قري كعبة، فإني مبدلك بهم قوما يتنظفون بقضبان الشجر، فلما بعث الله محمدا (صلى الله عليه وآله) أوحى إليه مع جبرئيل بالسواك والخلال.

From Abu Ja'far (peace be upon him), he said: The Ka'bah complained to Allah, the Mighty and Sublime, about what it endures from the breaths of the polytheists. So Allah revealed to it: "Be content, O Ka'bah, for I will replace them for you with a people who clean themselves with tree twigs." When Allah sent Muhammad (peace and blessings be upon him and his family), He revealed to him through Gabriel about the use of the siwak (tooth stick) and toothpick.

Hadith 1313

عن أبي عبد الله (عليه السلام): السواك يذهب بالدمعة، ويجلو البصر.

From Abu Abdullah (peace be upon him): The siwak (tooth stick) removes tears and brightens the eyesight.

Hadith 1314

قال رسول الله (صلى الله عليه وآله): أوصاني جبرئيل بالسواك حتى خفت على أسناني.

The Messenger of Allah (peace be upon him and his family) said: Gabriel advised me to use the miswak (tooth-stick) so much that I feared for my teeth.

Hadith 1315

عن الصادق، عن آبائه (عليهم السلام) - في حديث المناهي - قال: قال رسول الله (صلى الله عليه وآله): ما زال جبرئيل يوصيني بالسواك حتى ظننت أنه سيجعله فريضة.

From Al-Sadiq, from his forefathers (peace be upon them) - in the hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) said: Gabriel kept advising me about using the toothstick (siwak) until I thought he would make it obligatory.

Hadith 1316

عن جعفر بن محمد، عن آبائه (عليهم السلام) في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام). قال: يا علي، ثلاثة يزدن في الحفظ، ويذهبن البلغم: اللبان، والسواك، وقراءة القرآن، يا علي، السواك من السنة، ومطهرة للفم، ويجلو البصر، ويرضي الرحمان، ويبيض الأسنان، ويذهب بالحفر، ويشد اللثة، ويشهي الطعام، ويذهب بالبلغم، ويزيد في الحفظ، ويضاعف الحسنات، وتفرح به الملائكة.

From Ja'far bin Muhammad, from his forefathers (peace be upon them), in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him), he said: O Ali, three things increase memory and remove phlegm: frankincense, using the miswak (tooth stick), and reciting the Quran. O Ali, using the miswak is from the Sunnah, it purifies the mouth, brightens the eyesight, pleases the Most Merciful, whitens the teeth, removes decay, strengthens the gums, increases appetite for food, removes phlegm, increases memory, multiplies good deeds, and delights the angels.

Hadith 1317

وقال الصادق (عليه السلام): أربع من سنن المرسلين: التعطر، والسواك والسناء، والحناء.

Al-Sadiq (peace be upon him) said: Four practices are from the traditions of the Messengers: perfume, using the tooth-stick (siwak), senna (*), and henna.

Translator: * A shrub which is used for its medicinal properties.

Hadith 1318

وقال الصادق (عليه السلام): لما دخل الناس في الدين أفواجا أتتهم الأزد أرقها قلوبا، وأعذبها أفواها، فقيل: يا رسول الله، هذا أرقها قلوبا عرفناه، فلم صارت أعذبها أفواها؟ قال: لأنها كانت تستاك في الجاهلية.

Al-Sadiq (peace be upon him) said: When people entered the religion in multitudes,

the Azd came to them with the most tender hearts and the sweetest mouths. It was said: O Messenger of Allah, we understand why they have the most tender hearts, but why do they have the sweetest mouths? He said: Because they used to use the siwak (tooth-stick) in the pre-Islamic period.

Hadith 1319

وقال أبو جعفر (عليه السلام): لكل شئ طهور، وطهور الفم السواك.

Abu Ja'far (peace be upon him) said: "For everything there is purification, and the purification of the mouth is the toothstick (siwak)."

Hadith 1320

قال: وروي: لو علم الناس ما في السواك لأباتوه معهم في لحاف.

It was said: And it was narrated: If people knew what was in the toothstick (siwak), they would keep it with them under their blanket.

Hadith 1321

وقال أبو جعفر (عليه السلام): إن رسول الله (صلى الله عليه وآله) كان يكثر السواك وليس بواجب، فلا يضرك تركه في فرط الأيام.

Abu Ja'far (peace be upon him) said: Indeed, the Messenger of Allah (peace be upon him and his family) used to brush his teeth frequently, but it is not obligatory. Therefore, it does not harm you to leave it for several days.

Hadith 1322

قال أبو الحسن موسى (عليه السلام): خمس من السنن في الرأس، وخمس في الجسد، فأما التي في الرأس فالسواك، وأخذ الشارب، وفرق الشعر، والمضمضة، والاستنشاق، وأما التي في الجسد، فالختان، وحلق العانة، ونتف الإبطين، وتقليم الأظفار، والاستنجاء.

Abu al-Hasan Musa (peace be upon him) said: Five practices are from the Sunnah for the head, and five for the body. As for those for the head, they are: using the siwak (tooth stick), trimming the mustache, parting the hair, rinsing the mouth, and inhaling water into the nose. As for those for the body, they are: circumcision, shaving the pubic hair, plucking the armpit hair, trimming the nails, and cleaning oneself after relieving nature.

Hadith 1323

عن أبي عبد الله (عليه السلام) قال: النشرة في عشرة أشياء: المشي، والركوب، والارتماس في الماء، والنظر إلى الخضرة، والاكل، والشرب، والنظر إلى المرأة الحسناء، والجماع، والسواك، ومحادثة الرجال.

From Abu Abdullah (peace be upon him), he said: Refreshment is in ten things: walking, riding, immersing in water, looking at greenery, eating, drinking, looking at a beautiful woman, sexual intercourse, using a toothstick (miswak), and conversing with men.

Hadith 1324

عن عمرو بن جميع بإسناد يرفعه إلى النبي (صلى الله عليه وآله) قال: السواك فيه عشر خصال: مطهرة للفم، مرضاة للرب، يضاعف الحسنات سبعين ضعفا، وهو من السنة، ويذهب بالحفر، ويبيض الأسنان، ويشد اللثة، ويقطع البلغم، ويذهب بغشاوة البصر، ويشهي الطعام.

From Amr ibn Jami', with a chain of narration raising it to the Prophet (peace be upon him and his family), who said: The toothstick (siwak) has ten qualities: It purifies the mouth, pleases the Lord, multiplies good deeds seventy times, is from the Sunnah, removes tooth decay, whitens the teeth, strengthens the gums, cuts phlegm, removes the covering from the eyes, and stimulates appetite.

Hadith 1325

وبإسناده عن علي (عليه السلام) - في حديث الأربعمائة - قال: والسواك مرضاة الله عز وجل، وسنة النبي (عليه السلام)، مطيبة للفم. أقول: ويأتي ما يدل على السنن المذكورة في أحاديث عدم جواز حلق اللحية.

By his chain of narrators from Ali (peace be upon him) - in the hadith of the four hundred - he said: And the toothbrush (siwak) is pleasing to Allah, the Mighty and Sublime, and a Sunnah of the Prophet (peace be upon him), purifying for the mouth. I (Hurr Amili) say: And there will come what indicates the mentioned Sunnahs in the hadiths about the impermissibility of shaving the beard.

Hadith 1326

عن أبي جعفر (عليه السلام) قال: السواك يذهب بالبلغم ويزيد في العقل.

From Abu Ja'far (peace be upon him), he said: The toothstick (siwak) removes phlegm and increases intelligence (aql).

Hadith 1327

عن أبي عبد الله (عليه السلام)، قال: قال أبو جعفر (عليه السلام): لو يعلم الناس ما في السواك لأباتوه معهم في لحاف.

From Abu Abdullah (peace be upon him), who said: Abu Ja'far (peace be upon him) said: If people knew what benefits are in the siwak (tooth stick), they would keep it with them under their blanket.

Hadith 1328

عن الصادق جعفر بن محمد (عليه السلام) في حديث - أنه قال: عليكم بمكارم الأخلاق - إلى أن قال - وعليكم بالسواك فإنها مطهرة، وسنة حسنة.

From Al-Sadiq Ja'far bin Muhammad (peace be upon him) in a hadith - he said: You must adhere to noble character traits - until he said - and you must use the toothstick (siwak), for it is purifying and a good practice.

Hadith 1329

أحمد بن محمد بن خالد البرقي في (المحاسن): عن أبيه، عن القاسم بن عروة، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام) قال: من أخلاق الأنبياء السواك.

Ahmad ibn Muhammad ibn Khalid al-Barqi in (Al-Mahasin): From his father, from Al-Qasim ibn Urwah, from Ishaq ibn Ammar, from Abu Abdullah (peace be upon him), he said: Among the characteristics of the prophets is the use of the siwak (tooth stick).

Hadith 1330

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ما زال جبرئيل يوصيني بالسواك حتى خفت على سني.

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace and blessings be upon him and his family) said: Gabriel kept recommending the use of the toothstick (siwak) to me until I feared for my teeth.

Hadith 1331

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): أوصاني جبرئيل بالسواك حتى خفت على أسناني.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him and his family) said: Gabriel advised me to use the miswak (tooth stick) so much that I feared for my teeth.

Hadith 1332

عن أبي عبد الله، عن آبائه (عليهم السلام) قال: قال أمير المؤمنين (عليه السلام): السواك مرضاة الله وسنة النبي (صلى الله عليه وآله) ومطهرة للفم.

From Abu Abdullah, from his forefathers (peace be upon them), he said: The Commander of the Faithful (peace be upon him) said: Using the toothstick (siwak) is pleasing to Allah, a practice of the Prophet (peace be upon him and his family), and a purifier for the mouth.

Hadith 1333

عن أبي جعفر (عليه السلام) قال: السواك يجلو البصر وهو منفاة للبلغم.

From Abu Ja'far (peace be upon him), he said: Using the miswak (tooth stick) sharpens the eyesight and removes phlegm.

Hadith 1334

عن أبي عبد الله (عليه السلام) قال: النشرة في عشرة أشياء وعد منها السواك.

From Abu Abdullah (peace be upon him), he said: Invigoration is in ten things, and he counted among them the use of the tooth-stick (siwak).

Hadith 1335

عن أبي عبد الله (عليه السلام) قال: السواك وقراءة القرآن مقطعة للبلغم.

From Abu Abdullah (peace be upon him), he said: Using the miswak (tooth stick) and reciting the Quran cut phlegm.

Hadith 1336

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): السواك يجلو البصر.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: Using the toothstick (siwak) brightens the eyesight.

Hadith 1337

عن أبي عبد الله (عليه السلام) قال: عليكم بالسواك فإنه يجلو البصر.

From Abu Abdullah (peace be upon him), he said: You should use the siwak (tooth stick), for it brightens the eyesight.

Hadith 1338

عن أبي عبد الله (عليه السلام) قال: قال علي (عليه السلام) قراءة القرآن والسواك واللبان منفاة للبلغم.

From Abu Abdullah (peace be upon him), he said: Ali (peace be upon him) said: Reciting the Quran, using the siwak (tooth-stick), and [chewing] frankincense dispel phlegm.

Hadith 1339

الحسن بن علي بن شعبة في (تحف العقول) عن النبي (صلى الله عليه وآله) قال: يا علي عليك بالسواك فإن السواك مطهرة للفم، ومرضاة للرب، ومجلاة للعين، والخلال يحببك على الملائكة، فإن الملائكة تتأذى بريح من لا يتخلل بعد الطعام.

Al-Hasan ibn Ali ibn Shu'bah in (Tuhaf al-Uqul) narrated from the Prophet (peace be upon him and his family) that he said: O Ali, you must use the siwak (tooth stick), for the siwak purifies the mouth, pleases the Lord, and brightens the eyes. And using a toothpick endears you to the angels, for the angels are harmed by the odor of one who does not use a toothpick after eating.

CHAPTER 2

Dislike Of Abandoning Miswak And The Emphasis On Its Recommendation After Three Days

[Hadith 1340 to 1342]

Hadith 1340

عن أبي جعفر (عليه السلام)، في السواك قال: لا تدعه في كل ثلاث ولو أن تمره مرة.

From Abu Ja'far (peace be upon him), regarding the tooth-stick (siwak), he said: Do not neglect it for more than three days, even if you only pass it over your teeth once.

Hadith 1341

قال رسول الله (صلى الله عليه وآله): مالي أراكم قلحا؟ مالكم لا تستاكون؟

The Messenger of Allah (peace and blessings be upon him and his family) said: Why do I see you with yellow teeth? Why don't you use the tooth-stick?

Hadith 1342

وعن أبي يحيى الواسطي، عن أبيه، أنه قيل لأبي عبد الله (عليه السلام): أترى هذا الخلق كلهم من الناس؟ فقال: ألق منهم التارك للسواك.

From Abu Yahya al-Wasiti, from his father, that it was said to Abu Abdullah (peace be upon him): "Do you consider all these creatures to be among the people?" He said: "Exclude from them the one who abandons the use of the tooth-stick (miswak)."

CHAPTER 3

Recommendation Of Siwak During Ablution

[Hadith 1343 to 1349]

Hadith 1343

سمعت أبا عبد الله (عليه السلام) يقول: كان في وصية النبي (صلى الله عليه وآله) لعلى (عليه السلام) أن قال يا علي أوصيك في نفسك بخصال فاحفظها عني ثم قال: اللهم أعنه - وعد جملة من الخصال إلى أن قال - وعليك بالسواك عند كل وضوء.

I heard Abu Abdullah (peace be upon him) say: It was in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) that he said: O Ali, I advise you regarding yourself with qualities, so remember them from me. Then he said: O Allah, help him - and he enumerated a number of qualities until he said - and you must use the toothstick (siwak) with every ablution.

Hadith 1344

قال النبي (صلى الله عليه وآله) لعلي (عليه السلام): يا علي عليك بالسواك عند وضوء كل صلاة.

The Prophet (peace be upon him and his family) said to Ali (peace be upon him): O Ali, you should use the siwak (toothstick) during ablution for every prayer.

Hadith 1345

وقال (عليه السلام): السواك شطر الوضوء.

He (peace be upon him) said: Using the toothstick (siwak) is half of ablution.

Hadith 1346

وقال النبي (صلى الله عليه وآله): لولا أن أشق على أمتي لامرتهم بالسواك عند وضوء كل صلاة.

The Prophet (peace be upon him and his family) said: Were it not that I would be overburdening my nation, I would have ordered them to use the tooth-stick (siwak) for every ablution before prayer.

Shaykh Hurr Amili: It is noted here that the command mentioned refers to an obligation, as the recommendation has been established.

Hadith 1347

وفي كتاب (المقنع) قال: قال رسول الله (صلى الله عليه وآله) - في وصيته لأمير المؤمنين (عليه السلام) -: عليك بالسواك عند وضوء كل صلاة.

In the book (Al-Muqni'), he said: The Messenger of Allah (peace be upon him and his

family) said - in his advice to the Commander of the Faithful (peace be upon him) -: You should use the tooth-stick (siwak) for ablution before every prayer.

Hadith 1348

أحمد بن محمد البرقي في (المحاسن): عن محمد بن إسماعيل، رفعه إلى أبي عبد الله (عليه السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: عليك بالسواك لكل وضوء.

Ahmad ibn Muhammad al-Barqi in (Al-Mahasin): From Muhammad ibn Ismail, raising it to Abu Abdullah (peace be upon him) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: You should use the siwak (tooth-stick) for every ablution.

Hadith 1349

قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام) في وصيته: عليك بالسواك عند كل وضوء، وقال بعضهم: عند كل صلاة.

The Messenger of Allah (peace be upon him and his family) said to Ali (peace be upon him) in his advice: You must use the toothbrush (siwak) with every ablution. And some of them said: before every prayer.

CHAPTER 4

If Someone Forgets To Use The Siwak Before Ablution, It Is Recommended For Them To Do So After, And It Is Recommended To Rinse The Mouth Three Times After Using The Siwak

[Hadith 1350 to 1351]

Hadith 1350

سألت أبا عبد الله (عليه السلام) عن السواك بعد الوضوء؟ فقال: الاستياك قبل أن يتوضأ. قلت: أرأيت إن نسي حتى يتوضأ؟ قال: يستاك ثم يتمضمض ثلاث مرات.

I asked Abu Abdullah (peace be upon him) about using the tooth-stick after performing ablution. He said: "Use the tooth-stick before performing ablution." I said: "What if one forgets until after performing ablution?" He replied: "He should use the tooth-stick and then rinse his mouth three times."

Hadith 1351

وعن بعض من رواه، عن أبي عبد الله (عليه السلام) قال: من استاك فليتمضمض.

And from some who narrated it, from Abu Abdullah (peace be upon him), he said: Whoever uses a toothstick (siwak) should rinse his mouth.

CHAPTER 5

Recommendation Of Siwak Before Every Salat

[Hadith 1352 to 1359]

Hadith 1352

عن أبي جعفر (عليه السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: عليك بالسواك لكل صلاة.

From Abu Ja'far (peace be upon him) - in the Prophet's (peace and blessings be upon him and his family) advice to Ali (peace be upon him) - he said: You should use the siwak (tooth-stick) for every prayer.

Hadith 1353

عن أبي عبد الله (عليه السلام) قال: ركعتان بالسواك أفضل من سبعين ركعة بغير سواك.

From Abu Abdullah (peace be upon him), he said: Two units of prayer (rak'ahs) with the use of the siwak (tooth-stick) are better than seventy units of prayer without the siwak.

Hadith 1354

وقال رسول الله (صلى الله عليه وآله): لولا أن أشق على أمتي لامرتهم بالسواك مع كل صلاة.

The Messenger of Allah (peace be upon him and his family) said: Were it not that I would be overburdening my nation, I would have ordered them to use the tooth-stick (siwak) before every prayer.

Hadith 1355

قال أمير المؤمنين (عليه السلام): إذا توضأ الرجل وسوك ثم قام فصلى وضع الملك فاه على فيه فلم يلفظ شيئا إلا التقمه.

The Commander of the Faithful (peace be upon him) said: When a man performs ablution and uses a tooth-stick, then stands and prays, an angel places its mouth on his mouth, and nothing comes out of it except that the angel swallows it.

Hadith 1356

قال: وزاد فيه بعضهم: فإن لم يستك قام الملك جانبا يسمع إلى قراءته.

He said: And some of them added: If he does not use the siwak (tooth-stick), the angel stands aside to listen to his recitation.

Hadith 1357

عن أبي عبد الله (عليه السلام) قال: صلاة ركعتين بسواك أفضل من أربع ركعات بغير سواك.

From Abu Abdullah (peace be upon him), he said: Praying two rak'ahs (units of prayer) with siwak (tooth-stick) is better than praying four rak'ahs without siwak.

Hadith 1358

عن عمرو بن جميع يرفعه إلى النبي (صلى الله عليه وآله) قال: في السواك اثنتا عشرة خصلة: مطهرة للفم، ومرضاة للرب، ويبيض الأسنان، ويذهب بالحفر، ويقل البلغم، ويشهي الطعام، ويضاعف الحسنات، وتصاب به السنة، وتحضره الملائكة، ويشد اللثة، وهو يمر بطريق القرآن، وركعتين بالسواك أحب إلى الله عز وجل من سبعين ركعة بغير سواك.

Narrated by Amr bin Jami', raising it to the Prophet (peace be upon him and his family), who said: There are twelve qualities in using the siwak (tooth-stick): It purifies the mouth, pleases the Lord, whitens the teeth, eliminates tooth decay, reduces phlegm, stimulates appetite, multiplies good deeds, achieves the Sunnah, angels attend to it, strengthens the gums, it passes through the path of the Quran, and two rak'ahs (units of prayer) with siwak are more beloved to Allah, the Mighty and Majestic, than seventy rak'ahs without siwak.

Hadith 1359

وفي (المقنع) قال: كان النبي (صلى الله عليه وآله) يستاك لكل صلاة.

In (Al-Muqni'), he said: The Prophet (peace be upon him and his family) would use the tooth-stick (siwak) before every prayer.

CHAPTER 6

Recommendation Of Using The Siwak In The Morning And After Waking Up From Sleep In General

[Hadith 1360 to 1365]

Hadith 1360

عن أبي عبد الله (عليه السلام) قال: إن رسول الله (صلى الله عليه وآله) كان إذا صلى العشاء الآخرة أمر بوضوئه وسواكه يوضع عند رأسه مخمرا فيرقد ما شاء الله ثم يقوم فيستاك ويتوضأ ويصلي أربع ركعات، ثم يرقد ثم يقوم فيستاك ويتوضأ ويصلي (١)، ثم قال: لقد كان لكم في رسول الله أسوة حسنة وقال في آخر الحديث: إنه كان يستاك في كل مرة قام من نومه.

From Abu Abdullah (peace be upon him) who said: When the Messenger of Allah (peace be upon him and his family) prayed the last evening prayer, he would order for his ablution water and siwak to be placed covered near his head. Then he would sleep for as long as Allah willed. Then he would wake up, use the siwak, perform ablution, and pray four rak'ahs. Then he would sleep again, then wake up, use the siwak, perform ablution, and pray. Then he said: "Indeed in the Messenger of Allah you have an excellent example" [Surah 33, Verse 21]. And at the end of the hadith, he said: He would use the siwak every time he woke up from his sleep.

Hadith 1361

عن أبي جعفر (عليه السلام) قال: إذا قمت بالليل من منامك فقل: الحمد لله - إلى أن قال - ثم استك وتوضأ.

From Abu Ja'far (peace be upon him) he said: When you rise at night from your sleep, say: "All praise be to Allah" - until he said - then use the siwak (tooth stick) and perform ablution.

Hadith 1362

قال أبو عبد الله (عليه السلام): إذا قمت بالليل فاستك فإن الملك يأتيك فيضع فاه على فيك فليس من حرف تتلوه وتنطق به إلا صعد به إلى السماء فليكن فوك طيب الريح.

Abu Abdillah (peace be upon him) said: When you rise at night, use the siwak because an angel comes to you and places his mouth over your mouth, so not a single letter you recite and utter but it ascends with him to heaven, so let your mouth be of pleasant smell.

Hadith 1363

قال الكليني: وروي أن السنة في السواك في وقت السحر.

Al-Kulayni reported: It is narrated that the Sunnah regarding the siwak (tooth stick) is at the time of Sahar (pre-dawn).

Hadith 1364

عن أبي جعفر (عليه السلام) قال: إذا قمت من فراشك فانظر في أفق السماء وقل: الحمد لله - إلى أن قال - وعليك بالسواك فإن السواك في السحر قبل الوضوء من السنة ثم توضأ.

From Abu Ja'far (peace be upon him), he said: When you get up from your bed, look at the horizon of the sky and say: 'All praise is due to Allah' - until he said - and you must use the siwak (tooth stick), for using the siwak before dawn before performing ablution is from the Sunnah, then perform ablution.

Hadith 1365

قال أبو عبد الله (عليه السلام): إني لأحب للرجل إذا قام بالليل أن يستاك، وأن يشم الطيب فإن الملك يأتي الرجل إذا قام بالليل حتى يضع فاه على فيه فما خرج من القرآن من شئ دخل في جوف ذلك الملك.

Abu Abdullah (peace be upon him) said: I indeed love for a man when he rises at night to brush his teeth and to apply perfume, for when a man rises at night, the angel comes to him until he places his mouth upon his mouth, and whatever comes out of the Quran enters into that angel's interior.

CHAPTER 7

Recommendation Of Using The Siwak (Tooth Stick) Before Reciting The Quran

[Hadith 1366 to 1368]

Hadith 1366

قال رسول الله (صلى الله عليه وآله): نظفوا طريق القرآن، قيل يا رسول الله وما طريق القرآن؟ قال: أفواهكم قيل: بماذا؟ قال: بالسواك.

The Messenger of Allah (peace be upon him and his family) said: "Clean the path of the Quran." It was asked, "O Messenger of Allah, what is the path of the Quran?" He said, "Your mouths." It was asked, "With what?" He said, "With the siwak (tooth stick)."

Hadith 1367

قال رسول الله (صلى الله عليه وآله): أفواهكم من طرق ربكم، فأحبها إلي الله أطيبها ريحا، فطيبوها بما قدرتم عليه.

The Messenger of Allah (peace be upon him) said: "Your mouths are paths to your Lord, and the most beloved to Allah are those with the most pleasant smell. So, purify them with whatever you are capable of."

Hadith 1368

قال أمير المؤمنين (عليه السلام): إن أفواهكم طرق القرآن فطهروها بالسواك.

Amir al-Mu'minin (peace be upon him) said: "Indeed, your mouths are the paths of the Quran, so purify them with the siwak (tooth stick)."

CHAPTER 8

Recommendation Of Brushing Teeth Horizontally And Using Tree Branches

[Hadith 1369 to 1371]

Hadith 1369

قال النبي (صلى الله عليه وآله): اكتحلوا وترا واستاكوا عرضا.

The Prophet (peace be upon him and his family) said: "Apply kohl in odd numbers and brush your teeth horizontally."

Hadith 1370

قال: وروي أن الكعبة شكت إلى الله ما تلقى من أنفاس المشركين، فأوحى الله إليها قري يا كعبة فإني مبدلك بهم قوما يتنظفون بقضبان الشجر فلما بعث الله نبيه محمدا (صلى الله عليه وآله) نزل عليه الروح الأمين جبرئيل (عليه السلام) بالسواك.

It was narrated that the Ka'ba complained to Allah about what it endured from the breath of the polytheists, so Allah revealed to it: "Be content, O Ka'ba, for I will replace them with people who clean themselves with tree branches." When Allah sent His Prophet Muhammad (peace be upon him and his family), the Trustworthy Spirit Gabriel (peace be upon him) descended upon him with the siwak (tooth stick).

Hadith 1371

عن أبي جعفر (عليه السلام) نحوه إلا أنه قال: فلما بعث الله محمدا (صلى الله عليه وآله) أوحى إليه مع جبرئيل بالسواك والخلال.

From Abu Ja'far (peace be upon him) similar to the above except that he said: When Allah sent Muhammad (peace be upon him and his family), He revealed to him through Gabriel about the siwak and toothpick.

CHAPTER 9

Sufficiency Of Using Siwak Once Even With Fingers

[Hadith 1372 to 1375]

Hadith 1372

عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليه السلام) عن الرجل يستاك مرة بيده إذا قام إلى صلاة الليل وهو يقدر على السواك؟ قال: إذا خاف الصبح فلا بأس به.

From Ali bin Ja'far that he asked his brother Musa bin Ja'far (peace be upon him) about a man who uses his hand as siwak once when he stands for the night prayer while he has access to a siwak? He said: If he fears (the arrival of) morning, then there is no problem with it.

Hadith 1373

عن أبي جعفر (عليه السلام) في السواك قال: لا تدعه في كل ثلاث ولو أن تمره مرة.

From Abu Ja'far (peace be upon him) regarding siwak, he said: Do not abandon it every three (days), even if you pass it once.

Hadith 1374

وعن علي بإسناده قال: أدنى السواك أن تدلكه بإصبعك.

And from Ali through his chain of narration, he said: The minimum siwak is that you rub it with your finger.

Hadith 1375

عن جعفر، عن أبيه، عن آبائه (عليهم السلام) أن رسول الله (صلى الله عليه وآله) قال: التسوك بالابهام والمسبحة عند الوضوء سواك.

From Ja'far, from his father, from his forefathers (peace be upon them) that the Messenger of Allah (peace be upon him and his family) said: Using the thumb and index finger as siwak during ablution is (considered) siwak.

CHAPTER 10

Exemption From The Recommended Practice Of Using The Miswak Due To Weak Teeth From Old Age

[Hadith 1376 to 1376]

Hadith 1376

عن مسلم مولى لأبي عبد الله (عليه السلام) قال: ترك أبو عبد الله (عليه السلام) السواك، وذكر مثله.

From Muslim, a servant of Abu Abdullah (peace be upon him), said: Abu Abdullah (peace be upon him) stopped using the siwak (tooth stick), and mentioned the same (i.e. exemption due to old age).

CHAPTER 11

Dislike Of Using Siwak (Tooth-stick) In The Bathhouse And In Privacy

[Hadith 1377 to 1379]

Hadith 1377

عن آبائه (عليهم السلام) - في حديث المناهي - قال: ونهى رسول الله (صلى الله عليه وآله) عن السواك في الحمام.

From his forefathers (peace be upon them) - in a hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) forbade using siwak in the bathhouse.

Hadith 1378

قال، وروي أن السواك في الحمام يورث وباء الأسنان.

He said, and it is narrated that using siwak in the bathhouse causes dental disease.

Hadith 1379

عن أبي عبد الله (عليه السلام) - في حديث - قال: وإياك والسواك في الحمام فإنه يورث وباء الأسنان.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Beware of using siwak in the bathhouse for it causes dental disease.

Shaykh Hurr Amili: It has been previously indicated that using the siwak in the privy is disliked due to causing bad breath.

CHAPTER 12

Permissibility Of Using The Miswak For The Fasting Person, Even With A Moist Miswak, Although There Is A Particular Dislike For Using A Moist Miswak.

[Hadith 1380 to 1381]

Hadith 1380

سألت أبا عبد الله (عليه السلام) عن السواك للصائم؟ فقال: نعم يستاك أي النهار شاء.

I asked Abu Abdullah (peace be upon him) about using the toothstick (siwak) for the fasting person. He said: Yes, he may use the siwak (tooth stick) at any time of the day he wishes.

Hadith 1381

عن أبي عبد الله (عليه السلام) أنه كره للصائم أن يستاك بسواك رطب. وقال: لا يضر أن يبل سواكه بالماء ثم ينفضه حتى لا يبقى فيه شئ.

From Abu Abdullah (peace be upon him) that he disliked for the fasting person to use a moist toothstick (siwak). And he said: It is not harmful to moisten one's toothstick with water and then shake it until nothing remains in it.

CHAPTER 13

Recommendation Of Using Multiple Toothsticks

[Hadith 1382 to 1382]

Hadith 1382

عن أبي الحسن الرضا (عليه السلام) قال: كان - وهو بخراسان - إذا صلى الفجر جلس في مصلاه إلى أن تطلع الشمس، ثم يؤتى بخريطة فيها مساويك فيستاك بها واحدا بعد واحد ثم يؤتى بكندر فيمضغه (ثم يؤتى) بالمصحف فيقرأ فيه.

From Abu al-Hasan al-Ridha (peace be upon him), he said: When he was in Khorasan, after performing the Fajr (dawn) prayer, he would remain seated in his prayer place until sunrise. Then, a bag containing siwak (tooth sticks) would be brought to him, and he would use them one after another. Then, frankincense would be brought to him, and he would chew it. Then, the Mus'haf (Quran) would be brought to him, and he would recite from it.

Section 2

Etiquettes Of The Bathroom, Cleaning, And Adornment. And They Are An Introduction To The Washings

CHAPTER 1

Recommendation Of Entering The Bathhouse, Remembering The Fire, And The Merit Of Building And Owning One

[Hadith 1383 to 1390]

Hadith 1383

قال أبو عبد الله (عليه السلام): قال أمير المؤمنين عليه السلام: نعم البيت الحمام، يذكر النار، ويذهب بالدرن. وقال عمر: بئس البيت الحمام يبدي العورة، ويهتك الستر. قال: فنسب الناس قول أمير المؤمنين (عليه السلام) إلى عمر، وقول عمر إلى أمير المؤمنين (عليه السلام).

Abu Abdullah (peace be upon him) said: The Commander of the Faithful (peace be upon him) said: "What an excellent place the bathhouse is! It reminds one of the Fire and removes dirt." And Umar said: "What an evil place the bathhouse is! It exposes one's nakedness and tears away the veil." He said: So people attributed the saying of the Commander of the Faithful (peace be upon him) to Umar, and the saying of Umar to the Commander of the Faithful (peace be upon him).

Hadith 1384

عن عبيد الله الدابقي قال: دخلت حماما بالمدينة فإذا شيخ كبير وهو قيم الحمام فقلت: يا شيخ لمن هذا الحمام؟ قال: لأبي جعفر محمد بن علي بن الحسين، فقلت: كان يدخله؟ فقال: نعم.

From Ubaydullah al-Dabiqi who said: I entered a bathhouse in Medina and there was an old man who was the caretaker of the bathhouse. I said, "O Sheikh, to whom does this bathhouse belong?" He said, "To Abu Ja'far Muhammad ibn Ali ibn al-Husayn." I asked, "Did he use to enter it?" He replied, "Yes."

Hadith 1385

قال رسول الله (صلى الله عليه وآله): الداء ثلاثة، والدواء ثلاثة، فأما الداء: فالدم والمرة والبلغم، فدواء الدم الحجامة، ودواء البلغم الحمام ودواء المرة المشي.

The Messenger of Allah (peace be upon him and his family) said: There are three diseases and three cures. As for the diseases: they are blood, bile, and phlegm. The cure for blood is cupping, the cure for phlegm is the bath, and the cure for bile is

walking.

Hadith 1386

وقال أمير المؤمنين (عليه السلام): نعم البيت الحمام تذكر فيه النار ويذهب بالدرن.

The Commander of the Faithful (peace be upon him) said: What an excellent house the bathhouse is; it reminds one of the Fire and removes dirt.

Hadith 1387

وقال (عليه السلام): بئس البيت الحمام يهتك الستر ويذهب بالحياء.

He (peace be upon him) said: How wretched is the bathhouse as a dwelling; it removes the covering and takes away modesty.

Hadith 1388

وقال الصادق (عليه السلام): بئس البيت الحمام، يهتك الستر، ويبدي العورة ونعم البيت الحمام يذكر حر النار.

Al-Sadiq (peace be upon him) said: How wretched is the house of the bathhouse; it tears away the veil and exposes the private parts. And how excellent is the house of the bathhouse; it reminds one of the heat of the Fire.

Hadith 1389

عن علي (عليه السلام) قال: دخل علي وعمر الحمام فقال عمر: بئس البيت الحمام يكثر فيه العنا ويقل فيه الحيا، فقال علي (عليه السلام): نعم البيت الحمام يذهب الأذى ويذكر بالنار.

From Ali (peace be upon him), he said: Ali and Umar entered the bathhouse, and Umar said, "What a wretched place is the bathhouse; in it, suffering increases and modesty decreases." Ali (peace be upon him) replied, "What an excellent place is the bathhouse; it removes impurities and reminds of the Fire."

Hadith 1390

وعنه قال: مر رسول الله (صلى الله عليه) وآله، بمكان بالمباضع فقال: نعم موضع الحمام.

On his authority, he said: The Messenger of Allah (peace be upon him and his family) passed by a place in Al-Mabada' and said: "What an excellent place for a bathhouse."

أقول: ويأتي ما يدل على ذلك، وما تقدم من ذم الحمام محمول إما على التقية لما مر، أو على الافراط في دخوله لما يأتي، أو على عدم ستر العورة لما يفهم من التعليل هناك، والله أعلم.

I say: And there will come what indicates that, and what has preceded regarding the censure of bathhouses is interpreted either as precautionary dissimulation (taqiyya) for what has passed, or as referring to excessive use of bathhouses as will be

mentioned, or as referring to not covering the private parts as can be understood from the reasoning there, and Allah knows best.

CHAPTER 2

Recommendation Of Entering The Bathroom Every Other Day, And The Dislike Of Entering It Every Day Except For Someone Who Is Fleshy And Wants To Reduce It (Flesh)

[Hadith 1391 to 1394]

Hadith 1391

عن أبي الحسن (عليه السلام) قال: الحمام يوم ويوم لا يكثر اللحم، وإدمانه كل يوم يذيب شحم الكليتين.

From Abu al-Hasan (peace be upon him), he said: The bath every other day does not increase the flesh, and doing it daily melts the fat of the kidneys.

Hadith 1392

سليمان الجعفري قال: مرضت حتى ذهب لحمي فدخلت على الرضا (عليه السلام) فقال: أيسرك أن يعود إليك لحمك؟ فقلت: بلى، قال: الزم الحمام غبا، فإنه يعود إليك لحمك، وإياك أن تدمنه، فإن إدمانه يورث السل.

Sulaiman Al-Ja'fari said: I became ill until my flesh wasted away, so I went to visit Al-Rida (peace be upon him). He said: "Would you like your flesh to return to you?" I said: "Yes." He said: "Attend the bathhouse every other day, for it will restore your flesh. But beware of frequenting (*) it too often, for excessive use causes tuberculosis."

Translator: * Meaning daily. See comment on Hadith 1394.

Hadith 1393

عن أحمد بن محمد، عن علي بن أحمد بن أشيم، عن سليمان الجعفري قال: من أراد أن يحمل لحما فليدخل الحمام يوما ويغب يوما، ومن أراد أن يضمر وكان كثير اللحم فليدخل كل يوم.

From Ahmad ibn Muhammad, from Ali ibn Ahmad ibn Ashim, from Sulaiman Al-Ja'fari who said: Whoever wants to gain weight should enter the bathhouse every other day, and whoever wants to lose weight and is overweight should enter it every day.

Hadith 1394

عن أبي عبد الله (عليه السلام) قال: ثلاثة يسمن وثلاثة يهزلن فأما التي يسمن فإدمان الحمام، وشم الرائحة الطيبة، ولبس الثياب اللينة، وأما التي يهزلن فإدمان أكل البيض، والسمك، والطلع. قال الصدوق: إدمان الحمام أن يدخله يوما ويوما لا فإنه إن دخله كل يوم نقص من لحمه.

From Abu Abdullah (peace be upon him), he said: Three things fatten and three

things cause leanness. As for those that fatten: frequent bathing, smelling pleasant fragrances, and wearing soft clothes. As for those that cause leanness: frequent consumption of eggs, fish, and palm spadix.

Shaykh Hurr Amili: Al-Saduq said: Frequent bathing means entering the bathhouse every other day, for if one enters it daily, it will reduce one's flesh.

CHAPTER 3

Obligation Of Covering The Private Parts In The Bathhouse And Elsewhere From Any Respected Observer And The Prohibition Of Looking At The Private Parts Of A Muslim Unlawfully

[Hadith 1395 to 1399]

Hadith 1395

عن أبي عبد الله (عليه السلام) قل: لا ينظر الرجل إلى عورة أخيه.

Abu Abd Allah (peace be upon him) said: A man should not look at the private parts of his brother.

Hadith 1396

عن أبي الحسن الأول (عليه السلام) قال: سألته أو سأله غيري عن الحمام TSfonts قال: أدخله بمئزر، وغض بصرك.

From Abul-Hasan the First (peace be upon him), he said: I asked him, or someone else asked him, about the public bath? He said: Enter it with a loincloth, and lower your gaze.

Hadith 1397

سألت أبا عبد الله (عليه السلام): أيتجرد الرجل عند صب الماء ترى عورته أو يصب عليه الماء؟ أو يرى هو عورة الناس؟ قال: كان أبي يكره ذلك من كل أحد.

I asked Abu Abdullah (peace be upon him): Should a man undress when pouring water so that his private parts are visible, or should water be poured on him? Or should he see the private parts of others? He said: My father used to dislike that from anyone.

Hadith 1398

عن أبي عبد الله (عليه السلام) قال: من دخل الحمام فغض طرفه عن النظر إلى عورة أخيه آمنه الله من الحميم يوم القيامة.

From Abu Abdullah (peace be upon him), he said: Whoever enters the bathhouse and lowers his gaze from looking at his brother's private parts, Allah will protect him from the scalding water on the Day of Resurrection.

Hadith 1399

عن النبي (صلى الله عليه وآله) أنه قال: يا علي إياك ودخول الحمام بغير مئزر، ملعون (ملعون) الناظر والمنظور إليه.

The Prophet (peace be upon him and his family) said: O Ali, beware of entering the bathhouse without a waist-wrapper. Cursed, cursed is the one who looks and the one who is looked at.

Shaykh Hurr Amili: It is mentioned before regarding the regulations of seclusion, and there will be more on this in discussions on entering the bathhouse with a waist-wrap and others, in the book of marriage, and explanations will be provided for seemingly contradictory narrations, God willing.

CHAPTER 4

Limit Of The Private Parts That Must Be Covered

[Hadith 1400 to 1403]

Hadith 1400

رأيت أبا عبد الله (عليه السلام) أو من رآه متجردا وعلى عورته ثوب، فقال: إن الفخذ ليست من العورة.

I saw Abu Abdullah (peace be upon him) or someone who saw him uncovered, with a cloth over his private parts, and he said: The thigh is not part of the awrah (parts of the body that must be covered).

Hadith 1401

عن أبي الحسن الماضي (عليه السلام) قال: العورة عورتان: القبل والدبر، والدبر مستور بالأليتين فإذا سترت القضيب والبيضتين فقد سترت العورة.

From Abu al-Hasan al-Madi (peace be upon him), he said: The awrah (private parts) are of two types: the front and the rear. The rear is covered by the buttocks. So when you cover the penis and the testicles, you have covered the awrah.

Hadith 1402

قال الكليني: وقال: في رواية أخرى فأما الدبر فقد سترته الأليتان، وأما القبل فاستره بيدك.

Al-Kulayni said: And he said: In another narration, "As for the posterior, it is concealed by the buttocks, and as for the front, cover it with your hand."

Hadith 1403

قال الصادق (عليه السلام): الفخذ ليس من العورة.

Al-Sadiq (peace be upon him) said: The thigh is not part of the awrah (private parts).

CHAPTER 5

Recommendation Of Covering The Knee And The Navel And What Is Between Them.

[Hadith 1404 to 1404]

Hadith 1404

سألت أبا جعفر (عليه السلام) عن الحمام فقال: تريد الحمام؟ قلت: نعم، فأمر بإسخان الماء ثم دخل فأتزر بإزار فغطى ركبتيه وسرته - إلى أن قال: - ثم قال: هكذا فافعل.

I asked Abu Ja'far (peace be upon him) about the bathhouse. He said, "Do you want to go to the bathhouse?" I said, "Yes." So he ordered for the water to be heated, then he entered. He wrapped himself with a waist cloth, covering his knees and navel. Then he said, "Do it like this."

CHAPTER 6

Permissibility Of Looking At The Private Parts Of Animals And Non-muslims Without Lust

[Hadith 1405 to 1406]

Hadith 1405

عن أبي عبد الله (عليه السلام) قال: النظر إلى عورة من ليس بمسلم مثل النظر إلى عورة الحمار.

From Abu Abdullah (peace be upon him), he said: Looking at the private parts of a non-Muslim is like looking at the private parts of a donkey.

Hadith 1406

روى عن الصادق (عليه السلام) أنه قال: إنما كره النظر إلى عورة المسلم، فأما النظر إلى عورة من ليس بمسلم مثل النظر إلى عورة الحمار.

It is narrated from Al-Sadiq (peace be upon him) that he said: Looking at the private parts of a Muslim is disliked, but looking at the private parts of a non-Muslim is like looking at the private parts of a donkey.

CHAPTER 7

Ruling Of Bathing Nude In The Presence Of One's Slave Woman, Parent, Spouse, Or Relative

[Hadith 1407 to 1408]

Hadith 1407

سألت أبا الحسن (عليه السلام) عن المرأة هل يحل لزوجها التعري والغسل بين يدي خادمها؟ قال: لا بأس ما أحلت له من ذلك ما لم يتعده.

I asked Abu al-Hasan (peace be upon him) about whether it is permissible for a woman's husband to be naked and bathe in front of her servant. He said: There is no harm in what she has made permissible for him from that, as long as he does not exceed it.

Hadith 1408

سألت الرضا (عليه السلام) عن الخادم تكون لولد الرجل، أو لوالده، أو لأهله هل يحل له أن يتجرد بين يديها أم لا؟ قال: أما الولد فلا أرى به بأسا. أقول: ينبغي أن يخص هذا بالولد الصغير إذا قوم أبوه جاريته على نفسه، لما يأتي في النكاح إن شاء الله.

I asked Al-Ridha (peace be upon him) about the female servant who belongs to a man's son, or his father, or his family: Is it permissible for him to undress in front of her or not? He said: As for the son, I see no problem with it.

Shaykh Hurr Amili: This should be limited to the young son if his father has assigned his slave girl in charge of him, as will be discussed in the chapter on marriage, God willing.

CHAPTER 8

Prohibition Of Seeking Out The Faults And Flaws Of A Believer

[Hadith 1409 to 1411]

Hadith 1409

قلت لأبي عبد الله (عليه السلام): شئ يقوله الناس: عورة المؤمن على المؤمن حرام، فقال: ليس حيث يذهبون، إنما عنى عورة المؤمن أن يزل زلة أو يتكلم بشئ يعاب عليه فيحفظ عليه ليعيره به يوما ما.

I said to Abu Abdullah (peace be upon him): There is something people say: "The awrah of a believer is forbidden for another believer." He replied: It is not as they think. What is meant by the awrah of a believer is when he slips up or says something blameworthy, and it is remembered against him to reproach him with it someday.

Hadith 1410

عن أبي عبد الله (عليه السلام) قال: سألته عن عورة المؤمن على المؤمن حرام؟ فقال: نعم، قلت: أعني سفليه، فقال: ليس حيث تذهب إنما هو إذاعة سره.

From Abu Abdullah (peace be upon him), he said: I asked him about the awrah of a believer being forbidden for another believer. He said: Yes. I said: I mean his lower parts. He said: It is not as you think; rather, it refers to disclosing his secrets.

Hadith 1411

عن أبي عبد الله (عليه السلام)، في عورة المؤمن على المؤمن حرام قال: ليس أن ينكشف فيرى منه شيئا، إنما هو أن يزري عليه أو يعيبه.

From Abu Abdullah (peace be upon him), regarding the statement "The believer's awrah is forbidden for another believer," he said: It does not mean to be uncovered so that something of him is seen. Rather, it means to disparage or criticize him.

Shaykh Hurr Amili: There is no contradiction between this and the previously mentioned prohibition of looking at a Muslim's private parts because 'private matters' have two meanings. These narrations clarify one meaning, and the previous ones clarified the other. However, other evidence exists for both meanings. This may also include the interpretation of a specific narration, so it doesn't affect the previous ruling. But many other evidences exist, and both meanings might be intended, as will be explained in the narration of Hanan. Further evidence supporting the contents of this chapter will be presented in the chapters on Brotherhood from the Book of Hajj, God willing.

CHAPTER 9

Recommendation Of Entering The Bathhouse With An Izar (Waist Wrap) And The Dislike Of Leaving It Off

[Hadith 1412 to 1421]

Hadith 1412

عن أحدهما (عليهما السلام) قال سألته عن ماء الحمام؟ فقال: أدخله بإزار.

From one of them (peace be upon them both), he said: I asked him about the water of the public bath? He replied: Enter it with a waist wrap (* izaar).

Translator: * Izaar refers to a traditional waist-wrap or a piece of cloth that is wrapped around the lower part of the body, covering from the waist to the knees or sometimes the ankles.

Hadith 1413

عن أبي عبد الله، عن أبيه، عن آبائه، عن أمير المؤمنين (عليهم السلام) قال: إذا تعرى أحدكم نظر إليه الشيطان فطمع فيه فاستتروا.

From Abu Abdullah, from his father, from his forefathers, from the Commander of the Faithful (peace be upon them), he said: When one of you undresses, Satan looks at him and covets him, so cover yourselves.

Hadith 1414

كنت في الحمام في البيت الأوسط فدخل على أبو الحسن (عليه السلام) وعليه النورة وعليه إزار فوق النورة.

I was in the bathroom in the middle house when Abu al-Hasan (peace be upon him) entered. He had depilatory (hair removing) paste on him and was wearing a waist wrapper over the depilatory paste.

Hadith 1415

عن أبيه قال: دخلت أنا وأبي وجدي وعمي حماما بالمدينة فإذا رجل في البيت المسلخ فقال لنا: ممن القوم؟ - إلى أن قال: - ما يمنعكم من الأزر؟! فإن رسول الله (صلى الله عليه وآله) قال: عورة المؤمن على المؤمن حرام، قال: فبعث أبي إلى كرباسة فشقها بأربعة، ثم أخذ كل واحد منا واحدا ثم دخلنا فيها - إلى أن قال: - سألنا عن الرجل؟ فإذا هو علي بن الحسين (عليه السلام).

From his father who said: I, my father, my grandfather, and my uncle entered a public bath in Medina. There was a man in the changing room who said to us, "Where are you from?" - Then he said - "What prevents you from wearing waist-wraps?! For the Messenger of Allah (peace be upon him and his family) said: The private parts of a believer are forbidden to another believer." He said: So my father sent for a piece of

cloth, tore it into four, and each of us took one and we entered wearing them. - Then he said - We asked about the man, and it was Ali ibn Al-Hussein (peace be upon him).

Hadith 1416

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) من كان يؤمن بالله واليوم الآخر فلا يدخل الحمام إلا بمئزر.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever believes in Allah and the Last Day should not enter the bathhouse except with a waist-wrapper.

Hadith 1417

عن بعض من حدثه أن أبا جعفر (عليه السلام) كان يقول: من كان يؤمن بالله واليوم الآخر فلا يدخل الحمام إلا بمئزر.

From some who narrated to him that Abu Ja'far (peace be upon him) used to say: Whoever believes in Allah and the Last Day should not enter the public bath except with a waist wrapper.

Hadith 1418

عن أبي الحسن (عليه السلام) - في حديث - قال: لا تدخل الحمام إلا بمئزر وغض بصرك.

From Abu Al-Hasan (peace be upon him) - in a hadith - he said: Do not enter the bathhouse except with a loincloth, and lower your gaze.

Hadith 1419

عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: إن الله كره لامتي - وعد خصالا إلى أن قال: - وكره دخول الحمام إلا بمئزر.

From his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: Indeed, Allah dislikes for my nation - and he enumerated characteristics until he said: - and He dislikes entering the bathhouse except with a loincloth.

Hadith 1420

عن آبائه (عليهم السلام) - في حديث المناهي - قال: وقال رسول الله (صلى الله عليه وآله): لا يدخلن أحدكم الحمام إلا بمئزر.

From his forefathers (peace be upon them) - in the hadith of prohibitions - he said: And the Messenger of Allah (peace be upon him and his family) said: None of you should enter the public bath except with a loincloth.

Hadith 1421

عن الصادق (عليه السلام) قال: من دخل الحمام بمئزر ستره الله بستره.

From Al-Sadiq (peace be upon him), he said: Whoever enters the bathhouse with a loincloth, Allah will cover him with His veil.

Shaykh Hurr Amili: Previous narrations indicate this and not the obligation, and more evidence on both rulings will come, God willing.

CHAPTER 10

Disapproval Of Entering Water Without A Loincloth (Waist Wrap)

[Hadith 1422 to 1425]

Hadith 1422

عن أمير المؤمنين (عليه السلام)، أنه نهى أن يدخل الرجل الماء إلا بمئزر.

From the Commander of the Faithful (peace be upon him), he prohibited a man from entering the water except with a loincloth.

Hadith 1423

محمد بن علي بن الحسين قال: نهى (صلى الله عليه وآله) عن الغسل تحت السماء إلا بمئزر، ونهى عن دخول الأنهار إلا بمئزر، وقال: إن للماء أهلا وسكانا.

Muhammad ibn Ali ibn Al-Hussein said: He (peace be upon him and his family) prohibited bathing under the sky except with a loincloth, and he prohibited entering rivers except with a loincloth, and he said: Indeed, water has inhabitants and dwellers.

Hadith 1424

عن جعفر بن محمد، في وصية النبي (صلى الله عليه وآله) لعلى (عليه السلام) - قال: وكره الله لامتي الغسل تحت السماء إلا بمئزر، وكره دخول الأنهار إلا بمئزر فإن فيها سكانا من الملائكة.

From Ja'far bin Muhammad - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: And Allah dislikes for my nation bathing under the sky except with a loincloth, and He dislikes entering rivers except with a loincloth, for in them are dwellers from among the angels.

Hadith 1425

عن الصادق، عن رسول الله (صلى الله عليه وآله) قال: إن الله كره لكم أيتها الأمة أربعا وعشرين خصلة ونهاكم عنها - إلى أن قال وكره الغسل تحت السماء بغير مئزر، وكره دخول الأنهار إلا بمئزر، وقال: في الأنهار عمار وسكان من الملائكة، وكره دخول الحمامات بغير مئزر.

From Al-Sadiq, from the Messenger of Allah (peace be upon him and his family) who said: Indeed Allah has disliked for you, O nation, twenty-four characteristics and has forbidden you from them - until he said: And He disliked bathing under the sky without a loincloth, and disliked entering rivers except with a loincloth, and he said: In the rivers are dwellers and inhabitants from among the angels, and He disliked

entering bathhouses without a loincloth.

CHAPTER 11

Permissibility Of Bathing Without An Izar When Not Observed, With Dislike, Especially Under The Sky

[Hadith 1426 to 1427]

Hadith 1426

سألت أبا عبد الله (عليه السلام) عن الرجل يغتسل بغير إزار حيث لا يراه أحد؟ قال: لا بأس.

I asked Abu Abdullah (peace be upon him) about a man bathing without a loincloth where no one can see him? He said: There is no harm in it.

Hadith 1427

قلت لأبي عبد الله (عليه السلام): يغتسل الرجل بارزا؟ فقال: إذا لم يره أحد فلا بأس.

I said to Abu Abdullah (peace be upon him): "Can a man perform ghusl (ritual bath) in the open?" He replied: "If no one sees him, then there is no problem."

CHAPTER 12

Permissibility For A Man To Enter The Bath With His Female Servants With An Izar And The Dislike Of Them Being Nude, And The Permissibility For Women To Enter The Bath

[Hadith 1428 to 1428]

Hadith 1428

عن جعفر، عن أبيه، عن علي (عليهم السلام) قال: قيل له: إن سعيد بن عبد الملك يدخل مع جواريه الحمام، قال: وما بأس إذا كان عليه وعليهن الإزار، لا يكونون عراة كالحمر ينظر بعضهم إلى سوأة بعض.

From Ja'far, from his father, from Ali (peace be upon them), he said: It was said to him: Saeed bin Abdul-Malik enters the bathhouse with his slave girls. He said: What's wrong with that if he and they are wearing a waist-wrapper? They should not be naked like donkeys, looking at each other's private parts.

Shaykh Hurr Amili: Also, there will be mention of the permissibility for women to enter the bath in the narrations about marriage in the bath and others.

CHAPTER 13

Recommendation Of Supplicating With The Transmitted Prayers In The Bath And A Collection Of Its Rulings And Etiquettes

[Hadith 1429 to 1432]

Hadith 1429

قال الصادق جعفر بن محمد (عليه السلام): إذا دخلت الحمام فقل في الوقت الذي تنزع ثيابك فيه اللهم أنزع عني ربقة النفاق وثبتني على الايمان، وإذا دخلت البيت الأول فقل: اللهم إني أعوذ بك من شر نفسي وأستعيذ بك من أذاه،

Al-Sadiq, Ja'far ibn Muhammad (peace be upon him) said: When you enter the bathhouse and start to undress, say: "O Allah, remove from me the bonds of hypocrisy and establish me in faith." When you enter the first room, say: "O Allah, I seek refuge in You from the evil within myself and from the harm it may cause."

وإذا دخلت البيت الثاني، فقل: اللهم اذهب عني الرجس النجس، وطهر جسدي وقلبي، وخذ من الماء الحار وضعه على هامتك، وصب منه على رجليك، وإن أمكن أن تبلع منه جرعة فافعل فإنه ينقي المثانة، والبث في البيت الثاني ساعة،

Upon entering the second room, say: "O Allah, remove impurity from me, cleanse my body and heart." Take warm water, pour it over your head and onto your feet. If possible, swallow a gulp of it to cleanse the bladder. Stay in the second room for a while.

وإذا دخلت البيت الثالث فقل: نعوذ بالله من النار ونسأله الجنة، ترددها إلى وقت خروجك من البيت الحار، وإياك وشرب الماء البارد والفقاع في الحمام فإنه يفسد المعدة،

When entering the third room, say: "We seek refuge in Allah from the Fire and ask for Paradise," repeating it until you leave the hot room. Avoid drinking cold water or consuming fuqqa'a (* fizzy drinks) in the bath as it corrupts the stomach.

ولا تصبن عليك الماء البارد فإنه يضعف البدن، وصب الماء البارد على قدميك إذا خرجت فإنه يسيل الداء من جسدك، فإذا لبست ثيابك فقل: اللهم ألبسني التقوى وجنبني الردي، فإذا فعلت ذلك امنت من كل داء.

Do not pour cold water on yourself as it weakens the body. Pour cold water on your feet upon exiting to wash away diseases from your body. When you dress, say: "O Allah, clothe me in piety and keep me away from disgrace." Doing so, you will be protected from every disease.

Translator: * Literally anything that bubbles or foams. Historically, it referred to a fermented beverage made from barley or dates, which had a slightly effervescent quality due to the fermentation process

Hadith 1430

عن أبي عبد الله (عليه السلام) - في حديث - قال: إياك الاضطجاع في الحمام فإنه يذيب شحم الكليتين، وإياك والاستلقاء على القفا في الحمام فإنه يورث داء الدبيلة، وإياك والتمشط في الحمام فإنه يورث وباء الشعر، وإياك والسواك في الحمام فإنه يورث وباء الأسنان، وإياك أن تغتسل رأسك بالطين فإنه يسمج الوجه، وإياك أن تدلك رأسك ووجهك بمئزر فإنه يذهب بماء الوجه، وإياك أن تدلك تحت قدمك بالخزف فإنه يورث البرص، وإياك أن تغتسل بغسالة الحمام.

Abu Abdillah (peace be upon him) in a narration said: Beware of lying down in the bathhouse as it melts the fat around the kidneys, beware of lying on your back in the bathhouse, as it causes the disease of abscesses, beware of combing your hair in the bathhouse, as it causes hair ailments, beware of using a siwak (tooth stick) in the bathhouse, as it causes dental diseases, beware of washing your head with clay as it disfigures the face, beware of rubbing your head and face with an izar (waist wrapper) as it removes the glow of the face, beware of rubbing the soles of your feet with khuzfah (* pumice stone) as it causes leprosy, and beware of bathing with the used water of the bathhouse.

Translator: * In the olden days, pumice stone was widely used as a natural exfoliating tool during bathing to remove dead skin cells and soften the skin.

Hadith 1431

قال أبو عبد الله (عليه السلام): لا تتك في الحمام فإنه يذيب شحم الكليتين، ولا تسرح في الحمام فإنه يرقق الشعر، ولا تغسل رأسك بالطين فإنه يذهب بالغيرة، ولا تتدلك بالخزف فإنه يورث البرص، ولا تمسح وجهك بالإزار فإنه يذهب بماء الوجه. ورواه الصدوق مرسلا إلا أنه قال: ولا تغسل رأسك بالطين فإنه يسمج الوجه.

Abu Abdillah (peace be upon him) said: Do not lie down in the bathhouse as it melts the fat around the kidneys, do not brush in the bathhouse as it thins the hair, do not wash your head with clay as it removes protective jealousy (*), do not rub yourself with khuzfah (pumice stone used for exfoliation) as it causes vitiligo, and do not wipe your face with a waist-wrap (izaar) as it removes the radiance of the face. Al-Saduq narrated similarly except he mentioned: Do not wash your head with clay as it makes the face ugly.

Translator: * In the sense of a positive or protective attribute not in its negative connotation of envy, implying that a certain level of jealousy, especially in matters of honor and protecting rights or relationships, is considered a good trait.

Hadith 1432

قال: وفي حديث آخر: يذهب بالغيرة... وذكر بقية الحديث.

He said: And in another narration: "It removes jealousy (*) ..." and the rest of the narration was mentioned.

Translator: * See comment on Hadith 1431.

CHAPTER 14

Recommendation Of Greeting In The Bath For Those Wearing An Izar And The Dislike Of Greeting For Those Not Wearing An Izar

[Hadith 1433 to 1434]

Hadith 1433

عن سعدان بن مسلم قال: كنت في الحمام في البيت الأوسط فدخل على أبو الحسن (عليه السلام) وعليه النورة، وعليه إزار فوق النورة، فقال: السلام عليكم فرددت عليه السلام، وبادرت فدخلت إلى البيت الذي فيه الحوض فاغتسلت وخرجت.

Sadan bin Muslim said: I was in the bathhouse in the middle room when Abu al-Hasan (peace be upon him) entered. He had depilatory paste on him, and he was wearing a waist wrap over the paste. He said: "Peace be upon you," so I returned his greeting. I then hastened to enter the room with the basin, bathed, and left.

Shaykh Hurr Amili: And al-Saduq, narrated it with his own chain of transmission in a similar manner. Al-Saduq then said: This indicates that it is permissible to greet someone in the bathhouse if they are wearing a izar, while there is a prohibition against greeting someone in the bathhouse if they are not wearing a izar.

Hadith 1434

عن الصادق (عليه السلام) قال: ثلاثة لا يسلمون: الماشي مع الجنازة، والماشي إلى الجمعة، وفي بيت حمام.

From Al-Sadiq (peace be upon him), he said: Three are not safe: the one walking with a funeral procession, the one walking to Friday prayer, and the one in a public bath house.

CHAPTER 15

Permissibility Of Reciting The Entire Qur'an In The Bathhouse For One Who Wears An Izar, The Dislike Of Recitation By The Naked, And The Permissibility Of Sexual Intercourse In The Bathhouse And In Water

[Hadith 1435 to 1442]

Hadith 1435

سألت أبا جعفر (عليه السلام) كان أمير المؤمنين (عليه السلام) ينهى عن قراءة القرآن في الحمام؟ فقال: لا إنما نهى أن يقرأ الرجل وهو عريان، فأما إذا كان عليه إزار فلا بأس.

I asked Abu Ja'far (peace be upon him): "Did the Commander of the Faithful (peace be upon him) forbid reading the Quran in the bathhouse?" He said: "No, he only forbade a man from reading while he is naked. But if he is wearing a waist wrapper, then there is no problem."

Hadith 1436

عن أبي عبد الله (عليه السلام) قال: لا بأس للرجل أن يقرأ القرآن في الحمام إذا كان يريد به وجه الله ولا يريد ينظر كيف صوته.

From Abu Abdullah (peace be upon him), he said: There is no harm for a man to recite the Quran in the bath if he intends it for the sake of Allah and does not intend to listen to how his voice sounds.

Hadith 1437

قلت لأبي الحسن (عليه السلام): أقرء القرآن في الحمام وأنكح فيه؟ قال: لا بأس.

I asked Abu al-Hasan (peace be upon him), "May I recite the Qur'an and have sexual intercourse in the bathhouse?" He said: There is no problem.

Hadith 1438

عن أبي الحسن (عليه السلام) قال: سألته عن الرجل يقرأ في الحمام وينكح فيه؟ قال: لا بأس به.

Abu al-Hasan (peace be upon him) said: I asked him about a man reciting and having sexual intercourse in the bathhouse? He said: There is no problem in it.

Hadith 1439

عن أبي الحسن الرضا (عليه السلام) قال: سألته عن الرجل يقرأ في الحمام وينكح فيه؟ قال: لا بأس به.

Abu al-Hasan al-Rida (peace be upon him) said: I asked him about a man reciting and having sexual intercourse in the bathhouse? He said: There is no problem in it.

Hadith 1440

عن بريد بن معاوية العجلي قال: قلت لأبي عبد الله (عليه السلام): الرجل يأتي جاريته في الماء؟ قال: ليس به بأس.

Burayd ibn Mu'awiya al-Ijli said: I asked Abu Abdullah (peace be upon him): [What about] a man who approaches his slave girl in water? He said: There is no harm in it.

Hadith 1441

عن أبي بصير قال: سألته عن القراءة في الحمام؟ فقال: إذا كان عليك إزار فاقرأ القرآن إن شئت كله.

Abu Basir said: I asked him about reciting [the Quran] in the bathhouse. He replied: If you are wearing a loincloth, then you may recite the Quran, all of it if you wish.

Hadith 1442

قال لموسى بن جعفر (عليه السلام): أقرأ في الحمام وأنكح فيه؟ قال: لا بأس.

It was said to Musa ibn Ja'far (peace be upon him): Shall I recite (Quran) in the bathhouse and have intercourse in it? He said: There is no harm in it.

CHAPTER 16

Dislike Of Permitting The Wife To Go To The Bathhouse, Wedding, Funeral, Or Wear Thin Clothes Without Necessity, And The Prohibition Of That With Suspicion, Accusation, And Corruption.

[Hadith 1443 to 1451]

Hadith 1443

عن أبي عبد الله (عليه السلام) قال: من كان يؤمن بالله واليوم الآخر فلا يدخل حليلته الحمام.

From Abu Abdullah (peace be upon him), he said: Whoever believes in Allah and the Last Day should not let his wife enter the public bath.

Hadith 1444

عن أبي عبد الله (عليه السلام) قال: من كان يؤمن بالله واليوم الآخر، فلا يرسل حليلته إلى الحمام.

From Abu Abdullah (peace be upon him), he said: Whoever believes in Allah and the Last Day should not send his wife to the public bath.

Hadith 1445

قال رسول الله (صلى الله عليه وآله) من كان يؤمن بالله واليوم الآخر فلا يبعث حليلته إلى الحمام.

The Messenger of Allah (peace be upon him and his family) said: Whoever believes in Allah and the Last Day should not send his wife to the public bath.

Hadith 1446

قال: وقال (عليه السلام): من أطاع امرأته أكبه الله على منخريه في النار، قيل: وما تلك الطاعة؟ قال تدعوه إلى النياحات والعرسات والحمامات ولبس الثياب الرقاق، فيجيبها.

He (peace be upon him) said: "Whoever obeys his wife, Allah will throw him on his nostrils into the Fire." It was asked: "What kind of obedience is that?" He said: "When she calls him to attend wailing ceremonies (*), wedding celebrations, public baths, and to wear thin clothes, and he complies with her."

Translator: * An-niyahaat refers to a group of women who engage in excessive lamentation or professional mourning. They were hired to wail, scream, and display extreme forms of grief during mourning ceremonies. This practice was prevalent in pre-Islamic Arabia and was discouraged or prohibited in Islam.

Hadith 1447

عن الصادق، عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن يدخل الرجل حليلته الحمام.

From Al-Sadiq, from his forefathers (peace be upon them) - in the hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) forbade a man from taking his wife to the public bath.

Hadith 1448

عن جعفر بن محمد، عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: يا علي، من أطاع امرأته أكبه الله عز وجل على وجهه في النار. قال علي (عليه السلام): وما تلك الطاعة؟ قال: يأذن لها في الذهاب إلى الحمامات والعرسات والنائحات ولبس الثياب الرقاق.

From Ja'far bin Muhammad, from his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: O Ali, whoever obeys his wife, Allah the Mighty and Majestic will throw him face-first into the Fire. Ali (peace be upon him) asked: What kind of obedience is that? He replied: Allowing her to go to public baths, wedding celebrations, wailing gatherings (*), and wearing thin clothes.

Translator: * See comment on Hadith 1446.

Hadith 1449

وفي (عقاب الأعمال) عن أبيه، عن علي بن إبراهيم، عن أبيه، عن النوفلي عن السكوني، عن جعفر بن محمد، عن أبيه عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من أطاع امرأته أكبه الله على وجهه في النار. قيل: وما تلك الطاعة؟ قال تطلب إليه أن تذهب إلى الحمامات والعرس والنياحات والثياب الرقاق، فيجيبها.

In (Iqab al-A'mal) from his father, from Ali ibn Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Ja'far ibn Muhammad, from his father, from his forefathers (peace be upon them all) who said: The Messenger of Allah (peace be upon him and his family) said: "Whoever obeys his wife, Allah will throw him face-first into the Fire." It was asked, "What kind of obedience is that?" He replied, "When she asks him to go to public baths, weddings, wailing gatherings (*), and to wear thin clothes, and he complies with her."

Translator: * See comment on Hadith 1446.

Hadith 1450

قال رسول الله (صلى الله عليه وآله): من كان يؤمن بالله واليوم الآخر فلا يجلس على مائدة يشرب عليها الخمر، من كان يؤمن بالله واليوم الآخر فلا يدخل الحمام إلا بمئزر، و من كان يؤمن بالله واليوم الآخر فلا يدع حليلته تخرج إلى الحمام.

The Messenger of Allah (peace be upon him and his family) said: Whoever believes in Allah and the Last Day should not sit at a table where wine is being drunk. Whoever believes in Allah and the Last Day should not enter a bathhouse except with a waist wrapper. And whoever believes in Allah and the Last Day should not allow his wife to go to the bathhouse.

Hadith 1451

عن جعفر بن محمد، عن آبائه عن علي (عليهم السلام) قال: من أطاع امرأته في أربعة أشياء أكبه الله على منخريه في النار، قيل: وما هي؟ قال: في الثياب الرقاق، والحمامات والعرسات، والنياحات.

From Ja'far bin Muhammad, from his forefathers, from Ali (peace be upon them) who said: Whoever obeys his wife in four things, Allah will throw him on his nostrils into the Fire. It was asked: And what are they? He said: In wearing thin clothes, attending bathhouses, weddings, and wailing gatherings.

أقول: يأتي في أحاديث الجنائز والنكاح والتجارة إن شاء الله تعالى ما يدل على جواز خروج النساء في المأتم وقضاء حقوق الناس والنياحة وتشييع الجنازة، وعلى خروج فاطمة (عليها السلام) وغيرها من نساء الأئمة لذلك. وتقدم ما يدل على جواز دخول الجواري الحمام، وعلى جواز النكاح في الحمام، وهو قرينة على ما قلناه في العنوان والله أعلم.

I say: In the hadiths of funerals, marriage, and trade, if Allah Almighty wills, there will come evidence indicating the permissibility of women going out for funerals, fulfilling people's rights, lamentation, and accompanying funeral processions. It also indicates the permissibility of Fatima (peace be upon her) and other wives of the Imams going out for such purposes. Previously, there was evidence indicating the permissibility of female slaves entering the bathhouse, and the permissibility of conducting marriage in the bathhouse, which supports what we have stated in the title. And Allah knows best.

CHAPTER 17

Dislike Of Entering The Bathhouse On An Empty Stomach, With Hunger, And After Eating Heavily

[Hadith 1452 to 1456]

Hadith 1452

عن أبي عبد الله (عليه السلام) قال: لا تدخل الحمام إلا وفي جوفك شئ يطفئ عنك وهج المعدة وهو أقوى للبدن، ولا تدخله وأنت ممتلي من الطعام.

From Abu Abdullah (peace be upon him), he said: Do not enter the bathhouse except with something in your stomach that extinguishes the heat of the stomach, for it is more strengthening for the body, and do not enter it when you are full of food.

Hadith 1453

عن أبي عبد الله (عليه السلام) أنه كان إذا أراد دخول الحمام تناول شيئا فأكله. قال: قلت له: إن الناس عندنا يقولون: إنه على الريق أجود ما يكون، قال: لابل يؤكل شئ قبله يطفي المرار ويسكن حرارة الجوف.

From Abu Abdullah (peace be upon him), when he intended to enter the bathhouse, he would take something and eat it. I said to him, "The people where we are say that it is best on an empty stomach." He replied, "No, rather something should be eaten before it to extinguish the bile and calm the heat of the stomach."

Hadith 1454

قال أبو الحسن موسى بن جعفر (عليه السلام): لا تدخلوا الحمام على الريق، ولا تدخلوه حتى تطعموا شيئا.

Al-Hasan Musa ibn Ja'far (peace be upon him) said: Do not enter the bathhouse on an empty stomach, and do not enter it until you have eaten something.

Hadith 1455

وقال الصادق (عليه السلام): ثلاثة يهمن البدن وربما قتلن: أكل القديد الغاب، ودخول الحمام على البطنة، ونكاح العجوز.

Al-Sadiq (peace be upon him) said: Three things weaken the body and may even kill: eating old dried meat, entering the bathhouse on a full stomach, and having sexual intercourse with an elderly woman.

Hadith 1456

الحسين بن بسطام وأخوه في (طب الأئمة) قالا: روي عن الصادق (عليه السلام) أنه قال: من دخل الحمام على الريق أنقى البلغم، وإن دخلته بعد الاكل أنقى المرة، وإن أردت أن تزيد في لحمك فادخل الحمام على شبعك، وإن أردت أن تنقص من لحمك فادخل الحمام على الريق.

Al-Husayn ibn Bastam and his brother reported in "Tibb al Aimmah" (Medicine of the Imams) that they said: It was narrated from Al-Sadiq (peace be upon him) that he said: Whoever enters the bathhouse on an empty stomach, it clears out phlegm. If you enter it after eating, it clears out bile. If you want to increase your flesh, enter the bathhouse when you are full. And if you want to decrease your flesh, enter the bathhouse on an empty stomach.

CHAPTER 18

Permissibility Of Using Nurah (Hair Removal Cream) To Cover The Awrah And The Recommendation Of Combining It With Other Actions

[Hadith 1457 to 1459]

Hadith 1457

في حديث - أنه دخل حماما بالمدينة فأخبره صاحب الحمام أن أبا جعفر (عليه السلام) كان يدخله فيبدأ فيطلي عانته وما يليها، ثم يلف إزاره على أطراف إحليله ويدعوني فأطلي سائر بدنه، فقلت له يوما من الأيام: إن الذي تكره أن أراه قد رأيته، قال: كلا إن النورة سترة.

In a narration, he entered a bathhouse in Medina and the bathhouse owner informed him that Abu Ja'far (peace be upon him) used to enter it and would start by applying (a substance) to his pubic area and its surroundings, then he would wrap his waistcloth around the ends of his urethra and call me to apply (the substance) to the rest of his body. One day, I said to him: The part you dislike for me to see, I have already seen it. He said: No, the nurah (hair removing substance) is a cover.

Hadith 1458

عن بعض من حدثه أن أبا جعفر (عليه السلام) كان يقول: من كان يؤمن بالله واليوم الآخر فلا يدخل الحمام إلا بمئزر، قال: فدخل ذات يوم الحمام فتنور فلما أطبقت النورة على بدنه ألقى المئزر، فقال له مولى له: بأبي أنت وأمي إنك لتوصينا بالمئزر ولزومه ولقد ألقيته عن نفسك، فقال: أما علمت أن النورة قد أطبقت العورة.

From some who narrated to him that Abu Ja'far (peace be upon him) used to say: Whoever believes in Allah and the Last Day should not enter the bathhouse except with a loincloth. He said: One day he entered the bathhouse and applied depilatory paste. When the paste covered his body, he removed the loincloth. A servant of his said to him: May my father and mother be sacrificed for you, you advise us to wear the loincloth and keep it on, yet you have removed it from yourself. He replied: Do you not know that the depilatory paste has covered the private parts?

Hadith 1459

وقد تقدم في حديث سعدان أنه رأى أبا الحسن (عليه السلام) في الحمام وعليه إزار فوق النورة.

It has been previously mentioned in the hadith of Sa'dan that he saw Abu Al-Hassan (peace be upon him) in the bathhouse wearing a waist wrap over the depilatory paste.

CHAPTER 19

Recommendation Of Wearing A Turban When Exiting The Bathhouse In Winter And Summer

[Hadith 1460 to 1460]

Hadith 1460

خرج أبو عبد الله (عليه السلام) من الحمام فتلبس وتعمم فقال لي: إذا خرجت من الحمام فتعمم، قال: فما تركت العمامة عند خروجي من الحمام في شتاء ولا صيف.

Abu Abdullah (peace be upon him) came out of the bathhouse, dressed himself, and put on a turban. Then he said to me, "When you come out of the bathhouse, wear a turban." He said: "Since then, I have never left the turban when coming out of the bathhouse, neither in winter nor in summer."

CHAPTER 20

Dislike Of Lying On One's Back, Reclining, Leaning, And Rubbing With Khuzfa (Pumice Stone) In The Bathhouse, And The Permissibility Of Doing So With Cloth

[Hadith 1461 to 1465]

Hadith 1461

عن أبي عبد الله (عليه السلام) قال: كان أمير المؤمنين (عليه السلام) يقول: ألا لا يستلقين أحدكم في الحمام فإنه يذيب شحم الكليتين، ولا يدلكن رجليه بالخزف فإنه يورث الجذام.

From Abu Abdullah (peace be upon him), he said: The Commander of the Faithful (peace be upon him) used to say: Beware, none of you should lie on his back in the bath, for it melts the fat of the kidneys, and none of you should rub his feet with khuzfah (* pumice stone used for exfoliation), for it causes leprosy.

Translator: * In the olden days, pumice stone was widely used as a natural exfoliating tool during bathing to remove dead skin cells and soften the skin.

Hadith 1462

عن أبي عبد الله (عليه السلام) قال: وقال: لا تضطجع في الحمام فإنه يذيب شحم الكليتين.

From Abu Abdullah (peace be upon him) who said: Do not lie down in the bath/ hammam, for it melts the fat of the kidneys.

Hadith 1463

عن أبي الحسن الرضا (عليه السلام) قال: من أخذ من الحمام خزفة فحك بها جسده فأصابه البرص فلا يلومن إلا نفسه.

Abu al-Hasan al-Rida (peace be upon him) said: Whoever takes a piece of khuzfah (pumice stone used for exfoliation) in the bathhouse and rubs it on his body, and then is afflicted with leprosy, should blame none but himself.

Hadith 1464

محمد بن علي بن الحسين قال: قال أبو الحسن موسى بن جعفر (عليه السلام) - في حديث - والتدلك بالخزف يبلي الجسد.

Muhammad bin Ali bin Al-Husayn said: Abu al-Hasan Musa bin Ja'far (peace be upon him) - in a narrative - stated: Rubbing with khuzfah (pumice stone used for exfoliation) wears out the body.

Hadith 1465

سمعت أبا عبد الله (عليه السلام) وذكر الحمام فقال: إياكم والخزف فإنها تنكأ الجسد عليكم بالخرق. أقول: وتقدم ما يدل على ذلك ويأتي ما يدل على تخصيص الخزف ويمكن بقاؤه على عمومه.

I heard Abu Abd Allah (peace be upon him) mentioning the bathhouse and said: Beware of khuzfah (pumice stone used for exfoliation), for it scars the body; use cloth instead.

Shaykh Hurr Amili: And what has come before indicates that, and what will come after indicates the special type or class of pottery, and it (the prohibition) can remain general (i.e. general pottery).

CHAPTER 21

Dislike Of A Child Entering The Bath With His Father And Vice Versa, And The Prohibition Of Looking At The Private Parts Of Parents And Children

[Hadith 1466 to 1469]

Hadith 1466

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا يدخل الرجل مع ابنه الحمام فينظر إلى عورته، وقال: ليس للوالدين أن ينظرا إلى عورة الولد، وليس للولد أن ينظر إلى عورة الوالد، وقال: لعن رسول الله (صلى الله عليه وآله) الناظر والمنظور إليه في الحمام بلا مئزر.

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) said: A man should not enter the bath with his son and look at his private parts, and he said: Parents should not look at the private parts of the child, and the child should not look at the private parts of the parent, and he said: The Messenger of Allah (peace be upon him and his family) cursed both the one who looks and the one being looked at in the bath without a covering.

Hadith 1467

قال أبو عبد الله (عليه السلام): لا يدخل الرجل مع ابنه الحمام فينظر إلى عورته.

Abu Abdullah (peace be upon him) said: A man should not enter the bath with his son and look at his private parts.

Hadith 1468

عن أبيه - في حديث - أنه دخل الحمام فإذا فيه علي بن الحسين ومعه ابنه محمد بن علي (عليهما السلام). ورواه الصدوق بإسناده، عن حنان بن سدير، ثم قال: في هذا الخبر إطلاق للامام أن يدخل ولده معه الحمام، دون من ليس بإمام لان الامام معصوم في صغره وكبره لا يقع منه النظر إلى عورة في حمام وغيره.

From his father - in a hadith - that he entered the bath and found Ali bin Al-Hussein and his son Muhammad bin Ali (peace be upon them both) there. Al-Saduq narrated it with his chain, from Hanan bin Sadeer, then said: In this report there is permission for the Imam to enter the bath with his child, unlike those who are not Imams because the Imam is infallible in his childhood and adulthood and does not look at private parts in baths or elsewhere.

Hadith 1469

عن الصادق، عن آبائه (عليهم السلام)، عن النبي (صلى الله عليه وآله) - في وصيته لعلي (عليه السلام) - قال: حق الوالد على ولده أن لا يسميه باسمه، ولا يمشي بين يديه، ولا يجلس أمامه، ولا يدخل معه الحمام.

From Al-Sadiq, from his forefathers (peace be upon them), from the Prophet (peace be upon him and his family) - in his testament to Ali (peace be upon him) - he said: The right of a father over his child is that he should not call him by his name, nor walk in front of him, nor sit before him, nor enter the bath with him.

CHAPTER 22

Permissibility Of Vacating The Bathhouse For One Person, Although It Is Disliked

[Hadith 1470 to 1472]

Hadith 1470

عبد الله بن زرين - في حديث - أنه سأل عن الحمام الذي يدخله أبو جعفر الثاني (عليه السلام) فصار إليه، فقال له صاحب الحمام: إن أردت دخول الحمام فقم فادخل فإنه لا يتهيأ لك بعد ذلك ساعة. قلت: ولم؟ قال: لان ابن الرضا (عليه السلام) يريد دخول الحمام، قلت له: ولا يجوز أن يدخل معه الحمام غيره؟ قال: نخلي له الحمام إذا جاء.

Abdullah bin Zareen - in a hadith - that he asked about the bathhouse which Abu Ja'far the Second (peace be upon him) enters. He went to it, and the owner of the bathhouse said to him, "If you want to enter the bathhouse, then get up and enter, for after that you won't have the opportunity for an hour." I said, "Why?" He said, "Because Ibn al-Ridha (peace be upon him) wants to enter the bathhouse." I said to him, "Is it not permissible for others to enter the bathhouse with him?" He said, "We empty the bathhouse for him when he comes."

Hadith 1471

دخل أبو عبد الله (عليه السلام) الحمام فقال له صاحب الحمام: اخليه لك؟ فقال: لا حاجة لي في ذلك، المؤمن أخف من ذلك.

Abu Abdullah (peace be upon him) entered the public bath, and the bath owner said to him: "Shall I clear it for you?" He replied: "I have no need for that. The believer is more modest than that."

Hadith 1472

محمد بن علي بن الحسين قال: دخل (الصادق عليه السلام) الحمام، فقال له صاحب الحمام: نخليه لك؟ فقال: لا، إن المؤمن خفيف المؤنة.

Muhammad bin Ali bin Al-Hussein said: (Al-Sadiq, peace be upon him) entered the bathhouse, and the owner of the bathhouse said to him: "Shall we empty it for you?" He replied: "No, indeed the believer is of light burden."

CHAPTER 23

Dislike Of Washing The Head With Egyptian Clay And Massaging With Syrian Pottery

[Hadith 1473 to 1476]

Hadith 1473

قال رسول الله (صلى الله عليه وآله): لا تغسلوا رؤوسكم بطين مصر فإنه يذهب بالغيرة، ويورث الديثة.

The Messenger of Allah (peace be upon him and his family) said: Do not wash your heads with Egyptian clay (mud), for it eliminates protective jealousy and causes cuckoldry (*).

Translator: * When a man shows indifference towards the honor and chastity of his wife or female relatives, allowing them to engage in illicit relations.

Hadith 1474

سمعت الرضا (عليه السلام) يقول - وذكر حديثا في ذم مصر - فقال: ولقد قال رسول الله (صلى الله عليه وآله): لا تغسلوا رؤوسكم بطينها، ولا تأكلوا في فخارها فإنه يورث الذلة، ويذهب بالغيرة، قلنا له: قد قال ذلك رسول الله (صلى الله عليه وآله)؟ قال: نعم.

I heard Al-Ridha (peace be upon him) say - and he mentioned a hadith criticizing Egypt - he said: Indeed, the Messenger of Allah (peace be upon him and his family) said: Do not wash your heads with its clay, and do not eat from its pottery, for it causes humiliation and removes jealousy. We said to him: Did the Messenger of Allah (peace be upon him and his family) really say that? He said: Yes.

Hadith 1475

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): لا تغسل رأسك بالطين فإنه يسمج الوجه.

Muhammad ibn Ali ibn Al-Husayn said: Al-Sadiq (peace be upon him) said: Do not wash your head with clay, for it disfigures the face.

Hadith 1476

وفي حديث آخر: يذهب بالغيرة ولا تدلك بالخزف فإنه يورث البرص، قال: وروي أن ذلك طين مصر وخزف الشام. أقول: وتقدم ما يدل على الكراهة من غير قيد والله أعلم.

And in another hadith: "It removes jealousy, and do not massage with khuzfa as it leads to vitiligo," said: "And it is narrated that this refers to the clay of Egypt and the khuzfa (* pumice stone) of Sham." I say: "And what precedes indicates dislike without specification and Allah knows best."

Translator: * A natural exfoliating material used to remove dead skin cells and soften the skin.

CHAPTER 24

Recommendation Of Greeting Upon Exiting The Bathhouse, Its Response, And The Manner Thereof

[Hadith 1477 to 1479]

Hadith 1477

كنا جماعة من أصحابنا دخلنا الحمام فلما خرجنا لقينا أبو عبد الله (عليه السلام) فقال لنا: من أين أقبلتم؟ فقلنا له: من الحمام، فقال: أنقى الله غسلكم، فقلنا له: جعلنا فداك، وإنا جئنا معه حتى دخل الحمام فجلسنا له حتى خرج فقلنا له: أنقى الله غسلك، فقال: طهركم الله.

A group of our companions narrated: We entered the bathhouse, and when we came out, we met Abu Abdullah (peace be upon him). He asked us, "Where are you coming from?" We said to him, "From the bathhouse." He said, "May Allah purify your washing." We then said to him, "May we be sacrificed for you," and we accompanied him until he entered the bathhouse. We sat waiting for him until he came out, and we said to him, "May Allah purify your washing." He replied, "May Allah purify you."

Hadith 1478

إن الحسن بن علي (عليه السلام) خرج من الحمام فلقيه إنسان فقال له: طاب استحمامك، فقال: يا لكع وما تصنع بالاست ههنا؟! فقال: طاب حميمك، فقال: أما تعلم أن الحميم العرق، قال: طاب حمامك، قال: وإذا طاب حمامي فأي شئ لي؟! ولكن قل: طهر ما طاب منك وطاب ما طهر منك.

Al-Hassan bin Ali (peace be upon him) came out of the bathhouse when a person met him and said: "May your bathing be pleasant." He replied: "O foolish one, what has the posterior to do with this?!" The person then said: "May your sweat be pleasant." He replied: "Don't you know that 'hameem' means sweat?" The person said: "May your bath be pleasant." He replied: "And if my bath was pleasant, what benefit is that to me?! Rather, say: May what is pure of you be pleasant, and may what is pleasant of you be pure."

Hadith 1479

قال الصادق (عليه السلام): إذا قال لك أخوك وقد خرجت من الحمام: طاب حمامك، فقل له: أنعم الله بالك.

Al-Sadiq (peace be upon him) said: When your brother says to you after you have come out of the bath, "May your bath be pleasant," then say to him, "May Allah bless your mind."

CHAPTER 25

Recommendation Of Washing The Head With Khatmi (Marshmallow Plant)

[Hadith 1480 to 1486]

Hadith 1480

عن أبي عبد الله (عليه السلام) قال: تقليم الأظفار، والاخذ من الشارب، وغسل الرأس بالخطمي ينفي الفقر، ويزيد في الرزق.

From Abu Abdullah (peace be upon him) who said: Trimming the nails, cutting the mustache, and washing the head with khatmi (* marshmallow plant) removes poverty and increases sustenance.

Translator: * A genus of flowering plants that belong to the mallow family and particularly noted for its mucilaginous properties, which come from the sap-like substance produced by its roots and leaves.

Hadith 1481

قال أمير المؤمنين)عليه السلام(: غسل الرأس بالخطمي يذهب بالدرن وينفي الاقذاء .

The Commander of the Faithful (peace be upon him) said: Washing the head with marshmallow plant removes dirt and eliminates impurities.

Hadith 1482

عن أبي عبد الله (عليه السلام) قال: غسل الرأس بالخطمي نشرة.

From Abu Abdullah (peace be upon him) who said: Washing the head with marshmallow plant is a remedy.

Hadith 1483

عن أبي عبد الله (عليه السلام) قال: غسل الرأس بالخطمي أمان من الصداع، وبراءة من الفقر، وطهور للرأس من الحزاز.

From Abu Abdullah (peace be upon him) who said: Washing the head with marshmallow plant is protection from headache, freedom from poverty, and purification of the head from dandruff (*).

Translator: * Could also refer to a skin condition characterized by inflammation, itching, and the formation of scaly or crusty patches.

Hadith 1484

عن أبي عبد الله (عليه السلام) قال: غسل الرأس بالخطمي ينفي الفقر، ويزيد في الرزق، وقال: هو نشرة.

From Abu Abdullah (peace be upon him) who said: Washing the head with marshmallow plant removes poverty and increases sustenance, and he said: it is a remedy.

Hadith 1485

سمعت أبا الحسن (عليه السلام) يقول: غسل الرأس بالخطمي يجلب الرزق جلبا.

I heard Abu Al-Hassan (peace be upon him) saying: Washing the head with marshmallow plant strongly attracts sustenance.

Hadith 1486

عن أبي عبد الله (عليه السلام) قال: النشرة في عشرة أشياء، وعد منها غسل الرأس بالخطمي.

From Abu Abdullah (peace be upon him) who said: The remedy is in ten things, and he counted washing the head with marshmallow plant among them.

CHAPTER 26

Recommendation Of Washing The Head With Sidr (Lote Tree) Leaves

[Hadith 1487 to 1493]

Hadith 1487

سمعت أبا الحسن (عليه السلام) يقول: غسل الرأس بالسدر يجلب الرزق جلبا.

I heard Abu al-Hasan (peace be upon him) say: Washing the head with sidr (* lote tree leaves) attracts sustenance greatly.

Translator: * The lote tree is native to parts of Africa and the Middle East and is valued for its medicinal properties. The leaves, known as sidr leaves, are commonly used for cleansing purposes due to their antibacterial properties. They are also used in traditional rituals, such as in washing and cleansing the dead before burial, and are also used for personal hygiene and hair care due to their beneficial properties for skin and hair health.

Hadith 1488

عن علي (عليه السلام) قال: لما أمر الله رسوله بإظهار الاسلام وظهر الوحي رأى قلة من المسلمين وكثرة من المشركين فاهتم رسول الله (صلى الله عليه وآله) هما شديدا فبعث الله عز وجل إليه جبرئيل بسدر من سدرة المنتهى فغسل به رأسه فجلا به همه.

From Ali (peace be upon him), he said: When Allah commanded His Messenger to proclaim Islam openly and the revelation became apparent, he saw few Muslims and many polytheists. This caused the Messenger of Allah (peace be upon him and his family) to feel intense anxiety. So Allah, the Mighty and Majestic, sent Gabriel to him with a lote tree from Sidrat al-Muntaha. He washed his head with it, and it cleared away his anxiety.

Hadith 1489

قال أبو الحسن موسى بن جعفر (عليه السلام) غسل الرأس بالسدر يجلب الرزق جلبا.

Abu al-Hasan Musa ibn Ja'far (peace be upon him) said: Washing the head with sidr (lote tree) leaves attracts sustenance abundantly.

Hadith 1490

قال: وإن رسول الله (صلى الله عليه وآله) اغتم فأمره جبرئيل (عليه السلام) فغسل رأسه بالسدر وكان ذلك سدرا من سدرة المنتهى.

It was said that when the Messenger of Allah (peace be upon him) was distressed, Gabriel (peace be upon him) instructed him to wash his head with sidr, which was

from the Lote Tree of the Sidrat ul Muntaha (Utmost Boundary).

Hadith 1491

قال وقال الصادق (عليه السلام): اغسلوا رؤوسكم بورق السدر فإنه قدسه كل ملك مقرب، وكل نبي مرسل، ومن غسل رأسه بورق السدر صرف الله عنه وسوسة الشيطان سبعين يوما، ومن صرف الله عنه وسوسة الشيطان سبعين يوما لم يعص الله، ومن لم يعص الله سبعين يوما دخل الجنة.

Al-Sadiq (peace be upon him) said: Wash your heads with sidr leaves, for it is sanctified by every close angel and every sent prophet. Whoever washes his head with sidr (lote tree) leaves, Allah will avert the whispering of Satan from him for seventy days. Whoever from whom Allah averts the whispering of Satan for seventy days will not disobey Allah, and whoever does not disobey Allah for seventy days will enter Paradise.

Hadith 1492

سمعت أبا عبد الله (عليه السلام) يقول: كان رسول الله (صلى الله عليه وآله) يغسل رأسه بالسدر ويقول: اغسلوا رؤوسكم بورق السدر. ثم ذكر مثله.

I heard Abu Abd Allah (peace be upon him) say: The Messenger of Allah (peace be upon him) used to wash his head with sidr (lote tree leaves) and would say: Wash your heads with sidr leaves. He mentioned similarly.

Hadith 1493

عن أبيه، عن جده أن رسول الله (صلى الله عليه وآله) اغتم فأمره جبرئيل أن يغسل رأسه بالسدر.

From his father, from his grandfather that when the Messenger of Allah (peace be upon him) was distressed, Gabriel commanded him to wash his head with sidr (lote tree leaves).

CHAPTER 27

Permissibility Of Entering Excessively Hot Baths And Throwing Felt Cloth In Them

[Hadith 1494 to 1495]

Hadith 1494

كان أبي موسى بن جعفر (عليه السلام) إذا أراد دخول الحمام أمر أن يوقد له عليه ثلاثا فكان لا يمكنه دخوله حتى يدخله السودان فيلقون له اللبود فإذا دخله فمرة قاعد ومرة قائم.

My father Musa ibn Jafar (peace be upon him), whenever he wanted to enter the bathhouse, would order it to be heated for him three times. He would not enter it until the servants would go in and lay down rugs for him. When he entered, he would sometimes sit and sometimes stand.

Hadith 1495

سألت أبا جعفر (عليه السلام) عن الحمام فقال: تريد الحمام؟ قلت: نعم، قال: فأمر بإسخان الحمام ثم دخل.

I asked Abu Ja'far (peace be upon him) about the bathhouse. He said: "Do you want the bathhouse?" I said: "Yes." He said: "Then he ordered the bathhouse to be heated, and then he entered."

CHAPTER 28

Recommendation Of Using Depilatory Paste (Nurah)

[Hadith 1496 to 1499]

Hadith 1496

قال أمير المؤمنين (عليه السلام)، النورة طهور.

The Commander of the Faithful (peace be upon him) said: Depilatory paste is a purifier.

Hadith 1497

بعث أبو عبد الله (عليه السلام) ابن أخيه في حاجة فجاء وأبو عبد الله قد اطلى بالنورة - إلى أن قال - فقال أبو عبد الله (عليه السلام)، إن النورة طهور.

Abu Abdullah (peace be upon him) sent his nephew on an errand. When he returned, Abu Abdullah had applied depilatory cream - to the point where he said - Then Abu Abdullah (peace be upon him) said: Indeed, the depilatory cream is a purifier.

Hadith 1498

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): النورة نشرة وطهور للجسد.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: Depilatory paste is a refreshment and purification for the body.

Hadith 1499

عن أبي الحسن الأول (عليه السلام) - في حديث - قال: وشعر الجسد إذا طال قطع ماء الصلب، وأرخى المفاصل، وورث الضعف والسل، وإن النورة تزيد في ماء الصلب، وتقوى البدن، وتزيد في شحم الكليتين، وتسمن البدن.

From Abu al-Hasan the First (peace be upon him) - in a hadith - he said: When the body hair grows long, it reduces the spinal fluid, loosens the joints, and causes weakness and consumption. Indeed, the depilatory paste increases the spinal fluid, strengthens the body, increases the fat of the kidneys, and fattens the body.

Shaykh Hurr Amili: What leads to this has been previously mentioned in the context of the miswak and others, and more evidence will follow.

CHAPTER 29

Recommendation Of Taking From The Depilatory Paste During Application, Smelling It, Placing It On The Tip Of The Nose, And Praying For Solomon Son Of David

[Hadith 1500 to 1501]

Hadith 1500

قال أبو عبد الله (عليه السلام): من أراد الاطلاء بالنورة فأخذ من النورة بأصبعه فشمه وجعل على طرف أنفه وقال: صلى الله على سليمان بن داود كما أمرنا بالنورة، لم تحرقه النورة.

Abu Abdullah (peace be upon him) said: Whoever wants to apply depilatory cream, should take some of it with his finger, smell it, and put it on the tip of his nose, then say: "May Allah's blessings be upon Solomon, son of David, as He commanded us to use depilatory cream," and the cream will not burn him.

Hadith 1501

قال الصادق (عليه السلام) وذكر نحوه إلا أنه قال: اللهم ارحم سليمان بن داود كما أمرنا بالنورة.

Al-Sadiq (peace be upon him) said, and he mentioned something similar except that he said: O Allah, have mercy on Solomon, son of David, as You have commanded us to use depilatory paste.

CHAPTER 30

Recommendation Of Praying With Transmitted Supplications When Applying Depilatory Paste (Nurah)

[Hadith 1502 to 1502]

Hadith 1502

عن سدير أنه سمع علي بن الحسين (عليه السلام) يقول: من قال إذا أطلى بالنورة:

Sudair reported hearing Ali ibn al-Hussein (peace be upon him) say: Whoever says when applying bath clay (nurah):

"اللهم طيب ما طهر مني، وطهر ما طاب مني، وأبدلني شعرا طاهرا لا يعصيك، اللهم إني تطهرت ابتغاء سنة المرسلين، وابتغاء رضوانك ومغفرتك، فحرم شعري وبشري على النار، وطهر خلقي وزك عملي واجعلني ممن يلقاك على الحنيفية السمحة ملة إبراهيم خليلك ودين محمد (صلى الله عليه وآله) حبيبك ورسولك عاملا بشرائعك تابعا لسنة نبيك آخذا به متأدبا بحسن تأديبك وتأديب رسولك (صلى الله عليه وآله) وتأديب أوليائك الذين غذوتهم بأدبك، وزرعت الحكمة في صدورهم، وجعلتهم معادن لعلمك صلواتك عليهم"

O Allah, purify what is pure in me, and purify what is good in me, and replace my hair with pure hair that does not disobey You. O Allah, I have purified myself seeking the tradition of the messengers, and seeking Your pleasure and forgiveness. So forbid my hair and skin from the Fire, purify my character, bless my deeds, and make me among those who meet You upon the upright and tolerant religion, the faith of Ibrahim, Your close friend, and the religion of Muhammad (peace be upon him and his family), Your beloved and Your messenger. Make me act according to Your laws, following the tradition of Your prophet, adhering to it, being disciplined with Your excellent teachings and the teachings of Your messenger (peace be upon him and his family), and the teachings of Your close friends whom You have nourished with Your discipline, and planted wisdom in their hearts, and made them repositories of Your knowledge. Your blessings be upon them.

من قال ذلك طهره الله من الأدناس في الدنيا ومن الذنوب، وبدله شعرا لا يعصى، وخلق الله بكل شعرة من جسده ملكا يسبح له إلى أن تقوم الساعة، وأن تسبيحة من تسبيحهم تعدل بألف تسبيحة من تسبيح أهل الأرض.

Whoever says that, Allah will purify him from impurities in this world and from sins, and will replace his hair with hair that does not disobey. Allah will create an angel for every hair on his body that will glorify Him until the Hour is established, and one glorification from their glorifications equals a thousand glorifications from the glorification of the people of the earth.

CHAPTER 31

Recommendation Of Applying Depilatory Paste To Private Parts, Allowing Others To Apply Depilatory Paste To The Body, And The Choice Of Order In Doing So

[Hadith 1503 to 1505]

Hadith 1503

أن أبا جعفر (عليه السلام) دخل الحمام فاتزر بإزار وغطى ركبتيه وسرته، ثم أمر صاحب الحمام فطلى ما كان خارجا من الإزار، ثم قال: اخرج عني ثم طلى هو ما تحته بيده، ثم قال: هكذا فافعل.

Abu Ja'far (peace be upon him) entered the bathhouse, wrapped himself with a waist cloth, and covered his knees and navel. Then he instructed the bathhouse attendant to apply depilatory paste to the areas outside the waist cloth. Then he said, "Leave me," and he applied the paste to the areas underneath by himself. Then he said, "This is how you should do it."

Hadith 1504

محمد بن علي بن الحسين بإسناده عن عبيد الله المرافقي أنه دخل حماما بالمدينة فأخبره صاحب الحمام أن أبا جعفر (عليه السلام) كان يدخل فيبدأ فيطلي عانته وما يليها، ثم يلف إزاره على أطراف إحليله ويدعوني فاطلى ساير بدنه.

Muhammad bin Ali bin Al-Hussein, with his chain of narrators, from Ubaidullah Al-Murafiqy, that he entered a bathhouse in Medina. The owner of the bathhouse informed him that Abu Ja'far (peace be upon him) would enter and begin by applying depilatory cream to his pubic area and its surroundings. Then he would wrap his waist-cloth around the tip of his penis and call me to apply the cream to the rest of his body.

Hadith 1505

قال: وكان الصادق (عليه السلام) يطلي في الحمام فإذا بلغ موضع العورة قال: للذي يطلي: تنح، ثم يطلي هو ذلك الموضع.

He said: As-Sadiq (peace be upon him) would apply depilatory cream (nurah) in the bathhouse, and when he reached the area of the private parts, he would say to the one applying it: "Step aside," then he would apply it to that area himself.

CHAPTER 32

Recommendation Of Applying Depilatory Paste Even If Recently Applied, Even After Two Days

[Hadith 1506 to 1512]

Hadith 1506

عن عبد الرحمان بن أبي عبد الله قال: دخلت مع أبي عبد الله (عليه السلام) الحمام فقال لي: يا عبد الرحمان أطل، فقلت: إنما أطليت منذ أيام فقال: أطل فإنها طهور.

From Abdul Rahman bin Abi Abdullah who said: I entered the bathhouse with Abu Abdullah (peace be upon him), and he said to me: "O Abdul Rahman, remove your body hair (*)." I said: "I only removed it a few days ago." He said: "Remove it, for it is purification."

Translator: * Refers to the application of specific substances primarily composed of natural clay or earth materials and also offered exfoliating properties due to its texture and the method of using it involved applying a layer of the moistened clay to the skin, letting it sit, and then scrubbing or washing it off.

Hadith 1507

دخل أبو عبد الله (عليه السلام) الحمام وأنا أريد أن أخرج منه، فقال: يا محمد ألا تطلي؟ فقلت: عهدي به منذ أيام، فقال: أما علمت أنها طهور.

Abu Abdullah (peace be upon him) entered the bathhouse as I was about to leave, and said, "O Muhammad, won't you apply the depilatory paste?" I said, "I just did a few days ago." He said, "Don't you know that it is purification?"

Hadith 1508

عن علي بن أبي حمزة قال: دخلت مع أبي بصير الحمام فنظرت إلى أبي عبد الله (عليه السلام) قد أطلى - إلى أن قال: - فقال: لأبي بصير: أطل يا أبا محمد، فقال: قد أطليت منذ أيام فقال: أطل فإنه طهور.

Ali bin Abi Hamza narrated: I entered the bathhouse with Abu Basir and saw Abu Abdullah (peace be upon him) applying depilatory paste - until he said: - Then he said to Abu Basir: Apply depilatory paste, O Abu Muhammad. Abu Basir replied: I have applied it a few days ago. He said: Apply it, for it is purification.

Hadith 1509

عن أبي بصير، قال: كنت معه أقوده فأدخلته الحمام فرأيت أبا عبد الله (عليه السلام) يتنور فدنا منه أبو بصير فسلم عليه، فقال: يا أبا بصير تنور، فقال: إنما تنورت أول من أمس واليوم الثالث، فقال: أما علمت أنها طهور فتنور.

From Abu Basir, who said: I was with him, leading him, and I brought him into the bathhouse. I saw Abu Abdullah (peace be upon him) using depilatory cream. Abu Basir approached him and greeted him. He (Abu Abdullah) said: "O Abu Basir, use depilatory cream." Abu Basir replied: "I only used depilatory cream the day before yesterday, and today is the third day." He (Abu Abdullah) said: "Don't you know that it is a purification? So use depilatory cream."

Hadith 1510

عن أبي عبد الله (عليه السلام) - في حديث - أنه قال له ولأبي بصير: أطليا فقالا: فعلنا ذلك منذ ثلاث فقال: أعدا (١) فإن الاطلاء طهور.

From Abu Abdullah (peace be upon him) - in a hadith - that he said to him and to Abu Basir: Apply depilatory paste. They said: We have done that three days ago. He said: Do it again, for applying depilatory paste is purification.

Hadith 1511

بعث أبو عبد الله (عليه السلام) ابن أخيه في حاجة فجاء وأبو عبد الله (عليه السلام) قد أطلى بالنورة، فقال أبو عبد الله (عليه السلام): أطل فقال: إنما عهدي بالنورة منذ ثلاث فقال: أبو عبد الله (عليه السلام،) إن النورة طهور.

Abu Abdullah (peace be upon him) sent his nephew on an errand. When he returned, Abu Abdullah (peace be upon him) had just applied depilatory paste. Abu Abdullah (peace be upon him) said, "Apply it." The nephew replied, "I just used depilatory paste three days ago." Abu Abdullah (peace be upon him) said, "Indeed, depilatory paste is a purifier."

Hadith 1512

عن هارون بن حكيم الأرقط خال أبي عبد الله (عليه السلام) قال: أتيته في حاجة فأصبته في الحمام يطلي فذكرت له حاجتي فقال: ألا تطلي؟ فقلت: إنما عهدي به أول من أمس. فقال: أطل فإن النورة طهور.

Harun bin Hakim al-Arqat, the maternal uncle of Abu Abdullah (peace be upon him), said: I came to him for a need and found him in the bath applying depilatory paste. I mentioned my need to him, and he said: "Won't you apply depilatory paste?" I said: "I just did it the day before yesterday." He said: "Apply it, for the depilatory paste is purifying."

CHAPTER 33

Recommendation Of Applying Depilatory Paste Every Fifteen Days, Emphasizing It Even If Just Scratched, After Twenty Days, And Even More So After Forty Days, As Well As Shaving The Pubic Hair

[Hadith 1513 to 1518]

Hadith 1513

عن أبي عبد الله (عليه السلام) قال: السنة في النورة في خمسة عشر فإن أتت عليك عشرون يوما وليس عندك فاستقرض على الله.

From Abu Abdullah (peace be upon him), he said: The Sunnah regarding depilatory cream (* nurah) is every fifteen days. If twenty days pass and you don't have any, then borrow on the account (for the sake) of Allah.

Translator: * Primarily composed of natural clay or earth materials and also offered exfoliating properties due to its texture and the method of using it involved applying a layer of the moistened clay to the skin, letting it sit, and then scrubbing or washing it off.

Hadith 1514

عن أبي عبد الله)عليه السلام(قال: السنة في النورة في كل خمسة عشر يوما فإن أتت عليك عشرون يوما وليس عندك فاستقرض على الله.

Abu Abdullah (peace be upon him) said: The Sunnah regarding depilatory paste is to use it every fifteen days. If twenty days pass and you don't have any, then borrow on the account (for the sake) of Allah.

Hadith 1515

عن أبي عبد الله)عليه السلام(قال: قال أمير المؤمنين)عليه السلام(: أحب للمؤمن أن يطلي في كل خمسة عشر يوما.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: I love for the believer to apply depilatory paste every fifteen days.

Hadith 1516

عن أبي عبد الله)عليه السلام(قال: السنة في النورة في كل خمسة عشر يوما فمن أتت عليه أحد وعشرون يوما ولم يتنور فليستدن على الله عز وجل وليتنور، ومن أتت عليه أربعون يوما ولم يتنور فليس بمؤمن ولا مسلم ولا كرامة.

From Abu Abdullah (peace be upon him), he said: The Sunnah regarding depilatory cream is every fifteen days. Whoever passes twenty-one days without using it, let him borrow against Allah, the Mighty and Sublime, and use depilatory cream. And whoever passes forty days without using it is neither a believer nor a Muslim, and has no dignity.

Hadith 1517

عن جعفر بن محمد، عن آبائه)عليهم السلام(عن النبي)صلى الله عليه وآله(قال: من كان يؤمن بالله واليوم الآخر فلا يترك حلق عانته فوق الأربعين فإن لم يجد فليستقرض بعد الأربعين ولا يؤخر.

From Ja'far bin Muhammad, from his forefathers (peace be upon them), from the Prophet (peace and blessings be upon him), who said: Whoever believes in Allah and the Last Day should not leave the hair of his pubic area for more than forty days. If he cannot find the means to remove it, then he should borrow after forty days and not delay it.

Hadith 1518

عن علي)عليه السلام(- في حديث الأربعمائة - قال: أحب للمؤمن أن يطلي في كل خمسة عشر يوما من النورة.

Ali (peace be upon him) said - in the hadith of the four hundred: I prefer for the believer to apply depilatory paste every fifteen days.

CHAPTER 34

Recommendation Of Frequent Use Of Depilatory Paste (Nurah) In The Summer

[Hadith 1519 to 1519]

Hadith 1519

قال أبو عبد الله (عليه السلام): طلية في الصيف خير من عشر في الشتاء.

Abu Abdullah (peace be upon him) said: One coat (application) of depilatory paste in the summer is better than ten in the winter.

CHAPTER 35

Recommendation Of Dyeing The Entire Body With Henna After Using The Depilatory Paste (Nourah)

[Hadith 1520 to 1528]

Hadith 1520

عن رسول الله (صلى الله عليه وآله) قال: من دخل الحمام فأطلى ثم أتبعه بالحناء من قرنه إلى قدمه كان أمانا له من الجنون والجذام والبرص والاكلة إلى مثله من النورة.

From the Messenger of Allah (peace and blessings be upon him) who said: Whoever enters the bathhouse and applies depilatory paste, then follows it with henna from his head to his foot, it will be a protection for him against madness, leprosy, vitiligo, and ulcers until the next application of depilatory paste.

Hadith 1521

عن أحمد بن أبي عبد الله، رفعه قال: من أطلى فتدلك بالحناء من قرنه إلى قدمه نفي عنه الفقر.

From Ahmad ibn Abi Abdullah, raising it (to the Imam), he said: Whoever applies henna and rubs it from his head to his foot, poverty will be removed from him.

Hadith 1522

عن أحمد بن عبدوس بن إبراهيم قال: رأيت أبا جعفر (عليه السلام) وقد خرج من الحمام وهو من قرنه إلى قدمه مثل الوردة من أثر الحناء.

From Ahmad ibn Abdus ibn Ibrahim, who said: I saw Abu Ja'far (peace be upon him) coming out of the bath, and he was from his head to his foot like a rose due to the effect of henna.

Hadith 1523

قال رسول الله (صلى الله عليه وآله): من أطلى واختضب بالحناء آمنه الله عز وجل من ثلاث خصال: الجذام والبرص والاكلة إلى طلية مثلها.

The Messenger of Allah (peace be upon him and his family) said: Whoever applies (depilatory paste)and dyes with henna, Allah, the Mighty and Majestic, will protect him from three characteristics: leprosy, vitiligo, and ulceration until the next application.

Hadith 1524

قال: وقال الصادق (عليه السلام): الحناء على أثر النورة أمان من الجذام والبرص.

Al-Sadiq (peace be upon him) said: Applying henna after depilation provides protection against leprosy and vitiligo.

Hadith 1525

وروي أن من أطلى وتدلك بالحناء من قرنه إلى قدمه نفى الله عنه الفقر.

It has been reported that whoever applies depilatory paste and rubs henna from the top of his head to his feet, Allah will remove poverty from him.

Hadith 1526

سمعت أبا الحسن (عليه السلام) يقول: قال رسول الله (صلى الله عليه وآله): من أطلى واختضب بالحناء آمنه الله من ثلاث خصال: الجذام، والبرص، والاكلة إلى طلية مثلها.

I heard Abu al-Hasan (peace be upon him) say: The Messenger of Allah (peace be upon him and his family) said: Whoever applies depilatory paste and dyes with henna, Allah will protect him from three qualities: leprosy, vitiligo, and mouth ulcers until the next application.

Hadith 1527

في "عيون الأخبار" عن الرضا (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): الحناء بعد النورة أمان من الجذام والبرص.

In "Uyun al-Akhbar" from Al-Rida (peace be upon him), who said: The Commander of the Faithful (peace be upon him) said: Applying henna after depilatory cream is a protection against leprosy and vitiligo.

Hadith 1528

عن أبي عبد الله (عليه السلام) قال: الحناء يذهب بالسهك، ويزيد في ماء الوجه، ويطيب النكهة، ويحسن الولد وقال: من أطلى الحمام فتدلك بالحناء من قرنه إلى قدمه نفي عنه الفقر. وقال: رأيت أبا جعفر الثاني (عليه السلام) قد خرج من الحمام وهو قرنه إلى قدمه مثل النورة من أثر الحناء.

From Abu Abdullah (peace be upon him) who said: Henna removes body odor, increases the radiance of the face, freshens the breath, and improves the appearance of children. He also said: Whoever enters the bathhouse and rubs henna from head to toe will have poverty removed from him. And he said: I saw Abu Ja'far al-Thani (peace be upon him) coming out of the bathhouse, and from his head to his toe he was like depilatory paste due to the effect of henna.

CHAPTER 36

Recommendation Of Dyeing Hands With Henna And Applying Henna On Nails After Depilatory Paste (Nurah), And Praying Two Units Of Thanksgiving Upon Exiting The Bath

[Hadith 1529 to 1535]

Hadith 1529

كان أبو الحسن (عليه السلام) مع رجل عند قبر رسول الله (صلى الله عليه وآله) فنظر إليه وقد أخذ الحناء من يديه، قال: فقال بعض أهل المدينة: أما ترون إلى هذا كيف أخذ الحناء من يديه؟! فالتفت إليه فقال: فيه ما تخبره وما لا تخبره ثم التفت إلي، فقال: إنه من أخذ الحناء بعد فراغه من إطلاء النورة من قرنه إلى قدمه أمن من الأدواء الثلاثة: الجنون، والجذام، والبرص.

Abu al-Hasan (peace be upon him) was with a man at the grave of the Messenger of Allah (peace be upon him and his family) when he looked at him and saw that the henna had been removed from his hands. One of the people of Medina said, "Don't you see how the henna has been removed from his hands?!" He turned to him and said, "There is what you know about it and what you don't know about it." Then he turned to me and said, "Whoever applies henna after finishing applying depilatory paste from his head to his feet will be protected from three diseases: madness, leprosy, and vitiligo."

Hadith 1530

رأيت أبا جعفر (عليه السلام) وقد أخذ الحناء وجعله على أظافيره فقال: يا حكم ما تقول في هذا؟ فقلت: ما عسيت أن أقول فيه وأنت تفعله وأن عندنا يفعله الشبان. فقال: يا حكم إن الأظافير إذا أصابتها النورة غيرتها حتى تشبه أظافير الموتى فغيرها بالحناء.

I saw Abu Ja'far (peace be upon him) applying henna to his nails. He said, "O Hakam, what do you say about this?" I replied, "What can I say about it when you are doing it, although among us, it is the young men who do this?" He said, "O Hakam, when depilatory cream affects the nails, it changes them until they resemble the nails of the dead, so change them with henna."

Hadith 1531

قال أبو جعفر الباقر (عليه السلام): إن الأظافير إذا أصابتها النورة غيرتها حتى أنها تشبه أظافير الموتى فلا بأس بتغييرها.

Abu Ja'far al-Baqir (peace be upon him) said: When depilatory cream affects the nails,

it changes them until they resemble the nails of the deceased, so there is no harm in changing (coating) them (with henna).

Hadith 1532

نظر أبو عبد الله (عليه السلام) إلى رجل وقد خرج من الحمام مخضوب اليدين فقال له أبو عبد الله (عليه السلام): أيسرك أن يكون الله خلق يديك هكذا؟ قال: لا والله، وإنما فعلت ذلك لأنه بلغني عنكم أنه من دخل الحمام فلير عليه أثره يعني الحناء، فقال: ليس ذلك حيث ذهبت، إنما معنى ذلك إذا خرج أحدكم من الحمام وقد سلم فليصل ركعتين شكرا.

Abu Abdullah (peace be upon him) looked at a man who had come out of the bathhouse with his hands dyed. Abu Abdullah (peace be upon him) said to him: "Would it please you if Allah had created your hands like this?" The man replied: "No, by Allah. I only did this because I was informed that you said that when one enters the bathhouse, the effect should be seen on him, meaning henna." Abu Abdullah said: "That's not what was meant. The meaning of that is when one of you leaves the bathhouse safely, he should pray two rak'ahs in gratitude."

Shaykh Hurr Amili: This is not explicit in denunciation and might be a question from him to expose the narrator's mistake in understanding the narration, and the meaning mentioned does not contradict desirability, and the previous denunciation is from the common people like Hakam and the people of Medina, then the latter may tolerate caution and can be interpreted as excessive and habitual for the man, indeed it seems so by the phrase 'created your hands,' because if the color was natural, it would be permanent, and Allah knows best.

Hadith 1533

عن الحسين بن موسى، عن أبيه موسى بن جعفر (عليه السلام) أنه خرج يوما من الحمام فاستقبله رجل من آل الزبير يقال له: (كنيد) وبيده أثر الحناء فقال: ما هذا الأثر بيدك؟ فقال: أثر حناء، فقال: ويلك يا كنيد حدثني أبي وكان أعلم أهل زمانه، عن أبيه، عن جده، قال: قال رسول الله (صلى الله عليه وآله): من دخل الحمام فاطلى ثم أتبعه بالحناء من قرنه إلى قدمه كان أمانا له من الجنون والجذام، والبرص، والاكلة إلى مثله من النورة.

From Al-Husayn ibn Musa, from his father Musa ibn Ja'far (peace be upon him): One day he came out of the bathhouse and was met by a man from the family of Al-Zubayr called Kunayd. There were traces of henna on his hand. He asked, "What is this trace on your hand?" The man replied, "It's a trace of henna." He said, "Woe to you, O Kunayd! My father, who was the most knowledgeable person of his time, narrated to me from his father, from his grandfather, who said: The Messenger of Allah (peace be upon him and his family) said: 'Whoever enters the bathhouse and applies depilatory paste, then follows it with henna from his head to his feet, it will be a protection for him from madness, leprosy, vitiligo, and ulcers until the next application of depilatory paste.'"

Shaykh Hurr Amili: This can be argued by generality since the desirability of the whole implies the desirability of the part, and the denunciation here is also from the common people.

Hadith 1534

الحسن بن الفضل الطبرسي، في (مكارم الأخلاق)، عن أبي الصباح قال: رأيت أثر الحناء في يد أبي جعفر (عليه السلام.)

Al-Hasan bin Al-Fadl Al-Tabarsi, in (Makarim Al-Akhlaq), from Abu Al-Sabah who said: I saw the trace of henna on the hand of Abu Ja'far (peace be upon him).

Hadith 1535

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): لا بأس بالخضاب كله.

Muhammad bin Ali bin Hussein said: Al-Sadiq (peace be upon him) stated: There is no harm in all kinds of dyeing.

Shaykh Hurr Amili: This is indicated by the general narrations about dyeing and henna as will be mentioned.

CHAPTER 37

Permissibility Of A Dyed Person Urinating While Standing And The Dislike Of Sitting

[Hadith 1536 to 1537]

Hadith 1536

سألته عن الرجل يطلي فيبول وهو قائم؟ قال: لا بأس به.

I asked him about a man who applies depilatory cream and urinates while standing? He said: There is no harm in it.

Hadith 1537

روي أن من جلس وهو متنور خيف عليه الفتق.

It has been narrated that whoever sits (to urinate) while he is covered with depilatory cream (nurah), it is feared that he may suffer a hernia.

CHAPTER 38

Permissibility Of Massaging With Bran, Flour, And Oil After Using Depilatory Paste (Nurah) Without Dislike And Without Being Considered Extravagance

[Hadith 1538 to 1544]

Hadith 1538

سألت أبا عبد الله (عليه السلام)، عن الرجل يطلي بالنورة فيجعل الدقيق بالزيت يلت به فيمسح به بعد النورة ليقطع ريحها عنه، قال: لا بأس.

I asked Abu Abdullah (peace be upon him) about a man who uses depilatory paste, then mixes flour with oil to make a paste and applies it after the depilatory paste to remove its smell from him. He said: There is no problem with that.

Hadith 1539

رأيت أبا الحسن (عليه السلام) وقد تدلك بدقيق ملتوت بالزيت، فقلت له: إن الناس يكرهون ذلك، قال: لا بأس به.

I saw Abu al-Hasan (peace be upon him) rubbing himself with flour mixed with oil. So I said to him: "People dislike that." He replied: "There is no harm in it."

Hadith 1540

عن أبي الحسن (عليه السلام) في الرجل يطلي ويتدلك بالزيت والدقيق، قال: لا بأس به.

From Abu al-Hasan (peace be upon him), regarding a man who applies depilatory cream and rubs himself with oil and flour, he said: There is no harm in it.

Hadith 1541

سئل أبو عبد الله (عليه السلام) عن التدلك بالدقيق بعد النورة فقال: لا بأس، قلت: يزعمون أنه إسراف: فقال: ليس فيما أصلح البدن إسراف وإني ربما أمرت بالنقي فيلت لي بالزيت فأتدلك به، إنما الاسراف فيما أتلف المال وأضر بالبدن.

Abu Abdullah (peace be upon him) was asked about rubbing with flour after using depilatory cream. He said: There is no harm in it. I said: They claim it is extravagance. He replied: There is no extravagance in what benefits the body. I sometimes order pure flour to be mixed with oil for me to rub with. Extravagance is only in what wastes wealth and harms the body.

Hadith 1542

قلت لأبي عبد الله (عليه السلام): إنا لنسافر ولا يكون معنا نخالة فنتدلك بالدقيق؟ فقال: لا بأس إنما الفساد فيما أضر بالبدن، وأتلف المال فأما ما أصلح البدن فإنه ليس بفساد، إني ربما أمرت غلامي فلت لي النقي بالزيت فأتدلك به.

I said to Abu Abdullah (peace be upon him): We travel and we don't have bran with us, so can we rub ourselves with flour? He said: There is no harm. Corruption is only in what harms the body and wastes wealth. As for what benefits the body, it is not corruption. I sometimes order my servant to mix pure flour with oil for me to rub with it.

Hadith 1543

سألت أبا عبد الله (عليه السلام) عن الرجل يطلي بالنورة فيجعل الدقيق بالزيت يلته به بتمسح به بعد النورة ليقطع ريحها، قال: لا بأس.

I asked Abu Abdullah (peace be upon him) about a man who applies depilatory cream and then mixes flour with oil to rub it on after the depilatory cream to remove its smell. He said: There is no problem with that.

Hadith 1544

عن رجل ذكره عن أبي عبد الله (عليه السلام) قال: قلت له: إنا نكون في طريق مكة نريد الاحرام ولا يكون معنا نخالة نتدلك بها من النورة فنتدلك بالدقيق فيدخلني من ذلك ما الله به عليم قال: مخافة الاسراف؟ فقلت: نعم، فقال: ليس فيما أصلح البدن إسراف، أنا ربما أمرت بالنقي يلت بالزيت فأتدلك به، وإنما الاسراف فيما أتلف المال، وأضر بالبدن.

From a man who mentioned it from Abu Abdullah (peace be upon him), he said: I said to him: We are on the road to Mecca, intending to enter ihram, and we don't have bran to rub ourselves with after using depilatory cream, so we rub ourselves with flour, and this causes me concern that only Allah knows the extent of. He said: Are you afraid of wastefulness? I said: Yes. He said: There is no wastefulness in what improves the body. I sometimes order pure flour to be mixed with oil and rub myself with it. Wastefulness is only in what wastes money and harms the body.

CHAPTER 39

No Dislike For Wearing A Waist Cloth (Izar) Over Depilatory Paste (Nurah)

[Hadith 1545 to 1545]

Hadith 1545

كنت في الحمام في البيت الأوسط فدخل على أبو الحسن (عليه السلام) وعليه النورة وعليه إزار فوق النورة.

I was in the bathroom in the middle house when Abu al-Hasan (peace be upon him) entered, wearing depilatory cream and a waist wrapper over the cream.

CHAPTER 40

Dislike Of Using Depilatory Paste (Nurah) On Wednesday For Entering The Bathhouse, And No Dislike On Friday And The Rest Of The Days

[Hadith 1546 to 1549]

Hadith 1546

قال الصادق (عليه السلام): قال أمير المؤمنين (عليه السلام): ينبغي للرجل أن يتوقى النورة يوم الأربعاء فإنه يوم نحس مستمر وتجوز النورة في سائر الأيام.

Al-Sadiq (peace be upon him) said: The Commander of the Faithful (peace be upon him) said: A man should avoid using depilatory cream on Wednesday, for it is a day of continuous misfortune, but using depilatory cream is permissible on all other days.

Hadith 1547

عن أبي الحسن (عليه السلام) قال: قلموا أظفاركم يوم الثلاثاء واستحموا يوم الأربعاء.

From Abu Al-Hasan (peace be upon him), he said: Trim your nails on Tuesday and bathe on Wednesday.

Hadith 1548

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): ينبغي للرجل أن يتوقى النورة يوم الأربعاء فإنه يوم نحس مستمر.

From Abu Abdullah (peace be upon him), he said: The Commander of the Faithful (peace be upon him) said: A man should avoid using depilatory paste on Wednesday, for it is a day of continuous misfortune.

Hadith 1549

محمد بن علي الفارسي في قال: قال رسول الله (صلى الله عليه وآله): خمس خصال تورث البرص: النورة يوم الجمعة ويوم الأربعاء، والتوضي والاغتسال بالماء الذي تسخنه الشمس، والاكل على الجنابة وغشيان المرأة في حيضها، والاكل على الشبع. أقول: ويأتي ما يدل على ذلك وعلى عدم كراهة النورة يوم الجمعة في أحاديث الجمعة، وأن ما تضمن الكراهة محمول إما على النسخ أو التقية.

Muhammad bin Ali Al-Farisi reported that the Messenger of Allah (peace be upon him and his family) said: Five traits lead to leprosy: Using depilatory cream on Friday and Wednesday, performing ablution and bathing with water heated by the sun, eating while in a state of ritual impurity, having intercourse with a woman during her

menstruation, and eating when already full.

Shaykh Hurr Amili: Evidence for non-dislikeability of using depilatory cream on Friday, will come in the hadiths about Friday. What implies dislikeability is interpreted as either abrogated or as taqiyya.

CHAPTER 41

Recommendability Of Dyeing For Men And Women, Its Non-obligatoriness, The Permissibility Of Different Types Of Dyes, And The Recommendability Of Women Dyeing After Menstruation Ends

[Hadith 1550 to 1559]

Hadith 1550

عن أبي عبد الله (عليه السلام) قال: خضب النبي (صلى الله عليه وآله) ولم يمنع عليا إلا قول رسول الله (صلى الله عليه وآله): تخضب هذه من هذه، وقد خضب الحسين وأبو جعفر (عليهما السلام).

From Abu Abdullah (peace be upon him) who said: The Prophet (peace be upon him and his family) dyed [his hair], and nothing prevented Ali except the saying of the Messenger of Allah (peace be upon him and his family): "This will be dyed by this," and Al-Hussein and Abu Ja'far (peace be upon them both) had dyed [their hair].

Hadith 1551

عن أبي الحسن (عليه السلام) قال: دخل قوم على أبي جعفر (عليه السلام) فرأوه مختضبا بالسواد فسألوه! فقال: إني رجل أحب النساء فأنا أتصنع لهن.

From Abu Al-Hassan (peace be upon him) who said: A group of people visited Abu Ja'far (peace be upon him) and saw him dyeing his hair black, so they asked him about it. He replied: I am a man who loves women, so I beautify myself for them.

Hadith 1552

عن أبي الحسن (عليه السلام) قال: في الخضاب ثلاثة خصال: مهيبة في الحرب، ومحبة إلى النساء، ويزيد في الباه.

From Abu Al-Hassan (peace be upon him), he said: In hair-dyeing there are three benefits: it creates awe during war, makes one more appealing to women, and increases sexual potency.

Hadith 1553

دخلت أنا وأبي وجدي و عمي حماما بالمدينة فإذا رجل في بيت المسلخ فقال لنا: ممن القوم؟ - إلي أن قال: - فلما كان في البيت الحار صمد لجدي، فقال: يا كهل ما يمنعك من الخضاب؟

I, my father, my grandfather, and my uncle entered a public bath in Medina, and there was a man in the changing room who said to us: "Where are you from?" - until he said

- When we were in the hot room, he approached my grandfather and said: "O elderly one, what prevents you from dyeing [your hair]?"

فقال له جدي: أدركت من هو خير مني ومنك لا يختضب. قال: فغضب لذلك حتى عرفنا غضبه في الحمام ، قال: ومن ذاك الذي هو خير مني؟ فقال: أدركت علي بن أبي طالب (عليه السلام) وهو لا يختضب.

My grandfather said to him: "I met someone who is better than you and me who did not dye [his hair]." He [the other person] became so angry that we noticed his anger in the bathhouse. He said: "And who is that who is better than me?" He replied: "I met Ali ibn Abi Talib (peace be upon him), and he did not dye [his hair]."

فنكس رأسه وتصاب عرقا، فقال: صدقت وبررت ثم قال: يا كهل إن تختضب فإن رسول الله (صلى الله عليه وآله) قد خضب هو خير من علي، وإن تترك فلك بعلي سنة.

He hung his head and began to sweat, then said: "You have spoken the truth and been righteous." Then he said: "O elderly one, if you dye [your hair] then indeed the Messenger of Allah (peace be upon him and his family) has dyed, and he is better than Ali. And if you leave it [undyed] then you have Ali's example to follow."

فلما خرجنا من الحمام سألنا عن الرجل فإذا هو علي بن الحسين ومعه ابنه محمد بن علي (عليهما السلام).

When we came out of the bathhouse, we asked about the man, and it turned out to be Ali ibn Al-Husayn and with him was his son Muhammad ibn Ali (peace be upon them both).

Hadith 1554

قال أمير المؤمنين (عليه السلام): الخضاب هدي إلى (١) محمد (صلى الله عليه وأله) وهو من السنة.

The Commander of the Faithful (peace be upon him) said: Hair dyeing was divinely guided to Muhammad (peace be upon him and his family), and it is from the Sunnah.

Hadith 1555

قال: وقال الصادق (عليه السلام): لا بأس بالخضاب كله.

Al-Sadiq (peace be upon him) said: There is no harm in all types of hair dye.

Hadith 1556

وباسناده عن محمد بن مسلم أنه سأل أبا جعفر (عليه السلام) عن الخضاب، فقال: كان رسول الله (صلى الله عليه وآله) يختضب وهذا شعره عندنا.

From Muhammad bin Muslim that he asked Abu Ja'far (peace be upon him) about dyeing (hair), so he said: The Messenger of Allah (peace be upon him and his family) used to dye, and here is his hair with us.

Hadith 1557

قال رسول الله (صلى الله عليه وآله): غيروا الشيب ولا تشبهوا باليهود والنصارى.

The Messenger of Allah (peace be upon him and his family) said: Change the gray hair and do not imitate the Jews and Christians.

Hadith 1558

قال رسول الله (صلى الله عليه وآله): غيروا الشيب، ولا تشبهوا باليهود والنصارى. قال الصدوق: إنما أوردت هذين الخبرين: أحدهما عن الزبير، والآخر عن أبي هريرة لان أهل النصب ينكرون على الشيعة استعمال الخضاب ولا يقدرون على دفع ما يصح عنهما، وفيهما حجة لنا عليهم.

The Messenger of Allah (peace be upon him and his family) said: Change your gray hair and do not resemble the Jews and Christians. Al-Sadooq said: I have only mentioned these two reports - one from Al-Zubair and the other from Abu Hurayrah - because the Nasibis (those who show enmity to Ahlul Bayt) deny the Shia's use of hair dye while they cannot reject what is authentically narrated from these two, and in these reports is our proof against them.

Hadith 1559

قلت لأمير المؤمنين (عليه السلام): ما منعك من الخضاب وقد اختضب رسول الله (صلى الله عليه وآله)؟ قال: انتظر أشقاها أن يخضب لحيتي من دم رأسي بعهد معهود أخبرني به حبيبي رسول الله (صلى الله عليه وآله).

I said to the Commander of the Faithful (peace be upon him): "What prevents you from dyeing (your hair) when the Messenger of Allah (peace be upon him and his family) used to dye?" He replied: "I am waiting for its most wretched one to dye my beard with blood from my head, according to a covenant that my beloved, the Messenger of Allah (peace be upon him and his family), informed me about."

CHAPTER 42

Recommendability Of Spending On Dyeing

[Hadith 1560 to 1561]

Hadith 1560

قال النبي (صلى الله عليه وآله): نفقة درهم في الخضاب أفضل من نفقة درهم في سبيل الله، إن فيه أربع عشرة خصلة: يطرد الريح من الاذنين، ويجلو الغشا عن البصر، ويلين الخياشيم، ويطيب النكهة، ويشد اللثة، ويذهب بالغشيان، ويقل وسوسة الشيطان، وتفرح به الملائكة ويستبشر به المؤمن، ويغيظ به الكافر، وهو زينة، وهو طيب، وبراءة في قبره، ويستحيي منه منكر ونكير.

The Prophet (peace be upon him and his family) said: Spending a dirham on dyeing (hair) is better than spending a dirham in the path of Allah, for it has fourteen qualities: It expels wind from the ears (*), clears cloudiness from vision, softens the nostrils, freshens the breath, strengthens the gums, eliminates fainting, reduces satanic whispers, delights the angels, brings joy to the believer, angers the disbeliever, it is an adornment, it is fragrant, provides immunity in one's grave, and makes Munkar and Nakir (the questioning angels) shy away from him.

Translator: * This could imply a preventative or curative effect against conditions as caused by "wind" or air, which could relate to various ailments such as earaches, headaches, or imbalances believed to be caused by air entering the body. The concept likely relates to medieval humoral theories, which often attributed health issues to imbalances of elements like wind, phlegm, bile, etc.

Hadith 1561

عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: يا علي درهم في الخضاب أفضل من ألف درهم ينفق في سبيل الله وفيه أربع عشرة خصلة، ثم ذكر نحوه إلا أنه قال: ويجلو البصر، وقال: ويذهب بالضنى بدل قوله: ويذهب بالغشيان.

From his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: O Ali, one dirham spent on hair dye is better than a thousand dirhams spent in the way of Allah, and in it are fourteen qualities. Then he mentioned similar to it except that he said: it brightens the eyesight, and he said: it removes exhaustion instead of saying: it removes unconsciousness.

CHAPTER 43

Dislike Of Neglecting Dyeing And The Recommendation Of Reapplying It

[Hadith 1562 to 1563]

Hadith 1562

قال أبو عبد الله: إياك ونصول الخضاب فإن ذلك بؤس.

Abu Abdullah said: "Beware of neglecting to refresh your dye, for that brings misery."

Hadith 1563

إن الحسين (عليه السلام) كان يختضب بالحناء والكتم وقتل (عليه السلام) وقد نصل الخضاب من عارضيه.

Al-Hussein (peace be upon him) used to dye his hair with henna and katam (a plant used for black dye), and when he was martyred (peace be upon him), the dye had faded from his sideburns.

Shaykh Hurr Amili: This can be taken to mean it is permissible, or necessary, and he was unable to reapply it.

CHAPTER 44

Recommendation Of Dyeing Grey Hair, Its Non-obligation, And Its Non-recommendation For Those In Mourning

[Hadith 1564 to 1566]

Hadith 1564

عن أبي عبد الله (عليه السلام) قال: جاء رجل إلى النبي (صلى الله عليه وآله) فنظر إلى الشيب في لحيته، فقال النبي (صلى الله عليه وآله): نور، ثم قال: من شاب شيبة في الاسلام كانت له نورا يوم القيامة، قال: فخضب الرجل بالحناء ثم جاء إلى النبي (صلى الله عليه وآله) فلما رأى الخضاب قال: نور وإسلام، فخضب الرجل بالسواد، فقال النبي (صلى الله عليه وآله): نور وإسلام وإيمان، ومحبة إلى نسائكم، ورهبة في قلوب عدوكم.

From Abu Abdullah (peace be upon him) who said: A man came to the Prophet (peace be upon him and his family) and he noticed grey hair in his beard. The Prophet (peace be upon him and his family) said: "Light." Then he said: "Whoever grows grey hair while in Islam, it will be light for him on the Day of Resurrection." The man then dyed his beard with henna and came to the Prophet (peace be upon him and his family). When he saw the dye, he said: "Light and Islam." Then the man dyed his beard black, so the Prophet (peace be upon him and his family) said: "Light and Islam and faith, and love from your women, and fear in the hearts of your enemy."

Hadith 1565

محمد بن الحسين الرضي الموسوي في (نهج البلاغة)، عن أمير المؤمنين (عليه السلام) أنه سئل عن قول رسول الله (صلى الله عليه وآله): غيروا الشيب ولا تشبهوا باليهود، فقال: إنما قال النبي (صلى الله عليه وآله) ذلك والدين قل، وأما الآن وقد اتسع نطاقه وضرب بجرانه فامرؤ ما اختار.

Muhammad bin Al-Hussein Al-Radhi Al-Musawi narrated in (Nahj Al-Balagha), from the Commander of the Faithful (peace be upon him) that he was asked about the saying of the Messenger of Allah (peace be upon him and his family): "Change gray hair and do not resemble the Jews." He said: "The Prophet (peace be upon him and his family) said this when the religion was still limited in scope, but now that its scope has expanded and it has become well-established, a person may choose as he wishes."

Hadith 1566

قال: وقيل له: لو غيرت شيبك يا أمير المؤمنين، فقال: الخضاب زينة ونحن قوم في مصيبة، يريد برسول الله (صلى الله عليه وآله).

He said: It was said to him: O Leader of the Faithful, what if you were to dye your gray hair? He replied: Dyeing is adornment, and we are a people in grief, referring to [their grief over] the Messenger of Allah (peace be upon him and his family).

CHAPTER 45

Recommendation Of Dyeing The Hair And Beard

[Hadith 1567 to 1567]

Hadith 1567

سألت أبا عبد الله (عليه السلام) عن خضاب الرأس واللحية أمن السنة؟ فقال: نعم، قلت: إن أمير المؤمنين (عليه السلام) لم يختضب، قال: إنما منعه قول رسول الله (صلى الله عليه وآله): إن هذه ستخضب من هذه.

I asked Abu Abdullah (peace be upon him) about dyeing the hair and beard, "Is it from the Sunnah?" He said: "Yes." I said: "But the Commander of the Faithful (peace be upon him) did not dye [his hair]." He replied: "He refrained from it only because of the saying of the Messenger of Allah (peace be upon him and his family): 'This will be dyed from this.'"

CHAPTER 46

Recommendation Of Dyeing With Black

[Hadith 1568 to 1573]

Hadith 1568

عن الحسن بن الجهم قال: دخلت على أبي الحسن (عليه السلام) وقد اختضب بالسواد فقلت: أراك اختضبت بالسواد، فقال: إن في الخضاب أجرا والخضاب والتهيئة مما يزيد الله عز وجل في عفة النساء، ولقد ترك نساء العفة بترك أزواجهن لهن التهيئة، قال: قلت: بلغنا أن الحناء يزيد في الشيب، قال: أي شئ يزيد في الشيب، الشيب يزيد في كل يوم.

Al-Hassan bin Al-Jahm narrated: I entered upon Abu Al-Hassan (peace be upon him) and he had dyed his hair black, so I said: "I see you have dyed your hair black." He replied: "Indeed, there is reward in dyeing hair, and dyeing and grooming are among the things through which Allah, the Mighty and Majestic, increases women's chastity. Women have abandoned chastity due to their husbands abandoning grooming for them." I said: "We have been told that henna increases gray hair." He said: "What increases gray hair? Gray hair increases every day."

Hadith 1569

عن أبي جعفر (عليه السلام) قال: دخل قوم على الحسين بن علي (عليه السلام) فرأوه مختضبا بالسواد فسألوه عن ذلك، فمد يده إلى لحيته، ثم قال: أمر رسول الله (صلى الله عليه وآله) في غزاة غزاها أن يختضبوا بالسواد ليقووا به على المشركين.

From Abu Ja'far (peace be upon him) who said: A group of people came to Al-Hussein bin Ali (peace be upon him) and saw him dyeing with black. They asked him about that, so he extended his hand to his beard and said: The Messenger of Allah (peace be upon him and his family) ordered during one of his military expeditions that they dye with black to appear stronger against the polytheists.

Hadith 1570

سمعت أبا عبد الله (عليه السلام) يقول: الخضاب بالسواد انس للنساء، ومهابة للعدو.

I heard Abu Abdullah (peace be upon him) say: Dyeing hair black provides comfort to women and inspires awe in the enemy.

Hadith 1571

وقال (عليه السلام) في قول الله عز وجل " (وأعدوا لهم ما استطعتم من قوة) قال: منه الخضاب بالسواد.

He (peace be upon him) said regarding the words of Allah the Mighty and Majestic "And prepare against them whatever force you can" [Al-Anfal 8:60]: Part of it is dyeing with black dye.

Hadith 1572

قال رسول الله (صلى الله عليه وآله): أحب خضابكم إلى الله الحالك.

The Messenger of Allah (peace be upon him and his family) said: The most beloved dye to Allah is the darkest one.

Hadith 1573

عن أبي الحسن (عليه السلام) قال: الخضاب بالسواد زينة للنساء ومكبتة للعدو.

From Abu Al-Hasan (peace be upon him) who said: Dyeing hair with black is an adornment for women and a source of distress for the enemy.

CHAPTER 47

Recommendation Of Dyeing With Yellow, Red, Preferring Red Over Yellow, And Preferring Black Over Both

[Hadith 1574 to 1576]

Hadith 1574

إن رجلا دخل على رسول الله (صلى الله عليه وآله) وقد صفر لحيته، فقال له رسول الله (صلى الله عليه وآله): ما أحسن هذا؟ ثم دخل عليه بعد هذا وقد أقنى بالحناء فتبسم رسول الله (صلى الله عليه وآله) وقال: هذا أحسن من ذاك، ثم دخل عليه بعد ذلك وقد خضب بالسواد فضحك إليه وقال هذا أحسن مذاك وذاك.

A man entered upon the Messenger of Allah (peace be upon him and his family), and his beard was dyed yellow. The Messenger of Allah (peace be upon him and his family) said to him: "How beautiful is this?" Then he came to him after this with his beard dyed red with henna, and the Messenger of Allah (peace be upon him and his family) smiled and said: "This is better than that." Then he came to him after that with his beard dyed black, and he laughed at him and said: "This is better than that and that."

Hadith 1575

لقيت موسي بن جعفر (عليه السلام) وكان يخضب بالحمرة، فقلت: جعلت فداك ليس هذا من خضاب أهلك، فقال: أجل كنت أختضب بالوسمة فتحركت على أسناني، إن الرجل كان إذا أسلم على عهد رسول الله (صلى الله عليه وآله) فعل ذلك، ولقد خضب أمير المؤمنين (عليه السلام) بالصفرة فبلغ النبي (صلى الله عليه وآله) ذلك، فقال (في الخضاب)، إسلام فخضبه بالحمرة، فبلغ النبي (صلى الله عليه وآله) ذلك فقال: إسلام وإيمان، فخضبه بالسواد فبلغ النبي (صلى الله عليه وآله) ذلك فقال: إسلام وإيمان ونور.

I met Musa ibn Ja'far (peace be upon him) and he was dyeing [his hair] with red color. So I said: May I be sacrificed for you, this is not the dye of your family. He replied: Yes, I used to dye with wasma (indigo leaves), but it affected my teeth. Indeed, when a man accepted Islam during the time of the Messenger of Allah (peace be upon him and his family), he would do this. And indeed, the Commander of the Faithful (peace be upon him) dyed with yellow color, and when this reached the Prophet (peace be upon him and his family), he said regarding the dye: "It is Islam." Then he dyed it with red, and when this reached the Prophet (peace be upon him and his family), he said: "It is Islam and faith." Then he dyed it with black, and when this reached the Prophet (peace be upon him and his family), he said: "It is Islam, faith, and light."

Hadith 1576

بلغ رسول الله (صلى الله عليه وآله) أن قوما من أصحابه صفروا لحاهم فقال: هذا خضاب الاسلام، إني لأحب أن أراهم، قال علي (عليه السلام) فمررت عليهم فأخبرتهم فأتوه فلما رآهم قال: هذا خضاب الاسلام، قال: فلما سمعوا ذلك منه رغبوا فأقنوا فلما بلغ ذلك رسول الله (صلى الله عليه وآله) قال: هذا خضاب الايمان إني لأحب أن أراهم. قال علي (عليه السلام): فمررت عليهم فأخبرتهم فأتوه فلما رآهم قال: هذا خضاب الايمان فلما سمعوا ذلك منه بقوا عليه حتى ماتوا.

It reached the Messenger of Allah (peace be upon him and his family) that some of his companions had dyed their beards yellow, so he said: "This is the dye of Islam, I love to see them like this." Ali (peace be upon him) said: So I passed by them and informed them, then they came to him. When he saw them, he said: "This is the dye of Islam." When they heard this from him, they desired more and darkened their beards. When this reached the Messenger of Allah (peace be upon him and his family), he said: "This is the dye of faith, I love to see them like this." Ali (peace be upon him) said: So I passed by them and informed them, then they came to him. When he saw them, he said: "This is the dye of faith." When they heard this from him, they maintained it until they died.

Shaykh Hurr Amili: There will come what proves the dye with red, God willing, and what has been mentioned partially before, and there will come what proves it.

CHAPTER 48

Recommendation Of Dyeing With Katam

[Hadith 1577 to 1578]

Hadith 1577

سألت أبا عبد الله (عليه السلام) عن خضاب الشعر فقال: قد خضب النبي (صلى الله عليه وآله) والحسين بن علي، وأبو جعفر (عليهم السلام)، بالكتم.

I asked Abu Abdullah (peace be upon him) about dyeing hair, and he said: "Indeed, the Prophet (peace be upon him and his family), Al-Hussain bin Ali, and Abu Ja'far (peace be upon them) used to dye their hair with katam [a plant-based black dye]."

Hadith 1578

كان النبي (صلى الله عليه وآله) والحسين بن علي، وأبو جعفر محمد بن علي (عليه السلام) يختضبون بالكتم وكان علي بن الحسين (عليه السلام) يختضب بالحناء والكتم.

The Prophet (peace be upon him and his family), Al-Hussein ibn Ali, and Abu Ja'far Muhammad ibn Ali (peace be upon him) used to dye their hair with katam (a plant based black dye), and Ali ibn Al-Hussein (peace be upon him) used to dye with both henna and katam.

CHAPTER 49

Recommendation Of Dyeing With Wasmah (Type Of Plant Dye)

[Hadith 1579 to 1585]

Hadith 1579

وأبي حسان عند أبي عبد الله (عليه السلام) وعلقمة مختضب بالحناء، والحارث بالوسمة، وأبو حسان لا يختضب، فقال كل رجل منهم: ما ترى في هذا رحمك الله؟ وأشار إلى لحيته، فقال أبو عبد الله (عليه السلام): ما أحسنه؟ قالوا: كان أبو جعفر (عليه السلام) مختضبا بالوسمة؟ قال: نعم ذلك حين تزوج الثقفية أخذته جواريها فخضبنه.

Abu Hassan was with Abu Abdullah (peace be upon him), and Alqama had dyed [his beard] with henna, and Al-Harith with wasma (indigo plant dye), while Abu Hassan did not dye. Each man among them said: "What do you think of this, may Allah have mercy on you?" pointing to his beard. Abu Abdullah (peace be upon him) said: "How beautiful it is!" They asked: "Did Abu Ja'far (peace be upon him) dye with wasma?" He replied: "Yes, that was when he married the Thaqafiyyah woman, her maids took him and dyed him."

Hadith 1580

عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن الوسمة؟ فقال: لا بأس بها للشيخ الكبير.

Narrated by Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him) about Wasmah (indigo hair dye)? He said: There is no harm in it for elderly men.

Hadith 1581

رأيت أبا جعفر (عليه السلام) يمضغ علكا، فقال: يا محمد نقضت الوسمة أضراسي فمضغت هذا العلك لاشدها، قال: وكانت استرخت فشدها بالذهب.

I saw Abu Ja'far (peace be upon him) chewing gum, and he said: "O Muhammad, the black dye has weakened my teeth, so I am chewing this gum to strengthen them." He said: They had become loose, so he fastened them with gold.

Hadith 1582

قال أبو جعفر (عليه السلام): نقضت أضراسي الوسمة.

Abu Ja'far (peace be upon him) said: "Wasmah weakened my teeth."

Shaykh Hurr Amili: This indicates his regular use of it, implying recommendation, and it is not explicit in criticism, nor is the one before it.

Hadith 1583

قال أبو عبد الله (عليه السلام): قتل الحسين (عليه السلام) وهو مختضب بالوسمة.

Abu Abdullah (peace be upon him) said: Hussein (peace be upon him) was killed while he had dyed [his hair/beard] with wasma [indigo dye].

Hadith 1584

سألت أبا عبد الله (عليه السلام) عن الخضاب بالوسمة، فقال: لا بأس قد قتل الحسين (عليه السلام) وهو مختضب بالوسمة.

I asked Abu Abdullah (peace be upon him) about dyeing with wasm (indigo leaves), so he said: There is no problem with it; Hussein (peace be upon him) was martyred while he had dyed [his hair] with wasmah (a plant based indigo dye).

Hadith 1585

محمد بن علي بن الحسين قال: وقد خضب الأئمة (عليهم السلام) بالوسمة.

Muhammad ibn Ali ibn Al-Husayn said: The Imams (peace be upon them) used to dye [their hair] with wasmah (indigo dye).

CHAPTER 50

Recommendation Of Dyeing With Henna

[Hadith 1586 to 1592]

Hadith 1586

رأيت أبا جعفر (عليه السلام) يختضب بالحناء خضابا قانيا.

I saw Abu Ja'far (peace be upon him) dyeing his hair with henna in a deep red color.

Hadith 1587

عن أبي عبد الله (عليه السلام) قال: الحناء يزيد في ماء الوجه ويكثر الشيب.

From Abu Abdullah (peace be upon him), he said: Henna increases facial radiance and causes grey hair to grow abundantly.

Hadith 1588

رأيت أبا جعفر (عليه السلام) مخضوبا بالحناء.

I saw Abu Ja'far (peace be upon him) having hair dyed with henna.

Hadith 1589

قال أبو جعفر (عليه السلام): الحناء يشعل الشيب.

Abu Ja'far (peace be upon him) said: Henna ignites gray hair.

Hadith 1590

عن أحمد بن أبي عبد الله، عن أبيه، عن فضالة بن أيوب، عن حريز، عن مولى لعلي بن الحسين (عليه السلام) قال: سمعت علي بن الحسين (عليه السلام) يقول: قال رسول الله (صلى الله عليه وآله): اخضبوا بالحناء فإنه يجلو البصر، وينبت الشعر، ويطيب الريح، ويسكن الزوجة.

From Ahmad ibn Abi Abdullah, from his father, from Fadalah ibn Ayyub, from Hareez, from a freedman of Ali ibn Al-Hussein (peace be upon him) who said: I heard Ali ibn Al-Hussein (peace be upon him) saying: The Messenger of Allah (peace be upon him and his family) said: Dye with henna for it sharpens eyesight, promotes hair growth, perfumes the breath, and calms the wife.

Hadith 1591

وعنهم، عن أحمد، عن عبدوس بن إبراهيم، رفعه إلى أبي عبد الله (عليه السلام) قال: الحناء يذهب بالسهك، ويزيد في ما الوجه، ويطيب النكهة، ويحسن الولد.

From them, from Ahmad, from Abdus ibn Ibrahim, raising it to Abu Abdullah (peace be upon him) who said: Henna removes body odor, enhances facial complexion, improves breath fragrance, and beautifies offspring.

Hadith 1592

عن محمد بن صدقة العنبري قال: لما توفى أبو إبراهيم موسى بن جعفر (عليه السلام) - إلى أن قال: - فدخل عليه سبعون رجلا من شيعته فنظروا إلى موسى بن جعفر (عليه السلام) وليس به أثر جراحة ولاسم ولا خنق، وكان في رجله أثر الحناء.

From Muhammad bin Sadaqah Al-Anbari who said: When Abu Ibrahim Musa bin Ja'far (peace be upon him) passed away - until he said: - seventy men from his followers entered upon him and they looked at Musa bin Ja'far (peace be upon him) and there was no trace of injury, poison, or strangulation on him, and there was a trace of henna on his foot.

CHAPTER 51

Recommendation Of Dyeing With Henna And Katam

[Hadith 1593 to 1596]

Hadith 1593

سألت أبا عبد الله (عليه السلام) عن خضاب الشعر، فقال: خضب الحسين وأبو جعفر (عليهما السلام) بالحناء والكتم.

I asked Abu Abdullah (peace be upon him) about hair dyeing, and he said: Al-Hussain and Abu Ja'far (peace be upon them both) used to dye their hair with henna and katam (*).

Translator: * Refers to a type of plant used historically for dyeing hair and fabrics. It produces a dark dye, often used in combination with henna to achieve deeper, cooler tones like black or dark brown.

Hadith 1594

عن جعفر بن محمد (عليه السلام) قال: اختضب الحسين وأبي بالحناء والكتم.

From Ja'far bin Muhammad (peace be upon him), he said: Al-Hussein and my father used to dye [their hair] with henna and katam [a black dye plant].

Hadith 1595

كان الحسين (عليه السلام) يختضب بالحناء والكتم، وقتل (عليه السلام) وقد نصل الخضاب من عارضيه.

Al-Hussein (peace be upon him) used to dye [his hair] with henna and katam [a plant-based dye], and when he was killed (peace be upon him), the dye had started fading from his sideburns.

Hadith 1596

عن عبيد الله بن الحر أنه سأل الحسين بن علي (عليه السلام) عن خضابه، فقال: أما أنه ليس كما ترون، إنما هو حناء وكتم،

Ubaydullah bin Al-Hur narrated that he asked Al-Hussain bin Ali (peace be upon him) about his hair dye, so he said: It is not as you see it, it is merely henna and katam.

CHAPTER 52

Dislike Of A Woman Neglecting Jewelry And Hand Dyeing, Even If She Is Old And Not Married

[Hadith 1597 to 1598]

Hadith 1597

قال الصادق (عليه السلام): لا ينبغي للمرأة أن تعطل نفسها ولو أن تعلق في عنقها قلادة، ولا ينبغي لها أن تدع يدها من الخضاب ولو أن تمسحها بالحناء مسحا، وإن كانت مسنة.

Al-Sadiq (peace be upon him) said: A woman should not leave herself unadorned, even if it means just wearing a necklace around her neck, and she should not leave her hands without dye, even if it means just wiping them with henna lightly, even if she is elderly.

Hadith 1598

الحسن بن الفضل الطبرسي في (مكارم الأخلاق): عن جعفر بن محمد (عليه السلام) قال: رخص رسول الله (صلى الله عليه وآله) للمرأة أن تخضب رأسها بالسواد قال: وأمر رسول الله (صلى الله عليه وآله) النساء بالخضاب ذات البعل وغير ذات البعل، أما ذات البعل فتزين لزوجها، وأما غير ذات البعل فلا تشبه يدها يد الرجال.

Al-Hasan ibn Al-Fadl Al-Tabarsi in (Makarim Al-Akhlaq) narrated from Ja'far ibn Muhammad (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) permitted women to dye their hair black. He said: And the Messenger of Allah (peace be upon him and his family) ordered women to use dye, both married and unmarried. As for the married woman, it is to adorn herself for her husband, and as for the unmarried woman, it is so that her hand does not resemble the hand of men.

Shaykh Hurr Amili: There will come evidence supporting this in the dress of the prayer, in the rulings on clothing, in marriage, and other matters.

CHAPTER 53

Recommendation Of Using Dye When Meeting Enemies And When Meeting Women

[Hadith 1598 to 1598]

Hadith 1598 (Comment Only)

أقول: قد تقدم ما يدل على ذلك في عدة أحاديث متفرقة في الأبواب السابقة وفي بعضها ما يدل على أن مهابة الأعداء هو العلة في استحباب الخضاب، أو الامر به في أول الاسلام. والله أعلم.

I say: What indicates this has already been mentioned in several separate hadiths in the previous chapters, and some of them indicate that intimidating the enemies was the reason for recommending or ordering hair dyeing in early Islam. And Allah knows best.

Translator: No hadith are mentioned in this chapter. Just a comment by Shaykh Hurr Amili.

CHAPTER 54

Recommendation of Using Kohl for Both Men and Women

[Hadith 1599 to 1603]

Hadith 1599

عن أبي عبد الله (عليه السلام) قال: الكحل يعذب الفم.

Narrated from Abu Abdullah (peace be upon him), he said: Kohl (eyeliner) sweetens the mouth.

Hadith 1600

عن أبي عبد الله (عليه السلام) قال: الكحل ينبت الشعر. ويحد البصر، ويعين على طول السجود.

From Abu Abdullah (peace be upon him), he said: Kohl grows hair, sharpens vision, and helps in prolonging prostration.

Hadith 1601

عن أبي عبد الله (عليه السلام) قال: الكحل يزيد في المباضعة.

From Abu Abdullah (peace be upon him) who said: Applying kohl increases sexual desire.

Hadith 1602

عن أبي عبد الله (عليه السلام) قال: الكحل ينبت الشعر، ويجفف الدمعة، ويعذب الريق، ويجلو البصر.

From Abi Abdullah (peace be upon him) who said: Kohl grows hair, dries tears, sweetens saliva, and brightens vision.

Hadith 1603

عن أبي الحسن الرضا (عليه السلام) قال: من كان يؤمن بالله واليوم الآخر فليكتحل.

From Abu Al-Hasan Al-Ridha (peace be upon him) who said: Whoever believes in Allah and the Last Day should apply kohl.

CHAPTER 55

Recommendation Of Using Kohl, Especially Antimony, And Specifically Not Mixed With Musk

[Hadith 1604 to 1608]

Hadith 1604

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يكتحل بالإثمد إذا آوى إلى فراشه وترا وترا.

From Abu Abdillah (peace be upon him), he said: The Messenger of Allah (peace be upon him and his progeny) used to apply kohl made of 'ithmid (antimony) to his eyes before going to his bed every alternate night.

Hadith 1605

قال أبو جعفر (عليه السلام): الاكتحال بالإثمد يطيب النكهة، ويشد أشفار العين.

Abu Ja'far (peace be upon him) said: Applying kohl made of antimony improves the breath and strengthens the eyelashes.

Hadith 1606

عن أبي عبد الله (عليه السلام) قال: الإثمد يجلو البصر، وينبت الشعر (في الجفن)، ويذهب بالدمعة.

From Abu Abdullah (peace be upon him), he said: Antimony (kohl) clears the vision, grows hair (in the eyelid), and eliminates tears.

Hadith 1607

عن أبي عبد الله (عليه السلام) قال: من نام على إثمد غير ممسك أمن من الماء الأسود أبدا ما دام ينام عليه.

From Abu Abdullah (peace be upon him) who said: Whoever sleeps while having applied kohl (antimony) without wiping it off will be forever protected from glaucoma as long as he continues to sleep with it on.

Hadith 1608

عن أبي عبد الله (عليه السلام) قال: الإثمد يجلو البصر، ويقطع الدمعة، وينبت الشعر.

From Abu Abdullah (peace be upon him) who said: Antimony (kohl) brightens the vision, stops excessive tearing, and promotes hair growth.

CHAPTER 56

Recommendation Of Applying Kohl Every Other Night And Its Non-obligatory Nature

[Hadith 1609 to 1610]

Hadith 1609

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): من اكتحل فليوتر، ومن فعل فقد أحسن، ومن لم يفعل فلا بأس.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: Whoever applies kohl should do it in odd numbers, and whoever does so has done well, and whoever does not do so, there is no harm.

Hadith 1610

قال النبي (صلى الله عليه وآله) اكتحلوا وترا، واستاكوا عرضا.

The Prophet (peace be upon him and his family) said: Apply kohl in odd numbers, and brush your teeth (with siwak) horizontally.

CHAPTER 57

Recommendation Of Applying Kohl At Night And Before Sleep, Four Times In The Right Eye And Three Times In The Left Eye

[Hadith 1611 to 1617]

Hadith 1611

عن أبي عبد الله (عليه السلام) قال: إن رسول الله (صلى الله عليه وآله) كان يكتحل قبل أن ينام أربعا في اليمنى، وثلاثا في اليسرى.

From Abu Abdillah (peace be upon him), he said: Indeed, the Messenger of Allah (peace be upon him and his progeny) used to apply kohl before going to sleep, four times in the right eye and three times in the left.

Hadith 1612

عن أبي عبد الله (عليه السلام) قال: الكحل بالليل ينفع البدن وهو بالنهار زينة.

From Abu Abdillah (peace be upon him), he said: Applying kohl at night benefits the body and it serves as an adornment during the day.

Hadith 1613

عن أبي عبد الله(عليه السلام)، قال: الكحل عند النوم أمان من الماء.

From Abu Abdullah (peace be upon him), he said: Applying kohl before sleep is a protection against eye ailments.

Hadith 1614

عن الرضا (عليه السلام) قال: من أصابه ضعف في بصره فليكتحل سبعة مراود عند منامه من الإثمد.

From al-Ridha (peace be upon him), he said: Whoever suffers from weak eyesight should apply kohl seven times at bedtime with ithmid (antimony).

Hadith 1615

وعن أبي عبد الله (عليه السلام) أنه قال: الكحل بالليل يطيب الفم.

From Abu Abdillah (peace be upon him), he said: Applying kohl at night sweetens the breath.

Hadith 1616

عن الصادق (عليه السلام) قال: كان للنبي (صلى الله عليه وآله) مكحلة يكتحل منها في كل ليلة ثلاث مراود في كل عين عند منامه.

From al-Sadiq (peace be upon him), he said: The Prophet (peace be upon him and his progeny) had a kohl container from which he would apply kohl every night, three strokes in each eye at bedtime.

Hadith 1617

كان النبي (صلى الله عليه وآله) يكتحل في عينه اليمنى ثلاثا، وفي اليسرى ثنتين وقال: من شاء اكتحل ثلاثا في كل عين، ومن فعل دون ذلك أو فوقه فلا حرج، وربما اكتحل وهو صائم، وكان له مكحلة يكتحل بها في الليل وكان كحله الإثمد.

The Prophet (peace and blessings be upon him) would apply kohl three times in his right eye and twice in his left eye, and he said: "Whoever wishes may apply kohl three times in each eye, and whoever does less or more than that, there is no harm." Sometimes he would apply kohl while fasting, and he had a kohl container that he would use at night, and his kohl was antimony (ithmid).

CHAPTER 58

Recommendation Of Having A Kohl Applicator Made Of Iron And A Kohl Container Made Of Bone

[Hadith 1618 to 1618]

Hadith 1618

أراني أبو الحسن (عليه السلام) ميلا من حديد ومكحلة من عظام فقال: هذا كان لأبي الحسن (عليه السلام) فاكتحل به فاكتحلت.

Al-Hassan (peace be upon him) showed me an iron stick and a kohl container made of bones and said: This belonged to Abu Al-Hassan (peace be upon him), so apply kohl with it, and I did.

CHAPTER 59

Recommendation Of Trimming Hair And Removing It Completely

[Hadith 1619 to 1622]

Hadith 1619

سمعت علي بن موسى الرضا (عليه السلام) يقول: ثلاث من سنن المرسلين: العطر، وأخذ الشعر، وكثرة الطروقة.

I heard Ali ibn Musa Al-Ridha (peace be upon him) say: Three practices are from the traditions of the Messengers: wearing perfume, removing hair, and frequent marital relations.

Hadith 1620

وبالاسناد، عن معمر بن خلاد، عن أبي الحسن (عليه السلام) قال: ثلاث من عرفهن لم يدعهن: جز الشعر، وتشمير الثياب ونكاح الإماء.

Through the chain of narrators, from Ma'mar bin Khallad, from Abi Al-Hassan (peace be upon him), he said: There are three things that whoever knows them will not abandon them: cutting the hair, rolling up the garments, and marrying slave women.

Hadith 1621

عن أبي عبد الله (عليه السلام) قال: قال لي: استأصل شعرك يقل درنه ودوابه ووسخه، وتغلظ رقبتك، ويجلو بصرك. وفي رواية أخرى: ويستريح بدنك.

From Abu Abdullah (peace be upon him) who said: He said to me: Remove your hair completely, it will reduce its dirt, its parasites and its filth, thicken your neck, and improve your eyesight. And in another narration: And your body will feel at ease.

Hadith 1622

قال أبو عبد الله (عليه السلام): ألقوا عنكم الشعر فإنه يحسن.

Abu Abdullah (peace be upon him) said: Remove hair from your body for it is better.

CHAPTER 60

Recommendation Of Shaving The Head For Men And The Dislike Of Growing Hair Long

[Hadith 1623 to 1632]

Hadith 1623

قلت لأبي جعفر (عليه السلام) الرجل يقلم أظفاره ويجز شاربه، ويأخذ من شعر لحيته ورأسه هل ينقض ذلك وضوءه؟ فقال: يا زرارة كل هذا سنة، والوضوء فريضة وليس شئ من السنة ينقض الفريضة، وإن ذلك ليزيده تطهيرا.

I said to Abi Ja'far (peace be upon him): "If a man clips his nails, trims his mustache, and takes from the hair of his beard and head, does this invalidate his ablution?" He said: "O Zurarah, all of these are Sunnah (recommended acts), while ablution is an obligation, and nothing from the Sunnah invalidates an obligation. Rather, it increases him in purification."

Hadith 1624

عن أبي الحسن (عليه السلام) قال: قلت له: إن أصحابنا يروون أن حلق الرأس في غير حج ولا عمرة مثلة فقال: كان أبو الحسن (عليه السلام) إذا قضى نسكه عدل إلى قرية يقال لها: ساية فحلق.

From Abu Al-Hassan (peace be upon him), who said: I said to him: Our companions narrate that shaving the head outside of Hajj or Umrah is mutilation. He replied: Abu Al-Hassan (peace be upon him) would go to a village called Saya to shave his head after completing his rituals.

Hadith 1625

قلت لأبي عبد الله (عليه السلام): إن الناس يقولون: حلق الرأس مثلة، فقال (عليه السلام): عمرة لنا، ومثلة لأعدائنا.

I said to Abu Abdullah (peace be upon him): People say that shaving the head is mutilation (disfigurement). He (peace be upon him) replied: For us it is an Umrah (minor pilgrimage), and for our enemies it is mutilation.

Hadith 1626

قلت لأبي عبد الله (عليه السلام): ما تقول في إطالة الشعر؟ فقال: كان أصحاب محمد (صلى الله عليه وآله) مشعرين يعني الطم. قال صاحب المنتقى: الظاهر أن المراد من الطم الجز، فيدل على عدم مرجوحية الإطالة مع الجز.

I asked Abu Abdullah (peace be upon him): What do you say about letting hair grow long? He replied: The companions of Muhammad (peace be upon him and his family) used to let their hair grow, meaning trimming it. The author of Al-Muntaqa says: It appears that what is meant by "trimming" is cutting, which indicates that there is no disadvantage in letting hair grow long while cutting it occasionally.

Hadith 1627

محمد بن علي بن الحسين قال: قال رسول الله (صلى الله عليه وآله) لرجل: احلق فإنه يزيد في جمالك.

Muhammad ibn Ali ibn al-Hussein said: The Messenger of Allah (peace and blessings be upon him) said to a man: "Shave, for it increases your beauty."

Hadith 1628

قال: وقال الصادق (عليه السلام): إن حلق الرأس في غير حج ولا عمرة مثلة لأعدائكم وجمال لكم.

And al-Sadiq (peace be upon him) said: "Shaving the head outside of Hajj or Umrah is disgraceful for your enemies and beautifying for you."

Hadith 1629

قال: وقال الصادق (عليه السلام): إني لأحلق في كل جمعة فيما بين الطلية إلى الطلية.

Al-Sadiq (peace be upon him) said: I shave every Friday from the beginning of the hairline to the end of the hairline.

Hadith 1630

قال: وقال الصادق (عليه السلام): أربع من أخلاق الأنبياء: التطيب، والتنظيف بالموسى وحلق الجسد بالنورة، وكثرة الطروقة.

Al-Sadiq (peace be upon him) said: Four traits are from the manners of the Prophets: wearing perfume, cleansing with the razor, removing body hair with depilatory, and frequent intimate relations with wives.

Hadith 1631

عن أبي الحسن الأول (عليه السلام) قال: سمعته يقول: إن الشعر على الرأس إذا طال ضعف البصر، وذهب بضوء نوره، وطم الشعر يجلو البصر، ويزيد في ضوء نوره.

From Abu Al-Hasan the First (peace be upon him), he said: I heard him say: When the hair on the head grows long, it weakens eyesight and diminishes its light, and trimming the hair enhances eyesight and increases its light.

Hadith 1632

ومن كتاب (انس العالم) للصفواني قال روي أن حلق الرأس مثلة بالشاب، ووقار بالشيخ.

From the book "Uns Al-'Alim" by Al-Safwani, he said: It is narrated that shaving the head is disfigurement for a young man, and dignity for an elderly person.

CHAPTER 61

Dislike Of Shaving Only The Crown Of The Head, Leaving The Rest Of The Head, And The Recommendation Of Shaving The Back Of The Head

[Hadith 1633 to 1634]

Hadith 1633

عن عبد الرحمان بن عمر بن أسلم قال: حجمني الحجام فحلق من موضع النقرة فرآني أبو الحسن (عليه السلام) فقال: أي شئ هذا؟ اذهب فاحلق رأسك. قال: فذهبت فحلقت رأسي.

Abdulrahman bin Omar bin Aslam narrated: The cupper performed cupping (hijama) on me and shaved the spot of the hollow (at the back of the head). Abu Al-Hassan (peace be upon him) saw me and said: "What is this? Go and shave your head." He said: So I went and shaved my head.

Hadith 1634

عن أبي عبد الله (عليه السلام) قال: قلت جعلت فداك ربما كثر الشعر في قفاي فيغمني غما شديدا، قال: فقال لي يا إسحاق أما علمت أن حلق القفا يذهب بالغم.

Ishaq reported: I said to Abu Abdullah (peace be upon him): "May I be sacrificed for you, sometimes the hair grows excessively on my nape causing me severe distress." He said to me: "O Ishaq, don't you know that shaving the nape removes distress?"

CHAPTER 62

Recommendation Of Parting The Hair Of The Head When It Grows Long

[Hadith 1635 to 1639]

Hadith 1635

قال الصادق (عليه السلام): من اتخذ شعرا ولم يفرقه فرقه الله بمنشار من نار. قال: وكان شعر رسول الله (صلى الله عليه وآله) وفرة لم يبلغ الفرق.

Al-Sadiq (peace be upon him) said: Whoever grows hair and does not part it, Allah will part it with a saw of fire. He said: And the hair of the Messenger of Allah (peace be upon him and his family) was abundant but did not reach the point of needing parting.

Hadith 1636

عن أبي العباس البقباق قال: سألت أبا عبد الله (عليه السلام) عن الرجل يكون له وفرة أيفرقها أو يدعها؟ قال: يفرقها.

From Abi Al-Abbas Al-Baqbaq who said: I asked Abu Abdullah (peace be upon him) about the man who has thick hair (wafrah), should he part it or leave it? He said: He should part it.

Hadith 1637

عن أبي عبد الله (عليه السلام) قال: قلت إنهم يروون أن الفرق من السنة، وقلت: يزعمون أن النبي (صلى الله عليه وآله) فرق، قال: ما فرق النبي (صلى الله عليه وآله)، ولا كانت الأنبياء تمسك الشعر.

From Abu Abdullah (peace be upon him) who said: I said, "They narrate that parting the hair is from the Sunnah, and they claim that the Prophet (peace be upon him and his family) used to part his hair." He replied, "The Prophet (peace be upon him and his family) did not part his hair, nor did the prophets keep [long] hair."

Hadith 1638

عن أبي عبد الله (عليه السلام) قال: قلت له: أكان رسول الله (صلى الله عليه وآله) يفرق شعره؟ قال: لا إن رسول الله (صلى الله عليه وآله) كان إذا طال شعره كان إلى شحمة اذنه.

From Abu Abdullah (peace be upon him), he said: I asked him: Did the Messenger of Allah (peace be upon him and his family) part his hair? He said: No, when the hair of the Messenger of Allah (peace be upon him and his family) grew long, it would reach

his earlobes.

Hadith 1639

قلت لأبي عبد الله (عليه السلام): الفرق من السنة؟ قال: لا، قلت: فهل فرق رسول الله (صلى الله عليه وآله)؟ قال: نعم، قلت كيف فرق رسول الله (صلى الله عليه وآله) وليس من السنة؟

I said to Abu Abdullah (peace be upon him): "Is parting from the Sunnah?" He said: "No," I said: "Then did the Messenger of Allah (peace be upon him) part his hair?" He said: "Yes," I asked how the Messenger of Allah (peace be upon him) parted his hair if it is not from the Sunnah?

قال: من أصابه ما أصاب رسول الله (صلى الله عليه وآله) يفرق كما فرق رسول الله (صلى الله عليه وآله)، وإلا فلا، قلت له: كيف ذلك؟

He said: "Whoever experiences what the Messenger of Allah (peace be upon him) experienced should part as the Messenger of Allah (peace be upon him) did, otherwise not." I asked him: "How is that?"

قال: إن رسول الله (صلى الله عليه وآله) لما صد عن البيت وقد كان ساق الهدى وأحرم أراه الله الرؤيا التي أخبرك الله بها في كتابه إذ يقول: (لقد صدق الله رسوله الرؤيا بالحق لتدخلن المسجد الحرام إن شاء الله آمنين محلقين رؤسكم ومقصرين لا تخافون)

He said: When the Messenger of Allah (peace be upon him and his family) was prevented from reaching the Ka'bah while he had brought the sacrificial animals and entered ihram, Allah showed him the vision which Allah informed you about in His Book when He says: "Indeed Allah has shown to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and shortened [hair], not fearing [anyone]." [Surah Al-Fath 48:27]

فعلم رسول الله (صلى الله عليه وآله) أن الله سيفي له بما أراه، فمن ثم وفر ذلك الشعر الذي كان على رأسه حين أحرم انتظارا لحلقه في الحرم، حيث وعده الله عز وجل، فلما حلقه لم يعد في توفير الشعر ولا كان ذلك من قبله (صلى الله عليه وآله).

The Messenger of Allah (peace be upon him and his family) knew that Allah would fulfill what He had shown him. Therefore, he kept growing the hair that was on his head when he entered into Ihram, waiting to shave it in the Sacred Sanctuary, as Allah, the Mighty and Sublime, had promised him. After he shaved it, he did not return to growing his hair, nor was this his practice before (peace be upon him and his family).

أقول: وجه الجمع هنا حمل ما تضمن نفى الفرق على حالة عدم طول الشعر بحيث يحتاج إليه، وما تضمن استحباب الفرق على طوله إلى ذلك الحد كما يفهم من الأحاديث السابقة، وتقدم ما يدل على ذلك في السواك، وما تضمن أنه (صلى الله عليه وآله) ما كان يفرق معناه أنه ما كان يفعل ذلك دائما ولا غالبا، وإنما فعله مرة

واحدة فلا يكون سنة مستمرة له.

I say: The way to reconcile here is to interpret what implies the absence of parting on the condition when the hair is not long enough to require it, and what implies the recommendation of parting when the hair reaches that length, as understood from the previous hadiths. This was previously indicated in the discussion about the tooth-stick (siwak). As for what implies that he (peace be upon him and his family) did not part his hair, it means that he did not do it constantly or frequently, rather he did it only once, so it was not his continuous practice.

CHAPTER 63

Recommendation Of Trimming The Beard And Rounding It, And Taking From The Cheeks, And Lining The Beard

[Hadith 1640 to 1644]

Hadith 1640

رأيت أبا جعفر (عليه السلام) والحجام يأخذ من لحيته، فقال: دورها.

I saw Abu Ja'far (peace be upon him) while a barber was trimming his beard, and he said: "Make it round."

Hadith 1641

عن عبد الله بن مسكان، عن الحسن الزيات قال: رأيت أبا جعفر (عليه السلام) قد خفف لحيته.

From Abdullah bin Muskan, from Al-Hassan Al-Zayyat who said: I saw Abu Ja'far (peace be upon him) and he had shortened his beard.

Hadith 1642

عن الدهقان، عن درست عن أبي عبد الله (عليه السلام) قال: مر بالنبي (صلى الله عليه وآله) رجل طويل اللحية فقال: ما كان على هذا لو هيأ من لحيته. فبلغ ذلك الرجل فهيأ بلحيته بين اللحيتين، ثم دخل على النبي (صلى الله عليه وآله) فلما رآه قال: هكذا فافعلوا.

From Al-Dihqan, from Durust, from Abu Abdullah (peace be upon him) who said: A man with a very long beard passed by the Prophet (peace be upon him and his family), so he said: "What harm would it be for this man if he were to groom his beard?" This reached the man, so he groomed his beard to a length between two lengths [moderate], then he came to the Prophet (peace be upon him and his family). When he saw him, he said: "Do like this."

Hadith 1643

رأيت أبا جعفر (عليه السلام) يأخذ عارضيه ويبطن لحيته.

I saw Abu Ja'far (peace be upon him) trimming the sides of his beard and thinning its inner part.

Hadith 1644

محمد بن إدريس في آخر (السرائر) نقلا من كتاب (الجامع) لأحمد بن محمد ابن أبي نصر البزنطي صاحب الرضا (عليه السلام) قال: وسألته عن الرجل هل يصلح له أن يأخذ من لحيته؟ قال: أما من عارضيه فلا بأس، وأما من مقدمها فلا.

Ibn Idris narrated at the end of (Al-Sara'ir), quoting from the book (Al-Jami') by Ahmad bin Muhammad bin Abi Nasr Al-Bazanti, a companion of Al-Ridha (peace be upon him), who said: I asked him about whether it is permissible for a man to trim from his beard? He said: As for the sides, there is no harm, but as for the front part, no.

Shaykh Hurr Amili: This is to be understood as not exceeding a handful, as will be explained later, insha Allah, and it has been previously indicated in the hadiths about shaving hair.

CHAPTER 64

Dislike Of Frequently Placing The Hand In The Beard

[Hadith 1645 to 1645]

Hadith 1645

قال أبو عبد الله (عليه السلام): لا تكثر وضع يدك في لحيتك فان ذلك يشين الوجه.

Abu Abdullah (peace be upon him) said: Do not excessively run your hand through your beard, for that disfigures the face.

CHAPTER 65

Recommendation Of Trimming The Beard Beyond A Handful

[Hadith 1646 to 1649]

Hadith 1646

عن أبي عبد الله (عليه السلام) قال: ما زاد على القبض ففي النار يعني اللحية.

From Abi Abdullah (peace be upon him) who said: Whatever exceeds the handful [in length] is in the Fire - meaning of the beard.

Hadith 1647

عن أبي عبد الله (عليه السلام) قال: ما زاد من اللحية عن القبضة فهو في النار.

From Abu Abdullah (peace be upon him) who said: Whatever exceeds from the beard beyond a fistful is in the Fire.

Hadith 1648

عن أبي عبد الله (عليه السلام) في قدر اللحية قال: تقبض بيدك على اللحية وتجز ما فضل.

From Abu Abdullah (peace be upon him) regarding the length of the beard, he said: Grasp your beard with your hand and trim what exceeds that.

Hadith 1649

عن أبي عبد الله (عليه السلام) قال: يعتبر عقل الرجل في ثلاث: في طول لحيته، وفي نقش خاتمه، وفي كنيته.

From Abu Abdullah (peace be upon him) who said: A man's intellect is judged by three things: by the length of his beard, by the inscription on his ring, and by his teknonym (kunyah).

Shaykh Hurr Amili: It appears that it means intelligence is inferred from the beard being moderate in length.

CHAPTER 66

Recommendation Of Trimming The Mustache And Defining Its Edge, Disliking Its Lengthening, And Similarly For The Pubic And Armpit Hair

[Hadith 1650 to 1657]

Hadith 1650

سألته عن قص الشارب أمن السنة؟ قال: نعم.

I asked him about trimming the moustache, is it from the Sunnah? He said: Yes.

Hadith 1651

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من السنة أن تأخذ من الشارب حتى يبلغ الإطار.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him and his family) said: It is from the Sunnah to trim the mustache until it reaches the border [of the lip].

Hadith 1652

قال رسول الله (صلى الله عليه وآله): لا يطولن أحدكم شاربه فإن الشيطان يتخذه مخبئا يستتر به.

The Messenger of Allah (peace be upon him and his family) said: None of you should let his moustache grow long, for Satan uses it as a hiding place to conceal himself.

Hadith 1653

عن أبي عبد الله (عليه السلام) قال: ذكرنا الاخذ من الشارب، فقال نشرة وهو من السنة.

From Abu Abdullah (peace be upon him) who said: When we mentioned trimming the mustache, he said: It revives freshness, and it is from the Sunnah.

Hadith 1654

عن عبد الله بن عثمان أنه رأى أبا عبد الله (عليه السلام) أحفى شاربه حتى ألصقه بالعسيب.

Ibn Abdullah bin Othman reported that he saw Abu Abdullah (peace be upon him) trim his mustache very close until it was nearly touching the upper lip.

Hadith 1655

عن آبائه (عليهم السلام)، عن النبي (صلى الله عليه وآله) قال: لا يطولن أحدكم شاربه ولا شعر إبطيه، ولاعانته، فإن الشيطان يتخذها مخبئا يستتر بها.

From his forefathers (peace be upon them), from the Prophet (peace be upon him and his family) who said: None of you should let his mustache, armpit hair, or pubic hair grow long, for Satan uses them as hiding places to conceal himself.

Hadith 1656

الحسن الطبرسي في (مكارم الأخلاق) عن الصادق (عليه السلام) قال: كان شريعة إبراهيم (عليه السلام) التوحيد والاخلاص (إلى أن قال:) وزاده في الحنيفية الختان، وقص الشارب، ونتف الإبط، وتقليم الأظفار، وحلق العانة، وأمره ببناء البيت، والحج، والمناسك، فهذه كلها شريعته.

Al-Hassan Al-Tabarsi reported in (Makarim Al-Akhlaq) from Al-Sadiq (peace be upon him) who said: The law of Ibrahim (peace be upon him) was monotheism and sincerity (then he said:) and to his original pure faith were added circumcision, trimming the mustache, plucking armpit hair, clipping nails, shaving pubic hair, and he was commanded to build the House [Kaaba], perform Hajj, and the rituals - so all these were his law.

Hadith 1657

وعنه (عليه السلام) قال: قال الله عز وجل لإبراهيم: " تطهر " فأخذ شاربه، ثم قال " تطهر " فنتف من إبطيه، ثم قال " تطهر " فقلم أظفاره، ثم قال " تطهر " فحلق عانته، ثم قال: " تطهر " فاختتن.

On his authority (peace be upon him), he said: Allah, the Mighty and Majestic, said to Ibrahim: "Purify yourself," so he trimmed his mustache. Then He said "Purify yourself," so he plucked his armpit hair. Then He said "Purify yourself," so he clipped his nails. Then He said "Purify yourself," so he shaved his pubic hair. Then He said "Purify yourself," so he got circumcised.

CHAPTER 67

Prohibition Of Shaving The Beard And The Recommendation Of Growing It To A Handful Or Similar Length

[Hadith 1658 to 1662]

Hadith 1658

قال رسول الله (صلى الله عليه وآله): حفوا الشوارب واعفوا اللحى ولا تشبهوا باليهود.

The Messenger of Allah (peace be upon him and his family) said: "Trim the mustaches and let the beards grow, and do not resemble the Jews."

Hadith 1659

قال رسول الله (صلى الله عليه وآله): إن المجوس جزوا لحاهم، ووفروا شواربهم وإنا نحن نجز الشوارب، ونعفي اللحى، وهي الفطرة.

The Messenger of Allah (peace be upon him and his family) said: Indeed, the Magians (Zoroastrians) used to trim their beards and let their mustaches grow long, while we trim the mustaches and let the beards grow, and this is the natural way.

Hadith 1660

قال رسول الله (صلى الله عليه وآله): حفوا الشوارب، واعفوا اللحى، ولا تشبهوا بالمجوس.

The Messenger of Allah (peace and blessings be upon him) said: Trim the mustaches, let the beards grow, and do not imitate the Magians.

Hadith 1661

رأيت أمير المؤمنين (عليه السلام) في شرطة الخميس ومعه درة لها سبابتان يضرب بها بياعي الجري والمارماهي، والزمار، ويقول لهم: يا بياعي مسوخ بني إسرائيل، وجند بني مروان، فقام إليه فرات بن أخنف فقال: يا أمير المؤمنين وما جند بني مروان؟ قال: فقال له: أقوام حلقوا اللحى وفتلوا الشوارب فمسخوا.
الحديث ورواه الصدوق في كتاب (إكمال الدين) عن علي بن أحمد الدقاق، عن محمد بن يعقوب مثله إلا أنه قال: والزمير، والطافي.

I saw the Commander of the Faithful (peace be upon him) in Shurtat al-Khamees, and he had a whip with two strands, striking the sellers of eel and snakehead fish, and flute players, saying to them: "O sellers of the transformed ones of Bani Israel, and soldiers of Bani Marwan!" Then Furat ibn Akhnaf stood up and asked him: "O Commander of the Faithful, who are the soldiers of Bani Marwan?" He replied: "They are people who shaved their beards and twisted their mustaches, so they were transformed."

Shaykh Hurr Amili: The hadith is narrated by al-Saduq in the book "Ikmal al-Din" from Ali bin Ahmad al-Daqqaq, from Muhammad bin Ya'qub, similarly, except that he said: "and the flute player, and the drummer."

Hadith 1662

عن الصادق (عليه السلام) في قوله تعالى: " وإذ ابتلى إبراهيم ربه بكلمات فأتمهن " قال: إنه ما ابتلاه الله به في نومه من ذبح ولده إسماعيل فأتمها إبراهيم وعزم عليها وسلم لأمر الله فلما عزم قال الله تعالى له ثوابا له إلى أن قال: " إني جاعلك للناس إماما "

From al-Sadiq (peace be upon him) concerning the verse: "And when his Lord tried Abraham with certain words, and he fulfilled them," he said: "That which Allah tested him with in his dream about sacrificing his son Ishmael, which Abraham completed decisively and submitted to the command of Allah. When he resolved, Allah Almighty rewarded him until He said: 'Indeed, I will make you a leader for the people.'

ثم أنزل عليه الحنيفية وهي عشرة أشياء: خمسة منها في الرأس، وخمسة منها في البدن، فأما التي في الرأس فأخذ الشارب، وإعفاء اللحى، وطم الشعر، والسواك، والخلال، وأما التي في البدن فحلق الشعر من البدن، والختان، وتقليم الأظفار، والغسل من الجنابة، والطهور بالماء،

Then He revealed to him the Hanifiyyah, which consists of ten things: five concerning the head, and five concerning the body. As for those concerning the head: trimming the mustache, letting the beard grow, matting the hair, using the miswak, and cleaning between the teeth; and as for those concerning the body: shaving the body hair, circumcision, trimming the nails, washing from sexual impurity, and purification with water.

فهذه الحنيفية الظاهرة التي جاء بها إبراهيم (عليه السلام)، فلم تنسخ ولا تنسخ إلى يوم القيامة، وهو قوله: واتبع ملة إبراهيم حنيفا.

These are the apparent Hanifiyyah practices brought by Abraham (peace be upon him), which are not abrogated and will not be until the Day of Resurrection. It is what He said: 'And follow the religion of Abraham (the) Hanifa (one who inclines towards truth).'"

CHAPTER 68

Recommendation Of Removing Hair From The Nose

[Hadith 1663 to 1664]

Hadith 1663

قال أبو عبد الله (عليه السلام): أخذ الشعر من الانف يحسن الوجه.

Abu Abdullah (peace be upon him) said: Trimming the nose hair beautifies the face.

Hadith 1664

أن النبي (صلى الله عليه وآله) قال: ليأخذ أحدكم من شاربه والشعر الذي من أنفه وليتعاهد نفسه، فإن ذلك يزيد في جماله، وقال: وكفى بالماء طيبا.

That the Prophet (peace be upon him and his family) said: Let one of you trim his mustache and the hair from his nose, and let him take care of himself, for that increases his beauty. And he said: Water alone suffices as a perfume.

CHAPTER 69

Recommendation Of Combing The Hair Of The Head When It Grows Long

[Hadith 1665 to 1667]

Hadith 1665

قال لي أبو عبد الله (عليه السلام) في (حديث): المشط للرأس يذهب بالوباء، قال: قلت: وما الوباء؟ قال: الحمى، والمشط للحية يشد الأضراس.

Abu Abdullah (peace be upon him) told me in a hadith: Combing the head eliminates the plague. I asked: What is the plague? He said: The fever. And combing the beard strengthens the teeth.

Hadith 1666

عن عنبسة بن سعيد رفع الحديث إلى النبي (صلى الله عليه وآله) قال: كثرة تسريح الرأس يذهب بالوبا، ويجلب الرزق، ويزيد في الجماع.

Anbasa bin Sa'eed raised the hadith to the Prophet (peace be upon him and his family) who said: Frequently combing the hair eliminates plague, brings sustenance, and increases sexual ability.

Hadith 1667

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): مشط الرأس يذهب بالوبا.

Muhammad ibn Ali ibn Al-Hussein narrated that Al-Sadiq (peace be upon him) said: Combing the hair removes the plague.

CHAPTER 70

The Recommendation Of Combing

[Hadith 1668 to 1670]

Hadith 1668

سمعت أبا الحسن (عليه السلام) يقول: المشط يذهب بالوبا.

I heard Abu Al-Hassan (peace be upon him) say: Combing (the hair) eliminates the plague.

Hadith 1669

وعن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن أبيه: قال: كثرة المشط يقلل البلغم.

Several of our companions narrated from Ahmad ibn Abi Abdullah, from his father who said: Frequent combing of hair reduces phlegm.

Hadith 1670

قال الصادق (عليه السلام): المشط يذهب بالوباء، وهو الحمى. قال: وفي رواية أحمد بن أبي عبد الله البرقي: يذهب بالوباء وهو الضعف.

Al-Sadiq (peace be upon him) said: Combing [the hair] removes the plague, which is fever. He said: And in the narration of Ahmad ibn Abi Abdullah Al-Barqi: It removes the plague, which is weakness.

CHAPTER 71

Recommendation Of Combing At The Time Of Obligatory And Voluntary Prayers

[Hadith 1671 to 1677]

Hadith 1671

عن أبي الحسن (عليه السلام) في قول الله: " خذوا زينتكم عند كل مسجد (١). قال: من ذلك التمشط عند كل صلاة.

Abu Al-Hassan (peace be upon him) said regarding Allah's words: "Take your adornment at every mosque" (Surah Al-A'raf, 7:31). He said: Among those adornments is combing the hair before every prayer.

Hadith 1672

سمعت أبا الحسن (عليه السلام) يقول: المشط يذهب بالوباء وكان لأبي عبد الله (عليه السلام) مشط في المسجد يتمشط به إذا فرغ من صلاته.

I heard Abu Al-Hassan (peace be upon him) say: Combing dispels the plague, and Abu Abdullah (peace be upon him) had a comb in the mosque which he would use to comb his hair after completing his prayer.

Hadith 1673

محمد بن علي بن الحسين قال: سئل أبو الحسن الرضا (عليه السلام) عن قول الله عز وجل خذوا زينتكم عند كل مسجد، قال: من ذلك التمشط عند كل صلاة.

Muhammad ibn Ali ibn Al-Hussein said: Abu Al-Hassan Al-Ridha (peace be upon him) was asked about Allah's words "Take your adornment at every mosque" [7:31], he said: Among that is combing one's hair before every prayer.

Hadith 1674

عن أبي عبد الله (عليه السلام) في قول الله عز وجل: " خذوا زينتكم عند كل مسجد " قال: المشط فإن المشط يجلب الرزق ويحسن الشعر، وينجز الحاجة، ويزيد في ماء الصلب، ويقطع البلغم، وكان رسول الله (صلى الله عليه وآله) يسرح تحت لحيته أربعين مرة، ومن فوقها سبع مرات، ويقول: إنه يزيد في الذهن، ويقطع البلغم.

From Abu Abdullah (peace be upon him) regarding Allah's saying: "Take your adornment at every mosque" [7:31], he said: The comb, for combing brings sustenance, beautifies hair, fulfills needs, increases spinal fluid, and cuts phlegm. The

Messenger of Allah (peace be upon him and his family) would comb under his beard forty times and above it seven times, and he would say: It increases intelligence and cuts phlegm.

Hadith 1675

سألت أبا عبد الله (عليه السلام) عن قوله تعالى: " خذوا زينتكم عند كل مسجد " قال: هو التمشط عند كل صلاة فريضة ونافلة.

I asked Abu Abdullah (peace be upon him) about the saying of the Almighty: "Take your adornment at every mosque" [7:31], he said: It is combing one's hair before every obligatory and voluntary prayer.

Hadith 1676

الفضل بن الحسن الطبرسي في (مجمع البيان) عن الصادق (عليه السلام) في قوله تعالى: " خذوا زينتكم عند كل مسجد " قال: إن أخذ الزينة هو التمشط عند كل صلاة.

Al-Fadl bin al-Hasan al-Tabarsi in "Majma' al-Bayan" from al-Sadiq (peace be upon him) regarding the verse, "Take your adornment at every mosque," said: "Taking adornment means combing your hair at every prayer."

Hadith 1677

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) قال: قال الصادق (عليه السلام) في قوله تعالى: " خذوا زينتكم عند كل مسجد "، قال: المشط فإن المشط يجلب الرزق ويحسن الشعر.

Al-Hassan ibn Al-Fadl Al-Tabarsi reported in (Makarim Al-Akhlaq) that Al-Sadiq (peace be upon him) said regarding Allah's words: "Take your adornment at every place of worship" [7:31], he said: It refers to combing, for combing brings sustenance and beautifies the hair.

CHAPTER 72

Recommendation Of Using An Ivory Comb

[Hadith 1678 to 1683]

Hadith 1678

دخلت على أبي إبراهيم (عليه السلام) وفي يده مشط عاج يتمشط به. فقلت له: جعلت فداك إن عندنا بالعراق من يزعم أنه لا يحل التمشط بالعاج، فقال: ولم؟ فقد كان لأبي منها مشط أو مشطان، ثم قال: تمشطوا بالعاج فإن العاج يذهب بالوبا.

I went to Abu Ibrahim (peace be upon him) and in his hand was an ivory comb with which he was combing. I said to him: May I be sacrificed for you, we have people in Iraq who claim that combing with ivory is not permissible. He said: And why? My father had one or two ivory combs. Then he said: Comb with ivory for it eliminates plague.

Hadith 1679

رأيت أبا الحسن (عليه السلام) يتمشط بمشط عاج واشتريته له.

I saw Abu Al-Hassan (peace be upon him) combing his hair with an ivory comb, and I had bought it for him.

Hadith 1680

سألت أبا عبد الله (عليه السلام) عن عظام الفيل مداهنها وأمشاطها قال: لا بأس به.

I asked Abu Abdullah (peace be upon him) about the elephant bones, using them for oil containers and combs. He said: There is no problem with it.

Hadith 1681

سألت أبا جعفر (عليه السلام) عن العاج؟ فقال: لا بأس به وإن لي منه لمشطا.

I asked Abu Ja'far (peace be upon him) about ivory? He replied: There is no problem with it, and I indeed have a comb made of it.

Hadith 1682

محمد بن علي بن الحسين قال: قال موسى بن جعفر (عليه السلام): تمشطوا بالعاج، فإنه يذهب بالوبا.

Muhammad ibn Ali ibn Al-Hussein said: Musa ibn Ja'far (peace be upon him) said: Comb with ivory, for it eliminates plague.

Hadith 1683

عن أبي الحسن العسكر عليه السلام قال: التسريح بمشط العاج ينبت الشعر في الرأس، ويطرد الدود من الدماغ، ويطفئ المرار، وينقي اللثة والعمور.

It was narrated from Abu Al-Hasan Al-Askari, peace be upon him, who said: Combing with an ivory comb promotes hair growth on the head, expels worms from the brain, extinguishes bile, and cleanses the gums and gingiva.

CHAPTER 73

Recommendation Of Grooming The Beard, Cheeks, Locks, Eyebrows, And Head

[Hadith 1684 to 1686]

Hadith 1684

قال الصادق عليه السلام: مشط الرأس يذهب بالوباء ومشط اللحية يشد الأضراس.

Al-Sadiq, peace be upon him, said: Combing the head removes the epidemic, and combing the beard strengthens the molars.

Hadith 1685

وقد تقدم في حديث سفيان بن السمط قال: قال أبو عبد الله عليه السلام: المشط اللحية يشد الأضراس.

It was previously narrated by Sufyan bin al-Samt who said: Abu Abdullah (peace be upon him) said: Combing the beard strengthens the molars.

Hadith 1686

قال أبو عبد الله عليه السلام: تسريح العارضين يشد الأضراس، وتسريح اللحية يذهب بالوباء، وتسريح الذؤابتين يذهب ببلابل الصدر، وتسريح الحاجبين أمان من الجذام، وتسريح الرأس يقطع البلغم.

Abu Abdullah (peace be upon him) said: Combing the sideburns strengthens the molars, combing the beard eliminates epidemics, combing the two braids removes anxiety from the chest, combing the eyebrows protects from leprosy, and combing the head cuts off phlegm.

CHAPTER 74

Dislike Of Combing While Standing

[Hadith 1687 to 1689]

Hadith 1687

عن علي (عليه السلام) قال - في حديث -: والتمشط من قيام يورث الفقر.

From Ali (peace be upon him) who said - in a hadith: Combing hair while standing leads to poverty.

Hadith 1688

عن النبي (صلى الله عليه وآله) قال: من امتشط قائما ركبه الدين.

From the Prophet (peace and blessings be upon him) who said: Whoever combs their hair while standing will be burdened with debt.

Hadith 1689

وعن أبي الحسن موسى عليه السلام قال: لا تمتشط من قيام فإنه يورث الضعف في القلب، وامتشط وأنت جالس فإنه يقوي القلب ويمخ الجلد.

Abu Al-Hassan Musa, peace be upon him, said: Do not comb your hair while standing as it causes weakness in the heart, and comb your hair while sitting as it strengthens the heart and nourishes the skin.

CHAPTER 75

Recommendation Of Running The Comb Over The Chest After Grooming The Head And Beard

[Hadith 1690 to 1690]

Hadith 1690

عن أبي الحسن عليه السلام قال: إذا سرحت رأسك ولحيتك فأمر المشط على صدرك فإنه يذهب بالهم والوبا.

From Abil-Hasan (peace be upon him) who said: When you comb your head and beard, pass the comb over your chest, for it removes anxiety and plague.

CHAPTER 76

Recommendation of Combing the Beard Seventy Times Counting One by One, or Forty-Seven Times, and Its Method

[Hadith 1691 to 1696]

Hadith 1691

عن أبي عبد الله (عليه السلام) قال: من سرح لحيته سبعين مرة وعدها مرة مرة لم يقربه الشيطان أربعين يوما

From Abu Abdullah (peace be upon him) who said: Whoever combs his beard seventy times, counting them one by one, Satan will not come near him for forty days.

Hadith 1692

.قال أبو عبد الله عليه السلام: في قوله تعالى: " خذوا زينتكم عند كل مسجد "، قال: المشط فإن المشط يجلب الرزق، ويحسن الشعر، وينجز الحاجة، ويزيد في الصلب ويقطع البلغم.

Abu Abdullah (peace be upon him) said regarding the Almighty's words: "Take your adornment at every mosque" [7:31], he said: It refers to combing, for combing brings sustenance, improves hair, fulfills needs, strengthens the back, and cuts phlegm.

Hadith 1693

قال: وكان رسول الله (صلى الله عليه وآله) يسرح تحت لحيته أربعين مرة، ومن فوقها سبع مرات، ويقول: إنه يزيد في الذهن ويقطع البلغم.

He said: The Messenger of Allah (peace be upon him and his family) would comb under his beard forty times and above it seven times, and he would say: It increases intelligence and cuts phlegm.

Hadith 1694

علي بن موسى بن طاوس في (أمان الاخطار) قال: روي أنه يبدأ من تحت، ويقرأ (إنا أنزلناه في ليلة القدر).

Ali bin Musa bin Tawus said in (Aman al-Akhtar): It is narrated that one should start from below while reciting (Indeed, We sent it down in the Night of Power) [97:1].

Hadith 1695

قال: وفي رواية أنه يسرح لحيته من تحت إلى فوق أربعين مرة، ويقرأ (إنا أنزلناه) ومن فوق إلى تحت سبع مرات ويقرأ (والعاديات) ويقول: اللهم سرح عني الهموم والغموم ووحشة الصدور.

He said: And in another narration, one should comb his beard from bottom to top

forty times while reciting (Indeed, We sent it down) [97:1], and from top to bottom seven times while reciting (By the racers) [100:1], saying: O Allah, remove from me worries, sorrows, and chest tightness.

Hadith 1696

الحسن الطبرسي في (مكارم الأخلاق): قال: كان (عليه السلام) يسرح تحت لحيته أربعين مرة، ومن فوقها سبع مرات، ويقول: إنه يزيد في الذهن ويقطع البلغم.

Al-Hassan Al-Tabarsi said in (Makarim Al-Akhlaq): He (peace be upon him) would comb under his beard forty times and above it seven times, and he would say: It increases intelligence and cuts phlegm.

CHAPTER 77

Recommendation of Burying Hair, Nails, Teeth, Blood, and Placenta

[Hadith 1697 to 1702]

Hadith 1697

عن أبي عبد الله (عليه السلام) في قول الله عز وجل: " ألم نجعل الأرض كفاتا أحياء وأمواتا " قال: دفن الشعر والظفر.

From Abu Abdullah (peace be upon him) regarding Allah's words: "Have We not made the earth a container of both the living and the dead?" [Surah Al-Mursalat: 25-26], he said: It refers to burying hair and nails.

Hadith 1698

إن أبا جعفر (عليه السلام) انقلع ضرس من أضراسه فوضعه في كفه، ثم قال: الحمد لله، ثم قال: يا جعفر، (إذا أنت دفنتني) فادفنه معي، ثم مكث بعد حين ثم انقلع أيضا آخر فوضعه على كفه، ثم قال: الحمد لله يا جعفر إذا مت فادفنه معي.

Abu Jafar (peace be upon him) had a molar tooth that came out, and he placed it in his palm, then said: "Praise be to Allah," then said: "O Jafar, (when you bury me) bury this with me." Then after a while, another tooth came out, and he placed it in his palm, then said: "Praise be to Allah. O Jafar, when I die, bury this with me."

Hadith 1699

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): يدفن الرجل أظفاره وشعره إذا أخذ منها وهي سنة.

Muhammad bin Ali bin Al-Hussein said: Al-Sadiq (peace be upon him) said: A man should bury his nails and hair when he cuts them, and this is a sunnah.

Hadith 1700

قال وروي أن من السنة دفن الشعر والظفر والدم.

He said it was narrated that it is from the sunnah to bury hair, nails, and blood.

Hadith 1701

وفي (الخصال) عن أبيه، عن محمد بن يحيى، عن محمد بن أحمد، عن إبراهيم بن هاشم عن عبد الله بن الحسين بن زيد، عن آبائه، عن علي، عن النبي (صلى الله عليه وآله) قال: أمرنا بدفن أربعة: الشعر، والسن، والظفر، والدم.

In (Al-Khisal) from his father, from Muhammad bin Yahya, from Muhammad bin Ahmad, from Ibrahim bin Hashim, from Abdullah bin Al-Hussein bin Zaid, from his forefathers, from Ali, from the Prophet (peace be upon him and his family) who said: We were commanded to bury four things: hair, teeth, nails, and blood.

Hadith 1702

أن رسول الله (صلى الله عليه وآله) كان يأمر بدفن سبعة أشياء من الانسان: الشعر، والظفر، والدم، والحيض، والمشيمة، والسن، والعلقة.

The Messenger of Allah (peace be upon him and his family) used to command the burial of seven things from humans: hair, nails, blood, menstrual blood, placenta, teeth, and blood clots.

Shaykh Hurr Amili: It is previously mentioned in the hadiths about dying that it is not obligatory to bury the hair, and some of the hair of the Prophet (peace be upon him) remains preserved with the Imams (peace be upon them).

CHAPTER 78

Recommendation of Honoring Hair

[Hadith 1703 to 1704]

Hadith 1703

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من اتخذ شعرا فليحسن ولايته أو ليجزه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever keeps hair should take good care of it or cut it off.

Hadith 1704

وقال عليه السلام: الشعر الحسن من كسوة الله فأكرموه.

And he (peace be upon him) said: Beautiful hair is from Allah's clothing, so honor it.

CHAPTER 79

Permissibility of Cutting Grey Hair, the Dislike of Plucking it, and its Non-prohibition

[Hadith 1705 to 1710]

Hadith 1705

عن أبي عبد الله (عليه السلام) قال: لا بأس بجز الشمط ونتفه، وجزه أحب إلى من نتفه.

From Abu Abdullah (peace be upon him), he said: There is no harm in cutting or plucking grey hair, though cutting it is more beloved to me than plucking it.

Translator: See Hadith 1710 and Shaykh Hurr Amili's comment.

Hadith 1706

عن أبي عبد الله (عليه السلام) قال: لا بأس بجز الشمط ونتفه من اللحية.

From Abu Abdullah (peace be upon him), he said: There is no harm in cutting or plucking grey hair from the beard.

Translator: See Hadith 1710 and Shaykh Hurr Amili's comment.

Hadith 1707

عن أبي عبد الله (عليه السلام) أن أمير المؤمنين (عليه السلام) كان لا يرى بجز الشيب بأسا ويكره نتفه.

From Abu Abdullah (peace be upon him) that Amir al-Mu'minin (peace be upon him) saw no harm in cutting grey hair but disliked plucking it.

Hadith 1708

قال رسول الله (صلى الله عليه وآله): الشيب نور فلا تنتفوه.

The Messenger of Allah (peace be upon him and his family) said: Grey hair is light, so do not pluck it.

Hadith 1709

سمعت أبا عبد الله (عليه السلام) يقول: ثلاثة لا يكلمهم الله يوم القيامة ولا ينظر إليهم ولهم عذاب أليم: الناتف شيبه، والناكح نفسه، والمنكوح في دبره.

I heard Abu Abdullah (peace be upon him) saying: There are three whom Allah will not speak to on the Day of Resurrection, nor look at them, and they will have a painful punishment: one who plucks his grey hair, one who commits self-gratification, and one who is penetrated from behind.

Hadith 1710

وبإسناده عن علي (عليه السلام) - في حديث الأربعمائة - قال: لا ينتف الشيب فإنه نور للمسلم، ومن شاب شيبه في الاسلام كانت له نورا يوم القيامة.

And by his chain from Ali (peace be upon him) - in the hadith of the four hundred - he said: Do not pluck grey hair for it is light for the Muslim, and whoever grows grey in Islam, it will be light for him on the Day of Resurrection.

أقول: وروي عدة أحاديث في أن الشيب نور ووقار ولم أوردها لعدم صراحتها في الحكم المذكور، ثم إن ما دل على جواز النتف محمول على نفي التحريم فلا ينافي ثبوت الكراهة وما دل على التهديد والوعيد محمول على نتف جميع الشيب واستيعاب ذلك اللحية أو أكثرها.

I (Hurr Amili) say: Several hadiths have been narrated stating that grey hair is light and dignity, but I have not included them as they do not explicitly state the mentioned ruling. Then, what indicates the permissibility of plucking is interpreted as negating prohibition, so it does not contradict the establishment of dislike, and what indicates threat and warning is interpreted as referring to plucking all grey hair and encompassing the whole beard or most of it.

CHAPTER 80

Recommendation of Trimming Nails and the Dislike of Leaving Them

[Hadith 1711 to 1719]

Hadith 1711

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): تقليم الأظفار يمنع الداء الأعظم ويدر الرزق.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Trimming nails prevents the greatest disease and increases sustenance.

Hadith 1712

عن أبي جعفر (عليه السلام) قال: إنما قصوا الأظفار لأنها مقيل الشيطان، ومنه يكون النسيان.

From Abu Ja'far (peace be upon him) who said: Nails are to be cut because they are the resting place of Satan, and from it comes forgetfulness.

Hadith 1713

عن أبي عبد الله (عليه السلام) قال: إن أستر وأخفي ما يسلط الشيطان من ابن آدم أن صار يسكن تحت الأظافير.

From Abu Abdullah (peace be upon him) who said: Indeed, the most concealed and hidden way that Satan gains control over the son of Adam is that he comes to dwell under the nails.

Hadith 1714

عن أبي عبد الله (عليه السلام) قال: من السنة تقليم الأظفار.

From Abu Abdullah (peace be upon him) who said: Trimming nails is from the Sunnah.

Hadith 1715

عن أبي عبد الله (عليه السلام) قال: احتبس الوحي على النبي (صلى الله عليه وآله) فقيل له: احتبس الوحي عنك؟! فقال: وكيف لا يحتبس وأنتم لا تقلمون أظفاركم، ولا تنقون رواجبكم؟!.

From Abu Abdullah (peace be upon him) who said: Revelation was withheld from the Prophet (peace be upon him and his family), and it was said to him: "Has revelation

been withheld from you?!" He said: "How could it not be withheld when you neither trim your nails nor clean your finger joints?!"

Hadith 1716

أنه قال للصادق (عليه السلام): إن أصحابنا يقولون: إنما اخذ الشارب والأظفار يوم الجمعة، فقال: سبحان الله، خذها إن شئت في يوم الجمعة، وإن شئت في سائر الأيام.

He said to Al-Sadiq (peace be upon him): Our companions say that mustaches and nails should only be trimmed on Friday. He said: Glory be to Allah! Trim them on Friday if you wish, or on any other day if you wish.

Hadith 1717

قال الصدوق: وقال (عليه السلام): قصها إذا طالت.

Al-Saduq said: And he (peace be upon him) said: Cut them when they grow long.

Hadith 1718

وفي (الخصال): عن بن جعفر البندار، عن جعفر بن محمد بن نوح، عن عبد الله بن أحمد بن حماد، عن الحسن بن علي الحلواني، عن بشر بن عمر، عن مالك بن أنس، عن أبي سعيد، عن أبي هريرة، عن النبي (صلى الله عليه وآله) قال: خمس من الفطرة: تقليم الأظفار، وقص الشارب، ونتف الإبط، وحلق العانة، والاختتان.

And in (Al-Khisal): From Ibn Ja'far Al-Bandar, from Ja'far bin Muhammad bin Nuh, from Abdullah bin Ahmad bin Hammad, from Al-Hassan bin Ali Al-Halwani, from Bishr bin Umar, from Malik bin Anas, from Abu Sa'eed, from Abu Hurayrah, from the Prophet (peace be upon him and his family) who said: Five things are from natural disposition: trimming nails, trimming mustaches, plucking armpit hair, shaving pubic hair, and circumcision.

Hadith 1719

وبإسناده عن علي (عليه السلام) - في حديث الأربعمأة - قال: وتقليم الأظفار يمنع الداء الأعظم، ويدر الرزق.

And by his chain from Ali (peace be upon him) - in the hadith of the four hundred - he said: And trimming nails prevents the greatest disease and increases sustenance.

CHAPTER 81

Recommendation For Men To Trim Their Nails And For Women To Leave A Bit Of Theirs

[Hadith 1720 to 1720]

Hadith 1720

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): للرجال: قصوا أظافيركم. وللنساء: اتركن من أظفاركن، فإنه أزين لكن.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: For men: Cut your nails, and for women: Keep some of your nails (longer), for it is more beautifying for you.

CHAPTER 82

Dislike of Trimming Nails with Teeth, Pulling the Beard, and Cupping on Wednesday and Friday

[Hadith 1721 to 1722]

Hadith 1721

عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) عن تقليم الأظفار بالأسنان، ونهى عن الحجامة يوم الأربعاء والجمعة.

From his forefathers (peace be upon them) - in the hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) forbade trimming nails with teeth, and he forbade cupping on Wednesday and Friday.

Hadith 1722

عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: يا علي ثلاثة من الوسواس: أكل الطين، وتقليم الأظفار بالأسنان، وأكل اللحية. أقول: ويأتي ما يدل على حكم الحجامة في أحاديث السفر يوم الأربعاء من كتاب الحج وفي أحاديث الحجامة من كتاب التجارة.

From his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: O Ali, three things are from obsessive-compulsive disorder: eating clay, trimming nails with teeth, and eating (pulling) the beard.

Shaykh Hurr Amili: There will be what indicates the ruling on cupping in the hadiths about traveling on Wednesday from the Book of Hajj, and in the hadiths on cupping from the Book of Commerce.

CHAPTER 83

Recommendation Of Starting With Trimming The Little Finger Of The Left Hand And Ending With The Little Finger Of The Right Hand

[Hadith 1723 to 1724]

Hadith 1723

تبدأ بخنصرك الأيسر ثم تختم باليمين.

Start with your left little finger and end with the right.

Hadith 1724

محمد بن علي بن الحسين قال: وروي أنه من يقلم أظفاره يوم الجمعة يبدأ بخنصره من اليد اليسرى، ويختم بخنصره من اليد اليمنى.

Muhammad bin Ali bin Al-Hussein said: And it is narrated that whoever clips their nails on Friday should start with the little finger of the left hand and end with the little finger of the right hand.

CHAPTER 84

Recommendation of Removing Armpit Hair for Men and Women Even by Plucking, and the Dislike of Letting it Grow Long

[Hadith 1725 to 1728]

Hadith 1725

أن أبا عبد الله (عليه السلام) كان يطلي إبطيه بالنورة في الحمام.

It was reported that Abu Abdullah (peace be upon him) would remove his armpit hair with depilatory cream in the bath.

Hadith 1726

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا يطولن أحدكم شعر إبطيه، فإن الشيطان يتخذه مخبئا يستتر به.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: None of you should let his armpit hair grow long, for Satan uses it as a hiding place to conceal himself.

Hadith 1727

قال: وقال رسول الله (صلى الله عليه وآله): احلقوا شعر الإبط للذكر والأنثى. وفي نسخة شعر البطن.

He said: And the Messenger of Allah (peace be upon him and his family) said: Shave the armpit hair for males and females. And in another version: the belly hair.

Hadith 1728

قال علي (عليه السلام) نتف الإبط ينفي الرائحة المكروهة، وهو طهور وسنة مما أمر به الطيب (عليه السلام).

Ali (peace be upon him) said: Plucking the armpit hair eliminates unpleasant odor, and it is purification and a Sunnah from what the Pure One (peace be upon him) commanded.

CHAPTER 85

Recommendation of Preferring Depilatory Cream for Underarms Over Shaving, and Shaving Over Plucking, and the Dislike of Plucking

[Hadith 1729 to 1738]

Hadith 1729

دخلت مع أبي بصير الحمام فنظرت إلى أبي عبد الله (عليه السلام) قد أطلى وطلى إبطيه بالنورة، قال: فخبرت أبا بصير فقال: أرشدني إليه لأسأله عنه، فقلت، قد رأيته أنا: فقال: أنت قد رأيته وأنا لم أره أرشدني إليه قال: فأرشدته، فقال له: جعلت فداك، أخبرني قائدي أنك أطليت وطليت إبطيك بالنورة؟، فقال: نعم يا با محمد إن نتف الإبطين يضعف البصر، أطل يا أبا محمد.

I entered the bathhouse with Abu Basir and saw Abu Abdullah (peace be upon him) applying depilatory cream to his underarms. I informed Abu Basir about this, and he said: "Guide me to him so I can ask him about it." I said: "I saw it myself." He replied: "You saw it and I didn't, guide me to him." So I guided him, and he said to him: "May I be sacrificed for you, my guide informed me that you applied depilatory cream to your underarms?" He replied: "Yes, O Abu Muhammad, plucking the underarms weakens eyesight. Apply cream, O Abu Muhammad."

Hadith 1730

قال أبو عبد الله (عليه السلام): نتف الإبط يضعف المنكبين، وكان أبو عبد الله (عليه السلام) يطلي إبطه.

Abu Abdullah (peace be upon him) said: Plucking the underarms weakens the shoulders, and Abu Abdullah (peace be upon him) used to apply cream to his underarms.

Hadith 1731

عن سعدان قال كنت مع أبي بصير في الحمام فرأيت أبا عبد الله (عليه السلام) يطلي إبطه فأخبرت بذلك أبا بصير، فقال له: جعلت فداك أيما أفضل نتف الإبط، أو حلقه؟ فقال: يا با محمد إن نتف الإبط يوهي - أو يضعف -، احلقه.

From Sa'dan who said: I was with Abu Basir in the bathhouse when I saw Abu Abdullah (peace be upon him) applying cream to his underarms. I informed Abu Basir about this, and he asked him: "May I be sacrificed for you, which is better: plucking the underarms or shaving them?" He replied: "O Abu Muhammad, plucking the underarms weakens - or debilitates -, so shave them."

Hadith 1732

عن عبد الله بن أبي يعفور، قال: كنا بالمدينة فلاحاني زرارة في نتف الإبط وحلقه، فقلت: حلقه أفضل، وقال زرارة: نتفه أفضل فاستأذنا على أبي عبد الله (عليه السلام) فأذن لنا وهو في الحمام يطلي قد أطلى إبطيه، فقلت لزرارة: يكفيك؟ فقال: لا لعله فعل هذا، لما لا يجوز لي أن أفعله؟ فقال: فيم أنتم؟ فقلت: لا حاني زرارة في نتف الإبط وحلقه، فقلت: حلقه أفضل، وقال: نتفه أفضل، فقال: أصبت السنة وأخطأها زرارة، حلقه أفضل من نتفه، وطليه أفضل من حلقه.

From Abdullah ibn Abi Ya'fur who said: We were in Medina when Zurara disputed with me about plucking versus shaving the underarms. I said shaving is better, while Zurara said plucking is better. We sought permission to see Abu Abdullah (peace be upon him), and he granted it while he was in the bathhouse applying cream to his underarms. I said to Zurara: "Is this sufficient for you?" He said: "No, perhaps he did this for a reason that I'm not permitted to do." He (Abu Abdullah) asked: "What are you discussing?" I said: "Zurara disputed with me about plucking versus shaving the underarms. I said shaving is better, while he said plucking is better." He replied: "You got the Sunnah right and Zurara got it wrong. Shaving is better than plucking, and applying cream is better than shaving."

Hadith 1733

أن أبا عبد الله (عليه السلام) كان يدخل الحمام فيطلي إبطه وحده إذا احتاج إلى ذلك وحده.

That Abu Abdullah (peace be upon him) would enter the bathhouse and apply cream to his underarms alone when he needed to do so alone.

Hadith 1734

بلغني أن أبا عبد الله (عليه السلام) ربما دخل الحمام متعمدا يطلي إبطيه وحده.

It reached me that Abu Abdullah (peace be upon him) would sometimes deliberately enter the bathhouse to apply cream to his underarms alone.

Hadith 1735

كان الصادق (عليه السلام) يطلي إبطيه في الحمام ويقول: نتف الإبط يضعف المنكبين ويوهي ويضعف البصر.

Al-Sadiq (peace be upon him) would apply cream to his underarms in the bathhouse and say: "Plucking the underarms weakens the shoulders, debilitates, and weakens eyesight."

Hadith 1736

قال: وقال (عليه السلام): حلقه أفضل من نتفه، وطليه أفضل من حلقه.

He said: And he (peace be upon him) said: "Shaving it is better than plucking it, and applying cream is better than shaving it."

Hadith 1737

عن ابن أبي يعفور قال: لاحاني زرارة في نتف الإبط وحلقه، فقلت: نتفه أفضل من حلقه، وطليه أفضل منهما جميعا. ثم ذكر نحو الحديث السابق إلى أن قال - فقال أبو عبد الله (عليه السلام): أصبت السنة وأخطأها زرارة أما إن نتفه أفضل من حلقه، وطليه أفضل منهما.

From Ibn Abi Ya'fur who said: Zurara disputed with me about plucking versus shaving the underarms. I said: "Plucking is better than shaving, and applying cream is better than both." Then he mentioned similar to the previous hadith until he said - Abu Abdullah (peace be upon him) said: "You got the Sunnah right and Zurara got it wrong. As for plucking, it is better than shaving, and applying cream is better than both."

Shaykh Hurr Amili: It appears that what was previously narrated by al-Kulayni is correct, and this is an error by the narrator or the copyist as known from the hadiths that support what we have said. It is possible that there were multiple instances and the responses were given at different times, one of which was for taqiyya or specific situations.

Hadith 1738

وفي الخصال بإسناده عن علي (عليه السلام) - في حديث الأربعمائة. كلمة - قال: نتف الإبط ينفي الرائحة المنكرة وهو طهور وسنة مما أمر به الطيب (عليه السلام).

And in Al-Khisal, with his chain of narrators from Ali (peace be upon him) - in the hadith of the four hundred words - he said: Plucking the underarms removes unpleasant odor and it is purification and Sunnah from what Al-Tayyib (peace be upon him) commanded.

Shaykh Hurr Amili: This is to be interpreted as permissible when other methods of removal are not possible, or as recommended, even if others are better than it, and its dislike is relative to others when possible, and Allah knows best.

CHAPTER 86

Strong Dislike of a Man Leaving His Pubic Hair for More Than Forty Days and a Woman for More Than Twenty Days, Even if by Borrowing

[Hadith 1739 to 1741]

Hadith 1739

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من كان يؤمن بالله واليوم الآخر فلا يترك عانته فوق أربعين يوما، ولا يحل لامرأة تؤمن بالله واليوم الآخر أن تدع ذلك منها فوق عشرين يوما.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever believes in Allah and the Last Day should not leave his pubic hair for more than forty days, and it is not permissible for a woman who believes in Allah and the Last Day to leave that part of her for more than twenty days.

Hadith 1740

قال أبو عبد الله (عليه السلام): السنة في النورة في كل خمسة عشر يوما، فمن أتت عليه عشرون يوما فليستدن (على) الله عز وجل وليتنور، ومن أتت عليه أربعون يوما ولم يتنور فليس بمؤمن ولا مسلم ولا كرامة.

Abu Abdullah (peace be upon him) said: The Sunnah regarding depilatory cream is every fifteen days, and whoever reaches twenty days should borrow upon Allah the Mighty and Majestic and use depilatory cream, and whoever reaches forty days without using depilatory cream is neither a believer nor a Muslim, and there is no dignity in that.

Hadith 1741

وقال رسول الله (صلى الله عليه وآله): من كان يؤمن بالله واليوم الآخر فلا يترك حلق عانته فوق الأربعين فإن لم يجد فليستقرض (على الله) بعد الأربعين ولا يؤخر.

The Messenger of Allah (peace be upon him and his family) said: Whoever believes in Allah and the Last Day should not leave shaving his pubic hair beyond forty days, and if he cannot find the means then he should borrow (upon Allah) after forty days and not delay.

CHAPTER 87

Dislike of Letting the Hair of the Mustache, Armpit, and Pubic Area Grow Long

[Hadith 1742 to 1742]

Hadith 1742

قال رسول الله (صلى الله عليه وآله)، لا يطولن أحدكم شاربه ولاعانته ولا شعر إبطه، فإن الشيطان يتخذها مخبئا يستتر بها.

The Messenger of Allah (peace be upon him and his family) said: None of you should let his mustache, pubic hair, or armpit hair grow long, for Satan uses them as hiding places to conceal himself.

CHAPTER 88

Recommendation Of Wiping The Nails And Head With Water After Cutting Nails And Hair With A Metal Tool, And The Non-obligation Of Repeating Prayer For One Who Neglected This And Prayed

[Hadith 1743 to 1743]

Hadith 1743

عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن رجل أخذ من شعره ولم يمسحه بالماء ثم يقوم فيصلي، قال: ينصرف ويمسحه بالماء ولا يعيد صلاته تلك.

From Abdullah ibn Al-Hassan, from his grandfather Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him) who said: I asked him about a man who cut his hair and did not wipe it with water, then stood and prayed. He said: He should leave and wipe it with water and not repeat that prayer.

Shaykh Hurr Amili: There are previous narrations that indicate the contents of this chapter in the nullifiers of ablution in several hadiths.

CHAPTER 89

Recommendation Of Using Perfume

[Hadith 1744 to 1755]

Hadith 1744

سمعت علي بن موسى الرضا (عليه السلام): يقول ثلاث من سنن المرسلين العطر، وأخذ الشعر، وكثرة الطروقة.

I heard Ali bin Musa Al-Ridha (peace be upon him) saying: Three things are from the Sunan (traditions) of the Messengers: perfume, removing hair, and frequent marital relations.

Hadith 1745

عن أبي الحسن (عليه السلام) قال: لا ينبغي للرجل أن يدع الطيب في كل يوم.

From Abu Al-Hassan (peace be upon him) who said: A man should not abandon perfume (*) any day.

Translator: * At-tayyib means "good" or "pleasant" and is used broadly in Arabic to denote anything that is good, including scents and can refer to any kind of good smell, whether from perfumes, incense, or naturally fragrant substances.

Hadith 1746

عن أبي الحسن الرضا (عليه السلام) قال: الطيب من أخلاق الأنبياء.

From Abu Al-Hassan Al-Ridha (peace be upon him) who said: Perfume is from the characteristics of the Prophets.

Hadith 1747

قال: سمعت أبي (عليه السلام) يقول: العطر من سنن المرسلين.

He said: I heard my father (peace be upon him) saying: Perfume is from the Sunan (traditions) of the Messengers.

Hadith 1748

عن أبي عبد الله (عليه السلا) قال: العطر من سنن المرسلين.

From Abu Abdullah (peace be upon him) who said: Perfume is from the Sunan (traditions) of the Messengers.

Hadith 1749

قال أبو عبد الله (عليه السلام): قال رسول الله (صلى الله عليه وآله): الطيب يشد القلب.

Abu Abdullah (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said: Perfume strengthens the heart.

Hadith 1750

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ما أصيب من دنياكم إلا النساء والطيب.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: From your worldly matters, I only cherish women and perfume.

Hadith 1751

عن أبي عبد الله (عليه السلام) قال: ثلاث أعطيهن الأنبياء: العطر، والأزواج، والسواك.

From Abu Abdullah (peace be upon him) who said: Three things were given to the Prophets: perfume, wives, and the toothstick (siwak).

Hadith 1752

سمعت أبا عبد الله (عليه السلام) يقول قال رسول الله (صلى الله عليه وآله): الريح الطيبة تشد القلب، وتزيد في الجماع.

I heard Abu Abdullah (peace be upon him) saying that the Messenger of Allah (peace be upon him and his family) said: Pleasant fragrance strengthens the heart and increases sexual potency.

Hadith 1753

عن علي (عليهم السلام) قال: الطيب نشرة، والغسل نشرة، والركوب نشرة، والنظر إلى الخضرة نشرة.

From Ali (peace be upon him) who said: Perfume is refreshing, bathing is refreshing, riding is refreshing, and looking at greenery is refreshing.

Hadith 1754

عن النبي (صلى الله عليه وآله) قال حبب إلي من الدنيا ثلاث: النساء، والطيب، وجعلت قرة عيني في الصلاة.

From the Prophet (peace be upon him and his family) who said: Three things from this world have been made beloved to me: women, perfume, and the comfort of my eyes has been placed in prayer.

Hadith 1755

عن النبي (صلى الله عليه وآله) قال: حبب إلى من دنياكم النساء، والطيب، وجعل قرة عيني في الصلاة.

From the Prophet (peace be upon him and his family) who said: From your world, women and perfume have been made beloved to me, and the comfort of my eyes has been placed in prayer.

CHAPTER 90

Recommendation Of Using Perfume In The Mustache

[Hadith 1756 to 1757]

Hadith 1756

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): الطيب في الشارب من أخلاق النبيين وكرامة للكاتبين.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: Using perfume in the mustache is from the manners of the Prophets and an honor for the recording angels.

Hadith 1757

عن أبي عبد الله (عليه السلام قال: الطيب في الشارب من أخلاق الأنبياء، وكرامة للكاتبين.

From Abu Abdullah (peace be upon him) who said: Using perfume in the mustache is from the manners of the Prophets, and an honor for the recording angels.

CHAPTER 91

Recommendation Of Applying Perfume At The Beginning Of The Day, And Recommendation Of Applying Perfume For Prayer, After Ablution, And For Entering Mosques

[Hadith 1758 to 1758]

Hadith 1758

عن أبي عبد الله (عليه السلام) قال: من تطيب أول النهار لم يزل عقله معه إلى الليل.

From Abu Abdullah (peace be upon him), he said: Whoever applies perfume at the beginning of the day, his intellect will remain with him until night.

CHAPTER 92

Recommendation Of Spending Abundantly On Perfume

[Hadith 1759 to 1761]

Hadith 1759

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) ينفق في الطيب أكثر مما ينفق في الطعام.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) used to spend more on perfume than he would spend on food.

Hadith 1760

وعن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن عيسى، عن زكريا المؤمن رفعه قال: ما أنفقت في الطيب فليس بسرف.

From a number of our companions, from Sahl ibn Ziyad, from Muhammad ibn Isa, from Zakariya al-Mu'min, raising it, he said: Whatever is spent on perfume is not considered extravagance.

Hadith 1761

قلت لأبي جعفر الثاني (عليه السلام): ما تقول في المسك؟ فقال: إن أبي أمر فعمل له مسك في بان بسبعمائة درهم، فكتب إليه الفضل بن سهل يخبره أن الناس يعيبون ذلك، فكتب إليه يا فضل أما علمت أن يوسف وهو نبي كان يلبس الديباج مزررا بالذهب، ويجلس على كراسي الذهب فلم ينقص ذلك من حكمته شيئا. قال: ثم أمر فعملت له غالية بأربعة آلاف درهم.

I said to Abu Ja'far the Second (peace be upon him): What do you say about musk? He said: My father ordered musk to be made with ben oil for seven hundred dirhams. Then Al-Fadl ibn Sahl wrote to him informing him that people were criticizing that. He wrote back to him: O Fadl, don't you know that Yusuf, while being a prophet, used to wear silk embroidered with gold and would sit on golden chairs, and this did not decrease his wisdom in any way? He said: Then he ordered perfume to be made for him for four thousand dirhams.

CHAPTER 93

Recommendation Of Women Using Perfumes That Show Color But Have Subtle Scent, And Men The Opposite

[Hadith 1762 to 1762]

Hadith 1762

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): طيب النساء ما ظهر لونه وخفي ريحه، وطيب الرجال ما ظهر ريحه وخفي لونه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Women's perfume is that which shows color but has a subtle scent, and men's perfume is that which shows scent but has a subtle color.

CHAPTER 94

Dislike Of Refusing Perfume And Honor

[Hadith 1763 to 1766]

Hadith 1763

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يرد الطيب، قال: لا ينبغي له أن يرد الكرامة.

From Abu Abdullah (peace be upon him), he said: I asked him about a man refusing perfume, he said: He should not refuse honor.

Translator: * Al-karamah (literally honor and respect) translated as 'hospitality' based on the cultural and social connotations associated with the act of offering and receiving gifts, including perfume, in Middle Eastern and Islamic cultures.

Hadith 1764

عن أبي عبد الله (عليه السلام) قال: اتي أمير المؤمنين (عليه السلام) بدهن وقد كان أدهن فأدهن، فقال: إنا لا نرد الطيب.

From Abu Abdullah (peace be upon him), he said: Perfumed oil was brought to Amir al-Mu'minin (peace be upon him) and he had already applied oil, but he applied it again and said: We do not refuse perfume.

Hadith 1765

عن أبي الحسن الأول (عليه السلام) - في حديث - قال: قال أمير المؤمنين (عليه السلام): لا يأبى الكرامة إلا حمار: قال: قلت ما معنى ذلك؟ قال: قال: الطيب، والوسادة وعد أشياء.

From Abu al-Hassan the First (peace be upon him) - in a hadith - he said: Amir al-Mu'minin (peace be upon him) said: None refuses honor except a donkey. He said: I asked what does that mean? He said: Perfume, cushion, and he counted other things.

Hadith 1766

عن علي (عليه السلام) أن النبي (صلى الله عليه وآله) كان لا يرد الطيب والحلواء.

From Ali (peace be upon him) that the Prophet (peace be upon him and his family) would not refuse perfume and sweets.

CHAPTER 95

Recommendation Of Using And Smelling Musk, And The Permissibility Of Using It In Food

[Hadith 1767 to 1776]

Hadith 1767

دخلت على أبي الحسن (عليه السلام) فأخرج إلى مخزنة فيها مسك فقال: خذ من هذا، فأخذت منه شيئا فتمسحت به، فقال: أصلح واجعل في لبتك منه، قال: فأخذت منه قليلا فجعلته في لبتي، فقال: أصلح فأخذت منه أيضا فمكث في يدي شئ صالح، فقال لي: اجعل في لبتك.

I entered upon Abu Al-Hassan (peace be upon him) and he brought out to me a container with musk in it and said: "Take from this." I took something from it and applied it, so he said: "Put more and apply some to your chest." I took a little and put it on my chest, so he said: "Put more." I took more and a good amount remained in my hand, so he said to me: "Put it on your chest."

Hadith 1768

وبالاسناد عن الحسن بن الجهم قال: أخرج إلى أبو الحسن (عليه السلام) مخزنة فيها مسك من عتيدة آبنوس فيها بيوت كلها مما يتخذها النساء.

With the chain of narration from Al-Hassan bin Al-Jahm who said: Abu Al-Hassan (peace be upon him) brought out to me a container of musk made of old ebony which had compartments like those used by women.

Hadith 1769

سمعت أبا عبد الله (عليه السلام) يقول: كان لعلي بن الحسين (عليه السلام) أشبيدانة رصاص معلقة فيها مسك، فإذا أراد أن يخرج ولبس ثيابه تناولها وأخرج منها فتمسح به.

I heard Abu Abdullah (peace be upon him) saying: Ali bin Al-Hussein (peace be upon him) had a lead container hanging which contained musk, and when he wanted to go out and wear his clothes, he would take it and apply some from it.

Hadith 1770

عن أبي عبد الله (عليه السلام) أن رسول الله (صلى الله عليه وآله) كان يتطيب بالمسك حتى يرى وبيضه في مفارقه.

From Abu Abdullah (peace be upon him) that the Messenger of Allah (peace be upon him and his family) would apply musk until its whiteness could be seen in his hair

partings.

Hadith 1771

وعنهم. عن أحمد، عن أبيه، عن المطلب بن زياد، عن أبي بكر بن عبد الله الأشعري قال: سألت أبا عبد الله (عليه السلام) عن المسك، هل يجوز إشمامه؟ فقال: إنا لنشمه.

And from them, from Ahmad, from his father, from Al-Mutalib bin Ziyad, from Abu Bakr bin Abdullah Al-Ash'ari who said: I asked Abu Abdullah (peace be upon him) about musk, is it permissible to smell it? He said: We indeed smell it.

Hadith 1772

عن أبي الحسن (عليه السلام) قال كان يرى وبيض المسك في مفرق رسول الله (صلى الله عليه وآله).

From Abu Al-Hassan (peace be upon him) who said: The whiteness of musk could be seen in the parting of the Messenger of Allah's (peace be upon him and his family) hair.

Hadith 1773

عن علي بن جعفر، عن أخيه أبي الحسن (عليه السلام) قال: سألته عن المسك في الدهن أيصلح؟ فقال: إني لأصنعه في الدهن ولا بأس.

From Ali bin Ja'far, from his brother Abu Al-Hassan (peace be upon him) who said: I asked him about using musk in oil, is it permissible? He said: I indeed use it in oil and there is no problem.

Hadith 1774

قال الكليني: وروي أنه لا بأس بصنع المسك في الطعام.

Al-Kulayni said: And it is narrated that there is no problem with using musk in food.

Hadith 1775

علي بن جعفر في كتابه عن أخيه قال: سألته عن المسك والعنبر وغيره من الطيب يجعل في الطعام، قال: لا بأس.

Ali bin Ja'far in his book from his brother said: I asked him about musk, ambergris, and other perfumes being put in food, he said: There is no problem.

Hadith 1776

وسألته عن المسك يصلح في الدهن؟ قال: إني لأصنعه في الدهن ولا بأس.

And I asked him about musk, is it permissible in oil? He said: I indeed use it in oil and there is no problem.

CHAPTER 96

Recommendation Of Using High-End Perfume

[Hadith 1777 to 1777]

Hadith 1777

قلت لأبي عبد الله (عليه السلام): إني أعامل التجار فأتهيأ للناس كراهة أن يروا بي خصاصة فأتخذ الغالية، فقال: يا إسحاق إن القليل من الغالية يجزي وكثيرها سواء، من أخذ من الغالية قليلا دائما أجزأه ذلك، قال إسحاق: وأنا أشتري منها في السنة بعشرة دراهم فأكتفي بها، وريحها ثابت طول الدهر.

I said to Abu Abdullah (peace be upon him): I deal with merchants and I present myself to people, disliking that they see poverty in me, so I use perfume. He said: O Ishaq, a little perfume suffices and too much of it is the same. Whoever consistently uses a little perfume, that will be sufficient for him. Ishaq said: I buy perfume worth ten dirhams annually and that suffices me, and its fragrance remains throughout the year.

CHAPTER 97

Recommendation Of Using Perfume Of Musk, Amber, Saffron, And Oud, And What Should Be Written From The Quran And Placed Between The Cover And The Bottle

[Hadith 1778 to 1779]

Hadith 1778

أمرني أبو الحسن الرضا (عليه السلام) فعملت له دهنا فيه مسك وعنبر فأمرني أن أكتب في قرطاس آية الكرسي، وأم الكتاب، والمعوذتين وقوارع من القرآن، وأجعله بين الغلاف والقارورة، ففعلت ثم أتيته فتغلف به وأنا أنظر إليه.

Abu Al-Hassan Al-Ridha (peace be upon him) ordered me, and I made for him an oil containing musk and amber. He ordered me to write on paper Ayat Al-Kursi [2:255], the Opening of the Book (Al-Fatiha), the two protectors (Al-Mu'awwidhatayn), and strong verses from the Quran, and to place it between the cover and the bottle. I did so, then I came to him, and he applied it while I was watching him.

Hadith 1779

سمعت أبا عبد الله (عليه السلام) يقول: الطيب المسك، والعنبر، والزعفران، والعود.

I heard Abu Abdullah (peace be upon him) saying: The perfume is musk, amber, saffron, and oud.

CHAPTER 98

Recommendation Of Using Khalooq Perfume And The Dislike Of Men's Regular Use Of It And Sleeping While Wearing It

[Hadith 1780 to 1787]

Hadith 1780

لا بأس بان تمس الخلوق في الحمام، أو تمسح به يدك تداوي به، ولا أحب إدمانه.

There is no harm in applying khalooq (*) in the bathhouse, or wiping your hand with it for treatment, but I do not like using it regularly.

Translator: * A traditional perfume made from a mixture of musk, ambergris, saffron, and other aromatic substances, blended into a base of oils or soft wax and known for its strong and long-lasting fragrance.

Hadith 1781

سألت أبا جعفر (عليه السلام) عن الخلوق آخذ منه؟ قال: لا بأس ولكن لا أحب أن تدوم عليه.

I asked Abu Ja'far (peace be upon him) about using khalooq? He said: There is no harm, but I do not like continuous use of it.

Hadith 1782

عن أبي عبد الله (عليه السلام) أنه قال - في حديث ليعجبني الخلوق.

From Abu Abdullah (peace be upon him) that he said - in a hadith - I like khalooq.

Hadith 1783

عن أبي عبد الله (عليه السلام) قال: لا بأس بأن تمس الخلوق في الحمام، أو تمس به يدك من الشقاق تداويهما به، ولا أحب إدمانه، وقال: لا بأس أن يتخلق الرجل ولكن لا يبيت متخلقا.

From Abu Abdullah (peace be upon him) who said: There is no harm in applying khalooq in the bathhouse, or applying it on your hand for treating cracks, but I do not like regular use of it. And he said: There is no harm in a man using khalooq but he should not sleep while wearing it.

Hadith 1784

سمعت أبا عبد الله (عليه السلام) يقول: إنه ليعجبني الخلوق.

I heard Abu Abdullah (peace be upon him) saying: Indeed, I like khalooq.

Hadith 1785

عن أبي عبد الله (عليه السلام) قال: لا بأس أن يتخلق الرجل لامرأته ولكن لا يبيت متخلقا.

From Abu Abdullah (peace be upon him) who said: There is no harm in a man using khalooq for his wife but he should not sleep while wearing it.

Hadith 1786

عن أبي جعفر (عليه السلام) قال: لا بأس بأن يتخلق الرجل ولكن لا يبيت متخلقا.

From Abu Ja'far (peace be upon him) who said: There is no harm in a man using khalooq but he should not sleep while wearing it.

Hadith 1787

عن جعفر بن محمد (عليه السلام) قال: لا بأس بالخلوق في الحمام ويمسح يديه ورجليه من الشقاق بمنزلة الدواء وما أحب إدمانه.

From Ja'far bin Muhammad (peace be upon him) who said: There is no harm in using khalooq in the bathhouse and wiping his hands and feet with it for treating cracks like medicine, but I do not like regular use of it.

CHAPTER 99

Ruling On Nadhooh (Beverage) Which Contains Perfume And Fragrance, Using It For Perfuming, And Applying It To The Hair And Head

[Hadith 1788 to 1788]

Hadith 1788

عن أبي عبد الله (عليه السلام) - في حديث - أنه سئل عن النضوح المعتق كيف يصنع به حتى يحل؟ قال: خذ ماء التمر فأغله حتى يذهب ثلثا ماء التمر.

From Abu Abdullah (peace be upon him) - in a hadith - that he was asked about aged Nadhooh (*), how should it be prepared until it becomes permissible? He said: Take date water and boil it until two-thirds of the date water evaporates.

Translator: * A liquid mixture associated with scented oils or fermented mixtures used for perfumery or medicinal purposes.

CHAPTER 100

Recommendation Of Incense (Bakhoor)

[Hadith 1789 to 1791]

Hadith 1789

عن أبي عبد الله (عليه السلام) - في حديث - قال: ينبغي للمرء المسلم أن يدخن ثيابه إذا كان يقدر.

From Abu Abdullah (peace be upon him) - in a hadith - he said: A Muslim person should perfume his clothes with incense when he is able to.

Hadith 1790

عن مرازم قال دخلت مع أبي الحسن (عليه السلام) إلى الحمام فلما خرج إلى المسلخ دعا بمجمرة فتجمر به، ثم قال جمروا مرازم، قال: قلت: من أراد أن يأخذ نصيبه يأخذ؟ قال: نعم.

From Murazim who said: I entered the bathhouse with Abu Al-Hassan (peace be upon him), and when he came out to the changing room, he called for an incense burner and used it for fragrance. Then he said: "Perfume Murazim with incense." I said: "Should whoever wants to take their share take it?" He said: "Yes."

Hadith 1791

عن الحسن بن الجهم قال خرج إلى أبو الحسن (عليه السلام) فوجدت منه رائحة التجمير.

From Al-Hassan bin Al-Jahm who said: Abu Al-Hassan (peace be upon him) came out to me and I found the scent of incense from him.

CHAPTER 101

Recommendation Of Using Incense With Costus, Myrrh, Frankincense, Indian Oud, And Using Rose Water And Musk Afterward

[Hadith 1792 to 1794]

Hadith 1792

عن أبي الحسن الرضا (عليه السلام) أنه قال - في حديث - إنما شفاء العين قراءة الحمد والمعوذتين وآية الكرسي والبخور بالقسط والمر واللبان.

From Abu Al-Hassan Al-Ridha (peace be upon him) that he said - in a hadith - Indeed, the cure for the eye is reciting Al-Hamd (Al-Fatiha), Al-Mu'awwithatain (last two surahs), Ayat Al-Kursi [2:255], and using incense with costus (*), myrrh, and frankincense.

Translator: * Costus is known for its aromatic properties and has been traditionally used in various forms, such as incense or powder, for its supposed health benefits, including anti-inflammatory and immune-boosting effects.

Hadith 1793

اشتريت مع عدة من الجواري فحملنا إلى المأمون فوهبني للرضا (عليه السلام)، فسألت عن أحوال الرضا (عليه السلام) فقالت: ما أذكر منه إلا أني كنت أراه يتبخر بالعود الهندي السني، ويستعمل بعده ماء ورد ومسكا، وكان (عليه السلام) إذا صلى الغداة وكان يصليها في أول وقت ثم يسجد فلا يرفع رأسه إلى أن يرتفع الشمس، ثم يقوم فيجلس للناس أو يركب، ولم يكن أحد يقدر أن يرفع صوته في داره كائنا من كان، إنما يتكلم الناس قليلا قليلا.

I was bought along with several slave girls, and we were taken to Al-Ma'mun, who gifted me to Al-Ridha (peace be upon him). I asked about the conditions of Al-Ridha (peace be upon him), and she said: I don't remember anything about him except that I used to see him using Indian Oud incense, and afterward using rose water and musk. When he (peace be upon him) would pray the morning prayer, which he would pray at its earliest time, he would prostrate and not raise his head until the sun had risen. Then he would stand and sit with people or ride. No one could raise their voice in his house, whoever they might be; people would only speak very quietly.

Hadith 1794

في الحديث عن أصحاب العصمة (سلام الله عليهم) من مسح وجهه بماء الورد لم يصبه في ذلك اليوم بؤس ولا فقر.

In the hadith from the Infallible Ones (peace be upon them): Whoever wipes their face with rose water will not be afflicted with misery or poverty on that day.

CHAPTER 102

Recommendation Of Using Oils And Its Etiquettes

[Hadith 1795 to 1800]

Hadith 1795

عن أبي عبد الله (عليه السلام) قال: الدهن يذهب بالسوء.

From Abu Abdullah (peace be upon him) who said: Oil removes evil.

Hadith 1796

عن أبي عبد الله (عليه السلام) قال قال أمير المؤمنين (عليه السلام): الدهن يلين البشرة، ويزيد في الدماغ، ويسهل مجاري الماء، ويذهب القشف، ويسفر اللون.

From Abu Abdullah (peace be upon him) who said that Amir al-Mu'minin (peace be upon him) said: Oil softens the skin, increases brain function, eases water passages, removes dryness, and brightens the complexion.

Hadith 1797

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): الدهن يلين البشرة. وذكر مثل الحديث السابق.

From Abu Abdullah (peace be upon him) who said that Amir al-Mu'minin (peace be upon him) said: Oil softens the skin. And he mentioned similar to the previous hadith.

Hadith 1798

عن آبائه (عليهم السلام) قال: الدهن يظهر الغنى، والثياب تظهر الجمال، وحسن الملكة يكبت الأعداء.

From his forefathers (peace be upon them), they said: Using oil [in grooming] displays wealth, [good] clothes display beauty, and good management (*) [of affairs] suppresses the enemies.

Translator: * The ability to handle oneself or one's resources effectively, making it a quality that helps suppress or deter enemies by demonstrating competence and control.

Hadith 1799

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) قال: كان النبي (صلى الله عليه وآله) يحب الدهن ويكره الشعث، ويقول: إن الدهن يذهب البؤس، وكان يدهن بأصناف من الدهن، وكان إذا أدهن بدأ برأسه ولحيته، ويقول: إن الرأس قبل اللحية، وكان (صلى الله عليه وآله) يدهن بالبنفسج، ويقول: هو أفضل الادهان، وكان إذا أدهن بدأ بحاجبيه، ثم شاربيه، ثم يدخل في أنفه ويشمه، ثم يدهن رأسه، وكان يدهن حاجبيه من

الصداع، ويدهن شاربيه بدهن سوى دهن لحيته.

Al-Hassan bin Al-Fadl Al-Tabarsi in (Makarim Al-Akhlaq) said: The Prophet (peace be upon him and his family) loved using oil and disliked being unkempt, and he would say: Indeed oil removes misery. He would use various types of oils, and when he applied oil he would start with his head and beard, saying: The head comes before the beard. He (peace be upon him and his family) would use violet oil, saying: It is the best of oils. When applying oil, he would start with his eyebrows, then his mustache, then put some in his nose and smell it, then oil his head. He would oil his eyebrows for headache, and would oil his mustache with oil different from his beard oil.

Hadith 1800

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) قال: كان النبي (صلى الله عليه وآله) يحب الدهن ويكره الشعث، ويقول: إن الدهن يذهب البؤس، وكان يدهن بأصناف من الدهن، وكان إذا أدهن بدأ برأسه ولحيته، ويقول: إن الرأس قبل اللحية، وكان (صلى الله عليه وآله) يدهن بالبنفسج، ويقول: هو أفضل الادهان، وكان إذا أدهن بدأ بحاجبيه، ثم شاربيه، ثم يدخل في أنفه ويشمه، ثم يدهن رأسه، وكان يدهن حاجبيه من الصداع، ويدهن شاربيه بدهن سوى دهن لحيته.

Al-Hassan bin Al-Fadl Al-Tabarsi in (Makarim Al-Akhlaq) said: The Prophet (peace be upon him and his family) loved using oil and disliked being unkempt, and he would say: Indeed oil removes misery. He would use various types of oils, and when he applied oil he would start with his head and beard, saying: The head comes before the beard. He (peace be upon him and his family) would use violet oil, saying: It is the best of oils. When applying oil, he would start with his eyebrows, then his mustache, then put some in his nose and smell it, then oil his head. He would oil his eyebrows for headache, and would oil his mustache with oil different from his beard oil.

CHAPTER 103

Recommendation Of Applying Oil At Night

[Hadith 1801 to 1802]

Hadith 1801

عن أبي جعفر (عليه السلام) قال: دهن الليل يجري في العروق، ويروي البشرة، ويبيض الوجه.

From Abu Ja'far (peace be upon him) who said: Applying oil at night flows through the veins, moisturizes the skin, and brightens the face.

Hadith 1802

عن الباقر (عليه السلام) قال: دهن الليل يجري في العروق، ويربي البشرة.

From Al-Baqir (peace be upon him) who said: Applying oil at night flows through the veins and nourishes the skin.

CHAPTER 104

Recommendation Of Reciting Du'a (Supplication) When Applying Oil And Starting With The Crown Of The Head In An Orderly Manner

[Hadith 1803 to 1803]

Hadith 1803

عن أبي عبد الله (عليه السلام) قال: إذا أخذت الدهن على راحتك فقل: " اللهم إني أسألك الزين والزينة والمحبة، وأعوذ بك من الشين والشنان والمقت ". ثم اجعله على يافوخك ابدأ بما بدأ الله به.

From Abu Abdullah (peace be upon him) who said: When you take oil in your palm, say: "O Allah, I ask You for adornment, beauty, and love, and I seek refuge in You from disfigurement, hatred, and abhorrence." Then place it on the crown of your head, beginning with what Allah began with.

CHAPTER 105

Recommendation Of Gifting Oil To A Believer

[Hadith 1804 to 1804]

Hadith 1804

عن أبي عبد الله (عليه السلام) قال: من دهن مؤمنا كتب الله له بكل شعرة نورا يوم القيامة.

From Abu Abdullah (peace be upon him) who said: Whoever applies oil to a believer, Allah will write for him a light for every hair on the Day of Resurrection.

CHAPTER 106

Dislike Of A Man's Frequent Use Of Oil And Its Excess, Rather He Should Oil Once A Month Or Once Or Twice A Week, And The Permissibility Of Women's Frequent Use Of Oil

[Hadith 1805 to 1807]

Hadith 1805

عن أبي عبد الله (عليه السلام) قال: لا يدهن الرجل كل يوم يرى الرجل شعثا لا يرى متزلقا كأنه امرأة.

From Abu Abdullah (peace be upon him), he said: A man should not oil every day. Let a man be seen with disheveled hair rather than appearing slick like a woman.

Hadith 1806

قلت لأبي عبد الله (عليه السلام): أخالط أهل المروة من الناس وقد أكتفي من الدهن باليسير فأتمسح به كل يوم؟ قال: ما أحب لك ذلك، فقلت: يوم ويوم لا؟: فقال: وما أحب لك ذلك، قلت: يوم ويومين لا؟، فقال: الجمعة إلى الجمعة يوم ويومين.

I said to Abu Abdullah (peace be upon him): I mix with noble people and a little oil suffices me, so can I apply it daily? He said: I do not like that for you. So I said: One day yes and one day no? He said: And I do not like that for you. I said: One day and two days no? He said: From Friday to Friday, one or two days (*).

Translator: * On a schedule that starts from one Friday and spans to the next Friday, possibly extending a day or two beyond that.

Hadith 1807

قلت لأبي عبد الله (عليه السلام): في كم أدهن؟ قال: في كل سنة مرة، فقلت: إذا يرى الناس بي خصاصة فلم أزل اما كسه؟، قال: ففي كل شهر مرة لم يزدني عليها.

I said to Abu Abdullah (peace be upon him): How often should I oil? He said: Once every year. So I said: Then people will see poverty in me, shall I not continue to ask him? He said: Once every month, and he did not add more than that.

CHAPTER 107

Recommendation Of Using Violet Oil And Preferring It Over Other Oils

[Hadith 1808 to 1823]

Hadith 1808

عن أبي عبد الله (عليه السلام) قال: قال: البنفسج سيد أدهانكم.

From Abu Abdullah (peace be upon him) who said: Violet oil is the master of your oils.

Hadith 1809

قال أبو عبد الله (عليه السلام): ما يأتينا من ناحيتكم شئ أحب إلينا من البنفسج.

Abu Abdullah (peace be upon him) said: Nothing comes to us from your direction more beloved to us than violet.

Hadith 1810

ذكرت عند أبي عبد الله (عليه السلام) الادهان فذكر البنفسج وفضله، فقال: نعم الدهن البنفسج ادهنوا به، فإن فضله على الادهان كفضلنا علي الناس.

Oils were mentioned in the presence of Abu Abdullah (peace be upon him), and he mentioned violet and its virtue, saying: What an excellent oil is violet, use it, for its superiority over other oils is like our superiority over people.

Hadith 1811

عن أبي عبد الله (عليه السلام) قال: مثل البنفسج في الادهان مثلنا في الناس.

From Abu Abdullah (peace be upon him) who said: The example of violet among oils is like our example among people.

Hadith 1812

عن أبي عبد الله (عليه السلام) قال: فضل البنفسج على الادهان كفضل الاسلام على الأديان، نعم الدهن البنفسج ليذهب بالداء من الرأس والعينين فادهنوا به.

From Abu Abdullah (peace be upon him) who said: The superiority of violet over oils is like the superiority of Islam over other religions. What an excellent oil is violet, it removes ailments from the head and eyes, so use it.

Hadith 1813

عن أبي عبد الله (عليه السلام) قال: قال لي ادع لنا الجارية تجئنا بدهن وكحل، فدعوت بها فجاءت بقارورة بنفسج، وكان يوما شديد البرد، فصب مهزم في راحته منها، ثم قال: جعلت فداك هذا بنفسج وهذا البرد الشديد؟ فقال: وما باله يا مهزم؟ فقال: إن مطببينا بالكوفة يزعمون أن البنفسج بارد، فقال: هو بارد في الصيف، لين حار في الشتاء.

From Abu Abdullah (peace be upon him) who said: He said to me: Call the maid to bring us oil and kohl. I called her and she brought a bottle of violet oil. It was a very cold day. Mihzam poured some in his palm and said: May I be sacrificed for you, this is violet oil in this severe cold? He said: What about it, O Mihzam? He said: Our physicians in Kufa claim that violet is cold. He replied: It is cold in summer, gently warm in winter.

Hadith 1814

عن أبي عبد الله (عليه السلام) قال: دهن البنفسج يرزن الدماغ.

From Abu Abdullah (peace be upon him) who said: Violet oil steadies the brain.

Hadith 1815

عن أبي عبد الله (عليه السلام) قال مثل البنفسج في الدهن كمثل شيعتنا في الناس.

From Abu Abdullah (peace be upon him) who said: The example of violet among oils is like the example of our Shia among people.

Hadith 1816

قال رسول الله (صلى الله عليه وآله): عليكم بدهن البنفسج فإن له فضلا على الادهان كفضلي على سائر الخلق.

The Messenger of Allah (peace be upon him and his family) said: You should use violet oil, for its superiority over other oils is like my superiority over all creation.

Hadith 1817

عن الرضا، عن آبائه (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله): أدهنوا بالبنفسج فإنه بارد في الصيف حار في الشتاء.

From Al-Ridha, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Use violet oil for it is cold in summer, warm in winter.

Hadith 1818

وعنه، عن أبيه أن جعفر بن محمد (عليه السلام) دعا بدهن فأدهن به، وقال: أدهن، قلت: قد أدهنت، قال: إنه البنفسج، قلت: وما فضل البنفسج؟ فقال: حدثني أبي، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): فضل البنفسج على الادهان كفضل الاسلام على سائر الأديان.

From him, from his father that Ja'far bin Muhammad (peace be upon him) called for oil and applied it, and said: Apply oil. I said: I have applied it. He said: It is violet. I said: What is the virtue of violet? He said: My father narrated to me from his forefathers (peace be upon them) that the Messenger of Allah (peace be upon him and his family) said: The superiority of violet over oils is like the superiority of Islam over other religions.

Hadith 1819

عن علي بن الحسين (عليه السلام) - في حديث طويل - أنه أتى بالدهن فقال: أدهن يا أبا عبد الله، قلت: قد أدهنت، قال: إنه البنفسج، قلت: وما فضل البنفسج على ساير الادهان؟ قال: كفضل الاسلام على سائر الأديان.

From Ali bin Al-Hussein (peace be upon him) - in a long hadith - that oil was brought and he said: Apply oil, O Abu Abdullah. I said: I have applied it. He said: It is violet. I said: What is the virtue of violet over other oils? He said: Like the superiority of Islam over other religions.

Hadith 1820

قال أبو عبد الله (عليه السلام): دهن البنفسج سيد الادهان.

Abu Abdullah (peace be upon him) said: Violet oil is the master of oils.

Hadith 1821

وعنه (عليه السلام) أنه قال: نعم الدهن البنفسج أدهنوا به، فإن فضله على سائر الادهان كفضلنا على ساير الناس.

From him (peace be upon him) who said: What an excellent oil is violet, use it, for its superiority over other oils is like our superiority over other people.

Hadith 1822

وعنه (عليه السلام) أنه قال: مثل البنفسج في الادهان كمثل المؤمن في الناس ثم قال: إنه حار في الشتاء بارد في الصيف، وليس لسائر الادهان هذه الفضيلة.

From him (peace be upon him) who said: The example of violet among oils is like the example of a believer among people. Then he said: It is warm in winter, cold in summer, and other oils do not have this virtue.

Hadith 1823

وعنه (عليه السلام)، أنه قال: قال رسول الله (صلى الله عليه آله): عليكم بدهن البنفسج فإن فضل البنفسج على ساير الادهان كفضل أهل البيت على ساير الناس.

From him (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: You should use violet oil, for the superiority of violet over other oils is like the superiority of Ahlul Bayt over other people.

CHAPTER 108

Recommendation Of Using Violet Oil As Medicine, Both As Nasal Drop And Topically, For Wounds, Fever, Headache, And Other Ailments

[Hadith 1824 to 1827]

Hadith 1824

عن أبيه، قال: أهديت إلى أبي عبد الله (عليه السلام) بغلة، فصرعت الذي أرسلت بها معه فأمته، فدخلنا المدينة فأخبرنا أبا عبد الله (عليه السلام) فقال: أفلا أسعطتموه بنفسجا، فاسعط بالبنفسج فبرأ، ثم قال: يا عقبة إن البنفسج بارد في الصيف حار في الشتاء، لين على شيعتنا يابس على عدونا، لو يعلم الناس ما في البنفسج قامت أوقيته بدينار.

From his father who said: I gifted a mule to Abu Abdullah (peace be upon him), and it threw down the person who was sent with it, killing him. We entered Medina and informed Abu Abdullah (peace be upon him), so he said: "Why didn't you treat him with violet oil drops in his nose?" So he was treated with violet oil drops and recovered. Then he said: "O Uqbah, indeed violet is cool in summer and warm in winter, gentle on our Shia (followers) and harsh on our enemies. If people knew what benefits are in violet, an ounce of it would be worth a dinar."

Hadith 1825

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): استعطوا بالنفسج فإن رسول الله (صلى الله عليه وآله) قال: لو يعلم الناس ما في البنفسج لحسوه حسوا.

From Abu Abdullah (peace be upon him) who said: Amir al-Mu'minin (peace be upon him) said: "Use violet oil as nasal drops, for indeed the Messenger of Allah (peace be upon him and his family) said: If people knew what is in violet, they would consume it in large amounts."

Hadith 1826

وبهذا الاسناد قال: قال أمير المؤمنين (عليه السلام): اكسروا حر الحمى بالبنفسج.

And with this chain of narration, he said: Amir al-Mu'minin (peace be upon him) said: "Break the heat of fever with violet."

Hadith 1827

وعن عدة من أصحابنا، عن سهل بن زياد، عن علي بن أسباط رفعه قال: دهن الحاجبين بالبنفسج يذهب بالصداع.

And from a number of our companions, from Sahl ibn Ziyad, from Ali ibn Asbat, raising it [to an Imam], who said: "Applying violet oil to the eyebrows removes headache."

CHAPTER 109

Recommendation Of Using Wallflower Oil

[Hadith 1828 to 1829]

Hadith 1828

عن أبي عبد الله (عليه السلام) قال: ذكر دهن البنفسج فزكاه، ثم قال: والخيري لطيف.

From Abu Abdullah (peace be upon him) who said: The violet oil was mentioned and he praised it, then said: And wallflower oil is gentle.

Hadith 1829

رأيت أبا الحسن (عليه السلام) يدهن بالخيري، فقال لي: ادهن فقلت: أين أنت عن البنفسج وقد روي فيه عن أبي عبد الله (عليه السلام)؟ قال: أكره ريحه. قال: قلت له: فإني قد كنت أكره ريحه. وأكره أن أقول ذلك لما بلغني فيه، عن أبي عبد الله (عليه السلام)، فقال: لا بأس.

I saw Abu Al-Hassan (peace be upon him) applying wallflower oil, and he said to me: "Apply oil." I said: "What about violet oil, as it has been narrated about it from Abu Abdullah (peace be upon him)?" He said: "I dislike its smell." I said to him: "I also used to dislike its smell, but I disliked saying that due to what has reached me about it from Abu Abdullah (peace be upon him)." He said: "There is no harm."

CHAPTER 110

Recommendation Of Using Ben Oil (Moringa Oil) And Treatment With It

[Hadith 1830 to 1835]

Hadith 1830

ذكرت عند أبي عبد الله (عليه السلام) الادهان فذكر البنفسج وفضله، فقال: نعم الدهن البنفسج - إلى أن قال -: والبان دهن ذكر نعم الدهن البان.

Perfumes were mentioned in the presence of Abu Abdullah (peace be upon him), and he mentioned violet oil and its virtues, then said: Violet oil is an excellent oil - and he continued - and so is ben (moringa) oil, excellent is ben oil.

Hadith 1831

قال أبو عبد الله (عليه السلام): نعم الدهن البان.

Abu Abdullah (peace be upon him) said: Excellent is ben (moringa) oil.

Hadith 1832

عن ابن أذينة، قال: شكى رجل إلى أبي عبد الله (عليه السلام) شقاقا في يديه ورجليه، فقال له: خذ قطنة فاجعل فيها بانا وضعها في سرتك، فقال إسحاق: جعلت فداك يجعل دهن البان في سرته؟ فقال: أما أنت يا إسحاق فصب البان في سرتك فإنها كبيرة، قال ابن أذينة: لقيت الرجل بعد ذلك فأخبرني أنه فعله مرة واحدة فذهب عنه.

From Ibn Udhaina who said: A man complained to Abu Abdullah (peace be upon him) about cracks in his hands and feet, so he told him: Take a piece of cotton, put ben (moringa) oil in it and place it in your navel. Ishaq asked: May I be sacrificed for you, he should put ben oil in his navel? He replied: As for you, O Ishaq, pour ben oil in your navel for it is large. Ibn Udhaina said: I met the man afterward and he informed me that he did it once and it went away.

Hadith 1833

ذكرت الادهان، عند أبي عبد الله (عليه السلام) حتى ذكر البان، فقال (عليه السلام): دهن ذكر، ونعم الدهن البان، ثم قال: وإنه ليعجبني الخلوق.

Oils were mentioned in the presence of Abu Abdullah (peace be upon him) until ben (moringa) oil was mentioned, so he (peace be upon him) said: It is a masculine oil, and excellent is ben (moringa) oil, then he said: And I admire khalooq (a type of perfume

oil).

Hadith 1834

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من أدهن بدهن البان ثم قام بين يدي السلطان لم يضره بإذن الله عز وجل.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever applies ben (moringa) oil then stands before a ruler, it will not harm him by Allah's permission, the Mighty and Majestic.

Hadith 1835

قال أمير المؤمنين (عليه السلام): نعم الدهن دهن البان هو حرز، وهو ذكر، وأمان من كل بلاء، فأدهنوا به فإن الأنبياء كانوا يستعملونه.

The Commander of the Faithful (peace be upon him) said: What an excellent oil is the ben (moringa) oil. It is a protection, a remembrance, and a safeguard from every affliction, so anoint yourselves with it for indeed the Prophets used to use it.

CHAPTER 111

Recommendation Of Using Iris Oil And Taking It As Nasal Drops

[Hadith 1836 to 1841]

Hadith 1836

قال النبي (صلى الله عليه وآله): إنه ليس شئ خيرا للجسد من دهن الزنبق - يعني الرازقي.

The Prophet (peace be upon him and his family) said: There is nothing better for the body than iris oil - meaning Al-Raziqi.

Hadith 1837

كان أبو الحسن موسى (عليه السلام) يستعط بالشيلثا وبالزنبق الشديد الحر خسفته. قال: وكان الرضا (عليه السلام) أيضا يستعط به. فقلت لعلي بن جعفر: لم ذلك؟ قال علي: ذكرت ذلك لبعض المتطببين فذكر أنه جيد للجماع.

Abu Al-Hassan Musa (peace be upon him) used to take Shiltha and hot iris oil as nasal drops during his illness. He said: And Al-Ridha (peace be upon him) also used to take it as nasal drops. So I asked Ali ibn Ja'far: Why is that? Ali said: I mentioned this to some physicians and they mentioned that it is good for sexual intercourse.

Hadith 1838

قال رسول الله (صلى الله عليه وآله): ليس شئ خيرا للجسد من الرازقي. قلت: وما الرازقي؟ قال: الزنبق.

The Messenger of Allah (peace be upon him and his family) said: Nothing is better for the body than Al-Raziqi. I asked: What is Al-Raziqi? He said: The iris oil.

Hadith 1839

عن الصادق (عليه السلام) قال: الرازقي أفضل ما دهنتم به الجسد.

From Al-Sadiq (peace be upon him) who said: Al-Raziqi is the best oil you can apply to the body.

Hadith 1840

عن الباقر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ليس شئ من الادهان أنفع للجسد من دهن الزنبق إن فيه لمنافع كثيرة وشفاء من سبعين داء.

From Al-Baqir (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: There is no oil more beneficial for the body than iris oil, for in it there are many benefits and healing from seventy diseases.

Hadith 1841

وعن أبي عبد الله (عليه السلام) أنه قال: عليكم بالكيس فتدهنوا به، فإن فيه شفاء من سبعين داء، قلنا: يا بن رسول الله وما الكيس؟ قال: الزنبق يعني الرازقي.

From Abu Abdullah (peace be upon him) who said: You should use Al-Kais and apply it as oil, for in it there is healing from seventy diseases. We said: O son of the Messenger of Allah, what is Al-Kais? He said: The iris, meaning Al-Raziqi.

CHAPTER 112

Recommendation Of Using Sesame Oil As Nasal Drops

[Hadith 1842 to 1843]

Hadith 1842

عن أبي عبد الله (عليه السلام) أن رسول الله (صلى الله عليه وآله) كان إذا اشتكى رأسه استعط بدهن الجلجلان، وهو السمسم.

From Abu Abdullah (peace be upon him) that the Messenger of Allah (peace be upon him and his family) would use sesame oil (Jaljalan) as nasal drops when he had a headache, and Jaljalan is sesame.

Hadith 1843

عن أبي عبد الله (عليه السلام) أن النبي (صلى الله عليه وآله) كان يحب أن يستعط بدهن السمسم.

From Abu Abdullah (peace be upon him) that the Prophet (peace be upon him and his family) used to like using sesame oil as nasal drops.

CHAPTER 113

Recommendation Of Smelling Sweet Basil And Placing It On The Eyes, And The Dislike Of Refusing It

[Hadith 1844 to 1846]

Hadith 1844

قال أبو عبد الله (عليه السلام): إذا أتي أحدكم بالريحان فليشمه وليضعه على عينيه فإنه من الجنة.

Abu Abdullah (peace be upon him) said: When one of you is given sweet basil, he should smell it and place it on his eyes, for it is from Paradise.

Hadith 1845

قال النبي (صلى الله عليه وآله): إذا أتي أحدكم بريحان فليشمه وليضعه على عينيه، فإنه من الجنة، وإذا أتي أحدكم به فلا يرده.

The Prophet (peace be upon him and his family) said: When one of you is given sweet basil, he should smell it and place it on his eyes, for it is from Paradise, and when one of you is given it, he should not refuse it.

Hadith 1846

دخلت على أبي عبد الله (عليه السلام) وفي يده مخضبة فيها ريحان.

I entered upon Abu Abdullah (peace be upon him) and in his hand was a dyed vessel containing sweet basil.

CHAPTER 114

Recommendation Of Kissing Roses, Fragrant Plants, And New Fruits, Placing Them On The Eyes, And Sending Blessings Upon The Prophet (Peace Be Upon Him And His Family) And The Imams (Peace Be Upon Them), And Supplicating With Transmitted Prayers

[Hadith 1847 to 1849]

Hadith 1847

دخلت على أبي الحسن العسكري (عليه السلام) فجاء صبي من صبيانه فناوله وردة فقبلها ووضعها على عينيه ثم ناولنيها، ثم قال: يا أبا هاشم من تناول وردة أو ريحانة فقبلها ووضعها على عينيه، ثم صلى على محمد (صلى الله عليه وآله) والأئمة (عليهم السلام) كتب الله له من الحسنات مثل رمل عالج، ومحا عنه من السيئات مثل ذلك.

I entered upon Abu al-Hasan al-Askari (peace be upon him) when a child among his children came and handed him a rose. He kissed it and placed it on his eyes, then handed it to me and said: O Abu Hashim, whoever receives a rose or a fragrant plant and kisses it and places it on his eyes, then sends blessings upon Muhammad (peace be upon him and his family) and the Imams (peace be upon them), Allah will record for him good deeds equal to the sand of Aalij, and erase from him an equal amount of sins.

Hadith 1848

عن جعفر بن محمد عن آبائه (عليهم السلام)، عن علي (عليه السلام): قال: كان النبي (صلى الله عليه وآله) إذ رأى الفاكهة الجديدة قبلها ووضعها على عينيه وفمه، ثم قال: اللهم كما أريتنا أولها في عافية، فأرنا آخرها في عافية.

From Ja'far bin Muhammad from his forefathers (peace be upon them), from Ali (peace be upon him) who said: When the Prophet (peace be upon him and his family) saw new fruit, he would kiss it and place it on his eyes and mouth, then say: O Allah, just as You have shown us its beginning in well-being, show us its end in well-being.

Hadith 1849

عن مالك الجهني قال: ناولت أبا عبد الله (عليه السلام) شيئا من الرياحين فأخذه فشمه ووضعه على عينيه ثم قال: من تناول ريحانة فشمها ووضعها على عينيه ثم قال: اللهم صل على محمد وآل محمد، لم تقع على الأرض حتى يغفر له.

From Malik al-Juhani who said: I handed Abu Abdullah (peace be upon him)

something from fragrant plants. He took it, smelled it, and placed it on his eyes, then said: Whoever receives a fragrant plant, smells it, places it on his eyes, then says: O Allah, send blessings upon Muhammad and the family of Muhammad, it will not fall to the ground until he is forgiven.

CHAPTER 115

Recommendation Of Choosing Myrtle And Rose Over Other Types Of Fragrant Plants

[Hadith 1850 to 1851]

Hadith 1850

قال أبو عبد الله (عليه السلام): الريحان واحد وعشرون نوعا سيدها الآس.

Abu Abdullah (peace be upon him) said: There are twenty-one types of fragrant plants, and their master is myrtle.

Hadith 1851

عن الحسن بن علي (عليه السلام) قال: حباني رسول الله (صلى الله عليه وآله) بالورد بكلتا يديه، فلما أدنيته إلى أنفي قال: أما أنه سيد ريحان الجنة بعد الآس.

Al-Hassan bin Ali (peace be upon him) narrated: The Messenger of Allah (peace be upon him and his family) gave me roses with both his hands, and when I brought them close to my nose, he said: Indeed it is the master of the fragrant plants of Paradise after myrtle.

Section 3

Janabah (Ghusl For Major Ritual Purity)

CHAPTER 1

Obligation Of Ghusl For Janabah And The Non-obligation Of Other Unspecified Ghusls

[Hadith 1852 to 1865]

Hadith 1852

عن أبي الحسن موسى بن جعفر (عليه السلام) - في حديث - قال: غسل الجنابة فريضة.

From Abu Al-Hassan Musa bin Ja'far (peace be upon him) - in a hadith - he said: Ghusl for janabah is obligatory.

Hadith 1853

وفي كتاب (المقنع) قال: رويت أنه من ترك شعرة متعمدا لم يغسلها من الجنابة فهو في النار.

In the book (Al-Muqni'), it is said: It is narrated that whoever intentionally leaves a single hair unwashed from janabah is in the Fire.

Hadith 1854

عن أبي عبد الله (عليه السلام) قال: غسل الجنابة واجب وغسل الحائض إذا طهرت واجب. وغسل المستحاضة واجب إذا احتشت بالكرسف وجاز الدم الكرسف فعليها الغسل لكل صلاتين وللفجر غسل. وإن لم يجز الدم الكرسف فعليها الغسل كل يوم مرة والوضوء لكل صلاة، وغسل النفساء واجب، وغسل الميت واجب.

From Abu Abdullah (peace be upon him) said: Ghusl for janabah is obligatory, and ghusl for the menstruating woman when she becomes pure is obligatory. And ghusl for the woman with irregular bleeding is obligatory when she uses cotton and the blood passes through it, then she must perform ghusl for every two prayers and one ghusl for dawn prayer. And if the blood doesn't pass through the cotton, then she must perform ghusl once daily and ablution for each prayer, and ghusl for postpartum bleeding is obligatory, and ghusl for the deceased is obligatory.

Shaykh Hurr Amili: Al-Saduq added: And the ghusl for touching a dead body is obligatory.

Hadith 1855

عن أبي عبد الله (عليه السلام) قال: الغسل في سبعة عشر موطنا: منها الفرض ثلاثة، فقلت، جعلت فداك ما الفرض منها؟ قال: غسل الجنابة، وغسل من غسل ميتا، والغسل للاحرام.

From Abu Abdullah (peace be upon him) said: Ghusl is in seventeen instances: among them three are obligatory. I said, may I be sacrificed for you, which are the obligatory ones? He said: Ghusl for janabah, ghusl for washing a deceased, and ghusl for ihram.

Shaykh Hurr Amili: (This hadith) refers to the obligatory ghusl for a man as long as he is alive, and the discussion about the ghusl for ihram will come, God willing.

Hadith 1856

عن أبي عبد الله (عليه السلام) قال: من ترك شعرة من الجنابة متعمدا فهو في النار.

From Abu Abdullah (peace be upon him) said: Whoever intentionally leaves a single hair unwashed from janabah is in the Fire.

Hadith 1857

عن أبي عبد الله (عليه السلام) قال: غسل الجنابة والحيض واحد. قال: وسألت أبا عبد الله (عليه السلام) عن الحائض عليها غسل مثل غسل الجنب؟ قال: نعم.

From Abu Abdullah (peace be upon him) said: Ghusl for janabah and menstruation are the same. He said: And I asked Abu Abdullah (peace be upon him) about whether a menstruating woman must perform ghusl like the ghusl for janabah? He said: Yes.

Hadith 1858

عن أبي عبد الله (عليه السلام) قال: سألته أعليها غسل مثل غسل الجنب؟ قال: نعم - يعني الحائض.

From Abu Abdullah (peace be upon him) said: I asked him if she must perform ghusl like the ghusl for janabah? He said: Yes - meaning the menstruating woman.

Hadith 1859

قال رسول الله (صلى الله عليه وآله): شهر رمضان نسخ كل صوم - إلى أن قال - وغسل الجنابة نسخ كل غسل.

The Messenger of Allah (peace be upon him and his family) said: The month of Ramadan abrogated all fasts - until he said - and ghusl for janabah abrogated all ghusls.

Hadith 1860

عن رجل أبي الحسن (عليه السلام) - في حديث - قال: لان الغسل من الجنابة فريضة.

From a man from Abu Al-Hassan (peace be upon him) - in a hadith - he said: Because ghusl from janabah is obligatory.

Hadith 1861

سألت أبا الحسن الرضا (عليه السلام) عن القوم يكونون في السفر فيموت منهم ميت ومعهم جنب ومعهم ماء قليل قدر ما يكفي أحدهما أيهما يبدأ به؟ قال: يغتسل الجنب، ويترك الميت لان هذا فريضة وهذا سنة.

I asked Abu Al-Hassan Al-Ridha (peace be upon him) about people traveling when one of them dies, and with them is someone in the state of janabah, and they have little water only enough for one of them, which should they start with? He said: The one in janabah should perform ghusl, and the deceased is left because this is an obligation and that is sunnah.

أقول: المراد بالسنة ما علم وجوبه من جهة السنة، وبالفرض ما علم وجوبه من القرآن لما يأتي إن شاء الله.

I (Hurr Amili) say: What is meant by sunnah is what is known to be obligatory from the Sunnah, and by obligation what is known to be obligatory from the Quran, as will come if Allah wills.

Hadith 1862

سمعت أبا عبد الله (عليه السلام) يقول: الغسل في أربعة عشر موطنا، واحد فريضة، والباقي سنة.

I heard Abu Abdullah (peace be upon him) saying: Ghusl is in fourteen instances, one is obligatory, and the rest are sunnah.

Shaykh Hurr Amili: The Sheikh: It is meant (in this hadith) that it is not an obligation mentioned explicitly in the Quran, though it may be established by sunnah that other ghusls are obligatory. It is possible that it (the hadith) limits the ghusl that commonly occurs to men, or it may be a additional (or relative) limitation, and God knows best.

Hadith 1863

عن أحدهما (عليهما السلام) قال: الغسل في سبعة عشر موطنا - إلى أن قال - وغسل الجنابة فريضة.

From one of them (peace be upon them both) said: Ghusl is in seventeen instances - until he said - and ghusl for janabah is obligatory.

Hadith 1864

عن آبائه، عن علي (عليه السلام) قال: الغسل من سبعة، من الجنابة وهو واجب.

From his forefathers, from Ali (peace be upon him) said: Ghusl is from seven things, from janabah and it is obligatory.

Hadith 1865

عن أبي عبد الله (عليه السلام) - في حديث - إن زنديقا قال له: أخبرني عن المجوس كانوا أقرب إلى الصواب في دينهم، أم العرب؟ قال: العرب في الجاهلية كانت أقرب إلى الدين الحنيفي من المجوس، وذلك أن المجوس كفرت بكل الأنبياء - إلى أن قال: -

From Abu Abdullah (peace be upon him) - in a hadith - that a heretic asked him: Tell

me about the Magians, were they closer to correctness in their religion, or the Arabs? He said: The Arabs in jahiliyyah were closer to the Hanafi religion than the Magians, because the Magians disbelieved in all prophets - until he said: -

وكانت المجوس لا تغتسل من الجنابة، والعرب كانت تغتسل، والاغتسال من خالص شرايع الحنيفية، وكانت المجوس لا تختتن والعرب تختتن وهو من سنن الأنبياء، وإن أول من فعل ذلك إبراهيم الخليل، وكانت المجوس لا تغسل موتاها ولا تكفنها، وكانت العرب تفعل ذلك، وكانت المجوس ترمي بالموتى في الصحاري والنواويس، والعرب تواريها في قبورها وتلحدها وكذلك السنة على الرسل،

And the Magians would not perform ghusl from janabah, while the Arabs would perform ghusl, and ghusl is from the pure laws of Hanifiyyah, and the Magians would not circumcise while the Arabs would circumcise and it is from the traditions of the prophets, and the first to do that was Ibrahim the Friend, and the Magians would not wash their dead nor shroud them, while the Arabs would do that, and the Magians would throw their dead in the deserts and crypts, while the Arabs would bury them in their graves and make niches for them, and such is the Sunnah (tradition) of the messengers,

إن أول من حفر له قبر آدم أبو البشر، وألحد له لحد، وكانت المجوس تأتي الأمهات وتنكح البنات والأخوات، وحرمت ذلك العرب، وأنكرت المجوس بيت الله الحرام، وسمته بيت الشيطان، وكانت العرب تحجه وتعظمه وتقول: بيت ربنا، وكانت العرب في كل الأسباب أقرب إلى الدين الحنيفي من المجوس - إلى أن قال: -

Indeed the first to have a grave dug for him was Adam the father of humanity, and a niche was made for him, and the Magians would have relations with mothers and marry daughters and sisters, while the Arabs forbade that, and the Magians denied the Sacred House of Allah, and called it the house of Satan, while the Arabs would perform pilgrimage to it and venerate it and say: Our Lord's House, and the Arabs were in all aspects closer to the Hanafi religion than the Magians - until he said: -

فما علة الغسل من الجنابة، وإنما أتى الحلال وليس من الحلال تدنيس؟ قال (عليه السلام): إن الجنابة بمنزلة الحيض وذلك أن النطفة دم لم يستحكم ولا يكون الجماع إلا بحركة شديدة وشهوة غالبة فإذا فرغ الرجل تنفس البدن ووجد الرجل من نفسه رائحة كريهة، فوجب الغسل لذلك، وغسل الجنابة مع ذلك أمانة ائتمن الله عليها عبيده ليختبرهم بها.

So what is the reason for ghusl from janabah, when it comes from what is permissible and there is no impurity from what is permissible? He (peace be upon him) said: Indeed janabah is like menstruation, and that is because the sperm is blood that has not fully formed, and intercourse only occurs with intense movement and overwhelming desire, so when the man finishes, the body breathes and the man finds an unpleasant odor from himself, so ghusl became obligatory for that, and ghusl for janabah with that is a trust that Allah entrusted His servants with to test them by it.

CHAPTER 2

Obligation Of Ghusl For Janabah And Its Non-obligation For Urine And Feces

[Hadith 1866 to 1870]

Hadith 1866

عن الرضا (عليه السلام) أنه كتب إليه في جواب مسائله، علة غسل الجنابة النظافة، ولتطهير الانسان مما أصابه من أذاه، وتطهير سائر جسده، لان الجنابة خارجة من كل جسده، فلذلك وجب عليه تطهير جسده كله،

From Al-Ridha (peace be upon him), in response to questions asked of him, he wrote: The reason for ghusl from janabah is cleanliness, to purify the person from what has affected him of its impurity, and to purify his entire body, because janabah emerges from the entire body, thus it became obligatory upon him to purify his whole body.

وعلة التخفيف في البول والغائط أنه أكثر وأدوم من الجنابة، فرضي فيه بالوضوء لكثرته ومشقته ومجيئه بغير إرادة منه ولا شهوة، والجنابة لا تكون إلا بالاستلذاذ منهم والاكراه لأنفسهم.

The reason for leniency regarding urine and feces is that they are more frequent and constant than janabah, so wudu was deemed sufficient due to its frequency, difficulty, and its occurrence without intention or desire, while janabah only occurs through pleasure and their own doing.

Hadith 1867

وبإسناده قال: جاء نفر من اليهود إلى رسول الله (صلى الله عليه وآله) فسأله أعلمهم عن مسائل وكان فيما سأله أن قال: لأي شئ أمر الله تعالى بالاغتسال من الجنابة، ولم يأمر بالغسل من الغائط والبول؟

Through his chain of narration, he said: A group of Jews came to the Messenger of Allah (peace be upon him and his family), and their most knowledgeable one asked him questions. Among what he asked was: "Why did Allah the Exalted command ghusl for janabah but not command washing for defecation and urination?"

فقال رسول الله (صلى الله عليه وآله): إن آدم (عليه السلام) لما أكل من الشجرة دب ذلك في عروقه وشعره وبشره، فإذا جامع الرجل أهله خرج الماء من كل عرق وشعرة في جسده، فأوجب الله عز وجل على ذريته الاغتسال من الجنابة إلى يوم القيامة،

The Messenger of Allah (peace be upon him and his family) said: "When Adam (peace be upon him) ate from the tree, it spread through his veins, hair, and skin. So when a man has relations with his wife, water comes out from every vein and hair in his body. Thus Allah, the Mighty and Majestic, made it obligatory upon his offspring to

perform ghusl for janabah until the Day of Resurrection.

والبول يخرج من فضلة الشراب الذي يشربه الانسان، والغائط يخرج من فضلة الطعام الذي يأكله الانسان فعليه في ذلك الوضوء، قال اليهودي: صدقت يا محمد.

As for urine, it comes from the excess of drink that a person consumes, and feces comes from the excess of food that a person eats, so for these wudu is required." The Jew said: "You have spoken the truth, O Muhammad."

Hadith 1868

وزاد في (المجالس) قال: فأخبرني ما جزاء من اغتسل من الحلال؟ قال النبي (صلى الله عليه وآله): إن المؤمن إذا جامع أهله بسط عليه سبعون ألف ملك جناحه، وتنزل عليه الرحمة، فإذا اغتسل بنى الله له بكل قطرة بيتا في الجنة وهو سر فيما بينه وبين خلقه - يعنى الاغتسال من الجنابة -.

And he added in (Al-Majalis), he said: "Tell me, what is the reward for one who performs ghusl from the lawful?" The Prophet (peace be upon him and his family) said: "When a believer has relations with his wife, seventy thousand angels spread their wings over him, and mercy descends upon him. When he performs ghusl, Allah builds him a house in Paradise for every drop, and it is a secret between him and His creation - meaning ghusl from janabah."

Hadith 1869

عن الرضا (عليه السلام) في العلل التي ذكرها قال: إنما وجب الوضوء مما خرج من الطرفين خاصة، ومن النوم (إلى أن قال:) وإنما لم يؤمروا بالغسل من هذه النجاسة كما أمروا بالغسل من الجنابة، لان هذا شئ دائم غير ممكن للخلق الاغتسال منه كلما يصيب ذلك، ولا يكلف الله نفسا إلا وسعها.

From Al-Ridha (peace be upon him) in the reasons he mentioned, he said: Wudu was only made obligatory for what comes out of the two openings specifically, and from sleep (until he said:) They were not commanded to perform ghusl from these impurities as they were commanded for janabah, because this is something constant and it is not possible for creation to perform ghusl every time it occurs, and Allah does not burden a soul beyond its capacity.

والجنابة ليس هي أمرا دائما، إنما هي شهوة يصيبها إذا أراد، ويمكنه تعجيلها وتأخيرها الأيام الثلاثة والأقل والأكثر، وليس ذينك هكذا، قال: وإنما أمروا بالغسل من الجنابة ولم يؤمروا بالغسل من الخلا وهو أنجس من الجنابة وأقذر، من أجل أن الجنابة من نفس الانسان وهو شئ يخرج من جميع جسده، والخلاء ليس هو من نفس الانسان، إنما هو غذاء يدخل من باب ويخرج من باب.

Janabah is not a constant matter; it is only a desire that one encounters when one wishes, and one can hasten it or delay it for three days, less or more, while those two are not like that. He said: They were commanded to perform ghusl from janabah but not from excretion, even though it is more impure and filthier than janabah, because

janabah is from the person's self and emerges from their entire body, while excretion is not from the person's self; it is only nourishment that enters through one opening and exits through another.

Translator: * Fecal matter is filthier but localized. Sexual impurity is less filthier but pervades the entire body.

Hadith 1870

وفي العلل عن أبيه، ومحمد بن الحسن، عن سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن شبيب بن أنس، عن رجل، عن أبي عبد الله (عليه السلام) - في حديث في إبطال القياس - أنه قال لأبي حنيفة: أيما أرجس، البول أو الجنابة؟ فقال: البول فقال أبو عبد الله (عليه السلام): فما بال الناس يغتسلون من الجنابة ولا يغتسلون من البول.

And in Al-Ilal from his father, and Muhammad ibn Al-Hassan, from Sa'd ibn Abdullah, from Ahmad ibn Abi Abdullah, from Shabib ibn Anas, from a man, from Abu Abdullah (peace be upon him) - in a hadith about invalidating analogical deduction - he said to Abu Hanifa: "Which is more impure, urine or janabah?" He said: "Urine." So Abu Abdullah (peace be upon him) said: "Then why do people perform ghusl for janabah but not for urine?"

Shaykh Hurr Amili: Previously, evidence supporting this was presented and more will be presented, God willing.

CHAPTER 3

Non-obligation Of Ghusl Upon One Who Cuts Their Nails, Mustache, And Shaves Their Head

[Hadith 1871 to 1871]

Hadith 1871

قلت لأبي عبد الله (عليه السلام): آخذ من أظفاري ومن شاربي وأحلق رأسي، أفأغتسل؟ قال: لا، ليس عليك غسل، قلت: فأتوضأ؟ قال لا ليس عليك وضوء.

I said to Abu Abdullah (peace be upon him): "If I cut my nails and my mustache and shave my head, should I perform ghusl?" He said: "No, ghusl is not obligatory upon you." I said: "Should I perform wudhu?" He said: "No, wudhu is not obligatory upon you."

Shaykh Hurr Amili: This is evidenced by previous texts on what nullifies ablution and there are texts that specify what requires the ritual bath, which are relevant here, and there are also texts that restrict the requirement further.

CHAPTER 4

Non-obligation Of Ghusl (Ritual Bath) Due To The Discharge Of Pre-seminal Fluid (Madhi) And Similar Matters

[Hadith 1872 to 1872]

Hadith 1872

سمعت أبا عبد الله (عليه السلام) يقول: لا نرى في المذي وضوءا ولا غسلا ما أصاب الثوب منه إلا في الماء الأكبر.

I heard Abu Abdullah (peace be upon him) saying: We do not consider wudu or ghusl necessary for pre-seminal fluid (madhi), even what touches the garment from it, except in the case of the major discharge (semen).

CHAPTER 5

Not Requiring Ghusl When Semen Comes In Contact With The Body

[Hadith 1873 to 1874]

Hadith 1873

عن عبد الله بن بكير أنه سأل أبا عبد الله (عليه السلام) عن الرجل يلبس الثوب وفيه الجنابة فيعرق فيه، فقال: إن الثوب لا يجنب الرجل.

Abdullah bin Bukayr narrates that he asked Abu Abdullah (peace be upon him) about a man who wears a garment which has traces of sexual impurity on it and then sweats in it. He replied: The garment does not make the man sexually impure.

Hadith 1874

قال: وفي خبر آخر أنه لا يجنب الثوب الرجل، ولا الرجل يجنب الثوب.

He said: And in another report: The garment does not make the man sexually impure, and the man does not make the garment sexually impure.

CHAPTER 6

Obligation Of Ghusl (Ritual Bath) Upon Man And Woman After Sexual Intercourse In The Private Part Until The Glans Disappears, Whether Ejaculation Occurs Or Not

[Hadith 1875 to 1883]

Hadith 1875

عن محمد بن مسلم عن أحدهما (عليهما السلام) قال: سألته متى يجب الغسل على الرجل والمرأة؟ فقال: إذا أدخله فقد وجب الغسل والمهر والرجم.

Muhammad bin Muslim narrated from one of them (peace be upon them) saying: I asked him when does ghusl become obligatory upon man and woman? He said: When he inserts it, then ghusl, dowry, and stoning become obligatory.

Hadith 1876

سألت الرضا (عليه السلام) عن الرجل يجامع المرأة قريبا من الفرج فلا ينزلان متى يجب الغسل؟ فقال: إذا التقى الختانان فقد وجب الغسل. فقلت: التقاء الختانين هو غيبوبة الحشفة؟ قال: نعم.

I asked Al-Ridha (peace be upon him) about a man who has intercourse with a woman near the private part but neither of them ejaculates, when does ghusl become obligatory? He said: When the two circumcised parts meet, ghusl becomes obligatory. I asked: Is the meeting of the two circumcised parts the disappearance of the glans? He said: Yes.

Hadith 1877

سألت أبا الحسن (عليه السلام) عن الرجل يصيب الجارية البكر لا يفضي إليها ولا ينزل عليها، أعليها غسل؟ وإن كانت ليست ببكر ثم أصابها ولم يفض إليها أعليها غسل؟ قال: إذا وقع الختان على الختان فقد وجب الغسل البكر وغير البكر.

I asked Abu Al-Hassan (peace be upon him) about a man who has relations with a virgin girl without full penetration and without ejaculation, is ghusl obligatory upon her? And if she is not a virgin and he has relations with her without full penetration, is ghusl obligatory upon her? He said: When the circumcised part meets the circumcised part, ghusl becomes obligatory for both virgin and non-virgin.

Hadith 1878

سئل أبو عبد الله (عليه السلام) عن الرجل يصيب المرأة فلا ينزل أعليه غسل؟ قال: كان علي (عليه السلام) يقول: إذا مس الختان الختان فقد وجب الغسل، قال: وكان علي (عليه السلام) يقول: كيف لا يوجب الغسل والحد يجب فيه؟ وقال: يجب عليه المهر والغسل.

Abu Abdullah (peace be upon him) was asked about a man who has relations with a woman but does not ejaculate, is ghusl obligatory upon him? He said: Ali (peace be upon him) used to say: When the circumcised part touches the circumcised part, ghusl becomes obligatory. He said: Ali (peace be upon him) used to say: How can ghusl not be obligatory when the legal punishment becomes obligatory for it? And he said: Both dowry and ghusl become obligatory upon him.

Hadith 1879

عن أبي جعفر (عليه السلام) قال: جمع عمر بن الخطاب أصحاب النبي (صلى الله عليه وآله) فقال: ما تقولون في الرجل يأتي أهله فيخالطها ولا ينزل؟ فقالت الأنصار: الماء من الماء. وقال المهاجرون: إذا التقى الختانان فقد وجب عليه الغسل، فقال عمر: لعلي (عليه السلام): ما تقول يا أبا الحسن؟ فقال علي (عليه السلام): أتوجبون عليه الحد والرجم ولا توجبون عليه صاعا من الماء؟ إذا التقى الختانان فقد وجب عليه الغسل فقال عمر القول ما قال المهاجرون ودعوا ما قالت الأنصار.

Abu Ja'far (peace be upon him) said: Umar bin Al-Khattab gathered the companions of the Prophet (peace be upon him and his family) and said: What do you say about a man who comes to his wife and has relations with her but does not ejaculate? The Ansar said: Water is from water. The Muhajiroon said: When the two circumcised parts meet, ghusl becomes obligatory upon him. Umar said to Ali (peace be upon him): What do you say, O Abu Al-Hassan? Ali (peace be upon him) said: Do you make the legal punishment and stoning obligatory upon him but not make a sa' of water obligatory? When the two circumcised parts meet, ghusl becomes obligatory upon him. Then Umar said: The correct opinion is what the Muhajiroon said, and leave what the Ansar said.

Hadith 1880

عن أبي جعفر (عليه السلام) قال: (في حديث) والآخر إنما جامعها دون الفرج فلم يجب عليه الغسل، لأنه لم يدخله، ولو كان أدخله في اليقظة وجب عليها الغسل أمنت أو لم تمن.

Abu Ja'far (peace be upon him) said: (in a hadith) And the other one only had relations outside the private part, so ghusl was not obligatory upon him because he did not insert it, and if he had inserted it while awake, ghusl would have been obligatory upon her whether she discharged or not.

Hadith 1881

قلت لأبي عبد الله (عليه السلام): الرجل يضع ذكره على فرج المرأة فيمني عليها غسل؟ فقال: إن أصابها من الماء شئ فلتغسله وليس عليها شئ إلا أن يدخله.

I said to Abu Abdullah (peace be upon him): A man places his organ on the woman's private part and ejaculates on her, is ghusl required? He said: If any fluid touches her, she should wash it, but nothing is obligatory upon her unless he inserts it.

Hadith 1882

صاحب الرضا (عليه السلام) قال: سألته ما يوجب الغسل على الرجل والمرأة؟ فقال: إذا أولجه وجب الغسل والمهر والرجم.

The companion of Al-Ridha (peace be upon him) said: I asked him what makes ghusl obligatory upon man and woman? He said: When he penetrates, ghusl, dowry (mehr), and stoning become obligatory.

Hadith 1883

سألت أبا عبد الله (عليه السلام) متى يجب على الرجل والمرأة الغسل؟ فقال: يجب عليهما الغسل حين يدخله، وإذا التقى الختانان فيغسلان فرجهما.

I asked Abu Abdullah (peace be upon him): "When does ghusl (ritual bath) become obligatory upon man and woman?" He replied: "Ghusl becomes obligatory upon them when it enters, and when the two circumcised parts meet, they must wash their private parts."

أقول: المراد بالتقاء الختانين هنا ما دون غيبوبة الحشفة، لما تقدم من التصريح على أن هذا لا دلالة فيه على نفي وجوب الغسل صريحا فلا ينافي ما سبق ويأتي، والحصر الآتي في قولهم (عليهم السلام): إنما الغسل من الماء الأكبر، حصر إضافي مخصوص بما إذا لم يلتق الختانان قاله الشيخ وغيره. ثم إن وجوب الغسل بغيبوبة الحشفة موقوف على وجوب غايته من صلاة وصوم وطواف ونحوها ودخول وقتها لما يأتي إن شاء الله، على أن وجوب المهر والرجم موقوفان على شروط كثيرة والله أعلم.

I (Hurr Amili) say: The meaning of "meeting of the two circumcised parts" here refers to what is less than the disappearance of the glans, based on what was previously stated explicitly that this does not clearly indicate the negation of the obligation of ghusl, so it does not contradict what came before and what will come after. And the restriction in their saying (peace be upon them): "Indeed ghusl is only from the greater fluid" is a relative restriction specific to when the two circumcised parts do not meet. Then, the obligation of ghusl upon the disappearance of the glans depends on the obligation of its purpose such as prayer, fasting, tawaf and similar acts, and the entry of their prescribed times. Also, the obligation of dowry and stoning depends on many conditions, and Allah knows best.

CHAPTER 7

Obligation Of The Ritual Bath From The Emission Of Semen, Awake Or Asleep, Whether A Man Or A Woman, Through Intercourse Or Otherwise, And The Non-obligation Of The Ritual Bath For Impurity Without Intercourse And Ejaculation

[Hadith 1884 to 1907]

Hadith 1884

سألت أبا عبد الله (عليه السلام) عن المفخذ عليه غسل؟ قال: نعم إذا أنزل.

I asked Abu Abdallah (peace be upon him) about thighing (*) - is ghusl (ritual washing) required for it? He replied: Yes, if ejaculation occurs.

Translator: * Intercrural intercourse, where the male places his penis between the partner's thighs (without actual penetration of the vagina) to achieve sexual gratification.

Hadith 1885

سألت الرضا (عليه السلام) عن الرجل يلمس فرج جاريته حتى تنزل الماء من غير أن يباشر يعبث بها بيده حتى تنزل؟ قال: إذا أنزلت من شهوة فعليها الغسل.

I asked Al-Ridha (peace be upon him) about a man who touches the private part of his slave girl until she discharges fluid without direct contact, playing with her by his hand until she discharges? He said: If she discharges due to desire, then she must perform ghusl (ritual bath).

Hadith 1886

سألت الرضا (عليه السلام) عن الرجل يجامع المرأة فيما دون الفرج وتنزل المرأة هل عليها غسل؟ قال: نعم.

I asked Al-Ridha (peace be upon him) about a man who has intimate relations with his wife without penetration and she experiences discharge, is she required to perform ghusl (ritual bath)? He said: Yes.

Hadith 1887

سألت أبا الحسن (عليه السلام) عن المرأة تعانق زوجها من خلفه فتحرك على ظهره فتأتيها الشهوة فتنزل الماء، عليها الغسل أو لا يجب عليها الغسل؟ قال: إذ جاءتها الشهوة فأنزلت الماء وجب عليها الغسل.

I asked Abu Al-Hassan (peace be upon him) about a woman who embraces her husband from behind and moves against his back, then she feels desire and releases fluid - is ghusl (ritual bath) obligatory upon her or not? He said: If she experiences desire and releases fluid, then ghusl becomes obligatory upon her.

Hadith 1888

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة ترى في المنام ما يرى الرجل؟ قال: إن أنزلت فعليها الغسل، وإن لم تنزل فليس عليها الغسل.

From Abu Abdullah (peace be upon him) who said: I asked him about a woman who sees in her sleep what a man sees? He replied: If she experiences a discharge then ghusl is obligatory upon her, and if she does not experience a discharge then ghusl is not obligatory upon her.

Hadith 1889

سمعت أبا عبد الله (عليه السلام) يقول: كان علي لا يري في المذي وضوءا ولا غسلا ما أصاب الثوب منه إلا في الماء الأكبر.

I heard Abu Abdullah (peace be upon him) say: Ali used to consider that pre-seminal fluid (madhi) does not require ablution or washing, whether it touches the garment, except in the case of the greater discharge (semen).

Hadith 1890

سألت أبا عبد الله (عليه السلام) عن المرأة ترى أن الرجل يجامعها في المنام في فرجها حتى تنزل، قال: تغتسل.

I asked Abu Abdullah (peace be upon him) about a woman who dreams that a man is having intercourse with her in her private part until she climaxes, he said: She must perform ghusl (ritual bath).

Hadith 1891

قال الكليني: وفي رواية أخرى: قال: عليها غسل، ولكن لا تحدثوهن بهذا فيتخذنه علة.

Al-Kulayni said: And in another narration: He said: She must perform ghusl (ritual bath), but do not tell them (women) about this, as they might use it as an excuse.

Hadith 1892

محمد بن علي بن الحسين في كتاب (المقنع) قال: روي أن المرأة إذا احتلمت فعليها الغسل إذا أنزلت، فإن لم تنزل فليس عليها شئ.

Muhammad bin Ali bin Al-Hussein narrated in the book (Al-Muqni') that: It has been reported that when a woman has a wet dream, she must perform ghusl (ritual bath) if she ejaculates, but if she does not ejaculate, then nothing is required of her.

Hadith 1893

عن أبي عبد الله (عليه السلام) قال: ثلاث يخرجن من الإحليل وهن المني وفيه الغسل.

From Abu Abdullah (peace be upon him) who said: Three things discharge from the urethra, among them is semen and for it there is the ritual bath.

Hadith 1894

عن أبي عبد الله (عليه السلام) قال: كان علي (عليه السلام) لا يرى في شئ الغسل إلا في الماء الأكبر.

From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) would not mandate washing except for major ritual impurity.

Hadith 1895

سألت أبا عبد الله (عليه السلام) عن المرأة ترى في منامها ما يرى الرجل عليها غسل؟ قال: نعم، ولا تحدثوهن فيتخذنه علة.

I asked Abu Abdullah (peace be upon him): "If a woman sees in her dream what a man sees, is ghusl (ritual bath) obligatory upon her?" He replied: "Yes, but do not inform women about this, lest they use it as an excuse."

Hadith 1896

عن أبي الحسن (عليه السلام) قال: قلت له تلزمني المرأة أو الجارية من خلفي، وأنا متكي على جنب فتحرك على ظهري فتأتيها الشهوة وتنزل الماء، أفعليها غسل أم لا؟ قال: نعم إذا جاءت الشهوة وأنزلت الماء وجب عليها الغسل.

From Abu Al-Hasan (peace be upon him), he said: I asked him about a woman or a young girl who clings to me from behind while I am lying on my side, then she moves on my back until she feels desire and discharges fluid, is she required to perform ghusl (ritual bath) or not? He said: Yes, when she experiences desire and discharges fluid, ghusl becomes obligatory upon her.

Hadith 1897

سمعت أبا عبد الله (عليه السلام) يقول: إذا أمنت المرأة والأمة من شهوة جامعها الرجل أو لم يجامعها، في نوم كان ذلك أو في يقظة، فإن عليها الغسل.

I heard Abu Abdullah (peace be upon him) say: When a woman or a female slave experiences sexual arousal whether the man has intercourse with her or not, whether this occurs during sleep or while awake, she must perform ghusl (ritual bath).

Hadith 1898

عن يحيى بن أبي طلحه أنه سأل عبدا صالحا (عليه السلام) عن رجل مس فرج امرأته أو جاريته يعبث به حتى أنزلت، عليها غسل أم لا؟ قال: أليس قد أنزلت من شهوة؟ قلت: بلى، قال عليها غسل.

From Yahya bin Abi Talha that he asked a righteous servant (peace be upon him) about a man who touched the private part of his wife or his slave girl, playing with it until she reached climax, does she have to perform ghusl (full ablution) or not? He said: Did she not reach climax from desire? I said: Yes. He said: She must perform ghusl.

Hadith 1899

سألت أبا الحسن (عليه السلام) عن المرأة ترى في منامها فتنزل، عليها غسل؟ قال: نعم.

I asked Abu al-Hasan (peace be upon him) about a woman who has a wet dream and experiences discharge, is ghusl (ritual bath) obligatory upon her? He said: Yes.

Hadith 1900

عن أبي عبد الله (عليه السلام) قال: يخرج من الإحليل المني والمذي والودي والوذي، فأما المني فهو الذي يسترخي له العظام، ويفتر منه الجسد، وفيه الغسل.

From Abu Abdullah (peace be upon him), he said: From the urethra comes out semen (maniy), pre-seminal fluid (madhiy), post-urinal discharge (wadiy), and post-seminal discharge (wadhiy). As for semen, it is that which causes the bones to relax, and makes the body languid, and it necessitates ritual bath (ghusl).

Hadith 1901

قلت لأبي عبد الله (عليه السلام): الرجل يضع ذكره على فرج المرأة فيمني، عليها غسل؟ فقال: إن أصابها من الماء شئ فلتغسله فليس عليها شئ إلا أن يدخله. قلت: فإن أمنت هي ولم يدخله؟ قال: ليس عليها الغسل.

I said to Abu Abdullah (peace be upon him): If a man places his organ on a woman's private part and ejaculates, must she perform ghusl (ritual bath)? He said: If any fluid touches her, she should wash it, but she is not obligated to do anything unless penetration occurs. I said: What if she reaches climax but there was no penetration? He said: She is not obligated to perform ghusl.

Hadith 1902

قلت لأبي جعفر (عليه السلام): كيف جعل على المرأة إذا رأت في النوم أن الرجل يجامعها في فرجها الغسل؟ ولم يجعل عليها الغسل إذا جامعها دون الفرج في اليقظة فأمنت؟

I asked Abu Ja'far (peace be upon him): "Why is a woman required to perform ghusl

(ritual bath) when she dreams of a man having intercourse with her vaginally, but she is not required to perform ghusl when a man has non-penetrative intercourse with her while awake, even if she ejaculates?"

قال: لأنها رأت في منامها أن الرجل يجامعها في فرجها فوجب عليها الغسل والآخر إنما جامعها دون الفرج فلم يجب عليها الغسل، لأنه لم يدخله، ولو كان أدخله في اليقظة وجب عليها الغسل، أمنت أو لم تمن.

He said: "Because in her dream she saw the man having vaginal intercourse with her, so ghusl became obligatory upon her. As for the other situation, he had intercourse with her without penetration, so ghusl is not obligatory upon her because there was no penetration. Had there been penetration while awake, ghusl would have been obligatory upon her, whether she ejaculated or not."

Hadith 1903

فسألت أبا عبد الله (عليه السلام) عن ذلك؟ فقال: ليس عليك وضوء ولا عليها غسل.

So I asked Abu Abdullah (peace be upon him) about that? He said: Neither do you need to perform ablution nor does she need to perform ritual bath.

Hadith 1904

قلت لأبي عبد الله (عليه السلام): المرأة تحتلم في المنام فتهريق الماء الأعظم؟ قال: ليس عليها غسل.

I asked Abu Abdullah (peace be upon him): About a woman who has a wet dream during sleep and experiences a major discharge (wet dream)? He said: She does not have to perform ghusl (ritual bath).

Hadith 1905

قلت له: هل على المرأة غسل من جنابتها إذا لم يأتها الرجل؟ قال: لا وأيكم يرضى أن يرى أو يصبر على ذلك أن يرى ابنته أو أخته، أو أمه، أو زوجته، أو أحدا من قرابته قائمة تغتسل، فيقول: مالك؟ فتقول: احتلمت وليس لها بعل. ثم قال: لا ليس عليهن ذلك وقد وضع الله ذلك عليكم، قال: " وإن كنتم جنبا فاطهروا، ولم يقل ذلك لهن.

I asked him: "Must a woman perform ghusl (ritual bath) from her janabah (ritual impurity) if a man has not approached her?" He replied: "No. Would any of you be pleased with or tolerate seeing his daughter, sister, mother, wife, or any female relative standing to perform ghusl, and when asked 'What's wrong?' she responds: 'I had a wet dream' while she has no husband." Then he said: "No, this is not required of them. Allah has prescribed this upon you (men)," and he recited: "And if you are in a state of janabah, then purify yourselves" [Surah Al-Ma'idah: 6], and He did not say this to them (women).

أقول: الوجه في هذه الأحاديث الخمسة إما الحمل على الاشتباه، أو عدم تحقق كون الخارج منيا كما يأتي، أو

الحمل على أنها رأت في النوم أنها أنزلت فلما انتبهت لم تجد شيئا كما يأتي أيضا، أو على أنها أحست بانتقال المني عن محله إلى موضع آخر ولم يخرج منه شئ، فإن مني المرأة قلما يخرج من فرجها لأنه يستقر في رحمها لما يأتي أيضا، أو على التقية لموافقتها لبعض العامة.

I (Hurr Amili) say: The explanation for these five hadiths is either: attributing it to confusion, uncertainty about whether the discharge was actual semen, or that she saw in her dream that she discharged but found nothing upon waking, or that she felt the movement of fluid internally but nothing was discharged, as women's fluid rarely exits due to its settling in the womb, or this was said out of taqiyyah (precautionary dissimulation) as it agrees with some opinions of the Aammah (general non-Shia muslims).

وإن ادعى المحقق في المعتبر إجماع المسلمين، فإن ذلك خاص بالرجل، وقد تحقق الخلاف من العامة في المرأة، وقرينة التقية ما رأيت من التعليل المجازي في حديث محمد بن مسلم، والاستدلال الظاهري الاقناعي في حديث عبيد بن زرارة وغير ذلك، والحكمة في إطلاق الألفاظ المؤولة هنا إرادة إخفاء هذا الحكم عن النساء إذا لم يسألن عنه، ولم يعلم احتياجهن إليه لئلا يتخذنه علة للخروج، وطريقا لتسهيل الغسل من زنا ونحوه، أو يقعن في الفكر والوسواس فيرين ذلك في النوم كثيرا ويكون داعيا إلى الفساد، أو تقع الريبة والتهمة لهن من الرجال كما يفهم من التصريحات السابقة.

Although Muhaqqiq claimed consensus of Muslims in Al-Mu'tabar, that consensus specifically pertains to men, and there is known disagreement regarding women. Evidence of taqiyyah appears in the metaphorical reasoning in Muhammad bin Muslim's hadith and the apparent persuasive argument in Ubayd bin Zurarah's hadith. The wisdom in using interpretable terms here is to conceal this ruling from women unless they specifically ask about it or need it, to prevent it being used as an excuse for going out, or as a way to facilitate ghusl after illicit relations, or to prevent them from becoming preoccupied with such thoughts leading to frequent dreams that could invite corruption, or to prevent suspicion from men as understood from previous explicit statements.

وبعض هذه الأحاديث يحتمل الحمل على الانكار دون الاخبار والله أعلم. وقد أشار الشيخ وغيره إلى بعض الوجوه المذكورة. ويأتي ما يدل على وجوب الغسل لغيره لا لنفسه إن شاء الله.

Some of these hadiths might be interpreted as denial rather than information. And Allah knows best. The Sheikh and others have pointed to some of these aspects, and evidence will come regarding the obligation of ghusl for other reasons, not for this specific reason, God willing.

Hadith 1906

وروى المحقق في (المعتبر) أن امرأة سألت رسول الله (صلى الله عليه وآله) عن المرأة ترى في المنام مثل ما يرى الرجل؟ فقال (صلى الله عليه وآله): أتجد لذة؟ فقالت: نعم، فقال: عليها ما على الرجل.

Al-Muhaqqiq narrated in (Al-Mu'tabar) that a woman asked the Messenger of Allah (peace be upon him and his family) about a woman who sees in her dream what a man sees? He (peace be upon him and his family) said: "Does she feel pleasure?" She said: "Yes." He said: "She has to do what a man has to do."

Hadith 1907

عن زين العابدين (عليه السلام) أنه قال: أقبل أعرابي إلى المدينة فلما صار قرب المدينة خضخض ودخل على الحسين (عليه السلام) وهو جنب. فقال له: يا أعرابي أما تستحيي تدخل إلي إمامك وأنت جنب، أنتم معاشر العرب إذا خلوتم خضخضتم، فقال الاعرابي: قد بلغت حاجتي فيما جئت له، فخرج من عنده فاغتسل ورجع إليه فسأله عما كان في قلبه.

From Zain Al-Abidin (peace be upon him) who said: A Bedouin approached Medina, and when he came near the city, he had sexual intercourse, then he entered upon Al-Hussein (peace be upon him) while being in a state of ritual impurity. So he (Al-Hussein) said to him: O Bedouin, are you not ashamed to enter upon your Imam while you are in a state of ritual impurity? You, the community of Arabs, whenever you are alone, you engage in intercourse. The Bedouin said: I have achieved what I came for. So he left his presence, performed the ritual bath, and returned to him to ask about what was in his heart.

CHAPTER 8

Considering Semen By Its Ejaculation And The Body's Weakness In Case Of Doubt. If So, Then Ghusl Is Obligatory, Otherwise Not, Unless The Person Is Sick, In Which Case Desire Without Ejaculation Suffices

[Hadith 1908 to 1912]

Hadith 1908

محمد بن الحسن عن موسى بن جعفر (عليه السلام) قال: سألته عن الرجل يلعب مع المرأة ويقبلها فيخرج منه المني فما عليه؟ قال: إذا جاءت الشهوة ودفع وفتر لخروجه فعليه الغسل، وإن كان إنما هو شئ لم يجد له فترة ولا شهوة فلا بأس.

Muhammad bin Al-Hassan from Musa bin Ja'far (peace be upon him) said: I asked him about a man who plays with a woman and kisses her, then semen comes out from him, what is required of him? He said: If desire comes with release and subsides after discharge, then he must perform ghusl (ritual bath). But if it is something where he finds neither subsiding nor desire, then there is no issue.

ورواه علي بن جعفر في كتابه نحوه إلا أنه قال: فيخرج منه الشئ. قال الشيخ: يعني إذا اشبته على الانسان فاعتقد أنه مني فإنه يعتبره بوجود الشهوة. أقول: ولو كان المراد به ظاهره لتعين حمله على التقية، لأنه موافق لأشهر مذاهب العامة. وقال صاحب المنتقى: إن التصريح بكون الخارج منيا بناه السائل على الظن فجاء الجواب مفصلا للحكم، دافعا للوهم.

Ali bin Ja'far narrated similarly in his book except he said: "something comes out from him." The Sheikh said: Meaning if it is unclear to a person and he believes it is semen, then he should consider the presence of desire as the criterion. I (Hurr Amili) say: If the apparent meaning was intended, it would have to be interpreted as taqiyya (precautionary dissimulation), because it agrees with the most famous schools of the Aammah (general non-Shia muslims). The author of Al-Muntaqa said: The questioner's explicit mention of the discharge being semen was based on assumption, so the answer came detailed in ruling, removing any doubt.

Hadith 1909

عن معاوية بن عمار قال: سألت أبا عبد الله (عليه السلام) عن الرجل احتلم فلما انتبه وجد بللا قليلا. قال: ليس بشئ إلا أن يكون مريضا فإنه يضعف فعليه الغسل.

From Mu'awiya ibn Ammar who said: I asked Abu Abdullah (peace be upon him) about a man who had a wet dream, and when he woke up he found a small amount of

wetness. He said: It is nothing unless he is sick, for in that case he is weak, then he must perform ghusl (ritual bath).

Hadith 1910

عن أبي عبد الله (عليه السلام) قال: قلت له الرجل يرى في المنام ويجد الشهوة فيستيقظ فينظر فلا يجد شيئا، ثم يمكث الهوين بعد فيخرج، قال: إن كان مريضا فليغتسل، وإن لم يكن مريضا فلا شئ عليه، (قلت: فما فرق بينهما)؟ قال: لان الرجل إذا كان صحيحا جاء الماء بدفقة قوية، وإن كان مريضا لم يجئ إلا بعد.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who sees a dream and feels desire, then wakes up and looks but finds nothing, then after a while something comes out. He replied: If he is sick, he should perform ghusl (ritual bath), and if he is not sick, then nothing is required of him. I asked: What is the difference between the two cases? He said: Because when a man is healthy, the fluid comes with a strong gush, and when he is sick, it only comes later.

ورواه الكليني عن حريز مثله. إلا أنه قال: يدفقه بقوة. ورواه الصدوق في العلل عن أبيه، عن علي بن إبراهيم، عن أبيه مثله. إلا أنه قال يرى في المنام أنه يجامع ويجد الشهوة. وقال في آخره لم يجئ إلا بضعف.

Al-Kulayni narrated it from Hariz similarly, except that he said: "it gushes with force." Al-Saduq narrated it in Al-Ilal from his father, from Ali ibn Ibrahim, from his father similarly, except that he said "sees in his dream that he is having intercourse and feels desire." And at the end he said "it only comes with weakness."

Hadith 1911

قلت لأبي جعفر (عليه السلام): رجل رأى في منامه فوجد اللذة والشهوة، ثم قام: فلم ير في ثوبه شيئا، قال: فقال: إن كان مريضا فعليه الغسل، وإن كان صحيحا فلا شئ عليه.

I said to Abu Ja'far (peace be upon him): A man experienced pleasure and desire in his dream, then he woke up and did not find anything on his garment. He [Abu Ja'far] said: If he was ill, then he must perform ghusl (ritual bath), and if he was healthy, then nothing is required of him.

Hadith 1912

عن زرارة قال: إذا كنت مريضا فأصابتك شهوة فإنه ربما كان هو الدافق لكنه يجيئ مجيئا ضعيفا ليس له قوة، لمكان مرضك ساعة بعد ساعة قليلا قليلا فاغتسل منه.

Zurarah narrated: If you are ill and you feel sexual desire, then perhaps it is ejaculation but it comes weakly without force, due to your illness, hour after hour, little by little, so perform ghusl (ritual bath) for it.

CHAPTER 9

No Obligation For Ghusl (Ritual Bath) Merely Due To A Wet Dream Without Finding Semen Upon Waking Up

[Hadith 1913 to 1915]

Hadith 1913

سألت أبا عبد الله (عليه السلام) عن الرجل يرى في المنام حتى يجد الشهوة، وهو يرى أنه قد احتلم، فإذا استيقظ لم ير في ثوبه الماء ولا في جسده، قال: ليس عليه الغسل. قال: كان علي (عليه السلام) يقول: إنما الغسل من الماء الأكبر، فإذا رأى في منامه ولم يرى الماء الأكبر فليس عليه غسل.

I asked Abu Abdullah (peace be upon him) about a man who experiences pleasure in his dream and believes he had a wet dream, but when he wakes up, he finds no wetness on his clothes or body. He said: He does not have to perform ghusl. He said: Ali (peace be upon him) used to say: Ghusl is only required for the greater discharge (semen), so if he sees something in his dream but does not find the greater discharge, then ghusl is not required of him.

Hadith 1914

قلت لأبي عبد الله (عليه السلام): رجل احتلم فلما أصبح نظر إلى ثوبه فلم يربه شيئا، قال: يصلى فيه، قلت: فرجل رأى في المنام أنه احتلم فلما قام وجد بللا قليلا على طرف ذكره؟ قال: ليس عليه غسل، إن عليا (عليه السلام) كان يقول: إنما الغسل من الماء الأكبر.

I said to Abu Abdullah (peace be upon him): A man had a wet dream, and when he woke up in the morning, he looked at his clothes but did not see anything? He said: He can pray in it. I asked: What about a man who saw in his dream that he had a wet dream, and when he got up he found a little moisture on the tip of his private part? He said: He does not have to perform ghusl. Indeed, Ali (peace be upon him) used to say: Ghusl is only required for the greater discharge.

Hadith 1915

عن أبي عبد الله (عليه السلام) قال: كان علي (عليه السلام) لا يرى في شئ الغسل إلا في الماء الأكبر.

From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) did not consider ghusl necessary for anything except for the greater discharge.

CHAPTER 10

Obligation Of Ghusl Upon Finding Semen On One's Body Or Exclusive Clothing

[Hadith 1916 to 1919]

Hadith 1916

سألت أبا عبد الله (عليه السلام) عن الرجل ينام ولم ير في نومه أنه احتلم فوجد في ثوبه وعلى فخذه الماء، هل عليه غسل؟ قال: نعم.

I asked Abu Abdullah (peace be upon him) about a man who sleeps and doesn't see in his sleep that he had a wet dream, then finds water on his clothes and thigh, is ghusl obligatory upon him? He said: Yes.

Hadith 1917

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يرى في ثوبه المني بعد ما يصبح ولم يكن رأى في منامه أنه قد احتلم؟ قال: فليغتسل وليغسل ثوبه ويعيد صلاته.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who sees semen on his clothes after waking up in the morning, but didn't see in his sleep that he had a wet dream? He said: He should perform ghusl, wash his clothes, and repeat his prayer.

Hadith 1918

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن الرجل يصيب بثوبه منيا ولم يعلم أنه احتلم؟ قال: ليغسل ما وجد بثوبه وليتوضأ.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about a man who finds semen on his clothes but doesn't know that he had a wet dream? He said: He should wash what he found on his clothes and perform wudhu.

أقول: حمله الشيخ على الثوب الذي يشاركه فيه غيره فإنه لا يجب عليه الغسل إلا أن يتيقن الاحتلام، ويمكن حمله على تجويز كون المني من جنابة سابقة قد اغتسل منها، كما إذا أنزل ثم اغتسل ثم نام وانتبه فوجده ولم يتيقن الاحتلام وقد تقدم في النواقض ما يدل على المقصود هنا

I (Hurr Amili) say: The Sheikh interpreted this as referring to clothing shared with others, where ghusl is not obligatory unless one is certain of having a wet dream. It can also be interpreted as allowing for the possibility that the semen is from a previous state of janabah from which he has already performed ghusl, such as if he ejaculated, performed ghusl, then slept and woke to find it without being certain of

having had a wet dream, and what indicates the intended meaning here has already been mentioned in the invalidators.

Hadith 1919

محمد بن مسلم قال: سألته عن رجل لم ير في منامه شيئا فاستيقظ فإذا هو بلل، قال: ليس عليه غسل.
أقول: هذا البلل غير معلوم كونه منيا.

Muhammad bin Muslim said: I asked him about a man who didn't see anything in his sleep but woke up to find wetness. He said: Ghusl is not obligatory upon him.

Shaykh Hurr Amili: It is not known if this wetness is semen.

CHAPTER 11

Non-obligation Of Ghusl For Intimacy Without Penetration And Without Ejaculation

[Hadith 1920 to 1920]

Hadith 1920

سئل أبو عبد الله (عليه السلام) عن الرجل يصيب المرأة فيما دون الفرج أعليها غسل إن هو أنزل ولم تنزل هي؟ قال: ليس عليها غسل، وإن لم ينزل هو فليس عليه غسل.

Abu Abdullah (peace be upon him) was asked about a man who is intimate with a woman without penetration, is ghusl mandatory upon her if he ejaculates but she does not? He said: Ghusl is not mandatory upon her, and if he does not ejaculate then ghusl is not mandatory upon him.

CHAPTER 12

Ruling Of Anal Intercourse Without Ejaculation

[Hadith 1921 to 1923]

Hadith 1921

سألت أبا عبد الله (عليه السلام) عن الرجل يأتي أهله من خلفها قال: هو أحد المأتيين فيه الغسل.

I asked Abu Abdullah (peace be upon him) about a man who approaches his wife from behind. He said: It is one of the two approaches that requires ghusl (ritual bathing).

Hadith 1922

عن البرقي رفعه عن أبي عبد الله (عليه السلام) قال: إذا أتى الرجل المرأة في دبرها فلم ينزلا فلا غسل عليهما، وإن أنزل فعليه الغسل، ولا غسل عليها.

Al-Barqi reported, raising it to Abu Abdullah (peace be upon him), who said: If a man approaches a woman in her rear (anal intercourse) and neither of them ejaculates, then no obligatory bath is required for either of them. However, if he ejaculates, then he must perform the obligatory bath, but she does not have to.

Hadith 1923

عن بعض الكوفيين يرفعه إلى أبي عبد الله (عليه السلام) في الرجل يأتي المرأة في دبرها وهي صائمة. قال: لا ينقض صومها وليس عليها غسل.

From some Kufans, raising it to Abu Abdullah (peace be upon him), regarding a man who approaches a woman in her rear (anal intercourse) while she is fasting. He said: It does not invalidate her fast, and she is not required to perform ghusl (ritual bath).

Shaykh Hurr Amili: Ibn Idris narrated this in "Akhir al-Sarair," citing from the book of Muhammad bin Ali bin Mahbub, similarly. I say: The first scholar interpreted it as taqiyyah (precautionary dissimulation), as far as I know.

CHAPTER 13

Non-obligation Of Ghusl On Women Upon Mere Entry Of Man's Semen In Her Private Part, Or Its Exit, Or Exit Of Semen That Could Be From Him

[Hadith 1924 to 1927]

Hadith 1924

عن أبي عبد الله (عليه السلام) قال: سألته عن رجل أجنب فاغتسل قبل أن يبول فخرج منه شئ؟. قال: يعيد الغسل. قلت: فالمرأة يخرج منها شئ بعد الغسل. قال: لا تعيد. قلت: فما الفرق بينهما؟ قال: لان ما يخرج من المرأة إنما هو من ماء الرجل.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who becomes junub and performs ghusl before urinating, then something comes out of him? He said: He must repeat the ghusl. I said: What about a woman from whom something comes out after ghusl? He said: She does not repeat. I said: What is the difference between them? He said: Because what comes out of the woman is from the man's water.

Hadith 1925

عن منصور، عن أبي عبد الله (عليه السلام) مثل ذلك وقال: لان ما يخرج من المرأة ماء الرجل.

From Mansur, from Abu Abdullah (peace be upon him) similar to that, and he said: Because what comes out of the woman is the man's water.

أقول: المراد أنه مع الاشتباه إنما يحكم بكونه من مني الرجل، أو أن مني المرأة يستقر في الرحم غالبا: وقلما يخرج من الفرج فيحكم بكون الخارج من ماء الرجل بناء على الأغلب.

I (Hurr Amili) say: The meaning is that when in doubt, it is ruled to be from the man's semen, or that the woman's semen usually settles in the womb and rarely exits from the private part, so what comes out is ruled to be from the man's water based on what is more common.

Hadith 1926

عن عبد الرحمان بن أبي عبد الله قال: سألت أبا عبد الله (عليه السلام) عن المرأة تغتسل من الجنابة، ثم ترى نطفة الرجل بعد ذلك هل عليها غسل؟ فقال: لا.

From Abdul Rahman bin Abi Abdullah, he said: I asked Abu Abdullah (peace be upon him) about a woman who performs ghusl from janabah, then she sees the man's nutfah after that, is ghusl obligatory upon her? He said: No.

Hadith 1927

وقد تقدم حديث عمر بن يزيد قال: سألت أبا عبد الله (عليه السلام) عن الرجل يضع ذكره على فرج المرأة فيمني عليها غسل؟ قال: إن أصابها من الماء شئ فلتغسله وليس عليها غسل. إلا أن يدخله.

The previous hadith of Umar bin Yazid has been mentioned where he said: I asked Abu Abdullah (peace be upon him) about a man who places his organ on a woman's private part and ejaculates, is ghusl obligatory upon her? He said: If any water touches her, she should wash it, and ghusl is not obligatory upon her unless it enters.

CHAPTER 14

Ritual Bath (Ghusl) For Major Impurity (Janabah) Being Obligatory Only For Prayer And Similar Acts, Not For Itself

[Hadith 1928 to 1930]

Hadith 1928

سألت أبا عبد الله (عليه السلام) عن المرأة يجامعها الرجل فتحيض وهي في المغتسل، فتغتسل أم لا؟ قال قد جاءها ما يفسد الصلاة فلا تغتسل.

I asked Abu Abdullah (peace be upon him) about a woman whom a man has intercourse with, then she menstruates while still in the washing place, should she perform ghusl or not? He said: Something that invalidates prayer has come to her, so she should not perform ghusl.

Hadith 1929

عن أبي جعفر (عليه السلام) قال: إذا دخل الوقت وجب الطهور والصلاة، ولا صلاة إلا بطهور.

From Abu Ja'far (peace be upon him) who said: When the time (for prayer) enters, purification and prayer become obligatory, and there is no prayer except with purification.

Hadith 1930

عن أبي عبد الله (عليه السلام) - في حديث طويل - قال: إن الله فرض على اليدين أن لا يبطش بهما إلى ما حرم الله، وأن يبطش بهما إلى ما أمر الله عز وجل، وفرض عليهما من الصدقة وصلة الرحم، والجهاد في سبيل الله، والطهور للصلوات.

From Abu Abdullah (peace be upon him) - in a long hadith - he said: Indeed Allah has ordained upon the hands that they should not be used for what Allah has forbidden, and that they should be used for what Allah, the Mighty and Majestic, has commanded, and He has ordained upon them charity, maintaining family ties, jihad in the way of Allah, and purification for prayers.

أقول: ويأتي ما يدل على ذلك في أحاديث إجزاء الغسل الواحد عن الأسباب المتعددة وأحاديث نوم الجنب، وأحاديث الموالاة في الغسل، وفي كتاب الصوم وغير ذلك. وأما ما مر من الأحاديث الدالة على وجوبه بالجماع، أو الانزال فليس فيها تصريح بأنه واجب لنفسه، أو واجب قبل دخول الوقت، بل هي إما عامة قابلة للتخصيص، أو مطلقة محمولة على التقييد، أو مجملة تحتاج إلى البيان مع المعارضة بأحاديث نواقض الوضوء، وأحاديث بقية الأغسال، وهم لا يقولون بوجوبها لنفسها، وكذا أحاديث وجوب الاستنجاء وإزالة النجاسات، وقد قال المحقق في المعتبر: الطهارة تجب عندما لا يتم إلا بها، كالصلاة والطواف لكن لما كان

الحدث سبب الوجوب أطلق الوجوب عند حصوله، وإن كان وجوب المسبب موقوفا على الشرط إنتهى.

I (Hurr Amili) say: Evidence for this comes in hadiths about one ghusl being sufficient for multiple causes, hadiths about the sleep of one in major impurity, hadiths about continuity in ghusl, and in the Book of Fasting and others. As for the previous hadiths indicating its obligation due to intercourse or ejaculation, they do not explicitly state that it is obligatory for itself, or obligatory before the time enters. Rather, they are either general and subject to specification, or absolute and carried on restriction, or ambiguous requiring clarification, along with contradiction with hadiths about nullifiers of ablution and hadiths about other ritual baths, which they do not consider obligatory for themselves, as well as hadiths about the obligation of istinja and removal of impurities. Al-Muhaqqiq said in Al-Mu'tabar: Purification becomes obligatory when something cannot be complete without it, like prayer and tawaf, but since impurity is the cause of obligation, the obligation is stated upon its occurrence, even though the obligation of the caused is dependent on the condition. End.

CHAPTER 15

Permissibility Of Passing Through Mosques For Those In Major Ritual Impurity (Janabah) And Menstruation Except Al-Masjid Al-Haram And The Prophet's Mosque (Peace Be Upon Him And His Family). If One Experiences A Wet Dream Or Menstruation In Either Of These Mosques, They Should Perform Tayammum To Exit. It Is Not Permissible For Them To Stay In Any Mosque, And Ejaculation And Intercourse Are Forbidden In All Mosques

[Hadith 1931 to 1951]

Hadith 1931

عن أبي جعفر (عليه السلام) في حديث طويل إن الله أوحى إلى نبيه أن طهر مسجدك، وأخرج من المسجد من يرقد فيه بالليل ومر بسد أبواب من كان له في مسجدك باب، إلا باب علي (عليه السلام) ومسكن فاطمة (عليها السلام) ولا يمرن فيه جنب.

From Abu Ja'far (peace be upon him) in a long hadith: Allah revealed to His Prophet to purify his mosque, and to remove from the mosque those who sleep in it at night, and to order the closing of all doors of those who had a door to his mosque, except for the door of Ali (peace be upon him) and the dwelling of Fatima (peace be upon her), and that no one in a state of ritual impurity should pass through it.

Hadith 1932

سألت أبا عبد الله (عليه السلام) عن الجنب يجلس في المساجد؟ قال: لا. ولكن يمر فيها كلها إلا المسجد الحرام، ومسجد الرسول (صلى الله عليه وآله).

I asked Abu Abdullah (peace be upon him) about a person in the state of ritual impurity sitting in mosques? He said: No. However, he may pass through all of them except the Sacred Mosque (Masjid al-Haram) and the Mosque of the Messenger (peace be upon him and his family).

Hadith 1933

قال أبو جعفر (عليه السلام): إذا كان الرجل نائما في المسجد أو مسجد الحرام، أو مسجد الرسول (صلى الله عليه وآله) فاحتلم فأصابته جنابة فليتيمم، ولا يمر في المسجد الا متيمما حتى يخرج منه، ثم يغتسل، وكذلك الحائض إذا أصابها الحيض كذلك، ولا بأس أن يمرا في سائر المساجد ولا يجلسان فيها.

Abu Ja'far (peace be upon him) said: If a man is sleeping in a mosque, the Sacred Mosque, or the Prophet's Mosque (peace be upon him and his family) and has a wet

dream becoming ritually impure, he should perform tayammum (dry ablution) and not pass through the mosque except with tayammum until he exits from it, then he should perform ghusl (ritual bath). Similarly for a menstruating woman when menstruation begins. However, there is no harm in them passing through other mosques, though they should not sit in them.

Hadith 1934

عن أبي عبد الله (عليه السلام) قال: للجنب أن يمشي في المساجد كلها ولا يجلس فيها إلا المسجد الحرام ومسجد الرسول (صلى الله عليه وآله).

From Abu Abdullah (peace be upon him) who said: A person in a state of ritual impurity (janabah) may walk through all mosques but may not sit in them, except for the Sacred Mosque (in Makkah) and the Mosque of the Prophet (peace be upon him and his family) where they cannot even walk through.

Hadith 1935

عن أبي عبد الله (عليه السلام) قال: سألته عن الجنب يجلس في المسجد قال: لا ولكن يمر فيه إلا المسجد الحرام ومسجد المدينة.

Narrated from Abu Abdullah (peace be upon him) who said: I asked him about a person in state of ritual impurity sitting in a mosque. He replied: No, but he may pass through it, except for the Sacred Mosque (in Mecca) and the Prophet's Mosque (in Medina).

Hadith 1936

عن عبد الله بن سنان، عن أبي حمزة قال: قال أبو جعفر (عليه السلام): إذا كان الرجل نائما في المسجد الحرام، أو مسجد الرسول (صلى الله عليه وآله) فأحتلم فأصابته جنابة فليتيمم، ولا يمر في المسجد إلا متيمما، ولا بأس أن يمر في سائر المساجد، ولا يجلس في شئ من المساجد.

From Abdullah bin Sinan, from Abu Hamza who said: Abu Ja'far (peace be upon him) said: If a man is sleeping in the Sacred Mosque (Masjid al-Haram) or the Prophet's Mosque and he has a wet dream resulting in ritual impurity, he should perform tayammum (dry ablution). He should not pass through the mosque except after performing tayammum. However, there is no harm in passing through other mosques, but he should not sit in any mosque.

Hadith 1937

عن جعفر بن محمد، عن آبائه (عليهم السلام) (في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) إن الله كره لامتي البعث في الصلاة - إلى أن قال: - وإتيان المساجد جنبا.

From Ja'far bin Muhammad, from his forefathers (peace be upon them), in the

Prophet's (peace be upon him and his family) advice to Ali (peace be upon him): Indeed Allah disliked for my nation (fidgeting) movement during prayer - until he said: - and entering mosques in a state of ritual impurity.

Hadith 1938

عن الصادق، عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن يقعد الرجل في المسجد وهو جنب.

From Al-Sadiq, from his forefathers (peace be upon them) - in the hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) prohibited that a man sit in the mosque while he is in a state of major ritual impurity.

Hadith 1939

وقال رسول الله (صلى الله عليه وآله): إن الله كره لي ست خصال وكرهتهن للأوصياء من ولدي وأتباعهم من بعدي، وعد منها إتيان المساجد جنبا.

The Messenger of Allah (peace be upon him and his family) said: Indeed, Allah has made six traits detestable for me, and I have made them detestable for the trustees from my children and their followers after me, and he counted among them entering mosques while in a state of ritual impurity.

Hadith 1940

عن أبي جعفر (عليه السلام) قالا: قلنا له: الحائض والجنب يدخلان المسجد أم لا؟ قال: الحائض والجنب لا يدخلان المسجد إلا مجتازين إن الله تبارك وتعالى يقول: ولا جنبا إلا عابري سبيل حتى تغتسلوا.

From Abu Ja'far (peace be upon him), they said: We asked him: Can the menstruating woman and the person in a state of major ritual impurity enter the mosque or not? He said: The menstruating woman and the person in a state of major ritual impurity cannot enter the mosque except as passers-by, for indeed Allah, the Blessed and Exalted, says: 'nor when you are in a state of major ritual impurity, except those passing through, until you have bathed.' [Quran 4:43]

Hadith 1941

عن الرضا (عليه السلام) - في حديث - قال: قال رسول الله (صلى الله عليه وآله): ألا: إن هذا المسجد لا يحل لجنب إلا لمحمد وآله.

From Al-Ridha (peace be upon him) who narrated that the Messenger of Allah (peace be upon him and his family) said: Indeed, this mosque is not permissible for one who is in a state of major ritual impurity except for Muhammad and his family.

Hadith 1942

عن أبيه، عن الرضا (عليه السلام) عن آبائه (عليهم السلام) عن أمير المؤمنين (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا يحل لاحد أن يجنب في هذا المسجد إلا أنا وعلي وفاطمة والحسن والحسين ومن كان من أهلي فإنه مني.

From his father, from Al-Ridha (peace be upon him), from his forefathers (peace be upon them), from the Commander of the Faithful (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: It is not permissible for anyone to be in a state of ritual impurity in this mosque except for me, Ali, Fatima, Al-Hassan, Al-Hussein, and whoever is from my family, for they are from me.

Hadith 1943

إن رسول الله (صلى الله عليه وآله) خطب الناس فقال: أيها الناس إن الله أمر موسى وهارون أن يبنيا لقومهما بمصر بيوتا، وأمرهما أن لا يبيت في مسجد هما جنب، ولا يقرب فيه النساء إلا هارون وذريته، وإن عليا مني بمنزلة هارون من موسى فلا يحل لاحد أن يقرب النساء في مسجدي، ولا يبيت فيه جنب إلا علي وذريته فمن ساءه ذلك فهاهنا - وضرب بيده نحو الشام -.

The Messenger of Allah (peace be upon him and his family) delivered a sermon to the people saying: O people! Allah commanded Moses and Aaron to build houses in Egypt for their people, and ordered them that no one in the state of ritual impurity should spend the night in their mosque, and no women should enter it except Aaron and his progeny. And indeed, Ali's position to me is like Aaron's position to Moses, so it is not permissible for anyone to bring women into my mosque or spend the night there in the state of ritual impurity except Ali and his progeny. Whoever is displeased with this, then (go) there - and he pointed with his hand towards Syria.

Shaykh Hurr Amili: 'His descendants' here specifically refers to the eleven Imams (peace be upon them), his Ahlul Bayt, and his progeny, as previously mentioned and forthcoming.

Hadith 1944

عن حذيفة بن أسيد عن النبي (صلى الله عليه وآله) - في حديث - إن الله أمر موسى أن لا يسكن مسجده ولا ينكح فيه ولا يدخله جنب إلا هارون وذريته، وإن عليا مني بمنزلة هارون من موسى وهو أخي وأهلي ولا يحل لاحد أن ينكح فيه النساء إلا علي وذريته فمن ساءه فهاهنا، - وأشار بيده إلى نحو الشام -.

Hudhaifa bin Asid narrated that the Prophet (peace be upon him and his family) said - in a hadith - "Indeed Allah commanded Moses not to dwell in his mosque, nor to marry in it, nor should anyone in state of ritual impurity enter it except Aaron and his descendants. And indeed Ali is to me of the same status as Aaron was to Moses, and he is my brother and my family, and it is not permissible for anyone to marry women in it except Ali and his descendants. So whoever is displeased with this, then (let them go) there" - and he pointed with his hand towards Syria.

Hadith 1945

عن الصادق عن آبائه عن رسول الله (صلوات الله عليهم) أنه قال: إن الله كره لي ست خصال وكرهتهن للأوصياء من بعدي وعد منها إتيان المساجد جنبا.

From Al-Sadiq, from his forefathers, from the Messenger of Allah (peace be upon them all) that he said: Indeed Allah has made six characteristics disliked for me, and I have made them disliked for the successors after me, and he counted among them entering mosques while in a state of major ritual impurity.

Hadith 1946

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ستة كرهها الله لي فكرهتها للأئمة من ذريتي ولتكرهها الأئمة لاتباعهم: العبث في الصلاة، والمن بعد الصدقة، والرفث في الصوم، والضحك بين القبور، والتطلع في الدور، وإتيان المساجد جنبا. أقول: الكراهة بالنسبة إلى أتباعهم بمعنى التحريم في إتيان المساجد جنبا، أو مخصوصة بعدم اللبث لما مضى ويأتي.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: There are six things that Allah made disliked for me, so I made them disliked for the Imams from my progeny, and the Imams should make them disliked for their followers: Fidgeting during prayer, reminding others of charity after giving it, obscene speech while fasting, laughing among graves, peeping into houses, and entering mosques while in a state of ritual impurity.

Shaykh Hurr Amili: The dislike in relation to their followers means prohibition regarding entering mosques while in a state of ritual impurity, or it is specific to not staying, based on what has passed and what will come.

Hadith 1947

قال أبو جعفر (عليه السلام): - في حديث الجنب والحائض - ويدخلان المسجد مجتازين ولا يقعدان فيه، ولا يقربان المسجدين الحرمين.

Abu Ja'far (peace be upon him) said - in a hadith about the ritually impure and menstruating person - they may pass through the mosque but may not sit in it, and they may not approach the two sacred mosques (in Mecca and Medina).

Hadith 1948, 1949

عن محمد بن القاسم قال: سألت أبا الحسن (عليه السلام) عن الجنب ينام في المسجد؟ فقال: يتوضأ، ولا بأس أن ينام في المسجد ويمر فيه.

From Muhammad bin al-Qasim who said: I asked Abu al-Hassan (peace be upon him) about a person in the state of major ritual impurity (junub) sleeping in the mosque? He said: He should perform ablution (wudhu), and there is no harm in him sleeping in the mosque and passing through it.

أقول: هذا إما محمول على التقية فإن جماعة من العامة يستبيحون استيطان المساجد للجنب بالوضوء، وبعضهم يجوزه بغير وضوء، أو على الضرورة لما يأتي. من قول الصادق (عليه السلام): ما حرم الله شيئا إلا وقد أحله لمن اضطر إليه أو على أن المراد من المسجد البيت المعد للصلاة في الدار، كما يأتي من استعماله في هذا المعنى والله أعلم.

I (Hurr Amili) say: This is either interpreted as taqiyyah (precautionary dissimulation) because a group of the general public permit staying in mosques for the junub person with ablution, and some permit it without ablution; or it applies to cases of necessity, as comes in the saying of Al-Sadiq (peace be upon him): "Allah has not forbidden anything except that He has permitted it for whoever is compelled to it"; or that what is meant by 'mosque' here is a room designated for prayer within a house, as this usage of the term will be explained later, and Allah knows best.

Hadith 1950

الفضل بن الحسن الطبرسي في (مجمع البيان) عن أبي جعفر (عليه السلام) في قوله تعالى: " ولا جنبا إلا عابري سبيل " أن معناه لا تقربوا مواضع الصلاة من المساجد وأنتم جنب إلا مجتازين.

Al-Fadl ibn al-Hasan al-Tabarsi reported in (Majma' al-Bayan) from Abu Ja'far (peace be upon him) regarding the Almighty's saying: "nor when you are in a state of impurity, except those passing through" [Quran 4:43], that its meaning is: Do not approach the places of prayer in mosques while you are in a state of ritual impurity except as passersby.

Hadith 1951

الحسن بن علي العسكري (عليه السلام) في تفسيره عن آبائه (عليهم السلام) عن النبي (صلى الله عليه وآله) - في حديث سد الأبواب - أنه قال: لا ينبغي لاحد يؤمن بالله واليوم الآخر أن يبيت في هذا المسجد جنبا إلا محمد وعلي وفاطمة والحسن والحسين، والمنتجبون من آلهم، الطيبون من أولادهم.

Al-Hasan ibn Ali Al-Askari (peace be upon him) in his exegesis, narrating from his forefathers (peace be upon them), from the Prophet (peace and blessings be upon him) - in the hadith of closing the doors - said: It is not befitting for anyone who believes in Allah and the Last Day to spend the night in this mosque in a state of ritual impurity except Muhammad, Ali, Fatima, Al-Hasan, Al-Husain, and the chosen ones from their progeny, the pure ones from their children.

CHAPTER 16

Dislike Of A Person In The State Of Major Ritual Impurity Entering The Houses Of The Prophet (Peace Be Upon Him And His Family) And The Imams (Peace Be Upon Them)

[Hadith 1952 to 1956]

Hadith 1952

خرجنا من المدينة نريد منزل أبي عبد الله (عليه السلام) فلحقنا أبو بصير خارجا من زقاق وهو جنب ونحن لا نعلم حتى دخلنا على أبي عبد الله (عليه السلام)، قال فرفع رأسه إلي أبي بصير ، فقال: يا أبا محمد أما تعلم أنه لا ينبغي لجنب أن يدخل بيوت الأنبياء؟! قال: فرجع أبو بصير ودخلنا.

We left Medina intending to go to Abu Abdullah's (peace be upon him) house. Abu Basir joined us coming from an alley while he was in a state of major ritual impurity, and we didn't know until we entered upon Abu Abdullah (peace be upon him). He raised his head towards Abu Basir and said: "O Abu Muhammad, don't you know that it's not appropriate for someone in a state of major ritual impurity to enter the houses of the Prophets?" So Abu Basir left and we entered.

Hadith 1953

عن أبي بصير قال: دخلت المدينة وكانت معي جويرية لي فأصبت منها ثم خرجت إلى الحمام فلقيت أصحابنا الشيعة وهم متوجهون إلى أبي عبد الله (عليه السلام) فخفت أن يسبقوني ويفوتني الدخول إليه فمشيت معهم حتى دخلت الدار، فلما مثلت بين يدي أبي عبد الله (عليه السلام) نظر إلي ثم قال: يا أبا بصير أما علمت أن بيوت الأنبياء وأولاد الأنبياء لا يدخلها الجنب؟! فاستحييت فقلت له: يا بن رسول الله إني لقيت أصحابنا فخشيت أن يفوتني الدخول معهم، ولن أعود إلى مثلها، وخرجت.

Abu Basir narrated: I entered Medina and I had a young girl with me. I had relations with her, then went out to the bathhouse. I met our Shia companions who were heading to Abu Abdullah (peace be upon him). I feared they would precede me and I would miss entering upon him, so I walked with them until I entered the house. When I stood before Abu Abdullah (peace be upon him), he looked at me and said: "O Abu Basir, don't you know that the houses of the Prophets and children of Prophets should not be entered by one who is in a state of major ritual impurity?" I felt ashamed and said to him: "O son of the Messenger of Allah, I met our companions and feared missing entering with them. I will never do this again," and I left.

Hadith 1954

عن أبي بصير قال: دخلت على أبي عبد الله (عليه السلام) وأنا أريد أن يعطيني من دلالة الإمامة مثل أعطاني أبو جعفر (عليه السلام)، فلما دخلت وكنت جنبا فقال: يا با محمد ما كان ذلك فيما كنت فيه شغل، تدخل على وأنت جنب، فقلت: ما عملته إلا عمدا، قال: أو لم تؤمن؟ قلت: بلى ولكن ليطمئن قلبي. وقال: يا با محمد قم فاغتسل، فقمت واغتسلت وصرت إلى مجلسي وقلت عند ذلك: إنه إمام.

Abu Basir narrated: I entered upon Abu Abdullah (peace be upon him) wanting him to give me from the evidence of Imamate as Abu Ja'far (peace be upon him) had given me. When I entered while in a state of major ritual impurity, he said: "O Abu Muhammad, what you were busy with wasn't worth entering upon me while in a state of major ritual impurity." I said: "I did it deliberately." He said: "Do you not believe?" I said: "Yes, but to satisfy my heart." He said: "O Abu Muhammad, get up and perform ghusl." So I got up, performed ghusl, returned to my seat, and at that point I said: "Indeed, he is an Imam."

Hadith 1955

وعن جابر، عن علي بن الحسين (عليه السلام) أن أعرابيا دخل على الحسين (عليه السلام) فقال له: أما تستحيي يا أعرابي تدخل على إمامك وأنت جنب؟!

From Jabir, from Ali bin Al-Hussein (peace be upon him): A Bedouin entered upon Al-Hussein (peace be upon him), so he said to him: "Are you not ashamed, O Bedouin, to enter upon your Imam while you are in a state of major ritual impurity?"

Hadith 1956

عن بكير قال: لقيت أبا بصير المرادي فقال: أين تريد؟ قلت: أريد مولاك. قال: أنا أتبعك فمضى فدخلنا عليه وأحد النظر إليه وقال: هكذا تدخل بيوت الأنبياء وأنت جنب؟! فقال: أعوذ بالله من غضب الله وغضبك، وقال: استغفر الله ولا أعود.

Bukayr narrated: I met Abu Basir Al-Muradi and he said: "Where are you going?" I said: "I want to see your master." He said: "I will follow you." He proceeded and we entered upon him, and he looked at him intensely and said: "Is this how you enter the houses of the Prophets while you are in a state of major ritual impurity?" He said: "I seek refuge in Allah from Allah's anger and your anger," and said: "I seek Allah's forgiveness and will not do it again."

CHAPTER 17

Prohibition Of Junub And Menstruating Women Placing Items In The Mosque And The Permissibility Of Taking Items From It

[Hadith 1957 to 1959]

Hadith 1957

سألت أبا عبد الله (عليه السلام) عن الجنب والحائض يتناولان من المسجد المتاع يكون فيه؟ قال: نعم ولكن لا يضعان في المسجد شيئا.

I asked Abu Abdullah (peace be upon him) about the junub and menstruating woman taking items from the mosque that are in it? He said: Yes, but they should not place anything in the mosque.

Hadith 1958

عن أبي جعفر (عليه السلام) قال: الحائض والجنب لا يدخلان المسجد إلا مجتازين - إلى أن قال: - ويأخذان من المسجد ولا يضعان فيه شيئا، قال زرارة: قلت له فما بالهما يأخذان منه ولا يضعان فيه؟ قال: لأنهما لا يقدران على أخذ ما فيه إلا منه، ويقدران على وضع ما بيدهما في غيره.

From Abu Ja'far (peace be upon him) who said: The menstruating woman and the junub should not enter the mosque except passing through - until he said: - and they may take (*) from the mosque but not place anything in it. Zurara said: I asked him, why can they take from it but not place anything in it? He said: Because they cannot take what is in it except from inside it, while they can place what is in their hands elsewhere.

Translator: * A mosque was used for safekeeping of personal items so it is allowed to take them anytime.

Hadith 1959

عن الصادق (عليه السلام): يضعان فيه الشئ ولا يأخذان منه. فقلت: ما بالهما يضعان فيه ولا يأخذان منه؟ فقال: لأنهما يقدران على وضع الشئ فيه من غير دخول، ولا يقدران على أخذ ما فيه حتى يدخلا.

From Al-Sadiq (peace be upon him): They may place things in it but not take from it. So I asked: Why can they place in it but not take from it? He said: Because they can place things in it without entering, but they cannot take what is inside until they enter.

Shaykh Hurr Amili: Some of the companions have acted according to this content and interpreted what preceded as disliked, but the first opinion is more famous and reliable. It is possible to specify it with placing without entering, and what indicates this will come in the hadiths about menstruation, God willing

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CHAPTER 18

Ruling On A Person In The State Of Major Ritual Impurity Touching Something Bearing Allah's Name, White Dirhams (Silver Coins), And Touching Quranic Writing And Other Parts Of The Mushaf

[Hadith 1960 to 1963]

Hadith 1960

عن أبي عبد الله (عليه السلام) قال: لا يمس الجنب درهما ولا دينارا عليه اسم الله.

From Abu Abdullah (peace be upon him) who said: A person in the state of major ritual impurity should not touch a dirham or dinar that has Allah's name on it.

Hadith 1961

عن أبي إبراهيم (عليه السلام) قال: سألته عن الجنب والطامث يمسان أيديهما الدراهم البيض؟ قال: لا بأس.

From Abu Ibrahim (peace be upon him) who said: I asked him about a person in the state of major ritual impurity and a menstruating woman touching white dirhams (silver coins) with their hands? He said: There is no problem.

Shaykh Hurr Amili: The sheikh meant that if the dirhams do not have the name of Allah on them, as previously mentioned."

Hadith 1962

عن أبي جعفر (عليه السلام) قال: سألته هل يمس الرجل الدراهم الأبيض وهو جنب؟ فقال: إي إني والله لاوتي بالدرهم فاخذه وإني لجنب.

From Abu Ja'far (peace be upon him), he said: I asked him, "Can a man touch white dirhams (silver coins) while he is in a state of ritual impurity?" He replied: "Yes, by Allah, I am brought a dirham and I take it even while I am in a state of ritual impurity."

Hadith 1963

قال المحقق: وكتاب الحسن محبوب، عن خالد، عن أبي الربيع عن أبي عبد الله (عليه السلام) في الجنب يمس الدراهم وفيها اسم الله واسم رسوله؟ قال: لا بأس به ربما فعلت ذلك.

Al Muhaqqiq said: And the book of Al-Hassan Mahboub, from Khalid, from Abu Al-Rabee', from Abu Abdullah (peace be upon him) regarding a person in the state of major ritual impurity touching dirhams that have Allah's name and His Messenger's name on them? He said: There is no problem with it, I sometimes do that.

أقول: يحتمل كون المس بحيث لا تصيب يده اسم الله واسم رسوله، ويحتمل الحمل على الضرورة، وقد حمله بعض الأصحاب على الجواز، وحمل حديث عمار على الكراهية، والأول أحوط. وقد تقدم في أبواب الوضوء ما يدل على بقية مضمون الباب.

I (Hurr Amili) say: It is possible that the touching is in a way that the hand does not touch Allah's name and His Messenger's name, and it is possible to interpret it as necessity, and some companions have interpreted it as permissible, and interpreted Ammar's hadith as disliked, and the first interpretation is more precautionary. And what has preceded in the chapters of ablution indicates the remaining content of the chapter.

CHAPTER 19

Permissibility For The Junub (Ritually Impure), Menstruating Woman, And Post-partum Bleeding Woman To Recite The Quran Except For The Four Obligatory Prostration Verses, And The Dislike Of Reciting More Than Seven Verses For The Junub, And Its Emphasis On More Than Seventy Verses

[Hadith 1964 to 1974]

Hadith 1964

عن أبي عبد الله (عليه السلام) قال: تقرأ الحائض القرآن والنفساء والجنب أيضا.

From Abu Abdullah (peace be upon him) who said: The menstruating woman, the post-partum bleeding woman, and the junub can recite the Quran.

Hadith 1965

سألت أبا عبد الله (عليه السلام) عن الجنب يأكل ويشرب ويقرأ القرآن قال: نعم يأكل ويشرب ويقرأ، ويذكر الله عز وجل ما شاء.

I asked Abu Abdullah (peace be upon him) about the junub eating, drinking, and reciting the Quran. He said: Yes, he can eat, drink, recite, and remember Allah the Mighty and Majestic as he wishes.

Hadith 1966

في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - أنه قال: يا علي من كان جنبا في الفراش مع امرأته فلا يقرأ القرآن فاني أخشى أن تنزل عليهما نار من السماء فتحرقهما.

In the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: O Ali, whoever is in a state of ritual impurity while in bed with his wife should not recite the Quran, for I fear that fire from the sky might descend upon them and burn them.

Shaykh Hurr Amili: Narrated in "Al-Amali and Al-Ilal." Al-Saduq said: This refers to reading the invocations, not others. I say: It is also possible that this was abrogated.

Hadith 1967

عن أبي جعفر (عليه السلام) - في حديث - قال: قلت له: الحائض والجنب هل يقرءآن من القران شيئا؟ قال: نعم ما شاء الله الا السجدة ويذكر ان الله على كل حال.

From Abu Ja'far (peace be upon him) - in a hadith - I said to him: Can the menstruating woman and the junub recite anything from the Quran? He said: Yes,

whatever Allah wills except the prostration verses, and they can remember Allah in all conditions.

Hadith 1968

عن أبي جعفر (عليه السلام) قال: لا بأس أن تتلو الحائض والجنب القرآن.

From Abu Ja'far (peace be upon him) who said: There is no problem for the menstruating woman and the junub to recite the Quran.

Hadith 1969

عن أبي عبد الله (عليه السلام) قال: سألته أتقرأ النفساء والحائض والجنب والرجل يتغوط القرآن؟ فقال: يقرؤن ما شاؤوا.

From Abu Abdullah (peace be upon him), I asked him: Can the post-partum bleeding woman, the menstruating woman, the junub, and the man defecating recite the Quran? He said: They can recite whatever they wish.

Hadith 1970

عن محمد بن مسلم قال قال أبو جعفر (عليه السلام): الجنب والحائض يفتحان المصحف من وراء الثوب ويقرآن من القرآن ما شاءا إلا السجدة.

From Muhammad bin Muslim who said Abu Ja'far (peace be upon him) said: The junub and the menstruating woman can open the Quran from behind a cloth and recite whatever they wish from it except the prostration verses.

Hadith 1971

عن أبي عبد الله (عليه السلام) قال: قال الحائض تقرأ ما شاءت من القرآن.

From Abu Abdullah (peace be upon him) who said: The menstruating woman can recite whatever she wishes from the Quran.

Hadith 1972

وباسناده عن الحسين بن سعيد، عن عثمان بن عيسى، عن سماعة قال: سألته عن الجنب هل يقرأ القرآن؟ قال: ما بينه وبين سبع آيات.

And by his chain from Al-Hussein bin Sa'eed, from Uthman bin Isa, from Sama'a who said: I asked him about the junub, can he recite the Quran? He said: Up to seven verses.

Hadith 1973

قال: وفي رواية زرعة، عن سماعة قال: سبعين آية.

He said: And in the narration of Zur'a, from Sama'a he said: Seventy verses.

Shaykh Hurr Amili: I say: A group of companions have interpreted this as dislike in what exceeds, and what preceded as negating prohibition, and it is susceptible to taqiyya due to the strictness of the Al A'amah (Ahl al Sunna) in this matter, hence there is doubt in the dislike."

Hadith 1974

جعفر بن الحسن بن سعيد المحقق في (المعتبر) قال: يجوز للجنب والحائض أن يقرءا ما شاءا من القرآن إلا سور العزائم الأربع وهي: أقرء باسم ربك، والنجم، وتنزيل السجدة، وحم السجدة.

Ja'far bin Al-Hassan bin Sa'eed Al-Muhaqqiq said in (Al-Mu'tabar): It is permissible for the junub and the menstruating woman to recite whatever they wish from the Quran except the four chapters of obligatory prostration (*), which are: Iqra' bismi rabbik (96), Al-Najm (53), Tanzil Al-Sajda (32), and Ha Mim Al-Sajda (41).

Shaykh Hurr Amili: Narrated by al-Bazanti in his compilation, from al-Muthanna, from Hasan al-Sayqal, from Abu Abdullah (peace be upon him). I say: And it comes in the reading of the Quran outside of prayer the command to read the Quran in every state."

Translator: * Referred to as the Suwar Al Azaaim Al Arba'a.

CHAPTER 20

Dislike Of Eating And Drinking For The Junub (Ritually Impure) Except After Ablution Or Rinsing The Mouth And Washing The Face And Hands

[Hadith 1975 to 1981]

Hadith 1975

عن أبي جعفر (عليه السلام) قال: الجنب إذا أراد أن يأكل ويشرب غسل يده وتمضمض وغسل وجهه وأكل وشرب.

From Abu Ja'far (peace be upon him), he said: When the junub wants to eat and drink, he should wash his hands, rinse his mouth, wash his face, and then eat and drink.

Hadith 1976

عن أبي عبد الله (عليه السلام) - في حديث - قال: لا يذوق الجنب شيئا حتى يغسل يديه ويتمضمض فإنه يخاف منه الوضح.

From Abu Abdullah (peace be upon him) - in a hadith - he said: The junub should not taste anything until he washes his hands and rinses his mouth, for vitiligo is feared from it.

Hadith 1977

وقد سبق في حديث ابن بكير، عن أبي عبد الله (عليه السلام) أن الجنب يأكل ويشرب.

And it has preceded in the hadith of Ibn Bukayr, from Abu Abdullah (peace be upon him) that the junub may eat and drink.

Hadith 1978

عن أبي عبد الله عن أبيه (عليهما السلام)، قال: إذا كان الرجل جنبا لم يأكل ولم يشرب حتى يتوضأ.

From Abu Abdullah from his father (peace be upon them both), he said: When a man is junub, he should not eat or drink until he performs ablution.

Hadith 1979

عن أمير المؤمنين علي بن أبي طالب (عليه السلام) في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) عن الاكل على الجنابة وقال: إنه يورث الفقر.

From Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him) in the hadith of prohibitions - he said: The Messenger of Allah (peace and blessings be upon him and

his family) forbade eating while in the state of janabah and said: It causes poverty.

Hadith 1980

قال: وروي أن الاكل على الجنابة يورث الفقر.

He said: And it is narrated that eating while in the state of janabah causes poverty.

Hadith 1981

عن عبد الرحمان بن أبي عبد الله - في حديث - قال: قلت لأبي عبد الله (عليه السلام): أيأكل الجنب قبل أن يتوضأ؟ قال: إنا لنكسل، ولكن ليغسل يده فالوضوء أفضل.

From Abdul Rahman ibn Abi Abdullah - in a hadith - he said: I said to Abu Abdullah (peace be upon him): Should the junub eat before performing ablution? He said: We sometimes feel lazy, but he should wash his hands, though ablution is better.

CHAPTER 21

Dislike Of Applying Oil For One In The State Of Janabah Before Ghusl

[Hadith 1982 to 1982]

Hadith 1982

قلت لأبي عبد الله (عليه السلام): الجنب يدهن ثم يغتسل؟ قال: لا.

I said to Abu Abdullah (peace be upon him): Can one in the state of janabah apply oil then perform ghusl? He said: No.

CHAPTER 22

Permissibility Of Dyeing (With Henna) For The Ritually Impure (Junub), Menstruating Woman, And Postpartum Woman, And Becoming Ritually Impure While Having Dye, With Dislike Except For Postpartum Women Unless The Dye Has Set And Reached Its Full Effect

[Hadith 1983 to 1995]

Hadith 1983

عن أبي الحسن الأول (عليه السلام) قال: لا بأس بأن يختضب الجنب، ويجنب المختضب، ويطلي بالنورة.

From Abu Al-Hassan the First (peace be upon him) who said: There is no problem with a ritually impure person (junub) applying dye, or becoming ritually impure while having dye on, or applying depilatory cream.

Hadith 1984

قال الكليني: وروي أيضا أن المختضب لا يجنب حتى يأخذ الخضاب، فأما في أول الخضاب فلا.

Al-Kulayni said: It is also narrated that one should not become ritually impure while having dye until the dye has taken effect, but not at the beginning of dying.

Hadith 1985

عن أبي عبد الله (عليه السلام) قال: لا بأس أن يختضب الرجل ويجنب وهو مختضب.

From Abu Abdullah (peace be upon him) who said: There is no problem with a man applying dye and becoming ritually impure (junub) while having dye on.

Hadith 1986

عن أبي سعيد قال: قلت لأبي إبراهيم (عليه السلام) أيختضب الرجل وهو جنب؟ قال: لا، قلت: فيجنب وهو مختضب؟ قال: لا، ثم مكث قليلا ثم قال: يا با سعيد ألا أدلك على شئ تفعله؟ قلت: بلى قال: إذا اختضبت بالحناء وأخذ الحناء مأخذه وبلغ فحينئذ فجامع.

From Abu Sa'eed who said: I asked Abu Ibrahim (peace be upon him), "Can a man apply dye while ritually impure?" He said: "No." I asked: "Can he become ritually impure (junub) while having dye on?" He said: "No." Then he waited a little and said: "O Abu Sa'eed, shall I guide you to something you can do?" I said: "Yes." He said: "When you apply henna and it has taken effect and reached its full color, then at that time you may have intercourse."

Hadith 1987

سمعت أبا عبد الله (عليه السلام) يقول: لا يختضب الرجل وهو جنب، ولا يغتسل وهو مختضب.

I heard Abu Abdullah (peace be upon him) saying: A man should not apply dye while ritually impure (junub), nor should he perform ritual purification while having dye on.

Hadith 1988

سألت العبد الصالح (عليه السلام) عن الجنب والحائض أيختضبان؟ قال: لا بأس.

I asked Al-Abd Al-Salih (peace be upon him) about the ritually impure (junub) and menstruating woman, can they apply dye? He said: There is no problem.

Hadith 1989

وعنه، عن فضالة، عن أبي المغرا، عن العبد الصالح (عليه السلام) قال: قلت له: الرجل يختضب وهو جنب؟ قال: لا بأس. وعن المرأة تختضب وهي حائض؟ قال: ليس به بأس.

From him, from Fadala, from Abu Al-Maghra, from Al-Abd Al-Salih (peace be upon him), he said: I asked him about a man applying dye while ritually impure? He said: There is no problem. And about a woman applying dye while menstruating? He said: There is no problem with it.

Hadith 1990

عن جعفر بن محمد بن يونس أن أباه كتب إلى أبي الحسن الأول (عليه السلام) يسأله عن الجنب يختضب أو يجنب وهو مختضب؟ فكتب لا أحب له ذلك.

From Ja'far bin Muhammad bin Yunus that his father wrote to Abu Al-Hassan the First (peace be upon him) asking him about applying dye while ritually impure or becoming ritually impure (junub) while having dye on? He wrote back: I do not like that for him.

Hadith 1991

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: لا تختضب الحائض، ولا الجنب، ولا تجنب وعليها خضاب، ولا يجنب هو وعليه خضاب ولا يختضب وهو جنب.

From Abu Abdullah (peace be upon him) who said: I heard him saying: A menstruating woman should not apply dye, nor should the ritually impure (junub), nor should she become ritually impure while having dye on, nor should he become ritually impure while having dye on, nor should he apply dye while ritually impure.

Hadith 1992

عن علي بن موسى (عليه السلام) قال: يكره أن يختضب الرجل وهو جنب، وقال: من اختضب وهو جنب أو أجنب في خضابه لم يؤمن عليه أن يصيبه الشيطان بسوء.

From Ali bin Musa (peace be upon him) who said: It is disliked for a man to apply dye while ritually impure (junub), and he said: Whoever applies dye while ritually impure or becomes ritually impure while having dye on is not safe from Satan affecting him with evil.

Hadith 1993

وعن جعفر بن محمد (عليه السلام) قال: لا تختضب وأنت جنب، ولا تجنب وأنت مختضب، ولا الطامث، فإن الشيطان يحضرها عند ذلك، ولا بأس به للنفساء.

From Ja'far bin Muhammad (peace be upon him) who said: Do not apply dye while ritually impure (junub), nor become ritually impure while having dye on, nor should the menstruating woman, for Satan is present with her at that time, but there is no problem for the postpartum woman.

Hadith 1994

وعن أبي الحسن الأول (عليه السلام) قال: لا تختضب الحائض.

From Abu Al-Hassan the First (peace be upon him) who said: A menstruating woman should not apply dye.

Hadith 1995

وعن أبي عبد الله (عليه السلام) قال: تختضب النفساء.

From Abu Abdullah (peace be upon him) who said: A postpartum woman may apply dye.

CHAPTER 23

Permissibility Of A Junub (Ritually Impure) Person Using Depilatory, Getting Cupped, Slaughtering, And Mentioning Allah The Mighty And Majestic

[Hadith 1996 to 1998]

Hadith 1996

عن أبي عبد الله (عليه السلام) قال: لا بأس أن يحتجم الرجل وهو جنب.

From Abu Abdullah (peace be upon him) who said: There is no problem for a man to get cupped while he is in the state of ritual impurity (junub).

Hadith 1997

عن أبي عبد الله (عليه السلام) - حديث - قال: ولا بأس أن يتنور الجنب، ويحتجم، ويذبح.

From Abu Abdullah (peace be upon him) - a hadith - he said: There is no problem for a person in ritual impurity (junub) to use depilatory, get cupped, and slaughter.

Hadith 1998

أردت أن أكتب إلى أبي الحسن (عليه السلام) أسأله يتنور الرجل وهو جنب؟ قال: فكتب إلي ابتداءا، النورة تزيد الجنب نظافة، ولكن لا يجامع الرجل مختضبا، ولا تجامع امرأة مختضبة.

I wanted to write to Abu Al-Hassan (peace be upon him) asking him if a man can use depilatory while in ritual impurity (junub)? He wrote to me initially: The depilatory increases cleanliness for the person in ritual impurity, but a man should not have intimate relations while dyed (with henna), nor should a woman have intimate relations while dyed.

Shaykh Hurr Amili: And what precedes proves the permissibility of using noorah and mentioning Allah by one who is junub in the hadiths about reading the Quran, in the rulings of seclusion, and what will come proves the ruling on slaughtering also in its place, God willing."

CHAPTER 24

Recommendation Of Rinsing The Mouth And Nose Before Ghusl, And That They Are Not Obligatory, And That Washing Internal Parts Is Not Obligatory

[Hadith 1999 to 2006]

Hadith 1999

سألت أبا عبد الله (عليه السلام) عن غسل الجنابة. فقال: تبدأ فتغسل كفيك، ثم تفرغ بيمينك على شمالك فتغسل فرجك، ثم تمضمض واستنشق، ثم تغسل جسدك.

I asked Abu Abdullah (peace be upon him) about the ritual bath for major impurity (ghusl al-janabah) He said: Start by washing your palms, then pour water with your right hand over your left and wash your private parts, then rinse your mouth and nose, then wash your body.

Hadith 2000

سألت أبا عبد الله (عليه السلام) عن غسل الجنابة، فقال: تصب على يديك الماء فتغسل كفيك، ثم تدخل يدك فتغسل فرجك، ثم تمضمض وتستنشق وتصب الماء على رأسك ثلاث مرات وتغسل وجهك وتفيض على جسدك الماء.

I asked Abu Abdullah (peace be upon him) about the ritual bath for major impurity (ghusl al-janabah). He said: Pour water on your hands and wash your palms, then insert your hand and wash your private parts, then rinse your mouth and nose, and pour water on your head three times and wash your face and pour water over your body.

Hadith 2001

عن عبد الله بن سنان، عن أبي عبد الله عليه السلام، قال: المضمضة والاستنشاق مما سن رسول الله (صلى الله عليه وآله).

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), who said: Rinsing the mouth and nose are from what the Messenger of Allah (peace be upon him and his family) established as Sunnah.

Hadith 2002

سألته عنهما. فقال: هما من السنة فإن نسيتهما لم يكن عليك إعادة.

I asked him about these two (rinsing mouth and nose). He said: They are from the Sunnah, so if you forget them, you don't need to repeat (the ghusl).

Hadith 2003

عن عبد الله بن سنان قال قال أبو عبد الله (عليه السلام): لا يجنب الانف والفم لأنهما سائلان.

From Abdullah bin Sinan who said Abu Abdullah (peace be upon him) said: The nose and mouth do not become ritually impure because they are flowing (parts).

Hadith 2004

عن بعض أصحابه قال: قلت لأبي عبد الله (عليه السلام): الجنب يتمضمض ويستنشق؟ قال: لا إنما يجنب الظاهر.

From some of his companions who said: I said to Abu Abdullah (peace be upon him): Should the person in state of major impurity (junub) rinse his mouth and nose? He said: No, only the external parts become impure.

Hadith 2005

قلت لأبي عبد الله (عليه السلام) الجنب يتمضمض؟ فقال: لا. إنما يجنب الظاهر، ولا يجنب الباطن، والفم من الباطن.

I said to Abu Abdullah (peace be upon him): Should the person in state of major impurity (junub) rinse his mouth? He said: No. Only the external parts become impure, and the internal parts do not become impure, and the mouth is from the internal parts.

Hadith 2006

قال: وروي في حديث آخر أن الصادق (عليه السلام) قال في غسل الجنابة: إن شئت أن تتمضمض وتستنشق فافعل، وليس بواجب لان الغسل على ما ظهر لا على ما بطن.

It is narrated in another hadith that Al-Sadiq (peace be upon him) said regarding the ritual bath for major impurity (ghusl al-janabah): If you wish to rinse your mouth and nose, then do so, but it is not obligatory because the washing is required for what is external, not what is internal.

CHAPTER 25

Dislike Of Sleeping In The State Of Ritual Impurity (Janabah) Except After Performing Ablution, Bath, Dry Ablution, Or Intending To Return To Intimacy, And The Non-prohibition Of Sleep For The Ritually Impure Person, Whether Man Or Woman, Without Bath, Ablution, Or Dry Ablution

[Hadith 2007 to 2012]

Hadith 2007

سئل أبو عبد الله (عليه السلام) عن الرجل أينبغي له أن ينام وهو جنب؟ فقال: يكره ذلك حتى يتوضأ.

Abu Abdullah (peace be upon him) was asked about whether it is appropriate for a man to sleep while in the state of ritual impurity (janabah)? He said: That is disliked until he performs ablution.

Hadith 2008

قال: وفي حديث آخر: أنا أنام على ذلك حتى أصبح، وذلك أني أريد أن أعود.

He said in another hadith: I sleep in that state until morning, and that is because I intend to return (to intimacy).

Hadith 2009

عن أبي عبد الله، عن أبيه، عن آبائه، عن أمير المؤمنين (عليهم السلام) قال: لا ينام المسلم وهو جنب ولا ينام إلا على طهور، فإن لم يجد الماء فليتيمم بالصعيد.

From Abu Abdullah, from his father, from his forefathers, from Amir al-Mu'minin (peace be upon them) who said: A Muslim should not sleep while ritually impure (junub) and should only sleep in a state of purity, and if he cannot find water, then he should perform dry ablution with clean earth.

Hadith 2010

سألت أبا عبد الله (عليه السلام) عن الرجل يواقع أهله، أينام على ذلك؟ قال: إن الله يتوفى الا نفس في منامها، ولا يدري ما يطرقه من البلية، إذا فرغ فليغتسل.

I asked Abu Abdullah (peace be upon him) about a man who has relations with his wife, should he sleep in that state? He said: Indeed Allah takes the souls when they sleep [Surah Az-Zumar 39:42], and one does not know what affliction might befall him, so when he finishes he should perform the ritual bath.

Hadith 2011

سمعت أبا عبد الله (عليه السلام) يقول: ينام الرجل وهو جنب، وتنام المرأة وهي جنب.

I heard Abu Abdullah (peace be upon him) saying: A man can sleep while ritually impure (junub), and a woman can sleep while ritually impure.

Hadith 2012

سألته عن الجنب يجنب ثم يريد النوم؟ قال: إن أحب أن يتوضأ فليفعل، والغسل (أحب إلي)، وأفضل من ذلك، وإن هو نام ولم يتوضأ ولم يغتسل فليس عليه شئ إن شاء الله.

I asked him about one who becomes ritually impure and then wants to sleep? He said: If he wishes to perform ablution, he may do so, and the ritual bath is (more beloved to me) and better than that, but if he sleeps without performing ablution or ritual bath, there is nothing upon him, God willing.

CHAPTER 26

Method Of Performing Ghusl Al-janabah Sequentially And By Immersion, And Some Of Its Rulings

[Hadith 2013 to 2028]

Hadith 2013

عن أحدهما (عليهما السلام) قال: سألته عن غسل الجنابة؟ فقال: تبدأ بكفيك فتغسلهما، ثم تغسل فرجك، ثم تصب على رأسك ثلاثا، ثم تصب على سائر جسدك مرتين، فما جرى عليه الماء فقد طهر.

From one of them (peace be upon them) who said: I asked him about ghusl al-janabah? He said: Start with your palms and wash them, then wash your private parts, then pour water on your head thrice, then pour water on the rest of your body twice, and whatever the water flows over has been purified.

Hadith 2014

عن زرارة قال: قلت: كيف يغتسل الجنب؟ فقال: إن لم يكن أصاب كفه شئ غمسها في الماء، ثم بدء بفرجه فأنقاه بثلاث غرف، ثم صب على رأسه ثلاث أكف، ثم صب على منكبه الأيمن مرتين، وعلى منكبه الأيسر مرتين فما جرى عليه الماء فقد أجزأه.

From Zurarah who said: I asked: How does the one in state of janabah perform ghusl? He said: If nothing has touched his palms, he immerses them in water, then starts with his private parts and cleans it with three handfuls, then pours three palms-full on his head, then pours twice on his right shoulder, and twice on his left shoulder, and whatever the water flows over is sufficient.

Hadith 2015

ورواه الشيخ بإسناده، عن محمد بن يعقوب إلا أنه أسقط قوله: بثلاث غرف.

And Al-Shaykh narrated it through his chain from Muhammad ibn Ya'qub except that he omitted the phrase "with three handfuls."

Hadith 2016

عن أبي عبد الله (عليه السلام) قال يفيض الجنب على رأسه الماء ثلاثا لا يجزيه أقل من ذلك.

From Abu Abdullah (peace be upon him) who said: The one in state of janabah pours water on his head three times, less than that is not sufficient.

Hadith 2017

سألت أبا عبد الله (عليه السلام) عن غسل الجنابة، فقال: تبدأ فتغسل كفيك، ثم تفرغ بيمينك على شمالك فتغسل فرجك ومرافقك، ثم تمضمض واستنشق، ثم تغسل جسدك من لدن قرنك إلى قدميك، ليس قبله ولا بعده وضوء، وكل شئ أمسسته الماء فقد أنقيته، ولو أن رجلا جنبا ارتمس في الماء ارتماسة واحدة أجزأه ذلك وإن لم يدلك جسده.

I asked Abu Abdullah (peace be upon him) about ghusl al-janabah, so he said: Begin by washing your palms, then pour with your right hand over your left and wash your private parts and elbows, then rinse your mouth and nose, then wash your body from the top of your head to your feet, there is no wudu before it or after it, and everything the water touches has been cleaned, and if a person in state of janabah immerses himself in water once, that suffices even if he doesn't rub his body.

Hadith 2018

سألت أبا الحسن الرضا (عليه السلام) عن غسل الجنابة؟ فقال: تغسل يدك اليمنى من المرفقين (المرفق) إلى أصابعك، وتبول إن قدرت على البول ثم تدخل يدك في الاناء، ثم اغسل ما أصابك منه، ثم أفض على رأسك وجسدك ولا وضوء فيه.

I asked Abu Al-Hassan Al-Ridha (peace be upon him) about ghusl al-janabah? He said: Wash your right hand from the elbow to your fingers, and urinate if you can, then put your hand in the vessel, then wash what was affected by it, then pour over your head and body and there is no wudu in it.

Hadith 2019

سألت أبا عبد الله (عليه السلام) عن غسل الجنابة؟ فقال: أفض على كفك اليمني من الماء فاغسلها، ثم اغسل ما أصاب جسدك من أذى، ثم اغسل فرجك وأفض على رأسك وجسدك فاغتسل.

I asked Abu Abdullah (peace be upon him) about ghusl al-janabah? He said: Pour water on your right palm and wash it, then wash whatever impurity affected your body, then wash your private parts and pour over your head and body and perform ghusl.

Hadith 2020

عن أبي عبد الله (عليه السلام) قال: إذا أصاب الرجل جنابة فأراد الغسل فليفرغ على كفيه وليغسلهما دون المرفق، ثم يدخل يده في إنائه، ثم يغسل فرجه، ثم ليصب على رأسه ثلاث مرات ملء كفيه، ثم يضرب بكف من ماء على صدره، وكف بين كتفيه، ثم يفيض الماء على جسده كله، فما انتضح من مائه في إنائه بعد ما صنع ما وصفت فلا بأس.

From Abu Abdullah (peace be upon him) who said: When a man becomes junub and wants to perform ghusl, let him pour water on his palms and wash them below the

elbows, then put his hand in his vessel, then wash his private parts, then pour on his head three times palm-full, then strike with a palm of water on his chest, and a palm between his shoulders, then pour water over his entire body, and whatever water splashes back into his vessel after doing what I described, there is no problem.

Hadith 2021

سألت أبا عبد الله (عليه السلام) عن غسل الجنابة؟ فقال: تصب على يديك الماء فتغسل كفيك، ثم تدخل يدك فتغسل فرجك، ثم تتمضمض وتستنشق وتصب الماء على رأسك ثلاث مرات، وتغسل وجهك وتفيض على جسدك الماء.

I asked Abu Abdullah (peace be upon him) about ghusl al-janabah? He said: Pour water on your hands and wash your palms, then insert your hand and wash your private parts, then rinse your mouth and nose and pour water on your head three times, and wash your face and pour water over your body.

Hadith 2022

عن أخيه موسى (عليه السلام) أنه سأله عن الرجل يجنب هل يجزيه من غسل الجنابة أن يقوم في المطر حتى يغسل رأسه وجسده، وهو يقدر على ما سوى ذلك؟ فقال: إن كان يغسله اغتساله بالماء أجزأه ذلك.

From his brother Musa (peace be upon him) that he asked him about a man who becomes junub - is it sufficient for ghusl al-janabah to stand in the rain until it washes his head and body, while he has access to other means? He said: If it washes him like his normal washing with water, it suffices.

Hadith 2023

ورواه علي بن جعفر في كتابه مثله، وزاد إلا أنه ينبغي له أن يتمضمض ويستنشق ويمر يده على ما نالت من جسده، قال: وسألته عن الرجل تصيبه الجنابة ولا يقدر علي الماء فيصيبه المطر أيجزيه ذلك أو عليه التيمم؟ فقال: إن غسله أجزأه وإلا تيمم.

And Ali ibn Ja'far narrated similarly in his book, and added: except that he should rinse his mouth and nose and pass his hand over what the water reaches of his body. He said: And I asked him about a man who becomes junub and cannot find water, then rain falls on him - does this suffice or must he perform tayammum? He said: If it washes him it suffices, otherwise he should perform tayammum.

Hadith 2024

سمعت أبا عبد الله (عليه السلام) يقول: إذا ارتمس الجنب في الماء ارتماسة واحدة أجزأه ذلك من غسله.

I heard Abu Abdullah (peace be upon him) saying: When the one in state of janabah immerses himself in water once, that suffices for his ghusl.

Hadith 2025

عن أبي عبد الله (عليه السلام) قال: قلت له: الرجل يجنب فيرتمس في الماء ارتماسة واحدة ويخرج يجزيه ذلك من غسله؟ قال: نعم.

From Abu Abdullah (peace be upon him), I said to him: A man becomes junub then immerses himself in water once and comes out - does that suffice for his ghusl? He said: Yes.

Hadith 2026

عن أبي عبد الله (عليه السلام) في رجل أصابته جنابة فقام في المطر حتى سال على جسده، أيجزيه ذلك من الغسل؟ قال: نعم.

From Abu Abdullah (peace be upon him) regarding a man who became junub then stood in the rain until it flowed over his body, does that suffice for ghusl? He said: Yes.

Hadith 2027

عن عبيد الله بن علي الحلبي قال: حدثني من سمعه يقول إذا اغتمس الجنب في الماء اغتماسة واحدة أجزأه ذلك من غسله.

From Ubaydullah ibn Ali Al-Halabi who said: Someone who heard him told me that when the one in state of janabah submerges in water once, that suffices for his ghusl.

Hadith 2028

عن الرضا (عليه السلام) أنه قال في غسل الجنابة: تغسل يدك اليمنى من المرفق إلى أصابعك، ثم تدخلها في الاناء، ثم اغسل ما أصاب منك، ثم أفض على رأسك وسائر جسدك.

From Al-Ridha (peace be upon him) who said regarding ghusl al-janabah: Wash your right hand from the elbow to your fingers, then insert it in the vessel, then wash what was affected of you, then pour over your head and the rest of your body.

CHAPTER 27

Ruling On Washing The Feet After Ghusl (Full Body Ablution)

[Hadith 2029 to 2031]

Hadith 2029

عن حكم بن حكيم عن أبي عبد الله (عليه السلام) - في حديث كيفية غسل الجنابة - قال: فإن كنت في مكان نظيف فلا يضرك أن لا تغسل رجليك، وإن كنت في مكان ليس بنظيف فاغسل رجليك.

From Hakam bin Hakeem, from Abu Abdullah (peace be upon him) - in a hadith about how to perform ghusl for janabah - he said: If you are in a clean place, it does not harm you if you do not wash your feet, and if you are in a place that is not clean, then wash your feet.

Hadith 2030

سألت أبي عبد الله (عليه السلام): أغتسل من الجنابة وغير ذلك في الكنيف الذي يبال فيه وعلى نعل سندية (فأغتسل وعلي النعل كما هي)؟ فقال: إن كان الماء الذي يسيل من جسدك يصيب أسفل قدميك فلا تغسل قدميك.

I asked Abu Abdullah (peace be upon him): Can I perform ghusl for janabah and other purposes in a toilet where urination takes place while wearing Sindhi sandals (performing ghusl while keeping the sandals on)? He said: If the water flowing from your body reaches the bottom of your feet, then do not wash your feet.

Hadith 2031

سألت أبا عبد الله (عليه السلام) عن الرجل يغتسل من الجنابة أيغسل رجليه بعد الغسل؟ فقال: إن كان يغتسل في مكان يسيل الماء على رجليه فلا عليه أن لا يغسلهما وإن كان يغتسل في مكان يستنقع رجلاه في الماء فليغسلهما.

I asked Abu Abdullah (peace be upon him) about a man performing ghusl for janabah, should he wash his feet after the ghusl? He said: If he performs ghusl in a place where water flows over his feet, then there is no need to wash them, but if he performs ghusl in a place where his feet are immersed in water, then he should wash them.

CHAPTER 28

Obligation Of Sequence In Ghusl Without Immersion, And The Obligation Of Repeating When Done Incorrectly

[Hadith 2032 to 2035]

Hadith 2032

عن أبي عبد الله (عليه السلام) قال: من اغتسل من جنابة فلم يغسل رأسه، ثم بداله أن يغسل رأسه لم يجد بدا من إعادة الغسل.

From Abu Abdullah (peace be upon him) who said: Whoever performs ghusl from janabah and does not wash his head, then later decides to wash his head, must repeat the entire ghusl.

Hadith 2033

عن زرارة - في حديث كيفية غسل الجنابة - قال: ثم بدأ بفرجه فأنقاه بثلاث غرف، ثم صب على رأسه ثلاث أكف، ثم صب على منكبه الأيمن مرتين، وعلى منكبه الأيسر مرتين.

From Zurarah - in a hadith about how to perform ghusl janabah - he said: Then he began with his private parts and cleaned it with three handfuls of water, then poured three palms of water over his head, then poured twice over his right shoulder, and twice over his left shoulder.

Hadith 2034

عن أبي عبد الله (عليه السلام) قال: من اغتسل من جنابة ولم يغسل رأسه، ثم بداله أن يغسل رأسه لم يجد بدا من إعادة الغسل.

From Abu Abdullah (peace be upon him) who said: Whoever performs ghusl from janabah and does not wash his head, then later decides to wash his head, must repeat the entire ghusl.

Shaykh Hurr Amili: What precedes this indicates it in the hadiths about the method of bathing and some hadiths about the sequence of ablution, and what will come will indicate this, and in the washing of the deceased, hadiths indicate that it is similar, and other explicit hadiths about the obligation of sequence in washing the deceased and prioritizing the right side over the left, and precaution dictates it, and the companions acted upon it.

Hadith 2035

كان أبو عبد الله (عليه السلام) فيما بين مكة والمدينة ومعه أم إسماعيل فأصاب من جارية له فأمرها فغسلت جسدها وتركت رأسها، وقال لها: إذا أردت أن تركبي فاغسلي رأسك، ففعلت ذلك فعلمت بذلك أم إسماعيل فحلقت رأسها، فلما كان من قابل انتهى أبو عبد الله (عليه السلام) إلى ذلك المكان فقالت له أم إسماعيل: أي موضع هذا؟ قال لها: هذا الموضع الذي أحبط الله فيه حجك عام أول.

Abu Abdullah (peace be upon him) was between Makkah and Madinah and with him was Umm Ismail. He had relations with one of his slave girls and ordered her to wash her body but leave her head, telling her: "When you want to ride, wash your head." She did that, and Umm Ismail learned of this and shaved her head. The following year, when Abu Abdullah (peace be upon him) reached that place, Umm Ismail asked him: "What place is this?" He said to her: "This is the place where Allah nullified your hajj last year."

قال الشيخ: هذا الحديث قد وهم الراوي فيه واشتبه عليه فرواه بالعكس، لان هشام بن سالم راوي هذا الحديث روى ما قلناه بعينه. أقول: ستأتي روايته، ويمكن حمل هذه الرواية على التقية لو سلمت من الوهم المذكور، أو على أن الماء المنفصل عن الرأس كاف في غسل البدن فأمرها أن لا تصب على بدنها خوفا من مولاتها عليها، وتكتفي بامرار اليد على الجسد، ويكون ذلك في واقعتين، والآمر بغسل البدن للتنظيف وإزالة النجاسات ونحوها.

The Shaykh said: The narrator erred in this hadith and confused it, narrating it in reverse, because Hisham ibn Salim, the narrator of this hadith, narrated what we mentioned exactly. I (Hurr Amili) say: His narration will come later, and this narration can be interpreted as taqiyyah if it is free from the mentioned error, or that the water separated from the head is sufficient for washing the body, so he ordered her not to pour water on her body fearing her mistress, and to suffice with passing the hand over the body, and this could be in two instances, and the order to wash the body was for cleaning and removing impurities and the like.

CHAPTER 29

Non-obligation Of Immediate Succession Between Body Parts During Ghusl, Permissibility Of Delays Between Them, Obligation Of Repeating It If Minor Or Major Impurity Occurs During It, Permissibility Of Asking Others To Bring Water For Ghusl, And Permissibility Of Performing Ghusl Or Part Of It Before Prayer Time

[Hadith 2036 to 2039]

Hadith 2036

دخلت على أبي عبد الله (عليه السلام) فسطاطه وهو يكلم امرأة فأبطأت عليه، فقال: أدنه هذه أم إسماعيل جاءت وأنا أزعم أن هذا المكان الذي أحبط الله فيه حجها عام أول، كنت أردت الاحرام فقلت: ضعوا إلي الماء في الخبا، فذهبت الجارية بالماء فوضعته فاستخففتها فأصبت منها،

I entered Abu Abdullah's (peace be upon him) tent while he was talking to a woman, and I waited for him. He said: Come closer, this is Umm Ismail who came while I claim this is the place where Allah nullified her Hajj last year. I wanted to enter ihram and said: Put the water for me in the tent. The maid went with the water and put it, then I took advantage of her and had relations with her.

فقلت: اغسلي رأسك وامسحيه مسحا شديدا لا تعلم به مولاتك، فإذا أردت الاحرام فاغسلي جسدك ولا تغسلي رأسك فتستريب مولاتك، فدخلت فسطاط مولاتها فذهبت تتناول شيئا فمست مولاتها رأسها فإذا لزوجة الماء فحلقت رأسها وضربتها. فقلت لها: هذا المكان الذي أحبط الله فيه حجك.

I told her: Wash your head and wipe it firmly without your mistress knowing, and when you want to enter ihram, wash your body but don't wash your head so your mistress won't be suspicious. Then she entered her mistress's tent and went to reach for something, and her mistress touched her head and felt the wetness of water, so she shaved her head and beat her. I told her: This is the place where Allah nullified your Hajj.

Hadith 2037

عن عبد الله بن المغيرة، عن حريز في الوضوء يجف. قال: قلت: فان جف الأول قبل أن أغسل الذي يليه؟ قال: جف أولم يجف، اغسل ما بقي. قلت: وكذلك غسل الجنابة؟ قال: هو بتلك المنزلة وابدأ بالرأس، ثم أفض على سائر جسدك. قلت: وإن كان بعض يوم؟ قال: نعم.

From Abdullah bin Al-Mughirah, from Hareez regarding drying of wudu. He said: I asked: What if the first part dries before I wash the next part? He said: Whether it

dries or not, wash what remains. I asked: Is it the same for ghusl janabah? He said: It is of the same status, and start with the head, then pour water over the rest of your body. I asked: Even if it's part of a day? He said: Yes.

Hadith 2038

عن أبي عبد الله (عليه السلام) قال: إن عليا (عليه السلام) لم ير بأسا أن يغسل الجنب رأسه غدوة ويغسل سائر جسده عند الصلاة.

From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) saw no problem in the person in state of janabah washing his head in the morning and washing the rest of his body at prayer time.

Hadith 2039

عن الصادق (عليه السلام) قال: لا بأس بتبعيض الغسل تغسل يدك وفرجك ورأسك، وتؤخر غسل جسدك إلى وقت الصلاة ثم تغسل جسدك إذا أردت ذلك، فان أحدثت حدثا من بول، أو غائط، أو ريح، أو مني بعدما غسلت رأسك من قبل أن تغسل جسدك فأعد الغسل من أوله.

From Al-Sadiq (peace be upon him) who said: There is no problem in dividing the ghusl: wash your hand, private parts, and head, and delay washing your body until prayer time, then wash your body when you want. But if you experience a minor impurity from urine, feces, wind, or semen after washing your head but before washing your body, then repeat the ghusl from the beginning.

Shaykh Hurr Amili: What was previously mentioned about performing wudu before the prayer time indicates the permissibility of performing ghusl early as well, as do the hadiths about the sleep of the junub and others.

CHAPTER 30

Permissibility Of Remaining Traces Of Perfume, Khaloq, Saffron, Gum, And Similar Substances On The Body At The Time Of Ghusl

[Hadith 2040 to 2042]

Hadith 2040

قلت للرضا (عليه السلام): الرجل يجنب فيصيب جسده ورأسه الخلوق والطيب والشئ اللكد مثل علك الروم والظرب وما أشبهه فيغتسل فإذا فرغ وجد شيئا قد بقي في جسده من أثر الخلوق والطيب وغيره؟ قال: لا بأس.

I asked Al-Ridha (peace be upon him): "A man becomes junub while his body and head have khaloq, perfume, and sticky substances like Roman gum, dharab, and similar things, then he performs ghusl, but after finishing he finds some traces of khaloq, perfume, and other things remaining on his body?" He said: "There is no problem."

Hadith 2041

عن جعفر بنمحمد، عن أبيه، عن آبائه (عليهم السلام) قال: كن نساء النبي (صلى الله عليه وآله) إذا اغتسلن من الجنابة يبقين صفرة الطيب على أجسادهن. وذلك أن النبي (صلى الله عليه وآله) أمرهن أن يصببن الماء صبا على أجسادهن.

From Ja'far bin Muhammad, from his father, from his forefathers (peace be upon them), he said: The wives of the Prophet (peace be upon him and his family) would leave the yellow traces of perfume on their bodies when they performed ghusl from janabah, and that was because the Prophet (peace be upon him and his family) ordered them to pour water over their bodies.

Hadith 2042

عن أبي عبد الله (عليه السلام) في الحائض تغتسل وعلى جسدها الزعفران لم يذهب به الماء، قال: لا بأس.

From Abu Abdullah (peace be upon him) regarding a menstruating woman who performs ghusl while having saffron on her body that the water did not remove, he said: "There is no problem."

CHAPTER 31

Sufficiency Of The Basic Amount In Ghusl Even If Like Oil, And The Recommendation Of Ghusl With A Sa'a

[Hadith 2043 to 2048]

Hadith 2043

عن زرارة قال: قال أبو جعفر (عليه السلام): (في حديث) ومن انفرد بالغسل وحده فلابد له من صاع.

From Zurara who said: Abu Ja'far (peace be upon him) said: (in a hadith) And whoever performs ghusl alone must use a sa'a (*)

Translator: * A sa' is a unit of measurement equal to approximately four handfuls of water.

Hadith 2044

عن أبي عبد الله (عليه السلام) قال: الطامث تغتسل بتسعة أرطال من ماء.

From Abu Abdullah (peace be upon him) who said: The menstruating woman performs ghusl with nine ratls of water.

Hadith 2045

عن أبي جعفر (عليه السلام) قال: الجنب ما جرى عليه الماء من جسده قليله وكثيره فقد أجزأه.

From Abu Ja'far (peace be upon him) who said: For the one in the state of janabah, whatever water runs over their body, be it little or much, it suffices them.

Hadith 2046

عن أبي جعفر (عليه السلام) قال: الحائض ما بلغ بلل الماء من شعرها أجزأها.

From Abu Ja'far (peace be upon him) who said: For the menstruating woman, whatever water reaches and wets her hair suffices her.

Hadith 2047

عن أبي عبد الله (عليه السلام) قال: يجزيك من الغسل والاستنجاء ما بلت يمينك.

From Abu Abdullah (peace be upon him) who said: For ghusl and istinja, what your right hand gets wet with suffices you.

Hadith 2048

عن زرارة قال: سألت أبا جعفر (عليه السلام) عن غسل الجنابة، قال: أفض على رأسك ثلاث أكف وعن يمينك وعن يسارك، إنما يكفيك مثل الدهن.

From Zurara who said: I asked Abu Ja'far (peace be upon him) about the ghusl of janabah. He said: Pour three handfuls over your head, and over your right and your left. Indeed, an amount like oil suffices you.

Shaykh Hurr Amili: What precedes this is indicated in the chapters on ablution, in cleansing after relieving oneself, in the chapters on added and used water, and in the hadiths about the obligation of bathing when the glans is covered and other matters, and what will come will indicate this."

CHAPTER 32

Permissibility Of Man And Woman Performing Ghusl From One Container, And The Recommendation For The Man To Begin First, And The Water Being Two Sa's Or One Sa' And One Mudd

[Hadith 2049 to 2054]

Hadith 2049

عن أحدهما (عليهما السلام) قال: سألته عن وقت غسل الجنابة كم يجزي من الماء؟ فقال: كان رسول الله (صلى الله عليه وآله) يغتسل بخمسة أمداد بينه وبين صاحبته، ويغتسلان جميعا من إناء واحد.

From one of them (peace be upon them) who said: I asked him about the amount of water sufficient for ghusl janabah? He said: The Messenger of Allah (peace be upon him and his family) would perform ghusl with five mudds between him and his companion, and they would both perform ghusl together from one container.

Hadith 2050

سألت أبا عبد الله (عليه السلام) هل يغتسل الرجل والمرأة من إناء واحد؟ قال: نعم يفرغان على أيديهما قبل أن يضعا أيديهما في الاناء.

I asked Abu Abdullah (peace be upon him) whether a man and woman can perform ghusl from one container? He said: Yes, they should pour water on their hands before placing their hands in the container.

Hadith 2051

سمعت أبا عبد الله (عليه السلام) يقول: كان رسول الله (صلى الله عليه وآله) يغتسل بصاع، وإذا كان معه بعض نسائه يغتسل بصاع ومد.

I heard Abu Abdullah (peace be upon him) saying: The Messenger of Allah (peace be upon him and his family) would perform ghusl with one sa', and when one of his wives was with him, he would perform ghusl with one sa' and one mudd.

Hadith 2052

عن زرارة قال: قال أبو جعفر (عليه السلام): اغتسل رسول الله (صلى الله عليه وآله) هو وزوجته من خمسة أمداد من إناء واحد، فقال له زرارة: كيف صنع؟ فقال: بدأ هو فضرب بيده الماء قبلها فأنقى فرجه، ثم ضربت هي فأنقت فرجها. ثم أفاض هو وأفاضت هي على نفسها حتى فرغا، وكان الذي اغتسل به النبي (صلى الله عليه وآله) ثلاثة أمداد والذي اغتسلت به مدين، وإنما أجزأ عنهما لأنهما اشتركا فيه جميعا، ومن انفرد بالغسل وحده فلابد له من صاع.

From Zurarah who said: Abu Ja'far (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) and his wife performed ghusl from five mudds from one container. Zurarah asked him: How did they do it? He said: He began by putting his hand in the water before her and cleaned his private parts, then she put her hand and cleaned her private parts. Then he poured water over himself and she poured water over herself until they finished. The Prophet (peace be upon him and his family) used three mudds and she used two mudds, and this was sufficient for them because they shared it together, but whoever performs ghusl alone must use one sa'.

Hadith 2053

عن أبي جعفر، وأبي عبد الله (عليهما السلام) أنهما قالا: توضأ رسول الله (صلى الله عليه وآله) بمد واغتسل بصاع، ثم قال: اغتسل هو وزوجته بخمسة أمداد. وذكر الحديث.

From Abu Ja'far and Abu Abdullah (peace be upon them) who both said: The Messenger of Allah (peace be upon him and his family) performed wudu with one mudd and ghusl with one sa', then he said: He and his wife performed ghusl with five mudds. And he mentioned the hadith.

Hadith 2054

عن ميمونة قالت: أجنبت أنا ورسول الله (صلى الله عليه وآله) فاغتسلت من جفنة وفضلت فيها فضلة فجاء رسول الله (صلى الله عليه وآله) فاغتسل منها، فقلت: يا رسول الله إنها فضلة مني، أو قالت: اغتسلت، فقال: ليس الماء جنابة.

From Maymunah who said: The Messenger of Allah (peace be upon him and his family) and I became junub, so I performed ghusl from a bowl and left some water in it. The Messenger of Allah (peace be upon him and his family) came and performed ghusl from it. I said: O Messenger of Allah, this is leftover from me, or she said: I performed ghusl from it. He said: Water does not become junub.

CHAPTER 33

That Every Ghusl (Ritual Bath) Suffices Instead Of Wudu (Ablution)

[Hadith 2055 to 2064]

Hadith 2055

عن أبي جعفر (عليه السلام) قال: الغسل يجزي عن الوضوء وأي وضوء أطهر من الغسل.

From Abu Ja'far (peace be upon him) who said: Ghusl suffices instead of wudu, and what wudu could be purer than ghusl.

Hadith 2056

أن محمد بن عبد الرحمان الهمداني كتب إلى أبي الحسن الثالث يسأله عن الوضوء للصلاة في غسل الجمعة، فكتب لا وضوء للصلاة في غسل يوم الجمعة ولا غيره.

Muhammad bin Abdul Rahman Al-Hamdani wrote to Abu Al-Hassan the Third asking about wudu for prayer with Friday ghusl, and he wrote back: No wudu is needed for prayer with Friday ghusl or any other ghusl.

Hadith 2057

عن عمار الساباطي قال: سئل أبو عبد الله (عليه السلام) عن الرجل إذا اغتسل من جنابته، أو يوم جمعة، أو يوم عيد، هل عليه الوضوء قبل ذلك أو بعده؟ فقال: لا ليس عليه قبل ولا بعد قد أجزأه الغسل، والمرأة مثل ذلك إذا اغتسلت من حيض، أو غير ذلك فليس عليها الوضوء لا قبل ولا بعد قد أجزأها الغسل.

From Ammar Al-Sabati who said: Abu Abdullah (peace be upon him) was asked about a man when he performs ghusl from ritual impurity, or on Friday, or on Eid day, should he perform wudu before or after it? He said: No, he doesn't need to do it before or after, the ghusl suffices him, and the woman is the same when she performs ghusl from menstruation or other things, she doesn't need wudu before or after as the ghusl suffices her.

Hadith 2058

عن أبي عبد الله (عليه السلام) في الرجل يغتسل للجمعة، أو غير ذلك أيجزيه من الوضوء؟ فقال أبو عبد الله (عليه السلام): وأي وضوء أطهر من الغسل.

From Abu Abdullah (peace be upon him) regarding a man who performs ghusl for Friday or other occasions, does it suffice instead of wudu? Abu Abdullah (peace be upon him) said: And what wudu could be purer than ghusl.

Hadith 2059

وبإسناده عن محمد بن أحمد بن يحيى مرسلا أن الوضوء قبل الغسل وبعده بدعة.

And by his chain from Muhammad bin Ahmad bin Yahya in a mursal tradition that wudu before and after ghusl is an innovation.

Hadith 2060

عن عبد الله بن سليمان قال: سمعت أبا عبد الله (عليه السلام) يقول: الوضوء بعد الغسل بدعة.

From Abdullah bin Sulaiman who said: I heard Abu Abdullah (peace be upon him) saying: Wudu after ghusl is an innovation.

Hadith 2061

قال الكليني وروي أنه ليس شئ من الغسل فيه وضوء إلا غسل يوم الجمعة فان قلبه وضوء.

Al-Kulayni said: And it is narrated that there is no ghusl that requires wudu except Friday ghusl, for it requires wudu at heart.

Translator: * Wudu is a core component or integral part of the process of the Friday bath. This implies that when performing the Friday bath, one should also perform wudu. Ghusl + Wudu = Friday Bath.

Hadith 2062

قال: وروي أي وضوء أطهر من الغسل.

He said: And it is narrated: What wudu could be purer than ghusl.

Hadith 2063

عن أبي جعفر (عليه السلام) قال: الوضوء بعد الغسل بدعة.

From Abu Ja'far (peace be upon him) who said: Wudu after ghusl is an innovation.

Hadith 2064

وقال: المحقق في (المعتبر): روي من عدة طرق عن الصادق (عليه السلام) قال الوضوء بعد الغسل بدعة.

And Al-Muhaqqiq said in (Al-Mu'tabar): It is narrated through several chains from Al-Sadiq (peace be upon him) who said: Wudu after ghusl is an innovation.

Shaykh Hurr Amili: What supports this will come in hadiths regarding menstruation, irregular bleeding, postpartum period, and others, and what appears contradictory will be clarified later.

CHAPTER 34

Impermissibility Of Performing Ablution Either Before Or After The Ritual Bath For Major Impurity

[Hadith 2065 to 2071]

Hadith 2065

عن أبي الحسن (عليه السلام قال: سألته عن غسل الجنابة فيه وضوء أم لا فيما نزل به جبرئيل؟ قال: الجنب يغتسل يبدأ فيغسل يديه إلى المرفقين قبل أن يغمسهما في الماء، ثم يغسل ما أصابه من أذى، ثم يصب على رأسه وعلى وجهه وعلى جسده كله، ثم قد قضى الغسل ولا وضوء عليه.

From Abu Al-Hassan (peace be upon him), he said: I asked him about the ritual bath for major impurity, is there ablution in it or not according to what Gabriel brought down? He said: The person in state of major impurity performs the ritual bath by first washing his hands up to the elbows before immersing them in water, then washes what was affected by impurity, then pours water over his head, face, and his entire body, then he has completed the ritual bath and no ablution is required of him.

Hadith 2066

عن زرارة، عن أبي عبد الله (عليه السلام) وذكر كيفية غسل الجنابة فقال: ليس قبله ولا بعد وضوء.

From Zurara, from Abu Abdullah (peace be upon him), mentioning the method of ritual bath for major impurity, he said: There is no ablution required either before or after it.

Hadith 2067

سألت أبا الحسن الرضا (عليه السلام) عن غسل الجنابة، فقال: تغسل يدك اليمنى من المرفقين إلى أصابعك، وتبول إن قدرت على البول، ثم تدخل يدك في الاناء، ثم اغسل ما أصابك منه، ثم أفض على رأسك وجسدك ولا وضوء فيه.

I asked Abu Al-Hassan Al-Ridha (peace be upon him) about the ritual bath for major impurity. He said: Wash your right hand from the elbows to your fingers, and urinate if you can, then put your hand in the vessel, then wash what was affected by it, then pour water over your head and body, and there is no ablution in it.

Hadith 2068

سألت أبا عبد الله (عليه السلام) عن غسل الجنابة - إلى أن قال: - قلت: إن الناس يقولون: يتوضأ وضوء الصلاة قبل الغسل، فضحك وقال: وأي وضوء أنقى من الغسل وأبلغ.

I asked Abu Abdullah (peace be upon him) about the ritual bath for major impurity - until he said: - I said: People say one should perform ablution for prayer before the ritual bath. He laughed and said: Which ablution is purer and more thorough than the ritual bath?

Hadith 2069

قلت لأبي جعفر (عليه السلام): إن أهل الكوفة يروون عن علي (عليه السلام) أنه كان يأمر بالوضوء قبل الغسل من الجنابة؟، قال: كذبوا على علي (عليه السلام) ما وجدوا ذلك في كتاب علي (عليه السلام)، قال الله تعالى وإن كنتم جنبا فاطهروا.

I said to Abu Ja'far (peace be upon him): The people of Kufa narrate from Ali (peace be upon him) that he used to order ablution before the ritual bath for major impurity? He said: They lied about Ali (peace be upon him), they did not find that in Ali's book (peace be upon him). Allah the Exalted said: "And if you are in a state of major ritual impurity, then purify yourselves." (5:6)

Hadith 2070

عن أبي جعفر (عليه السلام) قال: سألته قلت: كيف أصنع إذا أجنبت؟ قال: اغسل كفيك وفرجك وتوضأ وضوء الصلاة ثم اغتسل.

From Abu Ja'far (peace be upon him), he said: I asked him saying: What should I do when I become in a state of major impurity? He said: Wash your palms and private parts, and perform ablution for prayer, then perform the ritual bath.

Hadith 2071

وبإسناده عن محمد بن أحمد بن يحيى مرسلا بأن الوضوء قبل الغسل بعده بدعة.

And by his chain from Muhammad bin Ahmad bin Yahya in a mursal tradition that ablution before or after the ritual bath is an innovation.

CHAPTER 35

Recommendation Of Performing Ablution Before Ritual Bath (Ghusl) In Cases Other Than Major Ritual Impurity (Janabah)

[Hadith 2072 to 2074]

Hadith 2072

عن أبي عبد الله (عليه السلام) قال: كل غسل قبله وضوء إلا غسل الجنابة.

From Abu Abdullah (peace be upon him) who said: Every ritual bath is preceded by ablution except for the bath of major ritual impurity.

Hadith 2073

عن أبي عبد الله (عليه السلام) قال: في كل غسل وضوء إلا الجنابة.

From Abu Abdullah (peace be upon him) who said: In every ritual bath there is ablution except in major ritual impurity.

Hadith 2074

عن أبي الحسن الأول (عليه السلام) قال: إذا أردت أن تغتسل للجمعة فتوضأ و اغتسل.

From Abu Al-Hassan the First (peace be upon him) who said: When you want to perform the ritual bath for Friday, perform ablution and then perform the ritual bath.

أقول: هذان الحديثان مع مواقتهما للتقية لا تصريح فيهما بالوجوب، بل حملهما على الاستحباب قريب جدا لما مر، ويحتمل الحمل على التقية، ويحتمل الأول الاستفهام الانكاري ويراد أنه ليس في غير غسل الجنابة أيضا وضوء نصا على غير غسل الجنابة، لأنه لا يحتاج إلى نص لما علم من مذهبهم فيه، ثم لا تصريح فيهما أيضا بجواز تأخير الوضوء، وقد تقدم أن الوضوء بعد الغسل بدعة فيتعين تقديم الوضوء، أو تركه، وأما ما تقدم من أن الوضوء قبل الغسل وبعده بدعة فهو مخصوص بغسل الجنابة، أو بقصد الوجوب، ويحتمل الحمل على إرادة إثبات الوضوء قبل الغسل ونفيه بعده بأن يكون قبل الغسل خبر المبتدأ، والله أعلم.

I (Hurr Amili) say: These two hadiths, while conforming to taqiyyah (religious dissimulation), do not explicitly indicate obligation. Rather, interpreting them as recommendation is very probable based on what has preceded. They could also be interpreted as taqiyyah. The first one could be interpreted as rhetorical questioning, meaning that even in baths other than janabah there is no ablution, specifically mentioning other than janabah bath because it doesn't need explicit text as their position on it is known. Then there is also no explicit mention in them about permissibility of delaying ablution, and it has preceded that ablution after bath is an innovation, so ablution must either be performed before or abandoned. As for what

preceded about ablution being an innovation before and after bath, this is specific to the bath of janabah, or when intended as obligatory. It could also be interpreted as establishing ablution before bath and negating it after, with "before bath" being the predicate of the subject, and Allah knows best.

CHAPTER 36

Ruling On Suspicious Moisture After Ghusl (Ritual Bath)

[Hadith 2075 to 2088]

Hadith 2075

عن عبيد الله بن علي الحلبي قال: سئل أبو عبد الله (عليه السلام) عن الرجل يغتسل ثم يجد بعد ذلك بللا، وقد كان بال قبل أن يغتسل قال: ليتوضأ وإن لم يكن بال قبل الغسل فليعد الغسل.

From Ubaydullah bin Ali Al-Halabi who said: Abu Abdullah (peace be upon him) was asked about a man who performs ghusl then finds moisture afterward, and he had urinated before performing ghusl. He said: He should perform wudu, and if he had not urinated before ghusl, he should repeat the ghusl.

Hadith 2076

قال: وروي في حديث آخر: إن كان قد رأى بللا ولم يكن بال فليتوضأ ولا يغتسل إنما ذلك من الحبائل.

He said: And it was narrated in another hadith: If he saw moisture and had not urinated, he should perform wudu and not ghusl, for that is from the urethral discharge.

Translator: To resolve this apparent contradiction with Hadith 2075, please see Shaykh's comment on Hadith 2088.

Hadith 2077

قال الحلبي: وسئل عن الرجل ينام ثم يستيقظ فيمس ذكره فيرى بللا، ولم ير في منامه شيئا أيغتسل؟ قال: لا إنما الغسل من الماء الأكبر.

Al-Halabi said: He was asked about a man who sleeps then wakes up and touches his private part and sees moisture, but didn't see anything in his sleep, should he perform ghusl? He said: No, ghusl is only required from the greater discharge.

Hadith 2078

وفي كتاب (المقنع) قال: وروي في حديث آخر إن لم تكن بلت فتوضأ ولا تغتسل، وإنما ذلك من الحبائل.

And in the book (Al-Muqni) it said: And it was narrated in another hadith if you had not urinated then perform wudu and do not perform ghusl, for that is from the urethral discharge.

Translator: See comment by Shaykh Hurr Amili in Hadith 2088.

Hadith 2079

عن أبي عبد الله (عليه السلام) قال: سئل عن الرجل يغتسل ثم يجد بعد ذلك بللا وقد كان بال قيل أن يغتسل؟ قال: إن كان بال قبل أن يغتسل فلا يعيد الغسل.

From Abu Abdullah (peace be upon him), he said: He was asked about a man who performs ghusl then finds moisture afterward and he had urinated before performing ghusl? He said: If he had urinated before performing ghusl, he does not repeat the ghusl.

Hadith 2080

سألت أبا عبد الله (عليه السلام) عن الرجل يخرج من إحليله بعد ما اغتسل شئ قال: يغتسل ويعيد الصلاة، إلا أن يكون بال قبل أن يغتسل فإنه لا يعيد غسله.

I asked Abu Abdullah (peace be upon him) about a man who finds something coming out of his urethra after performing ghusl. He said: He should perform ghusl and repeat the prayer, unless he had urinated before performing ghusl, then he does not repeat his ghusl.

Hadith 2081

وقال أبو جعفر (عليه السلام): من اغتسل وهو جنب قبل أن يبول ثم وجد بللا فقد انتقض غسله، وإن كان بال ثم اغتسل، ثم وجد بللا ليس ينقض غسله، ولكن عليه الوضوء، لان البول لم يدع شيئا.

Abu Ja'far (peace be upon him) said: Whoever performs ghusl while in a state of janabah before urinating then finds moisture, his ghusl is nullified. But if he had urinated then performed ghusl, then found moisture, his ghusl is not nullified, but he must perform wudu, because urination leaves nothing behind.

Shaykh Hurr Amili: Repeating the prayer is based on the assumption that he prayed after the semen was discharged, not before."

Hadith 2082

سألته عن الرجل يجنب ثم يغتسل قبل أن يبول فيجد بللا بعد ما يغتسل، قال: يعيد الغسل، فإن كان بال قبل أن يغتسل فلا يعيد غسله ولكن يتوضأ ويستنجي.

I asked him about a man who becomes junub then performs ghusl before urinating and finds moisture after performing ghusl. He said: He should repeat the ghusl, but if he had urinated before performing ghusl, he does not repeat his ghusl but should perform wudu and clean himself.

Hadith 2083

سمعت أبا عبد الله (عليه السلام) يقول: في رجل رأى بعد الغسل شيئا، قال: إن كان بال بعد جماعه قبل الغسل فليتوضأ، وإن لم يبل حتى اغتسل ثم وجد البلل فليعد الغسل.

I heard Abu Abdullah (peace be upon him) saying: Regarding a man who saw something after ghusl, he said: If he had urinated after intercourse before ghusl, he should perform wudu, and if he had not urinated until he performed ghusl then found moisture, he should repeat the ghusl.

Hadith 2084

عن أبي عبد الله (عليه السلام) قال: سألته عن رجل أجنب فاغتسل قبل أن يبول فخرج منه شئ، قال: يعيد الغسل، قلت: فالمرأة يخرج منها شئ بعد الغسل؟، قال: لا تعيد، قلت: فما الفرق فيما بينهما؟ قال: لان ما يخرج من المرأة إنما هو من ماء الرجل.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who became junub and performed ghusl before urinating and something came out of him. He said: He should repeat the ghusl. I said: What about a woman if something comes out of her after ghusl? He said: She does not repeat. I said: What is the difference between them? He said: Because what comes out of the woman is from the man's fluid.

Hadith 2085

سألت أبا عبد الله (عليه السلام) عن الرجل يصيبه الجنابة فينسى أن يبول حتى يغتسل ثم يرى بعد الغسل شيئا، أيغتسل أيضا؟ قال: لا، قد تعصرت ونزل من الحبائل.

I asked Abu Abdullah (peace be upon him) about a man who becomes junub and forgets to urinate until he performs ghusl then sees something after ghusl, should he perform ghusl again? He said: No, it has been squeezed out and descended from the urethral discharge.

Translator: See comment by Shaykh Hurr Amili in Hadith 2088.

Hadith 2086

سألته عن رجل اغتسل قبل أن يبول، فكتب: أن الغسل بعد البول إلا أن يكون ناسيا فلا يعيد منه الغسل.

I asked him about a man who performed ghusl before urinating, and he wrote: Ghusl should be after urination unless he was forgetful, then he does not repeat the ghusl.

Hadith 2087

سألت أبا عبد الله (عليه السلام) عن الرجل يجامع أهله ثم يغتسل قبل أن يبول ثم يخرج منه شئ بعد الغسل، قال: لا شئ عليه إن ذلك مما وضعه الله عنه.

I asked Abu Abdullah (peace be upon him) about a man who has intercourse with his

wife then performs ghusl before urinating then something comes out of him after ghusl. He said: Nothing is required of him as that is what Allah has relieved him from.

Translator: See comment by Shaykh Hurr Amili in Hadith 2088.

Hadith 2088

عن أبي عبد الله (عليه السلام) قال: سألته عن رجل أجنب ثم اغتسل قبل أن يبول ثم رأى شيئا؟، قال: لا يعيد الغسل، ليس ذلك الذي رأى شيئا.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who became junub then performed ghusl before urinating then saw something? He said: He does not repeat the ghusl, what he saw is nothing.

أقول: وجه ما تضمن إعادة الغسل أو الوضوء إما الحمل على الاستحباب، أو على تحقق كون الخارج منيا، أو بولا كما يفهم من كلام الصدوق والشيخ لما تقدم من الأحاديث الدالة على عدم الوجوب، وقد مرت بقية أحاديث البلل المشتبه في نواقض الوضوء، وفي الخلوة وغير ذلك، وتقدم ما يدل على عدم انتقاض الطهارة إلا باليقين بحصول الحدث دون الظن والشك.

I (Hurr Amili) say: The aspect of what includes repeating ghusl or wudu is either carried on recommendation, or on confirming that what came out was semen or urine as understood from the words of Al-Saduq and Al-Sheikh, due to the previous hadiths indicating non-obligation, and the rest of the hadiths about suspicious moisture have passed in the nullifiers of wudu, in seclusion and otherwise, and what has preceded indicates that purification is not nullified except with certainty of occurrence of hadath, not with doubt or suspicion.

CHAPTER 37

Recommendation Of Reciting Traditional Supplications During Ghusl (Ritual Bath)

[Hadith 2089 to 2091]

Hadith 2089

عن بعض أصحابنا قال: تقول في غسل الجمعة: " اللهم طهر قلبي من كل عافة تمحق ديني وتبطل عملي " وتقول في غسل الجنابة: " اللهم طهر قلبي، وزك عملي، وتقبل سعيي، واجعل ما عندك خيرا لي "

From some of our companions who said: For the Friday ghusl, say: "O Allah, purify my heart from every affliction that destroys my religion and invalidates my deeds." And for the ghusl of janabah (ritual impurity), say: "O Allah, purify my heart, increase my deeds in virtue, accept my efforts, and make what is with You better for me."

Hadith 2090

قال الشيخ: وفي حديث آخر " اللهم اجعلني من التوابين واجعلني من المتطهرين "

The Sheikh said: And in another hadith: "O Allah, make me among those who repent and make me among those who purify themselves."

Hadith 2091

قال أبو عبد الله (عليه السلام): إذا اغتسلت من جنابة فقل: " اللهم طهر قلبي، وتقبل سعيي، واجعل ما عندك خيرا لي، اللهم اجعلني من التوابين، واجعلني من المتطهرين "

Abu Abdullah (peace be upon him) said: When you perform ghusl from janabah, say: "O Allah, purify my heart, accept my efforts, and make what is with You better for me. O Allah, make me among those who repent, and make me among those who purify themselves."

وإذا اغتسلت للجمعة فقل: " اللهم طهر قلبي من كل آفة تمحق ديني، وتبطل به عملي اللهم اجعلني من التوابين واجعلني من المتطهرين "

And when you perform ghusl for Friday, say: "O Allah, purify my heart from every affliction that destroys my religion and invalidates my deeds with it. O Allah, make me among those who repent and make me among those who purify themselves."

CHAPTER 38

Obligation Of Making Water Reach The Roots Of Hair And The Entire Body In Ghusl, And The Non-obligation Of Washing Or Undoing The Hair

[Hadith 2092 to 2098]

Hadith 2092

عن أبي جعفر (عليه السلام) قال حدثتني سلمى خادم رسول الله (صلى الله عليه وآله) قالت: كانت أشعار نساء النبي (صلى الله عليه وآله) قرون رؤسهن مقدم رؤسهن، فكان يكفيهن من الماء شئ قليل، فأما النساء الآن فقد ينبغي لهن أن يبالغن في الماء

From Abu Ja'far (peace be upon him), who said: Salma, the servant of the Messenger of Allah (peace be upon him and his family) told me: The hair of the Prophet's wives (peace be upon him and his family) was in braids at the front of their heads, and a small amount of water was sufficient for them. As for women nowadays, they should use more water.

Hadith 2093

سألت أبا عبد الله (عليه السلام) عما تصنع النساء في الشعر والقرون، قال: لم تكن هذه المشطة إنما كن يجمعنه، ثم وصف أربعة أمكنة، ثم قال: يبالغن في الغسل.

I asked Abu Abdullah (peace be upon him) about what women should do with their hair and braids. He said: This hairstyling didn't exist then, they used to gather it, then he described four places, then said: They should be thorough in washing.

Hadith 2094

عن أبي عبد الله، عن أبيه، عن علي (عليهم السلام) قال: لا تنقض المرأة شعرها إذا اغتسلت من الجنابة.

From Abu Abdullah, from his father, from Ali (peace be upon them) who said: A woman should not undo her hair when performing ghusl from janabah.

Hadith 2095

عن أبي عبد الله (عليه السلام) قال: لا تنقض المرأة شعرها إذ اغتسلت من الجنابة.

From Abu Abdullah (peace be upon him) who said: A woman should not undo her hair when performing ghusl from janabah.

Hadith 2096

قلت لأبي عبد الله (عليه السلام): إن النساء اليوم أحدثن مشطا، تعمد إحداهن إلى القرامل من الصوف، تفعله الماشطة، تصنعه من الشعر، ثم تحشوه بالرياحين، ثم تجعل عليه خرقة رقيقة، ثم تخيطه بمسلة، ثم تجعلها في رأسها، ثم تصيبها الجنابة؟

I said to Abu Abdullah (peace be upon him): Women nowadays have innovated a new way of styling, where one of them takes wool padding that the hairdresser makes from hair, then fills it with aromatic plants, puts a thin cloth over it, sews it with a needle, places it on her head, then becomes junub?

فقال: كان النساء الأول إنما يتمشطن المقاديم فإذا أصابهن الغسل تغدر، مرها أن تروي رأسها من الماء وتعصره حتى يروي فإذا روى فلا بأس عليها. قلت: فالحائض؟ قال: تنقض المشطة نقضا.

He said: The women of old would only style the front of their hair, and when they needed to perform ghusl they would leave it. Tell her to saturate her head with water and squeeze it until it's saturated, and once saturated there's no problem. I asked: What about menstruation? He said: The styling should be completely undone.

Shaykh Hurr Amili: The author of al-Muntaqa said: His saying 'they would just wet it' means they leave the hair as it is without untangling it, and as stated in al-Qamus: 'To leave it is to neglect and preserve it as it was left.'

Hadith 2097

عن عمار بن موسى الساباطي، أنه سأل أبا عبد الله (عليه السلام) عن المرأة يغتسل وقد امتشطت بقرامل ولم تنقض شعرها كم يجزيها من الماء؟ قال: مثل الذي يشرب شعرها، وهو ثلاث حفنان على رأسها، وحفنتان على اليمين وحفنتان على اليسار، ثم تمر يدها على جسدها كله.

From Ammar bin Musa Al-Sabati, that he asked Abu Abdullah (peace be upon him) about a woman performing ghusl who has styled her hair with padding and hasn't undone her hair, how much water suffices her? He said: As much as her hair drinks, which is three handfuls on her head, two handfuls on the right, two handfuls on the left, then she passes her hand over her entire body.

Hadith 2098

عن أبي عبد الله (عليه السلام) قال: من ترك شعرة من الجنابة تعمدا فهو في النار.

From Abu Abdullah (peace be upon him) who said: Whoever intentionally leaves a single hair unwashed from janabah is in the Fire.

Shaykh Hurr Amili: The intent is that water must reach the roots of the hair, not just the ends, as indicated by this and other narrations on ablution and in the hadiths describing how to properly bathe, which also emphasize the obligation to cover the body with water.

CHAPTER 39

Ruling For One Who Forgets The Ritual Bath For Major Impurity (Janabah) Or Doesn't Know About It Until After Praying And Fasting

[Hadith 2099 to 2101]

Hadith 2099

سئل أبو عبد الله (عليه السلام) عن رجل أجنب فشهر رمضان فنسي أن يغتسل حتى خرج شهر رمضان قال: عليه أن يغتسل و يقضي الصلاة والصيام.

Abu Abdullah (peace be upon him) was asked about a man who became in a state of major impurity during the month of Ramadan and forgot to perform the ritual bath until the month of Ramadan ended. He said: He must perform the ritual bath and make up the prayers and fasts.

Hadith 2100

عن أحمد بن محمد، و عبد الله بن محمد جميعا، عن علي بن مهزيار في حديث أن الرجل إذا كان ثوبه نجسا لم يعد الصلاة إلا ما كان في وقت، وإذا كان جنبا أو صلى على غير وضوء فعليه إعادة الصلوات المكتوبات اللواتي فاتته، لان الثوب خلاف الجسد فاعمل على ذلك إن شاء الله.

From Ahmad bin Muhammad and Abdullah bin Muhammad together, from Ali bin Mahziyar in a hadith that if a man's clothes were impure, he need not repeat the prayer except what was still within its time, but if he was in a state of major impurity or prayed without ablution, he must repeat the obligatory prayers that he missed, because clothes are different from the body, so act upon this if Allah wills.

Hadith 2101

سألته (عليه السلام) عن الرجل يرى في ثيابه المني بعد ما يصبح ولم يكن رأى في منامه أنه قد احتلم قال: فليغتسل وليغسل ثوبه ويعد صلاته.

I asked him (peace be upon him) about a man who sees semen on his clothes after morning time, and he had not seen in his dream that he had a wet dream. He said: He should perform the ritual bath, wash his clothes, and repeat his prayer.

Shaykh Hurr Amili: And there will come what supports this in the hadith concerning someone who forgets part of a limb, and in the book on fasting, God willing.

CHAPTER 40

Recommendation Of Pouring Water Three Times On The Head And Twice On Each Side

[Hadith 2102 to 2102]

Hadith 2102

عن أبي عبد الله (عليه السلام) قال: يفيض الجنب على رأسه الماء ثلاثا لا يجزيه أقل من ذلك.

Abu Abdullah (peace be upon him) said: A person in the state of ritual impurity (janabah) must pour water over their head three times, and anything less than that is not sufficient.

Shaykh Hurr Amili: What precedes this has been indicated in the method of bathing, and also what has been indicated concerning the sufficiency of the named amount in bathing, even as little as oil, and that less than a sa' suffices. It appears that the intention behind the three and two pours is recommendatory.

CHAPTER 41

Non-obligation Of Informing Others About Defects In Ghusl, And The Ruling For One Who Forgets Or Doubts About A Body Part

[Hadith 2103 to 2105]

Hadith 2103

عن أبي عبد الله (عليه السلام) قال: اغتسل أبي من الجنابة فقيل له: قد أبقيت لمعة في ظهرك لم يصبها الماء فقال له: ما كان عليك لو سكت؟! ثم مسح تلك اللمعة بيده.

From Abu Abdullah (peace be upon him) who said: My father performed ghusl from janabah, and he was told: "You have left a spot on your back that the water did not reach." He replied to him: "What harm would it have done you if you had remained silent?!" Then he wiped that spot with his hand.

Hadith 2104

عن أبي جعفر (عليه السلام) - في حديث - قال: قلت له: رجل ترك بعض ذراعه، أو بعض جسده من غسل الجنابة فقال: إذا شك وكانت به بلة وهو في صلاته مسح بها عليه، وإن كان استيقن رجع فأعاد عليهما ما لم يصب بلة، فإن دخله الشك وقد دخل في صلاته فليمض في صلاته ولا شئ عليه، وإن استقين رجع فأعاد عليه الماء، وإن رآه وبه بلة مسح عليه وأعاد الصلاة باستيقان، وإن كان شاكا فليس عليه في شكه شئ فليمض في صلاته.

From Abu Ja'far (peace be upon him) - in a hadith - he said: I asked him about a man who left part of his forearm or part of his body unwashed in ghusl from janabah. He said: If he doubts while there is still wetness and he is in his prayer, he should wipe over it with that wetness. If he is certain, he should go back and repeat washing those parts as long as there is no wetness. If doubt enters while he has started his prayer, he should continue his prayer and nothing is upon him. If he becomes certain, he should go back and pour water over it. If he sees it while there is wetness, he should wipe over it and repeat the prayer with certainty. If he is in doubt, nothing is upon him regarding his doubt, so he should continue his prayer.

Hadith 2105

عن حريز في الوضوء يجف قال: قلت: فإن جف الأول قبل أن أغسل الذي يليه؟ قال: جف أو لم يجف، اغسل ما بقي، قلت: وكذلك غسل الجنابة قال: هو بتلك المنزلة.

From Hareez regarding wudu drying up, he said: I asked: What if the first part dries

before I wash the next part? He replied: Whether it dries or not, wash what remains. I asked: And is it the same for ghusl from janabah? He said: It is of the same status.

CHAPTER 42

Ruling On Ring, Bracelet, Armlet, Splints, Wounds And Similar Items During Ghusl (Ritual Bath)

[Hadith 2106 to 2106]

Hadith 2106

عن أبي جعفر (عليه السلام) قال، سألته عن الجنب به الجرح فيتخوف الماء إن أصابه، قال: فلا يغسله إن خشي على نفسه.

From Abu Ja'far (peace be upon him), he said: I asked him about a person in the state of ritual impurity who has a wound and fears water touching it. He said: He should not wash it if he fears harm to himself.

CHAPTER 43

Sufficiency Of One Ghusl For Multiple Causes And The Ruling Concerning The Meeting Of The Junub, The Deceased, And The One With Minor Impurity When There Is Only Enough Water For One

[Hadith 2107 to 2115]

Hadith 2107

عن زرارة قال: إذا اغتسلت بعد طلوع الفجر أجزأك غسلك ذلك للجنابة والحجامة وعرفة والنحر والحلق والذبح والزيارة، فإذا اجتمعت عليك حقوق (الله) أجزأها عنك غسل واحد. قال: ثم قال: وكذلك المرأة يجزيها غسل واحد لجنابتها وإحرامها وجمعتها وغسلها من حيضها وعيدها.

From Zurara who said: If you perform ghusl after dawn, that ghusl suffices for janabah, cupping, Arafah, sacrifice day, shaving, slaughtering, and ziyarah. When multiple rights of Allah combine upon you, one ghusl suffices for all of them. Then he said: Similarly, for a woman, one ghusl suffices for her janabah, ihram, Friday, menstruation, and Eid.

Hadith 2108

عن أحدهما (عليه السلام) أنه قال: إذا اغتسل الجنب بعد طلوع الفجر أجزأه عنه ذلك الغسل من كل غسل يلزمه في ذلك اليوم.

From one of them (peace be upon him) who said: When a person in the state of janabah performs ghusl after dawn, that ghusl suffices for all obligatory ghusls required of them that day.

Hadith 2109

سألت أبا عبد الله (عليه السلام) عن الجنب يغسل الميت أو من غسل ميتا له أن يأتي أهله ثم يغتسل؟ فقال: سواء لا بأس بذلك إذا كان جنبا غسل يده وتوضأ، وغسل الميت وهو جنب، وإن غسل ميتا توضأ ثم أتى أهله، و يجزيه غسل واحد لهما.

I asked Abu Abdullah (peace be upon him) about a person in janabah washing a deceased person, or one who washes a deceased person then has relations with his wife, then performs ghusl? He said: It's the same, there's no problem with that. If he's in janabah, he washes his hands and performs wudu, and washes the deceased while in janabah. And if he washes a deceased person, he performs wudu then has relations with his wife, and one ghusl suffices for both.

Hadith 2110

عن أبي جعفر (عليه السلام) قال: إذا حاضت المرأة وهي جنب أجزأها غسل واحد.

From Abu Ja'far (peace be upon him) who said: If a woman menstruates while in the state of janabah, one ghusl suffices for her.

Hadith 2111

عن أبي عبد الله (عليه السلام) قال: سئل عن رجل أصاب من امرأة ثم حاضت قبل أن تغتسل، قال: تجعله غسلا واحدا.

From Abu Abdullah (peace be upon him) who said: He was asked about a man who had relations with a woman then she menstruated before performing ghusl. He said: She makes it one ghusl.

Hadith 2112

سألت أبا عبد الله (عليه السلام) رجل وقع على امرأته فطمثت بعد ما فرغ، أتجعله غسلا واحدا إذا طهرت أو تغتسل مرتين؟ قال: تجعله غسلا واحدا عند طهرها.

I asked Abu Abdullah (peace be upon him) about a man who had relations with his wife, then she menstruated after he finished, should she make it one ghusl when she becomes pure or perform ghusl twice? He said: She makes it one ghusl when she becomes pure.

Hadith 2113

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة يواقعها زوجها ثم تحيض قبل أن تغتسل، قال: إن شاءت أن تغتسل فعلت، وإن لم تفعل فليس عليها شئ، فإذا طهرت اغتسلت غسلا واحدا للحيض والجنابة.

From Abu Abdullah (peace be upon him): I asked him about a woman whose husband has relations with her then she menstruates before performing ghusl. He said: If she wishes to perform ghusl she may do so, and if she doesn't, nothing is required of her. When she becomes pure, she performs one ghusl for both menstruation and janabah.

Hadith 2114

عن أبي عبد الله وأبي الحسن (عليهما السلام) قالا: في الرجل يجامع المرأة فتحيض قبل أن تغتسل من الجنابة، قال: غسل الجنابة عليها واجب.

From Abu Abdullah and Abu Al-Hassan (peace be upon them) who said regarding a man who has relations with a woman then she menstruates before performing ghusl from janabah: The ghusl of janabah is obligatory upon her.

أقول: معلوم أن غسل الجنابة لا يسقط اثره بالكلية بمجرد الحيض ولكن بعد الطهر يجزى غسل واحد للجنابة والحيض، وليس هذا بصريح في وجوب تعدد الغسل، ويمكن أن يكون معناه أن مثل غسل الجنابة

يجب عليها إذا طهرت لما دل على أن غسل الحيض كغسل الجنابة، ولما تقدم من نهيها عن الغسل وقت الحيض، لأنه قد جاءها ما يفسد الصلاة، ويحتمل الحمل على الانكار والله أعلم.

I (Hurr Amili) say: It is known that the effect of janabah ghusl is not completely nullified merely by menstruation, but after purification one ghusl suffices for both janabah and menstruation. This is not explicit in requiring multiple ghusls, and it could mean that a ghusl like the janabah ghusl is required when she becomes pure, as evidenced by menstruation ghusl being like janabah ghusl, and by the previous prohibition of ghusl during menstruation because something that invalidates prayer has occurred. It could also be interpreted as a denial, and Allah knows best.

Hadith 2115

عن عبد الله ابن سنان، عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة تحيض وهي جنب، هل عليها غسل الجنابة؟ قال: غسل الجنابة والحيض واحد.

From Abdullah ibn Sinan, from Abu Abdullah (peace be upon him) who said: I asked him about a woman who menstruates while in the state of janabah, is ghusl for janabah required of her? He said: The ghusl for janabah and menstruation is one.

Shaykh Hurr Amili: What indicates the latter ruling will come in the sections on tayammum and the overlap of the bath of janaba and death, indeed all baths in the bath of the dead.

CHAPTER 44

Recommendation Of Washing Hands Three Times Before Putting Them In The Vessel In The State Of Janabah

[Hadith 2116 to 2117]

Hadith 2116

عن يونس، عنهم (عليهم السلام) قال: إذا أردت غسل الميت (إلى أن قال:) ثم اغسل يديه ثلاث مرات كما يغسل الانسان من الجنابة إلى نصف الذراع.

From Yunus, from them (peace be upon them), he said: When you want to perform ghusl for the deceased (until he said:) then wash his hands three times as one washes from janabah up to half of the forearm.

Hadith 2117

محمد بن علي بن الحسين في (الخصال) بإسناده عن علي (عليه السلام) في حديث الأربعمائة قال: إذا أراد أحدكم الغسل فليبدء بذراعيه فليغسلهما.

Muhammad bin Ali bin Al-Husayn in (Al-Khisal), with his chain of narrators from Ali (peace be upon him) in the hadith of the four hundred, said: When one of you wants to perform ghusl, he should start with his forearms and wash them.

CHAPTER 45

Permissibility Of A Person In The State Of Major Ritual Impurity (Junub) To Put Their Hand In Water Before The Recommended Washing

[Hadith 2118 to 2120]

Hadith 2118

دخلت على أبي عبد الله (عليه السلام) وأنا أريد أن أسأله عن الجنب، فلما صرت عنده أنسيت المسألة فنظر إلى أبو عبد الله (عليه السلام) فقال: يا شهاب لا بأس بأن يغرف الجنب من الحب.

I went to Abu Abdullah (peace be upon him) wanting to ask him about the person in major ritual impurity (junub), but when I was with him, I forgot the question. Abu Abdullah (peace be upon him) looked at me and said: "O Shahab, there is no problem for a person in major ritual impurity to scoop from the water container."

Hadith 2119

أتيت أبا عبد الله (عليه السلام) أسأله فابتدأني فقال: إن شئت فاسئل يا شهاب! وإن شئت أخبرناك بما جئت له، قال: قلت له: أخبرني جعلت فداك، قال: جئت تسألني عن الجنب يسهو فيغمر يده في الماء قبل أن يغسلهما؟ قلت: نعم،

I came to Abu Abdullah (peace be upon him) to ask him, and he initiated by saying: "If you wish, ask O Shahab! And if you wish, we will tell you what you came for." I said to him: "Tell me, may I be sacrificed for you." He said: "You came to ask me about a person in major ritual impurity (janabah) who forgetfully immerses his hand in water before washing them?" I said: "Yes."

قال: إذا لم يكن أصاب يده شئ فلا بأس، وإن شئت سل وإن شئت أخبرناك، قلت: أخبرني جعلت فداك قال: جئت تسألني عن الجنب يغرف الماء من الحب فيصيب الماء؟ قلت: نعم قال: لا بأس.

He said: "If nothing has contaminated his hand, there is no problem. And if you wish, ask, and if you wish, we will tell you." I said: "Tell me, may I be sacrificed for you." He said: "You came to ask me about a person in major ritual impurity (janabah) scooping water from the container and the water touches him?" I said: "Yes." He said: "There is no problem."

Hadith 2120

وقد تقدم في الوضوء حديث محمد بن مسلم، عن أحدهما (عليه السلام) في الرجل يبول ولم يمس يده اليمنى شيئا أيغمسها في الماء؟ قال: نعم وإن كان جنبا.

And previously in the chapter of ablution, there was the hadith of Muhammad bin Muslim, from one of them (peace be upon him) regarding a man who urinates and nothing touches his right hand, can he immerse it in water? He said: "Yes, even if he is in a state of major ritual impurity (junub)."

CHAPTER 46

Not Having To Perform Ghusl Due To Wearing A Garment With Janabah Even If One Sweats In It Or If Rain Wets It, And The Purity Of Sweat Of The Person In State Of Janabah And Menstruation

[Hadith 2121 to 2124]

Hadith 2121

سألت أبا عبد الله (عليه السلام) عن الجنب يعرق في ثوبه، أو يغتسل فيعانق امرأته أو يضاجعها وهي حائض أو جنب فيصيب جسد من عرقها، قال: هذا كله ليس بشئ.

I asked Abu Abdullah (peace be upon him) about a person in the state of janabah who sweats in his clothes, or performs ghusl then embraces his wife or lies with her while she is menstruating or in janabah, and his body is touched by her sweat. He said: All of this is nothing [no issue].

Hadith 2122

عن أبي عبد الله (عليه السلام) قال: لا يجنب الثوب الرجل، ولا يجنب الرجل الثوب.

From Abu Abdullah (peace be upon him) who said: The garment does not make a person junub, and a person does not make a garment junub.

Hadith 2123

سألت أبا عبد الله (عليه السلام) عن الثوب تكون فيه الجنابة فتصيبني السماء أن يبتل على، قال: لا بأس

I asked Abu Abdullah (peace be upon him) about a garment that has janabah on it and rain falls on me causing it to get wet. He said: There is no problem.

Hadith 2124

سألت أبا عبد الله (عليه السلام) عن الرجل يلبس ثوبا وفيه جنابة فيعرق فيه، قال: فقال: إن الثوب لا يجنب الرجل.

I asked Abu Abdullah (peace be upon him) about a man who wears a garment that has janabah on it and then sweats in it. He said: The garment does not make a person junub.

CHAPTER 47

Permission To Perform Ghusl Without A Loincloth Where No One Can See, Though Disliked, And Permission For A Man To Perform Ghusl Naked In The Presence Of His Wife

[Hadith 2125 to 2126]

Hadith 2125

سألت أبا عبد الله (عليه السلام) عن الرجل يغتسل بغير إزار حيث لا يراه أحد، قال: لا بأس.

I asked Abu Abdullah (peace be upon him) about a man performing ghusl without a loincloth where no one can see him. He said: There is no problem.

Hadith 2126

قلت لأبي عبد الله (عليه السلام): المرأة تغسل فرج زوجها (إلى أن قال:) قلت له: أيغتسل الرجل بين يدي أهله؟ فقال: نعم ما يفضي به أعظم.

I said to Abu Abdullah (peace be upon him): Can a woman wash her husband's private parts? (Until he said:) I asked him: Can a man perform ghusl in front of his wife? He said: Yes, what he reveals to her is even greater.

Shaykh Hurr Amili: And there will come what indicates this in the chapter on marriage, God willing.

Section 4

Haydh (Menstruation)

CHAPTER 1

Obligation Of Ghusl (ritual Bath) After Menstruation Ends For Prayer, Fasting, And Similar Acts

[Hadith 2127 to 2128]

Hadith 2127

عن أبي عبد الله (عليه السلام) قال: إن طهرت بليل من حيضها ثم توانت (في أن تغتسل) حتى أصبحت عليها قضاء ذلك اليوم.

From Abu Abdullah (peace be upon him) who said: If she becomes pure from her menstruation at night and then delays (performing ghusl) until morning, she must make up for that day (*).

Translator: * Make up for the Maghrib and Isha prayer of that day. See Hadith 2377.

Hadith 2128

عن أبي عبد الله (عليه السلام) (في حديث) قال: وغسل الحيض واجب.

From Abu Abdullah (peace be upon him) (in a hadith) who said: And the ghusl for menstruation is obligatory.

أقول: وقد تقدم عدة أحاديث دالة على وجوب غسل الحيض، ويأتي ما يدل على ذلك في أحاديث كثيرة، وتقدم ما يدل على أنه سنة وأن معناه أوجوبه مستفاد من السنة، لا من القرآن، بخلاف غسل الجنابة فإن وجوبه مستفاد منهما والله أعلم.

I (Hurr Amili) say: Several hadiths have previously been mentioned indicating the obligation of ghusl for menstruation, and many hadiths will come indicating this, and what has preceded indicates that it is a sunnah and that its obligation is derived from the sunnah, not from the Quran, unlike the ghusl for janabah (ritual impurity) where its obligation is derived from both, and Allah knows best.

CHAPTER 2

Distinguishing Menstrual Blood From Virginity Blood And The Ruling For Each

[Hadith 2129 to 2131]

Hadith 2129

عن خلف ابن حماد الكوفي " في حديث " قال: دخلت على أبي الحسن موسى بن جعفر (عليه السلام) بمنى فقلت له: إن رجلا من مواليك تزوج جارية، معصرا، لم تطمث، فلما افتضها سال الدم، فمكث سائلا لا ينقطع نحوا من عشرة أيام،

Through Khalaf ibn Hammad al-Kufi (in a hadith) who said: I entered upon Abu al-Hasan Musa ibn Ja'far (peace be upon him) in Mina and said to him: One of your followers married a young maiden (virgin) who had not yet menstruated. When he deflowered her, blood flowed and continued flowing without stopping for about ten days.

وأن القوابل اختلفن في ذلك فقال بعضهن: دم الحيض، وقال بعضهن: دم العذرة، فما ينبغي لها أن تصنع؟ قال: فلتتق الله، فإن كان من دم الحيض فلتمسك عن الصلاة حتى ترى الطهر، وليمسك عنها بعلها، وإن كان من العذرة فلتتق الله ولتتوضأ ولتصل ويأتيها بعلها إن أحب ذلك.

And the midwives differed regarding that matter, as some of them said: It is menstrual blood, while others said: It is virginal blood. So what should she do? He replied: She should fear Allah. If it is menstrual blood, she should refrain from prayer until she sees purity, and her husband should keep away from her. And if it is virginal blood, she should fear Allah, perform ablution, pray, and her husband may approach her if he wishes to do so.

فقلت له: وكيف لهم أن يعلموا ما هو حتى يفعلوا ما ينبغي؟ قال: فالتفت يمينا وشمالا في الفسطاط مخافة أن يسمع كلام أحد، قال: ثم نهد إلي فقال: يا خلف؟ سر الله فلا تذيعوه، ولا تعلموا هذا الخلق أصول دين الله، بل ارضوا لهم ما رضي الله لهم من ضلال،

I said to him: "How would they know what it is so they can do what is needed?" He then looked right and left in the tent, fearing that someone might hear the conversation. Then he rose towards me and said: "O Khalaf! (This is) Allah's secret, so do not spread it, and do not teach these people the fundamentals of Allah's religion. Rather, be content with what Allah has been content for them of misguidance."

قال: ثم عقد بيده اليسرى تسعين، ثم قال: تستدخل القطنة ثم تدعها مليا، ثم تخرجها إخراجا رقيقا، فإن كان الدم مطوقا في القطنة فهو من العذرة، وإن كان مستنقعا في القطنة فهو من الحيض،

He said: Then he made ninety with his left hand, then said: Insert the cotton, then leave it for a while, then remove it gently. If the blood forms a ring around the cotton, then it is from defloration, and if the blood is pooled in the cotton, then it is from menstruation.

قال خلف: فاستخفني الفرح فبكيت، فلما سكن بكائي قال: ما أبكاك؟ قلت: جعلت فداك، من كان يحسن هذا غيرك؟ قال: فرفع يده إلى السماء وقال: إني والله ما أخبرك إلا عن رسول الله (صلى الله عليه وآله)، عن جبرئيل، عن الله عز وجل.

Khalaf said: Joy overwhelmed me and I wept. When my crying subsided, he asked: "What made you cry?" I said: "May I be sacrificed for you, who else but you could master this?" He then raised his hand to the sky and said: "By Allah, I only tell you what comes from the Messenger of Allah (peace be upon him and his family), from Gabriel, from Allah, the Mighty and Majestic."

Hadith 2130

سئل أبو جعفر (عليه السلام) عن رجل افتض امرأته أو أمته فرأت دماء كثيرا لا ينقطع عنها يوما، كيف تصنع بالصلاة؟ قال: تمسك الكرسف فإن خرجت القطنة مطوقة بالدم فإنه من العذرة، تغتسل وتمسك معها قطنة وتصلي، فإن خرج الكرسف منغمسا بالدم فهو من الطمث تقعد عن الصلاة أيام الحيض.

Abu Ja'far (peace be upon him) was asked about a man who deflowered his wife or slave-girl, and she saw abundant blood that did not stop from her for a day, how should she deal with prayer? He said: She should insert cotton; if the cotton comes out with blood around its edges, then it is from defloration - she should perform ghusl, keep cotton with her, and pray. But if the cotton comes out soaked in blood, then it is from menstruation - she should refrain from prayer during the days of menstruation.

Shaykh Hurr Amili: The intended bathing here is from major impurity and it is obvious, for virginity blood does not necessitate bathing as previously discussed and forthcoming.

Hadith 2131

قلت لأبي الحسن الماضي (عليه السلام): جعلت فداك رجل تزوج جارية أو اشترى جارية طمثت أو لم تطمث أو في أول ما طمثت، فلما افترعها غلب الدم فمكث أياما وليالي.

I said to Abul-Hassan Al-Madhi (peace be upon him): May I be sacrificed for you, a man married a girl or bought a slave girl who had menstruated or had not menstruated, or was in her first menstruation. When he deflowered her, blood persisted for days and nights.

فأريت القوابل فبعض قال: من الحيضة، وبعض قال: من العذرة، قال: فتبسم فقال: إن كان من الحيض فليمسك عنها بعلها ولتمسك عن الصلاة، وإن كان من العذرة فلتوضأ ولتصل ويأتيها بعلها إن أحب.

The midwives were consulted, and some said it was from menstruation, while others said it was from virginity. He smiled and said: If it is from menstruation, then her

husband should abstain from her and she should abstain from prayer. If it is from virginity, then she should perform ablution, pray, and her husband may approach her if he wishes.

قلت: جعلت فداك وكيف لها أن تعلم من الحيض هو، أم من العذرة؟ فقال: يا خلف سر الله فلا تذيعوه، تستدخل قطنة ثم تخرجها فإن خرجت القطنة مطوقة بالدم فهو من العذرة، وإن خرجت مستنقعة بالدم فهو من الطمث.

I said: May I be sacrificed for you, how can she know if it is from menstruation or from virginity? He said: O Khalaf, this is God's secret so do not spread it. She should insert cotton and then remove it. If the cotton comes out with blood around its edges, it is from virginity, and if it comes out soaked in blood, it is from menstruation.

CHAPTER 3

Differentiating Menstrual Blood From Irregular Bleeding, And The Requirement For Women With Irregular Cycles To Use Discrimination Or Refer To Narrations

[Hadith 2132 to 2135]

Hadith 2132

قال أبو عبد الله (عليه السلام): إن دم الاستحاضة والحيض ليس يخرجان من مكان واحد، إن دم الاستحاضة بارد وإن دم الحيض حار.

Abu Abdullah (peace be upon him) said: Indeed, the blood of istihadha and menstruation do not come from the same place. The blood of istihadha is cold, while the blood of menstruation is warm.

Hadith 2133

دخلت على أبي عبد الله (عليه السلام) امرأة فسألته عن المرأة يستمر بها الدم فلا تدري (أ) حيض هو أو غيره؟ قال: فقال لها: إن دم الحيض حار، عبيط، أسود، له دفع وحرارة، ودم الاستحاضة أصفر، بارد، فإذا كان للدم حرارة ودفع وسواد فلتدع الصلاة، قال: فخرجت وهي تقول: والله أن لو كان امرأة ما زاد على هذا.

I came to Abu Abdullah (peace be upon him), and a woman asked him about a woman who experiences continuous bleeding and does not know whether it is menstrual blood or something else. He said to her: Indeed menstrual blood is hot, fresh, black, has force and heat, while irregular bleeding (istihadha) is yellow and cold. So when the blood has heat, force, and blackness, she should leave the prayer. [The narrator] said: She left saying: By Allah, even if it was a woman [answering], she wouldn't have explained it better than this.

Hadith 2134

سألتني امرأة منا أن ادخلها على أبي عبد الله (عليه السلام) فاستأذنت لها فأذن لها فدخلت " إلى أن قال ": فقالت له: ما تقول في المرأة تحيض فتجوز أيام حيضها؟ قال: إن كان عشرة استظهرت بيوم واحد ثم هي مستحاضة.

A woman from among us asked me to let her meet Abu Abdullah (peace be upon him). I sought permission for her, and he granted it. She entered... [until he said]: She asked him, "What do you say about a woman whose menstruation extends beyond her usual period?" He said, "If it was ten days, she should wait one additional day, then she is considered in a state of istihadha."

قالت: فإن الدم يستمر بها الشهر والشهرين والثلاثة كيف تصنع بالصلاة؟ قال: تجلس أيام حيضها ثم تغتسل لكل صلاتين،

She asked, "What if the bleeding continues for a month, two months, or three months? How should she perform her prayers?" He replied, "She should refrain from prayer during her usual menstrual days, then perform ghusl for every two prayers."

قالت: له إن أيام حيضها تختلف عليها، وكان يتقدم الحيض اليوم واليومين والثلاثة، ويتأخر مثل ذلك فما علمها به؟ قال: دم الحيض ليس به خفاء، هو دم حار تجد له حرقة، ودم الاستحاضة دم فاسد بارد، قال: فالتفتت إلى مولاتها فقالت: أتراه كان امرأة مرة؟!:

She then asked him, "What if her menstrual days vary, sometimes coming earlier by one, two, or three days, and sometimes later by the same amount? How should she distinguish it?" He answered, "Menstrual blood is unmistakable; it is warm blood that causes a burning sensation, while istihadha blood is abnormal (*) and cold." She then turned to her female companion and said, "Do you think he was once a woman?!"

Translator: * The word used is "fasid" which literally means corrupt, spoiled, defective, or abnormal. In this context it refers to blood that is abnormal or irregular compared to normal menstrual blood.

Hadith 2135

عن غير واحد سألوا أبا عبد الله (عليه السلام) عن الحائض والسنة في وقته، فقال: إن رسول الله (صلى الله عليه وآله) سن في الحائض ثلاث سنن - إلى أن قال: - وأما سنة التي قد كانت لها أيام متقدمة ثم اختلط عليها من طول الدم فزادت ونقصت حتى أغفلت عددها وموضا من الشهر فإن سنتها غير ذلك،

From several people who asked Abu Abdullah (peace be upon him) about menstruation and its established practice regarding timing, he said: The Messenger of Allah (peace be upon him and his family) established three practices for menstruation - until he said: As for the practice of one who had previous regular days but then became confused due to prolonged bleeding, increasing and decreasing until she forgot her count and its time in the month, her practice is different.

وذلك أن فاطمة بنت أبي حبيش أتت النبي (صلى الله عليه وآله) فقالت: إني أستحاض ولا أطهر، فقال لها النبي (صلى الله عليه وآله): ليس ذلك بحيض، إنما هو عرق فإذا أقبلت الحيضة فدعي الصلاة. وإذا أدبت فاغسلي عنك الدم وصلي، وكانت تغتسل في وقت كل صلاة، وكانت تجلس في مركن لأختها فكانت صفرة الدم تعلو الماء،

This is because Fatima bint Abi Hubaish came to the Prophet (peace be upon him and his family) and said: "I have persistent bleeding and do not become pure." The Prophet (peace be upon him and his family) said to her: "This is not menstruation. It is rather a vein. When menstruation approaches, leave prayer. When it retreats, wash off the blood and pray." She used to perform ritual bath at every prayer time and would sit in her sister's washing tub where the yellowness of blood would rise to the water's

surface.

قال أبو عبد الله (عليه السلام): أما تسمع رسول الله (صلى الله عليه وآله) أمر هذه بغير ما أمر به تلك؟ ألا تراه لم يقلها دعي الصلاة أيام أقراءك؟ ولكن قال لها: إذا أقبلت الحيضة فدعي الصلاة، وإذا أدبرت فاغتسلي وصلي؟!.

Abu Abdullah (peace be upon him) said: Don't you hear that the Messenger of Allah (peace be upon him and his family) ordered her differently than the other? Don't you see he didn't tell her to leave prayer during her menstrual days? Rather he said to her: "When menstruation approaches, leave prayer, and when it retreats, perform ritual bath and pray"?

فهذا بين أن هذه امرأة قد اختلط عليها أيامها، لم تعرف عددها ولا وقتها، ألا تسمعها تقول: إني أستحاض ولا أطهر؟ وكان أبي يقول: إنها استحيضت سبع سنين ففي أقل من هذا تكون الريبة والاختلاط فلهذا احتاجت إلى أن تعرف إقبال الدم من إدباره وتغير لونه من السواد إلى غيرهوذلك أن دم الحيض أسود يعرف،

This clearly shows that this woman had become confused about her days, not knowing their number or timing. Don't you hear her saying: "I have persistent bleeding and do not become pure"? My father used to say she had persistent bleeding for seven years, so confusion and uncertainty can occur in less time than this. This is why she needed to recognize the approaching and retreating of blood and its color change from black to other colors, as menstrual blood is distinctively black.

ولو كانت تعرف أيامها ما احتاجت إلى معرفة لون الدم، لان السنة في الحيض أن تكون الصفرة والكدرة فما فوقها في أيام الحيض إذا عرفت حيضا كله إن كان الدم أسودا وغير ذلك،

Had she known her days, she wouldn't have needed to recognize the blood color, because the established practice regarding menstruation is that yellowness and turbidity and above during known menstrual days are all considered menstruation, whether the blood is black or otherwise.

فهذا يبين لك أن قليل الدم وكثيرة أيام الحيض حيض كله إذا كانت الأيام معلومة، فإذا جهلت الأيام وعددها احتاجت إلى النظر حينئذ إلى إقبال الدم وإدباره وتغير لونه، ثم تدع الصلاة على قدر ذلك،

This clarifies for you that little or much blood during menstrual days is all considered menstruation when the days are known. When days and their count are unknown, one needs to observe the blood's approach, retreat, and color change, then leave prayer accordingly.

ولا أرى النبي (صلى الله عليه وآله) قال لها: اجلسي كذا وكذا يوما فما زادت فأنت مستحاضة، كما لم يأمر الأولى بذلك، وكذلك أبي (عليه السلام) أفتى في مثل هذا، وذلك أن امرأة من أهلنا استحاضت فسالت أبي (عليه اسلام) عن ذلك فقال: إذا رأيت الدم البحراني فدعي الصلاة، وإذا رأيت الطهر ولو ساعة من نهار فاغتسلي وصلي،

I don't see that the Prophet (peace be upon him and his family) told her to sit for so

many days and consider anything beyond that as persistent bleeding, just as he didn't order the first woman to do so. Similarly, my father (peace be upon him) gave fatwa in similar cases. A woman from our family had persistent bleeding and asked my father (peace be upon him) about it. He said: "When you see the dark blood, leave prayer, and when you see purity even for an hour of the day, perform ritual bath and pray."

قال أبو عبد الله (عليه اسلام): وأرى جواب أبي (عليه السلام) ههنا غير جوابه في المستحاضة الأولى ألا ترى أنه قال تدع الصلاة أيام أقرائها؟ لأنه نظر إلى عدد الأيام، وقال ههنا: إذا رأيت الدم البحراني فلتدع الصلاة، فأمرها هنا أن تنظر إلى الدم إذا أقبل وأدبر وتغير، وقوله: البحراني، شبه معنى قول النبي (صلى الله عليه وآله): إن دم الحيض أسود يعرف وإنما سماه أبي بحرانيا لكثرته ولونه.

Abu Abdullah (peace be upon him) said: I see my father's answer here differs from his answer about the first case of persistent bleeding. Don't you see he said there to leave prayer during her menstrual days? Because he considered the number of days. And here he said: "When you see the dark blood, leave prayer." Here he ordered her to observe the blood when it approaches, retreats, and changes. His saying "dark" (*) is similar to the Prophet's saying that menstrual blood is distinctively black. My father called it dark due to its abundance and color.

فهذه سنة النبي (صلى الله عليه وآله) في التي اختلط عليها أيامها حتى لا تعرفها، وإنما تعرفها بالدم ما كان من قليل الأيام وكثيره " إلى أن قال: " إن اختلطت الأيام عليها وتقدمت وتأخرت وتغير عليها الدم ألوانا فسنتها إقبال الدم وإدباره وتغير حالاته.

This is the Prophet's (peace be upon him and his family) practice regarding one who becomes confused about her days until she doesn't recognize them, and she only recognizes them through blood whether the days are few or many - until he said - If the days become confused for her, advancing and retreating, and blood changes colors, her practice depends on the blood's approach, retreat, and changing conditions.

Translator: * "Dam al-Bahraani" refers to the heavy, dark-colored blood that is typically seen during the main days of menstruation. It is a definitive indication of menstruation as opposed to other types of bleeding that may occur outside of the menstrual period.

CHAPTER 4

That Yellowish And Brownish Discharge During Menstruation Days Is Menstruation, And During Pure Days Is Pure, And Preference Of Habit Over Distinction

[Hadith 2136 to 2144]

Hadith 2136

سألت أبا عبد الله (عليه السلام) عن المرأة ترى الصفرة في أيامها فقال: لا تصلي حتى تنقضي أيامها، وإن رأت الصفرة في غير أيامها توضأت وصلت.

I asked Abu Abdullah (peace be upon him) about a woman who sees yellowish discharge during her days, he said: She should not pray until her days end, and if she sees yellowish discharge outside her days, she should perform ablution and pray.

Hadith 2137

عن أبي عبد الله (عليه السلام) في المرأة ترى الصفرة فقال: إن كان قبل الحيض بيومين فهو من الحيض، وإن كان بعد الحيض بيومين فليس من الحيض. أقول: وجهه أن العادة قد تتقدم بيوم أو يومين، وأما ما بعد العادة والاستظهار فهو استحاضة على تفصيل يأتي إن شاء الله تعالى.

From Abu Abdullah (peace be upon him) regarding a woman who sees yellowish discharge, he said: If it is two days before menstruation, it is from menstruation, and if it is two days after menstruation, it is not from menstruation. I say: The reason is that the habit may advance by a day or two, and what comes after the habit and precaution is irregular bleeding, with details to come if Allah the Exalted wills.

Shaykh Hurr Amili: The rationale behind this ruling is that the menstrual cycle can start a day or two early. However, any yellowness or discharge that occurs after the expected end of the menstrual cycle is considered istihadah (excessive bleeding), which will be discussed in detail with its distinctions, God willing.

Hadith 2138

عن أبي عبد الله (عليه السلام) قال: (في حديث) ما رأت المرأة في أيام حيضها من صفرة أو حمرة فهو من الحيض، وكل ما رأته بعد أيام حيضها فليس من الحيض.

From Abu Abdullah (peace be upon him) who said: (in a hadith) Whatever yellowish or reddish discharge a woman sees during her menstruation days is from menstruation, and whatever she sees after her menstruation days is not from menstruation.

Hadith 2139

عن أبي عبد الله (عليه السلام) قال: إذا رأت المرأة الصفرة قبل انقضاء أيام عادتها لم تصل وإن كانت صفرة انقضاء أيام قرئها صلت.

From Abu Abdullah (peace be upon him) who said: When a woman sees yellowish discharge before the end of her regular days, she should not pray, and if the yellowish discharge is at the end of her menstrual days, she should pray.

Hadith 2140

عن علي بن أبي حمزة قال سئل أبو عبد الله (عليه السلام) وأنا حاضر عن المرأة ترى الصفرة؟ فقال: ما كان قبل الحيض فهو من الحيض، وما كان بعد الحيض فليس منه.

From Ali bin Abi Hamza who said: Abu Abdullah (peace be upon him) was asked while I was present about a woman who sees yellowish discharge? He said: What comes before menstruation is from menstruation, and what comes after menstruation is not from it.

Hadith 2141

عن معاوية بن حكيم قال: قال الصفرة قبل الحيض بيومين فهو من الحيض، وبعد أيام الحيض فليس من الحيض، وهي في أيام الحيض الحيض.

From Muawiya bin Hakim who said: Yellowish discharge two days before menstruation is from menstruation, and after menstruation days is not from menstruation, and during menstruation days is menstruation.

Hadith 2142

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن المرأة ترى الصفرة أيام طمثها كيف تصنع؟ قال: تترك لذلك الصلاة بعد أيامها التي كانت تقعد في طمثها ثم تغتسل وتصلي، فإن رأت صفرة بعد غسلها فلا غسل عليها، يجزيها الوضوء عند كل صلاة وتصلي.

From his brother Musa bin Ja'far (peace be upon him) who said: I asked him about a woman who sees yellowish discharge during her menstruation days, what should she do? He said: She should leave prayer for that after her days which she used to sit in her menstruation, then perform ghusl and pray. If she sees yellowish discharge after her ghusl, no ghusl is required of her, ablution is sufficient for her before each prayer and she should pray.

Hadith 2143

سألته عن المرأة ترى الدم في غير أيام طمثها فتراها اليوم واليومين والساعة والساعتين ويذهب مثل ذلك كيف تصنع، قال: تترك الصلاة إذا كانت تلك حالها ما دام الدم وتغتسل كلما انقطع عنها

I asked him about a woman who sees blood outside her menstruation days, seeing it for a day or two, or an hour or two, and it goes away like that, what should she do? He said: She should leave prayer when that is her condition as long as there is blood, and perform ghusl whenever it stops.

قلت: كيف تصنع؟ قال: ما دامت ترى الصفرة فلتتوضأ من الصفرة وتصلي ولا غسل عليها (من صفرة تراها إلا) في أيام طمثها، فإن رأت صفرة في أيام طمثها تركت الصلاة كتركها للدم.

I said: What should she do? He said: As long as she sees yellowish discharge, she should perform ablution from the yellowish discharge and pray, and no ghusl is required of her (from yellowish discharge she sees except) during her menstruation days. If she sees yellowish discharge during her menstruation days, she should leave prayer as she leaves it for blood.

Hadith 2144

محمد بن الحسن في (المبسوط) قال: روي عنهم (عليهم السلام) أن الصفرة في أيام الحيض حيض وفي أيام الطهر طهر.

Muhammad bin Al-Hassan in (Al-Mabsut) said: It is narrated from them (peace be upon them) that yellowish discharge during menstruation days is menstruation and during pure days is pure.

CHAPTER 5

Obligation Of A Woman With Regular Menstrual Cycles To Return To Her Regular Days Even If Exceeding Ten Days Without Considering The Distinction

[Hadith 2145 to 2151]

Hadith 2145

عن يونس، عن غير واحد سألوا أبا عبد الله (عليه السلام) عن الحيض والسنة في وقته؟، فقال: إن رسول الله (صلى الله عليه وآله) سن في الحيض ثلاث سنن، بين فيها كل مشكل لمن سمعها وفهمها، حتى لا يدع لا حد مقالا فيه بالرأي، أما إحدى السنن فالحايض التي لها أيام معلومة قد احضتها بلا اختلاط عليها ثم استحاضت فاستمر بها الدم وهي فذلك تعرف أيامها ومبلغ عدتها،

From Yunus, from several people who asked Abu Abdullah (peace be upon him) about menstruation and its timing according to the Sunnah. He said: The Messenger of Allah (peace be upon him and his family) established three practices regarding menstruation, clarifying every difficulty for those who hear and understand them, leaving no room for personal opinion. As for one of the practices, it concerns the menstruating woman who has known days without confusion, then experiences continuous bleeding. In this case, she knows her days and their number.

فإن امرأة يقال لها: فاطمة بنت أبي حبيش استحاضت فاتت أم سلمة فسألت رسول الله (صلى الله عليه وآله) عن ذلك فقال: تدع الصلاة قدر أقرائها أو قدر حيضها، قال: إنما هو عرق فأمرها أن تغتسل وتستثفر بثوب وتصلي،

A woman named Fatima bint Abi Hubaish experienced prolonged bleeding, so she went to Umm Salamah who asked the Messenger of Allah (peace be upon him and his family) about it. He said: She should leave prayer for the duration of her regular period or menstruation. He said: It is merely a vein, so he ordered her to perform ghusl, wrap herself with cloth, and pray.

قال أبو عبد الله (عليه السلام): هذه سنة النبي (صلى الله عليه وآله) في التي تعرف أيام أقرائها، لم تختلط عليها، ألا ترى أنه لم يسألها كم يوم هي؟ ولم يقل إذا زادت على كذا يوما فأنت مستحاضة؟!، وإنما سن لها أياما معلومة ما كانت من قليل أو كثير بعد أن تعرفها،

Abu Abdullah (peace be upon him) said: This is the Prophet's practice regarding she who knows her regular days without confusion. Don't you see that he didn't ask her how many days it was? And didn't say if it exceeds so many days then you are in istihadha?! Rather, he established for her known days, whether few or many, as long as she knows them.

وكذلك أفتى أبي (عليه السلام)، وسئل عن المستحاضة فقال: إنما ذلك عرق عابر أو ركضة من الشيطان فلتدع الصلاة أيام أقرائها، ثم تغتسل وتتوضأ لكل صلاة، قيل: وإن سال؟ قال: وإن سال مثل المثعب.

Similarly, my father (peace be upon him) gave fatwa and was asked about the woman with istihadha, so he said: This is merely a passing vein or a kick from Satan, so she should leave prayer during her regular days, then perform ghusl and make wudhu for each prayer. It was asked: Even if it flows? He said: Even if it flows like a spout.

قال أبو عبد الله (عليه السلام): هذا تفسير حديث رسول الله (صلى الله عليه وآله) وهو موافق له، فهذه سنة التي نعرف أيام أقرائها ولا وقت لها إلا أيامها، قلت، أو كثرت - إلى أن قال: - فجميع حالات المستحاضة تدور على هذه السنن الثلاث لا تكاد أبدا تخلو من واحدة منهن إن كانت لها أيام معلومة من قليل أو كثير فهي على أيامها وخلقتها التي جرت عليها، ليس فيه عدد معلوم موقت غير أيامها.

Abu Abdullah (peace be upon him) said: This is the explanation of the Prophet's hadith and it agrees with it. This is the practice for she who knows her regular days and has no timing except her days, whether few or many - until he said: So all cases of istihadha revolve around these three practices, never being void of one of them. If she has known days, whether few or many, she follows her days and her natural cycle, with no specific numbered limit other than her days.

Hadith 2146

عن أبي عبد الله (عليه السلام) قال: المستحاضة تنظر أيامها فلا تصلي فيها ولا يقربها بعلها، وإذا جازت أيامها ورأت الدم يثقب الكرسف اغتسلت للظهر والعصر.

From Abu Abdullah (peace be upon him) who said: The woman with istihadha should observe her days and not pray during them nor should her husband approach her, and when her days pass and she sees blood penetrating the cotton, she should perform ghusl for Dhuhr and Asr.

Hadith 2147

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة تستحاض؟ فقال: قال أبو جعفر (عليه السلام): سئل رسول الله (صلى الله عليه وآله) عن المرأة تستحاض فأمرها أن تمكث أيام حيضها لا تصلي فيها ثم تغتسل.

From Abu Abdullah (peace be upon him), he said: I asked him about a woman with istihadha? He said: Abu Ja'far (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) was asked about a woman with istihadha, so he ordered her to wait during her menstrual days without praying, then perform ghusl.

Hadith 2148

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة حيض ثم يمضي وقت طهرها وهي ترى الدم؟، قال: فقال: تستظهر بيوم إن كان حيضها دون العشرة أيام، فان استمر الدم فهي مستحاضة "

From Abu Abdullah (peace be upon him), he said: I asked him about a woman who menstruates then her time of purity passes while she still sees blood? He said: She should wait one extra day if her menstruation is less than ten days, and if the blood continues then she has istihadha.

Hadith 2149

عن أبي عبد الله (عليه السلام) أنه قال - في حديث - وكل ما رأته بعد أيام حيضها فليس من الحيض.

From Abu Abdullah (peace be upon him) who said - in a hadith - whatever she sees after her menstrual days is not from menstruation.

Hadith 2150

عن أبي عبد الله (عليه السلام) - في حديث حيمن الحامل - قال: فلتمسك عن الصلاة عدد أيامها التي كانت تقعد في حيضها، فإن انقطع الدم عنها قبل ذلك فلتغتسل ولتصل، وإن لم ينقطع الدم عنها إلا بعد ما تمضي الأيام التي كانت ترى الدم فيها بيوم أو يومين فلتغتسل، ثم ذكر أحكام المستحاضة.

From Abu Abdullah (peace be upon him) - in a hadith about a pregnant woman - he said: She should refrain from prayer for the number of days she used to observe during her menstruation. If the blood stops before that, she should perform ghusl and pray. If the blood doesn't stop except after the days she used to see blood by a day or two, she should perform ghusl, then he mentioned the rulings for istihadha.

Hadith 2151

عن أبي جعفر (عليه السلام) قال: سألته عن الطامث تقعد بعدد أيامها كيف تصنع؟ قال: تستظهر بيوم أو يومين ثم هي مستحاضة.

From Abu Ja'far (peace be upon him), he said: I asked him about a menstruating woman who observes her regular days, what should she do? He said: She should wait one or two extra days, then she has istihadha.

CHAPTER 6

Rulings On Blood Discontinuation During Menstruation, Its Return, And Rulings On Confusion Of Menstruation Days

[Hadith 2152 to 2154]

Hadith 2152

عن أبي عبد الله (عليه السلام) " في حديث " قال: قلت له: فالمرأة يكون حيضها سبعة أيام أو ثمانية أيام، حيضها دائم مستقيم، ثم تحيض ثلاثة أيام ثم ينقطع عنها الدم وترى البياض لا صفرة ولا دما؟ قال: تغتسل وتصلي.

From Abu Abdullah (peace be upon him) "in a hadith" he said: I asked him: What about a woman whose menstruation is seven or eight days, her menstruation being regular and consistent, then she menstruates for three days then the blood stops and she sees white discharge with no yellowness or blood? He said: She should perform ghusl and pray.

قلت تغتسل وتصلي وتصوم ثم يعود الدم، قال: إذا رأت الدم أمسكت عن الصلاة والصيام، قلت: فإنها ترى الدم يوما وتطهر يوما، قال: فقال: إذا رأت الدم أمسكت، وإذا رأت الطهر صلت، فإذا مضت أيام حيضها واستمر بها الطهر صلت، فإذا رأت الدم فهي مستحاضة، قد انتظمت لك أمرها كله.

I said: She performs ghusl, prays and fasts, then the blood returns. He said: When she sees blood, she should stop praying and fasting. I said: What if she sees blood one day and is pure one day? He said: When she sees blood she should stop, and when she sees purity she should pray. When her menstruation days pass and purity continues, she should pray. If she sees blood after that, she is in istihadha. I have explained her entire situation to you.

Hadith 2153

قلت لا بي عبد الله (عليه السلام): المرأة ترى الدم ثلاثة أيام أو أربعة، قال: تدع الصلاة، قلت: فإنها ترى الطهر ثلاثة أيام أو أربعة، قال: تصلي، قلت فإنها ترى الدم ثلاثة أيام أو أربعة؟ قال: تدع الصلاة، قلت: فإنها ترى الطهر ثلاثة أيام أو أربعة، قال: تصلي، قلت فإنها ترى الدم ثلاثة أيام أو أربعة، قال: تدع الصلاة تصنع ما بينهما وبين شهر، فإن انقطع عنها الدم وإلا فهي بمنزلة المستحاضة.

I said to Abu Abdullah (peace be upon him): A woman sees blood for three or four days. He said: She should leave prayer. I said: Then she sees purity for three or four days. He said: She should pray. I said: Then she sees blood for three or four days? He said: She should leave prayer. I said: Then she sees purity for three or four days. He said: She should pray. I said: Then she sees blood for three or four days. He said: She

should leave prayer and continue this pattern until a month; if the blood stops, fine, otherwise she is considered in the state of istihadha.

Hadith 2154

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن المرأة ترى الدم خمسة أيام والطهر خمسة أيام، وترى الدم أربعة أيام وترى الطهر ستة أيام؟، فقال: إن رأت الدم لم تصل، وإن رأت الطهر صلت ما بينها وبين ثلاثين يوما، فإذا تمت ثلاثون يوما فرأت دما صبيبا اغتسلت واستثفرت واحتشت بالكرسف في وقت كل صلاة فإذا رأت صفرة توضأت.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about a woman who sees blood for five days and purity for five days, and sees blood for four days and sees purity for six days? He said: If she sees blood, she should not pray, and if she sees purity, she should pray for the duration between that and thirty days. When thirty days are complete and she sees flowing blood, she should perform ghusl, use a sanitary pad, and stuff cotton at the time of each prayer. If she sees yellowish discharge, she should perform wudhu.

قال الشيخ: الوجه في هذين الخبرين أن نحملهما على امرأة اختلطت عادتها في الحيض وتغيرت عن أوقاتها ولم يتميز لها دم الحيض من غيره، أو ترى ما يشبه دم الحيض أربعة أيام وترى ما يشبه دم الاستحاضة مثل ذلك، قال: ففرضها أن تترك الصلاة كلما رأت ما يشبه دم الحيض، وتصلي كلما رأت ما يشبه دم الاستحاضة إلى شهر.

The Sheikh said: The proper understanding of these two reports is that we interpret them regarding a woman whose menstrual habit has become irregular and changed from its usual times, and she cannot distinguish menstrual blood from other blood, or she sees what resembles menstrual blood for four days and sees what resembles istihadha blood for the same period. He said: Her obligation is to leave prayer whenever she sees what resembles menstrual blood, and pray whenever she sees what resembles istihadha blood up to a month.

وقال المحقق في)المعتبر(: هذا تأويل لا بأس به، ولا يقال: الطهر لا يكون أقل من عشرة أيام لا نا نقول: هذا حق، ولكن هذا ليس بطهر على اليقين ولا حيضا، بل هو دم مشتبه فعمل فيه بالاحتياط انتهى.

Al-Muhaqqiq said in (Al-Mu'tabar): This interpretation is acceptable, and if it is said that the period of purity cannot be less than ten days, we say: this is true, but this is neither definitive purity nor menstruation, rather it is questionable blood, so precaution was exercised in dealing with it.

CHAPTER 7

Establishing The Menstrual Period By The Consistency Of Two Months, The Necessity Of Referring To It In The Third Month, And Its Non-establishment By One Month Only

[Hadith 2155 to 2156]

Hadith 2155

سألته عن الجارية البكر أول ما تحيض - إلى أن قال: - فإذا اتفق شهران عدة أيام سواء فتلك أيامها.

I asked him about the virgin girl when she first menstruates - until he said: - If two months match in the same number of days, then those are her days.

Hadith 2156

عن أبي عبد الله (عليه السلام) - في حديث - قال: وأما السنة الثالثة ففي التي ليست لها أيام متقدمة ولم ترى الدم قط ورأت أول ما أدركت - إلى أن قال: - فإن انقطع الدم في أقل من سبع وأكثر من سبع فإنها تغتسل ساعة ترى الطهر وتصلي.

From Abu Abdullah (peace be upon him) - in a hadith - he said: As for the third year, it is for the one who has no previous days and has never seen blood before and saw it for the first time when she reached maturity - until he said: - If the blood stops in less than seven or more than seven days, she should perform ghusl as soon as she sees purity and pray.

فلا تزال كذلك حتى تنظر ما يكون في الشهر الثاني فإن انقطع الدم لوقته في الشهر الأول سواء حتى توالي عليه حيضتان أو ثلاث فقد علم الان أن ذلك قد صار لها وقتا وخلقا معروفا، تعمل عليه، وتدع ما سواه.

She continues like this until she observes what happens in the second month. If the blood stops at the same time as in the first month, until two or three menstrual cycles follow the same pattern, then it is now known that this has become her regular time and known nature, which she should follow and leave anything else.

وتكون سنتها فيما تستقبل إن استحاضت قد صارت سنة إلى أن تجلس أقرائها، وإنما جعل الوقت أن توالي عليها حيضتان أو ثلاث لقول رسول الله (صلى الله عليه وآله) للتي تعرف أيامها: دعي الصلاة أيام أقرائك.

Her practice for future reference if she experiences irregular bleeding has become established until she observes her menstrual periods. The time was set to be established by two or three consecutive menstrual cycles because of the saying of the Messenger of Allah (peace be upon him and his family) to the woman who knows her days: "Leave prayer during the days of your menstrual periods."

فعلمنا أنه لم يجعل القرء الواحد سنة لها فيقول لها: دعي الصلاة أيام قرئك، ولكن سن لها الأقراء، وأدناه

حيضتان فصاعدا.

Thus, we learned that he did not make a single menstrual cycle a practice for her by saying "Leave prayer during your menstrual period," but rather he established for her the menstrual periods, with a minimum of two cycles and above.

CHAPTER 8

Obligation For The Beginner (A Woman Experiencing Her First Menstrual Period) To Revert To Distinguishing (Between Menstrual And Non-menstrual Bleeding) If The Duration Exceeds Ten Days, And If Unable To Distinguish, To Follow The Pattern Of Her Female Relatives, And In Case Of Differing Patterns, To Follow The Narrations, Which Are Six Or Seven Days (As A Period), Or Ten Days From One Month And Three Days From Another Month, And The Same Applies To The Woman With Irregular Bleeding

[Hadith 2157 to 2162]

Hadith 2157

عن أبي جعفر (عليه السلام) قال: يجب للمستحاضة أن تنظر بعض نسائها فتقتدي بأقرائها ثم تستظهر على ذلك بيوم.

From Abu Ja'far (peace be upon him), he said: A woman experiencing irregular bleeding (istihadha) must observe the menstrual cycles of her female relatives and follow their pattern, then add one extra day for precaution.

Hadith 2158

سألته عن جارية حاضت أول حيضها فدام دمها ثلاثة أشهر وهي لا تعرف أيام أقرائها؟ فقال أقرائها مثل أقراء نسائها، فإن كانت نسائها مختلفات فأكثر جلوسها عشرة أيام، وأقله ثلاثة أيام.

I asked him about a girl who had her first menstruation and her bleeding continued for three months, and she does not know her menstrual periods? He said: Her periods are like the periods of her female relatives, and if her female relatives have different durations, then her maximum sitting (menstrual period) is ten days, and minimum is three days.

Hadith 2159

عن غير واحد سألوا أبا عبد الله (عليه السلام) عن الحيض والسنة في وقته، فقال: إن رسول الله (صلى الله عليه وآله وسلم) سن في الحيض ثلاث سنن - إلى أن قال: - وأما السنة الثالثة ففي التي ليس لها أيام متقدمة ولم ترى الدم قط، ورأت أول ما أدركت فاستمر به فإن سنة هذه غير سنة الأولى والثانية،

From several individuals who asked Abu Abdullah (peace be upon him) about menstruation and its established timing, he said: The Messenger of Allah (peace be

upon him and his family) established three rulings regarding menstruation - until he said: As for the third ruling, it concerns the woman who has no previous menstrual pattern and has never seen blood before, but when she first experiences it, it continues. Her ruling differs from the first and second cases.

وذلك أن امرأة يقال لها: حمنة بنت جحش أتت رسول الله فقالت إني استحضت حيضة شديدة؟، فقال احتشي كرسفا، فقالت إنه أشد من ذلك، إني أثجه ثجا، فقال، تلجمي وتحيضي في كل شهر في علم الله ستة أيام أو سبعة أيام ثم اغتسلي غسلا، وصومي ثلاثة وعشرين يوما أو أربعة وعشرين واغتسلي للفجر غسلا، وأخري الظهر وعجلي العصر واغتسلي غسلا، وأخري المغرب وعجلي العشاء واغتسلي غسلا.

This is because a woman called Hamna bint Jahsh came to the Messenger of Allah and said: I am experiencing severe menstrual bleeding. He said: Use cotton. She said: It's more severe than that, it flows heavily. He said: Wear protection and consider yourself menstruating for six or seven days each month in Allah's knowledge, then perform ghusl. Fast for twenty-three or twenty-four days, perform ghusl for Fajr, delay Dhuhr and hasten Asr with ghusl, delay Maghrib and hasten Isha with ghusl.

قال أبو عبد الله (عليه السلام): فأراه قد سن في هذه غير ما سن في الأولى والثانية، وذلك أن أمرها مخالف لامرتينك، ألا ترى أن أيامها لو كانت أقل من سبع وكانت خمسا أو أقل من ذلك ما قال لها: تحيضي سبعا؟، فيكون قد أمرها بترك الصلاة أياما وهي مستحاضة غير حائض،

Abu Abdullah (peace be upon him) said: I see that he established different rules for her than the first two cases, because her situation differs from the other two women. Don't you see that if her days were less than seven, say five or less, he wouldn't have told her to consider seven days? For then he would have ordered her to leave prayer while she was in istihadha, not menstruation.

وكذلك لو كان حيضها أكثر من سبع وكانت أيامها عشرا أو أكثر لم يأمرها بالصلاة وهي حائض، ثم مما يزيد هذا بيانا قوله لها: تحيضي، وليس يكون التحيض إلا للمرأة التي تريد أن تكلف ما تعمل الحائض،

Similarly, if her menstruation was more than seven days, say ten or more, he wouldn't have ordered her to pray while menstruating. What further clarifies this is his saying to her "consider yourself menstruating," as this instruction is only given to a woman who needs to know what actions of a menstruating woman to follow.

ألا تراه لم يقل لها أياما معلومة تحيضي أيام حيضك، ومما يبين هذا قوله لها: في علم الله، لأنه قد كان لها وإن كانت الأشياء كلها في علم الله تعالى، فهذا بين واضح أن هذه لم يكن لها أيام قبل ذلك قط، وهذه سنة التي استمر به (بها) الدم أول ما تراه، أقصى وقتها سبع، وأقصى طهره ثلاث وعشرون حتى يصير لها أيام معلومة فتنتقل إليها،

Notice he didn't specify exact days or say "menstruate during your menstrual days." What also clarifies this is his saying "in Allah's knowledge," because although everything is in Allah's knowledge, this clearly shows she had no previous pattern at

all. This is the ruling for one who experiences continuous bleeding when first seeing it: maximum of seven days, and maximum of twenty-three days of purity, until she establishes a regular pattern to follow.

فجميع حالات المستحاضة تدور على هذه السنن الثلاث لا تكاد أبدا تخلو من واحدة منهن إن كانت لها أيام معلومة من قليل أو كثير فهي على أيام (مها) وخلقتها التي جرت عليها، ليس فيها عدد معلوم موقت غير أيامها، فإن اختلطت الأيام عليها وتقدمت وتأخرت وتغير عليها الدم ألوانا فسنتها إقبال الدم وإدباره وتغير حالاته،

All cases of istihadha revolve around these three rulings, never deviating from one of them. If she has known days, whether few or many, she follows her regular pattern and nature, with no specific count other than her days. If her days become confused, moving earlier or later, and blood changes colors, her ruling follows the blood's appearance and disappearance and its changing states.

وإن لم يكن لها أيام قبل ذلك واستحاضت أول ما رأت فوقتها سبع وطهرها ثلاث وعشرون، فإن استمر الدم أشهرا فعلت في كل شهر كما قال لها، وإن انقطع الدم في أقل من سبع أو أكثر من سبع فإنها تغتسل في ساعة ترى الطهر وتصلي فلا تزال كذلك حتى تنظر ما يكون في الشهر الثاني - إلي أن قال: -

If she had no previous pattern and experienced istihadha from first sight, her period is seven days and purity twenty-three days. If bleeding continues for months, she follows these instructions monthly. If bleeding stops before or after seven days, she performs ghusl when seeing purity and prays, continuing thus until seeing what happens the next month - until he said:

وإن اختلط عليها أيامها وزادت ونقصت حتى لا تقف منها على حد ولا من الدم على لون عملت بإقبال الدم وإدباره وليس لها سنة غير هذا، لقول رسول الله (صلى الله عليه وآله وسلم): إذا أقبلت الحيضة فدعي الصلاة وإذا أدبرت فاغتسلي ولقوله (عليه السلام): " إن دم الحيض أسود يعرف " كقول أبي: " إذا رأيت الدم البحراني "

If her days become confused, increasing and decreasing until she can't determine a limit or blood color, she acts according to the blood's appearance and disappearance, having no other ruling, as the Messenger of Allah (peace be upon him and his family) said: "When menstruation comes, leave prayer, and when it goes, perform ghusl" and his saying: "Menstrual blood is black and recognizable" like Abu's saying: "When you see the dark blood."

فإن لم يكن الامر كذلك ولكن الدم أطبق عليها فلم تزل الاستحاضة دارة وكان الدم على لون واحد وحالة واحدة فسنتها السبع والثلاث والعشرون لان قصتها كقصة حمنة حين قالت: إني أثجه ثجا.

If not thus, but bleeding continues constantly with one color and state, her ruling is seven and twenty-three days because her case is like Hamna's when she said: "It flows heavily."

Hadith 2160

عن أبي الحسن (عليه السلام) قال: سألته عن المستحاضة كيف تصنع إذا رأت الدم، وإذا رأت الصفرة وكم تدع الصلاة؟ فقال: أقل الحيض ثلاثة وأكثره عشرة وتجمع بين الصلاتين.

From Abu Al-Hassan (peace be upon him), he said: I asked him about a woman experiencing irregular menstrual bleeding (Istihadha), what should she do when she sees blood, and when she sees yellowish discharge, and for how long should she leave prayer? He said: The minimum duration of menstruation is three days and its maximum is ten days, and she should combine between the two prayers.

Hadith 2161

عن أبيهما عن عبد الله بن بكير، قال: في الجارية أول ما تحيض يدفع عليها الدم فتكون مستحاضة أنها تنتظر بالصلاة فتصلي حتى تمضى أكثر ما يكون من الحيض فإذا مضى ذلك وهو عشرة أيام فعلت ما تفعله المستحاضة ثم صلت فمكثت تصلي بقية شهرها.

From their father, from Abdullah bin Bakeir, he said: For a virgin girl experiencing her first period, if the blood flows continuously, making her a mustahada (woman with istihadha), she should wait and pray until the maximum duration of the period has passed. When that is over, which is ten days, she should act as a mustahada and then pray. She should continue praying for the rest of her month.

ثم تترك الصلاة في المرة الثانية أقل ما تترك امرأة الصلاة وتجلس أقل ما يكون من الطمث، وهو ثلاثة أيام، فإن دام عليها الحيض صلت في وقت الصلاة التي صلت. وجعلت وقت طهرها أكثر ما يكون من الطهر، وتركها للصلاة أقل ما يكون من الحيض.

Then, in the second instance, she should abandon prayer for the minimum that a woman abandons prayer, which is three days, being the minimum duration of menstruation. If the period continues beyond that, she should pray at the time she had prayed previously. She should make her purity period the maximum duration of purity, and her abandonment of prayer the minimum duration of menstruation.

Hadith 2162

عن أبي عبد الله (عليه السلام) قال: المرأة إذا رأت الدم في أول حيضها فاستمر بها الدم تركت الصلاة عشرة أيام، ثم تصلي عشرين يوما، فإن استمر بها الدم بعد ذلك تركت الصلاة ثلاثة أيام وصلت سبعة وعشرين يوما.

From Abu Abdullah (peace be upon him) who said: When a woman sees blood at the beginning of her menstruation and the blood continues with her, she leaves prayer for ten days, then prays for twenty days. If the blood continues with her after that, she leaves prayer for three days and prays for twenty-seven days.

أقول: حمله الشيخ على من ليس لها نساء أو كن مختلفات، ثم ذكر أن هذا الحديث وحديث يونس مطابقان

للأصول كلها

I (Hurr Amili) say: The Sheikh interpreted this to be about a woman who has no female relatives [to consult] or they differ [in their cycles], then he mentioned that this hadith and the hadith of Yunus are in accordance with all principles.

CHAPTER 9

Establishing Doubt When Purity Exceeds a Month and that Menstruation Occurs Once Every Month

[Hadith 2163 to 2165]

Hadith 2163

عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله عز وجل (إن ارتبتم) فقال: ما أجاز الشهر فهو ريبة.

From Abu Abdullah (peace be upon him), he said: I asked him about the words of Allah the Mighty and Majestic "if you are in doubt" and he said: Whatever exceeds a month is doubt.

Hadith 2164

سمعت أبا عبد الله (عليه السلام) يقول: إن الله حد للنساء في كل شهر مرة.

I heard Abu Abdullah (peace be upon him) saying: Indeed Allah set for women once every month.

Hadith 2165

قال أبو جعفر الباقر (عليه السلام): إن الحيض للنساء نجاسة رماهن الله عز وجل بها، وقد كن النساء في زمن نوح إنما تحيض المرأة في السنة حيضة حتى خرج نسوة من محاريبهن، وكن سبعمأة امرأة فانطلقن فلبسن المعصفرات من الثياب، وتحلين وتعطرن، ثم خرجن فتفرقن في البلاد فجلسن مع الرجال، وشهدن الأعياد معهم وجلسن في صفوفهم،

Abu Ja'far Al-Baqir (peace be upon him) said: Menstruation for women is an impurity that Allah the Mighty and Majestic afflicted them with. Women in the time of Noah used to menstruate only once a year until some women left their prayer niches, and they were seven hundred women. They went and wore saffron-dyed clothes, adorned themselves, and perfumed themselves. Then they went out and dispersed in the lands, sat with men, attended festivals with them, and sat in their rows.

فرماهن الله بالحيض عند ذلك في كل شهر، يعني أولئك النسوة بأعيانهن، فسالت دمائهن فأخرجن من بين الرجال فكن يحضن في كل شهر حيضة (إلى أن قال:) وكان غيرهن من النساء اللواتي لم يفعلن مثل ما فعلن يحضن في كل سنة حيضة، قال فتزوج بنو اللواتي يحضن في كل شهر حيضة بنات اللواتي يحضن، في كل سنة حيضة فامتزج القوم.

So Allah afflicted them with menstruation at that time every month, meaning those specific women. Their blood flowed and they were removed from among the men, and they would menstruate every month (until he said): And other women who did

not do what they did would menstruate once a year. He said: Then the sons of those who menstruated monthly married the daughters of those who menstruated yearly, so the people mixed.

فحضن بنات هؤلاء وهؤلاء في كل شهر حيضة وكثر أولاد اللواتي يحضن في كل شهر حيضة لاستقامة الحيض وقل أولاد اللواتي يحضن في كل سنة حيضة لفساد الدم، قال: فكثر نسل هؤلاء وقل نسل أولئك.

The daughters of both groups menstruated monthly, and the children of those who menstruated monthly increased due to the regularity of menstruation, while the children of those who menstruated yearly decreased due to blood irregularity. He said: So the offspring of these increased and the offspring of those decreased.

Shaykh Hurr Amili: The hadiths indicating that menstruation occurs once every month are numerous and scattered, as previously mentioned and will be mentioned later. So the beginner (mubtadi'ah) and the woman with irregular cycles (mudtaribah) should act upon that when the blood continues if there is no distinction, as previously stated.

CHAPTER 10

Minimum Menstruation Being Three Days And Maximum Being Ten Days

[Hadith 2166 to 2179]

Hadith 2166

عن أبي عبد الله (عليه السلام) قال: أقل ما يكون الحيض ثلاثة أيام، وأكثره ما يكون عشرة أيام.

From Abu Abdullah (peace be upon him) who said: The minimum menstruation period is three days, and its maximum is ten days.

Hadith 2167

سألت أبا الحسن الرضا (عليه السلام) عن أدنى ما يكون من الحيض؟، فقال: أدناه ثلاثة، وأبعده عشرة.

I asked Abu Al-Hassan Al-Ridha (peace be upon him) about the minimum duration of menstruation, and he said: Its minimum is three, and its maximum is ten.

Hadith 2168

سألت أبا الحسن (عليه السلام) عن أدنى ما يكون من الحيض فقال: ثلاثة أيام وأكثره عشرة.

I asked Abu Al-Hassan (peace be upon him) about the minimum duration of menstruation, and he said: Three days and its maximum is ten.

Hadith 2169

عن أبي عبد الله (عليه السلام) قال: أدنى الطهر عشرة أيام، وذلك أن المرأة أول ما تحيض ربما كانت كثيرة الدم فيكون حيضها عشرة أيام فلا تزال كلما كبرت نقصت حتى ترجع إلى ثلاثة أيام، فإذا رجعت إلى ثلاثة أيام ارتفع حيضها ولا يكون أقل من ثلاثة أيام.

From Abu Abdullah (peace be upon him) who said: The minimum period of purity is ten days, and that's because when a woman first menstruates, she might have heavy bleeding for ten days, and as she grows older it decreases until it returns to three days. When it returns to three days her menstruation rises and it's never less than three days.

فإذا رأت المرأة الدم في أيام حيضها تركت الصلاة - إلى أن قال: - وإن تم لها ثلاثة أيام فهو من الحيض وهو أدنى الحيض ولم يجب عليها القضاء.

When a woman sees blood in her menstruation days she leaves prayer - until he said - and if she completes three days then it is from menstruation and it is the minimum of menstruation and she doesn't have to make up for it.

Hadith 2170

عن أبي عبد الله (عليه السلام) قال إذا كانت أيام المرأة عشرة أيام لم تستظهر، فإذا كانت أقل استظهرت.

From Abu Abdullah (peace be upon him) who said: If a woman's days are ten days she doesn't need to wait extra days, but if it's less she should wait extra days.

Translator: If a woman's usual period is the maximum of ten days, she doesn't need to add any extra days. However, if her usual period is less than ten days, she should add extra days to ensure that her bleeding has completely stopped before considering herself pure.

Hadith 2171

محمد بن علي بن الحسين في (حديث) قال: روي أن أقل الحيض ثلاثة أيام وأكثرها عشرة وأوسطها خمسة.

Muhammad bin Ali bin Al-Hussein in a hadith said: It is narrated that the minimum menstruation is three days and its maximum is ten and its middle is five.

Hadith 2172

عن حنان بن سدير قال: قلت له - وذكر الحديث إلى أن قال: - إن الحيض أقله ثلاثة أيام، وأوسطه خمسة أيام وأكثره عشرة أيام.

From Hanan bin Sadeer who said: I said to him - and he mentioned the hadith until he said: The minimum menstruation is three days, its middle is five days and its maximum is ten days.

Hadith 2173

عن الرضا (عليه السلام) في - حديث طويل - قال: أكثر الحيض عشرة أيام، وأقله ثلاثة أيام.

From Al-Ridha (peace be upon him) in a long hadith, he said: The maximum menstruation is ten days, and its minimum is three days.

Hadith 2174

عن جعفر بن محمد (عليه السلام) - في حديث شرايع الدين - قال: وأكثر أيام حيض المرأة عشرة أيام، وأقلها ثلاثة أيام، والمستحاضة تغتسل وتحتشي وتصلي، والحائض تترك الصلاة ولا تقضيها، وتترك الصوم وتقضيه.

From Ja'far bin Muhammad (peace be upon him) - in a hadith about religious laws - he said: The maximum days of woman's menstruation is ten days, and its minimum is three days, and the woman with irregular bleeding should perform ghusl and use cotton and pray, while the menstruating woman leaves prayer and doesn't make up for it, and leaves fasting but makes up for it.

Hadith 2175

عن أبي الحسن (عليه السلام) قال: أدنى الحيض ثلاثة، وأقصاه عشرة.

From Abu Al-Hassan (peace be upon him) who said: The minimum menstruation is three, and its maximum is ten.

Hadith 2176

عن محمد بن مسلم عن أبي عبد الله (عليه السلام) قال: أقل ما يكون الحيض ثلاثة، وإذا رأت الدم قبل عشرة أيام فهو من الحيضة الأولى. وإذا رأته بعد عشرة أيام فهو من حيضة أخرى مستقبلة.

From Muhammad bin Muslim from Abu Abdullah (peace be upon him) who said: The minimum menstruation is three, and if she sees blood before ten days then it's from the first menstruation. And if she sees it after ten days then it's from another new menstruation.

Hadith 2177

عن أبي الحسن (عليه السلام) - في حديث - قال: أقل الحيض ثلاثة، وأكثره عشرة.

From Abu Al-Hassan (peace be upon him) - in a hadith - he said: The minimum menstruation is three, and its maximum is ten.

Hadith 2178

سألت أبا عبد الله (عليه السلام) عن المرأة الحبلى ترى للدم اليوم واليومين؟، قال: إن كان الدم عبيطا فلا تصل ذينك اليومين، وإن كان صفرة فلتغتسل عند كل صلاتين. أقول: حمله الشيخ على ما إذا رأى الثلاثة في جملة عشرة.

I asked Abu Abdullah (peace be upon him) about a pregnant woman who sees blood for one or two days? He said: If the blood is fresh then she shouldn't pray those two days, and if it's yellowish then she should perform ghusl for every two prayers. I say: The Sheikh interpreted this as when she sees three days within ten days.

Shaykh Hurr Amili: The Sheikh interpreted it as when she sees three days within a total of ten days.

Hadith 2179

عن أبي عبد الله (عليه السلام) قال إن أكثر ما يكون من الحيض ثمان، وأدنى ما يكون منه ثلاثة.

From Abu Abdullah (peace be upon him) who said: The maximum menstruation is eight, and its minimum is three.

أقول: ذكر الشيخ أن الطائفة أجمعت على خلاف ما تضمنه هذا الحديث من أن أكثر الحيض ثمان، وأن ذلك لم يعتبره أحد من أصحابنا، ثم حمله على امرأة تكون عادتها ثمانية أيام. وقال صاحب المنتقى: المتجه حمله على إرادة الأكثرية بحسب العادة والغالب، لا في الشرع والامر كذلك فإن بلوغ العشرة على سبيل الاعتياد غير معهود انتهى. وقد تقدم ما يدل على ذلك، ويأتي ما يدل عليه.

I (Hurr Amili) say: The Sheikh mentioned that the sect unanimously disagreed with what this hadith contained about the maximum being eight, and that none of our companions considered this, then he interpreted it as referring to a woman whose habit is eight days. The author of Al-Muntaqa said: The appropriate interpretation is to consider it as referring to the majority in terms of habit and what's common, not in terms of religious law, and that's correct because reaching ten days habitually is not known. End quote. What indicates this has preceded, and what indicates it will come.

CHAPTER 11

Minimum Period Of Purity Between Two Menstruations Is Ten Days

[Hadith 2180 to 2184]

Hadith 2180

عن أبي جعفر (عليه السلام) قال: لا يكون القرء في أقل من عشرة أيام فما زاد أقل ما يكون عشرة من حين تطهر إلى أن ترى الدم.

From Abu Ja'far (peace be upon him), he said: The period between menstruations cannot be less than ten days. The minimum is ten days from when she becomes pure until she sees blood.

Hadith 2181

عن أبي عبد الله (عليه السلام) قال: أدنى الطهر عشرة أيام - وذكر الحديث إلى أن قال: - ولا يكون الطهر أقل من عشرة أيام.

From Abu Abdullah (peace be upon him), he said: The minimum period of purity is ten days - and he mentioned the hadith until he said: - and the period of purity cannot be less than ten days.

Hadith 2182

عن أبي جعفر (عليه السلام) قال: إذا رأت المرأة الدم قبل عشرة أيام فهو من الحيضة الأولى، وإن كان بعد العشرة فهو من الحيضة المستقبلة.

From Abu Ja'far (peace be upon him), he said: If a woman sees blood before ten days, it is from the first menstruation, and if it is after ten days, it is from the next menstruation.

Hadith 2183

عن أبي عبد الله (عليه السلام) قال: إن امرأة من أهلنا استحاضت فسألت أبي عن ذلك فقال: إذا رأيت الدم البحراني فدعي الصلاة، وإذا رأيت الطهر ولو ساعة من نهار فاغتسلي وصلي. أقول: هذا محمول على أنها تصلي في أول ساعة من الطهر، ولا تنتظر شيئا، لا على أن الساعة مجموع الطهر وهو ظاهر.

From Abu Abdullah (peace be upon him), he said: A woman from our family experienced irregular bleeding, so she asked my father about it. He said: When you see the dark blood, leave the prayer, and when you see purity even for an hour of the day, perform ghusl and pray. I say: This is interpreted to mean that she prays in the first

hour of purity without waiting for anything, not that the hour is the total period of purity, which is apparent.

Hadith 2184

عن أبي عبد الله (عليه السلام) قال: وإذا رأت الدم بعد عشرة أيام فهو من حيضة أخرى مستقبلة.

From Abu Abdullah (peace be upon him), he said: And if she sees blood after ten days, it is from another, upcoming menstruation.

CHAPTER 12

Whether Consecutiveness Is Required In The Minimum Period Of Menstruation Or If Three Days Within Ten Days Is Permissible

[Hadith 2185 to 2186]

Hadith 2185

عن أبي جعفر (عليه السلام) قال: وإذا رأت المرأة الدم قبل عشرة فهو من الحيضة الأولى، وإن كان بعد العشرة فهو من الحيضة المستقبلة.

From Abu Ja'far (peace be upon him), he said: If a woman sees blood before ten days, it is from the first menstruation, and if it is after ten days, it is from the next menstruation.

Hadith 2186

عن أبي عبد الله (عليه السلام) قال - في حديث -: فإذا رأت المرأة الدم في أحيضها تركت الصلاة، فإن استمر بها الدم ثلاثة أيام فهي حائض، وإن انقطع الدم بعد ما رأته يوما أو يومين اغتسلت وصلت وانتظرت من يوم رأت الدم إلى عشرة أيام،

From Abu Abdullah (peace be upon him), he said - in a hadith: When a woman sees blood during her menstrual days, she leaves prayer. If the blood continues for three days, she is menstruating. If the blood stops after she sees it for a day or two, she performs ghusl, prays, and waits from the day she saw blood until ten days.

فإن رأت في تلك العشرة أيام من يوم رأت الدم يوما أو يومين حتى يتم لها ثلاثة أيام فذلك الدم الذي رأته في أول الأمر مع هذا الذي رأته بعد ذلك في العشرة هو من الحيض،

If during those ten days from when she first saw blood, she sees blood for a day or two until it completes three days, then that blood she saw at first along with what she saw later within the ten days is from menstruation.

وإن مر بها من يوم رأت الدم - عشرة أيام ولم تر الدم فذلك اليوم واليومان الذي رأته لم يكن من الحيض، إنما كان من علة: إما قرحة في جوفها وإما من الجوف، فعليها ان تعيد الصلاة تلك اليومين التي تركتها، لأنها لم تكن حائضا فيجب أن تقضي ما تركت من الصلاة في اليوم واليومين،

If ten days pass from when she first saw blood and she doesn't see blood, then that day or two days in which she saw blood was not from menstruation, rather it was from an ailment: either an internal wound or from the internal organs, so she must make up those two days of prayers she left, because she wasn't menstruating so she must make up the prayers she left during that day or two days.

وإن تم لها ثلاثة أيام فهو من الحيض وهو أدنى الحيض، ولم يجب عليها القضاء، ولا يكون الطهر أقل من عشرة أيام، فإذا حاضت المرأة وكان حيضها خمسة أيام ثم انقطع الدم اغتسلت وصلت.

If three days complete for her then it is from menstruation and that is the minimum for menstruation, and she doesn't have to make up [the prayers], and the period of purity cannot be less than ten days. When a woman menstruates and her menstruation is five days then the blood stops, she performs ghusl and prays.

فإن رأت بعد ذلك الدم ولم يتم لها من يوم طهرت عشرة أيام فذلك من الحيض، تدع الصلاة، فإن رأت الدم من أول ما رأته الثاني الذي رأته تمام العشرة أيام ودام عليها عدت من أول ما رأت الدم الأول والثاني عشرة أيام، ثم هي مستحاضة تعمل ما تعمله المستحاضة.

If she sees blood after that and ten days haven't completed from the day she became pure, then that is from menstruation, she leaves prayer. If she sees blood from the first time she saw it the second time she saw it completing ten days and it continues, she counts ten days from when she first saw blood the first and second time, then she is in istihadha and does what a woman in istihadha does.

CHAPTER 13

Recommendation Of Extra Precautionary Days For Women With Regular Periods When Bleeding Continues For One Or More Days Up To Ten Days

[Hadith 2187 to 2201]

Hadith 2187

عن زرعة، عن سماعة قال سألته عن المرأة ترى الدم قبل وقت حيضها؟، فقال: إذا رأت الدم قبل وقت حيضها فلتدع الصلاة، فإنه ربما تعجل بها الوقت، فإن كان أكثر من أيامها التي كانت تحيض فيهن فلتربص ثلاثة أيام بعد ما تمضى أيامها، فإذا تربصت ثلاثة أيام ولم ينقطع الدم عنها فلتصنع كما تصنع المستحاضة.

From Zur'ah, from Sama'ah who said: I asked him about a woman who sees blood before her menstrual time? He said: When she sees blood before her menstrual time, she should leave prayer, as the time might have come early. If it exceeds her usual days of menstruation, she should wait three days after her usual days pass. If after waiting three days the blood doesn't stop, she should do as a woman with irregular bleeding does.

Hadith 2188

عن أبي عبد الله (عليه السلام) قال إذا كانت أيام المرأة عشرة لم تستظهر، فإذا كانت أقل استظهرت.

From Abu Abdullah (peace be upon him) who said: If a woman's days are ten, she shouldn't take precautionary days, but if they are less, she should take precautionary days.

Hadith 2189

عن أبي عبد الله (عليه السلام) - في حديث - في المرأة تحيض فتجوز أيام حيضها، قال إن كان أيام حيضها دون عشرة أيام استظهرت بيوم واحد ثم هي مستحاضة.

From Abu Abdullah (peace be upon him) - in a hadith - regarding a woman whose menstruation exceeds her usual days, he said: If her menstrual days are less than ten days, she should take one precautionary day, then she is considered as having irregular bleeding.

Hadith 2190

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة تحيض ثم يمضى وقت طهرها وهي ترى الدم؟، قال: فقال: تستظهر بيوم إن كان حيضها دون العشرة أيام، فإن استمر الدم فهي مستحاضة، وإن انقطع الدم اغتسلت وصلت.

From Abu Abdullah (peace be upon him): I asked him about a woman who menstruates then her time of purity passes while she still sees blood? He said: She should take one precautionary day if her menstruation is less than ten days. If the blood continues, she has irregular bleeding, and if it stops, she should perform ghusl and pray.

Hadith 2191

عن أبي جعفر (عليه السلام) قال: يجب للمستحاضة أن تنظر بعض نسائها فتقتدي بأقرائها ثم تستظهر على ذلك بيوم. أقول: الوجوب هنا مخصوص بالحكم الأول.

From Abu Ja'far (peace be upon him) who said: A woman with irregular bleeding should look to some of her female relatives and follow their menstrual pattern, then take one precautionary day after that. I say: The obligation here is specific to the first ruling.

Hadith 2192

سألته عن امرأة رأت الدم في الحبل؟ قال: تقعد أيامها التي كانت تحيض، فإذا زاد الدم على الأيام التي كانت تقعد استظهرت بثلاثة أيام ثم هي مستحاضة.

I asked him about a woman who sees blood during pregnancy? He said: She should wait her usual menstrual days, and if the blood exceeds her usual days, she should take three precautionary days, then she has irregular bleeding.

Hadith 2193

عن أبي جعفر (عليه السلام) قال: المستحاضة تقعد أيام قرئها، ثم تحتاط بيوم أو يومين، فإن هي رأت طهرا اغتسلت.

From Abu Ja'far (peace be upon him) who said: A woman with irregular bleeding should wait her menstrual days, then take precaution for one or two days, and if she sees purity, she should perform ghusl.

Hadith 2194

سألت أبا عبد الله (عليه السلام) عن المرأة تحيض ثم تطهر وربما رأت بعد ذلك الشئ من الدم الرقيق بعد اغتسال من طهرها؟ فقال: تستظهر بعد أيامها بيومين أو ثلاثة ثم تصلي.

I asked Abu Abdullah (peace be upon him) about a woman who menstruates then

becomes pure, but sometimes sees light blood after performing ghusl for her purity? He said: She should take two or three precautionary days after her days, then pray.

Hadith 2195

عن أبي الحسن الرضا (عليه السلام) قال: سألته عن الحايض كم تستظهر؟ فقال: تستظهر بيوم أو يومين أو ثلاثة.

From Abu Al-Hassan Al-Ridha (peace be upon him): I asked him how many precautionary days should a menstruating woman take? He said: She should take one, two, or three precautionary days.

Hadith 2196

عن أبي الحسن الرضا (عليه السلام) قال: سألته عن الطامث وحد جلوسها؟، فقال: تنتظر عدة ما كانت تحيض ثم تستظهر بثلاثة أيام ثم هي مستحاضة.

From Abu Al-Hassan Al-Ridha (peace be upon him): I asked him about menstruation and the limit of its duration? He said: She should wait her usual menstrual days then take three precautionary days, then she has irregular bleeding.

Hadith 2197

عن عبد الله بن المغيرة، عن رجل، عن أبي عبد الله (عليه السلام) في المرأة التي ترى الدم؟، فقال: إن كان قرئها دون العشرة انتظرت العشرة، وإن كانت أيامها عشرة لم تستظهر.

From Abdullah bin Al-Mughirah, from a man, from Abu Abdullah (peace be upon him) regarding a woman who sees blood? He said: If her period is less than ten days, she should wait until ten, and if her days are ten, she shouldn't take precautionary days.

Hadith 2198

قلت لأبي عبد الله (عليه السلام): امرأة رأت الدم في حيضها حتى تجاوز وقتها متى ينبغي لها أن تصلي؟ قال: تنتظر عدتها التي كانت تجلس، ثم تستظهر بعشرة أيام، فإن رأت الدم دما صبيبا فلتغتسل في وقت كل صلاة.

I said to Abu Abdullah (peace be upon him): A woman saw blood during her menstruation until it exceeded her time, when should she pray? He said: She should wait her usual duration, then take precaution up to ten days, and if she sees flowing blood, she should perform ghusl at the time of each prayer.

أقول: المراد أنها تستظهر بتمام عشرة أيام لأنها أكثر الحيض، وقال الشيخ: معناه إلى عشرة أيام فجعل الباء بمعنى إلى.

I (Hurr Amili) say: What's meant is that she takes precaution up to completing ten days because it's the maximum for menstruation, and Al-Sheikh said: Its meaning is

up to ten days, interpreting "bi" (with) to mean "ila" (until).

Hadith 2199

عن زرارة، أبي جعفر (عليه السلام) قال: سألته عن الطامث تقعد بعدد أيامها كيف تصنع؟ قال: تستظهر بيوم أو يومين ثم هي مستحاضة.

From Zurarah, from Abu Ja'far (peace be upon him) who said: I asked him about a menstruating woman who waits her usual days, what should she do? He said: She should take one or two precautionary days, then she has irregular bleeding.

Hadith 2200

عن زرارة، عن أبي جعفر (عليه السلام) قال: المستحاضة تستظهر بيوم أو يومين.

From Zurarah, from Abu Ja'far (peace be upon him) who said: A woman with irregular bleeding should take one or two precautionary days.

Hadith 2201

عن أبي جعفر (عليه السلام) في الحائض إذا رأت دما بعد أيامها التي كانت ترى الدم فيها فلتقعد عن الصلاة يوما أو يومين. أقول: وتقدم ما يدل على ذلك، ويأتي ما يدل عليه، وعلى عدم وجوب الاستظهار.

From Abu Ja'far (peace be upon him) regarding a menstruating woman who sees blood after her usual days: she should abstain from prayer for one or two days.

Shaykh Hurr Amili: What indicates this has preceded, and what indicates this and the non-obligation of taking precautionary days will follow.

CHAPTER 14

Obligation Of Menstruating Women To Leave Prayer From The First Sight Of Blood, And That Beginners And Those With Irregular Cycles Should Leave Prayer With Conditions Until The Situation Becomes Clear

[Hadith 2202 to 2204]

Hadith 2202

عن سماعة بن مهران قال: سألته عن الجارية البكر أول ما تحيض فتقعد في الشهر يومين وفي الشهر ثلاثة أيام يختلف عليها لا يكون طمثها في الشهر عدة أيام سواء؟، قال: فلها أن تجلس وتدع الصلاة ما دامت ترى الدم ما لم يجز العشرة، فإذا اتفق الشهران عدة أيام سواء فتلك أيامها.

From Sama'a bin Mihran who said: I asked him about a virgin girl who first menstruates, and she sits for two days in one month and three days in another month, it varies for her and her menstruation isn't the same number of days each month? He said: She should sit and leave prayer as long as she sees blood, as long as it doesn't exceed ten days. When two months align with the same number of days, those become her days.

Hadith 2203

وعن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن يونس بن يعقوب قال: قلت لأبي عبد الله (عليه السلام): المرأة ترى الدم ثلاثة أيام أو أربعة؟، قال: تدع الصلاة.

From Ali bin Ibrahim, from his father, from Ibn Abi Umayr, from Yunus bin Yaqub who said: I said to Abu Abdullah (peace be upon him): A woman sees blood for three or four days? He said: She should leave prayer.

Hadith 2204

عن أبي عبد الله (عليه السلام) قال: (في حديث) فإذا رأت المرأة الدم في أيام حيضها تركت الصلاة فإن استمر بها الدم ثلاثة أيام فهي حائض، وان انقطع الدم بعد ما رأته يوما أو يومين اغتسلت وصلت، ثم قال: فعليها أن تعيد الصلاة تلك اليومين التي تركتها لأنها لم يكن حائضا.

From Abu Abdullah (peace be upon him) who said: (in a hadith) When a woman sees blood during her menstruation days, she leaves prayer. If the blood continues for three days, she is menstruating. If the blood stops after she sees it for a day or two, she should perform ghusl and pray. Then he said: She must make up the prayers of those two days that she left because she was not menstruating.

CHAPTER 15

Permissibility Of Slightly Early Menstrual Habits

[Hadith 2205 to 2208]

Hadith 2205

عن أبي عبد الله (عليه السلام) - في حديث - قال: وإذا رأت الحامل الدم قبل الوقت الذي كانت ترى فيه الدم أوفي الوقت من ذلك الشهر فإنه من الحيضة

From Abu Abdullah (peace be upon him) - in a hadith - he said: When a pregnant woman sees blood before the time she used to see blood or during that time of the month, it is from menstruation.

Hadith 2206

وقد تقدم في حديث سماعة قال: سألته عن المرأة ترى الدم قبل وقت حيضها؟ قال: فلتدع الصلاة فإنه ربما تعجل بها الوقت.

And it was previously mentioned in the hadith of Sama'a who said: I asked him about a woman who sees blood before her menstrual time? He said: She should leave prayer because sometimes the time comes early for her.

Hadith 2207

وفي حديث أبي بصير، عن أبي عبد الله (عليه السلام) في المرأة ترى الصفرة؟ فقال: ما كان قبل الحيض فهو من الحيض.

And in the hadith of Abu Basir, from Abu Abdullah (peace be upon him) regarding a woman who sees yellowish discharge? He said: Whatever comes before menstruation is from menstruation.

Hadith 2208

وفي حديث علي بن أبي حمزة عنه (عليه السلام) قال: ما كان قبل الحيض فهو من الحيض، وما كان بعد الحيض فليس منه.

And in the hadith of Ali ibn Abi Hamza from him (peace be upon him), he said: Whatever comes before menstruation is from menstruation, and whatever comes after menstruation is not from it.

CHAPTER 16

How To Distinguish Between Menstrual Blood And Wound Blood, And The Ruling On Wound Blood

[Hadith 2209 to 2211]

Hadith 2209

قلت لأبي عبد الله (عليه السلام): فتاة منابها قرحة في جوفها والدم سائل تدري من دم الحيض أو من دم القرحة؟ فقال: مرها فلتستلق على ظهرها ثم ترفع رجليها وتستدخل إصبعها الوسطى، فإن خرج الدم من الجانب الأيمن فهو من الحيض، وإن خرج من الجانب الأيسر فهو من القرحة.

I said to Abu Abdullah (peace be upon him): A girl has a wound in her body and blood is flowing, and she doesn't know if it's menstrual blood or wound blood? He said: Tell her to lie on her back, then raise her legs and insert her middle finger. If the blood comes from the right side, it is menstrual blood, and if it comes from the left side, it is from the wound.

Translator: Compare with Hadith 2210 and refer to the comment there by Shaykh Hurr Amili.

Hadith 2210

ورواه الشيخ بإسناده عن محمد بن يحيى رفعه وذكر الحديث، إلا أنه قال فإن خرج الدم من الجانب الأيسر فهو من الحيض، وإن خرج من الجانب الأيمن فهو من القرحة.

And the Sheikh narrated it with his chain from Muhammad bin Yahya, raising it and mentioned the hadith, except that he said if the blood comes from the left side it is menstrual blood, and if it comes from the right side it is from the wound.

أقول: رواية الشيخ أثبت لموافقتها لما ذكره المفيد والصدوق والمحقق والعلامة وغيرهم، وقال المحقق: لعل رواية الكليني سهو من الناسخ انتهى، وقد نقل أن رواية الشيخ وجدت في بعض النسخ القديمة. موافقة لرواية الكليني، ولا يبعد صحة الروايتين وتعددهما وتكون إحديهما تقية، أولها تأويل آخر، ورواية الشيخ أشهر فهي مرجحة والله أعلم.

I (Hurr Amili) say: The Sheikh's narration is more established as it agrees with what was mentioned by Al-Mufid, Al-Saduq, Al-Muhaqqiq, Al-Allama and others. Al-Muhaqqiq said: Perhaps Al-Kulayni's narration was a mistake by the copyist. It has been reported that the Sheikh's narration was found in some old copies matching Al-Kulayni's narration. It is not far-fetched that both narrations are correct and multiple, with one being taqiyya, or having another interpretation. The Sheikh's narration is more famous, so it is preferred, and Allah knows best.

Hadith 2211

عن أبي عبد الله (عليه السلام) - في حديث - قال: فإذا رأت المرأة الدم في أيام حيضها تركت الصلاة، وإن انقطع الدم بعد ما رأته يوما أو يومين اغتسلت وصلت وانتظرت - إلى أن قال: -

From Abu Abdullah (peace be upon him) - in a hadith - he said: When a woman sees blood during her menstrual days, she leaves prayer, and if the blood stops after she sees it for a day or two, she performs ghusl and prays and waits - until he said: -

وإن مر بها من يوم رأت الدم عشرة أيام ولم تر الدم فذلك اليوم واليومان الذي رأته لم يكن من الحيض، إنما كان من علة إما قرحة في جوفها، وإما من الجوف، فعليها أن تعيد الصلاة تلك اليومين التي تركتها، لأنها لم تكن حائضا فيجب أن تقضي ما تركت من الصلاة في اليوم واليومين.

And if ten days pass from the day she saw blood and she doesn't see blood, then that day or two days in which she saw it was not from menstruation, it was rather from an ailment, either a wound in her body or from the inside, so she must make up the prayers of those two days that she left, because she was not menstruating, so she must make up the prayers she left during that day or two days.

CHAPTER 17

Obligation And Method Of Istibra' (Checking) For The Menstruating Woman When Bleeding Stops Before Ten Days

[Hadith 2212 to 2215]

Hadith 2212

عن أبي جعفر (عليه السلام) قال: إذا أرادت الحائض أن تغتسل فلتستدخل قطنة فإن خرج فيها شئ من الدم فلا تغتسل، وإن لم تر شيئا فلتغتسل، وإن رأت بعد ذلك صفرة فلتوض ولتصل.

From Abu Ja'far (peace be upon him) who said: When a menstruating woman wants to perform ghusl, she should insert cotton. If any blood appears on it, she should not perform ghusl. If she sees nothing, she should perform ghusl. If she sees yellowish discharge after that, she should perform wudu and pray.

Hadith 2213

عن أبي عبد الله (عليه السلام) قال سئل عن امرأة انقطع عنها الدم فلا تدرى أطهرت أم لا؟، قال: تقوم قائما وتلزق بطنها بحائط وتستدخل قطنة بيضاء وترفع رجلها اليمنى فان خرج على رأس القطنة مثل رأس الذباب دم عبيط لم تطهر، وإن لم يخرج فقد طهرت تغتسل وتصلي.

From Abu Abdullah (peace be upon him) who was asked about a woman whose blood has stopped but she doesn't know if she has become pure or not. He said: She should stand upright and press her stomach against a wall, insert white cotton while raising her right leg. If fresh blood appears on the tip of the cotton like the head of a fly, she has not become pure. If nothing appears, she has become pure and should perform ghusl and pray.

Hadith 2214

عن أبي عبد الله (عليه السلام) قال: قلت: كيف تعرف الطامث طهرها؟ قال: تعمد برجلها اليسرى على الحائط، وتستدخل الكرسف بيدها اليمنى فإن كان ثم مثل رأس الذباب خرج على الكرسف.

From Abu Abdullah (peace be upon him), I asked: How does a menstruating woman know her purity? He said: She should place her left foot against the wall and insert cotton with her right hand. If there is blood like the head of a fly, it will appear on the cotton.

Hadith 2215

عن أبي عبد الله (عليه السلام) قال: قلت له: المرأة ترى الطهر وترى الصفرة أو الشئ فلا تدري أطهرت أم لا؟ قال: فإذا كان كذلك فلتقم فلتلصق بطنها إلى حائط وترفع رجلها على حائط كما رأيت الكلب يصنع إذا أراد أن يبول، ثم تستدخل الكرسف، فإذا كان ثمة من الدم مثل رأس الذباب خرج، فإن خرج دم فلم تطهر، وإن لم يخرج فقد طهرت.

From Abu Abdullah (peace be upon him), I said to him: A woman sees signs of purity but sees yellowish discharge or something and doesn't know if she has become pure or not? He said: When that happens, she should stand and press her stomach against a wall and raise her leg against the wall like you see a dog do when it wants to urinate, then insert cotton. If there is blood there like the head of a fly it will come out. If blood comes out she is not pure, and if nothing comes out then she has become pure.

CHAPTER 18

What Is Recommended For A Woman Who Sees Drops After Performing Ghusl From Menstruation

[Hadith 2216 to 2216]

Hadith 2216

سألت أبا الحسن الأخير (عليه السلام) وقلت له: إن ابنة شهاب تقعد أيام أقرائها فإذا هي اغتسلت رأت القطرة بعد القطرة؟، قال: فقال: مرها فلتقم بأصل الحائط كما يقوم الكلب، ثم تأمر امرأة فلتغمز بين وركيها غمزا شديدا فإنه إنما هو شئ يبقى في الرحم يقال له: الإراقة فإنه سيخرج كله،

I asked Abu Al-Hassan Al-Akheer (peace be upon him) and said to him: The daughter of Shihab sits during her menstrual days, and when she performs ghusl, she sees drops after drops? He said: Tell her to stand at the base of a wall like a dog stands, then have a woman press firmly between her hips with strong pressure, for it is something that remains in the womb called: Al-Iraaqah (residual fluid), and it will all come out.

ثم قال: لا تخبروهن بهذا وشبهه وذروهن وعلتهن القذرة، قال: ففعلنا بالمرأة الذي قال فانقطع عنها فما عاد إليها الدم حتى ماتت.

Then he said: Do not inform them of this and similar matters, and leave them with their unclean ailment. The narrator said: We did with the woman what he said, and it stopped, and blood did not return to her until she died.

CHAPTER 19

Dislike Of A Woman Looking At Herself At Night During Menstruation

[Hadith 2217 to 2218]

Hadith 2217

عن أبي جعفر (عليه السلام) أنه بلغه أن نساء كانت إحداهن تدعو بالمصباح في جوف الليل تنظر إلى الطهر فكان يعيب ذلك ويقول: متى كان النساء يضعن هذا.

From Abu Ja'far (peace be upon him) that it reached him that women, one of them would call for a lamp in the middle of the night to look for signs of purity, and he would criticize that and say: "Since when did women do this?"

Hadith 2218

عن أبي عبد الله (عليه السلام) أنه كان ينهى النساء أن ينظرن إلى أنفسهن في المحيض بالليل، ويقول: إنها قد تكون الصفرة والكدرة.

From Abu Abdullah (peace be upon him) that he used to forbid women from looking at themselves during menstruation at night, and he would say: "There might be yellowness and turbidity."

CHAPTER 20

Recommendation For A Menstruating Woman To Perform Ghusl With A Sa' Of Water Or More, And That The Basic Performance Of Ghusl Is Sufficient

[Hadith 2219 to 2221]

Hadith 2219

عن أبي عبد الله (عليه السلام) قال: الطامث تغتسل بتسعة أرطال من ماء.

From Abu Abdullah (peace be upon him) who said: The menstruating woman performs ghusl with nine ratls of water.

Translator: * A Ratl is a unit of weight that varies by region, typically ranging from 300 to 900 grams.

Hadith 2220

عن أبي جعفر (عليه السلام) قال: الحائض ما بلغ بلل الماء من شعرها أجزأها.

From Abu Ja'far (peace be upon him) who said: For the menstruating woman, whatever amount of water reaches and wets her hair is sufficient.

Hadith 2221

سألت أبا الحسن (عليه السلام) عن الحائض كم يكفيها من الماء؟ قال: فرق.

I asked Abu Al-Hassan (peace be upon him) about how much water is sufficient for a menstruating woman? He said: A faraq (*).

أقول: حمله الشيخ على الاسباغ والفضل، ويمكن حمله على كثرة الشعر والنجاسات والوسخ بحيث يحتاج إلى ذلك القدر لما مر هنا وفي الوضوء والجنابة وغير ذلك والله أعلم.

I (Hurr Amili) say: The Sheikh interpreted this as referring to thorough washing and excess, and it can be interpreted based on the abundance of hair, impurities, and dirt where that amount might be needed, as has been discussed here and in matters of wudhu, janabah, and other cases, and Allah knows best.

Translator: * A "faraq" is a unit of volume equal to about 10 liters.

CHAPTER 21

Permissibility Of Intimacy With The Menstruating Woman After Cessation When Bathing Is Not Possible, After Tayammum, And The Obligation Of Tayammum As A Substitute For Menstruation Bath When Unable

[Hadith 2222 to 2224]

Hadith 2222

سألت أبا عبد الله (عليه السلام) عن المرأة الحائض ترى الطهر وهي في السفر وليس معها من الماء ما يكفيها لغسلها وقد حضرت الصلاة قال؟: إذا كان معها بقدر ما تغسل به فرجها فتغسله، ثم يتيمم وتصلي، قلت: فيأتيها زوجها في تلك الحال؟ قال: نعم إذا غسلت فرجها وتيممت فلا بأس.

I asked Abu Abdullah (peace be upon him) about a menstruating woman who sees signs of purity while traveling and doesn't have enough water for her ritual bath, and the prayer time has come. He said: If she has enough water to wash her private parts, she should wash them, then perform tayammum and pray. I asked: Can her husband be intimate with her in that state? He said: Yes, if she has washed her private parts and performed tayammum, there is no problem.

Hadith 2223

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة إذا تيممت من الحيض هل تحل لزوجها؟ قال: نعم.

From Abu Abdullah (peace be upon him): I asked him about a woman who performed tayammum due to menstruation, is she permissible for her husband? He said: Yes.

Hadith 2224

سألت أبا عبد الله (عليه السلام) عن امرأة حاضت ثم طهرت في سفر فلم تجد الماء يومين أو ثلاثا، هل لزوجها أن يقع عليها؟ قال: لا يصلح لزوجها أن يقع عليها حتى تغتسل.

I asked Abu Abdullah (peace be upon him) about a woman who menstruated then became pure while traveling but couldn't find water for two or three days, can her husband be intimate with her? He said: It is not appropriate for her husband to be intimate with her until she performs the ritual bath.

أقول: هذا محمول إما على الانكار دون الاخبار، أو على الكراهة لا التحريم أو على التقية لموافقته لكثير من العامة ولما مضى ويأتي إن شاء الله.

I (Hurr Amili) say: This is interpreted either as a denial rather than information, or as dislike rather than prohibition, or as taqiyyah due to its agreement with many of the

Aammah (general non-Shia muslims) and with what has passed and what will come, God willing.

CHAPTER 22

Menstruating Women Not Having Their Ritual Impurity Lifted

[Hadith 2225 to 2228]

Hadith 2225

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة يجامعها زوجها فتحيض وهي في المغتسل تغتسل أو لا تغتسل؟ قال: قد جائها ما يفسد الصلاة فلا تغتسل.

From Abu Abdullah (peace be upon him), he said: I asked him about a woman whose husband has intercourse with her and then she menstruates while she is in the place of washing, should she perform ghusl or not? He said: Something has come to her that invalidates prayer, so she should not perform ghusl.

Hadith 2226

قلت لأبي عبد الله (عليه السلام): المرأة ترى الدم وهي جنب أتغتسل عن الجنابة؟ أو غسل الجنابة والحيض واحد؟ فقال: قد أتاها ما هو أعظم من ذلك.

I said to Abu Abdullah (peace be upon him): A woman sees blood while she is in a state of major ritual impurity (janabah), should she perform ghusl for janabah? Or is the ghusl for janabah and menstruation the same? He said: Something greater than that has come to her.

Hadith 2227

سألت أبا عبد الله (عليه السلام) عن الحائض تطهر يوم الجمعة وتذكر الله؟ قال أما الطهر فلا. ولكنها توضأ في وقت الصلاة ثم تستقبل القبلة وتذكر الله.

I asked Abu Abdullah (peace be upon him) about a menstruating woman, can she purify herself on Friday and remember Allah? He said: As for purification, no, but she can perform wudu at prayer time, then face the qiblah and remember Allah.

Hadith 2228

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة يواقعها زوجها ثم تحيض قبل أن تغتسل؟. قال: إن شاءت أن تغتسل فعلت. وإن لم تفعل فليس عليها شئ. فإذا طهرت اغتسلت غسلا واحدا للحيض والجنابة. أقول: هذا غير صريح في ارتفاع الحدث.

From Abu Abdullah (peace be upon him), he said: I asked him about a woman whose husband has intercourse with her then she menstruates before performing ghusl? He said: If she wishes to perform ghusl she may do so, and if she doesn't there is nothing

upon her, and when she becomes pure she performs one ghusl for both menstruation and janabah. I say: This is not explicit regarding the lifting of ritual impurity.

CHAPTER 23

Ghusl (ritual Bath) For Menstruation Is Like Ghusl For Janabah (Sexual Impurity) And They Overlap

[Hadith 2229 to 2235]

Hadith 2229

عن عبيد الله بن علي الحلبي، عن أبي عبد الله (عليه السلام) قال: غسل الجنابة والحيض واحد.

From Ubaydullah bin Ali Al-Halabi, from Abu Abdullah (peace be upon him) who said: The ghusl for janabah and menstruation is the same.

Hadith 2230

عن أبي عبد الله (عليه السلام) قال: سألته عن التيمم عن الوضوء ومن الجنابة ومن الحيض للنساء سواء؟ فقال نعم.

From Abu Abdullah (peace be upon him) who said: I asked him about tayammum for wudhu, janabah, and menstruation for women - are they the same? He said: Yes.

Hadith 2231

قال الصادق (عليه السلام) غسل الجنابة والحيض واحد.

Al-Sadiq (peace be upon him) said: The ghusl for janabah and menstruation is the same.

Hadith 2232

عن الرضا (عليه السلام) (في حديث) قال: وغسل الجنابة فريضة وغسل الحيض مثله.

From Al-Ridha (peace be upon him) (in a hadith) who said: The ghusl for janabah is obligatory and the ghusl for menstruation is like it.

Hadith 2233

عن أبي عبد الله (عليه السلام) قال: غسل الجنابة والحيض واحد، قال وسألته عن الحائض عليها غسل مثل غسل الجنب؟ قال: نعم.

From Abu Abdullah (peace be upon him) who said: The ghusl for janabah and menstruation is the same. He said: And I asked him whether a menstruating woman should perform ghusl like the ghusl for janabah? He said: Yes.

Hadith 2234

وحديث أبي بصير، عنه (عليه السلام) قال: سألته أعليها غسل مثل غسل الجنب؟ قال: نعم يعني الحائض.

And the hadith of Abu Basir, from him (peace be upon him) who said: I asked him whether she should perform ghusl like the ghusl for janabah? He said: Yes, meaning the menstruating woman.

Hadith 2235

وحدث عبد الله بن سنان، عنه (عليه السلام) قال: سألته عن المرأة تحيض وهي جنب هل عليها غسل الجنابة؟ قال غسل الجنابة والحيض واحد.

And Abdullah bin Sinan narrated, from him (peace be upon him) who said: I asked him about a woman who menstruates while she is in a state of janabah, does she need to perform ghusl for janabah? He said: The ghusl for janabah and menstruation is the same.

CHAPTER 24

Prohibition Of Sexual Intercourse With A Menstruating Woman Before She Becomes Pure, And The Permissibility Of Intercourse With A Woman Having Irregular Bleeding

[Hadith 2236 to 2247]

Hadith 2236

عن أبي عبد الله (عليه السلام) قال: المستحاضة تنظر أيامها فلا تصلي فيها ولا يقربها بعلها، فإذا جازت أيامها ورأت الدم يثقب الكرسف اغتسلت للظهر والعصر - إلى أن قال: - وهذه يأتيها بعلها إلا في أيام حيضها.

From Abu Abdullah (peace be upon him) who said: A woman with irregular bleeding should observe her regular days, during which she should not pray and her husband should not approach her. When her days pass and she sees blood penetrating the cotton, she should perform ghusl for Dhuhr and Asr - until he said - and her husband can approach her except during her menstrual days.

Hadith 2237

عن أبي عبد ا لله (عليه السلام) في المستحاضة - إلى أن قال: - ولا بأس أن يأتيها بعلها إذا شاء إلا أيام حيضها فيعتزلها زوجها.

From Abu Abdullah (peace be upon him) regarding a woman with irregular bleeding - until he said - and there is no harm in her husband approaching her whenever he wishes except during her menstrual days when her husband should avoid her.

Hadith 2238

قال أبو عبد الله (عليه السلام): ترى هؤلاء المشوهين في خلقهم؟ قال: قلت: نعم، قال: هؤلاء الذين آباؤهم يأتون نساءهم في الطمث.

Abu Abdullah (peace be upon him) said: Do you see these people who are deformed in their creation? I said: Yes. He said: These are those whose fathers approached their mothers during menstruation.

Hadith 2239

قال النبي (صلى الله عليه وآله): من جامع امرأته وهي حائض فخرج الولد مجذوما أو أبرص فلا يلومن إلا نفسه.

The Prophet (peace be upon him and his family) said: Whoever has intercourse with his wife while she is menstruating and the child is born with leprosy or vitiligo, he

should blame none but himself.

Hadith 2240

قال: وقال الصادق (عليه السلام): لا يبغضنا إلا من خبث ولادته، أو حملت به أمه في حيضها.

He said: And Al-Sadiq (peace be upon him) said: None hates us except one whose birth was impure, or whose mother conceived him during her menstruation.

Hadith 2241

عن الصادق، عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله وسلم) لعلي (عليه السلام) - قال: وكره أن يغشى الرجل امرأته وهي حايض، فإن فعل فخرج الولد مجذوما أو أبرص يلومن إلا نفسه. وفي العلل بإسناده المشار إليه مثله. أقول: المراد بالكراهة التحريم لما مضى ويأتي.

From Al-Sadiq, from his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: He discouraged a man from approaching his wife while she is menstruating, for if he does and the child is born with leprosy or vitiligo, he should blame none but himself. And in Al-Ilal with the mentioned chain, similar to it. I (Hurr Amili) say: The intended meaning of discouraged is prohibition based on what has passed and what will come.

Shaykh Hurr Amili: And in (the book of) Al-Ilal, with its indicated chain of narration, it is similar. I say: The intended meaning of dislike (karahah) is prohibition, based on what has been mentioned before and what will be mentioned later.

Hadith 2242

عن إبراهيم القرشي، قال: كنا عند أم سلمة فقالت سمعت رسول الله (صلى الله عليه وآله) يقول لعلي (عليه السلام): لا يبغضكم إلا ثلاثة ولد زنا، ومنافق، ومن حملت به أمه وهي حائض.

From Ibrahim Al-Qurashi, who said: We were with Umm Salamah and she said: I heard the Messenger of Allah (peace be upon him and his family) saying to Ali (peace be upon him): None hates you except three: an illegitimate child, a hypocrite, and one whose mother conceived him while menstruating.

Hadith 2243

عن أبي لهيعة، عن أبي الزبير عن جابر، عن أبي أيوب، عن رسول الله (صلى الله عليه وآله) إنه قال: لعلي (عليه السلام) لا يحبك إلا مؤمن، ولا يبغضك إلا منافق، أو ولد زنية، أو حملته أمه وهي طامث.

From Abu Lahia, from Abu Al-Zubair from Jabir, from Abu Ayyub, from the Messenger of Allah (peace be upon him and his family) that he said to Ali (peace be upon him): None loves you except a believer, and none hates you except a hypocrite, or an illegitimate child, or one whose mother conceived him while menstruating.

Hadith 2244

عن علي (عليه السلام) قال قال رسول (صلى الله عليه وآله)، من لم يحب عترتي فهو لإحدى ثلاث: إما منافق وإما لزنية، وإما امرؤ حملت به أمه في غير طهر.

From Ali (peace be upon him) who said: The Messenger (peace be upon him and his family) said: Whoever does not love my family is one of three: either a hypocrite, or conceived illegitimately, or one whose mother conceived him while not pure.

Hadith 2245

عن أبي عبد الله، عن آبائه (عليهم السلام) أنه كره للرجل أن يغشى امرأته وهي حائض فإن غشيها فخرج الولد مجذوما أو أبرص فلا يلومن إلا نفسه.

From Abu Abdullah, from his forefathers (peace be upon them) that he discouraged a man from approaching his wife while she is menstruating, for if he does and the child is born with leprosy or vitiligo, he should blame none but himself.

Hadith 2246

سألت أبا جعفر (عليه السلام) عن المستحاضة كيف يغشاها زوجها؟ قال: ينظر الأيام التي كانت تحيض فيها وحيضها مستقيمة فلا يقربها في عدة تلك الأيام من ذلك الشهر، ويغشاها فيما سوى ذلك.

I asked Abu Ja'far (peace be upon him) about how a husband can approach his wife who has irregular bleeding? He said: He should look at the days she used to menstruate when her menstruation was regular and not approach her during those numbered days of that month, and he can approach her other than that.

Hadith 2247

عن عبد الرحمان بن أبي عبد الله قال: سألت أبا عبد الله (عليه السلام) عن الرجل ما يحل له من الطامث؟ قال: لا شئ حتى تطهر.

From Abdul Rahman bin Abu Abdullah who said: I asked Abu Abdullah (peace be upon him) about what is permissible for a man from a menstruating woman? He said: Nothing until she becomes pure.

قال الشيخ يعني لا شئ من الوطي في الفرج وإن كان له ما دون ذلك، قال: ويمكن أن يحمل على الاستحباب، أو على التقية لموافقته لمذاهب كثير من العامة.

The Sheikh said this means nothing of intercourse in the private parts although he can do other than that, he said: And it's possible to interpret it as recommendation, or as taqiyya because it agrees with many of the Aammah (general non-Shia muslims) schools of thought.

CHAPTER 25

Permission To Have Intimate Relations With A Menstruating Woman Except In The Private Part And Enjoying What Is Less Than That

[Hadith 2248 to 2256]

Hadith 2248

سألت أبا عبد الله (عليه السلام) ما لصاحب المرأة الحايض منها؟ فقال: كل شئ ما عدا القبل منها بعينه.

I asked Abu Abdullah (peace be upon him) what is permissible for a man from his menstruating wife? He said: Everything except her private part specifically.

Hadith 2249

عن أبي عبد الله (عليه السلام) قال: سألته عن الحائض ما يحل لزوجها منها؟ قال: ما دون الفرج.

From Abu Abdullah (peace be upon him), he said: I asked him about what is permissible for a husband from his menstruating wife? He said: What is other than the private part.

Hadith 2250

عن عبد الله بن سنان قال: قلت لأبي عبد الله (عليه السلام) ما يحل للرجل من امرأته وهي حائض؟ فقال: ما دون الفرج.

From Abdullah bin Sinan who said: I said to Abu Abdullah (peace be upon him), what is permissible for a man from his wife while she is menstruating? He said: What is other than the private part.

Hadith 2251

سألت أبا عبد الله (عليه السلام) ما يحل للرجل من المرأة وهي حائض، قال: كل شئ غير الفرج، قال: ثم قال: إنما المرأة لعبة الرجل.

I asked Abu Abdullah (peace be upon him) what is permissible for a man from a woman while she is menstruating? He said: Everything except the private part. Then he said: Indeed, a woman is a man's plaything.

Hadith 2252

عن عبد الله بن بكير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: إذا حاضت المرأة فليأتها زوجها حيث شاء ما اتقى موضع الدم.

From Abdullah bin Bukair, from some of our companions, from Abu Abdullah (peace be upon him) who said: When a woman menstruates, her husband may come to her wherever he wishes as long as he avoids the place of blood.

Hadith 2253

عن أبي عبد الله (عليه السلام) في الرجل يأتي المرأة فيما دون الفرج وهي حائض، قال: لا بأس إذا اجتنب ذلك الموضع.

From Abu Abdullah (peace be upon him) regarding a man who comes to his wife in places other than the private part while she is menstruating, he said: There is no problem if he avoids that place.

Hadith 2254

قلت لأبي عبد الله (عليه السلام): ما للرجل من الحائض؟ قال: ما بين الفخذين.

I said to Abu Abdullah (peace be upon him): What is permissible for a man from a menstruating woman? He said: What is between the thighs.

Hadith 2255

قلت لأبي عبد الله (عليه السلام): ما للرجل من الحائض؟ قال: ما بين أليتيها ولا يوقب.

I said to Abu Abdullah (peace be upon him): What is permissible for a man from a menstruating woman? He said: What is between her buttocks but not penetration.

Hadith 2256

قال أبو عبد الله (عليه السلام): المرأة تحيض يحرم على زوجها أن يأتيها لقول الله تعالى: (ولا تقربوهن حتى يطهرن) فيستقيم للرجل أن يأتي امرأته وهي حائض فيما دون الفرج.

Abu Abdullah (peace be upon him) said: When a woman menstruates, it is forbidden for her husband to come to her due to Allah's saying: ("And do not approach them until they are pure") [2:222], so it is proper for a man to come to his wife while she is menstruating in places other than the private part.

CHAPTER 26

Recommendation To Avoid The Area Between The Navel And Knee Of A Menstruating Woman And Post-partum Woman

[Hadith 2257 to 2259]

Hadith 2257

أنه سأل أبا عبد الله (عليه السلام) عن الحائض وما يحل لزوجها منها، قال: تتزر بإزار إلى الركبتين وتخرج سرتها، ثم له ما فوق الإزار قال: وذكر عن أبيه (عليه السلام) أن ميمونة كانت تقول: إن النبي (صلى الله عليه وآله وسلم) كان يأمرني إذا كنت حائضا أن أتزر بثوب ثم اضطجع معه في الفراش.

He asked Abu Abdullah (peace be upon him) about the menstruating woman and what is permissible for her husband from her. He said: She should wear a waist wrapper up to the knees and keep her navel uncovered, then he can have access to what is above the wrapper. He mentioned that his father (peace be upon him) said that Maymunah used to say: The Prophet (peace and blessings be upon him) would order me when I was menstruating to wear a garment and then lie with him in bed.

Hadith 2258

عن أبي عبد الله (عليه السلام) قال: سئل عن الحائض ما يحل لزوجها منها؟ قال: تتزر بإزار إلى الركبتين وتخرج ساقيها، وله ما فوق الإزار.

From Abu Abdullah (peace be upon him), he was asked about what is permissible for a husband from his menstruating wife. He said: She should wear a waist wrapper up to the knees and keep her legs uncovered, and he can have access to what is above the wrapper.

Hadith 2259

سألت أبا عبد الله عليه السلام عن الحائض والنفساء ما يحل لزوجها منها؟ قال: تلبس درعا ثم تضطجع معه.

I asked Abu Abdullah (peace be upon him) about what is permissible for a husband from his menstruating and post-partum wife. He said: She should wear a shirt then lie with him.

قال الشيخ: الوجه أن نحمل هذه الأخبار إما على الاستحباب، والأولة على الجواز ورفع الحظر، أو على التقية لأنها موافقة لمذهب كثير من العامة.

The Sheikh said: The proper understanding is to interpret these reports either as recommendations, with the first being permissible and removing prohibition, or as

taqiyyah because it agrees with the doctrine of many of the Aammah (general non-Shia muslims).

CHAPTER 27

Permissibility Of Intercourse After Menstruation Stops Before Bathing, Though It Is Disliked And Preferably Done After Washing The Private Parts

[Hadith 2260 to 2266]

Hadith 2260

عن أبي جعفر (عليه السلام) في المرأة ينقطع عنها الدم دم الحيض في آخر أيامها، قال: إذا أصاب زوجها شبق فليأمرها فلتغسل فرجها ثم يمسها إن شاء قبل أن تغتسل. محمد بن الحسن بإسناده عن محمد بن يعقوب مثله. وبإسناده عن علي بن الحسن، عن أيوب بن نوح، عن الحسن بن محبوب مثله.

From Abu Ja'far (peace be upon him) regarding a woman whose menstrual blood stops on her last days, he said: If her husband experiences desire, he should ask her to wash her private parts, then he may be intimate with her if he wishes before she performs the ritual bath. Muhammad bin Al-Hassan with his chain from Muhammad bin Ya'qub reported similarly. And with his chain from Ali bin Al-Hassan, from Ayoub bin Nooh, from Al-Hassan bin Mahboob reported similarly.

Hadith 2261

سألت أبا إبراهيم (عليه السلام) عن رجل يكون معه أهله في السفر فلا يجد الماء يأتي أهله؟ فقال: ما أحب أن يفعل ذلك إلا أن يكون شبقا أو يخاف على نفسه.

I asked Abu Ibrahim (peace be upon him) about a man who is with his wife during travel and cannot find water, can he be intimate with his wife? He said: I do not like him to do that unless he is experiencing strong desire or fears for himself.

Hadith 2262

عن أبي عبد الله (عليه السلام) قال: إذا انقطع الدم ولم تغتسل فليأتها زوجها إن شاء.

From Abu Abdullah (peace be upon him), he said: When the blood stops and she has not performed the ritual bath, her husband may be intimate with her if he wishes.

Hadith 2263

عن العبد الصالح (عليه السلام) في المرأة إذا طهرت من الحيض ولم تمس الماء فلا يقع عليها زوجها حتى تغتسل، وإن فعل فلا بأس به وقال: تمس الماء أحب إلي.

From Al-Abd Al-Salih (peace be upon him) regarding a woman when she becomes pure from menstruation but has not touched water, her husband should not be

intimate with her until she performs the ritual bath, but if he does so there is no harm. And he said: Touching water is more beloved to me.

Hadith 2264

عن أبي الحسن موسى بن جعفر (عليه السلام) قال: سألته عن الحائض ترى الطهر، أيقع فيها زوجها قبل أن تغتسل؟ قال: لا بأس وبعد الغسل أحب إلي.

From Abu Al-Hassan Musa bin Ja'far (peace be upon him), he said: I asked him about a menstruating woman who sees purity, can her husband be intimate with her before she performs the ritual bath? He said: There is no harm, though after bathing is more beloved to me.

Hadith 2265

عن أبي عبد الله (عليه السلام) قال: سألته عن امرأة كانت طامثا فرأت الطهر أيقع عليها زوجها قبل أن تغتسل؟ قال: لا حتى تغتسل، قال: وسألته عن امرأة حاضت في السفر ثم طهرت فلم تجد ماء يوما واثنين، أيحل لزوجها أن يجامعها قبل أن تغتسل؟ قال: لا يصلح حتى تغتسل. أقول يأتي وجهه.

From Abu Abdullah (peace be upon him), he said: I asked him about a woman who was menstruating then saw purity, can her husband be intimate with her before she performs the ritual bath? He said: No, not until she performs the ritual bath. He said: And I asked him 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 be intimate with her before she performs the ritual bath? He said: It is not proper until she performs the ritual bath. I say: Its explanation will come.

Hadith 2266

عن أبي عبد الله (عليه السلام) قال: قلت له: المرأة تحرم عليها الصلاة ثم تطهر فتوضأ من غير أن تغتسل، أفلزوجها أن يأتيها قبل أن تغتسل؟ قال لا حتى تغتسل.

From Abu Abdullah (peace be upon him), he said: I said to him: A woman who is prohibited from prayer then becomes pure and performs ablution without performing the ritual bath, can her husband be intimate with her before she performs the ritual bath? He said: No, not until she performs the ritual bath.

قال الشيخ: الوجه في هذه الأخبار أن نحملها على ضرب من الكراهة، والأولة على الجواز. أقول: ويمكن حمل أحاديث المنع على التقية لأنها موافقة لأكثر العامة.

The Sheikh said: The proper understanding of these reports is to interpret them as expressing dislike, while the first ones indicate permissibility. I say: It's possible to interpret the prohibiting traditions as being based on taqiyya because they agree with most of the general public.

CHAPTER 28

Recommendation Of Expiation For One Who Has Intercourse During Menstruation: One Dinar At Its Beginning, Half In Its Middle, Quarter At Its End, Or Half; And If One Cannot Afford It Then Charity To Ten Poor People, Or If Not Then To One Poor Person, Or If Not Then Seeking Forgiveness

[Hadith 2267 to 2273]

Hadith 2267

عن أبي عبد الله (عليه السلام) في كفارة الطمث أنه يتصدق إذا كان في أوله بدينار، وفي وسطه نصف دينار، وفي آخره ربع دينار، قلت: فإن لم يكن عنده ما يكفر؟ قال: فليتصدق على مسكين واحد، وإلا استغفر الله ولا يعود، فإن الاستغفار توبة وكفارة لكل من لم يجد السبيل إلى شئ من الكفارة.

From Abu Abdullah (peace be upon him) regarding the expiation for menstruation that one gives charity when it's at the beginning with one dinar, in its middle half a dinar, and at its end quarter dinar. I asked: What if one doesn't have means for expiation? He said: Then let him give charity to one poor person, and if not then seek Allah's forgiveness and not repeat it, for seeking forgiveness is repentance and expiation for anyone who cannot find means for any expiation.

Hadith 2268

سألت أبا عبد الله (عليه السلام) عن رجل أتى جاريته وهي طامث، قال: يستغفر الله ربه قال عبد الملك: فإن الناس يقولون: عليه نصف دينار، أو دينار، فقال أبو عبد الله (عليه السلام): فليتصدق على عشرة مساكين.

I asked Abu Abdullah (peace be upon him) about a man who had relations with his slave girl while she was menstruating. He said: He should seek forgiveness from Allah his Lord. Abdul Malik said: People say he must pay half a dinar or a dinar. Abu Abdullah (peace be upon him) said: Then let him give charity to ten poor people.

Hadith 2269

سألته عمن أتى امرأته وهي طامث؟ قال: يتصدق بدينار ويستغفر الله تعالى.

I asked him about one who had relations with his wife while she was menstruating? He said: He gives charity of one dinar and seeks forgiveness from Allah the Most High.

Hadith 2270

عن أبي عبد الله (عليه السلام) قال: من أتى حائضا فعليه نصف دينار يتصدق به.

From Abu Abdullah (peace be upon him) who said: Whoever has relations with a menstruating woman must give half a dinar in charity.

Hadith 2271

عن أبي عبد الله (عليه السلام) في الرجل يقع على امرأته وهي حائض ما عليه؟ قال: يتصدق على مسكين بقدر شبعه.

From Abu Abdullah (peace be upon him) regarding a man who has relations with his wife while she is menstruating, what is upon him? He said: He gives charity to a poor person enough to satisfy their hunger.

Hadith 2272

قال الصادق (عليه السلام) من أتى امرأته في الفرج في أول أيام حيضها فعليه أن يتصدق بدينار وعليه ربع حد الزاني خمسة وعشرون جلدة، وإن أتاها في آخر أيام حيضها فعليه أن يتصدق بنصف دينار ويضرب اثنتي عشرة جلدة ونصفا.

Al-Sadiq (peace be upon him) said: Whoever has relations with his wife in the private parts during her first days of menstruation must give charity of one dinar and receive quarter of the adulterer's punishment which is twenty-five lashes, and if he does it in her last days of menstruation he must give charity of half a dinar and receive twelve and a half lashes.

Hadith 2273

روي أنه إن جامعها في أول الحيض فعليه أن يتصدق بدينار، وإن كان في نصفه فنصف دينار، وإن كان في آخره فربع دينار.

It is narrated that if he has relations with her at the beginning of menstruation he must give charity of one dinar, if in its middle then half a dinar, and if at its end then quarter dinar.

أقول: حمل الشيخ وجماعة هذه الأحاديث على التفصيل السابق في الحديث الأول، ويأتي ما يدل على نفي الوجوب، مع أن الأحاديث لا تصريح فيها بوجوب الكفارة كما ترى واختلافها وإجمالها قرينة الاستحباب، والله أعلم، على أن القول بالوجوب موافق لجماعة من العامة، وفي أحاديثهم ما هو صريح في مضمون الحديث الأول.

I (Hurr Amili) say: The Sheikh carried these hadiths on the previous detail in the first hadith, and what indicates the negation of obligation will come, while the hadiths have no explicit mention of obligatory expiation as you see and their differences and brevity are indicators of recommendation, and Allah knows best, although saying it's

obligatory agrees with a group of the Aammah (Sunnis), and in their hadiths is what explicitly supports the content of the first hadith.

CHAPTER 29

Non-obligation Of Expiation For Intercourse During Menstruation

[Hadith 2274 to 2276]

Hadith 2274

سألت أبا عبد الله (عليه السلام) عن رجل واقع امرأته وهي طامث، قال: لا يلتمس فعل ذلك وقد نهى الله أن يقربها، قلت: فإن فعل أعليه كفارة؟ قال: لا أعلم فيه شيئا، يستغفر.

I asked Abu Abdullah (peace be upon him) about a man who had intercourse with his wife while she was menstruating. He said: He should not seek to do that act, and Allah has forbidden approaching her. I said: If he does it, is there any expiation due upon him? He said: I do not know of anything regarding this, he should seek forgiveness.

Hadith 2275

عن زرارة، عن أحدهما (عليهما السلام) قال: سألته عن الحائض يأتيها زوجها، قال: ليس عليه شئ، يستغفر الله ولا يعود.

From Zurarah, from one of the two (peace be upon them), he said: I asked him about a menstruating woman whose husband approaches her. He said: There is nothing due upon him, he should seek Allah's forgiveness and not repeat it.

Hadith 2276

سألت أبا عبد الله (عليه السلام) عن وقوع الرجل على امرأته وهي طامث خطأ؟ قال: ليس عليه شئ وقد عصى ربه.

I asked Abu Abdullah (peace be upon him) about a man having intercourse with his wife while she was menstruating by mistake. He said: There is nothing due upon him though he has disobeyed his Lord.

CHAPTER 30

Permissibility Of Menstruation Coinciding With Pregnancy

[Hadith 2277 to 2293]

Hadith 2277

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) أنه سئل عن الحلبي ترى الدم أتترك الصلاة؟ فقال: نعم إن الحبلى ربما قذفت بالدم.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), he was asked about a pregnant woman who sees blood, should she leave the prayer? He said: Yes, sometimes a pregnant woman may discharge blood.

Hadith 2278

سألت أبا الحسن (عليه ا لسلام) عن الحبلى ترى الدم وهي حامل كما كانت ترى قبل ذلك في كل شهر، هل تترك الصلاة؟ قال: تترك الصلاة إذا دام.

I asked Abu Al-Hassan (peace be upon him) about a pregnant woman who sees blood while she is pregnant, just as she used to see it before that every month, should she leave the prayer? He said: She should leave the prayer if it continues.

Hadith 2279

قلت لأبي عبد الله (عليه السلام): إن أم ولدي ترى الدم وهي حامل، كيف تصنع بالصلاة؟ قال: فقال لي، إذا رأت الحامل الدم بعد ما يمضي عشرون يوما من الوقت الذي كانت ترى فيه الدم من الشهر الذي كانت تقعد فيه فإن ذلك ليس من الرحم ولا من الطمث، فلتتوضأ وتحتشي بكرسف وتصلي، وإذا رأت الحامل الدم قبل الوقت الذي كانت ترى فيه الدم بقليل أو في الوقت من ذلك الشهر فإنه من الحيضة، فلتمسك عن الصلاة عدد أيامها التي كانت تقعد في حيضها، فإن انقطع عنها الدم قبل ذلك فلتغتسل ولتصل.

I said to Abu Abdullah (peace be upon him): My umm walad [slave woman who has borne a child to her master] sees blood while she is pregnant. How should she deal with prayer? He said to me: When a pregnant woman sees blood after twenty days have passed from the time she used to see blood in the month she used to stay [in menstruation], then this is neither from the womb nor from menstruation. So she should perform ablution, use cotton padding, and pray. And when a pregnant woman sees blood shortly before her usual time of seeing blood or during that time of the month, then it is from menstruation. So she should refrain from prayer for the number of days she used to stay in her menstruation. If the blood stops before that, she should perform ritual bath and pray.

Hadith 2280

سألت أبا الحسن الرضا (عليه السلام) عن الحبلى ترى الدم ثلاثة أيام أو أربعة أيام تصلي؟ قال: تمسك عن الصلاة.

I asked Abu Al-Hasan Al-Ridha (peace be upon him) about a pregnant woman who sees blood for three or four days, should she pray? He said: She should refrain from prayer.

Hadith 2281

قال: تلك الهراقة، إن كان دما كثيرا فلا تصلين، وإن كان قليلا فلتغتسل عند كل صلاتين.

He said: That is the flow (al-Haraqah). If it is a lot of blood, then do not pray. And if it is a little, then perform Ghusl for every two prayers.

Hadith 2282

سألت أبا عبد الله (عليه السلام) عن المرأة الحبلى ترى الدم اليوم واليومين؟، قال: إن كان دما عبيطا فلا تصلي ذينك اليومين وإن كان صفرة فلتغتسل عند كل صلاتين.

I asked Abu Abdullah (peace be upon him) about a pregnant woman who sees blood for a day or two. He said: If it is fresh blood, then she should not pray for those two days. And if it is yellowish, then she should perform Ghusl for every two prayers.

Hadith 2283

عن أحدهما (عليهما السلام) قال: سألته عن الحبلى ترى الدم كما كانت ترى أيام حيضها مستقيما في كل شهر؟، قال: تمسك الصلاة كما كانت تصنع في حيضها، فإذا طهرت صلت.

From one of the two (peace be upon them), he said: I asked him about a pregnant woman who sees blood as she used to see during her menstrual days, regularly every month. He said: She should refrain from prayer as she used to do during her menstruation. When she becomes pure, she should pray.

Hadith 2284

سألت أبا الحسن الأول (عليه السلام) عن الحبلى ترى الدفق والدفقتين من الدم في الأيام وفي الشهر والشهرين؟، فقال: تلك الهراقة، ليس تمسك هذه عن الصلاة.

I asked Abu Al-Hasan the First (peace be upon him) about a pregnant woman who sees one or two gushes of blood in some days during one or two months? He said: That is hemorrhage, this does not prevent her from prayer.

قال صاحب المنتقى ليس في هذا منافاة للاخبار السابقة لان الدفقة والدفقتين، فقط لا تكون حيضا قطعا، وقد روى الفرق بين القليل والكثير راوي هذا بعينه فيما مر انتهى، يعني رواية أبي المغرا حميد بن المثنى

السابقة.

The author of Al-Muntaqa said: There is no contradiction with the previous narrations because one or two gushes only cannot definitively be considered menstruation, and the distinction between small and large amounts has been narrated by this same narrator as mentioned before, meaning the previous narration of Abu Al-Maghra Humaid bin Al-Muthanna.

Hadith 2285

عن أبي جعفر وأبي عبد الله (عليهما السلام) في الحبلى ترى الدم قال: تدع الصلاة فإنه ربما بقي في الرحم الدم ولم يخرج، وتلك الهراقة.

From Abu Ja'far and Abu Abdullah (peace be upon them) regarding a pregnant woman who sees blood, they said: She should leave the prayer, for sometimes blood may remain in the womb and not come out, and that is the flow (al-Haraqah).

Hadith 2286

عن أبي عبد الله (عليه السلام) قال: سألته عن الحلبي ترى الدم؟ قال: نعم، إنه ربما قذفت المرأة الدم وهي حبلى.

From Abu Abdullah (peace be upon him), he said: I asked him about a pregnant woman who sees blood. He said: Yes, sometimes a woman may discharge blood while pregnant.

Hadith 2287

سألته عن امرأة رأت الدم في الحبل؟، قال: تقعد أيامها التي كانت تحيض، فإذا زاد الدم على الأيام التي كانت تقعد استظهرت بثلاثة أيام ثم هي مستحاضة.

I asked him about a woman who saw blood during pregnancy. He said: She should sit out the days she used to menstruate. If the blood exceeds the days she used to sit out, she should take precaution for three days, then she is considered Mustahadhah (experiencing irregular bleeding).

Hadith 2288

عن أبيه (عليهما السلام) أنه قال: قال النبي (صلى الله عليه وآله): ما كان الله ليجعل حيضا مع حبل، يعنى إذا رأت الدم وهي حامل لا تدع الصلاة، إلا أن ترى على رأس الولد إذا ضربها الطلق ورأت الدم تركت الصلاة.

From his father (peace be upon them), he said: The Prophet (peace be upon him and his family) said: Allah would not make menstruation coincide with pregnancy. Meaning, if she sees blood while pregnant, she should not leave the prayer, unless she sees it on the head of the child when labor pains strike her and she sees blood, then she should leave the prayer.

أقول: هذا إما محمول على الغالب، أو على قصور الدم عن أقل الحيض، أو اختلال بعض شرائطه، أو على كونه حكما منسوخا، أو على التقية في الرواية، لان رواته من العامة ومضمونه موافق لقول أكثر فقهائهم وأشهر مذاهبهم، والله أعلم.

I (Hurr Amili) say: This is either interpreted based on the predominant case, or the deficiency of the blood from the minimum duration of menstruation, or the absence of some of its conditions, or it being an abrogated ruling, or dissimulation (Taqiyyah) in the narration, because its narrators are from the common people and its content agrees with the opinion of most of their jurists and their well-known schools of thought. And Allah knows best.

Hadith 2289

عن أبي عبد الله (عليه السلام) قال: سأل سلمان (ره) عليا (عليه السلام) عن رزق الولد في بطن أمه، فقال: إن الله تبارك وتعالى حبس عليه الحيضة فجعلها رزقه في بطن أمه.

From Abu Abdullah (peace be upon him), he said: Salman (may Allah be pleased with him) asked Ali (peace be upon him) about the sustenance of the child in the womb of its mother. He said: Indeed, Allah, the Blessed and Exalted, withholds menstruation from her and makes it the sustenance of the child in the womb of its mother.

Hadith 2290

قلت لأبي عبد الله (عليه السلام): جعلت فداك الحبلى ربما طمثت؟ قال نعم، وذلك أن الولد في بطن أمه غذاؤه الدم، فربما كثر ففضل عنه، فإذا فضل دفقته، فإذا دفقته حرمت عليها الصلاة.

I said to Abu Abdullah (peace be upon him): May I be sacrificed for you, a pregnant woman may sometimes menstruate. He said: Yes, and that is because the child in the womb of its mother is nourished by blood. Sometimes it becomes abundant and exceeds what is needed for the child. If it exceeds, it discharges it. And if it discharges it, prayer becomes forbidden for her.

Hadith 2291

قال الكليني: وفي رواية أخرى إذا كان كذلك تأخر الولادة.

Al-Kulayni said: And in another narration, when it is like this, the birth is delayed.

Hadith 2292

عن أحدهما (عليهما السلام) قال: سألته عن الحبلى قد استبان حبلها ترى ما ترى الحائض من الدم؟، قال: تلك الهراقة من الدم، إن كان دما أحمر كثيرا فلا تصلي، وإن كان قليلا أصفر فليس عليها إلا الوضوء.

From one of them (peace be upon them), he said: I asked him about a pregnant woman whose pregnancy has become apparent and she sees what a menstruating

woman sees of blood? He said: That is an outpouring of blood. If it is abundant red blood then she should not pray, and if it is little yellow blood then she only needs to perform ablution.

Hadith 2293

عن أبي عبد الله (عليه السلام) أن رجلا سأله عن امرأة حاملة رأت الدم؟ قال تدع الصلاة. قلت: فإنها رأت الدم وقد أصابها الطلق فرأته وهي تمخض؟، قال: تصلي حتى يخرج الصبي. فإذا خرج رأسه لم تجب عليها الصلاة، وكل ما تركته من الصلاة في تلك الحال لوجع، أو لما هي فيه من الشدة والجهد قضته إذ أخرجت من نفاسها. قال: قلت: جعلت فداك ما الفرق بين دم الحامل ودم المخاض؟ قال: إن الحامل قذفت بدم الحيض، وهذه قذفت بدم المخاض، إلى أن يخرج بعض الولد فعند ذلك يصير دم النفاس فيجب أن تدع في النفاس والحيض، فأما ما لم يكن حيضا أو نفاسا فإنما ذلك من فتق في الرحم.

From Abu Abdullah (peace be upon him), a man asked him about a pregnant woman who saw blood. He said: She should leave the prayer. I said: But she saw the blood and labor pains struck her, and she saw it while in labor. He said: She should pray until the child comes out. If its head comes out, prayer is not obligatory upon her. And whatever prayers she missed in that condition due to pain or the severity and hardship she was in, she should make up after her postpartum period ends. I said: May I be sacrificed for you, what is the difference between the blood of a pregnant woman and the blood of labor? He said: The pregnant woman discharged menstrual blood, while this one discharged the blood of labor, until part of the child comes out, at which point it becomes postpartum blood. So she must leave prayer during postpartum and menstruation. As for what is not menstruation or postpartum, then that is from a rupture in the womb.

CHAPTER 31

Age Limit Of Menopause

[Hadith 2294 to 2302]

Hadith 2294

عن أبي عبد الله (عليه السلام) قال: حد التي قد يئست من المحيض خمسون سنة.

From Abu Abdullah (peace be upon him), he said: The age limit for a woman who has reached menopause is fifty years.

Hadith 2295

عن أبي عبد الله (عليه السلام) قال إذا بلغت المرأة خمسين سنة لم تر حمرة إلا أن تكون امرأة من قريش.

From Abu Abdullah (peace be upon him), he said: When a woman reaches fifty years, she will not see red unless she is a woman from Quraysh.

Hadith 2296

عن بعض أصحابنا قال: قال أبو عبد الله (عليه السلام): المرأة التي قد يئست من المحيض حدها خمسون سنة.

From some of our companions who said: Abu Abdullah (peace be upon him) said: The woman who has reached menopause, her limit is fifty years.

Hadith 2297

قال الكليني: وروي ستون سنة أيضا.

Al-Kulayni said: It is also narrated as sixty years.

Hadith 2298

وقال الشيخ في (المبسوط): تيأس المرأة إذا بلغت خمسين سنة إلا أن تكون امرأة من قريش فإنه روي أنها ترى دم الحيض إلى ستين سنة.

And Al-Sheikh said in (Al-Mabsut): A woman reaches menopause when she reaches fifty years unless she is from Quraysh, for it is narrated that she sees menstrual blood until sixty years.

Hadith 2299

قال أبو عبد الله (عليه السلام): ثلاث يتزوجن على كل حال (إلى أن قال:) والتي قد يئست من المحيض ومثلها لا تحيض قلت: وما حدها؟ قال: إذا كان لها خمسون سنة.

Abu Abdullah (peace be upon him) said: Three types can marry in any condition (until he said:) and the one who has reached menopause and whose like does not menstruate. I asked: What is her limit? He said: When she is fifty years old.

Hadith 2300

قال الصادق (عليه السلام): المرأة إذا بلغت خمسين سنة لم تر حمرة إلا أن تكون امرأة من قريش، وهو حد المرأة التي تيأس من الحيض.

Al-Sadiq (peace be upon him) said: When a woman reaches fifty years, she will not see red unless she is a woman from Quraysh, and this is the limit for a woman who reaches menopause.

Hadith 2301

عن أبي عبد الله (عليه السلام) - في حديث - قال: قلت: التي قد يئست من المحيض ومثلها لا تحيض؟ قال: إذا بلغت ستين سنة فقد يئست من المحيض ومثلها لا تحيض. أقول: هذا محمول على القرشية لما مر، ومفهوم الشرط في غيرها غير معتبر.

From Abu Abdullah (peace be upon him) - in a hadith - I said: The one who has reached menopause and whose like does not menstruate? He said: When she reaches sixty years, she has reached menopause and her like does not menstruate. I say: This applies to the Qurashi woman as mentioned before, and the implied condition for others is not considered.

Hadith 2302

محمد بن محمد بن النعمان المفيد في (المقنعة) قال: قد روي أن القرشية من النساء والنبطية تريان الدم إلى ستين سنة.

Muhammad bin Muhammad bin Al-Nu'man Al-Mufid said in (Al-Muqni'ah): It has been narrated that Qurashi and Nabataean (*) women see blood until sixty years.

Translator: * An ancient Arab people who established a powerful kingdom in what is now Jordan, portions of Saudi Arabia, Egypt, and Syria.

CHAPTER 32

Ruling On The Disappearance Of A Woman's Menstruation For Years, Its Return, Its Cessation, And That It Is A Defect For Which A Girl Can Be Returned Before Menopause When There Is No Pregnancy

[Hadith 2303 to 2304]

Hadith 2303

سألت أبا عبد الله (عليه السلام) عن امرأة ذهب طمثها سنين ثم عاد إليها شئ؟ قال: تترك الصلاة حتى تطهر.

I asked Abu Abdullah (peace be upon him) about a woman whose menstruation disappeared for years and then something returned to her? He said: She should leave prayer until she becomes pure.

Hadith 2304

سألت أبا عبد الله (عليه السلام) عن رجل اشترى جارية مدركة ولم تحض عنده حتى مضى لذلك ستة أشهر وليس بها حبل؟، قال: إن كان مثلها تحيض ولم يكن ذلك من كبر فهذا عيب ترد منه.

I asked Abu Abdullah (peace be upon him) about a man who bought a mature girl slave and she did not menstruate while with him until six months passed, and she was not pregnant? He said: If someone like her typically menstruates and this was not due to old age, then this is a defect for which she can be returned.

Shaykh Hurr Amili: There will be mentioned, God willing, in the chapter on trade what indicates some of the intended meanings.

CHAPTER 33

Prohibition Of Giving Medicine To A Woman Whose Menstruation Has Stopped For A Month With The Possibility Of Pregnancy

[Hadith 2305 to 2305]

Hadith 2305

قلت لأبي عبد الله (عليه السلام) أشتري الجارية فربما احتبس طمثها من فساد دم أو ريح في رحم فتسقي دواء لذلك فتطمث من يومها، أفيجوز لي ذلك وأنا لا أدري من حبل هو أو غيره؟ فقال لي: لا تفعل ذلك، فقلت له: إنه إنما ارتفع طمثها منها شهرا ولو كان ذلك من حبل إنما كان نطفة كنطفة الرجل الذي يعزل، فقال لي: إن النطفة إذا وقعت في الرحم تصير إلى علقة، ثم إلى مضغة، ثم إلى ما الله، وإن النطفة إذا وقعت في غير الرحم لم يخلق منها شئ فلا تسقها دواء إذا ارتفع طمثها شهرا وجاز وقتها الذي كانت تطمث فيه.

I said to Abu Abdullah (peace be upon him): I buy a slave girl and sometimes her menstruation is retained due to blood corruption or wind in the womb, so she is given medicine for that and she menstruates from that day. Is this permissible for me when I don't know if it's due to pregnancy or something else? He said to me: Don't do that. I said to him: Her menstruation has only been delayed for a month, and if it were due to pregnancy, it would just be a sperm like the sperm of a man who practices withdrawal. He said to me: When the sperm settles in the womb, it transforms into a clot, then into a lump of flesh, then into what Allah wills, but if the sperm falls outside the womb, nothing is created from it. So do not give her medicine when her menstruation stops for a month and passes her usual time of menstruation.

Shaykh Hurr Amili: There will be mentioned what generally indicates that in the chapters on retaliation (qisas), blood money (diyat), and other topics.

CHAPTER 34

Ruling On Sexual Intercourse With A Purchased Female Slave Whose Menstruation Stops Before Menopause Due To Pregnancy Or Other Reasons

[Hadith 2306 to 2306]

Hadith 2306

سألت أبا الحسن موسى بن جعفر (عليه السلام) قلت: أشتري الجارية فتمكث عندي الأشهر لا تطمث وليس ذلك من كبر، واريها النساء فيقلن لي ليس بها حبل، فلي أن انكحها في فرجها؟ فقال: إن الطمث قد تحبسه الريح من غير حبل، فلا بأس بأن تمسها في الفرج، قلت: فإن كان بها حبل فمالي منها؟ فقال: إن أردت فيما دون الفرج.

I asked Abu al-Hasan Musa ibn Ja'far (peace be upon him): "I buy a slave girl, and she stays with me for months without menstruating, and this is not due to old age. I show her to women, and they tell me she is not pregnant. Is it permissible for me to have intercourse with her?" He said: "Sometimes menstruation can be held back by wind without pregnancy, so there is no problem in having intercourse with her." I asked: "If she is pregnant, what is permissible for me from her?" He replied: "If you wish, you may engage in anything except intercourse."

CHAPTER 35

Permissibility Of A Menstruating Woman Taking From The Mosque And The Impermissibility Of Placing In It

[Hadith 2307 to 2307]

Hadith 2307

عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته كيف صارت الحائض تأخذ ما في المسجد ولا تضع فيه؟ قال: لان الحائض تستطيع أن تضع ما في يدها غيره، ولا تستطيع أن تأخذ ما فيه إلا منه.

From Zurarah, from Abu Ja'far (peace be upon him), he said: I asked him why a menstruating woman can take what is in the mosque but cannot place anything in it? He said: Because a menstruating woman can place what is in her hand elsewhere, but she cannot take what is in it except from it.

Translator: A mosque was used for short-term safekeeping of personal items. And so it is allowed to take items from the mosque. As for placing them, it is possible to find an alternate location.

CHAPTER 36

Obligation Of Prostration For A Menstruating Woman When She Hears The Recitation Of Obligatory Prostration Verses

[Hadith 2308 to 2312]

Hadith 2308

سألت أبا جعفر (عليه السلام) عن الطامث تسمع السجدة، فقال: إن كانت من العزائم فلتسجد إذا سمعتها.

I asked Abu Ja'far (peace be upon him) about a menstruating woman who hears a prostration verse. He said: If it is from the obligatory ones, she should prostrate when she hears it.

Hadith 2309

عن أبي بصير قال: قال: إذ قرأ شئ من العزائم الأربع وسمعتها فاسجد، وإن كنت على غير وضوء وإن كنت جنبا، وإن كانت المرأة لا تصلي، وسائر القرآن أنت فيه بالخيار، إن شئت سجدت، وإن شئت لم تسجد.

Abu Basir said: He said: When something from the four obligatory prostration verses is recited and you hear it, then prostrate, even if you don't have ablution, even if you are in a state of major impurity, and even if the woman is not praying. As for the rest of the Quran, you have the choice: if you wish, prostrate, and if you wish, don't prostrate.

Hadith 2310

عن أبي عبد الله (عليه السلام) قال: (في حديث) والحائض تسجد إذا سمعت السجدة. ورواه الكليني، عن أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد مثله.

From Abu Abdullah (peace be upon him) who said: (in a hadith) And the menstruating woman prostrates when she hears the prostration verse. And Al-Kulayni narrated it from Ahmad bin Idris, from Ahmad bin Muhammad, from Al-Hussein bin Sa'eed similarly.

Hadith 2311

عن أبي عبد الله (عليه السلام) قال: سألته عن الحائض هل تقرأ القرآن وتسجد سجدة إذا سمعت السجدة؟ قال: تقرأ ولا تسجد. قال الشيخ: أمر بالسجود محمول على الاستحباب، ونهيها عنه محمول على جواز الترك، وقال صاحب المنتقى: الامر مخصوص بالعزائم، والنهى عام فيخص بغيرها. أقول: ويحتمل الانكار أيضا.

From Abu Abdullah (peace be upon him): I asked him about whether a menstruating

woman can recite the Quran and prostrate when she hears a prostration verse? He said: She can recite but not prostrate. The Sheikh said: The command to prostrate is interpreted as recommended, and the prohibition from it is interpreted as permissibility to leave it. The author of Al-Muntaqa said: The command is specific to obligatory prostrations, and the prohibition is general so it applies to other than them. I say: Denial is also possible.

Hadith 2312

عن علي (عليهم السلام) قال: لا تقضي الحائض الصلاة ولا تسجد إذا سمعت السجدة. أقول: قد عرفت وجهه، ويحتمل هذا وما قبله الحمل على التقية لان أكثر العامة ذهبوا إلى المنع.

From Ali (peace be upon him) who said: A menstruating woman does not make up prayers nor does she prostrate when she hears a prostration verse. I say: You have known its explanation, and this and what preceded it might be interpreted as taqiyya because most of the Aammah (general non-Shia muslims) believe in prohibition.

CHAPTER 37

Permissibility Of Hanging Amulets On The Menstruating Woman, Her Reading Of It, And Her Writing Of It With Dislike And Impermissibility Of Touching It

[Hadith 2313 to 2316]

Hadith 2313

عن أبي عبد الله (عليه السلام) قال: سألته عن التعويذ يعلق على الحائض؟ قال: نعم لا بأس. قال: وقال تقرأه وتكتبه ولا تصيبه يدها.

From Abu Abdullah (peace be upon him), he said: I asked him about hanging an amulet on a menstruating woman? He said: Yes, there is no problem. He said: She may read it and write it but her hand should not touch it.

Hadith 2314

قال الكليني: وروي أنها لا تكتب القرآن.

Al-Kulayni said: And it is narrated that she should not write the Quran.

Hadith 2315

عن أبي عبد الله (عليه السلام) قال: سألته عن التعويذ يعلق على الحائض؟ فقال: نعم إذا كان في جلد أو قصبة حديد.

From Abu Abdullah (peace be upon him), he said: I asked him about hanging an amulet on a menstruating woman? He said: Yes, if it is in leather or an iron reed.

Hadith 2316

عن أبي عبد الله (عليه السلام) قال: سألته عن التعويذ يعلق على الحائض؟ قال: لا بأس، وقال: تقرأه وتكتبه ولا تمسه.

From Abu Abdullah (peace be upon him), he said: I asked him about hanging an amulet on a menstruating woman? He said: There is no problem, and he said: She may read it and write it but should not touch it.

CHAPTER 38

Ruling On Menstruating Women Regarding Reading The Quran, Touching It, Entering Mosques, And Remembering Allah

[Hadith 2317 to 2317]

Hadith 2317

عن أبي عبد الله (عليه السلام) قال: الحائض تقرأ القرآن وتحمد الله.

From Abu Abdullah (peace be upon him), he said: The menstruating woman can recite the Quran and praise Allah.

Shaykh Hurr Amili: What was previously mentioned indicates the rulings mentioned here and in the state of ritual impurity, and what follows will indicate them.

CHAPTER 39

Prohibition Of Prayer, Fasting, And Similar Acts For The Menstruating Woman

[Hadith 2318 to 2321]

Hadith 2318

عن أبي جعفر (عليه السلام) قال: إذا كانت المرأة طامثا فلا تحل لها الصلاة.

From Abu Ja'far (peace be upon him), he said: When a woman is menstruating, prayer is not permissible for her.

Hadith 2319

عن الرضا (عليه السلام) قال: إذا حاضت المرأة فلا تصوم ولا تصلي، لأنها في حد نجاسة فأحب الله أن لا يعبد إلا طاهرا، ولأنه لا صوم لمن لا صلاة له.

From Al-Ridha (peace be upon him), he said: When a woman menstruates, she should neither fast nor pray, because she is in a state of impurity and Allah loves to be worshipped only in a state of purity, and because there is no fasting for one who has no prayer.

Hadith 2320

سألت أبا عبد الله (عليه السلام) عن المستحاضة؟، قال: وفقال: تصوم شهر رمضان إلا الأيام التي كانت تحيض فيها ثم تقضيها بعد. ورواه الكليني، عن عدة من أصحابنا، عن سهل بن زياد، عن الحسن بن محبوب مثله.

I asked Abu Abdullah (peace be upon him) about the woman with irregular bleeding (istihadha)? He said: She should fast during Ramadan except for the days in which she usually menstruates, then she should make up for those days later. And Al-Kulayni narrated it, from a number of our companions, from Sahl bin Ziyad, from Al-Hassan bin Mahboob similarly.

Hadith 2321

محمد بن الحسين الرضي الموسوي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) إنه قال: معاشر الناس! إن النساء نواقص الايمان، نواقص العقول، ونواقص الحظوظ فأما نقصان إيمانهن فقعودهن عن الصلاة والصيام في أيام حيضهن، وأما نقصان عقولهن فشهادة الامرأتين منهن كشهادة الرجل الواحد، وأما نقصان حظوظهن فمواريثهن على الانصاف من مواريث الرجال.

Muhammad bin Al-Hussein Al-Radhi Al-Musawi in (Nahj Al-Balagha) from the

Commander of the Faithful (peace be upon him) that he said: O people! Indeed women are deficient in faith, deficient in intellect, and deficient in fortune. As for their deficiency in faith, it is their abstention from prayer and fasting during their menstruation days. As for their deficiency in intellect, it is that the testimony of two women equals the testimony of one man. And as for their deficiency in fortune, their inheritance is half of men's inheritance.

CHAPTER 40

Emphasis On The Recommendation Of Ablution For Menstruating Women At Every Prayer Time, Facing The Qibla, And Remembering Allah For The Duration Of Prayer, And The Recommendation Of Ablution When Intending To Eat

[Hadith 2322 to 2326]

Hadith 2322

عن أبي عبد الله (عليه السلام) قال: وكن نساء النبي (صلى الله عليه وآله) لا يقضين الصلاة إذا حضن، ولكن يتحشين حين يدخل وقت الصلاة ويتوضين ثم يجلسن قريبا من المسجد فيذكرن الله عز وجل.

From Abu Abdullah (peace be upon him) who said: The wives of the Prophet (peace be upon him and his family) would not make up the prayers when menstruating, but they would clean themselves when prayer time entered and perform ablution, then sit close to the mosque remembering Allah, the Mighty and Majestic.

Hadith 2323

عن أبي جعفر عبد الله (عليه السلام) قال: إذا كانت المرأة طامثا فلا تحل لها الصلاة، وعليها أن تتوضأ وضوء الصلاة عند وقت كل صلاة، ثم تقعد في موضع طاهر فتذكر الله عز وجل وتسبحه وتهلله وتحمده كمقدار صلاتها ثم تفرغ لحاجتها.

From Abu Ja'far Abdullah (peace be upon him) who said: When a woman is menstruating, prayer is not permissible for her, but she should perform ablution like the prayer ablution at every prayer time, then sit in a clean place to remember Allah, the Mighty and Majestic, glorify Him, declare His oneness, and praise Him for the duration of her prayer, then attend to her needs.

Hadith 2324

سمعت أبا عبد الله (عليه السلام) يقول: ينبغي للحائض أن تتوضأ عند وقت كل صلاة، ثم تستقبل القبلة وتذكر الله مقدار ما تصلي.

I heard Abu Abdullah (peace be upon him) saying: A menstruating woman should perform ablution at every prayer time, then face the Qibla and remember Allah for the duration she would pray.

Hadith 2325

سألت أبا الله (عليه السلام) عن الحائض تطهر يوم الجمعة وتذكر الله ؟ قال: أما الطهر فلا، ولكنها توضأ في وقت الصلاة، ثم تستقبل القبلة وتذكر الله تعالى.

I asked Abu Abdullah (peace be upon him) about a menstruating woman purifying herself on Friday and remembering Allah? He said: As for purification, no, but she should perform ablution at prayer time, then face the Qibla and remember Allah the Most High.

Hadith 2326

عن أبي عبد الله (عليه السلام) قال: تتوضأ المرأة الحائض إذا أرادت أن تأكل، وإذا كان وقت الصلاة توضأت واستقبلت القبلة وهللت وكبرت وتلت القر وذكرت الله عز وجل.

From Abu Abdullah (peace be upon him) who said: A menstruating woman performs ablution when she wants to eat, and when it's prayer time she performs ablution, faces the Qibla, declares Allah's oneness, proclaims His greatness, recites the Quran, and remembers Allah, the Mighty and Majestic.

CHAPTER 41

Obligation of Making up Fasts but not Prayers for Menstruating Women and Those in Post-partum Period When They Become Pure

[Hadith 2327 to 2341]

Hadith 2327

عن أبي عبد الله (عليه السلام) قال: إن السنة لا تقاس، ألا ترى أن المرأة تقضي صومها ولا تقضي صلاتها؟

From Abu Abdullah (peace be upon him) who said: Indeed, the Sunnah (religious rulings) cannot be based on analogical reasoning. Do you not see that a woman makes up her missed fasts but does not make up her missed prayers?

Hadith 2328

عن زرارة قال: أبا جعفر (عليه السلام) عن قضاء الحائض الصلاة، ثم تقضي الصيام؟، قال: ليس عليها أن تقضي الصلاة، وعليها أن تقضي صوم شهر رمضان، ثم أقبل على فقال: إن رسول الله (صلى الله عليه وآله) كان يأمر بذلك فاطمة (عليها السلام)، وكان يأمر بذلك المؤمنات.

From Zurarah who said: I asked Abu Ja'far (peace be upon him) about making up prayers for a menstruating woman, then making up fasts? He said: She doesn't have to make up the prayers, but she must make up the fasts of Ramadan month. Then he turned to me and said: The Messenger of Allah (peace be upon him and his family) used to order Fatima (peace be upon her) with this, and he used to order the believing women with this.

Hadith 2329

قلت لأبي عبد الله (عليه السلام) الحائض تقضي الصلاة؟ قال: لا، قلت: تقضي الصوم؟ قال: نعم، قلت: من أين جاء هذا؟ قال: إن أول من قاس إبليس.

I said to Abu Abdullah (peace be upon him): Does a menstruating woman make up prayers? He said: No. I said: Does she make up fasts? He said: Yes. I said: Where did this come from? He said: Indeed, the first one to use analogy was Iblis.

Hadith 2330

عن أبي جعفر وأبي عبد الله (عليه السلام) قالا، الحائض تقضي الصيام ولا تقضي الصلاة.

From Abu Ja'far and Abu Abdullah (peace be upon them), they said: The menstruating woman makes up fasts but not prayers.

Hadith 2331

قلت لأبي جعفر (عليه السلام): إن المغيرة بن سعيد روى عنك أنك قلت له: إن الحايض تقضي الصلاة، فقال: ماله لا وفقه الله. إن امرأة عمران نذرت ما في بطنها محررا، والمحرر للمسجد يدخله ثم لا يخرج منه أبدا، فلما وضعتها قالت: رب إني وضعتها أنثى وليس الذكر كالأنثى.

I said to Abu Ja'far (peace be upon him): Al-Mughira bin Sa'id narrated from you that you told him that a menstruating woman makes up prayers. He said: May Allah not grant him success. Indeed, the wife of Imran vowed what was in her womb to be dedicated, and the dedicated one was for the mosque to enter it and never leave. When she delivered her, she said: "My Lord, I have delivered a female," and the male is not like the female [3:36].

فلما وضعتها أدخلتها المسجد فساهمت عليها الأنبياء فأصابت القرعة زكريا فكفلها، فلم تخرج من المسجد حتى بلغت فلما بلغت ما تبلغ النساء خرجت، فهل كانت تقدر على أن تقضى تلك الأيام التي خرجت وهي عليها أن تكون الدهر في المسجد.

When she delivered her, she brought her to the mosque, and the prophets drew lots over her, and the lot fell to Zakariya who took care of her. She didn't leave the mosque until she reached puberty, and when she reached what women reach, she left. So could she make up those days that she left when she was supposed to be in the mosque forever?

Hadith 2332

عن أبي عبد الله (عليه السلام) قال: كن نساء النبي (صلى الله عليه وآله) لا يقضين الصلاة إذا حضن.

From Abu Abdullah (peace be upon him), he said: The wives of the Prophet (peace be upon him and his family) would not make up prayer when they menstruated.

Hadith 2333

وبإسناده عن علي بن مهزيار: كتبت إليه: امرأة طهرت من حيضها أو دم نفاسها في أول يوم من شهر رمضان ثم استحاضت فصلت وصامت شهر رمضان كله من غير أن تعمل ما تعمله المستحاضة من الغسل لكل صلاتين، هل يجوز صومها وصلاتها أم لا؟

Through his chain from Ali ibn Mahziyar who wrote to him: A woman became pure from her menstruation or postpartum bleeding on the first day of Ramadan, then she experienced irregular bleeding (istihadha). She prayed and fasted the entire month of Ramadan without performing what a woman with istihadha should do, which is performing ghusl (ritual bath) for every two prayers. Is her fasting and prayer valid or not?

فكتب (عليه السلام)، تقضي صومها ولا تقضي صلاتها، لان رسول الله (صلى الله عليه وآله) كان يأمر المؤمنات من نساءه بذلك.

He (peace be upon him) wrote back: She must make up her fasts but not her prayers, because the Messenger of Allah (peace be upon him and his family) used to order the believing women among his wives to do so.

Shaykh Hurr Amili: I say: The author of Al-Muntaqa and others mentioned that the answer here is about the ruling of the days of menstruation and postpartum bleeding, not Istihadha. They mentioned indications that show it is about the ruling of previous menstruation or menstruation occurring in the month of Ramadan. In it, ten days or less are considered as menstruation. Or perhaps the question is about the first day, and refraining from mentioning the ruling of Istihadha is due to Taqiyyah (dissimulation), as it is considered a minor ritual impurity according to some common people. And Allah knows best.

Hadith 2334

وفي (عيون الأخبار) بالاسناد الآتي عن الفضل بن شاذان، عن الرضا (عليه السلام) قال: إنما صارت الحائض تقضي الصيام ولا تقضي الصلاة لعلل شتى:

In ('Uyun al-Akhbar) with the following chain of narration from Al-Fadl ibn Shadhan, from Al-Rida (peace be upon him) who said: A menstruating woman must make up for her fasting but not her prayers for several reasons:

منها أن الصيام لا يمنعها من خدمة نفسها وخدمة زوجها، وإصلاح بيتها، والقيام بأمورها، والاشتغال بمرمة معيشتها، والصلاة تمنعها من ذلك كله، لان الصلاة تكون في اليوم والليلة مرارا، فلا تقوى على ذلك، والصوم ليس هو كذلك،

Among them is that fasting does not prevent her from serving herself, serving her husband, maintaining her house, managing her affairs, and attending to her livelihood, while prayer prevents her from all of that, because prayers occur multiple times during day and night, so she cannot manage that, whereas fasting is not like that.

ومنها أن الصلاة فيها عناء وتعب واشتغال الأركان، وليس في الصوم شئ من ذلك، وإنما هو الامساك عن الطعام والشراب فليس فيه اشتغال الأركان،

And among them is that prayer involves hardship, fatigue, and engagement of the body parts, while fasting has none of that, as it is merely abstaining from food and drink and does not involve bodily engagement.

ومنها أنه ليس من وقت يجيئ إلا تجب عليها فيه صلاة جديدة في يومها وليلتها، وليس الصوم كذلك لأنه ليس كلما حدث عليها يوم وجب الصوم، وكلما حدث وقت الصلاة وجبت عليها الصلاة.

And among them is that there is no time that comes except that a new prayer becomes obligatory upon her in her day and night, while fasting is not like that because not every new day necessitates fasting, whereas every time for prayer necessitates a new prayer upon her.

Hadith 2335

عن الرضا (عليه السلام) في كتابه إلى المأمون: والمستحاضة تغتسل وتحتشي وتصلي، والحائض تترك الصلاة ولا تقضي، وتترك الصوم وتقضي.

From Al-Ridha (peace be upon him) in his letter to Al-Ma'mun: The woman with irregular bleeding (mustahada) should perform ghusl, use cotton padding, and pray, while the menstruating woman (ha'id) should leave prayer and not make it up, and leave fasting but make it up.

Hadith 2336

عن أبي عبد الله (عليه السلام) (في حديث) أنه قال لأبي حنيفة: أيهما أعظم، الصلاة أم الصوم؟ قال: الصلاة قال: فما بال الحائض تقضي الصيام ولا تقضي الصلاة؟! فاتق الله ولا تقس.

From Abu Abdullah (peace be upon him) (in a hadith) that he said to Abu Hanifa: Which is greater, prayer or fasting? He said: Prayer. He said: Then why does a menstruating woman make up for her fasts but not her prayers?! So fear Allah and do not make analogies.

Hadith 2337

عن أبي عبد الله (عليه السلام) - في حديث - أنه قال لأبي حنيفة أيما أفضل الصلاة أم الصوم؟ قال: الصلاة، قال فما بال الحائض تقضي صومها ولا تقضي صلاتها؟! فسكت.

From Abi Abdullah (peace be upon him) - in a narration - that he said to Abu Hanifa: Which is more virtuous, prayer or fasting? He said: Prayer. He said: Then why does a menstruating woman make up her fasts but not her prayers?! And he remained silent.

Hadith 2338

سألت أبا عبد الله (عليه السلام) ما بال الحائض تقضي الصوم ولا تقضي الصلاة؟ قال: لأن الصوم إنما هو في السنة شهر، والصلاة في كل يوم وليلة، فأوجب الله عليها قضاء الصوم ولم يوجب عليها قضاء الصلاة لذلك.

I asked Abu Abdullah (peace be upon him): Why does a menstruating woman make up for missed fasts but not make up for missed prayers? He said: Because fasting is only one month in the year, while prayer occurs every day and night, so Allah made it obligatory upon her to make up for fasting but did not make it obligatory upon her to make up for prayers for that reason.

Hadith 2339

عن أبي عبد الله (عليه السلام) أنه قال لأبي حنيفة: أيما أعظم الصلاة أم الصوم؟ قال: الصلاة، قال: فما بال الحائض تقضي الصوم ولا تقضي الصلاة؟! فاتق الله ولا تقس.

From Abu Abdullah (peace be upon him), he said to Abu Hanifah: Which is greater,

prayer or fasting? He said: Prayer. He said: Then why does the menstruating woman make up fasting and not make up prayer? Fear Allah and do not make analogies.

Hadith 2340

عن موسى بن جعفر (عليه السلام) أنه قال لأبي يوسف: في حديث تظليل لمحرم - ما تقول: في الطامث فتقضي الصلاة؟ قال: لا، قال: فتقضي الصوم؟ قال: نعم قال: ولم؟ قال: هكذا جاء، فقال أبو الحسن (عليه السلام): وهكذا جاء هذا.

From Musa ibn Jafar (peace be upon him) that he said to Abu Yusuf in a discussion about shade for a pilgrim in ihram: "What do you say about a menstruating woman: should she make up her prayers?" He said: "No." He asked: "Should she make up her fasts?" He said: "Yes." He asked: "Why?" He said: "This is how it came (was narrated)." Then Abu Al-Hasan (peace be upon him) said: "And likewise this matter came (was narrated) too."

Hadith 2341

عن زرارة أن أبا عبد الله (عليه السلام) قال: إن أهل الكوفة لم يزل فيهم كذاب ثم ذكر المغيرة فقال: إنه كان يكذب على أبي حديثا: إن نساء آل محمد حضن فقضين الصلاة وكذب والله عليه لعنة الله: ما كان شئ من ذلك ولا حدثه.

Zurara narrated that Abu Abdullah (peace be upon him) said: The people of Kufa have always had a liar among them. Then he mentioned al-Mughira and said: He used to fabricate lies against my father, claiming: The women of the family of Muhammad menstruated and made up their prayers. He lied, by Allah may Allah curse him - nothing of this sort ever happened, nor did my father narrate it.

CHAPTER 42

Permissibility Of Dyeing (With Henna) For Menstruating Women, Though Disliked

[Hadith 2342 to 2349]

Hadith 2342

سألت أبا الحسن (عليه السلام) عن المرأة تختضب وهي حائض؟، قال: لا بأس به.

I asked Abu Al-Hassan (peace be upon him) about a woman applying dye while she is menstruating? He said: There is no problem with it.

Hadith 2343

قلت لأبي إبراهيم (عليه السلام) تختضب المرأة وهي طامث؟ فقال: نعم.

I said to Abu Ibrahim (peace be upon him), can a woman apply dye while she is menstruating? He said: Yes.

Hadith 2344

عن أبي عبد الله (عليه السلام) قال: سألته عن الحائض هل تختضب؟ قال: لا لأنه يخاف عليها الشيطان.

From Abu Abdullah (peace be upon him), he said: I asked him about whether a menstruating woman can apply dye? He said: No, because Satan is feared for her.

Hadith 2345

عن أبي عبد الله (عليه السلام) مثله، إلا أنه قال: لا يخاف عليها الشيطان عند ذلك.

From Abu Abdullah (peace be upon him) similar to the previous, except that he said: Satan is not feared for her at that time.

Hadith 2346

عن العبد الصالح (عليه السلام) في - حديث - قال: قلت: المرأة تختضب وهي حائض؟ قال: لا، ليس به بأس.

From Al-Abd Al-Salih (peace be upon him) in a hadith, he said: I said: Can a woman apply dye while she is menstruating? He said: No, there is no problem with it.

Hadith 2347

قال: سألت العبد الصالح (عليه السلام) عن الجنب والحائض أيختضبان؟ قال: لا بأس.

He said: I asked Al-Abd Al-Salih (peace be upon him) about the person in state of major ritual impurity and the menstruating woman, can they apply dye? He said: There is no problem.

Hadith 2348

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: لا تختضب الحائض ولا الجنب.

From Abu Abdullah (peace be upon him), he said: I heard him saying: Neither the menstruating woman nor the person in state of major ritual impurity should apply dye.

Hadith 2349

عن أبي الحسن موسى بن جعفر (عليه السلام) قال: لا تختضب الحائض.

From Abu Al-Hassan Musa bin Ja'far (peace be upon him), he said: A menstruating woman should not apply dye.

CHAPTER 43

Recommendation Of Women Dyeing Their Hair With Henna After Menstruation Stops

[Hadith 2350 to 2350]

Hadith 2350

قلت لأبي الحسن (عليه السلام): إن لي فتاة قد ارتفعت علتها؟ فقال: اخضب رأسها بالحناء فإن الحيض سيعود إليها، قال: ففعلت ذلك فعاد إليها الحيض.

I said to Abu Al-Hassan (peace be upon him): I have a young girl whose condition (menstruation) has stopped? He said: Dye her head with henna for menstruation will return to her. He said: So I did that and her menstruation returned.

CHAPTER 44

There Is No Ruling Based On Suspicion Or Doubt Of Menstruation, Even During Prayer, Until There Is Certainty About It, And It Is Recommended To Verify The Situation

[Hadith 2351 to 2352]

Hadith 2351

عن أبي عبد الله (عليه السلام) في المرأة تكون في الصلاة فتظن أنها قد حاضت. قال تدخل يدها فتمس الموضع فإن رأت شيئا انتر شيئا أتمت صلاتها.

From Abi Abdullah (peace be upon him) regarding a woman who is in prayer and suspects that she has started menstruating, he said: She should insert her hand and touch the area, and if she sees something that has scattered, she should complete her prayer.

Hadith 2352

عن أبي جعفر (عليه السلام) قال: قلت: فإن حرك إلى جانبه شئ ولم يعلم به؟ قال: لا حتى يستيقن أنه قد نام، حتى يجيئ من ذلك أمر بين، وإلا فإنه على يقين من وضوئه، ولا تنقض اليقين أبدا بالشك وإنما تنقضه بيقين آخر.

From Abi Ja'far (peace be upon him), I said: What if something moves to his side and he doesn't know about it? He said: No [it doesn't affect anything] until he is certain that he has slept, until there comes clear evidence of that. Otherwise, he maintains certainty in his ablution, and certainty is never invalidated by doubt, rather it is only invalidated by another certainty.

CHAPTER 45

Permissibility Of A Menstruating Woman Handing Water And Prayer Mat To A Man

[Hadith 2353 to 2355]

Hadith 2353

عن أبي عبد الله (عليه السلام) قال: سألته عن الحائض تناول الرجل الماء؟ فقال: قد كان بعض نساء النبي (صلى الله عليه وآله) تسكب عليه الماء وهي حائض، وتناوله الخمرة.

From Abu Abdullah (peace be upon him), he said: I asked him about a menstruating woman handing water to a man? He said: Some of the Prophet's wives (peace be upon him and his family) would pour water for him while menstruating, and would hand him the prayer mat.

Hadith 2354

قال رسول الله (صلى الله عليه وآله) ولبعض نسائه ناوليني الخمرة، فقالت: أنا حائض، فقال لها: أحيضك في يدك؟!

The Messenger of Allah (peace be upon him and his family) said to one of his wives: "Hand me the prayer mat." She said: "I am menstruating." He said to her: "Is your menstruation in your hands?!"

Hadith 2355

عن أبي جعفر (عليه السلام) مثله إلا أنه قال: لبعض نسائه، أو لجارية له (صلى الله عليه وآله) ناوليني الخمرة أسجد عليها.

From Abu Ja'far (peace be upon him) similar to it except that he said: To one of his wives, or to his maid (peace be upon him and his family): "Hand me the prayer mat to prostrate on."

CHAPTER 46

Permissibility Of Menstruating Women Nursing The Sick And The Dislike Of Their Presence At The Time Of Death

[Hadith 2356 to 2356]

Hadith 2356

قلت لأبي الحسن (عليه السلام): المرأة تقعد عند رأس المريض وهي حائض في حد الموت؟ فقال: لا بأس أن تمرضه، فإذا خافوا عليه وقرب ذلك فلتنح عنه وعن قربه، فإن الملائكة تتأذى بذلك.

I said to Abu Al-Hassan (peace be upon him): Can a menstruating woman sit at the head of a sick person who is near death? He said: There is no problem with her nursing him, but when they fear for him and death approaches, she should move away from him and his proximity, for the angels are disturbed by that.

CHAPTER 47

Obligation To Refer To Women And Believe Them Regarding Waiting Period And Menstruation Unless They Claim Something Contrary To Women's Normal Habits

[Hadith 2357 to 2359]

Hadith 2357

عن أبي جعفر (عليه السلام) قال: العدة والحيض للنساء إذا ادعت صدقت.

From Abu Ja'far (peace be upon him), he said: The waiting period and menstruation are matters for women, when they claim something about them, they are to be believed.

Hadith 2358

سمعت أبا جعفر (عليه السلام) يقول: العدة والحيض إلى النساء. أقول: قيده الشيخ بعدم التهمة لما يأتي.

I heard Abu Ja'far (peace be upon him) saying: The waiting period and menstruation are matters for women. I say: The Sheikh restricted this to cases where there is no suspicion, as will be mentioned later.

Shaykh Hurr Amili: The Sheikh restricted it to cases where there is no suspicion, based on what will be mentioned.

Hadith 2359

عن أبيه (عليهما السلام) أن أمير المؤمنين (عليه السلام) قال في امرأة ادعت أنها حاضت في شهر واحد ثلاث حيض. فقال كلفوا نسوة من بطانتها ان حيضها كان فيما مضى على ما ادعت؟ فإن شهدن صدقت وإلا فهي كاذبة.

From his father (peace be upon them both) that the Commander of the Faithful (peace be upon him) said regarding a woman who claimed she had three menstrual periods in one month: He said ask the women close to her if her menstruation in the past was as she claimed? If they testify to that, she is truthful, and if not, she is lying.

CHAPTER 48

Ruling On Making Up Prayers For A Menstruating Woman During The Prayer Time And The Ruling On Menstruation Occurring During Prayer

[Hadith 2360 to 2365]

Hadith 2360

عن أبي الحسن الأول (عليه السلام) - في حديث - قال وإذا رأت المرأة الدم بعد ما يمضي من زوال الشمس أربعة أقدام فلتمسك عن الصلاة، فإذا طهرت من الدم فلتقض صلاة الظهر، لان وقت الظهر دخل عليها وهي طاهر، وخرج عنها وقت الظهر وهي طاهر، فضيعت صلاة الظهر فوجب عليها قضاؤها.

From Abu Al-Hassan the First (peace be upon him) - in a hadith - he said: If a woman sees blood after four feet have passed from the sun's zenith, she should refrain from prayer. When she becomes pure from blood, she should make up the Dhuhr prayer, because the time of Dhuhr entered while she was pure, and the time of Dhuhr ended while she was pure, so she neglected the Dhuhr prayer and must make it up.

Hadith 2361

عن أبي عبد الله (عليه السلام) - في حديث - قال: وإذا طهرت في وقت فأخرت الصلاة حتى يدخل وقت صلاة أخرى ثم رأت دما كان عليها قضاء تلك الصلاة التي فرطت فيها.

From Abu Abdullah (peace be upon him) - in a hadith - he said: If she becomes pure during a prayer time but delays the prayer until another prayer time enters, then sees blood, she must make up that prayer which she neglected.

Hadith 2362

سألت أبا جعفر (عليه السلام) عن المرأة التي تكون في صلاة الظهر وقد صلت ركعتين ثم ترى الدم، قال: تقوم من مسجدها ولا تقضي الركعتين، وإن كانت رأت الدم وهي في صلاة المغرب وقد صلت ركعتين فلتقم من مسجدها فإذا تطهرت فلتقض الركعة التي فاتتها من المغرب. ورواه الشيخ بإسناده عن الحسن بن محبوب. أقول: حمله العلامة في (المختلف) على كونها فرطت في المغرب دون الظهر، قال وإنما يتم قضاء الركعة بقضاء الباقي ويكون إطلاق الركعة على الصلاة مجازا.

I asked Abu Ja'far (peace be upon him) about a woman who is in Dhuhr prayer and has prayed two rak'ahs then sees blood. He said: She should rise from her prayer place and not make up the two rak'ahs. If she saw blood while in Maghrib prayer and had prayed two rak'ahs, she should rise from her prayer place, and when she becomes pure, she should make up the missed rak'ah of Maghrib. And Sheikh narrated it

through his chain from Al-Hassan bin Mahboub. I say: Al-Allama interpreted it in (Al-Mukhtalif) as being about her neglecting Maghrib but not Dhuhr, saying that making up the rak'ah is only complete by making up the remainder, and using the term rak'ah for the prayer is metaphorical.

Hadith 2363

عن أبي عبد الله (عليه السلام) قال في امرأة دخل عليها وقت الصلاة وهي طاهر فأخرت الصلاة حتى حاضت قال تقضي إذا طهرت.

From Abu Abdullah (peace be upon him), he said regarding a woman who enters prayer time while pure but delays the prayer until she menstruates: She should make it up when she becomes pure.

Hadith 2364

عن عبد الرحمان بن الحجاج قال سألته عن المرأة تطمث بعد ما تزول الشمس ولم تصل الظهر هل عليها قضاء تلك الصلاة؟ قال نعم.

From Abdul Rahman bin Al-Hajjaj, he said: I asked him about a woman who menstruates after the sun's zenith and hasn't prayed Dhuhr, does she have to make up that prayer? He said: Yes.

Hadith 2365

عن سماعة قال: سألت أبا عبد الله (عليه السلام) عن امرأة صلت من الظهر ركعتين ثم إنها طمثت وهي جالسة؟، فقال: تقوم من مكانها فلا تقضي الركعتين.

From Sama'a, he said: I asked Abu Abdullah (peace be upon him) about a woman who prayed two rak'ahs of Dhuhr then menstruated while sitting? He said: She should rise from her place and not make up the two rak'ahs.

CHAPTER 49

Obligation Of Making Up Prayers For A Menstruating Woman Who Becomes Pure Before The Time Ends With Enough Time For Purification And One Rak'ah

[Hadith 2366 to 2379]

Hadith 2366

عن أبي عبد الله (عليه السلام) قال: قال أيما امرأة رأت الطهر وهي قادرة على أن تغتسل في وقت صلاة ففرطت فيها حتى يدخل وقت صلاة أخرى كان عليها قضاء تلك الصلاة التي فرطت فيها وإن رأت الطهر في وقت صلاة فقامت في تهية ذلك فجاز وقت صلاة ودخل وقت صلاة أخرى فليس عليها قضاء، وتصلي الصلاة التي دخل وقتها.

From Abu Abdullah (peace be upon him) who said: Any woman who sees purity and is able to perform ghusl during prayer time but neglects it until another prayer time enters, she must make up that prayer she neglected. If she sees purity during prayer time and begins preparing but the time passes and another prayer time enters, she does not need to make it up, and she prays the prayer whose time has entered.

Hadith 2367

سألت أبا الحسن الأول (عليه السلام) قلت: المرأة ترى الطهر قبل غروب الشمس كيف تصنع بالصلاة؟ قال: إذا رأت الطهر بعد ما يمضى من زوال الشمس أربعة أقدام فلا تصلي إلا العصر، لان وقت الظهر دخل عليها وهي في الدم وخرج عنها الوقت وهي في الدم، فلم يجب عليها أن تصلي الظهر وما طرح الله عنها من الصلاة وهي في الدم أكثر.

I asked Abu Al-Hassan I (peace be upon him): What should a woman do about prayer if she becomes pure before sunset? He said: If she sees purity after the sun has declined by four feet, she only prays Asr, because the time of Dhuhr entered while she was menstruating and left while she was menstruating, so she is not obligated to pray Dhuhr, and what Allah has removed from her of prayer while she was menstruating is more.

أقول: هذا محمول على التقية، أو على ضيق وقت العصر بأن يبقى مقدار أدائها فإن البعدية صادقة.

I (Hurr Amili) say: This is interpreted as taqiyya, or when Asr time is tight with just enough time to perform it, as the latter interpretation is valid.

Hadith 2368

سألت أبا جعفر (عليه السلام) عن الحائض تطهر عند العصر تصلي الأولى؟ قال: لا، إنما تصلي الصلاة التي تطهر عندها.

I asked Abu Ja'far (peace be upon him) about a menstruating woman who becomes pure at Asr time, should she pray the first prayer? He said: No, she only prays the prayer at whose time she became pure.

Hadith 2369

عن أبي عبد الله (عليه السلام) قال: إذا رأت المرأة الطهر وقد دخل عليها وقت الصلاة ثم أخرت الغسل حتى يدخل وقت صلاة أخرى كان عليها قضاء تلك الصلاة التي فرطت فيها.

From Abu Abdullah (peace be upon him) who said: If a woman sees purity when prayer time has entered but delays ghusl until another prayer time enters, she must make up that prayer she neglected.

Hadith 2370

عن أحدهما (عليهما السلام) قال: قلت: المرأة ترى الطهر عند الظهر فتشتغل في شأنها حتى يدخل وقت العصر؟، قال: تصلي العصر وحدها فإن ضيقت فعليها صلاتان.

From one of them (peace be upon them) when I asked: A woman sees purity at Dhuhr time but becomes occupied with her affairs until Asr time enters? He said: She prays Asr alone, but if she made it tight then she must pray both prayers.

أقول: لا يبعد أن يراد بوقت العصر الوقت المختص بها وهو مقدار أدائها قبل الغروب، جمعا بين الاخبار.

I (Hurr Amili) say: It's not far-fetched that what's meant by Asr time is the time specific to it, which is enough time to perform it before sunset, combining between the reports.

Hadith 2371

عن أبي عبد الله (عليه السلام) قال: إذا طهرت الحائض قبل العصر صلت الظهر والعصر، فإن طهرت في آخر وقت العصر صلت العصر.

From Abu Abdullah (peace be upon him) who said: If a menstruating woman becomes pure before Asr, she prays Dhuhr and Asr, and if she becomes pure at the end of Asr time, she prays Asr.

Hadith 2372

عن أبي عبد الله (عليه السلام) قال: إذا طهرت المرأة قبل طلوع الفجر صلت المغرب والعشاء، وإن طهرت قبل أن تغيب الشمس صلت الظهر والعصر.

From Abu Abdullah (peace be upon him) who said: If a woman becomes pure before dawn breaks, she prays Maghrib and Isha, and if she becomes pure before sunset, she prays Dhuhr and Asr.

Hadith 2373

عن أبي عبد الله (عليه السلام) في المرأة تقوم في وقت الصلاة فلا تقضي ظهرها حتى تفوتها الصلاة ويخرج الوقت، أتقضي الصلاة التي فاتتها؟ قال: إن كانت توانت قضتها، وإن كانت دائبة في غسلها فلا تقضي.

From Abu Abdullah (peace be upon him) regarding a woman who starts at prayer time but doesn't complete her Dhuhr until she misses the prayer and the time exits, should she make up the missed prayer? He said: If she delayed it, she makes it up, but if she was continuously engaged in her ghusl, she doesn't make it up.

Hadith 2374

وعن أبيه قال: كانت المرأة من أهلي تطهر من حيضها فتغتسل حتى يقول القائل: قد كادت الشمس تصفر، بقدر أنك ما لو رأيت إنسانا يصلي العصر تلك الساعة قلت: قد أفرط، فكان يأمرها أن تصلي العصر.

And from his father who said: A woman from my family would become pure from her menstruation and perform ghusl until someone would say the sun has almost yellowed, to the extent that if you saw someone praying Asr at that time you would say they were late, and he would order her to pray Asr.

Hadith 2375

عن أبي عبد الله (عليه السلام) قال: إذا طهرت المرأة قبل غروب الشمس فلتصل الظهر والعصر، وإن طهرت من آخر الليل فلتصل المغرب والعشا.

From Abu Abdullah (peace be upon him) who said: If a woman becomes pure before sunset, she should pray Dhuhr and Asr, and if she becomes pure at the end of the night, she should pray Maghrib and Isha.

Hadith 2376

عن أبي جعفر (عليه السلام) قال: إذا كانت المرأة حائضا فطهرت قبل غروب الشمس صلت الظهر والعصر، وإن طهرت من آخر الليل صلت المغرب العشاء الآخرة.

From Abu Ja'far (peace be upon him) who said: If a woman is menstruating and becomes pure before sunset, she prays Dhuhr and Asr, and if she becomes pure at the end of the night, she prays Maghrib and the last Isha.

Hadith 2377

عن الشيخ (عليه السلام) قال: إذا طهرت المرأة قبل طلوع الفجر صلت المغرب والعشاء، وإن طهرت قبل أن تغيب الشمس صلت الظهر والعصر.

From the Sheikh (peace be upon him) who said: If a woman becomes pure before dawn breaks, she prays Maghrib and Isha, and if she becomes pure before sunset, she prays Dhuhr and Asr.

أقول: هذا وأمثاله محمول على إدراك مقدار الصلاتين من آخر الوقت، أو مقدار صلاة وركعة من الأخرى، لما يأتي في المواقيت، وقد حمل الشيخ قضاء المغرب والعشاء إذا طهرت بعد نصف الليل على الاستحباب، ويمكن حمله على التقية لما يأتي إنشاء الله.

I say: This and its like are interpreted as catching enough time for both prayers at the end of the time, or enough time for one prayer and one rak'ah of the other, as will come in the prayer times section, and the Sheikh interpreted making up Maghrib and Isha when becoming pure after midnight as recommended, and it can be interpreted as taqiyya as will come if Allah wills.

Hadith 2378

عن أبي عبد الله (عليه السلام) قال - في حديث - وإذا رأت الطهر في ساعة من النهار قضت الصلاة اليوم والليل مثل ذلك.

From Abu Abdullah (peace be upon him) who said - in a hadith - and if she sees purity at any hour of the day, she makes up the prayer of the day and night similarly.

Hadith 2379

عن أبي الحسن (عليه السلام) في الحائض إذا اغتسلت في وقت العصر تصلي العصر ثم تصلي الظهر.

From Abu Al-Hassan (peace be upon him) regarding a menstruating woman who performs ghusl at Asr time, she prays Asr then prays Dhuhr.

أقول: حمله الشيخ على أنها طهرت وقت الظهر وأخرت الغسل حتى تضيق وقت العصر، واستحسنه صاحب المنتقى، ثم قال: ويمكن حمله على التقية لما يأتي في المواقيت.

I (Hurr Amili) say: The Sheikh interpreted this as her becoming pure at Dhuhr time but delaying ghusl until Asr time becomes tight, and the author of Al-Muntaqa approved it, then said: It can be interpreted as taqiyya as will come in the prayer times section.

CHAPTER 50

Prohibition Of Fasting For Menstruating Women, Its Invalidation When Occurring During Any Part Of The Day, The Recommendation To Abstain When Purified During The Day, And The Obligation To Make Up For It

[Hadith 2380 to 2386]

Hadith 2380

عن أبي عبد الله (عليه السلام) قال: سألته عن امرأة طمثت في شهر رمضان قبل أن تغيب الشمس؟، قال تفطر حين تطمث.

From Abu Abdullah (peace be upon him), he said: I asked him about a woman who menstruates in Ramadan before sunset? He said: She breaks her fast when she menstruates.

Hadith 2381

عن أبي عبد الله (عليه السلام) في المرأة يطلع الفجر وهي حايض في شهر رمضان فإذا أصبحت طهرت وقد أكلت، ثم صلت الظهر والعصر، كيف تصنع في ذلك اليوم الذي طهرت فيه؟ قال: تصوم ولا تعتد به.

From Abu Abdullah (peace be upon him) regarding a woman who experiences dawn while menstruating in Ramadan, then becomes pure in the morning after having eaten, then prays Dhuhr and Asr, what should she do on that day in which she became pure? He said: She should fast but it won't count.

Hadith 2382

عن أبي عبد الله (عليه السلام) قال: أي ساعة رأت المرأة الدم فهي تفطر الصائمة إذا طمثت، وإذا رأت الطهر في ساعة من النهار قضت صلاة اليوم، والليل مثل ذلك.

From Abu Abdullah (peace be upon him), he said: At whatever hour a woman sees blood, the fasting woman breaks her fast when she menstruates, and if she sees purity at any hour of the day, she makes up the prayer of that day, and the night is similar to that.

Hadith 2383

سألت أبا جعفر (عليه السلام) عن المرأة ترى الدم غدوة، أو ارتفاع النهار، أو عند الزوال؟ قال: تفطر، وإذا كان بعد العصر أو بعد الزوال فلتمض صومها ولتقض ذلك اليوم.

I asked Abu Ja'far (peace be upon him) about a woman who sees blood in the

morning, or when the day rises, or at noon? He said: She breaks her fast, and if it's after Asr or after noon, she should continue her fast and make up that day.

Hadith 2384

عن أبي عبد الله (عليه السلام) قال: إن عرض للمرأة الطمث في شهر رمضان قبل الزوال فهي في سعة أن تأكل وتشرب، وإن عرض لها بعد زوال الشمس فلتغتسل ولتعتد بصوم ذلك اليوم ما لم تأكل وتشرب.

From Abu Abdullah (peace be upon him), he said: If menstruation occurs for a woman in Ramadan before noon, she is free to eat and drink, and if it occurs after noon, she should perform ghusl and count that day's fast if she hasn't eaten or drunk.

أقول: يمكن الحمل على أنها تعتد به في حصول الثواب، وتعده عبادة، وإن وجب قضائه، إذ ليس فيه حكم بسقوط القضاء.

I (Hurr Amili) say: It's possible to interpret that she counts it for receiving reward and considers it worship, even if making it up is obligatory, as there's no ruling about dropping the make-up fast.

Hadith 2385

عن أبي عبد الله (عليه السلام) في امرأة حاضت في رمضان حتى إذا ارتفع النهار طهرت، قال: تفطر ذلك اليوم كله، تأكل وتشرب، ثم تقضيه، وعن امرأة أصبحت في رمضان طاهرا حتى إذا ارتفع النهار رأت الحيض؟، قال: تفطر ذلك اليوم كله.

From Abu Abdullah (peace be upon him) regarding a woman who menstruated in Ramadan until the day rose and then became pure, he said: She should break her fast for that entire day, eat and drink, then make it up, and regarding a woman who begins Ramadan pure until the day rises and then sees menstruation? He said: She breaks her fast for that entire day.

Hadith 2386

عن أبي جعفر (عليه السلام) في المرأة تطهر في أول النهار في رمضان، تفطر أو تصوم؟ قال: تفطر، وفي المرأة الدم من أول النهار في شهر رمضان أتفطر أم تصوم؟ قال: تفطر إنما فطرها من الدم.

From Abu Ja'far (peace be upon him) regarding a woman who becomes pure at the beginning of the day in Ramadan, should she break her fast or fast? He said: She breaks her fast, and regarding a woman who sees blood from the beginning of the day in Ramadan, should she break her fast or fast? He said: She breaks her fast as her breaking is due to blood.

CHAPTER 51

Ruling On Menstruation During I'tikaf (Spiritual Retreat) And The Ruling On Divorce During Menstruation

[Hadith 2387 to 2388]

Hadith 2387

عن أبي عبد الله (عليه السلام) في امرأة اعتكفت ثم إنها طمثت، قال: ترجع ليس لها اعتكاف.

From Abu Abdullah (peace be upon him) regarding a woman who performed i'tikaf then menstruated, he said: She should return home as her i'tikaf is nullified.

Hadith 2388

عن أبي عبد الله (عليه السلام) قال: وأي امرأة كانت معتكفة ثم حرمت عليها الصلاة فخرجت من المسجد فطهرت فليس ينبغي لزوجها أن يجامعها حتى تعود إلى المسجد وتقضي اعتكافها.

From Abu Abdullah (peace be upon him) who said: Any woman who was in i'tikaf then prayer became forbidden for her (due to menstruation) and she left the mosque, then became pure, it is not appropriate for her husband to have intimate relations with her until she returns to the mosque and completes her i'tikaf.

CHAPTER 52

Recommendation For Menstruating Women To Dye Their Clothes With Red Clay If Blood Traces Remain

[Hadith 2389 to 2389]

Hadith 2389

عن العبد الصالح (عليه السلام) قال: سئلته أم ولد لأبيه فقالت: أصاب ثوبي دم الحيض فغسلته فلم يذهب أثره؟، فقال: اصبغيه بمشق حتى يختلط ويذهب.

From Al-Abd Al-Salih (peace be upon him), he said: A slave woman of his father asked him saying: Menstrual blood got on my clothes and I washed it but its trace did not go away? He said: Dye it with red clay (ocher) until it blends and disappears.

Section 5

Istihadha (Irregular Vaginal Bleeding)

CHAPTER 1

Types Of Istihadha And A Summary Of Its Rulings

[Hadith 2390 to 2404]

Hadith 2390

عن أبي عبد الله (عليه السلام) قال: المستحاضة تنظر أيامها فلا تصلي فيها، ولا يقربها بعلها.

From Abu Abdullah (peace be upon him), he said: A woman experiencing irregular menstrual bleeding should observe her usual menstrual days, during which she does not pray, and her husband should not approach her.

فإذا جازت أيامها ورأت الدم يثقب الكرسف اغتسلت للظهر والعصر، تؤخر هذه وتعجل هذه وللمغرب والعشاء غسلا تؤخر هذه وتعجل ل هذه، وتغتسل للصبح وتحتشي وتستثفر ولا تحنى وتضم فخذيها في المسجد وسائر جسدها خارج.

When her usual days have passed and she sees blood penetrating the cotton pad, she should perform ghusl (ritual bath) for Dhuhr and Asr prayers - delaying the former and hastening the latter - and one ghusl for Maghrib and Isha prayers - delaying the former and hastening the latter - and perform ghusl for Fajr prayer. She should insert cotton, tie a cloth tightly, avoid applying henna, and place her thighs inside the mosque while keeping the rest of her body outside.

ولا يأتيها بعلها أيام قرءها وإن كان الدم لا يثقب الكرسف توضأت ودخلت المسجد وصلت كل صلاة بوضوء، وهذه يأتيها بعلها إلا في أيام حيضها.

Her husband should not approach her during her menstrual days. If the blood does not penetrate the cotton pad, she should perform wudu (ablution), enter the mosque, and pray each prayer with a fresh wudu. This woman can be approached by her husband except during her menstrual days.

Hadith 2391

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة تستحاض؟، فقال: قال أبو جعفر (عليه السلام): سئل رسول الله (صلى الله عليه وآله) عن المرأة تستحاض فأمرها أن تمكث أيام حيضها لا تصلي فيها، ثم تغتسل وتستدخل قطنة وتستثفر بثوب، ثم تصلي حتى يخرج الدم من وراء الثوب،

From Abu Abdullah (peace be upon him) who said: I asked him about a woman

experiencing istihadha (irregular bleeding)? He said: Abu Jafar (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) was asked about a woman experiencing istihadha, so he commanded her to remain during her menstrual days without praying during them, then perform ghusl (ritual bath), insert cotton, and wear a cloth protection. Then she should pray until blood appears from behind the cloth.

وقال: تغتسل المرأة الدمية بين كل صلاتين، والاستذفار أن تتطيب وتستجمر بالدخنة أو غير ذلك والاستثفار أن يجعل مثل ثفر الدابة.

And he said: The bleeding woman should perform ghusl between every two prayers, and istithfar means to use perfume and fumigation with incense or similar things, and istidfar means to wear protection similar to an animal's harness.

Hadith 2392

عن أبي الحسن (عليه السلام) قال، قلت له: إذا مكث المرأة عشرة أيام ترى الدم ثم طهرت فمكثت ثلاثة أيام طاهرا ثم رأت الدم بعد ذلك أتمسك عن الصلاة؟ قال: لا هذه مستحاضة، تغتسل وتستدخل قطنة بعد قطنة وتجمع بين صلاتين بغسل ويأتيها زوجها إن أراد.

From Abu Al-Hassan (peace be upon him), he said: I asked him: If a woman experiences bleeding for ten days, then becomes pure for three days, then sees blood after that, should she abstain from prayer? He said: No, she is in a state of istihadha (irregular bleeding). She should perform ghusl (ritual bath), insert cotton after cotton, combine two prayers with one ghusl, and her husband may approach her if he wishes.

Hadith 2393

عن أبي عبد الله (عليه السلام) قال المستحاضة تغتسل عند صلاة الظهر وتصلي الظهر والعصر، ثم تغتسل عند المغرب فتصلي المغرب والعشاء، ثم تغتسل عند الصبح فتصلي الفجر، ولا بأس بأن يأتيها بعلها إذا شاء إلا أيام حيضها فيعتزلها زوجها، قال: وقال: لم تفعله امرأة قط احتسابا إلا عوفيت من ذلك.

From Abu Abdullah (peace be upon him) who said: A woman experiencing irregular menstrual bleeding should perform ghusl before the noon prayer and pray both noon (dhuhr) and afternoon (asr) prayers, then perform ghusl before the sunset prayer and pray both sunset (maghrib) and night (isha) prayers, then perform ghusl before the dawn prayer and pray the dawn (fajr) prayer. And there is no harm if her husband approaches her whenever he wishes except during her menstrual days when her husband should avoid her. He said: And he said: No woman has ever done this seeking reward except that she was cured from it.

Hadith 2394

عن زرارة قال: قلت له: النفساء متى تصلي؟ فقال: تقعد بقدر حيضها وتستظهر بيومين، فان انقطع الدم وإلا اغتسلت واحتشت واستثفرت وصلت.

From Zurara who said: I asked him: When should a woman in post-natal bleeding pray? He said: She waits for the duration of her menstrual period plus two precautionary days. If the bleeding stops, well and good; if not, she should perform ghusl, use cotton padding, tie it securely, and pray.

فإن جاز الدم الكرسف تعصبت واغتسلت، ثم صلت الغداة بغسل والظهر والعصر بغسل والمغرب والعشاء بغسل، وإن لم يجز الدم الكرسف صلت بغسل واحد، قلت: والحائض؟

If the blood seeps through the padding, she should bandage herself and perform ghusl, then pray Fajr with one ghusl, Dhuhr and Asr with another ghusl, and Maghrib and Isha with another ghusl. If the blood does not seep through the padding, she prays with a single ghusl. I asked: And what about the menstruating woman?

قال: مثل ذلك سواء فإن انقطع عنها الدم وإلا فهي مستحاضة تصنع مثل النفساء سواء ثم تصلي ولا تدع الصلاة على حال، فإن النبي (صلى الله عليه وآله) قال: الصلاة عماد دينكم.

He said: The same exactly. If her bleeding stops, well and good; otherwise she is considered having irregular bleeding and should do the same as the woman with post-natal bleeding, then pray and not abandon prayer under any circumstance, for the Prophet (peace be upon him and his family) said: Prayer is the pillar of your religion.

Hadith 2395

عن سماعة، قال: قال: المستحاضة إذا ثقب الدم الكرسف اغتسلت لكل صلاتين وللفجر غسلا، وإن لم يجز الدم الكرسف فعليها الغسل لكل يوم مرة والوضوء لكل صلاة وإن أراد زوجها أن يأتيها فحين تغتسل، هذا إن كان دمها عبيطا، وإن كان صفرة فعليها الوضوء.

From Sama'a who said: He said: For a woman with irregular menstrual bleeding (Istihadha), if the blood penetrates through the cotton, she should perform ghusl (ritual bath) for every two prayers and one ghusl for Fajr prayer. If the blood does not penetrate through the cotton, then she must perform ghusl once every day and perform wudu (ablution) for each prayer. If her husband wants to have intercourse with her, it should be after she performs ghusl. This applies if her blood is fresh. If the blood is yellowish, then she only needs to perform wudu.

Hadith 2396

عن أبي عبد الله (عليه السلام) - في حديث حيض الحامل - قال: وإذا رأت الحامل الدم قبل الوقت الذي كانت ترى فيه الدم بقليل أو في الوقت من ذلك الشهر فإنه من الحيضة فلتمسك عن الصلاة عدد أيامها التي كانت تقعد في حيضتها، فإن انقطع عنها الدم قبل ذلك فلتغتسل ولتصل،

From Abu Abdullah (peace be upon him) - in a hadith about menstruation during pregnancy - he said: When a pregnant woman sees blood shortly before or during her usual time of the month, it is from menstruation. She should refrain from prayer for the number of days she used to observe during her menstruation. If the bleeding stops before that, she should perform ghusl and pray.

وإن لم ينقطع الدم عنها إلا بعد ما تمضي الأيام التي كانت ترى الدم فيها بيوم أو يومين فلتغتسل ثم تحتشي وتستذفر وتصلي الظهر والعصر * ثم لتنظر فإن كان الدم فيما بينها وبين المغرب لا يسيل من خلف الكرسف فلتوضأ ولتصل عند وقت كل صلاة ما لم تطرح الكرسف، فإن طرحت الكرسف عنها فسال الدم وجب عليها الغسل، وإن طرحت الكرسف عنها ولم يسل الدم فلتوضأ ولتصل ولا غسل عليها.

If the bleeding does not stop until one or two days after her usual period, she should perform ghusl, use cotton padding, secure it, and pray Dhuhr and Asr. Then she should observe: if between that time and Maghrib the blood does not seep through the padding, she should perform wudu and pray at each prayer time as long as she keeps the padding. If she removes the padding and blood flows, ghusl becomes obligatory. If she removes the padding and blood doesn't flow, she should perform wudu and pray, with no ghusl required.

قال: وإن كان الدم إذا أمسكت الكرسف يسيل من خلف الكرسف صبيبا لا يرقى فإن عليها أن تغتسل في كل يوم وليلة ثلاث مرات وتحتشي وتصلي وتغتسل للفجر، وتغتسل للظهر والعصر، وتغتسل للمغرب والعشاء الآخرة، قال: وكذلك تفعل إن فعلت ذلك أذهب الله بالدم عنها.

He said: If when using the padding the blood flows heavily and continuously through it, she must perform ghusl three times every day and night: use padding, pray, perform ghusl for Fajr, perform ghusl for Dhuhr and Asr, and perform ghusl for Maghrib and Isha. He said: When she does this, Allah will remove the bleeding from her.

Hadith 2397

سألت أبا عبد الله (عليه السلام) عن المستحاضة أيطأها زوجها؟ وهل تطوف بالبيت؟ قال: تقعد قرؤها الذي كانت تحيض فيه، فإن كان قرؤها مستقيما فلتأخذ به.

I asked Abu Abdullah (peace be upon him) about the Mustahadhah, can her husband have intercourse with her? And can she circumambulate the House (Ka'bah)? He said: She should sit out her menstrual cycle in which she used to menstruate. If her cycle is regular, she should adhere to it.

وإن كان فيه خلاف فلتحتط بيوم أو يومين، ولتغتسل ولتستدخل كرسفا فإن ظهر عن الكرسف فلتغتسل ثم تضع كرسفا آخر، ثم تصلي فإذا كان دما سائلا فلتؤخر الصلاة إلى الصلاة، ثم تصلي صلاتين بغسل واحد، وكل شئ استحلت به الصلاة فليأتها زوجها ولتطف بالبيت.

If there is a discrepancy in it, she should take precaution for a day or two, perform Ghusl, insert cotton, and if it appears on the cotton, she should perform Ghusl and

place another cotton. Then she should pray. If it is flowing blood, she should delay the prayer until the next prayer, then pray two prayers with one Ghusl. With whatever she becomes permissible for prayer, her husband can approach her and she can circumambulate the House.

Hadith 2398

عن أبي جعفر (عليه السلام) قال: سألته عن الطامث تقعد بعد أيامها كيف تصنع؟ قال: تستظهر بيوم أو يومين، ثم هي مستحاضة فلتغتسل وتستوثق من نفسها، وتصلي كل صلاة بوضوء ما لم ينفد الدم، فإذا نفد اغتسلت وصلت.

From Abu Ja'far (peace be upon him) who said: I asked him about a menstruating woman who continues beyond her usual days, what should she do? He said: She should wait for one or two additional days for precaution, then she is considered in a state of istihadha (irregular bleeding). She should perform ghusl (ritual bath), take precautions for herself, and pray every prayer with a fresh wudhu (ablution) as long as the bleeding does not stop. When it stops, she should perform ghusl and pray.

Hadith 2399

عن أبي جعفر (عليه السلام) قال: المستحاضة تقعد أيام قرئها ثم تحتاط بيوم أو يومين، فإن هي رأت طهرا اغتسلت، وإن هي لم تر طهرا اغتسلت واحتشت ولا تزال تصلي بذلك الغسل حتى يظهر الدم على الكرسف فإذا ظهر أعادت الغسل وأعادت الكرسف.

From Abu Ja'far (peace be upon him) who said: A woman experiencing irregular menstrual bleeding should wait for her usual menstruation days, then take precaution for one or two additional days. If she sees signs of purity, she should perform ghusl (ritual bath). If she does not see signs of purity, she should perform ghusl and use cotton padding, and she continues to pray with that ghusl until blood appears on the cotton. When blood appears, she should repeat the ghusl and replace the cotton padding.

Hadith 2400

قلت لأبي عبد الله (عليه السلام) امرأة رأت الدم في حيضها حتى جاوز وقتها متى ينبغي لها أن تصلي؟ قال: تنظر عدتها التي كانت تجلس، ثم تستظهر بعشرة أيام فإن رأت الدم دما صبيبا فلتغتسل في وقت كل صلاة.

I asked Abu Abdullah (peace be upon him): "When should a woman pray if she sees blood during her menstruation period that extends beyond her usual time?" He said: "She should consider her usual period duration, then take precaution for ten more days. If she sees flowing blood, she should perform ghusl (ritual bath) at the time of each prayer."

أقول حمله الشيخ على أنها تستظهر إلى عشرة أيام كما مر.

I (Hurr Amili) say: The Sheikh interpreted this to mean that she should take precaution up to ten days, as previously mentioned.

Hadith 2401

عن أحدهما (عليهما السلام) قال: المستحاضة تكف عن الصلاة أيام أقرائها وتحتاط بيوم أو اثنين ثم تغتسل كل يوم وليلة ثلاث مرات وتحتشي لصلاة الغداة، وتغتسل وتجمع بين الظهر والعصر بغسل، وتجمع بين المغرب والعشاء بغسل. فإذا حلت لها الصلاة حل لزوجها أن يغشاها.

From one of them (peace be upon them both) who said: A woman experiencing irregular menstrual bleeding should refrain from prayer during her usual menstrual days and take precaution by adding one or two days, then she should perform ghusl (ritual bath) three times every day and night, and insert cotton for the morning prayer, and perform ghusl and combine the noon and afternoon prayers with one ghusl, and combine the sunset and night prayers with one ghusl. When prayer becomes permissible for her, it becomes permissible for her husband to have intercourse with her.

Hadith 2402

عن أبي عبد الله (عليه السلام) قال: المستحاضة إذا مضت أيام أقرائها اغتسلت واحتشت كرسفها وتنظر فإن ظهر على الكرسف زادت كرسفها وتوضأت وصلت.

From Abu Abdullah (peace be upon him) who said: A woman experiencing irregular bleeding (Istihadha), when her usual menstrual days have passed, should perform ghusl (ritual bath), insert cotton, and observe. If blood appears on the cotton, she should add more cotton, perform wudu (ablution), and pray.

Hadith 2403

عن أبي جعفر (عليه السلام) في الحائض إذا رأت دما بعد أيامها التي كانت ترى الدم فيها فلتقعد عن الصلاة يوما أو يومين، ثم تمسك قطنة فإن صبغ القطنة دم لا ينقطع فلتجمع بين كل صلاتين بغسل ويصيب منها زوجها إن أحب وحلت لها الصلاة.

From Abu Ja'far (peace be upon him) regarding a menstruating woman: If she sees blood after her usual days of menstruation, she should refrain from prayer for a day or two, then insert a cotton. If the cotton is stained with blood that does not stop, she should combine every two prayers with one ghusl (ritual bath), and her husband may have intimate relations with her if he wishes, and prayer becomes permissible for her.

Hadith 2404

سألت أبا عبد الله (عليه السلام) عن المستحاضة كيف تصنع؟ قال:

I asked Abu Abdullah (peace be upon him) about what a woman with irregular bleeding (Mustahadha) should do? He replied:

إذا مضى وقت طهرها الذي كانت تطهر فيه فلتؤخر الظهر إلى آخر وقتها، ثم تغتسل، ثم تصلي الظهر والعصر، فإن كان المغرب فلتؤخرها إلى آخر وقتها ثم تغتسل، ثم تصلي المغرب والعشاء، فإذا كان صلاة الفجر فلتغسل بعد طلوع الفجر ثم تصلي ركعتين قبل الغداة، ثم تصلي الغداة،

When her normal period of purity has passed, she should delay the Dhuhr prayer until its last time, then perform ghusl (ritual bath), then pray Dhuhr and Asr. And if it's Maghrib time, she should delay it until its last time, then perform ghusl, then pray Maghrib and Isha. When it's time for Fajr prayer, she should perform ghusl after dawn breaks, then pray two rak'ahs before the morning prayer, then pray the morning prayer.

قلت يواقعها الرجل؟ قال: إذا طال بها ذلك فلتغسل ولتتوضأ ثم يواقعها إن أراد.

I asked: Can her husband have intercourse with her? He replied: If this condition persists with her, she should perform ghusl and make wudhu, then he can have intercourse with her if he wishes.

CHAPTER 2

Non-prohibition Of Prayer, Fasting, Tawaf, Entering Mosques And Staying In Them For Women With Irregular Bleeding (Istihadha)

[Hadith 2405 to 2406]

Hadith 2405

سألت أبا عبد الله (عليه السلام) عن المستحاضة، قال: فقال تصوم شهر رمضان إلا الأيام التي كانت تحيض فيها، ثم تقضيها من بعد.

I asked Abu Abdullah (peace be upon him) about the woman with irregular bleeding (mustahadha), so he said: She fasts during Ramadan except for the days in which she used to menstruate, then she makes up for them afterward.

Hadith 2406

وفي (عيون الأخبار) عن الرضا (عليه السلام) - في حديث - قال: والمستحاضة تغتسل وتحتشي وتصلي، والحائض تترك الصلاة.

And in (Uyun al-Akhbar) from Al-Ridha (peace be upon him) - in a hadith - he said: And the woman with irregular bleeding performs ghusl, uses padding, and prays, while the menstruating woman leaves prayer.

CHAPTER 3

Ruling On Having Intimate Relations With A Woman Experiencing Irregular Bleeding (Istihadha) Before Ghusl

[Hadith 2407 to 2407]

Hadith 2407

سألت أبا جعفر (عليه السلام) عن المستحاضة كيف يغشاها زوجها؟ قال: ينظر الأيام التي كانت تحيض فيها وحيضتها مستقيمة فلا يقربها في عدة تلك الأيام من ذلك الشهر ويغشاها فيما سوى ذلك من الأيام ولا يغشاها حتى يأمرها فتغتسل ثم يغشاها إن أراد.

I asked Abu Ja'far (peace be upon him) about how a husband can be intimate with his wife who is experiencing irregular bleeding (istihadha)? He said: He should consider the days during which she used to menstruate when her menstruation was regular, and he should not approach her during those same days of that month, but he can be intimate with her during the other days. However, he should not be intimate with her until he instructs her to perform ghusl, then he may be intimate with her if he wishes.

أقول: وتقدم ما يدل على ذلك في الحيض وغيره ويأتي ما يدل عليه. وقد حكم بعض المحققين من فقهائنا بالكراهة قبل الغسل للجمع بين الأحاديث الدال بعضها على اعتبار الغسل وبعضها على عدمه.

I (Hurr Amili) say: What indicates this has been mentioned previously in the chapter on menstruation and elsewhere, and what indicates it will also come later. Some of our scholarly jurists have ruled that it is disliked (makruh) to have relations before ghusl, as a way to reconcile between the various hadiths, some of which indicate the requirement of ghusl and others which do not.

Section 6

Nifas (Postpartum Bleeding)

CHAPTER 1

Obligation Of Post-partum Purification Ghusl For Prayer And Similar Acts After Bleeding Stops

[Hadith 2408 to 2410]

Hadith 2408

سمعت أبا عبد الله (عليه السلام) يقول: تجلس النفساء أيام حيضها التي كانت تحيض، ثم تستظهر وتغتسل وتصلي.

I heard Abu Abdullah (peace be upon him) saying: A woman in post-partum state should wait for the days of her regular menstruation period, then she should wait for extra precaution, then perform ghusl (ritual bath) and pray.

Hadith 2409

وقد سبق في الجنابة حديث سماعة عن أبي عبد الله (عليه السلام) قال: وغسل النفساء واجب.

In the section about ritual impurity, according to Sama'ah who narrated from Abu Abdullah (peace be upon him), he said: And the ritual bath (ghusl) for the postpartum woman is obligatory.

Hadith 2410

عن أبي عبد الله (عليه السلام) قال سمعته يقول: ليس على النفساء غسل في السفر. أقول: هذا محمول على تعذر الغسل فيجب التيمم والقرينة عليه ظاهرة، قاله الشيخ وغيره.

Narrated from Abu Abdullah (peace be upon him), he said: I heard him saying: A woman in post-partum bleeding is not required to perform ghusl (ritual bath) during travel. I (Hurr Amili) say: This is interpreted to mean when ghusl is not possible, then tayammum (dry ablution) becomes obligatory, and the evidence for this is apparent, as stated by the Sheikh and others.

CHAPTER 2

There Being No Minimum Duration For Postpartum Bleeding (Nifas)

[Hadith 2411 to 2411]

Hadith 2411

عن أبي عبد الله (عليه السلام) قال: سألته عن النفساء كم حد نفاسها حتى يجب عليها الصلاة؟ وكيف تصنع؟ قال: ليس لها حد.

From Abu Abdullah (peace be upon him), he said: I asked him about the woman experiencing postpartum bleeding, what is the minimum duration of her bleeding before prayer becomes obligatory upon her? And what should she do? He said: There is no minimum duration for it.

أقول: حمله الشيخ على أنه ليس لها حد شرعي لا يزيد ولا ينقص، بل ترجع إلى عادتها، والأقرب أن المراد ليس لها حد في القلة فإن الأحاديث تضمنت تحديد أكثره ولم يرد تحديد لأقله كما ورد في الحيض.

I (Hurr Amili) say: The Sheikh interpreted this to mean that there is no legally prescribed duration that neither increases nor decreases, rather she should refer to her usual pattern. The closest interpretation is that there is no minimum duration, for the hadiths have specified its maximum duration but have not specified its minimum, as was specified for menstruation.

CHAPTER 3

That The Maximum Postpartum Bleeding Period Is Ten Days, And That A Postpartum Woman Must Return To Her Regular Habit In Menstruation Or Postpartum, Otherwise To The Habit Of Her Female Relatives, And It Is Recommended For Her To Wait Extra Days Like A Menstruating Woman, Then Do As A Woman With Irregular Bleeding Does

[Hadith 2412 to 2439]

Hadith 2412

عن زرارة، عن أحدهما (عليهما السلام) قال: النفساء تكف عن الصلاة أيامها التي كانت تمكث فيها ثم تغتسل وتعمل كما تعمل المستحاضة.

From Zurara, from one of them (peace be upon them) who said: A postpartum woman refrains from prayer for the days she used to wait, then she performs ghusl and does as a woman with irregular bleeding does.

Hadith 2413

عن أبي جعفر (عليه السلام) قال: قلت له: النفساء متى تصلي؟ قال: تقعد قدر حيضها وتستظهر بيومين، فإن انقطع الدم وإلا اغتسلت واحتشت واستثفرت وصلت.

From Abu Ja'far (peace be upon him), I said to him: When does a postpartum woman pray? He said: She waits the duration of her menstruation and waits two extra days, if the bleeding stops [that's good], otherwise she performs ghusl, uses cotton padding, ties it securely, and prays.

Hadith 2414

سألت أبا عبد الله (عليه السلام) عن امرأة ولدت فرأت الدم أكثر مما كانت ترى؟، قال فلتقعد أيام قرئها التي كانت تجلس ثم تستظهر بعشرة أيام، فإن رأت دما صبيبا فلتغتسل عند وقت كل صلاة، فإن رأت صفرة فلتتوضأ ثم لتصل قال الشيخ: يعني تستظهر إلى عشرة أيام.

I asked Abu Abdullah (peace be upon him) about a woman who gave birth and saw more blood than she used to see? He said: She should wait the days of her regular period that she used to wait, then wait up to ten extra days. If she sees flowing blood, she should perform ghusl at the time of each prayer. If she sees yellowish discharge, she should perform wudu then pray. The Sheikh said: meaning she waits extra up to ten days.

Hadith 2415

سألت أبا جعفر (عليه السلام) عن النفساء يغشاها زوجها وهي في نفاسها من الدم؟ قال: نعم إذا مضى لها منذ يوم وضعت بقدر أيام عدة حيضها، ثم تستظهر بيوم فلا بأس بعد أن يغشاها زوجها، يأمرها فلتغتسل ثم يغشاها إن أحب.

I asked Abu Ja'far (peace be upon him) about a postpartum woman whose husband approaches her while she is in her postpartum bleeding? He said: Yes, when the number of days equal to her menstrual period have passed since she gave birth, then she waits one extra day, there is no harm if her husband approaches her after that. He orders her to perform ghusl then he may approach her if he wishes.

Hadith 2416

عن أبي عبد الله (عليه السلام) قال: تقعد النفساء أيامها التي كانت تقعد في الحيض وتستظهر بيومين.

From Abu Abdullah (peace be upon him) who said: A postpartum woman waits the days she used to wait during menstruation and waits two extra days.

Hadith 2417

عن أبي جعفر (عليه السلام) أن أسماء بنت عميس نفست بمحمد بن أبي بكر فأمره رسول الله (صلى الله عليه وآله) حين أرادت الاحرام من ذي الحليفة أن تحتشي بالكرسف والخرق وتهل بالحج، فلما قدموا مكة وقد نسكوا المناسك وقد أتى لها ثمانية عشر يوما فأمرها رسول الله (صلى الله عليه وآله) أن تطوف بالبيت وتصلي، ولم ينقطع عنها الدم ففعلت ذلك.

From Abu Ja'far (peace be upon him) that Asma bint Umays had postpartum bleeding after giving birth to Muhammad bin Abi Bakr, so the Messenger of Allah (peace be upon him and his family) ordered her when she wanted to enter ihram from Dhul-Hulaifa to use cotton padding and cloths and to declare intention for Hajj. When they arrived in Mecca and had performed the rituals, eighteen days had passed for her, so the Messenger of Allah (peace be upon him and his family) ordered her to perform Tawaf around the House and pray, while her bleeding had not stopped, and she did that.

Hadith 2418

وعنه، عن أبيه رفعه قال: سألت امرأة أبا عبد الله (عليه السلام) فقالت: إني كنت أقعد في نفاسي عشرين يوما حتى أفتوني بثمانية عشر يوما، فقال أبو عبد الله: (عليه السلام) ولم أفتوك بثمانية عشر يوما؟ فقال رجل؟!: للحديث الذي روي عن رسول الله (صلى الله عليه وآله) أنه قال لأسماء بنت عميس حيث نفست بمحمد بن أبي بكر،

And from him, from his father, raising it, he said: A woman asked Abu Abdullah (peace be upon him) saying: I used to wait twenty days in my postpartum period until

they gave me a fatwa of eighteen days. Abu Abdullah (peace be upon him) said: And why did they give you a fatwa of eighteen days? A man said: Because of the hadith narrated from the Messenger of Allah (peace be upon him and his family) that he said to Asma bint Umais when she had postpartum bleeding after giving birth to Muhammad bin Abi Bakr.

فقال أبو عبد الله (عليه السلام): إن أسماء سألت رسول الله (صلى الله عليه وآله) وقد أتى لها ثمانية عشر يوما، ولو سألته قبل ذلك لأمرها أن تغتسل وتفعل ما تفعل المستحاضة.

Abu Abdullah (peace be upon him) said: Asma asked the Messenger of Allah (peace be upon him and his family) when eighteen days had passed for her, and if she had asked him before that, he would have ordered her to perform ghusl and do as a woman with irregular bleeding does.

Hadith 2419

عن يونس بن يعقوب قال: سمعت أبا عبد الله (عليه السلام) يقول: النفساء تجلس أيام حيضها التي كانت تحيض، ثم تستظهر وتغتسل وتصلي.

From Yunus bin Ya'qub who said: I heard Abu Abdullah (peace be upon him) saying: A postpartum woman sits for the days of her menstruation that she used to have, then she takes precaution, performs ghusl and prays.

Hadith 2420

عن عبد الرحمان بن أعين قال: قلت له: إن امرأة عبد الملك ولدت فعدلها أيام حيضها، ثم أمرها فاغتسلت واحتشت، وأمرها أن تلبس ثوبين نظيفين، وأمرها بالصلاة فقالت له: لا تطيب نفسي أن أدخل المسجد فدعني أقوم خارجا منه وأسجد فيه،

From Abdul Rahman bin A'yan who said: I said to him: Abdul Malik's wife gave birth, so he counted her menstruation days, then ordered her to perform ghusl and use cotton padding, and ordered her to wear two clean garments, and ordered her to pray. She said to him: I don't feel comfortable entering the mosque, so let me stand outside it and prostrate in it.

فقال: قد أمر بذا رسول الله (صلى الله عليه وآله)، قال: فانقطع الدم عن المرأة ورأت الطهر، وأمر علي (عليه السلام) بهذا قبلكم، فانقطع الدم عن المرأة ورأت الطهر، فما فعلت صاحبتكم؟ قلت ما أدري.

He said: The Messenger of Allah (peace be upon him and his family) ordered this. He said: The bleeding stopped from the woman and she saw purity, and Ali (peace be upon him) ordered this before you, and the bleeding stopped from the woman and she saw purity, so what did your companion do? I said: I don't know.

Translator: The main dialogue in this hadith is between Abdul Rahman bin A'yan and an unnamed person, possibly a scholar or a companion of the Prophet. Abdul Rahman bin A'yan is narrating an incident about Abdul Malik's wife and her post-partum bleeding. The unnamed person mentions that the Prophet

Muhammad and Imam Ali had given similar orders regarding women's prayer after childbirth. Finally, the unnamed person asks Abdul Rahman bin A'yan about what his companion did in a similar situation, to which he replies, "I do not know."

Hadith 2421

محمد بن محمد بن النعمان المفيد في (المقنعة) قال: جاءت أخبار معتمدة بأن انقضاء مدة النفاس مدة الحيض وهي عشرة أيام.

Muhammad bin Muhammad bin Al-Nu'man Al-Mufid said in (Al-Muqni'ah): Reliable reports have come that the end of postpartum period is the menstruation period, which is ten days.

Hadith 2422

عن حمران بن أعين قال: قالت امرأة محمد بن مسلم وكانت ولودا: اقرأ أبا جعفر (عليه السلام): السلام وقل له: إني كنت أقعد في نفاسي أربعين يوما، وإن أصحابنا ضيقوا على فجعلوها ثمانية عشر يوما،

From Humran bin A'yan who said: Muhammad bin Muslim's wife, who was fertile, said: Convey my greetings to Abu Ja'far (peace be upon him) and tell him: I used to sit in my postpartum period for forty days, and our companions have restricted me and made it eighteen days.

فقال أبو جعفر (عليه السلام): من أفتاها بثمانية عشر يوما؟ قال: قلت: الرواية التي رووها في أسماء بنت عميس أنها نفست بمحمد بن أبي بكر بذي الحليفة فقالت: يا رسول الله كيف أصنع؟

Abu Ja'far (peace be upon him) said: Who gave her the fatwa of eighteen days? I said: The narration they narrated about Asma bint Umais that she gave birth to Muhammad bin Abu Bakr at Dhul-Hulaifa and said: O Messenger of Allah, what should I do?

فقال: لها اغتسلي واحتشي وأهلي بالحج، فاغتسلت واحتشت ودخلت مكة ولم تطف ولم تسع حتى تقضى الحج فرجعت إلى مكة فأتت رسول الله (صلى الله عليه وآله) فقالت: يا رسول الله أحرمت ولم أطف ولم أسع، فقال لها رسول الله (صلى الله عليه وآله): وكم لك اليوم؟ فقالت ثمانية عشر يوما، فقال امالا (الآن) فأخرجي الساعة فاغتسلي واحتشي وطوفي واسعي، فاغتسلت وطافت وسعت وأحلت،

He said to her: Perform ghusl, use cotton padding, and declare intention for Hajj. So she performed ghusl, used padding, and entered Mecca but did not perform Tawaf or Sa'i until Hajj was completed. She returned to Mecca and came to the Messenger of Allah (peace be upon him and his family) and said: O Messenger of Allah, I entered ihram but did not perform Tawaf or Sa'i. The Messenger of Allah (peace be upon him and his family) said to her: How many days has it been for you? She said: Eighteen days. He said: Now go out immediately, perform ghusl, use padding, perform Tawaf and Sa'i. So she performed ghusl, Tawaf, Sa'i and completed her ihram.

فقال أبو جعفر (عليه السلام): أنها لو سألت رسول الله (صلى الله عليه وآله) قبل ذلك وأخبرته لأمرها بما

أمرها به، قلت: فما حد النفساء؟

Abu Ja'far (peace be upon him) said: If she had asked the Messenger of Allah (peace be upon him and his family) before that and informed him, he would have ordered her with what he ordered her. I said: So what is the limit for postpartum women?

قال تقعد أيامها التي كانت تطمث فيهن أيام قرئها، فإن هي طهرت وإلا استظهرت بيومين أو ثلاثة أيام ثم اغتسلت واحتشت، فإن كان انقطع الدم فقد طهرت، وإن لم ينقطع الدم فهي بمنزلة المستحاضة تغتسل لكل صلاتين وتصلي.

He said: She sits for her days that she used to menstruate during her periods, then if she becomes pure (fine), otherwise she takes precaution for two or three days then performs ghusl and uses padding. If the bleeding stops then she is pure, and if it doesn't stop then she is like a woman with irregular bleeding - she performs ghusl for every two prayers and prays.

Hadith 2423

عن محمد بن مسلم قال: قلت لأبي عبد الله (عليه السلام): كم تقعد النفساء حتى تصلي؟ قال: ثمان عشرة، سبع عشرة، ثم تغتسل وتحتشي وتصلي. أقول: هذا وما بعده محمول على التقية.

From Muhammad bin Muslim who said: I said to Abu Abdullah (peace be upon him): How long does a postpartum woman sit until she prays? He said: Eighteen, seventeen, then she performs ghusl, uses padding and prays. I say: This and what follows is interpreted as taqiyya.

Hadith 2424

عن أبي عبد الله (عليه السلام) قال: تقعد النفساء إذا لم ينقطع عنها الدم ثلاثين أو أربعين يوما إلى الخمسين.

From Abu Abdullah (peace be upon him) who said: A postpartum woman sits when the bleeding doesn't stop for thirty or forty days up to fifty.

Hadith 2425

عن ابن سنان قال: سمعت أبا عبد الله (عليه السلام) يقول: تقعد النفساء سبع عشرة ليلة فإن رأت دما صنعت كما تصنع المستحاضة.

From Ibn Sinan who said: I heard Abu Abdullah (peace be upon him) saying: A postpartum woman sits for seventeen nights, and if she sees blood she does what a woman with irregular bleeding does.

Hadith 2426

سألت أبا جعفر (عليه السلام) عن النفساء كم تقعد؟ فقال: إن أسماء بنت عميس أمرها رسول الله (صلى الله عليه وآله) أن تغتسل لثمان عشرة ولا بأس بأن تستظهر بيوم أو يومين. وبإسناده عن علي بن الحسن عن علي بن أسباط عن العلا نحوه.

I asked Abu Ja'far (peace be upon him) about how long a postpartum woman sits? He said: Asma bint Umais was ordered by the Messenger of Allah (peace be upon him and his family) to perform ghusl after eighteen days and there's no harm in taking precaution for a day or two. And with his chain from Ali bin Al-Hassan from Ali bin Asbat from Al-Ala similar to it.

Hadith 2427

سألت أبا الحسن الماضي (عليه السلام) عن النفساء وكم يجب عليها ترك الصلاة؟ قال: تدع الصلاة ما دامت ترى الدم العبيط إلى ثلاثين يوما فإذا رق وكانت صفرة اغتسلت وصلت إن شاء الله.

I asked Abu Al-Hassan Al-Madhi (peace be upon him) about postpartum bleeding and how long should she abstain from prayer? He said: She should leave prayer as long as she sees fresh blood up to thirty days, and when it becomes thin and yellow, she should perform ghusl and pray, God willing.

Hadith 2428

عن علي (عليه السلام) قال: النفساء تقعد أربعين يوما فإن طهرت وإلا اغتسلت وصلت، ويأتيها زوجها وكانت بمنزلة المستحاضة تصوم وتصلي.

From Ali (peace be upon him) who said: A woman with postpartum bleeding should wait for forty days, if she becomes pure before that, otherwise she should perform ghusl and pray, and her husband may approach her, and she would be like a woman with irregular bleeding who fasts and prays.

Hadith 2429

سألت أبا عبد الله (عليه السلام) عن النفساء؟ فقال: كما كانت تكون مع ما مضى من أولادها وما جربت، قلت: فلم تلد فيما مضى، قال: بين الأربعين إلى الخمسين. أقول: يحتمل أن يكون مراده أن أكثر النفاس عشرة أيام لأنها ما بين الأربعين إلى الخمسين ويكون إطلاق العبارة لأجل التقية.

I asked Abu Abdullah (peace be upon him) about postpartum bleeding? He said: It is like what she experienced with her previous children and what she has experienced. I said: What if she hasn't given birth before? He said: Between forty to fifty days. I (Hurr Amili) say: It's possible that he meant the maximum postpartum period is ten days because it's between forty to fifty, and the broad expression was for the sake of taqiyya.

Hadith 2430

عن أبي جعفر (عليه السلام) أن أسماء بنت عميس نفست بمحمد بن أبي بكر فأمرها رسول الله (صلى الله عليه وآله) حين أرادت الاحرام من ذي الحليفة أن تغتسل وتحتشي بالكرسف وتهل بالحج.

From Abu Ja'far (peace be upon him) that Asma bint Umays had postpartum bleeding after giving birth to Muhammad bin Abi Bakr, and the Messenger of Allah (peace be upon him and his family) ordered her when she wanted to enter ihram from Dhul-Hulaifa to perform ghusl, use cotton padding, and declare intention for Hajj.

فلما قدموا ونسكوا المناسك سألت النبي (صلى الله عليه وآله) عن الطواف بالبيت والصلاة؟ فقال لها: منذ كم ولدت؟ فقالت: منذ ثماني عشرة فأمرها رسول الله (صلى الله عليه وآله) أن تغتسل وتطوف بالبيت وتصلي، ولم ينقطع عنها الدم ففعلت ذلك.

When they arrived and performed the rituals, she asked the Prophet (peace be upon him and his family) about circumambulating the House and prayer? He asked her: How long has it been since you gave birth? She said: Eighteen days. So the Messenger of Allah (peace be upon him and his family) ordered her to perform ghusl, circumambulate the House and pray, even though her bleeding hadn't stopped, and she did that.

Hadith 2431

عن أ عبد الله (عليه السلام) قال: النفساء إذا ابتليت بأيام كثيرة مكثت مثل أيامها إلي كانت تجلس قبل ذلك واستظهرت بمثل ثلثي أيامها، ثم تغتسل وتحتشي وتصنع كما تصنع المستحاضة.

From Abu Abdullah (peace be upon him) who said: If a woman with postpartum bleeding experiences many days, she should wait for the same number of days she used to wait before, and add two-thirds of her days as precaution, then perform ghusl, use padding, and do as a woman with irregular bleeding does.

وإن كانت لا تعرف أيام نفاسها فابتليت جلست بمثل أيام أمها أو أختها أو خالتها واستظهرت بثلثي ذلك، ثم صنعت كما تصنع المستحاضة تحتشي وتغتسل.

If she doesn't know her postpartum period days and is afflicted, she should wait the same as her mother's or sister's or aunt's days and add two-thirds of that as precaution, then do as a woman with irregular bleeding does by using padding and performing ghusl.

أقول: هذا محمول على كون عادتها ستة أيام أو أقل لئلا تزيد أيام العادة والاستظهار على العشرة لما تقدم.

I (Hurr Amili) say: This applies when her normal period is six days or less so that the normal days and precautionary days don't exceed ten days as previously mentioned.

Hadith 2432

محمد بن علي بن الحسين قال: إن أسماء بنت عميس نفست بمحمد بن أبي بكر في حجة الوداع فأمرها رسول الله (صلى الله عليه وآله) أن تقعد ثمانية عشر يوما. قال: والاخبار التي رويت في قعودها أربعين يوما وما زاد إلى أن تطهر معلومة كلها وردت للتقية لا يفتي بها إلا أهل الخلاف.

Muhammad bin Ali bin Al-Hussein said: Asma bint Umays had postpartum bleeding with Muhammad bin Abi Bakr during the Farewell Pilgrimage, and the Messenger of Allah (peace be upon him and his family) ordered her to wait for eighteen days. He said: And the narrations about waiting forty days or more until purification are all known to be for taqiyya, only those (*) who differ follow them.

Translator: * The Aamm'ah (general non-Shia muslims) - ahl al sunnah.

Hadith 2433

قال: وقد روي أنه صار حد قعود النفساء عن الصلاة ثمانية عشر يوما لان أقل أيام الحيض ثلاثة أيام، وأكثرها عشرة أيام، وأوسطها خمسة أيام، فجعل الله عز وجل للنفساء أقل الحيض وأوسطه وأكثره.

He said: It has been narrated that the limit of postpartum bleeding abstention from prayer became eighteen days because the minimum menstruation days are three, the maximum is ten days, and the middle is five days, so Allah the Mighty and Majestic gave the postpartum woman the minimum, middle, and maximum of menstruation.

Hadith 2434

عن حنان بن سدير قال: قلت لأي علة أعطيت النفساء ثمانية عشر يوما وذكر نحوه.

From Hanan bin Sadir who said: I asked about the reason why postpartum women were given eighteen days, and he mentioned similar to the above.

Hadith 2435

عن الرضا (عليه السلام) في كتابه إلى المأمون قال: والنفساء لا تقعد عن الصلاة أكثر من ثمانية عشر يوما فإن طهرت قبل ذلك صلت، وإن لم تطهر حتى تجاوز ثمانية عشر يوما اغتسلت وصلت وعملت بما تعمل المستحاضة. * أقول: هذا لا تصريح فيه بحكم الثمانية عشر.

From Al-Ridha (peace be upon him) in his letter to Al-Ma'mun, he said: A postpartum woman should not abstain from prayer for more than eighteen days. If she becomes pure before that, she should pray, and if she does not become pure until after eighteen days, she should perform ghusl, pray, and do what a woman with irregular bleeding does. * I say: This does not explicitly state the ruling of eighteen days.

Hadith 2436

عن جعفر بن محمد (عليه السلام) في حديث (شرائع الدين) قال: والنفساء لا تقعد أكثر من عشرين يوما إلا أن تطهر قبل ذلك فإن لم تطهر قبل العشرين اغتسلت واحتشت وعملت عمل المستحاضة.

From Ja'far bin Muhammad (peace be upon him) in the hadith of (Religious Laws) he said: A postpartum woman should not abstain for more than twenty days unless she becomes pure before that. If she does not become pure before twenty days, she should perform ghusl, use cotton padding, and do what a woman with irregular bleeding does.

Hadith 2437

وفي (المقنع) قال: روي أنها تقعد ثمانية عشر يوما.

In (Al-Muqni') it is said: It is narrated that she should abstain for eighteen days.

Hadith 2438

قال: وروي عن أبي عبد الله الصادق (عليه السلام) أنه قال: إن نسائكم لسن كالنساء الأول، إن نسائكم أكثر لحما وأكثر دما، فلتقعد حتى تطهر.

He said: It is narrated from Abu Abdullah Al-Sadiq (peace be upon him) that he said: Your women are not like the women of the past; your women have more flesh and more blood, so let them abstain until they become pure.

Hadith 2439

قال: وقد روي أنها تقعد ما بين أربعين يوما إلى خمسين يوما.

He said: It has been narrated that she should abstain between forty to fifty days.

أقول: قد تقدم وجهه، وقال صاحب المنتقى: المعتمد من هذه الأخبار ما دل على الرجوع إلى العادة في الحيض لبعده عن التأويل واشتراك سائر الأخبار في الصلاحية للحمل على التقية، وهو أقرب الوجوه التي ذكرها الشيخ،

I (Hurr Amili) say: The reasoning for this has been mentioned before, and the author of Al-Muntaqa said: The reliable narration among these reports is what indicates returning to the usual menstrual habit, as it is far from interpretation and all other reports share the possibility of being based on taqiyya (dissimulation), and this is the closest of the perspectives mentioned by the Sheikh,

قال: ولذلك اختلفت الألفاظ كاختلاف العامة في مذاهبهم، وذكر في قضية أسماء أنها محمولة على تأخر سؤالها أو على كون الحكم منسوخا لتقدمه، ويكون نقله وتقريره للتقية.

He said: That is why the wordings varied like the variation in the general public's schools of thought, and he mentioned regarding Asma's case that it is interpreted as either her delayed inquiry or that the ruling was abrogated due to its earliness, and its

transmission and confirmation was for taqiyya,

قال: والحكم بالرجوع إلى العادة يدل على ارتباط الحيض بالنفاس وأقصى العادة لا يزيد عن العشرة انتهى.
وتقدم ما يدل على أن الحائض مثل النفساء سواء.

He said: The ruling of returning to habit indicates the connection between menstruation and postpartum bleeding, and the maximum habit does not exceed ten days. End quote. And what has preceded indicates that a menstruating woman is exactly like a postpartum woman.

CHAPTER 4

That The Blood Seen Before Childbirth Is Not Post-natal Bleeding, Rather Prayer Is Obligatory With It And Making Up Missed Prayers Is Required Even If Unable To Pray Due To Pain

[Hadith 2440 to 2442]

Hadith 2440

عن أبي عبد الله (عليه السلام) في المرأة يصيبها الطلق أياما أو يوما أو يومين فترى الصفرة أو دما، قال: تصلي ما لم تلد فإن غلبها الوجع ففاتتها صلاة لم تقدر أن تصليها من الوجع فعليها قضاء تلك الصلاة بعد ما تطهر.
محمد بن الحسن بإسناده عن محمد ابن أحمد بن يحيى مثله.

From Abu Abdullah (peace be upon him) regarding a woman who experiences labor pains for days, a day, or two days and sees yellow discharge or blood. He said: She should pray as long as she hasn't given birth. If pain overcomes her and she misses a prayer that she couldn't perform due to the pain, she must make up that prayer after she becomes pure.

Hadith 2441

عن أبيه (عليهما السلام) أنه قال: قال النبي (صلى الله عليه وآله): ما كان الله ليجعل حيضا من حبل يعني إذا رأت المرأة الدم وهي حامل لا تدع الصلاة إلا أن ترى على رأس الولد إذا ضربها الطلق ورأت الدم تركت الصلاة.

From his father (peace be upon them both) who said: The Prophet (peace be upon him and his family) said: Allah would not make menstruation from pregnancy, meaning when a woman sees blood while pregnant she should not leave prayer unless she sees it on the head of the child when labor pains strike her and she sees blood, then she leaves prayer.

أقول: هذا يحتمل النسخ والتقية في الرواية على أنه لا يعلم كون التفسير من الامام فليس بحجة، مع احتمال أن يراد بالدم ما يرى مع الولادة، أو بعدها بقرينة قوله: على رأس الولد.

I (Hurr Amili) say: This could be subject to abrogation and taqiyya in the narration, as it is not known if the interpretation is from the Imam so it is not authoritative, with the possibility that what is meant by blood is what is seen during childbirth or after it, based on the context of his saying: "on the head of the child."

Hadith 2442

عن أبي عبد الله (عليه السلام) قال: سألته عن امرأة أصابها الطلق اليوم واليومين وأكثر من ذلك، ترى صفرة أو دما كيف تصنع بالصلاة؟ قال: تصلي ما لم تلد، فإن غلبها الوجع صلت إذا برأت.

From Abu Abdullah (peace be upon him), he said: I asked him about a woman who experiences labor pains for a day, two days or more than that, and sees yellow discharge or blood - what should she do about prayer? He said: She should pray as long as she hasn't given birth. If pain overcomes her, she should pray when she recovers.

CHAPTER 5

Considering The Minimum Of Two Purification Periods At The End Of Post-partum Bleeding And The Beginning Of Menstruation

[Hadith 2443 to 2445]

Hadith 2443

عن أبي الحسن الأول (عليه السلام) في امرأة نفست فتركت الصلاة ثلاثين يوما ثم طهرت ثم رأت الدم بعد ذلك، قال: تدع الصلاة، لان أيامها أيام الطهر و قد جازت مع أيام النفاس.

From Abu Al-Hassan the First (peace be upon him) regarding a woman who experienced post-partum bleeding and left prayer for thirty days, then became pure, then saw blood after that. He said: She should leave prayer, because her days are days of purity and they have passed along with the days of post-partum bleeding.

Hadith 2444

سألت أبا إبراهيم (عليه السلام) عن امرأة نفست فمكثت ثلاثين يوما أو أكثر ثم طهرت وصلت، ثم رأت دما أو صفرة، قال: إن كانت صفرة فلتغسل ولتصل ولا تمسك عن الصلاة.

I asked Abu Ibrahim (peace be upon him) about a woman who experienced post-partum bleeding and remained for thirty days or more, then became pure and prayed, then saw blood or yellowish discharge. He said: If it was yellowish discharge, she should perform ghusl and pray, and should not abstain from prayer.

Hadith 2445

عن صفوان بن يحيى مثله، إلا أنه قال: فمكث ثلاثين ليله أو أكثر ثم زاد في آخره: فإن كان دما ليس بصفرة فلتمسك عن الصلاة أيام قرئها، ثم لتغتسل ولتصل.

From Safwan bin Yahya similar to it, except that he said: She remained for thirty nights or more, then he added at the end: If it was blood, not yellowish discharge, she should abstain from prayer during her menstrual days, then perform ghusl and pray.

CHAPTER 6

Rulings Regarding Postpartum Women In Fasting, Prayer, Prohibitions, And Disliked Matters

[Hadith 2446 to 2447]

Hadith 2446

عن أبي الحسن (عليه السلام) قال: سئلته عن النفساء تضع في شهر رمضان بعد صلاة العصر أتتم ذلك اليوم أو تفطر؟ فقال: تفطر ثم لتقض ذلك اليوم. أقول: وتقدم ما يدل على الأحكام المذكورة في الأحاديث السابقة هنا وفي الاستحاضة وفي الحيض وفي الجنابة ويأتي ما يدل على بعضها في الصوم والحج إن شاء الله تعالى.

From Abu Al-Hassan (peace be upon him), he said: I asked him about a postpartum woman who gives birth in Ramadan after Asr prayer, should she complete that day or break her fast? He said: She should break her fast, then make up that day.

Shaykh Hurr Amili: What has been mentioned previously indicates the rulings mentioned in the previous hadiths here, in the chapters on Istihadha, menstruation, and Janabah. What indicates some of them will be mentioned in the chapters on fasting and Hajj, God willing.

Hadith 2447

وقد تقدم في حديث أن الحائض مثل النفساء سواء

It has preceded in a hadith that a menstruating woman is exactly like a postpartum woman.

CHAPTER 7

Prohibition Of Sexual Intercourse With A Woman In Postpartum Bleeding Before It Stops And Its Permissibility After It Stops Though Disliked Before Bathing

[Hadith 2448 to 2450]

Hadith 2448

سألت أبا جعفر (عليه السلام) عن النفساء يغشاها زوجها وهي في نفاسها من الدم؟ قال: نعم إذا مضى لها منذ يوم وضع بقدر أيام عدة حيضها ثم تستظهر بيوم فلا بأس بعد أن يغشاها زوجها يأمرها فتغتسل ثم يغشاها إن أحب.

I asked Abu Ja'far (peace be upon him) about a woman in postpartum bleeding, can her husband have intercourse with her while she is in her bleeding? He said: Yes, when the number of days equal to her regular menstruation period have passed since she gave birth, and she waits an additional day, then there is no problem if her husband wants to have intercourse with her after he orders her to perform ghusl (ritual bath), then he may have intercourse if he wishes.

Hadith 2449

عن أبي عبد الله (عليه السلام) قال: إذا انقطع الدم ولم تغتسل فليأتها زوجها إن شاء. وبالاسناد عن عبد الله بن بكير، عن بعض أصحابنا، عن علي بن يقطين، عن أبي عبد الله (عليه السلام) مثله.

From Abu Abdullah (peace be upon him) who said: When the bleeding stops and she hasn't performed ghusl, her husband may have intercourse with her if he wishes. And with the chain of narration from Abdullah bin Bukair, from some of our companions, from Ali bin Yaqtin, from Abu Abdullah (peace be upon him) similar to it.

Hadith 2450

عن أبي عبد الله (عليه السلام) قال: قلت له: المرأة تحرم عليها الصلاة ثم تطهر فتتوضأ من غير أن تغتسل فلزوجها أن يأتيها قبل أن تغتسل؟ قال: لا حتى تغتسل.

From Abu Abdullah (peace be upon him), I said to him: For a woman who is prohibited from prayer then becomes pure and performs ablution without performing ghusl, can her husband have intercourse with her before she performs ghusl? He said: No, not until she performs ghusl.

أقول: حمله الشيخ على الكراهة، والأول على الجواز ذكر ذلك في الحيض، ولا يخفى أنهما دالان على حكم النفاس أيضا ولو بمعونة ما تقدم، ويمكن حمل المنع على التقية.

I (Hurr Amili) say: The Sheikh interpreted this as disliked, and the first as permissible as mentioned in menstruation, and it's clear that both indicate the ruling for postpartum bleeding as well, even with the help of what preceded, and the prohibition can possibly be interpreted as taqiyya (precautionary dissimulation).

Section 7

Throes of Death And What is Related To It

CHAPTER 1

Recommendation Of Considering Illness As A Trial And Being Patient With It

[Hadith 2451 to 2474]

Hadith 2451

عن أبي عبد الله (عليه السلام) قال: قال: إن رسول الله (صلى الله عليه وآله) رفع رأسه إلى السماء فتبسم فسئل عن ذلك؟، قال: نعم عجبت لملكين هبطا من السماء إلى الأرض يلتمسان عبدا صالحا مؤمنا في مصلى كان يصلي فيه ليكتبا له عمله في يومه وليلته فلم يجداه في مصلاه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) raised his head to the sky and smiled, so he was asked about that? He said: Yes, I was amazed by two angels who descended from heaven to earth seeking a righteous believing servant in his prayer place where he used to pray, to record his deeds for his day and night, but they did not find him in his prayer place.

فعرجا إلى السماء فقالا: ربنا! عبدك فلان المؤمن التمسناه في مصلاه لنكتب له عمله ليومه وليلته فلم نصبه فوجدناه في حبالك.

They ascended to heaven and said: Our Lord! Your believing servant so-and-so, we sought him in his prayer place to record his deeds for his day and night but we did not find him as he was in Your bonds/restraints.

فقال الله عز وجل اكتبا لعبدي مثل ما كان يعمل في صحته من الخير في يومه وليلته ما دام في حبالي، فإن على أن أكتب له أجر ما كان يعمل، إذ حبسته عنه.

So Allah the Mighty and Majestic said: Write for My servant the same as what he used to do in good deeds when he was healthy in his day and night as long as he is in My bonds/restraints, for it is upon Me to record for him the reward of what he used to do when I have restricted him from it.

Hadith 2452

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): يقول الله عز وجل للملك الموكل بالمؤمن إذا مرض: اكتب له ما كنت تكتب له في صحته، فإني أنا الذي صيرته في حبالي.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be

upon him and his family) said: Allah the Mighty and Majestic says to the angel appointed over the believer when he falls ill: Write for him what you used to write for him when he was healthy, for I am the One who has put him in My bonds/restraints.

Hadith 2453

قال أبو جعفر (عليه السلام): سهر ليلة من مرض أفضل من عبادة سنه.

Abu Jafar (peace be upon him) said: One night of sleeplessness due to illness is better than worship for a year.

Hadith 2454

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: الحمى رائد الموت، وهي سجن الله في الأرض، وهي حظ المؤمن من النار.

From Abu Abdullah (peace be upon him), I heard him say: Fever is the pioneer of death, and it is Allah's prison on earth, and it is the believer's portion of the Fire.

Hadith 2455

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): الحمى رائد الموت، وسجن الله تعالى في الأرض، وفورها من جهنم، وهي حظ كل مؤمن من النار.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Fever is the pioneer of death, and Allah's prison on earth, and its heat is from Hell, and it is every believer's portion of the Fire.

Hadith 2456

عن زرارة، عن أحدهما (عليهما السلام) قال: سهر ليلة من مرض أو وجع أفضل وأعظم أجرا من عبادة سنة.

From Zurara, from one of them (peace be upon them) who said: One night of sleeplessness due to illness or pain is better and greater in reward than worship for a year.

Hadith 2457

سمعت أبا إبراهيم (عليه السلام) يقول: إذا مرض المؤمن أوحى الله تعالى إلى صاحب الشمال لا تكتب على عبدي ما دام في حبسي ووثاقي ذنبا، ويوحي إلى صاحب اليمين أن اكتب لعبدي ما كنت تكتب له في صحته من الحسنات. ورواه الحسين بن بسطام وأخوه في (طب الأئمة) عن محمد بن خلف، عن الحسن بن علي، عن عبد الله بن سنان، عن أخيه، عن مفضل بن عمر، عن أبي عبد الله (عليه السلام) نحوه.

I heard Abu Ibrahim (peace be upon him) saying: When the believer falls ill, Allah the Exalted reveals to the angel of the left: Do not write any sin against My servant as long as he is in My confinement and My bonds, and He reveals to the angel of the right:

Write for My servant what you used to write for him of good deeds when he was healthy.

Hadith 2458

عن أبي جعفر (عليه السلام)، أن النبي (صلى الله عليه وآله) قال (في حديث) إذا مرض المؤمن وكل الله به ملكا يكتب له في سقمه ما كان يعمل له من الخير في صحته حتى يرفعه الله ويقبضه.

From Abu Ja'far (peace be upon him): The Prophet (peace be upon him and his family) said (in a hadith) that when a believer becomes ill, Allah assigns an angel to record for him during his illness the good deeds he used to do when healthy, until Allah raises him up or takes his soul.

Hadith 2459

عن أبي عبد الله (عليه السلام) قال: حمى ليلة كفارة لما قبلها ولما بعدها.

From Abu Abdullah (peace be upon him) who said: One night of fever is an expiation for what came before it and what comes after it.

Hadith 2460

عن أبي جعفر (عليه السلام) قال: حمى ليلة تعدل عبادة سنة، وحمى ليلتين تعدل عبادة سنتين، وحمى ثلاث ليال تعدل عبادة سبعين سنة، قال: قلت: فإن لم يبلغ سبعين سنة؟ قال: فلأبيه ولامه، قال: قلت: فإن لم يبلغا؟ قال: فلقرابته، قال: قلت: فإن لم يبلغ قرابته؟ قال: فجيرانه.

From Abu Ja'far (peace be upon him) who said: One night of fever equals the worship of a year, two nights of fever equals the worship of two years, and three nights of fever equals the worship of seventy years. I asked: What if one doesn't reach seventy years? He said: Then it goes to his father and mother. I asked: What if they don't reach it? He said: Then to his relatives. I asked: What if his relatives don't reach it? He said: Then to his neighbors.

Hadith 2461

عن جعفر بن محمد، عن آبائه (عليهم السلام) في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) قال: يا علي أنين المؤمن تسبيح، وصياحه تهليل، ونومه على الفراش عبادة، وتقلبه من جنب إلى جنب جهاد في سبيل الله، فإن عوفي مشى في الناس وما عليه من ذنب.

From Ja'far bin Muhammad, from his forefathers (peace be upon them) in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him), he said: O Ali, the moaning of a believer is glorification (of Allah), his crying is declaration of Allah's oneness, his sleep on the bed is worship, and his turning from side to side is jihad in the way of Allah. If he recovers, he walks among people without any sins upon him.

Hadith 2462

عن أبي جعفر (عليه السلام) قال: إذا أحب الله عبدا نظر إليه، فإذا نظر إليه أتحفه بواحدة من ثلاث: إما صداع، وإما حمى، وإما رمد.

From Abu Ja'far (peace be upon him) who said: When Allah loves a servant, He looks at him, and when He looks at him, He bestows upon him one of three things: either a headache, or fever, or eye pain.

Hadith 2463

قال رسول الله (صلى الله عليه وآله): إن المؤمن إذا حم حماة واحدة تناثرت الذنوب منه كورق الشجر فإن صار على فراشه فأنينه تسبيح، وصياحه تهليل، وتقلبه على فراشه كمن يضرب بسيفه في سبيل الله، فإن أقبل يعبد الله بين إخوانه وأصحابه كان مغفورا له، فطوبى له إن تاب، وويل له إن عاد، والعافية أحب إلينا.

The Messenger of Allah (peace be upon him and his family) said: When a believer gets one fever, his sins fall off like leaves from a tree. When he lies on his bed, his moaning is glorification, his crying is declaration of Allah's oneness, and his turning on his bed is like one who strikes with his sword in the way of Allah. When he returns to worship Allah among his brothers and companions, he is forgiven. So blessed is he if he repents, and woe to him if he returns (to sin), though well-being is more beloved to us.

Hadith 2464

سمعت علي بن الحسين (عليه السلام) يقول: حمى ليلة كفارة سنة وذلك أن ألمها يبقى في الجسد سنة.

I heard Ali bin Al-Hussein (peace be upon him) saying: One night of fever is expiation for a year, because its pain remains in the body for a year.

Hadith 2465

عن الرضا (عليه السلام) قال: المرض للمؤمن تطهير ورحمة، وللكافر تعذيب ولعنة، وإن المرض لا يزال بالمؤمن حتى لا يكون عليه ذنب.

From Al-Ridha (peace be upon him) who said: Illness for a believer is purification and mercy, and for a disbeliever is punishment and curse, and illness continues with the believer until no sin remains upon him.

Hadith 2466

عن أبي عبد الله (عليه السلام) قال: صداع ليلة يحط كل خطيئة إلا الكبائر.

From Abu Abdullah (peace be upon him) who said: A night of headache removes all sins except the major ones.

Hadith 2467

عن أبي إبراهيم (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) للمريض أربع خصال: يرفع عنه القلم، ويأمر الله الملك فيكتب له كل فضل كان يعمل في صحته، ويتبع مرضه كل عضو في جسده فيستخرج ذنوبه منه، فإن مات مات مغفورا له، وإن عاش عاش مغفورا له.

From Abu Ibrahim (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: For the sick there are four characteristics: The pen is lifted from him, Allah commands the angel to write for him every virtue he used to do in his health, his illness follows every organ in his body and removes his sins from it, if he dies he dies forgiven, and if he lives he lives forgiven.

Hadith 2468

قال رسول الله (صلى الله عليه وآله): إذا مرض المسلم كتب له بأحسن ما كان يعمل في صحته، وتساقطت ذنوبه كما تساقط ورق الشجر.

The Messenger of Allah (peace be upon him and his family) said: When a Muslim falls ill, he is credited with the best of what he used to do in his health, and his sins fall off just as leaves fall from a tree.

Hadith 2469

عن رسول الله (صلى الله عليه وآله) انه تبسم فقلت: له مالك يا رسول الله تبسمت؟ فقال عجبت من المؤمن وجزعه من السقم، ولو يعلم ما له في السقم من الثواب لأحب أن لا يزال سقيما حتى يلقى ربه عز وجل.

From the Messenger of Allah (peace be upon him and his family) that he smiled, so I said to him: Why are you smiling, O Messenger of Allah? He said: I am amazed at the believer and his anxiety from illness, if he knew what reward he has in illness, he would love to remain ill until he meets his Lord, the Mighty and Majestic.

Hadith 2470

عن جعفر بن محمد الصادق (عليه السلام)، عن آبائه، عن علي (عليهم السلام) أنه عاد سلمان الفارسي فقال له: يا سلمان ما من أحد من شيعتنا يصيبه وجع إلا بذنب قد سبق منه وذلك الوجع تطهير له، قال سلمان: فليس لنا في شئ من ذلك أجر خلا التطهير؟ قال علي (عليه السلام): يا سلمان! لكم الاجر بالصبر عليه والتضرع إلى الله والدعاء له، بهما تكتب لكم الحسنات وترفع لكم الدرجات، فأما الوجع خاصة فهو تطهير وكفارة.

From Ja'far bin Muhammad Al-Sadiq (peace be upon him), from his forefathers, from Ali (peace be upon them) that he visited Salman Al-Farsi and said to him: O Salman, none of our followers is afflicted with pain except due to a sin that preceded from him, and that pain is purification for him. Salman said: Is there no reward for us in

any of that except purification? Ali (peace be upon him) said: O Salman! You have reward for patience upon it and supplication to Allah and prayer for it, by these two good deeds are written for you and ranks are raised for you. As for the pain specifically, it is purification and expiation.

Hadith 2471

وبهذا الاسناد عن جعفر بن محمد (عليه السلام) قال: سهر ليلة في العلة التي تصيب المؤمن عبادة سنة.

And with this chain from Ja'far bin Muhammad (peace be upon him) who said: A night of sleeplessness due to illness that afflicts the believer is equivalent to a year of worship.

Hadith 2472

وبهذا الاسناد قال: قال رسول الله (صلى الله عليه وآله): حمى ليلة كفارة سنة.

And with this chain he said: The Messenger of Allah (peace be upon him and his family) said: A night of fever is expiation for a year.

Hadith 2473

عن أبي عبد الله (عليه السلام) - في حديث - قال: أيما رجل اشتكى فصبر واحتسب كتب الله له من الاجر أجر ألف شهيد.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Any man who suffers and remains patient and anticipates reward, Allah writes for him the reward of a thousand martyrs.

Hadith 2474

قال رسول الله (صلى الله عليه وآله): مامن مسلم يبتلي في جسده إلا قال الله عز وجل لملائكته: اكتبوا لعبدي أفضل ما كان يعمل في صحته.

The Messenger of Allah (peace be upon him and his family) said: There is no Muslim who is afflicted with an illness in his body except that Allah, the Mighty and Majestic, says to His angels: "Write down for My servant the best of what he used to do when he was healthy."

CHAPTER 2

Recommendation Of Considering The Sickness Of A Child, Blindness, And Similar Afflictions [as Expiation]

[Hadith 2475 to 2477]

Hadith 2475

عن علي (عليه السلام) في المرض يصيب الصبي؟، قال: كفارة لوالديه.

From Ali (peace be upon him) regarding sickness that afflicts a child, he said: It is an expiation for the parents.

Hadith 2476

عن أبي جعفر (عليه السلام) قال: من لقى الله مكفوفا محتسبا مواليا لآل محمد لقى الله ولا حساب عليه.

From Abu Ja'far (peace be upon him), he said: Whoever meets Allah blind while being patient (seeking reward) and loyal to the family of Muhammad will meet Allah with no reckoning against him.

Hadith 2477

قال: وروي لا يسلب الله عبدا مؤمنا كريمتيه أو إحداهما ثم يسأله عن ذنب.

He said: And it was narrated: Allah does not take away both or one of a believing servant's eyes and then question him about his sins.

CHAPTER 3

Recommendation Of Concealing Illness And Refraining From Complaining About It

[Hadith 2478 to 2489]

Hadith 2478

عن أبي عبد الله (عليه السلام) قال: قال الله عز وجل: أيما عبد ابتليته ببلية فكتم ذلك عواده ثلاثا أبدلته لحما خيرا من لحمه، ودما خيرا من دمه، وبشرا خيرا من بشره، فإن أبقيته أبقيته ولا ذنب له، وإن مات مات إلى رحمتي.

From Abu Abdullah (peace be upon him) who said: Allah, the Mighty and Majestic, said: "Any servant whom I afflict with a trial and he conceals it from his visitors for three days, I will replace his flesh with better flesh, his blood with better blood, and his skin with better skin. If I let him live, he will live without sins, and if he dies, he will die into My mercy."

Hadith 2479

عن أبي عبد الله (عليه السلام) قال: من اشتكى ليلة فقبلها بقبولها وأدى إلى الله شكرها كانت كعبادة ستين سنة، قال أبي: فقلت له: ما قبولها؟ قال: يصبر عليها ولا يخبر بما كان فيها، فإذا أصبح حمد الله على ما كان.

From Abu Abdullah (peace be upon him) who said: Whoever experiences pain for one night and accepts it with acceptance and shows gratitude to Allah for it, it will be equivalent to sixty years of worship. My father said: I asked him: What is its acceptance? He said: To be patient with it and not inform anyone about what happened during it, and when morning comes, praise Allah for what occurred.

Hadith 2480

قال أبو عبد الله (عليه السلام) من مرض ثلاثة أيام فكتمه ولم يخبر به أحدا أبدل الله له لحما خيرا من لحمه ودما خيرا من دمه، وبشرة خيرا من بشرته، وشعرا خيرا من شعره قال قلت: جعلت فداك وكيف يبدله؟ قال: يبدله لحما وشعرا ودما وبشرا لم يذنب فيها.

Abu Abdullah (peace be upon him) said: Whoever is ill for three days and conceals it without informing anyone, Allah will replace his flesh with better flesh, his blood with better blood, his skin with better skin, and his hair with better hair. I said: May I be sacrificed for you, how does He replace it? He said: He replaces it with flesh, hair, blood, and skin that have not sinned.

Hadith 2481

عن أبي جعفر (عليه السلام) قال: قال الله تبارك وتعالى: ما من عبد ابتليته ببلاء فلم يشك إلى عواده إلا أبدلته لحما خيرا من لحمه، ودما خيرا من دمه، فإن قبضته قبضة إلى رحمتي وإن عاش عاش وليس له ذنب.

From Abu Ja'far (peace be upon him) who said: Allah, Blessed and Exalted, said: "No servant whom I afflict with a trial and does not complain to his visitors except that I replace his flesh with better flesh, and his blood with better blood. If I take his soul, I take it to My mercy, and if he lives, he lives without sins."

Hadith 2482

عن أبي عبد الله (عليه السلام) قال: من مرض ليلة فقبلها بقبولها كتب الله عز وجل له عبادة ستين سنة، قلت: وما معنى قبلها بقبولها؟ قال: لا يشكوا ما أصابه فيها إلى أحد.

From Abu Abdullah (peace be upon him) who said: Whoever is ill for one night and accepts it with acceptance, Allah, the Mighty and Majestic, will record for him worship of sixty years. I said: What is the meaning of accepting it with acceptance? He said: Not complaining about what afflicted him during it to anyone.

Hadith 2483

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): قال الله عزو جل: من مرض ثلاثا فلم يشك إلى أحد من عواده أبدلته لحما خيرا من لحمه ودما خيرا من دمه، فإن عافيته عافيته ولا ذنب له، وإن قبضته قبضته إلى رحمتي.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Allah, the Mighty and Majestic, said: "Whoever is ill for three days and does not complain to any of his visitors, I will replace his flesh with better flesh and his blood with better blood. If I grant him health, he will be healthy without sins, and if I take him, I will take him to My mercy."

Hadith 2484

قلت لأبي جعفر (عليه السلام) يرحمك الله ما الصبر الجميل؟ قال: ذلك صبر ليس فيه شكوى إلى الناس.

I said to Abu Ja'far (peace be upon him): May Allah have mercy on you, what is beautiful patience? He said: That is patience in which there is no complaint to people.

Hadith 2485

عن الصادق جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام) (في حديث المناهي) قال: قال رسول الله (صلى الله عليه وآله): من مرض يوما وليلة فلم يشك إلى عواده بعثه الله يوم القيامة مع خليله إبراهيم خليل الرحمان حتى يجوز الصراط كالبرق اللامع.

From Al-Sadiq Ja'far bin Muhammad, from his father, from his forefathers (peace be upon them) (in hadith of prohibitions) said: The Messenger of Allah (peace be upon him and his family) said: Whoever is sick for a day and night and does not complain to his visitors, Allah will resurrect him on the Day of Judgment with His friend Ibrahim, the friend of the Most Merciful, until he crosses the Sirat like bright lightning.

Hadith 2486

وفي (الخصال) بإسناده عن علي (عليه السلام) في - حديث الأربعمأة - قال: من كتم وجعا أصابه ثلاثة أيام من الناس وشكى إلى الله عز وجل كان حقا على الله أن يعافيه منه.

In (Al-Khisal) through his chain from Ali (peace be upon him) - in the hadith of the four hundred - he said: Whoever conceals his pain from people for three days and complains only to Allah the Mighty and Majestic, it becomes Allah's duty to cure him from it.

Hadith 2487

عن أبي جعفر (عليه السلام) قال: ألا أخبركم بخمس خصال هي من البر والبر يدعو إلى الجنة؟ قلت: بلى، قال: إخفاء المصيبة وكتمانها.

From Abu Ja'far (peace be upon him) who said: Shall I inform you of five characteristics that are from righteousness, and righteousness leads to Paradise? I said: Yes. He said: Concealing and hiding calamities.

Hadith 2488

عن أبي عبد الله (عليه السلام) قال: إظهار الشئ قبل أن يستحكم مفسدة له.

From Abu Abdullah (peace be upon him) who said: Revealing something before it is established leads to its corruption.

Hadith 2489

محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) قال: أمش بدائك ما مشى بك.

Muhammad bin Al-Hussein Al-Radhi in (Nahj Al-Balagha) from the Commander of the Faithful (peace be upon him) who said: Walk with your illness as long as it walks with you.

CHAPTER 4

Recommendation Of Avoiding Medication While Being Able To Be Patient And There Is No Danger, Especially For Cold, Boils, Eye Inflammation And Cough, And What Should Be Treated With Medication, And Its Obligation When There Is Danger In Avoiding It

[Hadith 2490 to 2497]

Hadith 2490

عن أبي الحسن (عليه السلام) قال: ليس من دواء إلا ويهيج داء وليس شئ أنفع في البدن من إمساك اليد إلا عما يحتاج إليه.

From Abu Al-Hassan (peace be upon him) who said: There is no medicine except that it stirs up an illness, and nothing is more beneficial for the body than restraining the hand except from what it needs.

Hadith 2491

عن أبي عبد الله (عليه السلام) قال: كان المسيح (عليه السلام) يقول: إن تارك شفاء المجروح من جرحه شريك جارحه لا محالة.

From Abu Abdullah (peace be upon him) who said: The Messiah (peace be upon him) used to say: Indeed, one who leaves treating the wounded from his wound is inevitably a partner of the one who wounded him.

Hadith 2492

عن أبي عبد الله (عليه السلام) قال من ظهرت صحته على سقمه فيعالج نفسه بشئ فمات فأنا إلى الله منه برئ.

From Abu Abdullah (peace be upon him) who said: Whoever's health appears to overcome his illness, then treats himself with something and dies, I am innocent of him before Allah.

Translator: When the body shows signs of healing naturally without any treatment.

Hadith 2493

سمعت أبا الحسن موسى بن جعفر (عليه السلام) وهو يقول: ادفعوا معالجة الأطباء ما اندفع الداء عنكم، فإنه بمنزلة البناء قليله يجر إلى كثيره.

I heard Abu Al-Hassan Musa bin Ja'far (peace be upon him) saying: Avoid doctors'

treatment as long as the illness can be pushed away from you, for it is like construction - a little of it leads to a lot of it.

Translator: See Hadith 2490.

Hadith 2494

الحسن بن فضل الطبرسي في (مكارم الأخلاق) قال: قال (عليه السلام): تجنب الدواء ما احتمل بدنك الداء فإذا لم يحتمل الداء فالدواء.

Al-Hassan bin Fadl Al-Tabarsi in (Makarim Al-Akhlaq) said: He (peace be upon him) said: Avoid medication as long as your body can bear the illness, and when it cannot bear the illness, then use medication.

Hadith 2495

قال (عليه السلام): اثنان عليلان: صحيح محتم، وعليل مخلط.

He (peace be upon him) said: Two are sick: a person who is genuinely (or destined to fall) sick, and a sick person who is delirious (*)

Translator: * The root word means to be mixed up or confused.

Hadith 2496

وعن أبي عبد الله (عليه السلام) قال: إن نبيا من الأنبياء مرض فقال: لا أتداوى حتى يكون الذي أمرضني هو الذي يشفيني، فأوحى الله إليه: لا أشفيك حتى تتداوى فإن الشفاء مني.

And from Abu Abdullah (peace be upon him) who said: A prophet among the prophets became ill and said: I will not seek treatment until the One who made me ill is the One who cures me. So Allah revealed to him: I will not cure you until you seek treatment, for healing is from Me.

Hadith 2497

وقد تقدم قول أمير المؤمنين (عليه السلام): امش بدائك ما مشى بك.

And it has already preceded, the saying of the Commander of the Faithful (peace be upon him): "Walk with your illness as long as it walks with you."

CHAPTER 5

Limit Of Complaining That Is Disliked For The Sick Person And Its Non-prohibition

[Hadith 2498 to 2500]

Hadith 2498

عن أبي عبد الله (عليه السلام) قال سئل عن حد الشكاية للمريض، فقال: إن الرجل يقول: حممت اليوم وسهرت البارحة وقد صدق، وليس هذا شكاة، وإنما الشكوى أن يقول: لقد ابتليت بما لم يبتل به أحد، ويقول لقد أصابني ما لم يصب أحدا، وليس الشكوى أن يقول: سهرت البارحة وحممت اليوم ونحو هذا.

From Abu Abdullah (peace be upon him), he said when asked about the limit of complaining for a sick person: Indeed, if a person says "I had fever today" and "I stayed up last night" and he is truthful, this is not complaining. Rather, complaining is when one says "I have been afflicted with what no one has been afflicted with" and says "I have been struck with what has not struck anyone." It is not complaining to say "I stayed up last night" and "I had fever today" and similar statements.

Hadith 2499

عن أبي عبد الله (عليه السلام) قال: إذا صعد ملكا العبد المريض إلى السماء عند كل مساء يقول الرب تبارك وتعالى: ماذا كتبتما لعبدي في مرضه؟ فيقولان: الشكاية، فيقول: ما أنصفت عبدي إحبسته في حبس من حبسي ثم أمنعه الشكاية، اكتبا لعبدي مثل ما كنتما تكتبان له من الخير في صحته، ولا تكتبا عليه سيئة حتى أطلقه من حبسي فإنه في حبس من حبسي.

From Abu Abdullah (peace be upon him), he said: When the two angels of the sick servant ascend to the heaven every evening, the Lord, Blessed and Exalted, says: "What did you write for My servant in his illness?" They say: "Complaints." He says: "I have not done justice to My servant - I confined him in one of My confinements and then prevent him from complaining? Write for My servant the same good deeds you used to write for him when he was healthy, and do not write any bad deeds against him until I release him from My confinement, for he is in one of My confinements."

Hadith 2500

عن أبي عبد الله (عليه السلام) قال: ليست الشكاية أن يقول الرجل: مرضت البارحة، أو وعكت البارحة، ولكن الشكاية أن يقول: بليت بما لم يبل به أحد.

From Abu Abdullah (peace be upon him), he said: It is not complaining when a man says "I was sick last night" or "I had a fever last night," but complaining is when he says "I have been afflicted with what no one has been afflicted with."

CHAPTER 6

Permissibility Of Complaining To A Believer And Not To Others

[Hadith 2501 to 2504]

Hadith 2501

سمعت أبا عبد الله (عليه السلام) يقول: أيما مؤمن شكا حاجته وضره إلى كافر أو إلى من يخالفه على دينه فإنما شكى الله عز وجل إلى عدو من أعداء الله. قال وأيما رجل مؤمن شكا حاجته وضره إلى مؤمن مثله كانت شكواه إلى الله عز وجل.

I heard Abu Abdullah (peace be upon him) saying: Any believer who complains of his need and hardship to a disbeliever or to someone who differs from his religion, it is as if he has complained about Allah, the Mighty and Majestic, to an enemy among Allah's enemies. He said: And any believing man who complains of his need and hardship to a believer like himself, his complaint is to Allah (*), the Mighty and Majestic.

Translator: * Complaint towards a disbeliever reflects weakness of faith and is ultimately directed towards Allah in a negative sense. Whereas complaint to a believer can be seen as an act of reliance on the community that Allah has established for mutual assistance - and it ultimately reaches Allah in a positive way.

Hadith 2502

قال أبو عبد الله: يا حسن! إذا نزلت بك نازلة فلا تشكها إلى أحد من أهل الخلاف، ولكن اذكرها لبعض إخوانك، فإنك لن تعدم خصلة من خصال أربع: إما كفاية بمال وإما معونة بجاه، أو دعوة تستجاب أو مشورة برأي.

Abu Abdullah said: O Hassan! When a calamity befalls you, do not complain about it to anyone from the people of opposition, but mention it to some of your brothers, for you will not miss out on one of four qualities: either sufficiency with wealth, or assistance through influence, or an answered supplication, or consultation with an opinion.

Hadith 2503

سمعت أبا عبد الله (عليه السلام) يقول: من شكى إلى مؤمن فقد شكى إلى الله عز وجل، ومن شكى إلى مخالف فقد شكا الله عز وجل.

I heard Abu Abdullah (peace be upon him) saying: Whoever complains to a believer has complained to Allah, the Mighty and Majestic, and whoever complains to an opponent has complained about Allah, the Mighty and Majestic.

Hadith 2504

قال أبو عبد الله (عليه السلام): من شكا إلى أخيه فقد شكى إلى الله. ومن شكا إلى غير أخيه فقد شكا الله.
قال ومعنى ذلك أخوه في دينه.

Abu Abdullah (peace be upon him) said: Whoever complains to his brother has complained to Allah, and whoever complains to other than his brother has complained about Allah. He said: And the meaning of this is his brother in religion.

CHAPTER 7

Dislike Of A Sick Person Walking, Rather They Should Be Carried For Their Needs

[Hadith 2505 to 2505]

Hadith 2505

عن أبي عبد الله (عليه السلام) قال: إن المشي للمريض نكس، إن أبي (عليه السلام) كان إذا اعتل جعل في ثوب فحمل لحاجته يعنى الوضوء، وذاك أنه كان يقول: إن المشي للمريض نكس.

From Abu Abdullah (peace be upon him) who said: Walking for a sick person is a relapse. When my father (peace be upon him) was ill, he would be wrapped in a cloth and carried for his needs, meaning for ablution, and that was because he used to say: Walking for a sick person is a relapse.

CHAPTER 8

Recommendation For A Sick Person To Inform His Brothers About His Illness

[Hadith 2506 to 2506]

Hadith 2506

سمعت أبا عبد الله (عليه السلام): يقول ينبغي للمريض منكم أن يؤذن إخوانه بمرضه فيعودونه فيوجر فيهم ويوجرون فيه، قال: فقيل له: نعم فهم يوجرون فيه بممشاهم إليه، فكيف يوجر هو فيهم؟ قال: فقال: باكتسابه لهم الحسنات فيوجر فيهم فيكتب له بذلك عشر حسنات، ويرفع له عشر درجات. ويمحى بها عنه عشر سيئات.

I heard Abu Abdullah (peace be upon him) saying: It is appropriate for any sick person among you to inform his brothers about his illness so they visit him, then he will be rewarded regarding them and they will be rewarded regarding him. It was said to him: Yes, they are rewarded regarding him for their walking to him, but how is he rewarded regarding them? He said: By earning good deeds for them, so he is rewarded regarding them, and ten good deeds are written for him, and he is raised ten degrees, and ten bad deeds are erased from him because of it.

CHAPTER 9

Recommendation Of The Sick Person's Permission For Visitors

[Hadith 2507 to 2508]

Hadith 2507

قال أبو الحسن (عليه السلام): إذا مرض أحدكم فليأذن للناس يدخلون عليه فإنه ليس من أحد إلا وله دعوة مستجابة.

Abu Al-Hassan (peace be upon him) said: When one of you becomes ill, let him permit people to visit him, for there is no one except that they have an answered supplication.

Hadith 2508

عن الرضا (عليه السلام) - في حديث - قال: إذا مرض أحدكم فليأذن للناس يدخلون عليه، فإنه ليس من أحد إلا وله دعوة مستجابة، ثم قال: أتدري من الناس؟ قلت: أمة محمد (صلى الله عليه وآله) قال: الناس هم الشيعة.

From Al-Ridha (peace be upon him) - in a hadith - he said: When one of you becomes ill, let him permit people to visit him, for there is no one except that they have an answered supplication. Then he said: Do you know who the people are? I said: The nation of Muhammad (peace be upon him and his family). He said: The people are the Shia.

CHAPTER 10

Recommendation Of Visiting Sick Muslims And The Dislike Of Abandoning Such Visits

[Hadith 2509 to 2520]

Hadith 2509

عن أبي عبد الله (عليه السلام) قال: من عاد مريضا من المسلمين وكل الله به أبدا سبعين ألفا من الملائكة يغشون رحله ويسبحون فيه ويقدسون ويهللون ويكبرون إلى يوم القيامة نصف صلاتهم لعائد المريض.

From Abu Abdullah (peace be upon him) who said: Whoever visits a sick Muslim, Allah assigns seventy thousand angels to him forever, who cover his journey, glorify, sanctify, and proclaim Allah's oneness and greatness until the Day of Judgment, with half of their prayers being for the visitor of the sick.

Hadith 2510

عن أبي عبد الله (عليه السلام) قال: من عاد مريضا شيعه سبعون ألف ملك يستغفرون له حتى يرجع إلى منزله.

From Abu Abdullah (peace be upon him) who said: Whoever visits a sick person, seventy thousand angels accompany him, seeking forgiveness for him until he returns to his home.

Hadith 2511

عن أبي جعفر (عليه السلام) قال: أيما مؤمن عاد مؤمنا خاض الرحمة خوضا، فإذا جلس غمرته الرحمة، فإذا انصرف وكل الله به سبعين ألف ملك يستغفرون له ويسترحمون عليه ويقولون: طبت وطابت لك الجنة إلى تلك الساعة من غد، وكان له يا با حمزة! خريف في الجنة، قلت: ما الخريف جعلت فداك؟ قال زاوية: في الجنة يسير الراكب فيها أربعين عاما.

From Abu Ja'far (peace be upon him) who said: Any believer who visits another believer is immersed in mercy; when he sits, mercy envelops him; and when he leaves, Allah assigns seventy thousand angels to him who seek forgiveness and mercy for him, saying: "You are blessed and Paradise is blessed for you" until the same hour the next day, and he will have, O Abu Hamza, a Khareef in Paradise. I asked: What is Khareef, may I be sacrificed for you? He said: A corner in Paradise that a rider would travel through for forty years.

Hadith 2512

عن أبي عبد الله (عليه السلام) قال: أي مؤمن عاد مؤمنا في الله عز وجل في مرضه وكل الله به ملكا من العواد يعوده في قبر ويستغفر له إلى يوم القيامة.

From Abu Abdullah (peace be upon him) who said: Any believer who visits another believer for the sake of Allah during his illness, Allah assigns an angel from the visitors to visit him in his grave and seek forgiveness for him until the Day of Judgment.

Hadith 2513

عن أبي عبد الله (عليه السلام) قال: من عاد مريضا وكل الله عز وجل به ملكا يعوده في قبره.

From Abu Abdullah (peace be upon him) who said: Whoever visits a sick person, Allah the Mighty and Majestic assigns an angel to visit him in his grave.

Hadith 2514

أبى عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من عاد مريضا نادى مناد من السماء باسمه: يا فلان! طبت وطاب ممشاك بثواب من الجنة. ورواه الحميري في (قرب الإسناد) عن هارون بن مسلم مثله إلا أنه قال: تبوأت من الجنة منزلا.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever visits a sick person, a caller from heaven calls out his name: "O so-and-so! You are blessed and your walk is blessed with a reward from Paradise." And Al-Himyari reported in (Qurb Al-Isnad) from Harun bin Muslim similarly except he said: "You have secured a dwelling in Paradise."

Hadith 2515

عن أبي جعفر (عليه السلام) قال: كان فيما ناجى به موسى ربه: أن قال: يا رب! ما بلغ من عيادة المريض من الاجر؟ فقال الله عز وجل: أوكل به ملكا يعوده في قبره إلى محشره.

From Abu Ja'far (peace be upon him) who said: Among what Moses conversed with his Lord about was that he said: "O Lord! What reward does visiting the sick earn?" So Allah the Mighty and Majestic said: "I will assign an angel to visit him in his grave until his resurrection."

Hadith 2516

محمد بن علي بن الحسين قال: قال أمير المؤمنين (عليه : السلام) ضمنت لستة الجنة، منهم رجل خرج يعود مريضا فمات فله.

Muhammad bin Ali bin Al-Hussein said: Amir Al-Mu'minin (peace be upon him) said: I guarantee Paradise for six people, among them is a man who went out to visit a

sick person and died while doing so.

Hadith 2517

عبد الله بن عباس في خطبة طويلة لرسول الله (صلى الله عليه وآله) يقول فيها: ومن عاد مريضا فله بكل خطوة خطاها حتى يرجع إلى منزله سبعون ألف ألف حسنة، ويمحى عنه سبعون ألف ألف سيئة، ويرفع له سبعون ألف ألف درجة، ووكل به سبعون ألف ألف ملك يعودونه في قبره، ويستغفرون له إلى يوم القيامة.

Abdullah bin Abbas, in a long sermon of the Messenger of Allah (peace be upon him and his family), says in it: And whoever visits a sick person, for every step they take until they return to their home, they get seventy million good deeds, seventy million sins are erased from them, seventy million ranks are raised for them, and seventy million angels are assigned to visit them in their grave and seek forgiveness for them until the Day of Judgment.

Hadith 2518

عن أخيه موسى بن جعفر، عن آبائه (عليهم السلام)، عن النبي (صلى الله عليه وآله) قال: يعير الله عز وجل عبدا من عباده يوم القيامة فيقول: عبدي! ما منعك إذا مرضت أن تعودني؟ فيقول: سبحانك سبحانك أنت رب العباد، لا تألم ولا تمرض، فيقول: مرض أخوك المؤمن فلم تعده، وعزتي وجلالي ولو عدته لوجدتني عنده ثم لتكفلت بحوائجك فقضيتها لك، وذلك من كرامة عبدي المؤمن وأنا الرحمان الرحيم.

From his brother Musa bin Ja'far, from his forefathers (peace be upon them), from the Prophet (peace be upon him and his family) who said: Allah, the Mighty and Majestic, will reproach one of His servants on the Day of Judgment saying: "My servant! What prevented you from visiting Me when I was sick?" The servant will say: "Glory be to You, Glory be to You, You are the Lord of the servants, You neither feel pain nor fall ill." Allah will say: "Your believing brother was sick and you did not visit him. By My Might and Majesty, had you visited him, you would have found Me with him, then I would have taken care of your needs and fulfilled them for you. This is from the honor of My believing servant, and I am the Most Merciful, the Most Compassionate."

Hadith 2519

عن النبي (صلى الله عليه وآله) قال: إن الله عز وجل قول ابن آدم مرضت فلم تعدني، قال: يا رب كيف أعودك وأنت رب العالمين؟ قال: مرض فلان عبدي ولو عدته لوجدتني عنده، واستسقيتك فلم تسقني، فقال: كيف وأنت رب العالمين؟ قال: استسقاك عبدي فلان ولو سقيته لوجدت ذلك عندي، واستطعمتك فلم تطعمني: قال: كيف وأنت رب العالمين؟، قال استطعمك عبدي فلم تطعمه، فلو (ولو) أطعمته لوجد ت ذلك عندي.

From the Prophet (peace be upon him and his family) who said: Allah, the Mighty and Majestic, says: "O son of Adam, I was sick and you did not visit Me." He said: "O Lord, how can I visit You when You are the Lord of the worlds?" He said: "My servant so-and-so was sick, and had you visited him, you would have found Me with him. And I

asked you for water but you did not give Me to drink." He said: "How, when You are the Lord of the worlds?" He said: "My servant so-and-so asked you for water, and had you given him to drink, you would have found that with Me. And I asked you for food but you did not feed Me." He said: "How, when You are the Lord of the worlds?" He said: "My servant asked you for food but you did not feed him, and had you fed him, you would have found that with Me."

Hadith 2520

عن جعفر بن محمد، عن أبيه (عليهما السلام) أن رسول الله (صلى الله عليه وآله) أمرهم بسبع ونهاهم عن سبع: أمرهم بعيادة المريض. وذكر الحديث.

From Ja'far bin Muhammad, from his father (peace be upon them both) that the Messenger of Allah (peace be upon him and his family) commanded them with seven things and forbade them from seven things: He commanded them to visit the sick. And he mentioned the hadith.

CHAPTER 11

Emphasis Of Visiting The Sick In The Morning And Evening

[Hadith 2521 to 2523]

Hadith 2521

أبي عبد الله (عليه السلام) قال أيما مؤمن عاد مؤمنا مريضا حين يصبح شيعه سبعون ألف ملك، فإذا قعد غمرته الرحمة واستغفروا له حتى يمسي، وإن عاده مساءا كان له مثل ذلك حتى يصبح.

From Abi Abdullah (peace be upon him) who said: Whichever believer visits a sick believer in the morning, seventy thousand angels accompany him, and when he sits, mercy encompasses him and they seek forgiveness for him until evening. And if he visits him in the evening, he will have the same until morning.

Hadith 2522

سمعت أبا جعفر (عليه السلام) يقول: من عاد امرءا مسلما في مرضه صلى عليه يومئذ سبعون ألف ملك إن كان صباحا حتى يمسوا، وإن كان مساء حتى يصبحوا مع أن له خريفا في الجنة.

I heard Aba Ja'far (peace be upon him) saying: Whoever visits a sick Muslim during his illness, seventy thousand angels will pray for him that day if it was in the morning until evening, and if it was in the evening until morning, and he will have an orchard (*) in Paradise.

Hadith 2523

عن الحكم بن عبد الله بن نافع أن أبا موسى عاد الحسن بن علي (عليه السلام) فقال الحسن (عليه السلام): أعائدا جئت أو زائرا؟ فقال: عائدا، فقال: ما من رجل يعود مريضا ممسيا إلا خرج معه سبعون ألف ملك يستغفرون له حتى يصبح وكان له خريف في الجنة.

From Al-Hakam bin Abdullah bin Nafi' that Abu Musa visited Al-Hassan bin Ali (peace be upon him), so Al-Hassan (peace be upon him) said: "Have you come as one visiting the sick or as a regular visitor?" He said: "As one visiting the sick." He said: "No man visits a sick person in the evening except that seventy thousand angels go out with him seeking forgiveness for him until morning, and he will have an orchard (*) in Paradise."

CHAPTER 12

Recommendation Of Seeking The Patient's Prayer By The Visitor And Avoiding The Patient's Prayer Against Him By Not Causing Anger Or Annoyance

[Hadith 2524 to 2528]

Hadith 2524

قال أبو عبد الله (عليه السلام)، إذا دخل أحدكم على أخيه عائدا له فليسأله يدعو له فإن دعائه مثل دعاء الملائكة.

Abu Abdullah (peace be upon him) said: When one of you visits his sick brother, he should ask him to pray for him, for his prayer is like the prayer of angels.

Hadith 2525

سمعت أبا عبد الله (عليه السلام) يقول: ثلاثة دعوتهم مستجابة: الحاج والغازي والمريض، فلا تغيظوه ولا تضجروه.

I heard Abu Abdullah (peace be upon him) saying: Three people's prayers are answered: the pilgrim, the warrior, and the sick person, so do not anger them or annoy them.

Hadith 2526

عن أبي جعفر (عليه السلام) قال: من عاد مريضا في الله لم يسأل المريض للعائد شيئا إلا استجاب الله له.

From Abu Ja'far (peace be upon him) who said: Whoever visits a sick person for the sake of Allah, the sick person will not ask anything for the visitor except that Allah will answer it.

Hadith 2527

عن الصادق جعفر بن محمد (عليه السلام) قال عاد: رسول الله (صلى الله عليه وآله) سلمان في علته فقال: يا سلمان! إن لك في علتك ثلاث خصال: أنت من الله عز وجل بذكر، ودعائك فيه مستجاب، ولا تدع العلة عليك ذنبا إلا حطته، متعك الله بالعافية إلى انقضاء أجلك.

From Al-Sadiq Ja'far bin Muhammad (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) visited Salman during his illness and said: O Salman! In your illness, there are three qualities: You are remembered by Allah the Mighty and Majestic, your prayer during it is answered, and the illness does not leave any sin upon you except that it removes it. May Allah grant you well-being until the

end of your appointed time.

Hadith 2528

وروى العلامة في (المنتهى) عن يعقوب بن يزيد بإسناده عن أبي عبد الله قال: عودوا مرضاكم وسلوهم الدعاء فإنه يعدل دعاء الملائكة.

And Al-Allama reported in (Al-Muntaha) from Ya'qub bin Yazid with his chain from Abu Abdullah who said: Visit your sick ones and ask them to pray, for their prayer equals the prayer of angels.

CHAPTER 13

Non-emphasis Of Recommended Visitation For Eye Pain, And For Less Than Three Days After Visitation, Or Two Days, And During Extended Illness

[Hadith 2529 to 2530]

Hadith 2529

عن أبي عبد الله (عليه السلام) قال: لا عيادة في وجع العين، ولا تكون عيادة في أقل من ثلاثة أيام، فإذا وجبت فيوم ويوم لا، فإذا طالت العلة ترك المريض وعياله.

From Abu Abdullah (peace be upon him), he said: There is no visitation for eye pain, and there should not be visitation in less than three days. When it becomes necessary, then visit every other day, and if the illness is prolonged, leave the sick person and his family.

Hadith 2530

عن أبي عبد الله (عليه السلام) إن أمير المؤمنين (عليه السلام) اشتكى عينه فعاده النبي (صلى الله عليه وآله) وسلم فإذا هو يصيح، فقال له النبي (صلى الله عليه وآله): أجزعا أم وجعا؟ فقال يا رسول الله ما وجعت وجعا قط أشد منه.

From Abu Abdullah (peace be upon him): Indeed, the Commander of the Faithful (peace be upon him) complained of his eye, and the Prophet (peace be upon him and his family) visited him and found him crying out. The Prophet (peace be upon him and his family) said to him: "Is it anxiety or pain?" He replied: "O Messenger of Allah, I have never experienced pain more severe than this."

أقول: هذا محمول على استحباب العيادة في وجع العين، والأول على نفى تأكد الاستحباب كما ذكرنا.

I (Hurr Amili) say: This is interpreted as recommending visitation for eye pain, and the first one on negating the emphasis of recommendation as we mentioned.

CHAPTER 14

A Selection Of Ruqyah, Ta'widh, And Concise Supplications For Diseases And Pains

[Hadith 2531 to 2542]

Hadith 2531

عن الباقر (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): من أصابه ألم في جسده فليعوذ نفسه وليقل: أعوذ بعزة الله وقدرته على الأشياء، أعيذ نفسي بجبار السماء، أعيذ نفسي بمن لا يضر مع اسمه سم ولا داء، أعيذ نفسي بالذي اسمه بركة وشفاء، فإنه إذا قال: ذلك لم يضره ألم ولا داء.

From Al-Baqir (peace be upon him) who said: Amir al-Mu'minin (peace be upon him) said: Whoever experiences pain in their body should seek protection and say: I seek protection in Allah's might and His power over all things, I seek protection with the Compeller of the heavens, I seek protection with the One with whose name no poison or disease can harm, I seek protection with the One whose name is blessing and healing. If one says this, no pain or disease will harm them.

Hadith 2532

عن الحارث الأعور قال: شكوت إلى أمير المؤمنين (عليه السلام) ألما ووجعا في جسدي؟، فقال: إذا اشتكى أحدكم فليقل: بسم الله وبالله وصلى الله على رسول الله وآله، وأعوذ بعزة الله وقدرته على ما يشاء من شر ما أجد فإنه إذا قال: ذلك صرف الله عنه الداء إن شاء الله.

From Al-Harith Al-A'war who said: I complained to Amir al-Mu'minin (peace be upon him) of pain and ache in my body. He said: When one of you has pain, they should say: In the name of Allah and by Allah, and may Allah's blessings be upon the Messenger of Allah and his family, and I seek protection in Allah's might and His power over whatever He wills from the evil of what I find. If one says this, Allah will remove the ailment from them, if Allah wills.

Hadith 2533

عن الباقر (عليه السلام) قال: من اشتكى رأسه فليمسحه بيده وليقل: أعوذ بالله الذي سكن له ما في البر والبحر وما في السماوات والأرض وهو السميع العليم، سبع مرات فإنه يرفع عنه الوجع.

From Al-Baqir (peace be upon him) who said: Whoever has a headache should wipe it with their hand and say seven times: I seek protection with Allah, to whom submits whatever is in the land and sea, and whatever is in the heavens and earth, and He is the All-Hearing, All-Knowing. The pain will be lifted from them.

Hadith 2534

عن جعفر بن محمد (عليه السلام) قال شكوت إليه وجع رأسي وما أجد منه ليلا ونهارا، فقال: ضع يدك عليه وقل: بسم الله الذي لا يضر مع اسمه شئ في الأرض ولا في السماء وهو السميع العليم، اللهم إني أستجير بك بما استجار به محمد (صلى الله عليه وآله) لنفسه، سبع مرات فإنه يسكن ذلك عنه بإذن الله تعالى وحسن توفيقه.

From Ja'far bin Muhammad (peace be upon him), I complained to him about my headache and what I experience from it day and night. He said: Place your hand on it and say seven times: In the name of Allah, with whose name nothing in the earth or heaven can harm, and He is the All-Hearing, All-Knowing. O Allah, I seek protection with You with what Muhammad (peace be upon him and his family) sought protection for himself. This will calm it by Allah's permission and His good accordance.

Hadith 2535

عن أبي عبد الله، عن آبائه (عليهم السلام) أن جبرئيل (عليه السلام) نزل على النبي (صلى الله عليه وآله) والنبي مصدع فقال: يا محمد عوذ صداعك بهذه العوذة يخفف الله عنك، وقال: يا محمد! من عوذ بهذه العوذة سبع مرات على أي وجع يصيبه شفاه الله بإذنه، تمسح بيدك على الموضع وتقول: بسم الله ربنا الذي في السماء، تقدس ذكر ربنا الذي في السماء والأرض أمره نافذ ماض، كما أن أمره في السماء، اجعل رحمتك في الأرض واغفر لنا ذنوبنا وخطايانا يا رب الطيبين الطاهرين، انزل شفاء من شفائك ورحمة من رحمتك على فلان بن فلانة، وتسمى اسمه.

From Abu Abdullah, from his forefathers (peace be upon them) that Gabriel (peace be upon him) descended upon the Prophet (peace be upon him and his family) while the Prophet had a headache and said: O Muhammad, seek protection from your headache with this ta'widh and Allah will ease it for you. And he said: O Muhammad! Whoever seeks protection with this ta'widh seven times for any pain that afflicts them, Allah will heal them by His permission. Wipe your hand over the location and say: In the name of Allah our Lord who is in heaven, sanctified is the remembrance of our Lord whose command is effective and executed in heaven and earth, as His command is in heaven. Place Your mercy on earth and forgive us our sins and mistakes, O Lord of the good and pure ones, send down healing from Your healing and mercy from Your mercy upon so-and-so son of so-and-so, and name them.

Hadith 2536

عن أبي بصير قال: شكى رجل إلى أبي عبد الله الصادق (عليه السلام) وجع السرة فقال له: اذهب فضع يدك على الموضع الذي تشتكي وقل: (وإنه لكتاب عزيز لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد) ثلاثا فإنك تعافي بإذن الله.

From Abu Basir who said: A man complained to Abu Abdullah Al-Sadiq (peace be upon him) of navel pain, so he told him: Go and place your hand on the place that hurts and say three times: "And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy" [41:41-42]. You will be cured by Allah's permission.

Hadith 2537

قال: وقال أبو عبد الله (عليه السلام): ما اشتكى أحد من المؤمنين شكاية قط فقال بإخلاص نية ومسح موضع العلة ويقول (وننزل من القرآن ما هو شفاء ورحمة للمؤمنين ولا يزيد الظالمين إلا خسارا) إلا عوفي من تلك العلة أية علة كانت، ومصداق ذلك في الآية حيث يقول شفاء ورحمة للمؤمنين.

He said: And Abu Abdullah (peace be upon him) said: No believer has ever complained of any ailment and said with sincere intention while wiping the location of illness: "And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss" [17:82], except that they were cured of that illness, whatever illness it was, and the confirmation of that is in the verse where it says healing and mercy for the believers.

Hadith 2538

عن الباقر (عليه السلام) قال: شكى رجل إلى علي (عليه السلام) وجع الظهر وأنه يسهر الليل فقال: ضع يدك على الموضع الذي تشتكي منه واقرأ ثلاثا: (وما كان لنفس أن تموت إلا بإذن الله كتابا مؤجلا ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الآخرة نؤته منها وسنجزي الشاكرين) واقرأ سبع مرات: (إنا أنزلناه في ليلة القدر) إلى آخرها فإنك تعافي من العلل إن شاء الله.

From Al-Baqir (peace be upon him) said: A man complained to Ali (peace be upon him) of back pain and that he stays awake at night, so he said: Put your hand on the place that hurts and recite three times: "And no soul can ever die except by Allah's leave and at a term appointed. And whoever desires the reward of this world, We shall give him of it; and whoever desires the reward of the Hereafter, We shall give him of it. And We shall reward the grateful." [3:145] And recite seven times: "Indeed, We sent it down in the Night of Power" [Surah Al-Qadr] until its end, and you will be cured of illnesses, God willing.

Hadith 2539

عن أبي جعفر (عليه السلام) قال: اقرأ على كل ورم آخر سورة الحشر: (لو أنزلنا هذا القرآن على جبل) إلى آخرها واتفل عليها ثلاثا فإنه يسكن بإذن الله.

From Abu Ja'far (peace be upon him) said: Recite on every swelling the end of Surah Al-Hashr: "Had We sent down this Quran on a mountain" [59:21] until its end and spit on it three times, and it will calm down by Allah's permission.

Hadith 2540

وعن علي بن إسحاق، عن زكريا بن، آدم عن الرضا (عليه السلام) قال: قل على جميع العلل: (يا منزل الشفاء ومذهب الداء على وجعي الشفاء) فإنك تعافي إن شاء الله.

And from Ali bin Ishaq, from Zakariya bin Adam, from Al-Ridha (peace be upon him) said: Say for all illnesses: "O Sender of healing and Remover of disease, send healing upon my pain," and you will be cured, God willing.

Hadith 2541

عن الرضا (عليه السلام) قال: علمني هذه العوذة وقال: علمها إخوانك من المؤمنين فإنها لكل ألم وهي:

From Al-Ridha (peace be upon him) said: He taught me this protection and said: Teach it to your believing brothers for it is for every pain, and it is:

" أُعِيذُ نَفْسِي بِرَبِّ الْأَرْضِ وَرَبِّ السَّمَاءِ، أُعِيذُ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ، أُعِيذُ نَفْسِي بِاللهِ الَّذِي اسْمُهُ بَرَكَةٌ وَشِفَاءٌ. "

"I seek protection for myself with the Lord of the earth and the Lord of the sky, I seek protection for myself with the One with whose name no disease can harm, I seek protection for myself with Allah whose name is blessing and healing."

Hadith 2542

عن جعفر، عن أبيه (عليه السلام) قال: قيل لرسول الله (صلى الله عليه وآله) رقي نستشفي بها، هل ترد قدرا من الله؟ فقال إنها من قدر الله.

From Ja'far, from his father (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) was asked about incantations we seek healing with, do they repel any of Allah's decree? He said: They are from Allah's decree.

CHAPTER 15

Recommendation Of Sitting With The Sick Person Without Prolonging Unless The Sick Person Desires That Or Requests It

[Hadith 2543 to 2545]

Hadith 2543

عن أبي عبد الله (عليه السلام) قال: العيادة قدر فواق ناقة أو حلب ناقة.

From Abu Abdullah (peace be upon him) who said: Visiting the sick should be for the duration of milking a camel or the interval between two milkings of a camel.

Hadith 2544

عن أبي عبد الله (عليه السلام) قال: إن أمير المؤمنين (عليه السلام) قال: إن من أعظم العوائد أجرا عند الله لمن إذا عاد أخاه خفف الجلوس إلا أن يكون المريض يحب ذلك ويريده ويسأله ذلك، وقال: من تمام العيادة أن يضع العائد إحدى يديه على الأخرى، أو على جبهته.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: Among those who receive the greatest reward from Allah for visiting the sick are those who keep their visit short, unless the sick person loves that, wants it, and asks for it. And he said: Among the completeness of visiting is that the visitor places one of his hands over the other, or on his forehead.

Hadith 2545

عن أبي عبد الله (عليه السلام) قال: تمام العيادة للمريض أن تضع يدك على ذراعه وتعجل القيام من عنده، فإن عيادة النوكى أشد على المريض من وجعه.

From Abu Abdullah (peace be upon him) who said: The completeness of visiting the sick is that you place your hand on their arm and hasten to leave, for the visit of foolish people is harder on the sick person than their illness.

CHAPTER 16

Recommendation Of The Visitor Placing His Hand On The Sick Person, And Placing One Of His Hands On The Other Or On His Forehead

[Hadith 2546 to 2546]

Hadith 2546

قال أبو عبد الله (عليه السلام) تمام العيادة أن تضع يدك على المريض إذا دخلت عليه.

Abu Abdullah (peace be upon him) said: The completion of visiting the sick is to place your hand on the sick person when you enter upon him.

CHAPTER 17

Recommendation Of The Visitor Bringing A Gift To The Sick Person Such As Fruit, Perfume, Incense Or Similar Items

[Hadith 2547 to 2547]

Hadith 2547

عن مولى لجعفر بن محمد (عليه السلام) قال: مرض بعض مواليه فخرجنا إليه نعوده ونحن عدة من موالي جعفر فاستقبلنا جعفر في بعض الطريق فقال لنا: أين تريدون؟ فقلنا نريد فلانا نعوده، فقال: لنا: قفوا فوقفنا، فقال مع أحدكم تفاحة أو سفرجلة، أو أترجة أو لعقة من طيب، أو قطعة من عود بخور؟ فقلنا ما معنا شئ من هذا، فقال أما تعلمون أن المريض يستريح إلى كل ما ادخل به عليه؟!

From a client (*) of Ja'far bin Muhammad (peace be upon him) who said: One of his clients became ill, so we went out to visit him and we were a group of Ja'far's clients. Ja'far met us on the way and said to us: "Where are you going?" We said we want to visit so-and-so who is sick. He said to us: "Stop," so we stopped. He said: "Does any of you have an apple, or a quince, or a citron, or some perfume, or a piece of incense wood?" We said we don't have any of these things with us. He said: "Don't you know that the sick person finds comfort in everything that is brought to him?!"

Translator: * Often used to denote a person who had been freed from slavery and had become a servant or a client of their former master. They would maintain a close relationship with the family and often served them loyally.

CHAPTER 18

Recommendation Of Striving To Fulfill The Needs Of The Blind And Sick Until They Are Met, Especially For Relatives

[Hadith 2548 to 2548]

Hadith 2548

عن آبائه (عليهم السلام)، عن رسول الله (صلى الله عليه وآله) وسلفي (حديث المناهي) قال ومن كفى ضريرا حاجته من حوائج الدنيا ومشى له فيها حتى يقضي الله له حاجته أعطاه الله براءة من النفاق وبراءة من النار وقضى له سبعين حاجة من حوائج الدنيا ولا يزال يخوض في رحمة الله حتى يرجع،

From his forefathers (peace be upon them), from the Messenger of Allah (peace and blessings be upon him and his family), in (the hadith of prohibitions) he said: Whoever suffices a blind person in their worldly needs and walks with them until Allah fulfills their need, Allah will grant them immunity from hypocrisy and immunity from the Fire, and will fulfill seventy of their worldly needs, and they will continue to wade through Allah's mercy until they return.

ومن سعى لمريض في حاجة قضاها أو لم يقضها خرج من ذنوبه كيوم ولدته أمه، فقال رجل من الأنصار بأبي أنت وأمي يا رسول الله فإن كان المريض من أهل بيته أوليس أعظم أجرا إذا سعى في حاجة أهل بيته؟ قال نعم.

And whoever strives for a sick person in their need, whether it is fulfilled or not, will emerge from their sins as the day their mother gave birth to them. Then a man from the Ansar said: May my father and mother be sacrificed for you, O Messenger of Allah, if the sick person is from his household, wouldn't there be greater reward when striving for the needs of his household? He said: Yes.

CHAPTER 19

Not Prohibiting The Dislike Of Death

[Hadith 2549 to 2551]

Hadith 2549

عن أبي جعفر (عليه السلام) لما أسري بالنبي (صلى الله عليه وآله) قال يا رب! ما حال المؤمن عندك؟ قال يا محمد! من أهان لي وليا فقد بارزني بالمحاربة، وأنا أسرع شئ إلى نصرة أوليائي، وما ترددت في شئ أنا فاعله كترددي في وفاة المؤمن يكره الموت وأكره مسائته. أقول التردد مجاز كناية عن التأخير.

From Abu Ja'far (peace be upon him): When the Prophet (peace be upon him and his family) was taken on the night journey, he said: "O Lord! What is the status of the believer with You?" He said: "O Muhammad! Whoever humiliates a friend of mine has indeed challenged Me to war, and I am the quickest to come to the aid of My friends. I have not hesitated in anything I do as I hesitate in taking the soul of a believer who dislikes death, and I dislike to sadden him."

Shaykh Hurr Amili: Hesitation here is used metaphorically to indicate postponement.

Hadith 2550

عن أبي عبد الله (عليه السلام) قال: قلت: أصلحك الله من أحب لقاء الله أحب الله لقائه؟ ومن أبغض لقاء الله أبغض الله لقائه؟ قال: نعم، قلت: فوالله إنا لنكره الموت!، قال: ليس ذلك حيث تذهب، إنما ذلك عند المعاينة، إذا رأى ما يحب فليس شئ أحب يتقدم، والله تعالى يحب لقائه وهو يحب لقاء الله حينئذ، وإذا رأى ما يكره فليس شئ أبغض إليه من لقاء الله، والله يبغض لقائه.

From Abu Abdullah (peace be upon him): I said: "May Allah preserve you, does whoever loves to meet Allah, Allah loves to meet them? And whoever hates to meet Allah, Allah hates to meet them?" He said: "Yes." I said: "By Allah, we dislike death!" He said: "It is not as you think. This applies at the time of witnessing, when one sees what they love, then nothing is more beloved to them than going forward, and Allah the Exalted loves to meet them and they love to meet Allah at that time. And when they see what they dislike, nothing is more hateful to them than meeting Allah, and Allah hates to meet them."

Hadith 2551

عن محمود ابن لبيد أن رسول الله (صلى الله عليه وآله) قال: شيئان يكرههما ابن آدم، الموت والموت راحة المؤمن من الفتنة، ويكره قلة المال وقلة المال أقل للحساب.

The Messenger of Allah (peace be upon him and his family) said: "Two things the son of Adam dislikes: death, while death is the believer's relief from tribulation; and he

dislikes lack of wealth, while lack of wealth means less accountability."

CHAPTER 20

Permissibility Of Fleeing From A Place Of Epidemic And Plague Except When Staying Is Obligatory, Like For The Fighter And The Guard

[Hadith 2552 to 2556]

Hadith 2552

عن أبي عبد الله (عليه السلام) قال: سألت عن أبا عبد الله (عليه السلام) عن الوبا يناحية المصر فيتحول الرجل إلى ناحية أخرى، أو يكون في مصر فيخرج منه إلى غره؟، فقال: لا بأس إنما نهى رسول الله (صلى الله عليه وآله) عن ذلك لمكان ربية كانت بحيال العدو فوقع فيهم الوبا فهربوا منه فقال رسول الله (صلى الله عليه وآله)، الفار منه كالفار من الزحف كراهية أن تخلو مراكزهم.

From Abu Abdullah (peace be upon him), he said: I asked Abu Abdullah (peace be upon him) about an epidemic in a part of a city, can a man move to another area, or if he is in a city can he leave it for another? He said: There is no problem. The Messenger of Allah (peace be upon him and his family) only prohibited this regarding a garrison that was facing the enemy when plague struck them and they fled from it. So the Messenger of Allah (peace be upon him and his family) said: The one who flees from it is like one who flees from battle, disliking that their positions would be emptied.

Hadith 2553

قلت لأبي عبد الله (عليه السلام) القوم يكونون في البلد فيقع فيها الموت، ألهم أن يتحولوا عنها إلى غيرها؟ قال: نعم، قلت: بلغنا أن رسول الله (صلى الله عليه وآله) عاب قوما بذلك؟، فقال أولئك كانوا رئبة بإزاء العدو فأمرهم رسول الله (صلى الله عليه وآله) أن يثبتوا في موضعهم ولا يتحولوا عنه إلى غيره، فلما وقع فيهم الموت تحولوا من ذلك المكان إلى غيره فكان تحويلهم عن ذلك المكان إلى غيره كالفرار من الزحف.

I said to Abu Abdullah (peace be upon him): People are in a town and death occurs in it, can they move from it to another? He said: Yes. I said: We have been told that the Messenger of Allah (peace be upon him and his family) criticized people for this? He said: Those were a garrison facing the enemy, and the Messenger of Allah (peace be upon him and his family) ordered them to stay in their position and not move from it to another. When death occurred among them, they moved from that place to another, so their moving from that place to another was like fleeing from battle.

Hadith 2554

عن أبان الأحمر، قال سأل بعض أصحابنا أبا الحسن (عليه السلام) عن الطاعون يقع في بلدة وأنا فيها، أتحول عنها؟ قال: نعم قال: ففي القرية وأنا فيها أتحول عنها؟ قال: نعم، قال: ففي الدار وأنا فيها أتحول عنها؟ قال: نعم. قلت: فإنا نتحدث أن رسول الله (صلى الله عليه وآله) قال: الفرار من الطاعون كالفرار من الزحف قال: إن رسول الله (صلى الله عليه وآله) إنما قال: هذا في قوم كانوا يكونون في الثغور في نحو العدو فيقع الطاعون فيخلون أماكنهم يفرون منها، فقال رسول الله (صلى الله عليه وآله): ذلك فيهم.

From Aban Al-Ahmar, he said: Some of our companions asked Abu Al-Hassan (peace be upon him) about plague occurring in a town while I am in it, should I move from it? He said: Yes. He said: What about in a village while I am in it, should I move from it? He said: Yes. He said: What about in a house while I am in it, should I move from it? He said: Yes. I said: We narrate that the Messenger of Allah (peace be upon him and his family) said: Fleeing from plague (*) is like fleeing from battle. He said: The Messenger of Allah (peace be upon him and his family) only said this about people who were in frontier posts facing the enemy when plague struck and they abandoned their positions fleeing from it, so the Messenger of Allah (peace be upon him and his family) said this about them.

Translator: * Ta'un (translated as plague) is metaphorically employed to convey the idea of a sudden, severe, and widespread problem that causes great harm or distress to people, such as a severe drought/famine or an economic crisis or a political/social upheaval or a moral/spiritual corruption.

Hadith 2555

قال: وروي أنه إذا وقع الطاعون في أهل مسجد فليس لهم أن يفروا منه إلى غيره. أقول هذا محمول على الكراهة مع أنه مخصوص بالمسجد.

He said: And it is narrated that if plague occurs among the people of a mosque, they should not flee from it to another. I (Hurr Amili) say this is interpreted as disliked while being specific to the mosque.

Hadith 2556

علي بن جعفر في كتابه، عن أخيه موسى (عليه السلام) قال: سألته عن الوباء يقع في الأرض هل يصلح للرجل أن يهرب منه؟ قال: يهرب منه ما لم يقع في مسجده الذي يصلي فيه، فإذا وقع في أهل مسجده الذي يصلي فيه فلا يصلح له الهرب منه.

Ali bin Ja'far in his book, from his brother Musa (peace be upon him) said: I asked him about an epidemic occurring in a land, is it proper for a man to flee from it? He said: He may flee from it as long as it has not occurred among the people of his mosque where he prays. If it occurs among the people of his mosque where he prays, then it is not proper for him to flee from it.

CHAPTER 21

Dislike Of Covering Up For The Feverish Person, Protecting Him From Cold, And The Recommendation Of Treating Fever With Supplication, Sugar, And Cold Water

[Hadith 2557 to 2563]

Hadith 2557

عن أبي جعفر (عليه السلام) إنه كان: إذا وعك استعان بالماء البارد فيكون له ثوبان ثوب في الماء البارد وثوب على جسده يراوح بينهما.

From Abu Ja'far (peace be upon him): When he had fever, he would seek help with cold water, having two garments - one in cold water and one on his body - alternating between them.

Hadith 2558

عن أبي إبراهيم (عليه السلام) في (حديث) قال: قلت له: جعلنا فداك ما وجدتم عندكم للحمى دواء؟ قال: ما وجدنا لها عندنا دواء إلا الدعاء والماء البارد.

From Abu Ibrahim (peace be upon him) in a hadith, he said: I said to him: May we be sacrificed for you, have you found any medicine for fever? He said: We have not found any medicine for it except supplication and cold water.

Hadith 2559

عن عبد الله بن بكير قال: كنت عند أبي عبد الله (عليه السلام) وهو محموم فدخلت عليه مولاة له وقالت: كيف تجدك فديتك نفسية؟ وسألته عن حاله؟ وعليه ثوب خلق قد طرحه على فخذيه.

From Abdullah bin Bukair who said: I was with Abu Abdullah (peace be upon him) while he was feverish, and a female servant of his entered and said: How do you feel, may I be sacrificed for you? And she asked about his condition while he had an old garment thrown over his thighs.

فقالت له: لو تدثرت حتى تعرق فقد أبرزت جسدك للريح. فقال: اللهم أولعتهم بخلاف نبيك! قال رسول الله (صلى الله عليه وآله): الحمى من فيح جهنم وربما قال: من فور جهنم فاطفؤها بالماء البارد.

She said to him: If only you would cover up until you sweat, for you have exposed your body to the wind. He said: O Allah, they are obsessed with opposing Your Prophet! The Messenger of Allah (peace be upon him and his family) said: Fever is from the heat of Hell - or perhaps he said: from the boiling of Hell - so cool it with cold water.

Hadith 2560

عن أبي عبد الله (عليه السلام) قال: الحمى من فيح جهنم فاطفؤها بالماء البارد.

From Abu Abdullah (peace be upon him) who said: Fever is from the heat of Hell, so cool it with cold water.

Hadith 2561

عن أبي جعفر (عليه السلام) أنه كان إذا حم بل ثوبين يطرح عليه أحدهما فإذا جف طرح عليه الآخر.

From Abu Ja'far (peace be upon him): When he had fever, he would wet two garments and put one of them on himself, and when it dried, he would put on the other one.

Hadith 2562

وقال محمد بن مسلم: سمعت أبا عبد الله (عليه السلام) يقول: ما وجدنا للحمى مثل الماء البارد والدعاء.

And Muhammad bin Muslim said: I heard Abu Abdullah (peace be upon him) saying: We have not found anything for fever like cold water and supplication.

Hadith 2563

عن أبي أسامة الشحام قال: سمعت أبا عبد الله (عليه السلام) يقول: ما اختار جدنا رسول الله (صلى الله عليه وآله) للحمى إلا وزن عشرة دراهم سكر بماء بارد على الريق.

From Abu Usama Al-Shahham who said: I heard Abu Abdullah (peace be upon him) saying: Our grandfather, the Messenger of Allah (peace be upon him and his family), did not choose for fever except ten dirhams' weight of sugar with cold water on an empty stomach.

CHAPTER 22

Recommendation Of Giving Charity For The Sick, Giving Charity On Their Behalf, And Raising The Voice With Adhan In The House

[Hadith 2564 to 2567]

Hadith 2564

عن أبي جعفر عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): داووا مرضاكم بالصدقة.

From Abu Ja'far from his forefathers (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: Treat your sick with charity.

Hadith 2565

وعنه (عليه السلام) قال: الصدقة تدفع البلاء المبرم فداووا مرضاكم بالصدقة.

And from him (peace be upon him), he said: Charity repels destined affliction, so treat your sick with charity.

Hadith 2566

وعنه (عليه السلام) قال: الصدقة تدفع ميتة السوء عن صاحبها.

And from him (peace be upon him), he said: Charity repels an evil death from its giver.

Hadith 2567

وعن موسى بن جعفر (عليه السلام) أن رجلا شكى إليه، انني في عشرة نفر من العيال كلهم مريض، فقال له موسى (عليه السلام): داوهم بالصدقة فليس شئ أسرع إجابة من الصدقة، ولا أجدى منفعة للمريض من الصدقة.

And from Musa ibn Ja'far (peace be upon him) that a man complained to him saying: I have ten family members and all of them are sick. So Musa (peace be upon him) said to him: Treat them with charity (Sadqah), for nothing is quicker in response than charity, and nothing is more beneficial for the sick than charity.

CHAPTER 23

Recommendation Of Frequent Remembrance Of Death And What Comes After It, And Preparing For It

[Hadith 2568 to 2576]

Hadith 2568

قلت لأبي جعفر (عليه السلام) حدثني بما أنتفع به، فقال: يا أبا عبيدة! أكثر ذكر الموت فإنه لم يكثر إنسان ذكر الموت إلا زهد في الدنيا.

I said to Abu Ja'far (peace be upon him), "Tell me something that will benefit me." He said, "O Abu Ubayda! Remember death frequently, for no person increases in remembering death except that they become disinterested in this world."

Hadith 2569

عن أبي عبد الله (عليه السلام) في - حديث - أن رسول الله (صلى الله عليه وآله) قال: من أكثر ذكر الموت أحبه الله.

From Abu Abdullah (peace be upon him) in a hadith that the Messenger of Allah (peace be upon him and his family) said: "Whoever frequently remembers death, Allah will love him."

Hadith 2570

عن أبي بصير قال: شكوت إلى أبي عبد الله (عليه السلام) الوسواس، فقال يا أبا محمد! اذكر تقطع أوصالك في قبرك ورجوع أحبائك عنك إذا دفنوك في حفرتك وخروج بنات الماء من منخريك وأكل الدود لحمك فإن ذلك يسلي عنك ما أنت فيه، قال أبو بصير: فوالله ما ذكرته إلا سلى عني ما أنا فيه من هم الدنيا.

From Abu Basir who said: I complained to Abu Abdullah (peace be upon him) about anxiety (waswas), so he said: "O Abu Muhammad! Remember how your joints will decompose in your grave, how your loved ones will leave you when they bury you in your pit, how the water worms will come out of your nostrils, and how worms will eat your flesh. That will console you from what you're experiencing." Abu Basir said: "By Allah, I never remembered it except that it consoled me from my worldly concerns."

Hadith 2571

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): الموت الموت! ألا ولابد من الموت - إلى أن قال: - وقال: إذا استحقت ولاية الله والسعادة جاء الأجل بين العينين وذهب الامل وراء الظهر، وإذا استحقت ولاية الشيطان والشقاوة جاء الامل بين العينين وذهب الأجل وراء الظهر، قال: وسئل رسول الله (صلى الله عليه وآله) أي المؤمنين أكيس؟ فقال أكثرهم ذكرا للموت وأشدهم له استعدادا.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: "Death, death! Indeed, death is inevitable" - until he said - "When one deserves Allah's guardianship and happiness, death appears before their eyes and hope goes behind their back. And when one deserves Satan's guardianship and misery, hope appears before their eyes and death goes behind their back." He said: The Messenger of Allah (peace be upon him and his family) was asked, "Which of the believers is the most intelligent?" He said: "The one who remembers death the most and prepares for it the most."

Hadith 2572

عن الرضا، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): أكثروا من ذكر هادم اللذات.

From Al-Ridha, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: "Increase in remembering the destroyer of pleasures (death)."

Hadith 2573

عن الحسن بن علي العسكري، عن آبائه، عن الصادق (عليهم السلام) أنه رأى رجلا قد اشتد جزعه على ولده فقال: يا هذا جزعت للمصيبة الصغرى وغفلت من المصيبة الكبرى، لو كنت لما صار إليه ولدك مستعدا لما اشتد عليه جزعك، فمصابك بتركك الاستعداد أعظم من مصابك بولدك.

From Al-Hassan bin Ali Al-Askari, from his forefathers, from Al-Sadiq (peace be upon them) that he saw a man who was severely grieving over his son, so he said: "O you! You grieve over the smaller calamity and are heedless of the greater calamity. If you had been prepared for what your son has gone to, your grief wouldn't be so severe. Your calamity in neglecting preparation is greater than your calamity regarding your son."

Hadith 2574

عن أبي بصير قال: قال لي الصادق (عليه السلام): أما تحزن؟ أما تهتم؟ أما تألم؟ قلت: بلى والله، قال: فإذا كان ذلك منك فاذكر الموت، ووحدتك في قبرك، وسيلان عينيك على خديك، وتقطع أوصالك، وأكل الدود من لحمك، وبلاك وانقطاعك عن الدنيا، فإن ذلك يحثك على العمل ويردعك عن كثير من الحرص على الدنيا.

From Abu Basir who said: Al-Sadiq (peace be upon him) said to me: "Don't you feel

sad? Don't you worry? Don't you feel pain?" I said: "Yes, by Allah." He said: "When you feel that way, remember death, your loneliness in your grave, your eyes flowing over your cheeks, your joints decomposing, worms eating your flesh, your decay, and your separation from the world. That will motivate you to work and deter you from excessive worldly greed."

Hadith 2575

عن الصادق، عن آبائه عن رسول الله صلوات الله عليهم أجمعين أنه قال: أكيس الناس من كان أشد ذكرا للموت.

From Al-Sadiq, from his forefathers, from the Messenger of Allah, peace be upon them all, that he said: The most intelligent among people is the one who remembers death the most.

Hadith 2576

الحسن بن محمد الطوسي في (مجالسه) بإسناد تقدم في كيفية الوضوء في (كتاب أمير المؤمنين (عليه السلام) إلى محمد بن أبي بكر وأهل مصر قال: وأكثروا ذكر الموت عندما تنازعكم (إليه) أنفسكم من الشهوات، وكفى بالموت واعظا، وكان رسول الله (صلى الله عليه وآله) كثيرا ما يوصي أصحابه بذكر الموت فيقول: أكثروا ذكر الموت فإنه هادم اللذات، حائل بينكم وبين الشهوات.

Al-Hassan bin Muhammad Al-Tusi in (his Majalis) with a chain of narration that preceded in the description of ablution in (the book of Amir Al-Mu'mineen (peace be upon him) to Muhammad bin Abi Bakr and the people of Egypt) said: And increase the remembrance of death when your souls are drawn to desires, and death is sufficient as a preacher, and the Messenger of Allah (peace be upon him and his family) would often advise his companions to remember death, saying: Increase the remembrance of death for it is the destroyer of pleasures and a barrier between you and desires.

CHAPTER 24

Dislike Of Long Hopes And Counting Tomorrow As Part Of One's Life

[Hadith 2577 to 2586]

Hadith 2577

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام) ما أنزل الموت حق منزلته من عد غدا من أجله، قال: وقال أمير المؤمنين (عليه السلام) ما أطال عبد الامل إلا أساء العمل، قال: وكان يقول: لو رأى العبد أجله وسرعته إليه لأبغض العمل من طلب الدنيا.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: One who counts tomorrow as part of his life has not given death its proper due. He said: And the Commander of the Faithful (peace be upon him) said: No servant extends his hopes except that his deeds worsen. He said: And he used to say: If a servant were to see his death and how quickly it approaches him, he would hate seeking worldly pursuits.

Hadith 2578

محمد بن علي بن الحسين قال: قال (عليه السلام): من عد غدا من أجله فقد أساء صحبة الموت.

Muhammad bin Ali bin Al-Hussein said: He (peace be upon him) said: Whoever counts tomorrow as part of his life has mishandled his companionship with death.

Hadith 2579

بن علي عن أمه فاطمة بنت الحسين، عن أبيها (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): إن صلاح أول هذه الأمة بالزهد واليقين، وهلاك آخرها بالشح والأمل.

Bin Ali from his mother Fatima bint Al-Hussein, from her father (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: The righteousness of the first part of this nation is through asceticism and certainty, and the destruction of its last part is through stinginess and hope.

Hadith 2580

عن جعفر بن محمد، عن آبائه (عليهم السلام)، عن علي (عليه السلام) قال: من أطال أمله أساء عمله.

From Ja'far bin Muhammad, from his forefathers (peace be upon them), from Ali (peace be upon him) who said: Whoever extends his hopes worsens his deeds.

Hadith 2581

قال رسول الله (صلى الله عليه وآله): إن أخوف ما أخاف على أمتي الهوى وطول الامل. أما الهوى فإنه يصد عن الحق، وأما طول الامل فينسى الآخرة.

The Messenger of Allah (peace be upon him and his family) said: The most fearful things I fear for my nation are desires and long hopes. As for desires, they prevent from truth, and as for long hopes, they make one forget the hereafter.

Hadith 2582

عن أمير المؤمنين (عليه السلام) في - حديث - قال: ألا إن أخوف ما يخاف عليكم خصلتان: اتباع الهوى وطول الامل أما اتباع الهوى فيصد عن الحق، وطول الامل ينسي الآخرة.

From the Commander of the Faithful (peace be upon him) in a hadith he said: Indeed, the most fearful things I fear for you are two traits: following desires and long hopes. As for following desires, it prevents from truth, and long hopes make one forget the hereafter.

Hadith 2583

محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) أنه قال: من جرى في عنان أمله عثر بأجله.

Muhammad bin Al-Hussein Al-Radhi in (Nahj Al-Balagha) from the Commander of the Faithful (peace be upon him) that he said: Whoever runs in the reins of his hope stumbles with his death.

Hadith 2584

وقال (عليه السلام): إذا كنت في إدبار والموت في إقبال فما أسرع الملتقى؟!

He (peace be upon him) said: When you are departing and death is approaching, how soon is the meeting!

Hadith 2585

وقال (عليه السلام): من أطال الامل أساء العمل.

He (peace be upon him) said: Whoever extends his hope will worsen his deeds.

Hadith 2586

وقال (عليه السلام): لو رأى العبد الأجل ومصيره لأبغض الامل وغروره.

He (peace be upon him) said: If the servant were to see his appointed time and his destiny, he would hate hope and its deception.

CHAPTER 25

Dislike Of Saying "Allah Has Chosen So-and-so (For Death)" And The Permissibility Of Saying "So-and-so Is Giving Up His Soul"

[Hadith 2587 to 2587]

Hadith 2587

سئل أبو عبد الله (عليه السلام) عن الرجل يقول: استأثر اللبفلان!، فقال: ذا مكروه، فقيل: فلان يجود بنفسه، فقال: لا بأس، أما تراه يفتح فاه عند موته مرتين أو ثلاثا؟ فذاك حين يجود بها لما يرى من ثواب الله عز وجل وقد كان بها ضنينا.

Abu Abdullah (peace be upon him) was asked about a man saying "Allah has chosen so-and-so (for death)!" He said: "This is disliked." Then he was asked about saying "So-and-so is giving up his soul," and he said: "There is no problem with that. Do you not see how he opens his mouth two or three times at death? That is when he is giving it up when he sees the reward of Allah, the Mighty and Majestic, though he was previously holding onto it."

CHAPTER 26

Impermissibility Of A Person Saying To Another "May My Father And Mother Be Sacrificed For You" While They Are Living Believers, Except After Their Death

[Hadith 2588 to 2589]

Hadith 2588

محمد بن علي بن الحسين قال سئل أبو الحسن موسى بن جعفر (عليه السلام) عن الرجل يقول لابنه أو لابنته: بأبي أنت وأمي، أو بأبوي أنت، أترى بذلك باسا؟ فقال: إن كان أبواه مؤمنين حيين فأرى ذلك عقوقا وإن كان قد ماتا فلا بأس.

Muhammad bin Ali bin Al-Hussein said: Abu Al-Hassan Musa bin Ja'far (peace be upon him) was asked about a man saying to his son or daughter: "May my father and mother be sacrificed for you" or "May my parents be sacrificed for you", is there any problem with that? He replied: If his parents are living believers, then I see this as disobedience, but if they have died, then there is no problem.

Hadith 2589

وزاد وقال جعفر (عليه السلام): سعد امرء لم يمت حتى يرى خلفه من بعده.

And he added that Ja'far (peace be upon him) said: Fortunate is the person who does not die until he sees his successor after him.

CHAPTER 27

Recommendation For The Bereaved To Remove His Shoes And Cloak, And To Be In A Shirt, And The Disapproval Of Removing The Cloak For Someone Else's Misfortune

[Hadith 2590 to 2597]

Hadith 2590

عن الصادق (عليه السلام) قال: ينبغي لصاحب الجنازة أن لا يلبس رداءا وأن يكون في قميص حتى يعرف.

From Al-Sadiq (peace be upon him) who said: The person (*) accompanying the funeral procession should not wear a cloak, and should be in a shirt so that he can be recognized.

Translator: * The bereaved person - the one who has experienced the death of his relative.

Hadith 2591

قال: وقال (عليه السلام): ملعون ملعون من وضع ردائه في مصيبة غيره.

He said: And he (peace be upon him) said: Cursed, cursed is the one who removes his cloak for someone else's misfortune.

Hadith 2592

قال: ولما مات إسماعيل خرج الصادق (عليه السلام) فتقدم السرير بلا حذاء ولا رداء.

He said: And when Ismail died, Al-Sadiq (peace be upon him) went out and walked in front of the bier without shoes or cloak.

Hadith 2593

قال: ووضع رسول الله (صلى الله عليه وآله) ردائه في جنازة سعد بن معاذ رحمه الله فسئل عن ذلك؟ فقال: إني رأيت الملائكة قد وضعت أرديتها فوضعت ردائي.

He said: And the Messenger of Allah (peace be upon him and his family) removed his cloak at the funeral of Sa'd bin Mu'adh, may Allah have mercy on him, and he was asked about that? He said: I saw the angels had removed their cloaks, so I removed my cloak.

Hadith 2594

عن أبي عبد الله (عليه السلام) - في حديث - أن رسول الله (صلى الله عليه وآله) أمر بغسل سعد بن معاذ حين مات ثم تبعه بلا حذاء ولا رداء فسئل عن ذلك فقال: إن الملائكة كانت بلا رداء ولا حذاء فتأسيت بها.

From Abu Abdullah (peace be upon him) - in a hadith - that the Messenger of Allah (peace be upon him and his family) ordered the washing of Sa'd bin Mu'adh when he died, then followed him without shoes or cloak, and was asked about that. He said: The angels were without cloak or shoes, so I followed their example.

Hadith 2595

عن أبي عبد الله، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): ثلاثة ما أدري أيهم أعظم أجرا (جرما) منهم: الذي يمشي مع الجنازة بغير رداء.

From Abu Abdullah, from his forefathers (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: There are three things, I don't know which of them has greater reward (crime): the one who walks with the funeral without a cloak.

Hadith 2596

لما مات إسماعيل بن أبي عبد الله (عليه السلام) خرج أبو عبد الله (عليه السلام) فتقدم السرير بلا حذاء ولا رداء.

When Ismail bin Abi Abdullah (peace be upon him) died, Abu Abdullah (peace be upon him) went out and walked in front of the bier without shoes or cloak.

Hadith 2597

عن أبي عبد الله (عليه السلام) قال: ينبغي لصاحب المصيبة أن يضع ردائه حتى يعلم الناس أنه صاحب المصيبة.

From Abu Abdullah (peace be upon him), he said: The person who has been afflicted with a calamity should place his cloak [differently] so that people know he is the one afflicted with the calamity.

CHAPTER 28

Recommendation Of Praying, Fasting, Performing Hajj, Giving Charity, Doing Good Deeds, And Freeing Slaves On Behalf Of The Deceased, And Supplicating For Them And Showing Mercy To Them, And The Permissibility Of Partnering Between Two People In Two Rak'ahs And In Hajj

[Hadith 2598 to 2606]

Hadith 2598

قلت لأبي عبد الله (عليه السلام) نصلي عن الميت؟ فقال: نعم حتى أنه ليكون في ضيق فيوسع الله عليه ذلك الضيق، ثم يؤتى فيقال له: خفف عنك هذا الضيق بصلاة فلان أخيك عنك. قال: فقلت: فاشرك بين رجلين في ركعتين؟ قال: نعم.

I asked Abu Abdullah (peace be upon him): "Do we pray for the deceased?" He said: "Yes, to the extent that if they are in hardship, Allah will ease that hardship for them. Then they are told: 'This hardship has been eased from you due to the prayer of your brother on your behalf.'" I asked: "Can I partner between two people (*) in two rak'ahs?" He said: "Yes."

Translator: * Meaning can I offer a single prayer of two rak'ahs on behalf of two deceased individuals thereby combining the reward and benefit of the prayer for both of them.

Hadith 2599

وقال (عليه السلام): إن الميت ليفرح بالترحم عليه والاستغفار له كما يفرح الحي بالهدية تهدى إليه.

He (peace be upon him) said: "Indeed, the deceased rejoices in the mercy and forgiveness sought for them just as the living rejoice in gifts given to them."

Hadith 2600

وقال (عليه السلام): يدخل على الميت في قبره الصلاة والصوم والحج والصدقة والبر والدعاء ويكتب أجره للذي يفعله وللميت.

He (peace be upon him) said: "Prayer, fasting, Hajj, charity, good deeds, and supplication reach the deceased in their grave, and the reward is written for both the one who performs it and the deceased."

Hadith 2601

وقال (عليه السلام): من عمل من المسلمين عن ميت عملا صالحا أضعف الله له أجرح ونفع الله به الميت.

He (peace be upon him) said: "Whoever among the Muslims performs a good deed on behalf of a deceased person, Allah multiplies their reward and benefits the deceased through it."

Hadith 2602

قال (عليه السلام): ما يمنع أحدكم أن يبر والديه حيين وميتين؟!، يصلي عنهما ويتصدق عنهما ويصوم عنهما فيكون الذي صنع لهما وله مثل ذلك فيزيده الله ببره خيرا كثيرا.

He (peace be upon him) said: "What prevents any of you from being dutiful to your parents, whether living or dead?! Pray for them, give charity on their behalf, and fast for them. What you do for them will be rewarded to you similarly, and Allah will increase you in much good due to your dutifulness."

أقول: هذا محمول على إهداء ثواب الصلاة والصوم بعد الفراغ، أو على نحو صلاة الطواف والزيارة لما يأتي.

I (Hurr Amili) say: This is interpreted as gifting the reward of prayer and fasting after completion, or like the prayer of tawaf and visitation as will be mentioned.

Hadith 2603

قلت لأبي عبد الله (عليه السلام) ما يلحق الرجل بعد موته؟ فقال: سنة سنها يعمل بها بعد موته فيكون له مثل أجر من يعمل بها، من غير أن ينتقص من أجورهم شئ، والصدقة الجارية تجري من بعده، والولد الطيب يدعو لوالديه بعد موتهما ويحج ويتصدق ويعتق عنهما ويصلي ويصوم عنهما، فقلت: اشركهما في حجتي؟ قال: نعم.

I asked Abu Abdullah (peace be upon him): "What continues to benefit a person after their death?" He said: "A tradition they established that continues to be practiced after their death, for which they receive reward equal to those who practice it, without decreasing anything from their rewards; ongoing charity that continues after them; and a righteous child who supplicates for their parents after their death, performs Hajj, gives charity, frees slaves, prays, and fasts on their behalf." I asked: "Can I include them both in my Hajj?" He said: "Yes."

Hadith 2604

كان أبو عبد الله (عليه السلام) يصلي عن ولده في كل ليلة ركعتين، وعن والديه في كل يوم ركعتين، قلت له: جعلت فداك كيف صار للولد الليل؟ قال: لان الفراش للولد، قال: وكان يقرء فيهما: إنا أنزلناه في ليلة القدر، وإنا أعطيناك الكوثر.

Abu Abdullah (peace be upon him) would pray two rak'ahs every night for his child, and two rak'ahs every day for his parents. I said to him: "May I be sacrificed for you,

why was the night designated for the child?" He said: "Because the bed is for the child." He would recite in these prayers Surah Al-Qadr [97] and Surah Al-Kawthar [108].

Hadith 2605

قلت لأبي عبد الله (عليه السلام) أي شئ يلحق الرجل بعد موته؟ قال: يلحقه الحج عنه والصدقة عنه والصوم عنه.

I said to Abu Abdullah (peace be upon him): "What things follow/benefit a man after his death?" He said: "Hajj performed on his behalf, charity given on his behalf, and fasting done on his behalf."

Hadith 2606

ورام بن أبي فراس في كتابه قال: قال (عليه السلام): إذا تصدق الرجل بنية الميت أمر الله جبرئيل أن يحمل إلى قبره سبعين ألف ملك، في يد كل ملك طبق فيحملون إلى قبره، ويقولون: السلام عليك يا ولي الله، هذه هدية فلان بن فلان إليك فيتلألأ قبره وأعطاه الله ألف مدينة في الجنة، وزوجه ألف حوراء، وألبسه ألف حلة، وقضى له ألف حاجة. أقول: ويأتي ما يدل على ذلك في قضاء الصلوات والحج والوقف وغير ذلك.

Warram bin Abi Firas reported in his book that he (peace be upon him) said: When a person gives charity with the intention for a deceased person, Allah commands Jibreel to carry seventy thousand angels to his grave, in the hand of each angel is a plate, and they carry it to his grave and say: "Peace be upon you, O friend of Allah, this is a gift from so-and-so to you." Then his grave shines bright, and Allah gives him a thousand cities in Paradise, marries him to a thousand houris, clothes him with a thousand garments, and fulfills a thousand of his needs.

Shaykh Hurr Amili: And there will be mentioned later what indicates that regarding making up missed prayers, Hajj, endowments, and other things.

CHAPTER 29

Obligation Of Will Upon Those Who Have Rights Or Debts, And Its Recommendation For Others

[Hadith 2607 to 2609]

Hadith 2607

قال أبو عبد الله (عليه السلام): ما من ميت تحضره الوفاة إلا رد الله عليه من بصره وسمعه وعقله للوصية، أخذ الوصية أو ترك، وهي الراحة التي يقال لها: راحة الموت، فهي حق على كل مسلم.

Abu Abdullah (peace be upon him) said: There is no dying person who is approached by death except that Allah returns to him his sight, hearing, and intellect for making a will, whether he makes the will or not, and this is the comfort that is called: the comfort of death, and it is a right upon every Muslim.

Hadith 2608

قال أبو جعفر (عليه السلام): الوصية حق وقد أوصى رسول الله (صلى الله عليه وآله) فينبغي للمؤمن أن يوصي.

Abu Ja'far (peace be upon him) said: Making a will is a right, and the Messenger of Allah (peace be upon him and his family) made a will, so it is befitting for a believer to make a will.

Hadith 2609

عن أبي الصباح عن أبي عبد الله (عليه السلام) قال: سألته عن الوصية؟ فقال: هي حق على كل مسلم.

From Abu Al-Sabbah from Abu Abdullah (peace be upon him), he said: I asked him about making a will? He said: It is a right upon every Muslim.

CHAPTER 30

Recommendation Of Making A Will With Some Wealth For Acts Of Righteousness, Goodness, Endowment, And Charity, And The Recommendation Of Doing Good After Recovery

[Hadith 2610 to 2613]

Hadith 2610

عن بعض الأئمة (عليهم السلام) قال: إن الله تبارك وتعالى يقول: ابن آدم! تطولت عليك بثلاثة سترت عليك ما لو يعلم به أهلك ما واروك، وأوسعت عليك فاستقرضت منك فلم تقدم خيرا، وجعلت لك نظرة عند موتك في ثلثك فلم تقدم خيرا.

From some Imams (peace be upon them) who said: Indeed Allah, Blessed and Exalted, says: O son of Adam! I have bestowed upon you three favors - I concealed what if your family knew, they would not have buried you; I gave you abundance and sought a loan from you but you did not send forth any good; and I gave you consideration at your death regarding your third but you did not send forth any good.

Hadith 2611

عن جعفر بن محمد، قال: قال على (عليه السلام) من أوصى فلم يحف ولم يضار كان كمن تصدق به في حياته.

From Ja'far bin Muhammad, who said: Ali (peace be upon him) said: Whoever makes a will without being unfair or causing harm is like one who gave charity during his lifetime.

Hadith 2612

قال: وقال (عليه السلام): ستة يلحقن المؤمن بعد وفاته: ولد يستغفر له، ومصحف يخلفه، وغرس يغرسه، وبئر يحفرها، وصدقة يجريها، وسنة يؤخذ بها من بعده.

He said: And he (peace be upon him) said: Six things continue to benefit the believer after his death: a child who seeks forgiveness for him, a Quran he leaves behind, trees he plants, a well he digs, ongoing charity he establishes, and a tradition that is followed after him.

Hadith 2613

عن جعفر بن محمد (عليه السلام) قال: إذا اشتكى العبد ثم عوفي فلم يحدث خيرا ولم يكف عن سوء لقيت الملائكة بعضها بعضا - يعنى حفظته - فقالت: إن فلانا داويناه فلم ينفعه الدواء.

From Ja'far bin Muhammad (peace be upon him) who said: When a servant falls ill then recovers but does not do any good or refrain from evil, the angels - meaning his guardians - meet each other and say: Indeed we treated so-and-so but the treatment did not benefit him.

CHAPTER 31

Recommendation Of Having Good Thoughts About Allah At Death

[Hadith 2614 to 2615]

Hadith 2614

عن آبائه (عليهم السلام) قال: سأل الصادق (عليه السلام) عن بعض أهل مجلسه؟ فقيل: عليل، فقصده عائدا وجلس عند رأسه فوجده دنفا، فقال له: أحسن ظنك بالله، فقال: أما ظني بالله فحسن.

From his forefathers (peace be upon them) who said: Al-Sadiq (peace be upon him) asked about some people in his gathering? It was said: He is sick, so he went to visit him and sat by his head and found him severely ill, so he said to him: Have good thoughts about Allah. He replied: As for my thoughts about Allah, they are good.

Hadith 2615

قال رسول الله (صلى الله عليه وآله): لا يموتن أحدكم حتى يحسن ظنه بالله عز وجل فإن حسن الظن بالله ثمن الجنة.

The Messenger of Allah (peace be upon him and his family) said: None of you should die except while having good thoughts about Allah, the Mighty and Majestic, for having good thoughts about Allah is the price of Paradise.

CHAPTER 32

Dislike Of A Person Wishing For Death For Themselves Even If Harm Befalls Them, And The Impermissibility Of Wishing Death For A Muslim Or A Child, Even Daughters

[Hadith 2616 to 2618]

Hadith 2616

عن هند بنت الحارث القرشي عن أم الفضل قالت: دخل رسول الله (صلى الله عليه وآله) على رجل يعوده وهو شاك فتمنى الموت فقال رسول الله (صلى الله عليه وآله): لا تتمن الموت فإنك إن تك محسنا تزداد إحسانا، وإن تك مسيئا فتؤخر تستعتب فلا تتمنوا الموت.

From Hind bint Al-Harith Al-Qurashi from Umm Al-Fadl who said: The Messenger of Allah (peace be upon him and his family) visited a sick man who was wishing for death. The Messenger of Allah (peace be upon him and his family) said: Do not wish for death, for if you are doing good, you will increase in goodness, and if you are doing wrong, you will have time to make amends, so do not wish for death.

Hadith 2617

وروى العلامة في (المنتهى) عن النبي (صلى الله عليه وآله) قال: لا يتمنى أحدكم الموت لضر نزل به، وليقل: اللهم أحيني ما كانت الحياة خيرا لي، وتوفني إذا كانت الوفاة خيرا لي.

Al-Allama narrated in (Al-Muntaha) from the Prophet (peace be upon him and his family) who said: None of you should wish for death due to harm that has befallen him, but should say: O Allah, keep me alive as long as life is better for me, and take my soul when death is better for me.

Hadith 2618

عن الرضا (عليه السلام) أنه كان إذا رجع يوم الجمعة من الجامع وقد أصابه العرق والغبار رفع يديه وقال: اللهم إن كان فرجي مما أنفيه بالموت فعجله لي الساعة، ولم يزل مغموما مكروبا إلى أن قبض.

From Al-Ridha (peace be upon him) that when he would return on Friday from the mosque, having been affected by sweat and dust, he would raise his hands and say: O Allah, if my relief is in death, then hasten it for me this hour. And he remained sorrowful and distressed until he passed away.

CHAPTER 33

Dislike Of Pretending To Be Sick Without Illness And Appearing Disheveled Without Calamity

[Hadith 2619 to 2619]

Hadith 2619

أحمد بن محمد البرقي في (المحاسن) عن أبي الحسن الواسطي عمن ذكره أنه قيل لأبي عبد الله (عليه السلام): أترى هذا الخلق كلهم من الناس؟! فقال: ألق منهم التارك للسواك، والمتربع في الموضع الضيق، والداخل فيما لا يعنيه، والمماري فيما لا علم له به، والمتمرض من غير علة، والمتشعث من غير مصيبة.

Ahmad ibn Muhammad al-Barqi in (Al-Mahasin) from Abi Al-Hassan Al-Wasiti from who mentioned that it was said to Abi Abdullah (peace be upon him): "Do you consider all these creatures to be from among the people?!" He said: "Exclude from them the one who abandons using the tooth-stick (siwak), and the one who sits cross-legged in a tight space, and the one who interferes in what doesn't concern him, and the one who argues about what he has no knowledge of, and the one who pretends to be sick without illness, and the one who appears disheveled without being struck by calamity."

CHAPTER 34

Recommendation Of Hastening To The Funeral And Delaying For Wedding And Banquet, And Preferring The Funeral When There Is A Conflict

[Hadith 2620 to 2622]

Hadith 2620

عن إسماعيل بن أبي زياد، بواسطة عن جعفر، عن أبيه (عليهما السلام) أن النبي (صلى الله عليه وآله) سئل عن رجل يدعى إلى وليمة وإلى جنازة فأيهما أفضل؟ وأيهما يجيب؟ قال: يجيب الجنازة فإنها تذكر الآخرة، وليدع الوليمة فإنها تذكر الدنيا.

From Ismail bin Abi Ziyad, through a chain from Ja'far, from his father (peace be upon them both) that the Prophet (peace be upon him and his family) was asked about a man who is invited to a banquet and to a funeral, which is better? And which should he respond to? He said: He should respond to the funeral for it reminds of the hereafter, and leave the banquet for it reminds of the worldly life.

Hadith 2621

قال النبي (صلى الله عليه وآله): إذا دعيتم إلى الجنازة فاسرعوا، وإذا دعيتم إلى العرائس فابطؤا.

The Prophet (peace be upon him and his family) said: When you are invited to a funeral, hasten to it, and when you are invited to weddings, delay.

Hadith 2622

عن جعفر عن أبيه (عليهما السلام) أن النبي (صلى الله عليه وآله) قال: إذا دعيتم إلى العرسات فابطؤا فإنها تذكر الدنيا، وإذا دعيتم إلى الجنائز فاسرعوا فإنها تذكر الآخرة.

From Ja'far from his father (peace be upon them both) that the Prophet (peace be upon him and his family) said: When you are invited to weddings, delay for they remind of the worldly life, and when you are invited to funerals, hasten for they remind of the hereafter.

CHAPTER 35

Obligation Of Directing The Dying Person Towards The Qibla By Positioning Their Face And The Soles Of Their Feet Towards It

[Hadith 2623 to 2628]

Hadith 2623

عن أبي عبد الله (عليه السلام) في (حديث) قال: وإذا وجهت الميت للقبلة فاستقبل بوجهه القبلة، لا تجعله معترضا كما يجعل الناس، فإني رأيت أصحابنا يفعلون ذلك، وقد كان أبو بصير يأمر بالاعتراض، أخبرني بذلك علي بن أبي حمزة، فإذا مات الميت فخذ في جهازه وعجله.

From Abu Abdullah (peace be upon him) in a hadith, he said: When you direct the deceased towards the qibla, face them towards the qibla, do not place them crosswise as people do, for I saw our companions doing that, and Abu Basir used to order placing crosswise, Ali bin Abi Hamza informed me of that. When the person dies, proceed with their preparation and hasten it.

Hadith 2624

سمعت أبا عبد الله (عليه السلام) يقول: إذا مات لأحدكم ميت فسجوه تجاه القبلة، وكذلك إذا غسل يحفر له موضع المغتسل تجاه القبلة فيكون مستقبل باطن قدميه ووجهه إلى القبلة.

I heard Abu Abdullah (peace be upon him) saying: When someone among you has a deceased, lay them facing the qibla, and likewise when washing them, dig the washing place facing the qibla so that the soles of their feet and face are towards the qibla.

Hadith 2625

عن أبي عبد الله (عليه السلام) في توجيه الميت قال: تستقبل بوجهه القبلة وتجعل قدميه مما يلي القبلة.

From Abu Abdullah (peace be upon him) regarding directing the deceased, he said: Face them towards the qibla and place their feet towards the qibla.

Hadith 2626

سألت أبا عبد الله (عليه السلام) عن الميت فقال: استقبل بباطن قدميه القبلة.

I asked Abu Abdullah (peace be upon him) about the deceased, and he said: Face the soles of their feet towards the qibla.

Hadith 2627

عن الصادق (عليه السلام) أنه سئل عن توجيه الميت فقال استقبل بباطن قدميه القبلة.

From Al-Sadiq (peace be upon him) that he was asked about directing the deceased, and he said: Face the soles of their feet towards the qibla.

Hadith 2628

قال أمير المؤمنين (عليه السلام): دخل رسول الله (صلى الله عليه وآله) على رجل من ولد عبد المطلب وهو في السوق وقد وجه بغير القبلة، فقال وجهوه إلى القبلة فإنكم إذا فعلتم ذلك أقبلت عليه الملائكة، وأقبل الله عز وجل عليه بوجهه، فلم يزل كذلك حتى يقبض.

Amir al-Mu'minin (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) entered upon a man from the children of Abdul Muttalib who was in the market and had been directed away from the qibla, so he said: Direct him towards the qibla, for when you do that, the angels face him, and Allah, the Mighty and Majestic, faces him with His face, and he remains like that until he passes away.

CHAPTER 36

Recommendation Of Instructing The Dying Person With The Two Testimonies

[Hadith 2629 to 2640]

Hadith 2629

عن أبي عبد الله (عليه السلام) قال: إذا حضرت الميت قبل أن يموت فلقنه شهادة أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله.

From Abu Abdullah (peace be upon him) who said: When you are present with a dying person before their death, instruct them to testify that there is no god but Allah, alone with no partner, and that Muhammad is His servant and messenger.

Hadith 2630

عن أبي جعفر (عليه السلام)، وحفص بن البختري، عن أبي عبد الله (عليه السلام) قال: إنكم تلقنون موتاكم عند الموت لا إله إلا الله، ونحن نلقن موتانا محمد رسول الله (صلى الله عليه وآله).

From Abu Jafar (peace be upon him), and Hafs bin Al-Bakhtari, from Abu Abdullah (peace be upon him) who said: You instruct your dying ones at death to say 'there is no god but Allah', and we instruct our dying ones to say 'Muhammad is the messenger of Allah (peace be upon him and his family)'.

Hadith 2631

عن أبي عبد الله قال: ما من أحد يحضره الموت إلا وكل به إبليس من شياطينه من يأمره بالكفر ويشككه في دينه حتى يخرج نفسه، فمن كان مؤمنا لم يقدر عليه، فإذا حضرتم موتاكم فلقنوهم شهادة أن لا إله إلا الله، وأن محمدا رسول الله (صلى الله عليه وآله) حتى يموتوا.

From Abu Abdullah who said: There is no one at the time of death except that Iblis assigns one of his devils to command them to disbelief and make them doubt their religion until they die. But if they are believers, he has no power over them. So when you are present with your dying ones, instruct them to testify that there is no god but Allah and that Muhammad is the messenger of Allah (peace be upon him and his family) until they die.

Hadith 2632

عن أبي عبد الله (عليه السلام) - في حديث - أن ملك الموت يتصفح الناس في كل يوم خمس مرات عند مواقيت الصلاة، فإن كان ممن يواظب عليها عند مواقيتها لقنه شهادة أن لا إله إلا الله، وأن محمدا رسول الله (صلى الله عليه وآله)، ونحى عنه ملك الموت إبليس.

From Abu Abdullah (peace be upon him) - in a hadith - that the angel of death examines people five times every day at prayer times. If someone regularly maintains their prayers at their proper times, he instructs them to testify that there is no god but Allah and that Muhammad is the messenger of Allah (peace be upon him and his family), and the angel of death drives Iblis away from them.

Hadith 2633

عن أبي جعفر (عليه السلام) في (حديث) إن ملك الموت يقول: إني لملقن المؤمن عند موت شهادة أن لا إله إلا الله، وأن محمدا رسول الله.

From Abu Jafar (peace be upon him) in a hadith: The angel of death says: I indeed instruct the believer at death to testify that there is no god but Allah and that Muhammad is the messenger of Allah.

Hadith 2634

قال رسول الله (صلى الله عليه وآله): لقنوا موتاكم لا إله إلا الله، فإن من كان آخر كلامه لا إله إلا الله دخل الجنة.

The messenger of Allah (peace be upon him and his family) said: Instruct your dying ones to say 'there is no god but Allah', for whoever's last words are 'there is no god but Allah' will enter Paradise.

Hadith 2635

قال الصادق (عليه السلام) أعقل ما يكون المؤمن عند موته.

Al-Sadiq (peace be upon him) said: The believer is most conscious at the time of death.

Hadith 2636

قال رسول الله (صلى الله عليه وآله) في حديث -: من تاب وقد بلغت نفسه هذه - وأهوى بيده إلى حلقه - تاب الله عليه.

From the chain of narrators, the Messenger of Allah (peace be upon him and his family) said in a hadith: Whoever repents when his soul reaches here - and he pointed with his hand to his throat - Allah accepts his repentance.

Hadith 2637

عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام) أن رسول الله (صلى الله عليه وآله) قال: لقنوا موتاكم لا إله إلا الله، فإن من كان آخر كلامه لا إله إلا الله دخل الجنة.

From Ja'far bin Muhammad, from his father, from his forefathers (peace be upon them) that the Messenger of Allah (peace be upon him and his family) said: Instruct your dying ones to say "There is no god but Allah," for whoever's last words are "There is no god but Allah" will enter Paradise.

Hadith 2638

عن جابر عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لقنوا موتاكم لا إله إلا الله، فإنها تهدم الذنوب،

From Jabir from Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Instruct your dying ones to say "There is no god but Allah," for it demolishes sins.

فقالوا: يا رسول الله فمن قال في صحته؟ فقال: ذلك أهدم وأهدم، إن لا إله إلا الله انس للمؤمن في حياته وعند موته وحين يبعث،

They asked: O Messenger of Allah, what about one who says it while healthy? He said: That is even more demolishing and demolishing. Indeed "There is no god but Allah" is companionship for the believer in his life, at his death, and when he is resurrected.

وقال رسول الله (صلى الله عليه وآله) قال جبرئيل: يا محمد لو تراهم حين يبعثون هذا مبيض وجهه ينادي: لا إله إلا الله والله أكبر، وهذا مسود وجهه ينادي: يا ويلاه، يا ثبوراه.

And the Messenger of Allah (peace be upon him and his family) said: Gabriel said: O Muhammad, if you could see them when they are resurrected - this one with a brightened face calling out "There is no god but Allah and Allah is Greater," and this one with a darkened face calling out "O woe to me, O destruction to me."

Hadith 2639

أحمد بن أبي عبد الله البرقي في (المحاسن) عن فضيل بن عثمان رفعه، عن أبي عبد الله (عليه السلام) مثله إلى قوله: أهدم وأهدم، وزاد: وقال أبو عبد الله (عليه السلام): من شهد لا إله إلا الله عند موته دخل الجنة.

Ahmad bin Abi Abdullah al-Barqi in (Al-Mahasin) from Fudayl bin Uthman raising it to Abu Abdullah (peace be upon him) similar to it up to his saying "more demolishing and demolishing," and added: And Abu Abdullah (peace be upon him) said: Whoever testifies that there is no god but Allah at his death will enter Paradise.

Hadith 2640

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لقنوا موتاكم لا إله إلا الله، فإنها انس للمؤمن حين يمرق في قبره.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Instruct your dying ones to say "There is no god but Allah," for it is companionship for the believer when he passes through his grave.

CHAPTER 37

Recommendation Of Instructing The Dying Person To Acknowledge The Imams (Peace Be Upon Them) And Naming Them By Their Names

[Hadith 2641 to 2644]

Hadith 2641

عن أبي جعفر (عليه السلام) - في حديث - قال، لو أدركت عكرمة عند الموت لنفعته، فقيل لأبي عبد الله (عليه السلام): بماذا كان ينفعه قال يلقنه ما أنتم عليه.

From Abu Ja'far (peace be upon him) - in a hadith - he said: If I had reached Ikrimah (*) at death, I would have benefited him. Abu Abdullah (peace be upon him) was asked: How would he have benefited him? He said: By instructing him in what you believe in.

Translator: * Someone who was known to be a khawarij. See Hadith 2642.

Hadith 2642

عن أبي جعفر (عليه السلام) قال: كنا عنده فقيل له: هذا عكرمة في الموت، وكان يرى رأى الخوارج، فقال لنا أبو جعفر (عليه السلام) انظروني حتى أرجع إليكم، فقلنا: نعم،فما لبث أن رجع، فقال: أما إني لو أدركت عكرمة قبل أن تقع النفس موقعها لعلمته كلمات ينتفع بها، ولكني أدركته وقد وقعت موقعها.

From Abu Ja'far (peace be upon him), he said: We were with him when it was said to him: This is Ikrimah dying, and he held the beliefs of the Khawarij. Abu Ja'far (peace be upon him) said to us: Wait for me until I return to you. We said: Yes. He soon returned and said: If I had reached Ikrimah before his soul reached its place, I would have taught him words that would have benefited him, but I reached him after it had reached its place.

فقلت: جعلت فداك وما ذاك الكلام؟ قال: هو والله ما أنتم عليه، فلقنوا موتاكم عند الموت شهادة أن لا إله إلا الله والولاية.

I said: May I be sacrificed for you, what were those words? He said: By Allah, it is what you believe in. So instruct your dying ones at death with the testimony that there is no god but Allah and the Wilayah (allegiance/guardianship of Ahlul Bayt).

Hadith 2643

قال الكليني: وفي رواية أخرى فلقنه كلمات الفرج والشهادتين وتسمى له الاقرار بالأئمة (عليهم السلام) واحدا بعد واحد حتى ينقطع عنه الكلام.

Al-Kulayni said: And in another narration: So instruct him with words of relief and the two testimonies, and name for him the acknowledgment of the Imams (peace be upon them) one after another until speech ceases from him.

Hadith 2644

قال أبو عبد الله (عليه السلام): والله لو أن عابد وثن وصف ما تصفون عند خروج نفسه ما طعمت النار من جسده شيئا أبدا.

Abu Abdullah (peace be upon him) said: By Allah, if an idol worshipper described what you describe at the time his soul departs, the fire would never taste anything from his body ever.

CHAPTER 38

Recommendation Of Teaching The Words Of Relief To The Dying

[Hadith 2645 to 2648]

Hadith 2645

عن أبي جعفر (عليه السلام) قال: إذا أدركت الرجل عند النزع فلقنه كلمات الفرج: لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب السماوات السبع ورب الأرضين السبع، وما فيهن وما بينهن ورب العرش العظيم، والحمد لله رب العالمين.

From Abu Ja'far (peace be upon him), he said: When you reach a man at the time of death, teach him the words of relief: "There is no god but Allah, the Forbearing, the Generous; there is no god but Allah, the Most High, the Magnificent; Glory be to Allah, Lord of the seven heavens and Lord of the seven earths, and what is in them and what is between them, and Lord of the Magnificent Throne, and praise be to Allah, Lord of the worlds."

Hadith 2646

عن أبي عبد الله (عليه السلام) أن رسول الله (صلى الله عليه وآله) دخل على رجل من بني هاشم وهو يقضي فقال له رسول الله (صلى الله عليه وآله) قل: لا إله إلا الله العلي العظيم، لا إله إلا الله الحليم الكريم، سبحان الله رب السماوات السبع ورب الأرضين السبع، وما بينهن وما تحتهن ورب العرش العظيم، والحمد لله رب العالمين. فقالها: فقال رسول الله (صلى الله عليه وآله): الحمد لله الذي استنقذه من النار.

From Abu Abdullah (peace be upon him): The Messenger of Allah (peace be upon him and his family) entered upon a man from Bani Hashim who was dying, and the Messenger of Allah (peace be upon him and his family) said to him: Say: "There is no god but Allah, the Most High, the Magnificent; there is no god but Allah, the Forbearing, the Generous; Glory be to Allah, Lord of the seven heavens and Lord of the seven earths, and what is between them and what is beneath them, and Lord of the Magnificent Throne, and praise be to Allah, Lord of the worlds." He said it, and the Messenger of Allah (peace be upon him and his family) said: "Praise be to Allah who saved him from the Fire."

Hadith 2647

عن أبي عبد الله (عليه السلام) قال: كان أمير المؤمنين (عليه السلام) إذا حضر أحدا من أهل بيته الموت قال له: قل، لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، سبحان الله رب السماوات السبع ورب الأرضين السبع، وما بينهما ورب العرش العظيم، والحمد لله رب العالمين. فإذا قالها المريض قال: اذهب

فليس عليك بأس.

From Abu Abdullah (peace be upon him), he said: Whenever the Commander of the Faithful (peace be upon him) was present with any of his family members at death, he would say to them: Say: "There is no god but Allah, the Forbearing, the Generous; there is no god but Allah, the Most High, the Magnificent; Glory be to Allah, Lord of the seven heavens and Lord of the seven earths, and what is between them, and Lord of the Magnificent Throne, and praise be to Allah, Lord of the worlds." When the sick person would say it, he would say: "Go, for there is no harm upon you."

Hadith 2648

قال الصادق (عليه السلام): ما يخرج مؤمن من الدنيا إلا برضا (منه) وذلك أن الله يكشف له الغطا حتى ينظر إلى مكانه من الجنة وما أعد الله له فيها، وتنصب له الدنيا كأحسن ما كانت له، ثم يخير فيختار ما عند الله ويقول: ما أصنع بالدنيا وبلاءها، فلقنوا موتاكم كلمات الفرج.

Al-Sadiq (peace be upon him) said: No believer leaves this world except with contentment (from him), and that is because Allah removes the veil for him until he sees his place in Paradise and what Allah has prepared for him in it, and this world is presented to him in the best form it ever was for him, then he is given the choice and he chooses what is with Allah and says: "What should I do with the world and its trials," so teach your dying ones the words of relief.

CHAPTER 39

Recommendation Of Teaching The Dying Person Repentance, Seeking Forgiveness, And The Transmitted Supplications

[Hadith 2649 to 2651]

Hadith 2649

عن أبي عبد الله (عليه السلام) قال: حضر رجلا الموت فقيل: يا رسول الله! إن فلانا قد حضره الموت، فنهض رسول الله (صلى الله عليه وآله) ومعه ناس من أصحابه حتى أتاه وهو مغمى عليه، فقال: يا ملك الموت كف عن الرجل حتى أسأله.

From Abu Abdullah (peace be upon him) who said: A man was approaching death, and it was said: "O Messenger of Allah! Such person is approaching death." The Messenger of Allah (peace be upon him and his family) got up along with some of his companions until he came to him while he was unconscious. He said: "O Angel of Death, hold back from the man until I ask him."

فأفاق الرجل فقال له النبي (صلى الله عليه وآله): ما رأيت؟ قال، رأيت بياضا كثيرا وسوادا كثيرا، قال: فأيهما كان أقرب إليك؟ فقال: البياض، فقال رسول الله (صلى الله عليه وآله): غفر الله لصاحبكم، قال: فقال أبو عبد الله (عليه السلام): إذا حضرتم ميتا فقولوا له: هذا الكلام ليقوله.

The man regained consciousness, and the Prophet (peace be upon him and his family) asked him: "What did you see?" He said: "I saw much whiteness and much blackness." He asked: "Which was closer to you?" He replied: "The whiteness." The Messenger of Allah (peace be upon him and his family) said: "Allah has forgiven your companion." Abu Abdullah (peace be upon him) said: "When you attend a dying person, tell him to say these words."

Hadith 2650

قال رسول الله (صلى الله عليه وآله) في آخر خطبة خطبها: من تاب قبل موته بسنة تاب الله عليه، ثم قال: وإن السنة لكثيرة، من تاب قبل موته بشهر تاب الله عليه، ثم قال: وإن الشهر لكثير، من تاب قبل موته بيوم تاب الله عليه، ثم قال: وإن يوما لكثير، من تاب قبل موته بساعة تاب الله عليه، ثم قال: وإن الساعة لكثيرة، من تاب وقد بلغت نفسه هذه - وأهوى بيده إلى حلقه - تاب الله عليه.

The Messenger of Allah (peace be upon him and his family) said in his last sermon: "Whoever repents a year before his death, Allah accepts his repentance." Then he said: "And a year is much. Whoever repents a month before his death, Allah accepts his repentance." Then he said: "And a month is much. Whoever repents a day before his death, Allah accepts his repentance." Then he said: "And a day is much. Whoever

repents an hour before his death, Allah accepts his repentance." Then he said: "And an hour is much. Whoever repents when his soul reaches here" - and he pointed with his hand to his throat - "Allah accepts his repentance."

Hadith 2651

قال الصادق (عليه السلام): اعتقل لسان رجل من أهل المدينة فدخل عليه رسول الله (صلى الله عليه وآله) فقال له: قل لا إله إلا الله، فلم يقدر عليه، فأعاد عليه رسول الله (صلى الله عليه وآله) فلم يقدر عليه،

Al-Sadiq (peace be upon him) said: A man from Medina's tongue became tied, and the Messenger of Allah (peace be upon him and his family) entered upon him and said to him: "Say: There is no god but Allah," but he couldn't say it. The Messenger of Allah (peace be upon him and his family) repeated it to him, but he couldn't say it.

وعند رأس الرجل امرأة فقال لها: هل لهذا الرجل أم؟ قالت: نعم يا رسول الله أنا أمه، فقال لها: أفراضية أنت عنه أم لا؟ فقالت: لا بل ساخطة، فقال لها رسول الله (صلى الله عليه وآله): فإني أحب أن ترضى عنه، فقالت: قد رضيت عنه لرضاك يا رسول الله،

There was a woman at the man's head, so he asked her: "Does this man have a mother?" She said: "Yes, O Messenger of Allah, I am his mother." He asked her: "Are you pleased with him or not?" She said: "No, rather I am angry with him." The Messenger of Allah (peace be upon him and his family) said to her: "I would like you to be pleased with him." She said: "I am now pleased with him for your pleasure, O Messenger of Allah."

فقال له: قل لا إله إلا الله، فقال: لا إله إلا الله، فقال: له: قل يا من يقبل اليسير، ويعفو عن الكثير اقبل مني اليسير، واعف عني الكثير إنك أنت العفو الغفور. فقالها،

He said to him: "Say: There is no god but Allah," and he said it. Then he told him: "Say: O He who accepts the little and pardons the much, accept from me the little and pardon me the much, surely You are the Pardoning, the Forgiving." He said it.

فقال له: ماذا ترى؟ فقال: أرى أسودين قد دخلا على، فقال: أعدها فأعادها، فقال: ما ترى! فقال: قد تباعدا عني، ودخل أبيضان، وخرج الأسودان فما أراهما، ودنا الأبيضان مني الآن يأخذان بنفسي، فمات من ساعته.

Then he asked him: "What do you see?" He said: "I see two black figures have entered upon me." He said: "Repeat it," and he repeated it. He asked: "What do you see?" He said: "They have moved away from me, and two white figures have entered while the black ones left, and I don't see them anymore. The white ones are now approaching me to take my soul." Then he died that very hour.

CHAPTER 40

Recommendation Of Moving Those Experiencing Difficult Death Throes To Their Prayer Place Where They Used To Pray

[Hadith 2652 to 2658]

Hadith 2652

عن أبي عبد الله (عليه السلام) قال: إذا عسر على الميت موته ونزعه قرب إلى مصلاه الذي كان يصلي فيه.

From Abu Abdullah (peace be upon him) who said: If death and its throes become difficult for the dying person, move them to their prayer place where they used to pray.

Hadith 2653

عن زرارة قال إذا اشتد عليه النزع فضعه في مصلاه الذي كان يصلي فيه أو عليه.

From Zurarah who said: If the death throes become severe for them, place them in their prayer place where they used to pray or on it.

Hadith 2654

عن ذريح قال سمعت أبا عبد الله (عليه السلام) يقول قال علي بن الحسين إن أبا سعيد الخدري كان من أصحاب رسول الله (صلى الله عليه وآله) وكان مستقيما فنزع ثلاثة أيام فغسله أهله ثم حمل إلى مصلاه فمات فيه.

From Dharih who said: I heard Abu Abdullah (peace be upon him) saying that Ali bin Al-Hussein said: Abu Sa'eed Al-Khudri was among the companions of the Messenger of Allah (peace be upon him and his family) and he was steadfast. He experienced death throes for three days, then his family washed him and carried him to his prayer place where he died.

Hadith 2655

عن أبي عبد الله (عليه السلام) قال: قال: إن أبا سعيد الخدري قد رزقه الله هذا الرأي. وإنه اشتد نزعه فقال: احملوني إلى مصلاي فحملوه فلم يلبث أن هلك.

From Abu Abdullah (peace be upon him) who said: Abu Sa'eed Al-Khudri was granted this opinion by Allah, and when his death throes became severe, he said: "Carry me to my prayer place." They carried him and shortly after he passed away.

Hadith 2656

عن أبي عبد الله (عليه السلام) قال: ذكر أبو سعيد الخدري فقال: كان من أصحاب رسول الله (صلى الله عليه وآله) وكان مستقيما، قال فنزع ثلاثة أيام فغسله أهله ثم حملوه إلى مصلاه فمات فيه.

From Abu Abdullah (peace be upon him) who said: Abu Sa'eed Al-Khudri was mentioned and he said: He was among the companions of the Messenger of Allah (peace be upon him and his family) and he was steadfast. He experienced death throes for three days, then his family washed him and carried him to his prayer place where he died.

Hadith 2657

الحسين بن بسطام وأخوه عبد الله في كتاب (طب الأئمة عليهم السلام) عن الخضر بن محمد، عن العباس بن محمد، عن حماد بن عيسى، عن حريز قال: كنا عند أبي عبد الله (عليه السلام) فقال له رجل: إن أخي منذ ثلاثة أيام في النزع وقد اشتد عليه الامر فادع له، فقال: اللهم سهل عليه سكرات الموت. ثم أمره وقال: حولوا فراشه إلى مصلاه الذي كان يصلي فيه فإنه يخفف عليه إن كان في أجله تأخير، وإن كانت منيته قد حضرت فإنه يسهل عليه إن شاء الله.

Al-Hussein bin Bastam and his brother Abdullah in their book (Medicine of the Imams, peace be upon them) from Al-Khidr bin Muhammad, from Al-Abbas bin Muhammad, from Hammad bin Isa, from Hareez who said: We were with Abu Abdullah (peace be upon him) when a man said to him: My brother has been in death throes for three days and it has become severe for him, so pray for him. He said: "O Allah, ease for him the agonies of death." Then he commanded him saying: Move his bed to his prayer place where he used to pray, for it will ease his condition if there is delay in his appointed time, and if his death has arrived, it will be easier for him, God willing.

Hadith 2658

عن أبي جعفر (عليه السلام) قال: إذا دخلت على مريض وهو في النزع الشديد فقل له: ادع بهذا الدعاء يخفف الله عنك: أعوذ بالله العظيم، رب العرش الكريم، من كل عرق نفار ومن شر حر النار. سبع مرات، ثم لقنه كلمات الفرج، ثم حول وجهه إلى مصلاه الذي كان يصلي فيه فإنه يخفف عنه ويسهل أمره بإذن الله.

From Abu Ja'far (peace be upon him) who said: When you visit a sick person who is in severe death throes, tell him to recite this prayer and Allah will ease it for him: "I seek refuge in Allah the Great, Lord of the Noble Throne, from every throbbing vein and from the heat of the Hellfire" seven times, then teach him the words of relief, then turn his face towards his prayer place where he used to pray, and it will ease his condition and simplify his matter by Allah's permission.

CHAPTER 41

Recommendation Of Reciting Al-saffat And Ya-sin For The Dying Person

[Hadith 2659 to 2659]

Hadith 2659

رأيت أبا الحسن (عليه السلام) يقول لابنه القاسم: قم يا بنى فاقرأ عند رأس أخيك (والصافات صفا) حتى تستتمها، فقرأ فلما بلغ (أهم أشد خلقا أم من خلقنا) قضى الفتى فلما سجي وخرجوا أقبل عليه يعقوب بن جعفر فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده (يس والقرآن الحكيم) فصرت تأمرنا بالصافات، فقال: يا بنى لم تقرأ عند مكروب من موت قط إلا عجل الله راحته.

I saw Abu Al-Hassan (peace be upon him) saying to his son Al-Qasim: "Stand up, my son, and recite Surat Al-Saffat at your brother's head until you complete it." So he began reciting, and when he reached "Are they stronger in creation or those [others] We have created" [Surah 37:11], the young man passed away. When he was prepared for burial and they left, Ya'qub bin Ja'far approached him and said to him: "We used to know that when death approaches someone, Ya-Sin Wa al-Quran il-Hakeem [Surah 36:1-2] would be recited for them, but you ordered us to recite Al-Saffat." He replied: "O my son, it has never been recited for someone in the distress of death except that Allah hastened their relief."

CHAPTER 42

Undesirability Of Leaving The Deceased Alone

[Hadith 2660 to 2661]

Hadith 2660

عن أبي عبد الله (عليه السلام) قال: ليس من ميت يموت ويترك وحده إلا لعب الشيطان في جوفه.

From Abu Abdullah (peace be upon him), he said: There is no deceased person who dies and is left alone except that Satan plays in their body.

Hadith 2661

قال الصادق (عليه السلام): لا تدعن ميتك وحده فإن الشيطان يعبث في جوفه.

Al-Sadiq (peace be upon him) said: Do not leave your deceased one alone, for Satan tampers with their body.

CHAPTER 43

Undesirability Of The Presence Of A Menstruating Woman Or One In A State Of Ritual Impurity Near The Dying Person At The Time Of The Soul's Departure And During The Prompting (Talqin)

[Hadith 2662 to 2664]

Hadith 2662

عن علي بن أبي حمزة قال قلت لأبي الحسن (عليه السلام): المرأة تقعد عند رأس المريض وهي حائض في حد الموت؟ فقال: لا بأس أن تمرضه، فإذا خافوا عليه وقرب ذلك فلتتنح عنه وعن فربه، فإن الملائكة تتأذي بذلك.

Narrated from Ali ibn Abi Hamzah, he said: I said to Abu Al-Hasan (peace be upon him): "A woman sits at the head of a sick person while she is menstruating and he is at the point of death?" He said: "There is no problem if she nurses him. But if they fear for him and that (death) is near, then she should move away from him and from his vicinity, for the angels are offended by that."

Hadith 2663

عن أبي عبد الله (عليه السلام) قال: لا تحضر الحائض الميت ولا الجنب عند التلقين، ولا بأس أن يليا غسله.

Narrated from Abu Abdullah (peace be upon him), he said: "A menstruating woman should not be present with the deceased, nor should one in a state of ritual impurity (junub) be present during the prompting (talqin). But there is no problem if they undertake his washing."

Hadith 2664

عن الصادق (عليه السلام) أنه قال: لا يحضر الحائض والجنب عند التلقين، لان الملائكة تتأذى بهما.

From Al-Sadiq (peace be upon him), he said: "The menstruating woman and the one in a state of ritual impurity should not be present during the prompting (talqin), because the angels are offended by them."

CHAPTER 44

Dislike Of Touching The Deceased During The Exit Of The Soul, And The Recommendation Of Closing Their Eyes, Tightening Their Jaws, And Covering Them With Cloth Afterwards

[Hadith 2665 to 2667]

Hadith 2665

عن زرارة قال: ثقل ابن لجعفر وأبو جعفر جالس في ناحية، فكان إذا دنى منه إنسان قال: لا تمسه فإنه إنما يزداد ضعفا، وأضعف ما يكون في هذه الحال، ومن مسه على هذه الحال أعان عليه، فلما قضى الغلام أمر به فغمض عيناه وشد لحياه.

From Zurarah who said: A son of Ja'far became gravely ill while Abu Ja'far was sitting in a corner. Whenever someone approached him, he would say: "Do not touch him, for it only increases his weakness, and he is at his weakest in this state. Whoever touches him in this state assists against him." When the boy passed away, he ordered for his eyes to be closed and his jaws to be tightened.

Hadith 2666

عن جده قال: قبض رسول الله (صلى الله عليه وآله) فستر بثوب ورسول الله (صلى الله عليه وآله) خلف الثوب وعلي (عليه السلام) عند طرف ثوبه، وقد وضع خديه على راحته والريح تضرب طرف الثوب على وجه علي، قال: والناس على الباب في المسجد ينتحبون ويبكون.

From his grandfather who said: When the Messenger of Allah (peace be upon him and his family) passed away, he was covered with a cloth, and the Messenger of Allah (peace be upon him and his family) was behind the cloth while Ali (peace be upon him) was at the edge of the cloth, having placed his cheeks on his palms while the wind was blowing the edge of the cloth against Ali's face. He said: And the people were at the door in the mosque, wailing and crying.

Hadith 2667

عن أبي كهمش قال: حضرت موت إسماعيل وأبو عبد الله (عليه السلام) جالس عنده، فلما حضره الموت شد لحييه وغمضه وغطى عليه الملحفة.

From Abu Kahmash who said: I was present at the death of Ismail while Abu Abdullah (peace be upon him) was sitting with him. When death approached him, he tightened his jaws, closed his eyes, and covered him with a sheet.

CHAPTER 45

Recommendation Of Lighting (Lamps) Near The Deceased At Night And Maintaining Lighting In That House

[Hadith 2668 to 2668]

Hadith 2668

عن عدة من أصحابنا قال: لما قبض أبو جعفر (عليه السلام) أمر أبو عبد الله (عليه السلام) بالسراج في البيت الذي كان يسكنه حتى قبض أبو عبد الله (عليه السلام) ثم أمر أبو الحسن (عليه السلام) بمثل ذلك في بيت أبي عبد الله (عليه السلام) حتى اخرج به إلى العراق، ثم لا أدري بما كان.

From several of our companions who said: When Abu Ja'far (peace be upon him) passed away, Abu Abdullah (peace be upon him) ordered for lamps to be lit in the house where he used to live, until Abu Abdullah (peace be upon him) himself passed away. Then Abu Al-Hassan (peace be upon him) ordered the same thing in Abu Abdullah's (peace be upon him) house until he was taken to Iraq, then I don't know what happened after that.

CHAPTER 46

Ruling On The Death Of The Fetus Without Its Mother And Vice Versa

[Hadith 2669 to 2676]

Hadith 2669

عن أبي عبد الله (عليه السلام) في المرأة تموت ويتحرك الولد في بطنها، أيشق بطنها ويخرج الولد؟ قال: فقال: نعم ويخاط بطنها.

From Abu Abdullah (peace be upon him) regarding a woman who dies while the child moves in her womb, should her belly be cut open and the child be removed? He said: Yes, and her belly should be stitched.

Hadith 2670

سألت العبد الصالح (عليه السلام) عن المرأة تموت وولدها في بطنها، قال يشق بطنها ويخرج ولدها.

I asked the righteous servant (peace be upon him) about a woman who dies while her child is in her womb. He said: Her belly should be cut open and her child should be removed.

Hadith 2671

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): إذا ماتت المرأة وفي بطن ولد يتحرك شق بطنها ويخرج الولد، وقال: في المرأة يموت في بطنها الولد فيتخوف عليها، قال: لا بأس بأن يدخل الرجل يده فيقطعه ويخرجه. ورواه في موضع آخر مثله إلا أنه قال: يتحرك فيتخوف عليه. وزاد في آخره: إذا لم ترفق به النساء.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: If a woman dies while there is a moving child in her womb, her belly should be cut open and the child should be removed. And he said regarding a woman whose child dies in her womb and there is fear for her: There is no harm in a man inserting his hand to cut it and remove it. And he narrated it in another place similarly except that he said: it moves and there is fear for it. And he added at the end: If women cannot handle it gently.

Hadith 2672

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة تموت ويتحرك الولد في بطنها، أيشق بطنها ويستخرج ولدها؟ قال: نعم.

From Abu Abdullah (peace be upon him), he said: I asked him about a woman who dies while the child moves in her womb, should her belly be cut open and her child extracted? He said: Yes.

Hadith 2673

قال الكليني وفي رواية ابن أبي عمير زاد فيه: يخرج الولد ويخاط بطنها.

Al-Kulayni said: And in the narration of Ibn Abi Umayr, he added: The child is removed and her belly is stitched.

Hadith 2674

عن علي بن يقطين قال: سألت أبا الحسن موسى (عليه السلام) عن المرأة تموت وولدها في بطنها يتحرك، قال يشق عن الولد.

From Ali bin Yaqtin who said: I asked Abu Al-Hassan Musa (peace be upon him) about a woman who dies while her child moves in her womb. He said: Cut open for the child.

Hadith 2675

وبإسناده عن ابن أبي عمير، عن ابن أذينة قال: يخرج الولد ويخاط بطنها.

And by his chain from Ibn Abi Umayr, from Ibn Uthayna who said: The child is removed and her belly is stitched.

Hadith 2676

عن محمد بن مسلم أن امرأة سألته فقالت: لي بنت عروس ضربها الطلق فما زالت تطلق حتى فاتت والولد يتحرك في بطنها ويذهب ويجيئ فما أصنع؟ قال: قلت يا أمة الله! سئل محمد بن علي الباقر (عليه السلام) عن مثل ذلك فقال: يشق بطن الميت ويستخرج الولد.

From Muhammad bin Muslim that a woman asked him saying: I have a bride daughter who went into labor and continued in labor until she died while the child was moving in her belly, going back and forth, so what should I do? He said: I said O servant of Allah! Muhammad bin Ali Al-Baqir (peace be upon him) was asked about something similar to this and he said: The belly of the deceased should be cut open and the child should be extracted.

CHAPTER 47

Recommendation Of Hastening The Preparation And Burial Of The Dead, Whether Death Occurs At Night Or Day, When There Is No Doubt About Death

[Hadith 2677 to 2683]

Hadith 2677

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): يا معشر الناس! لا ألقين رجلا مات له ميت ليلا فانتظر به الصبح ولا رجلا مات له ميت نهارا فانتظر به الليل، لا تنتظروا بموتاكم طلوع الشمس ولا غروبها، عجلوا بهم إلى مضاجعهم يرحمكم الله. قال الناس: وأنت يا رسول الله يرحمك الله.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: O people! Let me not find a man whose relative died at night waiting until morning, nor a man whose relative died during the day waiting until night. Do not wait with your dead for sunrise or sunset. Hasten with them to their resting places, may Allah have mercy on you. The people said: And you, O Messenger of Allah, may Allah have mercy on you.

Hadith 2678

عن أبي عبد الله، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): ثلاثة ما أدري أيهم أعظم جرما: الذي يمشي مع الجنازة بغير رداء، أو الذي يقول: قفوا، أو الذي يقول: استغفروا له غفر الله لكم.

From Abu Abdullah, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: There are three, and I don't know which of them has the greater sin: The one who walks with the funeral without a cloak, or the one who says "stop," or the one who says "seek forgiveness for him, may Allah forgive you."

Hadith 2679

عن أبي عبد الله (عليه السلام) قال ثلاثة لا أدري أيهم أعظم جرما الذي يمشي خلف جنازة في مصيبة غيره بغير رداء، والذي يضرب على فخذه عند المصيبة والذي يقول ارفقوا وترحموا عليه يرحمكم الله.

From Abu Abdullah (peace be upon him) who said: There are three, and I don't know which of them has the greater sin: The one who walks behind a funeral in someone else's tragedy without a cloak, the one who slaps his thigh during tragedy, and the one who says "be gentle and have mercy on him, may Allah have mercy on you."

Hadith 2680

عن جابر قال قلت لأبي جعفر (عليه السلام) إذا حضرت الصلاة على الجنازة في وقت مكتوبة فبأيهما أبدأ؟ فقال عجل الميت إلى قبره إلا أن تخاف أن يفوت وقت الفريضة، ولا تنتظر بالصلاة على الجنازة طلوع الشمس ولا غروبها.

From Jabir who said: I said to Abu Ja'far (peace be upon him): If the time for prayer over the deceased coincides with the time of an obligatory prayer, which should I begin with? He said: Hasten the deceased to his grave unless you fear missing the time of the obligatory prayer, and do not wait for sunrise or sunset to pray over the deceased.

Hadith 2681

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) إذا مات الميت أول النهار فلا يقيل إلا في قبره.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: If someone dies at the beginning of the day, they should not rest except in their grave.

Hadith 2682

عن أبي عبد الله، عن (عليهما السلام) قال إذا مات الميت فخذ في جهازه وعجله.

From Abu Abdullah (peace be upon him) who said: When someone dies, proceed with their preparation and hasten it.

Hadith 2683

محمد بن علي بن الحسين قال: قال رسول الله (صلى الله عليه وآله): كرامة الميت تعجيله.

Muhammad bin Ali bin Al-Hussein said: The Messenger of Allah (peace be upon him and his family) said: Hastening (to the grave) is an honor for the deceased.

CHAPTER 48

Obligation Of Delaying The Preparation Of The Dead Body For Three Days When Death Is Uncertain, Unless Death Is Confirmed Before Or Remains Uncertain After

[Hadith 2684 to 2688]

Hadith 2684

عن أبي الحسن (عليه السلام) في المصعوق والغريق قال ينتظر به ثلاثة أيام إلا أن يتغير قبل ذلك.

From Abu Al-Hassan (peace be upon him) regarding the person struck by lightning and the drowned person, he said: Wait with them for three days unless they change before that.

Translator: They may still be alive even though they appear dead. See Hadith 2686 and 2688.

Hadith 2685

قال أبو عبد الله (عليه السلام) خمس ينتظر بهم إلا أن يتغير الغريق والمصعوق والمبطون والمهدو والمدخن.

Abu Abdullah (peace be upon him) said: Five types should be waited for unless they change: the drowned, the lightning-struck, the one with stomach illness, the collapsed, and the suffocated.

Hadith 2686

عن إسحاق بن عمار قال: سألته يعني أبا عبد الله (عليه السلام) عن الغريق أيغسل؟ قال: نعم ويستبرء، قلت: وكيف يستبرأ؟ قال: يترك ثلاثة أيام قبل أن يدفن. وكذلك أيضا صاحب الصاعقة فإنه ربما ظنوا أنه مات ولم يمت.

From Ishaq bin Ammar who said: I asked him, meaning Abu Abdullah (peace be upon him), about the drowned person, should they be washed? He said: Yes, and they should be confirmed dead. I said: How is death confirmed? He said: They are left for three days before burial, and likewise the person struck by lightning, for sometimes people think they have died when they haven't.

Hadith 2687

عن أبي عبد الله (عليه السلام) قال: الغريق يحبس حتى يتغير ويعلم أنه قد مات ثم يغسل ويكفن. قال: وسئل عن المصعوق فقال: إذا صعق حبس يومين ثم يغسل ويكفن.

From Abu Abdullah (peace be upon him) who said: The drowned person should be kept until they change and it is known they have died, then they are washed and

shrouded. He was asked about the lightning-struck person and he said: When struck, they should be kept for two days then washed and shrouded.

Hadith 2688

عن علي بن أبي حمزة قال: أصاب (الناس) بمكة سنة من السنين صواعق كثيرة، مات من ذلك خلق كثير، فدخلت على أبي إبراهيم (عليه السلام) فقال: - مبتدءا من غير أن أسأله - ينبغي للغريق والمصعوق أن يتربص به ثلاثا لا يدفن إلا أن يجئ منه ريح تدل على موته، قلت: جعلت فداك كأنك تخبرني أنه قد دفن ناس كثير أحياءا فقال: نعم يا علي! قد دفن ناس كثير أحياءا ما ماتوا إلا في قبورهم.

From Ali bin Abi Hamza who said: In Mecca during one year, people were affected by many lightning strikes, and many people died from that. I entered upon Abu Ibrahim (peace be upon him) and he said - beginning without me asking - it is appropriate for the drowned and lightning-struck to be waited with for three days and not buried unless an odor comes from them indicating their death. I said: May I be your ransom, it's as if you're telling me that many people were buried alive! He said: Yes, O Ali! Many people were buried alive and only died in their graves.

CHAPTER 49

Impermissibility Of Leaving The Crucified Without Burial Preparation For More Than Three Days

[Hadith 2689 to 2689]

Hadith 2689

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا تقروا المصلوب بعد ثلاثة أيام حتى ينزل ويدفن.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Do not leave the crucified person after three days until he is brought down and buried.

Section 8

Ghusl Al Mayyat (Washing The Deceased)

CHAPTER 1

Its Obligation

[Hadith 2690 to 2693]

Hadith 2690

عن أبي عبد الله (عليه السلام) - في حديث - قال: غسل الا جنابة واجب إلى أن قال وغسل الميت واجب.

From Abu Abdullah (peace be upon him) - in a hadith - he said: The ritual bath for major ritual impurity is obligatory... until he said: and washing the deceased is obligatory.

Hadith 2691

عن علي بن الحكم في - حديث - قال لما قبض رسول الله (صلى الله عليه وآله) سمعنا صوتا في البيت أن نبيكم طاهر مطهر فادفنوه ولا تغسلوه.

From Ali bin Al-Hakam - in a hadith - he said: When the Messenger of Allah (peace be upon him and his family) passed away, we heard a voice in the house saying: "Your Prophet is pure and purified, so bury him and do not wash him."

قال فرأيت عليا (عليه السلام) رفع رأسه فزعا فقال اخسأ عدو الله! فإنه أمرني بغسله وكفنه ودفنه وذا سنة. قال ثم نادى مناد آخر غير تلك النغمة يا علي بن أبي طالب! استر عورة نبيك ولا تنزع القميص.

He said: Then I saw Ali (peace be upon him) raise his head in alarm and said: "Be gone, enemy of Allah! For he commanded me to wash him, shroud him, and bury him, and this is the Sunnah." Then another caller called with a different tone: "O Ali bin Abi Talib! Cover the private parts of your Prophet and do not remove the shirt."

Hadith 2692

محمد بن علي بن الحسين في (عيون الأخبار) وفي (العلل) عن محمد بن سنان أن الرضا (عليه السلام) كتب إليه في جواب مسائله: علة غسل الميت أنه يغسل لأنه يطهر وينظف من أدناس أمراضه، وما أصابه من صنوف علله لأنه يلقى الملائكة ويباشر أهل الآخرة.

Muhammad bin Ali bin Al-Hussein in (Uyun Al-Akhbar) and in (Al-Ilal) from Muhammad bin Sinan that Al-Ridha (peace be upon him) wrote to him in response to his questions: The reason for washing the deceased is that he is washed to be purified and cleaned from the filth of his diseases and what afflicted him of various illnesses

because he meets the angels and encounters the people of the hereafter.

فيستحب إذا ورد على الله عز وجل ولقى أهل الطهارة ويماسونه ويماسهم أن يكون طاهرا نظيفا موجها به إلى الله عز وجل ليطلب (وجهه وليشفع) له، وعلة أخرى أنه يخرج منه المني الذي منه خلق فيجنب فيكون غسله له.

It is recommended when he comes to Allah the Mighty and Majestic and meets the people of purity and touches them and they touch him that he be pure and clean, directed towards Allah the Mighty and Majestic to seek His face and intercession, and another reason is that semen comes out of him from which he was created so he becomes in a state of major ritual impurity, thus washing becomes necessary for him.

Hadith 2693

عن الرضا (عليه السلام) قال: إنما امر بغسل الميت لأنه إذا مات كان الغالب عليه النجاسة والآفة والأذى فأحب أن يكون طاهرا إذا باشر أهل الطهارة من الملائكة الذين يلونه ويماسونه فيماسهم نظيفا موجها به إلى الله عز وجل.

From Al-Ridha (peace be upon him) he said: The washing of the deceased was commanded because when he dies, impurity, affliction, and harm predominantly affect him, so it was beloved that he be pure when he encounters the people of purity from among the angels who attend to him and touch him, so he touches them clean, directed towards Allah the Mighty and Majestic.

وقد روى عن بعض الأئمة (عليهم السلام) أنه قال: ليس من ميت يموت إلا خرجت منه الجنابة فلذلك وجب الغسل.

It has been narrated from some of the Imams (peace be upon them) that they said: There is no deceased who dies except that major ritual impurity comes out from him, therefore washing becomes obligatory.

أقول: وأكثر أحاديث الأبواب الآتية تدل على ذلك، ويأتي في التيمم أحاديث فيما إذا اجتمع ميت وجنب ومحدث وهناك ماء يكفي أحدهم منها ما يدل على وجوب غسل الميت أيضا، لترجيحه على غسل الجنابة، وما تضمن بعضها من أنه سنة فهو محمول على أن وجوبه علم من السنة لا من القرآن، ونظائر، وقوله في حديث محمد بن سنان: فيستحب يراد به أن هذا الاستحباب علة للوجوب في أصل الشرع، وأن الله لما أحب ذلك أوجبه والله أعلم.

I (Hurr Amili) say: Most of the hadiths in the coming chapters indicate this, and there will come in the chapter of tayammum hadiths about when a deceased, someone in major ritual impurity, and someone in minor ritual impurity gather and there is only enough water for one of them, including what indicates the obligation of washing the deceased also, preferring it over the ritual bath for major impurity, and what some of them included about it being Sunnah is interpreted to mean that its obligation was known from the Sunnah not from the Quran, and similar cases, and his saying in the

hadith of Muhammad bin Sinan: "it is recommended" means that this recommendation is the reason for the obligation in the original law, and that when Allah loved that He made it obligatory, and Allah knows best.

CHAPTER 2

Manner Of Washing The Deceased And A Summary Of Its Rulings

[Hadith 2694 to 2707]

Hadith 2694

عن أبي عبد الله (عليه السلام) قال: سألته عن غسل الميت؟ فقال: اغسله بماء وسدر، ثم اغسله على أثر ذلك غسلة أخرى بماء وكافور وذريرة إن كانت، واغسل الثالثة بماء قراح، قلت ثلاث غسلات لجسده كله؟ قال: نعم، قلت: يكون عليه ثوب إذا غسل؟ قال إن استطعت أن يكون عليه قميص فغسله من تحته، وقال: أحب لمن غسل الميت أن يلف على يده الخرقة حين يغسله.

From Abu Abdullah (peace be upon him), he said: I asked him about washing the deceased? He said: Wash him with water and sidr (lote tree leaves), then wash him after that another washing with water and camphor and dhareerah (*) if available, and wash the third time with pure water. I said: Three washings for his entire body? He said: Yes. I said: Should he wear clothes when being washed? He said: If you can have him wear a shirt and wash him underneath it. And he said: I prefer for whoever washes the deceased to wrap a cloth around his hand when washing him.

Translator: * A powder made from a mixture of aromatic herbs, dried flowers, or other fragrant materials.

Hadith 2695

عن أبي عبد الله (عليه السلام) قال: إذا أردت غسل الميت فاجعل بينك وبينه ثوبا يستر عنك عورته، إما قميص وإما غيره، ثم تبدء بكفيه ورأسه ثلاث مرات بالسدر، ثم سائر جسده، وابدأ بشقه الأيمن.

From Abu Abdullah (peace be upon him), he said: When you want to wash the deceased, place between you and him a cloth that covers his private parts, either a shirt or something else. Then begin with his palms and head three times with sidr (lote tree leaves), then the rest of his body, and start with his right side.

فإذا أردت أن تغسل فرج فخذ خرقة نظيفة فلفها على يدك اليسرى، ثم ادخل يدك من تحت الثوب الذي على فرج الميت فاغسله من غير أن ترى عورته.

When you want to wash his private parts, take a clean cloth and wrap it around your left hand, then insert your hand under the cloth that is covering the deceased's private parts and wash them without seeing his private parts.

فإذا فرغت من غسله بالسدر فاغسله مرة أخرى بماء وكافور وبشئ من حنوط، ثم اغسله بماء بحت غسلة أخرى، حتى إذا فرغت من ثلاث غسلات جعلته في ثوب نظيف ثم جففته.

When you finish washing him with sidr, wash him another time with water and

camphor and some hanut (* perfume), then wash him with pure water for another washing, until when you finish the three washings, place him in a clean cloth then dry him.

Translator: * A mixture of fragrant ingredients such as musk, camphor, sandalwood, rose water, and other aromatic oils or herbs.

Hadith 2696

عن يونس عنهم (عليهم السلام) قال: إذا أردت غسل الميت فضعه على المغتسل مستقبل القبلة، فإن كان عليه قميص فأخرج يده من القميص واجمع قميصه على عورته، وارفعه من رجليه إلى فوق الركبة، وإن لم يكن عليه قميص فالق على عورته خرقة.

From Yunus, from them (peace be upon them) who said: When you want to wash the deceased, place them on the washing table facing the Qibla. If they are wearing a shirt, remove their hand from it and gather the shirt over their private parts, and raise it from their feet above the knee. If they have no shirt, place a cloth over their private parts.

واعمد إلى السدر فصيره في طشت وصب عليه الماء واضربه بيدك حتى ترتفع رغوته، واعزل الرغوة في شئ، وصب الآخر في الإجانة التي فيها الماء، ثم اغسل يديه ثلاث مرات كما يغسل الانسان من الجنابة إلى نصف الذراع، ثم اغسل فرجه ونقه، ثم اغسل رأسه بالرغوة وبالغ في ذلك واجتهد أن لا يدخل الماء منخريه ومسامعه،

Take sidr (lote tree leaves), put them in a basin, pour water over them, and beat them with your hand until foam rises. Set the foam aside in something, and pour the rest in the tub with water. Then wash their hands three times up to mid-forearm as one washes from ritual impurity. Then wash their private parts and clean thoroughly. Then wash their head with the foam, being thorough and careful not to let water enter their nostrils and ears.

ثم اضجعه على جانبه الأيمن وصب الماء من نصف رأسه إلى قدميه ثلاث مرات، وادلك بدنه دلكا رفيقا. وكذلك ظهره وبطنه، ثم اضجعه على جانبه الأيمن وافعل به مثل ذلك، ثم صب ذلك الماء من الإجانة واغسل الإجانة بماء قراح، واغسل يديك إلى المرفقين، ثم صب الماء في الآنية وألق فيه حبات كافور، وافعل به كما فعلت في المرة الأولى، ابدأ بيديه، ثم بفرجه وامسح بطنه مسحا رفيقا، فإن خرج منه شئ فانقه،

Then lay them on their right side and pour water from mid-head to feet three times, gently rubbing their body. Do the same for their back and belly. Then lay them on their right side and do the same. Then pour out that water from the tub and wash the tub with pure water. Wash your hands up to the elbows. Then pour water in the vessel, add some camphor grains, and do as you did the first time: start with their hands, then private parts, and gently wipe their belly. If anything comes out, clean it.

ثم اغسل رأسه، ثم اضجعه على جنبه الأيسر، واغسل جنبه الأيمن وظهره وبطنه، ثم اضجعه على جنبه

الأيمن واغسل جنبه الأيسر كما فعلت أول مرة، ثم اغسل يديك إلى المرفقين والآنية وصب فيه ماء القراح، واغسله بماء قراح كما غسلته في المرتين الأولتين. ثم نشفه بثوب طاهر.

Then wash their head, lay them on their left side, wash their right side, back and belly, then lay them on their right side and wash their left side as done the first time. Then wash your hands to the elbows and the vessel, pour pure water in it, and wash them with pure water as done in the first two times. Then dry them with a clean cloth.

واعمد إلى قطن فذر عليه شيئا من حنوط وفضعه على فرجه قبل ودبر واحش القطن في دبره لئلا يخرج منه شئ وخذ خرقة طويلة عرضها شبر فشدها من حقويه، وضم فخذيه ضما شديدا ولفها ففخذيه، ثم اخرج رأسها من تحت رجليه إلى الجانب الأيمن، واغرزها في الموضع الذي لففت فيه الخرقة وتكون الخرقة، طويلة تلف فخذيه من حقويه إلى ركبتيه لفا شديدا.

Take cotton, sprinkle some embalming perfume on it, place it on their front and back private parts, and stuff cotton in the back to prevent anything from coming out. Take a long cloth one span wide, tie it around their waist, press their thighs firmly together and wrap it around their thighs, then bring its end from under their feet to the right side, and insert it where you wrapped the cloth. The cloth should be long enough to wrap their thighs from waist to knees firmly.

Hadith 2697

قال أبو عبد الله (عليه السلام): يغسل الميت ثلاث غسلات، مرة بالسدر، ومرة بالماء يطرح فيه الكافور، ومرة أخرى بالماء القراح، ثم يكفن.

Abu Abdullah (peace be upon him) said: The deceased should be given three ritual baths: once with sidr (lote tree leaves), once with water containing camphor, and once with pure water, then the body is to be shrouded.

Hadith 2698

عن عبد الله الكاهلي قال: سألت أبا عبد الله (عليه السلام) عن غسل الميت فقال: استقبل ببطن قدميه القبلة حتى يكون وجهه مستقبل القبلة، ثم تلين مفاصله، فإن امتنعت عليك فدعها، ثم ابدأ بفرجه بماء السدر ثلاث غسلات، وأكثر من الماء فامسح بطنه مسحا رفيقا.

From Abdullah Al-Kahili who said: I asked Abu Abdullah (peace be upon him) about washing the deceased. He said: Face his feet towards the Qibla so that his face is facing the Qibla, then soften his joints. If they resist, leave them. Then begin with his private parts using water with sidr (lote tree leaves) three times, use plenty of water and gently wipe his stomach.

ثم تحول إلى رأسه وابدأ بشقه الأيمن من لحيته ورأسه، ثم ثن بشقه الأيسر من رأسه ولحيته ووجهه فاغسله برفق، وإياك والعنف واغسله غسلا ناعما ثم اضجعه على شقه الأيسر ليبدو لك الأيمن، ثم اغسله

من قرنه إلى قدميه، وامسح يدك على ظهره وبطنه ثلاث غسلات، ثم رده على جانبه الأيمن ليبدو لك الأيسر فاغسله بماء من قرنه إلى قدميه وامسح يدك على ظهره وبطنه ثلاث غسلات بماء الكافور والحرض، وامسح يدك على بطنه مسحا رفيقا.

Then move to his head and start with the right side of his beard and head, then second with the left side of his head, beard, and face, washing it gently. Avoid roughness and wash him softly. Then lay him on his left side to expose his right side, then wash him from his crown to his feet, and wipe your hand on his back and stomach three times. Then turn him to his right side to expose his left side and wash him with water from his crown to his feet and wipe your hand on his back and stomach three times with camphor water and cleaning agent, and wipe your hand gently on his stomach.

ثم تحول إلى رأسه فاصنع كما صنعت أولا بلحيته، ثم من جانبيه كليهما ورأسه ووجهه بماء الكافور ثلاث غسلات، ثم رده إلى الجانب الأيسر حتى يبدو لك الأيمن، فاغسله من قرنه إلى قدميه ثلاث غسلات، ثم ترده إلى جانبه الأيمن حتى يبدو لك الأيسر فاغسله من قرنه إلى قدمه ثلاث غسلات، وادخل يدك تحت منكبيه وذراعيه، ويكون الذراع والكف مع جنبه كلما غسلت شيئا منه أدخلت يدك تحت منكبيه وفي باطن ذراعيه.

Then move to his head and do as you did first with his beard, then both his sides, head, and face with camphor water three times. Then return him to the left side until the right side is exposed, wash him from his crown to his feet three times, then return him to his right side until the left side is exposed and wash him from his crown to his feet three times. Put your hand under his shoulders and arms, keeping the forearm and palm against his side. Whenever you wash any part of him, put your hand under his shoulders and inside his arms.

ثم رده على ظهره، ثم اغسله بماء قراح كما صنعت أولا، تبدأ بالفرج، ثم تحول إلى الرأس واللحية والوجه حتى تصنع كما صنعت أولا بماء قراح، ثم ازره بالخرقة، ويكون تحته القطن تذفره به إذ فارا قطنا كثيرا، ثم تشد فخذيه على القطن بالخرقة شدا شديدا حتى لا تخاف أن يظهر شئ.

Then return him to his back, then wash him with pure water as you did first, starting with the private parts, then move to the head, beard, and face until you do as you did first with pure water. Then wrap him with the cloth, placing cotton underneath, using plenty of cotton when stuffing. Then bind his thighs over the cotton with the cloth tightly until you're not afraid anything will show.

وإياك أن تقعده أو تغمز بطنه، وإياك أن تحشو في مسامعه شيئا فإن خفت أن يظهر المنخرين شئ فلا عليك أن تصير ثم قطنا، وان لم تخف فلا تجعل فيه شيئا، وتخلل أظفاره وكذلك غسل المرأة.

Beware of sitting him up or squeezing his stomach, and beware of stuffing anything in his ears. If you fear something might appear from the nostrils, you may place cotton there, but if you don't fear that, don't put anything in them. Clean his nails, and washing a woman is done the same way.

Hadith 2699

سألت أبا عبد الله (عليه السلام) عن غسل الميت كيف يغسل؟ قال: بماء وسدر، واغسل جسده كله، واغسله أخرى بماء وكافور، ثم اغسله أخرى بماء. قلت: ثلاث مرات؟ قال: نعم، قلت: فما يكون عليه حين يغسله؟ قال: ان استطعت أن يكون عليه قميص فيغسل من تحت القميص.

I asked Abu Abdullah (peace be upon him) about washing the deceased, how should he be washed? He said: With water and sidr (lotr tree leaves), wash his entire body, then wash him again with water and camphor, then wash him again with water. I asked: Three times? He said: Yes. I asked: What should be on him while washing? He said: If you can, let there be a shirt on him and wash beneath the shirt.

Hadith 2700

سألت العبد الصالح (عليه السلام عن غسل الميت، أفيه وضوء الصلاة أم لا؟ فقال: غسل الميت تبدأ بمرافقه فيغسل بالحرض، ثم يغسل وجهه ورأسه بالسدر، ثم يفاض عليه الماء ثلاث مرات.

I asked the Al-Abd Al Salih (meaning the Imam) (peace be upon him) about washing the deceased, does it require ablution like prayer or not? He said: The washing of the deceased begins with his elbows using hardh (*), then his face and head are washed with sidr (lote tree leaves), then water is poured over him three times.

ولا يغسل إلا في قميص يدخل رجل يده ويصب عليه من فوقه، ويجعل في الماء شئ من السدر وشئ من كافور، ولا يعصر بطنه إلا أن يخاف شيئا قريبا فيمسح مسحا رفيقا من غير أن يعصر.

He should only be washed while wearing a shirt through which a man inserts his hand and pours water from above. Some sidr and some camphor should be added to the water. His stomach should not be squeezed unless something recent is feared, then it should be wiped gently without squeezing.

ثم يغسل الذي غسله يده قبل أن يكفنه إلى المنكبين ثلاث مرات، ثم إذا كفنه اغتسل.

Then the person who washed him should wash his own hands up to the shoulders three times before shrouding him, and after shrouding him, he should perform a full ritual bath (ghusl).

Translator: * A type of cleaning agent. Specifically a potash or washing soda derived from leaves and branches of the Cynanchum argel plant.

Hadith 2701

أمرني أبو عبد الله (عليه السلام) أن أعصر بطنه، ثم أوضيه بالأشنان، ثم أغسل رأسه بالسدر ولحييه، ثم أفيض على جسده منه، ثم أدلك بجسده، ثم أفيض عليه ثلاثا، ثم اغسله بالماء القراح، ثم أفيض عليه الماء بالكافور وبالماء القراح، واطرح فيه سبع ورقات سدر.

Abu Abdullah (peace be upon him) ordered me to squeeze his abdomen, then wash it with ashnan (*), then wash his head and beard with sidr (lote tree leaves), then pour it

over his body, then rub his body, then pour over him three times, then wash him with pure water, then pour water with camphor and pure water over him, and put in it seven sidr leaves.

Translator: * Ashes derived from certain plants commonly known as saltworts or glassworts. Their ashes contain high levels of sodium carbonate or potassium carbonate, which have cleansing and softening properties. The ash is mixed with water to create a cleaning solution for washing the deceased.

Hadith 2702

عن أبي عبد الله (عليه السلام) قال: سألته عن (غسل) الميت، فقال: اقعده واغمز بطنه غمزا رفيقا، ثم طهره من غمز البطن، ثم تضجعه ثم تغسله تبدأ بميامنه، وتغسله بالماء والحرض، ثم بماء وكافور، ثم تغسله بماء قراح، واجعله في أكفانه.

From Abu Abdullah (peace be upon him), he said: I asked him about washing the deceased, and he said: Sit him up and press his abdomen gently, then clean him from what comes out from pressing the abdomen, then lay him down and wash him starting with his right side. Wash him with water and sidr (lote tree leaves), then with water and camphor, then wash him with pure water, and place him in his shrouds.

قال الشيخ: قوله اقعده موافق للعامة، ولسنا نعمل عليه، والوجه فيه التقية.

The Sheikh said: His saying "sit him up" agrees with the Aammah (Sunnis), but we do not practice it, and the reason for it is taqiyya (dissimulation).

Hadith 2703

عن أبي عبد الله (عليه السلام) أنه سئل عن غسل الميت، قال: تبدأ فتطرح على سوئته خرقة، ثم ينضح على صدره وركبتيه من الماء ثم تبدأ فتغسل الرأس واللحية بسدر حتى ينقيه، ثم تبدأ بشقة الأيمن، ثم بشقه الأيسر، وإن غسلت رأسه ولحيته بالخطمي فلا بأس،

From Abu Abdullah (peace be upon him), he was asked about washing the deceased. He said: Begin by placing a cloth over his private parts, then sprinkle water on his chest and knees. Then start by washing the head and beard with sidr (lote tree leaves) until they are clean. Then begin with the right side, then the left side. If you wash his head and beard with marshmallow plant it is fine.

وتمر يدك على ظهره وبطنه بجرة من ماء حتى تفرغ منهما، ثم بجرة من كافور يجعل في الجرة من الكافور نصف حبة ثم يغسل رأسه ولحيته، ثم شقه الأيمن، ثم شقه الأيسر وتمر يدك على جسده كله، وتنصب رأسه ولحيته شيئا، ثم تمر يدك على بطنه فتعصره شيئا حتى يخرج من مخرجه ما خرج، ويكون على يديك خرقة تنقي بها دبره،

Pass your hand over his back and belly with a pour of water until you finish with them, then with a pour containing camphor - put half a grain of camphor in the pour. Then wash his head and beard, then his right side, then his left side, and pass your hand over his entire body. Raise his head and beard slightly, then pass your hand over

his belly and squeeze it gently until whatever comes out emerges from his exit. Have a cloth on your hands to clean his back passage.

ثم ميل برأسه شيئا فتنفضه حتى يخرج من منخره ما خرج، ثم تغسله بجرة من ماء القراح فذلك ثلاث جرار فإن زدت فلا بأس، وتدخل في مقعدته من القطن ما دخل ثم تجففه بثوب نظيف، ثم تغسل يديك إلى المرافق ورجليك إلى الركبتين، ثم تكفنه.

Then tilt his head slightly and shake it until whatever comes out emerges from his nostrils. Then wash him with a pour of pure water - so that makes three pours, and if you add more it's fine. Insert cotton into his anus as needed, then dry him with a clean cloth. Then wash your hands up to the elbows and your feet up to the knees, then shroud him.

تبدأ وتجعل على مقعدته شيئا من القطن وذريرة، وتضم فخذيه ضما شديدا إلى أن قال: الجرة الأولى التي يغسل بها الميت بماء السدر والجرة الثانية بماء الكافور يفت فيها فتا قدر نصف حبة والجرة الثالثة بماء القراح.

Begin by placing some cotton and dharira (fragrant powder) on his anus, and press his thighs together firmly. Then he said: The first pour used to wash the deceased is with sidr (lote tree leaves) water, the second pour with camphor water containing half a grain of crushed camphor, and the third pour with pure water.

Hadith 2704

عن أبي عبد الله (عليه السلام) قال: غسل علي بن أبي طالب (عليه السلام) رسول الله (صلى الله عليه وآله) بدأه بالسدر، والثانية ثلاثة مثاقيل من كافور ومثقال من مسك، ودعا بالثالثة بقربة مشدودة الرأس فأفاضها عليه، ثم أدرجه (عليه السلام).

From Abu Abdullah (peace be upon him) who said: Ali ibn Abi Talib (peace be upon him) washed the Messenger of Allah (peace be upon him and his family) starting with sidr (lote tree leaves), and the second with three mithqals of camphor and one mithqal of musk, and for the third he called for a water skin with its head tied and poured it over him, then wrapped him (peace be upon him).

Hadith 2705

عن أبي عبد الله (عليه السلام) أنه قال: إن غسلت رأس الميت ولحيته بالخطمي فلا بأس.

From Abu Abdullah (peace be upon him) that he said: If you wash the deceased's head and beard with marshmallow plant, there is no problem.

Hadith 2706

وقال (عليه السلام) في حديث طويل يصف فيه غسل الميت: لا تخلل أظافيره.

And he (peace be upon him) said in a long hadith describing the washing of the deceased: Do not clean between his fingernails.

Hadith 2707

وروى العلامة في (المختلف) نقلا عن ابن أبي عقيل أنه قال: تواترت الاخبار عنهم (عليهم السلام) أن عليا (عليه السلام) غسل رسول الله (صلى الله عليه وآله) في قميصه ثلاث غسلات.

Al-Allamah narrated in (Al-Mukhtalif), quoting from Ibn Abi Aqeel that he said: The reports have been frequently narrated from them (peace be upon them) that Ali (peace be upon him) washed the Messenger of Allah (peace be upon him and his family) in his shirt three times.

CHAPTER 3

That Washing The Deceased Is Like Washing For Ritual Impurity (Janabah)

[Hadith 2708 to 2715]

Hadith 2708

عن أبي جعفر (عليه السلام) قال: غسل الميت مثل غسل الجنب، وإن كان كثير الشعر فرد عليه الماء ثلاث مرات.

From Abu Ja'far (peace be upon him) who said: Washing the deceased is like washing for ritual impurity, and if they have abundant hair then water should be poured over them three times.

Hadith 2709

عن أبي عبد الله (عليه السلام) قال - في حديث -: إن رجلا سأل أبا جعفر (عليه السلام) عن الميت لم يغسل غسل الجنابة؟ قال: إذا خرجت الروح من البدن خرجت النطفة التي خلق منها بعينها منه، كائنا ما كان، صغيرا أو كبيرا، ذكرا أو أنثى، فلذلك يغسل غسل الجنابة.

From Abu Abdullah (peace be upon him) who said - in a hadith: A man asked Abu Ja'far (peace be upon him) about why the deceased must be washed like washing for ritual impurity? He said: When the soul leaves the body, the sperm from which they were created exits from them, regardless of who they are, young or old, male or female, and that is why they are washed like washing for ritual impurity.

Hadith 2710

عن أبي عبد الله (عليه السلام) قال: سئل ما بال الميت يمنى؟ قال: النطفة التي خلق منها يرمي بها.

From Abu Abdullah (peace be upon him) who said: He was asked why does the deceased discharge? He said: The sperm from which they were created is expelled.

Hadith 2711

عن علي بن الحسين (عليه السلام) قال: قال إن المخلوق لا يموت حتى تخرج منه النطفة التي خلق منها من فيه أو من غيره.

From Ali bin Al-Hussein (peace be upon him) who said: The created being does not die until the sperm from which they were created exits from them, either from their mouth or elsewhere.

Hadith 2712

سئل الصادق (عليه السلام) لأي علة يغسل الميت؟ قال: تخرج منه النطفة التي خلق منها تخرج من عينيه، أو من فيه.

Al-Sadiq (peace be upon him) was asked for what reason is the deceased washed? He said: The sperm from which they were created exits from them, it exits from their eyes or their mouth.

Hadith 2713

عن أبي عبد الله القزويني قال: سألت أبا جعفر محمد بن علي (عليهما السلام) عن غسل الميت لأي علة يغسل؟ ولأي علة يغتسل الغاسل؟ قال: يغسل الميت لأنه جنب، ولتلاقيه الملائكة وهو طاهر، وكذلك الغاسل ليلاقيه المؤمنين.

From Abu Abdullah Al-Qazwini who said: I asked Abu Ja'far Muhammad bin Ali (peace be upon them both) about washing the deceased - for what reason is it done? And for what reason does the washer perform ghusl? He said: The deceased is washed because they are in a state of ritual impurity, and so that the angels meet them while they are pure, and likewise the washer does so to meet the believers.

Hadith 2714

عن جعفر بن محمد، عن أبيه (عليهما السلام) أنه سئل ما بال الميت يغسل؟ قال: النطفة التي خلق منها يرمي بها.

From Ja'far bin Muhammad, from his father (peace be upon them both) that he was asked why is the deceased washed? He said: The sperm from which they were created is expelled.

Hadith 2715

سألت أبا إبراهيم (عليه السلام) عن الميت لم يغسل غسل الجنابة؟ فذكر حديثا يقول فيه: فإذا مات سالت منه تلك النطفة بعينها، يعني التي خلق منها، فمن ثم صار الميت يغسل غسل الجنابة.

I asked Abu Ibrahim (peace be upon him) about a deceased person who was not given the ritual bath for major impurity (janabah)? He mentioned a hadith in which he said: When a person dies, that same sperm from which he was created flows out of him, and that is why the deceased is given the ritual bath of major impurity (janabah).

CHAPTER 4

Obligation Of Washing Those Who Die In Water

[Hadith 2716 to 2721]

Hadith 2716

عن أبي عبد الله (عليه السلام): الغريق يحبس حتى يتغير ويعلم أنه قد مات ثم يغسل ويكفن.

From Abu Abdullah (peace be upon him): The drowned person should be kept until their condition changes and it is known that they have died, then they should be washed and shrouded.

Hadith 2717

عن أبي عبد الله (عليه السلام) قال: كان أمير المؤمنين (عليه السلام) يقول: الغريق يغسل.

From Abu Abdullah (peace be upon him) who said: Amir al-Mu'minin (peace be upon him) used to say: The drowned person should be washed.

Hadith 2718

عن أبي عبد الله (عليه السلام) في بئر مخرج وقع فيه رجل فمات (إلى أن قال:) إن أمكن إخراجه اخرج وغسل ودفن.

From Abu Abdullah (peace be upon him) regarding a man who fell into an exposed well and died (until he said:) if it is possible to retrieve him, he should be retrieved, washed, and buried.

Hadith 2719

عن أبي عبد الله، عن أمير المؤمنين (عليهما السلام) أنه كان يقول: الغريق يغسل.

From Abu Abdullah, from Amir al-Mu'minin (peace be upon them both) that he used to say: The drowned person should be washed.

Hadith 2720

سألت أبا عبد الله (عليه السلام) عن العريق أيغسل؟ قال: نعم ويستبرء.

I asked Abu Abdullah (peace be upon him) about the drowned person, should they be washed? He said: Yes, and they should be thoroughly cleaned.

Hadith 2721

قال أغسل كل الموتى، الغريق، وأكيل السبع وكل شئ إلا ما قتل بين الصفين.

He said: Wash all the dead: the drowned person, the one eaten by predators, and everything except those killed between the battle lines.

CHAPTER 5

Recommendation Of Directing The Deceased Towards The Qibla During Washing, Like A Dying Person, And That It Is Not Obligatory

[Hadith 2722 to 2723]

Hadith 2722

عن أبي عبد الله (عليه السلام) في (حديث) قال: وإذا وجهت الميت للقبلة فاستقبل بوجهه القبلة ولا تجعله معترضا كما يجعل الناس.

From Abu Abdullah (peace be upon him) in a hadith, he said: When you direct the deceased towards the Qibla, face their face towards the Qibla and do not place them crosswise as people do.

Hadith 2723

سألت أبا الحسن الرضا (عليه السلام) عن الميت كيف يوضع على المغتسل، موجها وجهه نحو القبلة، أو يوضع على يمينه ووجهه نحو القبلة؟ قال: يوضع كيف تيسر، فإذا طهر وضع كما يوضع في قبره.

I asked Abu Al-Hassan Al-Ridha (peace be upon him) about how the deceased should be placed on the washing table, should their face be directed towards the Qibla, or should they be placed on their right side with their face towards the Qibla? He said: Place them however it is convenient, and when they are purified, place them as they would be placed in their grave.

CHAPTER 6

Recommendation Of Performing Ablution For The Deceased Before Bathing And Its Non-obligation

[Hadith 2724 to 2730]

Hadith 2724

عن أبي عبد الله (عليه السلام) قال: الميت يبدء بفرجه ثم يوضأ وضوء الصلاة. ثم ذكر.

From Abu Abdullah (peace be upon him) who said: Start with the deceased's private parts then perform ablution like that for prayer. Then he mentioned.

Hadith 2725

سألت أبا عبد الله (عليه السلام) عن غسل الميت؟. قال: تطرح عليه خرقة ثم يغسل فرجه ويوضأ وضوء الصلاة، ثم يغسل رأسه بالسدر والأشنان، ثم بالماء والكافور، ثم بالماء القراح يطرح فيه سبع ورقات صحاح من ورق السدر في الماء.

I asked Abu Abdullah (peace be upon him) about washing the deceased? He said: Place a cloth over them, then wash their private parts and perform ablution like that for prayer, then wash their head with sir (lote tree leaves) and ashnan (*), then with water and camphor, then with pure water in which seven whole sidr (lote tree leaves) are placed.

Translator: * Ashes derived from certain plants commonly known as saltworts or glassworts. Their ashes contain high levels of sodium carbonate or potassium carbonate, which have cleansing and softening properties. The ash is mixed with water to create a cleaning solution for washing the deceased.

Hadith 2726

عن أم أنس بن مالك أن رسول الله (صلى الله عليه وآله) قال: إذا توفيت المرأة فأرادوا أن يغسلوها فليبدؤا ببطنها فلتمسح مسحا رفيقا إن لم تكن حبلى فإن كانت حبلى فلا تحركيها.

From Umm Anas bin Malik that the Messenger of Allah (peace be upon him and his family) said: When a woman dies and they want to wash her, they should start with her abdomen and wipe it gently if she is not pregnant, but if she is pregnant do not move her.

فإذا أردت غسلها فابدأ بسفليها فألقي على عورتها ثوبا ستيرا، ثم خذي كرسفة فاغسليها فأحسني غسلها، ثم ادخلي يدك من تحت الثوب فامسيحها بكرسف ثلاث مرات وأحسني مسحها قبل أن توضيها، ثم وضئيها بماء فيه سدر.

When you want to wash her, start with her lower parts and place a concealing cloth over her private parts, then take cotton and wash her thoroughly, then insert your

hand under the cloth and wipe her with cotton three times and wipe her well before performing ablution on her, then perform ablution on her with water containing sidr (lote tree leaves).

Hadith 2727

عن أبي عبد الله (عليه السلام) قال: إن أبي أمرني أن أغسله إذا توفى، وقال لي: اكتب يا بني! ثم قال: إنهم يأمرونك بخلاف ما تصنع فقل لهم: هذا كتاب أبي ولست أعد وقوله، ثم قال: تبدء فتغسل يديه، ثم توضيه وضوء الصلاة، ثم تأخذ ماء و وسدرا.

From Abu Abdullah (peace be upon him) who said: My father ordered me to wash him when he dies, and said to me: Write, my son! Then he said: They will order you differently from what you do, so tell them: This is my father's writing and I will not deviate from his words. Then he said: Start by washing his hands, then perform ablution on him like that for prayer, then take water and lotus leaves.

Hadith 2728

وقد تقدم حديث حماد بن عثمان أو غيره عن أبي عبد الله (عليه السلام) قال: في كل غسل وضوء إلا الجنابة.

The previous hadith of Hammad bin Uthman or others from Abu Abdullah (peace be upon him) has been mentioned saying: In every ritual bath there is ablution except for major ritual impurity (janabah).

Hadith 2729

وحديث معاوية بن عمار، عن أبي عبد الله (عليه السلام) قال: أمرني أن أعصر بطنه ثم أوضيه، ثم أغسله بالأشنان.

And the hadith of Muawiya bin Ammar, from Abu Abdullah (peace be upon him) who said: He ordered me to press his abdomen then perform ablution on him, then wash him with ashnan (*).

Translator: * Ashes derived from certain plants commonly known as saltworts or glassworts. Their ashes contain high levels of sodium carbonate or potassium carbonate, which have cleansing and softening properties. The ash is mixed with water to create a cleaning solution for washing the deceased.

Hadith 2730

وحديث يعقوب بن يقطين أنه سأل العبد الصالح (عليه السلام) عن غسل الميت أفيه وضوء؟ فذكر كيفية الغسل ولم يذكر الوضوء.

And the hadith of Yaqub bin Yaqtin that he asked Al-Abd Al-Salih (peace be upon him) about washing the deceased, is there ablution in it? He described the washing procedure but did not mention ablution.

أقول: وتقدم ما يدل على أن كل غسل يجزي عن الوضوء، وأحاديث كيفية الغسل السابقة أكثرها خال عن ذكر الوضوء، وكذا ما دل على أن غسل الميت مثل غسل الجنابة، وغير ذلك مما يدل على عدم وجوب وضوء الميت وأحاديث استحبابه لا بأس بالعمل بها وإن احتملت التقية والنسخ، وظاهر كلام الشيخ في بعض كتبه نقل إجماع الإمامية على نفي الوضوء هنا وترك استعماله، والله أعلم.

I (Hurr Amili) say: What has preceded indicates that any ritual bath suffices for ablution, and most of the previous hadiths about washing procedures are devoid of mentioning ablution, as well as what indicates that washing the deceased is like washing for major ritual impurity, and other evidence indicating that ablution for the deceased is not obligatory. The hadiths recommending it are acceptable to act upon even if they might involve dissimulation or abrogation. The apparent meaning of the Sheikh's words in some of his books conveys the consensus of the Imamiyyah on negating ablution here and not using it, and Allah knows best.

CHAPTER 7

Recommendation Of Personally Performing The Washing Of The Deceased And Supplications For Them From Traditions

[Hadith 2731 to 2733]

Hadith 2731

عن أبي جعفر (عليه السلام) قال: أيما مؤمن غسل مؤمنا فقال إذا قلبه: اللهم هذا بدن عبدك المؤمن قد أخرجت روحه منه وفرقت بينهما فعفوك عفوك إلا غفر الله له ذنوب سنة إلا الكبائر.

From Abu Ja'far (peace be upon him) who said: Any believer who washes a believer and says while turning him: "O Allah, this is the body of Your believing servant, You have taken his soul from him and separated between them, so [grant] Your pardon, Your pardon," Allah will forgive him the sins of a year except for the major sins.

Hadith 2732

عن أبي عبد الله (عليه السلام) قال: ما من مؤمن يغسل مؤمنا ويقول وهو يغسله: يا رب عفوك عفوك إلا عفا الله عنه.

From Abu Abdullah (peace be upon him) who said: There is no believer who washes a believer and says while washing him: "O Lord, Your pardon, Your pardon," except that Allah pardons him.

Hadith 2733

عن أبي جعفر (عليه السلام) قال: كان فيما ناجي به موسى ربه قال: يا رب ما لمن غسل الموتى؟ فقال: أغسله من ذنوبه كما ولدته أمه.

From Abu Ja'far (peace be upon him) who said: Among what Moses confided with his Lord was that he said: "O Lord, what is [the reward] for one who washes the deceased?" He said: "I will wash him from his sins just as his mother bore him."

CHAPTER 8

Recommendation Of Concealing What The Washer Sees Of The Deceased Until Burial, And The Impermissibility Of Revealing What Disgraces Them

[Hadith 2734 to 2738]

Hadith 2734

عن أبي جعفر (عليه السلام) قال: من غسل ميتا فأدى فيه الأمانة غفر له. قلت: وكيف يؤدي فيه الأمانة؟ قال: لا يخبر بما يرى.

From Abu Ja'far (peace be upon him), he said: Whoever washes a deceased person and fulfills the trust in it will be forgiven. I asked: And how does one fulfill the trust in it? He said: He does not tell what he sees.

Hadith 2735

قال الصادق (عليه السلام): من غسل ميتا فستر وكتم خرج من الذنوب كيوم ولدته أمه.

Al-Sadiq (peace be upon him) said: Whoever washes a deceased person and conceals and keeps secret [what he sees] will emerge from sins as the day his mother bore him.

Hadith 2736

قال (عليه السلام): من غسل ميتا مؤمنا فأدى فيه الأمانة غفر الله له. قيل: وكيف يؤدي فيه الأمانة؟ قال: لا يخبر بما يرى، وحده إلى أن يدفن الميت.

He (peace be upon him) said: Whoever washes a deceased believer and fulfills the trust in it, Allah will forgive him. It was asked: And how does one fulfill the trust in it? He said: He does not tell what he sees, until the deceased is buried.

Hadith 2737

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: من غسل مؤمنا ميتا فأدى فيه الأمانة غفر الله له. قيل: وكيف يؤدي فيه الأمانة؟ قال: لا يخبر بما يرى.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), he said: Whoever washes a deceased believer and fulfills the trust in it, Allah will forgive him. It was asked: And how does one fulfill the trust in it? He said: He does not tell what he sees.

Hadith 2738

عن رسول الله (صلى الله عليه وآله) أنه قال في خطبة طويلة: من غسل ميتا فأدى فيه الأمانة كان له بكل شعرة منه عتق رقبة، ورفع له مأة درجة.

From the Messenger of Allah (peace and blessings be upon him and his family) that he said in a long sermon: Whoever washes a deceased person and fulfills the trust in it, for every hair on them he will receive the reward of freeing a slave, and will be raised one hundred degrees.

قيل: يا رسول الله وكيف يؤدى فيه الأمانة؟ قال: يستر عورته ويستر شينه وإن لم يستر عورته وشينه حبط أجره وكشفت عورته في الدنيا والآخرة.

It was asked: O Messenger of Allah, how does one fulfill the trust in it? He said: He covers their private parts and conceals their flaws, and if he does not cover their private parts and flaws, his reward will be nullified and his private parts will be exposed in this world and the hereafter.

CHAPTER 9

Recommendation Of Being Gentle With The Deceased During Washing And The Dislike Of Harshness

[Hadith 2739 to 2742]

Hadith 2739

قال أبو عبد الله (عليه السلام): إذا غسلتم الميت منكم فارفقوا به ولا تعصروه ولا تغمزوا له مفصلا.

Abu Abdullah (peace be upon him) said: When you wash your deceased, be gentle with them and do not squeeze them or press their joints.

Hadith 2740

قلت لأبي عبد الله (عليه السلام): إني اغسل الموتى، قال: أو تحسن؟ قلت: إني اغسل، قال: إذا غسلت ميتا فارفق به ولا (تعصره) ولا تقربن شيئا (من) مسامعه بكافور.

I said to Abu Abdullah (peace be upon him): I wash the deceased. He said: Do you do it well? I said: I wash. He said: When you wash a deceased, be gentle with them and do not squeeze them, and do not put any camphor near their ears.

Hadith 2741

عن أبي جعفر (عليه السلام) قال قال رسول الله (صلى الله عليه وآله): إن الرفق لم يوضع على شئ إلا زانه، ونزع من شئ إلا شانه.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Gentleness was not placed in anything except that it adorned it, and was not removed from anything except that it marred it.

Hadith 2742

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): الرفق يمن، والخرق شوم.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Gentleness brings good fortune, and roughness brings misfortune.

CHAPTER 10

Dislike Of Washing The Deceased With Water Heated By Fire Unless The Washer Fears Cold For Themselves

[Hadith 2743 to 2747]

Hadith 2743

قال أبو جعفر (عليه السلام): لا يسخن الماء للميت.

Abu Ja'far (peace be upon him) said: Water should not be heated for the deceased.

Hadith 2744

عن أبي جعفر وأبي عبد الله (ع) قالا لا يقرب الميت ماءا حميما.

From Abu Ja'far and Abu Abdullah (peace be upon them), they both said: Hot water should not be brought near the deceased.

Hadith 2745

عن أبي عبد الله (عليه السلام) قال: لا يسخن (للميت الماء) لا تعجل له النار. ولا يحنط بمسك.

From Abu Abdullah (peace be upon him), he said: Water should not be heated for the deceased, do not hasten fire for him, and he should not be embalmed with musk.

Hadith 2746

قال أبو جعفر (عليه السلام): لا يسخن الماء للميت.

Abu Ja'far (peace be upon him) said: Water should not be heated for the deceased.

Hadith 2747

قال: وروى في (حديث) آخر: إلا أن يكون شتاءا باردا فتوقى الميت مما توقى منه نفسك.

He said: And it was narrated in another hadith: Unless it is cold winter, then protect the deceased from what you would protect yourself from.

CHAPTER 11

Prohibition Of Removing Any Hair Or Nail From The Deceased, And If Done, Placing It With Him In The Shroud, And The Dislike Of Pressing His Joints

[Hadith 2748 to 2753]

Hadith 2748

عن أبي عبد الله (عليه السلام) قال: لا يمس من الميت شعر ولا ظفر وإن سقط منه شئ فاجعله في كفنه.

From Abu Abdullah (peace be upon him), he said: Nothing of hair or nail should be touched from the deceased, and if anything falls from him, place it in his shroud.

Hadith 2749

عن أبي عبد الله (عليه السلام) قال كره أمير المؤمنين (عليه السلام) أن يحلق عانة الميت إذا غسل، أو يقلم له ظفر أو يجزله شعر.

From Abu Abdullah (peace be upon him), he said: The Commander of the Faithful (peace be upon him) disliked shaving the pubic hair of the deceased when washing him, or cutting his nails, or cutting his hair.

Hadith 2750

عن عبد الرحمان بن أبي عبد الله قال سألت أبا عبد الله (عليه السلام) عن الميت يكون عليه الشعر فيحلق عنه أو يقلم؟ قال لا يمس منه شئ اغسله وادفنه.

From Abdul Rahman bin Abi Abdullah, he said: I asked Abu Abdullah (peace be upon him) about the deceased who has hair, should it be shaved from him or trimmed? He said: Nothing of it should be touched, wash him and bury him.

Hadith 2751

عن أبي عبد الله (عليه السلام) قال: كره أن يقص من الميت ظفر، أو يقص له شعر، أو يحلق له عانته، أو يغمز له مفصل.

From Abu Abdullah (peace be upon him), he said: It is disliked to cut the nail of the deceased, or cut his hair, or shave his pubic hair, or press his joints.

Hadith 2752

عن أبي الجارود أنه سأل أبا جعفر (عليه السلام) عن الرجل يتوفى أتقلم أظافيره وتنتف إبطاه وتحلق عانته إن طالت به من المرض؟ فقال: لا.

From Abu Al-Jaroud that he asked Abu Ja'far (peace be upon him) about a man who dies, should his nails be cut, his armpits plucked, and his pubic hair shaved if his illness was prolonged? He said: No.

Hadith 2753

قال أبو عبد الله (عليه السلام) إذا غسلتم الميت منكم فارفقوا به ولا تعصروه ولا تغمزوا له مفصلا.

Abu Abdullah (peace be upon him) said: When you wash your deceased, be gentle with him, do not squeeze him, and do not press any of his joints.

CHAPTER 12

On The Miscarried Fetus - If It Has Completed Four Months It Should Be Washed, And If It Has Completed Six Months Or More Then Its Ruling Is Like Other Deceased

[Hadith 2754 to 2758]

Hadith 2754

عن أبي عبد الله (عليه السلام) قال: سألته عن السقط إذا استوت خلقته يجب عن الغسل واللحد والكفن؟ قال: نعم كل ذلك يجب عليه إذا استوى.

From Abu Abdullah (peace be upon him), he said: I asked him about the miscarried fetus when its creation is complete, is washing, burial in a grave, and shrouding obligatory? He said: Yes, all of that is obligatory when it is complete.

Hadith 2755

إذا (أتم السقط) أربعة أشهر غسل وقال: إذا تم له ستة أشهر فهو تام، وذلك أن الحسين بن علي (عليهما السلام) ولد وهو ابن ستة أشهر.

If (the miscarried fetus) completes four months it should be washed, and he said: If it completes six months then it is complete, and that is because Al-Hussein bin Ali (peace be upon them both) was born at six months.

Hadith 2756

عن أبي عبد الله (عليه السلام) قال: إذا سقط لستة أشهر فهو تام، وذلك أن الحسين بن علي ولد وهو ابن ستة أشهر.

From Abu Abdullah (peace be upon him), he said: If it miscarries at six months then it is complete, and that is because Al-Hussein bin Ali was born at six months.

Hadith 2757

عن أبي عبد الله (عليه السلام) قال: السقط إذا تم له أربعة أشهر غسل.

From Abu Abdullah (peace be upon him), he said: The miscarried fetus, when it completes four months, should be washed.

Hadith 2758

كتبت إلى أبي جعفر (عليه السلام) أسأله عن السقط كيف يصنع به؟ فكتب إلى: السقط يدفن بدمه في موضعه.

I wrote to Abu Ja'far (peace be upon him) asking him about the miscarried fetus, how should it be handled? He wrote back: The miscarried fetus should be buried with its blood in its place.

أقول: حمله الشيخ على من ولد لأقل من أربعة أشهر، ويأتي ما يدل على بعض المقصود.

I (Hurr Amili) say: The Sheikh interpreted it as referring to one born less than four months, and what follows will indicate some of what is intended.

CHAPTER 13

When A Muhrim (Person In State Of Ihram) Dies, He Is Treated Like A Non-muhrim, Except That He Should Not Be Touched With Camphor Or Any Other Perfume And Should Not Be Embalmed

[Hadith 2759 to 2767]

Hadith 2759

سألت أبا عبد الله (عليه السلام) عن المحرم يموت كيف يصنع به؟ قال: إن عبد الرحمان ابن الحسن مات بالابواء مع الحسين (عليه السلام) وهو محرم، ومع الحسين (عليه السلام) عبد الله بن العباس وعبد الله بن جعفر، وصنع به كما يصنع بالميت، وغطى وجهه ولم يمسه طيبا، قال: وذلك كان في كتاب علي (عليه السلام).

I asked Abu Abdullah (peace be upon him) about what should be done with a Muhrim who dies? He said: Indeed Abdur Rahman ibn Al-Hassan died at Al-Abwa while with Al-Hussain (peace be upon him) while in state of Ihram, and with Al-Hussain (peace be upon him) were Abdullah ibn Abbas and Abdullah ibn Ja'far, and they treated him as a normal deceased person is treated, and covered his face but did not apply perfume to him. He said: And that was in the book of Ali (peace be upon him).

Hadith 2760

وعنه، عن محمد بن الحسين، عن عثمان بن عيسى، عن سماعة قال، سألته عن المحرم يموت؟ فقال: يغسل ويكفن بالثياب كلها، ويغطى وجهه ويصنع به كما يصنع بالمحل، غير أنه لا يمس الطيب.

From him, from Muhammad ibn Al-Hussain, from Uthman ibn Isa, from Sama'a who said: I asked him about a Muhrim who dies? He said: He is washed and shrouded in all the clothes, and his face is covered, and he is treated as a non-Muhrim is treated, except that he is not touched with perfume.

Hadith 2761

سألت أبا عبد الله (عليه السلام) عن المحرم يموت كيف يصنع به؟ فحدثني أن عبد الرحمان بن الحسن بن علي مات بالابواء مع الحسين بن علي وهو محرم، ومع الحسين عبد الله بن العباس و عبد الله بن جعفر فصنع به كما صنع بالميت وغطى وجهه ولم يمسه طيبا، قال: وذلك في كتاب علي (عليه السلام).

I asked Abu Abdullah (peace be upon him) about what should be done with a Muhrim who dies? He narrated to me that Abdur Rahman ibn Al-Hassan ibn Ali died at Al-Abwa while with Al-Hussain ibn Ali while in state of Ihram, and with Al-Hussain

were Abdullah ibn Abbas and Abdullah ibn Ja'far, so they treated him as a deceased person is treated and covered his face but did not apply perfume to him. He said: And that is in the book of Ali (peace be upon him).

Hadith 2762

عن أبي جعفر (عليه السلام) قال: سألته عن المحرم إذا مات كيف يصنع به؟ قال: يغطى وجهه ويصنع به كما يصنع بالحلال، غير أنه لا يقربه طيبا.

From Abu Ja'far (peace be upon him), he said: I asked him about what should be done with a Muhrim when he dies? He said: His face is covered and he is treated as a non-Muhrim is treated, except that he is not brought near to perfume.

Hadith 2763

عن أبي عبد الله (عليه السلام) قال: خرج الحسين بن علي (عليه السلام) و عبد الله وعبيد الله ابنا العباس و عبد الله بن جعفر ومعهم ابن للحسن يقال له: عبد الرحمان فمات بالابواء وهو محرم فغسلوه وكفنوه ولم يحنطوه وخمروا وجهه ورأسه ودفنوه.

From Abu Abdullah (peace be upon him) who said: Al-Hussain ibn Ali (peace be upon him), Abdullah and Ubaidullah the sons of Abbas, and Abdullah ibn Ja'far went out, and with them was a son of Al-Hassan called Abdur Rahman, and he died at Al-Abwa while in state of Ihram, so they washed him and shrouded him but did not embalm him, and they covered his face and head and buried him.

Hadith 2764

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): من مات محرما بعثه الله ملبيا.

Muhammad ibn Ali ibn Al-Hussain said: Al-Sadiq (peace be upon him) said: Whoever dies while in state of Ihram, Allah will resurrect him saying "Labbayk" (Here I am at Your service).

Hadith 2765

عن أبي الحسن (عليه السلام) في المحرم يموت: قال: يغسل ويكفن ويغطى وجهه ولا يحنط، ولا يمس شيئا من الطيب.

From Abu Al-Hassan (peace be upon him) regarding a Muhrim who dies: He said: He is washed and shrouded and his face is covered but he is not embalmed, and he is not touched with anything from perfume.

Hadith 2766

عن أبي عبد الله (عليه السلام) قال: توفى عبد الرحمان بن الحسن بن علي بالابواء وهو محرم ومعه الحسن والحسين و عبد الله بن جعفر و عبد الله وعبيد الله ابنا العباس، فكفنوه وخمروا وجهه ورأسه ولم يحنطوه، وقال: هكذا في كتاب علي (عليه السلام).

From Abi Abdullah (peace be upon him) who said: Abdul Rahman bin Al-Hassan bin Ali died at Al-Abwa while he was in the state of ihram, and with him were Al-Hassan, Al-Hussein, Abdullah bin Ja'far, and Abdullah and Ubaidullah sons of Al-Abbas. They shrouded him and covered his face and head but did not apply perfume to him, and he said: This is how it is in the book of Ali (peace be upon him).

Hadith 2767

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة المحرمة تموت وهي طامث؟، قال: لا تمس الطيب وإن كن معها نسوة حلال.

From Abi Abdullah (peace be upon him) who said: I asked him about a woman in ihram who dies while menstruating? He said: Do not apply perfume to her even if there are non-muhrim women with her.

CHAPTER 14

Rulings Regarding The Martyr And The Obligation Of Washing Every Muslim Deceased Except Them

[Hadith 2768 to 2779]

Hadith 2768

عن الصادق (عليه السلام) أنه قال: الشهيد إذا كان به رمق غسل وكفن وحنط وصلي عليه، وإن لم يكن به رمق كفن في أثوابه.

From Al-Sadiq (peace be upon him) who said: When a martyr still has signs of life, they should be washed, shrouded, embalmed and prayed upon. If they have no signs of life, they should be shrouded in their clothes.

Hadith 2769

قال الصدوق: واستشهد حنظلة بن أبي عامر الراهب بأحد فلم يأمر النبي (صلى الله عليه وآله) بغسله، وقال: رأيت الملائكة بين السماء والأرض تغسل حنظلة بماء المزن في صحاف من فضة، وكان يسمى غسيل الملائكة.

Al-Saduq said: Hanzala bin Abi Amir Al-Rahib was martyred at Uhud, and the Prophet (peace be upon him and his family) did not order him to be washed, and said: I saw angels between heaven and earth washing Hanzala with cloud water in silver bowls, and he was called "the one washed by angels."

Hadith 2770

عن أبي خالد قال: اغسل كل الموتى: الغريق، وأكيل السبع، وكل شئ إلا ما قتل بين الصفين، فإن كان به رمق غسل وإلا فلا.

From Abu Khalid who said: Wash all deceased: the drowned, those eaten by predators, and everything except those killed between battle lines. If they have signs of life, they are washed; if not, then no.

Hadith 2771

عن جعفر، عن أبيه (عليه السلام) أن عليا (عليه السلام) لم يغسل عمار بن ياسر ولا هاشم ابن عتبة وهو المرقال، ودفنهما في (ثيابهما)، ولم يصل عليهما.

From Ja'far, from his father (peace be upon him) that Ali (peace be upon him) did not wash Ammar bin Yasir nor Hashim ibn Utbah who is Al-Mirqal, and buried them in their clothes, and did not pray over them.

ورواه الصدوق مرسلا، ثم قال: هكذا روي لكن الأصل أن لا يترك أحد من الأمة بغير صلاة.

Al-Saduq narrated it as mursal, then said: This is how it was narrated, but the principle is that no one from the ummah should be left without prayer.

وقال الشيخ: قوله: لم يصل عليهما، وهم من الراوي، لان الصلاة لا تسقط عنه، قال: ويجوز أن يكون الوجه في أن العامة تروي ذلك عن علي (عليه السلام) فخرج هذا موافقا لهم، وجزم في موضع آخر بحمله على التقية.

The Sheikh said: The statement "did not pray over them" is an error from the narrator, because the prayer is not waived for him. He said: It's possible that the general public narrates this from Ali (peace be upon him) so this came in agreement with them, and he confirmed in another place interpreting it as taqiyya.

أقول: ويجوز أن يكون المراد أنه لم يصل عليهما بنفسه، لأنه قد كان صلى عليهما غير فاجزأ ذلك وسقط الوجوب، وإن روي في بعض الأخبار أنه صلى عليهما فلعله لم يصل عليهما الصلاة الواجبة، بل صلى عليهما ندبا بعد ما صلى عليهما الناس، أو المراد بالصلاة هناك الدعاء لهما كما يأتي، أو يكون المراد أنه أمر بالصلاة عليهما ولم يفعله بنفسه لاشتغاله بغيره، أو نحو ذلك فيصح الاثبات مجازا عقليا، والنفي حقيقة.

I (Hurr Amili) say: It's possible that what's meant is that he didn't pray over them himself, because others had prayed over them which sufficed and fulfilled the obligation. And if it's narrated in some reports that he prayed over them, perhaps he didn't perform the obligatory prayer, but prayed over them voluntarily after people had prayed over them, or what's meant by prayer there is supplication for them as will come, or what's meant is that he ordered prayer over them but didn't do it himself due to being occupied with other matters, or something similar, so the affirmation is valid as rational metaphor, and the negation is literal.

Hadith 2772

عن علي (عليه السلام) قال قال رسول الله (صلى الله عليه وآله) إذا مات الشهيد من يومه أو من الغد فواروه في ثيابه، وإن بقي أياما حتى تتغير جراحته غسل.

From Ali (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: When a martyr dies on the same day or the next, bury him in his clothes, and if he remains for days until his wounds change, wash him.

قال الشيخ هذا موافق للعامة ولسنا نعمل به. أقول: ويحتمل الحمل على من خرج من المعركة وبقي أياما وبه رمق ثم مات لما تقدم ويأتي.

The Sheikh said: This agrees with the general public and we don't act upon it. I say: It could possibly be interpreted as referring to one who left the battlefield and remained for days with signs of life then died, based on what preceded and what will come.

Hadith 2773

سئل النبي (صلى الله عليه وآله) عن امرأة أسرها العدو فأصابوا بها حتى ماتت، أهي بمنزلة الشهيد؟ قال: نعم إلا أن تكون أعانت على نفسها.

The Prophet (peace be upon him and his family) was asked about a woman who was captured by the enemy and they violated her until she died, is she considered a martyr? He said: Yes, unless she aided against herself.

Hadith 2774

سألت أبا عبد الله (عليه السلام) عن الذي يقتل في سبيل الله، أيغسل ويكفن ويحنط؟ قال: يدفن كما هو في ثيابه إلا أن يكون به رمق ثم مات فإنه يغسل ويكفن ويحنط ويصلى عليه، ان رسول الله (صلى الله عليه وآله) صلى على حمزة وكفنه لأنه كان قد جرد.

I asked Abu Abdullah (peace be upon him) about one who is killed in the way of Allah, should they be washed, shrouded and embalmed? He said: They should be buried as they are in their clothes unless they had signs of life then died, then they should be washed, shrouded, embalmed and prayed upon. Indeed, the Messenger of Allah (peace be upon him and his family) prayed over Hamza and shrouded him because he had been stripped.

Hadith 2775

وزرارة عن أبي جعفر (عليه السلام) قال: قلت له: كيف رأيت الشهيد يدفن بدمائه؟ قال نعم في ثيابه بدمائه ولا يحنط ولا يغسل، ويدفن كما هو.

Zurarah narrated from Abu Ja'far (peace be upon him), saying: I asked him: What do you think about burying the martyr with his blood? He said: Yes, in his clothes with his blood, and he is not embalmed nor washed, and he is buried as he is.

ثم قال: دفن رسول الله (صلى الله عليه وآله) عمه حمزة في ثيابه بدمائه التي أصيب فيها، ورداه النبي (صلى الله عليه وآله) برداء فقصر عن رجليه فدعا له بأذخر فطرحه عليه، وصلى عليه سبعين صلاة، وكبر عليه سبعين تكبيرة.

Then he said: The Messenger of Allah (peace be upon him and his family) buried his uncle Hamza in his clothes with the blood he was wounded with, and the Prophet (peace be upon him and his family) covered him with a garment which was short for his feet, so he called for aromatic grass and placed it on him, and prayed seventy prayers over him, and made seventy takbirs.

Hadith 2776

سمعت أبا عبد الله (عليه السلام) يقول: الذي يقتل في سبيل الله يدفن في ثيابه ولا يغسل إلا أن يدركه المسلمون وبه رمق ثم يموت بعد، فإنه يغسل ويكفن ويحنط، إن رسول الله (صلى الله عليه وآله) كفن حمزة في ثيابه ولم يغسله، ولكنه صلى عليه.

I heard Abu Abdullah (peace be upon him) saying: The one who is killed in the way of Allah is buried in his clothes and is not washed unless Muslims find him while he still has life left and then he dies afterward, then he is washed, shrouded, and embalmed. Indeed, the Messenger of Allah (peace be upon him and his family) shrouded Hamza in his clothes and did not wash him, but he prayed over him.

Hadith 2777

قال أمير المؤمنين (عليه السلام): ينزع عن الشهيد الفرو والخف والقلنسوة والعمامة والمنطقة والسراويل إلا أن يكون أصابه دم، فإن أصابه دم ترك ولا يترك عليه شئ معقود إلا حل.

The Commander of the Faithful (peace be upon him) said: Remove from the martyr the fur, boots, cap, turban, belt, and trousers unless they have blood on them; if they have blood on them, leave them, and do not leave anything tied on him except it should be untied.

Hadith 2778

قال النبي (صلى الله عليه وآله) في شهداء أحد: زملوهم بدمائهم وثيابهم.

The Prophet (peace be upon him and his family) said regarding the martyrs of Uhud: Wrap them in their blood and clothes.

Hadith 2779

عن جعفر، عن أبيه أن عليا (عليه السلام) لم يغسل عمار بن ياسر ولا ابن عتبة يوم صفين ودفنهما في ثيابهما وصلى عليهما.

From Ja'far, from his father that Ali (peace be upon him) did not wash Ammar bin Yasir nor Ibn Utbah on the day of Siffin, and he buried them in their clothes and prayed over them.

CHAPTER 15

Obligation Of Washing The One Killed In Disobedience And The Ruling On His Wounds And The Cutting Of His Head

[Hadith 2780 to 2780]

Hadith 2780

عن العلا بن سيابة قال: سئل أبو عبد الله (عليه السلام) وأنا حاضر عن رجل قتل فقطع رأسه في معصية الله أيغسل أم يفعل به ما يفعل بالشهيد؟

From Al-'Ala ibn Sayaba who said: Abu Abdullah (peace be upon him) was asked while I was present about a man who was killed and his head was cut off in disobedience to Allah - should he be washed or should he be treated as a martyr is treated?

فقال: إذا قتل في معصيته يغسل أولا منه الدم ثم يصب عليه الماء صبا، ولا يدلك جسده، ويبدء باليدين والدبر ويربط جراحاته بالقطن والخيوط، وإذا وضع عليه القطن عصب،

He said: When he is killed in his disobedience, first the blood should be washed from him, then water should be poured over him without rubbing his body. Start with the hands and back, and bind his wounds with cotton and threads. When cotton is placed on him, it should be tied.

وكذلك موضع الرأس يعنى الرقبة ويجعل له من القطن شئ كثير ويذر عليه الحنوط، ثم يوضع القطن فوق الرقبة وإن استطعت أن تعصبه فافعل.

Similarly for the head area, meaning the neck, place a large amount of cotton on it and sprinkle camphor on it, then place cotton above the neck, and if you can bind it, do so.

قلت: فإن كان الرأس قد بان من الجسد وهو معه كيف يغسل؟ فقال: يغسل الرأس إذا غسل اليدين والسفلة بدء بالرأس، ثم بالجسد، ثم يوضع القطن فوق الرقبة ويضم إليه الرأس ويجعل في الكفن،

I asked: If the head was separated from the body but is present with it, how should it be washed? He said: Wash the head after washing the hands and lower parts, starting with the head, then the body. Then place cotton above the neck and join the head to it and place it in the shroud.

وكذلك إذا صرت إلى القبر تناولته مع الجسد وأدخلته اللحد ووجهته للقبلة.

And likewise when you reach the grave, take it with the body and place it in the tomb and direct it towards the qibla.

CHAPTER 16

If There Is Fear Of The Deceased's Body Disintegrating, Pouring Water Over It Is Sufficient If Possible, Otherwise Tayammum Is Sufficient

[Hadith 2781 to 2783]

Hadith 2781

عن أبي جعفر (عليهما السلام) قال: المجدور والكسير والذي به القروح يصب عليه الماء صبا.

From Abu Ja'far (peace be upon them both), he said: For the one with smallpox, the one with broken bones, and the one with wounds, water is to be poured over them.

Hadith 2782

عن علي (عليه السلام) أنه سئل عن رجل يحترق بالنار فأمرهم أن يصبوا عليه الماء صبا، وأن يصلى عليه.

From Ali (peace be upon him) that he was asked about a man who was burned by fire, so he ordered them to pour water over him and to pray over him.

Hadith 2783

عن علي (عليه السلام) قال: إن قوما أتوا رسول الله (صلى الله عليه وآله) فقالوا: يا رسول الله مات صاحب لنا وهو مجدور فإن غسلناه انسلخ فقال يمموه.

From Ali (peace be upon him), he said: A group of people came to the Messenger of Allah (peace be upon him and his family) and said: O Messenger of Allah, a companion of ours has died and he had smallpox. If we wash him, his skin will peel off. So he said: Perform tayammum on him.

CHAPTER 17

Whoever Is Sentenced To Stoning Or Execution Through Retribution Should Perform Ghusl, Apply Perfume (Hunut), And Wear Their Shroud, And This Becomes Void After Their Killing

[Hadith 2784 to 2784]

Hadith 2784

عن أبي عبد الله (عليه السلام) قال: المرجوم والمرجومة يغسلان ويحنطان ويلبسان الكفن قبل ذلك ثم يرجمان ويصلى عليهما، والمقتص منه بمنزلة ذلك يغسل ويحنط ويلبس الكفن ويصلى عليه.

From Abu Abdullah (peace be upon him) who said: The man and woman to be stoned should perform ghusl, be perfumed, and wear their shrouds before that, then they are stoned and funeral prayers are performed for them, and the one to be executed in retribution is in the same position - they should perform ghusl, be perfumed, wear their shroud, and funeral prayers are performed for them.

CHAPTER 18

Impermissibility Of A Muslim Washing, Burying, Or Shrouding A Deceased Non-muslim, Even If They Are From The People Of The Book Or The Muslim's Relatives, Or Father, And Likewise With Rebels

[Hadith 2785 to 2787]

Hadith 2785

عن أبي عبد الله (عليه السلام) أنه سئل عن النصراني يكون في السفر وهو مع المسلمين فيموت؟، قال: لا يغسله مسلم ولا كرامة، ولا يدفنه ولا يقوم على قبره وإن كان أباه.

From Abu Abdullah (peace be upon him), that he was asked about a Christian who is traveling with Muslims and dies? He said: A Muslim should not wash him, there is no honor in that, nor should he bury him or stand at his grave, even if it was his father.

Hadith 2786

عن أبي عبد الله (عليه السلام) النهى عن تغسيل المسلم قرابته الذمي والمشرك وأن يكفنه ويصلى عليه ويلوذ به.

From Abu Abdullah (peace be upon him), the prohibition of a Muslim washing his relative who is from the People of the Book or a polytheist, or shrouding them, praying over them, or associating with them.

Hadith 2787

الطبرسي (في الاحتجاج) عن أن معاوية قال: للحسين: هل بلغك ما صنعنا بحجر بن عدي وأصحابه شيعة أبيك؟ فقال (عليه السلام): وما صنعت بهم؟ قال: قتلناهم وكفناهم وصلينا عليهم فضحك الحسين (عليه السلام)، فقال: خصمك القوم يا معاوية، لكنا لو قتلنا شيعتك ما كفناهم، ولا صلينا عليهم ولا قبرناهم.

Al-Tabarsi (in Al-Ihtijaj) narrated that Muawiyah said to Al-Husayn: Have you heard what we did with Hujr ibn Adi and his companions, the Shia of your father? So he (peace be upon him) said: What did you do with them? He said: We killed them, shrouded them, and prayed over them. Al-Husayn (peace be upon him) smiled and said: Those people will be your opponents on the Day of Judgment, O Muawiyah. If we had killed your Shia we would not have shrouded them, nor prayed over them, nor buried them.

CHAPTER 19

Ruling On A Dhimmi (Non-Muslim Under Muslim Protection) Washing A Muslim If No Muslim Or Related Muslim Woman Is Present, And Likewise For A Dhimmiyah (Female Non-muslim) And Muslim Woman

[Hadith 2788 to 2789]

Hadith 2788

عن أبي عبد الله (عليه السلام) في - حديث - قال: قلت: فإن مات رجل مسلم وليس معه رجل مسلم ولا امرأة مسلمة من ذوي قرابته ومعه رجال نصارى ونساء مسلمات ليس بينه وبينهن قرابة؟ قال يغتسل النصارى ثم يغسلونه فقد اضطر.

From Abu Abdullah (peace be upon him) in a hadith, he said: I said: If a Muslim man dies and there is no Muslim man or Muslim woman from his relatives with him, but there are Christian men and Muslim women who are not related to him? He said: The Christians should perform ghusl (purification) and then wash him, as this is a case of necessity.

وعن المرأة المسلمة تموت وليس معها امرأة مسلمة ولا رجل مسلم من ذوي قرابتها ومعها نصرانية ورجال مسلمون؟ قال: تغتسل النصرانية ثم تغسلها.

And regarding a Muslim woman who dies and there is no Muslim woman or Muslim man from her relatives with her, but there is a Christian woman and Muslim men? He said: The Christian woman should perform ghusl and then wash her.

Hadith 2789

عن علي (عليهم السلام) قال: أتى رسول الله (صلى الله عليه وآله) نفر فقالوا: إن امرأة توفيت معنا وليس معها ذو محرم، فقال: كيف صنعتم؟ فقالوا: صببنا عليها الماء صبا، فقال: أو ما وجدتم امرأة من أهل الكتاب تغسلها؟ قالوا: لا، قال أفلا يمموها؟!

From Ali (peace be upon him), he said: A group came to the Messenger of Allah (peace and blessings be upon him and his family) and said: A woman died among us and there was no mahram with her. He said: What did you do? They said: We poured water over her. He said: Could you not find a woman from the People of the Book to wash her? They said: No. He said: Why did you not perform tayammum on her?!

CHAPTER 20

Permissibility Of A Woman Being Washed By Her Male Mahrams And Vice Versa, And The Recommendation Of Washing From Behind A Cloth

[Hadith 2790 to 2800]

Hadith 2790

سألت أبا عبد الله (عليه السلام) عن الرجل يخرج في السفر ومعه امرأته أيغسلها! قال: نعم وأمه وأخته ونحو هذا يلقى على عورتها خرقة.

I asked Abu Abdullah (peace be upon him) about a man who travels with his wife, can he wash her [after death]? He said: Yes, and [he can wash] his mother and sister and similar to these, placing a cloth over her private parts.

Hadith 2791

عن أبي عبد الله (عليه السلام) مثله! إلا أنه قال: الرجل يسافر مع امرأته - إلى أن قال: - ونحوهما يلقي على عور خرقة يغسلها.

From Abu Abdullah (peace be upon him) similar to it, except he said: The man travels with his wife - until he said - and similar to them, placing a cloth over the private parts to wash her.

Hadith 2792

عن أبي عبد الله (عليه السلام) أنه سئل عن الرجل يموت وليس عنده من يغسله إلا النساء قال: تغسله امرأته أو ذات قرابته إن كانت له، ويصب النساء عليه الماء صبا.

From Abu Abdullah (peace be upon him) that he was asked about a man who dies and there are only women to wash him. He said: His wife or his female relative can wash him if he has one, and the women should pour water over him.

Hadith 2793

سألت أبا عبد الله (عليه السلام) عن الرجل يموت وليس عنده من يغسله إلا النساء، هل تغسله النساء؟ فقال: تغسله امرأته أو ذات محرمه، وتصب عليه النساء الماء صبا من فوق الثياب.

I asked Abu Abdullah (peace be upon him) about a man who dies and there are only women to wash him, can women wash him? He said: His wife or his mahram female relative can wash him, and women should pour water over him from above the clothes.

Hadith 2794

عن أبي عبد الله (عليه السلام) أنه سئل عن الرجل المسلم يموت في السفر وليس معه رجل مسلم ومعه رجال نصارى ومعه عمته وخالته مسلمتان، كيف يصنع في غسله؟ قال: تغسله عمته وخالته في قميصه، ولا تقربه النصارى.

From Abu Abdullah (peace be upon him) that he 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 paternal and maternal aunts, how should he be washed? He said: His paternal and maternal aunts should wash him in his shirt, and the Christians should not approach him.

وعن المرأة تموت في السفر وليس معها امرأة مسلمة ومعها نساء نصارى وعمها وخالها معها مسلمان قال: يغسلونها ولا تقربنها النصرانية كما كانت تغسلها، غير أنه يكون عليها درع فيصب الماء من فوق الدرع.

And about a woman who dies while traveling and there is no Muslim woman with her, but there are Christian women and her Muslim paternal and maternal uncles with her. He said: They should wash her and the Christian women should not approach her as they would wash her, except that she should be wearing a shield and water should be poured from above the shield.

Hadith 2795

سمعت أبا عبد الله (عليه السلام) يقول: إذا مات الرجل مع النساء غسلته امرأته وإن لم تكن امرأته معه غسلته أولاهن به وتلف على يديها خرقة.

I heard Abu Abdullah (peace be upon him) saying: When a man dies among women, his wife should wash him, and if his wife is not with him, then the closest woman to him should wash him and wrap a cloth around her hands.

Hadith 2796

سألت أبا عبد الله (عليه السلام) عن امرأة ماتت وهي في موضع ليس معهم امرأة غيرها، قال: إن لم يكن فيهم لها زوج ولا ذو رحم دفنوها بثيابها ولا يغسلونها، وإن كان معهم زوجها أو ذو رحم لها فليغسلها من غير أن ينظر إلى عورتها.

I asked Abu Abdullah (peace be upon him) about a woman who died in a place where there was no other woman with them. He said: If there is no husband or mahram relative with them, they should bury her in her clothes without washing her, and if her husband or mahram relative is with them, they should wash her without looking at her private parts.

قال: وسألته عن رجل مات في السفر مع نساء ليس معهن رجل، فقال: إن لم يكن له فيهن امرأة فليدفن في ثيابه ولا يغسل، وإن كان له فيهن امرأة فليغسل في قميص من غير أن تنظر إلى عورته.

He said: And I asked him about a man who died while traveling with women and no man was with them. He said: If he doesn't have a wife among them, he should be buried in his clothes without washing, and if he has a wife among them, he should be washed in a shirt without looking at his private parts.

Hadith 2797

عن زيد بن علي، عن آبائه، عن عليه السلام) في (حديث) قال إذا مات الرجل في السفر - إلى أن قال: - وإذا كان معه نساء ذوات محرم يؤزرنه ويصببن عليه الماء صبا. ويمسسن جسده ولا يمسسن فرجه.

From Zayd bin Ali, from his forefathers, from him (peace be upon him) in a hadith he said: If a man dies during travel - until he said: - and if there are women who are his mahrams with him, they should wrap him in a loincloth and pour water over him. They may touch his body but not touch his private parts.

Hadith 2798

سألت أبا عبد الله (عليه السلام) عن رجل مات وليس عنده إلا نساء، قال: تغسله امرأة ذات محرم منه، وتصب النساء عليه الماء، ولا تخلع ثوبه، وإن كانت امرأة ماتت معها رجال وليس معها امرأة ولا محرم لها فلتدفن كما هي في ثيابها، وإن كان معها ذو محرم لها غسلها من فوق ثيابها.

I asked Abu Abdullah (peace be upon him) about a man who died and there were only women present with him. He said: A woman who is his mahram should wash him, and the women should pour water over him without removing his clothes. And if a woman died with men present and there was no woman or mahram with her, she should be buried as she is in her clothes. And if she had a mahram with her, he should wash her over her clothes.

Hadith 2799

عن أبي جعفر (عليه السلام) قال: لا يغسل الرجل المرأة إلا أن لا توجد امرأة.

From Abu Ja'far (peace be upon him) who said: A man should not wash a woman unless no woman can be found.

Hadith 2800

عن أبي عبد الله (عليه السلام) في - حديث - في الصبية لا تصاب امر تغسلها، قال: يغسلها رجل أولى الناس بها.

From Abu Abdullah (peace be upon him) in a hadith regarding a young girl when no woman can be found to wash her, he said: A man who is closest to her in relation should wash her.

CHAPTER 21

Waiving The Washing Of A Deceased Woman When There Are No Women Or Mahram Men Present, And Similarly For Men

[Hadith 2801 to 2805]

Hadith 2801

عن أبي عبد الله (عليه السلام) أنه سأله عن المرأة تموت في السفر وليس معها ذو محرم ولا نساء، قال: تدفن كما هي بثيابها، وعن الرجل يموت وليس معه إلا النساء ليس معهن رجال، قال: يدفن كما هو بثيابه.

From Abu Abdullah (peace be upon him), he was asked about a woman who dies during travel and has no mahram or women with her. He said: She is buried as she is in her clothes. And about a man who dies and has only women with him, with no men present. He said: He is buried as he is in his clothes.

Hadith 2802

وبإسناده عن عبد الله بن أبي يعفور أنه سئل أبا عبد الله (عليه السلام) عن الرجل يموت في السفر مع النساء ليس معه رجل كيف يصنعن به؟ قال: يلففنه لفا في ثيابه ويدفنه ولا يغسلنه.

And by his chain from Abdullah bin Abi Ya'fur that he asked Abu Abdullah (peace be upon him) about a man who dies during travel with women when there is no man with him, how should they handle him? He said: They should wrap him in his clothes and bury him without washing him.

Hadith 2803

عن عبد الرحمان بن أبي عبد الله قال: سألته عن امرأة ماتت مع رجال، قال: تلف وتدفن ولا تغسل.

From Abdulrahman bin Abi Abdullah who said: I asked him about a woman who died among men. He said: She is wrapped and buried without washing.

Hadith 2804

عن أبي عبد الله (عليه السلام) قال: قال في الرجل يموت في السفر في أرض ليس معه إلا النساء، قال: يدفن ولا يغسل، والمرأة تكون مع الرجال بتلك المنزلة تدفن ولا تغسل إلا أن يكون زوجها معها.

From Abu Abdullah (peace be upon him) who said regarding a man who dies during travel in a land where only women are with him: He is buried without washing, and a woman who is with men is in the same position - she is buried without washing, unless her husband is with her.

Shaykh Hurr Amili: And with his chain of narration from Sahl ibn Ziyad, from Ibn Abi Nasr, from Dawud ibn Sarhan, from Abu Abdullah (peace be upon him), similar to it. Al-Kulayni narrated it from a number of

our companions, from Sahl ibn Ziyad, similar to it, except that he said: On a journey or in the land. And he omitted from its end his saying: She should be buried and not washed.

Hadith 2805

وبإسناده عن محمد بن أحمد بن يحيى قال: روي في الجارية تموت مع الرجل فقال: إذا كانت بنت أقل من خمس سنين أو ست دفنت ولم تغسل. أقول: وتقدم ما يدل على ذلك، ويأتي ما يدل عليه، ويأتي ما ظاهره المنافاة وأنه محمول على الاستحباب.

And by his chain from Muhammad bin Ahmad bin Yahya who said: It has been narrated regarding a girl who dies with a man, he said: If she is less than five or six years old, she is buried without washing.

CHAPTER 22

Recommendation Of A Man Washing A Woman Who Has No Woman Or Mahram Available From Behind A Cloth By Pouring Water On Her, Or Washing Her Face And Palms, Or Performing Tayammum For Her, And Likewise For A Man

[Hadith 2806 to 2815]

Hadith 2806

قلت لأبي عبد الله (عليه السلام) جعلت فداك ما تقول في المرأة تكون في السفر مع الرجال ليس فيهم لها ذو محرم ولا معهم امرأة فتموت المرأة ما يصنع بها؟ قال: يغسل منها ما أوجب الله عليه التيمم ولا تمس، ولا يكشف لها شئ من محاسنها التي أمر الله بسترها، قلت: فكيف يصنع بها؟ قال: يغسل بطن كفيها، ثم يغسل وجهها، ثم يغسل ظهر كفيها.

I said to Abu Abdullah (peace be upon him): May I be sacrificed for you, what do you say about a woman who is traveling with men, with no mahram among them and no woman with them, and she dies - what should be done with her? He said: Wash from her what Allah has made obligatory for tayammum without touching her, and do not uncover any of her beauties that Allah has ordered to be covered. I asked: How should it be done? He said: Wash the inside of her palms, then wash her face, then wash the back of her palms.

Hadith 2807

عن داود بن فرقد قال: مضى صاحب لنا يسأل أبا عبد الله (عليه السلام) عن المرأة تموت مع رجال ليس فيهم ذو محرم هل يغسلونها وعليها ثيابها؟ فقال: إذا يدخل ذلك عليهم ولكن يغسلون كفيها.

From Dawud bin Farqad who said: A companion of ours went to ask Abu Abdullah (peace be upon him) about a woman who dies among men with no mahram present - can they wash her while she's in her clothes? He said: That would be difficult for them, but they should wash her palms.

Hadith 2808

عن علي (عليه السلام) قال: إذا مات الرجل في السفر مع النساء ليس فيهن امرأته ولا ذو محرم من نسائه، قال: يوزرنه إلى ركبتيه، ويصببن عليه الماء صبا، ولا ينظرن إلى عورته. ولا يلمسنه بأيديهن ويطهرنه.

From Ali (peace be upon him) who said: If a man dies while traveling with women, and neither his wife nor any of his female mahrams are among them, he said: They should cover him up to his knees, and pour water over him without looking at his private parts. They should not touch him with their hands while purifying him.

Hadith 2809

وبالاسناد الأول عن علي (عليه السلام) قال: أتى رسول الله (صلى الله عليه وآله) نفر فقالوا: إن امرأة توفيت معنا وليس معها ذو محرم، فقال: كيف صنعتم بها؟ فقالوا صببنا عليها الماء صبا، فقال أما وجدتم امرأة من أهل الكتاب تغسلها؟ فقالوا: لا، فقال: أفلا يممتموها؟!.

Through the first chain from Ali (peace be upon him) who said: Some people came to the Messenger of Allah (peace be upon him and his family) and said: A woman died among us with no mahram present. He asked: What did you do with her? They said: We poured water over her. He said: Did you not find a woman from the People of the Book to wash her? They said: No. He said: Why did you not perform tayammum on her?!

Hadith 2810

عن أبي جعفر (عليه السلام) في رجل مات ومعه نسوة ليس معهن رجل، قال: يصببن عليه الماء من خلف الثوب ويلففنه في أكفانه من تحت الستر، ويصلين عليه صفا، ويدخلنه قبره، والمرأة تموت مع الرجال ليس معهم امرأة قال: يصبون الماء من خلف الثوب ويلفونها في أكفانها ويصلون ويدفنون.

From Abu Ja'far (peace be upon him) regarding a man who died with women present but no man among them, he said: They should pour water over him from behind a cloth and wrap him in his shrouds from under the cover, and pray over him in a row, and place him in his grave. And for a woman who dies among men with no woman present, he said: They should pour water from behind a cloth and wrap her in her shrouds and pray and bury her.

Hadith 2811

سألت أبا عبد الله (عليه السلام) عن امرأة ماتت في سفر وليس معها نساء ولا ذو محرم فقال: يغسل منها موضع الوضوء، ويصلى عليها، وتدفن.

I asked Abu Abdullah (peace be upon him) about a woman who died while traveling with no women or mahram present, so he said: Wash the parts washed in ablution, pray over her, and bury her.

Hadith 2812

عن أبي جعفر (عليه السلام) قال: لا يغسل الرجل المرأة إلا أن توجد امرأة.

From Abu Ja'far (peace be upon him) who said: A man should not wash a woman unless a woman is found.

Hadith 2813

عن أبي عبد الله (عليه السلام) قال: سئل عن المرأة تموت وليس معها محرم، قال: يغسل كفيها.

From Abu Abdullah (peace be upon him), he said when asked about a woman who dies and has no mahram (close male relative) with her, he said: Her palms should be washed.

Hadith 2814

سمعت أبا عبد الله (عليه السلام) يقول: المرأة إذا ماتت مع الرجال فلم يجدوا امرأة تغسلها غسلها بعض الرجال من وراء الثوب، ويستحب أن يلف على يديه خرقة.

I heard Abu Abdullah (peace be upon him) saying: When a woman dies among men and they cannot find a woman to wash her, one of the men should wash her from behind a cloth, and it is recommended to wrap his hands with a rag.

Hadith 2815

سمعت أبا عبد الله (عليه السلام) يقول: إذا ماتت المرأة مع قوم ليس لها فيهم محرم يصبون الماء عليها صبا، ورجل مات مع نسوة ليس فيهن له محرم فقال أبو حنيفة: يصببن الماء عليه صبا.

I heard Abu Abdullah (peace be upon him) saying: When a woman dies among people and has no mahram among them, they should pour water over her. And about a man who dies among women who are not mahram to him, Abu Hanifa said: They should pour water over him.

فقال أبو عبد الله (عليه السلام): بل يحل لهن أن يمسسن منه ما كان يحل لهن أن ينظرن منه إليه وهو حي، فإذا بلغن الموضع الذي لا يحل لهن النظر إليه ولامسه وهو حي صببن الماء عليه صبا.

Then Abu Abdullah (peace be upon him) said: Rather, they are allowed to touch of him what they were allowed to see of him when he was alive, and when they reach the parts that they were not allowed to see or touch when he was alive, they should pour water over him.

أقول: قد تقدم ما يدل على ذلك وعلى نفى الوجوب، فلذلك حملوا هذه الأحاديث على الاستحباب، ذكره الشيخ وغيره، ويأتي ما يدل على بعض المقصود في أحاديث أن الزوج أولى بالمرأة في صلاة الجنازة.

I (Hurr Amili) say: What has preceded indicates this and indicates the absence of obligation, therefore they interpreted these hadiths as recommended, as mentioned by Al-Sheikh and others, and what follows will indicate some of the intended meaning in the hadiths that the husband has more right to the woman in the funeral prayer.

CHAPTER 23

Permissibility Of Women Washing A Three-year-old Boy Or Younger And Men Washing A Three-year-old Girl Or Younger

[Hadith 2816 to 2819]

Hadith 2816

قلت لأبي عبد الله (عليه السلام): حدثني عن الصبي إلى كم تغسله النساء؟ فقال: إلى ثلاث سنين.

I asked Abu Abdullah (peace be upon him): Tell me until what age can women wash a boy? He said: Up to three years.

Hadith 2817

عن أبي عبد الله (عليه السلام) أنه سئل عن الصبي تغسله امرأة قال: إنما يغسل الصبيان النساء، وعن الصبية تموت ولا تصاب امرأة تغسلها، قال: يغسلها، رجل أولى الناس بها.

From Abu Abdullah (peace be upon him) that he was asked about a woman washing a boy, he said: Women only wash young boys. And about a girl who dies and no woman is found to wash her, he said: A man who is closest to her in relation washes her.

Hadith 2818

وعنه قال: روي في الجارية تموت مع الرجل فقال: إذا كانت بنت أقل من خمس سنين أو ست دفنت ولم تغسل.

And from him, it was narrated regarding a girl who dies among men, he said: If she is less than five or six years old, she is buried without washing.

أقول: هذا محمول على الزيادة على الثلاث، ونقل عن ابن طاوس أنه قال: لفظ أقل هنا وهم، وأصله أكثر، ويأتي مثله من طريق الصدوق، وعلى هذا فمفهوم الشرط غير مراد فيما زاد على الثلاث لأنه القدر المتيقن.

I say: This applies to more than three years, and it was reported from Ibn Tawus that he said: The word "less" here is a mistake, and its original is "more," and something similar comes from Al-Saduq's way, and based on this, the understood condition is not intended for what exceeds three years because it is the certain amount.

Hadith 2819

محمد بن علي بن الحسين قال: ذكر شيخنا محمد بن الحسن في (جامعه) في الجارية تموت مع الرجال في السفر قال إذا كانت ابنة أكثر من خمس سنين أو ست دفنت ولم تغسل، وإن كانت بنت أقل من خمس سنين غسلت،

Muhammad bin Ali bin Al-Hussein said: Our Sheikh Muhammad bin Al-Hassan

mentioned in his (Jami') regarding a girl who dies among men during travel, he said if she is more than five or six years old, she is buried without washing, and if she is less than five years old, she is washed.

CHAPTER 24

Permissibility Of A Man Washing His Dead Wife And A Woman Washing Her Dead Husband, And The Recommendation Of Doing So From Behind A Cloth

[Hadith 2820 to 2839]

Hadith 2820

عن عبد الله بن سنان قال: سألت أبا عبد الله (عليه السلام) عن الرجل أيصلح له أن ينظر إلى امرأته حين تموت، أو يغسلها إن لم يكن عندها من يغسلها؟ وعن المرأة هل تنظر إلى مثل ذلك من زوجها حين يموت؟ فقال: لا بأس بذلك، إنما يفعل ذلك أهل المرأة كراهية أن ينظر زوجها إلى شئ يكرهونه منها.

From Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him) about whether it is permissible for a man to look at his wife when she dies, or to wash her if there is no one else to wash her? And about the woman, can she look at her husband similarly when he dies? He said: There is no problem with that. The woman's family only does that because they dislike her husband seeing something of her they would dislike.

Hadith 2821

عن محمد بن مسلم قال: سألته عن الرجل يغسل امرأته؟ قال: نعم من وراء الثوب.

From Muhammad bin Muslim who said: I asked him about a man washing his wife? He said: Yes, from behind a cloth.

Hadith 2822

عن أبي عبد الله (عليه السلام) أنه سئل عن الرجل يموت وليس عنده من يغسله إلا النساء؟ قال: تغسله امرأته، أو ذو قرابته إن كان له، وتصب النساء عليه الماء صبا، وفي المرأة إذا ماتت يدخل زوجها يده تحت قميصها فيغسلها.

From Abu Abdullah (peace be upon him) that he was asked about a man who dies and has no one to wash him except women? He said: His wife should wash him, or his female relative if he has one, and the women should pour water over him, and regarding a woman when she dies, her husband can put his hand under her shirt to wash her.

Hadith 2823

عن محمد بن مسلم قال: سألته عن الرجل يغسل امرأته؟ قال: نعم إنما يمنعها أهلها تعصبا.

From Muhammad bin Muslim who said: I asked him about a man washing his wife? He said: Yes, her family only prevents it out of tribalism.

Hadith 2824

وعن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن الحسين ابن عثمان، عن سماعة قال: سألته عن المرأة إذا ماتت، قال: يدخل زوجها يده تحت قميصها إلى المرافق.

And from Muhammad bin Yahya, from Ahmad bin Muhammad, from Ali bin Al-Hakam, from Al-Hussein bin Uthman, from Sama'a who said: I asked him about when a woman dies, he said: Her husband puts his hand under her shirt up to the elbows.

Hadith 2825

قلت لأبي عبد الله (عليه السلام) من غسل فاطمة (عليها السلام)؟ قال ذاك أمير المؤمنين فكأنما استفظعت ذلك من قوله، فقال لي: كأنك ضقت مما أخبرتك به؟ * فقلت: قد كان ذلك جعلت فداك، فقال: لا تضيقن فإنها صديقة لم يكن يغسلها إلا صديق، أما علمت أن مريم لم يغسلها إلا عيسى؟

I said to Abu Abdullah (peace be upon him): Who washed Fatima (peace be upon her)? He said: That was Amir al-Mu'minin. It was as if I found that statement shocking, so he said to me: It seems you are troubled by what I told you? I said: That did happen, may I be sacrificed for you. He said: Don't be troubled, for she was a truthful one and only a truthful one could wash her. Don't you know that no one washed Maryam except Isa?

Hadith 2826

عن أبي عبد الله (عليه السلام) في رجل يموت في السفر أو في الأرض ليس معه فيها إلا النساء، قال: يدفن ولا يغسل، وقال: في المرأة تكون مع الرجال بتلك المنزلة إلا أن يكون معها زوجها، فإن كان معها زوجها فليغسلها من فوق الدرع ويسكب عليها الماء سكبا، ولتغسله امرأته إذا مات، والمرأة ليست مثل الرجل والمرأة أسوء منظرا حين تموت.

From Abu Abdullah (peace be upon him) regarding a man who dies while traveling or in a land where there are only women with him, he said: He should be buried without washing. And he said regarding a woman who is with men in the same situation, unless her husband is with her - if her husband is with her, he should wash her over her dress and pour water over her, and his wife should wash him when he dies. The woman is not like the man, and the woman looks worse when she dies.

Hadith 2827

عن أبي عبد الله (عليه السلام) في المرأة إذا ماتت وليس معها امرأة تغسلها، قال: يدخل زوجها يده تحت قميصها فيغسلها إلى المرافق.

From Abu Abdullah (peace be upon him) regarding a woman who dies and there is no woman with her to wash her, he said: Her husband can put his hand under her shirt and wash her up to the elbows.

Hadith 2828

عن أبي عبد الله (عليه السلام) قال: الزوج أحق بامرأته حتى يضعها في قبرها.

From Abu Abdullah (peace be upon him) who said: The husband has more right to his wife until he places her in her grave.

Hadith 2829

عن محمد بن مسلم قال: سألت أبا جعفر (عليه السلام) عن امرأة توفيت، أيصلح لزوجها أن ينظر إلى وجهها ورأسها؟ قال: نعم.

From Muhammad bin Muslim who said: I asked Abu Ja'far (peace be upon him) about a woman who died, is it permissible for her husband to look at her face and head? He said: Yes.

Hadith 2830

عن أبي عبد الله (عليه السلام) قال: سئل عن الرجل يغسل امرأته؟ قال: نعم من وراء الثوب، لا ينظر إلى شعرها، ولا إلى شئ منها، والمرأة تغسل زوجها لأنه إذا مات كانت في عدة منه، وإذا ماتت هي فقد انقضت عدتها.

From Abu Abdullah (peace be upon him) who said: He was asked about a man washing his wife? He said: Yes, from behind a cloth, not looking at her hair or anything of her, and the woman can wash her husband because when he dies she is in her waiting period from him, and when she dies her waiting period has ended.

Hadith 2831

عن أبي عبد الله (عليه السلام) قال: قال: في الرجل يموت في السفر في أرض ليس معه إلا النساء قال: يدفن ولا يغسل، والمرأة تكون مع الرجال بتلك المنزلة تدفن ولا تغسل، إلا أن يكون زوجها معها،

From Abu Abdullah (peace be upon him) who said: Regarding a man who dies while traveling in a land where only women are with him, he said: He is buried without washing, and a woman who is with men in the same situation is buried without washing, unless her husband is with her.

فإن كان زوجها معها غسلها من فوق الدرع ويسكب الماء عليها سكبا، ولا ينظر إلى عورتها، وتغسله امرأته إذا

مات، والمرأة إن ماتت ليست بمنزلة الرجل، المرأة أسوء منظرا إذا ماتت.

If her husband is with her, he washes her over the shield and pours water over her, without looking at her private parts, and his wife washes him when he dies. And when a woman dies she is not in the same position as a man, a woman's appearance is worse when she dies.

Hadith 2832

عن أبي عبد الله (عليه السلام) في الرجل يموت وليس إلا النساء، قال: تغسله امرأته لأنها منه في عدة وإذا ماتت لم يغسلها، لأنه ليس منها في عدة.

From Abu Abdullah (peace be upon him) regarding a man who dies and there are only women present, he said: His wife washes him because she is in waiting period from him, and if she dies he does not wash her because he is not in waiting period from her.

Hadith 2833

قال أبو عبد الله (عليه السلام): يغسل الزوج امرأته في السفر والمرأة زوجها في السفر إذا لم يكن معهم رجل.

Abu Abdullah (peace be upon him) said: The husband washes his wife while traveling and the wife washes her husband while traveling if there is no man with them.

Hadith 2834

سئل أبو عبد الله (عليه السلام) عن فاطمة (عليها السلام) من غسلها؟ قال: غسلها أمير المؤمنين، لأنها كانت صديقة لم يكن ليغسلها إلا صديق.

Abu Abdullah (peace be upon him) was asked about Fatima (peace be upon her), who washed her? He said: Amir al-Mu'minin washed her, because she was truthful and only a truthful one could wash her.

Hadith 2835

عن جعفر بن محمد، عن أبيه أن عليا غسل امرأته فاطمة بنت رسول الله (صلى الله عليه وآله).

From Ja'far bin Muhammad, from his father, that Ali washed [performed ghusl for] his wife Fatima, daughter of the Messenger of Allah (peace be upon him and his family).

Hadith 2836

علي بن عيسى في (كشف الغمة) نقلا من كتاب أخبار فاطمة (عليها السلام) لابن بابويه، عن الحسن بن علي (عليه السلام) أن عليا (عليه السلام) غسل فاطمة (عليها السلام).

Ali bin Isa in (Kashf al-Ghumma), quoting from the book Akhbar Fatima (peace be

upon her) by Ibn Babawayh, from Al-Hassan bin Ali (peace be upon him) that Ali (peace be upon him) washed Fatima (peace be upon her).

Hadith 2837

وعن أسماء بنت عميس قالت: أوصتني فاطمة (عليها السلام) أن لا يغسلها إذا ماتت إلا أنا وعلي (عليه السلام)، فغسلتها أنا وعلي.

And from Asma bint Umays who said: Fatima (peace be upon her) instructed me that no one should wash her when she dies except for me and Ali (peace be upon him), so I and Ali washed her.

Hadith 2838

وعن أسماء في - حديث - أن عليا (عليه السلام) أمرها فغسلت فاطمة (عليها السلام). وأمر الحسن والحسين (ع) يدخلان الماء، ودفنها ليلا وسوى قبرها.

And from Asma - in a hadith - that Ali (peace be upon him) ordered her to wash Fatima (peace be upon her). And he ordered Al-Hassan and Al-Husayn (peace be upon them) to bring in the water, and he buried her at night and leveled her grave.

Hadith 2839

قال: وروي أنها أوصت عليا (عليه السلام) وأسماء بنت عميس أن يغسلاها.

He said: And it is narrated that she (Fatima - peace be upon her) instructed Ali (peace be upon him) and Asma bint Umays to wash her.

CHAPTER 25

Permissibility Of A Mother Of Child (Umm Al-walad) Washing Her Master

[Hadith 2840 to 2840]

Hadith 2840

أن علي ابن الحسين (عليه السلام) أوصى أن تغسله أم ولد له إذا مات فغسلته.

That Ali ibn Al-Hussein (peace be upon him) instructed that his umm walad (slave woman who bore him a child) should wash him when he dies, so she washed him.

أقول: المروي في أحاديث كثيرة أن الامام لا يغسله إلا الامام، فمعنى الوصية هنا المساعدة على الغسل والمشاركة فيه كما مر في حديث أسماء، أو بيان الجواز أو التقية، وإن كان المتولي له باطنا هو الباقر (عليه السلام)، كما وقع التصريح به في الاخبار والله أعلم.

I say: It is narrated in many hadiths that an Imam can only be washed by an Imam, so the meaning of the instruction here is assistance in washing and participation in it, as mentioned in the hadith of Asma, or to demonstrate permissibility, or for taqiyya (precautionary dissimulation), even though the one who actually carried it out internally was Al-Baqir (peace be upon him), as explicitly stated in the reports, and Allah knows best.

CHAPTER 26

Deceased Being Washed By Those Closest To Him, Or By Whoever The Guardian Orders

[Hadith 2841 to 2842]

Hadith 2841

عن علي (عليهم السلام) أنه قال: يغسل الميت أولى الناس به.

From Ali (peace be upon him) that he said: The deceased should be washed by those closest to him.

Hadith 2842

قال أمير المؤمنين (عليه السلام): يغسل الميت أولى الناس به، أو من يأمره الولي بذلك.

The Commander of the Faithful (peace be upon him) said: The deceased should be washed by those closest to him, or by whoever the guardian orders to do so.

CHAPTER 27

Non-obligation Of A Specific Amount Of Water For Washing The Deceased

[Hadith 2843 to 2844]

Hadith 2843

كتب محمد بن الحسن يعني الصفار إلى أبي محمد (عليه السلام): في الماء الذي يغسل به الميت كم حده؟ فوقع (عليه السلام): حد غسل الميت يغسل حتى يطهر إن شاء الله.

Muhammad ibn al-Hasan (meaning al-Saffar) wrote to Abu Muhammad (peace be upon him): Regarding the water used to wash the deceased, what is its limit? He (peace be upon him) replied: The limit of washing the deceased is to wash until he becomes pure, God willing.

Hadith 2844

عن محمد بن الحسن الصفار أنه كتب إلى أبي محمد (عليه السلام) كم حد الماء الذي يغسل به الميت، كما رواه أن الجنب يغسل بستة أرطال من ماء والحائض بتسعة فهل للميت حد من الماء الذي يغسل به؟ فوقع (عليه السلام): حد غسل الميت يغسل حتى يطهر إن شاء الله تعالى.

From Muhammad ibn al-Hasan al-Saffar, that he wrote to Abu Muhammad (peace be upon him): What is the limit of water used to wash the deceased? As it is narrated that a person in the state of janabah is washed with six ratls of water and a menstruating woman with nine. So is there a limit of water with which the deceased is washed? He (peace be upon him) replied: The limit of washing the deceased is to wash until he becomes pure, God willing, the Exalted.

قال الصدوق: وهذا التوقيع في جملة توقيعاته (عليه السلام) عندي بخطه عليه السلام في صحيفة.

Al-Saduq said: This reply is among his (peace be upon him) replies I have in his handwriting (peace be upon him) in a scroll.

CHAPTER 28

Recommendation Of Using Plenty Of Water In Washing The Deceased Up To Seven Water Skins

[Hadith 2845 to 2846]

Hadith 2845

قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): يا علي إذا أنا مت فاغسلني بسبع قرب من بئر غرس.

The Messenger of Allah (peace be upon him and his family) said to Ali (peace be upon him): O Ali, when I die, wash me with seven water skins from the well of Ghars.

Hadith 2846

قلت لأبي عبد الله (عليه السلام): جعلت فداك هل للماء الذي يغسل به الميت حد محدود؟ قال: إن رسول الله (صلى الله عليه وآله) قال لعلي (عليه السلام): إذا أنا مت فاستق لي ست قرب من ماء بئر غرس فاغسلني وكفني وحنطني،

I said to Abu Abdullah (peace be upon him): May I be sacrificed for you, is there a specific limit for the water used to wash the deceased? He said: Indeed, the Messenger of Allah (peace be upon him and his family) said to Ali (peace be upon him): When I die, draw six water skins of water from the well of Ghars and wash me, shroud me, and apply perfume to me.

فإذا فرغت من غسلي وكفني وتحنيطي فخذ بمجامع كفني وأجلسني، ثم سلني عما شئت، فوالله لا تسألني عن شئ إلا أجبتك فيه.

When you are done with washing me, shrouding me, and applying perfume to me, take hold of the edges of my shroud and sit me up, then ask me whatever you wish, for by Allah, you will not ask me about anything except that I will answer you about it.

CHAPTER 29

Dislike Of Pouring The Water Used For Washing The Dead Into The Toilet, And The Permissibility Of Pouring It Into The Drain

[Hadith 2847 to 2847]

Hadith 2847

كتب محمد بن الحسن إلى أبي محمد (عليه السلام): هل يجوز أن يغسل الميت وماؤه الذي يصب عليه يدخل إلى بئر كنيف؟ أو الرجل يتوضأ وضوء الصلاة أن ينصب ماء وضوئه في كنيف؟ فوقع (عليه السلام): يكون ذلك في بلا ليع.

Muhammad bin Al-Hassan wrote to Abu Muhammad (peace be upon him): Is it permissible to wash the deceased and allow the water poured over them to flow into a toilet pit? Or for a person performing ablution for prayer to pour their ablution water into a toilet? He (peace be upon him) wrote: That should be done in drains.

CHAPTER 30

Permissibility Of Washing The Deceased In The Open And The Recommendation Of Placing A Cover Between The Deceased And The Sky

[Hadith 2848 to 2849]

Hadith 2848

عن علي بن جعفر، عن أخيه أبي الحسن (عليه السلام) قال: سألته عن الميت هل يغسل في الفضاء؟ قال: لا بأس وإن ستر بستر فهو أحب إلى.

From Ali bin Jafar, from his brother Abu Al-Hassan (peace be upon him), he said: I asked him about washing the deceased in the open space? He said: There is no problem, and if covered with a cover it is more beloved to me.

Hadith 2849

عن أبي عبد الله (عليه السلام) أن أباه كان يستحب أن يجعل بين الميت وبين السماء سترا، يعني إذا غسل.

From Abu Abdullah (peace be upon him) that his father used to prefer placing a cover between the deceased and the sky, meaning when washing them.

CHAPTER 31

Sufficiency Of One Washing For The Deceased If They Were In A State Of Major Ritual Impurity, Menstruation, Or Post-childbirth Bleeding

[Hadith 2850 to 2857]

Hadith 2850

عن زرارة قال: قلت لأبي جعفر (عليه السلام): ميت مات وهو جنب كيف يغسل؟ وما يجزيه من الماء؟ قال: يغسل غسلا واحدا يجزي ذلك للجنابة ولغسل الميت، لأنهما حرمتان اجتمعا في حرمة واحدة.

From Zurara who said: I said to Abu Ja'far (peace be upon him): A deceased person who died while in a state of major ritual impurity, how should they be washed? And what amount of water suffices? He said: One washing suffices for both the major ritual impurity and the washing of the deceased, because they are two sacred obligations combined into one sacred obligation.

Hadith 2851

عن أبي عبد الله (عليه السلام) أنه سئل عن المرأة إذا ماتت في نفاسها كيف تغسل؟ قال: مثل غسل الطاهر، وكذلك الحائض، وكذلك الجنب، إنما يغسل غسلا واحدا فقط.

From Abu Abdullah (peace be upon him) that he was asked about a woman who dies during her post-childbirth bleeding, how should she be washed? He said: Like the washing of a pure person, and likewise for the menstruating woman, and likewise for the person in major ritual impurity, they are only washed once.

Hadith 2852

عن أبي إبراهيم (عليه السلام) قال: سألته عن الميت يموت وهو جنب؟، قال: غسل واحد.

From Abu Ibrahim (peace be upon him), he said: I asked him about a deceased person who dies while in a state of major ritual impurity? He said: One washing.

Hadith 2853

عن أبي بصير، عن أحدهما (عليهما السلام) في الجنب إذا مات، قال: ليس عليه إلا غسلة واحدة.

From Abu Basir, from one of them (peace be upon them both) regarding one who dies while in a state of major ritual impurity, he said: They only require one washing.

Hadith 2854

عن أبي عبد الله (عليه السلام) قال: إذا مات الميت وهو جنب غسل غسلا واحدا ثم اغتسل بعد ذلك.

أقول: المراد أن الغاسل يغتسل المس، وهو ظاهر.

From Abu Abdullah (peace be upon him) who said: When a deceased person dies while in a state of major ritual impurity, they are given one washing then washed after that. I say: What is meant is that the washer performs the washing for touching the deceased, and this is apparent.

Hadith 2855

عن أبي عبد الله (عليه السلام) قال: سألته عن رجل مات وهو جنب؟، قال: يغسل غسلة واحدة بماء ثم يغتسل بعد ذلك.

From Abu Abdullah (peace be upon him) who said: I asked him about a man who died while in a state of major ritual impurity? He said: He is given one washing with water then washed after that.

Hadith 2856

عن عيص قال: قلت لأبي عبد الله (عليه السلام): الرجل يموت وهو جنب؟، قال: يغسل من الجنابة ثم يغسل بعد غسل الميت. أقول: هذا يحتمل أن يراد به أنه يغسل بدن الميت من المنى أولا.

From 'Is who said: I said to Abu Abdullah (peace be upon him): A man who dies while in a state of major ritual impurity? He said: He is washed from the major ritual impurity then washed after the washing of the deceased. I say: This could mean that the deceased's body is first washed of semen.

Hadith 2857

عن أبي عبد الله (عليه السلام)، عن أبيه - في حديث - قال: إذا مات الميت وهو جنب غسل غسلا واحدا، ثم يغسل بعد ذلك.

From Abi Abdullah (peace be upon him), from his father - in a hadith - he said: If a deceased person dies while in a state of ritual impurity (janabah), they should be given one wash, then washed after that.

قال الشيخ: هذه الروايات الثلاثة الأصل فيها واحد وهو عيص بن القاسم، ولا يجوز أن يعارض بواحد جماعة كثيرة، وقد روي ما هو يوافق الأحاديث السابقة، ثم قال: إنها محمولة على الاستحباب، قال: ويمكن أن يكون الامر بالاغتسال بعد غسل الميت إنما توجه إلى غاسله، فكأنه قال له: تغسل الميت ثم تغتسل أنت ثم استشهد بما تقدم.

The Sheikh said: These three narrations originate from one source, who is 'Ees bin Al-Qasim, and it is not permissible for one person to contradict a large group, and what has been narrated agrees with the previous hadiths, then he said: it is interpreted as

recommended, he said: and it's possible that the command to perform ghusl after washing the deceased was directed to the person washing the deceased, as if saying to him: wash the deceased then perform ghusl yourself, then he cited what was previously mentioned as evidence.

أقول: ويحتمل الحمل على إزالة النجاسة أولا، وعلى التقية لموافقته لبعض العامة. وقد تقدم أن كل ميت جنب، وتقدم ما يدل على تداخل الأغسال.

I (Hurr Amili) say: It could be interpreted as removing impurity first, and as taqiyya (precautionary dissimulation) due to its agreement with some of the general public. It has been previously mentioned that every deceased person is in a state of janabah, and evidence of the overlapping of different types of ritual washing has been presented before.

CHAPTER 32

Non-obligation Of Repeating The Washing Of The Deceased If Something Comes Out After It, And The Obligation Of Washing Only The Impurity

[Hadith 2858 to 2862]

Hadith 2858

عن أبي عبد الله (عليه السلام) قال: إن بدا من الميت شئ بعد غسله فاغسل الذي بدا منه ولا تعد الغسل.

From Abu Abdullah (peace be upon him) who said: If something appears from the deceased after washing him, wash what has appeared from him and do not repeat the washing.

Hadith 2859

عن أبي عبد الله (عليه السلام) قالا: سألناه عن الميت يخرج منه الشئ بعد ما يفرغ من غسله، قال: يغسل ذلك ويعاد عليه الغسل.

From Abu Abdullah (peace be upon him), they said: We asked him about the deceased if something comes out after finishing washing him. He said: That should be washed and the washing should be repeated.

Translator: There is apparent contradiction between this and Hadith 2858. We don't know how different the circumstances were in these two hadith. The following questions could be raised: 1. Was the amount of impurity large or small? 2. Whether the impurity appeared during the washing or after the complete wash? 3. Whether the impurity appeared before or after the shrouding? 4. Whether the impurity was seen before or after the deceased was placed in the grave?

Hadith 2860

عن أبي عبد الله (عليه السلام) قال: إذ خرج من الميت شئ بعد ما يكفن فأصاب الكفن قرض منه.

From Abu Abdullah (peace be upon him) who said: If something comes out from the deceased after he is shrouded and it hits the shroud, cut that part out.

أقول: حمله بعض علمائنا على عدم إمكان الغسل، وبعضهم على ما لو وضع الميت في القبر.

I (Hurr Amili) say: Some of our scholars interpreted this as applying when washing is not possible, and others interpreted it as when the deceased has been placed in the grave.

Hadith 2861

عن أبي عبد الله (عليه السلام) قال: إذا خرج من منخر الميت الدم أو الشئ بعد الغسل وأصاب العمامة أو الكفن قرض بالمقراض.

From Abu Abdullah (peace be upon him) who said: If blood or something comes out from the deceased's nostril after washing and it hits the turban or shroud, cut it out with scissors.

Hadith 2862

وعنهم، عن سهل، عن بعض أصحابه رفعه قال: إذا غسل الميت ثم أحدث بعد الغسل فإنه يغسل الحدث ولا يعاد الغسل. أقول: ويأتي ما يدل على ذلك في التكفين.

And from them, from Sahl, from some of his companions, raising it [to the Imam] who said: If the deceased is washed and then something occurs after washing, the occurring matter should be washed but the washing should not be repeated. I say: And evidence for this will come in the shrouding chapter.

CHAPTER 33

Permissibility Of Placing The Deceased Between The Washer's Legs If Fearing They May Fall

[Hadith 2863 to 2863]

Hadith 2863

عن أبي عبد الله (عليه السلام) قال: لا بأس أن تجعل الميت بين رجليك وأن تقوم من فوقه فتغسله. إذا قلبته يمينا وشمالا تضبطه برجليك كيلا يسقط لوجهه.

From Abu Abdullah (peace be upon him), he said: There is no problem in placing the deceased between your legs and standing over them to wash them. When you turn them right and left, you control them with your legs so they do not fall on their face.

Shaykh Hurr Amili: Al-Sheikh interpreted it as permissible, and interpreted what contradicts it as disliked. The dislike should be specified as when there is no fear of dropping.

CHAPTER 34

Permissibility For The Ritually Impure (Junub) And Menstruating Woman To Wash The Deceased, And For One Who Washed The Deceased To Have Intimate Relations Before Washing From Touching, And The Recommendation Of Ablution In Both Cases, And The Sufficiency Of One Washing

[Hadith 2864 to 2865]

Hadith 2864

عن شهاب بن عبد ربه قال: سألت أبا عبد الله (عليه السلام) عن الجنب أيغسل الميت؟ أو من غسل ميتا أيأتي أهله ثم يغتسل؟ قال: هما سواء، ولا بأس بذلك إذا كان جنبا، غسل يديه وتوضأ وغسل الميت وهو جنب، وإن غسل ميتا ثم أتى أهله توضأ ثم أتى أهله، ويجزيه غسل واحد لهما.

From Shihab bin Abd Rabbih who said: I asked Abu Abdullah (peace be upon him) about the junub washing the deceased? Or can one who washed a deceased have relations with his wife then perform ghusl? He said: They are the same, and there is no problem with that if he is junub; he washes his hands and performs ablution and washes the deceased while he is junub, and if he washes a deceased then has relations with his wife he performs ablution then has relations with his wife, and one washing suffices for both.

Hadith 2865

عن أبي عبد الله (عليه السلام) قال: لا تحضر الحائض الميت ولا الجنب عند التلقين ولا بأس أن يليا غسله.

From Abu Abdullah (peace be upon him) who said: The menstruating woman and the junub should not attend the deceased during talqeen (prompting), but there is no problem with them performing the washing of the deceased.

END OF VOLUME 2

A Note To Our Readers

Dear Reader,

As we conclude Volume 2 of the English translation of Wasa'il al-Shia, we want to express our sincere gratitude for your interest in this important work of Islamic jurisprudential hadith.

We have undertaken this translation project with the utmost diligence and fidelity to the original Arabic text. Our team has worked tirelessly to ensure that the nuances and depth of meaning are preserved while making the content accessible to English-speaking readers.

For those interested in further research or additional resources related to this work, we invite you to visit our companion website at http://wasail-al-shia.net. There, you will find supplementary materials, updates, and a platform for scholarly discussion.

Your support and feedback are invaluable to us. We encourage you to share your thoughts, suggestions, or questions about this translation. Your input will help us improve our future work and enhance the overall quality of this project.

Thank you for being a part of this journey. May this work serve as a source of knowledge, inspiration, and guidance for generations to come.

With sincere appreciation,
Shia Heritage Foundation

About Wasa'il al-Shia

Wasa'il al-Shia is one of the most notable and comprehensive collection of shia jurisprudential hadith, rigorously covering every area of religious law. It comprises of approximately 36,000 hadith organized into 30 volumes. The hadiths were collected and compiled by Shaykh Hurr Amili (d. 1693).

In his introduction to the book, Shaykh Hurr Amili emphasizes the supreme importance of the knowledge of hadith and explains his motivation for compiling this collection, describing how he challenged himself to compose a comprehensive book that would serve as a reliable reference for both knowledge and practice in Shia jurisprudence.

Shaykh Hurr Amili gathered hadiths exclusively from reliable and *mutawatir* (mass transmitted) Shia sources, organizing them systematically by topic. While acknowledging the prominence of the four canonical books of hadith (*kutub-e-araba*), he expanded his sources to include other reliable compilations by trusted scholars.

This work by Shaykh Hurr Amili is a significant contribution to the preservation and dissemination of Shia hadiths. Above all, Wasa'il al-Shia is the best source and the greatest gift to those of the Shia who wish to base their *deen* (religion) firmly on the teachings of Ahl al-Bayt (peace be upon them).

Scope Of Volume 2

Volume 2 provides comprehensive guidance on matters of personal purification and ritual cleanliness, from the daily use of miswak to the detailed protocols of ritual bathing. It addresses crucial topics including ghusl, menstruation, irregular bleeding, and postpartum care. Additionally, it includes important teachings regarding the final moments of life and proper Islamic funeral rites.

About Shia Heritage Foundation

The Shia Heritage Foundation, based in Texas, USA, is dedicated to translating Shi'i hadith texts from Arabic to English. Our team of language experts, scholars, and volunteers aims to make these valuable sources of *ilm* (knowledge) accessible to English-speaking audiences. We employ a rigorous, collaborative translation process that combines traditional scholarship with modern technology to ensure accuracy, authenticity, and readability in our work.

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