

VOLUME 3

تَفْصِيلًا وَسَائِلًا السُّنَّةِ (الْحَقَائِقُ الْمُسَائِلُ) السَّرَائِعُ
الْمُسَائِلُ الْمُسَائِلُ الْمُسَائِلُ الْمُسَائِلُ الْمُسَائِلُ الْمُسَائِلُ الْمُسَائِلُ الْمُسَائِلُ الْمُسَائِلُ الْمُسَائِلُ

ENGLISH TRANSLATION WITH ARABIC TEXT

WASA'IL AL-SHIA

A Comprehensive Treasury Of
Islamic Jurisprudential Hadith

VOLUME 3

(1,510 Hadith)

COMPANION WEBSITE

WASAIL-AL-SHIA.NET

HADITH COMPILED BY

Shaykh Hurr Amili

TRANSLATED BY

SHIA HERITAGE FOUNDATION

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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
December 2024*

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Section 1
Takfin (Shrouding)

CHAPTER 1
Obligation Of Shrouding
[Hadith 2866 to 2866]

Hadith 2866

عن الرضا (عليه السلام) قال: إنما أمر أن يكفن الميت ليلقى ربه عز وجل طاهر الجسد، ولئلا تبدو عورته لمن يحمله أو يدفنه، ولئلا ينظر الناس على بعض حاله وقبح منظره، ولئلا يقسو القلب بالنظر إلى مثل ذلك للعاهة والفساد، وليكون أطيّب لآنفس الأحياء، ولئلا يبغضه حميمه فيبلغى ذكره ومودته، فلا يحفظه فيما خلف وأوصاه به وأمره به وأحب.

From Al-Ridha (peace be upon him) who said: The deceased was commanded to be shrouded so that he meets his Lord, the Mighty and Majestic, with a pure body, and so that his private parts are not exposed to those who carry or bury him, and so that people do not see his condition and unsightly appearance, and so that hearts do not harden by looking at such disability and decay, and so that it is more pleasant for the souls of the living, and so that his loved ones do not come to dislike him and forget his memory and affection, thus failing to preserve what he left behind, what he entrusted them with, what he commanded them with, and what he loved.

CHAPTER 2

Obligatory And Recommended Number Of Shroud Pieces, And A Collection Of Their Rulings

[Hadith 2867 to 2887]

Hadith 2867

عن زرارة قال: قلت لأبي جعفر (عليه السلام): العمامة للميت، من الكفن هي؟ قال: لا، إنما الكفن المفروض ثلاثة أثواب، أو ثوب تام لا أقل منه يوارى فيه جسده كله، فما زاد فهو سنة، إلى أن يبلغ خمسة، فما زاد فمبتدع، والعمامة سنة، وقال: أمر النبي (صلى الله عليه وآله) بالعمامة، وعمم النبي، (وبعثنا أبو عبد الله (عليه السلام)، ونحن بالمدينة ومات أبو عبيدة الحذاء، وبعث معنا بدينار، فأمرنا بأن نشترى حنوطاً وعمامة ففعلنا).

From Zurarah who said: I asked Abu Ja'far (peace be upon him): "Is the turban part of the shroud for the deceased?" He said: "No, the obligatory shroud consists of three pieces of cloth, or one complete piece no less that covers his entire body. What exceeds that is Sunnah, up to five pieces. What exceeds that is an innovation. The turban is Sunnah." And he said: "The Prophet (peace be upon him and his family) ordered the turban, and the Prophet was turbaned. Abu Abdullah (peace be upon him) sent us while we were in Medina when Abu Ubaidah al-Hadha' died, and sent a dinar with us, ordering us to buy perfume and a turban, which we did."

Hadith 2868

ورواه الكليني عن علي بن إبراهيم، عن أبيه، عن حماد بن عثمان، عن حريز، عن زرارة ومحمد بن مسلم، مثله إلا أنه قال: إنما الكفن المفروض ثلاثة أثواب، و ثوب تام.

Al-Kulayni narrated it from Ali ibn Ibrahim, from his father, from Hammad ibn Uthman, from Hareez, from Zurarah and Muhammad ibn Muslim, similar to it except he said: "The obligatory shroud is three pieces, and one complete piece."

Hadith 2869

عن أبي مريم الأنصاري قال: سمعت أبا جعفر (عليه السلام) يقول: كفن رسول الله (صلى الله عليه وآله) في ثلاثة أثواب: برد أحمر حبرة، وثوبين أبيضين صحاريين - إلى أن قال - وقال: إن الحسن بن علي (عليه السلام) كفن أسامة بن زيد في برد أحمر حبرة، وإن علياً (عليه السلام) كفن سهل بن حنيف في برد أحمر حبرة.

From Abu Maryam al-Ansari who said: I heard Abu Ja'far (peace be upon him) saying: "The Messenger of Allah (peace be upon him and his family) was shrouded in three

pieces: a red striped garment (from Yemen), and two white Sahari (*) garments." He then said: "Al-Hassan ibn Ali (peace be upon him) shrouded Usama ibn Zayd in a red striped garment, and Ali (peace be upon him) shrouded Sahl ibn Hunayf in a red striped garment."

Translator: * A cotton fabric from the Al-Yamamah region in the Arabian Peninsula.

Hadith 2870

عن زرارة، عن أبي جعفر (عليه السلام) قال: كفن رسول الله (صلى الله عليه وآله) في ثلاثة أثواب: ثوبين صحاريين، وثوب يمنه عبري، أو أظفار. والصحيح عبري من ظفار، وهما بلدان.

From Zurarah, from Abu Ja'far (peace be upon him) who said: "The Messenger of Allah (peace be upon him and his family) was shrouded in three pieces: two Sahari garments, and a Yemeni Abari garment, or Azfari." The correct version is Abari from Zafar, which are two places (in Yemen).

Hadith 2871

سألت أبا الحسن (عليه السلام) عن الثياب التي يصلي فيها الرجل ويصوم، أيكفن فيها؟ قال: أحب ذلك الكفن، يعني قميصا. قلت: يدرج في ثلاثة أثواب؟ قال: لا بأس به، والقميص أحب إلي.

I asked Abu al-Hassan (peace be upon him) about the clothes in which a man prays and fasts, can he be shrouded in them? He said: "I prefer that shroud, meaning a shirt." I said: "Should it be wrapped in three pieces?" He said: "There is no problem with it, but I prefer the shirt."

Hadith 2872

وبإسناده عن الحسن، عن زرعة، عن سماعة قال: سألته عما يكفن به الميت؟ قال: ثلاثة أثواب، وإنما كفن رسول الله (صلى الله عليه وآله) في ثلاثة أثواب: ثوبين صحاريين، وثوب حبرة، والصحارية تكون باليمامة، وكفن أبو جعفر (عليه السلام) في ثلاثة أثواب.

Through his chain from al-Hassan, from Zur'ah, from Sama'ah who said: I asked him about what the deceased should be shrouded in. He said: "Three pieces, and indeed the Messenger of Allah (peace be upon him and his family) was shrouded in three pieces: two Sahari garments and a striped garment. The Sahari garments are from Al-Yamamah, and Abu Ja'far (peace be upon him) was shrouded in three pieces."

Hadith 2873

عن أبي عبد الله أو أبي جعفر (عليهما السلام) قال: الكفن فريضة للرجال ثلاثة أثواب، والعمامة والخرقاة سنة، وأما النساء ففريضته خمسة أثواب.

From Abu Abdullah or Abu Ja'far (peace be upon them) who said: "The shroud is obligatory for men in three pieces, while the turban and the cloth are Sunnah, and for

women it is obligatory in five pieces."

Hadith 2874

عن عبد الله بن سنان قال: قلت لأبي عبد الله (عليه السلام): كيف أصنع بالكفن؟ قال: تؤخذ خرقة فيشد بها على مقعدته ورجليه، قلت: فالإزار؟ قال: لا، إنها لا تعد شيئاً، إنما تصنع لتضم ما هناك لئلا يخرج منه شيء، وما يصنع من القطن أفضل منها، ثم يخرق القميص إذا غسل، وينزع من رجليه، قال: ثم الكفن قميص غير مزرور ولا مكفوف، وعمامة يعصب بها رأسه، ويرد فضلها على رجليه.

From Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him): How should I handle the shroud? He said: A cloth is taken and tied around his posterior and legs. I asked: What about the waist-wrapper? He said: No, it doesn't count as anything, it's only made to hold what's there so nothing comes out, and what's made from cotton is better than it. Then the shirt is torn when washed and removed from his feet. Then the shroud is an unbutton and unhemmed shirt, and a turban wrapped around his head with its excess placed on his feet (*).

Shaykh Hurr Amili: * This is a misspelling, the correct version is: its excess placed on his face, mentioned by the author of Al-Muntaqa, and evidence for this will come.

Hadith 2875

عن أبي جعفر (عليه السلام) قال: يكفن الرجل في ثلاثة أثواب، والمرأة إذا كانت عظيمة في خمسة: درع ومنطق وخمار ولفافتين.

From Abu Ja'far (peace be upon him) who said: A man is shrouded in three cloths, and a woman if she was large in five: a dress, a waistband, a head cover, and two wrapping sheets.

Hadith 2876

عن أبي عبد الله (عليه السلام) قال: كتب أبي في وصيته أن أكفنه في ثلاثة أثواب، أحدها رداء له حبرة، كان يصلي فيه يوم الجمعة، وثوب آخر وقميص، فقلت لأبي: لم تكتب هذا؟ فقال: أخاف أن يغلبك الناس، وإن قالوا: كفنه في أربعة أو خمسة، فلا تفعل (وعممه بعد) بعمامة، وليس تعد العمامة من الكفن إنما يعد ما يلف به الجسد.

From Abu Abdullah (peace be upon him) who said: My father wrote in his will that I should shroud him in three cloths, one of them being his striped cloak which he used to pray in on Fridays, another cloth, and a shirt. I asked my father: Why did you write this? He said: I fear people might overwhelm you, and if they say shroud him in four or five, don't do it. (And afterward wrap) with a turban, and the turban isn't counted as part of the shroud, only what wraps the body is counted.

Hadith 2877

سئل أبو الله عن رسول الله (صلى الله عليه وآله)، بم كفن؟ قال: في ثلاثة أثواب: ثوبين صحاريين، وبرد حبرة.

Abu Abdullah was asked about how the Messenger of Allah (peace be upon him and his family) was shrouded? He said: In three cloths: two Suhari cloths and a striped garment.

Hadith 2878

عن أبي عبد الله (عليه السلام) قال: الميت يكفن في ثلاثة سوى العمامة، والخرقة يشد بها وركيه لكيلا يبدو منه شيء، والخرقة والعمامة لا بد منهما، وليستا من الكفن.

From Abu Abdullah (peace be upon him) who said: The deceased is shrouded in three cloths besides the turban, and the cloth tied around his hips so nothing shows, and both the cloth and turban are necessary but not counted as part of the shroud.

Hadith 2879

عن أبي عبد الله (عليه السلام) قال: يكفن الميت في خمسة أثواب: قميص لا يزر عليه، وإزار، وخرقة يعصب بها وسطه، وبرد يلف فيه، وعمامة يعتم بها ويلقى فضلها على صدره.

From Abu Abdullah (peace be upon him) who said: The deceased is shrouded in five cloths: an unbuttoned shirt, a waist-wrapper, a cloth tied around his waist, a garment to wrap him in, and a turban wrapped with its excess placed on his chest.

Hadith 2880

قال أبو عبد الله (عليه السلام) - في حديث - : إن أبي كتب في وصيته أن أكفنه في ثلاثة أثواب: أحدها رداء له حبرة، وثوب آخر، وقميص، قلت: ولم كتبت هذا؟ قال: مخافة قول الناس، وعصنانه بعد ذلك بعمامة.

Abu Abdullah (peace be upon him) said - in a hadith: My father wrote in his will that I should shroud him in three cloths: one of them being his striped cloak, another cloth, and a shirt. I said: Why did you write this? He said: Fear of what people might say, and we wrapped him afterward with a turban.

Hadith 2881

عن أبي الحسن الأول (عليه السلام)، قال: سمعته يقول إنني كفنت أبي في ثوبين شطويين كان يحرم فيهما، وفي قميص من قمصه، و عمامة كانت لعلي بن الحسين، وفي برد اشتريته بأربعين ديناراً، لو كان اليوم لساوى أربعمائة دينار.

From Abu Al-Hassan the First (peace be upon him) who said: I heard him say I shrouded my father in two Shatawi (*) cloths which he used to wear during Ihram, and in one of his shirts, and a turban that belonged to Ali bin Al-Hussein, and in a

garment I bought for forty dinars, if it was today it would be worth four hundred dinars.

Translator: * Derived from the word "shatw" which means to fold or double, referring to a type of garment that is folded or doubled

Hadith 2882

عن سهل: سألته: كيف تكفن المرأة؟ فقال: كما يكفن الرجل غير أنا نشد على ثدييها خرقة تضم الثدي إلى الصدر، ونشد على ظهرها، ويصنع لها القطن أكثر مما يصنع للرجال، ويحشى القبل والدبر بالقطن والحنوط، ثم يشد عليها الخرقة شدا شديدا.

From Sahl: I asked him (the Imam): How is a woman shrouded? He said: Like how a man is shrouded except that we tie a cloth over her breasts to press them against the chest, and we tie it on her back, and more cotton is used for her than for men, and cotton and camphor are stuffed in the front and back private parts, then the cloth is tied tightly over her.

Hadith 2883

عن أبي عبد الله (عليه السلام) - في حديث - أن عباد بن كثير قال له: يا أبا عبد الله، في كم ثوب كفن رسول الله (صلى الله عليه وآله)؟ قال: في ثلاثة أثواب: ثوبين صحاريين، وثوب حبرة، وكان في البرد قلة.

From Abu Abdullah (peace be upon him) - in a hadith - that Abbad bin Kathir said to him: O Abu Abdullah, in how many cloths was the Messenger of Allah (peace be upon him and his family) shrouded? He said: In three cloths: two Sahari cloths, and one Hibra cloth, and there was scarcity in the cold.

Hadith 2884

عن أبان بن عثمان، عن عبد الرحمن بن أبي عبد الله قال: سألت أبا عبد الله (عليه السلام): في كم تكفن المرأة؟ قال: تكفن في خمسة أثواب: أحدها الخمار.

From Aban bin Uthman, from Abdul Rahman bin Abi Abdullah who said: I asked Abu Abdullah (peace be upon him): In how many cloths is a woman shrouded? He said: She is shrouded in five cloths: one of them being the head cover.

Hadith 2885

محمد بن علي بن الحسين قال: كفن النبي (صلى الله عليه وآله) في ثلاثة أثواب: في بردتين ظفريتين من ثياب اليمن، وثوب كرسف وهو ثوب قطن.

Muhammad bin Ali bin Al-Hussein said: The Prophet (peace be upon him and his family) was shrouded in three cloths: in two Zafari cloaks from Yemen's clothes, and one cotton garment.

Hadith 2886

قال: وسئل موسى بن جعفر (عليه السلام) عن الرجل يموت، أيكفن في ثلاثة أثواب بغير قميص؟ قال: لا بأس بذلك، والقميص أحب إلي.

He said: And Musa bin Ja'far (peace be upon him) was asked about a man who dies, can he be shrouded in three cloths without a shirt? He said: There is no problem with that, though the shirt is more beloved to me.

Hadith 2887

سألت أبا جعفر (عليه السلام) أن يبعث إلي بقميص من قمصه أعده لكفني، فبعث إلي به، قال: فقلت له: كيف أصنع به؟ قال: انزع أزراره.

I asked Abu Ja'far (peace be upon him) to send me one of his shirts to prepare for my shroud, so he sent it to me. I said to him: What should I do with it? He said: Remove its buttons.

CHAPTER 3

Recommendation For Camphor In Embalming To Be Thirteen And One-Third Dirhams No More, Or Four Mithqals, Or One Mithqal, Whether For A Man Or Woman

[Hadith 2888 to 2897]

Hadith 2888

إن جبرئيل (عليه السلام) نزل على رسول الله (صلى الله عليه وآله) بحنوط، وكان وزنه أربعين درهما،
فقسمها رسول الله (صلى الله عليه وآله) ثلاثة أجزاء: جزءا له، وجزءا لعلي وجزءا لفاطمة (عليها السلام).

Gabriel (peace be upon him) descended upon the Messenger of Allah (peace be upon him and his family) with embalming camphor weighing forty dirhams, and the Messenger of Allah (peace be upon him and his family) divided it into three parts: a part for himself, a part for Ali, and a part for Fatima (peace be upon her).

Hadith 2889

عن أبي عبد الله (عليه السلام) قال: أقل ما يجزي من الكافور للميت مثقال.

From Abu Abdullah (peace be upon him) who said: The minimum amount of camphor sufficient for the deceased is one mithqal.

Hadith 2890

عن أبي عبد الله (عليه السلام) قال: القصد من ذلك أربعة مثاقيل.

From Abu Abdullah (peace be upon him) who said: The appropriate amount of that is four mithqals.

Hadith 2891

عن أبي عبد الله (عليه السلام) قال: القصد من الكافور أربعة مثاقيل.

From Abu Abdullah (peace be upon him) who said: The appropriate amount of camphor is four mithqals.

Hadith 2892

عن أبي عبد الله (عليه السلام)، قال: أقل ما يجزي من الكافور للميت مثقال ونصف.

From Abu Abdullah (peace be upon him) who said: The minimum amount of camphor sufficient for the deceased is one and a half mithqal.

Hadith 2893

محمد بن علي بن الحسين قال: إن جبرئيل أتى النبي (صلى الله عليه وآله) بأوقية كافور من الجنة، والأوقية أربعون درهما، فجعلها النبي (صلى الله عليه وآله) ثلاثة أثلاث: ثلثا له، وثلثا لعلي، وثلثا لفاطمة (عليها السلام).

Muhammad bin Ali bin Al-Hussein said: Gabriel came to the Prophet (peace be upon him and his family) with one ounce of camphor from Paradise, and the ounce is forty dirhams, so the Prophet (peace be upon him and his family) divided it into three thirds: a third for himself, a third for Ali, and a third for Fatima (peace be upon her).

Hadith 2894

وفي (العلل) عن ابن سنان يرفعه قال: السنة في الحنوط ثلاثة عشر درهما وثلث.

And in (Al-Ilal) from Ibn Sinan who raises it [to an Imam] said: The sunnah regarding embalming is thirteen and one-third dirhams.

Hadith 2895

قال محمد بن أحمد: ورووا أن جبرئيل نزل على رسول الله (صلى الله عليه وآله) بحنوط، وكان وزنه أربعين درهما، فقسّمه رسول الله (صلى الله عليه وآله) ثلاثة أجزاء: جزء له، وجزء لعلي، وجزء لفاطمة (عليها السلام).

Muhammad bin Ahmad said: They narrated that Gabriel descended upon the Messenger of Allah (peace be upon him and his family) with embalming perfume (Hanut), and its weight was forty dirhams. The Messenger of Allah (peace be upon him and his family) divided it into three parts: a part for himself, a part for Ali, and a part for Fatima (peace be upon her).

Hadith 2896

علي بن عيسى في (كشف الغمة) قال: روي أن فاطمة (عليها السلام) قالت: إن جبرئيل أتى النبي (صلى الله عليه وآله) - لما حضرته الوفاة - بكافور من الجنة، فقسّمه أثلاثا: ثلثا لنفسه، وثلثا لعلي، وثلثا لي، وكان أربعين درهما.

Ali bin Isa said in (Kashf al-Ghumma): It is narrated that Fatima (peace be upon her) said: Gabriel came to the Prophet (peace be upon him and his family) - when death approached him - with camphor from Paradise, and he divided it into thirds: a third for himself, a third for Ali, and a third for me, and it was forty dirhams.

Hadith 2897

عن أبي الحسن موسى بن جعفر (عليه السلام)، عن أبيه قال: قال علي بن أبي طالب (عليه السلام): كان في الوصية أن يدفع إلي الحنوط، فدعاني رسول الله (صلى الله عليه وآله) قبل وفاته بقليل، فقال: يا علي، وبا فاطمة، هذا حنوطي من الجنة دفعه إلي جبرئيل، وهو يقرأ كما السلام، ويقول لكما: أقسماه، واعزلا منه لي ولكما، (قالت: ثلثه لك)، وليكن الناظر في الباقي علي بن أبي طالب (عليه السلام).

From Abu al-Hasan Musa bin Ja'far (peace be upon him), from his father who said: Ali bin Abi Talib (peace be upon him) said: It was in the will that the Hanut should be given to me, so the Messenger of Allah (peace be upon him and his family) called me shortly before his death and said: "O Ali, and O Fatima, this is my Hanut from Paradise which Gabriel gave to me, and he sends his greetings to both of you, and says to you both: divide it, and set aside from it for me and for you both, (she said: a third of it for you), and let Ali bin Abi Talib (peace be upon him) be the overseer of what remains."

فبكى رسول الله (صلى الله عليه وآله) وضمهما إليه، وقال: يا علي، قل في الباقي، قال: نصف ما بقي لها، والنصف لمن ترى يا رسول الله (صلى الله عليه وآله)، قال: هو لك فاقبضه.

Then the Messenger of Allah (peace be upon him and his family) wept and embraced them both, and said: "O Ali, speak regarding what remains." He said: "Half of what remains is for her, and half for whoever you see fit, O Messenger of Allah (peace be upon him and his family)." He said: "It is for you, so take it."

CHAPTER 4

Recommendation Of Shrouding The Deceased In Garments Used For Prayer And Fasting [Hadith 2898 to 2901]

Hadith 2898

عن أبي جعفر (عليه السلام) قال: إذا أردت أن تكفنه فإن استطعت أن يكون في كفنه ثوب كان يصلي فيه نظيف فافعل، فإن ذلك يستحب، أن يكفن فيما كان يصلي فيه.

From Abu Ja'far (peace be upon him) who said: When you want to shroud him, if you can include in his shroud a clean garment that he used to pray in, then do so, for it is recommended that he be shrouded in what he used to pray in.

Shaykh Hurr Amili: Al-Saduq narrated it, saying: Abu Ja'far Al-Baqir (peace be upon him) said: When you shroud the deceased, if you can – and he mentioned the hadith.

Hadith 2899

عن عبد الله بن المغيرة، عن بعض أصحابه قال: يستحب أن يكون في كفنه ثوب كان يصلي فيه نظيف، فإن ذلك يستحب، أن يكفن فيما كان يصلي فيه.

From Abdullah bin Al-Mughirah, from some of his companions who said: It is recommended that his shroud include a clean garment that he used to pray in, for it is recommended that he be shrouded in what he used to pray in.

Hadith 2900

وقد تقدم حديث محمد بن سهل، عن أبيه، أنه سأل أبا الحسن (عليه السلام) عن الثياب التي يصلي فيها الرجل ويصوم، أيكفن فيها؟ قال: أحب ذلك الكفن، يعني قميصا.

The previous hadith of Muhammad bin Sahl, from his father, has already been mentioned, that he asked Abu Al-Hassan (peace be upon him) about the clothes in which a man prays and fasts, should he be shrouded in them? He said: I prefer that shroud, meaning a shirt.

Hadith 2901

وحديث الحلبي، عن أبي عبد الله (عليه السلام) قال: كتب أبي في وصيته إلي أن أكفنه في ثلاثة أثواب: رداء له حبرة، كان يصلي فيه يوم الجمعة.

And the hadith of Al-Halabi, from Abu Abdullah (peace be upon him) who said: My father wrote in his will to me that I should shroud him in three garments: a striped (hibra) cloak of his that he used to pray in on Fridays.

CHAPTER 5

Recommendation To Shroud The Deceased In A Garment In Which He Used To Enter The State Of Ihram

[Hadith 2902 to 2903]

Hadith 2902

عن أبي عبد الله (عليه السلام) قال: كان ثوبا رسول الله (صلى الله عليه وآله) اللذان أحرم فيهما يمانيين: عبري وأظفار، وفيهما كفن.

From Abu Abdullah (peace be upon him), he said: The two garments of the Messenger of Allah (peace be upon him and his family) in which he used to enter the state of Ihram were Yemeni: Abari and Azfar, and he was shrouded in them.

Hadith 2903

عن أبي الحسن الأول (عليه السلام)، قال: سمعته يقول: إني كفنت أبي في ثوبين شطويين كان يحرم فيهما، وفي قميص من قمصه.

From Abu Al-Hasan the First (peace be upon him), he said: I heard him say: I shrouded my father in two Shatawi garments in which he used to enter the state of Ihram, and in a shirt from his shirts.

CHAPTER 6

Dislike Of Perfuming The Shroud With Incense, And Using Perfumes Other Than Camphor And Dharira, Like Musk, And Following The Deceased With An Incense Burner

[Hadith 2904 to 2917]

Hadith 2904

عن أبي عبد الله (عليه السلام) قال: إذا أردت أن تحنط الميت - إلى أن قال - وأكره أن يتبع بمجمرة.

From Abu Abdullah (peace be upon him) who said: When you want to embalm the deceased - until he said - and I dislike that an incense burner follows it.

Hadith 2905

عن أبي عبد الله (عليه السلام) قال: لا يجمر الكفن.

From Abu Abdullah (peace be upon him) who said: The shroud should not be perfumed with incense.

Hadith 2906

عن أبي عبد الله (عليه السلام)، أن النبي (صلى الله عليه وآله) نهى أن يتبع جنازة بمجمرة.

From Abu Abdullah (peace be upon him), that the Prophet (peace be upon him and his family) forbade following a funeral with an incense burner.

Hadith 2907

عن أبي عبد الله (عليه السلام) قال: الكافور هو الحنوط.

From Abu Abdullah (peace be upon him) who said: Camphor is the embalming substance.

Hadith 2908

قال أمير المؤمنين (عليه السلام): لا تجمروا الأكفان، ولا تمسحوا موتاكم بالطيب إلا الكافور، فإن الميت بمنزلة المحرم.

The Commander of the Faithful (peace be upon him) said: Do not perfume the shrouds with incense, and do not anoint your deceased with perfume except camphor, for the deceased is in the state of ihram.

Hadith 2909

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) who said: Water should not be heated for the deceased, do not hasten fire for him, and he should not be embalmed with musk.

Hadith 2910

قال أبو عبد الله (عليه السلام) لي في كفن أبي عبيدة الحذاء: إنما الحنوط الكافور، ولكن اذهب فاصنع كما يصنع الناس.

Abu Abdullah (peace be upon him) said to me regarding the shroud of Abu Ubaida Al-Hadha: The embalming substance is only camphor, but go and do as people do.

Hadith 2911

عن داود بن سرحان قال: مات أبو عبيدة الحذاء وأنا بالمدينة، فأرسل إلي أبو عبد الله (عليه السلام) بدينار، وقال: اشتر بهذا حنوطا، واعلم أن الحنوط هو الكافور، ولكن اصنع كما يصنع الناس. قال: فلما مضيت اتبعني بدينار، وقال: اشتر بهذا كافورا.

From Dawud bin Sarhan who said: Abu Ubaydah Al-Hadha died while I was in Medina, so Abu Abdullah (peace be upon him) sent me a dinar and said: "Buy hanut (burial perfume) with this, and know that hanut is camphor, but do as people do." He said: Then when I went, he sent after me another dinar and said: "Buy camphor with this."

Hadith 2912

سئل أبو الحسن الثالث (عليه السلام): هل يقرب إلى الميت المسك والبخور؟ قال: نعم. أقول: هذا محمول إما على نفي التحريم وإن كان مكروها، أو على التقية لما مضى ويأتي.

Abu Al-Hassan the Third (peace be upon him) was asked: Should musk and incense be brought near to the deceased? He said: Yes. I (Hurr Amili) say: This is interpreted either as negating prohibition while still being disliked, or as taqiyya (precautionary dissimulation) based on what preceded and what follows.

Hadith 2913

قال: وكفن النبي (صلى الله عليه وآله) في ثلاثة أثواب - إلى أن قال - وروي: أنه حنط بمثقال مسك سوى الكافور. أقول: هذا محمول إما على بيان الجواز، أو على الاختصاص بالنبي (صلى الله عليه وآله)، أو على التقية في الرواية.

He said: The Prophet (peace be upon him and his family) was shrouded in three garments - and he said - it is narrated that he was perfumed with one mithqal of musk besides the camphor. I (Hurr Amili) say: this is interpreted either as showing

permissibility, or as being specific to the Prophet (peace be upon him and his family), or as taqiyya in the narration.

Hadith 2914

عن إبراهيم بن محمد الجعفري قال: رأيت جعفر بن محمد (عليه السلام) ينفذ بكمه (١) المسك عن الكفن، ويقول: ليس هذا من الحنوط في شيء.

From Ibrahim bin Muhammad Al-Ja'fari who said: I saw Ja'far bin Muhammad (peace be upon him) shaking off musk from the shroud with his sleeve, saying: "This is not from the hanut in anything."

Hadith 2915

قال أبو جعفر (عليه السلام): لا تقربوا موتاكم النار، يعني الدخنة.

Abu Ja'far (peace be upon him) said: Do not bring fire near your deceased, meaning the smoke.

Hadith 2916

عن أبي عبد الله (عليه السلام) قال: لا بأس بدخنة كفن الميت، وينبغي للمرء المسلم أن يدخن ثيابه إذا كان يقدر.

From Abu Abdullah (peace be upon him) who said: There is no harm in fumigating the shroud of the deceased, and it is appropriate for a Muslim person to fumigate his clothes when he is able.

Hadith 2917

عن أبي عبد الله، عن أبيه (عليهما السلام)، أنه كان يجمر الميت بالعود فيه المسك، وربما جعل على النعش الحنوط، وربما لم يجعله، وكان يكره أن يتبع الميت بالمجمرة.

From Abu Abdullah, from his father (peace be upon them both), that he used to perfume the deceased with oud containing musk, and sometimes he would put hanut on the bier and sometimes he wouldn't, and he disliked following the deceased with the incense burner.

أقول: حملهما الشيخ على التقية لموافقتهم للعامة، وقد تقدم ما هو قرينة على ذلك، ويمكن حمله على كفن لبسه الانسان في حياته وصلى فيه.

I (Hurr Amili) say: The Sheikh interpreted both of these as taqiyya due to their agreement with the Aammah (sunnis), and what preceded serves as evidence for that, and it can be interpreted as referring to clothes worn by a person during their life and prayed in.

CHAPTER 7

Recommendation Of Placing Two Green Palm Branches With The Deceased

[Hadith 2918 to 2928]

Hadith 2918

قلت لأبي جعفر (عليه السلام): رأيت الميت إذا مات لم تجعل معه الجريدة؟ فقال: يتجافى عنه العذاب والحساب ما دام العود رطباً، إنما الحساب والعذاب كله في يوم واحد في ساعة واحدة، قدر ما يدخل القبر ويرجع القوم، وإنما جعلت السعفتان لذلك فلا يصيبه عذاب ولا حساب بعد جفوفهما، إن شاء الله.

I asked Abu Ja'far (peace be upon him): "What do you say about placing palm branches with the deceased when they die?" He said: "The punishment and reckoning are lifted from him as long as the branch remains fresh. Indeed, all the reckoning and punishment occur in one day, in one hour, just for the duration of the burial and people's return. The two palm branches are placed for this purpose, and no punishment or reckoning affects him after they dry, God willing."

Hadith 2919

وبإسناده عن الحسن بن زياد، أنه سأل أبا عبد الله (عليه السلام) عن الجريدة التي تكون مع الميت؟ فقال: تنفع المؤمن والكافر.

Through his chain from Al-Hassan bin Ziyad, that he asked Abu Abdullah (peace be upon him) about the palm branch that is placed with the deceased? He said: "It benefits both the believer and the disbeliever."

Hadith 2920

سمعت سفيان الثوري يسأل أبا جعفر (عليه السلام) عن التخضير؟ فقال: إن رجلاً من الأنصار هلك فأودن رسول الله (صلى الله عليه وآله) بموته، فقال لمن يليه من قرابته: خضروا صاحبكم، فما أقل المخضرين يوم القيامة، قال: وما التخضير؟ قال: جريدة خضرة توضع من أصل اليدين إلى أصل الترقوة.

I heard Sufyan Al-Thawri asking Abu Ja'far (peace be upon him) about "al-takhdir" (placing green branches)? He said: "A man from the Ansar died, and the Messenger of Allah (peace be upon him and his family) was informed of his death. He said to his relatives: 'Place green branches with your companion, for how few will be those with green branches on the Day of Resurrection.'" He asked: "What is al-takhdir?" He replied: "A green branch placed from the base of the hands to the base of the collarbone."

Hadith 2921

وسئل الصادق (عليه السلام) عن علة الجريدة؟ فقال: إنه يتجافى عنه العذاب ما دامت رطبة.

Al-Sadiq (peace be upon him) was asked about the reason for the palm branch? He said: "The punishment is lifted from him as long as it remains fresh."

Hadith 2922

عن أبي عبد الله (عليه السلام)، أنه سمعه يقول: إن رجلا مات من الأنصار فشاهده رسول الله (صلى الله عليه وآله) فقال: خضروه، فما أقل المخضرين يوم القيامة، فقلت لأبي عبد الله (عليه السلام): وأي شيء التخصير؟ قال: تؤخذ جريدة رطبة قدر ذراع فتوضع (هنا) - وأشار بيده إلى عند ترقوته - تلف مع ثيابه.

From Abu Abdullah (peace be upon him), he was heard saying: "A man from the Ansar died, and the Messenger of Allah (peace be upon him and his family) attended and said: 'Place green branches with him, for how few will be those with green branches on the Day of Resurrection.'" I asked Abu Abdullah (peace be upon him): "What is al-takhdir?" He said: "A fresh branch about a forearm's length is taken and placed here" - and he pointed with his hand to his collarbone - "wrapped with his clothes."

Shaykh Hurr Amili: Al-Saduq said: This report came like this, and what must be done is to place two green palm branches for the deceased. This is interpreted as the permissibility of sufficing with one, and similar to it will come often.

Hadith 2923

عن أبي عبد الله (عليه السلام) قال: توضع للميت جريدتان: واحدة في اليمين، وأخرى في الأيسر، قال: وقال الجريدة تنفع المؤمن والكافر.

From Abu Abdullah (peace be upon him) who said: "Two palm branches are placed with the deceased: one on the right and another on the left." He said: "And the palm branch benefits both the believer and the disbeliever."

Hadith 2924

قيل لأبي عبد الله (عليه السلام): لأي شيء توضع مع الميت الجريدة؟ فقال: إنه يتجافى عنه العذاب ما دامت رطبة.

Abu Abdullah (peace be upon him) was asked: "Why is the palm branch placed with the deceased?" He said: "The punishment is lifted from him as long as it remains fresh."

Hadith 2925

عن أبي عبد الله (عليه السلام) قال: يستحب أن يدخل معه في قبره جريدة رطبة.

From Abu Abdullah (peace be upon him), he said: It is recommended to place a fresh palm branch with him in his grave.

Hadith 2926

كتب أحمد بن القاسم إلى أبي الحسن الثالث (عليه السلام) يسأله عن المؤمن يموت فيأتيه الغاسل يغسله وعنده جماعة من المرجئة. هل يغسله غسل العامة ولا يعممه ولا يصير معه جريدة؟ فكتب: يغسل غسل المؤمن. وإن كانوا حضورا، وأما الجريدة فليستخف بها، ولا يرونها، وليجهد في ذلك جهده.

Ahmad bin Al-Qasim wrote to Abu Al-Hassan the Third (peace be upon him) asking about a believer who dies and the washer comes to wash him while a group of Murji'ah are present, should he wash him with the general washing without wrapping his turban and without placing a palm branch? He wrote back: He should be washed with the believer's washing even if they are present, and as for the palm branch, let it be done discreetly without them seeing it, and let him strive his utmost in that.

Hadith 2927

قال: وروي أن آدم لما أهبطه الله من جنته إلى الأرض استوحش. فسأل الله تعالى أن يؤنسه بشيء من أشجار الجنة، فأنزل الله إليه النخلة. فكان يأنس بها في حياته. فلما حضرته الوفاة قال لولده: إني كنت آنس بها في حياتي، وأرجو الانس بها بعد وفاتي، فإذا مت فخذوا منها جريدا وشقوه بنصفين، وضعوهما معي في أكفاني، ففعل ولده ذلك، وفعلته الأنبياء بعده، ثم اندرس ذلك في الجاهلية. فأحياه النبي (صلى الله عليه وآله) وفعله، وصارت سنة متبعة.

It is narrated that when Allah sent Adam down from His paradise to earth, he felt lonely and asked Allah the Almighty to comfort him with something from the trees of paradise. So Allah sent down to him the palm tree, and he found comfort in it during his life. When death approached him, he said to his children: "I found comfort in it during my life, and I hope to find comfort in it after my death. So when I die, take from it branches and split them in half, and place them with me in my shrouds." His children did that, and the prophets after him did the same, then this practice was forgotten during the time of ignorance, until the Prophet (peace be upon him and his family) revived it and did it, and it became a followed tradition.

Hadith 2928

قال: وروي عن الصادق (عليه السلام) أن الجريدة تنفع المحسن والمسيء.

It is narrated from Al-Sadiq (peace be upon him) that the palm branch benefits both the righteous and the wrongdoer.

CHAPTER 8

Recommendation Of Using Palm Branches, Otherwise Lotus Tree Branches, Otherwise Willow Branches, Otherwise Pomegranate Branches, Otherwise Any Fresh Tree Branches

[Hadith 2929 to 2932]

Hadith 2929

أنه كتب إلى أبي الحسن الثالث (عليه السلام): الرجل يموت في بلاد ليس فيها نخل، فهل يجوز مكان الجريدة شيء من الشجر غير النخل؟ فإنه قد روي عن آبائك (عليه السلام)، أنه يتجافى عنه العذاب ما دامت الجريدتان رطبتين، وأنها تنفع المؤمن والكافر؟ فأجاب (عليه السلام): يجوز من شجر آخر رطب.

He wrote to Abu Al-Hassan the Third (peace be upon him): If a man dies in a land where there are no palm trees, is it permissible to use branches from trees other than palm trees in place of the palm branch? For it has been narrated from your forefathers (peace be upon them) that punishment is alleviated from him as long as the two branches remain fresh, and that this benefits both the believer and the disbeliever? He (peace be upon him) responded: It is permissible to use other fresh tree branches.

Hadith 2930

عن علي بن بلال، أنه كتب إليه يسأله عن الجريدة إذا لم يجد، يجعل بدلها غيرها في موضع لا يمكن النخل؟ فكتب: يجوز إذا أعوزت الجريدة، والجريدة أفضل، وبه جاءت الرواية.

From Ali ibn Bilal, that he wrote asking him about the palm branch when one cannot find it, can something else be used in its place in a location where palm trees are not possible? He wrote: It is permissible when palm branches are not available, though palm branches are superior, and this is what has come in the narration.

Hadith 2931

عن سهل بن زياد، عن غير واحد من أصحابنا، قالوا: قلنا له: جعلنا الله فداك، إن لم نقدر على الجريدة؟ فقال: عود السدر، قيل: فإن لم يقدر على السدر؟ فقال: عود الخلاف.

From Sahl ibn Ziyad, from several of our companions, they said: We said to him: May Allah make us your ransom, what if we cannot obtain palm branches? He said: Use lote tree branches. It was asked: And if lote branches cannot be obtained? He said: Use willow branches.

Hadith 2932

وروى علي بن إبراهيم في رواية أخرى: يجعل بدلها عود الرمان.

Ali ibn Ibrahim narrated in another report: Pomegranate branches can be used in their place.

CHAPTER 9

Non-Permissibility Of Using Dry Palm Branches

[Hadith 2933 to 2933]

Hadith 2933

سألت أبا الحسن (عليه السلام) عن السعفة اليابسة إذا قطعها بيده، هل يجوز للميت توضع معه في حفرته؟ فقال: لا يجوز اليابس.

I asked Abu Al-Hassan (peace be upon him) about a dry palm branch when cut by hand, is it permissible to place it with the deceased in his grave? He said: The dry one is not permissible.

CHAPTER 10

The Length Of Palm Branches And How To Place Them With The Deceased

[Hadith 2934 to 2939]

Hadith 2934

سمعت سفيان الثوري يسأل أبا جعفر (عليه السلام) عن التخصير؟ فقال: إن رجلا من الأنصار هلك فأودن رسول الله (صلى الله عليه وآله) بموته، فقال لمن يليه من قرابته: خضروا صاحبكم، فما أقل المخضرين يوم القيامة. قال: وما التخصير؟ قال: جريدة خضراء توضع من أصل الثديين إلى أصل الترقوة.

I heard Sufyan Al-Thawri asking Abu Ja'far (peace be upon him) about "greening"? He said: A man from the Ansar died, and the Messenger of Allah (peace be upon him and his family) was informed of his death. He said to his relatives: "Green your companion, for how few will be those who are greened on the Day of Judgment." He asked: "What is greening?" He replied: "A green palm branch placed from the base of the breasts to the base of the collarbone."

Hadith 2935

عن جميل بن دراج، قال: قال: إن الجريدة قدر شبر، توضع واحدة من عند الترقوة إلى ما بلغت مما يلي الجلد، والأخرى في الأيسر من عند الترقوة إلى ما بلغت من فوق القميص.

From Jamil bin Darraj, who said: The palm branch should be a span long, one placed from the collarbone down to wherever it reaches next to the skin, and the other on the left from the collarbone down to wherever it reaches above the shirt.

Hadith 2936

وبالاسناد عن جميل قال: سألته عن الجريدة، توضع من دون الثياب أو من فوقها؟ قال: فوق القميص ودون الخاصرة، فسألته: من أي جانب؟ فقال: من الجانب الأيمن.

Through the same chain from Jamil who said: I asked him about the palm branch, whether it should be placed under or above the clothes? He said: Above the shirt and below the waist. I asked him: From which side? He said: From the right side.

Hadith 2937

عن يحيى بن عباد، عن أبي عبد الله (عليه السلام) قال: تؤخذ جريدة رطبة قدر ذراع وتوضع - وأشار بيده من عند ترقوته إلى يده - تلف مع ثيابه، قال: وقال الرجل: لقيت أبا عبد الله (عليه السلام) بعد فسألته عنه؟ فقال: نعم، قد حدثت به يحيى بن عباد.

From Yahya bin Ubada, from Abu Abdullah (peace be upon him) who said: Take a fresh palm branch the length of a forearm and place it - and he pointed with his hand from his collarbone to his hand - wrap it with his clothes. The man said: I met Abu Abdullah (peace be upon him) later and asked him about it? He said: Yes, I had told this to Yahya bin Ubada.

Hadith 2938

وعن علي، عن أبيه، عن رجاله، عن يونس، عنهم (عليهم السلام) - في حديث - قال: وتجعل له - يعني الميت - قطعتين من جريد النخل رطباً، قدر ذراع، يجعل له واحدة بين ركبتيه: نصف فيما يلي الساق، ونصف فيما يلي الفخذ، ويجعل الأخرى تحت إبطه الأيمن.

And from Ali, from his father, from his men, from Yunus, from them (peace be upon them) - in a hadith - he said: And place for him - meaning the deceased - two pieces of fresh palm branches, each a forearm's length, placing one between his knees: half towards the shin and half towards the thigh, and place the other under his right armpit.

Hadith 2939

عن أبي عبد الله (عليه السلام) قال: توضع للميت جريدتان: واحدة في الأيمن، والأخرى في الأيسر.

From Abu Abdullah (peace be upon him) who said: Two palm branches are placed with the deceased: one on the right side and the other on the left.

Shaykh Hurr Amili: And what will come indicates that, and in the hadiths here there is a difference that is interpreted as giving a choice (i.e. choose any one hadith).

CHAPTER 11

Recommendation Of Placing Palm Branches However Possible, Even Inside Or On Top Of The Grave

[Hadith 2940 to 2945]

Hadith 2940

عن سهل بن زياد قيل له: جعلت فداك، ربما حضرتي من أخافه فلا يمكن وضع الجريدة على ما روينا؟ فقال أدخلها حيث ما أمكن.

From Sahl ibn Ziyad who was asked: May I be sacrificed for you, sometimes I am in the presence of someone I fear, and it's not possible to place the palm branch as you have narrated to us? He said: Insert it wherever possible.

Hadith 2941

ورواه الشيخ بإسناده عن محمد بن أحمد بن يحيى مرسلًا، مثله، وزاد فيه: قال: فإن وضعت في القبر فقد أجزأه.

And the Sheikh narrated it through his chain from Muhammad ibn Ahmad ibn Yahya in a mursal form, similarly, and added to it: He said: If it is placed in the grave, then that suffices.

Hadith 2942

عن أبي عبد الله (عليه السلام)، قال: سألته عن الجريدة توضع في القبر؟ قال: لا بأس.

From Abu Abdullah (peace be upon him), he said: I asked him about placing the palm branch in the grave? He said: There is no problem with it.

Hadith 2943

محمد بن علي بن الحسين قال: مر رسول الله (صلى الله عليه وآله) على قبر يعذب صاحبه، فدعا بجريدة فشقها نصفين، فجعل واحدة عند رأسه، والأخرى عند رجليه، وإنه قيل له: لم وضعتهما؟ فقال: إنه يخفف عنه العذاب ما كانتا خضراوين.

Muhammad ibn Ali ibn Al-Hussein said: The Messenger of Allah (peace be upon him and his family) passed by a grave whose occupant was being punished, so he called for a palm branch and split it in half, placing one at his head and the other at his feet. When he was asked why he placed them, he said: The punishment will be lightened from him as long as they remain green.

Hadith 2944

قال: وسئل الصادق (عليه السلام) عن الجريدة توضع في القبر؟ فقال: لا بأس.

He said: Al-Sadiq (peace be upon him) was asked about placing the palm branch in the grave? He said: There is no problem with it.

Hadith 2945

عن أبي البختري، عن جعفر، عن أبيه (عليهما السلام)، أن الرش على القبور كان على عهد النبي (صلى الله عليه وآله)، وكان يجعل الجريد الرطب على القبور حين يدفن الانسان في أول الزمان، ويستحب ذلك للميت.

From Abu Al-Bakhtari, from Ja'far, from his father (peace be upon them both), that sprinkling water on graves was practiced during the time of the Prophet (peace be upon him and his family), and fresh palm branches were placed on graves when people were buried in the early times, and this is recommended for the deceased.

CHAPTER 12

Recommendation Of Placing Hussaini Soil With The Deceased In The Embalming, Shroud, And Grave

[Hadith 2946 to 2948]

Hadith 2946

عن محمد بن عبد الله بن جعفر الحميري قال: كتبت إلى الفقيه (عليه السلام) أسأله عن طين القبر يوضع مع الميت في قبره، هل يجوز ذلك أم لا؟ فأجاب - وقرأت التوقيع ومنه نسخت -: توضع مع الميت في قبره، ويخلط بحنوطه. إن شاء الله.

From Muhammad bin Abdullah bin Ja'far al-Himyari who said: I wrote to the Jurist (peace be upon him) asking him about the grave soil being placed with the deceased in his grave, is this permissible or not? He answered - and I read the signed letter from which I copied -: It is to be placed with the deceased in his grave, and mixed with his embalming, God willing.

Hadith 2947

الحسن بن يوسف بن المطهر العلامة في (منتهى المطلب) رفعه قال: إن امرأة كانت تزني وتوضع أولادها وتحرقهم بالنار خوفاً من أهلها، ولم يعلم به غير أمها، فلما ماتت دفنت فأنكشف التراب عنها ولم تقبلها الأرض، فنقلت من ذلك المكان إلى غيره، فجرى لها ذلك.

Al-Hassan bin Yusuf bin Al-Mutahhar Al-Allama in (Muntaha Al-Matlab) raised it saying: A woman used to commit adultery and place her children and burn them with fire out of fear from her family, and no one knew about it except her mother. When she died and was buried, the soil uncovered her and the earth did not accept her. She was moved from that place to another, and the same happened.

فجاء أهلها إلى الصادق (عليه السلام) وحكوا له القصة، فقال لامها: ما كانت تصنع هذه في حياتها من المعاصي؟ فأخبرته بباطن أمرها، فقال الصادق (عليه السلام): إن الأرض لا تقبل هذه، لأنها كانت تعذب خلق الله بعذاب الله، اجعلوا في قبرها شيئاً من تربة الحسين (عليه السلام)، ففعل ذلك بها فسترها الله تعالى.

Her family came to Al-Sadiq (peace be upon him) and told him the story. He said to her mother: What sins did she commit in her life? She informed him of her private matters. Al-Sadiq (peace be upon him) said: The earth will not accept her because she tortured Allah's creation with Allah's punishment. Place something from the soil of Hussein (peace be upon him) in her grave. This was done for her and Allah the Most High concealed her.

Hadith 2948

عن جعفر بن عيسى أنه سمع أبا الحسن (عليه السلام) يقول: ما على أحدكم إذا دفن الميت ووسده التراب أن يضع مقابل وجهه لبنة من الطين. ولا يضعها تحت رأسه؟!.

From Ja'far bin Isa that he heard Abu Al-Hassan (peace be upon him) saying: What prevents any of you when burying the deceased and covering him with soil from placing a brick of clay opposite his face, and not placing it under his head?!

أقول: المراد الطين المعهود للتبرك، وهو طين قبر الحسين (عليه السلام)، والقرينة ظاهرة، وقد فهم الشيخ ذلك أيضا فأورد الحديث في جملة أحاديث تربة الحسين (عليه السلام)، ويأتي ما يدل على ذلك.

I (Hurr Amili) say: The intended meaning is the known soil for blessing, which is the soil from Hussein's grave (peace be upon him), and the context is clear, and the Sheikh understood this as well, so he included the hadith among the collection of hadiths about Hussein's soil (peace be upon him), and what indicates this will come.

CHAPTER 13

It Is Recommended For The Shroud To Be Made Of Red Striped Yemeni Cloth (Burd Hibra), And The Turban To Be Made Of Cotton, Otherwise Of Fine Fabric (Sabiri)

[Hadith 2949 to 2951]

Hadith 2949

عن عمار بن موسى، عن أبي عبد الله (عليه السلام) قال: الكفن يكون بردا، فإن لم يكن بردا فاجعله كله قطنًا، فإن لم تجد عمامة قطن فاجعل العمامة سابريًا.

From Ammar bin Musa, from Abu Abdullah (peace be upon him) who said: The shroud should be made of Burd cloth, if Burd is not available then make it all from cotton, and if you cannot find a cotton turban then make the turban from Sabiri (*) fabric.

Translator: * Sourced from the city of Sabur (Shapur in Persia) which was well-known during that time period for producing high-quality textiles, particularly a type of fine, white fabric that was highly valued for making turbans.

Hadith 2950

عن أبي جعفر (عليه السلام)، أن الحسن بن علي (عليه السلام) كفن أسامة بن زيد ببرد أحمر حبرة، وأن عليا (عليه السلام) كفن سهل بن حنيف ببرد أحمر حبرة.

From Abu Ja'far (peace be upon him): That Al-Hassan bin Ali (peace be upon him) shrouded Usama bin Zaid in a red striped hibra (from Yemen) cloth, and that Ali (peace be upon him) shrouded Sahl bin Hunaif in a red striped hibra (from Yemen) cloth.

Hadith 2951

عن جعفر بن محمد، أن عليا كفن سهل بن حنيف في برد أحمر حبرة.

From Ja'far bin Muhammad: That Ali shrouded Sahl bin Hunaif in a red striped hibra (from Yemen) cloth.

CHAPTER 14

Method Of Shrouding And Embalming, And Their Various Rulings

[Hadith 2952 to 2957]

Hadith 2952

عن أبي عبد الله (عليه السلام) قال: إذا أردت أن تحنط الميت فاعمد إلى الكافور فامسح به آثار السجود منه، ومفاصله كلها، ورأسه ولحيته، وعلى صدره من الحنوط، وقال: (حنوط الرجل) والمرأة سواء، وقال: أكره أن يتبع بمحبرة.

From Abu Abdullah (peace be upon him) who said: When you want to embalm the deceased, take camphor and wipe with it his prostration points, all his joints, his head and beard, and put embalming perfume on his chest. And he said: The embalming of a man and woman is the same. And he said: I dislike following it with incense.

Hadith 2953

عن أبي عبد الله (عليه السلام)، في العمامة للميت فقال: حنكه.

From Abu Abdullah (peace be upon him), regarding the turban for the deceased, he said: Put it under his chin.

Hadith 2954

عن يونس، عنهم (عليهم السلام) قال في تحنيط الميت وتكفينه، قال: ابسط الحبرة بسطا، ثم ابسط عليها الإزار، ثم ابسط القميص عليه، وترد مقدم القميص عليه، ثم اعمد إلى كافور مسحوق فضعه على جبهته موضع سجوده، وامسح بالكافور على جميع مفاصله من قرنه إلى قدمه، وفي رأسه وفي عنقه ومنكبيه ومرافقه، وفي كل مفصل من مفاصله من اليدين والرجلين، وفي وسط راحتيه.

From Yunus, from them (peace be upon them) regarding embalming and shrouding the deceased, he said: Spread the striped garment flat, then spread the waist-wrapper over it, then spread the shirt over it, and fold the front of the shirt over him. Then take powdered camphor and place it on his forehead where he prostrates, and wipe camphor on all his joints from his head to his feet, on his head, neck, shoulders, elbows, and every joint of his hands and feet, and in the middle of his palms.

ثم يحمل فيوضع على قميصه، ويرد مقدم القميص عليه، ويكون القميص غير مكفوف ولا مزرور، ويجعل له قطعتين من جريد النخل رطبا قدر ذراع، يجعل له واحدة بين ركبتيه، نصف مما يلي الساق ونصف مما يلي الفخذ، ويجعل الأخرى تحت إبطه الأيمن، ولا تجعل في منخريه ولا في بصره ومسامعه ولا على وجهه قطنا ولا كافورا.

Then carry him and place him on his shirt, and fold the front of the shirt over him, and the shirt should be without cuffs or buttons. Place two pieces of fresh palm branches about an arm's length, one between his knees - half towards the shin and half towards the thigh - and place the other under his right armpit. Do not place cotton or camphor in his nostrils, eyes, ears, or on his face.

ثم يعمم، يؤخذ وسط العمامة فيثنى على رأسه بالتدوير، ثم يلقى فصل الشق الأيمن على الأيسر، والأيسر على الأيمن، ثم يمد على صدره.

Then wrap the turban, taking its middle and wrapping it around his head in circles, then place the right end over the left and the left over the right, then extend it over his chest.

Hadith 2955

عن أبي عبد الله (عليه السلام)، أنه سئل عن الميت؟ فذكر حديثا يقول فيه: ثم تكفنه، تبدأ فتجعل على مقعدته شيئا من القطن وذريرة، تضم فخذه ضما شديدا، وجمر ثيابه بثلاثة أعواد، ثم تبدأ فتبسط اللفافة طولاً، ثم تذر عليها من الذريرة، ثم الإزار طولاً حتى يغطي الصدر والرجلين، ثم الخرقة عرضها قدر شبر ونصف، ثم القميص، تشد الخرقة على القميص بحبال العورة والفرج حتى لا يظهر منه شيء.

From Abu Abdullah (peace be upon him), when asked about the deceased, he mentioned in a hadith: Then shroud him, start by placing some cotton and dhareerah (perfume) on his sitting area, press his thighs together firmly, and perfume his clothes with three pieces of incense. Then start by spreading the wrapping lengthwise, then sprinkle dhareerah on it, then the waist-wrapper lengthwise until it covers the chest and legs, then the cloth strip about one and a half spans wide, then the shirt. Tie the strip over the shirt at the private parts so nothing shows.

واجعل الكافور في مسامعه، وأثر سجوده منه وفيه، وأقل من الكافور، واجعل على عينيه قطناً، وفيه، وأرنبته شيئاً قليلاً، ثم عممه، وألق على وجهه ذريرة، وليكن طرفا العمامة متديلاً على جانبه الأيسر قدر شبر يرمى بها على وجهه، وليغتسل الذي غسله، وكل من مس ميتاً فعليه الغسل وإن كان الميت قد غسل، والكفن يكون برداً، وإن لم يكن برداً فاجعله كله قطناً، فإن لم تجد عمامة قطن فاجعل العمامة سابرياً.

Put camphor in his ears, on his prostration points (*), use little camphor, place cotton on his eyes and in them, and a little on his nose. Then wrap his turban and let its ends hang on his left side about a span's length to be placed over his face. The one who washed him should perform ghusl, and everyone who touches a deceased must perform ghusl even if the deceased was already washed. The shroud should be a burd (striped garment), if not available then make it all cotton, if a cotton turban is not available then use fine cloth.

وقال: تحتاج المرأة من القطن لقبها قدر نصف من. وقال: التكفين أن تبدأ بالقميص ثم بالخرقة فوق القميص على ألبه وفخذه وعورته، ويجعل طول الخرقة ثلاثة أذرع ونصفاً، وعرضها شبراً ونصفاً، ثم يشد الإزار أربعة

ثم اللفافة ثم العمامة. (ويطرح فضل العمامة) على وجهه. ويجعل على كل ثوب شيئا من الكافور، ويجعل على كفيه نريرة. وقال: وإن كان في اللفافة خرق.

And he said: A woman needs half a mann of cotton for her front area. He said: Shrouding starts with the shirt then the strip above the shirt over his buttocks, thighs, and private parts, making the strip three and a half arms length and one and a half spans wide, then tie the waist-wrapper four times then the wrapping then the turban, and place the excess of the turban over his face. Put some camphor on each cloth and dhareerah on his shroud, and he said: even if there are tears in the wrapping.

Translator: * The areas of the body that touch the ground during the act of prostration (sujud) in prayer. These areas include: the forehead, nose, palms, knees and toes.

Hadith 2956

قال أبو عبد الله (عليه السلام): إذا غسلتم الميت منكم فارقوا به، ولا تعصروه، ولا تغمزوا له مفصلا، ولا تقربوا أدنيه شيئا من الكافور، ثم خذوا عمامته فانشروها مثنية على رأسه، واطرح طرفيها من خلفه، وأبرز جبهته.

Abu Abdullah (peace be upon him) said: When you wash your deceased, be gentle with him, don't squeeze him, don't press his joints, and don't put camphor near his ears. Then take his turban and spread it folded on his head, place its ends behind him, and expose his forehead. I asked: What about the embalming, how should I do it? He said: Put it in his nostrils, prostration points, and joints.

قلت: فالحنوط، كيف أصنع به؟ قال: يوضع في منخره، وموضع سجوده، ومفاصله، فقلت: فالكفن؟ فقال: يؤخذ خرقة فيشد بها سفله، ويضم فخذه بها ليضم ما هناك، وما يصنع من القطن أفضل، ثم يكفن بقميص ولفافة وبرد يجمع فيه الكفن.

I asked: What about the shroud? He said: Take a cloth and tie his lower part with it, press his thighs together with it to contain what's there, and using cotton is better, then shroud him with a shirt, wrapping, and a burd (striped garment) that contains the shroud.

Hadith 2957

عن أبي عبد الله (عليه السلام) قال: البرد لا يلف به، ولكن يطرح عليه طرعا، فإذا دخل القبر وضع تحت جنبه. * وبإسناده عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) مثله، إلا أنه قال: فإذا أدخل القبر وضع تحت خده وتحت جنبه.

From Abu Abdullah (peace be upon him) who said: The burd should not be wrapped around him but placed over him as a covering, and when he enters the grave it should be placed under his side. And by his chain from Abdullah bin Sinan, from Abu Abdullah (peace be upon him) similar to it, except he said: When he is placed in the grave, it should be placed under his cheek and his side.

CHAPTER 15

Recommendation Of Perfuming The Deceased And The Shroud With Dhareerah And Camphor [Hadith 2958 to 2959]

Hadith 2958

عن أبي عبد الله (عليه السلام) قال: إذا كفنت الميت فذر على كل ثوب شيئاً من نريرة وكافور.

From Abu Abdullah (peace be upon him) who said: When you shroud the deceased, sprinkle on each cloth some dhareerah and camphor.

Hadith 2959

عن سماعة، مثله، وزاد: ويجعل شيئاً من الحنوط على مسامعه ومساجده، وشيئاً على ظهر الكفن.

From Sama'ah, similar to it, and he added: And put some of the embalmment on his hearing places and prostration points, and some on the back of the shroud.

Shaykh Hurr Amili: I say: What has preceded indicates that, and what will come indicates it. The placing of the embalming substance on his ears, its explanation will come.

CHAPTER 16

Obligation Of Placing Camphor On The Places Of Prostration Of The Deceased, And The Dislike Of Placing It On And In His Ears

[Hadith 2960 to 2966]

Hadith 2960

سألت أبا عبد الله (عليه السلام) عن الحنوط للميت؟ فقال: اجعله في مساجده.

I asked Abu Abdullah (peace be upon him) about the embalming (hanut) of the deceased? He said: Place it on his places of prostration.

Hadith 2961

قلت لأبي عبد الله (عليه السلام): إني أغسل الموتى، قال: وتحسن، قلت: إني أغسل، فقال: إذا غسلت فارفق به، ولا تغمزه، ولا تمس مسامعه بكافور، وإذا عممته فلا تعممه عمة الاعرابي، قلت: كيف أصنع؟ قال: خذ العمامة من وسطها وانشرها على رأسه، ثم ردها إلى خلفه، واطرح طرفيها على صدره.

I said to Abu Abdullah (peace be upon him): I wash the dead. He said: And you do well. I said: I wash. He said: When you wash, be gentle with him, don't squeeze him, don't put camphor in his ears, and when you wrap his turban, don't wrap it like a Bedouin's turban. I asked: How should I do it? He said: Take the turban from its middle, spread it on his head, then return it to his back, and place its ends on his chest.

Hadith 2962

قلت لأبي عبد الله (عليه السلام): كيف أصنع بالحنوط؟ قال: تضع في فمه ومسامعه وأثار السجود من وجهه ويديه وركبتيه.

I said to Abu Abdullah (peace be upon him): How should I apply the embalming? He said: Put it in his mouth, ears, and on the places of prostration on his face, hands, and knees.

Hadith 2963

عن أبي عبد الله (عليه السلام)، قال: قال: لا تجعل في مسامع الميت حنوطا.

From Abu Abdullah (peace be upon him), he said: Do not put embalming in the ears of the deceased.

Hadith 2964

عن أبي عبد الله (عليه السلام) قال: يوضع الكافور من الميت على موضع المساجد، وعلى اللبة، وباطن القدمين، وموضع الشراك من القدمين، وعلى الركبتين والراحتين، والجبهة واللبة.

From Abu Abdullah (peace be upon him), he said: Camphor is placed on the deceased on the places of prostration, on the throat, the soles of the feet, the place of the laces of the feet, on the knees, the palms, the forehead, and the throat.

Hadith 2965

عن أبي جعفر وأبي عبد الله (عليهما السلام) قال: إذا جففت الميت عمدت إلى الكافور فمسحت به آثار السجود، ومفاصله كلها، واجعل في فيه ومسامعه ورأسه ولحيته من الحنوط، وعلى صدره وفرجه، وقال: حنوط الرجل والمرأة سواء.

From Abu Jafar and Abu Abdullah (peace be upon them), they said: When you dry the deceased, take the camphor and wipe it on the places of prostration and all his joints, and put embalming in his mouth, ears, head, and beard, and on his chest and private parts, and they said: The embalming of men and women is the same.

أقول: حمل الشيخ ما تضمن وضع الكافور في مسامعه على أن "في" بمعنى "على" ولا يخفى أن حمله على التقية قريب، ويمكن أن يراد به الكراهة ونفى التحريم.

I (Hurr Amili) say: The Sheikh interpreted what entails putting camphor in the ears to mean "on" rather than "in," and it's clear that interpreting it as taqiyyah is probable, and it could mean dislike rather than prohibition.

Hadith 2966

قال الصادق (عليه السلام) - في آخر حديث يذكر فيه غسل الميت - : إياك أن تحشو مسامعه شيئا، فإن خفت أن يظهر من المنخرين شيء فلا عليك أن تصير عليه قطنا، وإن لم تخف فلا تجعل فيه شيئا.

Al-Sadiq (peace be upon him) said - in the end of a hadith about washing the deceased: Beware of stuffing anything in his ears, but if you fear something might appear from the nostrils, there's no harm in placing cotton on it, and if you don't fear that, don't put anything in it.

CHAPTER 17

Disliking Placing Perfume (Hanoot) On The Bier

[Hadith 2967 to 2968]

Hadith 2967

عن أبي عبد الله (عليه السلام)، أن النبي (صلى الله عليه وآله) نهى أن يوضع على النعش الحنوط.

From Abu Abdullah (peace be upon him), that the Prophet (peace be upon him and his family) forbade placing perfume (hanoot) on the bier (or coffin).

Hadith 2968

عن أبي عبد الله (عليه السلام)، عن أبيه، أنه كان يجمّر الميت بالعود فيه المسك، وربما جعل على النعش الحنوط، وربما لم يجعله.

From Abu Abdullah (peace be upon him), from his father, that he used to perfume the deceased with oud containing musk, and sometimes he would place perfume (hanoot) on the bier (or coffin), and sometimes he would not.

CHAPTER 18

Recommendation Of Having High-Quality Burial Shrouds And Spending Generously On Their Price

[Hadith 2969 to 2976]

Hadith 2969

قال أبو عبد الله (عليه السلام): إن أبي أوصاني عند الموت: يا جعفر كفني في ثوب كذا وكذا، واشتر لي بردا واحدا وعمامة، فإن الموتى يتباهون بأكفانهم.

Abu Abdullah (peace be upon him) said: My father advised me at the time of his death: O Ja'far, shroud me in such and such cloth, and buy me one cloak and a turban, and make them of good quality, for indeed the deceased take pride in their shrouds.

Hadith 2970

عن أبي عبد الله (عليه السلام) قال: تنوقوا في الأكفان، فإنهم يبعثون بها.

From Abu Abdullah (peace be upon him) who said: Be particular about the shrouds, for they will be resurrected in them.

Hadith 2971

عن أبي عبد الله (عليه السلام) قال: أجيدوا أكفان موتاكم، فإنها زينتهم.

From Abu Abdullah (peace be upon him) who said: Make your deceased's shrouds of good quality, for they are their adornment.

Hadith 2972

عن أبي عبد الله (عليه السلام) قال: تنوقوا في الأكفان فإنكم تبعثون بها.

From Abu Abdullah (peace be upon him) who said: Be particular about the shrouds for you will be resurrected in them.

Hadith 2973

عن أبي الحسن الأول (عليه السلام)، قال: سمعته يقول: إني كفنت أبي في ثوبين شطويين، كان يحرم فيهما، وفي قميص من قمصه، وعمامة كانت لعلي بن الحسين (عليه السلام)، وفي برد اشتريته بأربعين دينارا، ولو كان اليوم لساوى أربعمائة دينار.

From Abu Al-Hassan the First (peace be upon him), who said: I heard him saying: I shrouded my father in two Shatwi (*) cloths in which he used to enter ihram, and in one of his shirts, and a turban that belonged to Ali bin Al-Hussein (peace be upon

him), and in a cloak that I bought for forty dinars, and if it were today, it would be worth four hundred dinars.

Translator: * From the arabic word "shatw", which means "to fold" or "to double." In the context of clothing, it refers to a specific type of garment that is folded or doubled in a certain way.

Hadith 2974

عن عبد الله (عليه السلام) قال: أجيدوا أكفان موتاكم فإنها زينتهم.

From Abdullah (peace be upon him) who said: Make your deceased's shrouds of good quality for they are their adornment.

Hadith 2975

عن أبي عبد الله (عليه السلام) قال: أوصاني أبي بكفنه وقال لي: يا جعفر، اشتر لي بردا وجوده، فإن الموتى يتباهون بأكفانهم.

From Abu Abdullah (peace be upon him) who said: My father advised me regarding his shroud and said to me: O Ja'far, buy me a cloak and make it of good quality, for indeed the deceased take pride in their shrouds.

Hadith 2976

أقول: ويأتي ما يدل أن موسى بن جعفر (عليه السلام) كفن في حبرة استعملت له بألفين وخمس مائة دينار، عليها القرآن كله.

I say: And there will come that which indicates that Musa bin Ja'far (peace be upon him) was shrouded in a striped Yemeni cloth (Hibra) that was made for him for two thousand five hundred dinars, upon which the entire Quran was written.

CHAPTER 19

Recommendation For The Shroud To Be White

[Hadith 2977 to 2978]

Hadith 2977

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): البسوا البياض، فإنه أطيّب وأطهر، وكفنوا فيه موتاكم.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Wear white, for it is more pleasant and pure, and shroud your dead in it.

Hadith 2978

عن أبي جعفر (عليه السلام) قال: قال النبي (صلى الله عليه وآله): ليس من لباسكم شيء أحسن من البياض فالبسوه، وكفنوا فيه موتاكم.

From Abu Ja'far (peace be upon him) who said: The Prophet (peace be upon him and his family) said: There is nothing better among your clothes than white, so wear it and shroud your dead in it.

وعنهم، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن أبي جميلة، عن جابر، مثله، إلا أنه قال: فالبسوه موتاكم.

And from them, from Sahl bin Ziyad, from Ahmad bin Muhammad bin Abi Nasr, from Abu Jamila, from Jabir, similar to it, except that he said: So dress your dead in it.

ورواه الشيخ بإسناده عن سهل بن زياد، مثله، إلا أنه قال: فالبسوه وكفنوا فيه موتاكم.

And the Sheikh narrated it with his chain from Sahl bin Ziyad, similar to it, except that he said: So wear it and shroud your dead in it.

أقول: وتقدم ما يدل على كون بعض قطع الكفن أحمرًا وبردا، فيحمل على الجواز، أو على أن ما عدا الحبرة والبرد يكون أبيض. ويأتي ما يدل على المقصود في الملابس ولو في غير الصلاة، في استحباب لبس البياض.

I say: And there has preceded what indicates that some pieces of the shroud can be red and striped, so this is interpreted as permissible, or that what is other than the hibra (striped cloth) and burd (striped garment) should be white. And there will come what indicates the intended meaning regarding clothes, even if not in prayer, in the recommendation of wearing white.

CHAPTER 20

The Preference Of Cotton Shrouds And The Dislike Of Linen Shrouds

[Hadith 2979 to 2980]

Hadith 2979

عن أبي عبد الله (عليه السلام) قال: الكتان كان لبني إسرائيل يكفنون به، والقطن لامة محمد (صلى الله عليه وآله).

From Abu Abdullah (peace be upon him) who said: Linen (cloth made from flax plant) was for the Children of Israel to use as shrouds, and cotton is for the nation of Muhammad (peace be upon him and his family).

Hadith 2980

عن أبي عبد الله (عليه السلام) قال: لا يكفن الميت في كتان.

From Abu Abdullah (peace be upon him) who said: Do not shroud the deceased in linen (cloth made from flax plant).

CHAPTER 21

Dislike Of The Shroud Being Black

[Hadith 2981 to 2982]

Hadith 2981

عن أبي عبد الله (عليه السلام) قال: لا يكفن الميت في السواد.

From Abu Abdullah (peace be upon him), he said: The deceased should not be shrouded in black.

Hadith 2982

قلت لأبي عبد الله (عليه السلام): يحرم الرجل في ثوب أسود؟ قال: لا يحرم في الثوب الأسود، ولا يكفن به.

I said to Abu Abdullah (peace be upon him): Can a man enter the state of ihram in a black garment? He said: He should not enter ihram in a black garment, nor should he be shrouded in it.

CHAPTER 22

Prohibition Of Shrouding The Deceased In The Kiswah Of The Ka'bah

[Hadith 2983 to 2985]

Hadith 2983

سألت أبا الحسن (عليه السلام) عن رجل اشترى من كسوة الكعبة شيئا فقضى بعضه حاجته وبقي بعضه في يده، هل يصلح بيعه؟ قال: يبيع ما أراد، ويهب ما لم يرد، ويستنفع به، ويطلب بركته، قلت: أيكفن به الميت؟ قال: لا.

I asked Abu Al-Hassan (peace be upon him) about a man who bought something from the Kiswah (covering) of the Ka'bah, and he used some of it for his needs while some remained with him, is it permissible to sell it? He said: He may sell what he wants, give away what he doesn't want, benefit from it, and seek its blessings. I asked: Can the deceased be shrouded in it? He said: No.

Hadith 2984

عن أبي جعفر (عليه السلام)، قال: سألته عن رجل اشترى من كسوة البيت شيئا، هل يكفن به الميت؟ قال: لا.

From Abu Ja'far (peace be upon him), he said: I asked him about a man who bought something from the Kiswah (covering) of the Ka'bah, can the deceased be shrouded in it? He said: No.

Hadith 2985

سألت أبا الحسن موسى (عليه السلام) عن رجل اشترى من كسوة البيت شيئا، هل يكفن فيه الميت؟ قال: لا. أقول: ويأتي ما يدل على عدم جواز كون الكفن حريرا محضا، وهذا منه.

I asked Abu Al-Hassan Musa (peace be upon him) about a man who bought something from the Kiswah (covering) of the Ka'bah, can the deceased be shrouded in it? He said: No. I say: And there will come what indicates the impermissibility of the shroud being pure silk, and this is from it.

CHAPTER 23

Permissibility Of Shrouding The Deceased In Silk Mixed With Cotton With The Cotton Being In Greater Quantity, And The Impermissibility Of Shrouding In Pure Silk

[Hadith 2986 to 2987]

Hadith 2986

سألته عن ثياب تعمل بالبصرة على عمل العصب اليماني من قز وقطن، هل يصلح أن يكفن فيها الموتى؟ قال: إذا كان القطن أكثر من القز فلا بأس.

I asked him about clothes made in Basra in the style of Yemeni asb from silk and cotton, is it permissible to shroud the dead in them? He said: If the cotton is more than the silk, then there is no problem.

Hadith 2987

عن علي (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): نعم الكفن الحلة، ونعم الأضحية الكبش الأقرن.

From Ali (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: The best shroud is the suit (* hullah), and the best sacrifice is the horned ram.

قال الشيخ: هذا موافق للعامة ولسنا نعمل به، لان الكفن لا يجوز أن يكون إبريسما.

The Sheikh said: This agrees with the Aammah (Sunnis) but we do not act upon it, because the shroud is not permitted to be silk.

أقول: فيمكن حمله على التقية في الرواية، لان رواية من العامة، وعلى كون الحلة حريرا ممزوجا لا محضا، وعلى كون الحكم منسوخا، ونقله للتقية. وقد تقدم في أحاديث كسوة الكعبة ما يدل على المراد هنا، ويأتي ما يدل على ذلك في لباس المصلي عموما.

I (Hurr Amili) say: It is possible to interpret this as taqiyyah in the narration, because it is a narration from the general public, or that the suit was mixed silk not pure silk, or that the ruling was abrogated and transmitted for taqiyyah. What was previously mentioned in the traditions about the covering of the Ka'bah indicates what is meant here, and what will come regarding the prayer garments in general will indicate this as well.

Translator: * A traditional Arabian garment that consists of two pieces: an upper piece (rida') and a lower piece (izar). Historically, the hulla was often made from high-quality materials such as silk, fine wool, or a combination of both.

CHAPTER 24

Ruling Of Impurity When It Comes Into Contact With The Shroud

[Hadith 2988 to 2991]

Hadith 2988

عن أبي عبد الله (عليه السلام) قال: إذا خرج من الميت شيء بعدما يكفن فأصاب الكفن قرض منه.

From Abu Abdullah (peace be upon him) who said: If anything comes out from the deceased after he has been shrouded and it stains the shroud, the stained part should be cut off.

Hadith 2989

عن بعض أصحابه، رفعه قال: إذا غسل الميت ثم أحدث بعد الغسل فإنه يغسل الحدث، ولا يعاد الغسل.

From some of his companions, who raised it [to the Prophet], he said: If a deceased person releases impurity after being washed, only the area of impurity should be washed, and the complete washing need not be repeated.

Hadith 2990

عن أبي عبد الله (عليه السلام) قال: إذا خرج من منخر الميت الدم أو الشيء بعدما يغسل فأصاب العمامة أو الكفن قرض عنه.

From Abi Abdullah (peace be upon him), he said: If blood or anything comes out of the deceased's nostril after washing and it touches the turban or the shroud, that part should be cut off.

Hadith 2991

عن أبي عبد الله (عليه السلام) قال: إذا خرج من الميت شيء بعدما يكفن فأصاب الكفن قرض من الكفن.

From Abu Abdullah (peace be upon him) who said: If anything comes out of the deceased after he has been shrouded and it touches the shroud, the affected part of the shroud should be cut away.

أقول: وتقدم في أحاديث التغميس ما يوافق الحديث الثاني، ولا تصريح فيه بإصابة النجاسة الكفن، وقد جمع جماعة من الأصحاب بين الأحاديث بحمل الغسل على ما قبل الدفن، والقرض على ما بعده.

I (Hurr Amili) say: What agrees with the second hadith has been mentioned previously in the hadiths of washing, but there is no explicit mention in it of impurity touching the shroud. A group of companions have reconciled between the hadiths by

interpreting the washing as being before the burial and the cutting as being after it.

CHAPTER 25

Ruling Of A Woman Who Dies During Postpartum Bleeding And Her Blood Is Abundant

[Hadith 2992 to 2992]

Hadith 2992

عن الحسن بن محبوب، رفعه قال: المرأة إذا ماتت نفساء وكثر دمها أدخلت إلى السرة في الأديم أو مثل الأديم نظيف، ثم تكفن بعد ذلك، ويحشى القبل والدير بالقطن.

From Al-Hasan ibn Mahbub, raising it [to the Imam], he said: When a woman dies during postpartum bleeding and her blood is excessive, she should be placed up to her navel in clean leather or something similar to leather, then she should be shrouded after that, and her front and back private parts should be stuffed with cotton.

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام)، وذكر مثله، إلا أنه قال: وتنظف ثم يحشى القبل والدير، ثم تكفن بعد ذلك.

Muhammad bin Ali bin Al-Husayn said: Al-Sadiq (peace be upon him) said, and he mentioned similar to it, except that he said: She is cleaned, then the front and back private parts are stuffed, then she is shrouded after that.

CHAPTER 26

Recommendation Of Voluntarily Providing Shroud For A Deceased Believer

[Hadith 2993 to 2996]

Hadith 2993

عن أبي جعفر (عليه السلام) قال: من كفن مؤمنا كان كمن ضمن كسوته إلى يوم القيامة.

From Abu Ja'far (peace be upon him) who said: Whoever provides a shroud for a believer is like one who has guaranteed his clothing until the Day of Resurrection.

Hadith 2994

عن عبد الله بن عباس - في حديث وفاة فاطمة بنت أسد أم أمير المؤمنين (عليه السلام) - قال: قال النبي (صلى الله عليه وآله) لعلي (عليه السلام) خذ عمامتي هذه وخذ ثوبي هذين فكفنها فيهما. و أمر النساء فليحسن غسلها.

From Abdullah ibn Abbas - in the hadith about the death of Fatima bint Asad, mother of Amir al-Mu'minin (peace be upon him) - who said: The Prophet (peace be upon him and his family) said to Ali (peace be upon him): Take this turban of mine and take these two garments of mine and shroud her in them, and instruct the women to perform her washing well.

Hadith 2995

عن عيسى بن عبد الله، عن أبيه، عن جده - في حديث -: إن رسول الله (صلى الله عليه وآله) دفن فاطمة بنت أسد وكفنها في قميصه، ونزل في قبرها، وتمرغ في لحدها.

From Isa ibn Abdullah, from his father, from his grandfather - in a hadith: Indeed, the Messenger of Allah (peace be upon him and his family) buried Fatima bint Asad and shrouded her in his shirt, and descended into her grave, and rolled in her burial niche.

Hadith 2996

عن أبي عبد الله (عليه السلام) - في حديث -: إن فاطمة بنت أسد أوصت إلى رسول الله (صلى الله عليه وآله) وقال: كفنها فيه. أقول: وتقدم ما يدل على ذلك في أحاديث الخبرة، والأحاديث في أن الأئمة (عليهم السلام) كانوا يبعثون الأكفان إلى شيعتهم كثيرة جدا.

From Abu Abdullah (peace be upon him) - in a hadith: Indeed, Fatima bint Asad made a will to the Messenger of Allah (peace be upon him and his family) and he accepted her will. When she died, he removed his shirt and said: Shroud her in it. I (Hurr

Amili) say: What indicates this has preceded in the hadiths about Hibra, and the hadiths about the Imams (peace be upon them) sending shrouds to their followers are very numerous.

CHAPTER 27

Recommendation For A Person To Prepare Their Shroud, Keep It With Them At Home, And Repeatedly Look At It

[Hadith 2997 to 2999]

Hadith 2997

عن أبي عبد الله (عليه السلام) قال: إذا أعد الرجل كفنه فهو مأجور كلما نظر إليه.

From Abu Abdullah (peace be upon him) who said: When a man prepares his shroud, he is rewarded every time he looks at it.

Hadith 2998

عن أبي عبد الله (عليه السلام) قال: من كان كفنه معه في بيته لم يكتب من الغافلين، وكان مأجورا كلما نظر إليه.

From Abu Abdullah (peace be upon him) who said: Whoever has his shroud with him in his house will not be written among the heedless, and he will be rewarded every time he looks at it.

Hadith 2999

عن الصادق، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إذا أعد الرجل كفنه كان مأجورا كلما نظر إليه.

From Al-Sadiq, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: When a man prepares his shroud, he is rewarded every time he looks at it.

Shaykh Hurr Amili: The hadiths about the Imams and the elite (khawas) of their Shia preparing their shrouds are numerous.

CHAPTER 28

Recommendation Of Removing The Shirt Buttons Intended For Shrouding Without Its Sleeves When It's Worn, And The Recommendation Of It Being Unhemmed And Unbuttoned, And The Dislike Of Making Sleeves For Newly Made Shrouds [Hadith 3000 to 3002]

Hadith 3000

سألت أبا جعفر (عليه السلام) أن يأمر لي بقميص أعده لكفني، فبعث به إلي، فقلت: كيف أصنع؟ فقال: انزع أزراره.

I asked Abu Ja'far (peace be upon him) to order a shirt for me to prepare for my shroud, so he sent it to me. I asked: What should I do? He said: Remove its buttons.

Hadith 3001

عن أبي عبد الله (عليه السلام)، قال: قلت: الرجل يكون له القميص، أيكفن فيه؟ فقال: اقطع أزراره، قلت: وكمه؟ قال: لا، إنما ذلك إذا قطع له وهو جديد لم يجعل له كما، فأما إذا كان ثوبا لببسا فلا يقطع منه إلا الأزرار.

From Abu Abdullah (peace be upon him), I said: If a man has a shirt, can he be shrouded in it? He said: Cut off its buttons. I said: And its sleeve? He said: No, that is only when it is cut new, no sleeves are made for it, but if it is a worn garment, nothing is cut from it except the buttons.

Hadith 3002

قال الصادق (عليه السلام): ينبغي أن يكون القميص للميت غير مكفوف ولا مزورور.

Al-Sadiq (peace be upon him) said: The shirt for the deceased should be unhemmed and unbuttoned.

CHAPTER 29

Recommendation Of Writing The Name Of The Deceased On The Shroud, And Their Testimony That There Is No God But Allah, And That This Should Be Done With The Clay From Hussain's (Peace Be Upon Him) Grave

[Hadith 3003 to 3005]

Hadith 3003

عن أبي كهمس قال: حضرت موت إسماعيل وأبو عبد الله (عليه السلام) جالس عنده، فلما حضره الموت شد لحييه وغمضه (وغطى عليه الملحفة)، ثم أمر بتهيئته، فلما فرغ من أمره دعا بكفنه فكتب في حاشية الكفن: إسماعيل يشهد أن لا إله إلا الله.

From Abu Kahmas who said: I was present at Ismail's death while Abu Abdullah (peace be upon him) was sitting with him. When death approached him, he tied his jaw, closed his eyes, (and covered him with a sheet). Then he ordered his preparation. When his matter was completed, he called for his shroud and wrote on the border of the shroud: Ismail testifies that there is no god but Allah.

Hadith 3004

عن أبي كهمس قال: حضرت موت إسماعيل ورأيت أبا عبد الله (عليه السلام) وقد سجد سجدة فأطال السجود، ثم رفع رأسه فنظر إليه، ثم سجد سجدة أخرى أطول من الأولى، ثم رفع رأسه وقد حضره الموت، فغمضه وربط لحيته وغطى عليه الملحفة، ثم قام، ورأيت وجهه وقد دخل منه شيء الله أعلم به.

From Abu Kahmas who said: I was present at Ismail's death and saw Abu Abdullah (peace be upon him) prostrate in a lengthy prostration, then he raised his head and looked at him, then he prostrated another prostration longer than the first. Then he raised his head and death had come to him. He closed his eyes, tied his jaw, and covered him with a sheet. Then he stood up, and I saw his face which had been affected by something that Allah knows best.

ثم قام فدخل منزله، فمكث ساعة، ثم خرج علينا مدهنا مكتحلا، عليه ثياب غير ثيابه التي كانت عليه، ووجهه غير الذي دخل به، فأمر ونهى في أمره حتى إذا فرغ دعا بكفنه، فكتب في حاشية الكفن: إسماعيل يشهد أن لا إله إلا الله.

Then he went into his house, stayed for a while, then came out to us oiled and with kohl, wearing different clothes than those he had on before, and his face was different from when he had entered. He gave orders and instructions regarding his matter until when finished, he called for his shroud and wrote on the border of the shroud: Ismail

testifies that there is no god but Allah.

Hadith 3005

عن صاحب الزمان (عليه السلام)، أنه كتب إليه: قد روي لنا عن الصادق (عليه السلام) أنه كتب على إزار إسماعيل ابنه: إسماعيل يشهد أن لا إله إلا الله، فهل يجوز لنا أن نكتب مثل ذلك بطين القبر أم غيره؟ فأجاب: يجوز ذلك، والحمد لله.

From the Master of Time (peace be upon him), that it was written to him: It has been narrated to us from Al-Sadiq (peace be upon him) that he wrote on his son Ismail's cloth: Ismail testifies that there is no god but Allah, so is it permissible for us to write the same with grave soil or something else? He answered: That is permissible, and praise be to Allah.

أقول: وتقدم ما يدل على استحباب جعل التربة مع الميت، ويأتي ما يدل عليه.

I (Hurr Amili) say: What preceded indicates the recommendation of placing the soil (turbah) with the deceased, and what follows will indicate the same.

CHAPTER 30

Recommendation Of Writing What Is Feasible Of The Quran On Al-Hibrah [A Type Of Yemeni Cloth], Or The Entire Quran [Hadith 3006 to 3006]

Hadith 3006

عن الحسن بن عبد الله الصيرفي، عن أبيه - في حديث - أن موسى بن جعفر (عليه السلام) كفن بكفن فيه حبرة، استعملت له بالفين وخمسائة دينار، عليها القرآن كله.

From Al-Hassan bin Abdullah Al-Sayrafi, from his father - in a hadith - that Musa bin Ja'far (peace be upon him) was shrouded in a shroud containing Hibrah (a type of yemeni cloth), which was prepared for him for two thousand five hundred dinars, upon which the entire Quran was written.

CHAPTER 31

Obligation Of The Shroud And That Its Price Is From The Principal/Original Wealth

[Hadith 3007 to 3007]

Hadith 3007

عن ابن سنان - يعني عبد الله - عن أبي عبد الله (عليه السلام) قال: ثمن الكفن من جميع المال.

From Ibn Sinan - meaning Abdullah - from Abu Abdullah (peace be upon him) who said: The price of the shroud is from all the wealth (*).

Translator: * The expenses of the shroud should be taken from the total wealth of the deceased before it is divided among the heirs as inheritance.

CHAPTER 32

Obligation Of Providing Shroud For The Wife By Her Husband,
And The Non-obligation Of Shrouding The Martyr, Rather He Is
Buried In His Clothes

[Hadith 3008 to 3009]

Hadith 3008

عن أبي عبد الله (عليه السلام) - في حديث - قال: كفن المرأة على زوجها إذا ماتت.

From Abu Abdullah (peace be upon him) - in a hadith - he said: The shroud of the woman is upon her husband when she dies.

Hadith 3009

أمير المؤمنين (عليه السلام) قال: على الزوج كفن امرأته إذا ماتت.

The Commander of the Faithful (peace be upon him) said: Upon the husband is the shroud of his wife when she dies.

CHAPTER 33

Permissibility Of Preparing And Shrouding A Believer From Zakat If He Has Not Left Money, And If He Gets Two Shrouds, He Is Shrouded In One And The Other Is For His Family, And Paying His Debt With It Is Not Obligatory

[Hadith 3010 to 3010]

Hadith 3010

عن الفضل بن يونس الكاتب قال: سألت أبا الحسن موسى (عليه السلام) فقلت له: ما ترى في رجل من أصحابنا يموت ولم يترك ما يكفن به، أشتري له كفنه من الزكاة؟ فقال: أعط عياله من الزكاة قدر ما يجهزونه، فيكونون هم الذين يجهزونه.

Al-Fadl ibn Yunus al-Katib said: I asked Abu al-Hasan Musa (peace be upon him) saying: What do you think about a man from our companions who dies and has not left anything to be shrouded with, should I buy his shroud from zakat? He said: Give his family from zakat the amount with which they can prepare him, so they will be the ones who prepare him.

قلت: فإن لم يكن له ولد ولا أحد يقوم بأمره، فأجهزه أنا من الزكاة؟ قال: كان أبي يقول: إن حرمة بدن المؤمن ميتا كحرمته حيا، فوار بدنه وعورته وجهه وكفنه وحنطه، واحتسب بذلك من الزكاة، وشيع جنازته.

I said: If he has no child and no one to take care of his matter, should I prepare him from zakat? He said: My father used to say: The sanctity of a believer's body when dead is like its sanctity when alive, so cover his body and private parts, prepare him, shroud him, apply hanut (camphor), and count that from zakat, and accompany his funeral.

قلت: فإن اتجر عليه بعض إخوانه بكفن آخر، وكان عليه دين، أيكفن بواحد ويقضى دينه بالآخر؟ قال: لا، ليس هذا ميراثا تركه، إنما هذا شيء صار إليه بعد وفاته، فليكفنه بالذي اتجر عليه، ويكون الآخر لهم يصلحون به شأنهم.

I said: If one of his brothers obtains (through trade) another shroud, and he had a debt, should he be shrouded in one and his debt be paid with the other? He said: No, this is not inheritance he left, this is something that came to him after his death, so let them shroud him with what was traded for him, and the other one should be for them to manage their affairs with it.

Translator: In the last part, the questioner mentions a scenario where a deceased person, who had a debt, is given two shrouds - one from zakat and one obtained (through trade) by one of his brothers. The question is whether one shroud should be used for the burial and the other sold to pay off his debt. The Imam responds by saying that the second shroud should not be used to pay off the debt, because it is not part of

the inheritance left by the deceased, as it came into his possession after his death. Instead, the deceased should be shrouded with the one obtained specifically for him (presumably the one obtained by his brother), and the other shroud (the one from zakat) should be given to his family to use as they see fit for their own needs.

CHAPTER 34

Recommendation For The Shroud To Be From Pure Wealth

[Hadith 3011 to 3011]

Hadith 3011

محمد بن علي بن الحسين قال: روي أن سندي بن شاهك قال لأبي الحسن موسى بن جعفر (عليه السلام): أحب أن تدعني أكفنك. فقال: إنا أهل بيت، حج صرورتنا ومهور نساءنا وأكفاننا من طهور أموالنا.

Muhammad bin Ali bin Al-Hussein said: It is narrated that Sindi bin Shahik said to Abu Al-Hassan Musa bin Ja'far (peace be upon him): I would like you to let me provide your shroud. So he said: We, the people of the household, [have] our first Hajj, our women's dowries, and our shrouds from the pure [portions] of our wealth.

Translator: The Ahl al-Bayt are careful to fund three important matters - hajj, dowry and shroud from wealth that has been earned through completely lawful and pure means.

CHAPTER 35

Permissibility Of Shrouding By The Washer Before Performing Ghusl Of Touching, And The Recommendation Of It Being After Washing Hands From The Elbows Or Shoulders Thrice

[Hadith 3012 to 3014]

Hadith 3012

عن أحدهما (عليهما السلام)، قال: قلت له: الذي يغمض الميت - إلى أن قال - فالذي يغسله يغتسل؟ فقال: نعم، قلت: فيغسله ثم يلبسه أكفانه قبل أن يغتسل؟ قال: يغسله ثم يغسل يديه من العاتق، ثم يلبسه أكفانه ثم يغتسل.

From one of them (peace be upon them), he said: I said to him: The one who closes the eyes of the deceased - until he said - should the one who washes him perform ghusl? He said: Yes. I said: Can he wash him and dress him in his shroud before performing ghusl? He said: He should wash him, then wash his hands from the shoulders, then dress him in his shroud, then perform ghusl.

Hadith 3013

عن العبد الصالح (عليه السلام): - وذكر صفة غسل الميت إلى أن قال - ثم يغسل الذي يغسله يده قبل أن يكفنه إلى المنكبين ثلاث مرات، ثم إذا كفنه اغتسل.

From Al-Abd Al-Salih (peace be upon him): - and he mentioned the description of washing the deceased until he said - then the one who washes should wash his hands up to the shoulders thrice before shrouding him, then after shrouding him he should perform ghusl.

Hadith 3014

عن أبي عبد الله (عليه السلام): ثم تغسل يدك إلى المرافق، ورجليك إلى الركبتين، ثم تكفنه.

From Abu Abdullah (peace be upon him): Then wash your hands up to the elbows, and your feet up to the knees, then shroud him.

CHAPTER 36

Undesirability Of Bargaining In Purchasing The Shroud

[Hadith 3015 to 3016]

Hadith 3015

عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: يا علي، لا تماكس في أربعة أشياء: في شراء الأضحية، والكفن، والنسمة، والكراء إلى مكة.

From Ja'far bin Muhammad, from his father, 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, do not bargain (haggle) in four things: in purchasing the sacrificial animal, the shroud, the slave, and the transportation to Makkah.

Hadith 3016

عن أبي جعفر (عليه السلام)، إنه قال: لا تماكس في أربعة أشياء: في الأضحية، والكفن، وثمان النسمة، والكراء إلى مكة.

From Abu Ja'far (peace be upon him), he said: Do not bargain (haggle) in four things: in the sacrificial animal, the shroud, the price of a slave, and the transportation to Makkah.

Section 2

Salat al Janazah (Funeral Prayer)

CHAPTER 1

Recommendation Of Informing People, Especially The Brothers Of The Deceased, About The Death, And Gathering For The Funeral Prayer

[Hadith 3017 to 3020]

Hadith 3017

عن أبي عبد الله (عليه السلام) قال: ينبغي لأولياء الميت منكم أن يؤذنوا إخوان الميت بموته، فيشهدون جنازته، ويصلون عليه، ويستغفرون له، فيكتب لهم اجر ويكتب للميت الاستغفار، ويكتسب هو اجر فيهم وفيما اكتسب له من الاستغفار.

From Abu Abdullah (peace be upon him) who said: The guardians of the deceased among you should inform the brothers of the deceased about his death, so they can attend his funeral, pray over him, and seek forgiveness for him. Thus, the reward will be written for them, and the seeking of forgiveness will be written for the deceased, and he gains reward through them and through what he gained from their seeking forgiveness.

Hadith 3018

وفي (المجالس) بإسناد يأتي، قال: جاء نفر من اليهود إلى رسول الله (صلى الله عليه وآله) فسأله عن م سائل - إلى أن قال (عليه السلام) - وما من مؤمن يصلي على الجنازة إلا أوجب الله له الجنة، إلا أن يكون منافقا أو عاقا.

And in (Al-Majalis) with a chain of narrators that will come, he said: A group of Jews came to the Messenger of Allah (peace be upon him and his family) and asked him about matters - until he (peace be upon him) said - and there is no believer who prays over the deceased except that Allah makes Paradise obligatory for him, unless he is a hypocrite or disobedient to parents.

Hadith 3019

عن أبي عبد الله (عليه السلام) قال: سألته عن الجنازة، يؤذن بها الناس؟ قال: نعم.

From Abu Abdullah (peace be upon him), he said: I asked him about the funeral, should people be informed about it? He said: Yes.

Hadith 3020

عن أبي عبد الله (عليه السلام) قال: إن الجنزة يؤذن بها الناس.

From Abu Abdullah (peace be upon him) who said: Indeed, people should be informed about the funeral.

CHAPTER 2

Manner Of Performing The Funeral Prayer, And A Summary Of Its Rulings

[Hadith 3021 to 3031]

Hadith 3021

عن أمه أم سلمة قالت: سمعت أبا عبد الله (عليه السلام) يقول: كان رسول الله (صلى الله عليه وآله) إذا صلى على ميت كبر وتشهد، ثم كبر وصلى على الأنبياء ودعا ثم كبر ودعا للمؤمنين، ثم كبر الرابعة ودعا للميت، ثم كبر الخامسة وانصرف.

From his mother Umm Salamah, she said: I heard Abu Abdullah (peace be upon him) saying: When the Messenger of Allah (peace be upon him and his family) prayed over a deceased person, he would say Takbir and recite the Tashahhud, then say Takbir and send blessings upon the Prophets and supplicate, then say Takbir and supplicate for the believers, then say the fourth Takbir and supplicate for the deceased, then say the fifth Takbir and leave.

فلما نهاه الله عز وجل عن الصلاة على المنافقين كبر وتشهد، ثم كبر وصلى على النبيين، ثم كبر ودعا للمؤمنين، ثم كبر الرابعة وانصرف، ولم يدع للميت.

So when Allah, the Mighty and Majestic, prohibited him from praying over the hypocrites, he would say Allahu Akbar and recite the tashahhud, then say Allahu Akbar and send prayers (salawaat) upon the Prophets, then say Allahu Akbar and make supplication for the believers, then say the fourth Allahu Akbar and depart, without making any supplication for the deceased.

Hadith 3022

عن أبي عبد الله (عليه السلام) - في الصلاة على الميت - قال: تكبر: ثم تصلي على النبي (صلى الله عليه وآله) ثم تقول:

From Abu Abdullah (peace be upon him) - regarding the prayer over the deceased - he said: Say Takbir, then send blessings upon the Prophet (peace be upon him and his family), then say:

اللهم عبدك، ابن عبدك، ابن أمتك، لا أعلم منه إلا خيرا، وأنت أعلم به منا، اللهم إن كان محسنا فزد في حسناته وتقبل منه، وإن كان مسيئا فاغفر له ذنبه، وافسح له في قبره، واجعله من رفقاء محمد (صلى الله عليه وآله).

"O Allah, Your servant, son of Your servant, son of Your maidservant, I do not know of him except good, and You know better about him than us. O Allah, if he was a doer

of good, then increase his good deeds and accept from him, and if he was a wrongdoer, then forgive his sin, and grant him expanse in his grave, and make him among the companions of Muhammad (peace be upon him and his family)."

ثم تكبر الثانية وتقول: اللهم إن كان زاكيا فزكه، وإن كان خاطئا فاغفر له.

Then say the second Takbir and say: "O Allah, if he was pure, then purify him, and if he was mistaken, then forgive him."

ثم تكبر الثالثة وتقول: اللهم لا تحرمنا أجره، ولا تفتنا بعده.

Then say the third Takbir and say: "O Allah, do not deprive us of his reward, and do not put us to trial after him."

ثم تكبر الرابعة وتقول: اللهم اكتبه عندك في عليين، واخلف على عقبه في الغابرين، واجعله من رفقاء محمد (صلى الله عليه وآله).

Then say the fourth Takbir and say: "O Allah, record him with You in Illiyyun, and be the successor over his descendants among the later ones, and make him among the companions of Muhammad (peace be upon him and his family)."

ثم كبر الخامسة وانصرف.

Then say the fifth Takbir and leave.

Hadith 3023

وبالاسناد عن الحلبي، عن أبي عبد الله (عليه السلام) قال: تكبر، ثم تشهد، ثم تقول:

With the chain of narration from Al-Halabi, from Abu Abdullah (peace be upon him), he said: Say Takbir, then recite the Tashahhud, then say:

إنا لله وإنا إليه راجعون، الحمد لله رب العالمين، رب الموت والحياة، صل على محمد وأهل بيته، جزى الله عنا محمدا خير الجزاء بما صنع بأمته، وبما بلغ من رسالات ربه،

"Indeed we belong to Allah and to Him we shall return. All praise is due to Allah, Lord of the worlds, Lord of death and life. Send blessings upon Muhammad and his family. May Allah reward Muhammad on our behalf with the best reward for what he did with his nation and for conveying the messages of his Lord."

ثم تقول: اللهم عبدك ابن عبدك ابن أمتك، ناصيته بيدك، خلا من الدنيا واحتاج إلى رحمتك، وأنت غني عن عذابه، اللهم إنا لا نعلم منه إلا خيرا، وأنت أعلم به، اللهم إن كان محسنا فزد في إحسانه وتقبل منه، وإن كان مسيئا فاغفر له ذنبه وارحمه وتجاوز عنه برحمتك، اللهم ألحقه بنبيك، وثبته بالقول الثابت في الحياة الدنيا وفي الآخرة، اللهم اسلك بنا وبه سبيل الهدى، واهدنا وإياه صراطك المستقيم، اللهم عفوك عفوك،

Then say: "O Allah, Your servant, son of Your servant, son of Your maidservant, his forelock is in Your Hand. He has left this world and is in need of Your mercy, and You are free of need of punishing him. O Allah, we do not know of him except good, and

You know better about him. O Allah, if he was a doer of good, then increase his good and accept from him, and if he was a wrongdoer, then forgive his sin, have mercy on him, and overlook his faults by Your mercy. O Allah, join him with Your Prophet, and make him steadfast with the firm word in the life of this world and in the Hereafter. O Allah, guide us and him to the path of guidance, and guide us and him to Your straight path. O Allah, Your pardon, Your pardon."

ثم تكبر الثانية وتقول مثل ما قلت حتى تفرغ من خمس تكبيرات.

Then say the second Takbir and say the same as you said until you finish five Takbirs.

Hadith 3024

عن أبي عبد الله (عليه السلام) - في الصلاة على الجنائز - تقول: اللهم أنت خلقت هذه النفس وأنت أمتها، تعلم سرها وعلاقتها، أتيناك شافعين فيها شفعا، اللهم ولها ما تولت، واحشرها مع من أحببت.

From Abu Abdullah (peace be upon him) - regarding the prayer over the funerals - say: "O Allah, You created this soul and You gave it death. You know its secret and what it made public. We have come to You interceding for it, so accept our intercession. O Allah, assume what it assumed, and gather it with those it loved."

Hadith 3025

عن أبي ولاد قال: سألت أبا عبد الله (عليه السلام) عن التكبير على الميت؟ فقال خمس، تقول (في أولهن):

From Abu Walad, he said: I asked Abu Abdullah (peace be upon him) about the Takbir over the deceased. He said: Five. Say in the first of them:

أشهد أن لا إله إلا الله، وحده لا شريك له، اللهم صل على محمد وآل محمد،

"I bear witness that there is no god but Allah alone, He has no partner. O Allah, send blessings upon Muhammad and the family of Muhammad."

ثم تقول: اللهم إن هذا المسجى قدامنا عبدك وابن عبدك، وقد قبضت روحه إليك، وقد احتاج إلى رحمتك، وأنت غني عن عذابه، اللهم إنا لا نعلم من ظاهره إلا خيرا، وأنت أعلم بسريره، اللهم إن كان محسنا فضاعف حسناته، وإن كان مسينا فتجاوز عن سيئاته،

Then say: "O Allah, this one laid before us is Your servant, son of Your servant, and You have seized his soul to Yourself, and he is in need of Your mercy while You are free of need of punishing him. O Allah, we do not know from his apparent except good, and You know better about his inner reality. O Allah, if he was a doer of good, then multiply his good deeds, and if he was a wrongdoer, then overlook his misdeeds."

ثم تكبر الثانية وتفعل ذلك في كل تكبيرة.

Then say the second Takbir and do that in every Takbir.

Hadith 3026

عن زرعة، عن سماعة - في حديث - قال: سألته عن الصلاة على الميت؟ فقال: خمس تكبيرات، يقول إذا كبر:

From Zur'ah, from Sama'ah - in a hadith - he said: I asked him about the prayer over the deceased. He said: Five Takbirs. Say when you say Takbir:

أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، اللهم صل على محمد وآل محمد وعلى أئمة الهدى، واغفر لنا ولاخواننا الذين سبقونا بالإيمان، ولا تجعل في قلوبنا غلا للذين آمنوا، ربنا إنك رؤوف رحيم، اللهم اغفر لحياتنا وأمواتنا من المؤمنين والمؤمنات، وألف بين قلوبنا على قلوب أخيارنا، واهدنا لما اختلف فيه من الحق بإذنك، إنك تهدي من تشاء إلى صراط مستقيم.

"I bear witness that there is no god but Allah alone, He has no partner, and I bear witness that Muhammad is His servant and messenger. O Allah, send blessings upon Muhammad and the family of Muhammad and upon the guiding Imams, and forgive us and our brothers who preceded us in faith, and do not put in our hearts any rancor towards those who believe. Our Lord, indeed You are Kind and Merciful. O Allah, forgive our living and our deceased from the believing men and women, and unite our hearts upon the hearts of our righteous ones, and guide us to that in which there is disagreement of the truth by Your permission. Indeed You guide whom You will to a straight path."

فإن قطع عليك التكبيرة الثانية فلا يضرك فقل: اللهم هذا عبدك ابن عبدك، وابن أمتك، أنت أعلم به، افتقر (إلى رحمتك) واستغنى عنه. اللهم فتجاوز عن سيئاته، وزد في حسناته، واغفر له وارحمه، ونور له في قبره، ولقنه حجته، وألحقه بنبيه (صلى الله عليه وآله). ولا تحرمنا أجره، ولا تفتنا بعده.

If you are cut off from the second Takbir, it does not harm you. Say: "O Allah, this is Your servant, son of Your servant, son of Your maidservant. You know best about him. He became in need of Your mercy and You became free of need of him. O Allah, so overlook his misdeeds, and increase his good deeds, and forgive him and have mercy on him, and illuminate his grave for him, and inspire him with his proof, and join him with his Prophet (peace be upon him and his family). And do not deprive us of his reward, and do not put us to trial after him."

قل هذا حتى تفرغ من خمس تكبيرات، وإذا فرغت سلمت عن يمينك.

Say this until you finish five Takbirs. When you finish, say Salam to your right.

ورواه الكليني عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن أورمة، عن زرعة، مثله، وترك من آخره: وإذا فرغت سلمت عن يمينك.

Al-Kulayni narrated it from a number of our companions, from Sahl bin Ziyad, from Muhammad bin Awramah, from Zur'ah, similar to it, and he omitted from its end: "When you finish, say Salam to your right."

Hadith 3027

وعنه، عن فضالة، عن كليب الأسدي قال: سألت أبا عبد الله (عليه السلام) عن التكبير على الميت؟ فقال بيده: خمسا، قلت: كيف أقول إذا صليت عليه؟ قال: تقول: اللهم عبدك احتاج إلى رحمتك، وأنت غني عن عذابه، اللهم إن كان محسنا فزد في إحسانه، وإن كان مسيئا فاغفر له.

From him, from Fadalrah, from Kulaib Al-Asadi who said: I asked Abu Abdullah (peace be upon him) about the number of Takbirs over the deceased? He gestured with his hand: five. I said: What should I say when I pray over him? He said: Say: O Allah, Your servant is in need of Your mercy, and You are free from need to punish him. O Allah, if he was of those who did good then increase his good deeds, and if he was of those who did wrong then forgive him.

Hadith 3028

عن الرضا (عليه السلام) فيما يعلم قال في الصلاة على الجنائز: تقرأ في الأولى بأَم الكتاب، وفي الثانية تصلي على النبي وآله، وتدعو في الثالثة للمؤمنين والمؤمنات، وتدعو في الرابعة لميتك، والخامسة تنصرف بها.

From Al-Ridha (peace be upon him) regarding what is known, he said concerning the prayer over the deceased: In the first (takbeer) you recite the Opening of the Book (Al-Fatiha), in the second you send blessings upon the Prophet and his family, in the third you supplicate for the believing men and believing women, in the fourth you supplicate for your deceased, and with the fifth you conclude (the prayer).

Hadith 3029

عن أبي الحسن (عليه السلام) قال: قال أبو عبد الله (عليه السلام): صلى رسول الله (صلى الله عليه وآله) على جنازة فكبر عليه خمسا، وصلى على أخرى فكبر عليه أربعاً.

From Abul Hasan (peace be upon him) who said: Abu Abdullah (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) prayed over a funeral and made five takbeers on it, and prayed over another and made four takbeers on it.

فأما الذي كبر عليه خمسا فحمد الله ومجده في التكبيرة الأولى، ودعا في الثانية للنبي (صلى الله عليه وآله)، ودعا في الثالثة للمؤمنين والمؤمنات، ودعا في الرابعة للميت، وانصرف في الخامسة،

As for the one he made five takbeers on, he praised and glorified Allah in the first takbeer, prayed for the Prophet (peace be upon him and his family) in the second, prayed for the believing men and women in the third, prayed for the deceased in the fourth, and concluded in the fifth.

وأما الذي كبر عليه أربعاً فحمد الله ومجده في التكبيرة الأولى، ودعا لنفسه وأهل بيته في الثانية، ودعا للمؤمنين والمؤمنات في الثالثة، وانصرف في الرابعة فلم يدع له لأنه كان منافقا.

And as for the one he made four takbeers on, he praised and glorified Allah in the first takbeer, prayed for himself and his household in the second, prayed for the believing

men and women in the third, and concluded in the fourth without praying for him because he was a hypocrite.

Hadith 3030

عن أبي عبد الله (عليه السلام)، قال: قال: الصلاة على الجنائز، التكبيرة الأولى استفتاح الصلاة، والثانية أشهد أن لا إله إلا الله وأن محمدا رسول الله، والثالثة الصلاة على النبي (صلى الله عليه وآله) وعلى أهل بيته والثناء على الله، والرابعة له، والخامسة يسلم، ويقف مقدار ما بين التكبيرتين، ولا يبرح حتى يحمل السرير من بين يديه.

From Abu Abdullah (peace be upon him), he said: The prayer over the deceased consists of: The first takbir is the opening of the prayer; in the second, say "I bear witness that there is no god but Allah and Muhammad is the Messenger of Allah"; in the third, send blessings upon the Prophet (peace be upon him and his family) and his household and praise Allah; in the fourth, pray for him (the deceased); and in the fifth, give the salutation (salam). One should pause between takbirs for the duration between two takbirs, and should not leave until the bier is carried away from before him.

Hadith 3031

عن أبي عبد الله (عليه السلام) قال: سألته عن الصلاة على الميت؟ فقال: تكبر، ثم تقول:

From Abu Abdullah (peace be upon him), he said: I asked him about the prayer over the deceased. He said: Say Takbir, then say:

إنا لله وإنا إليه راجعون، إن الله وملائكته يصلون على النبي، يا أيها الذين آمنوا صلوا عليه وسلموا تسليما، اللهم صل على محمد وآل محمد، وبارك على محمد وآل محمد كما صليت وباركت على إبراهيم وآل إبراهيم إنك حميد مجيد، اللهم صل على محمد وعلى أئمة المسلمين، اللهم صل على محمد وعلى إمام المسلمين، اللهم عبدك فلان وأنت أعلم به، اللهم ألحقه بنبيه محمد (صلى الله عليه وآله)، وافسح له في قبره، ونور له فيه، وصعد روحه، ولقنه حجته، واجعل ما عندك خيرا له، وأرجعه إلى خير مما كان فيه، اللهم عندك نحسبه فلا تحرمنا أجره، ولا تفتنا بعده، اللهم عفوك عفوك، (اللهم عفوك عفوك).

"Indeed we belong to Allah and to Him we shall return. Indeed Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and salute him with a worthy salutation. O Allah, send blessings upon Muhammad and the family of Muhammad, and bless Muhammad and the family of Muhammad as You sent blessings and blessed Abraham and the family of Abraham. Indeed You are Praiseworthy and Glorious. O Allah, send blessings upon Muhammad and upon the Imams of the Muslims. O Allah, send blessings upon Muhammad and upon the Imam of the Muslims. O Allah, Your servant so-and-so, and You know best about him. O Allah, join him with his Prophet Muhammad (peace be upon him and his family), and grant him expanse in his grave, and illuminate it for him, and elevate his soul, and

inspire him with his proof, and make what is with You better for him, and return him to better than what he was in. O Allah, with You we reckon him, so do not deprive us of his reward and do not put us to trial after him. O Allah, Your pardon, Your pardon. O Allah, Your pardon, Your pardon."

تقول هذا كله في التكبيرة الأولى، ثم تكبر الثانية وتقول: اللهم عبدك فلان، اللهم أحقه بنبيه محمد (صلى الله عليه وآله)، وافسح له في قبره، ونور له فيه، وصعد روحه، ولقنه حجه، واجعل ما عندك خيرا له، وأرجعه إلى خير مما كان فيه، اللهم عندك نحتسبه، فلا تحرمنا أجره، ولا تفتنا بعده، اللهم عفوك اللهم عفوك، تقول هذا في الثانية والثالثة والرابعة.

Say all of this in the first Takbir, then say the second Takbir and say: "O Allah, Your servant so-and-so. O Allah, join him with his Prophet Muhammad (peace be upon him and his family), and grant him expanse in his grave, and illuminate it for him, and elevate his soul, and inspire him with his proof, and make what is with You better for him, and return him to better than what he was in. O Allah, with You we reckon him, so do not deprive us of his reward and do not put us to trial after him. O Allah, Your pardon, O Allah, Your pardon." Say this in the second, third, and fourth.

فإذا كبرت الخامسة فقل: اللهم صل على محمد وعلى آل محمد، اللهم اغفر للمؤمنين والمؤمنات، وألف بين قلوبهم، وتوفني على ملة رسولك، اللهم اغفر لنا ولاخواننا الذين سبقونا بالإيمان، ولا تجعل في قلوبنا غلا للذين آمنوا، ربنا إنك رؤوف رحيم، اللهم عفوك اللهم عفوك، وتسلم.

When you say the fifth Takbir, say: "O Allah, send blessings upon Muhammad and upon the family of Muhammad. O Allah, forgive the believing men and women, and unite their hearts, and cause me to die upon the religion of Your Messenger. O Allah, forgive us and our brothers who preceded us in faith, and do not put in our hearts any rancor towards those who believe. Our Lord, indeed You are Kind and Merciful. O Allah, Your pardon, O Allah, Your pardon," and say Salam.

أقول: ويأتي ما يدل على ذلك وعلى عدم وجوب دعاء معين، فتحمل هذه الأحاديث على التخيير، والتسليم محمول على التقية، وكذا القراءة، ذكره الشيخ وغيره لما يأتي، وهذه الأحاديث وما يأتي دالة على جواز صلاة الرجال والنساء على الجنازة رجالا كان الميت أو امرأة.

I (Hurr Amili) say: What indicates that and the lack of obligation of a specific supplication will come, so these hadiths are interpreted as giving a choice. The Salam is interpreted as Taqiyyah (dissimulation), and likewise the recitation, as mentioned by the Shaykh and others based on what will come. These hadiths and what will come indicate the permissibility of men and women praying over the funeral, whether the deceased is a man or a woman.

CHAPTER 3

How To Perform Prayer For The Weak (Mustadh'af) And Those Whose Faith Is Unknown

[Hadith 3032 to 3038]

Hadith 3032

عن أبي جعفر (عليه السلام)، أنه قال: الصلاة على المستضعف والذي لا يعرف مذهبه: تصلي على النبي (صلى الله عليه وآله) ويدعى للمؤمنين والمؤمنات، ويقال: اللهم اغفر للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم، ويقال في الصلاة على من لا يعرف مذهبه: اللهم إن هذه النفس أنت أحيتها وأنت أمتها، اللهم ولها ما تولت، واحشرها مع من أحببت.

From Abu Ja'far (peace be upon him), he said: The prayer for the weak and those whose doctrine is unknown: You send blessings upon the Prophet (peace be upon him and his family) and pray for believing men and women, and say: O Allah, forgive those who have repented and followed Your path, and protect them from the punishment of Hell. And for those whose doctrine is unknown, say: O Allah, this soul You have given life to and You have caused its death. O Allah, grant it what it has chosen, and gather it with those it loved.

Hadith 3033

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: الصلاة على المستضعف والذي لا يعرف: الصلاة على النبي (صلى الله عليه وآله)، والدعاء للمؤمنين والمؤمنات، تقول: ربنا (اغفر للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم)، إلى آخر الآيتين.

From Muhammad bin Muslim, from one of them (peace be upon them), he said: The prayer for the weak and those who are unknown: Send blessings upon the Prophet (peace be upon him and his family), and pray for believing men and women, saying: Our Lord, (forgive those who have repented and followed Your path, and protect them from the punishment of Hell), to the end of the two verses.

Hadith 3034

عن أبي جعفر (عليه السلام) قال: إذا صليت على المؤمن فادع له واجتهد له في الدعاء، وإن كان واقفا مستضعفا فكبر، وقل: اللهم اغفر للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم.

From Abu Ja'far (peace be upon him), he said: When you pray for a believer, supplicate for him and strive in supplication. If he was a weak neutral one, say takbir and say: O Allah, forgive those who have repented and followed Your path, and protect them from the punishment of Hell.

Hadith 3035

عن أبي عبد الله (عليه السلام) قال: إن كان مستضعفا فقل: اللهم اغفر للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم، وإذا كنت لا تدري ما حاله فقل: اللهم إن كان يحب الخير وأهله فاغفر له وارحمه وتجاوز عنه، وإن كان المستضعف منك بسبيل فاستغفر له على وجه الشفاعة لا على وجه الولاية.

From Abu Abdullah (peace be upon him), he said: If he was weak, say: O Allah, forgive those who have repented and followed Your path, and protect them from the punishment of Hell. And if you don't know his condition, say: O Allah, if he loved goodness and its people, then forgive him, have mercy on him, and pardon him. And if the weak one was on Your path, seek forgiveness for him in the way of shafa'ah (intercession), not in the way of wilayah (*).

Translator: * Wilayah: Allegiance and obedience to the divine leadership of the Ahl al-Bayt.

Hadith 3036

عن أبي عبد الله (عليه السلام) قال: الترحم على جهتين: جهة الولاية، وجهة الشفاعة.

From Abu Abdullah (peace be upon him), he said: Mercy is of two types: through wilayah (divine guardianship) and through shafa'ah (intercession).

Hadith 3037

عن أبي عبد الله (عليه السلام) قال: تقول: أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله، اللهم صل على محمد عبدك ورسولك، اللهم صل على محمد وآل محمد، وتقبل شفاعته، وبيض وجهه، وأكثر تبعه، اللهم اغفر لي وارحمي وتب علي، اللهم اغفر للذين تابوا واتبعوا سبيلك، وقهم عذاب الجحيم، فإن كان مؤمنا دخل فيها، وإن كان ليس بمؤمن خرج منها.

From Abu Abdullah (peace be upon him), he said: Say: I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah. O Allah, send blessings upon Muhammad, Your servant and messenger. O Allah, send blessings upon Muhammad and the family of Muhammad, accept his intercession, brighten his face, and increase his followers. O Allah, forgive me, have mercy on me, and accept my repentance. O Allah, forgive those who have repented and followed Your path, and protect them from the punishment of Hell. If he was a believer, he is included in it, and if he was not a believer, he is excluded from it.

Hadith 3038

عن ثابت أبي المقدام قال: كنت مع أبي جعفر (عليه السلام) فإذا بجنائز لقوم من جبرته فحضرها وكنت منه قريبا منه فسمعتة يقول: اللهم إنك خلقت هذه النفوس، وأنت تميتها وأنت تحييها، وأنت أعلم بسرائها وعلايتها منا ومستقرها ومستودعها، اللهم وهذا عبدك ولا أعلم منه شرا وأنت أعلم به، قد جئناك شافعين له بعد موته، فإن كان مستوجبا فشفعنا فيه، واحشره مع من كان يتولاه.

From Thabit Abu Al-Miqdam, he said: I was with Abu Ja'far (peace be upon him) when there was a funeral of some of his neighbors. He attended it, and I was close to him. I heard him saying: O Allah, You created these souls, and You cause them to die and You give them life, and You know their secrets and what they reveal better than we do, and their permanent and temporary abodes. O Allah, this is Your servant, and I don't know any evil from him, and You know him better. We have come to You as intercessors for him after his death, so if he deserves it, accept our intercession for him, and gather him with those whom he used to follow.

CHAPTER 4

Manner Of Praying Over The Opponents, And The Dislike Of Running Away From Their Funeral If They Outwardly Profess Islam

[Hadith 3039 to 3045]

Hadith 3039

عن أبي عبد الله (عليه السلام) قال: إذا صليت على عدو الله فقل: اللهم إنا لا نعلم منه إلا أنه عدو لك ولرسولك، اللهم فاحش قبره ناراً، واحش جوفه ناراً، وعجل به إلى النار، فإنه كان يوالي أعداءك، ويعادي أوليائك، ويبغض أهل بيت نبيك، اللهم ضيق عليه قبره، فإذا رفع فقل: اللهم لا ترفعه ولا تزكه.

From Abu Abdullah (peace be upon him) who said: When you pray over an enemy of Allah, say: "O Allah, we know nothing about him except that he was an enemy to You and Your Messenger. O Allah, fill his grave with fire, fill his body with fire, and hasten him to the Fire, for he used to ally with Your enemies, show enmity to Your friends, and hate the household of Your Prophet. O Allah, constrict his grave upon him." And when he is lifted (from the prayer), say: "O Allah, do not elevate him and do not purify him."

Hadith 3040

عن أبي عبد الله (عليه السلام) قال: مات رجل من المنافقين فخرج الحسين بن علي (عليه السلام) يمشي فلقى مولى له فقال له: إلى أين تذهب؟ فقال: أفر من جنازة هذا المنافق أن أصلي عليه.

From Abu Abdullah (peace be upon him) who said: A man from among the hypocrites died, and Al-Hussein bin Ali (peace be upon him) went out walking when a servant of his met him and asked: "Where are you going?" He replied: "I am fleeing from the funeral of this hypocrite so that I do not pray over him."

فقال له الحسين (عليه السلام) قم إلى جنبي فما سمعتني أقول فقل مثله. قال: فرفع يديه فقال: اللهم أجزع عبدك في عبادك وبلادك، اللهم أصله أشد نارك، اللهم أذقه حر عذابك، فإنه كان يتولى أعداءك، ويعادي أوليائك، ويبغض أهل بيت نبيك.

Hussein (peace be upon him) told him: "Stand beside me and repeat whatever you hear me say." Then he raised his hands and said: "O Allah, disgrace Your servant among Your servants and in Your lands. O Allah, expose him to the most intense of Your fire. O Allah, make him taste the heat of Your punishment, for he used to ally with Your enemies, show enmity to Your allies, and hate the household of Your Prophet."

Hadith 3041

عن أحمد بن محمد بن أبي نصر قال: تقول: اللهم أخز عبدك في بلادك وعبادك، اللهم أصله نارك، وأذقه أشد عذابك، فإنه كان يعادي أوليائك، ويوالي أعداءك، ويبغض أهل بيت نبيك.

Narrated by Ahmad bin Muhammad bin Abi Nasr who said: You say: O Allah, disgrace Your servant in Your lands and among Your servants. O Allah, make him reach Your fire and make him taste Your severest punishment, for he used to show enmity to Your friends/allies, befriend Your enemies, and hate the Ahl-e-bayt of Your Prophet.

Hadith 3042

عن أبي عبد الله (عليه السلام) قال: لما مات عبد الله بن أبي بن سلول حضر النبي (صلى الله عليه وآله) جنازته، فقال عمر: يا رسول الله، ألم ينهك الله أن تقوم على قبره؟! فسكت. فقال: ألم ينهك الله أن تقوم على قبره؟! فقال له: ويلك، وما يدريك ما قلت؟! إني قلت: اللهم احش جوفه نارا، واملاً قبره نارا، وأصله نارا. قال أبو عبد الله (عليه السلام): فأبدي من رسول الله (صلى الله عليه وآله) ما كان يكره.

From Abu Abdullah (peace be upon him) who said: When Abdullah ibn Ubayy ibn Salul died, the Prophet (peace be upon him and his family) attended his funeral. Then Umar said: "O Messenger of Allah, hasn't Allah forbidden you from standing at his grave?!" The Prophet remained silent. Umar repeated: "Hasn't Allah forbidden you from standing at his grave?!" He replied to him: "Woe to you! What do you know about what I said? I said: O Allah, fill his inside with fire, fill his grave with fire, and make his destination fire." Abu Abdullah (peace be upon him) said: This revealed from the Messenger of Allah (peace be upon him and his family) what he disliked.

Hadith 3043

عن أحدهما (عليهما السلام) قال: إن كان جاحدا للحق فقل: اللهم املا جوفه نارا وقبره نارا، وسلط عليه الحيات والعقارب، وذلك قاله أبو جعفر (عليه السلام) لامرأة سوء من بني أمية صلي عليها أبي، وقال هذه المقالة: واجعل الشيطان لها قرينا.

From one of the two (peace be upon them), he said: If he was a denier of the truth, say: "O Allah, fill his inside with fire, his grave with fire, and unleash upon him snakes and scorpions." That is what Abu Ja'far (peace be upon him) said for an evil woman from Banu Umayyah over whom my father prayed, and he said these words: "And make Satan her companion."

Hadith 3044

عن أبي عبد الله (عليه السلام)، أن رجلا من المنافقين مات فخرج الحسين بن علي (عليه السلام) يمشي معه، فلقيه مولى له، فقال له الحسين (عليه السلام): أين تذهب يا فلان؟! قال: فقال له موله: أفر من جنازة هذا المنافق أن أصلي عليها.

From Abu Abdullah (peace be upon him), that a man from among the hypocrites died, and Al-Hussain bin Ali (peace be upon him) went walking with his funeral. A freed slave of his met him and said to Al-Hussain (peace be upon him): "Where are you going, O so-and-so?!" His freed slave said to him: "I am fleeing from the funeral of this hypocrite to avoid praying over him."

فقال له الحسين (عليه السلام): أنظر أن تقوم على يميني فما تسمعي أقول فقل مثله، فلما أن كبر عليه عليه قال الحسين: الله أكبر، اللهم العن فلانا عبدك ألف لعنة مؤتلفة غير مختلفة، اللهم أخز عبدك في عبادك وبلادك، وأصله حر نارك، وأذقه أشد عذابك، فإنه كان يتولى أعداءك، ويعادي أولياءك، ويبغض أهل بيت نبيك.

Al-Hussain (peace be upon him) said to him: "Stand to my right and repeat whatever you hear me say." When the guardian of the deceased made the takbir, Al-Hussain said: "Allahu Akbar. O Allah, curse Your servant so-and-so with a thousand unified, consistent curses. O Allah, disgrace Your servant among Your servants and in Your lands, make him reach the heat of Your fire, and make him taste Your severest punishment, for he used to ally with Your enemies, show enmity to Your friends, and hate the household of Your Prophet."

Hadith 3045

عن أبي عبد الله، أو عمن ذكره، عن أبي عبد الله (عليه السلام) قال: ماتت امرأة من بني أمية فحضرتها فلما صلوا عليها ورفعوها وصارت على أيدي الرجال قال: اللهم ضعها ولا ترفعها ولا تزكها، قال: وكانت عدوة لله، قال: ولا أعلم إلا قال: ولنا.

From Abu Abdullah, or from someone who mentioned it, from Abu Abdullah (peace be upon him) who said: A woman from Bani Umayyah died and I attended her funeral. When they prayed over her and lifted her, and she was being carried by the men's hands, he said: "O Allah, lower her and do not elevate her and do not purify her." He said: She was an enemy of Allah. He said: And I believe he also said: And an enemy to us.

CHAPTER 5

Obligation Of Five Takbirs In The Funeral Prayer, And The Sufficiency Of Four With Taqiyyah, Or If The Deceased Was An Opponent

[Hadith 3046 to 3072]

Hadith 3046

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يكبر على قوم خمسا، وعلى قوم آخرين أربعاً، فإذا كبر على رجل أربعاً اتهم - يعني بالنفاق.

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) used to say Takbir five times over some people, and four times over others. If he said Takbir four times over a man, he was suspected - meaning of hypocrisy.

Hadith 3047

وعنه، عن أبيه، رفعه قال: قلت لأبي عبد الله (عليه السلام): لم جعل التكبير على الميت خمسا؟ قال: فقال: ورد من كل صلاة تكبيرة.

From him, from his father, raising it, he said: I said to Abu Abdullah (peace be upon him): Why was the Takbir over the deceased made five? He said: A Takbir is taken from each prayer.

Hadith 3048

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (عليه السلام): إن الله تبارك وتعالى فرض الصلاة خمسا وجعل للميت من كل صلاة تكبيرة.

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace be upon him) said: Indeed, Allah, the Blessed and Exalted, obligated five prayers and made for the deceased a Takbir from each prayer.

Hadith 3049

قال أبو جعفر (عليه السلام): يا بابكر، تدري كم الصلاة على الميت؟ قلت: لا، قال: خمس تكبيرات، فتدري من أين أخذت الخمس؟ قلت: لا، قال: أخذت الخمس تكبيرات من الخمس صلوات، من كل صلاة تكبيرة.

Abu Ja'far (peace be upon him) said: "O Babakr, do you know how many takbeers are in the funeral prayer?" I said: "No." He said: "Five takbeers. Do you know where the five were derived from?" I said: "No." He said: "The five takbeers were taken from the

five daily prayers, one takbeer from each prayer."

Hadith 3050

عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الصلاة على الميت؟ فقال: أما المؤمن فخمس تكبيرات، وأما المنافق فأربع، ولا سلام فيها.

From Abu Al-Hasan Al-Ridha (peace be upon him), he said: I asked him about the prayer over the deceased. He said: As for the believer, it is five Takbirs, and as for the hypocrite, it is four, and there is no Salam in it.

Hadith 3051

عن أبي عبد الله (عليه السلام) قال: التكبير على الميت خمس تكبيرات.

From Abu Abdullah (peace be upon him), he said: The Takbir over the deceased is five Takbirs.

Hadith 3052

سألت أبا عبد الله (عليه السلام) عن التكبير على الميت؟ فقال: بيده خمسا.

I asked Abu Abdullah (peace be upon him) about the Takbir over the deceased. He gestured with his hand five [times].

Hadith 3053

عن أبي جعفر (عليه السلام) قال: كبر رسول الله (صلى الله عليه وآله) خمسا.

From Abu Ja'far (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) said Takbir five [times].

Hadith 3054

سألت أبا عبد الله (عليه السلام) عن التكبير على الميت؟ فقال: خمسا.

I asked Abu Abdullah (peace be upon him) about the Takbir over the deceased. He said: Five.

Hadith 3055

عن أبي عبد الله (عليه السلام) قال: التكبير على الميت خمس تكبيرات.

From Abu Abdullah (peace be upon him), he said: The Takbir over the deceased is five Takbirs.

Hadith 3056

عن قدامة بن زائدة قال: سمعت أبا جعفر (عليه السلام) يقول: إن رسول الله (صلى الله عليه وآله) صلى على ابنه إبراهيم فكبر عليه خمسا.

From Qudamah bin Za'idah, he said: I heard Abu Ja'far (peace be upon him) saying: Indeed, the Messenger of Allah (peace be upon him and his family) prayed over his son Ibrahim and said Takbir over him five [times].

Hadith 3057

عن أبي بصير قال: كنت عند أبي عبد الله (عليه السلام) جالسا فدخل رجل فسأله عن التكبير على الجنائز؟ فقال: خمس تكبيرات، ثم دخل آخر فسأله عن الصلاة على الجنائز؟ فقال له: أربع صلوات.

From Abu Basir, he said: I was sitting with Abu Abdullah (peace be upon him) when a man entered and asked him about the Takbir over the funerals. He said: Five Takbirs. Then another entered and asked him about the prayer over the funerals. He said to him: Four prayers.

فقال الأول: جعلت فداك، سألتك فقلت: خمسا، وسألك هذا فقلت: أربعاً؟! فقال: إنك سألتني عن التكبير، وسألتني هذا عن الصلاة، ثم قال: إنها خمس تكبيرات بينهما أربع صلوات، ثم بسط كفه فقال: إنهن خمس تكبيرات بينهما أربع صلوات.

The first one said: May I be sacrificed for you, I asked you and you said: Five, and this one asked you and you said: Four?! He said: You asked me about the Takbir, and this one asked me about the prayer. Then he said: It is five Takbirs with four prayers between them. Then he extended his palm and said: It is five Takbirs with four prayers between them.

أقول: المراد بالصلاة هنا المعنى اللغوي، أعني الدعاء.

I (Hurr Amili) say: What is meant by prayer here is the linguistic meaning, meaning supplication (dua).

Hadith 3058

عن الصادق (عليه السلام)، أنه قال: لما مات آدم فبلغ إلى الصلاة عليه، قال هبة الله لجبرئيل: تقدم يا رسول الله فصل على نبي الله، فقال جبرئيل: إن الله أمرنا بالسجود لأبيك فليسنا نتقدم أربار ولده وأنت من أبرهم، فتقدم فكبر عليه خمسا عدة الصلوات التي فرضها الله على أمة محمد (صلى الله عليه وآله)، وهي السنة الجارية في ولده إلى يوم القيامة.

From Al-Sadiq (peace be upon him), that he said: When Adam died and reached the (time for) prayer over him, Hibbatullah (*) said to Gabriel: Step forward, O Messenger of Allah, and pray over the Prophet of Allah. Gabriel said: Indeed, Allah commanded us to prostrate to your father, so we do not step forward in front of the

righteous among his children, and you are among the most righteous of them. So he stepped forward and said Takbir over him five [times], the number of prayers that Allah obligated upon the nation of Muhammad (peace be upon him and his family), and this is the ongoing Sunnah among his children until the Day of Resurrection.

Translator: * Prophet Seth (Sheeth in Arabic), the son of Prophet Adam (peace be upon them both).

Hadith 3059

قال الصدوق: والعلة التي من أجلها يكبر على الميت خمس تكبيرات أن الله فرض على الناس خمس فرائض: الصلاة والزكاة والصوم والحج والولاية، فجعل للميت من كل فريضة تكبيرة.

Al-Saduq said: The reason for which Takbir is said five times over the deceased is that Allah obligated five obligations upon the people: prayer, Zakat, fasting, Hajj, and Wilayah. So He made for the deceased a Takbir from each obligation.

Hadith 3060

قال: وروي أن العلة في ذلك أن الله فرض على الناس خمس صلوات، فجعل من كل صلاة فريضة للميت تكبيرة.

He said: It is narrated that the reason for that is that Allah obligated five prayers upon the people, so He made a Takbir for the deceased from each obligatory prayer.

Hadith 3061

وفي (عيون الأخبار) قال الرضا (عليه السلام): ما العلة في التكبير على الميت خمس تكبيرات؟ قال: روي أنها اشتقت من خمس صلوات، فقال: هذا ظاهر الحديث.

In (Uyun al-Akhbar): Al-Ridha (peace be upon him) said: What is the reason for the Takbir over the deceased being five Takbirs? He said: They narrated that it is derived from the five prayers. He said: This is the apparent meaning of the hadith.

فأما في وجه آخر، فإن الله فرض على العباد خمس فرائض: الصلاة والزكاة والصوم والحج والولاية، فجعل للميت من كل فريضة تكبيرة واحدة، فمن قبل الولاية كبر خمسا، ومن لم يقبل الولاية كبر أربعا، فمن أجل ذلك تكبرون خمسا، ومن خالفكم يكبر أربعا.

As for another aspect, Allah obligated five obligations upon the servants: prayer, Zakat, fasting, Hajj, and Wilayah. So He made for the deceased one Takbir from each obligation. Whoever accepts Wilayah says Takbir five times, and whoever does not accept Wilayah says Takbir four times. For this reason, you say Takbir five times, and those who oppose you say Takbir four times.

Hadith 3062

عن أبي بصير قال: قلت لأبي عبد الله (عليه السلام) لأي علة تكبر على الميت خمس تكبيرات، ويكبر مخالفونا بأربع تكبيرات؟ قال: لأن الدعائم التي بني عليها الاسلام خمس: الصلاة والزكاة والصوم والحج والولاية لنا أهل البيت، فجعل الله للميت من كل دعامة تكبيرة، وإنكم أقررتم بالخمس كلها، وأقر مخالفكم بأربع وأنكروا واحدة، فمن ذلك يكبرون على موتاهم أربع تكبيرات، وتكبرون خمسا.

From Abu Basir, he said: I said to Abu Abdullah (peace be upon him): For what reason do we say Takbir over the deceased five times, and those who oppose us say Takbir four times? He said: Because the pillars upon which Islam is built are five: prayer, Zakat, fasting, Hajj, and Wilayah for us, the Ahlul Bayt. So Allah made for the deceased a Takbir from each pillar. You have acknowledged all five, while those who oppose you have acknowledged four and denied one. For that reason, they say Takbir over their deceased four times, and you say Takbir five times.

Hadith 3063

عن أبي عبد الله (عليه السلام) - في حديث - قال كان يعرف المؤمن والمنافق بتكبير رسول الله (صلى الله عليه وآله) يكبر على المؤمن خمسا، وعلى المنافق أربعاً.

From Abu Abdullah (peace be upon him) - in a hadith - he said: The believer and the hypocrite were known by the Takbir of the Messenger of Allah (peace be upon him and his family). He would say Takbir over the believer five [times], and over the hypocrite four [times].

Hadith 3064

وفي (المقنع) قال: سئل بعض الصادقين (عليهم السلام): لم يكبر على الميت خمس تكبيرات؟ فقال: إن الله عز وجل فرض خمس صلوات فجعل للميت من كل صلاة تكبيرة.

In (Al-Muqni'), he said: One of the Truthful Ones (peace be upon them) was asked: Why is Takbir said five times over the deceased? He said: Indeed, Allah, the Mighty and Sublime, obligated five prayers, so He made for the deceased a Takbir from each prayer.

Hadith 3065

وفي (عيون الأخبار) بإسناده عن الفضل بن شاذان، عن الرضا (عليه السلام) - في كتابه إلى المأمون - قال: والصلاة على الميت خمس تكبيرات، فمن نقص فقد خالف السنة، والميت يسلم من قبل رجله ويرفق به إذا أدخله قبره.

In (Uyun al-Akhbar), with his chain from Al-Fadl bin Shazan, from Al-Ridha (peace be upon him) - in his letter to Al-Ma'mun - he said: The prayer over the deceased is five Takbirs. Whoever decreases from it has opposed the Sunnah. The deceased is

entered from the direction of his feet and handled gently when placing him in his grave.

Hadith 3066

وفي (عيون الأخبار) و (العلل): عن الرضا (عليه السلام) قال: إنما أمروا بالصلاة على الميت ليشفعوا له وليدعوا له بالمغفرة، لأنه لم يكن في وقت من الأوقات أحوج إلى الشفاعة فيه والطلبية والاستغفار من تلك الساعة، وإنما جعلت خمس تكبيرات دون أن تصير أربعاً أو ستاً، لأن الخمس تكبيرات إنما أخذت من الخمس الصلوات في اليوم واللييلة.

In (Uyun al-Akhbar) and (Al-Ilal): from Al-Ridha (peace be upon him), he said: They were commanded to pray over the deceased so that they intercede for him and supplicate for forgiveness for him, because there is no time in which he is more in need of intercession, request, and seeking forgiveness than that hour. The five Takbirs were made, rather than becoming four or six, because the five Takbirs are taken from the five prayers in the day and night.

Hadith 3067

عن أبي عبد الله (عليه السلام) قال: إن آدم اشتكى - إلى أن قال: - (فلما قبضه الله) فغسلته الملائكة ثم وضع وأمر هبة الله أن يتقدم ويصلي عليه فتقدم وصلى عليه، والملائكة خلفه، وأوحى الله إليه أن يكبر خمسا وأن يسله ويسوي قبره، ثم قال: هكذا فاصنعوا بموتاكم.

From Abu Abdullah (peace be upon him), he said: Adam fell ill - until he said: - (When Allah seized his soul), the angels washed him, then placed him, and Hibbatullah (*) was commanded to step forward and pray over him. He stepped forward and prayed over him, with the angels behind him. Allah revealed to him to say Takbir five [times], to enter him [into the grave], and to level his grave. Then He said: Do this with your deceased.

Translator: * Prophet Seth (Sheeth in Arabic), the son of Prophet Adam (peace be upon them both).

Hadith 3068

وبإسناده عن الأعمش، عن جعفر بن محمد (عليه السلام) - في حديث شرايع الدين - قال: والصلاة على الميت خمس تكبيرات، فمن نقص منها فقد خالف السنة.

With his chain from Al-A'mash, from Ja'far bin Muhammad (peace be upon him) - in a hadith about the laws of religion - he said: The prayer over the deceased is five Takbirs. Whoever decreases from it has opposed the Sunnah.

Hadith 3069, 3070

علي بن عيسى في (كشف الغمة) نقلا من كتاب أخبار فاطمة (عليها السلام) لابن بابويه. عن علي (عليه السلام) أنه صلى على فاطمة (عليها السلام) وكبر عليها خمسا ودفنها ليلا. وعن محمد بن علي (عليه السلام) مثله، وأن فاطمة (عليها السلام) دفنت ليلا.

Ali bin Isa in (Kashf al-Ghummah), quoting from the book (Akhbar Fatimah) (peace be upon her) by Ibn Babawayh, from Ali (peace be upon him), that he prayed over Fatimah (peace be upon her), said Takbir over her five [times], and buried her at night. From Muhammad bin Ali (peace be upon him), similar to it, and that Fatimah (peace be upon her) was buried at night.

Translator: Hadith 3069 and 3070 exist in a single entry.

Hadith 3071

روي عن الصادقين (عليهم السلام) أنهم قالوا: كان رسول الله (صلى الله عليه وآله) يصلي على المؤمنين ويكبر خمسا، ويصلي على أهل النفاق سوى من ورد النهي عن الصلاة عليهم، فيكبر أربعا، فرقا بينهم وبين أهل الايمان وكانت الصحابة إذا رأته قد صلى على ميت وكبر أربعا قطعوا عليه النفاق.

It is narrated from the Truthful Ones (peace be upon them) that they said: The Messenger of Allah (peace be upon him and his family) used to pray over the believers and say Takbir five [times], and pray over the people of hypocrisy, except those about whom the prohibition of praying over them was revealed, and he would say Takbir four [times], as a distinction between them and the people of faith. When the Companions saw him pray over a deceased person and say Takbir four [times], they concluded his hypocrisy.

Hadith 3072

وعن أمير المؤمنين (عليه السلام) أنه صلى على سهل بن حنيف وكبر خمسا، ثم التفت إلى أصحابه فقال لهم: إنه من أهل بدر.

From the Commander of the Faithful (peace be upon him), that he prayed over Sahl bin Hunayf and said Takbir five [times], then turned to his companions and said to them: Indeed, he was from the people of Badr.

CHAPTER 6

Permissibility Of Increasing The Funeral Prayer Beyond Five Takbirs, The Permissibility Of Repeating The Prayer Over The Deceased With Dislike, And The Recommendation Of That In The Prayer Over The People Of Righteousness And Virtue [Hadith 3073 to 3096]

Hadith 3073

عن أبي عبد الله (عليه السلام) قال: كبر أمير المؤمنين (عليه السلام) على سهل بن حنيف وكان بدرًا خمس تكبيرات، ثم مشى ساعة ثم وضعه وكبر عليه خمسة أخرى، فصنع به ذلك حتى كبر عليه خمسًا وعشرين تكبيرة.

From Abu Abdullah (peace be upon him), he said: The Commander of the Faithful (peace be upon him) said Takbir over Sahl bin Hunayf, who was present at Badr, five Takbirs. Then he walked for a while, put him down, and said Takbir over him another five [times]. He did that with him until he said Takbir over him twenty-five Takbirs.

Hadith 3074

عن أبي عبد الله (عليه السلام) - في حديث - قال: إن النبي (صلى الله عليه وآله) لما توفي قام علي (عليه السلام) على الباب فصلى عليه، ثم أمر الناس عشرة عشرة يصلون عليه، ثم يخرجون.

From Abu Abdullah (peace be upon him) - in a hadith - he said: When the Prophet (peace be upon him and his family) passed away, Ali (peace be upon him) stood at the door and prayed over him. Then he commanded the people [to enter] ten by ten to pray over him, then they would exit.

Hadith 3075

عن أبي جعفر (عليه السلام) - في حديث - إن رسول الله (صلى الله عليه وآله) صلى على حمزة سبعين صلاة، وكبر عليه سبعين تكبيرة.

From Abu Ja'far (peace be upon him) - in a hadith - The Messenger of Allah (peace be upon him and his family) prayed over Hamzah seventy prayers and said Takbir over him seventy Takbirs.

Hadith 3076

عن أبي جعفر (عليه السلام) - في حديث طويل - : إن آدم مات فبلغ إلى الصلاة عليه تقدم هبة الله فصلى على أبيه وجبرئيل خلفه وجنود الملائكة، وكبر عليه ثلاثين تكبيرة، فأمر جبرئيل فرفع خمسا وعشرين تكبيرة. والسنة اليوم فينا خمس تكبيرات، وقد كان يكبر على أهل بدر تسعا وسبعاً.

From Abu Ja'far (peace be upon him) - in a long hadith -: When Adam died and it reached the prayer over him, Hibbatullah (*) stepped forward and prayed over his father with Gabriel behind him and the armies of angels. He said thirty Takbirs over him. Gabriel was commanded to reduce it by twenty-five Takbirs. Today, the Sunnah among us is five Takbirs, although he used to say Takbir nine and seven times over the people of Badr.

Translator: * Prophet Seth (Sheeth in Arabic), the son of Prophet Adam (peace be upon them both).

Hadith 3077

عن أبي جعفر (عليه السلام) قال: كبر رسول الله (صلى الله عليه وآله) على حمزة سبعين تكبيرة، وكبر علي (عليه السلام) عندكم على سهل بن حنيف خمسا وعشرين تكبيرة، قال: كبر خمسا خمسا، كلما أدركه الناس قالوا: يا أمير المؤمنين لم ندرك الصلاة على سهل فيضعه فيكبر عليه خمسا، حتى انتهى إلى قبره خمس مرات.

From Abu Ja'far (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) said Takbir over Hamzah seventy Takbirs, and Ali (peace be upon him) said Takbir over Sahl bin Hunayf among you twenty-five Takbirs. He said: He said Takbir five [times], every time people reached him, they said: "O Commander of the Faithful, we did not reach the prayer over Sahl." So he put him down and said Takbir over him five [times], until he reached his grave five times.

Hadith 3078

عن أبي جعفر (عليه السلام) قال: صلى رسول الله (صلى الله عليه وآله) على حمزة سبعين صلاة. أقول: المراد بالصلاة هنا الدعاء لما مر.

From Abu Ja'far (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) prayed seventy prayers upon Hamza.

Shaykh Hurr Amili: What is meant by prayer here is supplication (dua), as previously mentioned.

Hadith 3079

عن الرضا (عليه السلام) عن آبائه، عن علي (عليهم السلام) قال: كبر رسول الله (صلى الله عليه وآله) على حمزة خمس تكبيرات، وكبر على الشهداء بعد حمزة خمس تكبيرات فأصاب حمزة سبعين تكبيرة.

From Al-Ridha (peace be upon him), from his forefathers, from Ali (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) pronounced takbir five times over Hamza, and he pronounced takbir five times over

the martyrs after Hamza, thus Hamza received seventy takbirs.

Hadith 3080

عن ابن عباس أن النبي (صلى الله عليه وآله) صلى على فاطمة بنت أسد أم أمير المؤمنين (عليه السلام) صلاة لم يصل على أحد قبلها مثل تلك الصلاة، ثم كبر عليها أربعين تكبيرة، فقال له عمار: لم كبرت عليها أربعين تكبيرة يا رسول الله؟ قال: نعم يا عمار، التفت إلى يميني فنظرت إلى أربعين صفا من الملائكة فكبرت لكل صف تكبيرة.

From Ibn Abbas, that the Prophet (peace be upon him and his family) prayed over Fatimah bint Asad, the mother of the Commander of the Faithful (peace be upon him), a prayer that he had not prayed over anyone before her like that prayer. Then he said forty Takbirs over her. Ammar said to him: "Why did you say forty Takbirs over her, O Messenger of Allah?" He said: "Yes, O Ammar. I turned to my right and saw forty rows of angels, so I said a Takbir for each row."

Hadith 3081

عن سلمان الفارسي أنه قال: أتيت عليا (عليه السلام) وهو يغسل رسول الله، وقد كان أوصى أن لا يغسله غير علي (عليه السلام) - إلى أن قال:

From Salman Al-Farsi, that he said: I came to Ali (peace be upon him) while he was washing the Messenger of Allah, and he had instructed that no one should wash him except Ali (peace be upon him) - until he said:

فلما غسله وكفنه أدخلني وأدخل أبا ذر والمقداد وفاطمة والحسن والحسين فتقدم وصفنا خلفه فصلى عليه. ثم أدخل عشرة من المهاجرين، وعشرة من الأنصار، فيصلون ويخرجون: حتى لم يبق أحد من المهاجرين والأنصار إلا صلى عليه.

When he washed him and shrouded him, he brought me in along with Abu Dharr, Al-Miqdad, Fatimah, Al-Hasan, and Al-Husayn. He stepped forward and we lined up behind him and he prayed over him. Then he brought in ten of the Muhajirun and ten of the Ansar. They would pray and exit, until there did not remain anyone from the Muhajirun and the Ansar except that they prayed over him.

Hadith 3082

عن أبي جعفر (عليه السلام) - وذكر حديث تجهيز رسول الله إلى أن قال - قال الناس: كيف الصلاة عليه؟ فقال علي (عليه السلام): إن رسول الله (صلى الله عليه وآله) إمامنا حيا وميتا،

From Abu Ja'far (peace be upon him) - and he mentioned the hadith of preparing the Messenger of Allah until he said - The people said: "How is the prayer over him?" Ali (peace be upon him) said: "The Messenger of Allah (peace be upon him and his family) is our Imam (*), alive and dead."

فدخل عليه عشرة عشرة فصلوا عليه يوم الاثنين وليلة الثلاثاء حتى الصباح ويوم الثلاثاء، حتى صلى عليه كبيرهم وصغيرهم ذكرهم وأنثاهم وضواحي المدينة بغير إمام.

So they entered upon him ten by ten and prayed over him on Monday and the night of Tuesday until the morning, and on Tuesday, until their elders, their youngsters, their males, their females, and the outskirts of Medina prayed over him without an imam (*).

Translator: * The Salat al Janazah of the Holy Prophet (peace be upon him and his family) was performed by the people without imamat i.e. there was no one leading it.

Hadith 3083

عن أبي الحسن موسى بن جعفر، عن أبيه (عليهما السلام) قال: كان فيما أوصى به رسول الله (صلى الله عليه وآله) أن يدفن في بيته، ويكفن بثلاثة أثواب: أحدها يمان، ولا يدخل قبره غير علي (عليه السلام).

From Abu Al-Hasan Musa bin Ja'far, from his father (peace be upon them both), he said: Among what the Messenger of Allah (peace be upon him and his family) instructed was that he be buried in his house, shrouded in three garments, one of them Yemeni, and that no one enter his grave except Ali (peace be upon him).

ثم قال: يا علي كن أنت وفاطمة والحسن والحسين، وكبروا خمسا وسبعين تكبيرة، وكبر خمسا وانصرف، وذلك بعد أن يؤذن لك في الصلاة. قال: علي: ومن يؤذن لي بها؟ قال: جبرئيل يؤذنك بها، ثم رجال أهل بيتي يصلون على أفواجا أفواجا، ثم نساؤهم، ثم الناس من بعد ذلك، قال: ففعلت.

Then he said: "O Ali, you, Fatimah, Al-Hasan, and Al-Husayn, say Takbir seventy-five times, and say Takbir five [times] and leave, and that is after permission is given to you for the prayer." Ali said: "And who will give me permission for it?" He said: "Gabriel will give you permission for it, then the men of my family will pray over me in groups, then their women, then the people after that." He said: So I did.

Hadith 3084

عن الحسن بن زيد أنه قال: كبر علي بن أبي طالب (عليه السلام) على سهل بن حنيف سبع تكبيرات وكان بدرية، وقال: لو كبرت عليه سبعين لكان أهلا.

From Al-Hasan bin Zayd, that he said: Ali bin Abi Talib (peace be upon him) said seven Takbirs over Sahl bin Hunayf, and he was present at Badr. He said: "If I had said seventy Takbirs over him, he would (still) have been worthy of it."

Hadith 3085

عن جعفر، عن أبيه (عليهما السلام) أن رسول الله (صلى الله عليه وآله) صلى على جنازة فلما فرغ منها جاء قوم لم يكونوا أدركوها فكلّمه رسول الله (صلى الله عليه وآله) أن يعيد الصلاة عليها، فقال لهم: قد قضيت الصلاة عليها ولكن ادعوا لها.

From Ja'far, from his father (peace be upon them both), that the Messenger of Allah (peace be upon him and his family) performed prayer on a funeral. When he finished it, some people who had not caught up with it came and asked the Messenger of Allah (peace be upon him and his family) to repeat the prayer on it. He said to them: "I have already performed the prayer on it, but you may make supplication for the deceased."

Shaykh Hurr Amili: This indicates that repeating the prayer is not obligatory, but not that it is impermissible.

Hadith 3086

عن علي ابن الحسين (عليه السلام) - في حديث وفاة آدم (عليه السلام) - قال: فخرج هبة الله صلى عليه وكبر عليه خمسا وسبعين تكبيرة: سبعين لآدم، وخمسة لأولاده.

From Ali bin Al-Husayn (peace be upon him) - in the hadith of Adam's death (peace be upon him) - he said: Hibbatullah (*) went out and prayed over him and said seventy-five Takbirs over him: seventy for Adam, and five for his children.

Translator: * Prophet Seth (Sheeth in Arabic), the son of Prophet Adam (peace be upon them both).

Hadith 3087

عن أبي جعفر (عليه السلام) - في حديث - قال: فلما جهزوه - يعني آدم - قال جبرئيل: تقدم يا هبة الله! فصل على أبيك، فتقدم فكبر عليه خمسا وسبعين تكبيرة سبعين تفضلا لآدم (عليه السلام): وخمسا للسنة.

From Abu Ja'far (peace be upon him) - in a hadith - he said: When they prepared him - meaning Adam - Gabriel said: "Step forward, O Hibbatullah (*)! Pray over your father." So he stepped forward and said seventy-five Takbirs over him, seventy as a favor for Adam (peace be upon him), and five for the Sunnah.

Translator: * Prophet Seth (Sheeth in Arabic), the son of Prophet Adam (peace be upon them both).

Hadith 3088

عن أبي مريم الأنصاري قال: سمعت أبا جعفر (عليه السلام) يقول: كفن رسول الله (صلى الله عليه وآله) في ثلاثة أثواب - إلى أن قال: - قلت: وكيف صلى عليه؟ قال: سجي بثوب وجعل وسط البيت، فإذا دخل قوم داروا به وصلوا عليه ودعوا له ثم يخرجون ويدخل آخرون.

From Abu Maryam Al-Ansari, he said: I heard Abu Ja'far (peace be upon him) saying: The Messenger of Allah (peace be upon him and his family) was shrouded in three garments - until he said: - I said: "And how was the prayer performed over him?" He said: He was covered with a garment and placed in the middle of the house. When a group entered, they circled around him, prayed over him, and supplicated for him, then they would exit and another group would enter.

Hadith 3089

عن جابر قال: سألت أبا جعفر (عليه السلام) عن التكبير على الجنازة هل فيه شيء موقت؟ فقال: لا، كبر رسول الله (صلى الله عليه وآله) أحد عشر، وتسعا، وسبعا، وخمسا، وستا، وأربعا. أقول: حمل الشيخ الأربع على التقية، وعلى كون الميت مخالفا لما مر.

From Jabir, he said: I asked Abu Ja'far (peace be upon him) about the Takbir over the funeral, is there a specific number for it? He said: No. The Messenger of Allah (peace be upon him and his family) said eleven, nine, seven, five, six, and four Takbirs.

Shaykh Hurr Amili: The Shaykh interpreted the four as Taqiyyah, and based on the deceased being an opponent, as previously mentioned.

Hadith 3090

عن جعفر قال: سئل جعفر (عليه السلام) عن التكبير على الجنائز؟ فقال: ذلك إلى أهل الميت ما شاءوا كبروا، فقل: إنهم يكبرون أربعا، فقال: ذاك إليهم،

Ja'far (peace be upon him) was asked about the Takbir over the funerals. He said: That is up to the family of the deceased, they can say as many Takbirs as they wish. It was said: They say four Takbirs. He (the Imam) said: That is up to them.

ثم قال: أما بلغكم أن رجلا صلى عليه علي (عليه السلام) فكبر عليه خمسا حتى صلى عليه خمس صلوات، يكبر في كل صلاة خمس تكبيرات. قال: ثم قال: إنه بدري عقبي أحدي، وكان من النباء الذين اختارهم رسول الله (صلى الله عليه وآله) من الاثني عشر، وكانت له خمس مناقب، فصلى عليه لكل منقبة صلاة.

Then he (the Imam) said: Has it not reached you that a man was prayed over by Ali (peace be upon him) and he said five Takbirs over him until he prayed over him five prayers, saying five Takbirs in each prayer? He was present at Badr and followed up at Uhud, and he was among the representatives whom the Messenger of Allah (peace be upon him and his family) chose from the twelve, and he had five virtues, so he prayed over him for each virtue a prayer.

Hadith 3091

عن أبي عبد الله (عليه السلام) قال: الميت يصلى عليه ما لم يوار بالتراب، وإن كان قد صلى عليه.

From Abu Abdullah (peace be upon him) who said: Prayer can be offered over the deceased as long as they have not been buried in the earth, even if prayer has already been performed over them.

Hadith 3092

عن أبي عبد الله (عليه السلام) قال: سألته عن الجنازة لم أدركها حتى بلغت القبر أصلي عليها؟ قال: إن أدركتها قبل أن تدفن فإن شئت فصل عليها.

From Abu Abdullah (peace be upon him), he said: I asked him about a funeral that I

did not reach until it reached the grave, should I pray over it? He said: If you reach it before it is buried, then pray over it if you wish.

Hadith 3093

عن عمرو بن شمر قال: قلت لجعفر بن محمد: جعلت فداك إنا نتحدث بالعراق أن عليا (عليه السلام) صلى على سهل بن حنيف فكبّر عليه ستا، ثم التفت إلى من كان خلفه فقال: إنه كان بدريا، قال: فقال جعفر (عليه السلام): إنه لم يكن كذا ولكن صلى عليه خمسا، ثم رفعه ومشى به ساعة، ثم وضعه وكبّر عليه خمسا، ففعل ذلك خمس مرات حتى كبر عليه خمسا وعشرين تكبيرة.

From Amr ibn Shimr who said: I said to Ja'far ibn Muhammad: May I be sacrificed for you, we discuss in Iraq that Ali (peace be upon him) prayed over Sahl ibn Hunayf and said six Takbirs over him, then he turned to those who were behind him and said: "Indeed he was a participant in Badr." So Ja'far (peace be upon him) said: It was not like that, rather he said five Takbirs over him, then lifted him and walked with him for a while, then placed him down and said five Takbirs over him, and he did this five times until he had said twenty-five Takbirs over him.

Hadith 3094

وبهذا الاسناد عن أبي عبد الله (عليه السلام) - في حديث - أن رسول الله (صلى الله عليه وآله) خرج على جنازة امرأة من بني النجار فصلى عليها فوجد الحفرة لم يمكنوا فوضعوا الجنازة فلم يجئ قوم إلا قال لهم (عليه السلام): صلوا عليها.

With this chain of narration from Abu Abdullah (peace be upon him) - in a hadith - that the Messenger of Allah (peace be upon him and his family) went out to attend the funeral of a woman from Bani Najjar and prayed over her. He found that the grave was not yet ready, so they placed the bier down. Then, whenever a group of people came, he (peace be upon him) would tell them: "Pray over her."

Hadith 3095

عن أبي عبد الله (عليه السلام) قال: إن رسول الله (صلى الله عليه وآله) صلى على جنازة فلما فرغ جاء قوم فقالوا فاتتنا الصلاة عليها، فقال: إن الجنازة لا يصلى عليها مرتين، ادعوا لها وقولوا: خيرا.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) prayed over a funeral, and when he finished, some people came and said, "We missed the prayer over it." So he said: "The funeral prayer is not to be performed twice. Supplicate for the deceased and say good words."

Hadith 3096

عن جعفر، عن أبيه (عليهما السلام) أن رسول الله صلى على جنازة فلما فرغ جاءه ناس فقالوا: يا رسول الله لم ندرك الصلاة عليها، فقال: لا يصلى على جنازة مرتين، ولكن ادعوا له.

From Ja'far, from his father (peace be upon them both) that the Messenger of Allah prayed over a funeral, and when he finished, some people came and said: "O Messenger of Allah, we did not catch the prayer over it." He said: "A funeral prayer should not be performed twice, but you may make supplication for him."

قال الشيخ: الوجه في هاتين الروایتين ضرب من الكراهة، قال: ويجوز أن يكون لنفي الوجوب فإن ما زاد على مرة مستحب مندوب إليه.

The Shaykh said: The aspect in these two narrations is a form of dislike. He said: It is possible that it negates obligation, for what is more than once is recommended and encouraged.

أقول: هذا خبر واحد له سندان، ويحتمل النسخ أيضا، ويحتمل الحمل على التقية في الرواية لأن راويه من العامة وهو موافق لأشهر مذاهبهم، ومعارضه أقوى منه وأكثر وأوضح دلالة. والله أعلم.

I (Hurr Amili) say: This is a single report with two chains of narration. It may also imply abrogation. It may be interpreted as Taqiyyah in the narration because its narrator is from the general people and it is in accordance with the more famous of their doctrines. What opposes it is stronger than it, more numerous, and clearer in indication. And Allah knows best.

CHAPTER 7

There Being No [Specific] Recitation Or Specific Supplication In The Funeral Prayer [Hadith 3097 to 3101]

Hadith 3097

عن أبي جعفر (عليه السلام) قال: ليس في الصلاة على الميت قراءة ولا دعاء موقت، تدعو بما بدا لك وأحق الموتى أن يدعى له المؤمن، وأن يبدأ بالصلاة على رسول الله (صلى الله عليه وآله).

From Abu Ja'far (peace be upon him) who said: There is no [specific] recitation or timed supplication in the prayer over the deceased. You supplicate with whatever comes to you, and the most deserving of the dead to be supplicated for is the believer, and that one should begin with prayer (salawaat) upon the Messenger of Allah (peace be upon him and his family).

Hadith 3098

سألت أبا عبد الله (عليه السلام) عن الجنائز أصلي عليها على غير وضوء؟ فقال: نعم، إنما هو تكبير وتسبيح وتحميد وتهليل.

I asked Abu Abdullah (peace be upon him) about the funeral prayer, can I pray it without ablution? He said: Yes, it is only takbir, tasbih, tahmid, and tahlil.

Translator: Takbir is saying "Allahu Akbar". Tasbih is saying "Subhan Allah", Tahmid is saying "Alhamdulillah", Tahlil is saying "La ilaha illa Allah".

Hadith 3099

عن محمد بن مسلم وزرارة أنهما سمعا أبا جعفر (عليه السلام) يقول: ليس في الصلاة على الميت قراءة ولا دعاء موقت، إلا أن تدعو بما بدا لك، وأحق الأموات أن يدعى له أن تبدأ بالصلاة على النبي (صلى الله عليه وآله).

Muhammad bin Muslim and Zurarah narrated that they both heard Abu Ja'far (peace be upon him) saying: There is no fixed recitation or specific supplication in the funeral prayer, except that you may supplicate with whatever comes to your mind. And the most deserving among the deceased to be prayed for is that you begin with sending blessings upon the Prophet (peace be upon him and his family).

Hadith 3100

عن جعفر، عن أبيه أن علياً (عليه السلام) كان إذا صلى على ميت يقرأ بفاتحة الكتاب ويصلي على النبي (صلى الله عليه وآله).

Ja'far narrated from his father that Ali (peace be upon him) would recite Surat al-Fatiha [1:1-7] and send blessings upon the Prophet (peace be upon him and his family) when performing the prayer for the deceased.

Hadith 3101

وقد تقدم حديث علي بن سويد، عن الرضا (عليه السلام) - في الصلاة على الجنازة - فقال: تقرأ في الأولى بأُم الكتاب.

The hadith of Ali bin Suwayd has preceded, from Al-Ridha (peace be upon him) - regarding the prayer over the deceased - he said: You recite in the first [takbir] the Mother of the Book (Surah Fateha).

أقول: حملهما الشيخ على التقية، وقد تقدم ما يدل على ذلك في كيفية صلاة الجنازة لم تذكر فيها القراءة، وذكرت فيها أدعية مختلفة، ويأتي ما يدل على ذلك في القنوت.

I (Hurr Amili) say: The Sheikh interpreted both [last two hadiths] as taqiyyah, and what has preceded indicates this in the manner of funeral prayer where recitation was not mentioned, and different supplications were mentioned in it, and what indicates this will come in [the chapter of] qunut.

CHAPTER 8

There Is No Bowing (Ruku') Or Prostration (Sujud) In The Funeral Prayer

[Hadith 3102 to 3103]

Hadith 3102

عن أبي جعفر (عليه السلام) قال: يصلى على الجنازة في كل ساعة، إنها ليست بصلاة ركوع وسجود.

From Abu Ja'far (peace be upon him), he said: The funeral prayer can be performed at any hour, as it is not a prayer that includes ruku' (bowing) and sujud (prostration).

Hadith 3103

عن الرضا (عليه السلام) قال: إنما لم يكن في الصلاة على الميت ركوع ولا سجود لأنه إنما أريد بهذه الصلاة الشفاعة لهذا العبد الذي قد تولى مما خلف، واحتاج إلى ما قدم. قال: وإنما جوزنا الصلاة على الميت بغير وضوء، لأنه ليس فيها ركوع ولا سجود.

From Al-Ridha (peace be upon him), he said: There is no ruku' (bowing) or sujud (prostration) in the prayer for the deceased because this prayer is intended for intercession for this servant who has departed from what he left behind and is in need of what he has sent forth. He said: And we have permitted the funeral prayer without ablution because it has no ruku' (bowing) or sujud (prostration).

CHAPTER 9

There Is No Taslim (Salutation) In The Funeral Prayer

[Hadith 3104 to 3108]

Hadith 3104

عن أبي الحسن الرضا (عليه السلام) قال: سألته عن الصلاة على الميت قال: أما المؤمن فخمسة تكبيرات، وأما المنافق فأربع، ولا سلام فيها.

From Abu Al-Hasan Al-Ridha (peace be upon him), he said: I asked him about the prayer over the deceased. He said: As for the believer, it is five Takbirs, and as for the hypocrite, it is four, and there is no Taslim in it.

Hadith 3105

عن أبي جعفر وأبي عبد الله (عليهما السلام) قالوا: ليس في الصلاة على الميت تسليم.

From Abu Ja'far and Abu Abdullah (peace be upon them both), they said: There is no Taslim in the prayer over the deceased.

Hadith 3106

قال أبو عبد الله (عليه السلام): ليس في الصلاة على الميت تسليم.

Abu Abdullah (peace be upon him) said: There is no Taslim in the prayer over the deceased.

Hadith 3107

عن أبي عبد الله (عليه السلام) - في صلاة الجنازة - : إنما هو تكبير وتحميد وتسبيح وتهليل.

From Abu Abdullah (peace be upon him) - regarding the funeral prayer -: It is only Takbir, Tahmid, Tasbih, and Tahlil.

Translator: See comment on Hadith 3098.

Hadith 3108

عن الرضا (عليه السلام) - في كتابه إلى المأمون - قال: والصلاة على الجنازة خمس تكبيرات، وليس في صلاة الجنازة تسليم، لأن التسليم في (صلاة) الركوع والسجود، وليس لصلاة الجنازة ركوع ولا سجود، ويربع قبر الميت ولا يسلم.

From Al-Ridha (peace be upon him) - in his letter to Al-Ma'mun - he said: The prayer over the funeral is five Takbirs, and there is no Taslim in the funeral prayer, because Taslim is in the prayer of Ruku' (bowing) and Sujud (prostration), and there is no

Ruku' or Sujud in the funeral prayer. The grave of the deceased should be made square and not humped.

أقول: وتقدم في أحاديث كيفية الصلاة على الجنازة ما يدل على نفي التسليم حيث لم يذكر فيها. وتقدم ذكره في حديث عمار، وحديث سماعة، وحديث يونس، وحملها الشيخ وغيره على التقية، ويمكن كونه كناية عن الانصراف. ويحتمل كونه سنة خارجة عن صلاة الجنازة، لما يأتي في العشرة من استحباب التسليم عند المفارقة.

I (Hurr Amili) say: What has been mentioned in the hadiths about the manner of the funeral prayer indicates the negation of Taslim, as it is not mentioned in them. Its mention has been made in the hadith of Ammar, the hadith of Sama'ah, and the hadith of Yunus, and the Shaykh and others have interpreted them as Taqiyyah (dissimulation). It is possible that it is a metaphor for leaving. It may also be a Sunnah outside of the funeral prayer, as will be mentioned in the tenth chapter regarding the recommendation of saying Taslim when parting.

CHAPTER 10

Recommendation Of Raising The Hands In Every Takbir Of The Funeral Prayer

[Hadith 3109 to 3113]

Hadith 3109

عن أبي عبد الله (عليه السلام) قال: صليت خلف أبي عبد الله (عليه السلام) على جنازة فكبّر خمساً، يرفع يده في كل تكبيرة.

From Abu Abdullah (peace be upon him), he said: I prayed behind Abu Abdullah (peace be upon him) over a funeral, and he said Takbir five times, raising his hand in every Takbir.

Hadith 3110

عن محمد بن عبد الله بن خالد مولى بني الصيّداء أنه صلى خلف جعفر بن محمد (عليهما السلام) على جنازة فرآه يرفع يديه في كل تكبيرة.

From Muhammad bin Abdullah bin Khalid, a mawla (client or patron) of Banu Al-Sayda', that he prayed behind Ja'far bin Muhammad (peace be upon them both) over a funeral, and he saw him raising his hands in every Takbir.

Hadith 3111

سألت الرضا (عليه السلام) قلت: جعلت فداك إن الناس يرفعون أيديهم في التكبير على الميت في التكبيرة الأولى، ولا يرفعون فيما بعد ذلك، فأقتصر على التكبيرة الأولى كما يفعلون، أو أرفع يدي في كل تكبيرة؟ فقال: ارفع يدك في كل تكبيرة.

I asked Al-Ridha (peace be upon him), I said: May I be sacrificed for you, the people raise their hands in the Takbir over the deceased in the first Takbir, and they do not raise them after that. Should I limit myself to the first Takbir as they do, or should I raise my hands in every Takbir? He said: Raise your hand in every Takbir.

Hadith 3112

عن أبي جعفر، عن أبيه، عن عبد الله بن المغيرة، عن غياث بن إبراهيم، عن أبي عبد الله (عليه السلام) عن علي (عليه السلام) أنه كان لا يرفع يده في الجنازة إلا مرة واحدة. يعني في التكبير.

From Abu Abdullah (peace be upon him), from Ali (peace be upon him), that he would not raise his hand in the funeral prayer except once, meaning in the Takbir.

Translator: See comment by Shaykh Hurr Amili on Hadith 3113.

Hadith 3113

عن جعفر، عن أبيه (عليهما السلام) قال: كان أمير المؤمنين علي بن أبي طالب (عليه السلام): يرفع يده في أول التكبير على الجنازة ثم لا يعود حتى ينصرف.

From Ja'far, from his father (peace be upon them both), he said: The Commander of the Faithful, Ali bin Abi Talib (peace be upon him), used to raise his hand in the first Takbir over the funeral, then he would not repeat it until he left.

أقول: حملهما الشيخ على التقية لموافقتهم لمذاهب العامة، وجوز فيهما الحمل على الجواز ورفع الوجوب.

I (Hurr Amili) say: The Shaykh interpreted both of them as Taqiyyah (dissimulation) due to their agreement with the doctrines of the Aammah (general non-Shia muslims), and he allowed in them the interpretation of permissibility and negating obligation.

CHAPTER 11

Recommendation For The Imam To Stay In His Position Until The Funeral Is Lifted

[Hadith 3114 to 3115]

Hadith 3114

عن جعفر، عن أبيه أن عليا (عليه السلام) كان إذا صلى على جنازة لم يبرح من مصلاه حتى يراها على أيدي الرجال.

From Ja'far, from his father, that Ali (peace be upon him) when he would pray over a funeral, he would not leave from his prayer position until he would see it being carried by the men.

Hadith 3115

عن أبي عبد الله (عليه السلام) - في الصلاة على الجنازة -، قال: ولا يبرح حتى يحمل السرير من بين يديه.

From Abu Abdullah (peace be upon him) - regarding the prayer over the deceased - he said: And he should not leave until the bier is carried away from in front of him.

CHAPTER 12

What To Supplicate With In The Funeral Prayer For A Child

[Hadith 3116 to 3116]

Hadith 3116

عن زيد بن علي، عن آبائه. عن علي (عليه السلام) - في الصلاة على الطفل - أنه كان يقول: اللهم اجعله لأبويه ولنا سلفا وفرطا وأجرا.

From Zayd bin Ali, from his forefathers, from Ali (peace be upon him) - regarding the funeral prayer for a child - that he used to say: "O Allah, make him for his parents and for us a predecessor, a forerunner, and a reward."

CHAPTER 13

Obligation Of Funeral Prayer For Those Who Have Reached Six Years And Above

[Hadith 3117 to 3120]

Hadith 3117

عن أبي عبد الله (عليه السلام) أنه سئل عن الصلاة على الصبي متى يصلى عليه؟ قال: إذا عقل الصلاة، قلت: متى تجب الصلاة عليه؟ فقال: إذا كان ابن ست سنين، والصيام إذا أطاقه.

From Abu Abdullah (peace be upon him), he was asked about the funeral prayer for a child, when should it be performed? He said: When they understand prayer. I asked: When does the prayer become obligatory upon them? He said: When they are six years old, and fasting when they can endure it.

Hadith 3118

قال الصدوق: وسئل أبو جعفر (عليه السلام): متى تجب الصلاة عليه؟ فقال: إذا عقل الصلاة، وكان ابن ست سنين.

Al-Saduq said: Abu Ja'far (peace be upon him) was asked: When does prayer become obligatory upon them? He said: When they understand prayer and are six years old.

Hadith 3119

عن زرارة قال: مات بني لأبي جعفر (عليه السلام) فأخبر بموته فأمر به فغسل وكفن ومشى معه وصلى عليه وطرح خمرة فقام عليها، ثم قام على قبره حتى فرغ منه، ثم انصرف وانصرفت معه حتى أني لامشي معه فقال: أما أنه لم يكن يصلى على مثل هذا، وكان ابن ثلاث سنين، كان علي (عليه السلام) يأمر به فيدفن ولا يصلى عليه، ولكن الناس صنعوا شيئاً فنحن نصنع مثله، قال: قلت: فمتى تجب عليه الصلاة؟ فقال: إذا عقل الصلاة وكان ابن ست سنين.

From Zurarah who said: A son of Abu Ja'far (peace be upon him) died, and he was informed of his death. He ordered that he be washed and shrouded, and he walked with him and prayed over him. A prayer mat was laid and he stood on it, then he stood at his grave until the burial was complete. Then he left and I left with him, walking alongside him. He said: Indeed, one like this would not have been prayed over, as he was three years old. Ali (peace be upon him) would order such children to be buried without prayer, but people have done something so we do likewise. I asked: When does prayer become obligatory upon them? He said: When they understand prayer and are six years old.

Hadith 3120

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الصبي أياً صلى عليه إذا مات وهو ابن خمس سنين؟ فقال: إذا عقل الصلاة صلى عليه.

From his brother Musa bin Ja'far (peace be upon him), he said: I asked him about a child, should funeral prayer be performed over them if they die at five years old? He said: When they understand prayer, prayer is performed over them.

CHAPTER 14

Recommendation Of Prayer Over A Child Who Died Before Reaching Six Years If Born Alive

[Hadith 3121 to 3127]

Hadith 3121

عن أبي عبد الله (عليه السلام) قال: لا يصلى على المنفوس، وهو المولود الذي لم يستهل ولم يصح، ولم يورث من الدية ولا من غيرها، وإذا استهل فصل عليه وورثه.

From Abu Abdullah (peace be upon him) who said: Prayer is not performed over a stillborn, who is a newborn that did not cry or make a sound, and does not inherit blood money or anything else. If the baby cries, then prayer is performed over it and it inherits.

Hadith 3122

سألت أبا الحسن (عليه السلام) لكم يصلى على الصبي إذا بلغ من السنين والشهور؟ قال: يصلى عليه على كل حال إلا أن يسقط لغير تمام.

I asked Abu Al-Hassan (peace be upon him) at what age in years and months should prayer be performed over a child? He said: Prayer is performed over them in all cases except if miscarried before full term.

Hadith 3123

عن جعفر، عن آبائه (عليهم السلام) قال: يورث الصبي ويصلى عليه إذا سقط من بطن أمه فاستهل صارخا، وإذا لم يستهل صارخا لم يورث ولم يصل عليه.

From Ja'far, from his forefathers (peace be upon them) who said: A child inherits and prayer is performed over them if they fall from their mother's womb and cry out, and if they do not cry out, they do not inherit and prayer is not performed over them.

Hadith 3124

عن أبي الحسن الماضي (عليه السلام) قال: قلت له: لكم يصلى على الصبي إذا بلغ من السنين والشهور؟ قال: يصلى عليه على كل حال إلا أن يسقط لغير تمام.

From Abu Al-Hassan Al-Madhi (peace be upon him), I said to him: At what age in years and months should prayer be performed over a child? He said: Prayer is performed over them in all cases except if miscarried before full term.

Hadith 3125

عن أبي عبد الله (عليه السلام) أنه سئل عن المولود ما لم يجر عليه القلم هل يصلى عليه؟ قال: لا، إنما الصلاة على الرجل والمرأة إذا جرى عليهما القلم.

From Abu Abdullah (peace be upon him) that he was asked about a newborn over whom the pen has not yet flowed (reached accountability), should prayer be performed over them? He said: No, prayer is only for men and women over whom the pen has flowed.

قال العلامة في (المختلف) وغيره: إن هذا محمول على بلوغ ست سنين، لأنه حينئذ يجري عليهما القلم بالتمرين، لما مر.

Al-Allama said in (Al-Mukhtalif) and elsewhere: This is interpreted as reaching six years of age, because that is when the pen flows over them for training, as previously mentioned.

Hadith 3126

سمعت أبا جعفر (عليه السلام) يقول: إن رسول الله (صلى الله عليه وآله) صلى على ابنه إبراهيم فكبر عليه خمسا.

I heard Abu Ja'far (peace be upon him) saying: Indeed the Messenger of Allah (peace be upon him and his family) prayed over his son Ibrahim and made five takbeers.

Hadith 3127

عن أبي عبد الله (عليه السلام) - في حديث - قال: مات إبراهيم ابن رسول الله (صلى الله عليه وآله) وله ثمانية عشر شهرا، فأتم الله رضاعه في الجنة.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Ibrahim, son of the Messenger of Allah (peace be upon him and his family) died at eighteen months, and Allah completed his nursing in Paradise.

Shaykh Hurr Amili: What apparently contradicts this will come, and it is interpreted as negating obligation.

CHAPTER 15

Not Obligating Prayer For Funeral Of Those Under Six Years

[Hadith 3128 to 3132]

Hadith 3128

عن زرارة - في حديث - أن ابنا لأبي عبد الله (عليه السلام) فطيما درج مات فخرج أبو جعفر (عليه السلام)، وعليه جبة خز صفراء، وعمامة خز صفراء، ومطرف خز أصفر - إلى أن قال: - فصلى عليه فكبر عليه أربعاً، ثم أمر به فدفن، ثم أخذ بيدي فتحنى بي، ثم قال: إنه لم يكن يصلى على الأطفال، إنما كان أمير المؤمنين (عليه السلام) يأمر بهم فيدفنون من وراء ولا يصلي عليهم، وإنما صليت عليه من أجل أهل المدينة، كراهية أن يقولوا: لا يصلون على أطفالهم.

From Zurarah - in a hadith - that when a weaned son of Abu Abdullah (peace be upon him) passed away, Abu Jafar (peace be upon him) came out wearing a yellow silk robe, yellow silk turban, and yellow silk cloak - then said: He prayed over him with four takbirs, then ordered his burial. Then he took my hand and moved aside with me and said: Prayer was not performed over children. Amir al-Mu'minin (peace be upon him) used to order their burial from behind without praying over them. I only prayed over him because of the people of Medina, disliking that they would say they don't pray over their children.

Hadith 3129

سمعت أبا الحسن موسى (عليه السلام) يقول: - في حديث - لما قبض إبراهيم بن رسول الله (صلى الله عليه وآله) قال: يا علي قم فجهز ابني، فقام علي (عليه السلام) فغسل إبراهيم وحنطه، وكفنه، ثم خرج به ومضى رسول الله (صلى الله عليه وآله) حتى انتهى به إلى قبره.

I heard Abu al-Hasan Musa (peace be upon him) say - in a hadith - When Ibrahim son of the Messenger of Allah (peace be upon him and his family) passed away, he said: O Ali, arise and prepare my son. So Ali (peace be upon him) arose and washed Ibrahim, applied perfume, and shrouded him. Then he took him out and the Messenger of Allah (peace be upon him and his family) went until reaching his grave.

فقال الناس: إن رسول الله (صلى الله عليه وآله) نسي أن يصلي على إبراهيم، لما دخله من الجزع عليه. فانتصب قائماً ثم قال: أيها الناس، أأتاني جبرئيل بما قلتم، زعمتم أني نسيت أن أصلي على ابني لما دخلني من الجزع، ألا وإنه ليس كما ظننتم، ولكن اللطيف الخبير فرض عليكم خمس صلوات. وجعل لموتاكم من كل صلاة تكبيرة. وأمرني أن لا أصلي إلا على من صلى.

The people said: The Messenger of Allah (peace be upon him and his family) forgot to pray over Ibrahim due to his grief. He stood up and said: O people, Gabriel came to

me about what you said. You claimed I forgot to pray over my son due to grief. Know it is not as you thought. Rather, the Subtle, All-Aware prescribed five prayers for you, and made for your deceased one takbir from each prayer, and commanded me to only pray over those who prayed.

أقول: هذا يحتمل إرادة نفي الوجوب، ويحتمل النسخ، وقد تقدم في الباب السابق وفي أحاديث التكبيرات الخمس أن رسول الله (صلى الله عليه وآله) صلى على ابنه إبراهيم، فلعل الحكم نسخ وصلى عليه بعد قولهم: ما قالوا: ولعله صلى عليه غيره بأمره ولم يصل عليه هو، فيصدق النفي حقيقة، والاثبات مجازا عقليا، وقوله: إلا على من صلى، محمول على بلوغ ست سنين، لأنه وقت التمرين. ويأتي ما يدل عليه، بل على أنهم (عليهم السلام) كانوا يأمرهم بالصلاة وهم أبناء خمس سنين.

I (Hurr Amili) say: This could mean negating obligation, or abrogation. It was mentioned in the previous chapter and in hadiths about five takbirs that the Messenger (peace be upon him and his family) prayed over his son Ibrahim. Perhaps the ruling was abrogated and he prayed after what they said. Or perhaps others prayed by his command while he did not, making the negation literal and affirmation metaphorical. His saying "only over those who prayed" refers to reaching six years, as that is the time for practice. Evidence for this will come, even that they (peace be upon them) used to order their children to pray at five years old.

Hadith 3130

عن هشام قال: قلت لأبي عبد الله (عليه السلام): إن الناس يكلمونا ويردون علينا قولنا: إنه لا يصلى على الطفل لأنه لم يصل، فيقولون: لا يصلى إلا على من صلى؟ فنقول: نعم، فيقولون: رأيتم لو أن رجلا نصرانيا أو يهوديا أسلم ثم مات من ساعته فما الجواب فيه؟ فقال: قولوا لهم: رأيتم لو أن هذا الذي أسلم الساعة ثم افترى على إنسان ما كان يجب عليه في فريته؟ فإنهم سيقولون: يجب عليه الحد،

From Hisham who said: I said to Abu Abdullah (peace be upon him): People speak to us and reject our saying that we don't pray over children because they haven't prayed, saying "pray only over those who prayed?" We say yes. They say: What about if a Christian or Jew converts to Islam then dies immediately, what is the answer about that? He said: Tell them: What if this person who just converted then slandered someone, what would be required for his slander? They will say: The legal punishment would be required.

فإذا قالوا هذا، قيل لهم: فلو أن هذا الصبي الذي لم يصل افترى على إنسان هل كان يجب عليه الحد؟ فإنهم سيقولون: لا، فيقال لهم: صدقتم، إنما يجب أن يصلى على من وجبت عليه الصلاة والحدود، ولا يصلى على من لم تجب عليه الصلاة ولا الحدود.

When they say this, tell them: If this child who hasn't prayed slandered someone, would the legal punishment be required? They will say: No. Tell them: You are correct. Prayer is only required over those for whom prayer and legal punishments

were obligatory, and not over those for whom prayer and legal punishments were not obligatory.

أقول: هذا أيضا يمكن حمله على بلوغ ست سنين لما مر، والوجوب بمعنى الثبوت أو الاستحباب.

I (Hurr Amili) say: This too can be interpreted as reaching six years for what preceded, with obligation meaning establishment or recommendation.

Hadith 3131

محمد بن علي بن الحسين قال: صلى أبو جعفر (عليه السلام) على ابن له صبي صغير له ثلاث سنين، ثم قال: لولا أن الناس يقولون: إن بني هاشم لا يصلون على الصغار من أولادهم ما صليت عليهم.

Muhammad bin Ali bin al-Husayn said: Abu Jafar (peace be upon him) prayed over his young son of three years, then said: If not for people saying Bani Hashim don't pray over their young children, I would not have prayed over them.

Hadith 3132

عن زرارة بن أعين قال: رأيت أبا جعفر (عليه السلام) صلى على ابن لجعفر صغير، فكبر عليه، ثم قال: يا زرارة. إن هذا وشبهه لا يصل على عليه، ولولا أن يقول الناس: إن بني هاشم لا يصلون على الصغار ما صليت عليه.

From Zurarah bin A'yan who said: I saw Abu Jafar (peace be upon him) pray over Jafar's young son with takbir, then said: O Zurarah, this and similar cases don't require prayer, but if not for people saying Bani Hashim don't pray over the young, I would not have prayed over him.

CHAPTER 16

Impermissibility Of The Follower Preceding The Imam In Takbir, If He Precedes Him, He Should Repeat It

[Hadith 3133 to 3133]

Hadith 3133

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل يصلي، له أن يكبر قبل الامام؟ قال: لا يكبر إلا مع الامام، فإن كبر قبله أعاد التكبير. أقول: هذا يدل على حكم صلاة الجنازة وإن لم يكن مخصوصا بها، والحميري أورده في باب صلاة الجنازة بين أحاديثها.

It was narrated from his brother Musa bin Ja'far (peace be upon him) that he asked him about a man who prays: "Is it permissible for him to say the takbir before the imam?" He said: "He should not say the takbir except with the imam. If he says it before him, he should repeat the takbir."

Shaykh Hurr Amili: This indicates the ruling of the funeral prayer, even if it is not specific to it, and Al-Humayri mentioned it in the chapter on funeral prayer among its hadiths.

CHAPTER 17

The One Who Misses Some Of The Takbir In The Funeral Prayer Should Make It Up Consecutively, And If The Funeral Is Lifted, He Should Make It Up While Walking With It

[Hadith 3134 to 3140]

Hadith 3134

عن أبي عبد الله (عليه السلام) أنه قال: إذا أدرك الرجل التكبيرة والتكبيرتين من الصلاة على الميت فليقض ما بقي متتابعاً.

From Abu Abdullah (peace be upon him) who said: If a person catches one or two takbirs of the funeral prayer, he should make up the remaining takbirs consecutively.

Hadith 3135

سألت أبا عبد الله (عليه السلام) عن الرجل يدرك من الصلاة على الميت تكبيرة، قال: يتم ما بقي.

I asked Abu Abdullah (peace be upon him) about a man who catches one takbir from the prayer over the deceased. He said: "He should complete what remains."

Hadith 3136

سألت أبا عبد الله (عليه السلام) عن الصلاة على الجنائز، إذا فات الرجل منها التكبيرة أو الثنتان أو الثلاث، قال: يكبر ما فاتته.

I asked Abu Abdullah (peace be upon him) about the funeral prayers, if a man misses one, two, or three takbirs from it. He said: "He should say the takbir for what he missed."

Hadith 3137

عن أبي جعفر (عليه السلام) قال: قلت: أرايت إن فاتتني تكبيرة أو أكثر، قال: تقضي ما فاتك، قلت: استقبل القبلة؟ قال: بلى، وأنت تتبع الجنازة.

It was narrated from Abu Ja'far (peace be upon him) that he said: I said: "What do you think if I miss one takbir or more?" He said: "You should make up what you missed." I said: "Should I face the qiblah?" He said: "Yes, while you are following the funeral."

Hadith 3138

عن أبي جعفر (عليه السلام) قال: سمعته يقول في الرجل يدرك مع الامام في الجنازة تكبيرة أو تكبيرتين فقال: يتم التكبير وهو يمشي معها، فإذا لم يدرك التكبير كبر عند القبر، فإن كان أدركهم وقد دفن كبر على القبر.

From Abu Ja'far (peace be upon him) who said: I heard him speak about a man who joins the Imam during the funeral prayer for one or two takbirs [saying]: He should complete the takbirs while walking with the funeral procession. If he did not catch the takbirs, he should make the takbirs at the grave. And if he reaches them after the burial, he should make takbirs at the grave.

Hadith 3139

عن أبي عبد الله (عليه السلام)، عن أبيه أن عليا (عليه السلام) كان يقول: لا يقضى ما سبق من تكبير الجنازة.

From Abu Abdullah (peace be upon him), from his father, that Ali (peace be upon him) used to say: The missed takbirs of the funeral prayer cannot be compensated for.

قال الشيخ: أي لا يقضي كما كان يبدأ من الفصل بينها بالدعاء، وإنما يقضى متابعا لما مر.

Al-Shaykh said: "That is, he should not make it up as he would start with separating between them with supplication. Rather, he should make it up consecutively, as mentioned before."

أقول: ويحتمل الحمل على التكبير الزائد على الخمس لو زاد الامام كما تقدم، ويمكن الحمل على نفي الوجوب لحصول الواجب الكفائي بفعل غيره، والأول أحوط.

I say: It is possible to interpret it as the takbir in excess of five, if the imam increases it, as mentioned before. It is also possible to interpret it as negating the obligation, because the obligatory communal duty is fulfilled by someone else doing it, and the first is more precautionary.

Hadith 3140

علي بن جعفر في كتابه) عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل يدرك تكبيرة أو ثنتين على ميت، كيف يصنع؟ قال: يتم ما بقي من تكبيره ويبادره برفعه ويخفف.

Ali ibn Ja'far in (his book) from his brother Musa ibn Ja'far (peace be upon him) said: I asked him about a man who joins one or two takbirs in a funeral prayer, what should he do? He replied: He should complete the remaining takbirs and hasten to finish them when they lift the body, and he should do it quickly.

CHAPTER 18

Permissibility Of Praying Over The Deceased After Burial For One Who Did Not Pray Over Him, With Dislike If The Deceased Had Already Been Prayed Over, And The Limit Of That, And That One Does Not Pray Over The Absent But Rather Supplicates For Him
[Hadith 3141 to 3150]

Hadith 3141

عن أبي عبد الله (عليه السلام) قال: لا بأس أن يصلي الرجل على الميت بعد ما يدفن.

It was narrated from Abu Abdullah (peace be upon him) that he said: "There is no problem if a man prays over the deceased after he is buried."

Hadith 3142

عن أبي عبد الله (عليه السلام) قال: إذا فاتتك الصلاة على الميت حتى يدفن فلا بأس بالصلاة عليه وقد دفن.

It was narrated from Abu Abdullah (peace be upon him) that he said: "If you miss the prayer over the deceased until he is buried, there is no problem in praying over him after he has been buried."

Hadith 3143

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) إذا فاتته الصلاة على الجنازة صلى على قبره.

It was narrated from Abu Abdullah (peace be upon him) that he said: "When the Messenger of Allah (peace be upon him and his family) missed the prayer over the funeral, he would pray over his grave."

Hadith 3144

عن جعفر بن عيسى قال: قدم أبو عبد الله (عليه السلام) مكة فسألني عن عبد الله بن أعين، فقلت: مات، قال: مات؟ قلت: نعم، قال: فانطلق بنا إلى قبره حتى نصلي عليه، قلت: نعم، فقال: لا، ولكن نصلي عليه ههنا، فرفع يديه يدعو واجتهد في الدعاء وترحم عليه.

From Ja'far bin Isa who said: Abu Abdullah (peace be upon him) came to Mecca and asked me about Abdullah bin A'yun. I said: He has died. He said: He died? I said: Yes. He said: Let us go to his grave so we can pray for him. I said: Yes. He said: No, but we will pray for him right here. Then he raised his hands in supplication, strived

earnestly in his prayer, and sought mercy for him.

Hadith 3145

عن محمد بن مسلم أو زرارة قال: الصلاة على الميت بعد ما يدفن إنما هو الدعاء قال: قلت: فالنجاشي لم يصل عليه النبي (صلى الله عليه وآله)؟ فقال: لا، إنما دعا له.

From Muhammad bin Muslim or Zurarah who said: Prayer over the dead after burial is simply supplication. I asked: Then [what about] al-Najashi, did not the Prophet (peace be upon him and his family) pray over him? He replied: No, he merely supplicated for him.

Hadith 3146

عن أبي عبد الله (عليه السلام) عن أبيه قال: نهى رسول الله (صلى الله عليه وآله) أن يصلى على قبر، أو يقعد عليه، أو يبنى عليه.

From Abu Abdullah (peace be upon him), from his father who said: The Messenger of Allah (peace be upon him and his family) prohibited praying on a grave, sitting on it, or building upon it.

أقول: هذا محتمل للنسخ وإرادة الكراهة، وللاختصاص بالصلاة اليومية وغيرها سوى صلاة الجنازة، وإرادة نفي الوجوب إذا كان الميت قد صلى عليه، ولغير ذلك.

I (Hurr Amili) say: This is possibly abrogated, or intended as dislike, or specific to daily prayers and others besides the funeral prayer, or intended to negate obligation if the deceased had already been prayed over, or other than that.

Hadith 3147

عن أبي عبد الله (عليه السلام) أنه قال: - في حديث - ولا يصلى عليه وهو مدفون.

From Abu Abdullah (peace be upon him), that he said - in a hadith -: And funeral prayer should not be performed over him when he is already buried.

Hadith 3148

عن رجل من أهل الجزيرة قال: قلت للرضا (عليه السلام): يصلى على المدفون بعد ما يدفن؟ قال: لا، لو جاز لأحد لجاز لرسول الله (صلى الله عليه وآله)، قال: بل لا يصلى على المدفون بعد ما يدفن، ولا على العريان.

A man from the people of Al-Jazira said: I asked Al-Ridha (peace be upon him): Should funeral prayer be performed for the buried person after burial? He said: No, if it were permissible for anyone, it would have been permissible for the Messenger of Allah (peace be upon him and his family). He said: Rather, funeral prayer should not be performed for the buried person after burial, nor for the naked person.

أقول: حملهما الشيخ على مضي يوم وليلة بعد الدفن، وحملهما في موضع آخر على مضي ثلاثة أيام.

I say: Al-Shaykh interpreted them as after the passing of a day and night after burial, and in another place he interpreted them as after the passing of three days.

Hadith 3149

ونقلوا عن الشيخ أنه روى في (الخلافة): أنه يصلى على القبر إلى ثلاثة أيام.

They reported from the Sheikh that he narrated in (Al-Khilaf): Prayer can be offered over the grave up to three days.

Hadith 3150

عن الحسن بن علي العسكري، عن آبائه (عليهم السلام) أن رسول الله (صلى الله عليه وآله) لما أتاه جبرئيل (عليه السلام) بنعي النجاشي بكى بكاء حزين عليه، وقال: إن أخاكم أضحمه - وهو اسم النجاشي - مات، ثم خرج إلى الجبانة وصلى عليه وكبر سبعا، فخفض الله له كل مرتفع حتى رأى جنازته وهو بالحبشة.

From Al-Hasan ibn Ali Al-Askari, from his forefathers (peace be upon them) that when Jibreel (peace be upon him) came to the Messenger of Allah (peace be upon him and his family) with the news of Al-Najashi's death, he wept sorrowfully for him and said: Indeed your brother Ashamah - which is the name of Al-Najashi - has died. Then he went out to the cemetery and prayed over him with seven takbirs, and Allah lowered every elevated thing until he saw his funeral while he (Al-Najashi) was in Abyssinia.

أقول: هذا محمول على التقية في الرواية، أو على أن المراد بالصلاة الدعاء لما مر، أو مخصوص بالرسول (صلى الله عليه وآله) لأنه رآه كما ذكر هنا، والله أعلم.

I say: This is interpreted as dissimulation (taqiyyah) in the narration, or that what is intended by prayer is supplication as mentioned before, or specific (limited) to the Messenger (peace be upon him and his family) because he saw him as mentioned here, and Allah knows best.

CHAPTER 19

Obligation Of Placing The Head Of The Deceased To The Right Of The Imam And His Feet To His Left, And The Obligation Of Repetition If The Prayer Was Performed On Him In A Reversed Position, Even If Out Of Ignorance, Unless He Is Buried

[Hadith 3151 to 3152]

Hadith 3151

عن أبي عبد الله (عليه السلام) - في حديث - أنه سئل عن صلي عليه فلما سلم الامام فإذا الميت مقلوب رجلاه إلى موضع رأسه، قال: يسوى وتعاد الصلاة عليه وإن كان قد حمل، ما لم يدفن، فإن دفن فقد مضت الصلاة عليه، ولا يصلى عليه وهو مدفون.

From Abu Abdullah (peace be upon him) - in a hadith - that he was asked about someone who was prayed upon (funeral prayer), then when the Imam gave the salutation (salam), it was found that the deceased was placed upside down with his feet where his head should have been. He said: He should be positioned correctly and the prayer should be repeated on him even if he has already been carried, as long as he has not been buried. If he has been buried, then the prayer performed on him stands, and one should not pray on him while he is buried.

Hadith 3152

وقد تقدم في حديث يعقوب بن يقطين عن الرضا (عليه السلام): أن الميت يوضع كيفما تيسر، فإذا طهر وضع كما يوضع في قبره.

In a previous hadith from Ya'qub ibn Yaqtin, from Imam Al-Ridha (peace be upon him): The deceased can be placed in any convenient position during washing, but after purification, they should be positioned as they would be placed in their grave.

Shaykh Hurr Amili: And there will come what indicates this in the narration of Al-Halabi regarding the arrangement of funerals when they gather.

CHAPTER 20

Lack Of Dislike For Praying Over The Funeral At Sunrise And Sunset, And Its Permissibility At Any Time As Long As The Time For An Obligatory Prayer Does Not Become Tight, And Likewise For Every Worship That Is Not Time-specific
[Hadith 3153 to 3157]

Hadith 3153

عن أبي عبد الله (عليه السلام) قال: لا بأس بالصلاة على الجنائز حين تغيب الشمس وحين تطلع إنما هو استغفار.

It was narrated from Abu Abdullah (peace be upon him) that he said: "There is no problem with praying over the funerals when the sun sets and when it rises; it is only seeking forgiveness."

Hadith 3154

عن أبي جعفر (عليه السلام) قال: يصلى على الجنازة في كل ساعة، إنها ليست بصلاة ركوع و سجود، وإنما يكره الصلاة عند طلوع الشمس وعند غروبها التي فيها الخشوع والركوع والسجود، لأنها تغرب بين قرني شيطان، وتطلع بين قرني شيطان.

From Abu Ja'far (peace be upon him) who said: The funeral prayer can be performed at any hour, as it is not a prayer with bowing and prostration. The prayers that are disliked at sunrise and sunset are those that involve humility, bowing, and prostration, because the sun sets between the two horns of Satan and rises between the two horns of Satan.

Hadith 3155

سألت أبا عبد الله (عليه السلام) هل يمنعك شيء من هذه الساعات عن الصلاة على الجنائز؟ فقال: لا.

I asked Abu Abdullah (peace be upon him): "Does anything from these times (*) prevent you from praying over the funerals?" He said: "No."

Translator: * Refers to sunrise and sunset. See the previous hadith 3154.

Hadith 3156

عن الرضا (عليه السلام) قال: إنما جوزنا الصلاة على الميت قبل المغرب وبعد الفجر لأن هذه الصلاة إنما تجب في وقت الحضور والعلة وليست هي موقته كسائر الصلوات وإنما هي صلاة تجب في وقت حدث، والحدث ليس للانسان فيه اختيار، وإنما هو حق يؤدي، وجائز أن تؤدي الحقوق في أي وقت كان إذا لم يكن

الحق موقتاً.

From Al-Ridha (peace be upon him) who said: We permitted the funeral prayer before Maghrib and after Fajr because this prayer only becomes obligatory at the time of attendance and need. It is not time-bound like other prayers. Rather, it is a prayer that becomes obligatory when an event occurs, and the event is not something that a person can choose. It is merely a right that must be fulfilled, and it is permissible to fulfill rights at any time when the right is not time-bound.

Hadith 3157

عن أبي عبد الله (عليه السلام) قال: تكره الصلاة على الجنازة حين تصفر الشمس وحين تطلع.

From Abu Abdullah (peace be upon him) who said: It is disliked to perform the funeral prayer when the sun turns yellow and when it rises.

أقول: حمله الشيخ على التقية، وقد تقدم ما يدل على ذلك في أحاديث تعجيل التجهيز، ويأتي ما يدل عليه وعلى استثناء ضيق وقت الفريضة.

I say: Al-Shaykh interpreted it as dissimulation (taqiyyah), and what indicates that has been previously mentioned in the hadiths of hastening the preparation of the deceased. And there will come what indicates it and the exception of the tight time for an obligatory prayer.

CHAPTER 21

Permissibility Of Funeral Prayer Without Purification, And Likewise Takbir, Tasbih, Tahmid, Tahlil, And Supplication, And The Recommendation Of Ablution Or Tayammum For It

[Hadith 3158 to 3164]

Hadith 3158

عن أحدهما (عليهما السلام) قال: سألته عن الرجل تفجأه الجنازة وهو على غير طهر، قال: فليكبّر معهم.

From one of them (peace be upon them both) who said: I asked him about a man who encounters a funeral while he is not in a state of purity. He said: Let him say takbir with them.

Hadith 3159

قلت لأبي الحسن (عليه السلام) الجنازة يخرج بها ولست على وضوء، فإن ذهبت أتوضأ فاتتني الصلاة. أيجزي لي أن أصلي عليها وأنا على غير وضوء؟ فقال: تكون على طهر أحب إلي.

I said to Abu Al-Hassan (peace be upon him): A funeral procession goes out and I am not in ablution. If I go to perform ablution, I will miss the prayer. Is it sufficient for me to pray over it without ablution? He said: Being in a state of purity is more beloved to me.

Hadith 3160

سألت أبا عبد الله (عليه السلام) عن الجنازة أصلي عليها على غير وضوء؟ فقال: نعم، إنما هو تكبير وتسبيح وتحميد وتهليل، كما تكبر وتسبح في بيتك على غير وضوء.

I asked Abu Abdullah (peace be upon him) about the funeral: "Can I pray over it without ablution?" He said: "Yes. It is only Takbir ('Allahu Akbar'), Tasbeeh ('Subhan Allah'), Tahmeed ('Al-Hamdulillah') and Tahleel ('La ilaha illa Allah') just as you say 'Allahu Akbar' and 'Subhan Allah' in your house without ablution."

Hadith 3161

ثم قال: وفي خبر آخر: أنه يتيمم إن أحب.

Then he said: And in another narration: He can perform tayammum if he wishes.

Hadith 3162

سألته عن رجل مرت به جنازة وهو على غير وضوء، كيف يصنع؟ قال: يضرب يديه على حائط اللبن فيتيمم به.

I asked him about a man who encounters a funeral while he is without ablution, what should he do? He said: He should strike his hands on a mud wall and perform tayammum with it.

Hadith 3163

سئل أبو عبد الله (عليه السلام) عن الرجل تدركه الجنازة وهو على غير وضوء، فإن ذهب يتوضأ فاتته الصلاة، عليها. قال: يتيمم ويصلي.

Abu Abdullah (peace be upon him) was asked about a man who encounters a funeral while he is without ablution, and if he goes to perform ablution, he will miss the prayer over it. He said: He should perform tayammum and pray.

Hadith 3164

عن الرضا (عليه السلام) قال: إنما جوزنا الصلاة على الميت بغير وضوء لأنه ليس فيها ركوع ولا سجود، وإنما هي دعا ومسألة، وقد يجوز أن تدعو الله وتسأله على أي حال كنت، وإنما يجب الوضوء في الصلاة التي فيها ركوع وسجود.

From Al-Ridha (peace be upon him) who said: We only permitted the funeral prayer without ablution because it has no bowing or prostration in it. It is only supplication and asking, and it is permissible to supplicate to Allah and ask Him in any state you are in. Ablution is only required in prayers that have bowing and prostration.

CHAPTER 22

Permissibility For Menstruating Women And Those In State Of Major Ritual Impurity To Perform Funeral Prayer, And The Recommendation Of Tayammum For Both, And The Menstruating Woman Standing Separately From The Row [Hadith 3165 to 3169]

Hadith 3165

سألت أبا عبد الله (عليه السلام) عن الحائض تصلي على الجنازة؟ قال: نعم، ولا تصف معهم.

I asked Abu Abdullah (peace be upon him) about the menstruating woman praying the funeral prayer? He said: Yes, but she should not stand in row with them.

Hadith 3166

عن أبي عبد الله (عليه السلام) قال: الطامث تصلي على الجنازة، لأنه ليس فيها ركوع ولا سجود، والجنب (يتيمم ويصلي) على الجنازة.

From Abu Abdullah (peace be upon him) who said: The menstruating woman may pray the funeral prayer because it has no bowing or prostration, and the one in state of major ritual impurity (should perform tayammum and pray) the funeral prayer.

Hadith 3167

عن أبي عبد الله (عليه السلام) قال: قلت تصلي الحائض على الجنازة؟ قال: نعم، قال: ولا تصف معهم، تقوم مفردة.

From Abu Abdullah (peace be upon him), I said: Can a menstruating woman pray the funeral prayer? He said: Yes. He said: But she should not stand in row with them, she should stand alone.

Hadith 3168

عن أبي عبد الله (عليه السلام) قال: سألته عن الحائض تصلي على الجنازة؟ فقال: نعم، ولا تقف معهم، والجنب يصلي على الجنازة.

From Abu Abdullah (peace be upon him), I asked him about the menstruating woman praying the funeral prayer? He said: Yes, but she should not stand with them, and the one in major ritual impurity may pray the funeral prayer.

Hadith 3169

عن أبي عبد الله (عليه السلام) عن المرأة الطامث إذا حضرت الجنازة، فقال: تتيمم وتصلي عليها، وتقوم وحدها بارزة عن الصف.

From Abu Abdullah (peace be upon him) regarding a menstruating woman when she attends a funeral, he said: She should perform tayammum and pray over it, and stand alone separate from the row.

CHAPTER 23

Prayer Upon The Deceased By Those Most Entitled To It, Or Whom They Authorize, And The Ruling Of The Imam's Presence [Hadith 3170 to 3173]

Hadith 3170

عن أبي عبد الله (عليه السلام) قال: يصلي على الجنازة أولى الناس بها، أو يأمر من يحب.

From Abu Abdullah (peace be upon him) who said: The person most entitled prays upon the deceased, or authorizes whom he wishes.

Hadith 3171

عن أبي عبد الله (عليه السلام) قال: يصلي على الجنازة أولى الناس بها، أو يأمر من يحب.

From Abu Abdullah (peace be upon him) who said: The person most entitled prays upon the deceased, or authorizes whom he wishes.

Translator: This hadith is identical to 3170 except with a different chain.

Hadith 3172

عن أبي عبد الله (عليه السلام) قال: إذا حضر الامام الجنازة فهو أحق الناس بالصلاة عليها.

From Abu Abdullah (peace be upon him) who said: When the Imam is present at the funeral, he is the most entitled person to pray over it.

Hadith 3173

عن جعفر، عن أبيه، عن آبائه (عليهم السلام) قال: قال أمير المؤمنين (عليه السلام): إذا حضر سلطان من سلطان الله جنازة فهو أحق بالصلاة عليها إن قدمه ولي الميت وإلا فهو غاصب.

From Ja'far, from his father, from his forefathers (peace be upon them) who said: The Commander of the Faithful (peace be upon him) said: When an authority from Allah's authorities is present at a funeral, he is most entitled to pray over it if the guardian of the deceased puts him forward, otherwise he is a usurper.

CHAPTER 24

The Husband Has More Right Over His Wife (Her Funeral Prayer) Than All Her Relatives, Including Her Brother, Child, And Father

[Hadith 3174 to 3178]

Hadith 3174

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة تموت من أحق أن يصلي عليها؟ قال: الزوج، قلت الزوج أحق من الأب والأخ والولد؟ قال: نعم.

From Abu Abdullah (peace be upon him) who said: I asked him about a woman who dies - who has more right to lead her funeral prayer? He said: The husband. I asked: Is the husband more entitled than the father, brother, and son? He said: Yes.

Hadith 3175

عن أبي عبد الله (عليه السلام) قال: قلت له: المرأة تموت من أحق بالصلاة عليها؟ قال: زوجها، قلت: الزوج أحق من الأب والولد والأخ؟ قال: نعم، ويغسلها.

From Abu Abdullah (peace be upon him), he said: I asked him: When a woman dies, who has more right to lead her funeral prayer? He said: Her husband. I asked: Is the husband more entitled than the father, son, and brother? He said: Yes, and he can also perform her ritual washing (ghusl).

Hadith 3176

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 over his wife until he places her in her grave.

Hadith 3177

عن أبي عبد الله (عليه السلام) في المرأة تموت ومعها أخوها وزوجها، أيهما يصلي عليها؟ فقال: أخوها أحق بالصلاة عليها.

From Abu Abdullah (peace be upon him), about a woman who dies while having both her brother and husband present, which of them should perform the funeral prayer for her? He said: Her brother has more right to perform the prayer for her.

Translator: Refer to comments in Hadith 3178.

Hadith 3178

سألت أبا عبد الله (عليه السلام) عن الصلاة على المرأة، الزوج أحق بها أو الأخ؟ قال: الأخ.

I asked Abu Abdullah (peace be upon him) about the funeral prayer for a woman, who has more right to lead it - the husband or the brother? He said: The brother.

قال الشيخ: الوجه حمل الخبرين على التقية لموافقتهم للعامة.

Al-Shaykh said: The appropriate approach is to interpret the two reports (3177 and 3178) as dissimulation (taqiyyah) because they agree with the Aammah (general non-Shia muslims).

أقول: ويحتمل الحمل على الإنكار وعلى صغر الزوج، وعلى كون الزوجة مطلقة، وعلى كون الزوج مخالفاً وغير ذلك.

I say: It is also possible to interpret it as denial, the young age of the husband, the wife being divorced, the husband being an opponent, and other than that.

CHAPTER 25

Permissibility Of Women's Funeral Prayer And That A Woman May Lead Them, Though It Is Disliked For Her To Stand Ahead Of Them, Rather She Should Stand In Their Middle Row

[Hadith 3179 to 3182]

Hadith 3179

عن أبي جعفر (عليه السلام) قال: قلت: المرأة تؤم النساء؟ قال: لا، إلا على الميت إذا لم يكن أحد أولى منها، تقوم وسطهن في الصف معهن فتكبر ويكبرن.

From Abu Ja'far (peace be upon him), he said: I asked: Can a woman lead women in prayer? He said: No, except in funeral prayer when there is no one more worthy than her. She stands in their middle in the row with them, she says takbir and they say takbir.

Hadith 3180

وبإسناده عن الحسن بن زياد الصيقل قال: سئل أبو عبد الله (عليه السلام): كيف يصلي النساء على الجنائز إذا لم يكن معهن رجل؟ فقال: يقمن جميعا في صف واحد ولا تتقدمهن امرأة. قيل: ففي صلاة مكتوبة أيؤمن بعضهن بعضا؟ فقال: نعم.

Through his chain from Al-Hassan bin Ziyad Al-Sayqal who said: Abu Abdullah (peace be upon him) was asked: How do women pray the funeral prayer when there is no man with them? He said: They all stand in one row and no woman should stand ahead of them. It was asked: In obligatory prayers, can some of them lead others? He said: Yes.

Hadith 3181

عن أبي عبد الله (عليه السلام) قال: سئل كيف تصلي النساء على الجنائز إذا لم يكن معهن رجل؟ قال: يصففن جميعا ولا تتقدمهن امرأة.

From Abu Abdullah (peace be upon him), he was asked how women should pray the funeral prayer when there is no man with them? He said: They all form rows and no woman should stand ahead of them.

Hadith 3182

عن أبي جعفر (عليه السلام) قال: إذا لم يحضر الرجل تقدمت امرأة وسطهن، وقام النساء عن يمينها وشمالها وهي وسطهن، تكبر حتى تفرغ من الصلاة.

From Abu Ja'far (peace be upon him), he said: When no man is present, a woman stands in their middle, and the women stand to her right and left while she is in their middle, saying takbir until she completes the prayer.

CHAPTER 26

Dislike Of Praying The Funeral Prayer With Shoes And Its Permissibility With Leather Socks

[Hadith 3183 to 3183]

Hadith 3183

عن أبي عبد الله (عليه السلام) قال: لا يصلى على جنازة بحذاء، ولا بأس بالخف.

It was narrated from Abu Abdullah (peace be upon him) that he said: "One should not pray over a funeral with shoes, and there is no problem with leather socks."

CHAPTER 27

Recommendation For The Imam To Stand At The Middle Of A Man Or His Chest, And At The Chest Or Head Of A Woman

[Hadith 3184 to 3186]

Hadith 3184

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): من صلى على امرأة فلا يقوم في وسطها، ويكون مما يلي صدرها، وإذا صلى على الرجل فليقم في وسطه.

It was narrated from Abu Abdullah (peace be upon him) that he said: The Commander of the Faithful (peace be upon him) said: "Whoever prays over a woman should not stand at her middle, and he should be next to her chest. When he prays over a man, he should stand at his middle."

Hadith 3185

عن أبي الحسن (عليه السلام) قال: إذا صليت على المرأة فقم عند رأسها، وإذا صليت على الرجل فقم عند صدره.

It was narrated from Abu Al-Hasan (peace be upon him) that he said: "When you pray over a woman, stand at her head, and when you pray over a man, stand at his chest."

Hadith 3186

عن أبي جعفر (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يقوم من الرجال بحيال السرة، ومن النساء من دون ذلك قبل الصدر. أقول: وجه الجمع هنا التخيير.

It was narrated from Abu Ja'far (peace be upon him) that he said: "The Messenger of Allah (peace be upon him and his family) used to stand aligned with the navel for men, and for women, less than that, near the chest."

Shaykh Hurr Amili: The way to reconcile here is by giving a choice.

CHAPTER 28

Funeral Prayer Being Obligatory Based On Sufficiency, The
Permissibility Of One Person Or Two Praying Over The Funeral,
And The Recommendation For The Follower To Stand Behind
The Imam, Not Beside Him
[Hadith 3187 to 3187]

Hadith 3187

سألت أبا عبد الله (عليه السلام) عن الرجل يصلي على جنازة وحده؟ قال: نعم، قلت: فإثنان يصليان عليها؟
قال: نعم، ولكن يقوم الآخر خلف الآخر ولا يقوم بجانبه.

I asked Abu Abdullah (peace be upon him) about a man praying over a funeral alone. He said: "Yes." I said: "What about two people praying over it?" He said: "Yes, but the second one should stand behind the other and not stand beside him."

CHAPTER 29

Recommendation Of Choosing To Stand In The Last Row During The Funeral Prayer

[Hadith 3188 to 3189]

Hadith 3188

عن أبي عبد الله (عليه السلام) قال: قال النبي (صلى الله عليه وآله): خير الصفوف في الصلاة المقدم وخير الصفوف في الجنائز المؤخر، قيل: يا رسول الله ولم؟ قال: صار سترة للنساء.

It was narrated from Abu Abdullah (peace be upon him) that he said: The Prophet (peace be upon him and his family) said: "The best rows in prayer are the front ones, and the best rows in funerals are the back ones." It was said: "O Messenger of Allah, why?" He said: "It serves as a screen for the women."

Hadith 3189

محمد بن علي بن الحسين قال: إن النساء كن يختلطن بالرجال في الصلاة على الجنائز فقال النبي (صلى الله عليه وآله): أفضل المواضع في الصلاة على الميت الصف الأخير، فتأخرن إلى الصف الأخير، فبقي فضله على ما ذكره (عليه السلام).

Muhammad bin Ali bin Al-Husayn said: "Women used to mix with men in the prayer over funerals, so the Prophet (peace be upon him and his family) said: 'The best positions in the prayer over the deceased are in the last row.' So they moved back to the last row, and its virtue remained as he (peace be upon him) mentioned."

CHAPTER 30

Permissibility Of Praying Over The Funeral In The Mosque, With Dislike

[Hadith 3190 to 3191]

Hadith 3190

سألت أبا عبد الله (عليه السلام) هل يصلى على الميت في المسجد؟ قال: نعم.

I asked Abu Abdullah (peace be upon him) whether one can pray over the deceased in the mosque. He said: "Yes."

Hadith 3191

عن أبي بكر بن عيسى بن أحمد العلوي قال: كنا في المسجد وقد جئ بجنائزة فأردت أن أصلي عليها، فجاء أبو الحسن الأول (عليه السلام) فوضع مرفقه في صدري فجعل يدفعني حتى أخرجني من المسجد، ثم قال: يا أبا بكر، إن الجنائز لا يصلى عليها في المسجد.

It was narrated from Abu Bakr bin Isa bin Ahmad Al-Alawi that he said: "We were in the mosque and a funeral was brought. I wanted to pray over it, but Abu Al-Hasan the First (peace be upon him) came and placed his elbow on my chest and started pushing me until he took me out of the mosque. Then he said: 'O Abu Bakr, funerals are not prayed over in the mosque.'"

Shaykh Hurr Amili: Al-Shaykh interpreted it as dislike based on what was previously mentioned.

CHAPTER 31

Permissibility Of Praying The Funeral Prayer During The Time Of An Obligatory Prayer, And The Choice Between Advancing Or Delaying As Long As The Time For One Of Them Does Not Become Tight

[Hadith 3192 to 3194]

Hadith 3192

عن أبي عبد الله (عليه السلام) قال: إذا دخل وقت صلاة مكتوبة فابدأ بها قبل الصلاة على الميت، إلا أن يكون الميت مبطوناً أو نفساء أو نحو ذلك.

It was narrated from Abu Abdullah (peace be upon him) that he said: "If the time for an obligatory prayer begins, start with it before praying over the deceased, unless the deceased has a swollen belly, is a woman who has given birth, or something similar."

Hadith 3193

عن جابر قال: قلت لأبي جعفر (عليه السلام): إذا حضرت الصلاة على الجنازة في وقت مكتوبة فبأيهما أبدأ؟ فقال: عجل الميت إلى قبره إلى أن تخاف أن تفوت وقت الفريضة، ولا تنتظر بالصلاة على الجنازة طلوع الشمس ولا غروبها.

It was narrated from Jabir that he said: I said to Abu Ja'far (peace be upon him), "If the prayer over the funeral is due at the time of an obligatory prayer, which one should I start with?" He said: "Hasten the deceased to his grave until you fear that the time for the obligatory prayer will be missed, and do not wait for the sunrise or sunset to pray over the funeral."

Hadith 3194

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن صلاة الجنائز إذا احمرت الشمس أتصلح أو لا؟ قال: لا صلاة في وقت صلاة، وقال: إذا وجبت الشمس فصل المغرب ثم صل على الجنائز.

It was narrated from Ali bin Ja'far, from his brother Musa bin Ja'far (peace be upon him), that he said: I asked him about the funeral prayers when the sun turns red, is it appropriate or not? He said: "There is no prayer at the time of (obligatory) prayer." And he said: "When the sun sets, pray Maghrib, then pray over the funerals."

CHAPTER 32

One Prayer Sufficing For Multiple Funerals Collectively, And What Is Recommended Regarding Their Order In Placement.

[Hadith 3195 to 3205]

Hadith 3195

عن أحدهما (عليهما السلام) قال: سألته عن الرجال والنساء كيف يصلى عليهم؟ قال: الرجل أمام النساء مما يلي الإمام يصف بعضهم على أثر بعض.

It was narrated from one of the two (peace be upon them) that he said: I asked him about men and women, how to pray over them? He said: "The man is placed in front of the women nearest to the imam, lined up one after the other."

Hadith 3196

عن أبي عبد الله (عليه السلام) في الرجل يصلي على ميتين أو ثلاثة موتى، كيف يصلي عليهم؟

It was narrated from Abu Abdullah (peace be upon him) regarding a man praying over two or three deceased, how should he pray over them?

قال: إن كان ثلاثة أو اثنتين أو عشرة أو أكثر من ذلك فليصل عليهم صلاة واحدة، يكبر عليهم خمس تكبيرات، كما يصلي على ميت واحد، وقد صلى عليهم جميعا يضع ميتا واحدا ثم يجعل الآخر إلى ألية الأول، ثم يجعل رأس الثالث إلى ألية الثاني شبه المدرج، حتى يفرغ منهم كلهم ما كانوا، فإذا سواهم هكذا قام في الوسط فكبر خمس تكبيرات، يفعل كما يفعل إذا صلى على ميت واحد.

He said: "If there are three, two, ten, or more than that, he should pray over them with one prayer, saying 'Allahu Akbar' five times, as he would pray over a single deceased. He has prayed over all of them together. He places one deceased, then puts the next at the feet of the first, then puts the head of the third at the feet of the second, like steps, until he is done with all of them, however many they are. When he has arranged them like this, he stands in the middle and says 'Allahu Akbar' five times, doing as he would do when praying over a single deceased."

سئل فإن كان الموتى رجالا ونساء؟

He was asked: What if the deceased are men and women?

قال: يبدأ بالرجال فيجعل رأس الثاني إلى ألية الأول حتى يفرغ من الرجال كلهم، ثم يجعل رأس المرأة إلى ألية الرجل الأخير، ثم يجعل رأس المرأة الأخرى إلى ألية المرأة الأولى حتى يفرغ منهم كلهم، فإذا سوى هكذا قام في الوسط وسط الرجال فكبر وصلى عليهم كما يصلي على ميت واحد.

He said: "He starts with the men, placing the head of the second at the feet of the first

until he is done with all the men. Then he places the head of the woman at the feet of the last man, then places the head of the next woman at the feet of the first woman until he is done with all of them. When he has arranged them like this, he stands in the middle, in the middle of the men, says 'Allahu Akbar,' and prays over them as he would pray over a single deceased."

Hadith 3197

عن أبي عبد الله (عليه السلام) في جنازة الرجال والصبيان والنساء قال: يضع النساء مما يلي القبلة والصبيان دونهم والرجال مما دون ذلك، ويقوم الامام مما يلي الرجال.

It was narrated from Abu Abdullah (peace be upon him) regarding the funerals of men, children, and women, he said: "Place the women nearest to the qiblah, the children next to them, and the men next to that. The imam stands near the men."

Hadith 3198

سألت أبا عبد الله (عليه السلام) عن جنازة الرجال والنساء إذا اجتمعت؟ فقال: يقدم الرجال، في كتاب علي (عليه السلام).

I asked Abu Abdullah (peace be upon him) about the funerals of men and women when they are combined. He said: "Put the men forward, according to the book of Ali (peace be upon him)."

Hadith 3199

عن أبي عبد الله (عليه السلام) قال: كان إذا صلى على المرأة والرجل قدم المرأة وأخر الرجل، وإذا صلى على العبد والحر، قدم العبد وأخر الحر، وإذا صلى على الصغير والكبير قدم الصغير وأخر الكبير.

It was narrated from Abu Abdullah (peace be upon him) that he said: "When he prayed over a woman and a man, he would put the woman forward and the man back. When he prayed over a slave and a free person, he would put the slave forward and the free person back. When he prayed over a young and an old person, he would put the young forward and the old back."

Hadith 3200

عن أبي عبد الله (عليه السلام) قال: لا بأس أن يقدم الرجل وتؤخر المرأة، ويؤخر الرجل وتقدم المرأة، يعني في الصلاة على الميت.

It was narrated from Abu Abdullah (peace be upon him) that he said: "There is no problem in putting the man forward and the woman back, or putting the man back and the woman forward, meaning in the prayer over the deceased."

Hadith 3201

عن عبيد الله الحلبي قال: سألته عن الرجل والمرأة يصلي عليهما؟ قال: يكون الرجل بين يدي المرأة مما يلي القبلة فيكون رأس المرأة عند وركي الرجل مما يلي يساره؟ ويكون رأسها أيضا مما يلي يسار الامام، ورأس الرجل مما يلي يمين الامام.

It was narrated from Ubaydullah Al-Halabi that he said: I asked him about a man and a woman being prayed over. He said: "The man is placed in front of the woman nearest to the qiblah, so the head of the woman is at the hip of the man on his left side, and her head is also on the left side of the imam, and the head of the man is on the right side of the imam."

Hadith 3202

وبإسناده عن الحسين بن سعيد، عن الحسن، عن زرعة، عن سماعة قال: سألته عن جناز الرجل والنساء إذا اجتمعت، فقال: يقدم الرجل قدام المرأة قليلا، وتوضع المرأة أسفل من ذلك قليلا عند رجله، ويقوم الامام عند رأس الميت فيصلّي عليهما جميعا.

With his chain of narration from Al-Husayn bin Sa'eed, from Al-Hasan, from Zar'ah, from Sama'ah, he said: I asked him about the funerals of men and women when they are combined. He said: "Put the man slightly forward of the woman, and place the woman slightly lower than that at his feet. The imam stands at the head of the deceased and prays over both of them together."

Hadith 3203

عن أبي جعفر (عبد الله) (عليه السلام) قال: سألته كيف يصلي على الرجال والنساء؟ فقال: توضع الرجال مما يلي الرجال، والنساء خلف الرجال.

It was narrated from Abu Ja'far (Abdullah) (peace be upon him) that he said: I asked him how to pray over men and women. He said: "Place the men nearest to the men, and the women behind the men."

Hadith 3204

عن أبي عبد الله (عليه السلام) قال: في الرجل والمرأة كيف يصلي عليهما؟ فقال: يجعل الرجل وراء المرأة، ويكون الرجل مما يلي الامام.

It was narrated from Abu Abdullah (peace be upon him) that he said regarding a man and a woman, how to pray over them: "Put the man behind the woman, and the man should be nearest to the imam."

Hadith 3205

وروى الشيخ في (الخلافة) عن عمار بن ياسر قال: أخرجت جنازة أم كلثوم بنت علي وابنها زيد بن عمر، وفي الجنازة الحسن والحسين وعبد الله بن عمر وعبد الله بن عباس وأبو هريرة، فوضعوا جنازة الغلام مما يلي الامام والمرأة وراءه، وقالوا: هذا هو السنة. أقول: حمل الشيخ وغيره أحاديث الترتيب على الاستحباب لحديث هشام بن سالم.

Al-Shaykh narrated in "Al-Khilaf" from Ammar bin Yasir that he said: "The funeral of Umm Kulthum bint Ali and her son Zayd bin Umar was brought out. Present at the funeral were Al-Hasan, Al-Husayn, Abdullah bin Umar, Abdullah bin Abbas, and Abu Hurayrah. They placed the funeral of the boy nearest to the imam and the woman behind him, and they said: 'This is the Sunnah.'"

Shaykh Hurr Amili: Al-Shaykh and others interpreted the hadiths about order as recommendatory based on the hadith of Hisham bin Salim.

CHAPTER 33

Permissibility Of Praying Over The Deceased In Congregation And Individually

[Hadith 3206 to 3206]

Hadith 3206

أن أبا إبراهيم (عليه السلام) قال ليحيى: يا أبا علي، أنا ميت وإنما بقي من أجلي أسبوع، فاكتم موتي وائتني يوم الجمعة عند الزوال، وصل علي أنت وأوليائي فرادى.

Abu Ibrahim (peace be upon him) said to Yahya: "O Abu Ali, I am dying and only one week remains from my appointed term. Conceal my death and come to me on Friday at midday, and pray over me, you and my awliya (supporters, loyalists), individually."

CHAPTER 34

Ruling Of Attending A Funeral In The Midst Of Praying Over Another Funeral

[Hadith 3207 to 3207]

Hadith 3207

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن قوم كبروا على جنازة تكبيرة أو اثنتين، ووضعت معها أخرى كيف يصنعون؟ قالوا: إن شاءوا تركوا الأولى حتى يفرغوا من التكبير على الأخيرة، وإن شاءوا رفعوا الأولى وأتموا ما بقي على الأخيرة، كل ذلك لا بأس به.

From his brother Musa bin Ja'far (peace be upon him) who said: I asked him about a group who pronounced takbir once or twice over a funeral, and another funeral was placed alongside it, what should they do? He replied: If they wish, they can leave the first one until they complete the takbirs for the second one, and if they wish, they can carry away the first one and complete the remaining takbirs for the second one - either way is permissible.

أقول: استدل به جماعة على التخيير بين قطع الصلاة على الأولى واستئنافها عليهما، وبين إكمال الصلاة على الأولى وإفراد الثانية بصلاة ثانية.

I say: A group used it as evidence for the choice between interrupting the prayer over the first and restarting it over both of them, and between completing the prayer over the first and singling out the second with a second prayer.

قال الشهيد في (الذكرى): والرواية قاصرة عن إفادة المدعى، إذ ظاهرها أن ما بقي من تكبير الأولى محسوب للجنازتين، فإذا فرغ من تكبير الأولى تخيروا بين تركها بحالها حتى يكملوا التكبير على الأخيرة، وبين رفعها من مكانها والالتزام على الأخيرة، انتهى.

Al-Shahid said in "Al-Dhikra": "The narration falls short of providing the claimed meaning, as its apparent meaning is that what remains of the takbir of the first is counted for both funerals. When they finish the takbir of the first, they have the choice between leaving it as is until they complete the takbir over the last, and between lifting it from its place and completing over the last," end quote.

أقول: يحتمل أن يراد بالتكبير هنا مجموع التكبير على الجنازتين، أعني التكبيرات العشر بمعنى أنهم يتمون الأولى ويستأنفون صلاة للأخرى، ويتخيرون في رفع الأولى وتركها، وحينئذ لا يدل على ما قالوه ولا على ما قاله الشهيد، وهذا هو الأحوط.

I say: It is possible that what is meant by takbir here is the total takbir over the two funerals, meaning the ten takbirs, in the sense that they complete the first and start a

prayer for the last, and they have the choice of lifting the first or leaving it. In that case, it does not indicate what they said nor what Al-Shahid said, and this is more precautionary.

CHAPTER 35

How To Pray Over The Crucified

[Hadith 3208 to 3208]

Hadith 3208

عن أبي هاشم الجعفري قال سألت الرضا (عليه السلام) عن المصلوب، فقال: أما علمت أن جدي (عليه السلام) صلى على عمه؟ قلت: أعلم ذلك، ولكني لا أفهمه مبينا، فقال: أبينه لك

It was narrated from Abu Hashim Al-Ja'fari that he said: I asked Al-Ridha (peace be upon him) about the crucified. He said: "Do you not know that my grandfather (peace be upon him) prayed over his uncle?" I said: "I know that, but I do not understand it clearly." He said: "I will clarify it for you.

إن كان وجه المصلوب إلى القبلة فقم على منكبه الأيمن، وإن كان قفاه إلى القبلة فقم على منكبه الأيسر، فإن بين المشرق والمغرب قبلة، وإن كان منكبه الأيسر إلى القبلة فقم على منكبه الأيمن وإن كان منكبه الأيمن إلى القبلة فقم على منكبه الأيسر،

If the face of the crucified is towards the qiblah, stand at his right shoulder. If his back is towards the qiblah, stand at his left shoulder, for between the east and the west is a qiblah. If his left shoulder is towards the qiblah, stand at his right shoulder. If his right shoulder is towards the qiblah, stand at his left shoulder.

وكيف كان منحرفا فلا تزايلن مناكبه، وليكن وجهك إلى ما بين المشرق والمغرب، ولا تستقبله ولا تستديره البتة، قال: أبو هاشم: وقد فهمت إن شاء الله فهمته والله.

However he is tilted, do not leave his shoulders, and let your face be towards what is between the east and the west. Do not face him nor turn your back to him at all." Abu Hashim said: "I have understood, if Allah wills, I have understood it, by Allah."

CHAPTER 36

Impermissibility Of Funeral Prayer Before Shrouding, And If No Shroud Is Available, It Is Obligatory To Place The Deceased In The Grave, Cover Their Private Parts, Then Pray Over Them Before Burial

[Hadith 3209 to 3210]

Hadith 3209

عن عمار بن موسى قال: قلت لأبي عبد الله (عليه السلام): ما تقول في قوم كانوا في سفر لهم يمشون على ساحل البحر فإذا هم برجل ميت عريان قد لفظه البحر وهم عراة وليس عليهم إلا إزار كيف يصلون عليه (وهو عريان)، وليس معهم فضل ثوب يكفونونه به؟

From Ammar bin Musa who said: I asked Abu Abdullah (peace be upon him): What do you say about a group who were traveling and walking along the seashore when they found a dead naked man cast out by the sea, and they were barely clothed with only loincloths, how should they pray over him (while he's naked), and they don't have extra cloth to shroud him?

قال: يحفر له ويوضع في لحدّه، ويوضع اللبن على عورته فتستر عورته باللبن (وبالحجر)، ثم يصلى عليه، ثم يدفن. قلت: فلا يصلى عليه إذا دفن؟ فقال: لا يصلى على الميت بعد ما يدفن، ولا يصلى عليه وهو عريان حتى توارى عورته.

He said: Dig a grave for him and place him in his niche, and place bricks over his private parts to cover them with bricks (and stone), then pray over him, then bury him. I asked: So they shouldn't pray over him after burial? He said: One does not pray over the deceased after burial, nor pray over him while naked until his private parts are covered.

Hadith 3210

قلت لأبي الحسن الرضا (عليه السلام): قوم كسر بهم في بحر فخرجوا يمشون على الشط، فإذا هم برجل ميت عريان والقوم ليس عليهم إلا مناديل، متزيرين بها، وليس عليهم فضل ثوب يوارون الرجل، فكيف يصلون عليه وهو عريان؟

I asked Abu Al-Hassan Al-Ridha (peace be upon him): A group whose ship broke at sea and they came out walking on the shore, when they found a dead naked man and the group only had scarves which they wore as loincloths, and they had no extra cloth to cover the man, how should they pray over him while he's naked?

فقال: إذا لم يقدروا على ثوب يوارون به عورته فليحفروا قبره ويضعوه في لحدّه، يوارون عورته بلبن أو أحجار

أو تراب، ثم يصلون عليه، ثم يوارونه في قبره. قلت: ولا يصلون عليه وهو مدفون بعد ما يدفن؟ قال: لا، لو
جاز ذلك لاحد لجاز لرسول الله (صلى الله عليه وآله)، فلا يصل على المدفون ولا على العريان.

He said: If they cannot find cloth to cover his private parts, they should dig his grave and place him in his niche, cover his private parts with bricks or stones or soil, then pray over him, then cover him in his grave. I asked: And they shouldn't pray over him after he's buried? He said: No, if that were permissible for anyone it would have been permissible for the Messenger of Allah (peace be upon him and his family), so one does not pray over someone buried nor over someone naked.

CHAPTER 37

Obligation Of Praying Over Every Deceased Muslim, Or One Considered As Such, Even If He Was A Drinker Of Wine, An Adulterer, A Thief, A Murderer, A Sinner, A Martyr, An Opponent, Or A Hypocrite [Hadith 3211 to 3214]

Hadith 3211

عن أبي عبد الله (عليه السلام) قال: قلت له: شارب الخمر والزاني والسارق يصلى عليهم إذا ماتوا؟ فقال: نعم.

It was narrated from Abu Abdullah (peace be upon him) that he said: I said to him, "The drinker of wine, the adulterer, and the thief - is the prayer performed over them when they die?" He said, "Yes."

Hadith 3212

عن أبي عبد الله، عن أبيه (عليهما السلام) قال: صل على من مات من أهل القبلة وحسابه على الله.

From Abu Abdullah, from his father (peace be upon them both), who said: Pray (the funeral prayer) over whoever dies from among the people of the qiblah, and their reckoning is with Allah.

Hadith 3213

عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): صلوا على المرجوم من أمتي، وعلى القتال نفسه من أمتي، لا تدعوا أحدا من أمتي بلا صلاة.

From his forefathers (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: Offer the funeral prayer for the one who is stoned to death from my nation, and for the one who commits suicide from my nation. Do not leave anyone from my nation without a funeral prayer.

أقول: ويدل على حكم الشهيد مضافا إلى ما هنا تقدم في الزيادة على خمس تكبيرات وفي التغسيل أيضا، وهناك ما ظاهره المنافاة وذكرنا وجهه.

I (Hurr Amili) say: What indicates the ruling on the martyr, in addition to what is here, has preceded regarding more than five takbirs and also in the washing. There is what apparently contradicts it, and we have mentioned its explanation.

Hadith 3214

عن علي (عليه السلام) أن الأغلف لا يصلى عليه إلا أن يكون ترك ذلك خوفا على نفسه.

From Ali (peace be upon him): The uncircumcised person should not be prayed over [funeral prayer], unless he had left circumcision due to fear for his life.

أقول: وينبغي حمله على ما إذا صلى عليه ولو واحد، يعني لا ينبغي الرغبة في الصلاة عليه، أو على من جحد شرعية الختان بعد ثبوتها عنده، وقيام الحجة عليه، بحيث يصير مرتدا. ويأتي في الأطعمة والأشربة - إن شاء الله - ما يدل على عدم الصلاة على شارب الخمر ووجهه ما ذكرناه والله أعلم.

I (Hurr Amili) say: It should be interpreted as when the prayer has been performed over him, even by one person. That is, one should not be eager to pray over him. Or it refers to one who denies the legality of circumcision after it has been established to him and the proof has been established against him, to the extent that he becomes an apostate. In the chapter on foods and drinks - if Allah wills - there will come what indicates not praying over the drinker of wine, and its explanation is what we have mentioned, and Allah knows best.

CHAPTER 38

Ruling Regarding Finding Some Parts Of A Deceased Person

[Hadith 3215 to 3227]

Hadith 3215

عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليه السلام) عن الرجل يأكله السبع أو الطير فتبقى عظامه بغير لحم كيف يصنع به؟ قال: يغسل ويكفن ويصلى عليه ويدفن.

From Ali bin Ja'far, that he asked his brother Musa bin Ja'far (peace be upon him) about a man eaten by a predator or birds, and only his bones remain without flesh, how should he be handled? He said: He should be washed, shrouded, prayed upon, and buried.

Hadith 3216

عن إسحاق بن عمار، عن الصادق، عن أبيه (عليهما السلام) أن عليا (عليه السلام) وجد قطعاً من ميت، فجمعت، ثم صلى عليها، ثم دفنت.

From Ishaq bin Ammar, from Al-Sadiq, from his father (peace be upon them both) that Ali (peace be upon him) found pieces of a deceased person, so they were gathered, then he prayed upon them, then they were buried.

Hadith 3217

قال: وسئل الصادق (عليه السلام) عن رجل قتل ووجدت أعضاؤه متفرقة كيف يصلى عليه؟ قال: يصلى على الذي فيه قلبه.

He said: Al-Sadiq (peace be upon him) was asked about a man who was killed and his limbs were found scattered, how should the prayer be performed over him? He said: Pray over the part that contains his heart.

Hadith 3218

عن الصادق، عن أبيه (عليهما السلام) في الرجل يقتل فيوجد رأسه في قبيلة، (ووسطه و صدره و يداه في قبيلة، والباقي منه في قبيلة)، قال: ديته على من وجد في قبيلته صدره و يداه، والصلاة عليه.

From Al-Sadiq, from his father (peace be upon them both) regarding a man who is killed and his head is found in one tribe, (and his middle and chest and hands in another tribe, and the rest of him in another tribe), he said: His blood money is upon those in whose tribe his chest and hands were found, and the prayer should be performed over him.

Hadith 3219

عن أبي جعفر (عليه السلام) قال: سألته عن رجل يأكله السبع أو الطير فتبقى عظامه بغير لحم، كيف يصنع به؟ قال: يغسل ويكفن ويصلى عليه ويدفن، فإذا كان الميت نصفين صلى على النصف الذي فيه قلبه.

From Abu Ja'far (peace be upon him), he said: I asked him about a man eaten by a predator or birds and only his bones remain without flesh, how should he be handled? He said: He should be washed, shrouded, prayed upon and buried, and if the deceased is in two halves, pray over the half that contains the heart.

Hadith 3220

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) مثل ذلك.

From Ali bin Ja'far, from his brother Musa bin Ja'far (peace be upon him) similar to that.

Hadith 3221

عن أبي عبد الله (عليه السلام) أنه قال: لا يصلى على عضو رجل من رجل أو يد أو رأس منفردا فإذا كان البدن فصل عليه، وإن كان ناقصا من الرأس واليد والرجل.

From Abu Abdullah (peace be upon him) that he said: One should not pray over a single limb of a man, or a hand, or a head separately, but if the body is present then pray over it, even if it is missing the head, hand, and leg.

Hadith 3222

عن أبي جعفر (عليه السلام) قال: إذا قتل قتيل فلم يوجد إلا لحم بلا عظم لم يصل عليه، وإن وجد عظم بلا لحم فصل عليه. أقول: وجهه وجود عظام الصدر.

From Abu Ja'far (peace be upon him) who said: If a slain person is found and only flesh without bone is found, funeral prayer is not performed for him, but if bone without flesh is found, then funeral prayer is performed for him. I (Hurr Amili) say: The reason is the presence of chest bones.

Hadith 3223

عن أبي عبد الله (عليه السلام) قال: إذا وجد الرجل قتيلًا فإن وجد له عضو تام صلي عليه ودفن، وإن لم يوجد له عضو تام لم يصل عليه ودفن.

From Abu Abdullah (peace be upon him) who said: If a slain man is found and a complete limb is found for him, funeral prayer is performed for him and he is buried, and if no complete limb is found for him, no funeral prayer is performed for him and he is buried.

Hadith 3224

قال الكليني: وروي أنه يصلى على الرأس إذا أفرد من الجسد.

Al-Kulayni said: And it is narrated that funeral prayer is performed on the head when it is separated from the body.

Hadith 3225

عن أبي عبد الله (عليه السلام) قال: إذا وسط الرجل بنصفين صلي النصف الذي فيه القلب. ورواه الصدوق مرسلًا وزاد: وإن لم يوجد منه إلا الرأس لم يصل عليه.

From Abu Abdullah (peace be upon him) who said: If a man is cut in half, funeral prayer is performed on the half containing the heart. And Al-Saduq narrated it as mursala and added: and if only the head is found from him, funeral prayer is not performed for him.

Hadith 3226

عن لأحمد بن محمد بن أبي نصر البزنطي، عن بعض أصحابنا رفعه قال: المقتول إذا قطع أعضاء يصلى على العضو الذي فيه القلب.

From Ahmad bin Muhammad bin Abi Nasr Al-Bazanti, from some of our companions who raised it (to the Imam) saying: For the slain person whose limbs are cut, funeral prayer is performed on the limb containing the heart.

Hadith 3227

وعن ابن المغيرة أنه قال: بلغني عن أبي جعفر (عليه السلام) أنه يصلى على كل عضو: رجلا كان أو يدا، أو الرأس - جزءا فما زاد - فإذا نقص عن رأس أو يد أو رجل لم يصل عليه.

And from Ibn Al-Mughira who said: I was informed about Abu Ja'far (peace be upon him) that funeral prayer is performed on every limb: whether it be a leg, hand, or head - a part or more - but if it is less than a head, hand, or leg, funeral prayer is not performed for it.

أقول: هذا، وحديث الصلاة على العضو التام حملهما بعض الأصحاب على الاستحباب، وحمل العلامة في (التذكرة) العضو التام على الصدر، لأنه يشتمل على ما لا يشتمل عليه غيره، هذا والحمل على التقية ممكن، والله أعلم.

I say: This, and the hadith about prayer on the complete limb were interpreted by some companions as recommended, and Al-Allama in (Al-Tadhkira) interpreted the complete limb as the chest, because it contains what others do not contain, and interpretation based on taqiyya is possible, and Allah knows best.

CHAPTER 39

Permissibility Of Women Going Out To Pray Over The Funeral In The Absence Of Corruption

[Hadith 3228 to 3230]

Hadith 3228

عن يزيد بن خليفة - في حديث - عن أبي عبد الله (عليه السلام) أنه سئل أتصلي النساء على الجنائز؟ فقال: إن زينب بنت النبي (صلى الله عليه وآله) توفيت وأن فاطمة (عليها السلام) خرجت في نساءها فصلت على أختها.

It was narrated from Yazid bin Khalifah - in a hadith - from Abu Abdullah (peace be upon him) that he was asked: "Do women pray over funerals?" He said: "Indeed, Zainab, the daughter of the Prophet (peace be upon him and his family), passed away, and Fatimah (peace be upon her) went out with her women and prayed over her sister."

Hadith 3229

سأل عيسى بن عبد الله أبا عبد الله (عليه السلام) وأنا حاضر فقال: تخرج النساء إلى الجنازة؟ فقال: إن الفاسق آوى عمه المغيرة بن أبي العاص - ثم ذكر حديث وفاة زوجة عثمان بطوله، إلى أن قال: - وخرجت فاطمة (عليها السلام) ونساء المؤمنين والمهاجرين فصلين على الجنازة.

Isa bin Abdullah asked Abu Abdullah (peace be upon him) while I was present, and he said: "Do women go out to the funeral?" He replied: "Indeed, the evildoer sheltered his uncle Al-Mughirah bin Abi Al-Aas." Then he mentioned the lengthy hadith about the death of Uthman's wife, until he said: "And Fatimah (peace be upon her) and the women of the believers and the emigrants went out and prayed over the funeral."

Hadith 3230

عن أبي عبد الله (عليه السلام) قال: ليس ينبغي للمرأة الشابة تخرج إلى الجنازة تصلي عليها، إلا أن تكون امرأة قد دخلت في السن.

It was narrated from Abu Abdullah (peace be upon him) that he said: "It is not appropriate for a young woman to go out to the funeral to pray over it, unless she is an elderly woman."

أقول: تقدم ما يدل على ذلك في صلاة النساء على الجنازة، وعلى المنع مع المفسدة في آداب الحمام. ويأتي ما يدل عليه، ويأتي ما ظاهره المنافاة ونبيين وجهه.

I say: What indicates that has preceded regarding women's prayer over the funeral,

and the prohibition in the presence of corruption has been mentioned in the etiquettes of the bathhouse. There will come what indicates it, and there will come what apparently contradicts it, and we will explain its meaning.

CHAPTER 40

Permissibility Of Escorting A Funeral Procession In Which Wailing Women Participate, The Recommendation Of Attending The Prayer Over It, And The Impermissibility Of Women Wailing With It [Hadith 3231 to 3232]

Hadith 3231

عن زرارة قال: حضر أبو جعفر (عليه السلام) جنازة رجل من قريش وأنا معه وكان فيها عطاء، فصرخت صارخة، فقال عطاء: لتسكتن أو لنرجعن، قال: فلم تسكت فرجع عطاء، فقلت لأبي جعفر: إن عطاء قد رجع، قال: ولم؟ قلت: صرخت هذه الصارخة فقال لها: لتسكتن أو لنرجعن، فلم تسكت فرجع.

Zurarah said: Abu Ja'far (peace be upon him) attended the funeral of a Qurayshi man, and I was with him. Ata' was also present there. A woman screamed in mourning, so Ata' said: "Either she stops screaming or we will leave." She did not stop, so Ata' left. I said to Abu Ja'far: "Indeed Ata' has returned." He replied, "And why?" I said: "This screamer [woman] screamed, so he said to her: 'Either you remain quiet or we will return.' She did not remain quiet, so he returned."

فقال: امض، فلو أنا إذا رأينا شيئاً من الباطل مع الحق تركنا له الحق لم نقض حق مسلم، فلما صلى على الجنازة قال وليها لأبي جعفر (عليه السلام): ارجع مأجوراً رحمك الله، فإنك لا تقوى على المشي فأبى أن يرجع.

He (the Imam) said (to Zurarah): "Proceed, for if we were to abandon the truth whenever we see some falsehood mixed with it, we would not be able to fulfill the rights of any Muslim." When he prayed over the funeral, the guardian of the deceased said to Abu Ja'far (peace be upon him), "Return, may Allah have mercy on you and reward you, for you do not have the strength to walk." But he refused to return. (*)

Translator: * Perhaps the guardian was requesting the Imam to return (go back) after the funeral prayer and not continue with walking towards the grave.

Hadith 3232

عن أبي عبد الله (عليه السلام)، عن أبيه قال: لا صلاة على جنازة معها امرأة. أقول: حمله الشيخ على نفي الأفضلية دون الاجزاء.

From Abi Abdullah (peace be upon him), from his father, who said: There is no funeral prayer when a woman is present in it. I (Hurr Amili) say: Al-Shaykh interpreted it as negating the preference, not the validity.

Section 3

Dafan (Burial) And Related Matters

CHAPTER 1

Chapter: Its Obligation

[Hadith 3233 to 3233]

Hadith 3233

عن الرضا (عليه السلام) قال: إنما أمر بدفن الميت لئلا يظهر الناس على فساد جسده، وقبح منظره، وتغير ريحه، ولا يتأذى به الأحياء بريحه، وبما يدخل عليه من الآفة والفساد، وليكون مستورا عن الأولياء والأعداء، فلا يشمت عدو، ولا يحزن صديق.

From Al-Ridha (peace be upon him) who said: The dead were commanded to be buried so that people would not see the decay of their body, the unsightliness of their appearance, and the change in their smell, and so the living would not be harmed by their odor and what befalls them of deterioration and decay, and so that they would be concealed from friends and enemies, so that no enemy would rejoice and no friend would grieve.

CHAPTER 2

Recommendation Of Accompanying The Funeral And Praying For The Deceased

[Hadith 3234 to 3241]

Hadith 3234

سمعت أبا جعفر (عليه السلام) يقول: من تبع جنازة مسلم أعطي يوم القيامة أربع شفاعا، ولم يقل شيئا إلا وقال الملك: ولك مثل ذلك.

I heard Abu Ja'far (peace be upon him) saying: Whoever follows a Muslim's funeral will be granted four intercessions on the Day of Judgment, and he does not say anything except that the angel says: "And the same for you."

Hadith 3235

عن أبي جعفر (عليه السلام) قال: كان (١) فيما ناجى به موسى ربه أن قال: يا رب ما لمن شيع جنازة؟ قال: أوكل به ملائكة من ملائكتي معهم رايات يشيعونهم من قبورهم إلى محشرهم.

From Abu Ja'far (peace be upon him) who said: Among what Moses confided to his Lord was that he said: "O Lord, what is there for one who accompanies a funeral?" He said: "I will appoint angels from My angels with them, carrying banners, accompanying them from their graves to their gathering place."

Hadith 3236

عن أبي جعفر (عليه السلام) قال: إذا دخل المؤمن قبره نودي: ألا وإن أول حباثك الجنة، (ألا وإن أول) حباء من تبعك المغفرة.

From Abu Ja'far (peace be upon him) who said: When a believer enters his grave, it is announced: "Indeed, your first gift is Paradise, and indeed, the first gift for those who followed you is forgiveness."

Hadith 3237

عن أبي عبد الله (عليه السلام) قال: أول ما يتحف به المؤمن (في قبره أن) يغفر لمن تبع جنازته.

From Abu Abdullah (peace be upon him) who said: The first gift given to a believer in his grave is that those who followed his funeral are forgiven.

Hadith 3238

قال أمير المؤمنين (عليه السلام) - في حديث - : ضمنت لستة على الله الجنة: رجل خرج في جنازة رجل مسلم فمات فله الجنة.

Amir al-Mu'minin (peace be upon him) said - in a hadith: I guarantee Paradise from Allah for six people: A man who goes out for a Muslim's funeral and dies, for him is Paradise.

Hadith 3239

وفي (عقاب الأعمال) بإسناد تقدم في عيادة المريض، عن رسول الله (صلى الله عليه وآله) - في حديث - قال: من شيع جنازة فله بكل خطوة حتى يرجع مائة ألف حسنة، ويمح عنه مائة ألف سيئة. ويرفع له مائة ألف درجة، فإن صلى عليها شيعة في جنازته مائة ألف ملك، كلهم يستغفرون له حتى يرجع.

And in (Iqab al-A'mal) with a chain mentioned previously in visiting the sick, from the Messenger of Allah (peace be upon him and his family) - in a hadith - he said: Whoever accompanies a funeral, for each step until he returns, he gets a hundred million good deeds, a hundred million sins are erased from him, and he is raised a hundred million degrees. If he prays over it, a hundred million angels accompany him in his funeral, all seeking forgiveness for him until he returns.

فإن شهد دفنها وكل الله به ألف ملك كلهم يستغفرون له حتى يبعث من قبره. ومن صلى على ميت صلى عليه جبرئيل وسبعون ألف ملك وغفر له ما تقدم من ذنبه، وإن أقام عليه حتى يدفنه وحثا عليه من التراب انقلب من الجنازة وله بكل قدم من حيث شيعة حتى يرجع إلى منزله قيراط من الاجر، والقيراط مثل جبل أحد يكون في ميزانه من الاجر.

If he attends its burial, Allah appoints a thousand angels with him, all seeking forgiveness for him until he is resurrected from his grave. And whoever prays over a deceased, Gabriel and seventy thousand angels pray for him and his past sins are forgiven. If he stays until the burial and throws soil over it, he returns from the funeral with a qirat of reward for each step from where he accompanied it until he returns to his home, and a qirat is like Mount Uhud in his scale of rewards.

Hadith 3240

عن أبي عبد الله عن آبائه (عليهم السلام) - في حديث - قال: قال رسول الله (صلى الله عليه وآله): أول تحفة المؤمن أن يغفر له وللمن تبع جنازته.

From Abu Abdullah from his forefathers (peace be upon them) - in a hadith - he said: The Messenger of Allah (peace be upon him and his family) said: The first gift to the believer is that he and those who followed his funeral are forgiven.

Hadith 3241

عن جعفر بن محمد، عن أبيه أن رسول الله (صلى الله عليه وآله) أمرهم بسبع - منها -: اتباع الجنائز.

From Ja'far bin Muhammad, from his father, that the Messenger of Allah (peace be upon him and his family) commanded them with seven things - among them was: following funeral processions.

CHAPTER 3

Recommendation Of Not Returning From A Funeral Until The Prayer Is Performed, The Burial Is Complete, And Condolences Are Offered To The Family, Even If Permission To Leave Is Given By The Guardian, And That Permission Is Not Needed To Attend The Funeral

[Hadith 3242 to 3249]

Hadith 3242

قال أمير المؤمنين (عليه السلام): من تبع جنازة كتب الله له (من الاجر) أربع قرايط: قيراط باتباعه، وقيراط للصلاة عليها، وقيراط بالانتظار حتى يفرغ من دفنها، وقيراط للتعزية.

Amir al-Mu'minin (peace be upon him) said: Whoever follows a funeral procession, Allah writes for him four qirats (of reward): one qirat for following it, one qirat for praying over it, one qirat for waiting until the burial is complete, and one qirat for offering condolences.

Hadith 3243

عن أبي عبد الله (عليه السلام) قال: من شيع جنازة مؤمن حتى يدفن في قبره وكل الله تعالى به سبعين ملكا من المشيعين يشيعونه ويستغفرون له إذا خرج من قبره إلى الموقف.

From Abu Abdullah (peace be upon him) who said: Whoever accompanies a believer's funeral until burial in the grave, Allah the Almighty assigns seventy angels from among the escorts to accompany him and seek forgiveness for him when he emerges from his grave to the standing place.

Hadith 3244

عن أبي بصير، قال: سمعت أبا جعفر (عليه السلام) يقول: من مشى مع جنازة حتى يصلى عليها ثم رجع كان له قيراط (من الاجر)، فإذا مشى معها حتى تدفن كان له قيراطان، والقيراط مثل جبل أحد.

From Abu Basir who said: I heard Abu Ja'far (peace be upon him) saying: Whoever walks with a funeral procession until the prayer is performed and then returns will have one qirat (of reward), and if he walks with it until burial, he will have two qirats, and a qirat is like Mount Uhud.

Hadith 3245

عن أبي جعفر (عليه السلام) قال: من شيع ميتا حتى يصلى عليه كان له قيراط من الاجر، ومن بلغ معه إلى قبره حتى يدفن كان له قيراطان من الاجر، والقيراط مثل جبل أحد.

From Abu Ja'far (peace be upon him) who said: Whoever accompanies a deceased until the prayer is performed will have one qirat of reward, and whoever continues with him to his grave until burial will have two qirats of reward, and the qirat is like Mount Uhud.

Hadith 3246

عن زرارة قال: كنت مع أبي جعفر (عليه السلام) في جنازة لبعض قرابته، فلما أن صلى على الميت قال وليه لأبي جعفر (عليه السلام): ارجع يا أبا جعفر مأجورا، ولا تعني، لأنك تضعف عن المشي،

From Zurara who said: I was with Abu Ja'far (peace be upon him) at the funeral of one of his relatives. When he finished praying over the deceased, its guardian said to Abu Ja'far (peace be upon him): "Return, O Abu Ja'far, with reward, and don't trouble yourself as you are weak in walking."

فقلت أنا لأبي جعفر (عليه السلام): قد أذن لك في الرجوع فارجع، ولي حاجة أريد أن أسألك عنها، فقال لي أبو جعفر (عليه السلام): إنما هو فضل وأجر، فبقدر ما يمشي مع الجنازة يوجر الذي يتبعها، فأما بإذنه فليس بإذنه جئنا، ولا بإذنه نرجع.

So I said to Abu Ja'far (peace be upon him): "He has given you permission to return, and I have a question I want to ask you." Abu Ja'far (peace be upon him) said to me: "This is about virtue and reward, and one is rewarded according to how far they walk with the funeral procession. As for his permission, we neither came by his permission nor will we return by it."

Hadith 3247

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): أميران وليسا بأُميرين: ليس لمن تبع جنازة أن يرجع حتى يدفن أو يؤذن له، ورجل يحج مع امرأة فليس له أن ينفر حتى تقضي نسكها.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Two leaders who are not really leaders: one who follows a funeral has no right to return until burial or permission is given, and a man who performs Hajj with a woman has no right to depart until she completes her rites.

Hadith 3248

عن زرارة قال: حضر أبو جعفر (عليه السلام) جنازة رجل من قريش وأنا معه - إلى أن قال: - فلما صلى على الجنازة قال وليها لأبي جعفر (عليه السلام): ارجع مأجورا رحمك الله، فإنك لا تقوى على المشي،

From Zurara who said: Abu Ja'far (peace be upon him) attended the funeral of a

Qurayshi man and I was with him - until he said - when he finished praying over the funeral, its guardian said to Abu Ja'far (peace be upon him): "Return with reward, may Allah have mercy on you, for you are not strong enough to walk."

فأبى أن يرجع، قال: فقلت له: قد أنن لك في الرجوع، ولي حاجة أريد أن أسألك عنها، فقال: امض فليس بإذنه جئنا، ولا بإذنه نرجع، إنما هو فضل وأجر طلبناه فبقدر ما يتبع الجنازة الرجل يوجر على ذلك.

He refused to return. I said to him: "He has given you permission to return, and I have a question I want to ask you." He said: "Continue on, for we neither came by his permission nor will we return by it. This is about virtue and reward that we seek, and one is rewarded according to how far they follow the funeral procession."

Hadith 3249

عن آبائه (عليهم السلام) - في حديث المناهي - أن النبي (صلى الله عليه وآله) قال: من صلى على ميت صلى عليه سبعون ألف ملك، وغفر الله له ما تقدم من ذنبه وما تأخر، فإن قام حتى يدفن ويحشى عليه التراب كان له بكل قدم نقلها قيراط من الاجر، والقيراط مثل جبل أحد.

From his forefathers (peace be upon them) - in the hadith of prohibitions - that the Prophet (peace and blessings be upon him and his family) said: Whoever prays the funeral prayer over a deceased person, seventy thousand angels pray for him, and Allah forgives his past and future sins. And if he stays until the deceased is buried and soil is thrown over him, then for each step he takes, he will get a qirat of reward, and a qirat is like Mount Uhud.

CHAPTER 4

Recommendation Of Walking Behind The Funeral Procession, Or Along One Of Its Sides

[Hadith 3250 to 3253]

Hadith 3250

عن أبي عبد الله (عليه السلام) قال: المشي خلف الجنازة أفضل من المشي بين يديها.

From Abu Abdullah (peace be upon him) who said: Walking behind the funeral procession is better than walking in front of it.

Hadith 3251

عن أبي جعفر (عليه السلام) قال: مشى النبي (صلى الله عليه وآله) خلف جنازة، ف قيل يا رسول الله مالك تمشي خلفها؟ فقال: إن الملائكة رأيتهم (١) يمشون أمامها ونحن تبع لهم.

From Abu Ja'far (peace be upon him) who said: The Prophet (peace be upon him and his family) walked behind a funeral procession, and he was asked, "O Messenger of Allah, why do you walk behind it?" He said: "Indeed, I saw the angels walking in front of it, and we follow them."

Hadith 3252

عن أبي جعفر (عليه السلام) قال: من أحب أن يمشي ممشى الكرام الكاتبين فليمش جنبى السرير. ورواه الشيخ بإسناده إلا أنه زاد: ولا بأس بأن يمشي بين يديها.

From Abu Ja'far (peace be upon him) who said: Whoever wishes to walk the path of the honorable scribes (angels), let him walk beside the bier. And the Sheikh narrated it with his chain of narrators, except that he added: And there is no harm in walking in front of it.

Hadith 3253

عن جعفر، عن أبيه، عن آبائه، عن علي (عليهم السلام) قال: سمعت النبي (صلى الله عليه وآله) يقول: اتبعوا الجنازة ولا تتبعكم، خالفوا أهل الكتاب.

From Ja'far, from his father, from his forefathers, from Ali (peace be upon them) who said: I heard the Prophet (peace be upon him and his family) saying: Follow the funeral procession and let it not follow you; differ from the People of the Book.

CHAPTER 5

Permissibility Of Walking In Front Of The Funeral Procession Despite Being Disliked When There Is No Taqiyya, And It Is Emphasized For The Funeral Of An Opponent

[Hadith 3254 to 3261]

Hadith 3254

عن أحدهما (عليهما السلام) قال: سألته عن المشي مع الجنازة، فقال: بين يديها وعن يمينها وعن شمالها وخلفها.

From one of them (peace be upon them both) who said: I asked him about walking with the funeral procession, he said: In front of it, on its right, on its left, and behind it.

Hadith 3255

عن أبي جعفر (عليه السلام) قال: امش بين يدي الجنازة وخلفها.

From Abu Ja'far (peace be upon him) who said: Walk in front of the funeral procession and behind it.

Hadith 3256

عن أبي عبد الله (عليه السلام) قال: سئل كيف أصنع إذا خرجت مع الجنازة أمشي أمامها أو خلفها أو عن يمينها أو عن شمالها؟ فقال: إن كان مخالفا فلا تمش أمامه، فإن ملائكة العذاب يستقبلونه بألوان العذاب.

From Abu Abdullah (peace be upon him) who said: He was asked how should I act when I go out with a funeral procession, should I walk in front of it, behind it, on its right, or on its left? He said: If it is an opponent, do not walk in front of it, for the angels of punishment meet him with various forms of punishment.

Hadith 3257

عن أبي عبد الله (عليه السلام) قال: امش أمام جنازة المسلم العارف، ولا تمش أمام جنازة الجاحد، فإن أمام جنازة المسلم ملائكة يسرعون به إلى الجنة وإن أمام جنازة الكافر ملائكة يسرعون به إلى النار.

From Abu Abdullah (peace be upon him) who said: Walk in front of the knowledgeable Muslim's funeral procession, but do not walk in front of the denier's funeral procession, for angels rush ahead of the Muslim's funeral procession to Paradise, while angels rush ahead of the disbeliever's funeral procession to Hell.

Translator: To walk in front of the funeral of a believer is recommended not obligatory. So one can walk behind it too. See Hadith 3254 and 3255.

Hadith 3258

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) كيف أصنع إذا خرجت مع الجنازة؟ أمشي أمامها أو خلفها أو عن يمينها أو عن شمالها؟ فقال: إن كان مخالفا فلا تمش أمامه، فإن ملائكة العذاب يستقبلونه بأنواع العذاب.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) what should I do when I go out with a funeral procession? Should I walk in front of it, behind it, on its right, or on its left? He said: If it is an opponent, do not walk in front of it, for the angels of punishment meet him with types of punishment.

Hadith 3259

محمد بن علي بن الحسين في (المقنع) قال: روي: اتبعوا الجنازة ولا تتبعكم فإنه من عمل المجوس.
Muhammad bin Ali bin Al-Hussein in (Al-Muqni') said: It is narrated: Follow the funeral procession and do not let it follow you, for that is from the practices of the Magians.

Translator: Except if it is the funeral of a believer. See Hadith 3256, 3257, 3258 and 3260.

Hadith 3260

قال: وروي: إذا كان الميت مؤمنا فلا بأس أن يمشي قدام جنازته، فإن الرحمة تستقبله، والكافر لا يتقدم أمام جنازته، فإن اللعنة تستقبله.

And it is narrated (*): If the deceased is a believer, there is no harm in walking in front of his funeral procession, for mercy meets him, and the disbeliever should not be preceded in front of his funeral procession, for curse meets him.

Translator: * Through the same narrator as the previous hadith 3259.

Hadith 3261

عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله)، إذا لقيت جنازة مشرك فلا تستقبلها، خذ عن يمينها وعن شمالها.

From Ali (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him and his family) said: When you encounter the funeral procession of a polytheist, do not face it, take [your path] from its right and its left.

CHAPTER 6

Recommendation Of Walking With The Funeral Procession, The Dislike Of Riding Except With An Excuse, And Its Permissibility When Returning

[Hadith 3262 to 3264]

Hadith 3262

عن أبي عبد الله (عليه السلام) قال: مات رجل من الأنصار من أصحاب رسول الله (صلى الله عليه وآله) فخرج رسول الله (صلى الله عليه وآله) في جنازته يمشي فقال له بعض أصحابه: ألا تتركب يا رسول الله؟ فقال: إني لأكره أن أركب والملائكة يمشون.

From Abu Abdullah (peace be upon him) who said: A man from the Ansar, from the companions of the Messenger of Allah (peace be upon him and his family) died, so the Messenger of Allah (peace be upon him and his family) went out walking in his funeral procession. Some of his companions said to him: "Won't you ride, O Messenger of Allah?" He said: "I dislike to ride while the angels are walking."

Hadith 3263

عن أبي عبد الله، عن أبيه، عن علي (عليهم السلام) أنه كره أن يركب الرجل مع الجنازة في بدايته إلا من عذر، وقال: يركب إذا رجع.

From Abu Abdullah, from his father, from Ali (peace be upon them) that he disliked that a person ride alongside a funeral procession at its beginning except with a valid excuse, and he said: He may ride when returning.

Hadith 3264

عن أبي عبد الله (عليه السلام) قال: رأى رسول الله (صلى الله عليه وآله) قوما خلف جنازة ركبانا فقال: ما استحيى هؤلاء أن يتبعوا صاحبهم ركبانا وقد أسلموه على هذه الحال؟!

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) saw some people riding behind a funeral procession and said: "Are these people not ashamed to follow their companion while riding when they have left him in this state?!"

CHAPTER 7

Recommendation Of Carrying The Funeral Bier Personally And From All Four Sides

[Hadith 3265 to 3272]

Hadith 3265

عن أبي جعفر (عليه السلام) قال: من حمل جنازة من أربع جوانبها غفر الله له أربعين كبيرة.

From Abu Ja'far (peace be upon him), he said: Whoever carries a funeral bier from its four sides, Allah forgives him forty major sins.

Hadith 3266

عن أبي جعفر (عليه السلام) قال: السنة أن يحمل السرير من جوانبه الأربع، وما كان بعد ذلك من حمل فهو تطوع.

From Abu Ja'far (peace be upon him), he said: It is the Sunnah to carry the bier from its four sides, and whatever carrying is done after that is voluntary.

Hadith 3267

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: من أخذ بجوانب السرير الأربعة غفر الله له أربعين كبيرة.

From Abu Abdullah (peace be upon him), he said: I heard him saying: Whoever takes hold of the four sides of the bier, Allah forgives him forty major sins.

Hadith 3268

عن أبي عبد الله (عليه السلام) قال: من أخذ بقائمة السرير غفر الله له خمسا وعشرين كبيرة، وإذا رجع خرج من الذنوب.

From Abu Abdullah (peace be upon him), he said: Whoever takes hold of one leg of the bier, Allah forgives him twenty-five major sins, and when he carries from all four sides, he emerges free from sins.

Hadith 3269

محمد بن علي بن الحسين قال: قال رسول الله (صلى الله عليه وآله) - في حديث أن المؤمن يبشر عند موته -: إن الله قد غفر لك ولمن يحملك إلى قبرك.

Muhammad bin Ali bin Al-Hussein said: The Messenger of Allah (peace be upon him and his family) said - in a hadith about the believer being given glad tidings at death -:

Indeed Allah has forgiven you and those who carry you to your grave.

Hadith 3270

قال: وقال أبو جعفر (عليه السلام): من حمل أخاه الميت بجوانب السرير الأربعة محا الله عنه أربعين كبيرة من الكبائر، والسنة أن يحمل السرير من جوانبه الأربعة، وما كان بعد ذلك فهو تطوع.

He said: And Abu Ja'far (peace be upon him) said: Whoever carries his deceased brother by the four sides of the bier, Allah erases from him forty major sins from the major sins, and it is the Sunnah to carry the bier from its four sides, and whatever is done after that is voluntary.

Hadith 3271

وبإسناده عن إسحاق بن عمار، عن الصادق (عليه السلام) أنه قال: إذا حملت جوانب السرير سرير الميت خرجت من الذنوب كما ولدتك أمك.

And by his chain from Ishaq bin Ammar, from Al-Sadiq (peace be upon him) that he said: When you carry the sides of the bier, the deceased's bier, you emerge from sins as the day your mother gave birth to you.

Hadith 3272

عن أبي عبد الله (عليه السلام) قال: من أخذ بقائمة السرير غفر الله له خمسا وعشرين كبيرة، فإذا رجع خرج من الذنوب.

From Abi Abdullah (peace be upon him) who said: Whoever takes hold of the leg of a funeral bier, Allah will forgive him twenty-five major sins, and when he helps carry it from all four sides, he will exit from sins.

CHAPTER 8

Recommended Manner Of Carrying The Bier From All Four Sides

[Hadith 3273 to 3277]

Hadith 3273

عن الحسين بن سعيد أنه كتب إلى أبي الحسن الرضا (عليه السلام): يسأله عن سرير الميت يحمل، أله جانب يبدأ به في الحمل من جوانبه الأربعة، أو ما خف على الرجل يحمل من أي الجوانب شاء؟ فكتب: من أيها شاء.

Husain bin Saeed wrote to Abu Al-Hasan Al-Ridha (peace be upon him): "I ask him about carrying the deceased person's bed, is there a specific side that should be started with when carrying from its four sides, or can a person carry from whichever side is easier for him?" He wrote back: "From whichever side one wishes."

Hadith 3274

عن أبي عبد الله (عليه السلام) قال: السنة أن تستقبل الجنازة من جانبها الأيمن، وهو مما يلي يسارك، ثم تصير إلى مؤخره وتدور عليه حتى ترجع إلى مقدمه.

From Abu Abdullah (peace be upon him), he said: The Sunnah is to face the funeral from its right side, which is on your left, then go to its rear and go around it until you return to its front.

Hadith 3275

سألت أبا إبراهيم (عليه السلام) عن تربيع الجنازة؟ قال: إذا كنت في موضع تقية فابدأ باليد اليمنى، ثم بالرجل اليمنى، ثم ارجع من مكانك إلى ميامن الميت لا تمر خلف رجله البتة حتى تستقبل الجنازة فتأخذ يده اليسرى، ثم رجله اليسرى، ثم ارجع من مكانك لا تمر خلف الجنازة البتة حتى تستقبلها تفعل كما فعلت أولاً، فإن لم تكن تتقي فيه فإن تربيع الجنازة الذي جرت به السنة أن تبدأ باليد اليمنى، ثم بالرجل اليمنى، ثم بالرجل اليسرى، ثم باليد اليسرى حتى تدور حولها.

I asked Abu Ibrahim (peace be upon him) about the fourfold carrying of the funeral bier? He replied: If you are in a place where dissimulation (taqiyya) is necessary, start with the right hand, then the right foot, then return from your position to the right side of the deceased without ever passing behind his feet until you face the bier to take his left hand, then his left foot, then return from your position without ever passing behind the bier until you face it doing as you did the first time. However, if you do not need to practice dissimulation, then the traditional fourfold carrying of the bier according to the Sunnah is to begin with the right hand, then the right foot, then the

left foot, then the left hand until you circle around it.

Hadith 3276

عن أبي الحسن موسى (عليه السلام) قال: سمعته يقول: السنة في حمل الجنازة أن تستقبل جانب السرير بشقك الأيمن فتلتزم الأيسر بكفك الأيمن، ثم تمر عليه إلى الجانب الآخر وتدور من خلفه إلى الجانب الثالث من السرير، ثم تمر عليه إلى الجانب الرابع مما يلي يسارك.

From Abu Al-Hassan Musa (peace be upon him) who said: I heard him saying: The Sunnah in carrying the funeral bier is to face the side of the bier with your right side and hold the left side with your right palm, then move to the other side and go around from behind it to the third side of the bier, then move to the fourth side which is next to your left.

Hadith 3277

عن أبي عبد الله (عليه السلام) قال: تبدأ في حمل السرير من الجانب الأيمن، ثم تمر عليه من خلفه إلى الجانب الآخر. ثم تمر عليه حتى ترجع إلى المقدم كذلك دوران الرحى عليه.

From Abu Abdullah (peace be upon him), he said: Begin carrying the funeral bier from the right side, then pass behind it to the other side. Then continue passing by it until you return to the front, similar to the rotation of a millstone around it.

وروى الشيخ الأحاديث الثلاثة بإسناده عن علي بن إبراهيم إلا أنه قال في حديث الفضل: ثم ارجع من مكانك إلى ميامن الميت لا تمر خلف رجليه.

Al-Shaykh reported the three hadiths with his chain of narration from Ali bin Ibrahim, except that in the hadith of Al-Fadl he said: Then return from your place to the right sides of the deceased, never passing behind his feet.

CHAPTER 9

Recommendation Of Supplicating With Traditional Prayers Upon Seeing And Carrying A Funeral Procession

[Hadith 3278 to 3281]

Hadith 3278

عن أبي حمزة قال: كان علي بن الحسين (عليه السلام) إذا رأى جنازة قد أقبلت قال: الحمد لله الذي لم يجعلني من السواد المخترم.

From Abu Hamza who said: When Ali ibn Al-Husayn (peace be upon him) would see an approaching funeral procession, he would say: "Praise be to Allah who did not make me among the masses being cut down (by death)."

Hadith 3279

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من استقبل جنازة أو رآها فقال: "الله أكبر هذا ما وعدنا الله ورسوله وصدق الله ورسوله، اللهم زدنا إيماناً وتسليماً، الحمد لله الذي تعزز بالقدرة وقهر العباد بالموت" لم يبق في السماء ملك إلا بكى رحمة لصوته.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: "Whoever encounters a funeral procession or sees it and says: 'Allah is the Greatest, this is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth. O Allah, increase us in faith and submission. Praise be to Allah who is mighty with power and has subdued the servants through death,' there would not remain an angel in the heaven except that it would weep out of mercy for his voice."

Hadith 3280

عن أبي الحسن النهدي رفعه قال: كان أبو جعفر (عليه السلام) إذا رأى جنازة قال: الحمد لله الذي لم يجعلني من السواد المخترم.

From Abu Al-Hassan Al-Nahdi, raising it (to an Imam), said: When Abu Ja'far (peace be upon him) would see a funeral procession, he would say: "Praise be to Allah who did not make me among the masses being cut down (by death)."

Hadith 3281

عن أبي عبد الله (عليه السلام) قال: سألته عن الجنازة إذا حملت كيف يقول الذي يحملها؟ قال: يقول: بسم الله وبالله وصلى الله على محمد وآل محمد، اللهم أغفر للمؤمنين والمؤمنات.

From Abu Abdullah (peace be upon him): I asked him about what one should say when carrying a funeral procession. He said: "One should say: In the name of Allah and by Allah, and may Allah's blessings be upon Muhammad and the family of Muhammad. O Allah, forgive the believing men and believing women."

CHAPTER 10

The Dislike Of Following The Funeral With Fire And Incense Burner Except If It's At Night Then There's No Problem With Using A Lamp, And The Permissibility Of Burial At Night And Day

[Hadith 3282 to 3287]

Hadith 3282

قال أبو جعفر (عليه السلام): لا تقربوا موتاكم النار، يعني الدخنة.

Abu Ja'far (peace be upon him) said: Do not bring fire near your dead, meaning smoke.

Hadith 3283

عن أبي عبد الله (عليه السلام) عن أبيه (عليهما السلام) - في حديث - أنه كان يكره أن يتبع الميت بالمجمرة.

From Abu Abdullah (peace be upon him) from his father (peace be upon them both) - in a hadith - that he disliked following the deceased with an incense burner.

Hadith 3284

عن أبي عبد الله (عليه السلام) قال: إذا أردت أن تحنط الميت - إلى أن قال: - وأكره أن يتبع بمجمرة.

From Abu Abdullah (peace be upon him) who said: When you want to embalm the deceased - until he said: - and I dislike following it with an incense burner.

Hadith 3285

سئل الصادق (عليه السلام) عن الجنازة يخرج معها النار؟ فقال: إن ابنة رسول الله (صلى الله عليه وآله) أخرجت ليلاً ومعها مصابيح.

Al-Sadiq (peace be upon him) was asked about taking fire with the funeral? He said: The daughter of the Messenger of Allah (peace be upon him and his family) was taken out at night with lamps.

Hadith 3286

سألت أبا عبد الله (عليه السلام) لأي علة دفنت فاطمة (عليها السلام) بالليل ولم تدفن بالنهار؟ قال: لأنها أوصت أن لا يصلي عليها رجال.

I asked Abu Abdullah (peace be upon him): For what reason was Fatima (peace be upon her) buried at night and not during the day? He said: Because she instructed that

men should not pray over her.

Hadith 3287

وزياد بن عبد الله قال: أتى رجل أبا عبد الله (عليه السلام) فقال له: يرحمك الله، هل (شيعة الجنازة بنار تمشى معها، وبمجمرة) أو قنديل، أو غير ذلك مما يضاء به؟

And Ziyad bin Abdullah said: A man came to Abu Abdullah (peace be upon him) and said to him: May Allah have mercy on you, was (the funeral accompanied by fire walking with it, and with an incense burner) or a lamp, or anything else that gives light?

فذكر حديثا طويلا فيه مرض فاطمة (عليها السلام) ووفاتها - إلى أن قال: - فلما قضت نحبها وهم في جوف الليل أخذ علي (عليه السلام) في جهازها من ساعته، وأشعل النار في جريد النخل، ومشى مع الجنازة بالنار حتى صلى عليها ودفنها ليلا.

Then he mentioned a long hadith about Fatima's illness (peace be upon her) and her death - until he said: - When she passed away in the middle of the night, Ali (peace be upon him) immediately began preparing her, and lit fire in palm branches, and walked with the funeral with fire until he prayed over her and buried her at night.

CHAPTER 11

Recommendation Of Personally Digging A Grave

[Hadith 3288 to 3289]

Hadith 3288

عن أبي جعفر (عليه السلام) قال: من حفر لميت قبراً كان كمن بواه بيتاً موافقاً إلى يوم القيامة.

From Abu Ja'far (peace be upon him) who said: Whoever digs a grave for a deceased person is like one who has provided him with a suitable dwelling until the Day of Resurrection.

Hadith 3289

محمد بن علي بن الحسين في (عقاب الأعمال) بإسناد تقدم في عيادة المريض عن رسول الله (صلى الله عليه وآله) قال: من احتفر لمسلم قبراً محتسباً حرمه الله على النار وبوأه بيتاً من الجنة. وأورده حوضاً فيه من الأباريق عدد (نجوم السماء) عرضه ما بين أيلة وصنعاء.

Muhammad bin Ali bin Al-Husayn in (Iqab Al-A'mal) with a chain of narrators previously mentioned in visiting the sick, from the Messenger of Allah (peace be upon him and his family) who said: Whoever digs a grave for a Muslim seeking reward, Allah will forbid him from the Fire and provide him with a house in Paradise, and will bring him to a fountain containing pitchers equal to (the number of stars in the sky), its width being what is between Ayla and Sana'a (*).

Translator: * Ayla is a city located in present-day Israel, at the northern tip of the Gulf of Aqaba, on the Red Sea. Sana'a is the capital city of Yemen, located in the southwestern part of the Arabian Peninsula.

CHAPTER 12

Recommendation Of Offering Owned Land For Burying The Believer

[Hadith 3290 to 3290]

Hadith 3290

عن عقبة بن علقمة قال: اشترى أمير المؤمنين (عليه السلام) أرضاً ما بين الخورنق إلى الحيرة إلى الكوفة وفي خبر آخر: ما بين النجف إلى الحيرة إلى الكوفة من الدهاقين بأربعين ألف درهم، وأشهد على شرائه، قال: فقلت له: يا أمير المؤمنين تشتري هذا بهذا المال وليس ينبت خطأ؟ فقال: سمعت رسول الله (صلى الله عليه وآله) يقول: كوفان كوفان يرد أولها على آخرها، يحشر من ظهرها سبعون ألفاً يدخلون الجنة بغير حساب، فاشتبهت أن يحشروا من ملكي.

From Uqbah bin Alqamah who said: The Commander of the Faithful (peace be upon him) bought land between Al-Khawarnaq to Al-Hirah to Kufa, and in another narration: between Al-Najaf to Al-Hirah to Kufa from the Dehqans (Persian landowners) for forty thousand dirhams, and had witnesses for its purchase. He said: I said to him: O Commander of the Faithful, you buy this for this money while it doesn't even grow grass? He said: I heard the Messenger of Allah (peace be upon him and his family) say: Kufan Kufan, its beginning returns to its end, seventy thousand shall be gathered (resurrected) from its back who will enter Paradise without reckoning, so I desired that they be gathered (resurrected) from my property.

CHAPTER 13

Recommendation Of Burial In The Sacred Sanctuary (Haram) And The Ruling On Transferring The Deceased There And To Noble Shrines For Burial, And Visiting With The Deceased

[Hadith 3291 to 3300]

Hadith 3291

عن هارون بن خارجة قال: سمعت أبا عبد الله (عليه السلام) يقول: من دفن في الحرم أمن من فزع الأكبر، فقلت له: من بر الناس وفاجرهم؟ قال: من بر الناس وفاجرهم.

From Haroon bin Kharijah who said: I heard Abu Abdullah (peace be upon him) saying: Whoever is buried in the Haram will be safe from the greatest terror. I said to him: Both the righteous and sinful people? He said: Both the righteous and sinful among them.

Hadith 3292

قال الصادق (عليه السلام): إن الله أوحى إلى موسى بن عمران: أن أخرج عظام يوسف من مصر - إلى أن قال: - فاستخرجه من شاطئ النيل في صندوق مرمر، فلما أخرجه طلع القمر فحمله إلى الشام، فلذلك تحمل أهل الكتاب موتاهم إلى الشام.

Al-Sadiq (peace be upon him) said: Allah revealed to Moses son of Imran to remove Joseph's bones from Egypt - until he said - so he retrieved him from the bank of the Nile in a marble casket, and when he took him out the moon rose, then he carried him to Al-Sham, and that is why the People of the Book carry their dead to Al-Sham.

Hadith 3293

محمد بن الحسن في (المصباح) قال: لا ينقل الميت من بلد إلى بلد، فإن نقل إلى المشاهد كان فيه فضل ما لم يدفن، وقد رويت بجواز نقله إلى بعض المشاهد رواية، والأول أفضل.

Muhammad bin Al-Hassan said in (Al-Misbah): The deceased should not be transferred from one country to another, but if transferred to the shrines (*) there is virtue in it as long as not buried, and there is a narration permitting transfer to some shrines, though the first option is better.

Translator: (*) Tomb sites of the Imams and other revered figures in Shia Islam.

Hadith 3294

وقال في (النهاية): فإذا دفن في موضع فلا يجوز تحويله من موضعه، وقد وردت رواية بجواز نقله إلى بعض مشاهد الأئمة (عليهم السلام)، سمعناها مذاكرة، والأصل ما قدمناه.

And he said in (Al-Nihaya): When buried in a place, it is not permissible to move from its place, though there is a narration permitting transfer to some shrines of the Imams (peace be upon them) that we heard in discussion, but the principle is what we presented first.

Hadith 3295

وقال الشهيد في (الذكرى): قال المفيد في المسائل العزمية: وقد جاء حديث يدل على رخصة في نقل الميت إلى بعض مشاهد آل الرسول (عليه السلام) إن أوصى الميت بذلك.

Al-Shaheed said in (Al-Thikra): Al-Mufid said in Al-Masa'il Al-Izziya: There is a hadith indicating permission to transfer the deceased to some shrines of the Prophet's family (peace be upon them) if the deceased had willed it.

Hadith 3296

عن محمد بن مسلم قال: سمعت أبا جعفر (عليه السلام) يقول: لما حضر الحسن بن علي (عليه السلام) الوفاة قال للحسين (عليه السلام): يا أخي إني أوصيك بوصية فاحفظها: إذا أنا مت فهيني، ثم وجهني إلى رسول الله (صلى الله عليه وآله) لآحدث به عهداً، ثم اصرفني إلى أُمِّي، ثم رُدني فادفني بالبقيع. واعلم أنه سيصيبني من عائشة ما يعلم الله والناس صنيعها.

From Muhammad bin Muslim who said: I heard Abu Ja'far (peace be upon him) saying: When death approached Al-Hassan bin Ali (peace be upon him), he said to Al-Hussein (peace be upon him): O my brother, I make a will to you so preserve it: When I die prepare me, then take me to the Messenger of Allah (peace be upon him and his family) to renew my covenant with him, then take me to my mother, then return me and bury me in Al-Baqi', and know that I will face from Aisha (*) what Allah and people know of her doing.

Translator: * Refers to Imam Hasan's prediction that Aisha, one of the wives of Prophet Muhammad, would do something to afflict him after his death. This statement alludes to the complex political and personal dynamics that existed between Aisha and the Ahl al-Bayt (the family of Prophet Muhammad) after the Prophet's death. Historically, there were tensions and conflicts between Aisha and Ali ibn Abi Talib (peace be upon him) and his family, particularly in relation to the issue of succession and leadership within the Muslim community. The exact nature of the affliction mentioned in the hadith is not specified, but it suggests that Imam Hasan anticipated some form of opposition, disagreement, or mistreatment from Aisha towards him, even after his death, based on the previous history between Aisha and the Ahl al-Bayt.

Hadith 3297

عن أبي جعفر (عليه السلام) - في حديث طويل - قال: أوحى الله إلى موسى (عليه السلام): أن أحمل عظام يوسف من مصر - قبل أن تخرج منها - إلى الأرض المقدسة بالشام.

From Abu Ja'far (peace be upon him) - in a long hadith - said: Allah revealed to Moses (peace be upon him): Carry Joseph's bones from Egypt - before you leave it - to the holy land in Al-Sham.

Hadith 3298

عن محمد بن مسلم قال: سمعت أبا جعفر (عليه السلام) يقول: لما احتضر الحسن بن علي (عليه السلام) قال للحسين (عليه السلام): يا أخي إني أوصيك بوصية فاحفظها: فإذا أنا مت فهيئني، ثم وجهني إلى رسول الله (صلى الله عليه وآله) لحدث به عهدا، ثم اصرفني إلى أمي فاطمة (عليها السلام)، ثم ردي فادفني بالبقيع، واعلم أنه سيصيبني من الحميراء ما يعلم الناس من صنعها.

From Muhammad ibn Muslim who said: I heard Abu Ja'far (peace be upon him) saying: When Al-Hassan ibn Ali (peace be upon him) was on his deathbed, he said to Al-Hussein (peace be upon him): O my brother, I give you a will so preserve it: When I die, prepare me, then direct me to the Messenger of Allah (peace be upon him and his family) to renew my covenant with him, then take me to my mother Fatima (peace be upon her), then return me and bury me in Al-Baqi', and know that I will face from Al-Humaira (* Aisha) what people know of her doings.

Translator: * Refer to comment on Hadith 3296.

Hadith 3299

عن أبي جعفر (عليه السلام) - في حديث - قال: لما مات يعقوب حمله يوسف (عليه السلام) في تابوت إلى أرض الشام فدفنه في بيت المقدس.

From Abu Ja'far (peace be upon him) - in a hadith - he said: When Jacob died, Joseph (peace be upon him) carried him in a coffin to the land of Sham and buried him in Bayt al-Maqdis (Jerusalem).

Hadith 3300

عن زياد المخارق قال: لما حضرت الحسن (عليه السلام) الوفاة استدعى الحسين بن علي فقال له: يا أخي إني مفارقك ولاحق بري - إلى أن قال: - فإذا قضيت نحبي فغمضني وغسلني وكفني واحملني على سريري إلى قبر جدي رسول الله (صلى الله عليه وآله) لاجدد به عهدا، ثم ردي إلى قبر جدتي فاطمة (بنت أسد) فادفني هناك.

From Ziyad Al-Makhariqi who said: When death approached Al-Hassan (peace be upon him), he called for Al-Hussein ibn Ali and said to him: O my brother, I am parting from you and joining my Lord - until he said: - When I pass away, close my

eyes, wash me, shroud me and carry me on my bier to the grave of my grandfather, the Messenger of Allah (peace be upon him and his family) to renew my covenant with him, then return me to the grave of my grandmother Fatima (daughter of Asad) and bury me there.

CHAPTER 14

The Limit Of Digging The Grave And Niche

[Hadith 3301 to 3302]

Hadith 3301

عن أبي عبد الله (عليه السلام) أن النبي (صلى الله عليه وآله) نهى أن يعمق القبر فوق ثلاثة أذرع.

From Abu Abdullah (peace be upon him) that the Prophet (peace be upon him and his family) forbade digging the grave deeper than three cubits.

Hadith 3302

عن أبي عبد الله (عليه السلام) قال: حد القبر إلى الترقوة، وقال بعضهم إلى الثدي، وقال بعضهم: قامة الرجل حتى يمد الثوب على رأس من في القبر، وأما اللحد فيقدر ما يمكن فيه الجلوس، قال: ولما حضر علي بن الحسين (عليه السلام) الوفاة قال: احفروا لي حتى تبلغوا الرشح.

From Abu Abdullah (peace be upon him) who said: The limit of the grave is up to the collarbone, and some said up to the chest, and some said: A man's height until the cloth can be spread over the head of the one in the grave, and as for the niche, it should be to the extent that allows sitting in it. He said: And when Ali bin Al-Hussein (peace be upon him) was near death, he said: Dig for me until you reach moisture.

CHAPTER 15

Permissibility Of Vertical (Shaq) And Lateral (Lahd) Burial Niches, And The Preference For Lateral Niche

[Hadith 3303 to 3306]

Hadith 3303

عن أبي عبد الله (عليه السلام) أن رسول الله (صلى الله عليه وآله) لحد له أبو طلحة الأنصاري.

From Abu Abdullah (peace be upon him): Abu Talha al-Ansari made a lateral niche (lahd) for the Messenger of Allah (peace be upon him and his family).

Hadith 3304

عن أبي الحسن الرضا (عليه السلام) قال: قال أبو جعفر (عليه السلام) حين حضر: إذا أنا مت فاحفروا لي وشقوا لي شقا، فإن قيل لكم: إن رسول الله (صلى الله عليه وآله) لحد له فقد صدقوا.

From Abu al-Hassan al-Ridha (peace be upon him) who said: Abu Ja'far (peace be upon him) said when his death approached: When I die, dig a grave for me and make a vertical niche (shaq), and if it is said to you that the Messenger of Allah (peace be upon him and his family) had a lateral niche (lahd), they have spoken the truth.

Translator: Shaq is a simple trench dug into the ground, and the body is placed directly into the trench, lying on its back facing the Qibla (direction of Mecca). Whereas, lahd is a niche or shelf carved into one side of the grave, and the body is placed on its right side in the niche, facing the Qibla.

Hadith 3305

عن علي بن رثاب، عن الحلبي - في حديث - قال: قال أبو عبد الله (عليه السلام): إن أبي كتب في وصيته - إلى أن قال: - وشققنا له الأرض من أجل أنه كان بادنا.

From Ali ibn Ri'ab, from al-Halabi - in a hadith - who said: Abu Abdullah (peace be upon him) said: My father wrote in his will - until he said: - and we made a vertical niche (shaq) in the earth for him because he was corpulent.

Hadith 3306

عن أبي الصلت الهروي عن الرضا (عليه السلام) - في حديث - أنه قال له: سيحفر لي في هذا الموضع فتأمرهم أن يحفروا لي سبع مراقي إلى أسفل، وأن يشق لي ضريحة، فإن أبوا إلا أن يلحدوا فتأمرهم أن يجعلوا اللحد ذراعين وشبرا، فإن الله سيوسعها ما يشاء. ورواه في (الأمالي) أيضا.

From Abu al-Salt al-Harawi from al-Ridha (peace be upon him) - in a hadith - that he said to him: A grave will be dug for me in this place, so instruct them to dig seven steps down, and to make a vertical niche for me. If they refuse except to make a lateral

niche, then instruct them to make the lateral niche two cubits and a span, for Allah will expand it as He wishes. This is also narrated in (al-Amali).

CHAPTER 16

Recommendation Of Placing The Deceased Below The Grave By Two Or Three Cubits, Moving Them Twice, And Burying Them On The Third Or Second Time

[Hadith 3307 to 3312]

Hadith 3307

عن أبي عبد الله (عليه السلام) قال: ينبغي أن يوضع الميت دون القبر هنيهة، ثم واره.

From Abu Abdullah (peace be upon him) who said: The deceased should be placed below the grave for a short while, then bury him.

Hadith 3308

وعنه، عن ابن سنان، عن محمد بن عطية قال: إذا أتيت بأخيك إلى القبر فلا تدحه به، ضعه أسفل من القبر بذراعين أو ثلاثة حتى يأخذ أهبطه ثم ضعه في لحدّه.

From him, from Ibn Sinan, from Muhammad bin Atiyya who said: When you bring your brother to the grave, do not burden him with it, place him below the grave by two or three cubits until he takes his preparation, then place him in his grave niche (lahd).

Hadith 3309

سمعت صادقاً يصدق على الله - يعني أبا عبد الله (عليه السلام) - قال: إذا جئت بالميت إلى قبره فلا تدحه بقبره، ولكن ضعه دون قبره بذراعين أو ثلاثة أذرع، ودعه حتى يتأهب للقبر ولا تدحه به.

I heard a truthful one being truthful to Allah - meaning Abu Abdullah (peace be upon him) - who said: When you bring the deceased to his grave, do not shock him with his grave, but place him below his grave by two or three cubits, and leave him until he prepares for the grave and do not shock him with it.

Hadith 3310

عن يونس قال: حديث سمعته عن أبي الحسن موسى (عليه السلام) ما ذكرته وأنا في بيت إلا ضاق علي، يقول: إذا أتيت بالميت إلى شفير القبر فأمله ساعة فإنه يأخذ أهبطه للسؤال.

From Yunus who said: A hadith I heard from Abu Al-Hassan Musa (peace be upon him), I never mentioned it while in a house except it felt constricted for me, saying: When you bring the deceased to the edge of the grave, give him time for a while for he is taking his preparation for questioning.

Hadith 3311

عن محمد بن عجلان قال: قال أبو عبد الله (عليه السلام) لا تفدح (ميتك بالقبر) ولكن ضعه أسفل منه بذراعين أو ثلاثة، ودعه حتى يأخذ أهبطه.

From Muhammad bin Ajlan who said: Abu Abdullah (peace be upon him) said: Do not shock your deceased with the grave but place him below it by two or three cubits, and leave him until he takes his preparation.

Hadith 3312

قال الصدوق: وفي حديث آخر: إذا أتيت بالميت القبر فلا تفدح به القبر، فإن للقبر أهوالا عظيمة، وتعود من هول المطلاع، ولكن ضعه قرب شفير القبر، واصبر عليه هنيئة ثم قدمه قليلا، واصبر عليه ليأخذ أهبطه. ثم قدمه إلى شفير القبر.

Al-Saduq said: In another hadith: When you bring the deceased to the grave, do not shock him with the grave, for the grave has great terrors. Seek refuge from the terror of the prospect. But place him near the edge of the grave, and be patient with him for a short while, then move him forward a little, and be patient with him so he may take his preparation, then move him to the edge of the grave.

CHAPTER 17

Undesirability Of Standing Up When A Funeral Procession Passes By, Unless It Is The Funeral Of A Jew

[Hadith 3313 to 3315]

Hadith 3313

عن زرارة قال: كنت عند أبي جعفر (عليه السلام) وعنده رجل من الأنصار فمرت به جنازة فقام الأنصاري ولم يقيم أبو جعفر (عليه السلام)، فقعدت معه، ولم يزل الأنصاري قائما حتى مضوا بها، ثم جلس، فقال له أبو جعفر (عليه السلام): ما أقامك؟ قال: رأيت الحسين بن علي (عليه السلام) يفعل ذلك فقال له أبو جعفر (عليه السلام): والله ما فعله الحسين (عليه السلام) ولا قام لها أحد منا أهل البيت قط، فقال الأنصاري: شككتني أصلحك الله، قد كنت أظن أنني رأيت.

From Zurara, he said: I was with Abu Ja'far (peace be upon him) and with him was a man from the Ansar. A funeral procession passed by, so the Ansari man stood up while Abu Ja'far (peace be upon him) did not stand up. I sat with him, and the Ansari man kept standing until they passed by with it, then he sat down. Abu Ja'far (peace be upon him) said to him: "What made you stand up?" He said: "I saw Al-Husayn bin Ali (peace be upon him) doing that." Abu Ja'far (peace be upon him) said to him: "By Allah, Al-Husayn (peace be upon him) did not do it, and none of us Ahl al-Bayt ever stood up for it." The Ansari man said: "You have made me doubt, may Allah set you right. I thought I had seen it."

Hadith 3314

عن أبي عبد الله (عليه السلام) قال: كان الحسين بن علي (عليه السلام) جالسا فمرت عليه جنازة فقام الناس حين طلعت الجنازة، فقال الحسين (عليه السلام)، مرت جنازة يهودي وكان رسول الله (صلى الله عليه وآله) على طريقها فكره أن تعلو رأسه جنازة يهودي فقام لذلك. ورواه الشيخ بإسناده عن سهل بن زياد، وترك قوله: فقام لذلك.

From Abu Abdullah (peace be upon him), he said: Al-Husayn bin Ali (peace be upon him) was sitting when a funeral procession passed by him. The people stood up when the funeral procession appeared. Al-Husayn (peace be upon him) said: "It was the funeral of a Jew, and the Messenger of Allah (peace be upon him and his family) was on its way. He disliked that the funeral of a Jew would pass over his head, so he stood up for that reason." Al-Shaykh reported it with his chain of narration from Sahl bin Ziyad, and omitted his saying: "So he stood up for that reason."

Hadith 3315

عن أبيه (عليهما السلام) أن الحسن بن علي (عليه السلام) كان جالسا ومعه أصحاب له فمر بجنائزة فقام بعض القوم ولم يقم الحسن، فلما مضوا بها قال بعضهم: ألا قممت عافاك الله؟ فقد كان رسول الله (صلى الله عليه وآله) يقوم للجنائزة إذا مروا بها، فقال الحسن (عليه السلام): إنما قام رسول الله (صلى الله عليه وآله) مرة واحدة، وذلك أنه مر بجنائزة يهودي وقد كان المكان ضيقا فقام رسول الله (صلى الله عليه وآله) وكره أن تعلو رأسه.

From his father (peace be upon them both), that Al-Hasan bin Ali (peace be upon him) was sitting with some of his companions when a funeral procession passed by. Some of the people stood up, but Al-Hasan did not stand up. When they had passed by with it, some of them said: "Why did you not stand up, may Allah grant you well-being? The Messenger of Allah (peace be upon him and his family) used to stand up for the funeral procession when they passed by him." Al-Hasan (peace be upon him) said: "The Messenger of Allah (peace be upon him and his family) only stood up once, and that was when the funeral of a Jew passed by, and the place was narrow. The Messenger of Allah (peace be upon him and his family) stood up and disliked that it would pass over his head."

CHAPTER 18

Recommendation For One Who Enters The Grave (To Bury The Deceased) To Undo His Buttons And Remove His Sandals, Turban, Cloak, Cap, Taylasan (Outer Garment), And Khuff (Leather Socks) Except In Cases Of Necessity Or Taqiyya [Hadith 3316 to 3321]

Hadith 3316

عن علي بن يقطين قال: سمعت أبا الحسن الأول (عليه السلام) يقول: لا تنزل في القبر عليك العمامة والقلنسوة ولا الحذاء ولا الطيلسان، وحلل أزرارك، وبذلك سنة رسول الله (صلى الله عليه وآله) جرت.

From Ali bin Yaqtin who said: I heard Abu Al-Hasan the First (peace be upon him) saying: Do not descend into the grave while wearing a turban, cap, shoes, or taylasan, and undo your buttons, for this was the practice (sunnah) of the Messenger of Allah (peace be upon him and his family).

Hadith 3317

ورواه الصدوق في (العلل) عن أبيه، عن سعد بن عبد الله، عن محمد بن عيسى، عن ابن أبي عمير مثله، وزاد، قلت: فالحف، قال لا أرى به بأسا، قلت لم يكره الحذاء؟ قال: مخافة أن يعثر برجليه فيهدم.

Al-Saduq narrated it in (Al-Ilal) from his father, from Sa'd bin Abdullah, from Muhammad bin Isa, from Ibn Abi Umayr similarly, and added: I asked: What about the khuff? He said: I see no problem with it. I asked: Why are shoes disliked? He said: Fear of stumbling with his feet and causing collapse.

Hadith 3318

عن أبي عبد الله (عليه السلام) قال: لا ينبغي لاحد أن يدخل القبر في نعلين ولا خفين ولا عمامة ولا رداء ولا قلنسوة.

From Abu Abdullah (peace be upon him) who said: It is not appropriate for anyone to enter the grave wearing sandals, khuff, turban, cloak, or cap.

Hadith 3319

عن أبي عبد الله (عليه السلام) قال: لا تنزل القبر عليك العمامة ولا القلنسوة ولا رداء ولا حذاء، وحلل أزرارك قال: قلت والحف قال: لا بأس بالحف في وقت الضرورة والتقية.

From Abu Abdullah (peace be upon him) who said: Do not descend into the grave while wearing a turban, cap, cloak, or shoes, and undo your buttons. I asked: What

about the khuff? He said: There is no problem with the khuff in times of necessity and taqiyya.

Hadith 3320

عن أبي عبد الله (عليه السلام) قال: لا تدخل القبر وعليك نعل ولا قلنسوة ولا رداء ولا عمامة، قلت: فالكف؟ قال: لا بأس بالكف، فإن خلع الكف شناعة.

From Abu Abdullah (peace be upon him) who said: Do not enter the grave wearing sandals, cap, cloak, or turban. I asked: What about the khuff? He said: There is no problem with the khuff, for removing the khuff causes notoriety.

Hadith 3321

رأيت أبا الحسن (عليه السلام) دخل القبر ولم يحل أزراره. أقول: حمله الشيخ على الجواز ونفي التحريم، ويحتمل الحمل على التقية.

I saw Abu Al-Hasan (peace be upon him) enter the grave without undoing his buttons. I say: The Sheikh interpreted this as permissibility and negation of prohibition, and it's possible to interpret it as taqiyya.

CHAPTER 19

Recommendation To Untie The Knots Of The Shroud, Placing
An Earthen Pillow, Placing A Clump Of Earth Behind The Back,
Uncovering The Face, And Placing The Cheek On The Ground

[Hadith 3322 to 3327]

Hadith 3322

قلت لأحدهما (عليهما السلام): يحل كفن (١) الميت؟ قال: نعم، ويبرز وجهه.

I asked one of them (peace be upon them): Should the shroud of the deceased be untied? He said: Yes, and his face should be exposed.

Hadith 3323

عن أبي عبد الله (عليه السلام) قال: يشق الكفن إذا أدخل الميت في قبره من عند رأسه.

From Abu Abdullah (peace be upon him) who said: The shroud should be torn from the head side when the deceased is placed in the grave.

Hadith 3324

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن عقد كفن الميت؟ فقال: إذا أدخلته القبر فحلها.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about tying the shroud of the deceased? He said: When you place him in the grave, untie them.

Hadith 3325

عن أبي عبد الله (عليه السلام) قال: إذا وضعته في لحده فحل عقده.

From Abu Abdullah (peace be upon him) who said: When you place him in his grave, untie its knots.

Hadith 3326

عن أبي عبد الله (عليه السلام) أنه قال: يجعل له وسادة من تراب، ويجعل خلف ظهره مدرة لئلا يستلقي، ويحل عقد كفنه كلها، ويكشف عن وجهه ثم يدعى له.

From Abu Abdullah (peace be upon him) that he said: Make for him a pillow from earth, and place behind his back a clump of earth so he doesn't lie flat, and untie all the knots of his shroud, and uncover his face, then supplicate for him.

Hadith 3327

عن أبي عبد الله (عليه السلام) قال: يشق الكفن من عند رأس الميت إذا أدخل قبره.

From Abu Abdullah (peace be upon him) who said: The shroud should be torn from the head side of the deceased when he is placed in his grave.

CHAPTER 20

Recommendation Of Reciting Al-Hamd, Al-Mu'awwidhatayn, Al-Ikhlās, And Ayat Al-Kursi When Placing The Deceased In Their Grave, And Instructing Them With The Two Testimonies And Acknowledgment Of The Imams (Peace Be Upon Them) By Their Names Up To The Imam Of Their Time

[Hadith 3328 to 3336]

Hadith 3328

عن علي بن يقطين قال: سمعت أبا الحسن (عليه السلام) يقول: لا تنزل في القبر وعليك العمامة - إلى أن قال - وليتعوذ بالله من الشيطان الرجيم، وليقرأ فاتحة الكتاب والمعوذتين وقل هو الله أحد وآية الكرسي، وإن قدر أن يحسر عن خده ويلصقه بالأرض فليفعل، وليتشهد وليذكر ما يعلم حتى ينتهي إلى صاحبه.

Ali ibn Yaqtin said: I heard Abu Al-Hassan (peace be upon him) saying: Do not descend into the grave wearing a turban - until he said - and seek refuge with Allah from the accursed Satan, and recite Fatihat Al-Kitab, Al-Mu'awwidhatayn, Qul Huwa Allahu Ahad, and Ayat Al-Kursi, and if possible, uncover his cheek and place it on the earth, and testify and mention what he knows until reaching his companion.

Hadith 3329

عن زرارة قال: إذا وضعت الميت في لحدّه قرأت آية الكرسي، واضرب يدك على منكبه الأيمن ثم قل: يا فلان قل: رضيت بالله رباً، وبالإسلام ديناً، وبمحمد (صلى الله عليه وآله) نبياً، وبعلي إماماً، وسم حتى إمام زمانه.

From Zurarah who said: When you place the deceased in their grave, recite Ayat Al-Kursi, and strike your hand on their right shoulder then say: O so-and-so, say: I am pleased with Allah as Lord, Islam as religion, Muhammad (peace be upon him and his family) as Prophet, and Ali as Imam, and name until the Imam of his time.

Hadith 3330

عن أبي عبد الله (عليه السلام) قال: إذا سللت الميت فقل: "بسم الله وبالله وعلى ملة رسول الله (صلى الله عليه وآله)، اللهم إلى رحمتك لا إلى عذابك" فإذا وضعته في اللحد فضع فمك على أذنه فقل: الله ربك والاسلام دينك ومحمد نبيك والقرآن كتابك وعلي إمامك.

From Abu Abdullah (peace be upon him) who said: When you withdraw the deceased, say: "In the name of Allah, and by Allah, and upon the religion of the Messenger of Allah (peace be upon him and his family), O Allah, to Your mercy not to Your punishment." When you place him in the grave, put your mouth near his ear and say: Allah is your Lord, Islam is your religion, Muhammad is your Prophet, the Quran is

your Book, and Ali is your Imam.

Hadith 3331

عن أبي عبد الله (عليه السلام) قال: إذا أردت أن تدفن الميت فليكن أعقل من ينزل في قبره عند رأسه، وليكشف عن خده الأيمن حتى يفضي به إلى الأرض، ويدني فمه إلى سمعه ويقول: "اسمع افهم - ثلاث مرات - الله ربك ومحمد نبيك والاسلام دينك وفلان إمامك، اسمع وافهم" وأعدها عليه ثلاث مرات هذا التلقين.

From Abu Abdullah (peace be upon him) who said: When you want to bury the deceased, let the most intelligent person descend into his grave at his head, and uncover his right cheek until it touches the earth, and bring his mouth close to his ear and say: "Listen and understand - three times - Allah is your Lord, Muhammad is your Prophet, Islam is your religion, and so-and-so is your Imam, listen and understand" and repeat this instruction three times.

Hadith 3332

عن أبي عبد الله (عليه السلام) قال: سلّه سلا رفيقا، فإذا وضعته في لحدّه فليكن أولى الناس مما يلي رأسه، وليذكر اسم الله، ويصلي على النبي (صلى الله عليه وآله)، يتعوذ من الشيطان، وليقرأ فاتحة الكتاب والمعوذتين وقل هو الله أحد وآية الكرسي، فإن قدر أن يحسر عن خده ويلزقه بالأرض فعل، ويتشهد ويذكر ما يعلم حتى ينتهي إلى صاحبه.

From Abu Abdullah (peace be upon him) who said: Withdraw him gently, and when you place him in his grave, let the closest person be at his head, and mention Allah's name, and send blessings upon the Prophet (peace be upon him and his family), seek refuge from Satan, and recite Fatihat Al-Kitab, Al-Mu'awwidhatayn, Qul Huwa Allahu Ahad, and Ayat Al-Kursi, and if possible, uncover his cheek and place it on the earth, and testify and mention what he knows until reaching his companion.

Hadith 3333

عن زرارة، عن أبي جعفر (عليه السلام) قال: قال: إذا وضعت الميت في لحدّه فقل: بسم الله وفي سبيل الله وعلى ملة رسول الله (صلى الله عليه وآله)، واقرا آية الكرسي، واضرب بيدك على منكبه الأيمن ثم قل: يا فلان قل: رضيت بالله ربا، وبالاسلام ديناً، وبمحمد (صلى الله عليه وآله) رسولا، وبعلي إماما، وتسمي إمام زمانه.

From Zurarah, from Abu Ja'far (peace be upon him) who said: When you place the deceased in his grave, say: In the name of Allah, in the path of Allah, and upon the religion of the Messenger of Allah (peace be upon him and his family), and recite Ayat Al-Kursi, and strike your hand on his right shoulder then say: O so-and-so, say: I am pleased with Allah as Lord, Islam as religion, Muhammad (peace be upon him and his

family) as Messenger, and Ali as Imam, and name the Imam of his time.

Hadith 3334

عن محمد بن عطية - في حديث - قال: ضعه في لحدّه وألصق خده بالأرض، وتحسر عن وجهه، ويكون أولى الناس به مما يلي رأسه، ثم ليقرأ فاتحة الكتاب وقل هو الله أحد والمعوذتين وآية الكرسي، ثم ليقل: ما يعلم حتى ينتهي إلى صاحبه.

From Muhammad ibn Atiyyah - in a hadith - who said: Place him in his grave and place his cheek on the earth, and uncover his face, and let the closest person be at his head, then recite Fatihat Al-Kitab, Qul Huwa Allahu Ahad, Al-Mu'awwidhatayn, and Ayat Al-Kursi, then say what he knows until reaching his companion.

Hadith 3335

عن محمد بن عجلان - في حديث - أنه سمع أبا عبد الله (عليه السلام) يقول: فإذا أدخلته إلى قبره فليكن أولى الناس به عند رأسه، وليحسر عن خده وليلصق خده بالأرض، وليذكر اسم الله، وليتعوذ من الشيطان، وليقرأ فاتحة الكتاب وقل هو الله أحد والمعوذتين وآية الكرسي، ثم ليقل: ما يعلم ويسمعه تلقينه: شهادة أن لا إله إلا الله، وأن محمداً رسول الله (صلى الله عليه وآله)، ويذكر له ما يعلم واحداً واحداً.

From Muhammad bin 'Ajlan - in a hadith - that he heard Abu Abdullah (peace be upon him) say: When you place him in his grave, let the closest person to him be at his head, and let him uncover his cheek and place his cheek on the ground, and mention the name of Allah, and seek refuge from Satan, and recite Surat Al-Fatiha and Qul Huwa Allahu Ahad [Surah 112] and Al-Mu'awwidhatayn [Surah 113 & 114] and Ayat Al-Kursi [2:255], then let him say what he knows and make him hear the talqeen: the testimony that there is no god but Allah, and that Muhammad is the Messenger of Allah (peace be upon him and his family), and mention to him what he knows one by one.

Hadith 3336

عن ابن عباس أن النبي (صلى الله عليه وآله) لما وضع فاطمة بنت أسد أم علي بن أبي طالب (عليه السلام) في قبرها زحف حتى صار عند رأسها، ثم قال: يا فاطمة إن أباك منكروني فكبير فسألك: من ربك فقولي: "الله ربي ومحمد نبيي، والاسلام ديني، والقرآن كتابي، وابني إمامي ووليي"، ثم قال: اللهم ثبت فاطمة بالقول الثابت، ثم خرج من قبرها وحثا عليها حثيات.

From Ibn Abbas that when the Prophet (peace be upon him and his family) placed Fatima bint Asad, mother of Ali bin Abi Talib (peace be upon him), in her grave, he moved until he was at her head, then said: O Fatima, if Munkar and Nakir come to you and ask you: who is your Lord? Say: "Allah is my Lord, Muhammad is my Prophet, Islam is my religion, the Quran is my book, and my son is my Imam and guardian." Then he said: O Allah, make Fatima firm with the firm word. Then he left

her grave and threw handfuls of earth.

CHAPTER 21

Recommendation Of Supplicating For The Deceased With Narrated Supplications When Placing Him In The Grave And A Summary Of The Rulings Of Burial

[Hadith 3337 to 3342]

Hadith 3337

عن أبي عبد الله (عليه السلام) قال: إذا أتيت بالميت القبر فسله من قبل رجله فإذا وضعته في القبر فاقراً آية الكرسي وقل:

From Abu Abdullah (peace be upon him), he said: When you bring the deceased to the grave, lower him from the direction of his feet. When you place him in the grave, recite Ayat Al-Kursi and say:

"بسم الله وفي سبيل الله وعلى ملة رسول الله (صلى الله عليه وآله)، اللهم افسح له في قبره وألحقه بنبيه "

"In the name of Allah, in the way of Allah, and upon the religion of the Messenger of Allah (peace be upon him and his family). O Allah, expand his grave for him and join him with his Prophet."

وقل: كما قلت في الصلاة عليه مرة واحدة من عند " اللهم إن كان محسناً فزد في إحسانه، وإن كان مسيئاً فاغفر له وارحمه وتجاوز عنه " واستغفر له ما استطعت،

And say as you said in the prayer upon him once, from "O Allah, if he was a doer of good, then increase his goodness, and if he was a wrongdoer, then forgive him, have mercy on him, and pardon him," and seek forgiveness for him as much as you can.

قال: وكان علي بن الحسين (عليه السلام) إذا (أدخل الميت القبر) قال: اللهم جاف الأرض عن جنبيه وصاعد عمله ولقه منك رضواناً.

He said: When Ali bin Al-Husayn (peace be upon him) placed the deceased in the grave, he would say: "O Allah, make the earth hollow from his sides, raise his deeds, and let him meet Your pleasure."

Hadith 3338

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: إذا وضع الميت في لحد فقل:

From Muhammad bin Muslim, from one of the two (peace be upon them both), he said: When the deceased is placed in his niche grave (lahd), say:

"بسم الله وفي سبيل الله، وعلى ملة رسول الله (صلى الله عليه وآله)، عبدك ابن عبدك، نزل بك، وأنت خير

منزول به اللهم افسح له في قبره، وألحقه بنبيه، اللهم إنا لا نعلم منه إلا خيراً وأنت أعلم به "

"In the name of Allah, in the way of Allah, and upon the religion of the Messenger of Allah (peace be upon him and his family). Your servant, son of Your servant, has descended to You, and You are the best to be descended to. O Allah, expand his grave for him, join him with his Prophet. O Allah, we do not know of him except good, and You know him best."

فإذا وضعت عليه اللبن فقل: "اللهم صل وحدته، وأنس وحشته، وأسكن إليه من رحمتك رحمة تغنيه عن رحمة من سواك"

When you place the bricks upon him, say: "O Allah, unite his loneliness, give solace to his estrangement, and make him dwell in Your mercy, a mercy that will suffice him from the mercy of others besides You."

وإذا خرجت من قبره فقل: "إنا لله وإنا إليه راجعون، والحمد لله رب العالمين، اللهم ارفع درجته في أعلى عليين واخلف على عقبه في الغابرين (وعندك نحتسبه) يا رب العالمين".

When you leave his grave, say: "Indeed we belong to Allah and to Him we shall return, and praise be to Allah, Lord of the worlds. O Allah, raise his rank in the highest of the high, and be a guardian to his descendants among the remaining (those who are alive), and with You we reckon him, O Lord of the worlds."

Hadith 3339

عن أبي أيوب، عن سماعة قال: قلت لأبي عبد الله (عليه السلام): ما أقول: إذا أدخلت الميت منا قبره؟ قال: قل:

From Abu Ayyub, from Suma'ah, he said: I said to Abu Abdullah (peace be upon him), "What should I say when I place our deceased in his grave?" He said: Say,

"اللهم هذا عبدك فلان وابن عبدك، قد نزل بك وأنت خير منزل به. قد احتاج إلى رحمتك، اللهم ولا تعلم منه إلا خيرا، وأنت أعلم بسريره ونحن الشهداء بعلانيته، اللهم فجاف الأرض عن جنبيه، ولقنه حجته، واجعل هذا اليوم خير يوم أتى عليه، واجعل هذا القبر خير بيت نزل فيه، وصيره إلى خير مما كان فيه، ووسع له في مدخله، وأنس وحشته واغفر ذنبه، ولا تحرمنا أجره، ولا تضلنا بعده".

"O Allah, this is Your servant, so-and-so, son of Your servant. He has descended to You, and You are the best to be descended to. He is in need of Your mercy. O Allah, we do not know of him except good, and You know his inner secrets best, and we are witnesses to his apparent deeds. O Allah, make the earth hollow from his sides, make him comprehend his proof, make this day the best day that has come upon him, make this grave the best house he has dwelled in, make him reach what is better than what he was in, expand his entrance, give solace to his estrangement, forgive his sins, do not deprive us of his reward, and do not let us go astray after him."

Hadith 3340

عن أبي عبد الله (عليه السلام) قال: إذا وضعت الميت على القبر قلت: "اللهم عبدك وابن عبدك وابن أمتك نزل بك وأنت خير منزل به"

From Abu Abdullah (peace be upon him), he said: When you place the deceased upon the grave, say: "O Allah, Your servant, son of Your servant and son of Your maidservant, has descended to You, and You are the best to be descended to."

فإذا سللته من قبل الرجلين ودليته قلت: "بسم الله وبالله وعلى ملة رسول الله، اللهم إلى رحمتك لا إلى عذابك، اللهم افسح له في قبره ولقنه حجته وثبته بالقول الثابت وقنا وإياه عذاب القبر".

When you lower him from the direction of the feet and let him down, say: "In the name of Allah, by Allah, and upon the religion of the Messenger of Allah. O Allah, to Your mercy, not to Your punishment. O Allah, expand his grave for him, make him comprehend his proof, make him steadfast with the firm word, and protect us and him from the punishment of the grave."

وإذا سويت عليه التراب قل: "اللهم جاف الأرض عن جنبيه، وصعد روحه إلى أرواح المؤمنين في عليين، وألحقه بالصالحين".

When you level the soil upon him, say: "O Allah, make the earth hollow from his sides, raise his soul to the souls of the believers in the highest, and join him with the righteous."

Hadith 3341

عن أبي عبد الله (عليه السلام) أنه قال: يجعل له وسادة من تراب، ويجعل خلف ظهره مدرة لئلا يستلقي، ويحل عقد كفنه كلها ويكشف عن وجهه، ثم يدعى له ويقال:

From Abu Abdullah (peace be upon him), he said: A pillow of dust is made for him, a brick is placed behind his back so that he does not lie flat, all the knots of his shroud are untied, his face is uncovered, then supplications are made for him, and it is said:

"اللهم عبدك وابن عبدك وابن أمتك نزل بك وأنت خير منزل به، اللهم افسح له في قبره، ولقنه حجته، وألحقه بنبيه، وقه شر منكر ونكير"

"O Allah, Your servant, son of Your servant and son of Your maidservant, has descended to You, and You are the best to be descended to. O Allah, expand his grave for him, make him comprehend his proof, join him with his Prophet, and protect him from the evil of Munkar and Nakir."

ثم تدخل يدك اليمنى تحت منكبه الأيمن، وتضع يدك اليسرى على منكبه الأيسر، وتحركه تحريكا شديدا وتقول: "يا فلان ابن فلان، الله ربك، ومحمد نبيك، والاسلام دينك، وعلي وليك وإمامك" وتسمى الأئمة (عليهم السلام) واحدا واحدا إلى آخرهم أئمتك أئمة هدى أبرار.

Then you insert your right hand under his right shoulder, place your left hand on his

left shoulder, and shake him vigorously, and say: "O so-and-so, son of so-and-so, Allah is your Lord, Muhammad is your Prophet, Islam is your religion, Ali is your guardian and imam," and name the Imams (peace be upon them) one by one until the last of them, "your imams, the imams of guidance, the righteous."

ثم تعيد عليه التلقين مرة أخرى، فإذا وضعت عليه اللين فقل: "اللهم ارحم غيبته، وصل وحدته، وآنس وحشته، وآمن روعته، وأسكن إليه من رحمتك رحمة يستغني بها عن رحمة من سواك، واحشره مع من كان يتولاه "

Then repeat the teaching (talqin) to him once more. When you place the bricks upon him, say: "O Allah, have mercy on his alienation, unite his loneliness, give solace to his estrangement, give security to his fear, and make him dwell in Your mercy, a mercy that will suffice him from the mercy of others besides You, and gather him with those whom he used to befriend."

ومتى زرت قبره فادع له بهذا الدعاء وأنت مستقبل القبلة ويداك على القبر. فإذا خرجت من القبر فقل - وأنت تنفض يديك من التراب -: إنا لله وإنا إليه راجعون،

Whenever you visit his grave, supplicate for him with this supplication while facing the Qibla and your hands on the grave. When you leave the grave, say - while shaking the dust off your hands -: "Indeed we belong to Allah and to Him we shall return."

ثم احث التراب عليه بظهر كفيك ثلاث مرات وقل: "اللهم إيماناً بك، وتصديقاً بكتابك، هذا ما وعدنا الله ورسوله، وصدق الله ورسوله " فإنه من فعل ذلك وقال هذه الكلمات كتب الله له بكل ذرة حسنة.

Then scatter the soil upon him with the back of your palms three times and say: "O Allah, with faith in You, and belief in Your Book, this is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth." Whoever does that and says these words, Allah will write for him a good deed for every particle.

فإذا سوى قبره فصب على قبره الماء وتجعل القبر أمامك وأنت مستقبل القبلة، وتبدأ بصب الماء عند رأسه، وتدور به على قبره من أربع جوانبه حتى ترجع إلى الرأس من غير أن تقطع الماء، فإن فضل من الماء شيء فصبه على وسط القبر، ثم ضع يدك على القبر وادع للميت واستغفر له.

When you level his grave, pour water on his grave while placing the grave in front of you and facing the Qibla. Begin pouring the water at his head, and go around his grave from its four sides until you return to the head without cutting off the water. If there is any water left, pour it on the middle of the grave. Then place your hand on the grave, supplicate for the deceased, and seek forgiveness for him.

Hadith 3342

عن إسحاق بن عمار قال: سمعت أبا عبد الله (عليه السلام) يقول: إذا نزلت في قبر فقل: " بسم الله وبالله وعلى ملة رسول الله (صلى الله عليه وآله) "

From Ishaq bin 'Ammar, he said: I heard Abu Abdullah (peace be upon him) saying: When you descend into a grave, say: "In the name of Allah, by Allah, and upon the religion of the Messenger of Allah (peace be upon him and his family)."

ثم تسلم الميت سلا، فإذا وضعته في قبره فحل عقده وقل: " اللهم يا رب عبدك ابن عبدك نزل بك وأنت خير منزل به، اللهم إن كان محسنا فزد في إحسانه، وإن كان مسيئا فتجاوز عنه، وألحقه بنبيه محمد (صلى الله عليه وآله) وصالح شيعته، واهدنا وإياه إلى صراط مستقيم، اللهم عفوك عفوك ". "

Then lower the deceased gently. When you place him in his grave, untie his knots and say: "O Allah, Lord of Your servant, son of Your servant. He has descended to You, and You are the best to be descended to. O Allah, if he was a doer of good, then increase his goodness, and if he was a wrongdoer, then pardon him, and join him with his Prophet Muhammad (peace be upon him and his family) and his righteous followers, and guide us and him to a straight path. O Allah, Your pardon, Your pardon."

ثم تضع يدك اليسرى على عضده الأيسر وتحركه تحريكا شديدا ثم تقول: " يا فلان ابن فلان إذا سئلت فقل: الله ربي، ومحمد نبيي، والاسلام ديني، والقرآن كتابي، وعلي إمامي " حتى تسوق الأئمة (عليهم السلام)،

Then place your left hand on his left upper arm and shake him vigorously, then say: "O so-and-so, son of so-and-so, when you are asked, say: Allah is my Lord, Muhammad is my Prophet, Islam is my religion, the Qur'an is my book, and Ali is my imam," until you reach the Imams (peace be upon them).

ثم تعيد عليه القول، ثم تقول: " أفهمت يا فلان " قال (عليه السلام): فإنه يجيب ويقول: نعم، ثم تقول: " ثبتك الله بالقول الثابت، وهداك الله إلى صراط مستقيم، عرف الله بينك وبين أوليائك في مستقر من رحمته "

Then repeat the words to him, then say: "Did you understand, O so-and-so?" He (peace be upon him) said: He will answer and say, "Yes." Then say: "May Allah make you steadfast with the firm word, and may Allah guide you to a straight path. May Allah make known between you and your guardians in the abode of His mercy."

ثم تقول: " اللهم جاف الأرض عن جبينه، وأصعد بروحه إليك، ولقنه منك برهانا، اللهم عفوك عفوك ". "

Then say: "O Allah, make the earth hollow from his forehead, raise his soul to You, and make him comprehend the proof from You. O Allah, Your pardon, Your pardon."

ثم تضع الطين واللبن، فما دمت تضع اللبن والطين تقول: " اللهم صل وحدته، وآنس وحشته، وآمن روعته، وأسكن إليه من رحمتك رحمة تغنيه بها عن رحمة من سواك، فإنما رحمتك للظالمين "،

Then place the clay and bricks. As long as you are placing the bricks and clay, say: "O Allah, unite his loneliness, give solace to his estrangement, give security to his fear, and make him dwell in Your mercy, a mercy that will suffice him from the mercy of

others besides You, for Your mercy is for the wrongdoers."

ثم تخرج من القبر وتقول: "إنا لله وإنا إليه راجعون، اللهم ارفع درجته في أعلى عليين، واخلف على عقبه في الغابرين، وعندك نحتسبه يا رب العالمين".

Then leave the grave and say: "Indeed we belong to Allah and to Him we shall return. O Allah, raise his rank in the highest of the high, and be the successor to his descendants among the remaining, and with You we reckon him, O Lord of the worlds."

CHAPTER 22

Recommendation Of Entering The Deceased Into The Grave From The Feet Side Gently With The Head First If It's A Man, And The Woman From The Direction Of The Qibla

[Hadith 3343 to 3349]

Hadith 3343

عن أبي عبد الله (عليه السلام) قال: إذا أتيت بالميت القبر فسله من قبل رجله.

From Abu Abdullah (peace be upon him) who said: When you bring the deceased to the grave, slide him in from the direction of the feet.

Hadith 3344

عن محمد بن مسلم قال: سألت أحدهما (عليهما السلام) عن الميت فقال: تسله من قبل الرجلين، وتلحق القبر بالأرض إلا قدر أربع أصابع مفرجات تريه قبره.

From Muhammad ibn Muslim who said: I asked one of them (peace be upon them) about the deceased and he said: Slide him in from the direction of the feet, and make the grave level with the ground except for four spread fingers height, and make his grave square-shaped.

Hadith 3345

عن أبي عبد الله (عليه السلام) قال: سل الميت سلا.

From Abu Abdullah (peace be upon him) who said: Slide the deceased in gently.

Hadith 3346

قال الكليني: وفي رواية أخرى قال رسول الله (صلى الله عليه وآله): إن لكل بيت بابا وإن باب القبر من قبل الرجلين.

Al-Kulayni said: And in another narration, the Messenger of Allah (peace be upon him and his family) said: Every house has a door, and the door of the grave is from the direction of the feet.

Hadith 3347

عن جعفر بن محمد (عليهما السلام) - في حديث شرايع الدين - قال: والميت يسلم من قبل رجله سلا، والمرأة تؤخذ بالعرض من قبل اللحد، والقبور تربع ولا تسنم.

From Ja'far ibn Muhammad (peace be upon them both) - in a hadith about religious

laws - said: The deceased should be slid in from the direction of the feet, and the woman should be taken sideways from the direction of the niche, and the graves should be made square and not humped.

Hadith 3348

عن أبي عبد الله (عليه السلام) قال: لكل شيء باب وباب القبر مما يلي الرجلين، إذا وضعت الجنازة فضعها مما يلي الرجلين ويخرج الميت مما يلي الرجلين، ويدعا له حتى يوضع في حفرته، ويسوى عليه التراب.

From Abu Abdullah (peace be upon him) who said: Everything has a door and the door of the grave is from the direction of the feet. When you place the bier, place it from the direction of the feet (*) and remove the deceased from the direction of the feet, and supplicate for him until he is placed in his pit, and the soil is leveled over him.

Translator: * So that the feet enter first.

Hadith 3349

عن جبير بن نفير الحضرمي قال: قال رسول الله (صلى الله عليه وآله): إن لكل بيت بابا، وإن باب القبر من قبل الرجلين.

From Jubayr ibn Nufayr Al-Hadrami who said: The Messenger of Allah (peace be upon him and his family) said: Every house has a door, and the door of the grave is from the direction of the feet.

CHAPTER 23

Recommendation For Exiting The Grave From The Feet Side For One Who Enters It, And Permissibility Of Entering From Whichever Direction One Wishes

[Hadith 3350 to 3351]

Hadith 3350

عن أبي عبد الله (عليه السلام) قال: من دخل القبر فلا يخرج إلا من قبل الرجلين.

From Abu Abdullah (peace be upon him) who said: Whoever enters the grave should not exit except from the feet side.

Hadith 3351

وعن عدة من أصحابنا، عن سهل بن زياد، رفعه قال: قال: يدخل الرجل القبر من حيث شاء، ولا يخرج إلا من قبل رجله.

From a number of our companions, from Sahl ibn Ziyad, who raised it [to an Imam] saying: A man may enter the grave from whichever direction he wishes, but should not exit except from the feet side.

CHAPTER 24

Entry Into The Grave Is For The Guardian, And The Permissibility Of Multiple Entrants

[Hadith 3352 to 3353]

Hadith 3352

عن زرارة أنه سأل أبا عبد الله (عليه السلام) عن القبر كم يدخله؟ قال: ذاك إلى الولي، إن شاء أدخل وترا، وإن شاء شفعاً.

From Zurara that he asked Abu Abdullah (peace be upon him) about how many can enter the grave? He said: That is up to the guardian, if he wishes he can allow an odd number, and if he wishes an even number.

Hadith 3353

عن أبي مريم الأنصاري قال سمعت أبا جعفر (عليه السلام) يقول: كفن رسول الله (صلى الله عليه وآله) - إلى أن قال: - ثم دخل علي (عليه السلام) القبر فوضعه على يديه، وأدخل معه الفضل بن العباس، فقال رجل من الأنصار من بني الخيلاء يقال له: أوس بن خولي: أنشدكم الله أن تقطعوا حقنا، فقال له علي (عليه السلام): أدخل فدخل معهما: فسأله أين وضع السرير؟ فقال: عند رجل القبر وسل سلا.

From Abu Maryam Al-Ansari who said I heard Abu Ja'far (peace be upon him) saying: The Messenger of Allah (peace be upon him and his family) was shrouded - until he said - then Ali (peace be upon him) entered the grave and placed him on his hands, and Al-Fadhil bin Al-Abbas entered with him. Then a man from Al-Ansar from Bani Al-Khayla called Aws bin Khawli said: I implore you by Allah not to cut off our right. So Ali (peace be upon him) said to him: Enter, and he entered with them. So I asked him where was the bier placed? He said: At the foot of the grave and it was gently pulled out.

CHAPTER 25

Dislike Of Descending Into The Child's Grave Specifically Without It Being Prohibited, And The Permissibility Of Descending Into The Parent's Grave

[Hadith 3354 to 3361]

Hadith 3354

عن أبي عبد الله (عليه السلام) قال: يكره للرجل أن ينزل في قبر ولده.

From Abu Abdullah (peace be upon him) who said: It is disliked for a man to descend into his child's grave.

Hadith 3355

عن أبي عبد الله (عليه السلام) قال: الرجل ينزل في قبر والده، ولا ينزل الوالد في قبر ولده.

From Abu Abdullah (peace be upon him) who said: A man descends into his father's grave, but a father does not descend into his child's grave.

Hadith 3356

عن أبي عبد الله (عليه السلام) - في حديث - أنه لم ينزل في قبر ولده إسماعيل، وقال: هكذا فعل النبي (صلى الله عليه وآله) بإبراهيم ولده.

From Abu Abdullah (peace be upon him) - in a hadith - that he did not descend into his son Ismail's grave, and said: This is what the Prophet (peace be upon him and his family) did with his son Ibrahim.

Hadith 3357

عن علي بن عبد الله قال: سمعت أبا الحسن موسى (عليه السلام) قال: - في حديث عن علي (عليه السلام) - لما قبض إبراهيم ابن رسول الله (صلى الله عليه وآله) قال: يا علي، انزل فألحد ابني، فنزل (عليه السلام) فألحد إبراهيم في لحده.

From Ali bin Abdullah who said: I heard Abu Al-Hassan Musa (peace be upon him) say - in a hadith from Ali (peace be upon him) - When Ibrahim, the son of the Messenger of Allah (peace be upon him and his family) passed away, he said: O Ali, descend and make a niche for my son. So he (peace be upon him) descended and made a niche for Ibrahim in his grave.

فقال الناس: إنه لا ينبغي لاحد أن ينزل في قبر ولده، إذ لم يفعل رسول الله (صلى الله عليه وآله)، فقال لهم رسول الله (صلى الله عليه وآله): يا أيها الناس إنه ليس عليكم بحرام أن تنزلوا في قبور أولادكم ولكني لست

آمن إذا حل أحدكم الكفن عن ولده أن يلعب به الشيطان فيدخله عند ذلك من الجزع ما يحبط أجره، ثم انصرف (صلى الله عليه وآله).

The people said: It is not appropriate for anyone to descend into their child's grave, since the Messenger of Allah (peace be upon him and his family) did not do so. The Messenger of Allah (peace be upon him and his family) said to them: O people, it is not prohibited for you to descend into your children's graves, but I fear that when one of you unties the shroud of his child, Satan may play with him and cause such grief that would nullify his reward. Then he (peace be upon him and his family) left.

Hadith 3358

عن أبي عبد الله (عليه السلام) قال: الوالد لا ينزل في قبر ولده، والولد ينزل في قبر والده.

From Abu Abdullah (peace be upon him) who said: The parent does not descend into his child's grave, but the child descends into his parent's grave.

Hadith 3359

عن عبد الله العنبري قال: قلت لأبي عبد الله (عليه السلام): الرجل يدفن ابنه؟ فقال: لا يدفنه في التراب، قال: قلت: فالابن يدفن أباه؟ قال: نعم لا بأس.

From Abdullah Al-Anbari who said: I asked Abu Abdullah (peace be upon him): Should a man bury his son? He said: He should not bury him in the soil. I asked: Should the son bury his father? He said: Yes, there is no problem.

Hadith 3360

عن عبد الله بن راشد قال: كنت مع أبي عبد الله (عليه السلام) حين مات إسماعيل ابنه فأنزل في قبره ثم رمى بنفسه على الأرض مما يلي القبلة، ثم قال: هكذا صنع رسول الله (صلى الله عليه وآله) بإبراهيم، ثم قال: إن الرجل ينزل في قبر والده، ولا ينزل في قبر ولده.

From Abdullah bin Rashid who said: I was with Abu Abdullah (peace be upon him) when his son Ismail died, and he had him descended into his grave, then he threw himself on the ground towards the Qibla and said: This is how the Messenger of Allah (peace be upon him and his family) did with Ibrahim. Then he said: Indeed, a man descends into his father's grave, but does not descend into his child's grave.

Hadith 3361

عن مرة مولى محمد بن خالد قال: لما توفي إسماعيل فأنتهى أبو عبد الله (عليه السلام) إلى القبر أرسل نفسه فقعد على حاشية القبر ولم ينزل في القبر ثم قال: هكذا صنع رسول الله (صلى الله عليه وآله) بإبراهيم ولده.

From Murrah the freed slave of Muhammad bin Khalid who said: When Isma'il

passed away and Abu Abdullah (peace be upon him) came to the grave, he let himself down and sat on the edge of the grave and did not descend into the grave, then he said: This is how the Messenger of Allah (peace be upon him and his family) did with his son Ibrahim.

CHAPTER 26

Recommendation For The Husband To Descend Into The Grave Of His Wife Or One Who Used To See Her In Her Life, And The Descent Of The Guardian Or Whom He Commands In General

[Hadith 3362 to 3365]

Hadith 3362

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): مضت السنة من رسول الله (صلى الله عليه وآله) أن المرأة لا يدخل قبرها إلا من كان يراها في حياتها.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: It was the established practice (Sunnah) of the Messenger of Allah (peace be upon him and his family) that only those who saw a woman during her life should enter her grave.

Hadith 3363

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 over his wife until he places her in her grave.

Hadith 3364

وقد سبق حديث زيد بن علي، عن آبائه، عن أمير المؤمنين (عليه السلام) قال: يكون أولى الناس بالمرأة في مؤخرها.

The hadith of Zayd bin Ali, from his forefathers, from the Commander of the Faithful (peace be upon him) has already been mentioned. He said: "The closest of people to the woman should be at her rear."

Hadith 3365

عن أبي عبد الله (عليه السلام) قال: إنا وضعته في لحدّه فليكن أولى الناس مما يلي رأسه.

From Abu Abdullah (peace be upon him), he said: "When you place him in his niche grave (lahd), the closest of people should be near his head."

CHAPTER 27

Permission To Furnish The Grave With Cloth And Teak Wood When Needed, And To Cover It With Teak Wood

[Hadith 3366 to 3368]

Hadith 3366

قال: كتب علي بن بلال إلى أبي الحسن (عليه السلام) أنه ربما مات عندنا الميت وتكون الأرض ندية فيفرش القبر بالساج أو يطبق عليه، فهل يجوز ذلك؟ فكتب: ذلك جائز.

Ali bin Bilal wrote to Abu Al-Hassan (peace be upon him) saying that sometimes when someone dies among us and the ground is wet, we furnish the grave with teak wood or cover it with it, so is this permissible? He wrote back: That is permissible.

Hadith 3367

عن أبي عبد الله (عليه السلام) قال: ألقى شقرا مولى رسول الله (صلى الله عليه وآله) في قبره القطيفة.

From Abu Abdullah (peace be upon him) who said: Shuqran, the freed slave of the Messenger of Allah (peace be upon him and his family), placed the velvet cloth in his grave.

Hadith 3368

محمد بن علي بن الحسين قال: وقد روي عن أبي الحسن الثالث (عليه السلام) إطلاق في أن يفرش القبر بالساج ويطبق على الميت بالساج.

Muhammad bin Ali bin Al-Hussein said: It has been narrated from Abu Al-Hassan the Third (peace be upon him) permitting the furnishing of the grave with teak wood and covering the deceased with teak wood.

CHAPTER 28

Permissibility Of Placing Clay And Bricks On The Grave

[Hadith 3369 to 3369]

Hadith 3369

عن أبان بن تغلب قال: سمعت أبا عبد الله (عليه السلام) يقول: جعل علي (عليه السلام) على قبر رسول الله (صلى الله عليه وآله) لبنا، فقلت: أرايت إن جعل الرجل عليه آجرا هل يضر الميت؟ قال: لا.

From Aban ibn Taghlib who said: I heard Abu Abdullah (peace be upon him) saying: Ali (peace be upon him) placed clay on the grave of the Messenger of Allah (peace be upon him and his family). So I said: What do you think if a man places bricks on it, would it harm the deceased? He said: No.

CHAPTER 29

It Is Recommended To Throw Soil With The Palm And Back Of The Hand Three Times And To Recite The Traditional Supplications

[Hadith 3370 to 3374]

Hadith 3370

عن داود بن النعمان قال: رأيت أبا الحسن (عليه السلام) يقول: ما شاء الله لا ما شاء الناس، فلما انتهى إلى القبر تنحى فجلس، فلما أدخل الميت لحده قام فحشا عليه التراب ثلاث مرات بيده.

From Dawud bin al-Nu'man who said: I saw Abu al-Hassan (peace be upon him) saying: What Allah wills, not what people will. When he reached the grave, he stepped aside and sat. When the deceased was placed in his grave, he stood up and threw soil on him three times with his hand.

Hadith 3371

عن عمر بن أذينة قال: رأيت أبا عبد الله (عليه السلام) يطرح التراب على الميت فيمسكه ساعة في يده، ثم يطرحه ولا يزيد على ثلاثة أكف، قال: فسألته عن ذلك فقال: يا عمر كنت أقول: "إيماناً بك، وتصديقا ببعثك، هذا ما وعد الله ورسوله، إلى قوله - وتسليماً " هكذا كان يفعل رسول الله (صلى الله عليه وآله) وبه جرت السنة.

From Umar bin Udhaynah who said: I saw Abu Abdullah (peace be upon him) throwing soil on the deceased, holding it in his hand for a moment, then throwing it, not exceeding three handfuls. He said: I asked him about that and he said: O Umar, I used to say: "In belief in You, and affirming Your resurrection, this is what Allah and His Messenger promised" up to his words "and in submission." This is how the Messenger of Allah (peace be upon him and his family) used to do, and this became the tradition.

Hadith 3372

عن محمد بن مسلم قال: كنت مع أبي جعفر (عليه السلام) في جنازة رجل من أصحابنا فلما أن دفنوه قام (عليه السلام) إلى قبره فحشا عليه مما يلي رأسه ثلاثا بكفه ثم بسط كفه على القبر، ثم قال: "اللهم جاف الأرض عن جنبيه، وأصعد إليك روحه، ولقه منك رضوانا، وأسكن قبره من رحمتك ما تغنيه به عن رحمة من سواك" ثم مضى.

From Muhammad bin Muslim who said: I was with Abu Ja'far (peace be upon him) at the funeral of one of our companions. When they buried him, he (peace be upon him)

stood at his grave and threw three handfuls of soil near his head with his palm, then spread his palm on the grave and said: "O Allah, keep the earth away from his sides, elevate his soul to You, grant him Your pleasure, and fill his grave with Your mercy that will make him needless of the mercy of others." Then he left.

Hadith 3373

عن أبي عبد الله (عليه السلام) قال: إذا حثوت التراب على الميت فقل: إيماناً بك وتصديقاً ببعثك (١). هذا ما وعد الله ورسوله. قال: وقال أمير المؤمنين (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: من حثا على ميت وقال: هذا القول أعطاه الله بكل ذرة حسنة.

From Abu Abdullah (peace be upon him) who said: When you throw soil on the deceased, say: In belief in You and affirming Your resurrection, this is what Allah and His Messenger promised. He said: And Amir al-Mu'minin (peace be upon him) said: I heard the Messenger of Allah (peace be upon him and his family) say: Whoever throws soil on a deceased and says these words, Allah will grant him a good deed for every particle.

Hadith 3374

عن محمد بن الأصبغ. عن بعض أصحابنا قال: رأيت أبا الحسن (عليه السلام) وهو في جنازة فحثا التراب على القبر بظهر كفيه.

From Muhammad bin al-Asbagh, from some of our companions who said: I saw Abu al-Hassan (peace be upon him) at a funeral throwing soil on the grave with the backs of his hands.

CHAPTER 30

Dislike Of Throwing Soil On The Grave Of A Child And Blood Relatives

[Hadith 3375 to 3375]

Hadith 3375

عن عبيد بن زرارَةَ قال: مات لبعض أصحاب أبي عبد الله (عليه السلام) ولد فحضر أبو عبد الله (عليه السلام)، فلما أُلحِد تقدم أبوه فطرح عليه التراب،

From Ubaid bin Zurara who said: A child of one of the companions of Abu Abdullah (peace be upon him) died, and Abu Abdullah (peace be upon him) attended. When the grave was prepared, the father stepped forward to throw soil on it.

فأخذ أبو عبد الله (عليه السلام) بكفيه وقال: لا تطرح عليه التراب، ومن كان منه ذا رحم فلا يطرح عليه التراب، فإن رسول الله (صلى الله عليه وآله) نهى أن يطرح الوالد أو ذو رحم على ميتة التراب،

Abu Abdullah (peace be upon him) took his hands and said: "Do not throw soil on him, and whoever is related to him should not throw soil on him, for the Messenger of Allah (peace be upon him and his family) forbade a parent or blood relative from throwing soil on their deceased."

فقلنا: يا بن رسول الله، أتنهانا عن هذا وحده؟ فقال: أنهاكم أن تطرحوا التراب على ذوي أرحامكم، فإن ذلك يورث القسوة في القلب، ومن قسا قلبه بعد من ربه.

We said: "O son of the Messenger of Allah, do you forbid us from this alone?" He said: "I forbid you from throwing soil on your blood relatives, for that causes hardness in the heart, and whoever's heart becomes hard becomes distant from his Lord."

CHAPTER 31

Recommendation Of Making The Grave Square-Shaped And Raising It Four Fingers To A Span

[Hadith 3376 to 3387]

Hadith 3376

عن أبي جعفر (عليه السلام) قال: يدعى للميت حين يدخل حفرته، ويرفع القبر فوق الأرض أربع أصابع.

From Abu Ja'far (peace be upon him) who said: Supplicate for the deceased when placed in their grave, and raise the grave above the ground by four fingers.

Hadith 3377

عن قدامة بن زائدة قال: سمعت أبا جعفر (عليه السلام) يقول: إن رسول الله (صلى الله عليه وآله) سل إبراهيم ابنه سلا، ورفع قبره.

From Qudamah bin Za'idah who said: I heard Abu Ja'far (peace be upon him) saying: Indeed, the Messenger of Allah (peace be upon him and his family) drew out his son Ibrahim, and raised his grave.

Hadith 3378

عن أبي جعفر (عليه السلام) قال: قال النبي (صلى الله عليه وآله) لعلي (عليه السلام): يا علي، ادفني في هذا المكان، وارفع قبوري من الأرض أربع أصابع، ورش عليه من الماء.

From Abu Ja'far (peace be upon him) who said: The Prophet (peace be upon him and his family) said to Ali (peace be upon him): O Ali, bury me in this place, raise my grave from the ground by four fingers, and sprinkle water on it.

Hadith 3379

عن أبي عبد الله (عليه السلام) قال: يستحب أن يدخل معه في قبره جريدة رطبة، ويرفع قبره من الأرض قدر أربع أصابع مضمومة، وينضح عليه الماء، ويخلى عنه.

From Abu Abdullah (peace be upon him) who said: It is recommended to place with him in his grave a fresh palm branch, and raise his grave from the ground by the measure of four joined fingers, sprinkle water on it, and leave him.

Hadith 3380

عن أبي عبد الله (عليه السلام) قال: إن أبي قال لي ذات يوم في مرضه: إن أنا مت فغسلني وكفني، وارفع قبري أربع أصابع، ورشه بالماء.

From Abu Abdullah (peace be upon him) who said: Indeed my father said to me one day during his illness: When I die, wash me and shroud me, raise my grave four fingers, and sprinkle it with water.

Hadith 3381

عن الحلبي - في حديث - قال: قال أبو عبد الله (عليه السلام): إن أبي أمرني أن أرفع القبر من الأرض أربع أصابع مفرجات، وذكر أن رش القبر بالماء حسن.

From Al-Halabi - in a hadith - who said: Abu Abdullah (peace be upon him) said: Indeed my father ordered me to raise the grave from the ground by four separated fingers, and mentioned that sprinkling the grave with water is good.

Hadith 3382

عن أبي عبد الله (عليه السلام) قال: أمرني أبي أن أجعل ارتفاع قبره أربع أصابع مفرجات، وذكر أن الرش بالماء حسن، وقال: توضأ إذا أدخلت الميت القبر.

From Abu Abdullah (peace be upon him) who said: My father ordered me to make the height of his grave four separated fingers, and mentioned that sprinkling with water is good, and said: Perform ablution when you place the deceased in the grave.

Hadith 3383

عن جعفر، عن أبيه (عليهما السلام)، أن قبر رسول الله (صلى الله عليه وآله) رفع شبرا من الأرض، وأن النبي (صلى الله عليه وآله) أمر برش القبور.

From Ja'far, from his father (peace be upon them), that the grave of the Messenger of Allah (peace be upon him and his family) was raised a hand span from the ground, and that the Prophet (peace be upon him and his family) ordered the sprinkling of graves.

Hadith 3384

عن يونس بن عبد الرحمن، عن عبد الأعلى مولى آل سام، عن أبي عبد الله (عليه السلام) قال: إن أبي استودعني ما هناك فلما حضرته الوفاة قال: ادع لي شهودا، فدعوت له أربعة من قريش فقال:

From Yunus bin Abdul Rahman, from Abdul A'la the freed slave of Al Sam's family, from Abu Abdullah (peace be upon him) who said: My father entrusted to me what was there, and when death approached him, he said: Call witnesses for me. So I called four from Quraysh for him, and he said:

اكتب: هذا ما أوصى به يعقوب بنيه - إلى أن قال - وأوصى محمد بن علي إلى جعفر بن محمد، وأمره أن

يكفنه في برده الذي كان يصلي فيه الجمعة، وأن يعممه بعمامته، وأن يربع قبره، ويرفعه أربعة أصابع، وأن يحل عنه أطماره عند دفنه.

Write: This is what Jacob advised his sons - until he said - and Muhammad bin Ali advised to Ja'far bin Muhammad, and ordered him to shroud him in his cloak in which he used to pray Friday prayers, and to turban him with his turban, and to make his grave square, and raise it four fingers, and to loosen his wraps at his burial.

Hadith 3385

عن جعفر، عن أبيه، عن علي (عليه السلام)، إن قبر رسول الله (صلى الله عليه وآله) رفع من الأرض قدر شبر وأربع أصابع، ورش عليه الماء، قال علي: والسنة أن يرش على القبر الماء.

From Ja'far, from his father, from Ali (peace be upon him), that the grave of the Messenger of Allah (peace be upon him and his family) was raised from the ground the measure of a hand span and four fingers, and water was sprinkled on it. Ali said: And it is the Sunnah to sprinkle water on the grave.

Hadith 3386

عن أبي الحسن موسى بن جعفر (عليه السلام) - في حديث - إنه قال: إذا حملت إلى المقبرة المعروفة بمقابر قريش فألحدوني بها، ولا ترفعوا قبوري أكثر من أربع أصابع مفرجات.

From Abu Al-Hassan Musa bin Ja'far (peace be upon him) - in a hadith - he said: When I am carried to the cemetery known as the cemetery of Quraysh, make my grave with a side niche there, and do not raise my grave more than four spread fingers.

Hadith 3387

وفي (العلل): عن الحسين بن الوليد، عن ذكره، عن أبي الله (عليه السلام)، قال: قلت: لأي علة يربع القبر؟ قال: لعله البيت، لأنه نزل مربعا.

And in (Al-'Ilal): From Al-Hussein bin Al-Walid, from whom he mentioned, from Abu Abdullah (peace be upon him), who said: I said: For what reason is the grave made square (*)? He said: For the reason of the House [Ka'bah], because it descended as square.

Translator: * Murabba refers to a square but is also used broadly to refer to any rectangular or quadrilateral shape.

CHAPTER 32

Recommendation Of Sprinkling Water On The Grave Starting From The Head Side In A Circular Motion, Then On Its Middle, And Repeating The Sprinkling For Forty Days, Once Daily

[Hadith 3388 to 3393]

Hadith 3388

عن أبي عبد الله (عليه السلام) قال: السنة في رش الماء على القبر أن تستقبل القبلة وتبدأ من عند الرأس إلى عند الرجل، ثم تدور على القبر من الجانب الآخر، ثم يرش على وسط القبر، فكذاك السنة.

From Abu Abdullah (peace be upon him) who said: The sunnah in sprinkling water on the grave is to face the qiblah and start from the head side to the feet, then circle around the grave from the other side, then sprinkle on the middle of the grave, this is the sunnah.

Hadith 3389

عن أبي عبد الله (عليه السلام)، في رش الماء على القبر قال: يتجافى عنه العذاب ما دام الندى في التراب.

From Abu Abdullah (peace be upon him), regarding sprinkling water on the grave, he said: The punishment is kept away from him as long as the moisture remains in the soil.

Hadith 3390

عن أبي عبد الله (عليه السلام) قال: كان رش القبر على عهد رسول الله (صلى الله عليه وآله).

From Abu Abdullah (peace be upon him) who said: Sprinkling the grave was practiced during the time of the Messenger of Allah (peace be upon him and his family).

Hadith 3391

عن زرارة قال: قال أبو عبد الله (عليه السلام): إذا فرغت من القبر فانضحه، ثم ضع يدك عند رأسه وتغمز كفك عليه بعد النضح.

From Zurarah who said: Abu Abdullah (peace be upon him) said: When you finish with the grave, sprinkle it, then place your hand at its head and press your palm on it after sprinkling.

Hadith 3392

عن جعفر، عن أبيه، عن علي (عليهم السلام)، إن الرث على القبور كان على عهد النبي (صلى الله عليه وآله).

From Ja'far, from his father, from Ali (peace be upon them), that sprinkling on graves was practiced during the time of the Prophet (peace be upon him and his family).

Hadith 3393

عن محمد بن الوليد، إن صاحب المقبرة سأله عن قبر يونس بن يعقوب وقال: من صاحب هذا القبر؟ فإن أبا الحسن علي بن موسى الرضا (عليه السلام) أوصاني به أمرني أن أرش قبره أربعين شهرا، أو أربعين يوما، في كل يوم مرة.

From Muhammad bin Al-Waleed, that the caretaker of the cemetery asked him about the grave of Yunus bin Ya'qub and said: Who is the owner of this grave? For Abu Al-Hassan Ali bin Musa Al-Ridha (peace be upon him) entrusted me with it and ordered me to sprinkle his grave for forty months, or forty days, once every day.

CHAPTER 33

Recommendation Of Placing The Hand On The Grave After Sprinkling Water Near The Head Facing The Qibla, Spreading The Fingers And Pressing The Palm On It, And Emphasis Of Recommendation For Those Who Did Not Pray Over The Deceased

[Hadith 3394 to 3398]

Hadith 3394

عن زرارة، عن أبي جعفر (عليه السلام) - في حديث - قال: قال: وإذا حثي عليه التراب وسوى قبره فضع كفك على قبره عند رأسه، وفرج أصابعك واغمز كفك عليه بعد ما ينضح بالماء.

From Zurarah, from Abu Ja'far (peace be upon him) - in a hadith - he said: When soil is poured and the grave is leveled, place your palm on his grave at his head, spread your fingers and press your palm on it after it is sprinkled with water.

Hadith 3395

عن إسحاق بن عمار قال: قلت لأبي الحسن الأول (عليه السلام): إن أصحابنا يصنعون شيئاً: إذا حضروا الجنازة ودفن الميت لم يرجعوا حتى يمسحوا أيديهم على القبر، أفسنة ذلك أم بدعة؟ فقال: ذلك واجب على من لم يحضر الصلاة عليه.

From Ishaq bin Ammar who said: I said to Abu al-Hasan the First (peace be upon him): Our companions do something: when they attend a funeral and the deceased is buried, they don't leave until they wipe their hands on the grave, is this a sunnah or an innovation? He said: This is obligatory for those who did not attend the prayer over him.

Hadith 3396

عن محمد بن إسحاق قال: قلت لأبي الحسن الرضا (عليه السلام): شيء يصنعه الناس عندنا: يضعون أيديهم على القبر إذا دفن الميت؟ قال: إنما ذلك لمن لم يدرك الصلاة عليه، فأما من أدرك الصلاة فلا.

From Muhammad bin Ishaq who said: I said to Abu al-Hasan al-Ridha (peace be upon him): People among us do something: they place their hands on the grave when the deceased is buried? He said: This is only for those who did not attend the prayer over him, but for those who attended the prayer, it is not.

أقول: هذا وما قبله محمول على تأكد الاستحباب لمن لم يدرك الصلاة عليه، وعدم تأكده لمن صلى عليه، لما يأتي.

I say: This and what precedes it is interpreted as emphasizing the recommendation for those who did not attend the prayer over him, and not emphasizing it for those who prayed over him, as will come.

Hadith 3397

عن زرارة، عن أبي جعفر (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يصنع بمن مات من بني هاشم خاصة شيئاً لا يصنعه بأحد من المسلمين:

From Zurarah, from Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) used to do something specifically for those who died from Bani Hashim that he wouldn't do for any other Muslim:

كان إذا صلى على الهاشمي ونضح قبره بالماء وضع رسول الله (صلى الله عليه وآله) كفه على القبر حتى ترى أصابعه في الطين، فكان الغريب يقدم أو المسافر من أهل المدينة فيرى القبر الجديد عليه أثر كف رسول الله (صلى الله عليه وآله) فيقول: من مات من آل محمد (صلى الله عليه وآله)؟.

When he prayed over a Hashimite and sprinkled their grave with water, the Messenger of Allah (peace be upon him and his family) would place his palm on the grave until his fingers could be seen in the mud. When a stranger or traveler from Medina would come and see the new grave with the hand print of the Messenger of Allah (peace be upon him and his family), they would ask: Who has died from the family of Muhammad (peace be upon him and his family)?

Hadith 3398

عن عبد الرحمن بن أبي عبد الله قال: سألته عن وضع الرجل يده على القبر، ما هو؟ ولم صنع؟ فقال: صنعه رسول الله (صلى الله عليه وآله) على ابنه بعد النضح. قال: وسألته: كيف أضع يدي على قبور المسلمين؟ فأشار بيده في الأرض ووضعها عليها ثم رفعها وهو مقابل القبلة.

From Abdul Rahman bin Abi Abdullah who said: I asked him about a man placing his hand on the grave, what is it? And why is it done? He said: The Messenger of Allah (peace be upon him and his family) did it over his son after sprinkling. He said: And I asked him: How should I place my hand on Muslims' graves? He gestured with his hand to the ground and placed it on it then raised it while facing the qibla.

CHAPTER 34

Recommendation Of Standing At The Grave, Supplicating For The Deceased With Transmitted Prayers, Reciting Surat Al-Qadr Seven Times, Reciting Ayat Al-Kursi And Dedicating Their Rewards To The Deceased [Hadith 3399 to 3402]

Hadith 3399

عن عبد الله بن عجلان قال: قام أبو جعفر (عليه السلام) على قبر رجل من الشيعة فقال: اللهم صل وحدته، وأنس وحشته، وأسكن إليه من رحمتك ما يستغني بها عن رحمة من سواك.

From Abdullah bin Ajlan who said: Abu Ja'far (peace be upon him) stood at the grave of a man from the Shia and said: "O Allah, connect with his solitude, comfort his loneliness, and bestow upon him from Your mercy that which makes him needless of the mercy of anyone besides You."

Hadith 3400

عن عمرو بن أبي المقدام قال: مررت مع أبي جعفر (عليه السلام) بالبقيع، فمررنا بقبر رجل من أهل الكوفة من الشيعة، قال: فوقف عليه فقال: اللهم ارحم غربته، وصل وحدته، وأسكن إليه من رحمتك ما يستغني بها عن رحمة من سواك، وألحقه بمن كان يتولاه.

From Amr bin Abi Al-Miqdam who said: I passed by Al-Baqi' with Abu Ja'far (peace be upon him), and we passed by the grave of a man from the people of Kufa from the Shia. He said: He stopped at it and said: "O Allah, have mercy on his estrangement, connect with his solitude, and bestow upon him from Your mercy that which makes him needless of the mercy of anyone besides You, and join him with those whom he used to love."

Hadith 3401

ورواه الشيخ بإسناده عن الحسن بن محبوب، مثله، إلا أنه قال: وصل وحدته، وأنس وحشته، وزاد: ثم قرأ (إنا أنزلناه في ليلة القدر) سبع مرات.

And Al-Sheikh narrated it through his chain from Al-Hassan bin Mahbub, similar to it, except that he said: "connect with his solitude, comfort his loneliness," and added: Then he recited "Indeed, We sent it down during the Night of Decree" (Surah 97) seven times.

Hadith 3402

ورام بن أبي فراس في (كتابه) قال: قال (عليه السلام): إذا قرأ المؤمن آية الكرسي وجعل ثواب قراءته لأهل القبور جعل الله تعالى له من كل حرف ملكا يسبح له إلى يوم القيامة.

Warram bin Abi Firas said in his book: He (peace be upon him) said: When a believer recites Ayat Al-Kursi (2:255) and dedicates the reward of its recitation to the people of the graves, Allah the Exalted creates for him from each letter an angel that glorifies Him until the Day of Resurrection.

CHAPTER 35

Recommendation For The Guardian To Instruct The Deceased With The Two Testimonies And Acknowledgment Of The Imams (Peace Be Upon Them) By Their Names After People's Departure

[Hadith 3403 to 3405]

Hadith 3403

عن يحيى بن عبد الله قال: سمعت أبا عبد الله (عليه السلام) يقول: ما على أهل الميت منكم أن يدروا عن ميتهم لقاء منكر ونكير؟ قال: قلت: كيف نصنع؟

From Yahya bin Abdullah who said: I heard Abu Abdullah (peace be upon him) saying: What prevents the family of your deceased from averting their dead from meeting Munkar and Nakir?! I said: How should we do it?

قال: إذا أفرد الميت فليستخلف عنده أولى الناس به، فيضع فمه عند رأسه، ثم ينادي بأعلى صوته: يا فلان بن فلان، أو يا فلانة بنت فلان، هل أنت على العهد الذي فارقتنا عليه من شهادة أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله سيد النبيين، وأن عليا أمير المؤمنين وسيد الوصيين، وأن ما جاء به محمد حق، وأن الموت حق، والبعث حق، وأن الله يبعث من في القبور،

He said: When the deceased is alone, let the closest person to him stay behind, put his mouth near his head, then call out in his loudest voice: O so-and-so son of so-and-so, or O so-and-so daughter of so-and-so, are you still upon the covenant which you left us upon of testifying that there is no god but Allah alone with no partner, and that Muhammad is His servant and messenger and master of prophets, and that Ali is the Commander of the Faithful and master of successors, and that what Muhammad brought is truth, and that death is truth, and resurrection is truth, and that Allah will resurrect those in the graves.

قال: فيقول منكر لنكير: انصرف بنا عن هذا فقد لقن حجته.

He said: Then Munkar will say to Nakir: Let us leave this one, for he has been instructed of his hujjah (proof).

Hadith 3404

عن أبي جعفر (عليه السلام) قال: ما على أحدكم إذا دفن ميته وسوى عليه وانصرف عن قبره أن يتخلف عند قبره ثم يقول:

From Abu Ja'far (peace be upon him) who said: What prevents any of you, when you have buried your dead and leveled their grave and departed from it, to stay behind at their grave and say:

يا فلان بن فلان، أنت على العهد الذي عهدناك به من شهادة أن لا إله إلا الله، وأن محمدا رسول الله (صلى الله عليه وآله)، وأن عليا أمير المؤمنين (عليه السلام) إمامك، وفلان وفلان، حتى يأتي على آخرهم؟!!

O so-and-so son of so-and-so, are you upon the covenant we entrusted you with of testifying that there is no god but Allah, and that Muhammad is the Messenger of Allah (peace be upon him and his family), and that Ali the Commander of the Faithful (peace be upon him) is your Imam, and so-and-so and so-and-so, until mentioning the last of them?!

فإنه إذا فعل ذلك قال أحد الملكين لصاحبه: قد كفيينا الوصول إليه ومسألنا إياه، فإنه قد لقن حجته، فينصرفان عنه ولا يدخلان إليه.

When he does that, one of the two angels says to his companion: We have been spared from reaching him and questioning him, for he has been instructed of his proof, so they depart from him and do not enter upon him.

Hadith 3405

عن أبي عبد الله (عليه السلام) قال: ينبغي أن يتخلف عند قبر الميت أولى الناس به بعد انصراف الناس عنه، ويقبض على التراب بكفيه ويلقنه برفيع صوته، فإذا فعل ذلك كفى الميت المسألة في قبره.

From Abu Abdullah (peace be upon him) who said: The closest person to the deceased should stay behind at his grave after people depart, grab the soil with his palms, and instruct him in a loud voice. When he does that, the deceased will be spared the questioning in his grave.

CHAPTER 36

Dislike Of Placing On The Grave Other Than Its Own Soil

[Hadith 3406 to 3408]

Hadith 3406

عن أبي عبد الله (عليه السلام)، أن النبي (صلى الله عليه وآله) نهى أن يزداد على القبر تراب لم يخرج منه.

From Abu Abdullah (peace be upon him), that the Prophet (peace be upon him and his family) prohibited adding soil to the grave that did not come from it.

Hadith 3407

وبهذا الاسناد عن أبي عبد الله (عليه السلام) قال: لا تطينوا القبر من غير طينه.

And with this chain of narration from Abu Abdullah (peace be upon him), he said: Do not clay the grave with clay other than its own.

Hadith 3408

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): كل ما جعل على القبر من غير تراب القبر فهو ثقل على الميت.

Muhammad ibn Ali ibn Al-Husain said: Al-Sadiq (peace be upon him) said: Everything that is placed on the grave from other than the grave's soil is a burden upon the deceased.

CHAPTER 37

Permissibility Of Placing Pebbles And Tablets On The Grave And Writing The Name Of The Deceased On It.

[Hadith 3409 to 3411]

Hadith 3409

عن أبي عبد الله (عليه السلام) قال: قبر رسول الله (صلى الله عليه وآله) محصب حصباء حمراء.

From Abu Abdullah (peace be upon him) who said: The grave of the Messenger of Allah (peace be upon him and his family) was covered with red pebbles.

Hadith 3410

عن يونس بن يعقوب قال: لما رجع أبو الحسن موسى (عليه السلام) من بغداد ومضى إلى المدينة ماتت له ابنة، بفيد، فدفنها وأمر بعض مواليه أن يجصص قبرها ويكتب على لوح اسمها ويجعله في القبر.

From Yunus ibn Ya'qub who said: When Abu al-Hasan Musa (peace be upon him) returned from Baghdad and proceeded to Medina, a daughter of his died in Fayd, so he buried her and ordered some of his followers to plaster her grave and write her name on a tablet and place it in the grave.

Hadith 3411

عن أبي علي الخيزراني، عن جارية لأبي محمد (عليه السلام) - في حديث - أن أم المهدي (عليه السلام) ماتت في حياة أبي محمد (عليه السلام) وعلى قبرها لوح مكتوب عليه: هذا قبر أم محمد (عليه السلام).

From Abu Ali al-Khayzurani, from a maidservant of Abu Muhammad (peace be upon him) - in a hadith: That the mother of al-Mahdi (peace be upon him) died during the lifetime of Abu Muhammad (peace be upon him) and on her grave was a tablet with writing on it: This is the grave of the mother of Muhammad (peace be upon him).

CHAPTER 38

Recommendation Of Placing The Woman In The Grave Sideways And Having Her Guardian At Her Feet

[Hadith 3412 to 3413]

Hadith 3412

عن عبد الصمد بن هارون، رفع الحديث، قال: قال أبو عبد الله (عليه السلام): إذا أدخلت الميت القبر إن كان رجلا يسلم سلا، والمرأة تؤخذ عرضا، فإنه أستر.

From Abd al-Samad bin Harun, raising (to) the (level of a) hadith, who said: Abu Abdullah (peace be upon him) said: When you place the deceased in the grave, if it is a man, he should be placed in a straight manner, and the woman should be placed sideways, as it is more concealing.

Hadith 3413

عن زيد بن علي، عن آبائه، عن أمير المؤمنين علي بن أبي طالب (عليهم السلام) قال: يسلم الرجل سلا وتستقبل المرأة استقبالا، ويكون أولى الناس بالمرأة في مؤخرها.

From Zayd bin Ali, from his forefathers, from the Commander of the Faithful Ali bin Abi Talib (peace be upon them) who said: The man should be placed straight and the woman should be placed facing sideways, and the closest person to the woman should be at her feet.

CHAPTER 39

Impermissibility Of Burying A Disbeliever, Even If He Is The Father Of A Muslim, Except A Dhimmi Woman Pregnant From A Muslim. If There Is Confusion Between A Muslim And A Disbeliever, The One With An Uncircumcised Penis Should Be Buried.

[Hadith 3414 to 3416]

Hadith 3414

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), he was asked about a Christian who is traveling with Muslims and then dies? He said: A Muslim should neither wash his body nor honor him, nor bury him, nor attend his grave, even if he was his father.

Hadith 3415

عن يونس قال: سألت الرضا (عليه السلام) عن الرجل تكون له الجارية اليهودية والنصرانية فيواقعها فتحمل ثم يدعوها إلى أن تسلم فتأبى عليه فدنا ولادتها فماتت وهي تطلق والولد في بطنها ومات الولد، أيدفن معها على النصرانية؟ أو يخرج منها ويدفن على فطرة الاسلام؟ فكتب: يدفن معها.

From Yunus who said: I asked Al-Ridha (peace be upon him) about a man who has a Jewish or Christian slave girl whom he has intercourse with and she becomes pregnant, then he invites her to accept Islam but she refuses, and when her delivery approaches she dies while in labor with the child still in her womb, and the child also dies - should the child be buried with her according to Christianity? Or should it be removed from her and buried according to the natural disposition of Islam? He wrote: It should be buried with her.

Hadith 3416

عن الصادق (عليه السلام)، أن النبي (صلى الله عليه وآله) في يوم بدر أمر بمواراة كميث الذكور، أي صغيره، وقال: إنه لا يكون إلا في كرام الناس.

From Al-Sadiq (peace be upon him): The Prophet (peace and blessings be upon him and his family) on the day of Badr ordered to conceal shriveled (*) male genitals, saying: This is only found among noble people.

Translator: * From the root ka-ma-sha meaning "to contract, shrink, shrivel."

CHAPTER 40

If Someone Dies At Sea And Cannot Be Buried On Land, It Is Obligatory To Place Him In A Container, Tie Its Head, Or Weight It, And Release It Into The Water

[Hadith 3417 to 3420]

Hadith 3417

عن أيوب بن الحر قال: سئل أبو عبد الله (عليه السلام) عن رجل مات وهو في السفينة في البحر، كيف يصنع به؟ قال: يوضع في خابية ويوكأ رأسها وتطرح في الماء.

From Ayoub bin Al-Hurr who said: Abu Abdullah (peace be upon him) was asked about a man who died while on a ship at sea, what should be done with him? He said: He should be placed in a jar, its head should be tied, and thrown into the water.

Hadith 3418

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): إذا مات الميت في البحر غسله وكفن وحنط، ثم يصلى عليه، ثم يوثق في رجله حجر ويرمى به في الماء.

From Abu Abdullah (peace be upon him) who said: Amir al-Mu'mineen (peace be upon him) said: If the deceased dies at sea, he should be washed, shrouded and embalmed, then prayed upon, then a stone should be tied to his feet and he should be thrown into the water.

Hadith 3419

عن أبي عبد الله (عليه السلام)، أنه قال في الرجل يموت مع القوم في البحر، فقال: يغسل ويكفن ويصلى عليه، ويثقل ويرمى به في البحر.

From Abu Abdullah (peace be upon him), that he said regarding a man who dies with people at sea, he said: He should be washed, shrouded and prayed upon, then weighted and thrown into the sea.

Hadith 3420

عن أبي عبد الله (عليه السلام) قال: إذا مات الرجل في السفينة ولم يقدر على الشط، قال: يكفن ويحنط في ثوب ويلقى في الماء.

From Abu Abdullah (peace be upon him) who said: If a man dies on a ship and cannot reach the shore, he said: He should be shrouded and embalmed in a cloth and thrown into the water.

CHAPTER 41

Permissibility Of Weighing Down The Dead And Throwing Them In Water When Fearing Enemy Exhumation And Burning, Even If Death Or Killing Occurred Away From Water

[Hadith 3421 to 3422]

Hadith 3421

عن سليمان بن خالد قال: سألتني أبو عبد الله (عليه السلام) فقال: ما دعاكم إلى الموضع الذي وضعتم فيه زيدا؟ - إلى أن قال - كم إلى الفرات من الموضع الذي وضعتموه فيه؟ فقلت: قذفة حجر، فقال: سبحان الله، أفلا كنتم أوقرتموه حديدا وقذفتموه في الفرات، وكان أفضل؟!

From Sulaiman bin Khalid who said: Abu Abdullah (peace be upon him) asked me saying: What led you to the place where you placed Zaid? - until he said - How far is it from the Euphrates to the place where you placed him? I said: A stone's throw. He said: Glory be to Allah, why didn't you weigh him down with iron and throw him in the Euphrates? That would have been better!

Hadith 3422

عن سليمان بن خالد قال: قال لي أبو عبد الله (عليه السلام): كيف صنعتهم بعمي زيد؟ قلت: إنهم كانوا يحرسونه فلما شف الناس أخذنا خشبته فدفناه في حرف على شاطئ الفرات، فلما أصبحوا جالت الخيل يطلبونه فوجدوه فأحرقوه، فقال: ألا أوقرتموه حديدا وألقيتموه في الفرات؟! صلى الله عليه ولعن الله قاتله.

From Sulaiman bin Khalid who said: Abu Abdullah (peace be upon him) said to me: What did you do with my uncle Zaid? I said: They were guarding him, and when people dispersed, we took his body and buried him at an edge by the Euphrates bank. When morning came, the cavalry searched for him, found him, and burned him. He said: Why didn't you weigh him down with iron and throw him in the Euphrates?! May Allah's blessings be upon him and may Allah curse his killer.

CHAPTER 42

Dislike Of Carrying A Man And Woman On A Single Bier

[Hadith 3423 to 3423]

Hadith 3423

عن محمد بن الحسن الصفار قال: كتبت إلى أبي محمد (عليه السلام): أيجوز أن يجعل الميتين على جنازة واحدة في موضع الحاجة وقلة الناس؟ وإن كان الميتان رجلا وامرأة يحملان على سرير واحد ويصلى عليهما؟ فوقع (عليه السلام): لا يحمل الرجل مع المرأة على سرير واحد.

It is narrated from Muhammad bin Al-Hasan Al-Saffar who said: I wrote to Abu Muhammad (peace be upon him): Is it permissible to place two dead people on a single bier when needed and there are few people? And if the two deceased are a man and a woman, can they be carried on a single bier and the funeral prayer be performed for them? He (peace be upon him) replied: A man should not be carried with a woman on a single bier.

CHAPTER 43

On The Prohibition Of Exhuming Graves, Raising Them In A Dome Shape, And The Ruling On Burying Two Dead In One Grave

[Hadith 3424 to 3425]

Hadith 3424

قال أمير المؤمنين (عليه السلام): من جدد قبراً أو مثل مثلاً فقد خرج عن الاسلام.

Amir al-Mu'minin (peace be upon him) said: Whoever renews a grave or creates a statue has left Islam.

أقول: نقل الشيخ وغيره عن الصفار أنه رواه " جدد " بالجيم، وأنه قال: لا يجوز تجديد القبر ولا تطيين جميعه بعد مرور الأيام وبعد ما طين، ولكن إذا مات ميت وطين قبره فجائز أن يرم سائر القبور.

I (Hurr Amili) say: Al-Sheikh and others transmitted from al-Saffar that he narrated it as "jaddada" with jim, and he said: It is not permissible to renew the grave or to plaster all of it after days have passed and after it has been plastered, but if someone dies and their grave is plastered, it is permissible to repair the rest of the graves.

وعن سعد بن عبد الله أنه رواه " حدد " بالخاء غير المعجمة، يعني به من سنم قبراً. وعن البرقي أنه " رواه من جدد قبراً " بالجيم والثاء، ويمكن أن يكون معناه أن يجعل القبر دفعة أخرى قبراً للانسان آخر، لان الجدد القبر.

From Sa'd ibn Abdullah that he narrated it as "haddada" with unpointed ha, meaning to raise a grave in a dome shape. And from al-Barqi that he "narrated it as man jadatha qabran" with jim and tha, and it's possible its meaning is to make the grave again a grave for another person, because jadath means grave.

وقال الصدوق: إنما هو من جدد بالجيم ومعناه نبش قبراً.

Al-Saduq said: It is actually "jaddada" with jim and it means to exhume a grave.

وعن المفيد أنه " حدد " بالخاء المعجمة والدالين من قوله تعالى: (قتل أصحاب الأخدود)، والخذ هو الشق، فالنهي تناول شق القبر إما ليدفن فيه، أو على جهة النبش،

From al-Mufid that it is "khaddada" with pointed kha and two dals from His saying (May the people of the ditch perish) [85:4], and khadd means split, so the prohibition includes splitting the grave either to bury in it, or for the purpose of exhumation.

ولا يبعد صحة الجميع وتعدد الرواية، والله أعلم.

It is not far-fetched that all versions are correct and the narration has multiple variants, and Allah knows best.

Hadith 3425

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): بعثني رسول الله (صلى الله عليه وآله) إلى المدينة فقال: لا تدع صورة إلا محوتها، ولا قبراً إلا سويته، ولا كلباً إلا قتلته.

From Abu Abdullah (peace be upon him) who said: Amir al-Mu'minin (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) sent me to Medina and said: Do not leave any image without erasing it, nor a raised grave without leveling it, nor a dog without killing it.

CHAPTER 44

Dislike Of Building Over Graves Except For The Prophet's (Peace Be Upon Him And His Family) And The Imams' (Peace Be Upon Them) Graves, And Sitting On Them, Plastering Them With Gypsum And Clay [Hadith 3426 to 3432]

Hadith 3426

عن علي بن جعفر قال: سألت أبا الحسن موسى (عليه السلام) عن البناء على القبر والجلوس عليه هل يصلح؟ قال: لا يصلح البناء عليه ولا الجلوس ولا تجصيصه ولا تطيينه.

Ali ibn Ja'far said: I asked Abu Al-Hassan Musa (peace be upon him) about building over graves and sitting on them, is it permissible? He said: Neither building over it, nor sitting on it, nor plastering it with gypsum or clay is permissible.

Hadith 3427

عن أبي عبد الله (عليه السلام) قال: نهى رسول الله (صلى الله عليه وآله) أن يصلى على قبر، أو يقعد عليه. أو يبنى عليه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) prohibited praying at a grave, or sitting on it, or building over it.

Hadith 3428

عن أبي عبد الله (عليه السلام) قال: لا تبنوا على القبور ولا تصوروا سقوف البيوت، فإن رسول الله (صلى الله عليه وآله) كره ذلك.

From Abu Abdullah (peace be upon him) who said: Do not build over graves and do not paint house ceilings, for the Messenger of Allah (peace be upon him and his family) disliked that.

Hadith 3429

عن الصادق، عن آبائه، عن رسول الله (صلى الله عليه وآله) - في حديث المناهي - أنه نهى أن يجصص المقابر.

From Al-Sadiq, from his forefathers, from the Messenger of Allah (peace be upon him and his family) - in the hadith of prohibitions - that he prohibited plastering graves with gypsum.

Hadith 3430

عن علي بن عبد العزيز (عن القاسم بن عبيد) رفعه عن النبي (صلى الله عليه وآله) أنه نهى عن تقصيص القبور، قال: وهو التجصيص.

From Ali ibn Abdul Aziz (from Al-Qasim ibn Ubaid) raising it to the Prophet (peace be upon him and his family) that he prohibited plastering graves, he said: and it means plastering with gypsum.

Hadith 3431

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): بعثني رسول الله (صلى الله عليه وآله) في هدم القبور وكسر الصور.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) sent me to demolish graves and break images.

Hadith 3432

وقد تقدم - في حديث - : لا تدع صورة إلا محوتها، ولا قبراً إلا سويته.

And it was previously mentioned - in a hadith -: Do not leave any image except that you erase it, nor any raised grave except that you level it.

أقول: وتقدم ما يدل على جواز التجصيص في حديث وضع الحصباء، وهو دال على نفي التحريم فلا ينافي الكراهة، ذكره الشيخ. وقد تقدم ما يدل على كراهة تطيين القبر بغير طينه. ويأتي ما يدل على استحباب عمارة قبور النبي والأئمة (عليهم السلام).

I (Hurr Amili) say: And there has preceded evidence indicating the permissibility of plastering in the hadith about placing pebbles, which indicates the absence of prohibition and thus does not contradict it being disliked, as mentioned by the Sheikh. And there has preceded evidence indicating the dislike of plastering the grave with other than its own soil. And there will come evidence indicating the recommendation of maintaining the graves of the Prophet and the Imams (peace be upon them).

CHAPTER 45

Recommendation Of Not Sitting For Those Who Follow The Funeral Until The Deceased Is Placed In Their Grave And That It Is Not Prohibited

[Hadith 3433 to 3434]

Hadith 3433

عن أبي عبد الله (عليه السلام) قال: ينبغي لمن شيع جنازة أن لا يجلس حتى يوضع في لحدّه، فإذا وضع في لحدّه فلا بأس بالجلوس.

From Abu Abdullah (peace be upon him) who said: It is appropriate for whoever follows a funeral not to sit until the deceased is placed in their grave. When they are placed in their grave, then there is no problem with sitting.

Hadith 3434

وقد سبق في حديث داود بن النعمان أن أبا الحسن (عليه السلام) لما انتهى إلى القبر تنحى فجلس فلما أدخل الميت لحدّه قام فحثا عليه التراب. أقول: هذا يدل على الجواز والأول على الأفضلية.

And it has preceded in the hadith of Dawud bin al-Nu'man that Abu al-Hassan (peace be upon him) when he reached the grave, he moved aside and sat. When the deceased was placed in the grave, he stood up and threw soil over it. I (Hurr Amili) say: This indicates permissibility while the first indicates preference.

CHAPTER 46

Recommendation Of Offering Condolences To Men And Women, Especially To Bereaved Mothers

[Hadith 3435 to 3443]

Hadith 3435

عن أبي عبد الله، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من عزى حزينا كسي في الموقف حلة يجبر بها.

From Abu Abdullah, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever consoles a grieving person will be clothed in the standing place with a garment that will bring him joy.

Hadith 3436

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من عزى مصابا كان له مثل أجره من غير أن ينتقص من أجر المصاب شيئا.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever consoles an afflicted person will receive the same reward as them without any decrease in the reward of the afflicted person.

Hadith 3437

عن أبي جعفر (عليه السلام) قال: كان فيما ناجى به موسى (عليه السلام) ربه قال: يا رب ما لمن عزى الثكلى قال: أظله في ظلي يوم لا ظل إلا ظلي.

From Abu Ja'far (peace be upon him) who said: Among what Moses (peace be upon him) privately conversed with his Lord was: "O Lord, what is for the one who consoles a bereaved mother?" He said: "I will shade them in My shade on a day when there is no shade except My shade."

Hadith 3438

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من عزى حزينا كسي في الموقف حلة يجابها.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever consoles a grieving person will be clothed in the standing place with a garment that they will be delighted with.

Hadith 3439

عن أبيه قال: قال أمير المؤمنين (عليه السلام): من عزى الثكلى أظله الله في ظل عرشه يوم لا ظل إلا ظله.

From his father who said: The Commander of the Faithful (peace be upon him) said: Whoever consoles a bereaved mother, Allah will shade them in the shade of His throne on a day when there is no shade except His shade.

Hadith 3440

قال رسول الله (صلى الله عليه وآله): التعزية تورث الجنة.

The Messenger of Allah (peace be upon him and his family) said: Offering condolences leads to Paradise.

Hadith 3441

عن أبي عبد الله (عليه السلام) أنه قال: من عزى مؤمنا كسي في الموقف حلة يحبر بها.

From Abu Abdullah (peace be upon him) that he said: Whoever consoles a believer will be clothed in the standing place with a garment that will bring them joy.

Hadith 3442

عن جعفر بن محمد الصادق، عن أبيه، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): التعزية تورث الجنة.

From Ja'far bin Muhammad As-Sadiq, from his father, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Offering condolences leads to Paradise.

Hadith 3443

وبهذا الاسناد قال: من عزى حزينا كسي في الموقف حلة يحبر بها.

And with the same chain of narrators he said: Whoever consoles a grieving person will be clothed with a garment in the standing place (on the Day of Judgment) that will bring him joy.

CHAPTER 47

Recommendation Of Offering Condolences Before And After The Burial

[Hadith 3444 to 3444]

Hadith 3444

عن هشام بن الحكم قال: رأيت موسى بن جعفر (عليه السلام) يعزي قبل الدفن وبعده. ورواه الكليني عن علي بن إبراهيم، عن أبيه، وعن محمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن ابن أبي عمير، عن هشام بن الحكم.

It is narrated from Hisham bin Al-Hakam who said: I saw Musa bin Ja'far (peace be upon him) offering condolences before and after the burial. Al-Kulayni narrated it from Ali bin Ibrahim, from his father, and from Muhammad bin Ismail, from Al-Fadl bin Shadhan altogether, from Ibn Abi Umayr, from Hisham bin Al-Hakam.

CHAPTER 48

Emphasis Of Recommending Condolence After Burial, Hastening Departure From The Grave, And That It Suffices In Condolence For The Bereaved To See You

[Hadith 3445 to 3448]

Hadith 3445

عن أبي عبد الله (عليه السلام) قال: التعزية لأهل المصيبة بعدما يدفن.

From Abu Abdullah (peace be upon him) who said: Offering condolences to the bereaved family is after the burial.

Hadith 3446

عن أبي عبد الله (عليه السلام) قال: ليس التعزية إلا عند القبر ثم ينصرفون لا يحدث في الميت حدث فيسمعون الصوت.

From Abu Abdullah (peace be upon him) who said: There is no condolence except at the grave, then they leave so that nothing happens regarding the deceased that makes them hear sounds (*).

Translator: (*) The deceased can still hear and be aware of their surroundings for a period after burial. Extended or excessive public mourning and loud expressions of grief that would create a spectacle is discouraged.

Hadith 3447

عن أبي عبد الله (عليه السلام) قال: التعزية الواجبة بعد الدفن. أقول: المراد بالوجوب الاستحباب المؤكد.

From Abu Abdullah (peace be upon him) who said: The obligatory condolence is after the burial. I (Hurr Amili) say: What is meant by obligation is emphatic recommendation.

Hadith 3448

قال الصادق (عليه السلام): التعزية الواجبة بعد الدفن، وقال: كفاك من التعزية أن يراك صاحب المصيبة.

Al-Sadiq (peace be upon him) said: The obligatory condolence visit is after the burial, and he said: It is sufficient for condolence that the bereaved person sees you.

CHAPTER 49

Etiquette Of Offering Condolences And The Recommendation Of Supplicating For The Bereaved Family To Be Consoled And Compensated

[Hadith 3449 to 3451]

Hadith 3449

عزى أبو عبد الله (عليه السلام) رجلا بابن له فقال: الله عز وجل خير لابنك منك، وثواب الله خير لك من ابنك،

Abu Abdullah (peace be upon him) consoled a man for his son and said: Allah, the Mighty and Sublime, is better for your son than you, and the reward of Allah is better for you than your son.

فلما بلغه جزعه بعد عاد إليه فقال له: قد مات رسول الله (صلى الله عليه وآله) فما لك به أسوة؟!

When he (the Imam) was informed of his (the man's) grief afterwards, he (the Imam) went back to him and said to him: The Messenger of Allah (peace be upon him and his family) has died, so do you not have an example in him?

فقال: إنه كان مرافقا فقال: إن أمامه ثلاث خصال: شهادة أن لا إله إلا الله، ورحمة الله، وشفاعة رسول الله (صلى الله عليه وآله)، فلن تفوته واحدة منهن إن شاء الله.

He (the man) said: He (my son) was an adolescent. He (the Imam) said: Ahead of him are three qualities: testifying that there is no god but Allah, the mercy of Allah, and the intercession of the Messenger of Allah (peace be upon him and his family). He (your son) will not miss any of them, Allah willing.

Hadith 3450

عن ابن مهران قال: كتب أبو جعفر الثاني (عليه السلام) إلى رجل: ذكرت مصيبتك بعلي ابنك، وذكرت أنه كان أحب ولدك إليك، وكذلك الله عز وجل إنما يأخذ من الولد وغيره أذى ما عند أهله ليعظم به أجر المصاب بالمصيبة. فأعظم الله أجرك وأحسن عزاك وربطه على قلبك، إنه قدير، وعجل الله عليك بالخلف، وأرجو أن يكون الله قد فعل إن شاء الله.

It is narrated from Ibn Mihran who said: Abu Ja'far the Second (peace be upon him) wrote to a man: You mentioned your affliction with your son Ali, and you mentioned that he was the most beloved of your children to you. That is how Allah, the Mighty and Sublime, takes from the children and others the purest of what their family has, so that He may greatly reward the one afflicted with the calamity. May Allah magnify your reward, improve your consolation, and strengthen your heart with it. He is

capable. May Allah hasten the compensation for you, and I hope that Allah has done so, Allah willing.

Hadith 3451

محمد بن علي بن الحسين قال: أتى أبو عبد الله (عليه السلام) قوماً قد أصيبوا بمصيبة. فقال: جبر الله
وهنكم وأحسن عزاكم ورحم متوفاكم، ثم انصرف.

Muhammad bin Ali bin Al-Husayn said: Abu Abdullah (peace be upon him) came to a group of people who had been afflicted with a calamity and said: May Allah console your weakness, improve your consolation, and have mercy on your deceased. Then he left.

أقول: وتعزية الأئمة (عليهم السلام) لأصحابهم وغيرهم كثيرة مشتملة على هذه المعاني.

I (Hurr Amili) say: The condolences of the Imams (peace be upon them) to their companions and others are many, including these meanings.

CHAPTER 50

Recommendation Of Covering The Grave With A Cloth When Placing The Deceased In It If It Is A Woman, And Its Permissibility For A Man

[Hadith 3452 to 3452]

Hadith 3452

عن جعفر بن كلاب قال: سمعت جعفر بن محمد (عليه السلام) يقول: يغشى قبر المرأة بالثوب ولا يغشى قبر الرجل، وقد مد على قبر سعد بن معاذ ثوب والنبي (صلى الله عليه وآله) شاهد فلم ينكر ذلك.

It is narrated from Ja'far bin Kilab who said: I heard Ja'far bin Muhammad (peace be upon him) say: The grave of a woman should be covered with a cloth, but the grave of a man should not be covered. A cloth was spread over the grave of Sa'd bin Mu'adh while the Prophet (peace be upon him and his family) was present, and he did not disapprove of that.

CHAPTER 51

Obligation Of Abandoning And Making A Well A Grave If A Muslim Dies In A Narrow Well And It Is Not Possible To Extract Him

[Hadith 3453 to 3453]

Hadith 3453

عن العلاء بن سيابه، عن أبي عبد الله (عليه السلام) في بئر محرج وقع فيه رجل فمات فيه فلم يمكن إخراجة من البئر، أيتوضأ في تلك البئر؟ قال: لا يتوضأ فيه، يعطل، ويجعل قبراً، وإن أمكن إخراجة أخرج وغسل ودفن، قال رسول الله (صلى الله عليه وآله): حرمة المسلم ميتاً كحرمة وهو حي سواء.

It is narrated from Al-Ala' bin Siyabah, from Abu Abdullah (peace be upon him), regarding a narrow well in which a man fell and died and it was not possible to extract him from the well, can one perform ablution in that well? He said: One should not perform ablution in it. It should be abandoned and made into a grave. If it is possible to extract him, he should be extracted, washed, and buried. The Messenger of Allah (peace be upon him and his family) said: The sanctity of a Muslim when dead is the same as his sanctity when alive.

CHAPTER 52

Recommendation Of Using A Bier For Carrying The Deceased, Particularly Emphasized For Women

[Hadith 3454 to 3459]

Hadith 3454

عن أبي عبد الله (عليه السلام) قال: سألته عن أول من جعل له النعش؟ قال: فاطمة (عليها السلام) بنت رسول الله (صلى الله عليه وآله).

From Abu Abdullah (peace be upon him) who said: I asked him about who was the first person for whom a bier was made? He said: Fatima (peace be upon her), daughter of the Messenger of Allah (peace be upon him and his family).

Hadith 3455

عن أبي عبد الله (عليه السلام) قال: أول نعش أحدث في الاسلام نعش فاطمة (عليها السلام) إنها اشتكت شكاتها التي قبضت فيها وقال لأسماء: إني نحلت فذهب لحمي، ألا تجعلين لي شيئا يسترني؟

From Abu Abdullah (peace be upon him) who said: The first bier introduced in Islam was the bier of Fatima (peace be upon her). When she complained of the illness from which she passed away, she said to Asma: I have become thin and my flesh has wasted away, won't you make something to cover me?

فألت أسماء: إني إن كنت بأرض الحبشة رأيتهم يصنعون شيئا أفلا أصنع لك؟ فإن أعجبك صنعت لك، قالت: نعم، فدعت بسرير فأكبته لوجهه، ثم دعت بجرائد فشددته على قوائمه، ثم جللته ثوبا فقالت: هكذا رأيتهم يصنعون، فقالت: اصنعي لي مثله، استرني سترك الله من النار.

Asma said: When I was in Ethiopia, I saw them make something, shall I make it for you? If you like it, I will make it for you. She said: Yes. So she called for a bed and turned it upside down, then called for palm branches and tied them to its legs, then covered it with cloth and said: This is how I saw them make it. Fatima said: Make one like it for me, may Allah cover you from the Fire.

Hadith 3456

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): أول من جعل له النعش فاطمة بنت محمد (صلوات الله عليها).

Muhammad ibn Ali ibn Al-Hussein said: Al-Sadiq (peace be upon him) said: The first person for whom a bier was made was Fatima daughter of Muhammad (peace be upon her).

Hadith 3457

عن أبي عبد الله (عليه السلام) قال: سألته عن أول من جعل له النعش، فقال: فاطمة (عليها السلام).

From Abu Abdullah (peace be upon him) who said: I asked him about who was the first person for whom a bier was made, and he said: Fatima (peace be upon her).

Hadith 3458

علي بن عيسى في (كشف الغمة) عن ابن عباس قال: مرضت فاطمة (عليها السلام) مرضا شديدا فقالت لأسماء بنت عميس: ألا ترين إلى ما بلغت؟ فلا تحمليني على سرير ظاهر، فقالت: لا، لعمرى، ولكن أصنع نعشا كما رأيت يصنع بالحبشة.

Ali ibn Isa in (Kashf Al-Ghummah) from Ibn Abbas who said: Fatima (peace be upon her) became severely ill and said to Asma bint Umays: Don't you see what has become of me? Do not carry me on an exposed bed. She said: No, by my life, but I will make a bier as I saw made in Ethiopia.

قالت: فأرينيه، فأرسلت إلى جرائد رطبة فقطعت من الأسواق، ثم جعلت على السرير نعشا، وهو أول ما كان النعش، فتبسمت وما رأيتها متبسمة إلا يومئذ ثم حملناها فدفناها ليلا.

She said: Show me. So she sent for fresh palm branches cut from the markets, then made a bier over the bed, and this was the first bier. She smiled, and I had not seen her smile except on that day. Then we carried her and buried her at night.

Hadith 3459

وعن أسماء بنت عميس أن فاطمة (عليها السلام) قالت: لها إني قد استقبحت ما يصنع بالنساء، إنه يطرح على المرأة الثوب فيصفها لمن رأى، فقلت: يا بنت رسول الله أنا أصنع لك شيئا رأيته بأرض الحبشة.

And from Asma bint Umays that Fatima (peace be upon her) said to her: I find what is done with women repulsive, as a cloth is thrown over the woman which describes her to onlookers. So I said: O daughter of the Messenger of Allah, I will make something for you that I saw in Ethiopia.

قالت: فدعوت بجريدة رطبة فحبستها ثم طرحت عليها ثوبا، فقالت فاطمة: ما أحسن هذا وأجمله، لا تعرف به المرأة من الرجل، فإذا مت فاغسليني أنت - إلى أن قال - فلما ماتت (عليها السلام) غسلها علي وأسماء.

She said: So I called for a fresh palm branch, secured it, then threw a cloth over it. Fatima said: How good and beautiful this is, the woman cannot be distinguished from the man with it. When I die, you wash me - until he said - when she died (peace be upon her), Ali and Asma washed her.

CHAPTER 53

Recommendation Of Ablution For One Who Places The Deceased In His Grave

[Hadith 3460 to 3461]

Hadith 3460

عن أبي عبد الله (عليه السلام) - في حديث - قال: توضع إذا أدخلت الميت القبر.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Perform ablution (wudu) when you place the deceased person into the grave.

Hadith 3461

عن أحدهما (عليهما السلام) - في حديث - قال: قلت له: من أدخل الميت القبر عليه وضوء؟ قال: لا، إلا أن يتوضأ من تراب القبر إن شاء. أقول: هذا يدل على نفي الوجوب كما يفهم من لفظ (على) فلا ينافي الاستحباب، ويحتمل أن يكون الوضوء بمعنى غسل اليد من أثر تراب القبر.

From one of them [peace be upon them] - in a hadith - said: I asked him: Must the person who places the deceased in the grave have ritual ablution (wudu)? He replied: No, except if he wishes to perform ablution using the soil of the grave. I (Hurr Amili) say: This indicates the absence of obligation as understood from the word 'must', so it does not negate recommendation. It's possible that ablution here means washing hands from the traces of grave soil.

CHAPTER 54

Recommendation Of Visiting Graves And Seeking Needs At The Grave Of One's Parents

[Hadith 3462 to 3466]

Hadith 3462

عن صفوان بن يحيى قال: قلت لأبي الحسن موسى بن جعفر (عليه السلام): بلغني أن المؤمن إذا أتاه الزائر آنس به، فإذا انصرف عنه استوحش، فقال: لا يستوحش.

From Safwan bin Yahya who said: I said to Abu Al-Hassan Musa bin Ja'far (peace be upon him): I have heard that when a visitor comes to a believer (in the grave), he feels comfort with him, and when he leaves, he (the believer) feels lonely. He said: He does not feel lonely.

Hadith 3463

وبإسناده عن محمد بن مسلم قال: قلت لأبي عبد الله (عليه السلام): الموتى تزورهم؟ قال: نعم، قلت: فيعلمون بنا إذا أتيناهم؟ فقال: إي والله إنهم ليعلمون بكم ويفرحون بكم، ويستأنسون إليكم.

And by his chain from Muhammad bin Muslim who said: I said to Abu Abdullah (peace be upon him): Do we visit the dead? He said: Yes. I said: Do they know when we come to them? He said: Yes, by Allah, they surely know of you, rejoice with you, and feel comfort with you.

Hadith 3464

عن أبي عبد الله (عليه السلام) في زيارة القبور قال: إنهم يأنسون بكم فإذا غبتم عنهم استوحشوا. أقول: هذا مخصوص ببعض الزائرين دون بعض فلا ينافي الأول.

From Abu Abdullah (peace be upon him) regarding visiting graves, he said: They feel comfort with you, and when you are absent from them, they feel lonely. I (Hurr Amili) say: This is specific to some visitors and not others, so it does not contradict the first.

Hadith 3465

عن أبي الحسن (عليه السلام) قال: قلت له: المؤمن يعلم من يزور قبره؟ قال: نعم لا يزال مستأنسا به ما زال عند قبره، فإذا قام وانصرف من قبره دخله من انصرافه عن قبره وحشة.

From Abu Al-Hassan (peace be upon him), I said to him: Does the believer know who visits his grave? He said: Yes, he continues to feel comfort with them as long as they are at his grave, and when they stand and leave his grave, loneliness enters him from

their departure from his grave.

Hadith 3466

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): زوروا موتاكم فإنهم يفرحون بزيارتكم، وليطلب أحدكم حاجته عند قبر أبيه وعند قبر أمه بما يدعو لهما.

From Abu Abdullah (peace be upon him) who said: Amir Al-Mu'mineen (peace be upon him) said: Visit your dead for they rejoice in your visitation, and let each of you seek his need at his father's grave and his mother's grave while supplicating for them.

CHAPTER 55

Emphasis Of The Recommendation Of Visiting Graves On Monday, Thursday, And Saturday

[Hadith 3467 to 3469]

Hadith 3467

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: عاشت فاطمة (عليها السلام) بعد أبيها خمسة وسبعين يوماً لم تر كاشرة ولا ضاحكة، تأتي قبور الشهداء في كل جمعة مرتين الاثنين والخميس، فتقول: هيهنا كان رسول الله (صلى الله عليه وآله) هيهنا كان المشركون.

From Abu Abdullah (peace be upon him) who said: I heard him saying: Fatima (peace be upon her) lived after her father for seventy-five days, never seen smiling or laughing, visiting the graves of martyrs twice every week on Monday and Thursday, saying: "Here was the Messenger of Allah (peace be upon him and his family), here were the polytheists."

Hadith 3468

عن أبي عبد الله (عليه السلام) قال: إن فاطمة (عليها السلام) كانت تأتي قبور الشهداء في كل غداة سبت، فتأتي قبر حمزة وترحم عليه وتستغفر له.

From Abu Abdullah (peace be upon him) who said: Indeed Fatima (peace be upon her) would visit the graves of the martyrs every Saturday morning, coming to Hamza's grave to seek mercy and forgiveness for him.

Hadith 3469

عن صفوان الجمال قال: سمعت أبا عبد الله (عليه السلام) يقول كان رسول الله (صلى الله عليه وآله) يخرج في ملا من الناس من أصحابه كل عشية خميس إلى بقيع المدينين فيقول: "السلام عليكم يا أهل الديار" ثلاثاً، "رحمكم الله" ثلاثاً.

From Safwan Al-Jammal who said: I heard Abu Abdullah (peace be upon him) saying: The Messenger of Allah (peace be upon him and his family) would go out with a group of his companions every Thursday evening to Baqi Al-Madineen (cemetery) and say: "Peace be upon you, O people of the abodes" three times, "May Allah have mercy upon you" three times.

CHAPTER 56

Recommendation Of Greeting The People Of The Graves And Showing Mercy To Them

[Hadith 3470 to 3474]

Hadith 3470

عن عبد الله بن سنان قال: قلت لأبي عبد الله (عليه السلام): كيف التسليم على أهل القبور؟ فقال: نعم تقول: السلام على أهل الديار من المؤمنين والمسلمين أنتم لنا فرط ونحن - إن شاء الله - بكم لاحقون.

From Abdullah ibn Sinan who said: I asked Abu Abdullah (peace be upon him): "How should we greet the people of the graves?" He said: "Yes, you say: Peace be upon the inhabitants of these dwellings from among the believers and Muslims. You have preceded us, and we - if Allah wills - will join you."

Hadith 3471

عن منصور بن حازم قال: تقول السلام عليكم من ديار قوم مؤمنين، وإنا - إن شاء الله - بكم لاحقون.

From Mansur ibn Hazim who said: You say: Peace be upon you from the dwellings of a believing people, and we - if Allah wills - will join you.

Hadith 3472

عن جراح المدائني قال: سألت أبا عبد الله (عليه السلام) كيف التسليم على أهل القبور؟ قال: تقول: السلام على أهل الديار من المؤمنين والمسلمين، رحم الله المستقدمين منا والمستأخرين وإنا - إن شاء الله - بكم لاحقون.

From Jarrah al-Madaini who said: I asked Abu Abdullah (peace be upon him) how to greet the people of the graves? He said: Say: Peace be upon the inhabitants of these dwellings from among the believers and Muslims. May Allah have mercy on those who preceded us and those who will come after, and we - if Allah wills - will join you.

Hadith 3473

عن جعفر، عن أبيه (عليه السلام) - في السلام على أهل القبور - : السلام عليكم أهل الديار من قوم مؤمنين ورحمة الله وبركاته، أنتم لنا سلف ونحن لكم تبع، رحم الله المستقدمين منكم والمستأخرين، وإنا لله وإليه راجعون.

From Ja'far, from his father (peace be upon him) - regarding greeting the people of the graves -: Peace be upon you, O inhabitants of these dwellings from believing people, and Allah's mercy and blessings. You are our predecessors and we are your

followers. May Allah have mercy on those who preceded among you and those who will come after, and indeed we belong to Allah and indeed to Him we will return. [Quran 2:156]

Hadith 3474

قال الصادق (عليه السلام): إذا دخلت الجبانة فقل: السلام على أهل الجنة.

Al-Sadiq (peace be upon him) said: When you enter the cemetery, say: Peace be upon the people of Paradise.

CHAPTER 57

Recommendation Of Placing The Visitor's Hand On The Grave Facing The Qibla And Reciting Surat Al-Qadr Seven Times

[Hadith 3475 to 3480]

Hadith 3475

عن محمد بن أحمد قال: كنت بفيد فمشيت مع علي بن بلال إلى قبر محمد بن إسماعيل بن بزيع فقال لي علي بن بلال: قال لي صاحب هذا القبر عن الرضا (عليه السلام) قال: من أتى قبر أخيه ثم وضع يده على القبر وقرأ: إنا أنزلناه في ليلة القدر سبع مرات أمن يوم الفزع الأكبر أو يوم الفزع.

From Muhammad bin Ahmad who said: I was in Fayd and walked with Ali bin Bilal to the grave of Muhammad bin Ismail bin Bazi'. Ali bin Bilal told me: The owner of this grave told me from Al-Ridha (peace be upon him) who said: Whoever visits his brother's grave, then places his hand on the grave and recites "Indeed, We sent it down in the Night of Decree" (97:1) seven times will be safe from the greatest terror or from terror.

Hadith 3476

ورواه الشيخ بإسناده عن محمد بن يعقوب مثله إلا أنه قال: من أتى قبر أخيه المؤمن من أي ناحية يضع يده وقرأ: إنا أنزلناه.

And the Sheikh narrated it through his chain from Muhammad bin Ya'qub similarly except he said: Whoever visits his believing brother's grave from any direction places his hand and recites "Indeed, We sent it down."

Hadith 3477

عن محمد بن أحمد بن يحيى قال: كنت بفيد، وذكر نحوه إلى أن قال: أخبرني صاحب هذا القبر - يعني محمد بن إسماعيل بن بزيع - أنه سمع أبا جعفر (عليه السلام) يقول: من زار قبر أخيه المؤمن فجلس عند قبره واستقبل القبلة ووضع يده على القبر فقرأ إنا أنزلناه في ليلة القدر سبع مرات أمن من الفزع الأكبر.

From Muhammad bin Ahmad bin Yahya who said: I was in Fayd, and mentioned similar to it until he said: The owner of this grave - meaning Muhammad bin Ismail bin Bazi' - informed me that he heard Abu Ja'far (peace be upon him) saying: Whoever visits his believing brother's grave and sits at his grave facing the Qibla and places his hand on the grave and recites "Indeed, We sent it down in the Night of Decree" seven times will be safe from the greatest terror.

Hadith 3478

ورواه النجاشي في كتاب (الرجال) قال: قال محمد بن يحيى أخبرني محمد بن أحمد بن يحيى قال: كنت بفيد، وذكر نحوه إلى أن قال: أخبرني صاحب هذا القبر - يعني محمد بن إسماعيل - أنه سمع أبا جعفر (عليه السلام) يقول: من زار قبر أخيه المؤمن ووضع يده عليه وقرأ إنا أنزلناه في ليلة القدر سبع مرات أمن من الفزع الأكبر.

And Al-Najashi narrated it in his book (Al-Rijal) saying: Muhammad bin Yahya said: Muhammad bin Ahmad bin Yahya informed me saying: I was in Fayd, and mentioned similar to it until he said: The owner of this grave - meaning Muhammad bin Ismail - informed me that he heard Abu Ja'far (peace be upon him) saying: Whoever visits his believing brother's grave and places his hand on it and recites "Indeed, We sent it down in the Night of Decree" seven times will be safe from the greatest terror.

Hadith 3479

قال الرضا (عليه السلام): ما من عبد زار قبر مؤمن فقرأ عنده إنا أنزلناه في ليلة القدر سبع مرات إلا غفر الله له ولصاحب القبر.

Al-Ridha (peace be upon him) said: No servant visits a believer's grave and recites at it "Indeed, We sent it down in the Night of Decree" seven times except that Allah forgives him and the owner of the grave.

Hadith 3480

عن أحمد بن محمد قال: كنت أنا وإبراهيم بن هاشم في بعض المقابر إذ جاء إلى قبر فجلس مستقبل القبلة ثم وضع يده على القبر فقرأ سبع مرات إنا أنزلناه، ثم قال: حدثني صاحب هذا القبر وهو محمد بن إسماعيل بن بزيع أنه من زار قبر مؤمن فقرأ عنده سبع مرات إنا أنزلناه غفر الله له ولصاحب القبر.

From Ahmad bin Muhammad who said: Ibrahim bin Hashim and I were in some graves when he came to a grave and sat facing the Qibla then placed his hand on the grave and recited "Indeed, We sent it down" seven times, then said: The owner of this grave, who is Muhammad bin Ismail bin Bazi', told me that whoever visits a believer's grave and recites at it "Indeed, We sent it down" seven times, Allah will forgive him and the owner of the grave.

CHAPTER 58

Recommendation Of Supplications From Traditions When Visiting Graves And The Impermissibility Of Circumambulating Graves

[Hadith 3481 to 3481]

Hadith 3481

قلت لأبي عبد الله (عليه السلام): الموتى نزورهم؟ قال: نعم - إلى أن قال: - قلت: فأبي شيء نقول إذا أتيناهم؟ قال: قل: اللهم جاف الأرض عن جنوبهم، وصاعد إليك أرواحهم، ولقهم منك رضوانا، وأسكن إليهم من رحمتك ما تصل به وحدتهم، وتونس به وحشتهم، إنك على كل شيء قدير.

I said to Abu Abdullah (peace be upon him): "Do we visit the deceased?" He said: "Yes" - then he said - I said: "What should we say when we come to them?" He said: "Say: O Allah, let the earth be gentle on their sides, elevate their souls to You, grant them Your pleasure, and bestow upon them from Your mercy that which ends their solitude and comforts their loneliness, indeed You have power over all things."

CHAPTER 59

Recommendation Of Taking Lessons When Carrying A Funeral,
Resuming Work, What Should Be Remembered, And The
Recommendation Of Burying Hair, Nails, Teeth, Blood, Placenta,
And Blood Clot

[Hadith 3482 to 3482]

Hadith 3482

عن عجلان أبي صالح قال: قال لي أبو عبد الله (عليه السلام): يا با صالح إذا أنت حملت جنازة فكن كأنك أنت المحمول، وكأنك سألت ربك الرجوع إلى الدنيا ففعل فانظر ماذا تستأنف، قال: ثم قال: عجب لقوم حبس أولهم عن آخرهم، ثم نودي فيهم الرحيل وهم يلعبون.

From Ajlan Abu Salih who said: Abu Abdullah (peace be upon him) said to me: O Aba Salih, when you carry a funeral, be as if you are the one being carried, and as if you had asked your Lord to return to this world and He granted it, then see what you would do differently. Then he said: How strange are people whose first ones (*) were withheld from their last ones, then they were called to depart while they were playing.

Translator: * The living (first ones) are prevented or held back from joining the departed (last ones) because death is like a barrier that confines the living to this world and separates them from the departed ones.

CHAPTER 60

Recommendation Of Perfecting The Construction Of Graves And Other Works, And That The Bricks Should Be Joined And Gaps Be Filled

[Hadith 3483 to 3484]

Hadith 3483

عن أبي عبد الله (عليه السلام) - في حديث - قال: لما مات إبراهيم بن رسول الله (صلى الله عليه وآله) رأى النبي (صلى الله عليه وآله) في قبره خلا فسواه بيده، ثم قال: إذا عمل أحدكم عملا فليتقن، ثم قال: ألحق بسلفك الصالح عثمان بن مظعون.

From Abu Abdullah (peace be upon him) - in a hadith - he said: When Ibrahim, the son of the Messenger of Allah (peace be upon him and his family) died, the Prophet (peace be upon him and his family) saw gaps in his grave, so he smoothed them with his hand, then said: "When any of you does a work, let him perfect it." Then he said: "Join your righteous predecessor Uthman bin Madhun."

Hadith 3484

عن أبي عبد الله الصادق جعفر بن محمد (عليه السلام) - في حديث - إن رسول الله (صلى الله عليه وآله) نزل حتى لحد سعد بن معاذ وسوى اللبن عليه، وجعل يقول: ناولني حجرا، ناولني ترابا رطبا، يسد به ما بين اللبن، فلما أن فرغ وحثا التراب عليه وسوى قبره قال رسول الله (صلى الله عليه وآله): إني لاعلم أنه سيبلى ويصل إليه البلاء ولكن الله يحب عبدا إذا عمل عملا أحكمه.

From Abu Abdullah Al-Sadiq Jafar bin Muhammad (peace be upon him) - in a hadith - The Messenger of Allah (peace be upon him and his family) descended until he laid Sad bin Muadh in the grave and arranged the bricks over him, and he kept saying: "Hand me a stone, hand me wet soil" to fill the gaps between the bricks. When he finished and poured the soil over him and leveled his grave, the Messenger of Allah (peace be upon him and his family) said: "I know that it will decay and deterioration will reach it, but Allah loves a servant who, when he does a work, perfects it."

CHAPTER 61

Obligation Of Directing The Deceased In Their Grave Towards The Qibla By Placing Them On Their Right Side With Their Face Towards It

[Hadith 3485 to 3487]

Hadith 3485

عن أبي عبد الله (عليه السلام) قال: كان البراء بن معرور الأنصاري بالمدينة، وكان رسول الله (صلى الله عليه وآله) بمكة، وأنه حضره الموت، وكان رسول الله (صلى الله عليه وآله) والمسلمون يصلون إلى بيت المقدس فأوصى البراء أن يجعل وجهه إلى تلقاء النبي (صلى الله عليه وآله) إلى القبلة، وأنه أوصى بثلاث ماله فجرت به السنة.

From Abu Abdullah (peace be upon him) who said: Al-Bara' ibn Ma'rur Al-Ansari was in Medina, and the Messenger of Allah (peace be upon him and his family) was in Mecca, and when death approached him, while the Messenger of Allah (peace be upon him and his family) and the Muslims were praying towards Bayt al-Maqdis, Al-Bara' instructed that his face be turned towards the Prophet (peace be upon him and his family) towards the Qibla, and he bequeathed one-third of his wealth, thus establishing the tradition.

Hadith 3486

عن معاوية بن عمار نحوه إلا أنه أسقط ذكر مكة، وقال: أن يجعل وجهه إلى رسول الله (صلى الله عليه وآله) إلى القبلة فجرت به السنة وأنه أوصى بثلاث ماله فنزل به الكتاب وجرت به السنة.

From Mu'awiya ibn Ammar similar to it except that he omitted the mention of Mecca, and said: that his face be turned towards the Messenger of Allah (peace be upon him and his family) towards the Qibla, thus establishing the tradition, and he bequeathed one-third of his wealth, so the Book was revealed about it and the tradition was established.

Hadith 3487

عن أبي عبد الله (عليه السلام) - في حديث القتيل إذا قطع رأسه - قال: إذا أنت صرت إلى القبر تناولته مع الجسد، وأدخلته اللحد، ووجهته القبلة.

From Abu Abdullah (peace be upon him) - in a hadith about one who is killed when his head is severed - he said: When you reach the grave, take it with the body, place it in the niche, and direct it towards the Qibla.

CHAPTER 62

Permissibility Of Stepping On Graves Whether Of A Believer Or A Hypocrite

[Hadith 3488 to 3488]

Hadith 3488

محمد بن علي بن الحسين قال: قال أبو الحسن موسى بن جعفر (عليه السلام): إذا دخلت المقابر فطأ القبور، فمن كان مؤمناً استروح إلى ذلك، ومن كان منافقاً وجد ألمه.

Muhammad bin Ali bin Al-Husain said: Abu Al-Hassan Musa bin Ja'far (peace be upon him) said: When you enter the graveyards, step on the graves, for whoever was a believer will find comfort in that, and whoever was a hypocrite will feel its pain.

CHAPTER 63

Dislike Of Laughing Among Graves, At Funerals, And Peering Into Houses

[Hadith 3489 to 3494]

Hadith 3489

عن جعفر بن محمد عن آبائه - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: إن الله تبارك وتعالى كره لامتي الضحك بين القبور والتطلع في الدور.

From Ja'far bin Muhammad from his forefathers - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: Indeed Allah, the Blessed and Exalted, has made disliked for my nation laughing among graves and peering into houses.

Hadith 3490

قال: وقال رسول الله (صلى الله عليه وآله) إن الله تبارك وتعالى كره لي ست خصال وكرهتهن للأوصياء من ولدي وأتباعهم من بعدي: العبث في الصلاة، والرفث في الصوم، والمن بعد الصدقة، وإتيان المساجد جنباً، والتطلع في الدور، والضحك بين القبور.

He said: And the Messenger of Allah (peace be upon him and his family) said: Indeed Allah, the Blessed and Exalted, has made six traits disliked for me, and I have made them disliked for the successors from my children and their followers after me: fidgeting in prayer, obscene speech while fasting, reminding of charity after giving it, entering mosques while in a state of major ritual impurity, peering into houses, and laughing among graves.

Hadith 3491

عن الصادق عن أبيه، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إن الله كره لكم أيتها الأمة أربعاً وعشرين خصلة ونهاكم عنها - إلى أن قال: - والضحك بين القبور، والتطلع في الدور.

From Al-Sadiq from his father, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Indeed Allah has made twenty-four traits disliked for you, O nation, and has forbidden you from them - until he said - and laughing among graves, and peering into houses.

Hadith 3492

عن أبي عبد الله (عليه السلام) قال قال: رسول الله (صلى الله عليه وآله): إن الله كره لي ست خصال وكرههن للأوصياء من ولدي وأتباعهم من بعدي: العبث في الصلاة، والرفث في الصوم، والمن بعد الصدقة، وإتيان المساجد جنباً، والتطلع في الدور، والضحك بين القبور.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Indeed Allah has made six traits disliked for me and made them disliked for the successors from my children and their followers after me: fidgeting in prayer, obscene speech while fasting, reminding of charity after giving it, entering mosques while in a state of major ritual impurity, peering into houses, and laughing among graves.

Hadith 3493

ورواه ابن أبي فراس - في كتابه - قال: قال (عليه السلام): من ضحك على جنازة أهانه الله يوم القيامة على رؤوس الأشهاد، ولا يستجاب دعاؤه، ومن ضحك في المقبرة رجع وعليه من الوزر مثل جبل أحد، ومن ترحم عليه نجا من النار.

And Ibn Abi Firas narrated - in his book - he (peace be upon him) said: Whoever laughs at a funeral procession, Allah will humiliate him on the Day of Resurrection before all witnesses, and his supplication will not be answered, and whoever laughs in the cemetery will return with sins equivalent to Mount Uhud, and whoever shows mercy to him will be saved from the Fire.

Hadith 3494

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، منها الضحك بين القبور، والتطلع في الدور.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Six things 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, among them are laughing among graves and peering into houses.

CHAPTER 64

Recommendation Of Being Gentle With The Deceased And Walking Moderately With The Funeral Procession

[Hadith 3495 to 3495]

Hadith 3495

عن أبي موسى، عن أبيه قال: قال النبي (صلى الله عليه وآله): عليكم بالسكينة، عليكم بالقصد في المشي بجنائزكم.

From Abu Musa, from his father who said: The Prophet (peace be upon him and his family) said: Upon you is tranquility, upon you is moderation in walking with your funeral procession.

CHAPTER 65

Dislike Of Building Mosques Near Graves

[Hadith 3496 to 3497]

Hadith 3496

عن سماعة بن مهران أنه سأل أبا عبد الله (عليه السلام) عن زيارة القبور وبناء المساجد فيها، فقال: أما زيارة القبور فلا بأس بها، ولا تبنى عندها مساجد.

From Sama'a ibn Mihran that he asked Abu Abdullah (peace be upon him) about visiting graves and building mosques in them, so he said: As for visiting graves, there is no problem with it, but do not build mosques near them.

Hadith 3497

قال: وقال النبي (صلى الله عليه وآله): لا تتخذوا قبوري قبلة ولا مسجدا، فإن الله لعن اليهود حيث اتخذوا قبور أنبيائهم مساجد.

He said: And the Prophet (peace be upon him and his family) said: Do not take my grave as a qibla (direction of prayer) nor as a mosque, for Allah cursed the Jews when they took the graves of their prophets as mosques.

CHAPTER 66

Dislike Of Concealing A Person's Death From Their Family And Wife

[Hadith 3498 to 3498]

Hadith 3498

عن عبد الرحمن بن سيابة قال: سمعت أبا عبد الله (عليه السلام) يقول: لا تكتُموا موت ميت من المؤمنين مات في غيبته، لتعتد زوجته ويقسم ميراثه.

From Abdur-Rahman bin Siyabah who said: I heard Abu Abdullah (peace be upon him) saying: Do not conceal the death of any believer who dies while away (from his family), so that his wife may observe her waiting period and his inheritance may be distributed.

CHAPTER 67

Recommendation Of Preparing Food For The Bereaved Family For Three Days And Sending It To Them, And The Dislike Of Eating At Their Place

[Hadith 3499 to 3508]

Hadith 3499

عن أبي عبد الله (عليه السلام) قال: لما قتل جعفر بن أبي طالب أمر رسول الله (صلى الله عليه وآله) فاطمة (عليها السلام) أن تتخذ طعاما لأسماء بنت عميس ثلاثة أيام، وتأتيها ونساءها وتقيم عندها (ثلاثة أيام)، فجرت بذلك السنة أن يصنع لأهل المصيبة طعاما ثلاثا.

From Abu Abdullah (peace be upon him) who said: When Ja'far bin Abi Talib was martyred, the Messenger of Allah (peace be upon him and his family) ordered Fatima (peace be upon her) to prepare food for Asma bint Umayy for three days, and to visit her with other women and stay with her (for three days). Thus, it became a tradition to prepare food for the bereaved family for three days.

Hadith 3500

عن زرارة، عن أبي جعفر (عليه السلام) قال: يصنع لأهل الميت مأتم ثلاثة أيام من يوم مات.

From Zurarah, from Abu Ja'far (peace be upon him) who said: A meal of condolence should be prepared for the deceased's family for three days from the day of death.

Hadith 3501

عن زرارة، عن أبي جعفر (عليه السلام) قال: يصنع للميت الطعام للمأتم ثلاثة أيام بيوم مات فيه.

From Zurarah, from Abu Ja'far (peace be upon him) who said: Food should be prepared for the deceased's mourning for three days including the day of death.

Hadith 3502

ورواه الصدوق مرسلًا إلا أنه قال: يصنع للميت مأتم ثلاثة أيام من يوم مات.

Al-Saduq narrated it with an incomplete chain, except that he said: A mourning meal should be prepared for the deceased for three days from the day of death.

Hadith 3503

عن أبي عبد الله (عليه السلام) قال: ينبغي لجيران صاحب المصيبة أن يطعموا الطعام عنه ثلاثة أيام.

From Abu Abdullah (peace be upon him) who said: The neighbors of the bereaved should feed them for three days.

Hadith 3504

قال الصادق (عليه السلام): الأكل عند أهل المصيبة من عمل أهل الجاهلية. والسنة البعث إليهم بالطعام كما أمر به النبي (صلى الله عليه وآله) في آل جعفر بن أبي طالب لما جاء نعيه.

Al-Sadiq (peace be upon him) said: Eating at the bereaved family's place is from the practices of the pre-Islamic era, and the tradition is to send food to them as the Prophet (peace be upon him and his family) ordered regarding the family of Ja'far bin Abi Talib when news of his death arrived.

Hadith 3505

عن مرزوم قال: سمعت أبا عبد الله (عليه السلام) يقول: لما قتل جعفر بن أبي طالب دخل رسول الله (صلى الله عليه وآله) على أسماء بنت عميس - إلى أن قال: - فقال: اجعلوا لأهل جعفر طعاما فجرت السنة إلى اليوم.

From Murazim who said: I heard Abu Abdullah (peace be upon him) saying: When Ja'far bin Abi Talib was martyred, the Messenger of Allah (peace be upon him and his family) visited Asma bint Umays - until he said: - and he said: Prepare food for Ja'far's family, and this tradition continues until today.

Hadith 3506

عن أبي عبد الله (عليه السلام) قال: لما قتل جعفر بن أبي طالب أمر رسول الله (صلى الله عليه وآله) فاطمة (عليها السلام) أن تأتي أسماء بنت عميس هي ونسائها وتقيم عندها وتضج لها طعاما ثلاثة أيام.

From Abu Abdullah (peace be upon him) who said: When Ja'far bin Abi Talib was killed, the Messenger of Allah (peace be upon him and his family) ordered Fatima (peace be upon her) to go to Asma bint Umais with her women and stay with her, and to prepare food for her for three days.

Hadith 3507

عن أبيه (عليه السلام) - في حديث - إنه سأله عن الماتم فقال: إن رسول الله (صلى الله عليه وآله) قال: ابعثوا إلى أهل جعفر طعاما فجرت السنة.

From his father (peace be upon him) - in a hadith - that he was asked about mourning gatherings, so he said: The Messenger of Allah (peace be upon him and his family) said: Send food to Ja'far's family, and it became a tradition.

Hadith 3508

عن عمرو بن علي بن الحسين قال: لما قتل الحسين بن علي (عليه السلام) لبس نساء بني هاشم السواد والمسوح وكن لا يشتكين من حر ولا برد، وكان علي بن الحسين (عليه السلام) يعمل لهن الطعام للمأثم.

From Amr bin Ali bin Al-Hussein who said: When Al-Hussein bin Ali (peace be upon him) was killed, the women of Bani Hashim wore black and coarse garments, and they did not complain of heat or cold, and Ali bin Al-Hussein (peace be upon him) would prepare food for them for the mourning gatherings.

CHAPTER 68

Recommendation Of A Deceased Person's Will For Funeral Meal Money

[Hadith 3509 to 3509]

Hadith 3509

عن زرارة أو غيره قال: أوصى أبو جعفر (عليه السلام) بثمانمائة درهم لمأتمه، وكان يرى ذلك من السنة، لأن رسول الله (صلى الله عليه وآله) قال: اتخذوا لآل جعفر طعاما فقد شغلوا.

From Zurarah or others who said: Abu Ja'far (peace be upon him) willed eight hundred dirhams for his funeral meal, and he considered that to be from the Sunnah, because the Messenger of Allah (peace be upon him and his family) said: "Prepare food for the family of Ja'far, for they are preoccupied."

CHAPTER 69

Permissibility Of Women Going Out For Funerals To Fulfill Rights And For Lamentation, Its Dislike For Other Purposes, And Its Prohibition When There Is Corruption

[Hadith 3510 to 3514]

Hadith 3510

عن عبد الله الكاهلي قال: قلت لأبي الحسن (عليه السلام): إن امرأتي وامرأة ابن مارد تخرجان في المأتم فأنهاهما فتقول لي امرأتي: إن كان حراما فأنها عنه حتى نتركه. وإن لم يكن حراما فلا شيء تمنعنا. فإذا مات لنا ميت لم يجئنا أحد، فقال أبو الحسن (عليه السلام): عن الحقوق تسألني، كان أبي (عليه السلام) يبعث أُمِّي وأُمَ فُرُوءة تقضيان حقوق أهل المدينة.

From Abdullah Al-Kahili who said: I said to Abu Al-Hassan (peace be upon him): My wife and Ibn Marid's wife go out to funerals, so I forbid them, but my wife says to me: If it is forbidden then forbid us from it until we leave it, and if it is not forbidden then why do you prevent us from it, for when someone dies among us, no one comes to us. Abu Al-Hassan (peace be upon him) said: You ask me about rights? My father (peace be upon him) used to send my mother and Umm Farwah to fulfill the rights of the people of Medina.

Hadith 3511

محمد بن علي بن الحسين قال: أوصى أبو جعفر (عليه السلام) أن يندب في المواسم عشر سنين.

Muhammad bin Ali bin Al-Hussein said: Abu Ja'far (peace be upon him) recommended that he be lamented in the seasons for ten years.

Hadith 3512

عن آباءه، عن النبي (صلى الله عليه وآله) - في حديث المناهي - أنه نهى عن اتباع النساء الجنائز.

From his forefathers, from the Prophet (peace and blessings be upon him) - in the hadith of prohibitions - that he forbade women from following funeral processions.

Hadith 3513

عن الصادق، عن آباءه (عليهم السلام) عن رسول الله (صلى الله عليه وآله) - في وصيته لعلي (عليه السلام) - قال: ليس على النساء عيادة مريض، ولا اتباع جنازة، ولا تقيم عند قبر.

From Al-Sadiq, from his forefathers (peace be upon them) from the Messenger of Allah (peace and blessings be upon him) - in his will to Ali (peace be upon him) - he

said: Women are not required to visit the sick, nor follow funeral processions, nor stay by a grave.

Hadith 3514

عن الصادق، عن أبيه (عليهما السلام) عن ابن الحنفية عن علي (عليه السلام) أن رسول الله (صلى الله عليه وآله) خرج فرأى نسوة قعوداً فقال: ما أقعدكن ههنا؟ قلن: لجنزة، قال: أفتحملن فيمن يحمل؟! قلن: لا، قال: أفتغسلن فيمن يغسل؟! قلن: لا، قال: أفتدلين فيمن يدلي؟! قلن: لا، قال: فارجعن مأزورات غير مأزورات.

From Al-Sadiq, from his father (peace be upon them both) from Ibn Al-Hanafiyyah from Ali (peace be upon him) that the Messenger of Allah (peace and blessings be upon him) went out and saw women sitting, so he said: What makes you sit here? They said: For a funeral. He said: Do you carry among those who carry?! They said: No. He said: Do you wash among those who wash?! They said: No. He said: Do you lower [into the grave] among those who lower?! They said: No. He said: Then return, bearing sins without rewards.

أقول: وتقدم ما يدل على الجواز، ويأتي ما يدل عليه في التجارة، وتقدم في آداب الحمام ما يدل على النهي عن الاذن للمرأة في الخروج إلى النباحات، وهو محمول على حصول المفسدة وكذا ما مر هنا من النهي.

I (Hurr Amili) say: What indicates permissibility has preceded, and what indicates it will come in [the chapter of] trade, and what indicates the prohibition of permitting women to go out for lamentations has preceded in the etiquettes of the bath, and this is interpreted as when corruption occurs, as is the prohibition that passed here.

CHAPTER 70

Permissibility Of Lamentation And Weeping Over The Dead, And Speaking Kind Words And Making Supplications At That Time

[Hadith 3515 to 3518]

Hadith 3515

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام) مروا أهاليكم بالقول الحسن عند موتاكم، فإن فاطمة لما قبض أبوها أسعدتها بنات هاشم، فقالت أتركن التعداد، وعليكن بالدعاء.

From Abi Abdullah (peace be upon him) who said: Amir al-Mu'minin (peace be upon him) said: Tell your families to speak good words when your dead pass away, for when Fatima's father passed away, the daughters of Hashim helped her mourn, so she said: Leave the enumeration (of qualities) and focus on supplication.

Hadith 3516

عن الحسين بن يزيد قال: ماتت ابنة لأبي عبد الله (عليه السلام) فراح عليها سنة، ثم مات له ولد آخر فراح عليه سنة، ثم مات إسماعيل فجزع عليه جزعا شديدا فقطع النوح، قال: فقل لأبي عبد الله (عليه السلام): أيناح في دارك؟! فقال إن رسول الله (صلى الله عليه وآله) قال - لما مات حمزة -: لكن حمزة لا بواكي له.

From Al-Hussein bin Yazid who said: A daughter of Abi Abdullah (peace be upon him) died, and he lamented over her for a year. Then another child of his died, and he lamented over him for a year. Then Ismail died, and he grieved intensely for him but stopped the lamentation. It was said to Abi Abdullah (peace be upon him): "Is there lamentation in your house?" He said: Indeed, the Messenger of Allah (peace be upon him and his family) said - when Hamza died -: "But Hamza has no one to weep for him."

Hadith 3517

عن أبي عبد الله (عليه السلام) قال: إن إبراهيم خليل الرحمان (عليه السلام) سأل ربه أن يرزقه ابنة تبكيه بعد موته.

From Abi Abdullah (peace be upon him) who said: Indeed Ibrahim, the Friend of the Most Merciful (peace be upon him), asked his Lord to grant him a daughter who would weep for him after his death.

Hadith 3518

وروى الشيخ زين الدين في (مسكن الفؤاد) أن فاطمة (عليها السلام) ناحت على أبيها، وأنه أمر بالنوح على حمزة.

Sheikh Zain al-Din narrated in (Muskan al-Fu'ad) that Fatima (peace be upon her) lamented over her father, and that he ordered lamentation over Hamza.

CHAPTER 71

Dislike Of Wailing At Night, And That The Wailer Should Not
Speak Nonsense, And The Non-Prohibition Of Wailing Without
Falsehood

[Hadith 3519 to 3520]

Hadith 3519

عن خديجة بنت عمر أنها قالت: سمعت عمي محمد بن علي (عليهما السلام) وهو يقول: إنما تحتاج المرأة في المأتم إلى النوح لتسيل دمعته، ولا ينبغي لها أن تقول هجراً، فإذا جاءها الليل فلا تؤذي الملائكة بالنوح.

From Khadija bint Umar who said: I heard my uncle Muhammad bin Ali (peace be upon them both) saying: A woman only needs to wail at a funeral to make her tears flow, and she should not speak nonsense. When night comes, she should not disturb the angels with wailing.

Hadith 3520

محمد بن علي بن الحسين قال: سئل الصادق (عليه السلام) عن أجر النائحة: فقال: لا بأس به، قد نوح على رسول الله (صلى الله عليه وآله).

Muhammad bin Ali bin Al-Hussain said: Al-Sadiq (peace be upon him) was asked about the payment for a professional wailer. He said: There is no problem with it, as wailing was done for the Messenger of Allah (peace be upon him and his family).

CHAPTER 72

Recommendation Of Anticipating Divine Reward For The Death Of Children And Being Patient Over It

[Hadith 3521 to 3531]

Hadith 3521

عن أبي عبد الله (عليه السلام) قال: ولد يقدمه الرجل أفضل من سبعين ولدا يخلفهم بعده. كلهم قد (ركبوا) الخيل وجاهدوا) في سبيل الله.

From Abu Abdullah (peace be upon him) who said: A child whom a man sends forth (in death) is better than seventy children he leaves behind, even if all of them have "mounted horses and fought" in the way of Allah.

Hadith 3522

عن ابن مهران قال: كتب رجل إلى أبي جعفر الثاني (عليه السلام) يشكو إليه مصابه بولده وشدة ما دخله. فكتب إليه: أما علمت أن الله عز وجل يختار من مال المؤمن ومن ولده أنفسه، ليأجره على ذلك.

From Ibn Mihran who said: A man wrote to Abu Ja'far the Second (peace be upon him) complaining about his affliction with [the death of] his child and the severity of what befell him. He wrote back to him: Don't you know that Allah, the Mighty and Majestic, chooses from the believer's wealth and children what is most precious to grant him reward for that?

Hadith 3523

عن أبي جعفر (عليه السلام) قال: دخل رسول الله (صلى الله عليه وآله) على خديجة حيث مات القاسم ابنها وهي تبكي، فقال لها: ما يبكيك؟ فقالت: درت دريرة فبكيت، فقال: يا خديجة أما ترضين إذا كان يوم القيامة أن تجيئي إلى باب الجنة وهو قائم فيأخذ بيدك ويدخلك الجنة وينزلك أفضلها؟! وذلك لكل مؤمن، إن الله عز وجل أحكم وأكرم من أن يسلب المؤمن ثمرة فؤاده ثم يعذبها بعدها أبدا.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) entered upon Khadija when her son Al-Qasim died while she was crying. He said to her: "What makes you cry?" She said: "My milk flowed so I cried." He said: "O Khadija, wouldn't you be pleased if on the Day of Resurrection you come to the gate of Paradise and he is standing there, then he takes your hand and enters you into Paradise and settles you in its best place?! And this is for every believer. Indeed, Allah the Mighty and Majestic is too Wise and too Generous to take away the fruit of a believer's heart and then punish him afterward forever."

Hadith 3524

عن أبي بصير قال: سمعت أبا عبد الله (عليه السلام) يقول: إن الله عز وجل إذا أحب عبدا قبض أحب ولده إليه.

From Abu Basir who said: I heard Abu Abdullah (peace be upon him) saying: When Allah, the Mighty and Majestic, loves a servant, He takes his most beloved child.

Hadith 3525

عن أبي جعفر (عليه السلام) قال: توفي طاهر ابن رسول الله (صلى الله عليه وآله) فنهى رسول الله (صلى الله عليه وآله) خديجة عن البكاء، فقالت: بلى يا رسول الله، ولكن درت عليه الدريرة فبكيت، فقال: أما ترضين أن تجديه قائما على باب الجنة، فإذا رآك أخذ بيدك فأدخلك الجنة، أظهرها مكانا وأطيبها؟ قالت: وإن ذلك كذلك؟ قال: الله عز وجل أعز وأكرم من أن يسلب عبدا ثمرة فؤاده فيصبر ويحتسب ويحمد الله عز وجل ثم يعذبه.

From Abu Ja'far (peace be upon him) who said: When Tahir, the son of the Messenger of Allah (peace be upon him and his family) died, the Messenger of Allah forbade Khadija from crying. She said: "Yes, O Messenger of Allah, but my milk flowed for him so I cried." He said: "Wouldn't you be pleased to find him standing at the gate of Paradise, and when he sees you, he takes your hand and enters you into Paradise, to its purest and best place?" She said: "Is that really so?" He said: "Allah, the Mighty and Majestic, is too Mighty and too Generous to take away the fruit of His servant's heart - who then remains patient, anticipates reward, and praises Allah the Mighty and Majestic - and then punish him."

Hadith 3526

عن أبي جعفر (عليه السلام) قال: من قدم من المسلمين ولدين يحتسبهما عند الله حجابا من النار بإذن الله.

From Abu Ja'far (peace be upon him) who said: Whoever from among the Muslims sends forth two children anticipating reward from Allah, they will shield him from the Fire by Allah's permission.

Hadith 3527

عن أبي عبد الله (عليه السلام) قال: ثواب المؤمن من ولده إذا مات الجنة صبر أو لم يصبر.

From Abu Abdullah (peace be upon him) who said: The reward for a believer for [the death of] his child is Paradise, whether he is patient or not.

Hadith 3528

عن أبي جعفر (عليه السلام) قال: من قدم أولادا يحتسبهم عند الله حجبوه من النار بإذن الله عز وجل.

From Abu Ja'far (peace be upon him), he said: Whoever has children who pass away and he seeks reward for that with Allah, they will shield him from the Fire by Allah's permission, the Mighty and Majestic.

Hadith 3529

محمد بن علي بن الحسين قال: قال (عليه السلام): من قدم ولدا كان خيرا له من سبعين يخلفهم بعده كلهم قد ركب الخيل وقاتل في سبيل الله عز وجل.

Muhammad bin Ali bin Al-Hussain said, he (peace be upon him) said: Whoever has a child that passes away before him, it is better for him than seventy children who survive him, all of whom ride horses and fight in the way of Allah, the Mighty and Majestic.

Hadith 3530

عن أبي عبد الله (عليه السلام) قال: ولد واحد يقدمه الرجل أفضل من سبعين ولدا يبقون بعده يدركون القائم (عليه السلام).

From Abu Abdullah (peace be upon him), he said: One child who passes away before a man is better than seventy children who remain after him and live to see Al-Qa'im (peace be upon him).

Hadith 3531

عن أنس بن مالك قال: توفي ابن لعثمان بن مظهر - إلى أن قال: - فقال له رسول الله (صلى الله عليه وآله): إن للجنة ثمانية أبواب، وللنار سبعة أبواب، أفما يسرك أن لا تأتي بابا منها إلا وجدت ابنك إلى جنبك، أخذ بحجزتك، يشفع لك إلى ربك؟ فقال: بلى، فقال المسلمون: ولنا يا رسول الله في فرطنا ما لعثمان؟ قال: نعم لمن صبر منكم واحتسب.

From Anas bin Malik who said: A son of Uthman bin Madh'un died - until he said - then the Messenger of Allah (peace be upon him and his family) said to him: Indeed Paradise has eight gates, and Hell has seven gates. Would it not please you that you would not come to any gate except that you find your son beside you, holding onto your waist, interceding for you to your Lord? He said: Yes. Then the Muslims said: O Messenger of Allah, do we have for our deceased children what Uthman has? He said: Yes, for whoever among you is patient and seeks reward.

CHAPTER 73

Recommendation Of Praising Allah, Saying 'Inna Lillahi Wa Inna Ilayhi Raji'un', And Asking For Replacement Upon Death Of A Child And Other Calamities

[Hadith 3532 to 3540]

Hadith 3532

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): إذا قبض ولد المؤمن - والله أعلم بما قال العبد - قال الله تبارك وتعالى لملائكته: قبضتم ولد فلان؟ فيقولون: نعم ربنا؟ قال: فيقول: فما قال عبدي؟ قالوا: حمدك واسترجع. فيقول الله تبارك وتعالى: أخذتم ثمرة قلبه وقره عينه. فحمدني واسترجع، ابنوا له بيتا في الجنة وسموه بيت الحمد.

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) said: When a believer's child dies - and Allah knows best what the servant says - Allah, the Blessed and Exalted, says to His angels: "Did you take the child of so-and-so?" They say: "Yes, our Lord." He says: "What did My servant say?" They say: "He praised You and said 'We belong to Allah and to Him we return.'" Allah, the Blessed and Exalted, says: "You took the fruit of his heart and the comfort of his eyes, yet he praised Me and returned [to Me]. Build him a house in Paradise and name it the House of Praise."

Hadith 3533

عن عبد الحميد بن أبي جعفر الفراء قال: إن أبا جعفر (عليه السلام) انقلع ضرس من أضراسه فوضعه في كفه ثم قال: الحمد لله.

From Abdul Hamid bin Abi Ja'far Al-Farra who said: One of Abu Ja'far's (peace be upon him) molars fell out, he placed it in his palm and said: "Praise be to Allah."

Hadith 3534

عن أبي عبد الله (عليه السلام) وأبي الحسن (عليهما السلام) قالوا: إن الله ليعجب من رجل يموت ولده وهو يحمد الله فيقول: يا ملائكتي عبدي أخذت نفسه وهو يحمدني. أقول: التعجب هنا مجاز عبارة عن الاستعظام والاستحسان، ويمكن أن يكون المعنى أنه يحمل الملائكة على التعجب.

From Abu Abdullah and Abu Al-Hassan (peace be upon them both), they said: Allah marvels at a man whose child dies while he praises Allah, and He says: "O My angels, My servant - I took his soul while he praises Me." I say: The marvel here is metaphorical, expressing magnification and approval, and it's possible it means He

causes the angels to marvel.

Hadith 3535

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) إذا ورد عليه امر يسره قال: الحمد لله على هذه النعمة، وإذا ورد عليه أمر يغتم به قال: الحمد لله على كل حال.

From Abu Abdullah (peace be upon him), he said: When something pleasing came to the Messenger of Allah (peace be upon him and his family), he would say: "Praise be to Allah for this blessing," and when something distressing came to him, he would say: "Praise be to Allah in all conditions."

Hadith 3536

عن علي بن أسباط رفعه قال: كان أبو عبد الله (عليه السلام) يقول عند المصيبة: الحمد لله الذي لم يجعل مصيبي في ديني، والحمد لله الذي لو شاء أن يجعل مصيبي أعظم مما كانت، والحمد لله على الامر الذي شاء أن يكون فكان.

From Ali bin Asbat, raising it, he said: Abu Abdullah (peace be upon him) would say during calamity: "Praise be to Allah who did not make my calamity in my religion, and praise be to Allah who, had He willed, could have made my calamity greater than it was, and praise be to Allah for the matter He willed to be, and so it was."

Hadith 3537

عن عبيد بن زرار قال: سمعت أبا عبد الله (عليه السلام) يقول: إن المؤمن من الله لبأفضل مكان - ثلاثا - إنه ليبتليه بالبلاء ثم ينزع نفسه عضوا عضوا من جسده وهو يحمد الله على ذلك.

From Ubayd bin Zurarah who said: I heard Abu Abdullah (peace be upon him) say: Indeed the believer is in the best position with Allah - three times - He tests him with trials, then removes his soul limb by limb from his body while he praises Allah for that.

Hadith 3538

عن أبي جعفر (عليه السلام) - في حديث - قال من صبر واسترجع وحمد الله عز وجل فقد رضي بما صنع الله ووقع أجره على الله، ومن لم يفعل ذلك جرى عليه القضاء وهو ذميم وأحبط الله أجره.

From Abu Ja'far (peace be upon him) - in a hadith - he said: Whoever is patient, says 'We belong to Allah and to Him we return', and praises Allah the Mighty and Majestic, has indeed been pleased with what Allah has done and his reward falls upon Allah. Whoever does not do that, the decree runs upon him while he is blamed and Allah nullifies his reward.

Hadith 3539

محمد بن علي بن الحسين قال: قال رسول الله (صلى الله عليه وآله): أربع من كن فيه كان في نور الله الأعظم: من كان عصمة أمره شهادة أن لا إله إلا الله وأني رسول الله، ومن إذا أصابته مصيبة قال: إنا لله وإنا إليه راجعون، ومن إذا أصاب خيرا قال: الحمد لله (رب العالمين)، ومن إذا أصاب خطيئة قال: استغفر الله وأتوب إليه.

Muhammad bin Ali bin Al-Hussein said: The Messenger of Allah (peace be upon him and his family) said: Four traits, whoever has them will be in Allah's greatest light: One whose matter is protected by testifying that there is no god but Allah and that I am the Messenger of Allah, and one who when afflicted by a calamity says: "Indeed we belong to Allah and indeed to Him we will return" [2:156], and one who when attaining good says: "All praise is due to Allah, Lord of the worlds," and one who when committing a sin says: "I seek Allah's forgiveness and I repent to Him."

Hadith 3540

وفي (ثواب الأعمال): عن أبي عبد الله (عليه السلام) قال: من ألهم الاسترجاع عند المصيبة وجبت له الجنة.

And in (Thawab Al-A'mal): From Abi Abdullah (peace be upon him) who said: Whoever is inspired to say the return phrase [* Istirja'] during calamity, Paradise becomes obligatory for him.

Translator: * Inna Lillahi Wa Inna Ilayhi Raji'un

CHAPTER 74

Recommendation Of Saying "Inna Lillahi Wa Inna Ilayhi Raji'un" And Making Prescribed Supplications When Remembering Calamities Even After Some Time

[Hadith 3541 to 3543]

Hadith 3541

عن أبي جعفر (عليه السلام) قال: ما من عبد يصاب بمصيبة فيسترجع عند ذكره المصيبة ويصبر حين تفجأه إلا غفر الله له ما تقدم من ذنبه وكلما ذكر مصيبة فاسترجع عند ذكره المصيبة غفر الله له كل ذنب اكتسبه فيما بينهما.

From Abu Ja'far (peace be upon him) who said: There is no servant who is afflicted with a calamity and says "Inna lillahi wa inna ilayhi raji'un" when remembering the calamity and shows patience when it first strikes him, except that Allah forgives his past sins, and whenever he remembers a calamity and says "Inna lillahi wa inna ilayhi raji'un" upon remembering it, Allah forgives all sins he committed between the times.

Hadith 3542

عن أبي عبد الله (عليه السلام) قال: من ذكر مصيبة ولو بعد حين فقال: "إنا لله وإنا إليه راجعون والحمد لله رب العالمين، اللهم أجرني على مصيبي وأخلف علي أفضل منها" كان له من الاجر مثل ما كان عند أول صدمة.

From Abu Abdullah (peace be upon him) who said: Whoever remembers a calamity, even after some time, and says "Inna lillahi wa inna ilayhi raji'un, walhamdulillahi rabbil 'alamin, Allahumma ajirni 'ala musibati wakhluף 'alayya afdala minha" (Indeed we belong to Allah and indeed to Him we will return, and all praise is due to Allah the Lord of the worlds, O Allah reward me for my calamity and replace it with something better), he will receive the same reward as he would have received at the first moment of shock.

Hadith 3543

محمد بن علي بن الحسين قال: قال أبو جعفر (عليه السلام): ما من مؤمن يصاب بمصيبة في الدنيا فيسترجع عند مصيبتته ويصبر حين تفجأه المصيبة إلا غفر الله له ما مضى من ذنوبه إلا الكبائر التي أوجب الله عليها النار وكلما ذكر مصيبة فيما يستقبل من عمره فاسترجع عندها وحمد الله عز وجل عندها غفر الله له كل ذنب اكتسبه فيما بين الاسترجاع الأول إلى الاسترجاع الأخير إلا الكبائر من الذنوب.

Muhammad ibn Ali ibn Al-Hussein said: Abu Ja'far (peace be upon him) said: There is

no believer who is afflicted with a worldly calamity and says "Inna lillahi wa inna ilayhi raji'un" during his calamity and shows patience when it first strikes him, except that Allah forgives his past sins except for the major sins for which Allah has prescribed Hellfire, and whenever he remembers a calamity in his future life and says "Inna lillahi wa inna ilayhi raji'un" for it and praises Allah the Mighty and Majestic, Allah forgives every sin he committed between the first "Inna lillahi" and the last one, except for the major sins.

CHAPTER 75

Obligation Of Being Content With Divine Decree

[Hadith 3544 to 3559]

Hadith 3544

عن أبي عبد الله (عليه السلام) قال: عجبت للمرء المسلم لا يقضي الله عز وجل له قضاء إلا كان خيرا له، إن قرض بالمقاريض كان خيرا له، وإن ملك مشارق الأرض ومغاربها كان خيرا له.

From Abu Abdullah (peace be upon him) who said: I am amazed by the Muslim person, for Allah Mighty and Majestic does not decree anything for him except that it is good for him. If he were to be cut with scissors, it would be good for him, and if he were to own the east and west of the earth, it would be good for him.

Hadith 3545

قال أبو عبد الله (عليه السلام): قال الله عز وجل: عبدي المؤمن لا أصرفه في شيء إلا جعلته خيرا له، فليرض بقضائي، وليصبر على بلائي، وليشكر نعمائي أكتبه يا محمد من الصديقين عندي.

Abu Abdullah (peace be upon him) said: Allah Mighty and Majestic says: My believing servant, I do not turn him to anything except I make it good for him, so let him be content with My decree, let him be patient with My trials, and let him be grateful for My blessings. O Muhammad, I shall write him among the truthful ones with Me.

Hadith 3546

عن أبي عبد الله (عليه السلام) قال: إن أعلم الناس بالله أراضاهم بقضاء الله عز وجل.

From Abu Abdullah (peace be upon him) who said: The most knowledgeable of people about Allah are those most content with Allah's decree, Mighty and Majestic.

Hadith 3547

عن علي بن الحسين (عليهما السلام) قال: الصبر والرضا عن الله رأس طاعة الله، ومن صبر ورضي عن الله فيما قضى عليه فيما أحب أو كره لم يقض الله عز وجل له فيما أحب أو كره إلا ما هو خير له.

From Ali bin Al-Hussein (peace be upon them) who said: Patience and contentment with Allah are the pinnacle of obedience to Allah, and whoever is patient and content with Allah in what He has decreed for him, whether he likes it or dislikes it, Allah Mighty and Majestic will not decree for him anything he likes or dislikes except what is better for him.

Hadith 3548

عن أبي الحسن الأول (عليه السلام) قال: ينبغي لمن عقل عن الله أن لا يستبطئه في رزقه، ولا يتهمه في قضاؤه.

From Abu Al-Hassan the First (peace be upon him) who said: It befits one who understands Allah not to consider Him slow in providing sustenance, nor suspect Him in His decree.

Hadith 3549

عن أبي عبد الله (عليه السلام) قال: لقي الحسن بن علي (عليهما السلام) عبد الله بن جعفر فقال له: يا عبد الله، كيف يكون المؤمن مؤمناً وهو يسخط قسمه ويحقر منزلته؟ والحاكم عليه الله وأنا الضامن لم يهجس في قلبه إلا الرضا أن يدعو الله فيستجاب له.

From Abu Abdullah (peace be upon him) who said: Al-Hassan bin Ali (peace be upon them) met Abdullah bin Ja'far and said to him: O Abdullah, how can a believer be a believer while he is discontent with his portion and belittles his position? While Allah is the Judge over him, and I guarantee that if contentment settles in his heart, he will not supplicate to Allah except that He responds to him.

Hadith 3550

عن أبي عبد الله (عليه السلام) قال: قلت له: بأي شيء علم المؤمن أنه مؤمن؟ قال: بالتسليم لله والرضا فيما ورد عليه من سرور أو سخط.

From Abu Abdullah (peace be upon him): I asked him: By what does a believer know that he is a believer? He said: By submission to Allah and contentment with whatever comes to him of pleasure or displeasure.

Hadith 3551

عن أبي عبد الله (عليه السلام) قال: لم يكن رسول الله (صلى الله عليه وآله) يقول لشيء قد مضى: لو كان غيره.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) never said about something that had passed: "If only it were different."

Hadith 3552

عن أبي عبد الله (عليه السلام) قال: إن فيما أوحى الله إلى موسى بن عمران (عليه السلام): يا موسى ما خلقت خلقاً أحب إلي من عبدي المؤمن، وإنني إنما أبتليه لما هو خير له، وأزوي عنه لما هو خير له، وأنا أعلم بما يصلح عليه عبدي، فليصبر على بلائي، وليشكر نعمائي، وليرض بقضائي أكتبه في الصديقين عندي إذا عمل برضاي وأطاع أمري.

From Abu Abdullah (peace be upon him) who said: Among what Allah revealed to Moses son of Imran (peace be upon him): "O Moses, I have not created any creation more beloved to Me than My believing servant. I only test him for what is better for him, and I withhold from him what is better for him. I know best what benefits My servant, so let him be patient with My trials, grateful for My blessings, and content with My decree. I will write him among the truthful ones with Me when he acts according to My pleasure and obeys My command."

Hadith 3553

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): إن عظيم البلاء يكافأ به عظيم الجزاء، فإذا أحب الله عبدا ابتلاه بعظيم البلاء، فمن رضي فله عند الله الرضا، ومن سخط فله السخط.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Great trials are rewarded with great rewards. When Allah loves a servant, He tests him with great trials. Whoever is content, Allah's contentment is for him, and whoever is discontent with the trial, discontentment is for him.

Hadith 3554

عن أبي جعفر (عليه السلام) قال: أحق خلق الله أن يسلم لما قضى الله عز وجل من عرف الله عز وجل، ومن رضي بالقضاء أتى عليه القضاء وأعظم الله أجره، ومن سخط القضاء مضى عليه القضاء وأحبط الله أجره.

From Abu Ja'far (peace be upon him) who said: The most deserving of Allah's creation to submit to Allah's decree is the one who knows Allah. Whoever is content with the decree, the decree comes upon him and Allah maximizes his reward. Whoever is discontent with the decree, the decree still comes upon him and Allah nullifies his reward.

Hadith 3555

عن أبي عبد الله (عليه السلام) قال: رأس طاعة الله الصبر والرضا عن الله فيما أحب العبد أو كره، ولا يرضى عبد عن الله فيما أحب أو كره إلا كان خيرا له فيما أحب أو كره.

From Abu Abdullah (peace be upon him) who said: The foundation of obedience to Allah is patience and contentment with Allah in what the servant likes or dislikes. No servant is content with Allah in what he likes or dislikes except that it is better for him in what he likes or dislikes.

Hadith 3556

عن علي بن هاشم بن البريد، عن أبيه قال قال علي بن الحسين (عليهما السلام): الزهد عشرة أجزاء، أعلى درجة الزهد أدنى درجة الورع، وأعلى درجة الورع أدنى درجة اليقين، وأعلى درجة اليقين أدنى درجة الرضا.

From Ali ibn Hashim ibn al-Barid, from his father who said: Ali ibn Al-Hussein (peace be upon them both) said: Asceticism has ten parts. The highest degree of asceticism is the lowest degree of piety, and the highest degree of piety is the lowest degree of certainty, and the highest degree of certainty is the lowest degree of contentment.

Hadith 3557

عن محمد بن علي، عن أبيه الرضا، عن أبيه (عليهم السلام) قال: نعي إلى الصادق (عليه السلام) إسماعيل وهو أكبر أولاده وهو يريد أن يأكل وقد اجتمع ندماءؤه. فتبسم ثم دعا بطعامه فقعد مع ندمائه وجعل يأكل أحسن من أكله سائر الأيام، ويحث ندماءه ويضع بين أيديهم ويعجبون منه لا يرون للحزن في وجهه أثرا،

From Muhammad ibn Ali, from his father Al-Ridha, from his father (peace be upon them) who said: News of Ismail's death, who was his eldest son, came to Al-Sadiq (peace be upon him) while he was about to eat with his companions gathered. He smiled, then called for his food and sat with his companions. He ate better than he did on other days, encouraged his companions, and served them while they were amazed, seeing no trace of grief on his face.

فلما فرغ قالوا: يا بن رسول الله لقد رأينا منك عجا، أصبت بمثل هذا الابن وأنت كما نرى! فقال: مالي لا أكون كما ترون وقد جاءني خبر أصدق الصادقين أنني ميت وإياكم، إن قوما عرفوا الموت فلم ينكروا ما يخطفه الموت منهم وسلموا الامر خالقهم عز وجل.

When they finished, they said: "O son of the Messenger of Allah, we have seen something amazing from you. You've been struck with the loss of such a son, yet you are as we see!" He said: "Why should I not be as you see when I have received news from the most truthful of the truthful that I and you will die? Indeed, people who understand death do not deny what death takes from them and submit the matter to their Creator, the Mighty and Majestic."

Hadith 3558

محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) أنه قال: طوبى لمن ذكر المعاد، وعمل للحساب، وقنع بالكفاف، ورضي عن الله سبحانه.

Muhammad ibn Al-Hussein Al-Radhi in (Nahj al-Balagha) from the Commander of the Faithful (peace be upon him) that he said: Blessed is the one who remembers the return, works for the reckoning, is content with sufficiency, and is pleased with Allah, glory be to Him.

Hadith 3559

عن إسحاق بن عمار قال: سمعت أبا عبد الله (عليه السلام) يقول: رأس طاعة الله الرضا بما صنع الله فيما أحب العبد وفيما كره ولم يصنع الله بعد شيئاً (رضي بما صنع الله فيما أحب وفيما كره) إلا وهو خير له.

From Ishaq ibn Ammar who said: I heard Abu Abdullah (peace be upon him) saying: The peak of obedience to Allah is being content with what Allah has decreed, in what the servant likes and in what he dislikes, and Allah has not decreed anything for a servant (who is content with what Allah has decreed in what he likes and what he dislikes) except that it is better for him.

CHAPTER 76

Recommendation Of Patience In Affliction

[Hadith 3560 to 3583]

Hadith 3560

عن أبي حمزة الثمالي قال: قال أبو عبد الله (عليه السلام): من ابتلي من المؤمنين ببلاء فصبر عليه كان له مثل أجر ألف شهيد.

From Abu Hamza Al-Thumali who said: Abu Abdullah (peace be upon him) said: Whoever among the believers is afflicted with a trial and remains patient upon it, will have the reward equivalent to a thousand martyrs.

Hadith 3561

عن أبي عبد الله قال دخل أمير المؤمنين (عليه السلام) المسجد فإذا هو برجل مكتئب حزين فقال له: ما لك؟ قال: أصبت بأبي وأخي وأخشى أن أكون وجلت. فقال له أمير المؤمنين (عليه السلام): عليك بتقوى الله والصبر تقدم عليه غدا، والصبر في الأمور بمنزلة الرأس من الجسد، فإذا فارق الرأس الجسد فسد الجسد، وإذا فارق الصبر الأمور فسدت الأمور.

From Abu Abdullah who said: Amir al-Mu'mineen (peace be upon him) entered the mosque and found a man who was depressed and sad. He asked him: What's wrong with you? The man said: I have been afflicted with [the loss of] my father and brother, and I fear I have become anxious. Amir al-Mu'mineen (peace be upon him) said to him: You must have fear of Allah and patience, you will meet them tomorrow. Patience in affairs is like the head to the body; if the head leaves the body, the body becomes corrupt, and if patience leaves affairs, the affairs become corrupt.

Hadith 3562

عن أبي عبد الله (عليه السلام) قال: إذا دخل المؤمن قبره كانت الصلاة عن يمينه، والزكاة عن يساره، والبر مظل عليه، ويتنحى الصبر ناحية، فإذا دخل عليه الملكان اللذان يليان مساءلته قال الصبر للصلاة والزكاة والبر: دونكم صاحبكم فإن عجزتم فأنا دونه.

From Abu Abdullah (peace be upon him) who said: When a believer enters his grave, prayer will be on his right, zakat on his left, and righteousness will be shading him, while patience stands aside. When the two angels who are responsible for questioning enter upon him, patience says to prayer, zakat, and righteousness: Take care of your companion, and if you are unable, then I will take care of him.

Hadith 3563

عن أبي عبد الله (عليه السلام) في قول الله عز وجل: (يا أيها الذين آمنوا اصبروا وصابروا) قال: اصبروا على المصائب.

From Abu Abdullah (peace be upon him) regarding the words of Allah Mighty and Majestic: "O you who believe! Be patient and endure" [Surah Al-Imran: 200], he said: Be patient upon calamities.

Hadith 3564

قال: وفي رواية ابن أبي يعفور، عن أبي عبد الله (عليه السلام) قال: اصبروا على المصائب.

And in the narration of Ibn Abi Ya'fur, from Abu Abdullah (peace be upon him) who said: Be patient upon calamities.

Hadith 3565

عن أبي عبد الله (عليه السلام) قال: إن الصبر والبلاء يستبقان إلى المؤمن فيأتيه البلاء وهو صبور، وإن الجزع والبلاء يستبقان إلى الكافر فيأتيه البلاء وهو جزوع.

From Abu Abdullah (peace be upon him) who said: Patience and affliction race to reach the believer, and affliction reaches him while he is patient; and anxiety and affliction race to reach the disbeliever, and affliction reaches him while he is anxious.

Hadith 3566

سمعت أبا عبد الله (عليه السلام) يقول: إن الحر حر على جميع أحواله، إن نابتة نائبة صبر لها، وإن تداكت عليه المصائب لم تكسره، وإن أسر وقهر واستبدل باليسر عسرا، كما كان يوسف الصديق الأمين، لم يضر حريته أن استعبد وقهر وأسر ولم تضره ظلمة الجب ووحشته، وما ناله أن من الله عليه فجعل الجبار العاتي له عبدا بعد أن كان (له) مالكا فأرسله رحم به أمة، وكذلك الصبر يعقب خيرا، فاصبروا ووطنوا أنفسكم على الصبر تؤجروا.

I heard Abu Abdullah (peace be upon him) saying: The free person remains free in all his conditions. If a calamity befalls him, he remains patient with it. If calamities pile up against him, they do not break him. If he is imprisoned, oppressed, and ease is replaced with hardship - like Yusuf, the truthful and trustworthy - his freedom was not harmed by being enslaved, oppressed, and imprisoned. The darkness and loneliness of the well did not harm him, nor what befell him until Allah favored him and made the tyrannical oppressor his slave after having been his owner. He sent him as a mercy to a nation. Similarly, patience results in good, so be patient and prepare yourselves for patience, you will be rewarded.

Hadith 3567

عن أبي عبد الله (عليه السلام) قال: الصبر من الايمان بمنزلة الرأس من الجسد، فإذا ذهب الرأس ذهب الجسد، كذلك إذا ذهب الصبر ذهب الايمان.

From Abi Abdullah (peace be upon him) who said: Patience is to faith like the head is to the body. When the head is gone, the body is gone, likewise when patience is gone, faith is gone.

Hadith 3568

عن أبي عبد الله (عليه السلام) قال: الصبر رأس الايمان.

From Abi Abdullah (peace be upon him) who said: Patience is the head of faith.

Hadith 3569

عن علي بن محمد بن أبي جميلة، عن جده، عن رجل، قال: لولا أن الصبر خلق قبل البلاء لتفطر المؤمن كما تفطر البيضة على الصفا.

From Ali bin Muhammad bin Abi Jamila, from his grandfather, from a man who said: Had patience not been created before affliction, the believer would have cracked like an egg cracks on a smooth stone.

Hadith 3570

عن أبي عبد الله (عليه السلام) قال: إن في الجنة منزلة لا يبلغها عبد إلا بالابتلاء في جسده.

From Abi Abdullah (peace be upon him) who said: Indeed in Paradise there is a station that a servant cannot reach except through affliction in his body.

Hadith 3571

عن أبي الحسن (عليه السلام) - في حديث - قال: إن تصبر تغتبط، وإن لا تصبر ينفذ الله مقاديره راضيا كنت أم كارها.

From Abi Al-Hassan (peace be upon him) - in a hadith - who said: If you are patient you will be envied, and if you are not patient Allah will execute His decrees whether you are satisfied or dissatisfied.

Hadith 3572

وعنه، عن عبد الله السراج رفعه إلى علي بن الحسين (عليه السلام) قال: الصبر من الايمان بمنزلة الرأس من الجسد، ولا إيمان لمن لا صبر له.

And from him, from Abdullah Al-Sarraj raising it to Ali bin Al-Hussein (peace be upon him) who said: Patience is to faith like the head is to the body, and there is no faith for one who has no patience.

Hadith 3573

عن أبي عبد الله (عليه السلام) قال: الصبر من الايمان بمنزلة الرأس من الجسد، فإذا ذهب الرأس ذهب الجسد، كذلك إذا ذهب الصبر ذهب الايمان.

From Abi Abdullah (peace be upon him) who said: Patience is to faith like the head is to the body. When the head is gone, the body is gone, likewise when patience is gone, faith is gone.

Hadith 3574

عن أبي جعفر (عليه السلام) قال: مروءة الصبر في حال الحاجة والفاقة والتعفف والغنا أكثر من مروءة الاعطاء.

From Abi Ja'far (peace be upon him) who said: The virtue of patience during times of need, poverty, abstinence, and wealth is greater than the virtue of giving.

Hadith 3575

عن يونس بن يعقوب قال: أمرني أبو عبد الله (عليه السلام) (أن أعزي المفضل)، وقال: قل له: إنا قد أصبنا بإسماعيل فصبرنا فاصبر كما صبرنا، إنا أردنا أمرا وأراد الله عز وجل أمرا فسلمنا لأمر الله عز وجل.

From Yunus ibn Ya'qub who said: Abu Abdullah (peace be upon him) ordered me (to console al-Mufaddal) and said: Tell him: We have been afflicted with [the loss of] Ismail and we were patient, so be patient as we were patient. We wanted something but Allah, the Mighty and Majestic, wanted something else, so we submitted to Allah's command.

Hadith 3576

عن عمرو بن شمر رفعه، عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): - في حديث - من صبر على المصيبة حتى يردّها بحسن عزائها كتب الله له ثلاثمائة درجة ما بين الدرجة إلى الدرجة كما بين السماء والأرض.

From Amr ibn Shimr, raising it to Ali (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said - in a hadith: Whoever remains patient during calamity until he overcomes it with good consolation, Allah will write for him three hundred degrees, the distance between each degree is like the distance between the heaven and earth.

Hadith 3577

عن أبي عبد الله (عليه السلام) قال: إن الله أنعم على قوم فلم يشكروا فصارت عليهم وبالا، وابتلى قوما بالمصائب فصبروا فصارت عليهم نعمة.

From Abu Abdullah (peace be upon him) who said: Allah blessed some people but they were ungrateful, so it became a curse upon them, and He tested others with

calamities but they were patient, so it became a blessing for them.

Hadith 3578

عن أبي عبد الله أو أبي جعفر (عليهما السلام) قال: من لا يعد الصبر لنوائب الدهر يعجز.

From Abu Abdullah or Abu Ja'far (peace be upon them) who said: Whoever does not prepare patience for the vicissitudes of time will be helpless.

Hadith 3579

عن أبي جعفر (عليه السلام) قال: من صبر على مصيبة زاده الله عزاء إلى عزه، وأدخله الجنة مع محمد (صلى الله عليه وآله) وأهل بيته.

From Abu Ja'far (peace be upon him) who said: Whoever is patient during calamity, Allah will increase his honor upon honor, and admit him to Paradise with Muhammad (peace be upon him and his family) and his household.

Hadith 3580

وفي (عيون الأخبار) عن الرضا (عليه السلام) قال: قال أبو جعفر (عليه السلام) من بلي من شيعتنا ببلاء فصبر كتب الله له أجر ألف شهيد.

And in (Uyun al-Akhbar) from Al-Ridha (peace be upon him) who said: Abu Ja'far (peace be upon him) said: Whoever among our followers is tested with a trial and remains patient, Allah will write for him the reward of a thousand martyrs.

Hadith 3581

وفي (الخصال) عن أبي عبد الله (عليه السلام) قال: إن الصبر والبر والحلم وحسن الخلق من أخلاق الأنبياء.

And in (Al-Khisal) from Abu Abdullah (peace be upon him) who said: Indeed patience, righteousness, forbearance, and good character are from the qualities of the Prophets.

Hadith 3582

عن أبي عبد الله (عليه السلام) قال: لا تكونون مؤمنين حتى تكونوا مؤتمنين وحتى تعدوا النعمة والرخاء مصيبة، وذلك إن الصبر على البلاء أفضل من العافية عند الرخاء.

From Abu Abdullah (peace be upon him) who said: You will not be believers until you become trustworthy and until you consider blessing and ease as calamity, and that is because patience during hardship is better than wellness during ease.

Hadith 3583

عن أبي حمزة الثمالي قال: سمعت أبا عبد الله (عليه السلام) يقول: العبد بين ثلاث: بلاء، وقضاء، ونعمة، فعليه للبلاء من الله الصبر فريضة، وعليه للقضاء من الله التسليم فريضة، وعليه للنعمة من الله الشكر فريضة.

From Abi Hamza Al-Thumali who said: I heard Aba Abdullah (peace be upon him) saying: The servant faces three situations: trial, decree, and blessing. For the trial from Allah, patience is obligatory upon him; for the decree from Allah, submission is obligatory upon him; and for the blessing from Allah, gratitude is obligatory upon him.

أقول: وتقدم ما يدل على ذلك، ويأتي ما يدل عليه، ثم إن الوجوب الذي يفهم من الأخير وغيره مخصوص ببعض المراتب كالرضا بالقضاء وعدم الإنكار القلبي، وما زاد عليه مستحب كعدم إظهار التأثير أصلاً، واستشعار الفرح والسرور بالمصيبة ظاهراً وباطناً، والله أعلم.

I say: What indicates this has preceded, and what indicates it will come. Then the obligation that is understood from the latter and others is specific to certain levels, such as being content with the decree and absence of denial in the heart. What exceeds this is recommended, such as not showing any effect at all, and feeling joy and pleasure with the calamity both outwardly and inwardly, and Allah knows best.

CHAPTER 77

Recommendation Of Considering Tribulation As A Good Deed And Following The Example Of Prophets, Successors, And The Righteous

[Hadith 3584 to 3604]

Hadith 3584

عن عبد الرحمن بن الحجاج قال: ذكر عند أبي عبد الله (عليه السلام) البلاء وما يخص الله به المؤمن، فقال: سئل رسول الله (صلى الله عليه وآله) من أشد الناس بلاء في الدنيا؟ فقال: النبيون ثم الأمثل فالأمثل، ويبتلي المؤمن بعد على قدر إيمانه وحسن أعماله، فمن صح إيمانه وحسن عمله اشتد بلاؤه، ومن سخط إيمانه وضعف عمله قل بلاؤه.

From Abdul Rahman bin Al-Hajjaj who said: Tribulation and how Allah specially tests the believer was mentioned before Abu Abdullah (peace be upon him), so he said: The Messenger of Allah (peace be upon him and his family) was asked who faces the most severe trials in this world? He said: The Prophets, then the next best, then the next best. The believer is then tested according to his faith and good deeds. Whoever has sound faith and good deeds, his trials increase, and whoever has weak faith and weak deeds, his trials decrease.

Hadith 3585

عن أبي عبد الله (عليه السلام) قال: إن في الجنة منزلة لا يبلغها عبد إلا بالابتلاء في جسده.

From Abu Abdullah (peace be upon him) who said: Indeed in Paradise there is a station that a servant cannot reach except through tribulation in his body.

Hadith 3586

عن يونس بن رباط قال: سمعت أبا عبد الله (عليه السلام) يقول: إن أهل الحق لم يزالوا منذ كانوا في شدة، أما إن ذلك إلى مدة قليلة وعافية طويلة.

From Yunus bin Ribat who said: I heard Abu Abdullah (peace be upon him) saying: Indeed the people of truth have always been in hardship since they existed, however that is for a short period and [leads to] long well-being.

Hadith 3587

عن أبي عبد الله (عليه السلام) قال: إنه ليكون للعبد منزلة عند الله فما ينالها إلا بإحدى خصلتين إما بذهاب ماله، أو ببليّة في جسده.

From Abu Abdullah (peace be upon him) who said: Indeed a servant may have a station with Allah that he cannot attain except through one of two things: either loss of his wealth or affliction in his body.

Hadith 3588

عن أبي عبد الله (عليه السلام) قال: أشد الناس بلاء الأنبياء، ثم الذين يلونهم، ثم الأمثل فالأمثل.

From Abu Abdullah (peace be upon him) who said: The people who face the most severe trials are the Prophets, then those who follow them, then the next best and the next best.

Hadith 3589

عن أبي جعفر (عليه السلام) قال: أشد الناس بلاء الأنبياء، ثم الأوصياء، ثم الأمثل فالأمثل.

From Abu Ja'far (peace be upon him) who said: The people who face the most severe trials are the Prophets, then the successors, then the most exemplary and the next most exemplary.

Hadith 3590

قال: سمعت أبا عبد الله (عليه السلام) يقول: المؤمن لا يمضي عليه أربعون ليلة إلا عرض له أمر يحزنه يذكر به.

He said: I heard Abu Abdullah (peace be upon him) saying: Not forty nights pass upon a believer except that a matter occurs that grieves him, by which he is reminded.

Hadith 3591

عن أبي عبد الله (عليه السلام) قال: إن في كتاب علي (عليه السلام) إن أشد الناس بلاء النبيون، ثم الوصيون، ثم الأمثل فالأمثل، وإنما يبتلى المؤمن على قدر أعماله الحسنة، فمن صح دينه وحسن عمله اشتد بلاؤه، وذلك أن الله عز وجل لم يجعل الدنيا ثواباً لمؤمن ولا عقوبة لكافر ومن سخط دينه وضعف عمله قل بلاؤه، وإن البلاء أسرع إلى المؤمن التقى من المطر إلى قرار الأرض.

From Abu Abdullah (peace be upon him) who said: In the book of Ali (peace be upon him): Indeed the people with the most severe trials are the Prophets, then their successors, then the next best and the next best. The believer is only tested according to his good deeds. Whoever's religion is sound and whose deeds are good, his trials become more severe. This is because Allah, the Mighty and Majestic, did not make this world a reward for a believer nor a punishment for a disbeliever. Whoever's

religion is weak and whose deeds are weak, his trials become less. Indeed, trials reach a pious believer faster than rain reaches the bottom of the earth.

Hadith 3592

عن أبي جعفر (عليه السلام) قال: إن الله ليتعاهد المؤمن بالبلاء كما يتعاهد الرجل أهله بالهدية من الغيبة. ويحميه الدنيا كما يحمي الطبيب المريض.

From Abu Ja'far (peace be upon him) who said: Indeed Allah tends to the believer with trials just as a man tends to his family with gifts when returning from absence, and He protects him from the world just as a doctor protects the patient.

Hadith 3593

عن أبي عبد الله (عليه السلام) قال: إن عظيم الاجر لمع عظيم البلاء، وما أحب الله قوما إلا ابتلاهم.

From Abu Abdullah (peace be upon him) who said: Indeed great reward comes with great trials, and Allah does not love a people except that He tests them.

Hadith 3594

عن أبي عبد الله (عليه السلام) إنه قال: - وعنده سدير - إن الله إذا أحب عبدا غتته (١) بالبلاء غتا، وأنا وإياكم - يا سدير - لنصبح به ونمسي.

From Abu Abdullah (peace be upon him) that he said - while Sadeer was with him: Indeed when Allah loves a servant, He immerses him completely in trials, and we - O Sadeer - encounter it morning and evening.

Hadith 3595

عن أبي عبد الله (عليه السلام) قال: إنما المؤمن بمنزلة كفة الميزان، كلما زيد في إيمانه زيد في بلائه.

From Abu Abdullah (peace be upon him) who said: The believer is only like the pan of a scale; whenever his faith increases, his trials increase.

Hadith 3596

عن عبد الله بن أبي يعفور قال: شكوت إلى أبي عبد الله (عليه السلام) ما ألقى من الأوجاع - وكان مسقما - فقال لي: لو يعلم المؤمن ماله من الاجر في المصائب لتمني أنه قرض بالمقاريض.

From Abdullah ibn Abi Ya'fur who said: I complained to Abu Abdullah (peace be upon him) about the pains I was experiencing - and he was sickly - so he said to me: If the believer knew what reward he has in calamities, he would wish to be cut with scissors.

Hadith 3597

عن أبي عبد الله (عليه السلام) قال: إن لله عز وجل عبادا في الأرض من خالص عباده ما ينزل من السماء تحفة إلى الأرض إلا صرفها عنهم إلى غيرهم، ولا بلية إلا صرفها إليهم.

From Abu Abdullah (peace be upon him) who said: Indeed Allah, the Mighty and Majestic, has servants on earth from His pure servants - no gift descends from the sky to the earth except that He diverts it from them to others, and no trial except that He directs it to them.

Hadith 3598

عن أبي جعفر (عليه السلام) قال: إن الله إذ أحب عبدا غته بالبلاء غتا، وثجه بالبلاء ثجا (١)، فإذا دعاه قال: لبيك عبي، لئن عجلت لك ما سألتني على ذلك لقادر، ولئن ادخرت لك فما ادخرت لك خير لك.

From Abu Ja'far (peace be upon him) who said: Indeed when Allah loves a servant, He immerses him completely in trials and pours trials upon him abundantly. When he calls upon Him, He says: "Here I am, My servant. If I hasten what you ask for, I am indeed capable of that, but what I have stored for you is better for you."

Hadith 3599

عن أبي جعفر (عليه السلام) قال: إنما يبتلى المؤمن في الدنيا على قدر دينه، أو قال: على حسب دينه.

From Abu Ja'far (peace be upon him) who said: Indeed, a believer is tested in this world according to his faith, or he said: in proportion to his faith.

Hadith 3600

عن ابن بكير قال: سألت أبا عبد الله (عليه السلام) أيبتلى المؤمن بالجذام والبرص وأشباه هذا؟ قال: فقال: وهل كتب البلاء إلا على المؤمن؟

From Ibn Bukayr who said: I asked Abu Abdullah (peace be upon him) if a believer can be afflicted with leprosy, vitiligo, and similar ailments? He said: Has affliction been prescribed for anyone other than the believer?

Hadith 3601

عن أبي عبد الله (عليه السلام) - في حديث - قال: إن الله ليتعاهد عبده المؤمن بالبلاء كما يتعاهد الغائب أهله بالطرف، وإنه ليحميه الدنيا كما يحمي الطبيب المريض.

From Abu Abdullah (peace be upon him) - in a hadith - who said: Indeed, Allah tends to His believing servant with trials just as an absent person tends to his family with gifts, and He protects him from worldly matters just as a physician protects his patient.

Hadith 3602

عن أبي عبد الله (عليه السلام) - في حديث - إن نبيا من الأنبياء بعثه الله إلى قومه فأخذوه فسلخوا فروة رأسه ووجهه، فأتاه ملك، فقال: إن الله بعثني إليك فمرني بما شئت، فقال لي أسوة بما يصنع بالحسين (عليه السلام).

From Abu Abdullah (peace be upon him) - in a hadith - that a prophet among the prophets was sent by Allah to his people, and they seized him and peeled the skin of his head and face. Then an angel came to him and said: Allah has sent me to you, so command me as you wish. He said: I have a model in what will be done to Al-Hussein (peace be upon him).

Hadith 3603

عن أبي عبد الله (عليه السلام) قال: إن إسماعيل كان رسولا نبيا سلط الله عليه قومه فقصروا جلدة وجهه وفروة رأسه فأتاه رسول من عند رب العالمين، فقال له: ربك يقرئك السلام ويقول: قد رأيت ما صنع بك، وقد أمرني بطاعتك فمرني بما شئت، فقال: يكون لي بالحسين (عليه السلام) أسوة.

From Abu Abdullah (peace be upon him) who said: Indeed, Ismail was a messenger and prophet. Allah gave his people power over him, and they peeled the skin of his face and head. Then a messenger from the Lord of the worlds came to him and said: Your Lord sends you greetings and says: I have seen what they did to you, and He has commanded me to obey you, so command me as you wish. He said: I have a model in Al-Hussein (peace be upon him).

Hadith 3604

عن الإمام علي بن محمد، عن آبائه، عن موسى بن جعفر (عليهم السلام) قال: أي من صفت له دنياه فاتهمه في دينه.

From Imam Ali bin Muhammad, from his forefathers, from Musa bin Ja'far (peace be upon them) who said: Whoever finds his worldly life pure should be suspicious about his religion.

CHAPTER 78

Prohibition Of Showing Gloating (Shamaatah) Towards A Believer

[Hadith 3605 to 3606]

Hadith 3605

عن أبي عبد الله (عليه السلام) أنه قال: لا تبدي الشماتة لأخيك فيرحمه الله، ويصيرها بك. وقال: من شمت بمصيبة نزلت بأخيه لم يخرج من الدنيا حتى يفتتن.

From Abu Abdullah (peace be upon him) that he said: Do not show gloating (*) towards your brother, for Allah will have mercy on him and turn it upon you. And he said: Whoever gloats over a calamity that befalls his brother will not leave this world until he is afflicted with trials.

Translator: * Expressing satisfaction at another's misfortune often with the intention of rubbing it in or showing superiority.

Hadith 3606

عن مكحول، عن واثلة قال: قال رسول الله (صلى الله عليه وآله): لا تظهر الشماتة بأخيك فيرحمه الله ويبتليك.

From Makhool, from Wathila who said: The Messenger of Allah (peace be upon him and his family) said: Do not show gloating towards your brother, for Allah will have mercy on him and afflict you.

CHAPTER 79

Recommendation To Remember One's Affliction In Relation To The Prophet's (Peace Be Upon Him And His Family) Affliction And Considering One's Own Affliction As Minor In Comparison To It

[Hadith 3607 to 3614]

Hadith 3607

عن أبي عبد الله (عليه السلام) - في حديث - قال: إذا أصبت بمصيبة فاذكر مصابك برسول الله (صلى الله عليه وآله)، فإن الخلق لم يصابوا بمثله قط.

From Abu Abdullah (peace be upon him) - in a hadith - he said: When you are afflicted with a calamity, remember your affliction in relation to the Messenger of Allah (peace be upon him and his family), for people have never been afflicted with anything like it.

Hadith 3608

عن أبي عبد الله (عليه السلام) قال: من أصيب بمصيبة فليذكر مصابه بالنبي (صلى الله عليه وآله) فإنه من أعظم المصائب.

From Abu Abdullah (peace be upon him) he said: Whoever is afflicted with a calamity should remember his affliction in relation to the Prophet (peace be upon him and his family) for it is among the greatest of calamities.

Hadith 3609

عن عبد الله بن الوليد الجعفي، عن رجل، عن أبيه قال: لما أصيب أمير المؤمنين (عليه السلام) نعى الحسن إلى الحسين وهو بالمدائن، فلما قرأ الكتاب قال: يا لها من مصيبة ما أعظمها. مع أن رسول الله (صلى الله عليه وآله) قال: من أصيب منكم بمصيبة فليذكر مصابه بي فإنه لن يصاب بمصيبة أعظم منها. وصدق (صلى الله عليه وآله).

From Abdullah bin Al-Waleed Al-Ju'fi, from a man, from his father who said: When Amir Al-Mu'mineen (peace be upon him) was afflicted, Al-Hassan announced it to Al-Hussein while he was in Al-Mada'in. When he read the letter, he said: What a great calamity this is, even though the Messenger of Allah (peace be upon him and his family) said: Whoever among you is afflicted with a calamity should remember his affliction in relation to me for he will never be afflicted with a greater calamity than it, and he (peace be upon him and his family) spoke the truth.

Hadith 3610

عن أبي جعفر (عليه السلام)، قال: قال: إن أصبت في مصيبة في نفسك أو في مالك أو في ولدك فاذكر مصابك برسول الله (صلى الله عليه وآله)، فإن الخلاق لم يصابوا بمثله قط.

From Abu Ja'far (peace be upon him), he said: If you are afflicted with a calamity regarding yourself, your wealth, or your child, remember your affliction in relation to the Messenger of Allah (peace be upon him and his family), for creation has never been afflicted with anything like it.

Hadith 3611

عن أبيه (عليهما السلام) قال: قال رسول الله (صلى الله عليه وآله): من أصيب بمصيبة فليذكر مصيبتَه في فإنها أعظم المصائب.

From his father (peace be upon them both) he said: The Messenger of Allah (peace be upon him and his family) said: Whoever is afflicted with a calamity should remember his calamity in relation to me for it is the greatest of calamities.

Hadith 3612

وروى الشيخ زين الدين في كتاب (مسكن الفؤاد) عن ابن عباس قال: قال رسول الله (صلى الله عليه وآله): إذا أصاب أحدكم مصيبة فليذكر مصيبتَه بي فإنها من أعظم المصائب.

And Sheikh Zain Al-Din narrated in the book (Muskan Al-Fu'ad) from Ibn Abbas who said: The Messenger of Allah (peace be upon him and his family) said: When any of you is afflicted with a calamity, he should remember his calamity in relation to me for it is among the greatest calamities.

Hadith 3613

وعنه (صلى الله عليه وآله) أنه قال: (من عظمت عنده مصيبة) فليذكر مصيبتَه بي فإنها ستهون عليه.

And from him (peace be upon him and his family) that he said: Whoever considers a calamity great should remember his calamity in relation to me for it will become easier for him.

Hadith 3614

وعنه (صلى الله عليه وآله) أنه قال: في مرض موته: أيها الناس، أيما عبد من أمتي أصيب بمصيبة من بعدي فليتعر بمصيبتَه بي عن المصيبة التي تصيبه بعدي، فإن أحدا من أمتي لن يصاب بمصيبة بعدي أشد عليه من مصيبتِي.

From him (peace be upon him and his progeny) that he said during his illness before death: O people, whichever slave from my nation is afflicted with a calamity after me, then let him find solace in his affliction by [remembering] my calamity over the

calamity that befalls him after me, for no one from my nation will be afflicted with a calamity after me that is more severe upon him than my calamity.

CHAPTER 80

Impermissibility Of Being Impatient During Calamity While Being Displeased With Divine Decree

[Hadith 3615 to 3619]

Hadith 3615

عن أبي عبد الله (عليه السلام) - في حديث - قال: إن الصبر والبلاء يستبقان إلى الكافر فيأتيه البلاء وهو جزوع.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Patience and affliction race to reach the disbeliever, and affliction reaches him while he is impatient.

Hadith 3616

عن أبي عبد الله (عليه السلام) قال: يا إسحاق، لا تعدن مصيبة أعطيت عليها الصبر واستوجبت عليها من الله عز وجل الثواب، إنما المصيبة التي يحرم صاحبها أجرها وثوابها إذا لم يصبر عند نزولها.

From Abu Abdullah (peace be upon him), he said: O Ishaq, do not consider it a calamity when you are given patience for it and deserve reward from Allah, the Mighty and Majestic, for it. Indeed, the real calamity is that which its bearer is deprived of its reward and recompense when he does not show patience when it befalls.

Hadith 3617

كنا عند أبي عبد الله (عليه السلام) فجاء رجل فشكا إليه مصيبة أصيب بها، فقال له أبو عبد الله (عليه السلام): أما إنك إن تصبر تؤجر، وإلا تصبر يمتض عليك قدر الله الذي قدر عليك وأنت مأزور.

We were with Abu Abdullah (peace be upon him) when a man came and complained to him about a calamity that had befallen him. Abu Abdullah (peace be upon him) said to him: If you are patient, you will be rewarded, and if you are not patient, Allah's decree will still be carried out upon you while you bear the burden of sin.

Hadith 3618

عن أبي عبد الله (عليه السلام) - في حديث - أن ملك الموت قال لرسول الله (صلى الله عليه وآله): يا محمد، إني أقبض روح ابن آدم فيجزع أهله فأقوم في ناحية من دارهم فأقول: ما هذا الجزع؟! فوالله ما تعجلناه قبل أجله، وما كان لنا في قبضه من ذنب، فإن تحتسيه وتصبروا تؤجروا، وإن تجزعوا تأثموا وتوزروا.

From Abu Abdullah (peace be upon him) - in a hadith - that the Angel of Death said to the Messenger of Allah (peace be upon him and his family): O Muhammad, when I

take the soul of a son of Adam and his family becomes impatient, I stand in a corner of their house and say: What is this impatience for?! By Allah, we did not hasten his death before his appointed time, and we had no sin in taking his soul. If you consider it (as a trial) and be patient, you will be rewarded, but if you become impatient, you will sin and bear the burden.

Hadith 3619

وعن علي بن محمد، عن صالح بن أبي حماد، رفعه قال: جاء أمير المؤمنين (عليه السلام) إلى الأشعث بن قيس يعزيه بأخ له، فقال له: إن جزعت فحق الرحم أتييت، وإن صبرت فحق الله أديت، على أنك إن صبرت جرى عليك القضاء وأنت محمود، وإن جزعت جرى عليك القضاء وأنت مذموم.

And from Ali bin Muhammad, from Salih bin Abi Hammad, raising it, he said: Amir al-Mu'minin (peace be upon him) came to Al-Ash'ath bin Qais to console him about his brother, and said to him: If you become impatient, you have fulfilled the right of kinship, and if you are patient, you have fulfilled the right of Allah. However, if you are patient, the decree will be carried out upon you while you are praised, and if you are impatient, the decree will be carried out upon you while you are blamed.

CHAPTER 81

Emphasis On The Abhorrence Of Slapping One's Thigh During Affliction

[Hadith 3620 to 3623]

Hadith 3620

عن زرارہ، عن الصادق (عليه السلام) قال: من ضرب يده على فخذه عند مصيبة حبط أجره.

From Zurarah, from Al-Sadiq (peace be upon him) who said: Whoever slaps his hand on his thigh during a calamity, his reward is nullified.

Hadith 3621

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ضرب المسلم يده على فخذه عند المصيبة إحباط لاجره.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: A Muslim slapping his hand on his thigh during a calamity nullifies his reward.

Hadith 3622

عن أبي الحسن الأول (عليه السلام)، قال: قال: ضرب الرجل يده على فخذه عند المصيبة إحباط لاجره.

From Abu Al-Hassan the First (peace be upon him) who said: A man slapping his hand on his thigh during a calamity nullifies his reward.

Hadith 3623

محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) أنه قال: الصبر على قدر المصيبة، ومن ضرب يده على فخذه عند مصيبته حبط أجره.

Muhammad bin Al-Hussein Al-Radhi in (Nahj Al-Balagha) from the Commander of the Faithful (peace be upon him) that he said: Patience is according to the magnitude of the calamity, and whoever slaps his hand on his thigh during his calamity, his reward is nullified.

CHAPTER 82

Duration Limit Of Mourning The Dead

[Hadith 3624 to 3624]

Hadith 3624

قال الصادق (عليه السلام): ليس لأحد أن يحذر أكثر من ثلاثة أيام إلا المرأة على زوجها حتى تقضي عدتها.

Al-Sadiq (peace be upon him) said: No one is allowed to mourn (*) more than three days except for a woman [mourning] for her husband until her waiting period is completed.

Translator: * The term "yahiddu" refers to the state and practices associated with the prescribed period of mourning during which an individual refrains from adorning themselves, wearing perfume, or engaging in celebratory activities.

Shaykh Hurr Amili: There will be mentioned what indicates the mourning of a woman in its place.

CHAPTER 83

Dislike Of Screaming With Wailing And Lamenting, Invoking Humiliation, Bereavement And Grief, Slapping The Face And Chest, Pulling Hair, And Establishing Lamentation

[Hadith 3625 to 3629]

Hadith 3625

عن أبي جعفر (عليه السلام)، قال: قلت له: ما الجزع؟ قال: أشد الجزع الصراخ بالويل والعويل ولطم الوجه والصدر، وجز الشعر من النواصي، ومن أقام النواحة فقد ترك الصبر، وأخذ في غير طريقه.

From Abu Ja'far (peace be upon him), he said: I asked him: What is panic/anxiety? He said: The severest form of panic/anxiety is screaming with wailing and lamenting, slapping the face and chest, pulling hair from the forelock, and whoever establishes lamentation (in this manner) has abandoned patience and taken a wrong path.

Hadith 3626

محمد بن علي بن الحسين قال: من أفاض رسول الله (صلى الله عليه وآله) الموجزة التي لم يسبق إليها: النياحة من عمل الجاهلية.

Muhammad bin Ali bin Al-Hussein said: Among the Prophet's (peace be upon him and his family) concise expressions that were unprecedented: "Lamentation (loud and excessive) is from the practices of ignorance (jahiliyya)."

Hadith 3627

عن الصادق، عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) عن الرنة عند المصيبة، ونهى عن النياحة والاستماع إليها.

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 crying out at times of calamity, and forbade lamentation (loud and excessive) and listening to it.

Hadith 3628

قال: وقال (صلى الله عليه وآله) لفاطمة حين قتل جعفر بن أبي طالب: لا تدعي بذل ولا تكل ولا حزن، وما قلت فيه فقد صدقت.

He said: And he (peace be upon him and his family) said to Fatimah when Ja'far bin Abi Talib was killed: "Do not invoke humiliation, bereavement, or grief, and whatever

you have said about him is true (*)."

Translator: * Fatimah had spoken positively about Ja'far and his qualities, and the Prophet confirms the truth of her words.

Hadith 3629

عن عمرو بن أبي المقدام قال: سمعت أبا الحسن و أبا جعفر (عليهما السلام) يقول في قول الله عز وجل: (ولا يعصينك في معروف) قال: إن رسول الله (صلى الله عليه وآله) قال لفاطمة (عليها السلام): إذا أنا مت فلا تخمشي علي وجهها ولا ترخي علي شعرا، ولا تنادي بالويل، ولا تقيمن علي نائحة، قال: ثم قال: هذا المعروف الذي قال الله عز وجل: (ولا يعصينك في معروف).

From Amr bin Abi Al-Miqdam who said: I heard Abu Al-Hassan and Abu Ja'far (peace be upon them) saying regarding Allah's words: "and they do not disobey you in what is right" (Surah Al-Mumtahana, 60:12), he said: The Messenger of Allah (peace be upon him and his family) said to Fatima (peace be upon her): "When I die, do not scratch your face, do not dishevel your hair, do not wail, and do not establish lamentation over me." He then said: This is the 'right' that Allah Almighty mentioned: "and they do not disobey you in what is right."

أقول: وتقدم ما يدل على ذلك، ويأتي ما يدل عليه، ويفهم من أحاديث الجزع أنه قسمان كما مر في الصبر.

I say: What indicates this has preceded, and what indicates it will come, and it is understood from the hadiths about panic/anxiety that it is of two types as mentioned previously in patience.

CHAPTER 84

The Dislike Of Wailing Over The Dead And Tearing Clothes Except For Father, Brother And Relatives, And Its Expiation

[Hadith 3630 to 3638]

Hadith 3630

عن أبي عبد الله (عليه السلام) قال: لا يصلح الصياح على الميت ولا ينبغي، ولكن الناس لا يعرفونه، والصبر خير.

From Abu Abdullah (peace be upon him) who said: Wailing over the dead is not proper and should not be done, but people do not know this, and patience is better.

Hadith 3631

عن أبي عبد الله (عليه السلام) قال: لا ينبغي الصياح على الميت، ولا تشق الثياب.

From Abu Abdullah (peace be upon him) who said: Wailing over the dead should not be done, and clothes should not be torn.

Hadith 3632

عن جماعة من بني هاشم منهم الحسن بن الحسن الأفطس، أنهم حضروا يوم توفي محمد بن علي بن محمد باب أبي الحسن (عليه السلام) يعزونه - إلى أن قال - إذ نظر إلى الحسن بن علي قد جاء مشقوق الجيب حتى قام عن يمينه.

From a group of Bani Hashim, including Al-Hassan bin Al-Hassan Al-Aftas, who were present on the day Muhammad bin Ali bin Muhammad died at Abu Al-Hassan's (peace be upon him) door consoling him - until he said - when he saw Al-Hassan bin Ali coming with torn collar until he stood at his right.

Hadith 3633

محمد بن علي بن الحسين قال: لما قبض علي بن محمد العسكري (عليه السلام) رُئي الحسن بن علي (عليه السلام) وقد خرج من الدار وقد شق قميصه عن خلف وقدام.

Muhammad bin Ali bin Al-Hussain said: When Ali bin Muhammad Al-Askari (peace be upon him) passed away, Al-Hassan bin Ali (peace be upon him) was seen leaving the house with his shirt torn from front and back.

Hadith 3634

عن أبي هاشم الجعفري قال: خرج أبو محمد (عليه السلام) في جنازة أبي الحسن (عليه السلام) وقميصه مشقوق، فكتب إليه ابن عون: من رأيت أو بلغك من الأئمة شق قميصه في مثل هذا؟! فكتب إليه أبو محمد (عليه السلام): يا أحمق، وما يدريك ما هذا؟! قد شق موسى على هارون.

From Abu Hashim Al-Ja'fari who said: Abu Muhammad (peace be upon him) came out in Abu Al-Hassan's (peace be upon him) funeral with his shirt torn, so Ibn Awn wrote to him: Who have you seen or heard among the Imams tearing his shirt in such situations?! Abu Muhammad (peace be upon him) wrote back: O fool, what do you know about this?! Moses tore his clothes for Aaron.

Hadith 3635

عن محمد بن الحسن بن شمون وغيره قال: خرج أبو محمد (عليه السلام) - وذكر الحديث - إلا أنه قال: فكتب إليه أبو عون الأبرش.

From Muhammad bin Al-Hassan bin Shamun and others who said: Abu Muhammad (peace be upon him) came out - and mentioned the hadith - except he said: Abu Awn Al-Abrash wrote to him.

Hadith 3636

وعنه، عن إسحاق بن محمد، عن إبراهيم بن الخضيب قال: كتب أبو عون الأبرش - قرابة نجاج بن سلمة - إلى أبي محمد (عليه السلام): ان الناس قد استوهنوا من شقك على أبي الحسن (عليه السلام)! فقال: يا أحمق، مالك وذاك؟! قد شق موسى على هارون.

And from him, from Ishaq bin Muhammad, from Ibrahim bin Al-Khadib who said: Abu Awn Al-Abrash - a relative of Najah bin Salamah - wrote to Abu Muhammad (peace be upon him): People have found your tearing of clothes for Abu Al-Hassan (peace be upon him) strange! He said: O fool, what is it to you?! Moses tore his clothes for Aaron.

Hadith 3637

وعنه، عن الفضل بن الحارث قال: كنت بسر من رأى بعد خروج سيدي أبي الحسن (عليه السلام)، فرأينا أبا محمد (عليه السلام) ماشياً وقد شق ثوبه.

From him, from Al-Fadl ibn Al-Harith who said: I was in Surra man Ra'a after the departure of my master Abu Al-Hassan (peace be upon him), and we saw Abu Muhammad (peace be upon him) walking while his garment was torn.

Hadith 3638

محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) أنه لما ورد الكوفة قادما من صفين مر بالشاميين فسمع بكاء الناس على قتلى صفين - إلى أن قال - فقال لشرحبييل الشامي: أتغلبكم نساؤكم على ما أسمع؟! ألا تنهونهن عن هذا الرنين.

Muhammad ibn Al-Hussein Al-Radi in (Nahj Al-Balagha) from Amir Al-Mu'mineen (peace be upon him) that when he arrived in Kufa returning from Siffin, he passed by the people of Sham and heard people weeping over those killed at Siffin - until he said - then he said to Shurahbeel Al-Shami: Are your women overwhelming you with what I hear?! Will you not forbid them from this wailing?

Shaykh Hurr Amili: And it has been mentioned previously what indicates that in the hadiths of patience, grief, contentment and other than that, and what indicates it will come, God Almighty willing, in the expiations.

CHAPTER 85

Permissibility Of Showing Distress Before A Calamity And Having Patience, Acceptance, And Submission After It

[Hadith 3639 to 3644]

Hadith 3639

عن قتيبة الأعشى قال: أتيت أبا عبد الله (عليه السلام) أعود ابنا له، فوجدته على الباب، فإذا هو مهتم حزين، فقلت له: جعلت فداك، كيف الصبي؟ فقال: والله إنه لما به، ثم دخل فمكث ساعة ثم خرج إلينا وقد أسفر وجهه وذهب التغير والحزن، قال: فطمعت أن يكون قد صلح الصبي، فقلت: كيف الصبي، جعلت فداك؟

Qutaibah Al-A'sha narrated: I came to Abu Abdullah (peace be upon him) to visit his sick son, and found him at the door looking worried and sad. I said to him: May I be sacrificed for you, how is the boy? He said: By Allah, he is in a bad/critical state. Then he went inside for a while and came out to us with a brightened face, the change and sadness gone. I hoped the boy had improved, so I asked: How is the boy, may I be sacrificed for you?

فقال: قد مضى لسبيله، فقلت: جعلت فداك، لقد كنت وهو حي مهتما حزينا، وقد رأيت حالك الساعة وقد مات غير تلك الحال، فكيف هذا؟ فقال: إنا أهل بيت إنما نجزع قبل المصيبة، فإذا وقع أمر الله رضيينا بقضائه وسلمنا لامره.

He said: He has passed away. I said: May I be sacrificed for you, you were worried and sad when he was alive, and now I see you in a different state after his death, how is this? He said: We, Ahlul Bayt, show distress before the calamity, but when Allah's command occurs, we accept His decree and submit to His command.

Hadith 3640

عن العلاء بن كامل قال: كنت جالسا عند أبي عبد الله (عليه السلام) فصرخت الصارخة من الدار، فقام أبو عبد الله (عليه السلام) ثم جلس فاسترجع، وعاد في حديثه حتى فرغ منه، ثم قال: إنا لنحب أن نعافى في أنفسنا وأولادنا وأموالنا، فإذا وقع القضاء فليس لنا أن نحب ما لم يحب الله لنا.

From al-'Ala ibn Kamil who said: I was sitting with Abu Abdullah (peace be upon him) when a scream was heard from the house. Abu Abdullah (peace be upon him) stood up then sat down saying the verse of return ("Indeed we belong to Allah and to Him we shall return"), and resumed his conversation until he finished it. Then he said: Indeed we love to be granted well-being in ourselves, our children and our wealth. But when divine decree occurs, it is not for us to love what Allah has not loved for us.

Hadith 3641

عن يونس بن يعقوب، عن بعض أصحابنا قال: كان قوم أتوا أبا جعفر (عليه السلام) فوافقوا صبيا له مريضا، فرأوا منه اهتماما وغما، وجعل لا يقر، قال: فقالوا: والله لئن أصابه شيء إنا لنتخوف أن نرى منه ما نكره.

From Yunus ibn Ya'qub, from some of our companions who said: A group of people came to Abu Ja'far (peace be upon him) and found his young child sick. They saw him worried and grieved, and he was restless. They said: "By Allah, if something happens to him (the child), we fear we might see from him (Abu Ja'far) what we dislike."

فما لبثوا أن سمعوا الصياح عليه، فإذا هو قد خرج عليهم منبسوط الوجه في غير الحال التي كان عليها، فقالوا له: جعلنا الله فداك، لقد كنا نخاف مما نرى منك إن لو وقع أن نرى منك ما يغمنا، فقال لهم: إنا لنحب أن نعافي فيمن نحب، فإذا جاء أمر الله سلمنا فيما أحب.

Shortly after, they heard crying over the child, but then Abu Ja'far came out to them with a cheerful face, different from his previous state. They said to him: "May Allah make us your ransom! We were afraid from what we saw of your state that if something happened, we would see from you what would sadden us." He replied to them: "We love to be granted well-being regarding those we love, but when Allah's decree comes, we submit to what He loves."

Hadith 3642

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): إنا أهل بيت نجزع قبل المصيبة، فإذا نزل أمر الله رضىنا بقضائه وسلمنا لامره، وليس لنا أن نكره ما أحب الله لنا.

Muhammad ibn Ali ibn Al-Hussein said: Al-Sadiq (peace be upon him) said: We, Ahlul Bayt, show distress before the calamity, but when Allah's command descends, we accept His decree and submit to His command, and we should not dislike what Allah has liked for us.

Hadith 3643

وفي كتاب (إكمال الدين): عن محمد بن عبد الله الكوفي قال: لما حضرت إسماعيل بن أبي عبد الله (عليه السلام) الوفاة جزع أبو عبد الله (عليه السلام) جزعا شديدا، فلما غمضه دعا بقميص غسيل - أو جديد - فلبسه، ثم تسرح وخرج يأمر وينهى، (ف قيل له) لقد ظننا أن لا تتفع بك زمانا لما رأينا له جزعك؟! فقال: إنا أهل بيت نجزع ما لم تنزل المصيبة، وإذا نزلت صبرنا.

In the book "Ikmal Al-Din": Muhammad ibn Abdullah Al-Kufi narrated: When death approached Ismail ibn Abi Abdullah, Abu Abdullah (peace be upon him) showed intense distress. When he closed his eyes, he asked for a washed - or new - shirt, wore it, groomed himself, and went out giving orders and prohibitions. He was told: We thought we would not benefit from you for a while when we saw your distress for him! He said: We, Ahlul Bayt, show distress until the calamity descends, and when it

descends, we are patient.

Hadith 3644

عن زرارة قال: ثقل ابن لجعفر، وأبو جعفر (عليه السلام) جالس - إلى أن قال: - فلما قضى قال لنا: إن نجزع ما لم ينزل أمر الله، فإذا نزل أمر الله فليس لنا إلا التسليم، ثم دعا بدهن فأدهن، واكتحل، ودعا بطعام فأكل هو ومن معه، ثم قال: هذا هو الصبر الجميل، ثم أمر به فغسل، ولبس جبة خز، ومطرف خز، وعمامة خز، وخرج فصلى عليه.

Zurarah narrated: A son of Ja'far became severely ill, while Abu Ja'far (peace be upon him) was sitting - until he said: When he passed away, he told us: We show distress until Allah's command descends, but when it descends, we have nothing but submission. Then he asked for oil and applied it, applied kohl, asked for food and ate with those present, then said: This is the beautiful patience. Then he ordered for him to be washed, and wore a silk robe, silk cloak, and silk turban, and went out to pray over him.

CHAPTER 86

Recommendation Of Consolation And Forgetting Calamities

[Hadith 3645 to 3648]

Hadith 3645

عن أبي عبد الله (عليه السلام) قال: إن الله تبارك وتعالى تطول على عباده بثلاث: ألقى عليهم الريح بعد الروح، ولولا ذلك ما دفن حميم حميماً، وألقى عليهم السلوة، ولولا ذلك لا نقطع النسل، وألقى على هذه الحبة الدابة، ولولا ذلك لكنزها ملوكهم كما يكنزون الذهب والفضة.

From Abu Abdullah (peace be upon him) who said: Indeed Allah, the Blessed and Exalted, has bestowed three favors upon His servants: He cast wind after the soul (*), and if not for that, no intimate would bury their intimate; and He cast solace, and if not for that, offspring would cease; and He cast this creature upon the grain, and if not for that, their kings would hoard it as they hoard gold and silver.

Translator: * A metaphor with the wind symbolizing an easing of grief and causing a sense of relief and comfort after the soul departs.

Hadith 3646

سمعت أبا عبد الله (عليه السلام) يقول: إن الميت إذا مات بعث الله ملكاً إلى أوجع أهله فمسح على قلبه فأنساه لوعة الحزن، ولولا ذلك لم تعمر الدنيا.

I heard Abu Abdullah (peace be upon him) saying: When someone dies, Allah sends an angel to the most grieved among their family and wipes their heart, making them forget the anguish of grief, and if not for that, the world would not prosper.

Hadith 3647

عن أبي جعفر (عليه السلام)، أنه قال: إن ملكاً موكلًا بالمقابر، فإذا انصرف أهل الميت من جنازتهم عن ميتهم أخذ قبضة من تراب فرمى بها في آثارهم، فقال: أنسوا ما رأيتم، فلولا ذلك ما انتفع أحد بعيش.

From Abu Ja'far (peace be upon him), that he said: There is an angel appointed over the graves, and when the family of the deceased returns from their funeral, he takes a handful of dust and throws it in their tracks, saying: "Forget what you have seen," and if not for that, no one would benefit from life.

Hadith 3648

عن أبي عبد الله (عليه السلام) قال: إن الله عز وجل يقول: إني تطولت على عبادي بثلاث: ألقيت عليهم الريح بعد الروح، ولولا ذلك ما دفن حميم حميماً، وألقيت عليهم السلوة بعد المصيبة، ولولا ذلك لم يتهن أحد بعيشه، وخلقت هذه الدابة وسلطتها على الحنطة والشعير، ولولا ذلك لكنزتها ملوكهم كما يكنزون الذهب

والفضة.

From Abu Abdullah (peace be upon him) who said: Indeed Allah, the Mighty and Glorious, says: I have bestowed three favors upon My servants: I cast wind after the soul (*), and if not for that, no intimate would bury their intimate; and I cast solace after calamity, and if not for that, no one would enjoy their life; and I created this creature and gave it power over wheat and barley, and if not for that, their kings would hoard it as they hoard gold and silver.

Translator: * A metaphor with the wind symbolizing an easing of grief and causing a sense of relief and comfort after the soul departs.

CHAPTER 87

Permissibility And Recommendation Of Crying Over The Dead And During Calamity, Especially When Grief Intensifies

[Hadith 3649 to 3659]

Hadith 3649

عن أبي بصير، عن أحدهما (عليهما السلام) قال: لما ماتت رقية بنت رسول الله (صلى الله عليه وآله) قال رسول الله (صلى الله عليه وآله): الحقي بسلفنا الصالح عثمان بن مظعون وأصحابه، قال: وفاطمة (عليها السلام) على شفير القبر تتحدر دموعها في القبر.

From Abu Basir, from one of them (peace be upon them) who said: When Ruqayya, daughter of the Messenger of Allah (peace be upon him and his family) died, the Messenger of Allah said: "Join our righteous predecessor Uthman bin Madh'un and his companions." And Fatima (peace be upon her) was at the edge of the grave with her tears falling into it.

Hadith 3650

عن محمد بن منصور الصيقل، عن أبيه قال: شكوت إلى أبي عبد الله (عليه السلام) وجدا وجدته على ابن لي هلك حتى خفت على عقلي؟ فقال: إذا أصابك من هذا شيء فأفص من دموعك، فإنه يسكن عنك.

From Muhammad bin Mansur al-Sayqal, from his father who said: I complained to Abu Abdullah (peace be upon him) about the intense grief I felt over my deceased son until I feared for my sanity. He said: When you experience something like this, let your tears flow, for it will calm you.

Hadith 3651

عن أبي عبد الله (عليه السلام) - في حديث - قال: لما مات إبراهيم ابن رسول الله (صلى الله عليه وآله) هملت عين رسول الله (صلى الله عليه وآله) بالدموع، ثم قال رسول الله (صلى الله عليه وآله): تدمع العين، ويحزن القلب، ولا نقول ما يسخط الرب، وإنا بك يا إبراهيم لمحزونون.

From Abu Abdullah (peace be upon him) - in a hadith - he said: When Ibrahim, son of the Messenger of Allah (peace be upon him and his family) died, the eyes of the Messenger of Allah flowed with tears, then he said: "The eye weeps, the heart grieves, but we say nothing that displeases the Lord, and we are, O Ibrahim, grieved for you."

Hadith 3652

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): لما مات إبراهيم ابن رسول الله (صلى الله عليه وآله) قال رسول الله (صلى الله عليه وآله): حزنا عليك يا إبراهيم، وإننا لصابرون، يحزن القلب وتدمع العين، ولا نقول: ما يسخط الرب.

Muhammad bin Ali bin Al-Hussain said: Al-Sadiq (peace be upon him) said: When Ibrahim, son of the Messenger of Allah died, the Messenger of Allah said: "We grieve for you, O Ibrahim, and we are patient. The heart grieves and the eye weeps, but we say nothing that displeases the Lord."

Hadith 3653

قال: وقال (عليه السلام): من خاف على نفسه من وجد بمصيبة فليفض من دموعه فإنه يسكن عنه.

He said: And he (peace be upon him) said: Whoever fears for himself from intense grief due to a calamity should let his tears flow, for it will calm him.

Hadith 3654

قال: وقال (عليه السلام): إن رسول الله (صلى الله عليه وآله) حين جاءته وفاة جعفر بن أبي طالب وزيد بن حارثة كان إذا دخل بيته كثر بكأؤه عليهما جدا، ويقول: كانا يحدثاني ويؤنساني فذهبا جميعا.

He said: And he (peace be upon him) said: When news of the death of Ja'far bin Abi Talib and Zaid bin Haritha reached the Messenger of Allah, whenever he entered his house, he would cry intensely for them, saying: "They used to converse with me and keep me company, and now both are gone."

Hadith 3655

عن محمد بن سهل البهراني، يرفعه إلى أبي عبد الله (عليه السلام) قال: البكاؤون خمسة: آدم، ويعقوب، ويوسف، وفاطمة بنت محمد (صلى الله عليه وآله)، وعلي بن الحسين (عليه السلام)،

From Muhammad bin Sahl Al-Bahrani, raising it to Abu Abdullah (peace be upon him) who said: The great weepers were five: Adam, Jacob, Joseph, Fatima daughter of Muhammad (peace be upon him and his family), and Ali bin Al-Hussain (peace be upon him).

فأما آدم فبكى على الجنة حتى صار في خديه أمثال الأودية، وأما يعقوب فبكى على يوسف حتى ذهب بصره، وحتى قيل له: (تالله تفتؤ تذكر يوسف حتى تكون حرضا أو تكون من الهالكين)، وأما يوسف فبكى على يعقوب حتى تأذى به أهل السجن فقالوا: إما أن تبكي الليل وتسكت بالنهار، وإما أن تبكي النهار وتسكت بالليل، فصالحهم على واحد منهما.

As for Adam, he wept over Paradise until his cheeks became like valleys. As for Jacob, he wept over Joseph until he lost his sight and until it was said to him: "By Allah, you will not cease remembering Joseph until you become fatally ill or become among the

perished" [12:85]. As for Joseph, he wept over Jacob until the prison inmates were bothered and said: Either weep at night and be quiet during the day, or weep during the day and be quiet at night, so he compromised with them on one of these.

وأما فاطمة (عليها السلام) فبكت على رسول الله (صلى الله عليه وآله) حتى تأذى بها أهل المدينة، فقالوا لها: قد آذيتنا بكثرة بكائك، وكانت تخرج إلى المقابر مقابر الشهداء فتبكي حتى تقضي حاجتها ثم تنصرف،

As for Fatima (peace be upon her), she wept over the Messenger of Allah until the people of Medina were bothered and said to her: You have disturbed us with your excessive crying. She would go to the martyrs' graves and weep until she fulfilled her need, then leave.

وأما علي بن الحسين (عليه السلام) فبكى على الحسين (عليه السلام) عشرين سنة أو أربعين سنة، ما وضع بين يديه طعام إلا بكى حتى قال له مولى له: جعلت فداك، إني أخاف عليك أن تكون من الهالكين، قال: "إنما أشكو بثي وحزني إلى الله، وأعلم من الله ما لا تعلمون" إني لم أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة.

As for Ali bin Al-Hussain (peace be upon him), he wept over Al-Hussain (peace be upon him) for twenty or forty years. No food was presented to him except that he would weep, until his servant said to him: May I be sacrificed for you, I fear you will be among the perished. He said: "I only complain of my suffering and grief to Allah, and I know from Allah what you do not know" [12:86]. Whenever I remember the death of the sons of Fatima, I am choked with tears.

Hadith 3656

عن ابن أبي مليكة، عن عائشة قالت: لما مات إبراهيم بكى النبي (صلى الله عليه وآله) حتى جرت دموعه على لحيته، فقبل: يا رسول الله، تنهى عن البكاء وأنت تبكي؟! فقال: ليس هذا بكاء، وإنما هذه رحمة، ومن لا يرحم لا يرحم.

From Ibn Abi Mulaykah, from Aisha who said: When Ibrahim died, the Prophet (peace be upon him and his family) wept until his tears flowed on his beard. It was said: O Messenger of Allah, you forbid weeping yet you weep? He said: This is not weeping, rather this is mercy, and whoever does not show mercy will not receive mercy.

Hadith 3657

عن أبي عبد الله (عليه السلام) - في حديث - قال: كل الجزع والبكاء مكروه سوى الجزع والبكاء على الحسين (عليه السلام). أقول: هذا محمول على عدم زيادة الحزن، أو على اجتماع الحزن والبكاء معا.

From Abu Abdullah (peace be upon him) - in a hadith - he said: All anxiety and weeping is disliked except anxiety and weeping for Husayn (peace be upon him). I say: This is interpreted as not increasing sadness, or as the combination of sadness and weeping together.

Hadith 3658

علي بن موسى بن طاوس في كتاب (الملهوف على قتلى الطفوف) عن الصادق (عليه السلام)، أن زين العابدين بكى على أبيه أربعين سنة. صائما نهاره، قائما ليله. فإذا حضر الإفطار جاء غلامه بطعامه وشرابه فيضعه بين يديه فيقول: كل يا مولاي.

Ali ibn Musa ibn Tawus in his book (Al-Luhuf ala Qatla Al-Tufuf) from Al-Sadiq (peace be upon him), that Zayn Al-Abidin wept for his father for forty years, fasting during the day and standing (in prayer) during the night. When it was time to break the fast, his servant would bring his food and drink and place it before him saying: Eat, O my master.

فيقول: قتل ابن رسول الله (صلى الله عليه وآله) جائعا، قتل ابن رسول الله عطشانا، فلا يزال يكرر ذلك ويبكي حتى يبل طعامه بدموعه، ويمزج شرابه بدموعه، فلم يزل كذلك حتى لحق بالله عز وجل.

He would say: The son of the Messenger of Allah (peace be upon him and his family) was killed hungry, the son of the Messenger of Allah was killed thirsty. He would continue repeating this and weeping until his food would be soaked with his tears, and his drink mixed with his tears. He remained this way until he met Allah, the Mighty and Majestic.

Hadith 3659

وعن بعض موابيه قال: خرج يوما إلى الصحراء فتبعته، فوجدته قد سجد على حجارة خشنة، فوقفت وأنا أسمع شهيقه وبكاءه، وأحسبت له ألف مرة وهو يقول: لا إله إلا الله حقا حقا، لا إله إلا الله تعبدا ورقا، لا إله إلا الله إيمانا وصدقا.

From one of his followers who said: One day he went out to the desert and I followed him. I found him prostrating on rough stones, so I stood listening to his sobbing and weeping. I counted him saying a thousand times: There is no god but Allah truly truly, there is no god but Allah in worship and slavery, there is no god but Allah in faith and truthfulness.

ثم رفع رأسه من سجوده، وأن لحيته ووجهه قد غمرا بالماء من دموع عينيه، فقلت: يا سيدي، ما آن لحزنك أن ينقضي؟! ولبكائك أن يقل؟!!

Then he raised his head from prostration, and his beard and face were drenched with water from his eyes' tears. I said: O my master, isn't it time for your grief to end and your weeping to decrease?

فقال لي: ويحك، إن يعقوب بن إسحاق بن إبراهيم كان نبيا ابن نبي، وكان له اثني عشر ابنا، فغيب الله واحدا منهم، فشاب رأسه من الحزن، واحدودب ظهره من الغم والهم، وذهب بصره من البكاء، وابنه حي في دار الدنيا، وأنا رأيت أبي وأخي وسبعة عشر من أهل بيتي صرعى مقتولين، فكيف ينقضي حزني ويذهب بكائي؟!.

He said to me: Woe to you! Indeed Ya'qub ibn Ishaq ibn Ibrahim was a prophet son of

a prophet, and he had twelve sons. Allah concealed one of them, and his head turned white from grief, his back became hunched from sorrow and worry, and he lost his sight from weeping, while his son was alive in this world. And I saw my father, my brother, and seventeen of my family members slain and killed, so how can my grief end and my weeping go away?!

CHAPTER 88

Recommendation Of Crying Upon The Death Of A Believer

[Hadith 3660 to 3662]

Hadith 3660

عن علي بن رئاب قال: سمعت أبا الحسن الأول (عليه السلام) يقول: إذا مات المؤمن بكت عليه الملائكة وبقاع الأرض التي كان يعبد الله عليها، وأبواب السماء التي كان يصعد أعماله فيها، وثلم ثلثة في الاسلام لا يسدها شيء، لان المؤمنين حصون الاسلام كحصون سور المدينة لها.

From Ali bin Ri'ab who said: I heard Abu Al-Hassan the First (peace be upon him) saying: When a believer dies, the angels weep for him, and the spots of earth where he used to worship Allah, and the gates of heaven through which his deeds used to ascend, and a gap appears in Islam that nothing can fill, because the believers are the fortresses of Islam like the fortresses in the city wall.

Hadith 3661

عن علي بن أبي حمزة قال: سمعت أبا الحسن (عليه السلام) يقول، وذكر مثله، إلا أنه قال: إن المؤمنين الفقهاء.

From Ali bin Abi Hamza who said: I heard Abu Al-Hassan (peace be upon him) saying, and he mentioned similar to it, except that he said: Indeed the believers are the fuqaha'a (*).

Translator: * Plural of "faqih" - a person with good knowledge and understanding of hadith.

Hadith 3662

محمد بن علي بن الحسين قال: لما انصرف رسول الله (صلى الله عليه وآله) من وقعة أحد إلى المدينة سمع من كل دار قتل من أهلها قتيل نوحا وبكاء، ولم يسمع من دار حمزة عمه، فقال (صلى الله عليه وآله): لكن حمزة لا يواكي له، فألأ أهل المدينة أن لا ينوحوا على ميت ولا يبكوه حتى يبدؤوا بحمزة فينوحوا عليه ويبكوه، فهم إلى اليوم على ذلك.

Muhammad bin Ali bin Al-Hussein said: When the Messenger of Allah (peace be upon him and his family) returned from the battle of Uhud to Medina, he heard wailing and crying from every house that had lost someone, but he did not hear any from the house of his uncle Hamza. So he (peace be upon him and his family) said: "But Hamza has no one to cry for him." Then the people of Medina vowed not to mourn or cry over any deceased until they first mourn and cry for Hamza, and they continue this practice to this day.

CHAPTER 89

Permissibility Of Weeping Over A Lost Companion

[Hadith 3663 to 3663]

Hadith 3663

عن عبد الله بن بكر الرجاني قال: ذكرت أبا الخطاب ومقتله عند أبي عبد الله (عليه السلام)، قال: فرقت عند ذلك فبكيت، فقال: أتأسى عليهم؟ فقلت: لا، ولكن سمعتك تذكر أن عليا (عليه السلام) قتل أصحاب النهروان فأصبح أصحاب علي (عليه السلام) يبكون عليهم، فقال علي (عليه السلام): أتأسون عليهم؟ فقالوا: لا، أنا ذكرنا الألفة التي كنا عليها والبليّة التي أوقعتهم، فلذلك رققنا عليهم، قال: لا بأس.

From Abdullah ibn Bakr al-Rajani who said: I mentioned Abu al-Khattab and his killing in the presence of Abu Abdullah (peace be upon him). He said: I became emotional at that and wept. So he said: "Do you grieve for them?" I said: "No, but I heard you mention that Ali (peace be upon him) killed the people of Nahrawan, and Ali's companions began weeping over them. So Ali (peace be upon him) said: 'Do you grieve for them?!' They said: 'No, we remembered the companionship we had with them and the affliction that befell them, and that is why we became emotional over them.'" He said: "There is no harm in that."

CHAPTER 90

Recommendation Of Forty Or Fifty Believers Testifying To The Goodness Of A Believer

[Hadith 3664 to 3665]

Hadith 3664

عن أبي عبد الله (عليه السلام)، أنه قال: إذا مات المؤمن فحضر جنازته أربعون رجلا من المؤمنين فقالوا: اللهم إنا لا نعلم منه إلا خيرا وأنت أعلم به منا، قال الله تبارك وتعالى: قد أجزت شهادتكم وغفرت له ما علمت مما لا تعلمون.

From Abu Abdullah (peace be upon him) who said: When a believer dies and forty believing men attend his funeral and say: "O Allah, we know nothing of him except good, and You know him better than we do," Allah, the Blessed and Exalted, says: "I have accepted your testimonies and forgiven him for what I know that you do not know."

Hadith 3665

عن سعد الإسكاف - في حديث - قال: لا أعلمه إلا قال عن أبي جعفر (عليه السلام) قال: كان في بني إسرائيل عابد فأعجب به داود (عليه السلام)، فأوحى الله إليه: لا يعجبك شيء من أمره، فإنه مرأيي.

From Sa'd al-Iskaf - in a hadith - he said: I believe he narrated from Abu Ja'far (peace be upon him) who said: There was a worshipper among the Children of Israel whom David (peace be upon him) admired. Then Allah revealed to him: "Do not admire anything about him, for he is a show-off."

فمات الرجل، فقال داود (عليه السلام): ادفنوا صاحبكم ولم يحضره، فلما غسل قام خمسون رجلا فشهدوا بالله ما يعلمون إلا خيرا، فلما صلوا عليه قام خمسون آخرون فشهدوا بذلك أيضا.

When the man died, David (peace be upon him) said: "Bury your companion," and he did not attend. When the man was washed, fifty men stood and testified by Allah that they knew nothing but good about him. When they prayed over him, another fifty stood and testified likewise. When they buried him, another fifty stood and testified the same.

فأوحى الله إلى داود ما منعك أن تشهد فلانا؟ فقال: يا رب، للذي أطلعني عليه من أمره، فأوحى الله إليه: أن كان ذلك كذلك، ولكنه قد شهد قوم من الأخبار والرهبان ما يعلمون إلا خيرا فأجرت شهادتهم عليه، وغفرت له علمي فيه.

Then Allah revealed to David: "What prevented you from attending for so-and-so?"

He said: "O Lord, because of what You showed me about his matter." So Allah revealed to him: "Even if that was true, but some scholars and monks testified that they knew nothing but good about him, so I accepted their testimony for him and forgave him for what I knew about him."

CHAPTER 91

Recommendation Of Stroking An Orphan's Head Out Of Mercy For Him, Being Gentle With Him, And Consoling Him When He Cries

[Hadith 3666 to 3670]

Hadith 3666

محمد بن علي بن الحسين قال: قال (عليه السلام): ما من عبد يمسح يده على رأس يتيم ترحما له إلا أعطاه الله عز وجل لكل شعرة نورا يوم القيامة.

Muhammad bin Ali bin Al-Hussein said: He (peace be upon him) said: There is no servant who strokes his hand over an orphan's head out of mercy for him except that Allah, the Mighty and Majestic, will give him light for every hair on the Day of Resurrection.

Hadith 3667

قال: وروي أنه يكتب الله عز وجل له بعد كل شعرة مرت عليها يده حسنة.

He said: And it is narrated that Allah, the Mighty and Majestic, will write for him a good deed for each hair that his hand passed over.

Hadith 3668

قال: وقال رسول الله (صلى الله عليه وآله): من أنكر منكم قساوة قلبه فليدن يتيما فيلطفه، وليمسح رأسه، يلين قلبه بإذن الله عز وجل، فإن لليتيم حقا.

He said: And the Messenger of Allah (peace be upon him and his family) said: Whoever among you feels hardness in his heart should bring an orphan near, be gentle with him, and stroke his head, his heart will soften by Allah's permission, the Mighty and Majestic, for the orphan has a right.

Hadith 3669

قال: وروي أنه قال: يقعده على خوانه ويمسح رأسه يلين قلبه.

He said: And it is narrated that he said: He should seat him at his table and stroke his head, his heart will soften.

Hadith 3670

قال: وقال الصادق (عليه السلام): إذا بكى اليتيم اهتز له العرش، فيقول الله تبارك وتعالى: من هذا الذي أبكى عبدي الذي سلبته أبويه في صغره؟! فوعزتي وجلالي، وارتفاعي في مكاني، لا يسكته عبد مؤمن إلا وجبت له الجنة.

He said: And Al-Sadiq (peace be upon him) said: When an orphan cries, the Throne shakes, and Allah, the Blessed and Exalted, says: Who is this who made My servant cry, whom I deprived of his parents in his childhood?! By My Might, My Majesty, and My Elevation in My place, no believing servant consoles him except that Paradise becomes obligatory for him.

Section 4

Ghusl Al Mass

CHAPTER 1

Obligation Of Ghusl Upon Touching A Human Corpse After It Becomes Cold And Before Washing It, And The Dislike Of Touching It At That Time

[Hadith 3671 to 3688]

Hadith 3671

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: قلت: الرجل يغمض الميت، أعليه غسل؟ قال: إذا مسه بحرارته فلا، ولكن إذا مسه بعد ما يبرد فليغتسل،

From Muhammad bin Muslim, from one of them (peace be upon them) who said: I asked: Does a person who closes the eyes of a deceased need to perform ghusl? He said: If he touches while it's warm, then no, but if he touches after it becomes cold, then he should perform ghusl.

قلت: فالذي يغسله يغتسل؟ قال: نعم، قلت: فيغسله (ثم يلبسه أكفانه) قبل أن يغتسل؟ قال: يغسله ثم يغسل يديه من العاتق، ثم يلبسه أكفانه، ثم يغتسل،

I asked: Should the one who washes it perform ghusl? He said: Yes. I asked: Can he wash it (then shroud it) before performing ghusl? He said: He should wash it, then wash his hands from the shoulders, then shroud it, then perform ghusl.

قلت: فمن حمله، عليه غسل؟ قال: لا، قلت: فمن أدخله القبر، عليه الوضوء؟ قال: لا، إلا أن يتوضأ من تراب القبر، إن شاء.

I asked: Does one who carries it need to perform ghusl? He said: No. I asked: Does one who places it in the grave need to perform wudhu? He said: No, unless he wishes to perform wudhu due to the grave's soil.

Hadith 3672

عن إسماعيل بن جابر قال: دخلت على أبي عبد الله (عليه السلام) حين مات ابنه إسماعيل الأكبر، فجعل يقبله وهو ميت، فقلت: جعلت فداك، أليس لا ينبغي أن يمس الميت بعد ما يموت، ومن مسه فعليه الغسل؟ فقال: أما بحرارته فلا بأس، إنما ذاك إذا برد.

From Ismail bin Jabir who said: I entered upon Abu Abdullah (peace be upon him) when his elder son Ismail died, and he was kissing him while dead. I said: May I be

sacrificed for you, isn't it inappropriate to touch the deceased after death, and whoever touches must perform ghusl? He said: While it's warm there's no harm, that's only when it becomes cold.

Hadith 3673

عن عاصم بن حميد قال: سألته عن الميت إذا مسه الانسان، أفيه غسل؟ قال: فقال: إذا مسست جسده حين يبرد فاغتسل.

From Asim bin Humayd who said: I asked him about touching a deceased person, is ghusl required? He said: When you touch the body after it becomes cold, then perform ghusl.

Hadith 3674

عن معاوية بن عمار قال: قلت لأبي عبد الله (عليه السلام): الذي يغسل الميت، عليه غسل؟ قال: نعم، قلت: فإذا مسه وهو سخن؟ قال: لا غسل عليه، فإذا برد فعليه الغسل، قلت: والبهائم والطير إذا مسها، عليه غسل؟ قال: لا، ليس هذا كالانسان.

From Muawiya bin Ammar who said: I asked Abu Abdullah (peace be upon him): Must the one who washes the deceased perform ghusl? He said: Yes. I asked: What if he touches it while warm? He said: No ghusl is required, but if it's cold then ghusl is required. I asked: What about touching animals and birds, is ghusl required? He said: No, these aren't like humans.

Hadith 3675

وإسناده عن محمد بن الحسن الصفار قال: كتبت إليه: رجل أصاب يده أو بدنه ثوب الميت الذي يلي جلده قبل أن يغسل، هل يجب عليه غسل يديه أو بدنه؟ فوقع (عليه السلام): إذا أصاب يدك جسد الميت قبل أن يغسل فقد يجب عليك الغسل.

And by his chain from Muhammad bin al-Hassan al-Saffar who said: I wrote to him: If a person's hand or body touches the deceased's clothing that's against their skin before washing, must they wash their hands or body? He (peace be upon him) wrote: If your hand touches the deceased's body before it's washed, then ghusl becomes obligatory upon you.

Hadith 3676

عن أبي عبد الله (عليه السلام) قال: من غسل ميتاً وكفنه اغتسل غسل الجنابة.

From Abu Abdullah (peace be upon him) who said: Whoever washes a deceased and shrouds them should perform ghusl like that of janabah.

Hadith 3677

وعنه، عن الحسن بن عبيد قال: كتبت إلى الصادق (عليه السلام): هل اغتسل أمير المؤمنين (عليه السلام) حين غسل رسول الله (صلى الله عليه وآله) عند موته؟ فأجابه: النبي (صلى الله عليه وآله) طاهر مطهر، ولكن أمير المؤمنين (عليه السلام) فعل، وجرت به السنة.

And from him, from al-Hassan bin Ubayd who said: I wrote to al-Sadiq (peace be upon him): Did Amir al-Mu'minin (peace be upon him) perform ghusl when he washed the Messenger of Allah (peace be upon him and his family) at his death? He replied: The Prophet (peace be upon him and his family) was pure and purifying, but Amir al-Mu'minin (peace be upon him) did so, and it became the established practice.

Hadith 3678

عن زيد بن علي، عن آبائه، عن علي (عليه السلام) قال: الغسل من سبعة: من الجنابة وهو واجب، ومن غسل الميت، وإن تطهرت أجزأك، وذكر غير ذلك.

From Zayd ibn Ali, from his forefathers, from Ali (peace be upon him) who said: Ghusl is required for seven things: from janabah which is obligatory, and from washing the deceased, and if you purify yourself it suffices, and he mentioned others.

قال الشيخ: قوله: وإن تطهرت أجزأك، محمول على التقية، وهو موافق للعامة، لا يعمل عليه.

The Sheikh said: His saying "if you purify yourself it suffices" is interpreted as taqiyyah, and it agrees with the general public, and is not acted upon.

أقول: ويحتمل أن يكون معنى تطهرت اغتسلت، ويراد به الاجزاء عن الوضوء، ويحتمل أن يراد الطهارة اللغوية بمعنى النظافة والنزاهة، أي إن تنزهت واجتنبت مسه لم يلزمك الغسل، كما إذا لف الغاسل على يده خرقة، ومع هذه الاحتمالات لا يعارض ما مضى ويأتي.

I (Hurr Amili) say: It's possible that the meaning of "purified" is "performed ghusl," intending it to suffice instead of wudu, and it's possible that the linguistic meaning of purity is intended, meaning cleanliness and hygiene, meaning if you keep away and avoid touching it, ghusl is not required, like when the washer wraps a cloth around his hand, and with these possibilities it doesn't contradict what came before and what follows.

Hadith 3679

عن أبي عبد الله (عليه السلام)، في رجل أم قوما فصلى بهم ركعة ثم مات، قال: يقدمون رجلا آخر فيعتد بالركعة، ويطرحون الميت خلفهم، ويغتسل من مسه.

From Abu Abdullah (peace be upon him), regarding a man who led people in prayer and prayed one rak'ah with them then died, he said: They should put forward another man who counts that rak'ah, and they should place the deceased behind them, and whoever touches him should perform ghusl.

Hadith 3680

وإسناده عن سليمان بن خالد أنه سأل أبا عبد الله (عليه السلام): أَيْغْتَسِلُ مِنْ غَسْلِ الْمَيِّتِ؟ قَالَ: نَعَمْ، قَالَ: فَمَنْ أَدْخَلَهُ الْقَبْرَ؟ قَالَ: لَا، إِنَّمَا مَسَّ الثِّيَابَ.

Through his chain from Sulayman ibn Khalid that he asked Abu Abdullah (peace be upon him): Should one perform ghusl after washing the deceased? He said: Yes. He asked: What about one who places him in the grave? He said: No, he only touches the clothes.

Hadith 3681

وفي (عيون الأخبار) وفي (العلل) بأسانيده عن الفضل بن شاذان، عن الرضا (عليه السلام) قال: إنما أمر من يغسل الميت بالغسل لعل الطهارة مما أصابه من نضح الميت، لأن الميت إذا خرج منه الروح بقي منه أكثر آفته.

In (Uyun al-Akhbar) and in (al-Ilal) through his chains from Al-Fadl ibn Shadhan, from Al-Rida (peace be upon him) who said: The one who washes the deceased was ordered to perform ghusl for the reason of purification from what reached him of the deceased's moisture, because when the soul leaves the deceased, most of his affliction remains.

Hadith 3682

عن الرضا (عليه السلام) قال: وعلة اغتسال من غسل الميت أو مسه الطهارة لما أصابه من نضح الميت، لأن الميت إذا خرج الروح منه بقي أكثر آفته فلذلك يتطهر منه ويظهر.

From Al-Rida (peace be upon him) who said: The reason for performing ghusl after washing the deceased or touching him is purification from what reached him of the deceased's moisture, because when the soul leaves him, most of his affliction remains, thus he purifies himself from it and becomes pure.

Hadith 3683

وفي (الخصال) بإسناده عن علي (عليه السلام) - في حديث الأربعمائة - قال: ومن غسل منكم ميتا فليغتسل بعد ما يلبسه أكفانه.

In (al-Khisal) through his chain from Ali (peace be upon him) - in the hadith of the four hundred - he said: Whoever among you washes a deceased should perform ghusl after shrouding him.

Hadith 3684

عن أبي عبد الله (عليه السلام) قال: من غسل ميتا فليغتسل، وإن مسه ما دام حارا فلا غسل عليه، وإذا برد ثم مسه فليغتسل، قلت: فمن أدخله القبر؟ قال: لا غسل عليه، إنما يمس الثياب.

From Abu Abdullah (peace be upon him) who said: Whoever washes a deceased should perform ghusl, and if he touches him while he is still warm there is no ghusl required, but if he has cooled and then touches him he should perform ghusl. I asked: What about one who places him in the grave? He said: No ghusl is required for him, he only touches the clothes.

Hadith 3685

عن أبي عبد الله (عليه السلام) قال: يغتسل الذي غسل الميت، وإن قبل الميت إنسان (بعد موته) (١) وهو حار فليس عليه غسل، ولكن إذا مسه وقبله وقد برد فعليه الغسل، ولا بأس أن يمسه بعد الغسل ويقبله.

From Abu Abdullah (peace be upon him) who said: The one who washed the deceased should perform ghusl, and if someone kisses the deceased (after his death) while he is still warm, no ghusl is required for him, but if he touches and kisses him after he has cooled, ghusl is required for him, and there is no harm in touching and kissing him after washing.

Hadith 3686

وقد سبق في الجنابة حديث سماعة عن أبي عبد الله (عليه السلام) قال: وغسل من مس ميتا واجب.

Previously mentioned in the chapter of Janabah, a hadith by Sama'ah from Abi Abdullah (peace be upon him) who said: And performing ghusl after touching a deceased person is obligatory.

Hadith 3687

عن أبي عبد الله (عليه السلام) قال: الغسل في سبعة عشر موطنا، منها الفرض ثلاث، قلت: ما الفرض منها؟ قال: غسل الجنابة، وغسل من مس ميتا، وغسل الاحرام.

From Abi Abdullah (peace be upon him) who said: Ghusl is required in seventeen instances, among which three are obligatory. I asked: Which ones are obligatory? He said: Ghusl of janabah, ghusl after touching a deceased person, and ghusl for ihram.

Translator: Refer to Hadith 3808 to 3822 in Vol 3, Section 5, Chapter 1.

Hadith 3688

علي بن جعفر في (كتابه) عن أخيه موسى (عليه السلام) قال: سألت عن رجل مس ميتا، عليه الغسل؟ قال: إن كان الميت لم يبرد فلا غسل عليه، وإن كان قد برد فعليه الغسل إذا مسه.

Ali ibn Ja'far in (his book) from his brother Musa (peace be upon him) said: I asked him about a man who touched a deceased person, is ghusl required of him? He said: If

the deceased had not yet become cold, then no ghusl is required of him, but if the deceased had become cold, then ghusl is required when touching them.

CHAPTER 2

Obligation Of Ghusl Upon Touching A Part Cut From A Human If It Contains Bone, And No Obligation Of Ghusl Upon Touching A Bone After A Year

[Hadith 3689 to 3690]

Hadith 3689

عن أبي عبد الله (عليه السلام) قال: إذا قطع من الرجل قطعة فهي ميتة، فإذا مسه إنسان فكل ما كان فيه عظم فقد وجب على من يمسه الغسل، فإن لم يكن فيه عظم فلا غسل عليه.

From Abu Abdullah (peace be upon him) who said: When a part is cut from a man it becomes dead, so if a person touches it, then if it contains bone, ghusl becomes obligatory upon whoever touches it, and if it does not contain bone, then there is no ghusl upon him.

Hadith 3690

عن أبي عبد الله (عليه السلام)، قال: سألته عن من مس عظم الميت؟ قال: إذا جاز سنة فليس به بأس.

From Abu Abdullah (peace be upon him), he said: I asked him about one who touches the bone of a dead person? He said: If a year has passed, then there is no harm in it.

أقول: ليس فيه دلالة على وجوب الغسل بمس العظم قبل سنة، بل ثبوت البأس أعم، ومفهوم الشرط ضعيف، ولعل وجهه أن العظم قبل سنة لا يكاد يخلو من أجزاء اللحم الموجب مسها للغسل، والله أعلم.

I (Hurr Amili) say: There is no indication in it of the obligation of ghusl upon touching the bone before a year, rather the existence of harm is more general, and the understood condition is weak, and perhaps the reason is that the bone before a year hardly lacks parts of flesh which touching it obligates ghusl, and Allah knows best.

CHAPTER 3

Non-obligation Of Ghusl Upon One Who Touches The Deceased Before Cooling Or After Washing

[Hadith 3691 to 3695]

Hadith 3691

عن أبي جعفر (عليه السلام) قال: مس الميت عند موته وبعد غسله والقبلة ليس بها بأس.

From Abu Ja'far (peace be upon him) who said: There is no harm in touching the deceased at the time of death, after washing, and kissing.

Hadith 3692

عن أبي عبد الله (عليه السلام) قال: لا بأس بأن يمسه بعد الغسل ويقبله.

From Abu Abdullah (peace be upon him) who said: There is no harm in touching and kissing the deceased after washing.

Hadith 3693

عن أبي عبد الله (عليه السلام) قال: يغتسل الذي غسل الميت وكل من مس ميتاً فعليه الغسل وإن كان الميت قد غسل.

From Abu Abdullah (peace be upon him) who said: The one who washes the deceased must perform ghusl, and whoever touches a deceased must perform ghusl, even if the deceased has been washed.

أقول: حمله الشيخ على الاستحباب، ويحتمل الحمل على ما إذا غسل بالسدر وحده، أو به وبالكافور ولم يغسل بالماء القراح، أو على أن الميت غسل بدنه من النجاسات والوسخ ولم يغسل غسل الموت، أو على أن غسل المس الواقع قبل غسل الميت واجب، وإن كان الميت غسل لم يسقط، ويحتمل غير ذلك.

I (Hurr Amili) say: The Sheikh interpreted this as recommended, and it could be interpreted as when washed with sidr alone, or with sidr and camphor but not with pure water, or when the body was cleaned of impurities and dirt but not given the ritual washing of death, or that the ghusl for touching before washing the deceased is obligatory and remains so even after the deceased is washed, and other interpretations are possible.

Hadith 3694

الطبرسي في (الاحتجاج) قال: مما خرج عن صاحب الزمان (عليه السلام) إلى محمد بن عبد الله الحميري، حيث كتب إليه: روي لنا عن العالم (عليه السلام) أنه سئل عن إمام قوم صلى بهم بعض صلاتهم وحدثت عليه حادثة، كيف يعمل من خلفه؟ فقال: يؤخر، ويتقدم بعضهم، ويتم صلاتهم، ويغتسل من مسه؟ التوقيع: ليس على من نجاه إلا غسل اليد، وإذا لم تحدث حادثة تقطع الصلاة تتم صلاته مع القوم.

Al-Tabarsi in (al-Ihtijaj) said: Among what came from the Master of Time (peace be upon him) to Muhammad bin Abdullah al-Himyari, when he wrote to him: It is narrated from the Scholar (peace be upon him) that he was asked about an imam who led people in some of their prayer and an incident occurred to him, how should those behind him act? He said: He steps back, one of them steps forward, they complete their prayer, and whoever touched him performs ghush? The response: Only washing hands is required for those who moved him, and if no incident occurred that invalidates prayer, he completes his prayer with the people.

Hadith 3695

وعنه قال: وكتب إليه: وروي عن العالم (عليه السلام) أن من مس ميتا بحرارته غسل يده، ومن مسه وقد برد فعليه الغسل، وهذا الميت في هذه الحال لا يكون إلا بحرارته، فالعمل في ذلك على ما هو؟ ولعله ينحيه بثيابه ولا يمسه، فكيف يجب عليه الغسل؟! التوقيع: إذا مسه على هذه الحال لم يكن عليه إلا غسل يده.

And from him who said: It was written to him: It is narrated from the Scholar (peace be upon him) that whoever touches a deceased while still warm should wash their hands, and whoever touches after cooling must perform ghush, and this deceased in this condition can only be warm, so what should be done in this case? Perhaps he moves him with his clothes without touching him, so how can ghush be obligatory?! The response: If he touches him in this condition, he only needs to wash his hands.

أقول: السؤالان مخصوصان بوقت حرارة البدن، لما مضى ويأتي.

I (Hurr Amili) say: The two questions are specific to the time when the body is still warm, as mentioned before and will be mentioned later.

CHAPTER 4

Not Making Ghusl Obligatory For Touching The Deceased's Clothes That Touch Their Skin, Carrying Them, Or Placing Them In The Grave

[Hadith 3696 to 3699]

Hadith 3696

عن محمد بن الحسن الصفار قال: كتبت إليه: رجل أصاب يديه وبدنه ثوب الميت الذي يلي جلده قبل أن يغسل، هل يجب غسل يديه أو بدنه؟ فوقع: إذا أصاب بدنك جسد الميت قبل أن يغسل فقد يجب عليك الغسل.

From Muhammad bin Al-Hassan Al-Saffar who said: I wrote to him: A man's hands and body touched the deceased's clothes that were touching their skin before washing, is washing his hands or body obligatory? He wrote: If your body touches the deceased's body before it is washed, then ghusl becomes obligatory upon you.

Hadith 3697

عن أبي عبد الله (عليه السلام) قال: اغتسل يوم الأضحى، والفطر، والجمعة، وإذا غسلت ميتا، ولا تغتسل من مسه إذا أدخلته القبر، ولا إذا أحملته.

From Abu Abdullah (peace be upon him) who said: Perform ghusl on the day of Adha, Fitr, Friday, and when you wash a deceased person, but do not perform ghusl from touching them when you place them in the grave, nor when you carry them.

Hadith 3698

عن معمر بن يحيى قال: سمعت أبا عبد الله (عليه السلام) ينهى عن الغسل إذا دخل القبر.

From Ma'mar bin Yahya who said: I heard Abu Abdullah (peace be upon him) prohibiting ghusl when entering the grave.

Hadith 3699

عن أبي عبد الله (عليه السلام)، قال: قلت له: أيعتسل من غسل الميت؟ قال: نعم، قلت: فمن أدخله القبر؟ قال: لا، إنما يمسه الثياب.

From Abu Abdullah (peace be upon him), I said to him: Should one perform ghusl after washing a deceased person? He said: Yes. I said: What about one who places them in the grave? He said: No, they only touch the clothes.

CHAPTER 5

Permissibility Of Kissing The Deceased Before And After Washing

[Hadith 3700 to 3701]

Hadith 3700

عن أبي عبد الله (عليه السلام) قال: إن رسول الله (صلى الله عليه وآله) قبل عثمان بن مظعون بعد موته.

From Abu Abdullah (peace be upon him), he said: Indeed, the Messenger of Allah (peace be upon him and his family) kissed Uthman bin Madhun after his death.

Hadith 3701

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): لما مات إسماعيل أمرت به وهو مسجى أن يكشف عن وجهه، فقبلت وجهه وذقنه ونحره، ثم أمرت به فغطى، ثم قلت: اكشفوا عنه، فقبلت أيضا جبهته وذقنه ونحره، ثم أمرتهم فغطوه، ثم أمرت به فغسل، ثم دخلت عليه وقد كفن، فقلت: اكشفوا عن وجهه، فقبلت جبهته وذقنه ونحره، وعوذته، ثم قلت: أدرجوه. فقبل له: بأي شيء عوذته؟ فقال: بالقرآن.

Muhammad bin Ali bin Al-Hussein said: Al-Sadiq (peace be upon him) said: When Ismail died and he was laid out, I ordered that his face be uncovered, then I kissed his face, chin, and throat. Then I ordered him to be covered. Then I said: Uncover him, and I kissed his forehead, chin, and throat again. Then I ordered them to cover him. Then I ordered him to be washed. Then I entered upon him after he was shrouded and said: Uncover his face, and I kissed his forehead, chin, and throat, and I sought protection for him. Then I said: Wrap him. He was asked: With what did you seek protection for him? He said: With the Quran.

أقول: حمل الشيخ التقبيل المذكور على أنه قبل البرد، أو بعد الغسل، ولا حاجة إلى ذلك، لأن جواز التقبيل لا ينافي وجوب الغسل بوجهه، فإن الجماع الذي ليس بمحرم ولا مكروه يوجب الغسل، وقد أشار إلى ذلك الصدوق في كتاب (إكمال الدين).

I (Hurr Amili) say: The Sheikh interpreted the mentioned kissing as being before coldness set in, or after washing, but there is no need for that, because the permissibility of kissing does not contradict the obligation of washing in any way, as intimate relations which are neither forbidden nor disliked necessitate washing, and Al-Saduq has pointed to this in the book (Ikmal Al-Din).

CHAPTER 6

Non-Obligation Of Ghusl When Touching Dead Non-Human Beings And What Life Does Not Make Permissible

[Hadith 3702 to 3706]

Hadith 3702

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، في رجل مس ميتة، أعليه الغسل؟ قال: لا، إنما ذلك من الانسان.

From Muhammad bin Muslim, from one of them (peace be upon them), regarding a man who touches a dead animal, must he perform ghusl? He said: No, that is only for [touching] humans.

Hadith 3703

عن الحلبي قال: سألت أبا عبد الله (عليه السلام) عن الرجل يمس الميتة، أينبغي أن يغتسل منها؟ فقال: لا، إنما ذلك من الانسان وحده.

From Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about a man who touches a dead animal, should he perform ghusl for it? He said: No, that is only for [touching] humans alone.

Hadith 3704

عن ابن أبي عمير، مثله، وزاد: قال: وسألته عن الرجل يصيب ثوبه جسد الميت؟ فقال: يغسل ما أصاب الثوب.

From Ibn Abi Umayr, similar to it, and he added: He said: And I asked him about a man whose clothes touch a dead body? He said: He should wash what touched the clothes.

Hadith 3705

عن أبي عبد الله (عليه السلام)، قال: سألته: هل يحل أن يمس الثعلب والأرنب أو شيئاً من السباع حياً أو ميتاً؟ قال: لا يضره، ولكن يغسل يده.

From Abu Abdullah (peace be upon him), he said: I asked him: Is it permissible to touch a fox, rabbit, or any predatory animal whether alive or dead? He said: It doesn't harm him, but he should wash his hands.

Hadith 3706

محمد بن علي بن الحسين في (عيون الأخبار) وفي (العلل) بأسانيد عن الفضل بن شاذان، عن الرضا (عليه السلام) قال: إنما لم يجب الغسل على من مس شيئا من الأموات غير الإنسان كالطيور والبهائم والسيباع وغير ذلك لأن هذه الأشياء كلها ملبسة ريشا وصوفا وشعرا ووبرا، وهذا كله ذكي لا يموت، وإنما يماس منه الشيء الذي هو ذكي من الحي والميت.

Muhammad bin Ali bin Al-Hussein in (Uyun al-Akhbar) and in (al-Ilal) with his chains from Al-Fadl bin Shadhan, from Al-Ridha (peace be upon him) who said: Ghusl is not obligatory upon one who touches any dead thing other than humans, such as birds, animals, predators and others, because all these things are covered with feathers, wool, hair, and fur, and all of this is pure and does not die, and what is touched from it is something that is pure whether alive or dead.

أقول: التعليل غير حقيقي، ومثله كثير جدا، ويحتمل كونه تعليلا للفرد الأغلب خاصة، وقد تقدم ما يدل على المقصود، ويأتي ما يدل عليه.

I (Hurr Amili) say: The reasoning is not factual, and there are many similar cases. It's possible that this reasoning applies to the most common case specifically. What was intended has been mentioned before, and evidence for it will come later.

CHAPTER 7

Ghusl Of Touching The Deceased Is Like The Ghusl Of Janabah

[Hadith 3707 to 3707]

Hadith 3707

عن أبي عبد الله (عليه السلام) قال: من غسل ميتا وكفنه اغتسل غسل الجنابة.

From Abu Abdullah (peace be upon him) who said: Whoever washes a deceased person and shrouds them should perform a ritual bath (ghusl) like the bath from ritual impurity (ghusl of janabah).

Section 5

Sunnah Ghusls

CHAPTER 1

Enumerating Their Types And Categories

[Hadith 3708 to 3722]

Hadith 3708

عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: الغسل من الجنابة، ويوم الجمعة، والعيدين، وحين تحرم، وحين تدخل مكة والمدينة، ويوم عرفة، ويوم تزور البيت، وحين تدخل الكعبة، وفي ليلة تسع عشرة، وإحدى وعشرين وثلاث وعشرين من شهر رمضان، ومن غسل ميتاً.

From Abu Abdullah (peace be upon him), he said: I heard him say: Ghusl (ritual bath) is for janabah (sexual impurity), Friday, the two Eids, when entering the state of ihram, when entering Makkah and Medina, on the day of Arafah, on the day of visiting the House (Ka'bah), when entering the Ka'bah, on the night of the 19th, 21st and 23rd of Ramadan, and after washing a deceased person.

Hadith 3709

عن سليمان بن خالد قال: سألت أبا عبد الله (عليه السلام): كم أغتسل في شهر رمضان ليلة؟ قال: ليلة تسع عشرة، وليلة إحدى وعشرين، وثلاث وعشرين، قال: قلت: فإن شق علي؟ قال: في إحدى وعشرين، وثلاث وعشرين، قلت: فإن شق علي؟ قال: حسبك الآن.

From Sulaiman bin Khalid who said: I asked Abu Abdullah (peace be upon him): How many times should I perform ghusl in the nights of Ramadan? He said: On the night of the 19th, night of the 21st, and 23rd. I said: What if it is difficult for me? He said: Then on the 21st and 23rd. I said: What if that is also difficult for me? He said: Now it suffices you.

Hadith 3710

عن سماعة قال: سألت أبا عبد الله (عليه السلام) عن غسل الجمعة؟ فقال: واجب في السفر والحضر، إلا أنه رخص للنساء في السفر، لقلة الماء، وقال:

From Sama'ah who said: I asked Abu Abdullah (peace be upon him) about the ghusl of Friday? He said: It is obligatory while traveling and at home, except that a concession is given to women while traveling due to scarcity of water. And he said:

غسل الجنابة واجب، وغسل الحائض إذا طهرت واجب، وغسل الاستحاضة واجب إذا احتشيت بالكركسف

فجاز الدم الكرسف - إلى أن قال - وغسل النفساء واجب.

Ghusl for janabah is obligatory, ghusl for a menstruating woman when she becomes pure is obligatory, ghusl for istihadha (irregular bleeding) is obligatory if she stuffs with cotton and the blood flows beyond the cotton - until he said - and ghusl for a woman in nifas (post-partum bleeding) is obligatory,

وغسل المولود واجب، وغسل الميت واجب، وغسل من غسل الميت واجب،

And ghusl for a newborn is obligatory, ghusl for the dead is obligatory, ghusl for one who washed the dead is obligatory,

وغسل المحرم واجب، وغسل يوم عرفة واجب، وغسل الزيارة واجب إلا من علة، وغسل دخول البيت واجب، وغسل دخول الحرم يستحب أن لا تدخله إلا بغسل،

And ghusl for a muhrim (one in ihram) is obligatory, ghusl on the day of Arafah is obligatory, ghusl for Ziyarah (visitation to the graves of Ahl al Bayt) is obligatory except due to an excuse, ghusl for entering the House (Ka'bah) is obligatory, ghusl for entering the Haram is recommended and one should not enter it except with ghusl,

وغسل المباهلة واجب، وغسل الاستسقاء واجب،

And ghusl for Mubalahah (*) is obligatory, ghusl for istisqa (prayer for rain) is obligatory,

وغسل أول ليلة من شهر رمضان مستحب، وغسل ليلة إحدى وعشرين سنة، وغسل ليلة ثلاث وعشرين سنة لا تركها، لأنه يرجى في إحداهن ليلة القدر، وغسل يوم الفطر، وغسل يوم الأضحي سنة لا أحب تركها، وغسل الاستخارة يستحب.

And ghusl on the first night of Ramadan is recommended, ghusl on the night of the 21st is sunnah, ghusl on the night of 23rd is sunnah which should not be left, because it is hoped that one of them is Laylatul Qadr, ghusl on the day of Eid al-Fitr, and ghusl on the day of Eid al-Adha is sunnah which I do not like to leave, and ghusl for istikharah is recommended.

ورواه الصدوق بإسناده عن سماعة بن مهران، نحوه، إلا أنه قال: وغسل دخول الحرم واجب، يستحب أن لا تدخله إلا بغسل.

Al-Saduq narrated it with his isnad from Sama'ah bin Mehran, similarly, except that he said: Ghusl for entering the Haram is obligatory, and it is recommended not to enter it except with ghusl.

أقول: حمل الشيخ وغيره الوجوب على الاستحباب المؤكد في غير الأغسال الستة الواجبة، وذكروا أن الاخبار دالة على نفي وجوبها.

I say: Shaykh (Tusi) and others interpreted the obligation to mean strong recommendation for other than the six obligatory ghusls, and they mentioned that the reports indicate the negation of their obligation.

Translator: * Ghusl on the day of Mubalah - 24th Dhu'l-Hijjah. Mubalah was a significant historical event that took place in the year 631 CE between Prophet Muhammad and a Christian delegation from Najran (modern-day Yemen). The Christians of Najran disagreed with the Islamic teachings about Jesus, so the Prophet invited them to engage in Mubalah, which is a form of prayer invoking God's curse upon the lying party in a dispute.

Hadith 3711

محمد بن علي بن الحسين قال: قال أبو جعفر (عليه السلام): الغسل في سبعة عشر موطنًا: ليلة سبعة عشر من شهر رمضان، وليلة تسعة عشر، وليلة إحدى وعشرين وليلة ثلاث وعشرين وفيها يرجى ليلة القدر، وغسل العيدين، وإذا دخلت الحرمين، ويوم تحرم، ويوم الزيارة، ويوم تدخل البيت، ويوم التروية، ويوم عرفة، وإذا غسلت ميتًا وكفنته، أو مسسته بعد ما يبرد، ويوم الجمعة، وغسل الكسوف، إذا احترق القرص كله فاستيقظت ولم تصل فعليك أن تغتسل وتقضي الصلاة، وغسل الجنابة فريضة.

Muhammad bin Ali bin al-Husayn said: Abu Ja'far (peace be upon him) said: Ghusl is (prescribed) in seventeen situations: Night of 17th of Ramadan, night of 19th, night of 21st, night of 23rd in which Laylatul Qadr is hoped for, ghusl of the two Eids, when entering the two Harams, on the day of assuming ihram, on the day of Ziyarah (visitation of the graves of Ahl al Bayt), on the day of entering the House (Ka'bah), on the day of Tarwiyah, on the day of Arafah, when you have washed and shrouded a dead body or touched it after it has become cold, on Friday, ghusl for the eclipse - if the whole disc is blocked and you wake up and have not prayed then you must perform ghusl and make up the prayer, and ghusl for janabah is obligatory.

Hadith 3712

وفي (الخصال) عن أبي جعفر (عليه السلام)، مثله، وزاد: وغسل الميت. ثم قال: وقال عبد الرحمن بن أبي عبد الله: قال لي أبو عبد الله (عليه السلام): اغتسل في ليلة أربعة وعشرين، وما عليك أن تعمل في الليلتين جميعًا.

In (al-Khisal) from Abu Ja'far (peace be upon him), similarly, and he added: And ghusl for the dead. Then he said: And Abdul Rahman bin Abu Abdullah said: Abu Abdullah (peace be upon him) said to me: Perform ghusl on the night of 24th, and it is not upon you to perform it on both nights.

Hadith 3713

وفي (عيون الأخبار): عن الرضا (عليه السلام)، في كتابه كتبه إلى المأمون: وغسل يوم الجمعة سنة، وغسل العيدين، وغسل دخول مكة والمدينة، وغسل الزيارة، وغسل الاحرام، وأول ليلة من شهر رمضان، وليلة سبع عشرة وليلة تسع عشرة وليلة إحدى وعشرين وليلة ثلاث وعشرين من شهر رمضان، هذه الأغسال سنة وغسل الجنابة فريضة، وغسل الحيض مثله.

In (Uyun al-Akhbar) from al-Ridha (peace be upon him), in his letter he wrote to al-Ma'mun: And ghusl on Friday is sunnah, and ghusl of the two Eids, and ghusl for

entering Mecca and Medina, and ghusl for Ziyarah (visitation of the graves of Ahl al Bayt), and ghusl for ihram, and on the first night of Ramadan, and on the nights of 17th, 19th, 21st and 23rd of Ramadan - these ghusls are sunnah. However, ghusl for janabah (sexual impurity) is obligatory, and ghusl for menstruation is likewise obligatory.

Hadith 3714

عن أبي عبد الله (عليه السلام) قال: إن الغسل في أربعة عشر موطناً: غسل الميت، وغسل الجنب، وغسل من غسل الميت، وغسل الجمعة، والعيد، ويوم عرفة، وغسل الاحرام، ودخول الكعبة، ودخول المدينة، ودخول الحرم، والزيارة، وليلة تسع عشرة، وإحدى وعشرين، وثلاث وعشرين من شهر رمضان.

From Abu Abdullah (peace be upon him) who said: Indeed ghusl is in fourteen situations: Ghusl for the dead, ghusl for the junub, ghusl for one who washed the dead, ghusl for Friday, the two Eids, the day of Arafah, ghusl for ihram, entering the Ka'bah, entering Medina, entering the Haram, Ziyarah (visitation of the graves of Ahl al Bayt), night of 19th, 21st and 23rd of Ramadan.

Hadith 3715

وإسناده عن الأعمش، عن جعفر بن محمد (عليهما السلام) - في حديث شرائع الدين - قال: والأغسال منها: غسل الجنابة، والحيض، وغسل الميت، ومن مس الميت بعد ما يبرد، وغسل من غسل الميت، وغسل يوم الجمعة، وغسل العيد، وغسل دخول مكة، وغسل دخول المدينة، وغسل الزيارة، وغسل الاحرام، وغسل يوم عرفة، وغسل ليلة سبع عشرة من شهر رمضان، وغسل ليلة تسع عشرة من شهر رمضان، وغسل ليلة إحدى وعشرين، وليلة ثلاث وعشرين منه، وأما الفرض فغسل الجنابة، وغسل الجنابة والحيض واحد.

With his isnad from al-A'mash, from Ja'far bin Muhammad (peace be upon them both) - in a hadith about the laws of religion - he said: Among the ghusls are: Ghusl for janabah (sexual impurity), menstruation, washing the deceased, touching the deceased after it becomes cold, ghusl for one who washes the deceased, ghusl on Friday, ghusl of the two Eids, ghusl for entering Makkah, ghusl for entering Medina, ghusl for Ziyarah (visitation of the graves of Ahl al Bayt), ghusl for entering ihram, ghusl on the day of Arafah, ghusl on the night of 17th of Ramadan, ghusl on the night of 19th of Ramadan, ghusl on the night of 21st and 23rd of it. As for the obligatory one, it is ghusl for janabah (sexual impurity), and ghusl for janabah and menstruation are the same.

Hadith 3716

عن أبي عبد الله (عليه السلام) قال: اغتسل يوم الأضحى، والفطر، والجمعة، وإذا غسلت ميتا، ولا تغتسل من مسه إذا أدخلته القبر، ولا إذا حملته.

From Abu Abdullah (peace be upon him) who said: Perform ghusl on the day of al-Adha, al-Fitr, Friday, when you wash a dead body, and do not perform ghusl for touching it when you put it in the grave or when you carry it.

Hadith 3717

عن أبي عبد الله (عليه السلام) قال: الغسل من الجنابة، ويوم الجمعة، ويوم الفطر، ويوم الأضحى، ويوم عرفة عند زوال الشمس، ومن غسل ميتا، وحين يحرم، وعند دخول مكة والمدينة، ودخول الكعبة، وغسل الزيارة، والثلاث الليالي من شهر رمضان.

From Abu Abdullah (peace be upon him) who said: Ghusl for janabah, on Friday, on the day of al-Fitr, on the day of al-Adha, on the day of Arafah at the time of the sun's declination (zawal), for one who washed a dead body, when assuming ihram, when entering Mecca and Medina, entering the Ka'bah, ghusl for Ziyarah (visitation of the graves of Ahl al Bayt), and on the three nights of Ramadan.

Hadith 3718

عن أحدهما (عليهما السلام) قال: الغسل في سبعة عشر موطنا: ليلة سبع عشرة من شهر رمضان وهي ليلة التقى الجمعان، وليلة تسع عشرة وفيها يكتب الوفد وفد السنة، وليلة إحدى وعشرين وهي الليلة التي أصيب فيها أوصياء الأنبياء (عليهم السلام)، وفيها رفع عيسى بن مريم (عليه السلام)، وقبض موسى (عليه السلام)، وليلة ثلاث وعشرين يرجى فيها ليلة القدر، ويومي العيدين، وإذا دخلت الحرمين، ويوم تحرم، ويوم الزيارة، ويوم تدخل البيت، ويوم التروية، ويوم عرفة، وإذا غسلت ميتا أو كفنته أو مسسته بعد ما يبرد، ويوم الجمعة، وغسل الجنابة فريضة، وغسل الكسوف إذا احترق القرص كله فاغتسل.

From one of the two (peace be upon them both) who said: Ghusl is in seventeen situations: Night of 17th of Ramadan which is the night the two groups met, night of 19th in which the delegations of the year are written down, night of 21st which is the night the successors of the prophets (peace be upon them) were afflicted, Jesus son of Mary (peace be upon him) was raised up in it, and Moses (peace be upon him) passed away, night of 23rd in which Laylatul Qadr is hoped for, the two days of Eid, when entering the two Harams, the day of ihram, the day of Ziyarah (visitation to graves of Ahl al Bayt), the day of entering the House (Ka'bah), the day of Tarwiyah, the day of Arafah, when you have washed a dead body or shrouded it or touched it after it has become cold, on Friday, and ghusl for janabah is obligatory, and ghusl for eclipse if the whole disc is blocked then perform ghusl.

Hadith 3719

عن أبي جعفر (عليه السلام) قال: الغسل من الجنابة، وغسل الجمعة، والعيدين، ويوم عرفة، وثلاث ليال في شهر رمضان، وحين تدخل الحرم، وإذا أردت (دخول البيت الحرام، وإذا أردت) دخول مسجد الرسول (صلى الله عليه وآله)، ومن غسل الميت.

From Abu Ja'far (peace be upon him) who said: Ghusl for janabah, ghusl on Friday, the two Eids, the day of Arafah, three nights in Ramadan, when entering the Haram, when you want to enter the Sacred House, when you want to enter the mosque of the Messenger (blessings of Allah be upon him and his family), and for one who washed the dead.

Hadith 3720

عن زرارة، عن أحدهما (عليهما السلام)، قال: سألت عن الليالي التي يستحب فيها الغسل من شهر رمضان؟ فقال: ليلة تسع عشرة، وليلة إحدى وعشرين، وليلة ثلاث وعشرين وقال: في ليلة تسع عشرة يكتب وفد الحاج، وفيها يفرق كل أمر حكيم، وليلة إحدى وعشرين فيها رفع عيسى، وفيها قبض وصي موسى، وفيها قبض أمير المؤمنين (عليه السلام)، وليلة ثلاث وعشرين وهي ليلة الجهنى، وحديثه أنه قال لرسول الله (صلى الله عليه وآله): إن منزلي ناء عن المدينة فمرني بليلة أدخل فيها، فأمره بليلة ثلاث وعشرين.

From Zurara, from one of the two (peace be upon them both), he said: I asked him about the nights in which ghusl is recommended in the month of Ramadan? He said: Night of 19th, night of 21st, and night of 23rd. And he said: On the night of 19th, the delegation of pilgrims is written down, and in it every wise matter is decreed. On the night of 21st, Jesus was raised up, the successor of Moses passed away, and the Commander of the Faithful (peace be upon him) passed away. And the night of 23rd is the night of Al-Juhani, and his narration is that he said to the Messenger of Allah (blessings of Allah be upon him and his family): Indeed my house is far from Medina, so instruct me of a night I can enter in it. So he instructed him the night of 23rd.

Hadith 3721

عن عبد الله بن بكير، عن أبيه بكير بن أعين قال: سألت أبا عبد الله (عليه السلام): في أي الليالي أغتسل في شهر رمضان؟ قال: في تسع عشرة، وفي إحدى وعشرين، وفي ثلاث وعشرين.

From Abdullah bin Bukayr, from his father Bukayr bin Ayn who said: I asked Abu Abdullah (peace be upon him): In which nights should I perform ghusl in the month of Ramadan? He said: On the 19th, 21st, and 23rd.

Hadith 3722

عبد الله بن جعفر في (قرب الإسناد): عن محمد بن الوليد، عن عبد الله بن بكير قال: سألت أبا عبد الله (عليه السلام) عن الغسل في شهر رمضان، وأي الليالي أغتسل؟ قال: تسع عشرة، وإحدى وعشرين، وثلاث وعشرين.

Abdullah bin Ja'far in (Qurb al-Isnad): From Muhammad bin al-Walid, from Abdullah bin Bukayr who said: I asked Abu Abdullah (peace be upon him) about ghusl in the month of Ramadan, and in which nights should I perform ghusl? He said: 19th, 21st, and 23rd.

Shaykh Hurr Amili: What indicates the recommendation of most of the ghusls mentioned here, and in the prayer, fasting and Hajj, and the recommendation of other ghusls will come, if Allah the Exalted wills.

CHAPTER 2

Recommendation Of Ghusl On The Day Of Arafah Wherever One May Be

[Hadith 3723 to 3723]

Hadith 3723

محمد بن علي بن أحمد الفتال الفارسي في (روضة الواعظين) عن عبد الرحمن بن سيابة قال: سألت أبا عبد الله (عليه السلام) عن غسل يوم عرفة في الأمصار، فقال: اغتسل أينما كنت.

Muhammad bin Ali bin Ahmad al-Fattal al-Farisi in (Rawdat al-Wa'izin) from Abdul Rahman bin Siyabah who said: I asked Abu Abdullah (peace be upon him) about the ghusl on the day of Arafah in the cities, so he said: Perform ghusl wherever you may be.

CHAPTER 3

Recommendation Of The Mentioned Ghusls For Men And Women

[Hadith 3724 to 3724]

Hadith 3724

عن أبي عبد الله (عليه السلام) قال: سألته عن المرأة عليها غسل يوم الجمعة والفطر والأضحى ويوم عرفة؟ قال: نعم، عليها الغسل كله.

From Abu Abdullah (peace be upon him) who said: I asked him about a woman, is it upon her (to perform) ghusl on Friday, Eid Al-Fitr, Eid Al-Adha, and the Day of Arafah? He said: Yes, she should perform all these ghusls.

CHAPTER 4

Recommendation Of Ghusl On The Three Odd Nights Of The Month Of Ramadan

[Hadith 3725 to 3726]

Hadith 3725

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: الغسل في ثلاث ليال من شهر رمضان: في تسع عشرة، وإحدى وعشرين، وثلاث وعشرين، وأصيب أمير المؤمنين (عليه السلام) في ليلة تسع عشرة، وقبض في ليلة إحدى وعشرين قال: والغسل في أول الليل وهو يجزي إلى آخره.

From Muhammad bin Muslim, from one of the two (peace be upon them both) who said: Ghusl is in three nights of the month of Ramadan: on the 19th, 21st, and 23rd. The Commander of the Faithful (peace be upon him) was afflicted on the night of the 19th and passed away on the night of the 21st. He said: And ghusl is at the beginning of the night and it suffices until its end.

Hadith 3726

عن سليمان بن خالد قال: سألت أبا عبد الله (عليه السلام) كم أغتسل في شهر رمضان ليلة؟ قال: ليلة تسع عشرة، وليلة إحدى وعشرين، وليلة ثلاث وعشرين.

From Sulayman bin Khalid who said: I asked Abu Abdullah (peace be upon him), how many times should I perform ghusl in the month of Ramadan at night? He said: On the night of the 19th, night of the 21st, and night of the 23rd.

أقول: وتقدم ما يدل على ذلك، ويأتي ما يدل عليه، والحصص المذكور محمول على حصر الاستحباب المؤكد لما مضى ويأتي، مع أنه غير صريح في الحصر.

I (Hurr Amili) say: What has preceded indicates that, and what will come indicates it. The mentioned limitation is interpreted as limiting the emphasized recommendation based on what has passed and what will come, even though it is not explicit in the limitation.

CHAPTER 5

Recommendation Of Ghusl On The Night Of The 23rd Of The
Month Of Ramadan Twice, At The Beginning Of The Night And
At Its End

[Hadith 3727 to 3727]

Hadith 3727

عن بريد قال: رأيته اغتسل في ليلة ثلاث وعشرين مرتين: مرة من أول الليل، ومرة من آخر الليل.

From Burayd who said: I saw him perform ghusl on the night of the 23rd twice: once at the beginning of the night and once at the end of the night.

CHAPTER 6

Recommendation Of Friday Ghusl While Traveling And At Home, For Females And Males, Slaves And Free People, And The Recommendation Not Being Emphasized For Women While Traveling [Hadith 3728 to 3749]

Hadith 3728

عن أبي عبد الله (عليه السلام) قال: الغسل يوم الجمعة على الرجال والنساء في الحضر، وعلى الرجال في السفر، وليس على النساء في السفر.

From Abu Abdullah (peace be upon him) who said: Ghusl on Friday is upon men and women when at home, and upon men when traveling, but not upon women when traveling.

Hadith 3729

قال: وفي رواية أخرى أنه رخص للنساء في السفر لقلة الماء.

He said: And in another narration, he gave a concession to women while traveling due to the scarcity of water.

Hadith 3730

عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الغسل يوم الجمعة؟ فقال: واجب على كل ذكر أو أنثى، عبد أو حر.

From Abu al-Hasan al-Ridha (peace be upon him), he said: I asked him about ghusl on Friday? He said: It is obligatory upon every male and female, slave and free person.

Hadith 3731

عن هشام بن الحكم قال: قال أبو عبد الله (عليه السلام): ليتزين أحدكم يوم الجمعة، يغتسل ويتطيب.

From Hisham ibn al-Hakam who said: Abu Abdullah (peace be upon him) said: Each one of you should adorn himself on Friday, perform ghusl (ritual bath), and apply perfume.

Hadith 3732

عن زرارة قال: قال أبو جعفر (عليه السلام): لا تدع الغسل يوم الجمعة فإنه سنة، وشم الطيب - إلى أن قال - وقال: الغسل واجب يوم الجمعة.

Zurara narrated that Abu Ja'far (peace be upon him) said: Do not abandon the ghushl on Friday for it is a sunnah, and wear (apply) perfume - then he said - and he said: Ghushl is obligatory on Friday.

Hadith 3733

عن محمد بن عبد الله قال: سألت الرضا (عليه السلام) عن غسل يوم الجمعة؟ فقال: واجب على كل ذكر وأنثى من عبد أو حر.

From Muhammad bin Abdullah who said: I asked al-Ridha (peace be upon him) about ghushl on Friday? He said: It is obligatory upon every male and female, slave and free person.

Hadith 3734

عن الحسين بن خالد قال: سألت أبا الحسن الأول (عليه السلام): كيف صار غسل يوم الجمعة واجبا؟ فقال: إن الله أتم صلاة الفريضة بصلاة النافلة، وأتم صيام الفريضة بصيام النافلة، وأتم وضوء النافلة بغسل يوم الجمعة، ما كان في ذلك من سهو أو تقصير، أو نسيان، أو نقصان.

Al-Husayn bin Khalid narrated: I asked Abu al-Hasan the First (peace be upon him): How did the Friday bath become obligatory? He said: Allah completed the obligatory prayer with voluntary prayer, and completed obligatory fasting with voluntary fasting, and completed voluntary ablution with the Friday ghushl, for whatever occurred in it of oversight, shortcoming, forgetfulness, or deficiency.

أقول: في هذا قرينة واضحة على أن المراد بالوجوب الاستحباب المؤكد، لأن إتمام وضوء النافلة ليس بواجب ولا لازم، كيف وإتمام الصلاة والصيام الواجبين هنا ليس بواجب، للقطع بعدم وجوب صوم النافلة وصلاة النافلة.

I (Hurr Amili) say: In this there is clear evidence that what is meant by obligation is emphasized recommendation, because completing voluntary ablution is neither obligatory nor necessary, especially when completing obligatory prayer and fasting here is not obligatory, as it is definitively established that voluntary fasting and voluntary prayer are not obligatory.

Hadith 3735

عن علي بن يقطين قال: سألت أبا الحسن (عليه السلام) عن النساء، أعليهن غسل الجمعة؟ قال: نعم.

From Ali bin Yaqtin who said: I asked Abu al-Hasan (peace be upon him) about women, is the ghushl of Friday upon them? He said: Yes.

Hadith 3736

عن علي بن يقطين قال: سألت أبا الحسن (عليه السلام) عن الغسل في الجمعة والأضحى والفطر؟ قال: سنة وليس بفريضة.

From Ali bin Yaqtin who said: I asked Abu al-Hasan (peace be upon him) about ghusl on Friday, al-Adha and al-Fitr? He said: It is sunnah and not obligatory.

Hadith 3737

عن زرارة، عن أبي عبد الله (عليه السلام)، قال: سألته عن غسل يوم الجمعة؟ فقال: سنة في السفر والحضر، إلا أن يخاف المسافر على نفسه القر.

From Zurara, from Abu Abdullah (peace be upon him), he said: I asked him about ghusl on Friday? He said: It is sunnah while traveling and at home, except if the traveler fears the cold for himself.

Hadith 3738

عن أحدهما (عليهما السلام) قال: اغتسل يوم الجمعة إلا أن تكون مريضاً، أو تخاف على نفسك.

From one of the two (peace be upon them both) who said: Perform ghusl on Friday unless you are ill or fear for yourself.

Hadith 3739

عن علي قال: سألت أبا عبد الله (عليه السلام) عن غسل العبدین، أوجب هو؟ فقال: هو سنة، قلت: فالجمعة؟ قال: هو سنة.

From Ali who said: I asked Abu Abdullah (peace be upon him) about the ghusl of the two Eids, is it obligatory? He said: It is sunnah. I said: What about Friday? He said: It is sunnah.

Hadith 3740

عن زرارة، عن أبي جعفر (عليه السلام) في حديث الجمعة - قال: والغسل فيها واجب.

From Zurara, from Abu Ja'far (peace be upon him) in a hadith about Friday - he said: And ghusl in it is obligatory.

Hadith 3741

قال: وقال الصادق (عليه السلام): غسل يوم الجمعة طهور وكفارة لما بينهما من الذنوب من الجمعة إلى الجمعة.

He said: And al-Sadiq (peace be upon him) said: The ghusl of Friday is a purification and expiation for the sins between them, from Friday to Friday.

Hadith 3742

قال: وقال الصادق (عليه السلام) في علة غسل يوم الجمعة: إن الأنصار كانت تعمل في نواضحها وأموالها، فإذا كان يوم الجمعة حضروا المسجد، فتأذى الناس بأرواح أباطهم وأجسادهم، فأمرهم رسول الله (صلى الله عليه وآله) بالغسل، فجرت بذلك السنة.

He said: Al-Sadiq (peace be upon him) said regarding the reason for performing ghushl (ritual bath) on Friday: The Ansar used to work with their camels and their properties, and when Friday came, they would attend the mosque. The people were bothered by the odors from their armpits and bodies, so the Messenger of Allah (peace be upon him and his family) ordered them to perform ghushl, and thus this practice became established as a Sunnah.

Hadith 3743

قال: وروي أن الله تعالى أتم صلاة الفريضة بصلاة النافلة، وأتم صيام الفريضة بصيام النافلة، وأتم الوضوء بغسل يوم الجمعة.

He said: It is reported that Allah the Most High completes the obligatory prayer with voluntary prayer, completes the obligatory fast with voluntary fast, and completes the ablution with the ghushl of Friday.

Hadith 3744

أحمد بن يحيى رفعه قال: غسل الجمعة واجب على الرجال والنساء في السفر والحضر، إلا أنه رخص للنساء في السفر، لقلة الماء.

Ahmad bin Yahya, raising it (to level of Hadith), he (peace be upon him) said: The ghushl of Friday is obligatory upon men and women while traveling and at home, except that a concession is given to women while traveling due to the scarcity of water.

أقول: هذا يدل على الاستحباب أيضا، وإلا لما رخص فيه إلا عند عدم الماء لا قلته، واحتمال إرادة عدم وجود ما يزيد عن قدر الضرورة للشرب يدفعه أنه لا يبقى فرق بين الرجال والنساء، ولا بين السفر والحضر، مع التصريحات بنفي الوجوب كما مضى ويأتي.

I (Hurr Amili) say: This also indicates recommendation, otherwise the concession would not be given in it except when water is absent, not when it is scarce. The possibility of intending the absence of what exceeds the amount of necessity for drinking is refuted by the fact that there remains no difference between men and women, nor between traveling and being at home, along with the explicit statements negating obligation as has preceded and will come.

Hadith 3745

وفي (العلل) وفي (عيون الأخبار) عن الرضا (عليه السلام)، أنه كتب إليه جواب مسائله: علة غسل العيد والجمعة وغير ذلك لما فيه من تعظيم العبد ربه، واستقباله الكريم الجليل، وطلب المغفرة لذنوبه، وليكون لهم يوم عيد معروف يجتمعون فيه على ذكر الله، فجعل فيه الغسل تعظيما لذلك اليوم، وتفضيلا له على سائر الأيام، وزيادة في النوافل والعبادة، وليكون طهارة له من الجمعة إلى الجمعة.

In Al-'Ilal and 'Uyun al-Akhbar, from Al-Ridha (peace be upon him), who wrote in response to questions posed to him: The reason for the ghusl on Eid, Friday, and other occasions is for the servant's glorification of his Lord, his reception of the Noble and Majestic One, and his seeking forgiveness for his sins. And so that people may have a known day of Eid in which they gather for the remembrance of Allah. The ghusl was prescribed on that day to honor it, distinguish it from other days, increase voluntary acts of worship, and serve as a purification from one Friday to the next.

Hadith 3746

محمد بن محمد المفيد في (المقنعة) قال: روي عن أبي عبد الله (عليه السلام) أنه قال: غسل الجمعة والفطر سنة في السفر والحضر.

Muhammad bin Muhammad Al-Mufid narrated in (Al-Muqni'ah), saying: It has been reported from Abu Abdullah (peace be upon him) that he said: The ghusl for Friday and Eid Al-Fitr is a recommended practice whether traveling or at home.

Hadith 3747

وعن العبد الصالح (عليه السلام) أنه قال: يجب غسل الجمعة على كل ذكر وأثنى من حر أو عبد.

And from Al-Abd Al-Salih (peace be upon him) that he said: The Friday ghusl is obligatory upon every male and female, whether free or enslaved.

Hadith 3748

عن ابن عمر قال: قال رسول الله (صلى الله عليه وآله): من جاء إلى الجمعة فليغتسل.

Ibn Umar reported that the Messenger of Allah (peace and blessings be upon him) said: Whoever comes to the Friday prayer should perform ghusl (ritual bath).

Hadith 3749

عبد الله بن جعفر في (قرب الإسناد): عن أحمد بن محمد بن أبي نصر، عن الرضا (عليه السلام) قال: كان أبي يغتسل (للجمعة) عند الرواح.

Abdullah bin Ja'far in (Qurb al-Isnad): From Ahmad bin Muhammad bin Abi Nasr, from al-Ridha (peace be upon him) who said: My father used to perform ghusl (for Friday) at the time of going (to the mosque).

أقول: وتقدم ما يدل على ذلك، ويأتي ما يدل عليه وعلى استحباب غسل يوم الجمعة للنساء أيضا في السفر،
فما هنا محمول على نفي تأكيد الاستحباب لهن في السفر.

I say: What has preceded indicates that, and what will come indicates it and the recommendation of the ghushl of Friday for women as well while traveling. So what is here is interpreted as negating the emphasis of recommendation for them while traveling.

CHAPTER 7

Dislike Of Abandoning The Friday Ghusl

[Hadith 3750 to 3752]

Hadith 3750

عن زرارة قال: قال أبو جعفر (عليه السلام): لا تدع الغسل يوم الجمعة، فإنه سنة - إلى أن قال - والغسل واجب يوم الجمعة.

From Zurarah who said: Abu Ja'far (peace be upon him) said: Do not abandon the ghusl on Friday, for it is a sunnah - and then he said - and ghusl is obligatory on Friday.

Hadith 3751

عن الأصمعي قال: كان أمير المؤمنين (عليه السلام) إذا أراد أن يوبخ الرجل يقول: والله لانت أعجز من التارك الغسل يوم الجمعة، فإنه لا يزال في طهر إلى الجمعة الأخرى.

From Al-Asbagh who said: Amir al-Mu'minin (peace be upon him) would say when he wanted to rebuke a man: By Allah, you are more incapable than one who abandons ghusl on Friday, for he remains in a state of purity until the next Friday.

Hadith 3752

عن أبيه قال: سألت أبا الحسن (عليه السلام) عن الرجل يدع غسل الجمعة ناسيا أو غير ذلك؟ قال: إن كان ناسيا فقد تمت صلاته، وإن كان متعمدا فالغسل أحب إلي وإن هو فعل فليستغفر الله ولا يعود.

From his father who said: I asked Abu al-Hasan (peace be upon him) about a man who abandons Friday ghusl out of forgetfulness or otherwise? He said: If he forgot, then his prayer is complete, and if he did it intentionally, then performing ghusl is more beloved to me, and if he has done so (abandoned it), he should seek Allah's forgiveness and not repeat it.

CHAPTER 8

One Who Misses The Friday Ghusl Until After Prayer Should Preferably Perform Ghusl And Repeat The Prayer While Time Remains

[Hadith 3753 to 3754]

Hadith 3753

عن عمار الساباطي قال: سألت أبا عبد الله (عليه السلام) عن الرجل ينسى الغسل يوم الجمعة حتى صلى؟ قال: إن كان في وقت فعليه أن يغتسل ويعيد الصلاة، وإن مضى الوقت فقد جازت صلاته.

From Ammar al-Sabati who said: I asked Abu Abdullah (peace be upon him) about a man who forgets the ghusl on Friday until after he has prayed? He said: If there is still time, he should perform ghusl and repeat the prayer, and if the time has passed, his prayer is valid.

Hadith 3754

عن أبي بصير، أنه سأل أبا عبد الله (عليه السلام) عن الرجل يدع غسل يوم الجمعة ناسياً أو متعمداً؟ فقال: إذا كان ناسياً فقد تمت صلاته، وإن كان متعمداً فليستغفر الله ولا يعد.

From Abu Basir, that he asked Abu Abdullah (peace be upon him) about a man who omits the Friday ghusl out of forgetfulness or deliberately? He said: If he forgot, his prayer is complete, and if it was deliberate, he should seek Allah's forgiveness and not repeat it.

CHAPTER 9

Recommendation Of Performing Ghusl On Thursday For One Who Fears The Scarcity Of Water On Friday

[Hadith 3755 to 3756]

Hadith 3755

عن أبي عبد الله (عليه السلام)، قال: قال لأصحابه: إنكم تأتون غدا منزلا ليس فيه ماء فاغتسلوا اليوم لغدا، فاغتسلنا يوم الخميس للجمعة.

From Abu Abdullah (peace be upon him), he said to his companions: Indeed, you will come tomorrow to a place where there is no water, so perform ghusl today for tomorrow. So we performed ghusl on Thursday for Friday.

Hadith 3756

عن أمه وأم أحمد ابنة موسى بن جعفر قالتا: كنا مع أبي الحسن (عليه السلام) بالبادية ونحن نريد بغداد، فقال لنا يوم الخميس: اغتسلا اليوم لغدا يوم الجمعة، فإن الماء بها غدا قليل (٢). فاغتسلنا يوم الخميس ليوم الجمعة.

From his mother and Umm Ahmad, the daughter of Musa bin Ja'far, they both said: We were with Abu al-Hasan (peace be upon him) in the desert and we were heading towards Baghdad. He said to us on Thursday: Perform ghusl today for tomorrow, Friday, for indeed the water there will be scarce tomorrow. So we performed ghusl on Thursday for Friday.

CHAPTER 10

Recommendation For One Who Missed The Ghisl On Friday Before Noon To Make It Up In The Remainder Of The Day Or On Saturday

[Hadith 3757 to 3761]

Hadith 3757

عن أبي جعفر (عليه السلام) قال: لا بد من الغسل يوم الجمعة في السفر والحضر، ومن نسي فليعد من الغد.

From Abu Ja'far (peace be upon him) who said: Ghisl on Friday is necessary while traveling and at home, and whoever forgets should repeat it the next day.

Hadith 3758

قال الكليني: وروي فيه رخصة للليل.

Al-Kulayni said: And a concession is narrated in it for the ill.

Hadith 3759

عن أبي عبد الله (عليه السلام)، في الرجل لا يغتسل يوم الجمعة في أول النهار، قال: يقضيه من آخر النهار، فإن لم يجد فليقضه من يوم السبت.

From Abi Abdullah (peace be upon him), regarding a man who does not perform ghisl on Friday in the early part of the day, he said: He should make it up in the latter part of the day, and if he cannot find the means to do so, then he should make it up on Saturday.

Hadith 3760

عن أبي عبد الله (عليه السلام) قال: سألته عن رجل فاتته الغسل يوم الجمعة؟ قال: يغتسل ما بينه وبين الليل، فإن فاتته اغتسل يوم السبت.

From Abu Abdullah (peace be upon him) who said: I asked him about a man who missed performing ghisl (ritual bath) on Friday? He replied: He should perform ghisl anytime between then and nightfall, and if he misses that, he should perform ghisl on Saturday.

Hadith 3761

عن أبي عبد الله (عليه السلام)، في الرجل، هل يقضي غسل الجمعة؟ قال: لا.

From Abu Abdullah (peace be upon him), regarding the man, should he make up the ghusl of Friday? He said: No.

أقول: هذا محمول على نفي الوجوب دون الاستحباب، أو على ما بعد يوم السبت، أو التقية، والله أعلم.

I (Hurr Amili) say: This is interpreted as negating obligation, not recommendation, or as referring to what is after Saturday, or as taqiyyah (dissimulation). And Allah knows best.

CHAPTER 11

Time For Friday Ghusl Being From Dawn Until Noon, And That Closer To Noon Is Better, And If One Sleeps Afterwards Need Not Repeat

[Hadith 3762 to 3765]

Hadith 3762

عن زرارة والفضيل قالا: قلنا له: أيجزي إذا اغتسلت بعد الفجر للجمعة؟ فقال: نعم.

From Zurara and Al-Fadil who said: We asked him: Is it sufficient if one performs ghusl after dawn for Friday? He said: Yes.

Hadith 3763

عن ابن بكير، عن أبيه قال: سألت أبا عبد الله (عليه السلام) في أي الليالي أغتسل من شهر رمضان - إلى أن قال - والغسل أول الليل، قلت: فإن نام بعد الغسل؟ قال: هو مثل غسل يوم الجمعة، إذا اغتسلت بعد الفجر أجزأك.

From Ibn Bukayr, from his father who said: I asked Abu Abdullah (peace be upon him) in which nights should I perform ghusl in Ramadan - until he said - and the ghusl is at the beginning of the night. I said: What if one sleeps after the ghusl? He said: It is like the Friday ghusl; if you perform ghusl after dawn it suffices you.

Hadith 3764

عن الرضا (عليه السلام) قال: كان أبي يغتسل يوم الجمعة عند الرواح.

From Al-Ridha (peace be upon him) who said: My father would perform ghusl on Friday at the time of going [to prayer].

Hadith 3765

عن ابن بكير، أنه سأل أبا عبد الله (عليه السلام) عن الغسل في رمضان؟ - إلى أن قال - والغسل أول الليل، قلت: فإن نام بعد الغسل؟ قال: فقال: أليس هو مثل غسل يوم الجمعة، إذا اغتسلت بعد الفجر كفأك؟!

From Ibn Bukayr, that he asked Abu Abdullah (peace be upon him) about ghusl in Ramadan? - until he said - and the ghusl is at the beginning of the night. I said: What if one sleeps after the ghusl? He said: Isn't it like the Friday ghusl, if you perform ghusl after dawn it suffices you?!

CHAPTER 12

Recommendation Of Supplicating With The Transmitted Prayers At The Time Of The Friday Ghusl

[Hadith 3766 to 3766]

Hadith 3766

عن أبي عبد الله (عليه السلام) قال: من اغتسل يوم الجمعة فقال: "أشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله، اللهم صل على محمد وآل محمد، واجعلني من التوابين، واجعلني من المتطهرين" كان طهرا له من الجمعة إلى الجمعة.

From Abu Abdullah (peace be upon him) who said: Whoever performs ghusl on Friday and says: "I bear witness that there is no god but Allah, alone without any partner, and that Muhammad is His servant and messenger. O Allah, send blessings upon Muhammad and the family of Muhammad, and make me among those who repent, and make me among those who purify themselves," it will be a purification for him from Friday to Friday.

CHAPTER 13

Time For Ghusl In The Month Of Ramadan Being From The
Beginning Of The Night Until Its End, And If One Sleeps There
Is No Need To Repeat

[Hadith 3767 to 3769]

Hadith 3767

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، أنه قال: تغتسل في ثلاث ليال من شهر رمضان - إلى أن قال - والغسل من أول الليل وهو يجزي إلى آخره.

From Muhammad ibn Muslim, from one of them (peace be upon them both), he said: You perform ghusl on three nights of Ramadan - until he said - and the ghusl is from the beginning of the night and it suffices until its end.

Hadith 3768

عن أبي جعفر (عليه السلام) قال: الغسل في شهر رمضان عند وجوب الشمس قبيله، ثم يصلي ويفطر.

From Abu Ja'far (peace be upon him), he said: The ghusl in the month of Ramadan is at sunset just before it, then one prays and breaks the fast.

Hadith 3769

عن عيص بن القاسم قال: سألت أبا عبد الله (عليه السلام) عن الليلة التي يطلب فيها ما يطلب، متى الغسل؟ فقال: من أول الليل، وإن شئت حيث تقوم من آخره. وسألته عن القيام؟ فقال: تقوم في أوله وآخره.

From Eis ibn al-Qasim who said: I asked Abu Abdullah (peace be upon him) about the night in which what is sought is sought, when is the ghusl? He said: From the beginning of the night, and if you wish at the time you rise at its end. And I asked him about the standing (in prayer)? He said: You stand at its beginning and its end.

CHAPTER 14

Recommended Baths During The Month Of Ramadan

[Hadith 3770 to 3784]

Hadith 3770

علي بن موسى بن طاوس في كتاب (الاقبال) قال: روى ابن أبي قرة في كتاب (عمل شهر رمضان) بإسناده إلى أبي عبد الله (عليه السلام) قال: يستحب الغسل في أول ليلة من شهر رمضان، وليلة النصف منه.

Ali bin Musa bin Tawus in the book (Al-Iqbal) said: Ibn Abi Qurrah narrated in the book (Amal Shahr Ramadan) with his chain to Abu Abdullah (peace be upon him) who said: It is recommended to take a ghusl on the first night of Ramadan, and the night of its middle.

Hadith 3771

قال: وقد روي أن الغسل أول الليل.

He said: And it has been narrated that the ghusl should be at the beginning of the night.

Hadith 3772

وروي بين العشاءين، وروينا ذلك عن الأئمة الطاهرين.

And it was narrated between the two Ishas (between Salat al-Maghrib and Salat al-Isha), and we narrated that from the pure Imams.

Hadith 3773

قال: ورأيت في كتاب أعتقد أنه تأليف أبي محمد جعفر بن أحمد القمي، عن الصادق (عليه السلام) قال: من اغتسل في أول ليلة من شهر رمضان في نهر جار ويصب على رأسه ثلاثين كفا من الماء طهر إلى شهر رمضان من قابل.

He said: And I saw in a book which I believe is authored by Abu Muhammad Jafar bin Ahmad Al-Qummi, from Al-Sadiq (peace be upon him) who said: Whoever performs a ghusl on the first night of Ramadan in flowing water and pours thirty handfuls of water on his head will remain pure until the next Ramadan.

Hadith 3774

قال: ومن ذلك الكتاب المشار إليه عن الصادق (عليه السلام): من أحب أن لا تكون به الحكة فليغتسل أول ليلة من شهر رمضان فإنه من اغتسل أول ليلة منه، لا تكون به حكة إلى شهر رمضان من قابل.

He said: And from that same referenced book from Al-Sadiq (peace be upon him): Whoever wishes not to have itching should perform ghusl on the first night of Ramadan, for whoever bathes on its first night will not have itching until the next Ramadan.

Hadith 3775

قال: ومن كتاب (الأغسال) لأحمد بن محمد بن عياش الجوهري بإسناده عن علي (عليه السلام) - في حديث - أن النبي (صلى الله عليه وآله) كان إذا دخل العشر من شهر رمضان شمر وشد الميزر وبرز من بيته واعتكف، وأحى الليل كله، وكان يغتسل كل ليلة منه بين العشاءين.

He said: And from the book (al-Aghsal) of Ahmad bin Muhammad bin Ayyash al-Jawhari with his chain from Ali (peace be upon him) - in a hadith - that when the Prophet (peace be upon him and his family), entered the last ten days of the month of Ramadan, he would roll up his sleeves, tighten his waist wrapper, leave his house, and perform i'tikaf (seclusion in the mosque). He would stay up all night, and would perform ghusl every night between the two Ishas (i.e. between Salat al-Maghrib and Salat al-Isha).

Hadith 3776

قال ابن طاووس: وروينا بإسنادنا إلى سعد بن عبد الله، عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام)، عن آيائه، عن علي (عليهم السلام) قال: من اغتسل أول يوم من السنة في ماء جار وصب على رأسه ثلاثين غرفة كان دواء السنة، وإن أول كل سنة أول يوم من شهر رمضان.

Ibn Tawus said: And we narrated with our chain to Sa'd bin Abdullah, from Ali bin Ibrahim, from his father, from Al-Nawfali, from Al-Sakuni, from Abu Abdullah (peace be upon him), from his forefathers, from Ali (peace be upon them) who said: Whoever performs ghusl on the first day of the year in flowing water and pours thirty scoops on his head, it will be a cure for the year, and indeed the first of every year is the first day of Ramadan.

Hadith 3777

قال: ومن كتاب جعفر بن سليمان، عن أبي عبد الله (عليه السلام)، أن من ضرب وجهه بكف من ماء ورد أمن ذلك اليوم من المذلة والفقر، ومن وضع على رأسه من ماء ورد أمن تلك السنة من البرسام، فلا تدعوا ما نوصيكم به.

From the book of Ja'far ibn Sulayman, from Abu Abdullah (peace be upon him), that

whoever splashes his face with a handful of rose water will be safe from humiliation and poverty that day, and whoever puts rose water on his head will be safe from meningitis that year, so do not abandon what we advise you with.

Hadith 3778

قال: وروينا عن الشيخ المفيد في (المقنعة) في رواية عن الصادق (عليه السلام)، أنه يستحب الغسل ليلة النصف من شهر رمضان.

And we narrated from Sheikh al-Mufid in (al-Muqni'ah) in a narration from al-Sadiq (peace be upon him), that it is recommended to perform ghusl on the middle night of Ramadan.

Hadith 3779

عن بعض أصحابه، عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يغتسل في شهر رمضان في العشر الأخير في كل ليلة.

From some of his companions, from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) would perform ghusl every night during the last ten days of Ramadan.

Hadith 3780

قال وقد روينا بإسنادنا إلى الحسين بن سعيد، بإسناده إلى أبي عبد الله (عليه السلام) قال: غسل إحدى وعشرين من شهر رمضان سنة.

He said: And we have narrated through our chain to al-Husayn ibn Sa'id, through his chain to Abu Abdullah (peace be upon him) who said: Performing ghusl on the twenty-first night of Ramadan is sunnah.

Hadith 3781

قال: وروى علي بن عبد الواحد بإسناده إلى عيسى بن راشد، عن أبي عبد الله (عليه السلام)، قال: سألته عن الغسل في شهر رمضان؟ فقال: كان أبي يغتسل في ليلة تسع عشرة، وإحدى وعشرين، وثلاث وعشرين، وخمس وعشرين.

And Ali ibn Abdul Wahid narrated through his chain to Isa ibn Rashid, from Abu Abdullah (peace be upon him), saying: I asked him about ghusl in Ramadan? He said: My father would perform ghusl on the nineteenth, twenty-first, twenty-third, and twenty-fifth nights.

Hadith 3782

عن أبي عبد الله (عليه السلام)، قال: سألته عن الغسل في شهر رمضان؟ فقال: اغتسل ليلة تسع عشرة، وإحدى وعشرين، وثلاث وعشرين، وسبع وعشرين، وتسع وعشرين.

From Abu Abdullah (peace be upon him), who said: I asked him about ghusl in Ramadan? He said: Perform ghusl on the nineteenth, twenty-first, twenty-third, twenty-seventh, and twenty-ninth nights.

Hadith 3783

قال: وعن النبي (صلى الله عليه وآله)، أنه كان يغتسل في كل ليلة من العشر الأواخر.

And from the Prophet (peace be upon him and his family), that he would perform ghusl every night of the last ten days.

Hadith 3784

محمد بن علي بن الحسين قال: وقد روي: أنه يغتسل في ليلة سبع عشرة.

Muhammad ibn Ali ibn al-Husayn said: And it has been narrated: that one should perform ghusl on the seventeenth night.

CHAPTER 15

Recommendation Of Ghusl On The Two Eid Nights And Days

[Hadith 3785 to 3788]

Hadith 3785

عن جده الحسن بن راشد قال: قلت لأبي عبد الله (عليه السلام): إن الناس يقولون: إن المغفرة تنزل على من صام شهر رمضان ليلة القدر؟ فقال: يا حسن إن القاريجار إنما يعطى أجرته عند فراغه، وذلك ليلة العيد، قلت: جعلت فداك، فما ينبغي لنا أن نعمل فيها؟ فقال: إذا غربت الشمس فاغتسل.

From his grandfather Al-Hassan bin Rashid who said: I said to Abu Abdullah (peace be upon him): People say that forgiveness descends upon those who fasted Ramadan on Laylat al-Qadr? He said: O Hassan, indeed the worker is only given his wages upon completion of his work, and that is on the night of Eid. I said: May I be sacrificed for you, what should we do during it? He said: When the sun sets, perform ghusl.

أقول: القاريجار فارسي معرب، معناه: العامل والأجير، قاله بعض مشايخنا.

I (Hurr Amili) say: Qarij'ar is a Persianized Arabic word, meaning: the worker and the hired person, as stated by some of our scholars.

Hadith 3786

علي بن موسى بن طاووس في كتاب (الاقبال) قال: روي أنه يغتسل قبل الغروب من ليلة إذا علم أنها ليلة العيد.

Ali bin Musa bin Tawus in the book (Al-Iqbal) said: It is narrated that one should perform ghusl before sunset on the night when it is known that it is the night of Eid.

Hadith 3787

عن أبي عبد الله (عليه السلام) قال: الغسل يوم الفطر سنة.

From Abu Abdullah (peace be upon him) who said: Ghusl on the day of Fitr is sunnah.

Hadith 3788

عن أبي عبد الله (عليه السلام) قال: صلاة العيد يوم الفطر أن تغتسل من نهر، فإن لم يكن نهر قصدت بنفسك استيفاء الماء بتخشع، وليكن غسلك تحت الظلال، أو نحت حائط، وتستتر بجهدك.

From Abu Abdullah (peace be upon him) who said: Prayer of Eid on the day of Fitr is that you perform ghusl from a river, if there is no river then aim to fulfill the water requirement with humility, and let your ghusl be under the shade, or beside a wall, and cover yourself to your best ability.

CHAPTER 16

Recommendation Of Repeating The Prayer After Ghusl For One Who Forgot The Ghusl Of The Two Eids And Remembered During The Time Specifically, And That Not Being Obligatory [Hadith 3789 to 3793]

Hadith 3789

عن علي بن يقطين قال: سألت أبا الحسن (عليه السلام) عن الغسل في الجمعة والأضحى والفطر؟ قال: سنة، وليس بفريضة.

From Ali Ibn Yaqtin who said: I asked Abu Al-Hassan (peace be upon him) about performing ghusl (ritual bath) for Friday, Eid Al-Adha, and Eid Al-Fitr? He said: It is Sunnah (recommended), not obligatory.

Hadith 3790

عن أبي عبد الله (عليه السلام) في حديث قال: غسل يوم الفطر وغسل يوم الأضحى سنة لا أحب تركها.

From Abu Abdullah (peace be upon him) in a hadith, he said: The ghusl on the day of Fitr and the ghusl on the day of Adha are sunnah (recommended traditions) that I do not like to abandon.

Hadith 3791

عن عمار قال: سألت أبا عبد الله (عليه السلام) عن الرجل ينسى أن يغتسل يوم العيد حتى يصلي؟ قال: إن كان في وقت فعليته أن يغتسل ويعيد الصلاة، وإن مضى الوقت فقد جازت صلاته.

From Ammar who said: I asked Abu Abdullah (peace be upon him) about a man who forgets to perform ghusl (ritual bath) on the day of Eid until after he has prayed? He replied: If there is still time remaining, he must perform ghusl and repeat the prayer, but if the time has passed, then his prayer is valid.

Hadith 3792

عن القاسم بن الوليد قال: سأله عن غسل الأضحى؟ فقال: واجب إلا بمنى.

Al-Qasim ibn Al-Walid said: I asked him about taking a ritual bath (ghusl) for Eid Al-Adha? He replied: It is obligatory except in Mina.

Hadith 3793

قال: وروي أن غسل العيدين سنة.

It is narrated that performing ghusl (ritual bath) on the two Eids is Sunnah.

أقول: الوجوب هنا بمعنى الاستحباب المؤكد. وتقدم ما يدل على ذلك في أحاديث غسل الجمعة وغير ذلك.

I (Hurr Amili) say: Obligation here means strong recommendation. And what has preceded indicates that in the hadiths of the Friday ghusl and other than that.

CHAPTER 17

Time For The Two Eid Baths Being After Dawn

[Hadith 3794 to 3794]

Hadith 3794

عبد الله بن جعفر في (قرب الإسناد): عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته: هل يجزيه أن يغتسل قبل طلوع الفجر؟ هل يجزيه ذلك من غسل العيدين؟ قال: إن اغتسل يوم الفطر والأضحى قبل الفجر لم يجزه، وإن اغتسل بعد طلوع الفجر أجزأه.

Abdullah ibn Ja'far in (Qurb al-Isnad): from Abdullah ibn al-Hasan, from his grandfather Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him), he said: I asked him: Is it sufficient for one to perform ghusl before dawn? Would that suffice for the ghusl of the two Eids? He said: If one performs ghusl on the day of Fitr and Adha before dawn, it is not sufficient, but if one performs ghusl after dawn breaks, it is sufficient.

CHAPTER 18

Recommendation Of Performing Ghusl For Repentance And Its Prayer

[Hadith 3795 to 3795]

Hadith 3795

عن مسعدة بن زياد قال: كنت عند أبي عبد الله (عليه السلام) فقال له رجل: بأبي أنت وأمي، إني أدخل كنيفا ولي جيران وعندهم جوار يتغنين ويضربن بالعود فربما أطلت الجلوس استماعا مني لهن، فقال (عليه السلام): لا تفعل.

Masada bin Ziyd narrated: I was with Abu Abdullah (peace be upon him) when a man said to him: May my father and mother be sacrificed for you, I enter a bathroom and I have neighbors who have singing girls who play the lute, and sometimes I prolong my stay to listen to them. He (peace be upon him) said: Do not do that.

فقال الرجل: والله ما آتيهن، إنما هو سماع أسمع به أذني، فقال (عليه السلام): لله أنت، أما سمعت الله يقول: (إن السمع والبصر والفؤاد كل أولئك كان عنه مسؤولا)؟ فقال: بلى والله، لكأنني لم أسمع بهذه الآية من كتاب الله من عربي ولا عجمي، لاجرم إني لا أعود إن شاء الله، وإني أستغفر الله.

The man said: By Allah, I do not go to them, I only hear what reaches my ears. He (peace be upon him) said: You belong to Allah. Haven't you heard Allah saying: "Indeed, the hearing, the sight and the heart - all those will be questioned about." [Al-Isra: 36]? The man said: Yes, by Allah, it is as if I have never heard this verse from Allah's Book from any Arab or non-Arab. Certainly, I shall not return to it, if Allah wills, and I seek Allah's forgiveness.

فقال له: قم فاغتسل وصل ما بدا لك، فإنك كنت مقيما على أمر عظيم، ما كان أسوء حالك لو مت على ذلك. أحمد الله، وسله التوبة من كل ما يكره، فإنه لا يكره إلا كل قبيح، والقبيح دعه لأهله، فإن لكل أهلا.

He (peace be upon him) said to him: Rise, perform ghusl and pray whatever you wish, for you were persisting in a grave matter. How terrible would your state have been if you had died in that condition! Praise Allah and ask Him for repentance from everything He dislikes, for He only dislikes what is ugly, and leave what is ugly for its people, for everything has its people.

CHAPTER 19

Recommendation Of Performing Ghusl For One Who Kills A Gecko, Or Intentionally Looks At A Crucified Person

[Hadith 3796 to 3798]

Hadith 3796

عن الوشا، عن كرام، عن عبد الله بن طلحة قال: سألت أبا عبد الله (عليه السلام) عن الوزغ؟ فقال: هو رجس، وهو مسخ كله، فإذا قتلته فاغتسل.

From Al-Washa, from Karram, from Abdullah bin Talha who said: I asked Abu Abdullah (peace be upon him) about the gecko (a type of lizard)? He said: It is filth, and it is completely transformed, so when you kill it, perform Ghusl.

Hadith 3797

محمد بن علي بن الحسين قال: روي أن من قتل وزغا فعليه الغسل. قال: وقال: بعض مشايخنا: إن العلة في ذلك أنه يخرج عن ذنوبه فيغتسل منها.

Muhammad bin Ali bin Al-Hussein said: It is narrated that whoever kills a gecko should perform Ghusl. He said: And some of our scholars said: The reason for that is that he emerges from his sins, so he performs Ghusl from them.

Hadith 3798

قال: وروي أن من قصد إلى مصلوب فنظر إليه وجب عليه الغسل عقوبة.

He said: And it is narrated that whoever intentionally goes to look at a crucified person must perform Ghusl as a punishment.

CHAPTER 20

Recommendation Of Ghusl For Fulfilling Needs

[Hadith 3799 to 3800]

Hadith 3799

عن عبد الرحيم القصير قال: دخلت على أبي عبد الله (عليه السلام) فقلت: جعلت فداك، إني اخترعت دعاءاً، قال: دعني من اختراعك، إذا نزل بك أمر فافزع إلى رسول الله (صلى الله عليه وآله)، وصل ركعتين تهديهما إلى رسول الله (صلى الله عليه وآله)، قلت: كيف أصنع؟ قال: تغتسل وتصلّي ركعتين.

From Abdul Rahim Al-Qaseer who said: I entered upon Abu Abdullah (peace be upon him) and said: May I be sacrificed for you, I have invented a supplication. He said: Leave me from your invention. When a matter befalls you, then seek refuge with the Messenger of Allah (peace be upon him and his family) and pray two rak'ahs which you dedicate to the Messenger of Allah (peace be upon him and his family). I said: How should I do it? He said: Perform ghusl (ritual bath) and pray two rak'ahs.

Hadith 3800

عن علي بن دويل، عن مقاتل قال: قلت للرضا (عليه السلام): علمني دعاء لقضاء الحوائج، فقال: إذا كانت لك حاجة إلى الله مهمة فاغتسل والبس أنظف ثيابك.

From Ali bin Duwail, from Muqatil who said: I said to Al-Ridha (peace be upon him): Teach me a supplication for fulfilling needs. He said: When you have an important need from Allah, perform ghusl and wear your cleanest clothes.

CHAPTER 21

Recommendation Of Ghusl For Istikharah (Seeking Guidance)

[Hadith 3801 to 3802]

Hadith 3801

عن زرارة، عن أبي عبد الله (عليه السلام)، في الأمر يطلبه الطالب من ربه، قال: يتصدق في يومه على ستين مسكيناً، على كل مسكين صاع بصاع النبي (صلى الله عليه وآله)، فإذا كان الليل فاغتسل في ثلث الليل الباقي - إلى أن قال: - فإذا رفع رأسه من السجدة الثانية استخار الله مائة مرة يقول، وذكر الدعاء.

From Zurarah, from Abu Abdullah (peace be upon him), regarding a matter that a seeker asks from his Lord, he said: He gives charity on that day to sixty poor people, each poor person receiving one Sa' according to the Prophet's Sa' (peace be upon him and his family). Then when it is night, he performs ghusl in the last third of the night - until he said - when he raises his head from the second prostration, he seeks Allah's guidance (Istikharah) one hundred times saying, and he mentioned the supplication.

Hadith 3802

وقد سبق حديث سماعة عن أبي عبد الله (عليه السلام) قال: وغسل الاستخارة يستحب.

And previously passed the hadith of Sama'ah from Abu Abdullah (peace be upon him) who said: And the ghusl for Istikharah is recommended.

CHAPTER 22

Recommendation Of Performing Ghusl At The Beginning, Middle And End Of Rajab

[Hadith 3803 to 3803]

Hadith 3803

علي بن موسى بن طاووس في كتاب (الاقبال) قال: وجدنا في كتب العبادات عن النبي (صلى الله عليه وآله) أنه قال: من أدرك شهر رجب فاغتسل في أوله وأوسطه وآخره خرج من ذنوبه كيوم ولدته أمه.

Ali ibn Musa ibn Tawus in the book (Al-Iqbal) said: We found in the books of worship from the Prophet (peace be upon him and his family) that he said: Whoever reaches the month of Rajab and performs ghusl in its beginning, middle and end, will be cleansed of his sins as the day his mother gave birth to him.

CHAPTER 23

Recommendation Of Performing Ghusl On The Night Of Mid-Sha'ban

[Hadith 3804 to 3804]

Hadith 3804

عن أبي عبد الله (عليه السلام) قال: صوموا شعبان واغتسلوا ليلة النصف منه، ذلك تخفيف من ربكم ورحمة.

From Abu Abdullah (peace be upon him) who said: Fast during Sha'ban and perform ghusl on its middle night, that is an alleviation and mercy from your Lord.

CHAPTER 24

Recommendation Of Ghusl On The Day Of Nowruz

[Hadith 3805 to 3805]

Hadith 3805

عن الصادق (عليه السلام)، في اليوم النيروز، قال: إذا كان يوم النيروز فاغتسل والبس أنظف ثيابك.

From al-Sadiq (peace be upon him), regarding the day of Nowruz, he said: When it is the day of Nowruz, perform ghusl and wear your cleanest clothes.

CHAPTER 25

Recommendation Of Ghusl (Ritual Bath) For One Who Deliberately Omits The Eclipse Prayer Or During The Complete Concealment Of The Disc

[Hadith 3806 to 3806]

Hadith 3806

عن أبي عبد الله (عليه السلام) قال: إذا انكشف القمر فاستيقظ الرجل ولم يصل فليغتسل من غد وليقض الصلاة، وإن لم يستيقظ ولم يعلم بانكساف القمر فليس عليه إلا القضاء بغير غسل.

From Abi Abdullah (peace be upon him) who said: When the moon becomes uncovered [after an eclipse] and a man wakes up but did not pray, he should perform ghusl the next day and make up the prayer. And if he did not wake up and did not know about the lunar eclipse, then he only needs to make up the prayer without ghusl.

CHAPTER 26

Recommendation Of Ghusl For Ihram

[Hadith 3807 to 3807]

Hadith 3807

عن أبي عبد الله (عليه السلام) قال: إذا انتهيت إلى العقيق من قبل العراق أو إلى الوقت من هذه المواقيت وأنت تريد الاحرام فانتف إبطيك - إلى أن قال - واغتسل والبس ثوبيك.

From Abu Abdullah (peace be upon him) who said: When you reach al-Aqiq from the direction of Iraq or at the time from these designated places and you want to enter ihram, pluck your armpits - until he said - and perform ghusl and wear your two garments.

CHAPTER 27

Recommendation Of Ghusl For The Newborn

[Hadith 3808 to 3809]

Hadith 3808

عن أبي عبد الله (عليه السلام)، عن آبائه، عن علي (عليهم السلام) قال: اغسلوا صبيانكم من الغمر، فإن الشيطان يشم الغمر فيفرع الصبي في رقاده، ويتأذى به الكاتبان.

From Abu Abdullah (peace be upon him), from his fathers, from Ali (peace be upon them) who said: Wash your children from al-ghamr (post-birth discharge), for indeed Satan smells al-ghamr and the child gets frightened in his sleep, and the two recording angels are disturbed by it.

Hadith 3809

قد تقدم في حديث سماعة عن أبي عبد الله (عليه السلام) قال: غسل المولود واجب.

It has already preceded in the hadith of Sama'ah from Abu Abdullah (peace be upon him) who said: Ghusl for the newborn is obligatory.

CHAPTER 28

Recommendation Of Performing Ghusl On The Day Of Ghadir Half An Hour Before Noon

[Hadith 3810 to 3810]

Hadith 3810

عن علي بن الحسين العبدي قال: سمعت أبا عبد الله (عليه السلام) يقول: صيام يوم غدير خم يعدل صيام عمر الدنيا - إلى أن قال - ومن صلى فيه ركعتين يغتسل عند زوال الشمس من قبل أن تزول مقدار نصف ساعة - إلى أن قال - عدلت عند الله مائة ألف حجة، ومائة ألف عمرة.

From Ali bin Al-Husayn Al-Abdi who said: I heard Abu Abdullah (peace be upon him) saying: Fasting on the day of Ghadir Khum equals fasting the age of the world - until he said - and whoever prays two rak'ahs in it, performing ghusl at the time of noon before it by half an hour - until he said - it equals to Allah one hundred thousand Hajj and one hundred thousand Umrah.

CHAPTER 29

Recommendation Of Ghusl For Visitation

[Hadith 3811 to 3811]

Hadith 3811

عن أبي عبد الله (عليه السلام) قال: إذا أتيت قبر الحسين (عليه السلام) فأنت الفرات واغتسل.

From Abu Abdullah (peace be upon him) who said: When you come to the grave of al-Husayn (peace be upon him), go to the Euphrates and perform ghusl.

CHAPTER 30

Recommendation For A Woman To Perform Ghusl (To Wash Off) Perfume Worn For Other Than Her Husband, Similar To The Ghusl From Janabah

[Hadith 3812 to 3812]

Hadith 3812

عن سعد بن عمر الجلاب قال: قال أبو عبد الله (عليه السلام): أيما امرأة باتت وزوجها عليها ساخط في حق لم يتقبل منها صلاة حتى يرضى عنها، وأيما امرأة تطيبت لغير زوجها لم تقبل منها صلاة حتى تغتسل من طيبها كغسلها من جنابتها.

From Sa'd bin Umar Al-Jallab who said: Abu Abdullah (peace be upon him) said: Any woman who spends the night while her husband is angry with her rightfully, her prayer will not be accepted until he becomes pleased with her, and any woman who wears perfume for other than her husband, her prayer will not be accepted until she performs ghusl to wash off her perfume similar to the ghusl from janabah.

CHAPTER 31

Overlapping Of Multiple Ghusl And The Sufficiency Of One Ghusl For All, And The Sufficiency Of Any Ghusl In Place Of Wudu

[Hadith 3813 to 3813]

Hadith 3813

قد تقدم في حديث زرارة، قال: إذا اغتسلت بعد طلوع الفجر أجزأك غسلك ذلك للجنابة والجمعة وعرفة والنحر والحلق والذبح والزيارة، فإذا اجتمعت عليك حقوق أجزأك عنها غسل واحد. ثم قال: وكذلك المرأة يجزيها غسل واحد لجنابتها وإحرامها وجمعتها وغسلها من حيضها وعيدها.

In the previous hadith of Zurarah, he said: If you perform ghusl after the break of dawn, that single ghusl would suffice you for janabah (ritual impurity), Friday prayer, Arafah, the Day of Sacrifice, head-shaving, animal sacrifice, and ziyarah (visitation of the graves of Ahl al-Bayt). When multiple obligations combine upon you, a single ghusl suffices for all of them. Then he said: Similarly for a woman, one ghusl suffices for her janabah, ihram, Friday prayer, menstruation, and Eid.

Section 6

Tayammum (Dry Ablution)

CHAPTER 1

Obligation Of Searching For Water When Possible - One Bow-shot In Rough Terrain And Two Bow-shots In Plain Land

[Hadith 3814 to 3815]

Hadith 3814

عن زرارة، عن أحدهما (عليهما السلام) قال: إذا لم يجد المسافر الماء فليطلب ما دام في الوقت، فإذا خاف أن يفوته الوقت فليتييمم وليصل.

From Zurarah, from one of them (peace be upon them both), who said: When a traveler cannot find water, he should search for it as long as there is time. If he fears the time (for prayer) will elapse, he should perform tayammum and pray.

Hadith 3815

عن جعفر بن محمد، عن أبيه، عن علي (عليهم السلام) أنه قال: يطلب الماء في السفر إن كانت الحزونة فغلو وإن كانت سهولة فغلوتين، لا يطلب أكثر من ذلك.

From Ja'far bin Muhammad, from his father, from Ali (peace be upon them) that he said: Water should be searched for during travel - if it is rough terrain then one bow-shot, and if it is plain land then two bow-shots, not searching more than that.

CHAPTER 2

Non-Obligation Of Seeking Water When There Is Fear, Even For Property, And The Permissibility Of Tayammum Even When Water Is Known To Be In A Dangerous Location

[Hadith 3816 to 3818]

Hadith 3816

عن داود الرقي قال: قلت لأبي عبد الله (عليه السلام): أكون في السفر فتحضر الصلاة وليس معي ماء، ويقال: إن الماء قريب منا، أفأطلب الماء وأنا في وقت يمينا وشمالا؟ قال: لا تطلب الماء ولكن تيمم، فإني أخاف عليك التخلف عن أصحابك فتضل ويأكلك السبع.

From Dawud al-Raqi who said: I said to Abu Abdullah (peace be upon him): "I am on a journey and prayer time comes, but I don't have water, and it is said that water is near us. Should I search for water, while I am within the time, to my right and left?" He said: "Do not search for water but perform tayammum, for I fear you might get separated from your companions, then get lost and be eaten by predatory animals."

Hadith 3817

عن يعقوب بن سالم قال: سألت أبا عبد الله (عليه السلام) عن رجل لا يكون معه ماء والماء عن يمين الطريق ويساره غلوتين أو نحو ذلك؟ قال: لا أمره أن يغرر بنفسه فيعرض له لص أو سبع.

From Yaqub bin Salim who said: I asked Abu Abdullah (peace be upon him) about a man who has no water with him, while water is about two bow-shots away or so, to the right and left of the path? He said: "I do not order him to endanger himself, as he might encounter a thief or a predatory animal."

Hadith 3818

عن أبي عبد الله (عليه السلام)، قال: قلت له: أتيتم - إلى أن قال - فقال له داود الرقي: أفأطلب الماء يمينا وشمالا؟ فقال: لا تطلب الماء يمينا ولا شمالا ولا في بئر، إن وجدته على الطريق فتوضأ وإن لم تجده فامض.

From Abu Abdullah (peace be upon him), he said: I said to him: "Should I perform tayammum-" until he said - then Dawud al-Raqi asked him: "Should I search for water right and left?" He said: "Do not search for water right or left or in a well. If you find it on the path then perform wudu, and if you don't find it then proceed."

أقول: هذا محمول على الخوف والخطر لما رواه داود الرقي وغيره سابقا، ولما تقدم في الباب الأول، ويأتي ما يدل على ذلك.

I (Hurr Amili) say: This is interpreted as applying to situations of fear and danger,

based on what Dawud al-Raqqi and others narrated previously, and what was presented in the first chapter, and what will come that indicates this.

CHAPTER 3

Permissibility Of Tayammum When Unable To Access Water, Such As In Cases Of Wells, Friday Prayer Crowds, And Arafat

[Hadith 3819 to 3822]

Hadith 3819

عن عبيد الله بن علي الحلبي، أنه سأل أبا عبد الله (عليه السلام) عن الرجل يمر بالركبة وليس معه دلو؟ قال: ليس عليه أن يدخل الركبة، لأن رب الماء هو رب الأرض فليتيمم.

From Ubaydullah bin Ali Al-Halabi, that he asked Abu Abdullah (peace be upon him) about a man who passes by a well but has no bucket? He said: He is not required to enter the well, because the Lord of water is the Lord of earth, so let him perform tayammum.

Hadith 3820

عن أبي عبد الله (عليه السلام) قال: إذا أتيت البئر وأنت جنب فلم تجد دلو ولا شيئاً تغرف به فتييمم بالصعيد، فإن رب الماء هو رب الصعيد، ولا تقع في البئر ولا تفسد على القوم ماءهم.

From Abu Abdullah (peace be upon him) who said: If you come to a well while in a state of major ritual impurity and you find neither a bucket nor anything to draw water with, then perform tayammum with clean earth, for the Lord of water is the Lord of earth, and do not fall into the well nor spoil the people's water.

Hadith 3821

عن السكوني، عن جعفر، عن أبيه، عن علي (عليهما السلام)، أنه سئل عن رجل يكون في وسط الزحام يوم الجمعة أو يوم عرفة لا يستطيع الخروج من المسجد من كثرة الناس؟ قال: يتييمم ويصلي معهم ويعيد إذا انصرف.

From Al-Sakuni, from Ja'far, from his father, from Ali (peace be upon them), that he was asked about a man who is in the middle of a crowd on Friday or the day of Arafat and cannot leave the mosque due to the large number of people? He said: He should perform tayammum and pray with them, and repeat the prayer when he leaves.

Hadith 3822

عن الحسين بن أبي العلاء قال: سألت أبا عبد الله (عليه السلام) عن الرجل يمر بالركبة وليس معه دلو؟ قال: ليس عليه أن ينزل الركبة، إن رب الماء هو رب الأرض، فليتيمم.

From Al-Hussein bin Abi Al-A'la who said: I asked Abu Abdullah (peace be upon him)

about a man who passes by a well but has no bucket? He said: He is not required to descend into the well, for the Lord of water is the Lord of earth, so let him perform tayammum.

ورواه الشيخ بإسناده عن محمد بن يعقوب. أقول: ويأتي ما يدل على ذلك وعلى أن الراكب إذا لم يقدر على النزول للخوف يتيمم من عرف دابته.

And Al-Sheikh narrated it with his chain from Muhammad bin Ya'qub. I say: And there will come what indicates this and that if a rider cannot dismount due to fear, he performs tayammum from his mount's mane.

CHAPTER 4

Obligation Of Tayammum For One Who Has Impure Water Or Water Of Uncertain Purity

[Hadith 3823 to 3823]

Hadith 3823

قد تقدم في أبواب الماء حديث عمار الساباطي عن أبي عبد الله (عليه السلام)، قال: سئل عن رجل معه إنا
آن. وقع في أحدهما قدر لا يدري أيهما هو، وليس يقدر على ماء غيرهما؟ قال: يهرقهما جميعا ويتيمم.

Previously mentioned in the chapters of water is the hadith of Ammar al-Sabati from Abu Abdullah (peace be upon him), who said: He was asked about a man who has two vessels, and impurity fell into one of them but he does not know which one it is, and he does not have access to any other water? He said: He should pour out both of them and perform tayammum.

CHAPTER 5

Permissibility Of Tayammum When Unable To Use Water Due To Illness, Cold, Smallpox, Fracture, Wound, Ulcer, And Similar Conditions

[Hadith 3824 to 3835]

Hadith 3824

عن أبي عبد الله (عليه السلام)، قال: قيل له: إن فلانا أصابته جنابة وهو مجذور فغسلوه فمات، فقال: قتلوه، ألا سألوا؟ ألا يمموه؟ إن شفاء العي السؤال.

From Abu Abdullah (peace be upon him), he said: He was asked about a man who became ritually impure and had smallpox, so they washed him and he died. He said: They killed him! Why didn't they ask? Why didn't they make him perform tayammum? Indeed, the cure for ignorance is asking.

Hadith 3825

قال: وروي ذلك في الكسير والمبطون يتيمم ولا يغتسل.

He said: And it was narrated similarly regarding the one with fractures and stomach ailments that he should perform tayammum and not perform ghusl.

Hadith 3826

عن أبي عبد الله (عليه السلام)، قال: سألته عن مجذور أصابته جنابة فغسلوه فمات؟ فقال: قتلوه، ألا سألوا؟ فإن دواء العي السؤال.

From Abu Abdullah (peace be upon him), he said: I asked him about a person with smallpox who became ritually impure, so they washed him and he died? He said: They killed him! Why didn't they ask? For indeed, the cure for ignorance is asking.

Hadith 3827

وبهذا الاسناد عن أبي عبد الله (عليه السلام) قال: يتيمم المجذور والكسير بالتراب إذا أصابته جنابة.

And with this chain from Abu Abdullah (peace be upon him), he said: The one with smallpox and fractures should perform tayammum with dust when in a state of ritual impurity.

Hadith 3828

عن محمد بن مسلم قال: سألت أبا جعفر (عليه السلام) عن الرجل يكون به القرحة والجراحة، يجنب؟ قال: لا بأس بأن لا يغتسل، يتيمم.

From Muhammad bin Muslim who said: I asked Abu Ja'far (peace be upon him) about a man who has ulcers and wounds, and becomes ritually impure? He said: There is no harm if he does not perform ghusl; he should perform tayammum.

Hadith 3829

عن أبي عبد الله (عليه السلام) قال: إن النبي (صلى الله عليه وآله) ذكر له أن رجلاً أصابته جنابة على جرح كان به فأمر بال غسل فاغتسل فمات، فقال رسول الله (صلى الله عليه وآله): قتلوه قتلهم الله، إنما كان دواء العي السؤال.

From Abu Abdullah (peace be upon him), he said: The Prophet (peace be upon him and his family) was told about a man who became ritually impure while having a wound, so he ordered him to perform ghusl. The man performed ghusl and developed lockjaw and died. So the Messenger of Allah (peace be upon him and his family) said: They killed him, may Allah deal with them! Indeed, the cure for ignorance was merely asking.

Hadith 3830

عن الرضا (عليه السلام)، في الرجل تصيبه الجنابة وبه قروح أو جروح أو يكون يخاف على نفسه من البرد، فقال: لا يغتسل، يتيمم.

From Al-Ridha (peace be upon him), regarding a man who becomes ritually impure while having ulcers or wounds, or fears for himself from the cold, he said: He should not perform ghusl; he should perform tayammum.

Hadith 3831

عن أبي عبد الله (عليه السلام)، في الرجل تصيبه الجنابة وبه جروح أو قروح أو يخاف على نفسه من البرد، فقال: لا يغتسل، ويتيمم.

From Abu Abdullah (peace be upon him), regarding a man who becomes junub (ritually impure) and has wounds or sores, or fears harm from cold upon himself, he said: He should not perform ghusl (ritual bath), and should perform tayammum (dry ablution).

Hadith 3832

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، في الرجل تكون به القروح في جسده فتصيبه الجنابة، قال: يتيمم.

From Muhammad bin Muslim, from one of them (peace be upon them both), regarding a man who has sores on his body and becomes junub, he said: He should perform tayammum.

Hadith 3833

وإسناده عن الحسين بن سعيد، عن ابن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام) قال: يومم المجدور والكسير إذا أصابتهما الجنابة.

And by his chain from Al-Hussain bin Sa'eed, from Ibn Abi Umayr, from some of his companions, from Abu Abdullah (peace be upon him) who said: The one with smallpox and the one with broken bones should be assisted in performing tayammum when they become junub.

Hadith 3834

محمد بن علي بن الحسين بإسناده عن محمد بن مسلم، أنه سأل أبا جعفر (عليه السلام) عن الرجل يكون به القروح والجراحات فيجنب؟ فقال: لا بأس بأن يتيمم، ولا يغتسل.

Muhammad bin Ali bin Al-Hussain by his chain from Muhammad bin Muslim, that he asked Abu Ja'far (peace be upon him) about a man who has sores and wounds and becomes junub? He said: There is no problem in him performing tayammum, and he should not perform ghusl.

Hadith 3835

قال: وقال الصادق (عليه السلام): المبطلون والكسير يوممان ولا يغسلان.

He said: And Al-Sadiq (peace be upon him) said: The one with stomach illness and the one with broken bones should be assisted in performing tayammum and should not perform ghusl.

CHAPTER 6

Dislike Of Performing Tayammum With Trodden Soil And Soil From The Road

[Hadith 3836 to 3837]

Hadith 3836

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): لا وضوء من موطأ. قال النوفلي: يعني ما تطأ عليه برجلك.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) said: There is no ablution (with soil) from what is trodden. Al-Nawfali said: It means what you step on with your foot.

Hadith 3837

عن أبي عبد الله (عليه السلام) قال: نهى أمير المؤمنين (عليه السلام) أن يتيمم الرجل بتراب من أثر الطريق.

From Abu Abdullah (peace be upon him) who said: The Commander of the Faithful (peace be upon him) forbade that a man perform Tayammum with soil from the trace of the road.

CHAPTER 7

Permissibility Of Tayammum With Soil, Stone, And All Parts Of Earth Except Minerals And Similar Materials

[Hadith 3838 to 3844]

Hadith 3838

عن أبي عبد الله (عليه السلام) قال: إن الله تبارك وتعالى أعطى محمدا (صلى الله عليه وآله) شرائع نوح وإبراهيم وموسى وعيسى - إلى أن قال - وجعل له الأرض مسجدا وطهورا.

From Abu Abdullah (peace be upon him) who said: Indeed Allah, the Blessed and Exalted, gave Muhammad (peace be upon him and his family) the laws of Noah, Abraham, Moses, and Jesus - until he said - and He made the earth for him a place of prostration and purification.

Hadith 3839

محمد بن علي بن الحسين قال: قال النبي (صلى الله عليه وآله): أعطيت خمسا لم يعطها أحد قبلي: جعلت لي الأرض مسجدا وطهورا.

Muhammad bin Ali bin Al-Hussein said: The Prophet (peace be upon him and his family) said: I have been given five things that were not given to anyone before me: The earth has been made for me a place of prostration and purification.

Hadith 3840

عن سيار، عن أبي أمامة قال: قال رسول الله (صلى الله عليه وآله): فضلت بأربع: جعلت لي الأرض مسجدا وطهورا، وأيما رجل من أمتي أراد الصلاة فلم يجد ماء ووجد الأرض فقد جعلت له مسجدا وطهورا، ونصرت بالربع مسيرة شهر يسير بين يدي، وأحلت لامتي الغنائم، وأرسلت إلى الناس كافة.

From Sayyar, from Abu Umamah who said: The Messenger of Allah (peace be upon him and his family) said: I have been favored with four things: The earth has been made for me a place of prostration and purification, and any man from my nation who wants to pray but cannot find water and finds earth, it has been made for him a place of prostration and purification, and I have been supported with awe (striking fear in my enemies) for a distance of a month's journey, and the spoils of war have been made lawful for my nation, and I have been sent to all mankind.

Hadith 3841

عن ابن عباس قال: قال رسول الله (صلى الله عليه وآله): أعطيت خمساً لم يعطها أحد قبلي: جعلت لي الأرض مسجداً وطهوراً، ونصرت بالرعب، وأحل لي المغنم، وأعطيت جوامع الكلم، وأعطيت الشفاعة.

From Ibn Abbas who said: The Messenger of Allah (peace be upon him and his family) said: I have been given five things that were not given to anyone before me: The earth has been made for me a place of prostration and purification, I have been supported (granted victory) with awe, spoils of war have been made lawful for me, I have been given comprehensive speech, and I have been given intercession.

Hadith 3842

علي بن إبراهيم في (تفسيره)، رفعه، في قوله تعالى: (ويضع عنهم إصرهم والاغلال التي كانت عليهم) قال: إن الله كان فرض على بني إسرائيل الغسل والوضوء بالماء، ولم يحل لهم التيمم، ولم يحل لهم الصلاة إلا في البيع والكنائس والمحاريب، وكان الرجل إذا أذنب جرح نفسه جرحاً متيناً فيعلم أنه أذنب، وإذا أصاب أحدهم شيئاً من بدنه البول قطعوه، ولم يحل لهم المغنم، فرفع ذلك رسول الله (صلى الله عليه وآله) عن أمته.

Ali bin Ibrahim in his Tafsir, raising it, regarding Allah's words: "and removes from them their burden and the shackles which were upon them" [Al-A'raf: 157], said: Allah had obligated upon the Children of Israel washing and ablution with water, and did not permit them tayammum, and did not permit them to pray except in synagogues, churches and prayer niches, and when a man committed a sin he would inflict a deep wound upon himself to know that he had sinned, and if urine touched any part of their body they would cut it off, and spoils of war were not permissible for them, so the Messenger of Allah (peace be upon him and his family) lifted these from his nation.

Hadith 3843

وقد تقدم حديث أبي بصير عن أبي عبد الله (عليه السلام)، في الرجل يكون معه اللبن، أيتوضأ منه للصلاة؟ قال: لا، إنما هو الماء والصعيد.

The hadith of Abu Basir from Abu Abdullah (peace be upon him) has preceded, regarding a man who has milk with him, can he perform ablution with it for prayer? He said: No, it is only water and earth.

Hadith 3844

عن عبيد بن زرار قال: سألت أبا عبد الله (عليه السلام) عن الدقيق، يتوضأ به؟ قال: لا بأس بأن يتوضأ به، وينتفع به.

From Ubayd ibn Zurarah who said: I asked Abu Abdullah (peace be upon him) about

flour, can one perform ablution with it? He said: There is no problem in performing ablution with it and benefiting from it.

أقول: حمل الشيخ الوضوء هنا على التحسين مستدلا بالحصص السابق، واستدل عليه أيضا بما تقدم في آداب الحمام عن أبي عبد الله (عليه السلام)، في الرجل يطلي بالنورة فيجعل الدقيق بالزيت، ثم يلته به يتمسح به بعد النورة ليقطع ريحها، قال: لا بأس.

I (Hurr Amili) say: The Sheikh interpreted ablution here as beautification, based on the previous restriction, and he also cited as evidence what was mentioned earlier in the etiquettes of the bath from Abu Abdullah (peace be upon him), regarding a man who applies depilatory paste and mixes flour with oil, then kneads it to wipe with it after the depilatory paste to remove its smell, he said: There is no problem.

أقول: وما تضمن ذكر التراب غير ظاهر في الحصر، وقد فسر كثير من علماء اللغة الصعيد بوجه الأرض، وادعى بعضهم الاجماع على ذلك، وأنه لا يختص بالتراب، وكذا جماعة من المفسرين والفقهاء، وفسره بعضهم بالتراب، ويأتي نصوص كثيرة في التيمم بالأرض، وتقدم ما يدل على ذلك في مقدمة العبادات وغيرها، ويأتي ما ظاهره المنافاة وجواز التيمم بالبساط ونحوه، ونبين وجهه، إن شاء الله.

I (Hurr Amili) say: What includes the mention of dust is not clearly restrictive, and many linguists have interpreted "al-sa'eed" as the surface of the earth, with some claiming consensus on this, stating that it is not limited to dust. Similarly, a group of exegetes and jurists have held this view, while others interpreted it as dust specifically. Many texts will come regarding tayammum with earth, and evidence for this has preceded in the introduction to acts of worship and elsewhere. There will also come what appears to contradict this, such as the permissibility of tayammum with carpet and similar items, and we will explain its aspect, God willing.

CHAPTER 8

Permissibility Of Tayammum With Gypsum And Lime, And Its Impermissibility With Ash And Trees

[Hadith 3845 to 3845]

Hadith 3845

عن علي (عليه السلام)، أنه سئل عن التيمم بالجبص؟ فقال: نعم، فقليل: بالنورة؟ فقال: نعم، فقليل: بالرماد؟ فقال: لا، إنه ليس يخرج من الأرض إنما يخرج من الشجر.

From Ali (peace be upon him), that he was asked about tayammum with gypsum? He said: Yes. Then he was asked about lime? He said: Yes. Then he was asked about ash? He said: No, it does not come from the earth, rather it comes from trees.

CHAPTER 9

Permissibility Of Tayammum In Necessity With Dust From Clothes, Saddle Felt, Horse's Mane, And Similar Things, And If Not Found Then With Clay, And The Impermissibility Of Tayammum With Snow [Hadith 3846 to 3856]

Hadith 3846

عن زرارة قال: قلت لأبي جعفر (عليه السلام): رأيت المواقف إن لم يكن على وضوء، كيف يصنع ولا يقدر على النزول؟ قال يتيمم من لبدته أو سرجه أو معرفة دابته، فإن فيها غبارا، ويصلي.

From Zurarah who said: I asked Abu Ja'far (peace be upon him): What do you think about the stopping places if one is not in a state of ablution, what should he do when he cannot dismount? He said: He should perform tayammum from his saddle felt, or his saddle, or his mount's mane, for there is dust in them, and he should pray.

Hadith 3847

عن زرارة، عن أبي جعفر (عليه السلام) قال: إن كان أصابك الثلج فلينظر لبد سرجه فيتيمم من غباره أو من شيء معه، وإن كان في حال لا يجد إلا الطين فلا بأس أن يتيمم منه.

From Zurarah, from Abu Ja'far (peace be upon him) who said: If snow affects you, then look at the felt of your saddle and perform tayammum from its dust or from something you have with you, and if you are in a state where you find nothing but clay, then there is no harm in performing tayammum with it.

Hadith 3848

عن زرارة، عن أبي جعفر (عليه السلام) قال: إذا كنت في حال لا تجد إلا الطين فلا بأس أن يتيمم به.

From Zurarah, from Abu Ja'far (peace be upon him) who said: If you are in a state where you find nothing but clay, then there is no harm in performing tayammum with it.

Hadith 3849

عن أبي عبد الله (عليه السلام) قال: إذا كانت الأرض مبتلة ليس فيها تراب ولا ماء فانظر أجف موضع تجده فتيمم منه، فإن ذلك توسيع من الله عز وجل، قال: فإن كان في ثلج فلينظر لبد سرجه فليتيمم من غباره أو شيء مغبر، وإن كان في حال لا يجد إلا الطين فلا بأس أن يتيمم منه.

From Abu Abdullah (peace be upon him) who said: If the ground is wet with neither

soil nor water, then look for the driest place you can find and perform tayammum from it, for that is an allowance from Allah, Mighty and Majestic. He said: If one is in snow, then look at the saddle felt and perform tayammum from its dust or something dusty, and if one is in a state where nothing is found except clay, then there is no harm in performing tayammum with it.

Hadith 3850

عن زرارة، عن أحدهما (عليهما السلام)، قال: قلت: رجل دخل الأجمة ليس فيها ماء وفيها طين، ما يصنع؟ قال: يتيمم فإنه الصعيد، قلت: فإنه راكب ولا يمكنه النزول من خوف وليس هو على وضوء؟ قال: إن خاف على نفسه من سبع أو غيره وخاف فوت الوقت فليتيمم، يضرب يده على اللبد أو البرذعة ويتيمم ويصلي.

From Zurarah, from one of them (peace be upon them), who said: I asked: A man enters a thicket where there is no water but there is clay, what should he do? He said: He should perform tayammum for it is clean earth. I asked: What if he is riding and cannot dismount due to fear and he is not in a state of ablution? He said: If he fears for himself from a predator or something else and fears missing the prayer time, then he should perform tayammum by striking his hand on the felt or packsaddle and perform tayammum and pray.

Hadith 3851

عن علي بن مطر، عن بعض أصحابنا قال: سألت الرضا (عليه السلام) عن الرجل لا يصيب الماء ولا التراب، أيتيمم بالطين؟ قال: نعم صعيد طيب وماء طهور.

From Ali bin Matar, from some of our companions who said: I asked Al-Ridha (peace be upon him) about a man who can find neither water nor soil, can he perform tayammum with clay? He said: Yes, clean earth and purifying water.

Hadith 3852

عن أبي بصير - يعني المرادي - عن أبي عبد الله (عليه السلام) قال: إذا كنت في حال لا تقدر إلا على الطين فتيمم به، فإن الله أولى بالعدول إذا لم يكن معك ثوب جاف أو لبد (١) تقدر أن تنفضه وتيمم به.

From Abu Basir - meaning Al-Muradi - from Abu Abdullah (peace be upon him) who said: If you are in a state where you can only find clay, then perform tayammum with it, for Allah is most worthy of accepting the excuse when you have neither dry cloth nor felt that you can shake out and perform tayammum with.

Hadith 3853

قال: وفي رواية أخرى، صعيد طيب وماء طهور.

And in another narration: Clean earth and pure water.

Hadith 3854

عن أبي عبد الله (عليه السلام)، قال: سألت عن رجل أجنب في سفر ولم يجد إلا الثلج أو ماء جامدا؟ فقال: هو بمنزلة الضرورة يتيمم، ولا أرى أن يعود إلى هذه الأرض التي توبق دينه.

From Abu Abdullah (peace be upon him), he said: I asked about a man who becomes junub (ritually impure) while traveling and finds only snow or frozen water? He said: It is considered a necessity and he should perform tayammum, and I do not think he should return to this land that ruins his religion.

أقول: هذا محمول على أنه يتيمم من غبار ثوب ونحوه كما مر، وليس بظاهر في أنه يتيمم بالثلج.

I say: This is interpreted to mean that he performs tayammum with dust from clothing and the like as previously mentioned, and it is not explicitly stating that he performs tayammum with snow.

Hadith 3855

وعنه، عن أبيه، عن عبد الله بن المغيرة، قال: إن كانت الأرض مبتلة وليس فيها تراب ولا ماء فانظر أجف موضع تجده، فتيمم من غباره أو شيء مغبر، وإن كان في حال لا يجد إلا الطين فلا بأس أن يتيمم به.

And from him, from his father, from Abdullah bin Al-Mughirah who said: If the ground is wet and there is neither soil nor water in it, then look for the driest place you can find and perform tayammum with its dust or something dusty, and if in a situation where one finds only mud, then there is no problem performing tayammum with it.

Hadith 3856

أحمد بن أبي عبد الله البرقي في (المحاسن): عن حفص بن غياث، عن أبي عبد الله (عليه السلام) قال: من آوى إلى فراشه ثم ذكر أنه على غير طهر تيمم من دثار ثيابه، كان في صلاة ما ذكر الله.

Ahmad bin Abi Abdullah Al-Barqi in (Al-Mahasin): from Hafs bin Ghiyath, from Abu Abdullah (peace be upon him) who said: Whoever retires to his bed then remembers he is not in a state of purity should perform tayammum from the dust of his bedding clothes, and he will be considered in prayer as long as he remembers Allah.

CHAPTER 10

Obligation Of Purification With Snow When Possible To Melt It, Or Achieving The Name Of Ghusl With Its Moisture

[Hadith 3857 to 3860]

Hadith 3857

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن الرجل يجنب في السفر لا يجد إلا الثلج؟ قال: يغتسل بالثلج أو ماء النهر.

From Muhammad bin Muslim who said: I asked Abu Abdullah (peace be upon him) about a man who becomes junub while traveling and finds only snow? He said: He should perform ghusl with snow or river water.

أقول: المراد أنه يذيب الثلج بالنار ويغتسل بمائه إن أمكن، أو يدلك جسده بالثلج إن كان كثير الرطوبة بحيث يحصل مسمى الغسل، وبيان ذلك أن السائل فرض أنه لا يجد إلا الثلج، فذكر ماء النهر في الجواب يدل على أن مراده أنه لا فرق بين أن يغتسل بالماء المذاب من الثلج وأن يغتسل بماء النهر.

I say: What is meant is that he should melt the snow with fire and perform ghusl with its water if possible, or rub his body with snow if it has sufficient moisture to achieve what is called ghusl. This is explained by the fact that the questioner assumed he only finds snow, so mentioning river water in the answer indicates that there is no difference between performing ghusl with water melted from snow and performing ghusl with river water.

Hadith 3858

عن معاوية بن شريح قال: سألت رجل أبا عبد الله (عليه السلام) وأنا عنده فقال: يصيبنا الدmq والثلج ونريد أن نتوضأ ولا نجد إلا ماء جامداً، فكيف أتوضأ؟ أدلك به جلدي؟ قال: نعم.

From Mu'awiya bin Shurayh who said: A man asked Abu Abdullah (peace be upon him) while I was with him and said: We encounter dampness and snow and want to perform wudu but find only frozen water, how should I perform wudu? Should I rub it on my skin? He said: Yes.

Hadith 3859

عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن الرجل الجنب، أو على غير وضوء لا يكون معه ماء وهو يصيب ثلجاً وصعيداً، أيهما أفضل، أيتيمم أم يمسح بالثلج وجهه؟ قال: الثلج إذا بل رأسه وجسده أفضل، فإن لم يقدر على أن يغتسل به فليتيمم.

From his brother Musa bin Ja'far (peace be upon him), he said: I asked him about a

man who is junub, or without wudu, having no water with him but finding snow and earth, which is better, should he perform tayammum or wipe his face with snow? He said: Snow is better if it wets his head and body, but if he cannot perform ghusl with it, then he should perform tayammum.

Hadith 3860

عن جده علي بن جعفر، عن أخيه (عليه السلام)، قال: سألته عن رجل يصبه الجنابة فلا يقدر على الماء، فيصيبه المطر، هل يجزيه ذلك أم هل يتيمم؟ قال: إن غسله أجزاءه، وإلا عليه التيمم. قال: قلت: أيهما أفضل، أيتيمم أم يمسخ بثلج وجهه وجسده ورأسه؟ قال: الثلج إن بل رأسه وجسده أفضل، وإن لم يقدر على أن يغتسل يتيمم.

From his grandfather Ali bin Ja'far, from his brother (peace be upon him), he said: I asked him about a man who becomes junub and cannot find water, then rain falls on him, is that sufficient for him or should he perform tayammum? He said: If it washes him it suffices, otherwise he must perform tayammum. I said: Which is better, to perform tayammum or to wipe his face, body and head with snow? He said: Snow is better if it wets his head and body, but if he cannot perform ghusl, he should perform tayammum.

CHAPTER 11

How To Perform Tayammum And A Summary Of Its Rulings

[Hadith 3861 to 3869]

Hadith 3861

عن الكاهلي قال: سألته عن التيمم؟ فضرب بيديه على البساط فمسح بهما وجهه، ثم مسح كفيه إحداهما على ظهر الأخرى.

Al-Kahili said: I asked him about Tayammum (dry ablution)? He struck his hands on the carpet and wiped his face with them, then wiped his palms, one over the back of the other.

أقول: الغرض بيان كيفية التيمم لا ما يتيمم به، ويحتمل كونه إشارة إلى جواز التيمم بالغبار الموجود في البساط ونحوه عند الضرورة.

I say: The purpose is to explain how to perform Tayammum, not what to perform Tayammum with, and it is possible that it is an indication of the permissibility of performing Tayammum with the dust found on the rug and the like in case of necessity.

Hadith 3862

عن أبي أيوب الخراز، عن أبي عبد الله (عليه السلام)، قال: سألته عن التيمم؟ فقال: إن عماراً أصابته جنابة فتمسك كما تتمعك الدابة، فقال له رسول الله (صلى الله عليه وآله): يا عمار، تتمعك كما تتمعك الدابة؟

From Abu Ayyub Al-Khazzaz, from Abu Abdullah (peace be upon him), he said: I asked him about tayammum (dry ablution)? He said: Ammar was in a state of major ritual impurity (janabah), so he rolled in dust like an animal rolls. The Messenger of Allah (peace be upon him and his family) said to him: O Ammar, did you roll like an animal rolls?

فقلت له: كيف التيمم؟ فوضع يده على المسح، ثم رفعها فمسح وجهه ثم مسح فوق الكف قليلاً.

So I said to him: "How is tayammum performed?" He placed his hand on the soil, then raised it and wiped his face, then wiped slightly above the palm.

Hadith 3863

عن زرارة قال: سألت أبا جعفر (عليه السلام) عن التيمم؟ فضرب بيده إلى الأرض ثم رفعها فنفضها، ثم مسح بها جبينه وكفيه مرة واحدة. أقول: الظاهر أن المراد كون المسح وقع مرة واحدة، فلا يدل على وحدة الضرب.

Zurara narrates: I asked Abu Ja'far (peace be upon him) about tayammum? He struck

his hand on the ground, then raised it and dusted it off, then wiped his forehead and palms once.

Shaykh Hurr Amili: It appears that what is meant is that the wiping occurred once, so this does not indicate that the striking should be done only once.

Translator: The focus of the hadith is on the manner of tayammum - that the Imam wiped the face and hands in a single motion after striking the earth. But it doesn't definitively establish that he only struck the earth one time as the minimum requirement for tayammum.

Hadith 3864

عن داود بن النعمان قال: سألت أبا عبد الله (عليه السلام) عن التيمم؟ فقال: إن عماراً أصابته جنابة فتمسك كما تتمعك الدابة، فقال له رسول الله (صلى الله عليه وآله) وهو يهزأ به: يا عمار، تتمعك كما تتمعك الدابة؟! فقلنا له: فكيف التيمم؟ فوضع يديه على الأرض ثم رفعهما فمسح وجهه ويديه فوق الكف قليلاً.

Dawud ibn al-Nu'man narrated: I asked Abu Abdullah (peace be upon him) about tayammum (dry ablution)? He said: Ammar became in a state of ritual impurity (janabah) and he rolled in dust like an animal rolls. The Messenger of Allah (peace be upon him and his family) said to him mockingly: O Ammar, did you roll like an animal rolls?! So we asked him: Then how is tayammum performed? He placed his hands on the ground then raised them and wiped his face and his hands slightly above the wrists.

Hadith 3865

عن زرارة قال: سمعت أبا جعفر (عليه السلام) يقول: - وذكر التيمم وما صنع عمار - فوضع أبو جعفر (عليه السلام) كفيه على الأرض ثم مسح وجهه وكفيه، ولم يمسح الذراعين بشئ.

Zurara said: I heard Abu Ja'far (peace be upon him) saying - and he mentioned the tayammum and what Ammar did - then Abu Ja'far (peace be upon him) placed his palms on the ground, then wiped his face and his palms, and did not wipe anything on the forearms.

Hadith 3866

عن أبي عبد الله (عليه السلام) أنه وصف التيمم فضرب بيديه على الأرض ثم رفعهما فنفضهما، ثم مسح على جبينه وكفيه مرة واحدة.

From Abu Abdullah (peace be upon him) that he described tayammum [dry ablution]: He struck his hands on the earth, then raised them and shook them off, then wiped his forehead and his palms once.

Hadith 3867

عن زرارة، عن أبي جعفر (عليه السلام) في التيمم قال: تضرب بكفك الأرض ثم تنفضهما وتمسح بهما وجهك ويديك.

From Zurarah, from Abu Ja'far (peace be upon him) regarding tayammum, he said: Strike your palms on the earth, then dust them off, and wipe with them your face and your hands.

Hadith 3868

عن زرارة قال: قال أبو جعفر (عليه السلام): قال رسول الله (صلى الله عليه وآله) ذات يوم لعمار في سفر له: يا عمار، بلغنا أنك أجنب، فكيف صنعت؟ قال: تمرغت - يا رسول الله - في التراب، قال: فقال له: كذلك يتمرغ الحمار، أفلا صنعت كذا، ثم أهوى بيديه إلى الأرض فوضعهما على الصعيد، ثم مسح جبينه بأصابعه وكفيه إحداهما بالأخرى، ثم لم يعد ذلك.

From Zurara who said: Abu Ja'far (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said one day to Ammar during one of his journeys: "O Ammar, it has reached me that you became in a state of ritual impurity (janabah), so what did you do?" He said: "O Messenger of Allah, I rolled in the dust." He said: "That is how a donkey rolls. Should you not have done this?" Then he lowered his hands to the ground and placed them on the earth, then wiped his forehead with his fingers and his palms against each other, and did not repeat it.

Hadith 3869

عن زرارة، عن أبي جعفر (عليه السلام) قال: أتى عمار بن ياسر رسول الله (صلى الله عليه وآله) فقال: يا رسول الله، إني أجنب الليلة فلم يكن معي ماء، قال: كيف صنعت؟ قال: طرحت ثيابي وقمت على الصعيد فتمعكت فيه، فقال: هكذا يصنع الحمار، إنما قال الله عز وجل: (فتيمموا صعيدا طيبا) فضرب بيده على الأرض ثم ضرب إحداهما على الأخرى، ثم مسح بجنبه، ثم مسح كفيه كل واحدة على الأخرى، فمسح اليسرى على اليمنى، واليمنى على اليسرى.

Zurarah narrated from Abu Ja'far (peace be upon him) who said: Ammar bin Yasir came to the Messenger of Allah (peace be upon him and his family) and said: O Messenger of Allah, I became ritually impure last night and had no water with me. He (the Prophet) asked: What did you do? He (Ammar) said: I took off my clothes and rolled in the dust. He (the Prophet) said: This is what a donkey does. Indeed Allah, the Mighty and Majestic, said: "perform tayammum with clean earth" [Surah 4:43], then he struck the ground with his hand, then rubbed one hand against the other, then wiped his forehead, then wiped his palms one over the other, wiping the left over the right, and the right over the left.

CHAPTER 12

Obligation Of Two Strikes (on The Earth) In Tayammum, Whether It Is For Ablution Or Ritual Bath, And The Choice In The Second (strike) Between Combining And Separating

[Hadith 3870 to 3877]

Hadith 3870

عن محمد، عن أحدهما (عليهما السلام)، قال: سألته عن التيمم؟ فقال: مرتين مرتين، للوجه واليدين.

From Muhammad, from one of them (peace be upon them), he said: I asked him about tayammum? He replied: Two times, two times - for the face and the hands.

Hadith 3871

عن أبي عبد الله (عليه السلام)، في التيمم قال: تضرب بكفك على الأرض مرتين، ثم تنفضهما وتمسح بهما وجهك وذراعيك.

From Abu Abdullah (peace be upon him), regarding tayammum, he said: Strike your palms on the earth twice, then shake them off and wipe your face and forearms with them.

Hadith 3872

عن الرضا (عليه السلام) قال: التيمم ضربة للوجه، وضربة للكفين.

From Al-Ridha (peace be upon him), he said: Tayammum is one strike for the face and one strike for the palms.

Hadith 3873

عن زرار، عن أبي جعفر (عليه السلام)، قال: قلت له: كيف التيمم؟ قال: هو ضرب واحد للوضوء والغسل من الجنابة، تضرب بيديك مرتين، ثم تنفضهما نفضة للوجه، ومرة لليدين، ومتى أصبت الماء فعليك الغسل إن كنت جنباً، والوضوء إن لم تكن جنباً.

From Zurara, from Abu Ja'far (peace be upon him), he said: I asked him: How is Tayammum performed? He said: It is one strike for Wudhu and Ghusl from Janabah. You strike with your hands twice, then shake them once for the face, and once for the hands. And whenever you find water, you must perform Ghusl if you were in the state of Janabah, and Wudhu if you were not in the state of Janabah.

أقول: الأقرب أن المراد التيمم ضرب واحد، أي نوع واحد وقسم واحد للوضوء والغسل، وليس فيه اختلاف في عدد الضربات، ثم بين أن كل واحد من التيممين لابد له من ضربتين، فلا يدل على التفصيل، بل يدل

على بطلانه، ولا أقل من الاحتمال، وعلى ما فهمه بعضهم فالمعنى غير صحيح إلا بتقدير وتكلف بعيد.

I say: The closest understanding is that what is meant by tayammum is one type, meaning one category and one division for both wudhu and ghusl, and there is no difference in the number of strikes. Then it clarifies that each of the two tayammums must have two strikes, so it does not indicate differentiation, rather it indicates its invalidity, or at the very least suggests possibility. And according to what some have understood, the meaning is incorrect except with distant assumptions and forced interpretations.

Hadith 3874

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن التيمم؟ فضرب بكفيه الأرض، ثم مسح بهما وجهه، ثم ضرب بشماله الأرض فمسح بها مرفقه إلى أطراف الأصابع، واحدة على ظهرها، وواحدة على بطنها، ثم ضرب بيمينه الأرض، ثم صنع بشماله كما صنع بيمينه،

Muhammad ibn Muslim narrated: I asked Abu Abdullah (peace be upon him) about Tayammum. He struck the earth with his palms, then wiped his face with them. Then he struck the earth with his left hand and wiped his elbow to the fingertips with it, once on the back and once on the palm. Then he struck the earth with his right hand, then did with his left as he did with his right.

ثم قال: هذا التيمم على ما كان فيه الغسل، وفي الوضوء الوجه واليدين إلى المرفقين، وألقى ما كان عليه مسح الرأس والقدمين فلا يومم بالصعيد.

Then he said: This is the Tayammum for what requires Ghusl, and for Wudhu it's the face and hands up to the elbows, excluding what was required for wiping the head and feet, so these are not performed with earth.

أقول: مسح الوجه واليدين إلى المرفقين محمول على التقية، لموافقة لمذهب العامة، ومخالفته الأحاديث الكثيرة السابقة والآتية، ذكره الشيخ وغيره.

I (Hurr Amili) say: The wiping of face and hands up to elbows is interpreted as Taqiyya (precautionary dissimulation), as it agrees with the general public's school of thought and contradicts numerous previous and subsequent hadiths, as mentioned by Al-Sheikh and others.

Hadith 3875

عن أبي عبد الله (عليه السلام)، قال: سألت عن التيمم من الوضوء والجنابة ومن الحيض للنساء، سواء؟ فقال: نعم.

From Abi Abdullah (peace be upon him), who said: I asked him about tayammum in place of ablution, and in place of major ritual impurity (janabah), and for women in place of menstruation, are they all the same? He said: Yes.

Hadith 3876

عن أبي بصير - في حديث - قال: سألته عن تيمم الحائض والجنب، سواء إذا لم يجد ماء؟ قال: نعم.

From Abu Basir - in a hadith - he said: I asked him about tayammum of a menstruating woman and one in a state of major ritual impurity (junub), are they the same when they cannot find water? He replied: Yes.

أقول: وما تقدم من الاختصار على الضربة الواحدة في الباب السابق بعضه يحتمل النسخ، وكله يحتمل أن يكون المراد به بيان الكيفية لا الكمية، وتقرير الأعضاء الممسوحة، لا عدد الضربات بقريضة الضرب على البساط، والاختصار على الواحدة في قصة عمار مع أن تيممه بدل عن الغسل وغير ذلك، والاحتياط يؤيد ما قلناه.

I (Hurr Amili) say: What was previously mentioned about limiting to one strike in the previous chapter, some of it may be abrogated, and all of it could mean that the intention was to explain the method not the quantity, and to establish the parts to be wiped, not the number of strikes, as evidenced by striking on the mat, and limiting to one strike in the story of Ammar despite his tayammum being a substitute for ghusl and other factors, and precaution supports what we have said.

Hadith 3877

عن أبي عبد الله (عليه السلام): أن التيمم من الوضوء مرة واحدة، ومن الجنابة مرتان،

From Abu Abdullah (peace be upon him): The dry ablution (tayammum) in place of regular ablution (wudu) is done once, and in place of major ritual impurity (janabah) it is done twice.

وهذا وهم عجيب، لأن الحديث المدعى لا وجود له، بل هو حديث ابن أذينة عن محمد بن مسلم السابق هنا، لكن الشيخ أشار إلى مضمونه على أحد الاحتمالين في أثناء كلامه في التهذيب، فحصل الوهم من تأدية معناه، وظن العلامة وغيره أنه حديث آخر صريح، وليس كذلك، وقد حققه صاحب (المنتقى)، ومن راجع كلام الشيخ يحقق ذلك.

I (Hurr Amili) say: This is a strange misconception, because the claimed hadith does not exist. Rather, it is the previously mentioned hadith of Ibn Udhaina from Muhammad bin Muslim, but the Sheikh referred to its content as one of two possibilities during his discussion in Al-Tahdhib. The misconception arose from conveying its meaning, and Allamah and others thought it was another explicit hadith, but it is not so. The author of Al-Muntaqa has verified this, and whoever reviews the Sheikh's words will verify that.

CHAPTER 13

The Extent Of Wiping The Face And Hands In Tayammum

[Hadith 3878 to 3880]

Hadith 3878

عن زرارة أنه قال لأبي جعفر (عليه السلام): ألا تخبرني من أين عملت وقلت: إن المسح ببعض الرأس وبعض الرجلين؟ - وذكر الحديث إلى أن قال أبو جعفر (عليه السلام) -: ثم فصل بين الكلام فقال: (وامسحوا برؤوسكم) فعرفنا حين قال: (برؤوسكم) أن المسح ببعض الرأس لمكان الباء، - إلى أن قال -: (فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم)

From Zurara that he said to Abu Ja'far (peace be upon him): Won't you tell me from where did you know and say that wiping is done with part of the head and part of the feet? - And he mentioned the hadith until Abu Ja'far (peace be upon him) said -: Then he separated between the words and said: "and wipe your heads" so we knew when He said: "your heads" that wiping is done with part of the head because of the letter Ba, - until he said -: "and if you do not find water, then perform tayammum with clean earth and wipe your faces" [5:6].

فلما أن وضع الوضوء عمن لم يجد الماء أثبت بعض الغسل مسحاً، لأنه قال: (بوجوهكم) ثم وصل بها (وأيديكم منه) أي من ذلك التيمم، لأنه علم أن ذلك أجمع لم يجر على الوجه، لأنه يعلق من ذلك الصعيد ببعض الكف ولا يعلق ببعضها، ثم قال: (ما يريد الله ليجعل عليكم من حرج) والحر: الضيق.

When He removed the obligation of ablution from one who does not find water, He established part of the washing as wiping, because He said: "your faces" then connected it with "and your hands from it", meaning from that tayammum, because He knew that all of that would not pass over the face, as some of that earth sticks to part of the palm and doesn't stick to other parts, then He said: "Allah does not want to place upon you any difficulty" [5:6] and hardship means: constraint.

Hadith 3879

عن أبي عبد الله (عليه السلام)، أنه سئل عن التيمم؟ فتلا هذه الآية: (والسارق والسارقة فاقطعوا أيديهما) وقال: (فاغسلوا وجوهكم وأيديكم، إلى المرافق) قال: فامسح على كفيك من حيث موضع القطع، وقال: (وما كان ربك نسياً).

From Abu Abdullah (peace be upon him), that he was asked about tayammum? So he recited this verse: "As for the thief, male or female, cut off their hands" [5:38] and said: "wash your faces and your hands up to the elbows" [5:6]. He said: So wipe on your palms from where the cutting is done, and he said: "And your Lord is never

forgetful" [19:64].

أقول: فيه تعليم للسائل الاستدلال على العامة بما يوافق مذهبهم في السرقة، ويبطل مذهبهم في التيمم، فكأنه قال: لما أطلق الأيدي في آيتي السرقة والتيمم، وقيدت في آية الوضوء، علم أن القطع والتيمم ليس من المرفقين، والله أعلم.

I (Hurr Amili) say: In it is teaching the questioner how to argue with the general public using what agrees with their school of thought regarding theft, and invalidates their school of thought regarding tayammum, as if he said: When the hands were mentioned generally in the verses of theft and tayammum, and were restricted in the verse of ablution, it was known that cutting and tayammum are not from the elbows, and Allah knows best.

Hadith 3880

عن عثمان، عن سماعة قال: سألته كيف التيمم؟ فوضع يده على الأرض فمسح بها وجهه وذراعيه إلى المرفقين.

From Uthman, from Sama'a who said: I asked him how is tayammum performed? So he placed his hand on the ground and wiped with it his face and his forearms up to the elbows.

أقول: قد حمل الشيخ هذه الرواية ورواية محمد بن مسلم السابقة على التقية.

I say: The Sheikh has interpreted this narration and the previous narration of Muhammad ibn Muslim as being under taqiyya (dissimulation).

CHAPTER 14

On Not Having To Repeat Prayer Performed With Tayammum
Unless One Falls Short In Seeking Water Then It Becomes
Obligatory, Or Finds Water Within The Time Then It Becomes
Recommended

[Hadith 3881 to 3897]

Hadith 3881

عن عبيد الله بن علي الحلبي، أنه سأل أبا عبد الله (عليه السلام) عن الرجل إذا أجنب ولم يجد الماء؟ قال: يتيمم بالصعيد، فإذا وجد الماء فليغتسل ولا يعيد الصلاة.

From Ubaydullah bin Ali Al-Halabi, that he asked Abu Abdullah (peace be upon him) about a man who becomes junub and cannot find water? He said: He should perform tayammum with clean earth, and when he finds water he should perform ghusl but need not repeat the prayer.

Hadith 3882

ويأسناده عن عبد الله بن سنان، أنه سأل أبا عبد الله (عليه السلام) عن الرجل تصيبه الجنباء في الليلة الباردة ويخاف على نفسه التلف إن اغتسل؟ فقال: يتيمم ويصلي، فإذا أمن من البرد اغتسل وأعاد الصلاة.

Through his chain from Abdullah bin Sinan, that he asked Abu Abdullah (peace be upon him) about a man who becomes junub on a cold night and fears death if he performs ghusl? He said: He should perform tayammum and pray, and when he is safe from the cold he should perform ghusl and repeat the prayer.

Hadith 3883

عن زرارة، عن أحدهما (عليهما السلام) قال: إذا لم يجد المسافر الماء فليطلب ما دام في الوقت، فإذا خاف أن يفوته الوقت فليتييمم وليصل في آخر الوقت، فإذا وجد الماء فلا قضاء عليه، وليتوض لما يستقبل.

From Zurarah, from one of them (peace be upon them) who said: If a traveler cannot find water, he should keep searching while time remains. If he fears the time will elapse, he should perform tayammum and pray at the end of time. If he then finds water, he has no make-up prayer due, but should perform wudu for future prayers.

Hadith 3884

عن حماد، عن الحلبي قال: سمعت أبا عبد الله (عليه السلام) يقول: إذا لم يجد الرجل طهورا وكان جنباً فليتمسح من الأرض وليصل، فإذا وجد ماءً فليغتسل وقد أجزأته صلاته التي صلى.

From Hammad, from Al-Halabi who said: I heard Abu Abdullah (peace be upon him) saying: If a man cannot find pure water and is junub, he should wipe from the earth and pray. When he finds water he should perform ghusl, and his prayer that he prayed is sufficient.

Hadith 3885

عن أبي بصير قال: سألت عن رجل كان في سفر وكان معه ماء فنسيه فتيمم وصلى، ثم ذكر أن معه ماء قبل أن يخرج الوقت؟ قال: عليه أن يتوضأ ويعيد الصلاة، الحديث.

From Abu Basir who said: I asked him about a man who was traveling and had water but forgot about it, so he performed tayammum and prayed, then remembered he had water before the time elapsed? He said: He must perform wudu and repeat the prayer, the hadith.

أقول: هذا يحتمل الحمل على الاستحباب، وعلى من تيمم قبل آخر الوقت مع رجاء حصول الماء، وعلى من لم يطلب الماء بقرينة النسيان، والله أعلم.

I say: This could be interpreted as recommended, or apply to one who performed tayammum before the end of time while hoping to find water, or to one who did not search for water as indicated by the forgetfulness, and Allah knows best.

Hadith 3886

عن جعفر بن بشير، عن رواه، عن أبي عبد الله (عليه السلام)، قال: سألت عن رجل أصابته جنابة في ليلة باردة يخاف على نفسه التلف إن اغتسل؟ قال: يتيمم ويصلي، فإذا أمن البرد اغتسل وأعاد الصلاة.

From Ja'far bin Bashir, from who narrated it, from Abu Abdullah (peace be upon him), he said: I asked him about a man who became junub on a cold night and fears death if he performs ghusl? He said: He should perform tayammum and pray, and when he is safe from the cold he should perform ghusl and repeat the prayer.

Hadith 3887

عن ابن سنان قال: سمعت أبا عبد الله (عليه السلام) يقول: إذا لم يجد الرجل طهورا وكان جنباً فليتمسح من الأرض وليصل، فإذا وجد ماءً فليغتسل وقد أجزأته صلاته التي صلى.

From Ibn Sinan who said: I heard Abu Abdullah (peace be upon him) saying: If a man cannot find pure water and is junub, he should wipe from the earth and pray. When he finds water he should perform ghusl, and his prayer that he prayed is sufficient.

Hadith 3888

وعنه، عن يعقوب بن يقطين قال: سألت أبا الحسن (عليه السلام) عن رجل تيمم فصلى فأصاب بعد صلاته ماء، أيتوضأ ويعيد الصلاة أم تجوز صلاته؟ قال: إذا وجد الماء قبل أن يمضي الوقت توضأ وأعاد، فإن مضى الوقت فلا إعادة عليه.

From Ya'qub ibn Yaqtin who said: I asked Abu Al-Hassan (peace be upon him) about a man who performed tayammum and prayed, then found water after his prayer, should he perform ablution and repeat the prayer or is his prayer valid? He said: If he finds water before the time expires, he should perform ablution and repeat, but if the time has expired, there is no repetition required of him.

Hadith 3889

عن زرارة قال: قلت لأبي جعفر (عليه السلام): فإن أصاب الماء وقد صلى بتيمم وهو في وقت، قال: تمت صلاته ولا إعادة عليه.

From Zurarah who said: I said to Abu Ja'far (peace be upon him): If he finds water after having prayed with tayammum while still within the prayer time? He said: His prayer is complete and no repetition is required of him.

Hadith 3890

عن أبي عبد الله (عليه السلام)، في رجل تيمم فصلى ثم أصاب الماء، فقال: أما أنا فكنت فاعلاً، إني كنت أتوضأ وأعيد. أقول: هذا واضح الدلالة على الاستحباب.

From Abu Abdullah (peace be upon him), regarding a man who performed tayammum and prayed then found water, he said: As for me, I would do it; I would perform ablution and repeat. I (Hurr Amili) say: This clearly indicates recommendation.

Hadith 3891

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن رجل تيمم وصلى ثم بلغ الماء قبل أن يخرج الوقت؟ فقال: ليس عليه إعادة الصلاة.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about a man who performed tayammum and prayed, then found water before the time expired? He said: He is not required to repeat the prayer.

Hadith 3892

عن جعفر، عن أبيه، عن آبائه، عن أبي ذر رضي الله عنه، أنه أتى النبي (صلى الله عليه وآله) فقال: يا رسول الله، هلكت، جامععت على غير ماء! قال فأمر النبي (صلى الله عليه وآله) بمحمل فاستترت به، وبماء، فاغتسلت أنا وهي، ثم قال: يا أبا ذر، يكفيك الصعيد عشر سنين.

From Ja'far, from his father, from his forefathers, from Abu Dharr (may Allah be pleased with him), that he came to the Prophet (peace be upon him and his family) and said: O Messenger of Allah, I am ruined, I had intercourse without water! So the Prophet (peace be upon him and his family) ordered a cover to conceal with, and water, so I and she performed ghusl, then he said: O Abu Dharr, clean earth suffices you for ten years.

Hadith 3893

عن معاوية بن ميسرة قال: سألت أبا عبد الله (عليه السلام) عن الرجل في السفر لا يجد الماء تيمم وصلى ثم أتى الماء وعليه شيء من الوقت، أيمضي على صلاته أم يتوضأ ويعيد الصلاة؟ قال: يمضي على صلاته، فإن رب الماء هو رب التراب.

From Mu'awiyah ibn Maysarah who said: I asked Abu Abdullah (peace be upon him) about a man traveling who cannot find water, performs tayammum and prays, then finds water while some time remains, should he proceed with his prayer or perform ablution and repeat the prayer? He said: He proceeds with his prayer, for the Lord of water is the Lord of earth.

Hadith 3894

عن أبي عبد الله (عليه السلام)، في رجل تيمم وصلى ثم أصاب الماء وهو في وقت، قال: قد مضت صلاته وليتطهر.

From Abu Abdullah (peace be upon him), regarding a man who performed tayammum and prayed then found water while still within the time, he said: His prayer has passed and let him purify himself.

Hadith 3895

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن رجل أجنب فتيمم بالصعيد وصلى ثم وجد الماء؟ قال: لا يعيد، إن رب الماء الصعيد، فقد فعل أحد الطهورين.

From Muhammad ibn Muslim who said: I asked Abu Abdullah (peace be upon him) about a man who became junub, performed tayammum with clean earth and prayed, then found water? He said: He does not repeat, for the Lord of clean earth is water, he has performed one of the two purifications.

Hadith 3896

وعنه، عن صفوان، عن العيص قال: سألت أبا عبد الله (عليه السلام) عن الرجل يأتي الماء وهو جنب وقد صلى؟ قال: يغتسل ولا يعيد الصلاة.

From him, from Safwan, from Al-Ais who said: I asked Abu Abdullah (peace be upon him) about a man who finds water while he is in a state of ritual impurity and has

already prayed? He said: He should perform ghusl but does not need to repeat the prayer.

Hadith 3897

عن أبي عبد الله (عليه السلام) قال: قلت له: أتيمم وأصلي ثم أجد الماء وقد بقي علي وقت، فقال: لا تعد الصلاة، فإن رب الماء هو رب الصعيد.

From Abu Abdullah (peace be upon him), I said to him: I perform tayammum and pray, then I find water while there is still time remaining [for prayer], so he said: Do not repeat the prayer, for the Lord of water is the same Lord of earth.

CHAPTER 15

Permissibility Of Tayammum And Prayer For One Who Is Prevented From Leaving For Ablution Due To Crowd, And It Is Recommended To Repeat The Prayer

[Hadith 3898 to 3899]

Hadith 3898

عن جعفر، عن أبيه، عن علي (عليهم السلام) أنه سئل عن رجل يكون في وسط الزحام يوم الجمعة، أو يوم عرفة، لا يستطيع الخروج من المسجد من كثرة الناس؟ قال: يتيمم ويصلي معهم ويعيد إذا انصرف.

From Ja'far, from his father, from Ali (peace be upon them) that he was asked about a man who is in the middle of a crowd on Friday or on the day of Arafah, unable to leave the mosque due to the large number of people? He said: He should perform tayammum and pray with them, and repeat [the prayer] when he leaves.

Hadith 3899

عن أبي جعفر، عن أبيه، عن زرعة، عن سماعة، عن أبي عبد الله (عليه السلام) عن أبيه، عن علي (عليهم السلام) أنه سئل عن رجل يكون وسط الزحام يوم الجمعة أو يوم عرفة فأحدث أو ذكر أنه على غير وضوء ولا يستطيع الخروج من كثرة الزحام؟ قال: يتيمم ويصلي معهم ويعيد إذا هو انصرف.

From Abu Ja'far, from his father, from Zur'ah, from Sama'ah, from Abu Abdullah (peace be upon him), from his father, from Ali (peace be upon them) that he was asked about a man who is in the middle of a crowd on Friday or on the day of Arafah and he breaks his ablution or remembers that he is without ablution and cannot leave due to the large crowd? He said: He should perform tayammum and pray with them, and repeat [the prayer] when he leaves.

أقول: هذا غير صريح في الوجوب فيحمل على الاستحباب لما مر، ويحتمل الحمل على كون الخروج متعسرا لا متعذرا، فتجب الإعادة، وقد تقدم ما يدل على المقصود.

I (Hurr Amili) say: This is not explicit in obligation, so it is interpreted as recommendation based on what has passed, and it might be interpreted as the case where leaving is difficult but not impossible, so repeating becomes obligatory, and what has been mentioned earlier indicates the intended meaning.

CHAPTER 16

The One Who Intentionally Becomes Junub (Ritually Impure)
Then Performs Tayammum And Prays While Fearing Death, It Is
Recommended For Him To Repeat [the Prayer]

[Hadith 3900 to 3900]

Hadith 3900

محمد بن علي بن الحسين بإسناده عن عبد الله بن سنان أنه سأل أبا عبد الله (عليه السلام) عن الرجل تصيبه الجنابة في الليلة الباردة ويخاف على نفسه التلف إن اغتسل؟ فقال: يتيمم ويصلي، فإذا أمن البرد اغتسل وأعاد الصلاة.

Muhammad ibn Ali ibn Al-Husain, with his chain of narrators from Abdullah ibn Sinan, that he asked Abu Abdullah (peace be upon him) about a man who becomes junub on a cold night and fears death for himself if he performs ghusl (ritual bath)? He said: He should perform tayammum and pray, then when he is safe from the cold, he should perform ghusl and repeat the prayer.

أقول: هذا غير صريح في تعمد الجنابة، وإنما حمّله عليها بعض الأصحاب. وقد تقدم ما يدل على أن المراد به وبأمثاله الاستحباب، مع أنه يحتمل الحمل على تعسر الغسل وعدم تعذره، والله أعلم.

I (Hurr Amili) say: This is not explicit regarding intentional impurity, rather some companions interpreted it as such. What has preceded indicates that this and similar narrations indicate recommendation, although it could also be interpreted as referring to difficulty in performing ghusl rather than its impossibility, and Allah knows best.

CHAPTER 17

Obligation Of Enduring Severe Hardship In Ghusl For One Who Deliberately Enters The State Of Janabah, Unlike One Who Has A Wet Dream, And The Impermissibility Of Tayammum For The One Who Does It Deliberately

[Hadith 3901 to 3904]

Hadith 3901

عن أبي عبد الله (عليه السلام) قال: سألته عن مجذور أصابته جنابة؟ قال: إن كان أجنب هو فليغتسل، وإن كان احتلم فليتيمم.

From Abu Abdullah (peace be upon him), he said: I asked him about a person with smallpox who enters the state of janabah? He said: If he deliberately entered janabah he must perform ghusl, and if it was from a wet dream then he should perform tayammum.

Hadith 3902

وعن علي بن إبراهيم، عن أبيه رفعه قال: إن أجنب فعليه أن يغتسل على ما كان منه، وإن احتلم تيمم.

From Ali ibn Ibrahim, from his father, in a raised chain, he said: If one deliberately enters janabah, he must perform ghusl regardless of his condition, and if it was from a wet dream, he performs tayammum.

Hadith 3903

عن أبي عبد الله (عليه السلام)، أنه سئل عن رجل كان في أرض باردة فتخوف إن هو اغتسل أن يصيبه عنت من الغسل، كيف يصنع؟ قال: يغتسل وإن أصابه ما أصابه.

From Abu Abdullah (peace be upon him), he was asked about a man in a cold land who feared that if he performed ghusl he would suffer hardship from it, what should he do? He said: He should perform ghusl regardless of what befalls him.

قال - وذكر أنه كان وجعا شديدا الوجع فأصابته جنابة وهو في مكان بارد، وكانت ليلة شديدة الريح باردة - فدعوت الغلظة فقلت لهم: احملوني فأغسلوني، فقالوا: إنا نخاف عليك! فقلت: ليس بد، فحملوني ووضعوني على خشبات، ثم صبوا علي الماء فغسلوني.

He said - and mentioned that he was severely ill and entered the state of janabah in a cold place, and it was a very cold and windy night - so I called the servants and told them: Carry me and wash me. They said: We fear for you! I said: There is no alternative. So they carried me and placed me on wooden planks, then poured water

on me and washed me.

Hadith 3904

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن رجل تصيبه الجنابة في أرض باردة ولا يجد الماء، وعسى أن يكون الماء جامدا؟ فقال: يغتسل على ما كان. حدثه رجل أنه فعل ذلك فمرض شهرا من البرد، فقال: اغتسل على ما كان، فإنه لا بد من الغسل. وذكر أبو عبد الله (عليه السلام) أنه اضطر إليه وهو مريض فأتوه به مسخنا فاغتسل، وقال: لا بد من الغسل.

From Muhammad ibn Muslim who said: I asked Abu Abdullah (peace be upon him) about a man who enters the state of janabah in a cold land and cannot find water, and perhaps the water is frozen? He said: He should perform ghusl regardless of the situation. A man told him that he did that and fell ill for a month from the cold, but he said: Perform ghusl regardless, for ghusl is absolutely necessary. And Abu Abdullah (peace be upon him) mentioned that he was compelled to it while ill, so they brought him warm water and he performed ghusl, and said: Ghusl is absolutely necessary.

أقول: قد حملوا جميع ما سبق على المتعمد، بدلالة التصريح في بعضه، وقرينة ذكر جنابة الامام وهو منزّه عن الاحتلام للنص الوارد في ذلك، وغير ما ذكر من القرائن، والله أعلم.

I (Hurr Amili) say: They have interpreted all the preceding to apply to one who deliberately enters janabah, as evidenced by the explicit mention in some narrations, and the context of mentioning the Imam's janabah while he is above having wet dreams according to explicit texts about this, and other contextual evidence, and Allah knows best.

CHAPTER 18

Ruling On The Gathering Of A Deceased, Someone In Janabah,
And Someone Without Wudu, Or Someone In Janabah And A
Group Without Wudu, When There Is Insufficient Water For All

[Hadith 3905 to 3909]

Hadith 3905

عن عبد الرحمن بن أبي نجران، أنه سأل أبا الحسن موسى بن جعفر (عليه السلام) عن ثلاثة نفر كانوا في سفر: أحدهم جنب، والثاني ميت، والثالث على غير وضوء، وحضرت الصلاة ومعهم من الماء قدر ما يكفي أحدهم، من يأخذ الماء، وكيف يصنعون؟

From Abdul Rahman bin Abi Najran, who asked Abu Al-Hassan Musa bin Ja'far (peace be upon him) about three people traveling: one in janabah, one deceased, and one without wudu, when prayer time arrived and they had only enough water for one person, who should take the water and what should they do?

قال: يغتسل الجنب، ويدفن الميت بتيمم، ويتيمم الذي هو على غير وضوء لان الغسل من الجنابة فريضة، وغسل الميت سنة، والتيمم للآخر جائز.

He said: The one in janabah should perform ghusl, the deceased should be buried with tayammum, and the one without wudu should perform tayammum, because ghusl from janabah is obligatory, washing the deceased is sunnah, and tayammum is permissible for the other.

أقول: المراد بالسنة هنا ما علم وجوبه من السنة لا من القرآن، قال الشيخ وغيره، ويحتمل الحمل على الطريقة المتبعة وإن كانت واجبة لما مر.

I (Hurr Amili) say: The intended meaning of sunnah here is what is known to be obligatory from sunnah not from the Quran. The Sheikh and others said it could mean the followed way even if obligatory as mentioned before.

Hadith 3906

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن قوم كانوا في سفر فأصاب بعضهم جنابة وليس معهم من الماء إلا ما يكفي الجنب لغسله، يتوضؤون هم هو أفضل؟ أو يعطون الجنب فيغتسل وهم لا يتوضؤون؟ فقال: يتوضؤون هم ويتيمم الجنب.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about people traveling when some became junub and they only had enough water for the junub's ghusl, is it better for them to perform wudu or give it to the junub for ghusl while they remain without wudu? He said: They should perform wudu and the junub should

perform tayammum.

Hadith 3907

عن الحسن التفليسي قال: سألت أبا الحسن (عليه السلام) عن ميت وجنب اجتماعا ومعهما ما يكفي أحدهما، أيهما يغتسل؟ قال: إذا اجتمعت سنة وفريضة بدئ بالفرض.

From Al-Hassan Al-Taflisi who said: I asked Abu Al-Hassan (peace be upon him) about a deceased and someone in janabah together with only enough water for one, which should perform ghusl? He said: When a sunnah and an obligation combine, begin with the obligation.

Hadith 3908

عن الحسين بن النضر الأرمي، قال: 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، لأن هذا فريضة وهذا سنة.

From Al-Hussein bin Al-Nadr Al-Armani who said: I asked Abu Al-Hassan Al-Rida (peace be upon him) about people traveling when one dies among them, and they have someone in janabah, and little water only sufficient for one, which should begin? He said: The one in janabah should perform ghusl and leave the deceased, because this is obligatory and that is sunnah.

Hadith 3909

عن أبي عبد الله (عليه السلام)، قال: قلت له: الميت والجنب يتفقان في مكان لا يكون فيه الماء إلا بقدر ما يكفي به أحدهما، أيهما أولى أن يجعل الماء له؟ قال: يتيّم الجنب، ويغتسل الميت بالماء.

From Abu Abdullah (peace be upon him), I said to him: A deceased and someone in janabah are in a place with water only sufficient for one, which has more right to the water? He said: The one in janabah should perform tayammum and the deceased should be washed with water.

أقول: هذه الأحاديث غير صريحة في الوجوب، بل تفيد الأولوية والاستحباب، ومن القرائن على ذلك الاختلاف، فيحمل على التخيير.

I (Hurr Amili) say: These hadiths are not explicit in obligation, but rather indicate priority and recommendation, and among the evidence for this is the difference in rulings, so it is interpreted as giving choice.

CHAPTER 19

Invalidation Of Tayammum By Everything That Invalidates Wudhu, And By Having Access To Water Usage, And If Usage Becomes Difficult Then Tayammum Becomes Obligatory, And If The Junub's Tayammum Is Invalidated Even By Minor Ritual Impurity Then Ghusl Becomes Obligatory

[Hadith 3910 to 3915]

Hadith 3910

عن زرارة قال: قلت لأبي جعفر (عليه السلام): يصلي الرجل بوضوء واحد صلاة الليل والنهار كلها؟ قال: نعم، ما لم يحدث، قلت: فيصلي بتيمم واحد صلاة الليل والنهار كلها؟ قال: نعم، ما لم يحدث، أو يصب ماء،

From Zurarah who said: I said to Abu Ja'far (peace be upon him): Can a man pray with one wudhu all prayers of night and day? He said: Yes, as long as he does not nullify it. I said: Can he pray with one tayammum all prayers of night and day? He said: Yes, as long as he does not nullify it or find water.

قلت: فإن أصاب الماء، ورجا أن يقدر على ماء آخر، وظن أنه يقدر عليه (كلما أراد، فعسر) ذلك عليه؟ قال: ينقض ذلك تيممه، وعليه أن يعيد التيمم.

I said: If he finds water and hopes to have access to other water, and thinks he can get it whenever he wants, but it becomes difficult for him? He said: This invalidates his tayammum, and he must perform tayammum again.

Hadith 3911

عن حسين العامري، عن سألته، عن رجل أجنب فلم يقدر على الماء، وحضرت الصلاة، فتيمم بالصعيد، ثم مر بالماء ولم يغتسل، وانتظر ماء آخر وراء ذلك، فدخل وقت الصلاة الأخرى ولم ينته إلى الماء، وخاف فوت الصلاة، قال: يتيمم ويصلي، فإن تيممه الأول انتقض حين مر بالماء ولم يغتسل.

From Husayn Al-Amiri, from one who asked him about a man who became junub and couldn't find water, and prayer time came, so he performed tayammum with earth, then passed by water but didn't perform ghusl, waiting for other water beyond that, then the time for another prayer entered while he hadn't reached water, and feared missing the prayer. He said: He should perform tayammum and pray, for his first tayammum was invalidated when he passed by water and didn't perform ghusl.

Hadith 3912

وقد تقدم في حديث زرارة عن أحدهما (عليهما السلام) قال فإذا وجد الماء فلا قضاء عليه، وليتوضأ لما يستقبل.

It was previously mentioned in Zurarah's hadith from one of them (peace be upon them) who said: When he finds water, he doesn't need to make up prayers, but should perform wudhu for future prayers.

Hadith 3913

وفي حديث ابن سنان، عن أبي عبد الله (عليه السلام) قال: فإذا وجد ماء فليغتسل. وفي حديث الحلبي عنه (عليه السلام): فإذا وجد ماء فليغتسل.

In Ibn Sinan's hadith from Abu Abdullah (peace be upon him) who said: When he finds water, he should perform ghusl. And in Al-Halabi's hadith from him (peace be upon him): When he finds water, he should perform ghusl.

Hadith 3914

وفي حديث زرارة. عن أبي جعفر (عليه السلام): ومتى أصبت الماء فعليك الغسل إن كنت جنباً، والوضوء إن لم تكن جنباً.

In Zurarah's hadith from Abu Ja'far (peace be upon him): When you find water, you must perform ghusl if you're junub, and wudhu if you're not junub.

Hadith 3915

محمد بن مسعود العياشي في (تفسيره) عن أبي أيوب، عن أبي عبد الله (عليه السلام) قال: التيمم بالصعيد لمن لم يجد الماء كمن توضأ من غدير من ماء، أليس الله يقول: (فتيمموا صعيدا طيبا)؟ قال: قلت: فإن أصاب الماء وهو في آخر الوقت؟ قال: فقال: قد مضت صلاته، قال: قلت له: فيصلّي بالتيمم صلاة أخرى؟ قال: إذا رأى الماء وكان يقدر عليه انتقض التيمم.

Muhammad bin Mas'ud Al-Ayyashi in his (Tafsir) from Abu Ayyub, from Abu Abdullah (peace be upon him) who said: Tayammum with earth for one who cannot find water is like one who performs wudhu from a pond of water. Doesn't Allah say: "then perform tayammum with clean earth" [4:43]? He said: I asked: What if he finds water at the end of the time? He said: His prayer has passed. I said to him: Can he pray another prayer with tayammum? He said: When he sees water and can access it, the tayammum is invalidated.

أقول: وتقدم ما يدل على ذلك في النواقض عموماً وإطلاقاً، ويأتي ما يدل عليه.

I (Hurr Amili) say: What indicates this has preceded in the invalidators generally and absolutely, and what indicates it will come.

CHAPTER 20

Permissibility Of Performing Multiple Prayers With One Tayammum As Long As One Does Not Nullify It Or Find Water

[Hadith 3916 to 3922]

Hadith 3916

عن زرارة قال: قلت لأبي جعفر (عليه السلام): يصلي الرجل بتيمم واحد صلاة الليل والنهار كلها؟ فقال: نعم، ما لم يحدث، أو يصب ماء.

From Zurarah who said: I asked Abu Ja'far (peace be upon him): Can a man pray all night and day prayers with one tayammum? He said: Yes, as long as he does not nullify it or find water.

Hadith 3917

عن زرارة، عن أبي عبد الله (عليه السلام) في رجل تيمم، قال: يجزيه ذلك إلى أن يجد الماء.

From Zurarah, from Abu Abdullah (peace be upon him) regarding a man who performed tayammum, he said: That suffices him until he finds water.

Hadith 3918

وعنه، عن فضالة، عن حماد بن عثمان قال: سألت أبا عبد الله (عليه السلام) عن الرجل لا يجد الماء، أيتيمم لكل صلاة؟ فقال: لا، هو بمنزلة الماء.

And from him, from Fadala, from Hammad bin Uthman who said: I asked Abu Abdullah (peace be upon him) about a man who cannot find water, should he perform tayammum for each prayer? He said: No, it is like water (*).

Translator: * Just like how one ablution with water suffices for multiple prayers.

Hadith 3919

عن أبي همام، عن الرضا (عليه السلام) قال: يتيمم لكل صلاة حتى يوجد الماء. أقول: هذا محمول على حصول حدث ينقض التيمم، أو على التقية، أو على التمكن من استعمال الماء لما مر.

From Abu Hammam, from Al-Ridha (peace be upon him) who said: He should perform tayammum for each prayer until water is found. I (Hurr Amili) say: This is interpreted as occurring when there is an event that nullifies tayammum, or based on taqiyyah, or on the ability to use water as previously mentioned.

Hadith 3920

عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام) قال: لا بأس بأن تصلي صلاة الليل والنهار بتيمم واحد ما لم تحدث، أو تصب الماء.

From Ja'far bin Muhammad, from his father, from his forefathers (peace be upon them) who said: There is no problem in praying night and day prayers with one tayammum as long as you do not nullify it or find water.

Hadith 3921

عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام) قال: لا يتمتع بالتيمم إلا صلاة واحدة ونافلتها.

From Ja'far bin Muhammad, from his father, from his forefathers (peace be upon them) who said: One cannot benefit from tayammum except for one prayer and its optional prayers.

Hadith 3922

عن جعفر، عن آبائه (عليهم السلام)، أن النبي (صلى الله عليه وآله) قال: يا باذر، يكفيك الصعيد عشر سنين.

From Ja'far, from his forefathers (peace be upon them), that the Prophet (peace be upon him and his family) said: O Abu Dharr, clean earth is sufficient for you for ten years.

CHAPTER 21

One Who Enters Prayer With Tayammum Then Finds Water Must Leave, Purify And Restart If They Have Not Performed Ruku'

[Hadith 3923 to 3928]

Hadith 3923

عن زرارة - في حديث - قال: قلت لأبي جعفر (عليه السلام): إن أصاب الماء وقد دخل في الصلاة، قال: فلينصرف فليتوضأ ما لم يركع، فإن كان قد ركع فليمض في صلاته، فإن التيمم أحد الطهورين.

From Zurarah - in a hadith - he said: I said to Abu Ja'far (peace be upon him): If one finds water after having started the prayer? He said: Let him leave and perform wudu if he has not done ruku'. If he has done ruku', let him continue his prayer, for tayammum is one of the two purifications.

Hadith 3924

عن عبد الله بن عاصم قال: سألت أبا عبد الله (عليه السلام) عن الرجل لا يجد الماء فيتيمم ويقوم في الصلاة فجاء الغلام فقال: هو ذا الماء، فقال: إن كان لم يركع فلينصرف وليتوضأ، وإن كان قد ركع فليمض في صلاته.

From Abdullah bin 'Asim who said: I asked Abu Abdullah (peace be upon him) about a man who cannot find water so performs tayammum and stands for prayer, then a servant comes saying "here is water." He said: If he has not performed ruku', let him leave and perform wudu, but if he has done ruku', let him continue his prayer.

Hadith 3925

عن أبي عبد الله (عليه السلام) قال: قلت له: رجل تيمم ثم دخل في الصلاة وقد كان طلب الماء فلم يقدّر عليه ثم يؤتى بالماء حين يدخل في الصلاة، قال: يمضي في الصلاة، واعلم أنه ليس ينبغي لاحد أن يتيمم إلا في آخر الوقت.

From Abu Abdullah (peace be upon him), I said to him: A man performs tayammum then enters prayer having searched for water but not found it, then water is brought to him after entering prayer. He said: He continues the prayer. And know that no one should perform tayammum except at the end of the time.

أقول: ينبغي حمل هذا على كونه قد ركع لما سبق، أو على ضيق الوقت بقريضة آخره.

I (Hurr Amili) say: This should be interpreted as applying when he has performed ruku' based on what preceded, or when time is short as indicated by its end.

Hadith 3926

عن زرارة، عن محمد بن مسلم قال: قلت: في رجل لم يصب الماء وحضرت الصلاة فتيمم وصلى ركعتين، ثم أصاب الماء، أينقض الركعتين، أو يقطعهما ويتوضأ ثم يصلي؟ قال: لا، ولكنه يمضي في صلاته فيتمها ولا ينقضها (لمكان أنه) دخلها وهو على طهر بتيمم.

From Zurarah, from Muhammad bin Muslim who said: I asked about a man who could not find water when prayer time came, so he performed tayammum and prayed two rak'ahs, then found water - should he invalidate the two rak'ahs or cut them off, perform wudu then pray? He said: No, rather he continues his prayer to completion and does not invalidate it (because) he entered it in a state of purity with tayammum.

Hadith 3927

عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عن رجل صلى ركعة على تيمم ثم جاء رجل ومعه قربتان من ماء؟ قال: يقطع الصلاة ويتوضأ ثم يبنى على واحدة

From Zurarah, from Abu Ja'far (peace be upon him) who said: I asked him about a man who prayed one rak'ah with tayammum then a man came with two water skins? He said: He cuts off the prayer, performs wudu then builds upon the one [rak'ah].

Hadith 3928

عن الحسن الصيقل قال: قلت لأبي عبد الله (عليه السلام) رجل تيمم ثم قام يصلي فمر به نهر وقد صلى ركعة، قال: فليغتسل وليس قبل الصلاة. فقلت: إنه قد صلى صلاته كلها، قال: لا يعيد.

From Al-Hasan Al-Sayqal who said: I said to Abu Abdullah (peace be upon him): A man performs tayammum then stands to pray, then passes by a river after praying one rak'ah? He said: Let him perform ghusl and restart the prayer. I said: But he has completed his whole prayer. He said: He does not repeat it.

أقول: حمله الشيخ على الاستحباب، ويمكن حمله على التقية لموافقته لها، ووجود النص الصريح بالتفصيل، ويحتمل حمله على ذلك.

I (Hurr Amili) say: The Sheikh interpreted this as recommended, and it can be interpreted as taqiyyah due to its agreement with it, and the existence of explicit text with details, and it is possible to interpret it as such.

CHAPTER 22

Obligation Of Delaying Tayammum And Prayer Until The End Of Time When Hoping For The Removal Of The Excuse Specifically

[Hadith 3929 to 3933]

Hadith 3929

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: إذا لم تجد ماء وأردت التيمم فأخر التيمم إلى آخر الوقت، فإن فاتك الماء لم تفتك الأرض.

From Abu Abdullah (peace be upon him), he said: I heard him saying: If you do not find water and want to perform tayammum, then delay the tayammum until the end of time, for if you miss water, you will not miss earth.

Hadith 3930

عن زرارة، عن أحدهما (عليهما السلام) قال: إذا لم يجد المسافر الماء فليطلب ما دام في الوقت، فإذا خاف أن يفوته الوقت فليتييمم، وليصل في آخر الوقت.

From Zurarah, from one of them (peace be upon them), he said: If a traveler does not find water, he should seek it as long as there is time. If he fears missing the time, he should perform tayammum and pray at the end of time.

Hadith 3931

عن أبي عبد الله (عليه السلام) قال: قلت له: رجل أم قوما وهو جنب وقد تيمم وهم على طهور، قال: لا بأس، فإذا تيمم الرجل فليكن ذلك في آخر الوقت، فإن فاتته الماء فلن يفوته الأرض.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who led people in prayer while he was in a state of major ritual impurity (janabah) and had performed tayammum while they had ritual purity. He said: There is no problem, but when a man performs tayammum, let it be at the end of time, for if he misses water, he will not miss earth.

Hadith 3932

عن عبد الله بن بكير قال: سألت أبا عبد الله (عليه السلام) عن رجل أجنب فلم يجد ماء، يتيمم ويصلي؟ قال لا، حتى آخر الوقت، إنه إن فاتته الماء لم تفته الأرض.

From Abdullah bin Bukair, he said: I asked Abu Abdullah (peace be upon him) about a man who becomes ritually impure and does not find water, should he perform

tayammum and pray? He said: No, until the end of time, for if he misses water, he will not miss earth.

Hadith 3933

وقد تقدم في حديث محمد بن حمران، عن أبي عبد الله (عليه السلام) قال: وإعلم أنه ليس ينبغي لاحد أن يتيمم إلا في آخر الوقت.

And it was previously mentioned in the hadith of Muhammad bin Humran, from Abu Abdullah (peace be upon him), he said: And know that no one should perform tayammum except at the end of time.

أقول: القرائن ظاهرة في هذه الأحاديث على أن المفروض رجاء زوال العذر، فالأخير محمول على ذلك، أو على الاستحباب بدلالة لفظ (ينبغي) ويدل على ذلك أيضا ما تقدم من الأحاديث الدالة على عدم وجوب الإعادة على من صلى بتيمم ثم زال العذر مع بقاء الوقت وغير ذلك. والله أعلم.

I (Hurr Amili) say: The evidence is clear in these hadiths that the assumption is hoping for the removal of the excuse, so the last one is interpreted accordingly, or on recommendation as indicated by the word (should), and this is also evidenced by the previous hadiths indicating that it is not obligatory to repeat the prayer for one who prayed with tayammum and then the excuse was removed while time remained, and other such matters. And Allah knows best.

CHAPTER 23

The One Performing Tayammum Is Permitted What The One Who Purifies With Water Is Permitted

[Hadith 3934 to 3939]

Hadith 3934

عن أبي عبد الله (عليه السلام) قال: إن الله جعل التراب طهورا كما جعل الماء طهورا.

From Abu Abdullah (peace be upon him) who said: Indeed Allah made earth a purifier just as He made water a purifier.

Hadith 3935

عن حماد بن عثمان قال: سألت أبا عبد الله (عليه السلام) عن الرجل لا يجد الماء، أيتيمم لكل صلاة؟ فقال: لا، هو بمنزلة الماء.

From Hammad bin Uthman who said: I asked Abu Abdullah (peace be upon him) about a man who cannot find water, should he perform tayammum for every prayer? He said: No, it is of the same status as water.

Translator: Tayammum for every prayer is not required just as one ablution with water suffices for multiple prayers, until it is invalidated.

Hadith 3936

وقد تقدم في حديث زرارة، عن أبي عبد الله (عليه السلام) في رجل تيمم، قال: يجزيه ذلك إلى أن يجد الماء.

And it has preceded in the hadith of Zurara, from Abu Abdullah (peace be upon him) regarding a man who performed tayammum, he said: That suffices him until he finds water.

Hadith 3937

وفي حديث السكوني، عن أبي عبد الله (عليه السلام) أن النبي (صلى الله عليه وآله) قال: يا باذر، يكفيك الصعيد عشر سنين.

And in the hadith of Al-Sakooni, from Abu Abdullah (peace be upon him) that the Prophet (peace be upon him and his family) said: O Bazar, clean earth suffices you for ten years.

Hadith 3938

وفي حديث زرارّة، عن أبي جعفر (عليه السلام) قال: إنّ التيمم أحد الطهورين.

And in the hadith of Zurara, from Abu Ja'far (peace be upon him) who said: Indeed tayammum is one of the two purifiers.

Hadith 3939

عن أبي عبد الله (عليه السلام) قال: إنّ رب الماء هو رب الصعيد، فقد فعل أحد الطهورين.

From Abu Abdullah (peace be upon him) who said: Indeed the Lord of water is the Lord of clean earth, so he has performed one of the two purifiers.

CHAPTER 24

Obligation Of Tayammum For The Junub Even If He Finds Water Sufficient Only For Wudu, And The Invalidity Of Performing Only Wudu

[Hadith 3940 to 3943]

Hadith 3940

عن عبيد الله بن علي الحلبي أنه سأل أبا عبد الله (عليه السلام) عن الرجل يجنب ومعه قدر ما يكفيه من الماء لوضوء الصلاة، أيتوضأ بالماء أو يتيمم؟ قال: لا بل يتيمم، ألا ترى أنه إنما جعل عليه نصف الوضوء؟!

From Ubaydullah bin Ali Al-Halabi that he asked Abu Abdullah (peace be upon him) about a man who becomes junub and has with him water only sufficient for the wudu of prayer, should he perform wudu with water or tayammum? He said: Rather, he should perform tayammum. Don't you see that only half of the purification was prescribed for him?!

Hadith 3941

وبإسناده عن محمد بن حمران وجميل بن دراج أنهما سألا أبا عبد الله (عليه السلام) عن إمام قوم أصابته جنابة في السفر وليس معه من الماء ما يكفيه للغسل، أيتوضأ بعضهم ويصلي بهم؟ فقال: لا، ولكن يتيمم الجنب ويصلي بهم، فإن الله عز وجل جعل التراب طهورا كما جعل الماء طهورا.

And by his chain from Muhammad bin Humran and Jameel bin Darraj that they both asked Abu Abdullah (peace be upon him) about an imam of a people who becomes junub during travel and doesn't have enough water for ghusl, should some of them perform wudu and he leads them in prayer? He said: No, but the junub should perform tayammum and lead them in prayer, for Allah the Mighty and Majestic made earth a purifier just as He made water a purifier.

Hadith 3942

عن الحسين بن أبي العلاء قال: سألت أبا عبد الله (عليه السلام) عن الرجل يجنب ومعه من الماء بقدر ما يكفيه لوضوئه للصلاة، أيتوضأ بالماء أو يتيمم؟ قال: يتيمم، ألا ترى أنه جعل عليه نصف الطهور.

From Al-Husayn bin Abi Al-'Ala who said: I asked Abu Abdullah (peace be upon him) about a man who becomes junub and has water only sufficient for his wudu for prayer, should he perform wudu with water or tayammum? He said: He should perform tayammum. Don't you see that only half of the purification was prescribed for him.

Hadith 3943

عن محمد بن مسلم، عن أحدهما (عليهما السلام) في رجل أجنب في سفر ومعه ماء قدر ما يتوضأ به، قال: يتيمم ولا يتوضأ.

From Muhammad bin Muslim, from one of them (peace be upon them both) regarding a man who becomes junub during travel and has water only sufficient for wudu, he said: He should perform tayammum and not wudu.

CHAPTER 25

Permissibility Of Tayammum Despite Having Water That One Needs For Drinking, When It Does Not Exceed The Necessary Amount For Purification, And The Non-obligation Of Spilling Water

[Hadith 3944 to 3947]

Hadith 3944

عن أبي عبد الله (عليه السلام) أنه قال: في رجل أصابته جنابة في السفر وليس معه إلا ماء قليل ويخاف إن هو اغتسل أن يعطش؟ قال: إن خاف عطشا فلا يهريق منه قطرة، وليتيمم بالصعيد، فإن الصعيد أحب إلي.

From Abu Abdullah (peace be upon him) that he said regarding a man who becomes junub during travel and has only a little water with him and fears thirst if he performs ghusl? He said: If he fears thirst, he should not spill a single drop of it, and should perform tayammum with earth, for earth is more beloved to me.

Hadith 3945

عن محمد الحلبي قال: قلت لأبي عبد الله (عليه السلام): الجنب يكون معه الماء القليل، فإن هو اغتسل به خاف العطش، أيغتسل به أو يتيمم؟ فقال: بل يتيمم، وكذلك إذا أراد الوضوء.

From Muhammad al-Halabi who said: I asked Abu Abdullah (peace be upon him) about a junub person who has little water, and if he performs ghusl with it he fears thirst, should he perform ghusl with it or tayammum? He said: Rather, he should perform tayammum, and likewise if he wants to perform wudhu.

Hadith 3946

وعنه، عن الحسن، عن زرعة، عن سماعة قال: سألت أبا عبد الله (عليه السلام) عن الرجل يكون معه الماء في السفر فيخاف قلته؟ قال: يتيمم بالصعيد ويستبقي الماء، فإن الله عز وجل جعلهما طهورا: الماء والصعيد.

And from him, from al-Hassan, from Zur'ah, from Sama'ah who said: I asked Abu Abdullah (peace be upon him) about a man who has water while traveling but fears its scarcity? He said: He should perform tayammum with earth and keep the water, for Allah, the Mighty and Majestic, has made them both purifiers: water and earth.

Hadith 3947

عن ابن أبي يعفور قال: سألت أبا عبد الله (عليه السلام) عن الرجل يجنب، ومعه من الماء قدر ما يكفيه لشربه، أيتيمم أو يتوضأ؟ قال: يتيمم أفضل، ألا ترى أنه إنما جعل عليه نصف الطهور؟!

From Ibn Abi Ya'fur who said: I asked Abu Abdullah (peace be upon him) about a man who becomes junub and has only enough water for drinking, should he perform tayammum or wudhu? He said: Tayammum is better, don't you see that only half the purification is required of him?!

CHAPTER 26

Obligation Of Purchasing Water For Purification Even If The Price Is High, And The Impermissibility Of Tayammum When Able To Purchase

[Hadith 3948 to 3949]

Hadith 3948

عن صفوان قال: سألت أبا الحسن (عليه السلام) عن رجل احتاج إلى الوضوء للصلاة وهو لا يقدر على الماء، فوجد بقدر ما يتوضأ به بمائة درهم أو بألف درهم وهو واجد لها، يشتري ويتوضأ أو يتيمم؟ قال: لا، بل يشتري، قد أصابني مثل ذلك فاشتريت وتوضأت وما يسرني بذلك مال كثير.

From Safwan who said: I asked Abu Al-Hassan (peace be upon him) about a man who needs to perform ablution for prayer and cannot find water, then he finds enough water for ablution for one hundred dirhams or one thousand dirhams and he has the means - should he buy and perform ablution or perform tayammum? He said: No, rather he should buy. I experienced something similar, so I bought and performed ablution, and no amount of wealth would make me happier than that.

Hadith 3949

محمد بن مسعود العباسي في (تفسيره) عن الحسين بن أبي طلحة قال: سألت عبدا صالحا (عليه السلام) عن قول الله عز وجل: (أو لامستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا)، ما حد ذلك؟ قال: فإن لم تجدوا بشراء أو بغير شراء: إن وجد قدر وضوء بمائة ألف، أو بألف، وكم بلغ؟ قال: ذلك على قدر جدته.

Muhammad bin Masood Al-Ayyashi in his (Tafsir) from Al-Hussein bin Abi Talha who said: I asked a righteous servant (peace be upon him) about Allah's saying: "or you have touched women and you find no water, then seek clean earth" (Al-Nisa 4:43), what is its limit? He said: If you don't find it by purchase or other means: if one finds enough for ablution for hundred thousand, or thousand, whatever the amount? He said: That depends on one's means (capacity).

CHAPTER 27

Disliking Of Sexual Intercourse Without Water (For Purification) Except In Necessity And Its Non-Prohibition

[Hadith 3950 to 3951]

Hadith 3950

عن إسحاق بن عمار قال: سألت أبا إبراهيم (عليه السلام) عن الرجل يكون مع أهله في السفر فلا يجد الماء، يأتي أهله؟ فقال: ما أحب أن يفعل ذلك إلا أن يكون شيقا، أو يخاف على نفسه.

From Ishaq bin Ammar who said: I asked Abu Ibrahim (peace be upon him) about a man who is with his wife while traveling and cannot find water, can he approach his wife? He said: I do not like him to do that unless he is lustful or fears for himself.

Hadith 3951

ورواه ابن إدريس في آخر (السرائر) نقلا من كتاب محمد بن علي بن محبوب، مثله. وزاد: قلت: يطلب بذلك اللذة؟ قال: هو حلال، فقلت: فإنه روي عن النبي (صلى الله عليه وآله) أن أبا ذر سأله عن هذا؟ فقال: أنت أهلك تؤجر، فقال: يا رسول الله، وأؤجر؟ قال: نعم، إنك إذا أتيت الحرام أذرت، فكذلك إذا أتيت الحلال أجزت. فقال: ألا ترى أنه إذا خاف على نفسه فأتى الحلال أجز.

Ibn Idris narrated it at the end of (Al-Sara'ir) as quoted from the book of Muhammad bin Ali bin Mahboub, similar to it. And added: I said: Is he seeking pleasure in that? He said: It is permissible. So I said: It has been narrated from the Prophet (peace be upon him and his family) that Abu Dharr asked him about this? He said: Approach your wife, you will be rewarded. He said: O Messenger of Allah, will I be rewarded? He said: Yes, when you approach the forbidden you are burdened with sin, likewise when you approach the permissible you are rewarded. He said: Don't you see that when he fears for himself and approaches what is permissible, he is rewarded.

CHAPTER 28

Dislike Of Residing In A Place Without Water, Even If For A Purpose

[Hadith 3952 to 3954]

Hadith 3952

عن محمد، عن أحدهما (عليهما السلام)، أنه سئل عن الرجل يقيم بالبلاد الأشهر ليس فيها ماء من أجل المراعي وصلاح الإبل؟ قال: لا.

From Muhammad, from one of them (peace be upon them both), that he was asked about a man staying in a land for months where there is no water, for the sake of pastures and the wellbeing of camels? He said: No.

Hadith 3953

وقد تقدم في حديث محمد بن مسلم عن أبي عبد الله (عليه السلام)، في رجل أجنب في سفر ولم يجد إلا الثلج أو ماء جامدا، فقال: هو بمنزلة الضرورة، يتيمم، ولا أرى أن يعود إلى هذه الأرض التي توبق دينه.

And it was previously mentioned in the hadith of Muhammad bin Muslim from Abu Abdullah (peace be upon him), regarding a man who became junub while traveling and found only snow or frozen water, so he said: This is a situation of necessity, he should perform tayammum, and I do not think he should return to this land that ruins his religion.

Hadith 3954

محمد بن علي بن الحسين في (المقنع) قال: روي: إن أجنبت في أرض ولم تجد إلا ماء جامدا ولم تخلص إلى الصعيد فصل بالتمسح، ثم لا تعد إلى الأرض التي توبق فيها دينك.

Muhammad bin Ali bin Al-Hussein said in (Al-Muqni'): It is narrated: If you become junub in a land where you find only frozen water and cannot reach clean earth, then pray with wiping (tamasuh), then do not return to the land that ruins your religion.

CHAPTER 29

Recommendation Of Shaking The Hands After Striking The Ground

[Hadith 3955 to 3956]

Hadith 3955

قد تقدم حديث زرارة، أنه سأل أبا جعفر (عليه السلام) عن التيمم؟ فضرب يديه الأرض ثم رفعهما فنفضهما، ثم مسح بهما جبهته وكفيه.

The previous hadith of Zurarah has been mentioned, that he asked Abu Ja'far (peace be upon him) about tayammum? So he struck his hands on the ground, then raised them and shook them, then wiped his forehead and palms with them.

Hadith 3956

وحديث عمرو بن أبي المقدام، عن أبي عبد الله (عليه السلام)، أنه وصف التيمم، فضرب يديه على الأرض ثم رفعهما فنفضهما، ثم مسح على جبينه وكفيه.

And the hadith of Amr ibn Abi al-Miqdam, from Abu Abdullah (peace be upon him), that he described tayammum, so he struck his hands on the ground then raised them and shook them, then wiped his forehead and palms.

CHAPTER 30

Ruling Of One Who Performs Tayammum And Prays In An Impure Garment, Should He Repeat Or Not? And The Tayammum Of The Impure Person (junub) And The Menstruating Woman To Leave The Two Mosques [Hadith 3957 to 3958]

Hadith 3957

عن أبي عبد الله (عليه السلام) أنه سئل عن رجل ليس عليه إلا ثوب ولا تحل الصلاة فيه وليس يجد ماء يغسله، كيف يصنع؟ قال: يتيمم ويصلي، فإذا أصاب ماء غسله وأعاد الصلاة.

From Abu Abdullah (peace be upon him) that he was asked about a man who has only one garment which is not permissible to pray in, and he cannot find water to wash it, what should he do? He replied: He should perform tayammum and pray, and when he finds water, he should wash it and repeat the prayer.

أقول: هذا محمول على الاستحباب لما تقدم، ولما يأتي في النجاسات، إن شاء الله.

I say: This is interpreted as recommended based on what has preceded, and what will come regarding impurities, Allah willing.

Hadith 3958

وقد تقدم في حديث أبي حمزة قال: قال أبو جعفر (عليه السلام): إذا كان الرجل نائماً في المسجد الحرام أو مسجد الرسول (صلى الله عليه وآله) فاحتلم فأصابته جنابة فليتيمم، ولا يمر في المسجد إلا متيمماً حتى يخرج منه، ثم يغتسل، وكذلك الحائض إذا أصابها الحيض تفعل ذلك.

It has been narrated in the previous hadith of Abu Hamza who said: Abu Ja'far (peace be upon him) said: If a man is sleeping in the Sacred Mosque or the Prophet's Mosque (peace be upon him and his family) and has a wet dream becoming in a state of major ritual impurity (junub), he should perform tayammum (dry ablution), and should not pass through the mosque except after performing tayammum until he exits from it, then he should perform ghusl (ritual bath). Similarly, a menstruating woman should do the same when she gets her menstruation.

Section 7

Impurities, Containers (or Utensils), and Hides (or Leather)

CHAPTER 1

Impurity Of Urine And The Obligation To Wash It Twice From Clothes And Body Except For An Infant's

[Hadith 3959 to 3965]

Hadith 3959

عن أحدهما (عليهما السلام)، قال: سألته عن البول يصيب الثوب؟ قال: اغسله مرتين.

From one of them (peace be upon them), he said: I asked him about urine that gets on clothes? He said: Wash it twice.

Hadith 3960

عن ابن أبي يعفور قال: سألت أبا عبد الله (عليه السلام) عن البول يصيب الثوب؟ قال: اغسله مرتين.

From Ibn Abi Ya'fur who said: I asked Abu Abdullah (peace be upon him) about urine that gets on clothes? He said: Wash it twice.

Hadith 3961

عن أبي عبد الله (عليه السلام)، قال: سألته عن البول يصيب الجسد؟ قال: صب عليه الماء مرتين.

From Abu Abdullah (peace be upon him), he said: I asked him about urine that gets on the body? He said: Pour water on it twice.

Hadith 3962

عن الحسين بن أبي العلاء قال: سألت أبا عبد الله (عليه السلام) عن البول يصيب الجسد؟ قال: صب عليه الماء مرتين، فإنما هو ماء. وسألته عن الثوب يصيبه البول؟ قال: اغسله مرتين.

From Al-Hussein bin Abi Al-A'la who said: I asked Abu Abdullah (peace be upon him) about urine that gets on the body? He said: Pour water on it twice, for it is just water. And I asked him about clothes that get urine on them? He said: Wash them twice.

Hadith 3963

قال الكليني: وروي: أنه يجزئ أن يغسل بمثله من الماء إذا كان على رأس الحشفة أو غيره.

Al-Kulayni said: And it is narrated: It suffices to wash with an equal amount of water when it is on the tip of the glans or elsewhere.

Hadith 3964

قال: وروي: أنه ماء ليس بوسخ فيحتاج أن يدلك.

He said: And it is narrated: It is water, not dirt, so it does not need to be rubbed.

Hadith 3965

محمد بن إدريس في آخر (السرائر) نقلا من كتاب (الجامع) لأحمد بن محمد بن أبي نصر البزنطي قال: سألته عن البول يصيب الجسد؟ قال: صب عليه الماء مرتين، فإنما هو ماء. وسألته عن الثوب يصيبه البول؟ قال: اغسله مرتين.

Muhammad bin Idris at the end of (Al-Sara'ir), quoting from the book (Al-Jami') by Ahmad bin Muhammad bin Abi Nasr Al-Bazanti said: I asked him about urine that gets on the body? He said: Pour water on it twice, for it is just water. And I asked him about clothes that get urine on them? He said: Wash them twice.

CHAPTER 2

Purification Of Clothing When Washed From Urine In A Wash Basin Twice, And In Running Water Once Is Sufficient

[Hadith 3966 to 3966]

Hadith 3966

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن الثوب يصيبه البول؟ قال: اغسله في الميركان مرتين، فإن غسلته في ماء جار فمرة واحدة.

From Muhammad bin Muslim who said: I asked Abu Abdullah (peace be upon him) about clothing that is affected by urine? He said: Wash it in the wash basin twice, but if you wash it in running water then once is sufficient.

قال الجوهرى: الميركان: الإحانة التي تغسل فيها الثياب.

Al-Jawhari said: Al-Mirkan is the basin in which clothes are washed.

CHAPTER 3

Purification Of Clothes From The Urine Of A Nursing Infant By Pouring Water Once

[Hadith 3967 to 3970]

Hadith 3967

عن الحسين بن أبي العلاء - في حديث - قال: سألت أبا عبد الله (عليه السلام) عن الصبي يبول على الثوب؟ قال: تصب عليه الماء قليلا ثم تعصره.

From Al-Hussein bin Abi Al-'Alaa - in a hadith - he said: I asked Abu Abdullah (peace be upon him) about an infant urinating on clothes? He said: Pour a little water on it then wring it.

Hadith 3968

عن الحلبي قال: سألت أبا عبد الله (عليه السلام) عن بول الصبي؟ قال: تصب عليه الماء، فإن كان قد أكل فاغسله بالماء غسلا، والغلام والجارية (في ذلك) شرع سواء.

From Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about infant urine? He said: Pour water on it, but if the infant has eaten food then wash it properly with water, and in this matter male and female infants are the same.

Hadith 3969

عن سماعة قال: سألته عن بول الصبي يصيب الثوب؟ فقال: اغسله، قلت: فإن لم أجد مكانه؟ قال: اغسل الثوب كله.

From Sama'a who said: I asked him about infant urine that gets on clothes? He said: Wash it. I said: What if I cannot find its location? He said: Wash the entire garment.

قال الشيخ: قوله: اغسله، أراد به: صب عليه الماء، واستدل بالحديث الأول. أقول: ويحتمل الحمل على الاستحباب، وعلى من أكل الطعام.

The Sheikh said: His saying "wash it" means pour water on it, as evidenced by the first hadith. I (Hurr Amili) say: It could also mean it is recommended, or applies to those who have eaten food.

Hadith 3970

عن جعفر، عن أبيه (عليهما السلام)، أن عليا (عليه السلام) قال: لبن الجارية وبولها يغسل منه الثوب قبل أن تطعم، لأن لبنها يخرج من مائة أمها، ولبن الغلام لا يغسل منه الثوب ولا بوله قبل أن يطعم، لأن لبن الغلام يخرج من العضدين والمنكبين.

From Ja'far, from his father (peace be upon them), that Ali (peace be upon him) said: The milk and urine of a female infant (*) - the clothes should be washed from it before she eats food, because her milk comes from her mother's bladder, while the clothes need not be washed from the milk and urine of a male infant before he eats food, because the male infant's milk comes from the upper arms and shoulders.

قال الشيخ: ما تضمن من أن بول الصبي لا يغسل منه الثوب معناه أنه يكفي صب الماء عليه وإن لم يعصر، على ما بينه الحلبي في روايته المتقدمة. أقول: وما تضمنه من غسل الثوب من لبن الجارية محمول على الاستحباب، أو على اجتماعه مع البول، للعطف بالواو، وعود ضمير (منه) إلى مجموع الأمرين باعتبار جعلهما شيئاً واحداً، مع احتماله للتقية، لموافقته لبعض العامة وكون راويه عامياً.

The Sheikh said: What it contains about not washing clothes from male infant's urine means that pouring water on it suffices even without wringing, as clarified by Al-Halabi in his previous narration. I (Hurr Amili) say: And what it contains about washing clothes from female infant's milk is interpreted as recommended, or when combined with urine due to the conjunction "and" and the pronoun "it" referring to both matters considered as one thing, with the possibility of taqiyya, as it agrees with some general public and its narrator being from them.

Translator: * Due to a phenomenon known as neonatal galactorrhea or "witch's milk", a newborn's (male or female) breasts may enlarge slightly and secrete a small amount of milk. This is a temporary condition and disappears on its own within a few weeks.

CHAPTER 4

That A Nursemaid Is Not Required To Wash Her Garment From
The Child's Urine Except Once A Day If She Has No Other
Garment

[Hadith 3971 to 3971]

Hadith 3971

عن أبي عبد الله (عليه السلام)، قال: سئل عن امرأة ليس لها إلا قميص ولها مولود فيبول عليها، كيف
تصنع؟ قال: تغسل القميص في اليوم مرة.

From Abu Abdullah (peace be upon him), he said: He was asked about a woman who has only one shirt and has a newborn who urinates on her, what should she do? He said: She should wash the shirt once a day.

CHAPTER 5

How To Wash Bedding And Similar Items Containing Stuffing When Affected By Urine

[Hadith 3972 to 3974]

Hadith 3972

عن إبراهيم بن أبي محمود قال: قلت للرضا (عليه السلام): الطنفسة والفراش يصيبهما البول، كيف يصنع بهما وهو ثخين كثير الحشو؟ قال: يغسل ما ظهر منه في وجهه.

From Ibrahim bin Abi Mahmoud who said: I asked Al-Ridha (peace be upon him) about a carpet and bedding affected by urine, what should be done with them when they are thick and heavily stuffed? He said: Wash what appears on its surface.

Hadith 3973

عن إبراهيم بن عبد الحميد قال: سألت أبا الحسن (عليه السلام) عن الثوب يصيبه البول فينفذ إلى الجانب الآخر، وعن الفرو وما فيه من الحشو؟ قال: اغسل ما أصاب منه، ومس الجانب الآخر، فإن أصبت مس شيء منه فاغسله، وإلا فانضحه بالماء.

From Ibrahim bin Abdul Hamid who said: I asked Abu Al-Hassan (peace be upon him) about a garment affected by urine that seeps through to the other side, and about fur and what it contains of stuffing? He said: Wash what was affected of it, and touch the other side; if you find any trace of wetness, wash it, and if not, then sprinkle it with water.

Hadith 3974

عبد الله بن جعفر في (قرب الإسناد): عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن الفراش يكون كثير الصوف فيصيبه البول، كيف يغسل؟ قال: يغسل الظاهر، ثم يصب عليه الماء في المكان الذي أصابه البول حتى يخرج من جانب الفراش الآخر.

Abdullah bin Ja'far in (Qurb Al-Isnad): From Abdullah bin Al-Hassan, from his grandfather Ali bin Ja'far, from his brother Musa bin Ja'far (peace be upon him), who said: I asked him about bedding containing much wool that is affected by urine, how should it be washed? He said: Wash the exterior, then pour water on the spot affected by urine until it comes out from the other side of the bedding.

CHAPTER 6

If Impurity Touches A Part Of The Body And Then It Sweats,
The Whole Body Does Not Become Impure When There Is No
Flowing Of Sweat

[Hadith 3975 to 3976]

Hadith 3975

عن حكم بن حكيم بن أخي خلاد، أنه سأل أبا عبد الله (عليه السلام) فقال له: أبول فلا أصيب الماء وقد أصاب يدي شيء من البول، فأمسحه بالحائط وبالتراب، ثم تعرق يدي فأمسح وجهي، أو بعض جسدي، أو يصيب ثوبي، فقال: لا بأس به.

From Hakam bin Hakeem, brother of Khallad, that he asked Abu Abdullah (peace be upon him) saying: I urinate and cannot find water, and some urine has touched my hand, so I wipe it on the wall and with soil, then my hand sweats and I wipe my face, or some part of my body, or it touches my clothes. He said: There is no problem with it.

Hadith 3976

عن العيص بن القاسم - في حديث - قال: سألت أبا عبد الله (عليه السلام) عن من مسح ذكره بيده ثم عرقت يده فأصاب ثوبه، يغسل ثوبه؟ قال: لا.

From Al-Ees bin Al-Qasim - in a hadith - he said: I asked Abu Abdullah (peace be upon him) about someone who wiped his private part with his hand then his hand sweated and touched his clothes, should he wash his clothes? He said: No.

CHAPTER 7

If A Spot On The Garment Becomes Impure, That Specific Spot Must Be Washed, And If Its Location Is Uncertain, Every Suspected Spot Must Be Washed, And It Is Recommended To Wash The Entire Garment

[Hadith 3977 to 3986]

Hadith 3977

عن محمد، عن أحدهما (عليهما السلام) - في حديث - في المني يصيب الثوب: فإن عرفت مكانه فاغسله. وإن خفي عليك فاغسله كله.

From Muhammad, from one of them (peace be upon them) - in a hadith - regarding semen that touches the garment: If you know its location then wash it, and if it is hidden from you then wash all of it.

Hadith 3978

عن زرارة قال: قلت: أصاب ثوبي دم رعاف أو غيره، أو شيء من مني - إلى أن قال - قلت: فأني قد علمت أنه قد أصابه ولم أدر أين هو، فأغسله؟ قال: تغسل من ثوبك الناحية التي ترى أنه قد أصابها حتى تكون على يقين من طهارتك.

From Zurarah who said: I said: My garment was touched by blood from a nosebleed or something else, or some semen - until he said - I said: I know it touched it but I don't know where it is, should I wash it? He said: Wash the area of your garment that you think it touched until you are certain of its purity.

Hadith 3979

وعنه، عن عثمان بن عيسى، عن سماعة قال: سألته عن بول الصبي يصيب الثوب؟ فقال: اغسله. قلت: فإن لم أجد مكانه؟ قال: اغسل الثوب كله.

From him, from Uthman bin Isa, from Sama'a who said: I asked him about infant's urine touching the garment? He said: Wash it. I said: What if I cannot find its location? He said: Wash the entire garment.

Hadith 3980

عن عنبسة بن مصعب قال: سألت أبا عبد الله (عليه السلام) عن المني يصيب فلا يدري أين مكانه؟ قال: يغسله كله، وإن علم مكانه فليغسله.

From Anbasa bin Mus'ab who said: I asked Abu Abdullah (peace be upon him) about

semen that touches but its location is unknown? He said: Wash all of it, and if its location is known then wash it.

Hadith 3981

عن أبي عبد الله (عليه السلام) - في حديث - قال: إن استيقن أنه قد أصابه - يعني المني - ولم ير مكانه فليغسل الثوب كله، فإنه أحسن.

From Abu Abdullah (peace be upon him) - in a hadith - he said: If one is certain it touched it - meaning semen - but cannot see its location then wash the entire garment, for that is better.

Hadith 3982

عن محمد بن مسلم - في حديث - قال: سألت أبا عبد الله (عليه السلام) عن أبوال الدواب والبغال والحمير؟ فقال: اغسله. فإن لم تعلم مكانه فاغسل الثوب كله. فإن شككت فأنضحه. أقول: هذا محمول على الاستحباب لعدم نجاسة الأبوال المذكورة كما يأتي.

From Muhammad bin Muslim - in a hadith - he said: I asked Abu Abdullah (peace be upon him) about the urine of animals, mules and donkeys? He said: Wash it, if you don't know its location then wash the entire garment, and if you doubt then sprinkle it. I (Hurr Amili) say: This is interpreted as recommended because the mentioned urines are not impure as will be explained.

Hadith 3983

عن أبي عبد الله (عليه السلام)، قال: سألت عن المني يصيب الثوب؟ قال: إن عرفت مكانه فاغسله، وإن خفي عليك مكانه فاغسله كله.

From Abu Abdullah (peace be upon him), he said: I asked him about semen that touches the garment? He said: If you know its location then wash it, and if its location is hidden from you then wash all of it.

Hadith 3984

عن سماعة قال: سألت عن المني يصيب الثوب؟ قال: اغسل الثوب كله إذا خفي عليك مكانه، قليلا كان أو كثيرا.

From Sama'a who said: "I asked him about semen that gets on the garment?" He said: "Wash the entire garment if its location is hidden from you, whether it is little or much."

Hadith 3985

علي بن جعفر في كتابه عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن الرجل يكون له الثوب قد أصابه الجنابة فلم يغسله. هل يصلح النوم فيه؟ قال: يكره.

Ali ibn Ja'far in his book from his brother Musa ibn Ja'far (peace be upon him), said: I asked him about a man who has a garment that has been affected by janabah (ritual impurity) and he has not washed it, is it permissible to sleep in it? He said: "It is disliked."

Hadith 3986

قال: وسألته عن الرجل يعرق في الثوب يعلم أن فيه جنابة، كيف يصنع؟ هل يصلح له أن يصلي قبل أن يغسل؟ قال إذا علم أنه إذا عرق أصاب جسده من تلك الجنابة التي في الثوب فليغسل ما أصاب جسده من ذلك، وإن علم أنه أصاب جسده ولم يعرف مكانه فليغسل جسد كله.

He said: And I asked him about a man who sweats in a garment knowing there is janabah on it, what should he do? Is it permissible for him to pray before washing it? He said: "If he knows that when he sweats, his body will be affected by the janabah that is in the garment, then he should wash whatever part of his body was affected by it. And if he knows it affected his body but doesn't know the location, then he should wash his entire body."

CHAPTER 8

Impurity Of Urine And Excrement From Humans And All Animals Whose Meat Is Not Permissible To Eat If They Have Flowing Blood

[Hadith 3987 to 3993]

Hadith 3987

عن أبي عبد الله (عليه السلام) قال: إن أصاب الثوب شيء من بول السنور فلا تصح الصلاة فيه حتى يغسله.

From Abu Abdullah (peace be upon him) who said: If cat's urine touches the garment, prayer is not valid in it until it is washed.

Hadith 3988

عن عبد الله بن سنان قال: قال أبو عبد الله (عليه السلام): اغسل ثوبك من أبوال ما لا يؤكل لحمه.

From Abdullah bin Sinan who said: Abu Abdullah (peace be upon him) said: Wash your garment from the urine of animals whose meat is not permissible to eat.

Hadith 3989

عن أبي عبد الله (عليه السلام) قال: اغسل ثوبك من بول كل ما لا يؤكل لحمه.

From Abu Abdullah (peace be upon him) who said: Wash your garment from the urine of everything whose meat is not permissible to eat.

Hadith 3990

عن الحسن، أن رسول الله (صلى الله عليه وآله) أتى بالحسن بن علي فوضع في حجره، فبال، فأخذه فقال: لا تزموا ابني، ثم دعا بماء فصب عليه.

From Al-Hassan: The Prophet (peace be upon him and his family) was brought Al-Hassan bin Ali who was placed in his lap and urinated. He took him and said: Don't interrupt my son's urination, then he asked for water and poured it over it.

قال الأصمعي: الأزرام: القطع، يقال للرجل إذا قطع بوله: قد أزممت بولك.

Al-Asma'i (*) said: Al-Izram means interruption, it is said when a man interrupts his urination: You have interrupted your urination.

Translator: * Al-Asma'i was a famous 8th-century Arab scholar of Arabic language and literature. Here, he is providing a linguistic explanation for the term "Al-Izram" used in the hadith. According to him, "Al-Izram" means "cutting off" or "stopping abruptly." He further explains that when a man stops his urine flow abruptly, it is said to him: "You have cut off (azramta) your urine."

Hadith 3991

علي بن موسى بن طاووس في كتاب (الملهوف على قتلى الطفوف) عن أم الفضل زوجة العباس، أنها جاءت بالحسين إلى رسول الله (صلى الله عليه وآله) فبال على ثوبه فقرصته فبكي، فقال النبي (صلى الله عليه وآله): مهلا يا أم الفضل، فهذا ثوبي يغسل، وقد أوجعت ابني.

Ali bin Musa bin Tawus in his book (Al-Malhuf ala Qatla Al-Tufuf) from Umm Al-Fadhl, wife of Al-Abbas, that she brought Al-Hussein to the Prophet (peace be upon him and his family) and he urinated on his garment, so she pinched him and he cried. The Prophet (peace be upon him and his family) said: Take it easy, O Umm Al-Fadhl, this garment can be washed, and you have hurt my son.

Hadith 3992

عن أبي عبد الله (عليه السلام)، أنه سئل عن الدقيق يصيب فيه خرو الفار، هل يجوز أكله؟ قال: إذا بقي منه شيء فلا بأس، يؤخذ أعلاه.

From Abu Abdullah (peace be upon him), he was asked about flour that mouse droppings fall into it, is it permissible to eat it? He said: If something remains of it, there is no problem, take from its top.

Hadith 3993

عن سماعة قال: سألته عن بول السنور والكلب والحصار والفريس؟ قال: كأبوال الانسان.

From Sama'a who said: I asked him about the urine of cats, dogs, donkeys and horses? He said: Like human urine.

قال الشيخ: حكم بول الحمار والفريس هنا محمول على التقية، أو الكراهية لما يأتي. أقول: وتقدم ما يدل على ذلك في الاستنجاء وغيره، ويأتي ما يدل عليه وعلى اشتراط النفس السائلة.

The Sheikh said: The ruling about donkey and horse urine here is based on taqiyya (dissimulation) or dislike, as will be explained later. I (Hurr Amili) say: What indicates this has preceded in the chapter of istinja and others, and what indicates this and the condition of flowing blood will come later.

CHAPTER 9

Purity Of Urine And Dung From All Animals Whose Meat Is Permissible To Eat, And The Recommendation To Remove These From Animals Whose Meat Is Disliked Especially Regarding Urine

[Hadith 3994 to 4014]

Hadith 3994

عن البرقي، عن أبان، عن الحلبي، عن أبي عبد الله (عليه السلام) قال: لا بأس بروث الحمر، واغسل أبوالها.

From Al-Barqi, from Aban, from Al-Halabi, from Abu Abdullah (peace be upon him) who said: There is no problem with the dung of donkeys, but wash their urine.

Hadith 3995

عن أبي الأغر النحاس قال: قلت لأبي عبد الله (عليه السلام): إني أعالج الدواب فربما خرجت بالليل وقد بالت وراثت فيضرب أحدها برجله أو يده فينضح على ثيابي فأصبح فأرى أثره فيه؟ فقال: ليس عليك شيء.

From Abu Al-Agharr Al-Nahhas who said: I said to Abu Abdullah (peace be upon him): I treat animals and sometimes I go out at night when they have urinated and defecated, and one of them might strike with its leg or hand and splash on my clothes, and in the morning I see its trace on it? He said: There is nothing upon you.

ورواه الصدوق بإسناده عن أبي الأغر النحاس، مثله، إلا أنه قال: فينضح على ثوبي، فقال: لا بأس به.

And Al-Saduq narrated it with his chain from Abu Al-Agharr Al-Nahhas, similar to it, except he said: so it splashes on my garment, and he said: There is no problem with it.

Hadith 3996

عن محمد الحلبي - في حديث - أنه قال لأبي عبد الله (عليه السلام): السرقين الرطب، أطأ عليه؟ فقال: لا يضرك مثله.

From Muhammad Al-Halabi - in a hadith - that he said to Abu Abdullah (peace be upon him): The wet manure, can I step on it? He said: The like of it will not harm you.

Hadith 3997

عن زرارة، أنهما قالا: لا تغسل ثوبك من بول شيء يؤكل لحمه.

From Zurarah, that they both said: Do not wash your garment from the urine of anything whose meat is eaten.

Hadith 3998

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن ألبان الإبل والبقر والغنم وأبوالها ولحومها؟ فقال: لا توض منه إن أصابك منه شيء أو ثوبا لك فلا تغسله إلا أن تتنظف. قال: وسألته عن أبوال الدواب والبغال والحمير؟ فقال: اغسله. فإن لم تعلم مكانه فاغسل الثوب كله. فإن شككت فانضحه.

From Muhammad bin Muslim who said: I asked Abu Abdullah (peace be upon him) about the milk of camels, cows, sheep and their urine and meat? He said: Do not perform ablution from it if it touches you or your garment, do not wash it except for cleanliness. He said: And I asked him about the urine of beasts, mules and donkeys? He said: Wash it, and if you do not know its location then wash the entire garment, and if you doubt then sprinkle it.

Hadith 3999

عن زرارة، عن أبي عبد الله (عليه السلام) - في حديث - قال: إن كان مما يؤكل لحمه فالصلاة في وبره وبوله وشعره وروثه وألبانه وكل شيء منه جائز، إذا علمت أنه ذكي.

From Zurarah, from Abu Abdullah (peace be upon him) - in a hadith - he said: If it is from what its meat is eaten, then prayer is permissible in its fur, urine, hair, dung, milk and everything from it, when you know it is slaughtered properly.

Hadith 4000

عن زرارة، عن أحدهما (عليهما السلام)، في أبوال الدواب يصيب الثوب، فكرهه. فقلت: أليس لحومها حلالا؟ فقال: بلى، ولكن ليس مما جعله الله للأكل.

From Zurarah, from one of them (peace be upon them), regarding the urine of beasts that touches the garment, he disliked it, so I said: Isn't their meat permissible? He said: Yes, but it is not from what Allah made for eating.

Hadith 4001

عن أبي مريم قال: قلت لأبي عبد الله (عليه السلام): ما تقول في أبوال الدواب وأرواثها؟ قال: أما أبوالها فاغسل إن أصابك وأما أرواثها فهي أكثر أكبر من ذلك.

From Abu Maryam who said: I asked Abu Abdullah (peace be upon him): What do you say about the urine and dung of animals? He said: As for their urine, wash it if it touches you, and as for their dung, it is more abundant than that.

Hadith 4002

عن عبد الرحمن بن أبي عبد الله قال: سألت أبا عبد الله (عليه السلام) عن رجل يمسسه بعض أبوال البهائم، أيغسله أم لا؟ قال: يغسل بول الحمار والفرس والبغل، فأما الشاة وكل ما يؤكل لحمه فلا بأس ببوله.

From Abdul Rahman bin Abi Abdullah who said: I asked Abu Abdullah (peace be

upon him) about a man who is touched by some animal urine, should he wash it or not? He said: Wash the urine of donkey, horse, and mule, but as for sheep and everything whose meat is eaten, there is no problem with its urine.

Hadith 4003

وعنه، عن القاسم، عن أبان، مثله، إلا أنه قال: وينضح بول البعير والشاة، وكل ما يؤكل لحمه فلا بأس ببوله.

And from him, from Al-Qasim, from Aban, similar to it, except that he said: Sprinkle the urine of camel and sheep, and everything whose meat is eaten, there is no problem with its urine.

Hadith 4004

عن الحلبي قال: سألت أبا عبد الله (عليه السلام) عن أبوال الخيل والبغال؟ فقال: اغسل ما أصابك منه.

From Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about the urine of horses and mules? He said: Wash what touches you from it.

Hadith 4005

عن أبي عبد الله (عليه السلام) قال: كل ما أكل لحمه فلا بأس بما يخرج منه.

From Abu Abdullah (peace be upon him) who said: Everything whose meat is eaten, there is no problem with what comes out of it.

Hadith 4006

عن عبد الأعلى بن أعين قال: سألت أبا عبد الله (عليه السلام) عن أبوال الحمير والبغال؟ قال: اغسل ثوبك، قال: قلت: فأرواها؟ قال: هو أكثر من ذلك.

From Abdul A'la bin A'yan who said: I asked Abu Abdullah (peace be upon him) about the urine of donkeys and mules? He said: Wash your clothes. I said: What about their dung? He said: It is more abundant than that.

Hadith 4007

عن معلى بن خنيس وعبد الله بن أبي يعفور قالا: كنا في جنازة وقدامنا حمار، فبال، فجاءت الريح ببوله حتى صكت وجوهنا وثيابنا، فدخلنا على أبي عبد الله فأخبرناه، فقال: ليس عليكم بأس.

From Mu'alla bin Khunais and Abdullah bin Abi Ya'fur who said: We were in a funeral and there was a donkey in front of us, it urinated, and the wind brought its urine until it hit our faces and clothes. We entered upon Abu Abdullah and informed him, and he said: There is no problem upon you.

Hadith 4008

عن أبي عبد الله (عليه السلام) - في حديث - قال: سئل عن بول البقر يشربه الرجل؟ قال: إن كان محتاجا إليه يتداوى به (يشربه)، وكذلك بول الإبل والغنم.

From Abu Abdullah (peace be upon him) - in a hadith - he was asked about cow urine that a man drinks? He said: If he needs it for medical treatment (he drinks it), and likewise the urine of camels and sheep.

Hadith 4009

عن علي بن رثاب قال: سألت أبا عبد الله (عليه السلام) عن الروث يصيب ثوبي وهو رطب؟ قال: إن لم تقدره فصل فيه.

From Ali ibn Ri'ab who said: I asked Abu Abdullah (peace be upon him) about wet dung that gets on my clothes? He said: If you don't consider it filthy, then pray in it.

Hadith 4010

عن جعفر، عن أبيه، أن النبي (صلى الله عليه وآله) قال: لا بأس ببول ما أكل لحمه.

From Ja'far, from his father, that the Prophet (peace be upon him and his family) said: There is no problem with the urine of animals whose meat is permissible to eat.

Hadith 4011

عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن الدابة تبول فيصيب بولها المسجد أو حائطه، أيصلى فيه قبل أن يغسل؟ قال: إذا جف فلا بأس.

From his grandfather Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him), he said: I asked him about an animal that urinates and its urine touches the mosque or its wall, can one pray there before washing it? He said: If it has dried, then there is no problem.

Hadith 4012

وعنه، عن علي بن جعفر، عن أخيه، قال: سألته عن الثوب يوضع في مربوط الدابة على بولها أو روثها؟ قال: إن علق به شيء فليغسله، وإن أصابه شيء من الروث أو الصفرة التي يكون معه فلا تغسله من صفرة.

And from him, from Ali ibn Ja'far, from his brother, he said: I asked him about clothes placed in an animal's stable on its urine or dung? He said: If something sticks to it then wash it, and if it is touched by dung or the yellowness that comes with it, do not wash it from the yellowness.

Hadith 4013

الحسن بن يوسف بن المطهر العلامة في (المختلف) نقلا من كتاب عمار بن موسى، عن الصادق (عليه السلام) قال: خرو الخطاف لا بأس به، هو مما يؤكل لحمه، ولكن كره أكله لأنه استجار بك (وأوى إلى منزلك)، وكل طير يستجير بك فأجره.

Al-Hassan ibn Yusuf ibn al-Mutahhar al-Allama in (al-Mukhtalif) quoting from the book of Ammar ibn Musa, from al-Sadiq (peace be upon him) said: There is no problem with swallow droppings, it is from what its meat can be eaten, but eating it is disliked because it sought your protection (and took shelter in your home), and every bird that seeks your protection, protect it.

Hadith 4014

علي بن جعفر في كتابه عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن الثوب يقع في مربط الدابة على بولها وروثها، كيف يصنع؟ قال: إن علق به شيء فليغسله، وإن كان جافا فلا بأس.

Ali ibn Ja'far in his book from his brother Musa ibn Ja'far (peace be upon him), said: I asked him about clothes that fall in an animal's stable on its urine and dung, what should be done? He said: If something sticks to it then wash it, and if it was dry then there is no problem.

CHAPTER 10

Ruling On Chicken Droppings, Bat Urine, And All Birds

[Hadith 4015 to 4019]

Hadith 4015

عن أبي عبد الله (عليه السلام) قال: كل شيء يطير فلا بأس ببوله وخرئه.

From Abu Abdullah (peace be upon him), he said: Everything that flies, there is no problem with its urine and excrement.

Hadith 4016

عن وهب بن وهب، عن جعفر، عن أبيه، عن علي (عليه السلام). أنه قال: لا بأس بخرء الدجاج والحمام يصيب الثوب.

From Wahb ibn Wahb, from Ja'far, from his father, from Ali (peace be upon him), he said: There is no problem with chicken and pigeon droppings that touch the garment.

Hadith 4017

وعنه، عن محمد بن عيسى، عن فارس قال: كتب إليه رجل يسأله عن ذرق الدجاج، تجوز الصلاة فيه؟ فكتب: لا.

And from him, from Muhammad ibn Isa, from Faris who said: A man wrote to him asking about chicken droppings, is prayer permitted in it? He wrote back: No.

قال الشيخ: هذا محمول على الاستحباب، أو على كون الدجاج جلالة، أو على التقية، لأنه مذهب كثير من العامة.

The Sheikh said: This is interpreted as recommended, or when the chicken has eaten filth, or based on taqiyya, because it is the belief of many of the common people.

Hadith 4018

عن داود الرقي قال: سألت أبا عبد الله (عليه السلام) عن بول الخشاشيف يصيب ثوبي فأطلبه فلا أجده؟ قال: اغسل ثوبك.

From Dawud al-Raqqi who said: I asked Abu Abdullah (peace be upon him) about bat urine that touches my garment and I look for it but cannot find it? He said: Wash your garment.

Hadith 4019

عن جعفر، عن أبيه قال: لا بأس بدم البراغيث والبق وبول الخشاشيف.

From Ja'far, from his father who said: There is no problem with the blood of fleas and bugs and the urine of bats.

أقول: حمله الشيخ على التقية مستدلا بما دل على نجاسة بول ما لا يؤكل لحمه، فيكون الحديث الأول مخصوصا بالمأكول لحمه والمجهول حاله.

I (Hurr Amili) say: The Sheikh interpreted this as taqiyya based on evidence indicating the impurity of urine from animals whose meat is not eaten, so the first hadith would be specific to animals whose meat is eaten and those whose status is unknown.

CHAPTER 11

Purity Of Sweat Of All Animals And Their Bodies And What Comes Out Of Their Nostrils And Mouths Except Dogs And Pigs [Hadith 4020 to 4024]

Hadith 4020

عن الفضل أبي العباس قال: سألت أبا عبد الله (عليه السلام) عن فضل الهرة والشاة والبقرة والإبل والحمير والخيول والبغال والوحش والسباع؟ فلم أترك شيئاً إلا سألته عنه؟ فقال: لا بأس به، حتى انتهيت إلى الكلب فقال: رجس نجس.

From Al-Fadhl Abu Al-Abbas who said: I asked Abu Abdullah (peace be upon him) about the leftover of cats, sheep, cows, camels, donkeys, horses, mules, wild animals, and predatory animals? I did not leave anything without asking him about it? He said: There is no problem with it, until I reached the dog, then he said: It is filthy and impure.

Hadith 4021

عن مالك الجهني قال: سألت أبا عبد الله (عليه السلام) عما يخرج من منخر الدابة يصيبني؟ قال: لا بأس به.

From Malik Al-Juhani who said: I asked Abu Abdullah (peace be upon him) about what comes out of an animal's nostril that gets on me? He said: There is no problem with it.

Hadith 4022

عن أبي عبد الله (عليه السلام) قال: كل ما أكل لحمه فلا بأس بما يخرج منه.

From Abu Abdullah (peace be upon him) who said: Everything whose meat is permissible to eat, there is no problem with what comes out of it.

Hadith 4023

محمد بن علي بن الحسين قال: قال رسول الله (صلى الله عليه وآله): كل شيء يجتر فسؤره حلال ولعابه حلال.

Muhammad bin Ali bin Al-Hussein said: The Messenger of Allah (peace be upon him and his family) said: Everything that chews cud, its leftover is permissible and its saliva is permissible.

Hadith 4024

عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن رجل مس ظهر سنور، هل يصلح له أن يصلي قبل أن يغسل يده؟ قال: لا بأس.

From Abdullah bin Al-Hassan, from his grandfather Ali bin Ja'far, from his brother Musa bin Ja'far (peace be upon him), who said: I asked him about a man who touched the back of a cat, is it proper for him to pray before washing his hand? He said: There is no problem.

CHAPTER 12

Impurity Of Dogs Even If They Are Saluki (Hunting) Dogs

[Hadith 4025 to 4035]

Hadith 4025

عن الفضل أبي العباس قال: قال أبو عبد الله (عليه السلام): إن أصاب ثوبك من الكلب رطوبة فاغسله، وإن مسه جافاً فاصبب عليه الماء، قلت: لم صار بهذه المنزلة؟ قال: لأن النبي (صلى الله عليه وآله) أمر بقتلها.

From Al-Fadl Abu Al-Abbas who said: Abu Abdullah (peace be upon him) said: If wetness from a dog touches your garment then wash it, and if it touches it while dry then pour water on it. I asked: Why has it been given this status? He said: Because the Prophet (peace be upon him and his family) ordered to kill them.

Hadith 4026

وبالاسناد عن الفضل أبي العباس - في حديث - أنه سأل أبا عبد الله (عليه السلام) عن الكلب؟ فقال: رجس نجس، لا يتوضأ بفضلته، واصبب ذلك الماء، واغسله بالتراب أول مرة ثم بالماء.

And by the chain from Al-Fadl Abu Al-Abbas - in a hadith - that he asked Abu Abdullah (peace be upon him) about the dog? He said: It is filth, impure, do not perform ablution with its leftover water, and pour out that water, and wash it with soil the first time then with water.

Hadith 4027

عن أبي عبد الله (عليه السلام) قال: سألته عن الكلب يشرب من الإناء؟ قال: اغسل الإناء.

From Abu Abdullah (peace be upon him) who said: I asked him about a dog drinking from a vessel? He said: Wash the vessel.

Hadith 4028

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن الكلب يصيب شيئاً من جسد الرجل؟ قال: يغسل المكان الذي أصابه.

From Muhammad bin Muslim who said: I asked Abu Abdullah (peace be upon him) about a dog touching something from a man's body? He said: Wash the place it touched.

Hadith 4029

عن أبي عبد الله (عليه السلام) قال: إذا ولغ الكلب في الاناء فصبه.

From Abu Abdullah (peace be upon him) who said: If a dog laps from a vessel then pour it out.

Hadith 4030

عن أبي عبد الله (عليه السلام) - في حديث - أنه سئل عن سؤر الكلب، يشرب منه أو يتوضأ؟ قال: لا، قلت: أليس سبع؟ قال: لا والله إنه نجس، لا والله إنه نجس.

From Abu Abdullah (peace be upon him) - in a hadith - that he was asked about the leftover water of a dog, can one drink from it or perform ablution? He said: No. I said: Is it not a predator? He said: No by Allah it is impure, no by Allah it is impure.

Hadith 4031

عن أبي بصير، عن أبي عبد الله (عليه السلام) - في حديث - قال: لا يشرب سؤر الكلب إلا أن يكون حوضاً كبيراً يستقى منه.

From Abu Basir, from Abu Abdullah (peace be upon him) - in a hadith - he said: Do not drink the leftover water of a dog unless it is from a large pool that is drawn from.

Hadith 4032

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن الكلب يصيب شيئاً (من جسد الرجل)؟ قال: يغسل المكان الذي أصابه.

From Muhammad ibn Muslim who said: I asked Abu Abdullah (peace be upon him) about a dog touching something (from a man's body)? He said: Wash the spot that it touched.

Hadith 4033

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن الكلب السلوقي؟ فقال: إذا مسسته فاغسل يدك.

From Muhammad ibn Muslim who said: I asked Abu Abdullah (peace be upon him) about the Saluki (*) dog? He said: If you touch it, wash your hand.

Translator: * A famous breed of hunting dog originally from the ancient city of Saluk in Syria, known for their speed, endurance, and agility in chasing prey.

Hadith 4034

عن أبي سهل القرشي قال: سألت أبا عبد الله (عليه السلام) عن لحم الكلب؟ فقال: هو مسخ، قلت: هو حرام؟ قال: هو نجس، أعيدها عليه ثلاث مرات، كل ذلك يقول: هو نجس.

From Abu Sahl al-Qurashi who said: I asked Abu Abdullah (peace be upon him) about dog meat? He said: It is metamorphosed. I said: Is it forbidden? He said: It is impure. I repeated it to him three times, each time he said: It is impure.

Hadith 4035

عن علي (عليه السلام) - في حديث الأربعمئة - قال: تنزهوا عن قرب الكلاب، فمن أصاب الكلب وهو رطب فليغسله، وإن كان جافا فلينضح ثوبه بالماء.

From Ali (peace be upon him) - in the hadith of the four hundred - said: Keep away from dogs' proximity. Whoever is touched by a dog while wet should wash it, and if it was dry then sprinkle water on his garment.

CHAPTER 13

Impurity Of Pigs

[Hadith 4036 to 4039]

Hadith 4036

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن الرجل يصيب ثوبه خنزير فلم يغسله، فذكر وهو في صلاته، كيف يصنع به؟ قال: إن كان دخل في صلاته فليمض، وإن لم يكن دخل في صلاته فلينضح ما أصاب من ثوبه، إلا أن يكون فيه أثر فيغسله.

From Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him), he said: I asked him about a man whose garment is touched by a pig and he did not wash it, then he remembered while he was in prayer, what should he do? He said: If he had already started his prayer, he should continue, and if he had not started his prayer, he should sprinkle water where it touched his garment, unless there is a visible trace, then he should wash it.

Hadith 4037

عن خيران الخادم قال: كتبت إلى الرجل (عليه السلام) أسأله عن الثوب يصيبه الخمر ولحم الخنزير، أيصلى فيه أم لا؟ فإن أصحابنا قد اختلفوا فيه، فقال بعضهم: صل فيه فإن الله إنما حرم شربها، وقال بعضهم: لا تصل فيه؟ فكتب (عليه السلام): لا تصل فيه، فإنه رجس.

From Khayran Al-Khadim who said: I wrote to the man (peace be upon him) asking him about a garment touched by wine and pork, can one pray in it or not? For our companions have differed about it, some of them said: pray in it for Allah only prohibited drinking it, and some said: do not pray in it? So he (peace be upon him) wrote: Do not pray in it, for it is impure.

Hadith 4038

عن سليمان الإسكاف قال: سألت أبا عبد الله (عليه السلام) عن شعر الخنزير يخرز به؟ قال: لا بأس به، ولكن يغسل يده إذا أراد أن يصلي.

From Sulaiman Al-Iskaf who said: I asked Abu Abdullah (peace be upon him) about pig hair used in sewing? He said: There is no problem with it, but he should wash his hand when he wants to pray.

Hadith 4039

عن علي بن رثاب عن أبي عبد الله (عليه السلام) في الشطرنج قال: المقلب لها كالمقلب لحم الخنزير. قلت: وما علي من قلب لحم الخنزير؟ قال: يغسل يده.

From Ali ibn Ri'ab from Abu Abdullah (peace be upon him) regarding chess, he said: The one who turns it is like one who turns pork. I said: And what is upon the one who turns pork? He said: He should wash his hand.

CHAPTER 14

Impurity Of The Disbeliever Whether Dhimmi Or Nasibi

[Hadith 4040 to 4051]

Hadith 4040

عن محمد بن مسلم قال: سألت أبا جعفر (عليه السلام) عن آنية أهل الذمة والمجوس؟ فقال: لا تأكلوا في آنياتهم، ولا من طعامهم الذي يطبخون، ولا في آنيتهم التي يشربون فيها الخمر.

From Muhammad bin Muslim who said: I asked Abu Jafar (peace be upon him) about the vessels of the Ahl al-Dhimmah (*) and the Magians? He said: Do not eat from their vessels, nor from their food which they cook, nor from their vessels in which they drink wine.

Translator: * Non-Muslim citizens of an Islamic state who have been granted a covenant of protection (dhimmah) by the Muslim government. This covenant ensures their safety, security, freedom to practice their own religion, and exemption from military service in exchange for paying a special tax called jizyah.

Hadith 4041

عن عبد الله بن يحيى الكاهلي قال: سألت أبا عبد الله (عليه السلام) عن قوم مسلمين يأكلون وحضرهم رجل مجوسي، أيدعونه إلى طعامهم؟ فقال: أما أنا فلا أأكل المجوسي، وأكره أن أحرم عليكم شيئاً تصنعونه في بلادكم.

From Abdullah bin Yahya Al-Kahili who said: I asked Abu Abdullah (peace be upon him) about Muslim people eating when a Magian man is present with them, should they invite him to their food? He said: As for me, I do not eat with a Magian, and I dislike to forbid you from something you do in your lands.

Hadith 4042

عن أبي جعفر (عليه السلام)، في رجل صافح رجلاً مجوسياً، قال: يغسل يده ولا يتوضأ.

From Abu Jafar (peace be upon him), regarding a man who shook hands with a Magian man, he said: He should wash his hand but does not need to perform ablution.

Hadith 4043

عن خالد القلانسي قال: قلت لأبي عبد الله (عليه السلام): ألقى الذمي فيصافحني، قال امسحها بالتراب وبالحائط. قلت: فالناصب؟ قال: اغسلها.

From Khalid Al-Qalanisi who said: I said to Abu Abdullah (peace be upon him): I meet a dhimmi and he shakes hands with me. He said: Wipe it with soil and against the wall. I said: What about a Nasibi? He said: Wash it.

أقول: هذا محمول على عدم الرطوبة، والمسح والغسل على الاستحباب، والذي قبله محمول على وجود الرطوبة به.

I (Hurr Amili) say: This applies when there is no moisture, and the wiping and washing are recommended, and the previous one applies when there is moisture present.

Hadith 4044

عن أبي بصير، عن أحدهما (عليهما السلام) في مصافحة المسلم اليهودي والنصراني، قال: من وراء الثوب، فإن صافحك بيده فاغسل يدك.

From Abu Basir, from one of them (peace be upon them) regarding a Muslim shaking hands with a Jew or Christian, he said: From behind the cloth, but if he shakes your hand directly then wash your hand.

Hadith 4045

عن علي بن جعفر، عن أخيه أبي الحسن موسى (عليه السلام) قال سألته عن مؤكلة المجوسي في قصعة واحدة، وأرقد معه على فراش واحد، وأصافحه؟ قال: لا.

From Ali bin Jafar, from his brother Abu Al-Hassan Musa (peace be upon him), he said: I asked him about eating with a Magian from one bowl, and sleeping with him on one bed, and shaking hands with him? He said: No.

Hadith 4046

عن هارون بن خارجة قال: قلت لأبي عبد الله (عليه السلام): إني أخالط المجوس فأكل من طعامهم؟ قال: لا.

From Harun bin Kharijah who said: I said to Abu Abdullah (peace be upon him): I mix with Magians and eat from their food? He said: No.

Hadith 4047

عن سعيد الأعرج قال: سألت أبا عبد الله (عليه السلام) عن سؤر اليهودي والنصراني؟ فقال لا.

From Sa'id al-A'raj who said: I asked Abu Abdullah (peace be upon him) about the leftover water of a Jew and Christian? He said: No.

Hadith 4048

وإسناده عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليه السلام) عن النصراني يغتسل مع المسلم في الحمام، قال: إذا علم أنه نصراني اغتسل بغير ماء الحمام، إلا أن يغتسل وحده على الحوض فيغسله ثم يغتسل.

Through his chain, from Ali ibn Jafar that he asked his brother Musa ibn Jafar (peace be upon him) about a Christian bathing with a Muslim in the public bath. He said: If

he knows that he is a Christian, he should bathe with water other than the bath water, unless he bathes alone in the basin, in which case he should wash it and then bathe.

وسأله عن اليهودي والنصراني يدخل يده في الماء أيتوضأ منه للصلاة؟ قال: لا، إلا أن يضطر إليه.

And he asked him about a Jew or Christian dipping his hand in water - can one perform ablution from it for prayer? He said: No, unless one is compelled to do so.

أقول: أول الحديث محمول على عدم المادة، وآخره محمول على كرية الماء، أو على المادة في الحمام لما تقدم.

I (Hurr Amili) say: The first part of the hadith applies when there is no source water flow, and the latter part applies to stagnant water, or to source water in the bath as previously mentioned.

Hadith 4049

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن فراش اليهودي والنصراني ينام عليه؟ قال: لا بأس، ولا يصلي في ثيابهما، وقال: لا يأكل المسلم مع المجوسي في قصعة واحدة، ولا يقعده على فراشه ولا مسجده ولا يصفحه.

From Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him), he said: I asked him about sleeping on the bed of a Jew or Christian? He said: There is no problem, but do not pray in their clothes, and he said: A Muslim should not eat with a Zoroastrian from one bowl, nor let him sit on his bed or in his mosque, nor shake hands with him.

وسأته عن رجل اشترى ثوبا من السوق للباس لا يدري لمن كان، هل تصلح الصلاة فيه؟ قال: إن اشتراه من مسلم فليصل فيه، وإن اشتراه من نصراني فلا يصلي فيه حتى يغسله.

And I asked him about a man who bought clothes from the market to wear, not knowing who they belonged to, is prayer valid in them? He said: If he bought it from a Muslim then pray in it, and if he bought it from a Christian then do not pray in it until washing it.

Hadith 4050

عن إبراهيم بن أبي محمود قال: قلت للرضا (عليه السلام): الجارية النصرانية تخدمك وأنت تعلم أنها نصرانية لا تتوضأ ولا تغتسل من جنابة، قال: لا بأس، تغسل يديها.

From Ibrahim ibn Abi Mahmoud who said: I said to al-Ridha (peace be upon him): The Christian maid serves you while you know she is Christian, does not perform ablution nor ritual bath from major impurity. He said: There is no problem, she should wash her hands.

Hadith 4051

عن زرارة، عن أبي عبد الله (عليه السلام) في آنية المجوس، قال: إذا اضطررتم إليها فاغسلوها بالماء.

From Zurarah, from Abu Abdullah (peace be upon him) regarding the vessels of Zoroastrians, he said: If you are compelled to use them, then wash them with water.

أقول: ويأتي ما يدل على ذلك في الأطعمة إن شاء الله ويأتي هناك ما ظاهره المنافاة وهو محمول على التقية، وكذا حديث إبراهيم بن أبي محمود المذكور هنا، لكثرة أحاديث النجاسة الموافقة لنص القرآن وللاحتياط، وتقدم ما يدل على نجاسة اليهودي والنصراني والمجوسي والناصب في الماء المضاف والمستعمل وفي نواقض الوضوء.

I (Hurr Amili) say: More evidence for this will come in the chapter on foods if Allah wills, and there will come what apparently contradicts this which is interpreted as dissimulation (taqiyyah), and likewise the hadith of Ibrahim ibn Abi Mahmoud mentioned here, due to numerous hadiths about impurity that conform with the Quranic text and precaution, and previously came what indicates the impurity of the Jew, Christian, Zoroastrian and the Nasibi (hostile to Ahlul Bayt) in mixed water and used water and in the nullifiers of ablution.

CHAPTER 15

Dislike Of Sweat From Animals That Eat Filth

[Hadith 4052 to 4053]

Hadith 4052

عن أبي عبد الله (عليه السلام) قال: (لا تأكل اللحوم الجلالة)، وإن أصابك من عرقها فاغسله.

From Abu Abdullah (peace be upon him), he said: (Do not eat the meat of animals that eat filth), and if their sweat touches you, wash it off.

Hadith 4053

عن أبي عبد الله (عليه السلام) قال: لا تشرب من ألبان الإبل الجلالة، وإن أصابك شيء من عرقها فاغسله.

From Abu Abdullah (peace be upon him) who said: Do not drink from the milk of the camel that eats filth (Al-Jallalah), and if any of its sweat touches you, wash it off.

أقول: وتقدم ما يدل على أن المراد بهما الكراهة.

I (Hurr Amili) say: It has been previously mentioned that what is meant by this is dislike (karahah).

CHAPTER 16

Impurity Of Semen

[Hadith 4054 to 4060]

Hadith 4054

عن محمد، عن أحدهما (عليهما السلام) قال: سألته عن المذي يصيب الثوب؟ فقال: ينضحه بالماء إن شاء. وقال: في المني يصيب الثوب، قال: إن عرفت مكانه فاغسله، وإن خفي عليك فاغسله كله.

From Muhammad, from one of them (peace be upon them), he said: I asked him about pre-seminal fluid that gets on clothing? He said: Sprinkle it with water if you wish. And he said regarding semen that gets on clothing: If you know its location then wash it, and if its location is unclear to you then wash all of it.

Hadith 4055

عن أبي عبد الله (عليه السلام) قال: ذكر المني وشدده وجعله أشد من البول، ثم قال: إن رأيت المني قبل أو بعد ما تدخل في الصلاة فعليك إعادة الصلاة، وإن أنت نظرت في ثوبك فلم تصبه ثم صليت فيه ثم رأيت بعد فلا إعادة عليك، وكذلك البول.

From Abu Abdullah (peace be upon him) he said: He mentioned semen and emphasized its severity making it more severe than urine, then said: If you see semen before or after entering prayer, you must repeat the prayer. If you check your clothing and don't find it then pray, but later see it, you don't need to repeat. The same applies to urine.

Hadith 4056

عن عنبسة بن مصعب قال: سألت أبا عبد الله (عليه السلام) عن المني يصيب الثوب فلا يدري أين مكانه، قال: يغسله كله، وإن علم مكانه فليغسله.

From Anbasa bin Mus'ab who said: I asked Abu Abdullah (peace be upon him) about semen that gets on clothing and its location is unknown. He said: Wash all of it, and if its location is known then wash it.

Hadith 4057

عن أبي عبد الله (عليه السلام) قال: إذا احتلم الرجل فأصاب ثوبه شيء (١) فليغسل الذي أصابه فإن ظن أنه أصابه شيء ولم يستيقن ولم ير مكانه فلينضحه بالماء وإن استيقن أنه قد أصابه مني ولم ير مكانه فليغسل ثوبه كله فإنه أحسن.

From Abu Abdullah (peace be upon him) who said: If a man has a wet dream and

something gets on his clothing, he should wash what was affected. If he thinks something got on it but isn't certain and doesn't see its location, he should sprinkle it with water. If he's certain semen got on it but doesn't see its location, he should wash all his clothing as that is better.

Hadith 4058

عن عثمان بن عيسى، عن سماعة قال: سألته عن المني يصيب الثوب؟ قال: اغسل الثوب كله إذا خفي عليك مكانه قليلا كان أو كثيرا.

From Uthman bin Isa, from Sama'a who said: I asked him about semen that gets on clothing? He said: Wash all the clothing if its location is unclear, whether little or much.

Hadith 4059

عن أبي عبد الله (عليه السلام) قال: سألته عن المني يصيب الثوب؟ قال: إن عرفت مكانه فاغسله، وإن خفي عليك مكانه فاغسله كله.

From Abu Abdullah (peace be upon him), he said: I asked him about semen that gets on clothing? He said: If you know its location wash it, and if its location is unclear to you wash all of it.

Hadith 4060

عن زيد الشحام أنه سأل أبا عبد الله (عليه السلام) عن الثوب يكون فيه الجنابة فتصيبني السماء حتى يتل علي؟ فقال: لا بأس به. أقول: وجهه أن المطر طهر الثوب فلا ينافي نجاسة المني. وتقدم ما يدل على ذلك.

From Zaid Al-Shaham that he asked Abu Abdullah (peace be upon him) about clothing with sexual impurity that gets rained on until it becomes wet? He said: There is no problem with it. I (Hurr Amili) say: The reasoning is that rain purified the clothing which doesn't negate the impurity of semen. Evidence for this was presented earlier.

CHAPTER 17

Purity Of Prostatic Fluid (Madhy), Pre-seminal Fluid (Wady), Saliva, Mucus, Phlegm, And Dubious Wetness

[Hadith 4061 to 4066]

Hadith 4061

عن أحدهما (عليهما السلام) قال: سألته عن المذي يصيب الثوب؟ فقال: ينضحه بالماء إن شاء.

From one of them (peace be upon them) who said: I asked him about prostatic fluid that gets on clothing? He said: He may sprinkle it with water if he wishes.

Hadith 4062

عن الحسين بن أبي العلاء قال: سألت أبا عبد الله (عليه السلام) عن المذي يصيب الثوب؟ قال: لا بأس به، فلما رددنا عليه قال: ينضحه بالماء.

From Al-Husayn ibn Abi Al-'Ala who said: I asked Abu Abdullah (peace be upon him) about prostatic fluid that gets on clothing? He said: There is no problem with it. When we repeated the question to him, he said: Sprinkle it with water.

Hadith 4063

عن الحسين بن أبي العلاء قال: سألت أبا عبد الله (عليه السلام) عن المذي يصيب الثوب؟ قال: إن عرفت مكانه فاغسله، وإن خفي عليك مكانه فاغسل الثوب كله.

From Al-Husayn ibn Abi Al-'Ala who said: I asked Abu Abdullah (peace be upon him) about prostatic fluid that gets on clothing? He said: If you know its location then wash it, and if its location is hidden from you then wash the entire garment.

Hadith 4064

عن الحسين بن أبي العلاء قال: سألت أبا عبد الله (عليه السلام) عن المذي يصيب الثوب فيلتزق به؟ قال: يغسله ولا يتوضأ.

From Al-Husayn ibn Abi Al-'Ala who said: I asked Abu Abdullah (peace be upon him) about prostatic fluid that gets on clothing and sticks to it? He said: Wash it but do not perform ablution.

قال الشيخ: هذان الخبران محمولان على الاستحباب لما تقدم. أقول: ويحتمل الحمل على التقية.

The Shaykh said: These two reports are interpreted as recommended based on what preceded. I (Hurr Amili) say: It may also be interpreted as taqiyyah.

Hadith 4065

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن المذي يصيب الثوب؟ قال: ليس به بأس.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about prostatic fluid that gets on clothing? He said: There is no problem with it.

Hadith 4066

عن جعفر، عن أبيه أن عليا (عليه السلام) سئل عن البزاق يصيب الثوب؟ قال: لا بأس به.

From Ja'far, from his father that Ali (peace be upon him) was asked about spittle (saliva) that gets on clothing? He said: There is no problem with it.

CHAPTER 18

Someone Who Orders Another To Wash A Garment Impure
With Semen, But They Don't Wash It, Then He Prays In It
Before Verifying The Impurity, Must Repeat The Prayer

[Hadith 4067 to 4067]

Hadith 4067

عن ميسر قال: قلت لأبي عبد الله (عليه السلام) أمر الجارية فتغسل ثوبي من المني فلا تبالغ في غسله فأصلي فيه فإذا هو يابس، قال: أعد صلاتك، أما أنك لو كنت غسلت أنت لم يكن عليك شيء.

From Muyassir who said: I said to Abu Abdullah (peace be upon him): I order the maid to wash my garment from semen, but she doesn't thoroughly wash it, then I pray in it and find it dry. He said: Repeat your prayer. However, if you had washed it yourself, nothing would have been required of you.

CHAPTER 19

Obligation Of Removing Impurity From Clothes And Body, Whether Little Or Much, For Prayer Except A Small Amount Of Blood

[Hadith 4068 to 4070]

Hadith 4068

عن سماعة قال: سألته عن المني يصيب الثوب؟ قال: اغسل الثوب كله، إذا خفي عليك مكانه، قليلا كان أو كثيرا.

From Sama'a who said: I asked him about semen that gets on the clothes? He said: Wash the entire garment if its location is unclear to you, whether it is little or much.

Hadith 4069

عن الحسن بن زياد، قال سئل أبو عبد الله (عليه السلام) عن الرجل يبول فيصيب بعض جسده قدر نقطة من بوله فيصلي، ثم يذكر بعد أنه لم يغسله؟ قال: يغسله ويعيد صلاته.

From Al-Hassan bin Ziyad who said: Abu Abdullah (peace be upon him) was asked about a man who urinates and some of his body gets a spot of urine on it and he prays, then remembers afterwards that he did not wash it? He said: He should wash it and repeat his prayer.

Hadith 4070

عن ابن مسكان قال: بعثت بمسألة إلى أبي عبد الله (عليه السلام) مع إبراهيم بن ميمون قلت: سله عن الرجل يبول فيصيب فخذه قدر نقطة من بوله فيصلي ويذكر بعد ذلك أنه لم يغسلها؟ قال: يغسلها ويعيد صلاته.

From Ibn Muskan who said: I sent a question to Abu Abdullah (peace be upon him) with Ibrahim bin Maymun saying: Ask him about a man who urinates and his thigh gets a spot of urine on it, then he prays and remembers afterwards that he did not wash it? He said: He should wash it and repeat his prayer.

CHAPTER 20

Permissibility Of Prayer With Impurity Of Clothes And Body With Blood Less Than The Size Of A Dirham When Combined, Except What Is Excluded

[Hadith 4071 to 4078]

Hadith 4071

عن عبد الله بن أبي يعفور - في حديث - قال: قلت لأبي عبد الله (عليه السلام) الرجل يكون في ثوبه نقط الدم لا يعلم به، ثم يعلم فينسى أن يغسله فيصلي، ثم يذكر بعد ما صلى، أيعيد صلاته؟ قال: يغسله ولا يعيد صلاته، إلا أن يكون مقدار الدرهم مجتمعا فيغسله ويعيد الصلاة.

From Abdullah ibn Abi Yafur - in a hadith - he said: I asked Abu Abdullah (peace be upon him) about a man who has blood spots on his clothes without knowing about it, then learns of it but forgets to wash it and prays, then remembers after prayer, should he repeat his prayer? He said: He should wash it but not repeat his prayer, unless it is the size of a dirham when combined, then he should wash it and repeat the prayer.

Hadith 4072

عن أبي جعفر (عليه السلام) قال: في الدم يكون في الثوب إن كان أقل من قدر الدرهم فلا يعيد الصلاة، وإن كان أكثر من قدر الدرهم وكان رآه فلم يغسله حتى صلى فليعد صلاته، وإن لم يكن رآه حتى صلى فلا يعيد الصلاة.

From Abu Jafar (peace be upon him) he said: Regarding blood on clothes, if it is less than the size of a dirham, he need not repeat the prayer. If it is more than the size of a dirham and he saw it but did not wash it until he prayed, he should repeat his prayer. If he had not seen it until after he prayed, he need not repeat the prayer.

Hadith 4073

عن داود بن سرحان، عن أبي عبد الله (عليه السلام) في الرجل يصلي فأبصر في ثوبه دما، قال: يتم.

From Dawud ibn Sarhan, from Abu Abdullah (peace be upon him) regarding a man who prays and sees blood on his clothes, he said: He should continue.

Hadith 4074

عن بعض أصحابنا، عن أبي جعفر (عليه السلام) وأبي عبد الله (عليه السلام) أنهما قالا: لا بأس بأن يصلي الرجل في الثوب وفيه الدم متفرقا شبه النضح، وإن كان قد رآه صاحبه قبل ذلك فلا بأس به ما لم يكن مجتمعا قدر الدرهم.

From some of our companions, from Abu Jafar (peace be upon him) and Abu Abdullah (peace be upon him) that they said: There is no problem if a man prays in clothes that have scattered blood like sprinkles, even if he had seen it before, as long as it is not combined to the size of a dirham.

Hadith 4075

عن أبي عبد الله (عليه السلام) قال: قلت له: إني حككت جلدي فخرج منه دم، فقال إن اجتمع قدر حمصة فاغسله، وإلا فلا. قال الشيخ: هذا محمول على الاستحباب. أقول: ويحتمل الحمل على بلوغ سعة الدرهم.

From Abu Abdullah (peace be upon him), he said: I told him: I scratched my skin and blood came out. He said: If it accumulates to the size of a chickpea, wash it, otherwise no need. The Sheikh said: This is interpreted as recommended. I say: It might be interpreted as reaching the size of a dirham.

Hadith 4076

عن محمد بن مسلم قال: قلت له: الدم يكون في الثوب علي وأنا في الصلاة، قال: إن رأيته وعليك ثوب غيره فاطرحه وصل، وإن لم يكن عليك ثوب غيره فامض في صلاتك ولا إعادة عليك ما لم يزد على مقدار الدرهم وما كان أقل من ذلك فليس بشئ، رأيته قبل أو لم تره، وإذا كنت قد رأيته وهو أكثر من مقدار الدرهم فضيعت غسله وصليت فيه صلاة كثيرة فأعد ما صليت فيه.

From Muhammad ibn Muslim who said: I asked him about blood on clothes while I am in prayer. He said: If you see it and you have other clothes, remove it and pray. If you don't have other clothes, continue your prayer and no repetition is required unless it exceeds the size of a dirham. What is less than that is nothing, whether you saw it before or not. If you had seen it and it was more than the size of a dirham but you neglected washing it and prayed many prayers in it, repeat what you prayed in it.

ورواه الصدوق بإسناده عن محمد بن مسلم أنه قال لأبي جعفر (عليه السلام) وذكر الحديث وزاد: وليس ذلك بمنزلة المني والبول.

Al-Saduq narrated it through his chain from Muhammad ibn Muslim that he said to Abu Jafar (peace be upon him) and mentioned the hadith and added: This is not like semen and urine.

Hadith 4077

عن الحلبي قال: سألت أبا عبد الله (عليه السلام) عن دم البراغيث يكون في الثوب هل يمنعه ذلك من الصلاة فيه؟ قال: لا، وإن كثّر فلا بأس أيضاً بشبهه من الرعاف ينضحه ولا يغسله.

From Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about flea blood on clothes, does it prevent him from praying in it? He said: No, and even if it is much, there is also no problem with similar blood from nosebleed that is sprinkled and not washed.

Hadith 4078

علي بن جعفر في كتابه عن أخيه قال: سألته عن الدم يسيل منه القيح كيف يصنع؟ قال: إن كان غليظاً أو فيه خلط من دم فاغسله كل يوم مرتين غدوة وعشية، ولا ينقض ذلك الوضوء، وإن أصاب ثوبك قدر دينار من الدم فاغسله ولا تصل فيه حتى تغسله.

Ali bin Jafar in his book from his brother, said: I asked him about the boil from which pus flows, what should one do? He replied: If it is thick or mixed with blood then wash it twice a day, morning and evening, and this does not invalidate the ablution. And if blood the size of a dinar gets on your clothes, wash it and do not pray in it until you wash it.

أقول: سعة الدينار بقدر سعة الدرهم تقريباً وأول الحديث محمول على الاستحباب.

I (Hurr Amili) say: The size of a dinar is approximately equal to the size of a dirham, and the first part of the hadith indicates recommendation.

CHAPTER 21

Blood Types Where Small Amounts Are Not Excused

[Hadith 4079 to 4080]

Hadith 4079

عن أبي بصير، عن أبي عبد الله (عليه السلام)، أو أبي جعفر (عليه السلام) قال: لا تعاد الصلاة من دم تبصره غير دم الحيض، فإن قليله وكثيره في الثوب إن رآه أو لم يره سواء.

From Abu Basir, from Abu Abdullah (peace be upon him), or Abu Ja'far (peace be upon him) who said: Prayer is not repeated due to blood that you see except menstrual blood, for its small and large amounts on the garment are the same whether one sees it or not.

Hadith 4080

عن أبي عبد الله (عليه السلام) قال: قال دمك أنظف من دم غيرك، إذا كان في ثوبك شبه النضح من دمك فلا بأس، وإن كان دم غيرك قليلا أو كثيرا فاغسله.

From Abu Abdullah (peace be upon him) who said: Your blood is cleaner than the blood of others. If there is something like a spray of your blood on your garment, there is no problem, but if it is someone else's blood, whether little or much, wash it.

CHAPTER 22

Permissibility Of Prayer With Impurity Of Clothes And Body From Wounds And Ulcers Until They Heal, And The Recommendation Of Washing Clothes Once Daily

[Hadith 4081 to 4088]

Hadith 4081

عن أبي بصير قال: دخلت على أبي جعفر (عليه السلام) وهو يصلي، فقال لي قائدي: إن في ثوبه دما، فلما انصرف قلت له: إن قائدي أخبرني أن بثوبك دما، فقال لي: إن بي دماميل ولست أغسل ثوبي حتى تبرأ.

From Abu Basir who said: I entered upon Abu Ja'far (peace be upon him) while he was praying. My guide said to me: There is blood on his clothes. When he finished, I told him that my guide informed me there was blood on your clothes. He said to me: I have boils and I will not wash my clothes until they heal.

Hadith 4082

عن سماعة قال سألته عن الرجل به والقرح والجرح ولا يستطيع أن يربطه ولا يغسل دمه؟ قال: يصلي ولا يغسل ثوبه كل يوم إلا مرة، فإنه لا يستطيع أن يغسل ثوبه كل ساعة.

From Sama'a who said: I asked him about a man who has boils and wounds and cannot bandage them or wash their blood? He said: He prays and does not wash his clothes except once daily, for he cannot wash his clothes every hour.

Hadith 4083

وعنه، عن البرقي، عن إسماعيل الجعفي قال: رأيت أبا جعفر (عليه السلام) يصلي والدم يسيل من ساقه.

And from him, from al-Barqi, from Ismail al-Ju'fi who said: I saw Abu Ja'far (peace be upon him) praying while blood was flowing from his leg.

Hadith 4084

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: سألته عن الرجل تخرج به القروح فلا تزال تدمي كيف يصلي؟ فقال: يصلي وإن كانت الدماء تسيل.

From Muhammad bin Muslim, from one of them (peace be upon them) who said: I asked him about a man who has ulcers that continuously bleed, how should he pray? He said: He prays even if blood is flowing.

Hadith 4085

عن ليث المرادي قال: قلت لأبي عبد الله (عليه السلام): الرجل تكون به الدماميل والقروح فجلده وثيابه مملوءة دماً وقيحاً، وثيابه بمنزلة جلده، فقال يصلي في ثيابه ولا يغسلها ولا شيء عليه.

From Layth al-Muradi who said: I said to Abu Abdullah (peace be upon him): A man has boils and ulcers, and his skin and clothes are full of blood and pus, and his clothes are like his skin. He said: He prays in his clothes and does not wash them and there is nothing upon him.

Hadith 4086

عن عبد الرحمن بن أبي عبد الله قال: قلت لأبي عبد الله (عليه السلام): الجرح يكون في مكان لا يقدر على ربطه فيسيل منه الدم والقيح فيصيب ثوبي، فقال: دعه فلا يضرك أن لا تغسله.

From Abdur Rahman bin Abi Abdullah who said: I said to Abu Abdullah (peace be upon him): The wound is in a place that cannot be bandaged and blood and pus flow from it and get on my clothes. He said: Leave it, it does not harm you if you do not wash it.

Hadith 4087

عن سماعة بن مهران، عن أبي عبد الله (عليه السلام) قال: إذا كان بالرجل جرح سائل فأصاب ثوبه من دمه فلا يغسله حتى يبرأ وينقطع الدم.

From Sama'a bin Mihran, from Abu Abdullah (peace be upon him) who said: If a man has a flowing wound and his clothes are stained with its blood, he should not wash them until it heals and the blood stops.

Hadith 4088

عن أبي عبد الله (عليه السلام) قال: سألته عن الدمل يكون بالرجل فينفجر وهو في الصلاة؟ قال: يمسحه ويمسح يده بالحائط أو بالأرض، ولا يقطع الصلاة.

From Abu Abdullah (peace be upon him) who said: I asked him about an abscess that bursts on a man while he is in prayer? He said: He should wipe it and wipe his hand on the wall or on the ground, and not discontinue the prayer.

CHAPTER 23

Purity Of Blood From Fish, Bed Bugs, Fleas, And Similar Creatures Without Soul, Even If Abundant And Excessive

[Hadith 4089 to 4093]

Hadith 4089

عن عبد الله بن أبي يعفور قال: قلت لأبي عبد الله (عليه السلام): ما تقول في دم البراغيث؟ قال: ليس به بأس، قلت: إنه يكثر ويتفاحش، قال: وإن كثر.

From Abdullah ibn Abi Ya'fur who said: I asked Abu Abdullah (peace be upon him): What do you say about flea blood? He said: There is no problem with it. I said: It becomes abundant and excessive. He said: Even if abundant.

Hadith 4090

عن أبي عبد الله (عليه السلام) قال: إن عليا (عليه السلام) كان لا يرى بأساً بدم ما لم يذك يكون في الثوب، فيصل في فيه الرجل، يعني دم السمك.

From Abu Abdullah (peace be upon him) who said: Indeed Ali (peace be upon him) saw no problem with the blood of what was not slaughtered being on the garment, and a man praying in it, meaning fish blood.

Hadith 4091

عن محمد بن الريان قال: كتبت إلى الرجل (عليه السلام): هل يجري دم البق مجرى دم البراغيث؟ وهل يجوز لأحد أن يقيس بدم البق على البراغيث فيصل في فيه؟ وأن يقيس على نحو هذا فيعمل به؟ فوقع (عليه السلام): يجوز الصلاة، والطهر منه أفضل.

From Muhammad bin al-Rayyan who said: I wrote to the man (peace be upon him): Does bed bug blood follow the same ruling as flea blood? And is it permissible for someone to make an analogy between bed bug blood and flea blood and pray in it? And to make analogies like this and act upon it? He wrote (peace be upon him): Prayer is permissible, though purifying from it is better.

Hadith 4092

وقد تقدم حديث الحلبي قال: سألت أبا عبد الله (عليه السلام) عن دم البراغيث يكون في الثوب هل يمنعه ذلك من الصلاة؟ قال: لا، وإن كثر.

And previously came the hadith of al-Halabi who said: I asked Abu Abdullah (peace be upon him) about flea blood being on the garment, does it prevent one from prayer?

He said: No, even if abundant.

Hadith 4093

وحدیث غیاث، عن جعفر، عن أبیه قال: لا بأس بدم البراغيث والبق وبول الخشاشيف.

And the hadith of Ghiyath, from Ja'far, from his father who said: There is no problem with flea blood, bed bug blood, and bat urine.

CHAPTER 24

Obligation Of Washing Only The Exterior Of The Body From Impurity, Not The Interior

[Hadith 4094 to 4100]

Hadith 4094

عن إبراهيم بن أبي محمود قال: سمعت الرضا (عليه السلام) يقول: يستنجي ويغسل ما ظهر منه على الشرج ولا يدخل فيه الأنملة.

From Ibrahim ibn Abi Mahmoud who said: I heard Al-Ridha (peace be upon him) saying: One should clean himself after relieving and wash what appears on the anus without inserting the fingertip.

Hadith 4095

عن محمد بن مسلم، عن أحدهما (عليهما السلام) في الرجل يمس أنفه في الصلاة فيرى دما كيف يصنع؟ أنصرف؟ قال: إن كان يابساً فليرم به ولا بأس.

From Muhammad ibn Muslim, from one of them (peace be upon them both) regarding a man who touches his nose during prayer and sees blood, what should he do? Should he leave? He said: If it is dry, let him remove it and there is no problem.

Hadith 4096

عن أبي عبد الله (عليه السلام) - في حديث - قال: سألته عن الجرح كيف يصنع به في غسله؟ قال: اغسل ما حوله.

From Abu Abdullah (peace be upon him) - in a hadith - he said: I asked him about how to wash a wound? He said: Wash what is around it.

Hadith 4097

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: سألته عن الجرح كيف يصنع به صاحبه؟ قال: يغسل ما حوله.

From Abdullah ibn Sinan, from Abu Abdullah (peace be upon him) who said: I asked him about what should one do with a wound? He said: Wash what is around it.

Hadith 4098

عن عمار الساباطي قال: سئل أبو عبد الله (عليه السلام) عن رجل يسيل من أنفه الدم، هل عليه أن يغسل بطنه يعني جوف الانف؟ فقال: إنما عليه أن يغسل ما ظهر منه.

From Ammar al-Sabati who said: Abu Abdullah (peace be upon him) was asked about a man whose nose bleeds, should he wash its interior meaning inside the nose? He said: He only needs to wash what appears of it.

Hadith 4099

عن أبي عبد الله (عليه السلام) - في حديث - قال: إنما عليه أن يغسل ما ظهر منها - يعني المقعدة - وليس عليه أن يغسل بطنها.

From Abu Abdullah (peace be upon him) - in a hadith - he said: One only needs to wash what appears of it - meaning the anus - and one does not need to wash its interior.

Hadith 4100

عن زرارة، عن أبي جعفر (عليه السلام) قال: ليس المضمضة والاستنشاق فريضة ولا سنة، إنما عليك أن تغسل ما ظهر.

From Zurara, from Abu Ja'far (peace be upon him) who said: Rinsing the mouth and nose is neither obligatory nor recommended practice, you only need to wash what appears.

CHAPTER 25

Obligation Of Removing The Actual Impurity Not Its Trace, And The Recommendation Of Dyeing Blood Traces With Red Ochre If It Doesn't Go Away

[Hadith 4101 to 4106]

Hadith 4101

عن العبد الصالح (عليه السلام) قال: سألت أم ولد لأبيه - إلى أن قال: - قالت: 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 girl of his father asked him - until he said: She said: My garment was stained with menstrual blood, so I washed it but its trace didn't go away. He said: Dye it with red ochre until it mixes and disappears.

Hadith 4102

وعن علي بن إبراهيم، عن أبيه، عن ابن المغيرة، عن أبي الحسن (عليه السلام) قال: قلت له: إن للاستنجاء حد؟ قال لا ينقى ما ثمة، قلت: فإنه ينقى مائمه ويبقى الريح، قال: الريح لا ينظر إليها.

From Ali bin Ibrahim, from his father, from Ibn Al-Mughira, from Abu Al-Hassan (peace be upon him), he said: I asked him: Is there a limit for istinja (cleaning after relieving oneself)? He said: Clean what's there. I said: But if what's there is cleaned yet the smell remains? He said: The smell is not considered.

Hadith 4103

عن عيسى بن أبي منصور قال: قلت لأبي عبد الله (عليه السلام): امرأة أصاب ثوبها من دم الحيض فغسلته فبقي أثر الدم في ثوبها، قال: قل لها: تصبغه بمشق حتى يختلط.

From Isa bin Abi Mansur who said: I said to Abu Abdullah (peace be upon him): A woman's garment was stained with menstrual blood, so she washed it but the blood trace remained in her garment. He said: Tell her to dye it with red ochre until it mixes.

Hadith 4104

عن محمد بن أحمد بن يحيى الأشعري رفعه - في حديث - قال: سألت امرأة أن بثوبي دم الحيض وغسلته ولم يذهب أثره؟ فقال: إصبغيه بمشق.

From Muhammad bin Ahmad bin Yahya Al-Ash'ari raising it - in a hadith - he said: A woman asked him that my garment has menstrual blood and I washed it but its trace

didn't go away? He said: Dye it with red ochre.

Hadith 4105

وقسم حي من اليمن بالبصرة - عن أبي الحسن الرضا (عليه السلام) أنه سأله عن جلود الدارish يتخذ منها الخفاف، قال: لا تصل فيها فإنها تدبغ بخرء الكلاب.

And a living tribe from Yemen in Basra - from Abu Al-Hassan Al-Ridha (peace be upon him) that he was asked about leather shoes made from darish (certain animal skins), he said: Don't pray in them for they are tanned with dog excrement.

أقول: هذا محمول على الكراهية لما مضى ويأتي، أو على النهي عن الصلاة فيها قبل غسلها لا بعده.

I (Hurr Amili) say: This is interpreted as being disliked based on what has passed and what will come, or as a prohibition of praying in them before washing, not after.

Hadith 4106

محمد بن علي بن الحسين قال سئل الرضا (عليه السلام) عن الرجل يطأ في الحمام وفي رجله الشقاق فيطأ البول والنورة فيدخل الشقاق أثر أسود مما وطئ من القذر وقد غسله، كيف يصنع به وبرجله، التي وطئ بهما؟ أيجزيه الغسل أم يخلل أظفاره بأظفاره ويستنجي فيجد الريح من أظفاره ولا يرى شيئاً؟ فقال لا شيء عليه من الريح والشقاق بعد غسله.

Muhammad bin Ali bin Al-Hussein said: Al-Ridha (peace be upon him) was asked about a man who walks in the bathroom with cracks in his feet, then steps on urine and nurah (depilatory lime), and black traces from the filth he stepped on enter the cracks though he has washed them, what should he do with it and with his feet that stepped in it? Is washing sufficient or should he clean under his nails with his nails when he finds the smell from his nails but sees nothing? He said: After washing, neither the smell nor the cracks matter.

CHAPTER 26

Transfer Of Impurity With Contact And Moisture, Not With Dryness, And The Recommendation Of Sprinkling Water On Clothes When They Touch A Dead Animal, Pig, Or Dog Without Moisture

[Hadith 4107 to 4122]

Hadith 4107

عن العيص بن القاسم قال سألت أبا عبد الله (عليه السلام) عن رجل بال في موضع ليس فيه ماء فمسح ذكره بحجر وقد عرق ذكره وفخذه؟ قال: يغسل ذكره وفخذه.

From Al-Ees bin Al-Qasim who said: I asked Abu Abdullah (peace be upon him) about a man who urinated in a place where there was no water, so he wiped his private part with a stone while his private part and thigh were sweaty? He said: He should wash his private part and thigh.

Hadith 4108

عن الفضل أبي العباس قال: قال أبو عبد الله (عليه السلام): إذا أصاب ثوبك من الكلب رطوبة فاغسله، وإن مسه جافاً فاصب عليه الماء.

From Al-Fadhl Abu Al-Abbas who said: Abu Abdullah (peace be upon him) said: If moisture from a dog touches your clothes, wash them, and if it touches them while dry, pour water on them.

Hadith 4109

عن أبي عبد الله (عليه السلام) قال: إذا مس ثوبك كلب فإن كان يابساً فانضحه، وإن كان رطباً فاغسله.

From Abu Abdullah (peace be upon him) who said: If a dog touches your clothes, if it was dry then sprinkle water on it, and if it was wet then wash it.

Hadith 4110

وعنه، عن القاسم، عن علي، عن أبي عبد الله (عليه السلام) قال: سألت عن الكلب يصيب الثوب؟ قال: انضحه، وإن كان رطباً فاغسله.

And from him, from Al-Qasim, from Ali, from Abu Abdullah (peace be upon him) who said: I asked him about a dog touching clothes? He said: Sprinkle water on it, and if it was wet then wash it.

Hadith 4111

علي بن جعفر، عن أخيه موسى (عليه السلام) قال: سألته عن الرجل يقع ثوبه على حمار ميت، هل تصلح له الصلاة فيه قبل أن يغسله؟ قال: ليس عليه غسله، وليصل فيه ولا بأس.

Ali bin Jafar, from his brother Musa (peace be upon him) who said: I asked him about a man whose clothes fall on a dead donkey, is it permissible for him to pray in them before washing them? He said: He does not need to wash them, he may pray in them and there is no problem.

Hadith 4112

عن علي بن محمد (عليه السلام) قال: سألته عن خنزير أصاب ثوبا وهو جاف هل تصلح الصلاة فيه قبل أن يغسله؟ قال: نعم ينضحه بالماء ثم يصلي فيه.

From Ali bin Muhammad (peace be upon him) who said: I asked him about a pig touching clothes while dry, is it permissible to pray in them before washing them? He said: Yes, sprinkle them with water then pray in them.

Hadith 4113

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل وقع ثوبه على كلب ميت، قال: ينضحه بالماء ويصلي فيه ولا بأس.

From Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him) who said: I asked him about a man whose clothes fell on a dead dog, he said: Sprinkle them with water and pray in them, there is no problem.

Hadith 4114

عن عبد الله بن الحسن، عن جده علي بن جعفر، وذكر الحديث والذي قبله وزاد: وسألته عن الرجل يمشي في العذرة وهي يابسة فتصيب ثوبه ورجليه، هل يصلح له أن يدخل المسجد فيصلي ولا يغسل ما أصابه؟ قال: إذا كان يابسا فلا بأس.

From Abdullah bin Al-Hassan, from his grandfather Ali bin Ja'far, mentioning the hadith and what preceded it, and added: I asked him about a man who walks on excrement while it is dry and it touches his clothes and feet, is it permissible for him to enter the mosque and pray without washing what was touched? He said: If it was dry, there is no problem.

Hadith 4115

وعنه، عن علي بن جعفر، عن أخيه قال: سألته عن الفراش يصيبه الاحتلال كيف يصنع به؟ قال: اغسله، وإن لم تفعل فلا تنام عليه حتى ييبس، فإن نمت عليه وأنت رطب الجسد فاغسل ما أصاب من جسدك، فإن جعلت بينك وبينه ثوبا فلا بأس.

From him, from Ali bin Ja'far, from his brother who said: I asked him about bedding affected by wet dreams, what should be done with it? He said: Wash it, and if you don't, then don't sleep on it until it dries, and if you sleep on it while your body is wet, wash whatever touched your body, and if you put a cloth between you and it, there is no problem.

Hadith 4116

وعنه، عن علي بن جعفر، عن أخيه موسى (عليه السلام) قال سألته عن ثياب اليهود والنصارى ينام عليها المسلم، قال: لا بأس.

From him, from Ali bin Ja'far, from his brother Musa (peace be upon him) who said: I asked him about the clothes of Jews and Christians that a Muslim sleeps on. He said: There is no problem.

Hadith 4117

وبالاسناد قال: سألته عن المكان يغتسل فيه من الجنابة أو يبال فيه، يصلح أن يفرش؟ فقال: نعم إذا كان جافاً.

With the same chain he said: I asked him about a place where one performs ghusl from janabah or urinates in it, is it proper to lay bedding there? He said: Yes, if it is dry.

Hadith 4118

وزاد: وقال: سألته عن الرجل يمر بالمكان فيه العذرة فتهب الريح فتسفي عليه من العذرة فيصيب ثوبه ورأسه يصلي فيه قبل أن يغسله؟ قال: نعم، ينفضه ويصلي، فلا بأس.

And added: I asked him about a man who passes by a place with excrement, and the wind blows some of it onto his clothes and head, can he pray in it before washing it? He said: Yes, he should shake it off and pray, there is no problem.

Hadith 4119

عن الحكم بن حكيم قال: قلت لأبي عبد الله (عليه السلام): إني أغدو إلى السوق فأحتاج إلى البول وليس عندي ماء، ثم أتمسح واتنشف بيدي ثم أمسحها بالحائط والأرض، ثم أحك جسدي بعد ذلك؟ قال: لا بأس.

From Al-Hakam bin Hakim who said: I said to Abu Abdullah (peace be upon him): I go to the market early and need to urinate but have no water, so I wipe and dry with my hand then wipe it on the wall and ground, then scratch my body after that? He said: There is no problem.

Hadith 4120

عن محمد بن مسلم - في حديث - أن أبا جعفر (عليه السلام) وطئ على عذرة يابسة فأصاب ثوبه فلما أخبره قال: أليس هي يابسة؟ فقال: بلى، فقال: لا بأس.

From Muhammad bin Muslim - in a hadith - that Abu Ja'far (peace be upon him) stepped on dry excrement which touched his clothes, when he was informed about it he said: Isn't it dry? He said: Yes. He said: There is no problem.

Hadith 4121

عن أبي عبد الله (عليه السلام) في الرجل يطأ في العذرة أو البول، أيعيد الوضوء؟ قال: لا، ولكن يغسل ما أصابه.

From Abu Abdullah (peace be upon him) regarding a man who steps in excrement or urine, should he repeat the ablution? He said: No, but he should wash what was touched.

Hadith 4122

قال الكليني: وفي رواية أخرى: إذا كان جافاً فلا تغسله. أقول: وتقدم ما يدل على ذلك، ويأتي ما يدل عليه.

Al-Kulayni said: And in another narration: If it was dry then do not wash it. I (Hurr Amili) say: What indicates this has preceded, and what indicates it will come.

CHAPTER 27

The Purity Of The Body Of A Junub And Their Sweat, And The Ruling On Sweat From Haram Janabah

[Hadith 4123 to 4137]

Hadith 4123

عن أبي أسامة قال: سألت أبا عبد الله (عليه السلام) عن الجنب يعرق في ثوبه، أو يغتسل فيعانق امرأته ويضاجعها وهي حائض أو جنب فيصيب جسده من عرقها؟ قال: هذا كله ليس بشيء.

From Abu Usama who said: I asked Aba Abdullah (alayhi salam) about a junub who sweats in his clothes, or performs ghusl then embraces his wife and lies with her while she is in hayd or janabah, and his body is touched by her sweat? He said: All of this is nothing.

Hadith 4124

عن معاوية بن عمار قال: قلت لأبي عبد الله (عليه السلام): الرجل يبول وهو جنب ثم يستنجي فيصيب ثوبه جسده وهو رطب، قال: لا بأس.

From Muawiya bin Ammar who said: I said to Aba Abdullah (alayhi salam): A man urinates while he is junub then performs istinja and his wet body touches his clothes. He said: There is no problem.

Hadith 4125

عن أبي أسامة قال: قلت لأبي عبد الله (عليه السلام) تصيبني السماء وعلي ثوب فتبله وأنا جنب، فيصيب بعض ما أصاب جسدي من المني، أفأصلي فيه؟ قال: نعم.

From Abu Usama who said: I said to Aba Abdullah (alayhi salam): Rain falls on me while I am wearing clothes and makes them wet while I am junub, and some of what touched my body had mani on it, can I pray in it? He said: Yes.

أقول: هذا مقيد بعدم الرطوبة في محل ملاقة المني، أو يحمل على زوال النجاسة بالمطر، أو على التقية لما مضى ويأتي.

I say: This is restricted to when there is no wetness at the point of contact with the mani, or it is interpreted as the najasah being removed by rain, or on taqiyyah as mentioned before and will come later.

Hadith 4126

عن علي بن أبي حمزة قال: سئل أبو عبد الله (عليه السلام) - وأنا حاضر - عن رجل أجنب في ثوبه فيعرق فيه؟ فقال: ما أرى به بأسا. قال: إنه يعرق حتى لو شاء أن يعصره عصره، قال: فقطب أبو عبد الله (عليه السلام) في وجه الرجل فقال: إن أبيتم فشئ من ماء فأنضحه به.

From Ali bin Abi Hamza who said: Aba Abdullah (alayhi salam) was asked - while I was present - about a man who becomes junub in his clothes then sweats in them? He said: I see no problem with it. The questioner said: He sweats so much that if he wanted to wring it out he could. He said: Then Abu Abdullah (alayhi salam) frowned at the man's face and said: If you insist then sprinkle some water on it.

Hadith 4127

عن أبي عبد الله (عليه السلام) قال: لا يجنب الثوب الرجل، ولا يجنب الرجل الثوب.

From Aba Abdullah (alayhi salam) who said: Clothes don't make a person junub, and a person doesn't make clothes junub.

Hadith 4128

عن أبي أسامة قال: سألت أبا عبد الله (عليه السلام) عن الثوب تكون فيه الجنابة فتصيبني السماء حتى يبتل علي؟ قال: لا بأس.

From Abu Usama who said: I asked Aba Abdullah (alayhi salam) about clothes that have janabah on them and then rain falls until they become wet on me? He said: There is no problem.

Hadith 4129

عن زرارة قال: سألته عن الرجل يجنب في ثوبه، أيتجفف فيه من غسله؟ فقال: نعم، لا بأس به إلا أن تكون النطفة فيه رطبة، فإن كانت جافة فلا بأس.

Zurara narrated: I asked him about a man who becomes junub in his clothes, can he dry himself with it after ghusl? He said: Yes, there is no problem with it unless the semen in it is still wet. If it is dry then there is no problem.

قال الشيخ: هذا محمول على أنه لم يتنشف بالموضع الذي فيه المنى.

The Shaykh said: This is interpreted to mean that he did not dry himself with the spot that had the semen on it.

Hadith 4130

عن أبي بصير قال سألت أبا عبد الله (عليه السلام) عن القميص يعرق فيه الرجل وهو جنب حتى يبتل القميص؟ فقال: لا بأس، وإن أحب أن يرشه بالماء فليفعل.

From Abu Basir who said: I asked Aba Abdullah (alayhi salam) about the qamis (shirt) in which a man sweats while in the state of janabah until the qamis becomes wet? He said: There is no problem, and if he wishes to sprinkle it with water then let him do so.

Hadith 4131

عن زيد بن علي، عن أبيه، عن جده، عن علي (عليه السلام) قال: سألت رسول الله (صلى الله عليه وآله) عن الجنب والحائض يعرقان في الثوب حتى يلصق عليهما؟ فقال: إن الحيض والجنابة حيث جعلهما الله عز وجل ليس في العرق فلا يغسلان ثوبهما.

From Zayd ibn Ali, from his father, from his grandfather, from Ali (alayhi salam) who said: I asked Rasulullah (salla Allahu alayhi wa alihi) about the junub and the ha'id who sweat in their clothes until it sticks to them? He said: Indeed hayd and janabah are where Allah azza wa jal has placed them, not in sweat, so they do not need to wash their clothes.

Hadith 4132

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن الثوب يجنب فيه الرجل ويعرق فيه؟ فقال: أما أنا فلا أحب أن أنام فيه، وإن كان الشتاء فلا بأس، ما لم يعرق فيه.

قال الشيخ: الوجه في هذا الخبر ضرب من الكراهة، وهو صريح فيه.

From Abu Basir who said: I asked Aba Abdullah (alayhi salam) about the cloth in which a man becomes junub and sweats in it? He said: As for me, I do not like to sleep in it, and if it is winter then there is no problem, as long as one does not sweat in it.

The Shaykh said: The aspect in this report is a type of karahah (dislike), and it is explicit in it.

Hadith 4133

عن محمد الحلبي قال: قلت لأبي عبد الله (عليه السلام): رجل أجنب في ثوبه وليس معه ثوب غيره، قال: يصلي فيه، وإذا وجد الماء غسله.

From Muhammad al-Halabi who said: I said to Aba Abdullah (alayhi salam): A man becomes junub in his cloth and he has no other cloth with him. He said: He can pray in it, and when he finds water he should wash it.

أقول: ذكر الشيخ أنه محمول على كون الجنابة من حرام فيغسله احتياطاً، أو على حصول نجاسة المني

ونحوه.

I (Hurr Amili) say: The Shaykh mentioned that this is interpreted as being about janabah from haram so he washes it as precaution, or about the occurrence of najasah of semen and similar.

Hadith 4134

محمد بن مكي الشهيد في (الذكرى) قال: روى محمد بن همام بإسناده إلى إدريس بن يزيد الكفروثي أنه كان يقول بالوقف، فدخل سر من رأى في عهد أبي الحسن (عليه السلام) فأراد أن يسأله من الثوب الذي يعرق فيه الجنب أيسلي فيه؟ فبينما هو قائم في طاق باب لانتظاره، إذ حركه أبو الحسن (عليه السلام) بمقرفة وقال: مبتدئاً: إن كان من حلال فصل فيه، وإن كان من حرام فلا تصل فيه.

Muhammad ibn Makki al-Shahid in (al-Dhikra) said: Muhammad ibn Hammam narrated with his isnad to Idris ibn Yazdad al-Kafarthuthi that he used to believe in tawaqquf (suspension of judgment), so he entered Surra man Ra'a during the time of Abi al-Hasan (alayhi salam) wanting to ask him about the cloth in which the junub sweats - can one pray in it? While he was standing in an archway waiting for him, Abu al-Hasan (alayhi salam) moved him with a stick and said initiating: If it is from halal then pray in it, and if it is from haram then do not pray in it.

Hadith 4135

وقد تقدم في حديث علي بن الحكم، عن رجل، عن أبي الحسن (عليه السلام) قال: لا تغتسل من غسالة ماء الحمام، فإنه يغتسل فيه من الزنا، ويغتسل فيه ولد الزنا، والناصب لنا أهل البيت وهو شرهم.

And it has preceded in the hadith of Ali ibn al-Hakam, from a man, from Abi al-Hasan (alayhi salam) who said: Do not perform ghusl with the used water of the hammam, for the one who committed zina performs ghusl in it, and walad al-zina performs ghusl in it, and the nasib against us Ahl al-Bayt and he is the worst of them.

Hadith 4136

وفي حديث آخر عن الرضا (عليه السلام): يغتسل فيه الجنب من الحرام والزاني والناصب الذي هو شرهما.

And in another hadith from al-Rida (alayhi salam): The junub from haram and the zani and the nasib who is worse than both of them perform ghusl in it.

أقول: حمل أكثر الأصحاب الأحاديث الأخيرة على الكراهة، وبعضهم حملها على النجاسة، وهو الأحوط، وإن كانت غير صريحة، وقد تقدم ما يدل على الطهارة في الماء والأسرار والجنابة، ويأتي ما يدل عليه.

I say: Most companions interpreted the last hadiths as karahah, and some interpreted them as najasah, and it is more precautionary, even though they are not explicit, and what indicates taharah has preceded regarding water and leftover water and janabah, and what indicates it will come.

Hadith 4137

عن جعفر بن محمد، عن أبيه أن علياً (عليه السلام) كان يغتسل من الجنابة ثم يستدفئ بامرأته وإنها
لجنب.

From Ja'far ibn Muhammad, from his father that Ali (alayhi salam) would perform
ghusl from janabah then warm himself with his wife while she was in janabah.

CHAPTER 28

Purity Of The Menstruating Woman's Body And Her Sweat

[Hadith 4138 to 4145]

Hadith 4138

عن سورة بن كليب قال: سألت أبا عبد الله (عليه السلام) عن المرأة الحائض أتغسل ثيابها التي لبستها في طمئتها؟ قال: تغسل ما أصاب ثيابها من الدم، وتدع ما سوى ذلك، قلت له: وقد عرقت فيها، قال: إن العرق ليس من الحيض.

Surah from Kulayb asked Abu Abdullah (peace be upon him) about whether a menstruating woman should wash the clothes she wore during her hayd? He replied: She should wash what blood has touched on her clothes and leave what is other than that. I said: What if she sweated in them? He said: Sweat is not from hayd.

Hadith 4139

عن العيص بن القاسم قال: سألت أبا عبد الله (عليه السلام) عن الرجل يصلي في ثوب المرأة وفي إزارها ويعتم بخمارها؟ قال: نعم، إذا كانت مأمونة.

Al-Ays ibn Al-Qasim said: I asked Abu Abdullah (peace be upon him) about a man praying in a woman's garment, her izar, and using her khimar (head cover) as a turban? He said: Yes, if she is trustworthy.

Hadith 4140

عن أبي عبد الله (عليه السلام) قال: الحائض تصلي في ثوبها ما لم يصبه دم.

Abu Abdullah (peace be upon him) said: The menstruating woman can pray in her clothes as long as no blood has touched them.

Hadith 4141

عن معاوية بن عمار قال: سألت أبا عبد الله (عليه السلام) عن الحائض تعرق في ثيابها، أتصلي فيها قبل أن تغسلها؟ قال: نعم لا بأس.

Muawiyah ibn Ammar said: I asked Abu Abdullah (peace be upon him) about a menstruating woman who sweats in her clothes, can she pray in them before washing them? He said: Yes, there is no problem.

Hadith 4142

عن عمار بن موسى قال: سئل أبو عبد الله (عليه السلام) عن الحائض تعرق في ثوب تلبسه، فقال: ليس عليها شيء إلا أن يصيب شيء من مائها أو غير ذلك من القذر فتغسل ذلك الموضع الذي أصابه بعينه.

Ammar ibn Musa said: Abu Abdullah (peace be upon him) was asked about a menstruating woman who sweats in clothes she wears. He said: Nothing is required of her unless some of her fluid or other impurity touches it, then she washes only that specific spot that was touched.

Hadith 4143

عن أبي الحسن (عليه السلام) قال: سألته عن الحائض تعرق في ثوبها؟ قال: إن كان ثوبا تلزمه فلا أحب أن تصلي فيه حتى تغسله.

About Abu Al-Hassan (peace be upon him), he was asked about a menstruating woman sweating in her clothes? He said: If it is a garment she wears consistently, I prefer she not pray in it until she washes it.

Hadith 4144

عن زيد الشحام، عن أبي عبد الله (عليه السلام) قال: إذا لبست المرأة الطامث ثوبا فكان عليها حتى تطهر فلا تصلي فيه حتى تغسله، فإن كان يكون عليها ثوبان صلت في الأعلى منهما، وإن لم يكن لها غير ثوب فلتغسله حين تطمئ ثم تلبسه، فإذا طهرت صلت فيه وإن لم تغسله.

Zayd Al-Shahham narrates that Abu Abdullah (peace be upon him) said: If a menstruating woman wears a garment throughout her period until she becomes pure, she should not pray in it until she washes it. If she has two garments, she can pray in the outer one. If she has only one garment, she should wash it when she starts menstruating then wear it, and when she becomes pure she can pray in it even without washing it again.

Hadith 4145

عن إسحاق بن عمار قال: قلت لأبي عبد الله (عليه السلام): المرأة الحائض تعرق في ثوبها، فقال: تغسله. قلت: فإن كان دون الدرع إزار فإنما يصيب العرق ما دون الإزار، قال: لا تغسله.

From Ishaq bin Ammar who said: I asked Abu Abdullah (peace be upon him): About a menstruating woman who sweats in her garment. He said: She should wash it. I said: If there is a lower garment under the dress and the sweat only reaches what is under the lower garment? He said: She does not need to wash it.

أقول: حمل الشيخ ما تضمن الغسل على نجاسة الثوب بالدم ونحوه تارة، وعلى الاستحباب أخرى وقد سبق ما يدل على المقصود هنا وفي الأسائر والجنابة وغير ذلك.

I (Hurr Amili) say: The Shaykh interpreted what necessitates washing in two ways -

once as the garment being impure due to blood and similar things, and another time as being recommended. What was intended here has preceded in discussions about leftover water, janabah and other topics.

CHAPTER 29

The Sun Purifying Earth, Roofs And Mats From Urine And Similar When Dried, Making Prayer Permissible On Them

[Hadith 4146 to 4152]

Hadith 4146

عن زرارة قال: سألت أبا جعفر (عليه السلام) عن البول يكون على السطح أو في المكان الذي يصلى فيه ؟ فقال: إذا جففته الشمس فصل عليه، فهو طاهر.

From Zurara: I asked Abu Ja'far (as) about urine on the roof or in a place where prayer is performed? He said: When the sun dries it, pray there, it is tahir.

Hadith 4147

عن زرارة وحديد بن حكيم الأزدي جميعاً قالا: قلنا لأبي عبد الله (عليه السلام): السطح يصيبه البول أو يبال عليه أيصلى في ذلك المكان؟ فقال: إن كان تصيبه الشمس والريح وكان جافاً فلا بأس به إلا أن يكون يتخذ مبالاً.

From Zurara and Hadid ibn Hakim al-Azdi who both said: We asked Abu Abdullah (as) about a roof that gets urine or is urinated upon - can one pray in that place? He said: If sun and wind hit it and it becomes dry, there is no problem unless it's taken as a urinal.

Hadith 4148

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) - في حديث - قال: سألت عن البواري يصيبها البول هل تصلح الصلاة عليها إذا جفت من غير أن تغسل؟ قال: نعم، لا بأس.

From Ali ibn Ja'far, from his brother Musa ibn Ja'far (as) - in a hadith - said: I asked him about mats that get urine - is prayer valid on them when they dry without washing? He said: Yes, no problem.

Hadith 4149

عن عمار الساباطي، عن أبي عبد الله (عليه السلام) - في حديث - قال: سئل عن الموضع القذر يكون في البيت أو غيره فلا تصيبه الشمس، ولكنه قد يبس الموضع القذر؟ قال: لا يصلي عليه، وأعلم موضعه حتى تغسله.

From Ammar al-Sabati, from Abu Abdullah (as) - in a hadith - said: He was asked about an unclean place in the house or elsewhere that the sun doesn't reach, but the unclean spot has dried? He said: Don't pray there, and mark its location until you wash

it.

وعن الشمس هل تطهر الأرض؟ قال: إذا كان الموضع قذرا من البول أو غير ذلك فأصابته الشمس، ثم يبس الموضع فالصلاة على الموضع جائزة، وإن أصابته الشمس ولم يبس الموضع القذر وكان رطبا فلا تجوز الصلاة حتى يبس، وإن كانت رجلك رطبة أو جبهتك رطبة أو غير ذلك منك ما يصيب ذلك الموضع القذر فلا تصل على ذلك الموضع حتى يبس، وإن كان غير الشمس أصابه حتى يبس فإنه لا يجوز ذلك.

And about whether the sun purifies the earth? He said: If a place is unclean from urine or otherwise and sun hits it, then the spot dries, prayer there is permissible. If sun hits it but the unclean spot hasn't dried and remains wet, prayer isn't allowed until it dries. If your foot is wet or your forehead is wet or anything else that touches that unclean spot, don't pray there until it dries. If something other than sun hits it until it dries, that's not permissible.

Hadith 4150

عن أبي جعفر (عليه السلام) قال: يا أبا بكر ما أشرقت عليه الشمس فقد طهر.

From Abu Ja'far (as) said: O Abu Bakr, whatever the sun shines upon becomes pure.

Hadith 4151

وبهذا الاسناد عن أبي جعفر (عليه السلام) قال: كل ما أشرقت عليه الشمس فهو طاهر.

Through this chain of narration from Abu Ja'far (as) said: Everything the sun shines upon is tahir (pure).

Hadith 4152

وعنه، عن محمد بن إسماعيل بن بزيع قال: سألته عن الأرض والسطح يصيبه البول وما أشبهه، هل تطهره الشمس من غير ماء؟

And from him, from Muhammad ibn Ismail ibn Bazi' said: I asked him about earth and roof hit by urine and similar - does sun purify it without water? He said: How can it purify without water.

قال: كيف يطهر من غير ماء. قال الشيخ: المراد أنه لا يطهر ما دام رطبا إذا لم تجفقه الشمس، واستدل بتصريح حديث عمار. أقول: ويمكن أن يراد بالماء رطوبة وجه الأرض إشارة إلى عدم طهارته إذا طلعت عليه الشمس جافا، واشترط رش الماء مع عدم الرطوبة وقت الاشراف، ويحتمل الحمل على التقية لأنه قول جماعة من العامة.

The Shaykh said: It means it doesn't purify while wet if sun hasn't dried it, evidenced by Ammar's explicit hadith. I (Hurr Amili) say: The water could mean ground moisture, indicating it's not pure if sun shines on it when already dry, requiring water sprinkled with no moisture at time of sunrise. It may also conform to taqiyya as this is the view of some Aammah (general non-Shia public).

CHAPTER 30

Permissibility Of Praying On Impure Ground And In Impure Clothes When Impurity Does Not Spread, And The Recommendation To Avoid It

[Hadith 4153 to 4159]

Hadith 4153

عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليه السلام) عن البيت والدار لا تصيبهما الشمس ويصيبهما البول، ويغتسل فيهما من الجنابة، أيسل فيهما إذا جفا؟ قال: نعم.

Ali ibn Ja'far asked his brother Musa ibn Ja'far (peace be upon him) about houses that don't get sunlight and are affected by urine, and where people perform ghusl from janabah - can one pray there when it dries? He said: Yes.

Hadith 4154

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن البواري يبل قصبها بماء قدر، أيسل عليه؟ قال: إذا يبست فلا بأس.

Ali ibn Ja'far narrated from his brother Musa ibn Ja'far (peace be upon him): I asked him about reed mats whose reeds were moistened with impure water - can one pray on them? He said: When they dry, there is no problem.

Hadith 4155

عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عن الشاذ كونه يكون عليها الجنابة، أيسل عليها في المحمل؟ قال: لا بأس.

Zurarah narrated from Abu Ja'far (peace be upon him): I asked him about saddle cushions affected by janabah - can one pray on them in the camel litter? He said: There is no problem.

Hadith 4156

عن محمد بن أبي عمير قال: قلت لأبي عبد الله (عليه السلام): أصلي على الشاذ كونه وقد أصابها الجنابة؟ فقال: لا بأس.

Muhammad ibn Abi Umayr said: I asked Abu Abdullah (peace be upon him): Can I pray on saddle cushions affected by janabah? He said: There is no problem.

Hadith 4157

عن عمار الساباطي قال: سألت أبا عبد الله (عليه السلام) عن البارية يبيل قصبها بماء قذر، هل تجوز الصلاة عليها؟ فقال: إذا جفت فلا بأس بالصلاة عليها.

Ammar al-Sabati said: I asked Abu Abdullah (peace be upon him) about reed mats whose reeds were moistened with impure water - is prayer permitted on them? He said: When they dry, there is no problem praying on them.

Hadith 4158

عن عبد الله بن بكير قال: سألت أبا عبد الله (عليه السلام) عن الشان كونه يصيبها الاحتلام، أيصلى عليها؟ فقال: لا.

Abdullah ibn Bukayr said: I asked Abu Abdullah (peace be upon him) about saddle cushions affected by wet dreams - can one pray on them? He said: No.

قال: الشيخ: هذا محمول على الاستحباب، أو على كون النجاسة رطبة تتعدي إليه.

The Shaykh said: This is interpreted as recommendation, or applies when the impurity is wet and can spread to the person.

Hadith 4159

عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألت عن رجل مر بمكان قد رش فيه خمر قد شربته الأرض وبقي نداءه، أيصلى فيه؟ قال: إن أصاب مكانا غيره فليصل فيه، وإن لم يصب فليصل، ولا بأس.

Abdullah ibn al-Hasan narrated from his grandfather Ali ibn Ja'far, from his brother Musa ibn Ja'far (peace be upon him): I asked him about a man who passes by a place sprinkled with wine that the earth has absorbed but its moisture remains - can he pray there? He said: If he finds another place he should pray there, but if not then he can pray and there is no problem.

CHAPTER 31

Permission To Pray While Wearing Items That Are Not Sufficient For Prayer Alone, Even If They Are Impure Like The Cap, Waistband, Socks, Belt, Sandals, Khuff And Similar Items

[Hadith 4160 to 4164]

Hadith 4160

عن زرارة، عن أحدهما (عليهما السلام) قال: كل ما كان لا تجوز فيه الصلاة وحده فلا بأس بأن يكون عليه الشيء مثل القلنسوة والتكة والجورب.

From Zurarah, from one of them (peace be upon them) who said: Everything that is not permissible to pray in alone (*), there is no problem wearing it like the cap, waistband and socks.

Translator: * Meaning when worn alone it will not provide sufficient coverage and thus will not meet the requirements for proper attire during prayer.

Hadith 4161

عن حماد بن عثمان، عن رواه عن أبي عبد الله (عليه السلام) في الرجل يصلي في الخف الذي قد أصابه القذر، فقال: إذا كان مما لا تتم فيه الصلاة فلا بأس.

From Hammad bin Uthman, from whoever narrated it from Abu Abdullah (peace be upon him) regarding a man who prays wearing khuff that has been touched by filth, he said: If it is from what prayer cannot be complete in alone, then there is no problem.

Hadith 4162

عن زرارة قال: قلت لأبي عبد الله (عليه السلام): إن قلنسوتي وقعت في بول فأخذتها فوضعتها على رأسي ثم صليت، فقال: لا بأس.

From Zurarah who said: I said to Abu Abdullah (peace be upon him): My cap fell in urine so I took it and placed it on my head then prayed. He said: There is no problem.

Hadith 4163

عن أبي عبد الله (عليه السلام) قال: لا بأس بالصلاة في الشيء الذي لا تجوز الصلاة فيه وحده يصيب القذر، مثل القلنسوة والتكة والجورب.

From Abu Abdullah (peace be upon him) who said: There is no problem praying while wearing something that prayer is not permissible in alone if it gets filthy, like the cap, waistband and socks.

Hadith 4164

عن أبي عبد الله (عليه السلام) أنه قال: كل ما كان على الإنسان أو معه مما لا تجوز الصلاة فيه وحده فلا بأس أن يصلي فيه، وإن كان فيه قذر مثل القلنسوة والتكة والكمرة والنعل والخفين وما أشبه ذلك.

From Abu Abdullah (peace be upon him) that he said: Everything that is on a person or with them from what prayer is not permissible in alone, there is no problem praying in it even if it has filth on it, like the cap, waistband, belt, sandals, khuff and similar items.

CHAPTER 32

Purification Of The Inner Foot, Sandal And Khuff By Walking On Clean Dry Ground Or Wiping Until Impurity Is Removed

[Hadith 4165 to 4174]

Hadith 4165

عن أبي عبد الله (عليه السلام) قال: في الرجل يطأ على الموضع الذي ليس بنظيف ثم يطأ بعده مكانا نظيفا فقال: لا بأس إذا كان خمسة عشر ذراعا أو نحو ذلك.

From Abu Abdullah (peace be upon him) who said: Regarding a man who steps on an unclean place then steps afterwards on a clean place, he said: There is no problem if it is fifteen cubits (*) or thereabouts.

Translator: * Walking away for a distance of fifteen cubits is considered enough to purify the bottom of the feet or shoes from any impurities picked up from the unclean spot.

Hadith 4166

عن محمد بن مسلم قال: كنت مع أبي جعفر (عليه السلام) إذ مر على عذرة يابسة فوطأ عليها فأصابته ثوبه، فقلت: جعلت فداك، قد وطئت على عذرة فأصابته ثوبك، فقال: أليس هي يابسة؟ فقلت: بلى، فقال: لا بأس، إن الأرض يطهر بعضها بعضا.

From Muhammad bin Muslim who said: I was with Abu Ja'far (peace be upon him) when he passed by dry excrement and stepped on it and it touched his garment. I said: May I be sacrificed for you, you stepped on excrement and it touched your garment. He said: Isn't it dry? I said: Yes. He said: There is no problem, the earth purifies itself.

Hadith 4167

عن المعلى بن خنيس قال: سألت أبا عبد الله (عليه السلام) عن الخنزير يخرج من الماء فيمر على الطريق فيسيل منه الماء، أمر عليه حافيا؟ فقال: أليس ورائه شيء جاف؟ قلت: بلى، قال: فلا بأس، إن الأرض يطهر بعضها بعضا.

From Al-Mu'alla bin Khunays who said: I asked Abu Abdullah (peace be upon him) about a pig coming out of water then passing on the road with water dripping from it - can I walk barefoot on it? He said: Isn't there dry ground after it? I said: Yes. He said: Then there is no problem, the earth purifies itself (*).

Translator: * The concept, known as "tatahur al-ardh" suggests that the earth has a purifying property. When something impure comes into contact with the earth, the earth's inherent purity can neutralize or remove the impurity. In this case, even though the pig is considered impure and leaves behind traces of water, the presence of dry earth behind it indicates that the impurity has been neutralized by the purifying nature of the earth. Therefore, it is permissible to walk over that area barefoot without concern for ritual

impurity.

Hadith 4168

عن محمد الحلبي قال: نزلنا في مكان بيننا وبين المسجد زقاق قذر، فدخلت على أبي عبد الله (عليه السلام) فقال: أين نزلتم؟ فقلت: نزلنا في دار فلان، فقال: إن بينكم وبين المسجد زقاقا قذرا، أو قلنا له: إن بيننا وبين المسجد زقاقا قذرا، فقال: لا بأس، الأرض تطهر بعضها بعضا قلت: والسرقين الرطب أظأ عليه، فقال: لا يضر ك مثله.

From Muhammad al-Halabi who said: We stayed in a place between us and the masjid with a dirty alley. I went to Abu Abdullah (peace be upon him) and he said: Where did you stay? I said: We stayed in so-and-so's house. He said: Between you and the masjid is a dirty alley - or we said to him: Between us and the masjid is a dirty alley. He said: No problem, the earth purifies itself. I said: What about stepping on wet dung (*)? He said: The like of it will not harm you.

Translator: * "sirqin" commonly refers to animal dung or manure of herbivorous animals like sheep, goats, or cattle.

Hadith 4169

قال الكليني، وفي رواية أخرى إذا كان جافا فلا تغسله.

Al-Kulayni said: And in another narration: If it is dry then do not wash it.

Hadith 4170

عن عبد الله بن بكير، عن حفص بن أبي عيسى قال: قلت لأبي عبد الله (عليه السلام): إن وطئت عذرة بخفي ومسحته حتى لم أر فيه شيئا، ما تقول في الصلاة فيه؟ قال: لا بأس.

From Abdullah bin Bukayr, from Hafs bin Abi Isa who said: I said to Abu Abdullah (peace be upon him): If I step in excrement with my khuff and wipe it until I see nothing on it, what do you say about praying in it? He said: No problem.

Hadith 4171

عن زرارة بن أعين قال: قلت لأبي جعفر (عليه السلام): رجل وطأ على عذرة فساخت رجله فيها، أينقض ذلك وضوءه؟ وهل يجب عليه غسلها؟ فقال: لا يغسلها إلا أن يقذرها، ولكنه يمسحها حتى يذهب أثرها ويصلي.

From Zurara bin A'yan who said: I said to Abu Ja'far (peace be upon him): A man steps in excrement and his foot sinks into it - does this invalidate his wudu? And must he wash it? He said: He need not wash it unless it becomes filthy, but he should wipe it until its trace is gone and pray.

Hadith 4172

عن أبي عبد الله (عليه السلام) - في حديث - أنه سأله عن الرجل يتوضأ ويمشي حافياً ورجله رطبة؟ قال: إن كانت أرضكم مبلطة أجزأكم المشي عليها، فقال: أما نحن فيجوز لنا ذلك، لأن أرضنا مبلطة - يعني مفروشة بالحصى.

From Abu Abdullah (alayhi assalam) - in a hadith - that he was asked about a person who performs wudu and walks barefoot while his feet are wet? He said: If your ground is paved, walking on it is sufficient. He said: As for us, that is permissible because our ground is paved - meaning covered with gravel.

Hadith 4173

عن أبي عبد الله (عليه السلام) قال: قلت له: إن طريقي إلى المسجد في زقاق يبال فيه، فربما مررت فيه وليس علي حذاء فيلصق برجلي من نداوته، فقال: أليس تمشي بعد ذلك في أرض يابسة؟ قلت: بلى، قال: فلا بأس إن الأرض تطهر بعضها بعضاً. قلت: فأطأ على الروث الرطب، قال: لا بأس، أنا والله ربما وطئت عليه ثم أصلي ولا أغسله.

From Abu Abdullah (alayhi assalam), he said: I said to him: My path to the masjid is through an alley where people urinate, and sometimes I pass through it without shoes and moisture from it sticks to my feet. He said: Don't you walk afterwards on dry ground? I said: Yes. He said: Then there is no problem, as the earth purifies itself. I said: What if I step on wet dung (*)? He said: There is no problem. By Allah, I sometimes step on it then pray without washing it.

Translator: * "sirqin" commonly refers to animal dung or manure of herbivorous animals like sheep, goats, or cattle.

Hadith 4174

وقد تقدم حديث زرارة عن أبي جعفر (عليه السلام) قال: جرت السنة في الغائط بثلاثة أحجار أن يمسح العجان ولا يغسله، ويجوز أن يمسح رجليه ولا يغسلهما.

The previous hadith of Zurarah from Abu Ja'far (alayhi assalam) said: The Sunnah regarding defecation involves using three stones to wipe the perineum (anus) without washing it, and it is permissible to wipe the feet without washing them.

CHAPTER 33

Purity Of Snakes, Mice, Lizards, And Geckos During Their Life, And The Recommendation To Wash Or Sprinkle The Traces Of Mice.

[Hadith 4175 to 4177]

Hadith 4175

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن العظاية والحية والوزغ يقع في الماء فلا يموت أيتوضأ منه للصلاة؟ قال: لا بأس به. وسألته عن فارة وقعت في حب دهن وأخرجت قبل أن تموت، أبيععه من مسلم؟ قال: نعم ويدهن به.

From his brother Musa bin Jafar (peace be upon him) who said: I asked him about lizards, snakes and geckos falling in water without dying - can one perform ablution from it for prayer? He said: There is no problem with it. And I asked him about a mouse that fell into a container of oil and was taken out before it died - can it be sold to a Muslim? He said: Yes, and it can be used as oil.

Hadith 4176

وبإسناده عن علي بن جعفر عن أخيه موسى (عليه السلام) قال: سألته عن الفارة الرطبة قد وقعت في الماء فتمشي على الثياب، أيصلي فيها؟ قال: اغسل ما رأيت من أثرها، وما لم تره انضحه بالماء.

And with his chain from Ali bin Jafar from his brother Musa (peace be upon him) who said: I asked him about a wet mouse that fell into water then walked on clothes - can one pray in them? He said: Wash what you see of its traces, and what you don't see, sprinkle it with water.

Hadith 4177

قال الشيخ: وفي رواية أبي قتادة، عن علي بن جعفر: والكلب مثل ذلك.

The Sheikh said: And in the narration of Abu Qatada, from Ali bin Jafar: And the dog is like that.

أقول: لا منافاة بين كون حكم الفارة على الاستحباب، وحكم الكلب على الوجوب، للتصريح بالحكمين كما مر هنا وفي الأستار وغير ذلك، ويأتي في الأطعمة إن شاء الله.

I (Hurr Amili) say: There is no contradiction between the ruling of the mouse being recommended, and the ruling of the dog being obligatory, as both rulings are explicitly stated as mentioned here and in the leftovers chapter and elsewhere, and will come in the foods chapter if Allah wills.

CHAPTER 34

Impurity Of The Dead Animal From Everything That Has Flowing Blood, Except If The Muslim Is Purified By Washing [Hadith 4178 to 4182]

Hadith 4178

عن إبراهيم بن ميمون قال: سألت أبا عبد الله (عليه السلام) عن رجل يقع ثوبه على جسد الميت؟ قال: إن كان غسل الميت فلا تغسل ما أصاب ثوبك منه، وإن كان لم يغسل فاغسل ما أصاب ثوبك منه - يعني إذا برد الميت.

Ibrahim bin Maymun reported: I asked Abu Abdullah (alayhi assalam) about a man whose garment touches the body of a deceased person? He said: If the deceased has been given ghusl then do not wash what touched your garment from it, and if the deceased has not been given ghusl then wash what touched your garment from it - meaning when the deceased's body has cooled down.

Hadith 4179

عن أبي عبد الله (عليه السلام) - في حديث - قال: سألت عن الرجل يصيب ثوبه جسد الميت؟ فقال: يغسل ما أصاب الثوب.

From Abu Abdullah (peace be upon him) - in a hadith - he said: I asked him about a man whose garment is touched by the body of a dead person. He said: He should wash what touched the garment.

Hadith 4180

عن أبي عبد الله (عليه السلام) قال سألته هل يحل أن يمس الثعلب والأرنب أو شيئاً من السباع حياً أو ميتاً؟ قال: لا يضره ولكن يغسل يده.

Abu Abdullah (peace be upon him) narrated that he was asked whether it is permissible to touch a fox, rabbit, or any predatory animal, whether alive or dead? He replied: It does not harm him but he should wash his hands.

Hadith 4181

عن قاسم الصيقل قال: كتبت إلى الرضا (عليه السلام): إني أعمل أغماد السيوف من جلود الحمر الميتة فتصيب ثيابي، فأصلي فيها؟ فكتب إلي: اتخذ ثوباً لصلاتك.

Qasim al-Sayqal said: I wrote to Al-Ridha (peace be upon him): I make sword sheaths from dead donkey hides and it gets on my clothes, can I pray in them? He wrote back

to me: Take a separate garment for your prayer.

فكتبته إلى أبي جعفر الثاني (عليه السلام): كنت كتبت إلى أبيك (عليه السلام) بكذا وكذا، فصعب علي ذلك فصرت أعملها من جلود الحمر الوحشية الذكية، فكتب إلي: كل أعمال البر بالصبر - يرحمك الله - فإن كان ما تعمل وحشياً ذكياً فلا بأس.

Then I wrote to Abu Ja'far the Second (peace be upon him): I had written to your father (peace be upon him) about such and such, and that was difficult for me, so I started making them from the skins of slaughtered wild donkeys. He wrote to me: All righteous deeds are with patience - may God have mercy on you - so if what you make is from slaughtered wild animals, there is no problem.

Hadith 4182

محمد بن علي بن الحسين قال: سئل الصادق (عليه السلام) عن جلود الميتة يجعل فيها اللبن والماء والسمن ما ترى فيه؟ فقال: لا بأس بأن تجعل فيها ما شئت من ماء أو لبن أو سمن، وتتوضأ منه وتشرب، ولكن لا تصلي فيها.

Muhammad bin Ali bin Al-Husayn said: Al-Sadiq (peace be upon him) was asked about the skins of dead animals in which milk, water, and ghee are put, what do you think about it? He said: There is no problem with putting whatever you want in them, water, milk, or ghee, and performing ablution from it and drinking, but do not pray in them.

أقول: هذا محمول على التقية لأنه موافق لها، ويحتمل الحمل على ما لا نفس له لما تقدم ويأتي إن شاء الله.

I say: This is subject to dissimulation (taqiyya) because it is in accordance with it, and it is possible that it pertains to what has no soul, as has been mentioned before and will come, God willing.

CHAPTER 35

Purity Of Dead Animals Without Flowing Blood

[Hadith 4183 to 4188]

Hadith 4183

عن أبي عبد الله (عليه السلام) قال: سئل عن الخنفساء والذباب والجراد والنملة وما أشبه ذلك يموت في البئر والزيت والسمن وشبهه، قال: كل ما ليس له دم فلا بأس.

From Abu Abdullah (peace be upon him) who said: He was asked about beetles, flies, locusts, ants and similar creatures that die in wells, oil, ghee and similar substances. He said: Everything that has no blood is permissible.

Hadith 4184

عن جعفر بن محمد، عن أبيه (عليه السلام) قال: لا يفسد الماء إلا ما كانت له نفس سائلة.

From Jafar bin Muhammad, from his father (peace be upon him) who said: Water is not made impure except by what has flowing blood.

Hadith 4185

قال أبو عبد الله (عليه السلام): كل شيء يسقط في البئر ليس له دم - مثل العقارب والخنافس وأشباه ذلك - فلا بأس.

Abu Abdullah (peace be upon him) said: Everything that falls in a well that has no blood - like scorpions, beetles and similar things - is permissible.

Hadith 4186

عن عثمان بن عيسى، عن سماعة قال: سألت أبا عبد الله (عليه السلام) عن جرة وجد فيها خنفساء قد ماتت؟ قال: ألقها وتوضاً منه، وإن كان عقرباً فأرق الماء وتوضاً من ماء غيره.

From Uthman bin Isa, from Sama'a who said: I asked Abu Abdullah (peace be upon him) about a jar in which a dead beetle was found? He said: Remove it and perform wudu from it, and if it was a scorpion then pour out the water and perform wudu with different water.

Hadith 4187

وعن محمد بن يحيى رفعه عن أبي عبد الله (عليه السلام) قال: لا يفسد الماء إلا ما كانت له نفس سائلة.

And from Muhammad bin Yahya who raised it to Abu Abdullah (peace be upon him) who said: Water is not made impure except by what has flowing blood.

Hadith 4188

عن عبد الله بن الحسن، عن جده علي بن جعفر (عليه السلام) أنه سأل أخاه موسى بن جعفر (عليه السلام) عن العقرب والخنفساء وأشباههما يموت في الجرة أو الدن يتوضأ منه للصلاة؟ قال: لا بأس.

From Abdullah bin Al-Hassan, from his grandfather Ali bin Jafar (peace be upon him) that he asked his brother Musa bin Jafar (peace be upon him) about scorpions, beetles and similar creatures that die in a jar or barrel - can one perform wudu from it for prayer? He said: It is permissible.

CHAPTER 36

Recommendation To Discard Bread And Similar Items If Smelled By Rats Or Dogs

[Hadith 4189 to 4191]

Hadith 4189

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الفارة والكلب إذا أكل من الخبز أو شماه، أيؤكل؟ قال: يطرح ما شماه، ويؤكل ما بقي.

Ali ibn Jafar narrated from his brother Musa ibn Jafar (peace be upon him): I asked him about rats and dogs when they eat from bread or smell it, can it be eaten? He said: Discard what they smelled, and eat what remains.

Hadith 4190

عن أبي عبد الله (عليه السلام) أنه سئل عن الكلب والفارة أكل من الخبز وشبهه؟ قال: يطرح منه ويؤكل الباقي.

From Abu Abdullah (peace be upon him) that he was asked about dogs and rats eating from bread and similar items? He said: Discard from it and eat what remains.

Hadith 4191

عن الصادق جعفر بن محمد، عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) عن أكل سؤر الفأر.

From Al-Sadiq Jafar ibn Muhammad, 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 eating the leftovers of rats.

CHAPTER 37

Everything Is Pure Until Impurity Is Known To Affect It, And If One Doubts Whether What Touched Them Was Urine Or Water For Example, Or Doubts Whether Impurity Occurred Before Or After Use, Purity Is Assumed In Both Cases

[Hadith 4192 to 4196]

Hadith 4192

عن زرارة قال: قلت له: أصاب ثوبي دم رعاف أو غيره أو شيء من مني - إلى أن قال - فإن ظننت أنه قد أصابه ولم أتيقن ذلك فنظرت فلم أر شيئاً ثم صليت فرأيت فيه، قال: تغسله، ولا تعيد الصلاة.

From Zurara who said: I said to him: My clothes were touched by nose blood or something else or some semen - until he said - If I think it was touched but am not certain of that, and I looked but didn't see anything then prayed, and then saw it? He said: Wash it but don't repeat the prayer.

قلت: لم ذاك؟ قال: لأنك كنت على يقين من طهارتك ثم شككت فليس ينبغي لك أن تنقض اليقين بالشك أبداً. قلت: فهل علي إن شككت في أنه أصابه شيء أن أنظر فيه؟ قال: لا، ولكنك إنما تريد أن تذهب الشك الذي وقع في نفسك.

I said: Why is that? He said: Because you were certain of your purity then doubted, so you should never break certainty with doubt. I said: If I doubt something touched it, should I look at it? He said: No, but you only want to remove the doubt that occurred in yourself.

Hadith 4193

عن عبد الرحمن بن الحجاج قال: سألت أبا إبراهيم (عليه السلام) عن رجل يبول بالليل فيحسب أن البول أصابه فلا يستيقن فهل يجزيه أن يصب على ذكره إذا بال ولا يتنشف؟ قال: يغسل ما استبان أنه قد أصابه وينضح ما يشك فيه من جسده وثيابه ويتنشف قبل أن يتوضأ.

From Abdul Rahman bin Al-Hajjaj who said: I asked Abu Ibrahim (peace be upon him) about a man who urinates at night and thinks urine touched him but isn't certain - is it sufficient for him to pour water on his private part after urinating without drying? He said: Wash what clearly appears to have been touched and sprinkle water on what he doubts from his body and clothes, and dry before doing wudu.

أقول: المراد بالتنشف الاستبراء وبالوضوء الاستنجاء.

I (Hurr Amili) say: "drying" here means istibra (clearing urinary tract) and "wudu" means istinja (cleaning private parts).

Hadith 4194

عن علي بن محمد (عليه السلام) - في حديث - قال: سألته عن الفارة والدجاجة والحمام وأشباهها تطأ العذرة ثم تطأ الثوب، أيغسل؟ قال: إن كان استبان من أثره شيء فاغسله، وإلا فلا بأس.

From Ali bin Muhammad (peace be upon him) - in a hadith - he said: I asked him about mice, chickens, pigeons and similar animals that step in excrement then step on clothes - should they be washed? He said: If traces appear then wash it, otherwise there's no problem.

Hadith 4195

عن أبي عبد الله (عليه السلام) - في حديث - قال: كل شيء نظيف حتى تعلم أنه قذر، فإذا علمت فقد قذر، وما لم تعلم فليس عليك.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Everything is clean until you know it's unclean. When you know, then it's unclean, and what you don't know about isn't upon you.

Hadith 4196

عن علي (عليه السلام) قال: ما أبالي أبول أصابني أو ماء، إذا لم أعلم.

From Ali (peace be upon him) who said: I don't care if urine or water touched me, if I don't know.

CHAPTER 38

Impurity Of Wine, Nabidh, Beer And All Intoxicants

[Hadith 4197 to 4211]

Hadith 4197

عن عبد الله بن سنان، قال: سأل أبي عبد الله (عليه السلام) عن الذي يعير ثوبه لمن يعلم أنه يأكل الجري أو يشرب الخمر، فيرده أيا يصلي فيه قبل أن يغسله؟ قال: لا يصلي فيه حتى يغسله.

Abdullah ibn Sinan narrated: My father asked Abu Abdullah (peace be upon him) about lending clothes to someone known to eat eel or drink wine - when returned, can one pray in it before washing? He replied: Do not pray in it until it is washed.

Hadith 4198

عن علي بن مهزيار قال: قرأت في كتاب عبد الله بن محمد إلى أبي الحسن (عليه السلام): جعلت فداك، روى زرارة عن أبي جعفر وأبي عبد الله (عليهما السلام) في الخمر يصيب ثوب الرجل أنهما قالوا: لا بأس بأن تصلي فيه، إنما حرم شربها.

Ali ibn Mahziyar said: I read in the letter of Abdullah ibn Muhammad to Abul Hassan (peace be upon him): May I be sacrificed for you, Zurarah narrated from Abu Jafar and Abu Abdullah (peace be upon them) regarding wine touching a man's clothes that they said: There is no harm in praying in it, only drinking it is forbidden.

وروى عن زرارة، عن أبي عبد الله (عليه السلام) أنه قال: إذا أصاب ثوبك خمر أو نبيذ - يعني المسكر - فاغسله إن عرفت موضعه، وإن لم تعرف موضعه فاغسله كله، وإن صليت فيه فأعد صلاتك، فأعلمني ما آخذ به؟ فوقع (عليه السلام) بخطه، وقرأته: خذ بقول أبي عبد الله (عليه السلام).

And it was narrated from Zurarah, from Abu Abdullah (peace be upon him) that he said: If wine or intoxicating nabidh touches your clothes, wash it if you know its location, and if you don't know its location wash all of it, and if you prayed in it repeat your prayer. So inform me which one to follow? He wrote in his handwriting, which I read: Follow the saying of Abu Abdullah (peace be upon him).

Hadith 4199

عن بعض من رواه عن أبي عبد الله (عليه السلام) قال: إذا أصاب ثوبك خمر أو نبيذ مسكر فاغسله إن عرفت موضعه، وإن لم تعرف موضعه فاغسله كله، وإن صليت فيه فأعد صلاتك.

From some who narrated from Abu Abdullah (peace be upon him) who said: If wine or intoxicating nabidh touches your clothes, wash it if you know its location, and if you don't know its location wash all of it, and if you prayed in it repeat your prayer.

Hadith 4200

عن خيران الخادم قال: كتبت إلى الرجل (عليه السلام) أسأله عن الثوب يصيبه الخمر ولحم الخنزير أيسأل فيه أم لا؟ فإن أصحابنا قد اختلفوا فيه، فقال بعضهم: صل فيه فإن الله إنما حرم شربها، وقال بعضهم: لا تصل فيه فكتب (عليه السلام): لا تصل فيه، فإنه رجس.

Khayran the servant said: I wrote to the man (peace be upon him) asking about clothes touched by wine and pork - can one pray in it or not? Our companions differed about it. Some said: Pray in it as Allah only prohibited drinking it. Others said: Don't pray in it. So he wrote (peace be upon him): Don't pray in it, for it is impure.

Hadith 4201

عن هشام بن الحكم أنه سأل أبا عبد الله (عليه السلام) عن الفقاع؟ فقال: لا تشربه فإنه خمر مجهول، فإذا أصاب ثوبك فاغسله.

Hisham ibn al-Hakam asked Abu Abdullah (peace be upon him) about beer? He said: Don't drink it for it is unknown wine, and if it touches your clothes, wash them.

Hadith 4202

عن أبي عبد الله (عليه السلام) في حديث النبيذ، قال: ما يبيل الميل ينجس حبا من ماء، يقولها ثلاثا.

From Abu Abdullah (peace be upon him) in a hadith about nabidh, he said three times: What moistens the needle contaminates a container of water.

Hadith 4203

عن أبي عبد الله (عليه السلام) قال: لا تصل في بيت فيه خمر ولا مسكر، لان الملائكة لا تدخله، ولا تصل في ثوب قد أصابه خمر أو مسكر حتى تغسل.

Abu Abdullah (peace be upon him) said: Do not pray in a house containing wine or intoxicants, because angels do not enter it, and do not pray in clothes touched by wine or intoxicants until you wash them.

Hadith 4204

عن زكريا بن آدم قال: سألت أبا الحسن (عليه السلام) عن قطرة خمر أو نبيذ مسكر قطرت في قدر فيه لحم كثير ومرق كثير، قال: يهراق المرق، أو يطعمه أهل الذمة، أو الكلب واللحم اغسله وكله. قلت: فإنه قطر فيه الدم، قال: الدم تأكله النار، إن شاء الله.

From Zakariya bin Adam who said: I asked Abu Al-Hassan (peace be upon him) about a drop of wine or intoxicating nabidh that fell into a pot containing much meat and broth. He said: Pour out the broth, or feed it to the people of dhimma or dogs, and wash the meat and eat it. I said: What if blood dripped in it? He said: The fire

consumes the blood, God willing.

قلت: فخمّر أو نبذ قطر في عجين أو دم؟ قال: فقال: فسد، قلت: أبيععه من اليهود والنصارى وأبين لهم؟ قال: نعم، فإنهم يستحلون شربه، قلت: والفقاع هو بتلك المنزلة إذا قطر في شيء من ذلك؟ قال: فقال: أكره أن أكله إذا قطر في شيء من طعامي.

I said: What about wine or nabidh that dripped in dough or blood? He said: It is spoiled. I said: Can I sell it to Jews and Christians and explain to them? He said: Yes, for they consider drinking it permissible. I said: Is beer in the same position if it drips in any of that? He said: I dislike eating it if it drips in any of my food.

Hadith 4205

عن أبي بكر الحضرمي قال: قلت لأبي عبد الله (عليه السلام): أصاب ثوبي نبذ، أصلي فيه؟ قال: نعم. قلت: قطرة من نبذ قطر في حب، أشرب منه؟ قال: نعم، إن أصل النبذ حلال، وإن أصل الخمر حرام.

أقول: حمله الشيخ على النبذ الذي لا يسكر، كما مر في الماء المضاف.

From Abu Bakr Al-Hadrami who said: I said to Abu Abdullah (peace be upon him): If nabidh touches my clothing, can I pray in it? He said: Yes. I said: A drop of nabidh that fell in a jug, can I drink from it? He said: Yes, for nabidh is originally permissible, while wine is originally forbidden.

I (Hurr Amili) say: The Sheikh interpreted this as referring to non-intoxicating nabidh, as mentioned regarding mixed water.

Hadith 4206

عن الحسين بن أبي سارة قال: قلت لأبي عبد الله (عليه السلام): إن أصاب ثوبي شيء من الخمر، أصلي فيه قبل أن أغسله؟ قال: لا بأس، إن الثوب لا يسكر.

From Al-Hussein bin Abi Sarah who said: I said to Abu Abdullah (peace be upon him): If wine touches my clothing, can I pray in it before washing it? He said: No problem, for clothing does not intoxicate.

Hadith 4207

عن عبد الله بن بكير قال: سألت رجلاً أبا عبد الله (عليه السلام) - وأنا عنده - عن المسكر والنبذ يصيب الثوب؟ قال: لا بأس.

From Abdullah bin Bukair who said: A man asked Abu Abdullah (peace be upon him) - while I was with him - about intoxicants and nabidh touching clothing? He said: No problem.

Hadith 4208

عن الحسين بن أبي سارة قال: قلت لأبي عبد الله (عليه السلام): إنا نخالط اليهود والنصارى والمجوس وندخل عليهم وهم يأكلون ويشربون فيمر ساقيتهم فيصب على ثيابي الخمر؟ فقال: لا بأس به، إلا أن تشتهي أن تغسله لآثره.

From Al-Hussein bin Abi Sarah who said: I said to Abu Abdullah (peace be upon him): We mix with Jews, Christians and Zoroastrians and enter upon them while they eat and drink, and their cupbearer passes by and spills wine on my clothes? He said: No problem with it, unless you wish to wash it due to its trace.

أقول: حمل الشيخ هذه الأخبار على التقية من سلاطين ذلك الوقت وجمع من علماء العامة، وحمل ما لا تصريح فيه بالصلاة على اللبس في غير الصلاة، ويمكن الحمل على تعذر الإزالة، وبعضه يمكن حمله على الإنكار.

I (Hurr Amili) say: The Sheikh interpreted these reports as taqiyya from the rulers of that time and some general scholars, and interpreted what doesn't explicitly mention prayer as wearing outside prayer. It could also be interpreted as inability to remove, and some could be interpreted as denial.

Hadith 4209

محمد بن علي بن الحسين قال: سئل أبو جعفر وأبو عبد الله (عليهما السلام) فقيل لهما: إنا نشتر ثيابا يصيبها الخمر وودك الخنزير عند حاكتهما، أنصلي فيها قبل أن نغسلها؟ فقالا: نعم، لا بأس، إنما حرم الله أكله وشربه، ولم يحرم لبسه ومسّه والصلاة فيه.

Muhammad bin Ali bin Al-Hussein said: Abu Ja'far and Abu Abdullah (peace be upon them) were asked: We buy clothes that wine and pork grease touch during their weaving, can we pray in them before washing them? They said: Yes, no problem. God only prohibited eating and drinking it, not wearing it, touching it or praying in it.

Hadith 4210

عن علي بن رئاب قال: سألت أبا عبد الله (عليه السلام) عن الخمر والنبيذ المسكر يصيب ثوبي، أغسله أو أصلي فيه؟ قال: صل فيه إلا أن تقدره فتغسل منه موضع الأثر، إن الله تعالى إنما حرم شربه.

From Ali bin Ri'ab who said: I asked Abu Abdullah (peace be upon him) about wine and intoxicating nabidh touching my clothes, should I wash it or pray in it? He said: Pray in it unless you find it dirty then wash the affected area, for God only prohibited drinking it.

Hadith 4211

وعن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن النضوح يجعل في النبيذ، أ يصلح أن تصلي المرأة وهو في رأسها؟ قال: لا، حتى تغتسل منه.

From Abdullah bin Al-Hassan, from his grandfather Ali bin Ja'far, from his brother Musa bin Ja'far (peace be upon him), who said: I asked him about perfume mixed with nabidh, can a woman pray while it's in her hair? He said: No, until she washes it from it.

أقول: وقد عرفت أن ما دل على النجاسة أقوى وأحوط، وأن ما دل على الطهارة محمول على التقية أو نحوها، ويأتي ما يدل على النجاسة أيضا في أحاديث الأواني وفي الأشربة وغير ذلك.

I (Hurr Amili) say: You know that what indicates impurity is stronger and more cautious, and what indicates purity is interpreted as taqiyya or similar, and evidence for impurity will also come in the hadiths about vessels, drinks and others.

CHAPTER 39

Purity Of Saliva Of Wine Drinker When Free From Impurity

[Hadith 4212 to 4213]

Hadith 4212

عن عبد الحميد بن أبي الديلم قال: قلت لأبي عبد الله (عليه السلام): رجل يشرب الخمر فبصق فأصاب ثوبي من بواقه، قال: ليس بشئ.

From Abdul Hamid bin Abil-Dailam who said: I said to Abu Abdullah (peace be upon him): A man drinks wine then spits and his saliva gets on my clothes? He said: It is nothing.

Hadith 4213

عن الحسين بن موسى الحنات قال: سألت أبا عبد الله (عليه السلام) عن الرجل يشرب الخمر ثم يمجه من فيه فيصيب ثوبي؟ فقال: لا بأس.

From Al-Husain bin Musa Al-Hannat who said: I asked Abu Abdullah (peace be upon him) about a man who drinks wine then spits it from his mouth and it gets on my clothes? He said: There is no problem.

أقول: هذا محمول على ما يوافق الحديث الأول، وقد تقدم ما يدل على طهارة الريق، وعلى عدم وجوب تطهير البواطن، ويأتي ما يدل على ذلك في الأثرية.

I (Hurr Amili) say: This is interpreted in accordance with the first hadith, and what has preceded indicates the purity of saliva, and that purifying the internal parts is not obligatory, and what indicates this will come in the drinks section.

CHAPTER 40

Not Having To Repeat Prayer When One's Clothes Or Body Are Impure Before Knowing Of The Impurity

[Hadith 4214 to 4223]

Hadith 4214

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: سألته عن الرجل يرى في ثوب أخيه دما وهو يصلي؟ قال: لا يؤذنه حتى ينصرف.

From Muhammad ibn Muslim, from one of them (peace be upon them) who said: I asked him about a man who sees blood on his brother's clothes while he is praying? He said: Do not inform him until he finishes.

Hadith 4215

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في رجل صلى في ثوب فيه جنابة ركعتين ثم علم به، قال: عليه أن يبتدي الصلاة، وسألته عن رجل يصلي وفي ثوبه جنابة أو دم حتى فرغ من صلاته ثم علم؟ قال: مضت صلاته، ولا شيء عليه.

From Abu Basir, from Abu Abdullah (peace be upon him), regarding a man who prayed two rakats in clothes with sexual impurity then learned about it, he said: He must restart the prayer. And I asked him about a man who prays in clothes with sexual impurity or blood until he finishes his prayer then learns about it? He said: His prayer is valid and nothing is required of him.

Hadith 4216

عن عبد الله بن سنان قال: سألت أبا عبد الله (عليه السلام) عن رجل أصاب ثوبه جنابة أو دم؟ قال: إن كان قد علم أنه أصاب ثوبه جنابة قبل أن يصلي ثم صلى فيه ولم يغسله فعليه أن يعيد ما صلى، وإن كان لم يعلم به فليس عليه إعادة، وإن كان يرى أنه أصابه شيء فنظر فلم ير شيئا، أجزأه أن ينضحه بالماء.

From Abdullah ibn Sinan who said: I asked Abu Abdullah (peace be upon him) about a man whose clothes were affected by sexual impurity or blood? He said: If he knew his clothes had sexual impurity before praying then prayed in them without washing them, he must repeat what he prayed. If he did not know about it, he does not need to repeat. And if he thought something affected it, looked but saw nothing, it suffices to sprinkle it with water.

Hadith 4217

وقد تقدم حديث عن علي (عليه السلام) أنه قال: ما أبالي أبول أصابني أم ماء إنذا لم أعلم.

A hadith was previously mentioned from Ali (peace be upon him) that he said: I do not care whether urine or water touched me if I did not know.

Hadith 4218

عن عبد الرحمن بن أبي عبد الله قال: سألت أبا عبد الله (عليه السلام) عن الرجل يصلي وفي ثوبه عذرة من إنسان أو سنور أو كلب، أيعيد صلاته؟ قال: إن كان لم يعلم فلا يعيد.

From Abdul Rahman ibn Abi Abdullah who said: I asked Abu Abdullah (peace be upon him) about a man who prays while in his clothes is human excrement or that of a cat or dog, should he repeat his prayer? He said: If he did not know then he does not repeat.

Hadith 4219

وعنه، عن صفوان، عن العيص بن القاسم قال: سألت أبا عبد الله (عليه السلام) عن رجل صلى في ثوب رجل أياما، ثم إن صاحب الثوب أخبره أنه لا يصلي فيه؟ قال: لا يعيد شيئا من صلاته.

And from him, from Safwan, from Al-Ais ibn Al-Qasim who said: I asked Abu Abdullah (peace be upon him) about a man who prayed in another man's clothes for days, then the owner of the clothes informed him that he does not pray in them? He said: He does not repeat any of his prayers.

Hadith 4220

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: إن أصاب ثوب الرجل الدم، فصلى فيه وهو لا يعلم فلا إعادة عليه، وإن هو علم قبل أن يصلي فنسي وصلى فيه فعليه الإعادة.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: If a man's clothes are affected by blood, and he prayed in them while not knowing, he does not need to repeat. But if he knew before praying then forgot and prayed in them, he must repeat.

Hadith 4221

عن أبي عبد الله (عليه السلام) في الجنابة تصيب الثوب ولا يعلم بها صاحبه فيصلّي فيه ثم يعلم بعد ذلك؟ قال: يعيد إنذا لم يكن علم.

From Abu Abdullah (peace be upon him) regarding janabah that gets on clothing and its owner doesn't know about it and prays in it, then learns about it afterwards? He said: He should repeat the prayer if he did not know.

Hadith 4222

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن رجل صلى وفي ثوبه بول أو جنابة؟ فقال: علم به أو لم يعلم، فعليه إعادة الصلاة إذا علم.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: I asked him about a man who prayed while having urine or janabah on his clothes? He said: Whether he knew about it or not, he must repeat the prayer when he learns of it.

أقول: حملهما الشيخ على من لم يعلم وقت الصلاة وقد كان علم قبلها، وهو حسن لما مضى ويأتي، ويمكن الحمل على الاستحباب، ويمكن حمل الأول على الإنكار.

I (Hurr Amili) say: The Sheikh interpreted both cases as applying to one who did not know during prayer time but had known before it, which is good based on what preceded and what will come, and it can be interpreted as recommended, and the first can be interpreted as denial.

Hadith 4223

عبد الله بن جعفر في (قرب الإسناد): عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن الرجل احتجم فأصاب ثوبه دم فلم يعلم به حتى إذا كان من الغد، كيف يصنع؟ فقال: إن كان رآه فلم يغسله فليقض جميع ما فاتته على قدر ما كان يصلي ولا ينقص منه شيء، وإن كان رآه وقد صلى فليعتد بتلك الصلاة ثم ليغسله.

Abdullah bin Jafar in (Qurb al-Isnad): from Abdullah bin al-Hassan, from his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him), he said: I asked him about a man who got cupped and blood got on his clothes but he didn't know about it until the next day, what should he do? He said: If he saw it but didn't wash it, he should make up all prayers he missed according to what he used to pray without reducing anything, and if he saw it after having prayed, he should count that prayer and then wash it.

CHAPTER 41

No Need To Repeat Prayer For One Who Checked The Garment Before Prayer, Found No Impurity And Had No Prior Knowledge Of It, Then Found It After Prayer

[Hadith 4224 to 4227]

Hadith 4224

عن زرارة قال: قلت: أصاب ثوبي دم رعا ف - إلى أن قال - قلت: فإن لم أكن رأيت موضعه وعلمت أنه أصابه فطلبت فلم أقدر عليه فلما صليت وجدته؟ قال: تغسله وتعيد، قلت: فإن ظننت أنه قد أصابه ولم أتيقن ذلك فنظرت فلم أر فيه شيئاً ثم صليت فرأيت فيه؟ قال: تغسله ولا تعيد الصلاة، قلت: لم ذاك؟ قال: لأنك كنت على يقين من طهارتك ثم شككت، فليس ينبغي لك أن تنقض اليقين بالشك أبداً.

From Zurarah who said: I said: My garment was touched by nosebleed... I said: What if I didn't see its location though I knew it was touched, so I looked for it but couldn't find it, then after I prayed I found it? He said: Wash it and repeat the prayer. I said: What if I thought it was touched but wasn't certain, so I looked but didn't see anything, then prayed and afterwards saw it? He said: Wash it but don't repeat the prayer. I said: Why is that? He said: Because you were certain of your purification then doubted, and you should never break certainty with doubt.

Hadith 4225

عن أبي عبد الله (عليه السلام)، قال: ذكر المني فشدده فجعله أشد من البول، ثم قال: إن رأيت المني قبل أو بعد ما تدخل في الصلاة (١) فعليك إعادة الصلاة (٢) وإن أنت نظرت في ثوبك فلم تصبه ثم صليت فيه ثم رأيته بعد فلا إعادة عليك، وكذلك البول.

From Abu Abdullah (peace be upon him) who said: Semen was mentioned and he emphasized it making it more serious than urine, then said: If you see semen before or after you enter prayer, you must repeat the prayer. But if you checked your garment and didn't find it, then prayed in it, then saw it afterwards, you don't need to repeat, and likewise with urine.

Hadith 4226

عن أبي عبد الله (عليه السلام)، قال: قلت له: رجل أصابته جنابة بالليل فاغتسل، فلما أصبح نظر فإذا في ثوبه جنابة؟ فقال: الحمد لله الذي لم يدع شيئاً إلا وله حد، إن كان حين قام نظر فلم ير شيئاً فلا إعادة عليه، وإن كان حين قام لم ينظر فعليه الإعادة.

From Abu Abdullah (peace be upon him), I said to him: A man became junub at night

and performed ghusl, then in the morning he saw traces of janabah on his garment? He said: Praise be to Allah who didn't leave anything without limits - if when he got up he looked and didn't see anything, he doesn't need to repeat, but if when he got up he didn't look, he must repeat.

Hadith 4227

محمد بن علي بن الحسين قال: وقد روي في المنى: أنه إن كان الرجل حيث قام نظر وطلب فلم يجد شيئاً فلا شيء عليه، فإن كان لم ينظر ولم يطلب فعليه أن يغسله ويعيد صلاته.

Muhammad bin Ali bin Al-Hussein said: It has been narrated regarding semen: if when the man got up he looked and searched but found nothing, then nothing is required of him, but if he didn't look and search, he must wash it and repeat his prayer.

CHAPTER 42

Obligation Of Repeating Prayer Within Time And Recommendation Of Making It Up Afterward For One Who Knew About Impurity But Did Not Wash It Then Forgot About It At Prayer Time [Hadith 4228 to 4233]

Hadith 4228

عن علي بن مهزيار قال: كتب إليه سليمان بن رشيد يخبره: أنه بال في ظلمة الليل وأنه أصاب كفه برد نقطة من البول لم يشك أنه أصابه ولم يره، وأنه مسح بخرقه ثم نسي أن يغسله وتمسح بدهن فمسح به كفيه ووجهه ورأسه، ثم توضأ وضوء الصلاة فصلى؟

From Ali bin Mahziyar who said: Sulaiman bin Rashid wrote to him informing that he urinated in the darkness of night and felt coldness of a drop of urine on his palm which he was certain hit it but couldn't see it, and he wiped it with a cloth then forgot to wash it and applied oil, wiping his palms, face and head with it, then performed ablution for prayer and prayed?

فأجابه بجواب قرأته بخطه: أما ما توهمت مما أصاب يدك فليس بشئ إلا ما تحقق، فإن حققت ذلك كنت حقيقاً أن تعيد الصلوات للواتي كنت صليتهن بذلك الوضوء بعينه ما كان منهن في وقتها، وما فات وقتها فلا إعادة عليك لها، من قبل أن الرجل إذا كان ثوبه نجسا لم يعد الصلاة إلا ما كان في وقت، وإذا كان جنباً أو صلى على غير وضوء فعليه إعادة الصلوات المكتوبات اللواتي فاتته، لان الثوب خلاف الجسد، فاعمل على ذلك، إن شاء الله.

He responded in writing that I read: As for what you imagined hitting your hand, it is nothing unless certain. If you were certain of that, you should repeat the prayers you prayed with that specific ablution that were still within their time, but no need to repeat what was outside its time, because when a man's clothes are impure he only repeats prayers still within time, but if he was in state of major impurity or prayed without ablution he must repeat all missed obligatory prayers, because clothes are different from the body, so act upon this, God willing.

Hadith 4229

عن زرارة قال: قلت: أصاب ثوبي دم رعاف أو غيره أو شئ من مني فعلمت أثره إلى أن أصيب له الماء، فأصبت وحضرت الصلاة، ونسيت أن بثوبي شيئاً وصليت، ثم إنني ذكرت بعد ذلك؟ قال: تعيد الصلاة وتغسله. قلت: فإني لم أكن رأيت موضعه وعلمت أنه أصابه فطلبت فلم أقدر عليه، فلما صليت وجدته؟ قال: تغسله وتعيد.

From Zurarah who said: I said: My clothes were hit by nosebleed blood or something else or semen, and I knew its trace until I could find water. I found water when prayer time came, but forgot I had something on my clothes and prayed, then remembered afterwards? He said: Repeat the prayer and wash it. I said: What if I hadn't seen its location but knew it hit it, so I looked but couldn't find it, then after praying I found it? He said: Wash it and repeat.

Hadith 4230

عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يصيب ثوبه الشيء ينجسه فينسى أن يغسله فيصلي فيه، ثم يذكر أنه لم يكن غسله، أيعيد الصلاة؟ قال: لا يعيد، قد مضت الصلاة وكتبت له. وبإسناده عن سعد، عن أحمد، مثله.

From Abu Abdullah (peace be upon him), he said: I asked him about a man whose clothes are hit by something impure and he forgets to wash it and prays in it, then remembers he hadn't washed it, should he repeat the prayer? He said: He shouldn't repeat, the prayer has passed and was recorded for him. And by his chain from Sa'd, from Ahmad, similar to it.

Hadith 4231

عن ابن مسكان قال: بعثت بمسألة إلى أبي عبد الله (عليه السلام) مع إبراهيم بن ميمون، قلت: تسأله عن الرجل يبول فيصيب فخذه قدر نكتة من بوله فيصلي ويذكر بعد ذلك أنه لم يغسلها؟ قال: يغسلها ويعيد صلاته.

From Ibn Muskan who said: I sent a question to Abu Abdullah (peace be upon him) with Ibrahim bin Maymun, saying: Ask him about a man who urinates and it hits his thigh the size of a drop of his urine, then he prays and remembers afterwards that he hadn't washed it? He said: He should wash it and repeat his prayer.

Hadith 4232

عن سماعة قال: سألت أبا عبد الله (عليه السلام) عن الرجل يرى بثوبه الدم فينسى أن يغسله حتى يصلي؟ قال: يعيد صلاته كي يهتم بالشيء إذا كان في ثوبه، عقوبة لنسيانه. قلت: فكيف يصنع من لم يعلم؟ أيعيد حين يرفعه؟ قال: لا، ولكن يستأنف.

From Sama'ah who said: I asked Abu Abdullah (peace be upon him) about a man who sees blood on his clothes and forgets to wash it until he prays? He said: He should repeat his prayer so he cares about things on his clothes, as punishment for his forgetfulness. I said: What about one who didn't know? Should he repeat when he discovers it? He said: No, but he starts anew.

Hadith 4233

عن الحسن بن زياد قال: سئل أبو عبد الله (عليه السلام) عن الرجل يبول فيصيب فخذه قدر نكتة من بوله فيصلي ثم يذكر بعد أنه لم يغسله؟ قال: يغسله ويعيد صلاته.

From Al-Hassan bin Ziyad who said: Abu Abdullah (peace be upon him) was asked about a man who urinates and it hits his thigh the size of a drop of his urine, then he prays and remembers afterwards that he hadn't washed it? He said: He should wash it and repeat his prayer.

أقول وقد حمل الشيخ وجماعة ما تضمن الإعادة على من ذكر في الوقت، وما تضمن نفي الإعادة على من ذكر بعد خروجه، للتفصيل السابق، وتحمل الإعادة بعد خروج الوقت على الاستحباب جمعا.

I (Hurr Amili) say: The Sheikh and a group interpreted what required repetition as applying to remembering within time, and what negated repetition as applying to remembering after time had passed, according to the previous detail, and repetition after time is interpreted as recommended for reconciliation.

CHAPTER 43

Obligation To Repeat Prayer Within And After Time For One Who Prayed With Impurity On Clothes Or Body Knowingly

[Hadith 4234 to 4235]

Hadith 4234

محمد بن يعقوب، عن علي بن إبراهيم، عن أبيه، عن عبد الله بن المغيرة، عن عبد الله بن سنان قال: سألت أبا عبد الله (عليه السلام) عن رجل أصاب ثوبه جنابة أو دم؟ قال: إن كان علم أنه أصاب ثوبه جنابة قبل أن يصلي ثم صلى فيه ولم يغسله فعليه أن يعيد ما صلى.

Muhammad ibn Yaqub, from Ali ibn Ibrahim, from his father, from Abdullah ibn al-Mughira, from Abdullah ibn Sinan who said: I asked Abu Abdullah (peace be upon him) about a man whose clothes were affected by janabah or blood? He said: If he knew his clothes were affected by janabah before praying and then prayed in them without washing them, he must repeat what he prayed.

Hadith 4235

وقد تقدم حديث زرارَةَ عن أبي عبد الله (عليه السلام) قال: إن أصاب ثوبك خمر أو نبيذ - يعني المسكر - فاغسله، وإن صليت فيه فأعد صلاتك.

The previous hadith of Zurara from Abu Abdullah (peace be upon him) has already been mentioned where he said: If wine or nabidh - meaning intoxicant - gets on your clothes, wash it, and if you prayed in it then repeat your prayer.

CHAPTER 44

Ruling Of One Who Discovers Impurity During Prayer

[Hadith 4236 to 4239]

Hadith 4236

عن زرارة قال: قلت: أصاب ثوبي دم رعاف أو شيء من مني - إلى أن قال - إن رأيته في ثوبي وأنا في الصلاة؟ قال: تنقض الصلاة وتعيد، إذا شككت في موضع منه ثم رأيته، وإن لم تشك ثم رأيته ربطاً قطعت وغسلته ثم بنيت على الصلاة، لأنك لا تدري لعله شيء أوقع عليك، فليس ينبغي أن تنقض اليقين بالشك.

From Zurara who said: I asked: My garment was touched by a nosebleed or some semen - until he said - if I see it on my garment while I am in prayer? He said: Break the prayer and repeat it, if you had doubt about its location then saw it. But if you had no doubt then saw it wet, stop, wash it, then continue the prayer, because you don't know perhaps something fell on you, so you shouldn't break certainty with doubt.

Hadith 4237

عن الحسن بن علي - يعني ابن عبد الله - عن الحسن بن علي بن فضال، عن داود بن سرحان، عن أبي عبد الله (عليه السلام)، في الرجل يصلي فأبصر في ثوبه دماً، قال: يتم. قال الشيخ: المعنى فيه إذا كان الدم أقل من مقدار درهم.

From Al-Hassan bin Ali - meaning Ibn Abdullah - from Al-Hassan bin Ali bin Fadhal, from Dawood bin Sarhan, from Abu Abdullah (peace be upon him), regarding a man praying who sees blood on his garment, he said: He should complete it. The Sheikh said: This means when the blood is less than the size of a dirham.

Hadith 4238

عن أبي عبد الله (عليه السلام) قال: إن رأيته في ثوبك دماً وأنت تصلي ولم تكن رأيته قبل ذلك فأتم صلاتك، فإذا انصرفت فاغسله، قال: وإن كنت رأيته قبل أن تصلي فلم تغسله ثم رأيته بعد وأنت في صلاتك فأنصرف فاغسله وأعد صلاتك.

From Abu Abdullah (peace be upon him) who said: If you see blood on your garment while praying and you hadn't seen it before that, complete your prayer, then when you finish wash it. He said: If you had seen it before praying but didn't wash it then saw it again while in prayer, stop, wash it and repeat your prayer.

Hadith 4239

وقد تقدم في حديث أبي بصير عن أبي عبد الله (عليه السلام)، في رجل صلى في ثوب فيه جنابة ركعتين ثم علم، قال: عليه أن يبتدئ الصلاة.

It was previously mentioned in Abu Basir's hadith from Abu Abdullah (peace be upon him), regarding a man who prayed two rak'ahs in a garment with sexual impurity then learned of it, he said: He must restart the prayer.

أقول: هذا محمول على من علم بالنجاسة ثم نسيها في وقت الصلاة لما تقدم، أو على الاستحباب، وتقدم ما يدل على ذلك في نجاسة الخنزير.

I (Hurr Amili) say: This applies to one who knew of the impurity then forgot it at prayer time based on what preceded, or it indicates recommendation, and evidence for this was mentioned in the section on pig impurity.

CHAPTER 45

Permissibility Of Prayer With Impurity When Removal Is Not Possible And The Recommendation To Repeat The Prayer

[Hadith 4240 to 4247]

Hadith 4240

عن محمد بن علي الحلبي قال: سألت أبا عبد الله (عليه السلام) عن رجل أجنب في ثوبه وليس معه ثوب غيره؟ قال: يصلي فيه، فإذا وجد الماء غسله.

Muhammad ibn Ali al-Halabi narrated: I asked Abu Abdullah (peace be upon him) about a man who gets his garment soiled with janabah and has no other garment? He said: He should pray in it, and when he finds water he should wash it.

Hadith 4241

قال الصدوق: وفي خبر آخر: وأعاد الصلاة.

Al-Saduq said: And in another narration: And he should repeat the prayer.

Hadith 4242

وعنه، أنه سأل أبا عبد الله (عليه السلام) عن الرجل يكون له الثوب الواحد فيه بول لا يقدر على غسله؟ قال: يصلي فيه.

And from him, that he asked Abu Abdullah (peace be upon him) about a man who has only one garment which has urine on it and cannot wash it? He said: He should pray in it.

Hadith 4243

وبإسناده عن عبد الرحمن بن أبي عبد الله، أنه سأل أبا عبد الله (عليه السلام) عن الرجل يجنب في ثوب ليس معه غيره ولا يقدر على غسله؟ قال: يصلي فيه.

Through his chain from Abdul Rahman ibn Abi Abdullah, that he asked Abu Abdullah (peace be upon him) about a man who gets janabah on his garment and has no other garment and cannot wash it? He said: He should pray in it.

Hadith 4244

عن أخيه موسى (عليه السلام)، قال: سألته عن رجل عريان وحضرت الصلاة، فأصاب ثوبا نصفه دم أو كله دم يصلي فيه أو يصلي عريانا؟ قال: إن وجد ماء غسله، وإن لم يجد ماء صلى فيه ولم يصل عريانا.

From his brother Musa (peace be upon him), he said: I asked him about a naked man

when prayer time comes, and he finds a garment that is half covered in blood or completely covered in blood - should he pray in it or pray naked? He said: If he finds water he should wash it, and if he does not find water he should pray in it and not pray naked.

Hadith 4245

عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يجنب في ثوب وليس معه غيره ولا يقدر على غسله؟ قال: يصلي فيه.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who gets janabah on his garment and has no other garment and cannot wash it? He said: He should pray in it.

Hadith 4246

عن محمد الحلبي قال: سألت أبا عبد الله (عليه السلام) عن الرجل يجنب في الثوب أو يصيبه بول وليس معه ثوب غيره؟ قال: يصلي فيه إذا اضطر إليه.

From Muhammad al-Halabi who said: I asked Abu Abdullah (peace be upon him) about a man who gets janabah on his garment or it gets urine on it and he has no other garment? He said: He should pray in it when he is compelled to do so.

Hadith 4247

عن عمار الساباطي، عن أبي عبد الله (عليه السلام) أنه سئل عن رجل ليس عليه إلا ثوب ولا تحل الصلاة فيه، وليس يجد ماء يغسله، كيف يصنع؟ قال: يتيمم ويصلي، فإذا أصاب ماء غسله وأعاد الصلاة.

From Ammar al-Sabati, from Abu Abdullah (peace be upon him) that he was asked about a man who has only one garment and prayer is not permissible in it, and he cannot find water to wash it, what should he do? He said: He should perform tayammum and pray, and when he finds water he should wash it and repeat the prayer.

CHAPTER 46

Obligation Of Disposing Impure Clothing When Possible And Praying Naked With Gestures, Standing When There Are No Onlookers And Sitting When There Are

[Hadith 4248 to 4251]

Hadith 4248

عن سماعة قال: سألته عن رجل يكون في فلاة من الأرض وليس عليه إلا ثوب واحد وأجنب فيه وليس عنده ماء، كيف يصنع؟ قال: ويتيمم، ويصلي عريانا قاعدا يؤمّي إيماءا.

From Sama'a who said: I asked him about a man who is in the wilderness wearing only one garment and becomes ritually impure in it and has no water, what should he do? He said: He performs tayammum and prays naked while sitting making gestures.

Hadith 4249

أحمد بن أبي عبد الله البرقي في (المحاسن) عن أبيه، عن ابن أبي عمير، عن محمد بن أبي حمزة، عن ابن مسكان، عن أبي جعفر (عليه السلام)، في رجل عريان ليس معه ثوب، قال: إذا كان حيث لا يراه أحد فليصل قائما.

Ahmad bin Abi Abdullah al-Barqi in (Al-Mahasin) from his father, from Ibn Abi Umayr, from Muhammad bin Abi Hamza, from Ibn Muskan, from Abu Ja'far (peace be upon him), regarding a naked man who has no clothing, he said: If he is where no one can see him, he should pray standing.

Hadith 4250

عن زرعة، عن سماعة قال: سألته عن رجل يكون في فلاة من الأرض فأجنب، وليس عليه إلا ثوب فأجنب فيه، وليس يجد الماء؟ قال: يتيمم، ويصلي عريانا قائما يؤمّي إيماءا.

From Zur'a, from Sama'a who said: I asked him about a man who is in the wilderness and becomes ritually impure, and he has only one garment which becomes impure, and he cannot find water? He said: He performs tayammum and prays naked while standing making gestures.

Hadith 4251

عن أبي عبد الله (عليه السلام)، في رجل أصابته جنابة وهو بالفلاة، وليس عليه إلا ثوب واحد، وأصاب ثوبه مني؟ قال: يتيمم ويطرح ثوبه، ويجلس مجتمعا فيصلي ويؤمّي إيماءا.

From Abu Abdullah (peace be upon him), regarding a man who becomes ritually

impure while in the wilderness, and he has only one garment, and his garment is contaminated with semen? He said: He performs tayammum, removes his garment, sits gathered and prays making gestures.

أقول: جمع جماعة - منهم الشيخ - بين هذه الأحاديث وبين ما مر في الباب السابق، بحمل هذه على إمكان النزع، وتلك على تعذره لبرد وناظر ونحوهما، وجمع بينهما جماعة بالتخيير.

I say: A group - including Al-Shaykh - reconciled between these hadiths and what was mentioned in the previous chapter, by interpreting these as applying when removal of clothing is possible, and those when it is not possible due to cold or onlookers or similar situations, while another group reconciled them through giving the choice between options.

CHAPTER 47

Not Required To Inform Others Of Impurity Or Defect In Purification, And Ruling If Owner Informs

[Hadith 4252 to 4255]

Hadith 4252

عن محمد بن مسلم، عن أحدهما (عليهما السلام)، قال: سألته عن الرجل يرى في ثوب أخيه دما وهو يصلي؟ قال: لا يؤذنه حتى ينصرف.

From Muhammad bin Muslim, from one of them (peace be upon them), he said: I asked him about a man who sees blood on his brother's clothing while he is praying? He said: Do not inform him until he finishes.

Hadith 4253

عن أبي عبد الله (عليه السلام) قال: اغتسل أبي من الجنابة، فقليل له: قد أبقيت لمعة في ظهرك لم يصبها الماء، فقال له: ما كان عليك لو سكت، ثم مسح تلك اللعة بيده. وقد تقدم في الجنابة حديث عن أبي بصير مثله.

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 said to him: What harm would it have done if you had remained silent? Then he wiped that spot with his hand. A similar hadith from Abu Basir has preceded in the chapter on janabah.

Hadith 4254

عن عبد الله بن بكير قال: سألت أبا عبد الله (عليه السلام) عن رجل أعار رجلا ثوبا فصلى فيه وهو لا يصلي فيه، قال: لا يعلمه، قال: قلت: فإن أعلمه؟ قال: يعيد.

From Abdullah bin Bukayr who said: I asked Abu Abdullah (peace be upon him) about a man who lent another man clothing to pray in while it was not suitable for prayer. He said: Do not inform him. I asked: What if he informs him? He said: He must repeat [the prayer].

Hadith 4255

وقد تقدم حديث العيص بن القاسم، عن أبي عبد الله (عليه السلام) في رجل صلى في ثوب رجل أياما، ثم إن صاحب الثوب أخبره أنه لا يصلي فيه، قال: لا يعيد شيئا من صلاته.

The hadith of Al-Ees bin Al-Qasim has preceded, from Abu Abdullah (peace be upon

him) regarding a man who prayed in another man's clothing for several days, then the owner of the clothing informed him that it was not suitable for prayer. He said: He does not need to repeat any of his prayers.

أقول: هذا محمول على ما لو أعلمه بعد الصلاة، والذي قبله محمول على ما لو أعلمه قبلها لما تقدم، ويمكن حمل هذا على كون المخبر غير ثقة، ويحتمل الأول الحمل على الاستحباب.

I (Hurr Amili) say: This applies when he was informed after the prayer, and the previous one applies when informed before it, based on what preceded. This could also be interpreted as when the informer is not reliable, and the first case could be interpreted as recommended.

CHAPTER 48

Purity Of Vomit

[Hadith 4256 to 4257]

Hadith 4256

عن عمار قال: سألت أبا عبد الله (عليه السلام) عن الرجل يتقيأ في ثوبه، يجوز أن يصلي فيه ولا يغسله؟ قال: لا بأس به.

From Ammar who said: I asked Abu Abdullah (peace be upon him) about a man who vomits on his clothes, is it permissible to pray in it without washing it? He said: There is no problem with it.

Hadith 4257

عن عمار الساباطي أنه سأل أبا عبد الله (عليه السلام) عن القيء يصيب الثوب فلا يغسل، قال: لا بأس به.

From Ammar As-Sabati that he asked Abu Abdullah (peace be upon him) about vomit getting on clothes and not washing it, he said: There is no problem with it.

CHAPTER 49

Only Pure Leather From Animals That Were Alive And Properly Slaughtered Can Be Used

[Hadith 4258 to 4259]

Hadith 4258

عن قاسم الصيقل قال كتبت إلى الرضا (عليه السلام): إني أعمل أغماد السيوف من جلود الحمر الميتة فتصيب ثيابي، فأصلي فيها؟ فكتب (عليه السلام) إلي: اتخذ ثوبا لصلاتك.

From Qasim al-Sayqal who said: I wrote to Al-Ridha (peace be upon him): I make sword sheaths from dead donkey hides and it touches my clothes, can I pray in them? He (peace be upon him) wrote back to me: Take separate clothes for your prayer.

فكتبت إلى أبي جعفر الثاني (عليه السلام): إني كتبت إلى أبيك (عليه السلام) بكذا وكذا، فصعب على ذلك، فصرت أعملها من جلود الحمر الوحشية الذكية، فكتب (عليه السلام) إلي: كل أعمال البر بالصبر يرحمك الله، فإن كان ما تعمل وحشيا ذكيا فلا بأس.

Then I wrote to Abu Ja'far II (peace be upon him): I had written to your father (peace be upon him) about such and such, and it was difficult for me, so I started making them from properly slaughtered wild donkey hides. He (peace be upon him) wrote back to me: All good deeds require patience, may Allah have mercy on you. If what you make is from wild animals that were properly slaughtered then there is no problem.

Hadith 4259

عن سماعة قال: سألته عن جلود السباع ينتفع بها؟ قال: إذا رميت وسميت فانتفع بجلده، وأما الميتة فلا.

From Sama'ah who said: I asked him about using predator hides? He said: If you hunt it and mention Allah's name then you can use its hide, but not if it's found dead.

CHAPTER 50

Purity Of What Is Bought From Muslims And Muslim Markets, Ruling On Considering It Properly Slaughtered Unless Known To Be Dead, And Ruling On What Is Found In Their Lands

[Hadith 4260 to 4271]

Hadith 4260

عن علي بن جعفر، عن أخيه موسى (عليه السلام) - في حديث - قال: سألته عن رجل اشترى ثوبا من السوق للبس لا يدري لمن كان، هل تصلح الصلاة فيه؟ قال: إن اشتراه من مسلم فليصل فيه، وإن اشتراه من نصراني فلا يصلي فيه حتى يغسله.

From Ali ibn Jafar, from his brother Musa (peace be upon him) - in a hadith - he said: I asked him about a man who bought clothes from the market to wear not knowing who it belonged to, is prayer valid in it? He said: If he bought it from a Muslim he can pray in it, if he bought it from a Christian he should not pray in it until he washes it.

Hadith 4261

عن الحلبي قال: سألت أبا عبد الله (عليه السلام) عن الخفاف التي تباع في السوق؟ فقال: اشتر وصل فيها حتى تعلم أنه ميت بعينه.

From Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about leather shoes sold in the market? He said: Buy and pray in them until you know for certain it is from dead animals.

Hadith 4262

عن أحمد بن محمد بن أبي نصر قال: سألته عن الرجل يأتي السوق فيشتري جبة فرا، لا يدري أذكية هي أم غير ذكية، أيصلي فيها؟ فقال: نعم، ليس عليكم المسألة، إن أبا جعفر (عليه السلام) كان يقول: إن الخوارج ضيقوا على أنفسهم بجهالتهم، إن الدين أوسع من ذلك.

From Ahmad ibn Muhammad ibn Abi Nasr who said: I asked him about a man who goes to market and buys a fur coat, not knowing if it was properly slaughtered or not, can he pray in it? He said: Yes, you don't need to question it. Abu Jafar (peace be upon him) used to say: The Khawarij restricted themselves due to their ignorance, religion is broader than that.

Hadith 4263

عن علي بن أبي حمزة أن رجلا سأل أبا عبد الله (عليه السلام) - وأنا عنده - عن الرجل يتقلد السيف ويصلي فيه؟ قال: نعم، فقال الرجل: إن فيه الكيمخت قال: وما الكيمخت؟ قال: جلود دواب منه ما يكون ذكيا، ومنه ما يكون ميتة، فقال: ما علمت أنه ميتة فلا تصل فيه.

From Ali ibn Abi Hamza that a man asked Abu Abdullah (peace be upon him) - while I was with him - about a man wearing a sword and praying with it? He said: Yes. The man said: It has kimakht in it. He said: What is kimakht? He said: Animal hides, some properly slaughtered and some dead. He said: What you know is from dead animals, don't pray in it.

Hadith 424

عن العبد الصالح (عليه السلام) أنه قال: لا بأس بالصلاة في الفراء اليماني، وفيما صنع في أرض الاسلام، قلت: فإن كان فيها غير أهل الاسلام؟ قال: إذا كان الغالب عليها المسلمين فلا بأس.

From the righteous servant (peace be upon him) that he said: There is no problem praying in Yemeni fur, and what is made in Muslim lands. I said: What if there are non-Muslims there? He said: If Muslims are the majority there is no problem.

Hadith 4265

عن أحمد بن محمد بن أبي نصر، عن الرضا (عليه السلام) قال: سألته عن الخفاف يأتي السوق فيشتري الخف، لا يدري أني هو أم لا، ما تقول في الصلاة فيه وهو لا يدري أيصلي فيه؟ قال: نعم، أنا أشتري الخف من السوق ويصنع لي وأصلي فيه وليس عليكم المسألة.

From Ahmad ibn Muhammad ibn Abi Nasr, from Al-Ridha (peace be upon him) who said: I asked him about leather shoes from the market, not knowing if properly slaughtered or not, what do you say about praying in them when one doesn't know? He said: Yes, I buy shoes from the market and have them made for me and pray in them, you don't need to question it.

Hadith 4266

عن أبيه إسماعيل بن عيسى قال: سألت أبا الحسن (عليه السلام) عن الجلود الفراء يشتريها الرجل في سوق من أسواق الجبل، أيسأل عن ذكاته إذا كان البائع مسلما غير عارف؟ قال: عليكم أنتم أن تسألوا عنه إذا رأيتم المشركين يبيعون ذلك، وإذا رأيتم يصلون فيه فلا تسألوا عنه.

From his father Ismail ibn Isa who said: I asked Abu Al-Hassan (peace be upon him) about fur hides a man buys in mountain markets, should he ask about its slaughter if the seller is Muslim but not knowledgeable? He said: You must ask about it if you see polytheists selling it, but if you see people praying in it don't ask about it.

Hadith 4267

عبد الله بن جعفر في (قرب الإسناد): عن محمد بن عيسى، والحسن بن ظريف وعلي بن إسماعيل كلهم عن حماد بن عيسى قال: سمعت أبا عبد الله (عليه السلام) يقول: كان أبي يبعث بالدرهم إلى السوق فيشتري بها جبنا فيسمي ويأكل ولا يسأل عنه.

Abdullah bin Jafar in (Qurb al-Isnad): From Muhammad bin Isa, Al-Hassan bin Dharif and Ali bin Ismail, all from Hammad bin Isa who said: I heard Abu Abdullah (peace be upon him) saying: My father used to send dirhams to the market to buy cheese with them, and he would say bismillah and eat it without asking about it.

Hadith 4268

عن بعض أصحابه، عن الحسن بن الجهم قال: قلت لأبي الحسن (عليه السلام): أعترض السوق فأشتري خفا لا أسري أدنى هو أم لا؟ قال: صل فيه، قلت: فالنعل، قال: مثل ذلك، قلت: إني أضيّق من هذا، قال: أترغب عما كان أبو الحسن (عليه السلام) يفعله؟!.

From some of his companions, from Al-Hassan bin Al-Jahm who said: I said to Abu Al-Hassan (peace be upon him): I go to the market and buy shoes not knowing if they are slaughtered properly or not? He said: Pray in them. I said: What about sandals? He said: The same. I said: I find this difficult. He said: Do you dislike what Abu Al-Hassan (peace be upon him) used to do?!

Hadith 4269

عن محمد بن الحسين الأشعري قال: كتب بعض أصحابنا إلى أبي جعفر الثاني (عليه السلام): ما تقول في الفرو يشتري من السوق؟ فقال: إذا كان مضمونا فلا بأس.

From Muhammad bin Al-Hussein Al-Ashari who said: Some of our companions wrote to Abu Jafar II (peace be upon him): What do you say about fur bought from the market? He said: If it is guaranteed then there is no problem.

Hadith 4270

عن أبي عبد الله (عليه السلام) أن أمير المؤمنين (عليه السلام) سئل عن سفرة وجدت في الطريق مطروحة كثير لحمها وخبزها وجبنها وبيضها وفيها سكين، فقال: أمير المؤمنين (عليه السلام): يقوم ما فيها ثم يؤكل، لأنه يفسد وليس له بقاء، فإذا جاء طالبها غرموا له الثمن، قيل له: يا أمير المؤمنين (عليه السلام) لا يدرى سفرة مسلم أو سفرة مجوسي؟ فقال: هم في سعة حتى يعلموا.

From Abu Abdullah (peace be upon him) that the Commander of the Faithful (peace be upon him) was asked about a food spread found thrown on the road containing much meat, bread, cheese and eggs, and in it was a knife. The Commander of the Faithful (peace be upon him) said: Its contents should be valued then eaten, because it will spoil and cannot be preserved. If its owner comes, they should pay him the price.

He was asked: O Commander of the Faithful, it is not known if it's a Muslim's spread or a Zoroastrian's? He said: They have latitude until they know.

Hadith 4271

عن سماعة بن مهران أنه سأل أبا عبد الله (عليه السلام) عن تقليد السيف في الصلاة وفيه الفراء والكيمة؟ فقال: لا بأس ما لم تعلم أنه ميتة.

From Sama'a bin Mihran that he asked Abu Abdullah (peace be upon him) about wearing a sword in prayer that has fur and leather? He said: There is no problem as long as you don't know it's from a dead animal.

CHAPTER 51

The Obligation Of Washing A Vessel Used For Wine Three Times, And The Permissibility Of Using It Afterwards

[Hadith 4272 to 4273]

Hadith 4272

عن أبي عبد الله (عليه السلام) قال: سألته عن الدن، يكون فيه الخمر، هل يصلح أن يكون فيه خل أو ماء كامخ أو زيتون؟ قال: إذا غسل فلا بأس. وعن الإبريق وغيره يكون فيه خمر، أ يصلح أن يكون فيه ماء؟ قال: إذا غسل فلا بأس. وقال: في قدح أو إناء يشرب فيه الخمر، قال: نغسله ثلاث مرات. وسئل أيجزیه أن يصب فيه الماء؟ قال: لا يجزیه حتى يدلكه بيده ويغسله ثلاث مرات.

From Abu Abdullah (peace be upon him), he said: I asked him about a large jar that contained wine, is it permissible to use it for vinegar, sauce, or olives? He said: If it is washed, then there is no problem. And about a pitcher and other vessels that contained wine, is it permissible to use them for water? He said: If it is washed, there is no problem. And he said regarding a cup or vessel used for drinking wine: We wash it three times. And when asked if it is sufficient to just pour water in it? He said: It is not sufficient until he rubs it with his hand and washes it three times.

Hadith 4273

عن ثعلبة، عن حفص الأعور قال: قلت لأبي عبد الله (عليه السلام): الدن يكون فيه الخمر ثم يجفف، يجعل فيه الخل؟ قال: نعم.

From Tha'laba, from Hafs Al-A'war who said: I said to Abu Abdullah (peace be upon him): A large jar that contained wine then dried, can it be used for vinegar? He said: Yes.

وكذا الذي قبله قال الشيخ: المراد به إذا جفف بعد أن يغسل ثلاثا.

The Sheikh said: What is meant is when it is dried after being washed three times.

CHAPTER 52

Disapproved Wine Containers

[Hadith 4274 to 4275]

Hadith 4274

- عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: سألته عن نبيذ قد سكن غليانه - إلى أن قال: -
وسألته عن الظروف؟ فقال: نهى رسول الله (صلى الله عليه وآله) عن الدباء والمزفت وزدتم أنتم الحنتم -
يعني الغضار - . والمزفت يعني الزيت الذي يكون في الزق ويصب في الخوابي ليكون أجود للخمر، قال:
وسألته عن الجرار الأخضر والرصاص؟ فقال: لا بأس بها.

From Muhammad ibn Muslim, from one of them (peace be upon them) who said: I asked him about nabidh after its fermentation subsided - until he said - and I asked him about containers? He said: The Messenger of Allah (peace be upon him and his family) forbade gourd containers, pitch-coated containers, and you added earthenware - meaning pottery. The pitch-coated means pitch that is in the waterskin and is poured into large jars to make wine better. I asked him about green jars and lead containers? He said: There is no problem with them.

Hadith 4275

- عن أبي الربيع الشامي، عن أبي عبد الله (عليه السلام) قال: نهى رسول الله (صلى الله عليه وآله) عن كل
مسكر، فكل مسكر حرام. قلت: فالظروف التي يصنع فيها منه؟ فقال: نهى رسول الله (صلى الله عليه
وآله) عن الدباء والمزفت والحنتم والنقير، قلت: وما ذلك؟ قال: الدباء: القرع، والمزفت: الدنان، والحنتم: جرار
خضر، والنقير: خشب كان أهل الجاهلية ينقرونها حتى يصير لها أجواف ينبذون فيها.

From Abu al-Rabi' al-Shami, from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) prohibited every intoxicant, so every intoxicant is forbidden. I said: What about the containers in which it is made? He said: The Messenger of Allah (peace be upon him and his family) prohibited gourd containers, pitch-coated containers, green jars, and hollowed wood. I said: And what are these? He said: Al-Dubba is the gourd, Al-Muzaffat is large wine jars, Al-Hantam is green jars, and Al-Naqir is wood that the people of ignorance would hollow out until it had cavities in which they would make nabidh.

CHAPTER 53

On Washing Containers Seven Times From Pigs And Rats, And Three Times From Other Impurities

[Hadith 4276 to 4276]

Hadith 4276

عن أبي عبد الله (عليه السلام) قال: سئل عن الكوز والآناء يكون قذرا، كيف يغسل؟ وكما مرة يغسل؟ قال: يغسل ثلاث مرات، يصب فيه الماء فيحرك فيه، ثم يفرغ منه، ثم يصب فيه ماء آخر فيحرك فيه، ثم يفرغ ذلك الماء، ثم يصب فيه ماء آخر فيحرم فيه ثم يفرغ منه وقد طهر - إلى أن قال: - وقال اغسل الآناء الذي تصيب فيه الجرد ميتا سبع مرات.

From Abu Abdullah (peace be upon him) who said: He was asked about a jug or container that becomes dirty, how should it be washed? And how many times should it be washed? He said: It should be washed three times - water is poured in it and swirled around, then emptied, then more water is poured and swirled around, then that water is emptied, then more water is poured and swirled around then emptied, and it has become pure - until he said: And he said wash the container in which a dead rat falls seven times.

أقول: وقد تقدم في باب نجاسة الخنزير ما يدل على غسل الإناء منه سبعا.

I (Hurr Amili) say: And it was previously mentioned in the chapter on the impurity of pigs what indicates washing containers from it seven times.

CHAPTER 54

Permissibility Of Eating With Dhimmi And Employing Them While Avoiding What They Touch With Moisture

[Hadith 4277 to 4278]

Hadith 4277

عن عيص بن القاسم قال: سألت أبا عبد الله (عليه السلام) عن مؤاكلة اليهودي والنصراني والمجوسي، فقال: إذا كان من طعامك وتوضأ فلا بأس.

From Ais bin Al-Qasim who said: I asked Abu Abdullah (peace be upon him) about eating with Jews, Christians and Zoroastrians. He said: If it is from your food and they perform ablution, then there is no problem.

Hadith 4278

عن إبراهيم بن أبي محمود قال: قلت للرضا (عليه السلام): الجارية النصرانية تخدمك وأنت تعلم أنها نصرانية لا تتوضأ ولا تغتسل من جنابة، قال: لا بأس، تغسل يديها.

From Ibrahim bin Abi Mahmoud who said: I said to Al-Ridha (peace be upon him): The Christian maid serves you while you know she is Christian who does not perform ablution nor does she perform ritual bath from impurity. He said: There is no problem, she should wash her hands.

أقول: تقدم ما يدل على نجاسة الذمي فيجب اجتناب ما باشره برطوبة، ويأتي ما يدل عليه في الأطعمة.

I (Hurr Amili) say: It was previously mentioned what indicates the impurity of dhimmi so it is obligatory to avoid what they touch with moisture, and what indicates this will come in the chapter on foods.

CHAPTER 55

Purity Of Genital Moisture And Pus

[Hadith 4279 to 4281]

Hadith 4279

عن إبراهيم بن أبي محمود قال: سألت أبا الحسن الرضا (عليه السلام) عن المرأة وليها قميصها أو إزارها يصيبه من بلل الفرج وهي جنب، أتصلي فيه؟ قال: إذا اغتسلت صلت فيهما.

Ibrahim ibn Abi Mahmud said: I asked Abu Al-Hassan Al-Ridha (peace be upon him) about a woman whose shirt or garment is touched by moisture from her private parts while she is in a state of major ritual impurity, can she pray in it? He said: When she performs ghusl (ritual bath), she can pray in them.

Hadith 4280

عن أبي عبد الله (عليه السلام) قال: سألته عن الدمل يكون بالرجل فينفجر وهو في الصلاة؟ قال: يمسحه ويمسح يده بالحائط أو بالأرض ولا يقطع له الصلاة.

From Abu Abdullah (peace be upon him), he said: I asked him about an abscess that a man has which bursts while he is in prayer? He said: He should wipe it and wipe his hand on the wall or ground and should not break his prayer.

Hadith 4281

وقد تقدم في حديث عبد الرحمن بن أبي عبد الله، عن أبي عبد الله (عليه السلام) قال: سألته عن رجل مس فرج امرأته؟ قال: ليس عليه شيء وإن شاء غسل يده.

And it was previously mentioned in the hadith of Abdul Rahman ibn Abi Abdullah, from Abu Abdullah (peace be upon him), he said: I asked him about a man who touches his wife's private parts? He said: There is nothing upon him, and if he wishes he can wash his hand.

CHAPTER 56

The Cupper Is Trustworthy In Cleaning The Cupping (Hijama) Site Unless Proven Otherwise

[Hadith 4282 to 4282]

Hadith 4282

عن أبي عبد الله (عليه السلام) قال: سألته عن الحجامَةِ أفيها وضوء؟ قال: لا، ولا يغسل مكانها، لأن الحجام مؤتمن إذا كان ينظفه ولم يكن صبيا صغيرا.

From Abu Abdullah (peace be upon him) who said: I asked him about cupping (hijama), is wudu required for it? He said: No, and the place does not need to be washed, because the cupper (*) is trustworthy when he cleans it and is not a young child.

Translator: * The cupper (the one who performs hijama) is considered trustworthy in this task, meaning his cleaning is considered sufficient for both hygiene and ritual purity purposes, and no additional washing is required for ablution. This trust is given to an adult cupper, not to a young child who might not clean the area properly.

CHAPTER 57

Purity Of Ink And Permissibility Of Prayer In Garments Touched By Ink, Oil, Or Ghee [Hadith 4283 to 4284]

Hadith 4283

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن المدام يصيب الثوب فلا يغسل؟ قال: لا بأس به.

Abu Basir said: I asked Abu Abdullah (peace be upon him) about ink that gets on clothing and is not washed? He said: There is no problem with it.

Hadith 4284

وبإسناده عن سعد، عن محمد بن الحسين مثل ذلك وزاد: ولا بأس بالسمن والزيت إذا أصابا الثوب أن يصلي فيه.

And with his chain from Sa'd, from Muhammad bin Al-Hussein similar to that and he added: And there is no problem with ghee and oil when they get on clothing to pray in it.

CHAPTER 58

The Purity Of Musk

[Hadith 4285 to 4285]

Hadith 4285

عن أبي عبد الله (عليه السلام) قال: كانت لرسول الله (صلى الله عليه وآله) ممسكة إذا هو توضأ أخذها بيده وهي رطبة، فكان إذا خرج عرفوا أنه رسول الله (صلى الله عليه وآله) برائحته.

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace and blessings be upon him) had a musk container. When he performed ablution, he would take it in his hand while it was wet. When he went out, they would recognize that he is the Messenger of Allah (peace and blessings be upon him) by his scent.

أقول: وتقدم ما يدل على ذلك في آداب الحمام، ويأتي ما يدل عليه في لباس المصلي.

I (Hurr Amili) say: What indicates that has been mentioned previously in the etiquette of the bathroom, and what indicates it will come in the chapter on the clothing of the one praying.

CHAPTER 59

Permissibility Of Purifying Impurities With Water Expelled From The Mouth

[Hadith 4286 to 4287]

Hadith 4286

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام) قال: سألته عن الرجل يصب له أن يصب الماء من فيه يغسل به الشيء يكون في ثوبه؟ قال: لا بأس.

From Ali ibn Jafar, from his brother Musa ibn Jafar (peace be upon them), he said: I asked him about a man - is it permissible for him to pour water from his mouth to wash something that is on his clothes? He said: There is no problem.

Hadith 4287

عن جده علي بن جعفر، عن أخيه موسى بن جعفر قال: سألته عن الرجل يصب من فيه الماء يغسل به الشيء يكون في ثوبه وهو صائم؟ قال: لا بأس.

From his grandfather Ali ibn Jafar, from his brother Musa ibn Jafar who said: I asked him about a man who pours water from his mouth to wash something on his clothes while he is fasting? He said: There is no problem.

CHAPTER 60

Purity Of Water Used For Istinja (Cleansing)

[Hadith 4288 to 4289]

Hadith 4288

عن محمد بن النعمان أنه قال لأبي عبد الله (عليه السلام): أخرج من الخلاء فأستنجي الماء فيقع ثوبي في ذلك الماء الذي استنجيت به؟ فقال: لا بأس به، ليس عليك شيء.

From Muhammad bin al-Nu'man that he asked Abu Abdullah (peace be upon him): I come out of the toilet and use water for cleansing, then my clothes fall in that water which I used for cleansing? He replied: There is no problem with it, nothing is upon you.

Hadith 4289

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن علي بن جعفر، عن أخيه قال: سألته عن الكنيف يصب فيه الماء فينتضح على الثياب ما حاله؟ قال: إذا كان جافاً فلا بأس.

Abdullah bin Ja'far in (Qurb al-Isnad) from Abdullah bin al-Hassan, from Ali bin Ja'far, from his brother said: I asked him about the toilet where water is poured and it splashes on clothes, what is its ruling? He said: If it was dry then there is no problem.

أقول: الظاهر أن المراد إذا كان وجه الأرض خالياً من نجاسة، وقد تقدم ما يدل على ذلك في المضاف والمستعمل.

I (Hurr Amili) say: Apparently what is meant is when the ground surface is free from impurity, and evidence for this has preceded in the sections on mixed and used water.

CHAPTER 61

Impurity Of Dead Animal Hide Even After Tanning, Prohibition Of Praying In It, Prohibition Of Benefiting From It, And Dislike Of Praying In What Is Bought From Those Who Consider Tanned Dead Hide Permissible

[Hadith 4290 to 4294]

Hadith 4290

عن محمد بن مسلم قال: سألته عن جلد الميتة يلبس في الصلاة إذا دبغ؟ قال: لا، وإن دبغ سبعين مرة.

Muhammad ibn Muslim narrated: I asked him about wearing tanned dead animal hide during prayer? He said: No, even if it is tanned seventy times.

Hadith 4291

عن علي بن أبي المغيرة قال: قلت لأبي عبد الله (عليه السلام)، جعلت فداك الميتة ينتفع منها بشيء؟ قال: لا قلت: بلغنا أن رسول الله (صلى الله عليه وآله) مر بشاة ميتة، فقال: ما كان على أهل هذه الشاة إن لم ينتفعوا بلحمها أن ينتفعوا بإهابها؟!

Ali ibn Abi al-Mughirah narrated: I said to Abu Abdullah (peace be upon him), may I be sacrificed for you, can anything from a dead animal be utilized? He said: No. I said: We have been told that the Messenger of Allah (peace be upon him) passed by a dead sheep and said: "What prevented its owners from benefiting from its hide when they could not benefit from its meat?"

قال: تلك شاة لسودة بنت زمعة زوج النبي (صلى الله عليه وآله)، وكانت شاة مهزولة لا ينتفع بلحمها فتركوها حتى ماتت، فقال رسول الله (صلى الله عليه وآله): ما كان على أهلها إن لم ينتفعوا بلحمها أن ينتفعوا بإهابها أي تذكي.

He said: That was a sheep belonging to Sawdah bint Zam'ah, the Prophet's wife (peace be upon him). It was an emaciated sheep whose meat was not beneficial, so they left it until it died. The Messenger of Allah (peace be upon him) said: "What prevented its owners from benefiting from its hide when they could not benefit from its meat?" meaning while it was alive.

Hadith 4292

عن أبي عبد الله (عليه السلام) - في حديث - أن علي بن الحسين (عليه السلام) كان يبعث إلى العراق فيؤتى مما قبلكم بالفرو فيلبسه، فإذا حضرت الصلاة ألقاه وألقى القميص الذي يليه، فكان يسأل عن ذلك، فقال: إن أهل العراق يستحلون لباس الجلود الميتة، ويزعمون أن دباغه ذكاته.

From Abu Abdullah (peace be upon him) in a hadith: Ali ibn al-Husayn (peace be upon him) would send to Iraq and receive fur from your region and wear it. When prayer time came, he would remove it and the shirt underneath it. When asked about this, he said: The people of Iraq consider wearing dead animal hides permissible, claiming that tanning is its purification.

Hadith 4293

عن عبد الرحمن بن الحجاج قال: قلت لأبي عبد الله (عليه السلام): إني أدخل سوق المسلمين - أعني هذا الخلق الذين يدعون الاسلام - فأشتري منهم الفراء للتجارة، فأقول لصاحبها: أليس هي ذكية؟ فيقول: بلى، فهل يصلح لي أن أبيعها على أنها ذكية؟ فقال: لا، ولكن لا بأس أن تبيعها وتقول: قد شرط لي الذي اشتريتها منه أنها ذكية.

Abdur Rahman ibn al-Hajjaj narrated: I said to Abu Abdullah (peace be upon him): I enter the markets of Muslims - meaning these people who claim Islam - and buy furs from them for trade. I ask the seller: "Isn't this from a properly slaughtered animal?" He says yes. Is it permissible for me to sell it as properly slaughtered? He said: No, but there is no harm in selling it saying: "The person I bought it from stipulated it was properly slaughtered."

قلت: وما أفسد ذلك؟ قال: استحلل أهل العراق للميتة، وزعموا أن دباغ جلد الميتة نكاته، ثم لم يرضوا أن يكذبوا في ذلك إلا على رسول الله (صلى الله عليه وآله).

I asked: What made it invalid? He said: The people of Iraq's considering dead animals permissible, claiming that tanning dead animal hide purifies it, and they were not satisfied until they falsely attributed this to the Messenger of Allah (peace be upon him).

Hadith 4294

عن أبي مريم قال: قلت: لأبي عبد الله (عليه السلام): السخلة التي مر بها رسول الله (صلى الله عليه وآله) وهي ميتة، فقال: ما ضر أهلها لو انتفعوا بإهابها؟ فقال أبو عبد الله (عليه السلام): لم تكن ميتة، يا أبا مريم، ولكنها كانت مهزولة فذبحها أهلها فرموا بها، فقال رسول الله (صلى الله عليه وآله): ما كان على أهلها لو انتفعوا بإهابها.

Abu Maryam narrated: I said to Abu Abdullah (peace be upon him): Regarding the lamb that the Messenger of Allah (peace be upon him) passed by when it was dead and said: "What harm would it have been for its owners to benefit from its hide?" Abu Abdullah (peace be upon him) said: It was not dead, O Abu Maryam, but it was emaciated so its owners slaughtered it and threw it away. The Messenger of Allah (peace be upon him) said: "What harm would it have been for its owners to benefit from its hide?"

CHAPTER 62

Impurity Of Parts Cut From Humans And Animals

[Hadith 4295 to 4296]

Hadith 4295

عن أبي عبد الله (عليه السلام) أنه قال في أليات الضأن تقطع وهي أحياء: إنها ميتة.

From Abu Abdullah (peace be upon him), he said regarding the fat tails of sheep that are cut while they are alive: They are considered dead.

Hadith 4296

عن أبي عبد الله (عليه السلام) قال: إذا قطع من الرجل قطعة فهي ميتة. أقول: ويأتي ما يدل على ذلك في الأطعمة والصيد وغير ذلك.

From Abu Abdullah (peace be upon him), he said: If a piece is cut from a person, it is considered dead. I (Hurr Amili) say: And evidence for this will come in chapters about foods, hunting, and other topics.

CHAPTER 63

Ruling On What Is Plucked From The Body Due To Wound And Similar Cases

[Hadith 4297 to 4297]

Hadith 4297

عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليه السلام) عن الرجل يكون به الثالول أو الجرح هل يصلح له أن يقطع الثالول وهو في صلاته، أو ينتف بعض لحمه من ذلك الجرح ويطره ؟ قال: إن لم يتخوف أن يسيل الدم فلا بأس، وإن تخوف أن يسيل الدم فلا يفعله.

From Ali ibn Jafar that he asked his brother Musa ibn Jafar (peace be upon him) about a man who has a wart or a wound - is it permissible for him to cut the wart while he is in prayer, or to pluck some flesh from that wound and throw it away? He said: If there is no fear of blood flowing then there is no problem, but if there is fear of blood flowing then he should not do it.

CHAPTER 64

Ruling On Confusion Between Impure And Pure Clothing And Vessels

[Hadith 4298 to 4299]

Hadith 4298

عن صفوان بن يحيى أنه كتب إلى أبي الحسن (عليه السلام) يسأله عن الرجل معه ثوبان فأصاب أحدهما بول، ولم يدر أيهما هو، وحضرت الصلاة وخاف فوتها وليس عنده ماء، كيف يصنع؟ قال: يصلي فيهما جميعاً. قال الصدوق: يعني على الانفرد.

From Safwan bin Yahya who wrote to Abi Al-Hassan (peace be upon him) asking about a man who has two garments and one of them was affected by urine, but he did not know which one, and the prayer time came while he feared missing it and he had no water, what should he do? He said: He should pray in both of them. Al-Sadooq said: Meaning separately.

Hadith 4299

وقد سبق في أبواب الماء حديث عمار عن أبي عبد الله قال: سئل عن رجل معه إناءان فيهما ماء، وقع في أحدهما قذر لا يدري أيهما هو، وليس يقدر على ماء غيرهما؟ قال: يهرقهما جميعاً ويتيمم.

And it was previously mentioned in the chapters of water, the hadith of Ammar from Abi Abdullah who said: He was asked about a man who has two vessels containing water, and impurity fell in one of them but he does not know which one, and he cannot find any other water? He said: He should pour both of them out and perform tayammum.

CHAPTER 65

Prohibition Of Using Gold And Silver Utensils Specifically, Not Brass And Others

[Hadith 4300 to 4310]

Hadith 4300

عن محمد بن إسماعيل بن بزيع قال: سألت أبا الحسن الرضا (عليه السلام) عن آنية الذهب والفضة فكرهما، فقلت: قد روى بعض أصحابنا: أنه كان لأبي الحسن (عليه السلام) امرأة ملبسة فضة، فقال: لا - والحمد لله - إنما كانت لها حلقة من فضة، وهي عندي، ثم قال: إن العباس حين عذر عمل له قضيب ملبس من فضة من نحو ما يعمل للصبيان تكون فضة نحو من عشرة دراهم، فأمر به أبو الحسن (عليه السلام) فكسر.

Muhammad ibn Ismail ibn Bazi' narrated: I asked Abu al-Hassan al-Ridha (peace be upon him) about gold and silver utensils, and he disliked them. I said: Some of our companions have narrated that Abu al-Hassan (peace be upon him) had a mirror covered with silver. He replied: No - praise be to Allah - it only had a silver ring, and it is with me. Then he said: When Al-Abbas was excused, a silver-plated rod was made for him like what is made for children, with silver worth about ten dirhams, so Abu al-Hassan (peace be upon him) ordered it to be broken.

Hadith 4301

عن أبي عبد الله (عليه السلام) قال: لا تأكل في آنية الذهب والفضة.

Abu Abdullah (peace be upon him) said: Do not eat from gold and silver utensils.

Hadith 4302

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) أنه نهى عن آنية الذهب والفضة.

Muhammad ibn Muslim narrated from Abu Ja'far (peace be upon him) that he prohibited gold and silver utensils.

Hadith 4303

عن أبي الحسن موسى (عليه السلام) قال: آنية الذهب والفضة متاع الذين لا يوقنون.

Abu al-Hassan Musa (peace be upon him) said: Gold and silver utensils are the possessions of those who lack certainty.

Hadith 4304

عن سماعة بن مهران، عن أبي عبد الله (عليه السلام) قال: لا ينبغي الشرب في آنية الذهب والفضة.

Sama'a ibn Mihran narrated from Abu Abdullah (peace be upon him) who said: Drinking from gold and silver utensils is not appropriate.

Hadith 4305

عن يونس بن يعقوب، عن أخيه يوسف قال: كنت مع أبي عبد الله (عليه السلام) في الحجر فاستسقى ماء فأتي بقدر من صفر، فقال رجل: إن عباد بن كثير يكره الشرب في الصفر، فقال: لا بأس، وقال (عليه السلام) للرجل: ألا سألته أذهب هو أم فضة؟!

Yunus ibn Ya'qub narrated from his brother Yusuf who said: I was with Abu Abdullah (peace be upon him) in the Hijr when he asked for water. A brass cup was brought, and a man said: Abbad ibn Kathir dislikes drinking from brass. He replied: There is no problem, and he (peace be upon him) said to the man: Why didn't you ask him if it was gold or silver?!

Hadith 4306

عن أبي جعفر (عليه السلام) قال: لا تأكل في آنية ولا فضة.

Abu Ja'far (peace be upon him) said: Do not eat from utensils of gold or silver.

Hadith 4307

وعن النبي (صلى الله عليه وآله) أنه قال: آنية الذهب والفضة متاع الذين لا يوقنون.

From the Prophet (peace be upon him and his family) he said: Vessels of gold and silver are possessions of those who have no certainty.

Hadith 4308

عن جعفر بن محمد، عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) عن الشرب في آنية الذهب والفضة.

From Jafar bin Muhammad, 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 drinking from vessels made of gold and silver.

Hadith 4309

عن أبي عبد الله أنه كره آنية الذهب والفضة والآنية المفضضة.

From Abu Abdullah that he disliked vessels of gold and silver and silver-plated vessels.

Hadith 4310

عن جعفر بن محمد، عن أبيه (عليهم السلام) أن رسول الله (صلى الله عليه وآله) نهاهم عن سبع منها: الشرب في آنية الذهب والفضة.

From Jafar bin Muhammad, from his father (peace be upon them) that the Messenger of Allah (peace be upon him and his family) prohibited them from seven things including: drinking from vessels of gold and silver.

أقول: ويأتي ما يدل على ذلك، واعلم أن أكثر الأصحاب على تحريم آنية الذهب والفضة، وهو المعتمد، وقد نقلوا عن جماعة من العامة عدم التحريم فيمكن حمل ما تضمن الكراهة على التقية أو على التحريم.

I say: Evidence for this will come, and know that most companions agree on the prohibition of gold and silver vessels, and this is reliable. They have reported from a group of the general public the non-prohibition, so what indicates dislike can be interpreted as dissimulation or as prohibition.

CHAPTER 66

Disliking Silver-Plated Vessels And Preferring To Avoid The Silver Part

[Hadith 4311 to 4316]

Hadith 4311

عن أبي عبد الله (عليه السلام) قال: لا تأكل في آنية من فضة، ولا في آنية مفضضة.

From Abu Abdullah (peace be upon him) who said: Do not eat from vessels made of silver, nor from silver-plated vessels.

Hadith 4312

عن أبي عبد الله (عليه السلام) أنه كره الشرب في الفضة وفي القدح المفضض، وكذلك أن يدهن في مدهن مفضض والمشط كذلك.

From Abu Abdullah (peace be upon him) that he disliked drinking from silver and from silver-plated cups, and likewise using silver-plated oil containers and combs.

Hadith 4313

ورواه الصدوق بإسناده عن ثعلبة مثله، وزاد: فإن لم يجد بدا من الشرب في القدح المفضض عدل بفمه عن موضع الفضة.

Al-Saduq narrated it through his chain from Tha'laba similarly, and added: If one has no choice but to drink from a silver-plated cup, they should turn their mouth away from the silver part.

Hadith 4314

عن معاوية بن وهب قال: سئل أبو عبد الله (عليه السلام) عن الشرب في القدح فيه ضبة من فضة؟ قال: لا بأس، إلا أن يكره الفضة فتزعمها.

From Muawiya bin Wahb who said: Abu Abdullah (peace be upon him) was asked about drinking from a cup that has a silver band? He said: There is no problem, unless one dislikes the silver and removes it.

Hadith 4315

عن أبي عبد الله (عليه السلام) قال: لا بأس أن يشرب الرجل في القدح المفضض، واعزل فمك عن موضع الفضة.

From Abu Abdullah (peace be upon him) who said: There is no problem if a man

drinks from a silver-plated cup, but keep your mouth away from the silver part.

Hadith 4316

عن عمرو بن أبي المقدام قال: رأيت أبا عبد الله (عليه السلام) أتى بقدر من ماء فيه ضبة من فضة فرأيت
ينزعها بأسنانه.

From Amr bin Abi Al-Miqdam who said: I saw Abu Abdullah (peace be upon him) brought a cup of water that had a silver band, and I saw him removing it with his teeth.

CHAPTER 67

Ruling On Items Made Of Gold And Silver

[Hadith 4317 to 4324]

Hadith 4317

عن أبي عبد الله (عليه السلام) قال: سألت أبا عبد الله عن السرير فيه الذهب، أ يصلح إمساكه في البيت؟ فقال: إن كان ذهباً فلا، وإن كان ماء الذهب فلا بأس.

From Abu Abdullah (peace be upon him) who said: I asked Abu Abdullah about a bed containing gold, is it permissible to keep it in the house? He said: If it is gold then no, but if it is gold plating then there is no problem.

Hadith 4318

عن أبي عبد الله (عليه السلام) قال: سألته عن التعويذ يعلق على الحائض؟ فقال: نعم، إذا كان في جلد أو فضة أو قصبه حديد.

From Abu Abdullah (peace be upon him) who said: I asked him about amulets worn by menstruating women? He said: Yes, if it is in leather, silver or iron reed.

Hadith 4319

عن صفوان بن يحيى قال: سألت أبا الحسن (عليه السلام) عن ذي الفقار، سيف رسول الله (صلى الله عليه وآله)؟ فقال: نزل به جبرئيل من السماء وكانت حلقتة فضة.

From Safwan bin Yahya who said: I asked Abu Al-Hassan (peace be upon him) about Dhul-Fiqar, the sword of the Messenger of Allah (peace be upon him and his family)? He said: Gabriel brought it down from heaven and its ring was made of silver.

Hadith 4320

عن يحيى بن أبي العلاء قال: سمعت أبا عبد الله (عليه السلام) يقول: درع رسول الله (صلى الله عليه وآله) ذات الفضول، لها حلقتان من ورق في مقدمها، وحلقتان من ورق في مؤخرها، وقال: لبسها علي (عليه السلام) يوم الجمل.

From Yahya bin Abi Al-Ala who said: I heard Abu Abdullah (peace be upon him) saying: The armor of the Messenger of Allah (peace be upon him and his family) called Dhat Al-Fudul had two silver rings in its front and two silver rings in its back, and he said: Ali (peace be upon him) wore it on the Day of Jamal.

Hadith 4321

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن المرأة هل يصلح إمساكها إذا كان لها حلقة فضة؟ قال: نعم، إنما كره استعمال ما يشرب به. قال: وسألته عن السرج واللجام فيه الفضة، أيركب به؟ قال: إن كان مموها لا يقدر على نزعها فلا بأس، وإلا فلا يركب به.

From Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him) who said: I asked him about mirrors, is it permissible to keep them if they have silver rings? He said: Yes, what is disliked is using items for drinking. He said: And I asked him about saddles and bridles containing silver, can one ride with them? He said: If it is plated and cannot be removed then it is fine, otherwise one should not ride with it.

Hadith 4322

ورواه الحميري في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه مثله، إلا أنه قال: وسألته عن المرأة هل يصلح العمل بها إذا كان لها حلقة فضة؟ قال: نعم، إنما كره ما يشرب فيه استعماله.

Al-Himyari narrated it in (Qurb Al-Isnad) from Abdullah bin Al-Hassan, from his grandfather Ali bin Jafar, from his brother similarly, except he said: And I asked him about mirrors, is it permissible to use them if they have silver rings? He said: Yes, what is disliked is using items for drinking.

محمد بن إدريس في (آخر السرائر) نقلا من كتاب الجامع لأحمد بن محمد بن أبي نصر قال: سألته عن السرج واللجام وذكر مثله.

Muhammad bin Idris in (end of Al-Sarair) quoted from Kitab Al-Jami by Ahmad bin Muhammad bin Abi Nasr who said: I asked him about saddles and bridles and mentioned similar to it.

Hadith 4323

عن أبي جعفر (عليه السلام) قال: إن اسم النبي (صلى الله عليه وآله) في صحف إبراهيم الماحي - إلى أن قال: - وكانت له عمامة تسمى السحاب، وكان له درع تسمى ذات الفضول لها ثلاث حلقات فضة: حلقة بين يديها، وحلقتان خلفها.

From Abu Jafar (peace be upon him) who said: The name of the Prophet (peace be upon him and his family) in the scrolls of Ibrahim was Al-Mahi - until he said: - and he had a turban called Al-Sahab, and he had armor called Dhat Al-Fudul which had three silver rings: one ring in its front and two rings in its back.

Hadith 4324

عن أحمد بن عبد الله قال: سألت أبا الحسن (عليه السلام) عن ذي الفقار سيف رسول الله (صلى الله عليه وآله) من أين هو؟ قال: هبط به جبرئيل من السماء وكان عليه حلية من فضة، وهو عندي.

From Ahmad bin Abdullah who said: I asked Abu Al-Hassan (peace be upon him) about Dhul-Fiqar, the sword of the Messenger of Allah (peace and blessings be upon him and his family): Where did it come from? He said: Gabriel descended with it from heaven and it had silver ornamentation, and it is with me.

CHAPTER 68

Purity Of Lifeless Parts From Dead Animals That Are Not Inherently Impure When Cut Or When Washing The Contact Area

[Hadith 4325 to 4331]

Hadith 4325

عن أبي عبد الله (عليه السلام) قال: لا بأس بالصلاة فيما كان من صوف الميتة، إن الصوف ليس فيه روح.

From Abu Abdullah (peace be upon him) who said: There is no problem praying in clothes made from dead sheep's wool, as wool does not contain soul.

Hadith 4326

عن الحسين بن زرارة قال: كنت عند أبي عبد الله (عليه السلام) وأبي يسأله عن اللبن من الميتة والبيضة من الميتة وإنفحة الميتة؟ فقال: كل هذا نكي.

From Hussein bin Zararah who said: I was with Abu Abdullah (peace be upon him) while my father asked him about milk from dead animals, eggs from dead animals, and rennet from dead animals? He said: All of these are pure.

Hadith 4327

قال: وزاد فيه علي بن عقبة وعلي بن الحسن بن رباط قال: والشعر والصوف كله نكي.

Ali bin Uqbah and Ali bin Al-Hassan bin Ribat added to this saying: And hair and wool are all pure.

Hadith 4328

عن الحسين بن زرارة، عن أبي عبد الله (عليه السلام) قال: الشعر والصوف والريش وكل نابت لا يكون ميتا. قال: وسألته عن البيضة تخرج من بطن الدجاجة الميتة؟ فقال: يأكلها.

From Hussein bin Zararah, from Abu Abdullah (peace be upon him) who said: Hair, wool, feathers and everything that grows does not become dead. He said: And I asked him about an egg that comes out from the belly of a dead chicken? He said: Eat it.

Hadith 4329

عن الحلبي قال: سألته (عليه السلام) عن الثنية تنفصم وتسقط، أيصلح أن تجعل مكانها سن شاة؟ قال: إن شاء فليضع مكانها سنا بعد أن تكون ذكية.

From Al-Halabi who said: I asked him (peace be upon him) about a broken tooth that

falls out, is it permissible to replace it with a sheep's tooth? He said: If he wishes, he may put a tooth in its place provided it is from a properly slaughtered animal.

أقول: اشتراط الذكاة على وجه الاستحباب، أو بمعنى أنه لا بد من طهارة موضع الملاقاة، أو بمعنى كونها من حيوان يقبل الذكاة لا من نجس العين لما مر.

I (Hurr Amili) say: The requirement of proper slaughter is recommended, or means that the contact area must be pure, or means it should be from an animal that accepts ritual slaughter not from inherently impure animals as previously mentioned.

Hadith 4330

عن جعفر، عن أبيه قال: قال جابر بن عبد الله: إن دباغة الصوف والشعر غسله بالماء، وأي شيء يكون أطهر من الماء. أقول: المراد غسل موضع الملاقاة للميتة.

From Ja'far, from his father who said: Jabir bin Abdullah said: The tanning of wool and hair is washing them with water, and what could be purer than water. I (Hurr Amili) say: This means washing the area that contacted the dead animal.

Hadith 4331

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) عن قتيبة بن محمد قال: قلت لأبي عبد الله (عليه السلام): إنا نلبس هذا الخز وسداه إبريسم، قال: (وما بأس بإبريسم) إنا كان معه غيره، قد أصيب الحسين (عليه السلام) وعليه جبة خز وسداه إبريسم. قلت: إنا نلبس هذه الطيالة البربرية وصوفها ميت، قال: ليس في الصوف روح، ألا ترى أنه يجز ويباع وهو حي؟

Al-Hassan bin Al-Fadl Al-Tabarsi in (Makarim Al-Akhlaq) from Qutaibah bin Muhammad who said: I said to Abu Abdullah (peace be upon him): We wear this silk-mix fabric with silk warp. He said: What's wrong with silk when mixed with other materials? Hussein (peace be upon him) was martyred while wearing a silk-mix cloak with silk warp. I said: We wear these Berber cloaks and their wool is from dead animals. He said: There is no soul in wool, don't you see that it is sheared and sold while the animal is alive?

CHAPTER 69

Recommendation Of Carving Pots And Other Vessels From The Stones Of Mount Sanabad In Khorasan And Cooking In Them

[Hadith 4332 to 4332]

Hadith 4332

عن الرضا (عليه السلام) أنه خرج إلى المأمون فلما خرج من نيسابور بلغ قرب القرية الحمراء - إلى أن قال: - فلما دخل سناباد استند إلى الجبل الذي تنحت منه القدور، فقال: اللهم انفع به وبارك فيما يجعل وفيما ينحت منه، ثم أمر (عليه السلام) فنحت له قدور من الجبل، وقال: لا يطبخ ما آكله إلا فيها، وكان (عليه السلام) خفيف الأكل قليل الطعام، فاهتدى الناس إليه من ذلك اليوم، وظهرت بركة دعائه فيه.

From Al-Rida (peace be upon him) that when he went to Al-Ma'mun, and when he left Nishapur reaching near the Red Village - until he said: When he entered Sanabad, he leaned against the mountain from which pots are carved, and said: "O Allah, make it beneficial and bless what is made and what is carved from it." Then he (peace be upon him) ordered pots to be carved from the mountain and said: "Do not cook what I eat except in these." He (peace be upon him) was light in eating and ate little food. People were guided to it from that day, and the blessing of his supplication for it became apparent.

CHAPTER 70

Obligation Of Rubbing A Vessel With Soil After A Dog Licks It, Then Washing It With Water

[Hadith 4333 to 4333]

Hadith 4333

عن أبي عبد الله (عليه السلام) - في حديث - أنه سأل عن الكلب؟ فقال: رجس نجس لا يتوضأ بفضله،
واصيب ذلك الماء واغسله بالتراب أول مرة، ثم بالماء.

From Abu Abdullah (peace be upon him) - in a hadith - that he was asked about dogs?
He said: They are filthy and impure, do not perform ablution with their leftover
water. Pour out that water and wash it with soil first, then with water.

CHAPTER 71

Ruling Of Leather Tanned With Dog Excrement And Soaked In Urine

[Hadith 4334 to 4335]

Hadith 4334

عن أبي الحسن الرضا (عليه السلام) أنه سأل عن جلود الدارث التي يتخذ منها الخفاف؟ قال: فقال: لا تصل فيها. فإنها تدبغ بخر الكلاب.

From Abu Al-Hassan Al-Ridha (peace be upon him) that he was asked about Darish leather from which shoes are made? He said: Do not pray in them, for they are tanned with dog excrement.

Hadith 4335

عبد الله بن جعفر في (قرب الإسناد): عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن أكسية المرعزي والخفاف تنقع في البول، أيسل عليها؟ قال: إذا غسلت بالماء فلا بأس.

Abdullah bin Jafar in (Qurb Al-Isnad): From Abdullah bin Al-Hassan, from his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him) said: I asked him about goat hair garments and shoes that are soaked in urine, can one pray in them? He said: If they are washed with water, then there is no problem.

CHAPTER 72

The Vessels Of Polytheists Are Pure Unless Known To Be Impure, And It Is Recommended To Avoid Them

[Hadith 4336 to 4338]

Hadith 4336

عن زكريا بن إبراهيم قال: كنت نصرانيا، فأسلمت، فقلت لأبي عبد الله (عليه السلام): إن أهل بيتي على دين النصرانية، فأكون معهم في بيت واحد وأكل من آيتهم، فقال لي (عليه السلام): أياكلون لحم الخنزير؟ قلت: لا، قال: لا بأس.

From Zakariya ibn Ibrahim who said: I was a Christian and embraced Islam. I asked Abu Abdullah (peace be upon him): My family follows Christianity, and I live with them in the same house and eat from their vessels. He (peace be upon him) asked me: Do they eat pork? I said: No. He said: There is no problem.

Hadith 4337

عن محمد بن مسلم قال: سألت أبا جعفر (عليه السلام) عن آنية أهل الذمة والمجوس؟ فقال: لا تأكلوا في آيتهم ولا من طعامهم الذي يطبخون، ولا في آيتهم التي يشربون فيها الخمر.

From Muhammad ibn Muslim who said: I asked Abu Ja'far (peace be upon him) about the vessels of dhimmis and Zoroastrians. He said: Do not eat from their vessels nor from their cooked food, nor from their vessels in which they drink wine.

Hadith 4338

عن إسماعيل بن جابر قال: قال لي أبو عبد الله (عليه السلام): لا تأكل ذبائحهم، ولا تأكل في آيتهم - يعني أهل الكتاب -.

From Ismail ibn Jabir who said: Abu Abdullah (peace be upon him) said to me: Do not eat their slaughtered animals, and do not eat from their vessels - meaning the People of the Book.

CHAPTER 73

Purity Of Clothes And Similar Items Made Or Used By Non-Muslims, Unless Their Impurity Is Known, And The Recommendation To Purify Or Sprinkle Them With Water

[Hadith 4339 to 4347]

Hadith 4339

عن معاوية بن عمار قال: سألت أبا عبد الله (عليه السلام) عن الثياب السابرية يعملها المجوس وهم أخبات وهم يشربون الخمر ونساؤهم على تلك الحال، ألبسها ولا أغسلها وأصلي فيها؟ قال: نعم، قال معاوية: فقطعت له قميصا وخطته وفتلت له إزارا ورداء من السابري، ثم بعثت بها إليه في يوم جمعة حين ارتفع النهار، فكأنه عرف ما أريد فخرج بها إلى الجمعة.

From Muawiya ibn Ammar who said: I asked Abu Abdullah (peace be upon him) about the Sabiri (*) clothes made by the Magians who are impure and drink wine, and their women are in that state - can I wear them and pray in them without washing? He said: Yes. Muawiya said: So I cut for him a shirt and sewed it, and made buttons and a robe from Sabiri cloth, then sent them to him on Friday when the day had risen. It was as if he knew what I intended, so he wore them to Friday prayer.

Translator: * From a place called Sabur located in Persia during the early Islamic period.

Hadith 4340

عن المعلى بن خنيس قال: سمعت أبا عبد الله (عليه السلام) يقول: لا بأس بالصلاة في الثياب التي تعملها المجوس والنصارى واليهود.

From Al-Mualla ibn Khunays who said: I heard Abu Abdullah (peace be upon him) saying: There is no problem praying in clothes made by Magians, Christians and Jews.

Hadith 4341

عن عبيد الله بن علي الحلبي قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في ثوب المجوسي؟ فقال: يرش بالماء.

From Ubaydullah ibn Ali Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about praying in Magian clothes? He said: Sprinkle them with water.

Hadith 4342

عن أخيه موسى بن جعفر (عليه السلام) - في حديث - قال: سألته عن الصلاة على بوازي النصارى واليهود الذين يقعدون عليها في بيوتهم أتصلح؟ قال: لا يصلى عليها.

From his brother Musa ibn Jafar (peace be upon him) - in a hadith - he said: I asked him about praying on mats belonging to Christians and Jews which they sit on in their homes - is it permitted? He said: One should not pray on them.

Hadith 4343

عن أبي علي البزاز، عن أبيه قال: سألت جعفر بن محمد (عليه السلام) عن الثوب يعمله أهل الكتاب، أصلي فيه قبل أن يغسل؟ قال: لا بأس، وإن يغسل أحب إلي.

From Abu Ali Al-Bazzaz, from his father who said: I asked Jafar ibn Muhammad (peace be upon him) about clothes made by People of the Book - can I pray in them before washing? He said: There's no problem, though washing them is preferable to me.

Hadith 4344

عن أبي بصير، عن أبي جعفر (عليه السلام) قال: قلت له: الطيلسان يعمله المجوس، أصلي فيه؟ قال: ليس يغسل بالماء؟ قلت: بلى، قال: لا بأس، قلت: الثوب الجديد يعمله الحائك أصلي فيه؟ قال: نعم.

From Abu Basir, from Abu Jafar (peace be upon him) who said: I asked him: The Taylasan (cloak) made by Magians - can I pray in it? He said: Isn't it washed with water? I said: Yes. He said: No problem. I asked: New clothes made by a weaver - can I pray in them? He said: Yes.

Hadith 4345

عن أبي عبد الله (عليه السلام) أنه سأله عن ثوب المجوسي ألبسه وأصلي فيه؟ قال: نعم قال: قلت: يشربون الخمر، قال: نعم، نحن نشترى الثياب السابرية فنلبسها ولا نغسلها.

From Abu Abdullah (peace be upon him) that he was asked about wearing and praying in Magian clothes? He said: Yes. The questioner said: They drink wine. He replied: Yes, we buy Sabiri clothes and wear them without washing them.

Hadith 4346

عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه قال: سألته عن ثياب اليهود والنصارى، أينام عليها المسلم؟ قال: لا بأس.

From Abdullah bin Al-Hassan, from his grandfather Ali bin Jafar, from his brother, he said: I asked him about the clothes of Jews and Christians, can a Muslim sleep in them? He said: There is no problem.

Hadith 4347

أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) عن محمد بن عبد الله بن جعفر الحميري أنه كتب إلى صاحب الزمان (عليه السلام) عندنا حاكّة مجوس يأكلون الميتة ولا يغتسلون من الجنابة وينسجون لنا ثيابا، فهل تجوز الصلاة فيها من قبل أن تغسل؟ فكتب إليه في الجواب: لا بأس بالصلاة فيها.

Ahmad bin Ali bin Abi Talib Al-Tabarsi in (Al-Ihtijaj) from Muhammad bin Abdullah bin Jafar Al-Himyari that he wrote to the Master of Time (peace be upon him): We have Zoroastrian weavers who eat dead animals and do not perform ghusl from janabah and they weave clothes for us, is prayer permissible in these clothes before washing them? He wrote back in response: There is no problem praying in them.

CHAPTER 74

Purity Of Clothes Borrowed From Dhimmi Until Their Impurity Is Known And The Recommendation Of Purifying Before Use

[Hadith 4348 to 4350]

Hadith 4348

عن عبد الله بن سنان قال: سألت أبي عبد الله (عليه السلام) وأنا حاضر: إني أعير الذمي ثوبي وأنا أعلم أنه يشرب الخمر ويأكل لحم الخنزير فيرده علي، فأغسله قبل أن أصلي فيه؟ فقال أبو عبد الله (عليه السلام): صل فيه ولا تغسله من أجل ذلك، فإنك أعرتة إياه وهو طاهر ولم تستيقن أنه نجسه، فلا بأس أن تصلي فيه حتى تستيقن أنه نجسه.

From Abdullah bin Sinan who said: My father asked Abu Abdullah (peace be upon him) while I was present: I lend my clothes to a dhimmi (non-Muslim under state protection) and I know he drinks wine and eats pork, then he returns them to me, should I wash them before praying in them? Abu Abdullah (peace be upon him) said: Pray in them and do not wash them for that reason, because you lent them to him while they were pure and you are not certain that he defiled them, so there is no harm in praying in them until you are certain of their defilement.

Hadith 4349

عن عبد الله بن سنان قال: سألت أبي عبد الله (عليه السلام) عن الرجل يعير ثوبه لمن يعلم أنه يأكل الجري ويشرب الخمر فيرده أيصلي فيه قبل أن يغسله؟ قال: لا يصلي فيه حتى يغسله.

From Abdullah bin Sinan who said: My father asked Abu Abdullah (peace be upon him) about a man who lends his clothes to someone whom he knows eats eel and drinks wine, then returns them - can he pray in them before washing them? He said: He should not pray in them until he washes them.

Hadith 4350

عن جعفر بن محمد، عن أبيه أن عليا (عليه السلام) كان لا يرى بالصلاة بأسا في الثوب الذي يشتري من النصراني والمجوس واليهود قبل أن تغسل - يعني الثياب التي تكون في أيديهم فينجسونها، وليست بثيابهم التي يلبسونها.

From Jafar bin Muhammad, from his father that Ali (peace be upon him) saw no problem with praying in clothes bought from Christians, Zoroastrians and Jews before washing them - meaning the clothes that are in their possession which they may defile, not their personal clothing that they wear.

أقول: قوله: فينجسونها يعني أنها مظنة النجاسة، وأنها لا تخلو منها غالبا، لكن لم يحصل العلم بنجاستها، على أن التفسير من الراوي، ويحتمل الحمل على جواز الشراء مع العلم بالنجاسة لأنها قابلة للتطهير، لكن لا يصلى فيها إلا بعده، وتقدم ما يدل على مضمون الباب.

I (Hurr Amili) say: His saying "which they may defile" means there is suspicion of impurity, and they are usually not free from it, but there is no certain knowledge of their impurity. The explanation is from the narrator, and it could mean that purchasing is permissible even with knowledge of impurity because it can be purified, but prayer is not allowed in them except after purification. Previous narrations indicate the content of this chapter.

CHAPTER 75

Rain Mud Is Pure Unless Known To Be Impure, And It Is Recommended To Wash It After Three Days

[Hadith 4351 to 4351]

Hadith 4351

عن أبي الحسن (عليه السلام) في طين المطر أنه لا بأس به أن يصيب الثوب ثلاثة أيام إلا أن يعلم أنه قد نجسه شيء بعد المطر. فإن أصابه بعد ثلاثة أيام فاغسله. وإن كان الطريق نظيفا لم تغسله.

From Abu Al-Hassan (peace be upon him) regarding rain mud, there is no problem if it gets on clothing for three days unless it is known that something has made it impure after the rain. If it gets on clothing after three days then wash it, and if the path was clean you need not wash it.

CHAPTER 76

Recommendation Of Using Levantine Cups And Pottery, And Disliking Egyptian Clay Vessels

[Hadith 4352 to 4358]

Hadith 4352

عن طلحة بن زيد، عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يشرب في الاقداح الشامية، يجاء بها من الشام وتهدى له.

From Talha bin Zaid, from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) used to drink from Levantine cups that were brought from the Levant and gifted to him.

Hadith 4353

وبهذا الاسناد قال: كان النبي (صلى الله عليه وآله) يعجبه أن يشرب في القدح الشامي، وكان يقول: هي أنظف أنيتكم.

With the same chain, he said: The Prophet (peace be upon him and his family) liked to drink from Levantine cups, and he would say: These are your cleanest vessels.

Hadith 4354

عن عمرو بن أبي المقدام قال: رأيت أبا جعفر (عليه السلام) وهو يشرب في قدح من خزف.

From Amr bin Abi Al-Miqdam who said: I saw Abu Ja'far (peace be upon him) drinking from a pottery cup.

Hadith 4355

عن أبي الحسن الرضا (عليه السلام) قال: سمعته يقول - وذكر مصر - فقال: قال رسول الله (صلى الله عليه وآله): لا تأكلوا في فخارها، ولا تغسلوا رؤوسكم بطينها، فإنه يذهب بالغيرة ويورث الديانة.

From Abu Al-Hassan Al-Ridha (peace be upon him) who said: I heard him mention Egypt and say: The Messenger of Allah (peace be upon him and his family) said: Do not eat from their clay vessels, and do not wash your heads with their clay, for it removes protective jealousy and causes cuckoldry.

Hadith 4356

عن عمرو بن أبي المقدام - في حديث - قال: رأيت أبا جعفر (عليه السلام) يشرب - وهو قائم - في قدح خزف.

From Amr bin Abi Al-Miqdam - in a hadith - who said: I saw Abu Ja'far (peace be upon him) drinking - while standing - from a pottery cup.

Hadith 4357

عن أبي الحسن (عليه السلام) قال: لا تأكلوا في فخارها، ولا تغسلوا رؤوسكم بطينها، فإنها تورث الذلة وتذهب بالغيرة.

From Abu Al-Hassan (peace be upon him) who said: Do not eat from their clay vessels, and do not wash your heads with their clay, for it causes humiliation and removes protective jealousy.

Hadith 4358

عن أبي عبد الله (عليه السلام) - في حديث - قال: قال أبو جعفر (عليه السلام): إني أكره أن (أطبخ شيئاً) في فخار مصر، وما أحب أن أغسل رأسي من طينها، مخافة أن يورثني تربتها الذل، وتذهب بغيرتي.

From Abu Abdullah (peace be upon him) - in a hadith - who said: Abu Ja'far (peace be upon him) said: I dislike cooking anything in Egyptian clay vessels, and I do not like washing my head with their clay, fearing that their soil would cause me humiliation and remove my protective jealousy.

CHAPTER 77

Purity Of Wine When It Turns Into Vinegar And Its Permissibility Then

[Hadith 4359 to 4362]

Hadith 4359

عن زرارة جميعا، عن أبي عبد الله (عليه السلام) قال: سألته عن الخمر العتيقة تجعل خلا؟ قال: لا بأس.

From Zurarah, from Abu Abdullah (peace be upon him) who said: I asked him about aged wine that is made into vinegar? He said: There is no problem.

Hadith 4360

عن عبيد بن زرارة قال: سألت أبا عبد الله (عليه السلام) عن الرجل يأخذ الخمر فيجعلها خلا؟ قال: لا بأس.

From Ubayd ibn Zurarah who said: I asked Abu Abdullah (peace be upon him) about a man who takes wine and makes it into vinegar? He said: There is no problem.

Hadith 4361

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن الخمر تجعل خلا؟ قال: لا بأس، إذا لم يجعل فيها ما يغلبها.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about wine made into vinegar? He said: There is no problem, as long as nothing is added to it that would overpower it.

Hadith 4362

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن الخمر يصنع فيها الشيء حتى تحمض؟ قال: إن كان الذي صنع فيها هو الغالب على ما صنع فيه فلا بأس.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about wine in which something is added until it becomes sour? He said: If what was added to it overpowers what was made in it, then there is no problem.

CHAPTER 78

Permissibility Of Writing Quran On Utensils That Are Used

[Hadith 4363 to 4363]

Hadith 4363

عن بزيع بن عمر بن بزيع قال: دخلت على أبي جعفر (عليه السلام) وهو يأكل خلا وزيتا في قصعة سوداء مكتوب في وسطها بصفرة قل هو الله أحد.

From Buzay' bin Umar bin Buzay' who said: I entered upon Abu Ja'far (peace be upon him) while he was eating vinegar and oil from a black bowl that had "Qul Huwa Allahu Ahad" [Quran 112:1] written in yellow in its center.

CHAPTER 79

Dislike Of Prayer In Non-Hijazi Fur Garments When Their Ritual Slaughter Is Unknown

[Hadith 4364 to 4364]

Hadith 4364

عن أبي عبد الله (عليه السلام) قال: يكره الصلاة في الفراء إلا ما صنع في أرض الحجاز، أو ما علمت منه ذكاة.

From Abu Abdullah (peace be upon him) who said: Prayer is disliked in fur garments except what is made in the land of Hijaz, or what is known to be from ritually slaughtered animals.

CHAPTER 80

Purity Of Worms That Fall From The Latrine And Anus, Unless
Impurity Is Seen With It

[Hadith 4365 to 4365]

Hadith 4365

عن علي بن جعفر، عن أخيه موسى (عليه السلام) قال: سألته عن الدود يقع من الكنيف على الثوب، أيصلى فيه؟ قال: لا بأس، إلا أن ترى أثرا فتغسله.

From Ali ibn Jafar, from his brother Musa (peace be upon him) who said: I asked him about worms that fall from the latrine onto clothing, can one pray in it? He said: There is no problem, unless you see a trace then wash it.

CHAPTER 81

Purity Of What Fire Transforms Into Ash Or Smoke, And The Ruling On Bread Kneaded With Impure Water

[Hadith 4366 to 4366]

Hadith 4366

عن الحسن بن محبوب قال: سألت أبا الحسن (عليه السلام) عن الجص، يوقد عليه بالعدرة وعظام الموتى، ثم يخصص به المسجد، أيسجد عليه؟ فكتب إليه بخطه: إن الماء والنار قد طهراه.

From Al-Hassan bin Mahboob who said: I asked Abu Al-Hassan (peace be upon him) about gypsum that is burned using excrement and bones of the dead, then used to plaster the mosque, is it permissible to prostrate on it? He wrote back in his handwriting: Water and fire have purified it.

أقول: تطهير النار للنجاسة بإحالتها رمادا أو دخانا، وتطهير الماء أعني ما يجبل به الجص يراد به حصول النظافة وزوال النفرة، وقد تقدم حكم الخبز الذي يعجن عجينه بالماء النجس في الأسفار.

I (Hurr Amili) say: Fire's purification of impurities is by transforming them into ash or smoke, and water's purification, meaning what the gypsum is mixed with, is intended to achieve cleanliness and remove repulsion. The ruling on bread whose dough is kneaded with impure water has preceded in the discussion of leftover water.

CHAPTER 82

Impurity Of Blood From Every Animal With Flowing Blood

[Hadith 4367 to 4368]

Hadith 4367

عن علي بن جعفر، عن أخيه أبي الحسن (عليه السلام) - في حديث - قال: وسألته عن رجل رعف وهو يتوضأ فتقطر قطرة في إنائه، هل يصلح الوضوء منه؟ قال: لا.

From Ali ibn Jafar, from his brother Abu Al-Hassan (peace be upon him) - in a hadith - he said: I asked him about a man who got a nosebleed while performing ablution and a drop fell in his vessel, is it permissible to perform ablution from it? He said: No.

Hadith 4368

عن أبي عبد الله (عليه السلام) - في حديث - قال: كل شيء من الطير يتوضأ مما يشرب منه، إلا أن ترى في منقاره دماً، فإن رأيت في منقاره دماً فلا تتوضأ منه ولا تشرب.

From Abu Abdullah (peace be upon him) - in a hadith - he said: You can perform ablution with water that any bird drinks from, unless you see blood in its beak. If you see blood in its beak, then do not perform ablution from it and do not drink from it.

CHAPTER 83

Purity Of Iron

[Hadith 4369 to 4375]

Hadith 4369

عن زرارة، عن أبي جعفر (عليه السلام) أنه قال له: الرجل يقلم أظفاره ويجز شاربته ويأخذ من شعر لحيته ورأسه، هل ينقض ذلك وضوءه؟ فقال: يا زرارة كل هذا سنة - إلى أن قال - وإن ذلك ليزيده تطهيراً.

From Zurara, from Abu Jafar (peace be upon him) that he asked 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 Zurara, all of this is Sunnah - then he said - and indeed that increases his purification.

Hadith 4370

عن سعيد بن عبد الله الأعرج قال: قلت لأبي عبد الله (عليه السلام) آخذ من أظفاري ومن شاربتي وأحلق رأسي، أفأغتسل؟ قال: لا، ليس عليك غسل، قلت: فأتوضأ؟ قال: لا، ليس عليك وضوء، قلت: فأمسح على أظفاري الماء؟ فقال: هو طهور ليس عليك مسح.

From Sa'id bin Abdullah Al-A'raj, he said: I asked Abu Abdullah (peace be upon him): "If I cut my nails, trim my mustache and shave my head, should I perform ghusl (ritual bath)?" He said: "No, ghusl is not required of you." I asked: "Should I perform wudu (ablution)?" He said: "No, wudu is not required of you." I asked: "Should I wipe water over my nails?" He said: "It is purification, wiping is not required of you."

أقول: من المعلوم أن الحلق في ذلك الوقت وإلى الآن لا يكون إلا بالحديد ولا يكون إلا مع الرطوبة.

I (Hurr Amili) say: It is known that shaving at that time and until now is only done with metal/iron and only with moisture.

Hadith 4371

عن جعفر بن محمد أن علياً (عليه السلام) قال: السيف بمنزلة الرداء تصلي فيه ما لم تر فيه دماً.

From Ja'far bin Muhammad, that Ali (peace be upon him) said: The sword is like a cloak, you can pray in it as long as you do not see blood on it.

Hadith 4372

عن الحسن بن الجهم قال: أراني أبو الحسن (عليه السلام) ميلاً من حديد ومكحلة من عظام، فقال: هذا كان لأبي الحسن (عليه السلام) فاكحتل به، فاكحتلت.

From Al-Hassan bin Al-Jahm who said: Abu Al-Hassan (peace be upon him) showed

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

أقول: الميل لا بد من ملاقاته لرطوبة داخل العين والدمع ولظاهر الأجفان والأهداب، والكحل الذي في المكحلة وغير ذلك، ولم يؤمر بتطهير شيء من ذلك، والأحاديث في هذا المعنى كثيرة جداً، تقدم بعضها في النواقض، ويأتي بعضها في استصحاب الحديد في الصلاة، وفي جواز الصلاة في السيف، وفي الحلق والتقشير في الحج وغير ذلك، وقد نقل جماعة من علمائنا إجماع الإمامية على العمل بمضمونها.

I (Hurr Amili) say: The needle must come in contact with moisture inside the eye, tears, outer eyelids and eyelashes, and the kohl in the container and other things, and there was no command to purify any of that. There are many hadiths with this meaning - some were mentioned previously in the invalidators, and some will come in discussions about carrying iron during prayer, permissibility of praying while wearing a sword, and in shaving/trimming during Hajj and other topics. A group of our scholars have reported the consensus of the Imamiyyah on implementing their content.

Hadith 4373

وقد تقدم في النواقض حديث عمار، عن أبي عبد الله (عليه السلام) في الرجل يقرض من شعره بأسنانه أيمسحه بالماء قبل أن يصلي؟ قال: لا بأس، إنما ذلك في الحديد.

The hadith of Ammar has preceded in the invalidators, from Abu Abdullah (peace be upon him) regarding a man who bites off some of his hair with his teeth, should he wipe it with water before he prays? He said: There is no harm, that is only with iron.

أقول: حمله الشيخ على الاستحباب، ولا يخفى دلالة على طهارة الحديد، لأنه لو كان نجساً لم يظهر أثره بالمسح لما مر.

I (Hurr Amili) say: The Shaykh interpreted it as recommendation. Its indication of the purity of iron is not hidden, because if it was impure, its trace would not be purified by wiping, as previously mentioned.

Hadith 4374

وفي حديث آخر عن عمار عنه (عليه السلام) في رجل قص أظفاره بالحديد، أو جز من شعره، أو حلق قفاه فإن عليه أن يمسحه بالماء قبل أن يصلي، سئل: فإن صلى ولم يمسح من ذلك بالماء؟ قال: يعيد الصلاة، لأن الحديد نجس، وقال: لأن الحديد لباس أهل النار، والذهب لباس أهل الجنة.

In another hadith from Ammar from him (peace be upon him) regarding a man who cut his nails with iron, or trimmed some of his hair, or shaved the back of his head, it is upon him to wipe it with water before he prays. He was asked: If he prayed and did not wipe any of that with water? He said: He should repeat the prayer, because iron is impure. And he said: Because iron is the clothing of the people of the Fire, and gold is

the clothing of the people of Paradise.

قال الشيخ: هذا محمول على الاستحباب دون الإيجاب، قال: لأنه شأن مخالف للأخبار الكثيرة. أقول: النجاسة هنا بمعنى عدم الطهارة اللغوية أعني النظافة لما مر وللاكتفاء بالمسح وعدم الأمر بالغسل، ولتعليل النجاسة بكونه من لباس أهل النار وغير ذلك.

The Shaykh said: This is interpreted as recommendation, not obligation. He said: Because it is anomalous, contradicting many reports. I (Hurr Amili) say: Impurity here means the absence of linguistic purity, meaning cleanliness, as previously mentioned, due to sufficing with wiping, not commanding washing, justifying the impurity by it being from the clothing of the people of the Fire, and other than that.

Hadith 4375

ويأتي في لباس المصلي في حديث موسى بن أكيّل، عن أبي عبد الله (عليه السلام) قال: لا تجوز الصلاة في شيء من الحديد، فإنه نجس ممسوخ.

In the chapter on the clothing of the one praying, in the hadith of Musa bin Akeel from Abu Abdullah (peace be upon him), he said: Prayer is not permissible in anything made of iron, for it is impure and transformed.

END OF VOLUME 3

A Note To Our Readers

Dear Reader,

As we conclude Volume 3 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 3

This essential volume covers crucial Islamic rituals and practices related to death, burial, and purification. It provides comprehensive guidance on shrouding, funeral prayers, burial rites, and ablution of the deceased. The text also details various forms of ritual purification, including Sunnah ghusls, tayammum, and important rulings regarding impurities, containers, and leather items.

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.